

*John Quincy Adams.*

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John Adams.

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THE  
H I S T O R Y  
OF THE  
DECLINE AND FALL  
OF THE  
ROMAN EMPIRE.

VOLUME THE SECOND;



THE  
H I S T O R Y  
OF THE  
DECLINE AND FALL  
OF THE  
R O M A N E M P I R E.

By EDWARD GIBBON, Esq;

VOLUME THE SECOND.

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# TABLE OF CONTENTS

OF THE

## SECOND VOLUME.

### CHAP. XVII.

*Foundation of Constantinople.—Political System of Constantine, and his Successes.—Military Discipline.—The Palace.—The Finances.*

A. D.	Page
324	2
<b>D</b> ESIGN of a new Capital	-
Situation of Byzantium	3
Description of CONSTANTINOPLE	ib.
The Bosphorus	4
The Port of Constantinople	6
The Propontis	ib.
The Hellefport	7
Advantages of Constantinople	9
Foundation of the City	10
Its Extent	12
Progress of the Work	14
Edifices	15
Population	18
Privileges	20
330 or 334. Dedication	21
300—500. Form of Government in the Roman Empire	23
Hierarchy of the State	ib.
Three Ranks of Honour	25

VOL. II.

A. D.	Page
FOUR divisions of office	29
I. The Consuls	ib.
The Patricians	29
II. The Prætorian Præfects	34
The Præfects of Rome and Constantinople	34
The Proconsuls, Vice-præfects, &c.	36
The Governors of the Provinces	37
The Profession of the Law	40
III. The Military Officers	42
Distinction of the Troops	44
Reduction of the Legions	46
Difficulty of Levies	48
Encrease of Barbarian Auxiliaries	49
IV. Seven Ministers of the Palace	51
1. The Chamberlain	ib.
2. The Master of the Offices	52
3. The Quæstor	53
4. The Public Treasurer	55
5. The Private Treasurer	56
6, 7. The Counts of the Domestics	57
Agents, or Official Spies	58
Use of Torture	59
Finances	61
The General Tribute, or Indiction Assessed in the form of a Capitation	65
Capitation on Trade and Industry	70
Free Gifts	71
Conclusion	73

a

CHAP.

# C O N T E N T S.

## C H A P. XVIII.

*Character of Constantine.—Gothic War.—Death of Constantine.—Division of the Empire among his three Sons.—Persian War.—Tragic Death of Constantine the Younger, and Constans.—Usurpation of Magnentius.—Civil War.—Victory of Constantius.*

A. D.	Page
Character of Constantine	74
His Virtues	75
His Vices	76
His Family	78
Virtues of Crispus	80
324 Jealousy of Constantine	81
325 Edict of Constantine	ib.
326 Disgrace and Death of Crispus	82
The Empress Fausta	84
The Sons and Nephews of Constantine	86
Their Education	87
Manners of the Sarmatians	89
Their Settlement near the Danube	91
331 The Gothic War	92
334 Expulsion of the Sarmatians	94
337 Death and Funeral of Constantine	96
Factions of the Court	97
Massacre of the Princes	98
337 Division of the Empire	100
310 Sapor, King of Persia	101
State of Mesopotamia and Armenia	102
342 Death of Tiridates	103
337—360. The Persian War	104
348 Battle of Singara	105
338, 346, 350. Siege of Nisibis	107
340 Civil War, and Death of Constantine	109
350 Murder of Constans	110
Magnentius and Vetranio assume the Purple	112
Constantius refuses to treat	113
Deposes Vetranio	115
351 Makes War against Magnentius	117
Battle of Mursa	119

A. D.	Page
352 Conquest of Italy	122
353 Last Defeat and Death of Magnentius	123

## C H A P. XIX.

*Constantius sole Emperor.—Elevation and Death of Gallus.—Danger and Elevation of Julian.—Sarmatian and Persian Wars.—Victories of Julian in Gaul.*

A. D.	Page
Power of the Eunuchs	126
Education of Gallus and Julian	128
351 Gallus declared Cæsar	129
Cruelty and Imprudence of Gallus	130
354 Massacre of the Imperial Ministers	131
Dangerous Situation of Gallus	133
His Disgrace and Death	134
The Danger and Escape of Julian	136
355 He is sent to Athens	137
Recalled to Milan	138
Declared Cæsar	141
Fatal End of Sylvanus	143
357 Constantius visits Rome	144
A new Obelisk	145
357, 358, 359. The Quadian and Sarmatian War	147
358 The Persian Negotiation	150
359 Invasion of Mesopotamia by Sapor	153
Siege of Amida	155
360 Siege of Singara	157
Conduct of the Romans	158
Invasion of Gaul by the Germans	160
Conduct of Julian	161
356 His first Campaign in Gaul	163
357 His second Campaign	165
Battle of Strasburg	166
358 Julian subdues the Franks	169
357, 358, 359. Makes three Expeditions beyond the Rhine	171
Restores the Cities of Gaul	173
Civil Administration of Julian	174
Description of Paris	177

# C O N T E N T S.

## C H A P. XX.

*The Motives, Progress, and Effects of the Conversion of Constantine.—Legal Establishment of the Christian, or Catholic, Church.*

A. D.	Page
306—337. Date of the Conversion of Constantine	179
His Pagan Superstition	182
306—312. He protects the Christians of Gaul	183
313. Edict of Milan	184
Use and Beauty of the Christian Morality	185
Theory and Practice of passive Obedience	187
Divine Right of Constantine	189
324. General Edict of Toleration	190
Loyalty and Zeal of the Christian Party	ib.
Expectation and Belief of a Miracle	192
I. The <i>Lazarum</i> , or Standard of the Cross	193
II. The Dream of Constantine	195
III. Appearance of a Cross in the Sky	198
The Conversion of Constantine might be sincere	201
Devotion and Privileges of Constantine	204
Delay of his Baptism till the Approach of Death	205
Propagation of Christianity	207
312—438. Change of the national Religion	211
Distinction of the spiritual and temporal Powers	ib.
State of the Bishops under the Christian Emperors	213
I. Election of Bishops	214
II. Ordination of the Clergy	216
III. Property	219
IV. Civil Jurisdiction	222
V. Spiritual Censures	224
VI. Freedom of public Preaching	226
VII. Privilege of legislative Assemblies	229

## C H A P. XXI.

*Persecution of Heresy.—The Schism of the Donatists.—The Arian Controversy.—*

*Athanasius.—Distracted State of the Church and Empire under Constantine and his Sons.—Toleration of Paganism.*

A. D.	Page
312. African Controversy	233
315. Schism of the Donatists	235
The Trinitarian Controversy	237
A. C.	
360. The System of Plato	ib.
The Logos	238
300. Taught in the School of Alexandria	ib.
A. D.	
97. Revealed by the Apostle St. John	240
The Ebionites and Docetes	ib.
Mysterious Nature of the Trinity	242
Zeal of the Christians	243
Authority of the Church	246
Factions	ib.
318. Heterodox Opinions of Arius	247
Three Systems of the Trinity	248
I. Arianism	ib.
II. Tritheism	249
III. Sabellianism	250
325. Council of Nice	ib.
The Homocousion	251
Arian Creeds	253
Arian Sects	255
Faith of the Western, or Latin, Church	258
360. Council of Rimini	259
Conduct of the Emperors in the Arian Controversy	260
324. Indifference of Constantine	ib.
325. His Zeal	261
328—337. He persecutes the Arian and the Orthodox Party	262
337—361. Constantius favours the Arians	264
Arian Councils	265
Character and Adventures of Athanasius	268
330. Persecution against Athanasius	271
336. His first Exile	273
338. His Restoration	275
341. His second Exile	ib.
349. His Restoration	277
351. Repentment of Constantius	279
353—355. Councils of Arles and Milan	280

# C O N T E N T S.

A. D.	Page
355	282
Exiles - - -	284
356	285
Third Expulsion of Athanasius from Alexandria - - -	287
His Behaviour - - -	388
356—362. His Retreat - - -	292
Arian Bishops - - -	ib.
Divisions - - -	294
I. Rome - - -	295
II. Constantinople - - -	298
Cruelty of the Arians - - -	300
345, &c. The Revolt and Fury of the Donatist Circumcellions - - -	303
Their Religious Suicides - - -	304
312—361. General Character of the Christian Sects - - -	305
Toleration of Paganism by Constantine - - -	307
By his Sons - - -	

## C H A P. XXII.

*Julian is declared Emperor by the Legions of Gaul.—His March and Success.—The Death of Constantius.—Civil Administration of Julian.*

A. D.	Page
The Jealousy of Constantius against Julian - - -	311
Fears and Envy of Constantius - - -	313
360	ib.
The Legions of Gaul are ordered to march into the East - - -	316
Their Discontents - - -	317
They proclaim Julian Emperor - - -	319
His Protestations of Innocence - - -	320
His Embassy to Constantius - - -	322
360, 361. His fourth and fifth Expeditions beyond the Rhine - - -	324
361	326
Fruitless Treaty and Declaration of War Julian prepares to attack Constantius - - -	328
His March from the Rhine into Illyricum - - -	332
He justifies his Cause - - -	333
Hostile Preparations - - -	335
361	336
Death of Constantius - - -	
362	336
Julian enters Constantinople - - -	

A. D.	Page
361	337
Is acknowledged by the whole Empire - - -	ib.
His civil Government and private Life - - -	340
Reformation of the Palace - - -	343
Chamber of Justice - - -	345
Punishment of the Innocent and the Guilty - - -	347
Clemency of Julian - - -	348
His Love of Freedom and the Republic - - -	350
His Care of the Grecian Cities - - -	354
Julian, an Orator and a Judge - - -	355
His Character - - -	

## C H A P. XXIII.

*The Religion of Julian.—Universal Toleration.—He attempts to restore and reform the Pagan Worship—to rebuild the Temple of Jerusalem.—His artful Persecution of the Christians.—Mutual Zeal and Injustice.*

A. D.	Page
Religion of Julian - - -	355
351	356
His Education and Apostacy - - -	361
He embraces the Mythology of Paganism - - -	362
The Allegories - - -	364
Theological System of Julian - - -	365
Fanaticism of the Philosophers - - -	367
Initiation and Fanaticism of Julian - - -	369
His religious Dissimulation - - -	376
He writes against Christianity - - -	
361	372
Universal Toleration - - -	374
361—363. Zeal and Devotion of Julian in the Restoration of Paganism - - -	377
Reformation of Paganism - - -	379
The Philosophers - - -	381
Conversions - - -	382
The Jews - - -	383
Description of Jerusalem - - -	386
Pilgrimages - - -	388
363	389
Julian attempts to rebuild the Temple - - -	390
The Enterprize is defeated - - -	
Perhaps by a preternatural Event - - -	390
Partiality of Julian - - -	He



C O N T E N T S.

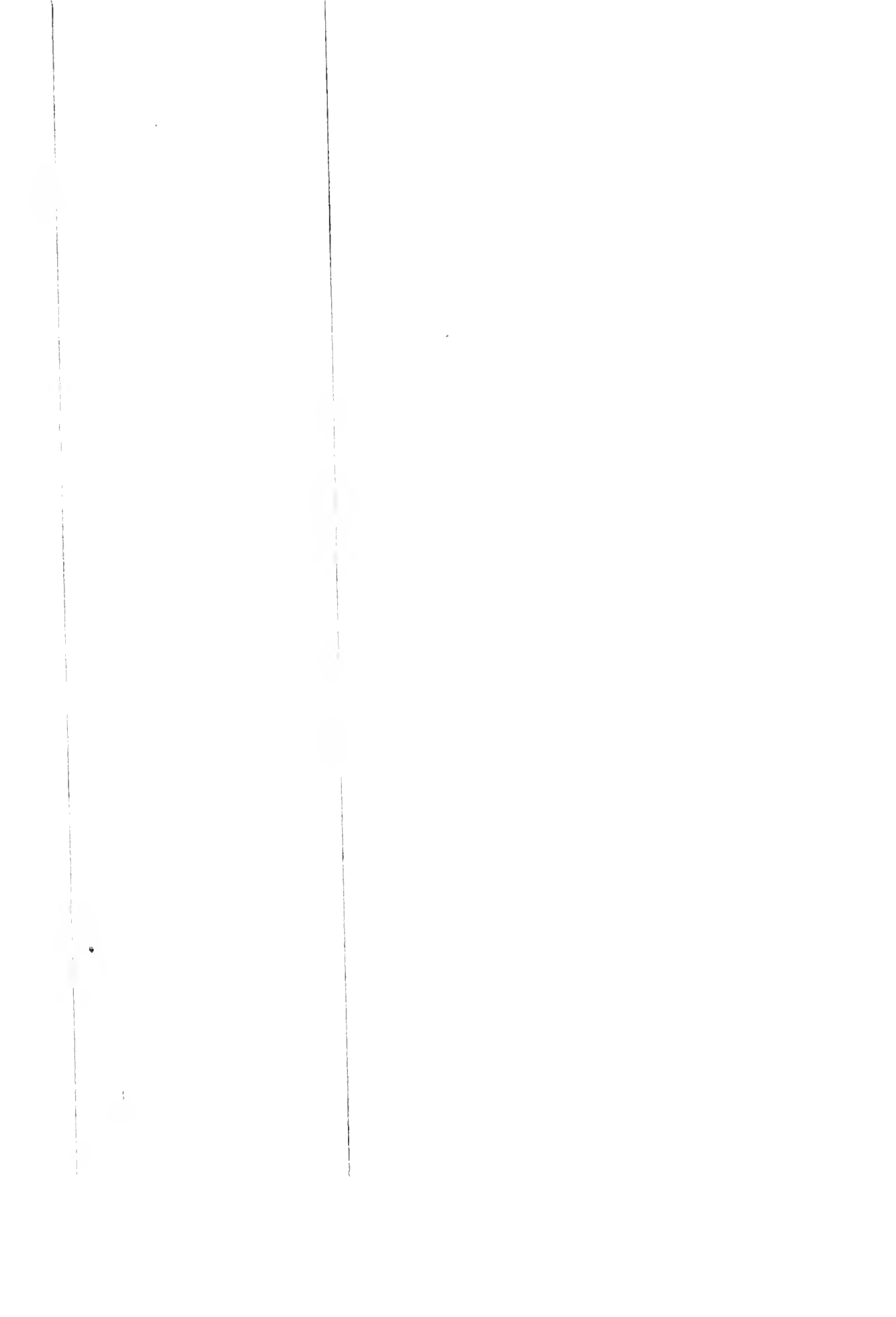
A. D.	Page	A. D.	Page
<p><i>Sons, Gratian and Valentinian II. succeeded to the Western Empire.</i></p>		372	<p>Revo't of Firmus - - - 531</p>
363	<p>State of the Church - - - 477</p> <p>Jovian proclaims universal Toleration 480</p> <p>His Progress from Antioch - - - 481</p>	373	<p>Theodosius recovers Africa - - - 536</p>
364	<p>Jovian, with his infant Son, assumes the Name and Ensigns of the Consulship 482</p> <p>Death of Jovian - - - - - ib.</p> <p>Vacancy of the Throne - - - - - 483</p>	376	<p>He is executed at Carthage - - - 538</p> <p>Stat. of Africa - - - - - ib.</p>
364	<p>Election and Character of Valentinian 484</p> <p>He is acknowledged by the Army 486</p> <p>Associates his Brother Valens - - - 487</p>	365-378.	<p>IV. The EAST. The Persian War 540</p>
364	<p>The final Division of the Eastern and Western Empires - - - - - 488</p>	384	<p>The Treaty of Peace - - - - - 544</p> <p>Adventures of Para, King of Armenia - - - - - ib.</p>
365	<p>Revolt of Procopius - - - - - 489</p>	V.	<p>The DANUBE. Conquests of Hermanric - - - - - 546</p>
366	<p>His Defeat and Death - - - - - 493</p>	366	<p>The Cause of the Gothic War - - - 548</p>
373	<p>Severe Inquisition into the Crime of Magic at Rome and Antioch - - - - - 495</p>	367, 368, 369.	<p>Hostilities and Peace - - - - - 550</p>
364-375.	<p>The Cruelty of Valentinian and Valens - - - - - 498</p> <p>Their Laws and Government - - - - - 501</p> <p>Valentinian maintains the religious Toleration - - - - - 504</p>	374	<p>War of the Quadi and Sarmatians 552</p>
367-378.	<p>Valens professes Arianism, and persecutes the Catholics - - - - - 505</p>	375	<p>The Expedition of Valentinian - - - 555</p> <p>His Death - - - - - 557</p> <p>The Emperors Gratian and Valentinian II. - - - - - ib.</p>
373	<p>Death of Athanasius - - - - - 508</p> <p>Just Idea of the Persecution of Valens - - - - - ib.</p>	<p>C H A P. XXVI.</p>	
370	<p>Valentinian restrains the Avarice of the Clergy - - - - - 510</p>	<p><i>Manners of the pastoral Nations.—Progress of the Huns, from China to Europe.—Flight of the Goths.—They pass the Danube—Gothic War.—Defeat and Death of Valens.—Gratian invests Theodosius with the Eastern Empire.—His Character and Success.—Peace and Settlement of the Goths.</i></p>	
366-384.	<p>Ambition and Luxury of Damasus, Bishop of Rome - - - - - 512</p>	A. D.	<p>Pag.</p>
364-375.	<p>Foreign Wars - - - - - 514</p>	365	<p>Earthquakes - - - - - 561</p>
365	<p>I. GERMANY. The Alemanni invade Gaul - - - - - 515</p>	376	<p>The Huns and Goths - - - - - 563</p> <p>The pastoral Manners of the Scythians, or Tartars - - - - - ib.</p> <p>Diet - - - - - 565</p> <p>Habitations - - - - - 567</p> <p>Exercises - - - - - 569</p> <p>Government - - - - - 571</p> <p>Situation and Extent of Scythia, or Tartary - - - - - 574</p> <p>Original Seat of the Huns - - - - - 577</p> <p>Their Conquests in Scythia - - - - - ib.</p> <p style="text-align: right;">201 Their</p>
366	<p>Their Defeat - - - - - 517</p>		
368	<p>Valentinian passes, and fortifies, the Rhine - - - - - 518</p>		
371	<p>The Burgundians - - - - - 520</p> <p>The Saxons - - - - - 522</p> <p>II. BRITAIN. The Scots and Picts 525</p> <p>343-366. Their Invasion of Britain - - - 529</p> <p>367-370. Restoration of Britain by Theodosius 531</p> <p>366 III. AFRICA. Tyranny of Romanus 533</p>		

# C O N T E N T S.

A. C.	Page	A. D.	Page
201 Their Wars with the Chinese -	579	Battle of Hadrianople -	613
141--87. Decline and Fall of the Huns	580	The Defeat of the Romans -	614
A. D.		Death of the Emperor Valens -	615
100 Their Emigrations - -	583	Funeral Oration of Valens and his Army	616
The White Huns of Sogdiana -	584	The Goths besiege Hadrianople -	617
The Huns of the Volga - -	585	378, 379. They ravage the Roman Pro-	
Their Conquest of the Alani - -	586	vinces - - -	619
375 Their Victories over the Goths	588	378 Massacre of the Gothic Youth in Asia	621
376 The Goths implore the Protection of		379 The Emperor Gratian invests Theodosius	
Valens - - -	591	with the Empire of the East	623
They are transported over the Danube		Birth and Character of Theodosius	624
into the Roman Empire -	594	379--382. His prudent and successful Con-	
Their Distress and Discontent -	596	duct of the Gothic War -	627
Revolt of the Goths in Mæria, and their		Divisions, Defeat, and Submission, of the	
first Victories - - -	598	Goths - - -	630
They penetrate into Thrace -	601	381 Death and Funeral of Athanaric -	632
377 Operations of the Gothic War -	603	386 Invasion and Defeat of the Gruthungi, or	
Union of the Goths with the Huns,		Ostrogoths - - -	633
Alani, &c. - - -	606	383--395. Settlement of the Goths in Thrace	
378 Victory of Gratian over the Alemanni	603	and Asia - - -	636
Valens marches against the Goths	610	Their hostile Sentiments -	638

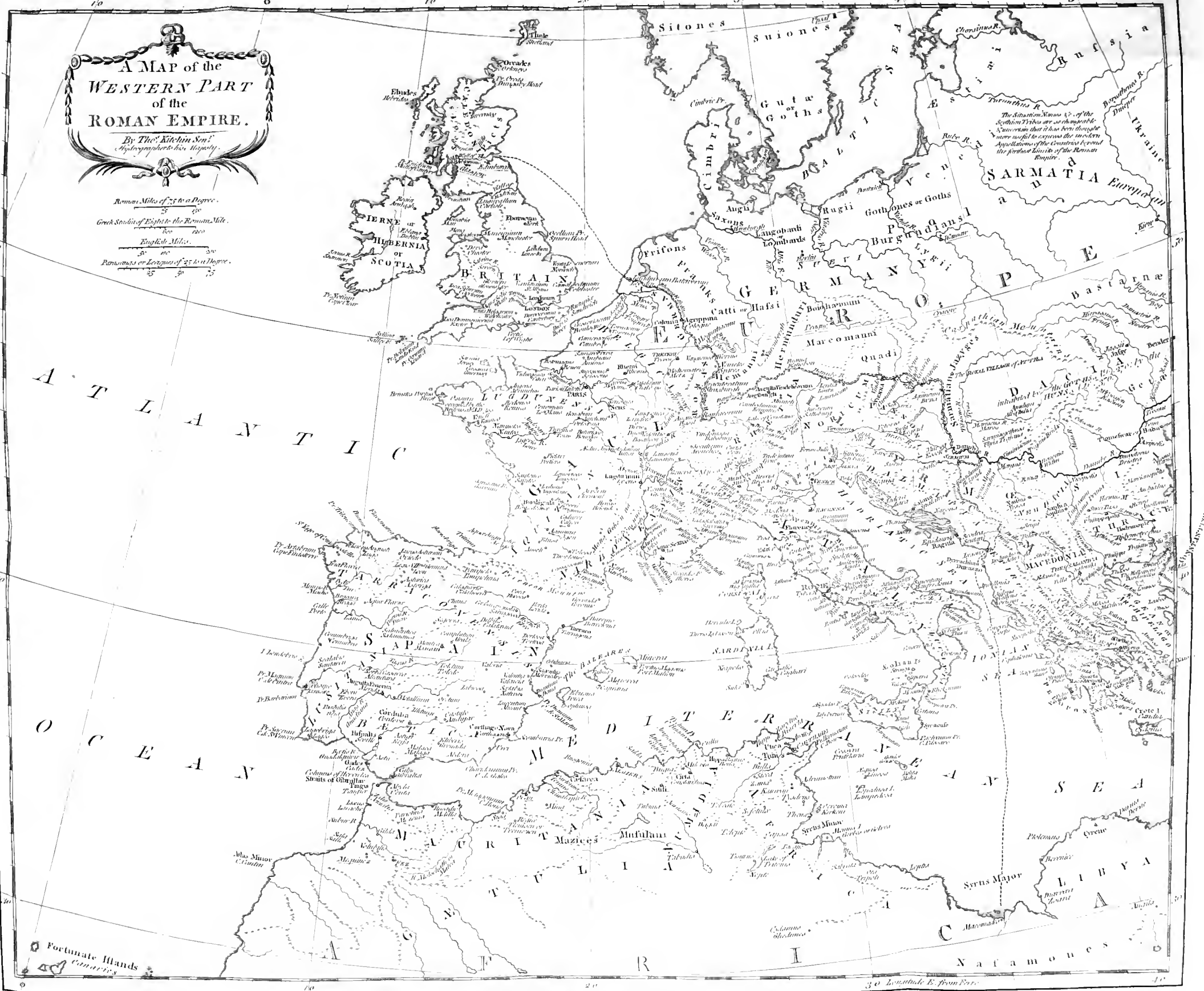






A MAP of the  
**WESTERN PART**  
 of the  
**ROMAN EMPIRE.**  
 By *Theo. Kitchin Senr.*  
*Hydrographer to his Majesty.*

Roman Miles of 7 to a Degree.  
 Greek Stadia of Eight to the Roman Mile.  
 English Miles.  
 Paces or Leagues of 25 to a Degree.



A T L A N T I C

O C E A N

Fortunate Islands  
*Cannaries*

The Situation Names &c. of the  
 Scythian Tribes are so changed by  
 the Romans that it has been thought  
 necessary to express the modern  
 Appellations of the Countries beyond  
 the present Limits of the Roman  
 Empire.

30 Longitude E. from Paris.

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THE  
H I S T O R Y  
OF THE  
DECLINE AND FALL  
OF THE  
ROMAN EMPIRE.

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CHAP. XVII.

*Foundation of Constantinople.—Political System of Constantine, and his Successors.—Military Discipline.—The Palace.—The Finances.*

THE unfortunate Licinius was the last rival who opposed the greatness, and the last captive who adorned the triumph, of Constantine. After a tranquil and prosperous reign, the Conqueror bequeathed to his family the inheritance of the Roman Empire; a new capital, a new policy, and a new religion; and the innovations which he established have been embraced and consecrated by succeeding generations. The age of the great Constantine and his sons is filled with important events; but the historian must be oppressed by their number and variety, unless he diligently se-

CHAP.  
XVII.

C H A P.  
XVII.

parates from each other the scenes which are connected only by the order of time. He will describe the political institutions that gave strength and stability to the empire, before he proceeds to relate the wars and revolutions which hastened its decline. He will adopt the division unknown to the ancients, of civil and ecclesiastical affairs: the victory of the Christians, and their intestine discord, will supply copious and distinct materials both for edification and for scandal.

Design of a  
new capital.  
A. D. 324.

After the defeat and abdication of Licinius, his victorious rival proceeded to lay the foundations of a city, destined to reign, in future times, the mistress of the East, and to survive the empire and religion of Constantine. The motives, whether of pride or of policy, which first induced Diocletian to withdraw himself from the ancient seat of government, had acquired additional weight by the example of his successors, and the habits of forty years. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Cæsars was viewed with cold indifference by a martial prince, born in the neighbourhood of the Danube, educated in the courts and armies of Asia, and invested with the purple by the legions of Britain. The Italians, who had received Constantine as their deliverer, submissively obeyed the edicts which he sometimes condescended to address to the senate and people of Rome; but they were seldom honoured with the presence of their new sovereign. During the vigour of his age, Constantine, according to the various exigencies of peace and war, moved with slow dignity, or with active diligence, along the frontiers of his extensive dominions; and was always prepared to take the field either against a foreign or a domestic enemy. But as he gradually reached the summit of prosperity and the decline of life, he began to meditate the design of fixing in a more permanent station the strength as well as majesty of the throne. In the choice of an advantageous situation, he preferred the confines of Europe and Asia;

to curb, with a powerful arm, the barbarians who dwelt between the Danube and the Tanais; to watch with an eye of jealousy the conduct of the Persian monarch, who indignantly supported the yoke of an ignominious treaty. With these views, Diocletian had selected and embellished the residence of Nicomedia: but the memory of Diocletian was justly abhorred by the protector of the church; and Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his own name. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate, both as a soldier and as a statesman, the incomparable position of Byzantium; and to observe how strongly it was guarded by nature against an hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse. Many ages before Constantine, one of the most judicious historians of antiquity<sup>1</sup> had described the advantages of a situation, from whence a feeble colony of Greeks derived the command of the sea, and the honours of a flourishing and independent republic<sup>2</sup>.

C H A P.  
XVII.Situation of  
Byzantium.

If we survey Byzantium in the extent which it acquired with the august name of Constantinople, the figure of the imperial city may be represented under that of an unequal triangle. The obtuse point, which advances towards the east and the shores of Asia, meets and repels the waves of the Thracian Bosphorus. The northern side of the city is bounded by the harbour; and the southern is washed by

Description  
of CON-  
STANTI-  
NOPLE.

<sup>1</sup> Polybius, l. iv. p. 423. edit. Casaubon. He observes that the peace of the Byzantines was frequently disturbed, and the extent of their territory contracted, by the inroads of the wild Thracians.

<sup>2</sup> The navigator Byzas, who was styled the son of Neptune, founded the city 656 years before the Christian Æra. His followers were drawn from Argos and Megara. Byzantium was afterwards rebuilt and fortified by the

Spartan general Pausanias. See Scaliger Animadvers. ad Euseb. p. 81. Ducange Constantinopolis, l. i. part i. c. 15, 16. With regard to the wars of the Byzantines against Philip, the Gauls, and the kings of Bithynia, we should trust none but the ancient writers who lived before the greatness of the imperial city had excited a spirit of flattery and fiction.

C H A P.  
XVII.

the Propontis, or sea of Marmara. The basis of the triangle is opposed to the west, and terminates the continent of Europe. But the admirable form and division of the circumjacent land and water cannot, without a more ample explanation, be clearly or sufficiently understood.

The Bosphorus.

The winding channel through which the waters of the Euxine flow with a rapid and incessant course towards the Mediterranean, received the appellation of Bosphorus, a name not less celebrated in the history, than in the fables, of antiquity<sup>3</sup>. A crowd of temples and of votive altars, profusely scattered along its steep and woody banks, attested the unskilfulness, the terrors, and the devotion of the Grecian navigators, who, after the example of the Argonauts, explored the dangers of the inhospitable Euxine. On these banks tradition long preserved the memory of the palace of Phineus, infested by the obscene harpies<sup>4</sup>; and of the sylvan reign of Amycus, who defied the son of Leda to the combat of the Cestus<sup>5</sup>. The streights of the Bosphorus are terminated by the Cyanean rocks, which, according to the description of the poets, had once floated on the face of the waters; and were destined by the gods to protect the entrance of the Euxine against the eye of profane curiosity<sup>6</sup>. From the Cy-

<sup>3</sup> The Bosphorus has been very minutely described by Dionysius of Byzantium, who lived in the time of Domitian (Hudson Geograph. Minor. tom. iii.), and by Gilles or Gyllius, a French traveller of the XVth century. Tournefort (Lettre XV.) seems to have used his own eyes and the learning of Gyllius.

<sup>4</sup> There are very few conjectures so happy as that of Le Clerc (Bibliothèque Universelle, tom. i. p. 248.), who supposes that the harpies were only locusts. The Syriac or Phœnician name of those insects, their noisy flight, the stench and devastation which they occasion, and the north wind which drives them

into the sea, all contribute to form this striking resemblance.

<sup>5</sup> The residence of Amycus was in Asia, between the old and the new castles, at a place called Laurus Infana. That of Phineus was in Europe, near the village of Mauromole and the Black Sea. See Gyllius de Bosph. l. ii. c. 23. Tournefort, Lettre XV.

<sup>6</sup> The deception was occasioned by several pointed rocks, alternately covered and abandoned by the waves. At present there are two small islands, one towards either shore: that of Europe is distinguished by the column of Pompey.

anean rocks to the point and harbour of Byzantium, the winding length of the Bosphorus extends about sixteen miles<sup>7</sup>, and its most ordinary breadth may be computed at about one mile and a half. The *new* castles of Europe and Asia are constructed, on either continent, upon the foundations of two celebrated temples, of Serapis and of Jupiter Urius. The *old* castles, a work of the Greek emperors, command the narrowest part of the channel, in a place where the opposite banks advance within five hundred paces of each other. These fortresses were restored and strengthened by Mahomet the Second, when he meditated the siege of Constantinople<sup>8</sup>: but the Turkish conqueror was most probably ignorant, that near two thousand years before his reign, Darius had chosen the same situation to connect the two continents by a bridge of boats<sup>9</sup>. At a small distance from the old castles we discover the little town of Chrysepolis, or Scutari, which may almost be considered as the Asiatic suburb of Constantinople. The Bosphorus, as it begins to open into the Propontis, passes between Byzantium and Chalcedon. The latter of those cities was built by the Greeks, a few years before the former; and the blindness of its founders, who overlooked the superior advantages of the opposite coast, has been stigmatized by a proverbial expression of contempt<sup>10</sup>.

<sup>7</sup> The ancients computed one hundred and twenty stadia, or fifteen Roman miles. They measured only from the new castles, but they carried the freights as far as the town of Chalcedon.

<sup>8</sup> Ducas Hist. c. 34. Leunclavius Hist. Turcica Musulmanica, l. xv. p. 577. Under the Greek empire these castles were used as state prisons, under the tremendous name of Lethe, or towers of oblivion.

<sup>9</sup> Darius engraved in Greek and Assyrian letters on two marble columns, the names of his subject-nations, and the amazing num-

bers of his land and sea forces. The Byzantines afterwards transported these columns into the city, and used them for the altars of their tutelar deities. Herodotus, l. iv. c. 87.

<sup>10</sup> Namque artificio inter Europam Asi-  
amque divortio Byzantium in extrema Eu-  
ropâ posuere Græci, quibus, Pythium Apollin-  
em consulentibus ubi conderent urbem,  
redditum oraculum est, quærerent fidem ca-  
cerarum terris adversam. Eâ ambage Châl-  
cedoni monstrabantur, quod priores illic  
advecti, pravissâ locorum utilitate pejora  
legissent. Tacit. Annal. xii. 62.

C H A P.  
XVII.  
The port.

The harbour of Constantinople, which may be considered as an arm of the Bosphorus, obtained, in a very remote period, the denomination of the *Golden Horn*. The curve which it describes might be compared to the horn of a stag, or, as it should seem, with more propriety, to that of an ox<sup>11</sup>. The epithet of *golden* was expressive of the riches which every wind wafted from the most distant countries into the secure and capacious port of Constantinople. The river Lycus, formed by the conflux of two little streams, pours into the harbour a perpetual supply of fresh water, which serves to cleanse the bottom, and to invite the periodical shoals of fish to seek their retreat in that convenient recess. As the vicissitudes of tides are scarcely felt in those seas, the constant depth of the harbour allows goods to be landed on the quays without the assistance of boats; and it has been observed, that in many places the largest vessels may rest their prows against the houses, while their sterns are floating in the water<sup>12</sup>. From the mouth of the Lycus to that of the harbour, this arm of the Bosphorus is more than seven miles in length. The entrance is about five hundred yards broad, and a strong chain could be occasionally drawn across it, to guard the port and city from the attack of an hostile navy<sup>13</sup>.

The Propontis.

Between the Bosphorus and the Hellespont, the shores of Europe and Asia receding on either side inclose the sea of Marmara, which was known to the ancients by the denomination of Propontis. The navigation from the issue of the Bosphorus to the entrance of the

<sup>11</sup> Strabo, l. x. p. 472. Most of the antlers are now broke off; or, to speak less figuratively, most of the recesses of the harbour are filled up. See Gyllius de Bosphoro Thracio, l. i. c. 5.

<sup>12</sup> Procopius de Ædificiis, l. i. c. 5. His description is confirmed by modern travellers. See Thevenot, part i. l. i. c. 15. Tourne-

fort, Lettre XII. Niebuhr Voyage d'Arabie, p. 22.

<sup>13</sup> See Ducange, C. P. l. i. part i. c. 16. and his Observations sur Villehardouin, p. 289. The chain was drawn from the Acropolis, near the modern Kiosk, to the tower of Galata; and was supported at convenient distances by large wooden piles.

Hellespont



Hellepont is about one hundred and twenty miles. Those who steer their westward course through the middle of the Propontis, may at once descry the high lands of Thrace and Bithynia, and never lose sight of the lofty summit of Mount Olympus, covered with eternal snows <sup>14</sup>. They leave on the left a deep gulf, at the bottom of which Nicomedia was seated, the imperial residence of Diocletian; and they pass the small islands of Cyzicus and Proconnesus before they cast anchor at Gallipoli: where the sea, which separates Asia from Europe, is again contracted into a narrow channel.

The geographers who, with the most skilful accuracy, have surveyed the form and extent of the Hellepont, assign about sixty miles for the winding course, and about three miles for the ordinary breadth of those celebrated freights <sup>15</sup>. But the narrowest part of the channel is found to the northward of the old Turkish castles between the cities of Sestus and Abydus. It was here that the adventurous Leander braved the passage of the flood for the possession of his mistress <sup>16</sup>. It was here likewise, in a place where the distance between the opposite banks cannot exceed five hundred paces, that Xerxes imposed a stupendous bridge of boats, for the purpose of transporting into Europe an hundred and seventy myriads of barba-

The Helle-  
pont.

<sup>14</sup> Thevenot (Voyages au Levant, part i. l. i. c. 14.) contracts the measure to 125 small Greek miles. Belon (Observations, l. ii. c. 1.) gives a good description of the Propontis, but contents himself with the vague expression of one day and one night's sail. When Sandys (Travels, p. 21.) talks of 150 furlongs in length as well as breadth, we can only suppose some mistake of the press in the text of that judicious traveller.

<sup>15</sup> See an admirable dissertation of M. d'Anville upon the Hellepont or Dardanelles, in the Memoires de l'Academie des Inscriptions, tom. xxviii. p. 318—346. Yet even that ingenious geographer is too fond of sup-

posing new, and perhaps imaginary *measures*, for the purpose of rendering ancient writers as accurate as himself. The stadia employed by Herodotus in the description of the Euxine, the Bosphorus, &c. (l. iv. c. 85.) must undoubtedly be all of the same species: but it seems impossible to reconcile them either with truth or with each other.

<sup>16</sup> The oblique distance between Sestus and Abydus was thirty stadia. The improbable tale of Hero and Leander is exposed by M. Mahudel, but is defended on the authority of poets and medals by M. de la Nauze. See the Academie des Inscriptions, tom. vii. Hist. p. 74. Mem. p. 240.

rians.

rians<sup>17</sup>. A sea contracted within such narrow limits, may seem but ill to deserve the singular epithet of *broad*, which Homer, as well as Orpheus, has frequently bestowed on the Hellespont. But our ideas of greatness are of a relative nature: the traveller, and especially the poet, who sailed along the Hellespont, who pursued the windings of the stream, and contemplated the rural scenery, which appeared on every side to terminate the prospect, insensibly lost the remembrance of the sea; and his fancy painted those celebrated streights, with all the attributes of a mighty river flowing with a swift current, in the midst of a woody and inland country, and at length through a wide mouth, discharging itself into the Ægean or Archipelago<sup>18</sup>. Ancient Troy<sup>19</sup>, seated on an eminence at the foot of Mount Ida, overlooked the mouth of the Hellespont, which scarcely received an accession of waters from the tribute of those immortal rivulets the Simois and Scamander. The Grecian camp had stretched twelve miles along the shore from the Sigean to the Rhætean promontory; and the flanks of the army were guarded by the bravest chiefs who fought under the banners of Agamemnon. The first of those promontories was occupied by Achilles with his invincible Myrmidons, and the dauntless Ajax pitched his tents on the other. After Ajax had fallen a sacrifice to his disappointed pride, and to the ingratitude of the Greeks, his sepulchre was erected on the ground where he had de-

<sup>17</sup> See the seventh book of Herodotus, who has erected an elegant trophy to his own fame and to that of his country. The review appears to have been made with tolerable accuracy: but the vanity, first of the Persians, and afterwards of the Greeks, was interested to magnify the armament and the victory. I would much doubt whether the *troops* have ever outnumbered the *navy* of any country which they attacked.

<sup>18</sup> See Wood's Observations on Homer, p. 260. Bruce, with pleasure, selected this remark from an author who in general seems

to have disappointed the expectation of the public as a critic, and still more as a traveller. He had visited the banks of the Hellespont; he had read Strabo; he ought to have consulted the Roman itineraries: how was it possible for him to confound Ilium and Alexandria Troas (Observations, p. 340, 341.), two cities which were fifteen miles distant from each other?

<sup>19</sup> Demetrius of Scythia wrote sixty books on thirty lines of Homer's Catalogue. The XIIIth Book of Strabo is sufficient for curiosity.

fended the navy against the rage of Jove and of Hector; and the citizens of the rising town of Rhæteum celebrated his memory with divine honours<sup>20</sup>. Before Constantine gave a just preference to the situation of Byzantium, he had conceived the design of erecting the seat of empire on this celebrated spot, from whence the Romans derived their fabulous origin. The extensive plain which lies below ancient Troy, towards the Rhætean promontory and the tomb of Ajax, was first chosen for his new capital; and, though the undertaking was soon relinquished, the stately remains of unfinished walls and towers attracted the notice of all who sailed through the straits of the Hellespont<sup>21</sup>.

C H A P.  
XVII.

We are at present qualified to view the advantageous position of Constantinople; which appears to have been formed by Nature for the centre and capital of a great monarchy. Situated in the forty-first degree of latitude, the Imperial city commanded, from her seven hills<sup>22</sup>, the opposite shores of Europe and Asia; the climate was healthy and temperate, the soil fertile, the harbour secure and capacious; and the approach on the side of the continent was of small extent and easy defence. The Bosphorus and the Hellespont may be considered as the two gates of Constantinople; and the prince who possessed those important passages could always shut them against a naval enemy, and open them to the fleets of commerce. The prefer-

Advantages  
of Constantinople.

<sup>20</sup> Strabo, l. xiii. p. 595. The disposition of the ships which were drawn upon dry land, and the pots of Ajax and Achilles, are very clearly described by Homer. See *Iliad* ix. 220.

<sup>21</sup> Zosim. l. ii. p. 105. Sozomen, l. ii. c. 3. Theophanes, p. 18. Nicephorus Callistus, l. vii. p. 48. Zonaras, tom. ii. l. xiii. p. 6. Zosimus places the new city between Ilium and Alexandria, but this apparent difference may be reconciled by the large extent of its circumference. Before the

foundation of Constantinople, Thessalonica is mentioned by Cedrenus (p. 283.), and Sardica by Zonaras, as the intended capital. They both suppose, with very little probability, that the Emperor, if he had not been prevented by a prodigy, would have repeated the mistake of the *blind* Chalcedonians.

<sup>22</sup> Pocock's Description of the East, vol. ii. part ii. p. 127. His plan of the seven hills is clear and accurate. That traveller is seldom so satisfactory.

C H A P.  
XVII.

vation of the eastern provinces may, in some degree, be ascribed to the policy of Constantine, as the Barbarians of the Euxine, who in the preceding age had poured their armaments into the heart of the Mediterranean, soon desisted from the exercise of piracy, and despaired of forcing this insurmountable barrier. When the gates of the Hellespont and Bosphorus were shut, the capital still enjoyed, within their spacious inclosure, every production which could supply the wants, or gratify the luxury, of its numerous inhabitants. The sea-coasts of Thrace and Bithynia, which languish under the weight of Turkish oppression, still exhibit a rich prospect of vineyards, of gardens, and of plentiful harvests; and the Propontis has ever been renowned for an inexhaustible store of the most exquisite fish, that are taken in their stated seasons, without skill, and almost without labour<sup>21</sup>. But when the passages of the Streights were thrown open for trade, they alternately admitted the natural and artificial riches of the north and south, of the Euxine and of the Mediterranean. Whatever rude commodities were collected in the forests of Germany and Scythia, as far as the sources of the Tanais and the Borysthenes; whatsoever was manufactured by the skill of Europe or Asia; the corn of Egypt, and the gems and spices of the farthest India, were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world<sup>22</sup>.

Foundation  
of the city.

The prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in every age, been supposed to reflect a becoming majesty on the origin of great

<sup>21</sup> See Belon. Observations, c. 72-76. Among a variety of different species, the Pelamides, a sort of Thunnus, were the most celebrated. We may learn from Polybius, Strabo, and Tacitus, that the profits of the fishery constituted the principal revenue of Byzantium.

<sup>22</sup> See the eloquent description of B. Bequius, epistol. l. p. 64. Nil in Europa, nihil in conspectu Africæ, Ægyptiæ, Africanique à dextris: que transæm conuigunt non sunt, maris tamen navigandi que communitate veluti iunguntur. A sinistra vero Pontus est Euxinus. &c.

cities,

cities<sup>25</sup>, the emperor was desirous of ascribing his resolution, not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople<sup>26</sup>: and though he has not condescended to relate in what manner the celestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers; who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of Imperial greatness<sup>27</sup>. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition<sup>28</sup>; and though Constantine might omit some rites which favoured too strongly of their Pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with a lance in his hand, the emperor himself led the solemn procession; and directed the line, which was traced as the boundary of the destined capital: till the growing circumference was observed with astonish-

C H A P.  
XVII.

<sup>25</sup> Datur hæc venia antiquitati, ut miscendo humana divinis, primordia urbium augustiora faciat. T. Liv. in proem.

<sup>26</sup> He says in one of his laws, pro commoditate Urbis quam aeterno nomine, jubente Deo, donavimus. Cod. Theodof. l. xiii. tit. v. leg. 7.

<sup>27</sup> The Greeks, Theophanes, Cedrenus, and the Author of the Alexandrian Chronicle, confine themselves to vague and general expressions. For a more particular account of

the vision, we are obliged to have recourse to such Latin writers as William of Malmshbury. See Ducange C. P. l. i. p. 24, 25.

<sup>28</sup> See Plutarch in Romul. tom. i. p. 49. edit. Bryan. Among other ceremonies, a large hole, which had been dug for that purpose, was filled up with handfuls of earth, which each of the settlers brought from the place of his birth, and thus adopted his new country.

C H A P.  
XVII.

ment by the assistants, who, at length, ventured to observe, that he had already exceeded the most ample measure of a great city. “ I shall still advance,” replied Constantine, “ till HE, the invisible guide who marches before me, thinks proper to stop <sup>29</sup>.” Without presuming to investigate the nature or motives of this extraordinary conductor, we shall content ourselves with the more humble task of describing the extent and limits of Constantinople <sup>30</sup>.

Extent.

In the actual state of the city, the palace and gardens of the Seraglio occupy the eastern promontory, the first of the seven hills, and cover about one hundred and fifty acres of our own measure. The feat of Turkish jealousy and despotism is erected on the foundations of a Grecian republic: but it may be supposed that the Byzantines were tempted by the conveniency of the harbour to extend their habitations on that side beyond the modern limits of the Seraglio. The new walls of Constantine stretched from the port to the Propontis across the enlarged breadth of the triangle, at the distance of fifteen stadia from the ancient fortification; and with the city of Byzantium they inclosed five of the seven hills, which, to the eyes of those who approach Constantinople, appear to rise above each other in beautiful order <sup>31</sup>. About a century after the death of the founder, the new buildings, extending on one side up the harbour, and on the other along the Propontis, already covered the narrow ridge of the sixth, and the broad summit of the seventh hill. The necessity of protecting those suburbs from the incessant inroads of the Barbarians, engaged the younger Theodosius to surround his capital with an

<sup>29</sup> Photostorgius, l. ii. c. 9. This incident, though borrowed from a suspected writer, is characteristic and probable.

<sup>30</sup> See in the *Memoires de l'Academie*, tom. xxxv. p. 747-758, a dissertation of M. d'Anville on the extent of Constantinople. He takes the plan inserted in the *Imperium Orientale* of Banduri as the most complete; but, by a series of very nice observations, he reduces the extravagant proportion of the scale,

and instead of 9500, determines the circumference of the city as consisting of about 7800 French *toises*.

<sup>31</sup> Codinus *Antiquitat. Const.* p. 12. He assigns the church of St. Antony as the boundary on the side of the harbour. It is mentioned in Ducange, l. iv. c. vi.; but I have tried, without success, to discover the exact place where it was situated.

adequate and permanent inclosure of walls <sup>32</sup>. From the eastern promontory to the golden gate, the extreme length of Constantinople was about three Roman miles <sup>33</sup>; the circumference measured between ten and eleven; and the surface might be computed as equal to about two thousand English acres. It is impossible to justify the vain and credulous exaggerations of modern travellers, who have sometimes stretched the limits of Constantinople over the adjacent villages of the European, and even of the Asiatic coast <sup>34</sup>. But the suburbs of Pera and Galata, though situate beyond the harbour, may deserve to be considered as a part of the city <sup>35</sup>; and this addition may perhaps authorise the measure of a Byzantine historian, who assigns sixteen Greek (about fourteen Roman) miles for the circumference of his native city <sup>36</sup>. Such an extent may seem not unworthy of an Imperial residence. Yet Constantinople must yield to Babylon and Thebes <sup>37</sup>, to ancient Rome, to London, and even to Paris <sup>38</sup>.

The

<sup>32</sup> The new wall of Theodosius was constructed in the year 413. In 447 it was thrown down by an earthquake, and rebuilt in three months by the diligence of the præfect Cyrus. The suburb of the Blachernæ was first taken into the city in the reign of Heraclius. Ducange *Conf.* l. i. c. 10, 11.

<sup>33</sup> The measurement is expressed in the *Notitia* by 14,075 feet. It is reasonable to suppose that these were Greek feet; the proportion of which has been ingeniously determined by M. d'Anville. He compares the 180 feet with the 78 Hashemite cubits, which in different writers are assigned for the height of St. Sophia. Each of these cubits was equal to 27 French inches.

<sup>34</sup> The accurate Thevenot (*l. i. c. 15.*) walked in one hour and three quarters round two of the sides of the triangle, from the Kiosk of the Seraglio to the seven towers. D'Anville examines with care, and receives with confidence, this decisive testimony, which gives a circumference of ten or twelve miles. The extravagant computation of Tournefort (*Lettre XI.*) of thirty-four or thirty miles,

without including Scutari, is a strange departure from his usual character.

<sup>35</sup> The *fyca*, or fig-trees, formed the thirteenth region, and were very much embellished by Justinian. It has since borne the names of Pera and Galata. The etymology of the former is obvious; that of the latter is unknown. See Ducange *Conf.* l. i. c. 22. and Gyllius de Byzant. l. iv. c. 10.

<sup>36</sup> One hundred and eleven stadia, which may be translated into modern Greek miles each of seven stadia, or 660, sometimes only 600 French toises. See d'Anville *Mesures Itinéraires*, p. 53.

<sup>37</sup> When the ancient texts, which describe the size of Babylon and Thebes, are settled, the exaggeration reduced, and the measures ascertained, we find that those famous cities filled the great but not incredible circumference of about twenty-five or thirty-miles. Compare d'Anville *Mém. de l'Académie*, tom. xxviii. p. 235. with his *Description de l'Égypte*, p. 201, 202.

<sup>38</sup> If we divide Constantinople and Paris into equal squares of 50 French *toises*, the former

C H A P.  
XVII.

Progress of  
the work.

The master of the Roman world, who aspired to erect an eternal monument of the glories of his reign, could employ in the prosecution of that great work the wealth, the labour, and all that yet remained of the genius of obedient millions. Some estimate may be formed of the expence bestowed with Imperial liberality on the foundation of Constantinople, by the allowance of about two millions five hundred thousand pounds for the construction of the walls, the porticoes, and the aqueducts <sup>39</sup>. The forests that overthadowed the shores of the Euxine, and the celebrated quarries of white marble in the little island of Proconnesus, supplied an inexhaustible stock of materials, ready to be conveyed, by the convenience of a short water-carriage, to the harbour of Byzantium <sup>40</sup>. A multitude of labourers and artificers urged the conclusion of the work with incessant toil: but the impatience of Constantine soon discovered, that, in the decline of the arts, the skill as well as numbers of his architects bore a very unequal proportion to the greatness of his designs. The magistrates of the most distant provinces were therefore directed to institute schools, to appoint professors, and, by the hopes of rewards and privileges, to engage in the study and practice of architecture a sufficient number of ingenious youths, who had received a liberal education <sup>41</sup>. The buildings of the new city were executed by such artificers as the reign of Constantine could afford; but they were decorated by the hands of the most celebrated masters of the age of Pericles and Alexander. To revive the genius of Phidias and Lyfippus,

former contains 850, and the latter 1160 of those divisions.

<sup>39</sup> Six hundred centenarii, or sixty thousand pounds weight of gold. This sum is taken from Codinus Antiquit. Const. p. 11.; but unless that contemptible author had derived his information from some purer sources, he would probably have been unacquainted with so obsolete a mode of reckoning.

<sup>40</sup> For the forests of the Black Sea, consult Tounefort, Lettre XVI.: for the marble

quarries of Proconnesus, see Strabo, l. xiii. p. 588. The latter had already furnished the materials of the stately buildings of Cyzicus.

<sup>41</sup> See the Codex Theodos. l. xiii. tit. iv. leg. 1. This law is dated in the year 334, and was addressed to the prefect of Italy, whose jurisdiction extended over Africa. The commentary of Godfrey on the whole title well deserves to be consulted.



surpassed indeed the power of a Roman emperor; but the immortal productions which they had bequeathed to posterity were exposed without defence to the rapacious vanity of a despot. By his commands the cities of Greece and Asia were despoiled of their most valuable ornaments<sup>41</sup>. The trophies of memorable wars, the objects of religious veneration, the most finished statues of the gods and heroes, of the sages and poets of ancient times, contributed to the splendid triumph of Constantinople; and gave occasion to the remark of the historian Cedrenus<sup>42</sup>, who observes, with some enthusiasm, that nothing seemed wanting except the souls of the illustrious men whom these admirable monuments were intended to represent. But it is not in the city of Constantine, nor in the declining period of an empire, when the human mind was depressed by civil and religious slavery, that we should seek for the souls of Homer and of Demosthenes.

During the siege of Byzantium, the conqueror had pitched his tent on the commanding eminence of the second hill. To perpetuate the memory of his success, he chose the same advantageous position for the principal Forum<sup>43</sup>; which appears to have been of a circular, or rather elliptical form. The two opposite entrances formed triumphal arches; the porticoes, which inclosed it on every side, were filled with statues; and the centre of the Forum was occupied by a lofty column, of which a mutilated fragment is

Edifices.

<sup>41</sup> Constantinus illi dolentur parva emnium urbium auaricia. Hieron. Chron. p. 181. See Codin. p. 81. c. The author of the Antiquities, C. 1. l. 17. (p. 10) enumerates Rome, Sicily, Antioch, Athens, and a long list of other cities. The provinces of Greece and Asia Minor may be supposed to have yielded the richest booty.

<sup>42</sup> Hist. Compend. p. 369. He describes the statue, or rather bust of Homer with a

degree of taste which plainly indicates that Cedrenus copied the style of a more fortunate age.

<sup>43</sup> Zosim. l. ii. p. 106. Chron. Alexandrin. vel Paschal. p. 284. Ducange Const. l. i. c. 21. Even the list of these writers seems to confound the Forum of Constantine with the Augusteum, or court of the palace. I am not satisfied whether I have properly distinguished what belongs to the one and the other.

C H A P.  
XVII.

now degraded by the appellation of the *burnt pillar*. This column was erected on a pedestal of white marble twenty feet high; and was composed of ten pieces of porphyry, each of which measured about ten feet in height, and about thirty-three in circumference<sup>45</sup>. On the summit of the pillar, above one hundred and twenty feet from the ground, stood the colossal statue of Apollo. It was of bronze, had been transported either from Athens or from a town of Phrygia, and was supposed to be the work of Phidias. The artist had represented the god of day, or, as it was afterwards interpreted, the emperor Constantine himself, with a sceptre in his right hand, the globe of the world in his left, and a crown of rays glittering on his head<sup>46</sup>. The Circus, or Hippodrome, was a stately building about four hundred paces in length, and one hundred in breadth<sup>47</sup>. The space between the two *metae* or goals was filled with statues and obelisks: and we may still remark a very singular fragment of antiquity; the bodies of three serpents, twisted into one pillar of brass. Their triple heads had once supported the golden tripod which, after the defeat of Xerxes, was consecrated in the temple of Delphi by the victorious Greeks<sup>48</sup>. The beauty of the

### Hippodrome

<sup>45</sup> The most tolerable account of this column is given by Pocock. Description of the East, vol. ii. part ii. p. 131. But it is still in many instances perplexed and unsatisfactory.

<sup>46</sup> Ducange Const. l. i. c. 24. p. 76. and his Notes ad Alexiad. p. 382. The statue of Constantine or Apollo was thrown down under the reign of Alexis Comnenus.

<sup>47</sup> Tournefort (Lettre XII.) computes the *Atmeidan* at four hundred paces. If he means geometrical paces of five feet each, it was three hundred *toises* in length, about forty more than the great Circus of Rome. See d'Anville Mesures Itinéraires, p. 73.

<sup>48</sup> The guardians of the most holy relics would rejoice if they were able to produce

such a chain of evidence as may be alleged on this occasion. See Banduri ad Antiquitat. Const. p. 668. Gyllius de Byzant. l. ii. c. 13. 1. The original consecration of the tripod and pillar in the temple of Delphi may be proved from Herodotus and Pausanias. 2. The pagan Zosimus agrees with the three ecclesiastical historians, Eusebius, Socrates, and Sozomen, that the sacred ornaments of the temple of Delphi were removed to Constantinople by the order of Constantine; and among these the serpentine pillar of the Hippodrome is particularly mentioned. 3. All the European travellers who have visited Constantinople, from Buondelmonte to Pocock, describe it in the same place, and almost in the same manner: the differences

Hippodrome has been long since defaced by the rude hands of the Turkish conquerors: but, under the similar appellation of Atmeidan, it still serves as a place of exercise for their horses. From the throne, whence the emperor viewed the Circensian games, a winding staircase <sup>49</sup> descended to the palace; a magnificent edifice, which scarcely yielded to the residence of Rome itself, and which, together with the dependent courts, gardens, and porticoes, covered a considerable extent of ground upon the banks of the Propontis between the Hippodrome and the church of St. Sophia <sup>50</sup>. We might likewise celebrate the baths, which still retained the name of Zeuxippus, after they had been enriched, by the munificence of Constantine, with lofty columns, various marbles, and above threescore statues of bronze <sup>51</sup>. But we should deviate from the design of this history, if we attempted minutely to describe the different buildings or quarters of the city. It may be sufficient to observe, that whatever could adorn the dignity of a great capital, or contribute to the benefit or pleasure of its numerous inhabitants, was contained within the walls of Constantinople. A particular description, composed about a century after its foundation, enumerates a capitol or school

differences between them are occasioned only by the injuries which it has sustained from the Turks. Mahomet the Second broke the under-jaw of one of the serpents with a stroke of his battle-axe. Thevenot, l. i. c. 17.

<sup>49</sup> The Latin name *Cocblea* was adopted by the Greeks, and very frequently occurs in the Byzantine history. Ducange *Const.* l. ii. c. 1. p. 104.

<sup>50</sup> There are three topographical points which indicate the situation of the palace. 1. The stair-case, which connected it with the Hippodrome, or Atmeidan. 2. A small artificial port on the Propontis, from whence there was an easy ascent, by a flight of marble steps, to the gardens of the palace. 3. The Augusteum was a spacious court, one

side of which was occupied by the front of the palace, and another by the church of St. Sophia.

<sup>51</sup> Zeuxippus was an epithet of Jupiter, and the baths were a part of old Byzantium. The difficulty of assigning their true situation has not been felt by Ducange. History seems to connect them with St. Sophia and the palace; but the original plan, inserted in Banduri, places them on the other side of the city, near the harbour. For their beauties, see Chron. Paschal, p. 285, and Gyllius de Byzant. l. ii. c. 7. Christodorus (see Antiquitat. *Const.* l. vii.) composed inscriptions in verse for each of the statues. He was a Theban poet in genius as well as in birth:

Bæotum in crasso jurares æere natum.

C H A P.  
XVII.

of learning, a circus, two theatres, eight public, and one hundred and fifty-three private, baths, fifty-two porticoes, five granaries, eight aqueducts or reservoirs of water, four spacious halls for the meetings of the senate or courts of justice, fourteen churches, fourteen palaces, and four thousand three hundred and eighty-eight houses, which, for their size or beauty, deserved to be distinguished from the multitude of plebeian habitations <sup>52</sup>.

Population.

The populousness of his favoured city was the next and most serious object of the attention of its founder. In the dark ages which succeeded the translation of the empire, the remote and the immediate consequences of that memorable event were strangely confounded by the vanity of the Greeks, and the credulity of the Latins <sup>53</sup>. It was asserted, and believed, that all the noble families of Rome, the senate, and the equestrian order, with their innumerable attendants, had followed their emperor to the banks of the Propontis; that a spurious race of strangers and plebeians was left to possess the solitude of the ancient capital; and that the lands of Italy, long since converted into gardens, were at once deprived of cultivation and inhabitants <sup>54</sup>. In the course of this history, such exaggerations will be reduced to their just value: yet, since the growth of Constantinople cannot be ascribed to the general increase of mankind and of industry, it must be admitted, that this artificial

<sup>52</sup> See the Notitia. Rome only reckoned 1780 large houses, *domus*; but the word must have had a more dignified signification. No *insule* are mentioned at Constantinople. The old capital consisted of 424 streets, the new of 322.

<sup>53</sup> Liutprand. Legatio ad Imp. Nicephorum, p. 133. The modern Greeks have strangely disfigured the antiquities of Constantinople. We might excuse the errors of the Turkish or Arabian writers; but it is somewhat astonishing, that the Greeks, who had access to the authentic materials pre-

served in their own language, should prefer fiction to truth, and loose tradition to genuine history. In a single page of Codinus we may detect twelve unpardonable mistakes; the reconciliation of Severus and Niger, the marriage of their son and daughter, the siege of Byzantium by the Macedonians, the invasion of the Gauls, which recalled Severus to Rome, the *sixty* years which elapsed from his death to the foundation of Constantinople, &c.

<sup>54</sup> Montesquieu, Grandeur et Decadence des Romains, c. 17.

colony

colony was raised at the expence of the ancient cities of the empire. Many opulent senators of Rome, and of the Eastern provinces, were probably invited by Constantine to adopt for their country the fortunate spot which he had chosen for his own residence. The invitations of a master are scarcely to be distinguished from commands; and the liberality of the emperor obtained a ready and cheerful obedience. He bestowed on his favourites the palaces which he had built in the several quarters of the city, assigned them lands and pensions for the support of their dignity<sup>55</sup>, and alienated the demesnes of Pontus and Asia, to grant hereditary estates by the easy tenure of maintaining a house in the capital<sup>56</sup>. But these encouragements and obligations soon became superfluous, and were gradually abolished. Wherever the seat of government is fixed, a considerable part of the public revenue will be expended by the prince himself, by his ministers, by the officers of justice, and by the domestics of the palace. The most wealthy of the provincials will be attracted by the powerful motives of interest and duty, of amusement and curiosity. A third and more numerous class of inhabitants will insensibly be formed, of servants, of artificers, and of merchants, who derive their subsistence from their own labour, and from the wants or luxury of the superior ranks. In less than a century, Constantinople disputed with Rome itself the pre-eminence of riches and numbers. New piles of buildings, crowded together with

<sup>55</sup> Themist. Orat. iii. p. 48. edit. Hardouin. Sozomen, l. ii. c. 3. Zosim. l. ii. p. 107. Anonym. Valesian. p. 715. If we could credit Codinus (p. 10.), Constantine built houses for the senators on the exact model of their Roman palaces, and gratified them, as well as himself, with the pleasure of an agreeable surprise; but the whole story is full of fictions and inconsistencies.

<sup>56</sup> The law by which the younger Theodosius, in the year 438, abolished this te-

nure, may be found among the *Novellæ* of that emperor at the end of the Theodosian Code, tom. vi. nov. 12. M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 371.) has evidently mistaken the nature of these estates. With a grant from the Imperial demesnes, the same condition was accepted as a favour, which would justly have been deemed a hardship, if it had been imposed upon private property.

C H A P.  
XVII.

too little regard to health or convenience, scarcely allowed the intervals of narrow streets for the perpetual throng of men, of horses, and of carriages. The allotted space of ground was insufficient to contain the increasing people; and the additional foundations, which, on either side, were advanced into the sea, might alone have composed a very considerable city <sup>57</sup>.

Privileges.

The frequent and regular distributions of wine and oil, of corn or bread, of money or provisions, had almost exempted the poorer citizens of Rome from the necessity of labour. The magnificence of the first Cæsars was in some measure imitated by the founder of Constantinople <sup>58</sup>: but his liberality, however it might excite the applause of the people, has incurred the censure of posterity. A nation of legislators and conquerors might assert their claim to the harvests of Africa, which had been purchased with their blood; and it was artfully contrived by Augustus, that, in the enjoyment of plenty, the Romans should lose the memory of freedom. But the prodigality of Constantine could not be excused by any consideration either of public or private interest; and the annual tribute of corn imposed upon Egypt for the benefit of his new capital, was applied to feed a lazy and insolent populace, at the expence of the husbandmen of an industrious province <sup>59</sup>. Some other regulations of this emperor are less liable to blame, but they are less deserving of notice.

<sup>57</sup> The passages of Zosimus, of Eunapius, of Sozomen, and of Agathias, which relate to the increase of buildings and inhabitants at Constantinople, are collected and connected by Gyllius de Byzant. l. i. c. 3. Sidonius Apollinaris (in Panegy. Anthem. 50. p. 290. edit. Sirmond) describes the moles that were pushed forwards into the sea; they consisted of the famous Puzzolan sand, which hardens in the water.

<sup>58</sup> Sozomen, l. ii. c. 3. Philostorg. l. ii. c. 9. Codin. Antiquitat. Const. p. 8. It appears by Socrates, l. ii. c. 13, that the

daily allowance of the city consisted of eight myriads of *modii* which we may either translate with Valesius by the words *modii* of corn, or consider as expressive of the number of loaves of bread.

<sup>59</sup> See Cod. Theodos. l. xiii. and xiv. and Cod. Justinian. Edict. xii. tom. ii. p. 648. edit. Genev. See the beautiful complaint of Rome in the poem of Claudian de Bell. Gildonico, ver. 46-64.

Cum subit par Roma mihi, divisaque sumsit  
Æquales aurora togas; Ægyptia rara  
In partem cessere novam.

He divided Constantinople into fourteen regions or quarters <sup>60</sup>, dignified the public council with the appellation of Senate <sup>61</sup>, communicated to the citizens the privileges of Italy <sup>62</sup>, and bestowed on the rising city the title of Colony, the first and most favoured daughter of ancient Rome. The venerable parent still maintained the legal and acknowledged supremacy, which was due to her age, to her dignity, and to the remembrance of her former greatness <sup>63</sup>.

As Constantine urged the progress of the work with the impatience of a lover, the walls, the porticoes, and the principal edifices were completed in a few years, or, according to another account, in a few months <sup>64</sup>: but this extraordinary diligence should excite the  
less

Dedication,  
A. D. 330  
or 334.

<sup>60</sup> The regions of Constantinople are mentioned in the code of Justinian, and particularly described in the Notitia of the younger Theodosius; but as the four last of them are not included within the wall of Constantine, it may be doubted whether this division of the city should be referred to the founder.

<sup>61</sup> *Senatum constituit secundi ordinis; Clarissimos vocavit.* Anonym. Valesian. p. 715. The senators of old Rome were siled *Clarissimi*. See a curious note of Valesius ad Ammian. Marcellin. xxii. 9. From the eleventh epistle of Julian, it should seem that the place of senator was considered as a burthen, rather than as an honour: but the Abbé de la Bletterie (*Vie de Jovien*, tom. ii. p. 371.) has shewn that this epistle could not relate to Constantinople. Might we not read, instead of the celebrated name of Βαζιλιαν, the obscure but more probable word Βαζυβαν? Bisanthe or Rhædestus, now Rhodosto, was a small maritime city of Thrace. See Stephan. Byz. de Urbibus, p. 225. and Cellar. Geograph. tom. i. p. 849.

<sup>62</sup> Cod. Theodof. l. xiv. 13. The Commentary of Godefroy (tom. v. p. 220.) is long, but perplexed; nor indeed is it easy to ascertain in what the Jus Italicum could con-

sist, after the freedom of the city had been communicated to the whole empire.

<sup>63</sup> Julian (*Orat. i. p. 8.*) celebrates Constantinople as not less superior to all other cities, than she was inferior to Rome itself. His learned commentator (Spanheim, p. 75, 76.) justifies this language by several parallel and contemporary instances. Zosimus, as well as Socrates and Sozomen, flourished after the division of the empire between the two sons of Theodosius, which established a perfect equality between the old and the new capital.

<sup>64</sup> Codinus (*Antiquitat. p. 8.*) affirms, that the foundations of Constantinople were laid in the year of the world 5837 (A. D. 329) on the 26th of September, and that the city was dedicated the 11th of May 5838 (A. D. 330). He connects these dates with several characteristic epochs, but they contradict each other; the authority of Codinus is of little weight, and the space which he assigns must appear insufficient. The term of ten years is given us by Julian (*Orat. i. p. 8.*), and Spanheim labours to establish the truth of it (p. 69—75), by the help of two passages from Themistius (*Orat. iv. p. 58.*) and Philostorgius (l. ii. c. 9.), which form a period  
from

C H A P.  
XVII.

less admiration, since many of the buildings were finished in so hasty and imperfect a manner, that, under the succeeding reign, they were preserved with difficulty from impending ruin<sup>65</sup>. But while they displayed the vigour and freshness of youth, the founder prepared to celebrate the dedication of his city<sup>66</sup>. The games and largesses which crowned the pomp of this memorable festival may easily be supposed: but there is one circumstance of a more singular and permanent nature, which ought not entirely to be overlooked. As often as the birth-day of the city returned, the statue of Constantine, framed, by his order, of gilt wood, and bearing in its right-hand a small image of the genius of the place, was erected on a triumphal car. The guards, carrying white tapers, and clothed in their richest apparel, accompanied the solemn procession as it moved through the Hippodrome. When it was opposite to the throne of the reigning emperor, he rose from his seat, and with grateful reverence adored the memory of his predecessor<sup>67</sup>. At the festival of the dedication, an edict, engraved on a column of marble, bestowed the title of SECOND or NEW ROME on the city of Constantine<sup>68</sup>. But the name of Constantinople<sup>69</sup> has prevailed over that honourable epithet; and, after the revolution of fourteen centuries, still perpetuates the fame of its author<sup>70</sup>.

The

from the year 324 to the year 334. Modern critics are divided concerning this point of chronology, and their different sentiments are very accurately discussed by Tillemont, *Hist. des Empereurs*, tom. iv. p. 619—625.

<sup>65</sup> Themistius, *Orat.* iii. p. 47. Zosim. l. ii. p. 108. Constantine himself, in one of his laws (*Cod. Theod.* l. xv. tit. i.), betrays his impatience.

<sup>66</sup> Cedrenus and Zonaras, faithful to the mode of superstition which prevailed in their own times, assure us, that Constantinople was consecrated to the Virgin Mother of God.

<sup>67</sup> The earliest and most complete account of this extraordinary ceremony may be found in the *Alexandrian Chronicle*, p. 285. Til-

lemont, and the other friends of Constantine, who are offended with the air of Paganism which seems unworthy of a Christian prince, had a right to consider it as doubtful, but they were not authorised to omit the mention of it.

<sup>68</sup> Sozomen, l. ii. c. 2. Ducange C. P. l. i. c. 6. *Velut ipsius Romæ filiam*, is the expression of Augustin de *Civitat. Dei*, l. v. c. 25.

<sup>69</sup> Eutropius, l. x. c. 8. Julian. *Orat.* i. p. 8. Ducange C. P. l. i. c. 5. The name of Constantinople is extant on the medals of Constantine.

<sup>70</sup> The lively Fontenelle (*Dialogues des Morts*, xii.) affects to deride the vanity of







The foundation of a new capital is naturally connected with the establishment of a new form of civil and military administration. The distinct view of the complicated system of policy, introduced by Diocletian, improved by Constantine, and completed by his immediate successors, may not only amuse the fancy by the singular picture of a great empire, but will tend to illustrate the secret and internal causes of its rapid decay. In the pursuit of any remarkable institution, we may be frequently led into the more early or the more recent times of the Roman history; but the proper limits of this enquiry will be included within a period of about one hundred and thirty years, from the accession of Constantine to the publication of the Theodosian code<sup>71</sup>; from which, as well as from the *Notitia* of the east and west<sup>72</sup>, we derive the most copious and authentic information of the state of the empire. This variety of objects will suspend, for some time, the course of the narrative; but the interruption will be censured only by those readers who are insensible to the importance of laws and manners, while they peruse, with eager curiosity, the transient intrigues of a court, or the accidental event of a battle.

C H A P.  
XVII.  
Form of go-  
vernment.

The manly pride of the Romans, content with substantial power, had left to the vanity of the east the forms and ceremonies of ostentatious

Hierarchy of  
the state.

human ambition, and seems to triumph in the disappointment of Constantine, whose immortal name is now lost in the vulgar appellation of *Istambol*, a Turkish corruption of *ιστανβουλ*. Yet the original name is still preserved, 1. By the nations of Europe. 2. By the modern Greeks. 3. By the Arabs, whose writings are diffused over the wide extent of their conquests in Asia and Africa. See d'Herbelot *Bibliothèque Orientale*, p. 275. 4. By the more learned Turks, and by the emperor himself in his public mandates. *Cantemir's History of the Othman Empire*, p. 51.

<sup>71</sup> The Theodosian code was promulgated A. D. 438. See the *Prolegomena* of Godefroy, c. i. p. 185.

<sup>72</sup> Pancirolus, in his elaborate Commentary, assigns to the *Notitia* a date almost similar to that of the Theodosian code; but his proofs, or rather conjectures, are extremely feeble. I should be rather inclined to place this useful work between the final division of the empire (A. D. 395), and the successful invasion of Gaul by the Barbarians (A. D. 407). See *Histoire des anciens Peuples de l'Europe*, tom. vii. p. 40.

tatious

C H A P.  
XVII.

tatious greatness<sup>73</sup>. But when they lost even the semblance of those virtues which were derived from their ancient freedom, the simplicity of Roman manners was insensibly corrupted by the stately affectation of the courts of Asia. The distinctions of personal merit and influence, so conspicuous in a republic, so feeble and obscure under a monarchy, were abolished by the despotism of the emperors; who substituted in their room a severe subordination of rank and office, from the titled slaves who were seated on the steps of the throne, to the meanest instruments of arbitrary power. This multitude of abject dependents was interested in the support of the actual government, from the dread of a revolution, which might at once confound their hopes, and intercept the reward of their services. In this divine hierarchy (for such it is frequently styled), every rank was marked with the most scrupulous exactness, and its dignity was displayed in a variety of trifling and solemn ceremonies, which it was a study to learn, and a sacrilege to neglect<sup>74</sup>. The purity of the Latin language was debased, by adopting, in the intercourse of pride and flattery, a profusion of epithets, which Tully would scarcely have understood, and which Augustus would have rejected with indignation. The principal officers of the empire were saluted, even by the sovereign himself, with the deceitful titles of your *Sincerity*, your *Gravity*, your *Excellency*, your *Eminence*, your *sublime and wonderful Magnitude*, your *illustrious and magnificent Highness*<sup>75</sup>. The codicils or patents of their office were curiously emblazoned

<sup>73</sup> Scilicet externæ superbiæ sueto, non erat notitia nostri (perhaps *nostra*); apud quos vis Imperii valet, inania transmittuntur. Tacit. Annal. xv. 31. The gradation from the style of freedom and simplicity, to that of form and servitude, may be traced in the Epistles of Cicero, of Pliny, and of Symmachus.

<sup>74</sup> The emperor Gratian, after confirming a law of precedence published by Valenti-

nian, the father of his *Divinity*, thus continues: Siquis igitur indebitum sibi locum usurpaverit, nulla se ignoracione defendat; sitque plane *sacrilegii* reus, qui *divina* præcepta neglexerit. Cod. Theod. l. vi. tit. v. leg. 2.

<sup>75</sup> Consult the *Notitia Dignitatum*, at the end of the Theodosian Code, tom. vi. p. 316.

with

with such emblems as were best adapted to explain its nature and high dignity; the image or portrait of the reigning emperors; a triumphal car; the book of mandates placed on a table, covered with a rich carpet, and illuminated by four tapers; the allegorical figures of the provinces which they governed; or the appellations and standards of the troops whom they commanded. Some of these official ensigns were really exhibited in their hall of audience; others preceded their pompous march whenever they appeared in public; and every circumstance of their demeanour, their dress, their ornaments, and their train, was calculated to inspire a deep reverence for the representatives of supreme majesty. By a philosophic observer, the system of the Roman government might have been mistaken for a splendid theatre, filled with players of every character and degree, who repeated the language, and imitated the passions of their original model <sup>76</sup>.

All the magistrates of sufficient importance to find a place in the general state of the empire, were accurately divided into three classes. 1. The *Illustrious*. 2. The *Speſtabiles*, or *Reſpectable*: And 3. The *Clariffimi*; whom we may tranſlate by the word *Honourable*. In the times of Roman ſimplicity, the laſt-mentioned epithet was uſed only as a vague expreſſion of deference, till it became at length the peculiar and appropriated title of all who were members of the ſenate <sup>77</sup>, and conſequently of all who, from that venerable body, were ſelected to govern the provinces. The vanity of thoſe who, from their rank and office, might claim a ſuperior diſtinction above the reſt of the ſenatorial order, was long afterwards indulged with the new appellation of *Reſpectable*: but the title of *Illuſtrious* was

Three ranks  
of honour.

<sup>76</sup> Pancirolus ad Notitiam utriusque Imperii, p. 39. But his explanations are obſcure, and he does not ſufficiently diſtinguiſh the painted emblems from the effective enſigns of office.

<sup>77</sup> In the Pandects, which may be referred to the reigns of the Antonines, *Clariffimus* is the ordinary and legal title of a ſenator.

C H A P.  
XVII.

always reserved to some eminent personages who were obeyed or revered by the two subordinate classes. It was communicated only, I. To the consuls and patricians; II. To the Prætorian præfects, with the præfects of Rome and Constantinople; III. To the masters general of the cavalry and the infantry; and, IV. To the seven ministers of the palace, who exercised their *sacred* functions about the person of the emperor<sup>78</sup>. Among those illustrious magistrates who were esteemed co-ordinate with each other, the seniority of appointment gave place to the union of dignities<sup>79</sup>. By the expedient of honorary codicils, the emperors, who were fond of multiplying their favours, might sometimes gratify the vanity, though not the ambition, of impatient courtiers<sup>80</sup>.

The consuls.

I. As long as the Roman consuls were the first magistrates of a free state, they derived their right to power from the choice of the people. As long as the emperors condescended to disguise the servitude which they imposed, the consuls were still elected by the real or apparent suffrage of the senate. From the reign of Diocletian, even these vestiges of liberty were abolished, and the successful candidates who were invested with the annual honours of the consulship, affected to deplore the humiliating condition of their predecessors. The Scipios and the Catos had been reduced to solicit the votes of plebeians, to pass through the tedious and expensive forms of a popular election, and to expose their dignity to the shame of a public refusal; while their own happier fate had reserved them for an age and government in which the rewards of virtue were assigned by the unerring wisdom of a gracious sovereign<sup>81</sup>. In the epistles which the emperor ad-

<sup>78</sup> Pancirol. p. 12 - 17. I have not taken any notice of the two inferior ranks, *Perferrissimus*, and *Egregius*, which were given to many persons, who were not raised to the senatorial dignity.

<sup>79</sup> Cod. Theodos. l. vi. tit. vi. The rules of precedency are ascertained with the most minute accuracy by the emperors, and illus-

trated with equal prolixity by their learned interpreter.

<sup>80</sup> Cod. Theod. l. vi. tit. xxii.

<sup>81</sup> Ausonius (in Gratianum Actione) basely expatiates on this unworthy topic, which is managed by Mamertinus (Panegy. Vet. xi. 16. 19.) with somewhat more freedom and ingenuity.

dressed

dressed to the two consuls elect, it was declared, that they were created by his sole authority <sup>82</sup>. Their names and portraits, engraved on gilt tablets of ivory, were dispersed over the empire as presents to the provinces, the cities, the magistrates, the senate, and the people <sup>83</sup>. Their solemn inauguration was performed at the place of the Imperial residence; and during a period of one hundred and twenty years, Rome was constantly deprived of the presence of her ancient magistrates <sup>84</sup>. On the morning of the first of January, the consuls assumed the ensigns of their dignity. Their dress was a robe of purple, embroidered in silk and gold, and sometimes ornamented with costly gems <sup>85</sup>. On this solemn occasion they were attended by the most eminent officers of the state and army, in the habit of senators; and the useless fasces, armed with the once formidable axes, were borne before them by the lictors <sup>86</sup>. The procession moved from the palace <sup>87</sup> to the

<sup>82</sup> Cum de Consulibus in annum creandis, solus mecum volutarem . . . te Consulem et designavi, et declaravi, et priorem nuncupavi: are some of the expressions employed by the emperor Gratian to his præceptor the poet Ausonius.

<sup>83</sup> Immanesque . . . dentes  
 Qui festi ferro in tabulas auroque micantes,  
 Inscripti rutilum cœlato Consule nomen  
 Per proceres et vulgus eant.  
 Claud. in ii Conf. Stilichon. 456.

Montfaucon has represented some of these tablets or dypticks; see Supplement à l'Antiquité expliquée, tom. iii. p. 220.

<sup>84</sup> Consule lætatur post plurima sæcula viso  
 Pallanteus apex: agnoscunt rostra curules  
 Auditas quondam proavis: desuetaque cingit  
 Regiùs auratis Fora fascibus Ulpia lictor.  
 Claudian in vi Conf. Honorii. 643.

From the reign of Carus to the sixth consulship of Honorius, there was an interval of one hundred and twenty years, during which

the emperors were always absent from Rome on the first day of January. See the Chronologie de Tillemont, tom. iii. iv. and v.

<sup>85</sup> See Claudian in Conf. Prob. et Olybrii 178, &c. and in iv Conf. Honorii, 585, &c.; though in the latter it is not easy to separate the ornaments of the emperor from those of the consul. Ausonius received, from the liberality of Gratian, a *vestis palmata*, or robe of state, in which the figure of the emperor Constantius was embroidered.

<sup>86</sup> Cernis et armorum proceres legumque potententes:

Patricios sumunt habitus; et more Gabino  
 Discolor incedit legio, positique parumper  
 Bellorum signis, sequitur vexilla Quirini.  
 Lictori cedunt aquilæ, ridetque togatus  
 Miles, et in mediis effulget curia castris.  
 Claud. in iv Conf. Honorii, 5.  
 ——— *stridatque* procul radiare *secures*.  
 In Conf. Prob. 229.

<sup>87</sup> See Valesius ad Ammian. Marcellin. l. xxii. c. 7.

C H A P.  
XVII.

Forum, or principal square of the city; where the consuls ascended their tribunal, and seated themselves in the curule chairs, which were framed after the fashion of ancient times. They immediately exercised an act of jurisdiction, by the manumission of a slave, who was brought before them for that purpose; and the ceremony was intended to represent the celebrated action of the elder Brutus, the author of liberty and of the consulship, when he admitted among his fellow-citizens the faithful Vindex, who had revealed the conspiracy of the Tarquins<sup>88</sup>. The public festival was continued during several days in all the principal cities; in Rome, from custom; in Constantinople, from imitation; in Carthage, Antioch, and Alexandria, from the love of pleasure and the superfluity of wealth<sup>89</sup>. In the two capitals of the empire the annual games of the theatre, the circus, and the amphitheatre<sup>90</sup>, cost four thousand pounds of gold, (about) one hundred and sixty thousand pounds sterling: and if so heavy an expence surpassed the faculties or the inclination of the magistrates themselves, the sum was supplied from the Imperial treasury<sup>91</sup>. As soon as the consuls had discharged these customary duties, they were at liberty to retire into the shade of private life, and to enjoy, during the remainder of the year, the undisturbed contemplation of their own greatness. They no longer presided in the national councils; they no longer executed the resolutions of peace or war. Their abilities (unless they were employed in more effective offices) were of little moment; and their names served only

<sup>88</sup> Auspice mox læto sonuit clamore tribunal;  
Te fastos ineunte quater; solemnia ludit  
Omina libertas: deductum vindice morem  
Lex servat, famulusque jugo laxatus herili  
Ducitur, et grato remeat securior ictu.

Claudian in iv Conf. Honorii, 611.

<sup>89</sup> Celebrant quidem solemnes istos dies,  
omnes ubique urbes quæ sub legibus agunt;  
et Roma de more, et Constantinopolis de  
imitatione, et Antiochia pro luxu, et dis-  
cincta Carthago, et domus fluminis Alex-

andria, sed Treviri Principis beneficio. Au-  
sonius in Grat. Actione.

<sup>90</sup> Claudian (in Conf. Mall. Theodori,  
279—331.) describes, in a lively and fanciful  
manner, the various games of the circus,  
the theatre, and the amphitheatre, exhibited  
by the new consul. The sanguinary combats  
of gladiators had already been prohibited.

<sup>91</sup> Procopius in Hist. Arcana, c. 26.



as the legal date of the year, in which they had filled the chair of Marius and of Cicero. Yet it was still felt and acknowledged, in the last period of Roman fervitude, that this empty name might be compared, and even preferred, to the possession of substantial power. The title of consul was still the most splendid object of ambition, the noblest reward of virtue and loyalty. The emperors themselves, who disdained the faint shadow of the republic, were conscious that they acquired an additional splendour and majesty as often as they assumed the annual honours of the consular dignity<sup>92</sup>.

C H A P.  
XVII.

The proudest and most perfect separation which can be found in any age or country, between the nobles and the people, is perhaps that of the Patricians and the Plebeians, as it was established in the first age of the Roman republic. Wealth and honours, the offices of the state, and the ceremonies of religion, were almost exclusively possessed by the former; who preserving the purity of their blood with the most insulting jealousy<sup>93</sup>, held their clients in a condition of specious vassalage. But these distinctions, so incompatible with the spirit of a free people, were removed, after a long struggle, by the persevering efforts of the Tribunes. The most active and successful of the Plebeians accumulated wealth, aspired to honours, deserved triumphs, contracted alliances, and, after some generations, assumed the pride of ancient nobility<sup>94</sup>. The Patrician families, on  
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The patri-  
cians.

<sup>92</sup> In Consulatu honos sine labore suscipitur. (Mamerlin in Panegy. Vet. xi. 2.) This exalted idea of the consulship is borrowed from an Oration (iii. p. 107.) pronounced by Julian in the servile court of Constantius. See the Abbé de la Eletterie (Memoires de l'Academie, tom. xxiv. p. 289.), who delights to pursue the vestiges of the old constitution, and who sometimes finds them in his copious fancy.

<sup>93</sup> Intermarriages between the Patricians

and Plebeians were prohibited by the laws of the XII Tables; and the uniform operations of human nature may attest that the custom survived the law. See in Livy (iv. 1-6.), the pride of family urged by the consul, and the rights of mankind asserted by the tribune Canuleius.

<sup>94</sup> See the animated pictures drawn by Salust, in the Jugurthine war, of the pride of the nobles, and even of the virtuous Metellus, who was unable to brook the idea that

C H A P.  
XVII.

the other hand, whose original number was never recruited till the end of the commonwealth, either failed in the ordinary course of nature, or were extinguished in so many foreign and domestic wars, or, through a want of merit or fortune, insensibly mingled with the mass of the people<sup>95</sup>. Very few remained who could derive their pure and genuine origin from the infancy of the city, or even from that of the republic, when Cæsar and Augustus, Claudius and Vespasian, created from the body of the senate a competent number of new Patrician families, in the hope of perpetuating an order, which was still considered as honourable and sacred<sup>96</sup>. But these artificial supplies (in which the reigning house was always included) were rapidly swept away by the rage of tyrants, by frequent revolutions, by the change of manners, and by the intermixture of nations<sup>97</sup>. Little more was left, when Constantine ascended the throne, than a vague and imperfect tradition, that the Patricians had once been the first of the Romans. To form a body of nobles, whose influence may restrain, while it secures the authority of the monarch, would

that the honour of the consulship should be bestowed on the obscure merit of his lieutenant Marius (c. 64). Two hundred years before, the race of the Metelli themselves were confounded among the Plebeians of Rome; and from the etymology of their name of *Cæcilii*, there is reason to believe that those haughty nobles derived their origin from a sutler.

<sup>95</sup> In the year of Rome 800, very few remained, not only of the old Patrician families, but even of those which had been created by Cæsar and Augustus. (Tacit. Annal. xi. 25.) The family of Scæurus (a branch of the Patrician *Æmilii*) was degraded so low that his father, who exercised the trade of a charcoal-merchant, left him only ten slaves, and somewhat less than three hundred pounds sterling. (Valerius Maximus, l. iv. c. 4. n. 11., Aurel. Victor in

Scæuro.) The family was saved from oblivion by the merit of the son.

<sup>96</sup> Tacit. Annal. xi. 25. Dion Cassius, l. lii. p. 673. The virtues of Agricola, who was created a Patrician by the emperor Vespasian, reflected honour on that ancient order; but his ancestors had not any claim beyond an Equestrian nobility.

<sup>97</sup> This failure would have been almost impossible if it were true, as Casaubon compels Aurelius Victor to affirm (ad Sueton. in Cæsar. c. 42. See Hist. August. p. 203. and Casaubon. Comment. p. 220.), that Vespasian created at once a thousand Patrician families. But this extravagant number is too much even for the whole Senatorial order, unless we should include all the Roman knights who were distinguished by the permission of wearing the *laticlave*.

have

have been very inconsistent with the character and policy of Constantine; but had he seriously entertained such a design, it might have exceeded the measure of his power to ratify, by an arbitrary edict, an institution which must expect the sanction of time and of opinion. He revived, indeed, the title of PATRICIANS, but he revived it as a personal, not as an hereditary distinction. They yielded only to the transient superiority of the annual consuls; but they enjoyed the pre-eminence over all the great officers of state, with the most familiar access to the person of the prince. This honourable rank was bestowed on them for life; and as they were usually favourites, and ministers who had grown old in the Imperial court, the true etymology of the word was perverted by ignorance and flattery; and the Patricians of Constantine were revered as the adopted *Fathers* of the emperor and the republic <sup>93</sup>.

C H A P.  
XVII.

II. The fortunes of the Prætorian præfects were essentially different from those of the consuls and patricians. The latter saw their ancient greatness evaporate in a vain title. The former, rising by degrees from the most humble condition, were invested with the civil and military administration of the Roman world. From the reign of Severus to that of Diocletian, the guards and the palace, the laws and the finances, the armies and the provinces, were entrusted to their superintending care; and, like the Vizirs of the East, they held with one hand the seal, and with the other the standard, of the empire. The ambition of the præfects, always formidable and sometimes fatal to the masters whom they served, was supported by the strength of the Prætorian bands; but after those haughty troops had been weakened by Diocletian, and finally suppressed by Constantine, the præfects, who survived their fall, were reduced without difficulty to the station of useful and obedient ministers. When they were no longer responsible for the safety of the emperor's person,

The Prætorian præfects.

<sup>93</sup> Zosimus, l. ii. p. 118.; and Godefroy ad Cod. Theodof. l. vi. tit. vi.

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C. H. A. P.  
 XVIII.  
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they resigned the jurisdiction which they had hitherto claimed and exercised over all the departments of the palace. They were deprived by Constantine of all military command, as soon as they had ceased to lead into the field, under their immediate orders, the flower of the Roman troops; and at length, by a singular revolution, the captains of the guards were transformed into the civil magistrates of the provinces. According to the plan of government instituted by Diocletian, the four princes had each their Prætorian præfect; and, after the monarchy was once more united in the person of Constantine, he still continued to create the same number of FOUR PRÆFECTS, and entrusted to their care the same provinces which they already administered. 1. The præfect of the East stretched his ample jurisdiction into the three parts of the globe which were subject to the Romans, from the cataracts of the Nile to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia. 2. The important provinces of Pannonia, Dacia, Macedonia, and Greece, once acknowledged the authority of the præfect of Illyricum. 3. The power of the præfect of Italy was not confined to the country from whence he derived his title; it extended over the additional territory of Rhætia as far as the banks of the Danube, over the dependent islands of the Mediterranean, and over that part of the continent of Africa which lies between the confines of Cyrene and those of Tingitania. 4. The præfect of the Gauls comprehended under that plural denomination the kindred provinces of Britain and Spain, and his authority was obeyed from the wall of Antoninus to the fort of Mount Atlas<sup>99</sup>.

After the Prætorian præfects had been dismissed from all military command, the civil functions which they were ordained to exercise

<sup>99</sup> Zofimus, l. ii. p. 109, 110. If we had not fortunately possessed this satisfactory account of the division of the power and provinces of the Prætorian præfects, we should

frequently have been perplexed amidst the copious details of the Code, and the circumstantial minuteness of the Notitia.

over so many subject nations, were adequate to the ambition and abilities of the most consummate ministers. To their wisdom was committed the supreme administration of justice and of the finances, the two objects which, in a state of peace, comprehend almost all the respective duties of the sovereign and of the people; of the former, to protect the citizens who are obedient to the laws; of the latter, to contribute the share of their property which is required for the expences of the state. The coin, the highways, the posts, the granaries, the manufactures, whatever could interest the public prosperity, was moderated by the authority of the Prætorian præfects. As the immediate representatives of the Imperial majesty, they were empowered to explain, to enforce, and on some occasions to modify, the general edicts by their discretionary proclamations. They watched over the conduct of the provincial governors, removed the negligent, and inflicted punishments on the guilty. From all the inferior jurisdictions, an appeal in every matter of importance, either civil or criminal, might be brought before the tribunal of the præfect: but *his* sentence was final and absolute; and the emperors themselves refused to admit any complaints against the judgment or the integrity of a magistrate whom they honoured with such unbounded confidence <sup>100</sup>. His appointments were suitable to his dignity <sup>101</sup>; and if avarice was his ruling passion, he enjoyed frequent opportunities of collecting a rich harvest of fees, of presents, and of perquisites. Though the emperors no longer dreaded the ambition of their

<sup>100</sup> See a law of Constantine himself. A præfectis autem prætorio provocare non finimus. Cod. Justinian. l. vii. tit. lxii. leg. 19. Charisius, a lawyer of the time of Constantine (Heinec. Hist. Juris Romani, p. 349.), who admits this law as a fundamental principle of jurisprudence, compares the Prætorian præfects to the masters of the horse

of the ancient dictators. Pandect. l. i. tit. xi.

<sup>101</sup> When Justinian, in the exhausted condition of the empire, instituted a Prætorian præfect for Africa, he allowed him a salary of one hundred pounds of gold. Cod. Justinian. l. i. tit. xxvii. leg. 1.

C H A P.  
XVII.

The præfects  
of Rome and  
Constanti-  
nople.

præfects, they were attentive to counterbalance the power of this great office by the uncertainty and shortness of its duration <sup>102</sup>.

From their superior importance and dignity, Rome and Constantinople were alone excepted from the jurisdiction of the Prætorian præfects. The immense size of the city, and the experience of the tardy, ineffectual operation of the laws, had furnished the policy of Augustus with a specious pretence for introducing a new magistrate, who alone could restrain a servile and turbulent populace by the strong arm of arbitrary power <sup>103</sup>. Valerius Messalla was appointed the first præfect of Rome, that his reputation might countenance so invidious a measure: but, at the end of a few days, that accomplished citizen <sup>104</sup> resigned his office, declaring with a spirit worthy of the friend of Brutus, that he found himself incapable of exercising a power incompatible with public freedom <sup>105</sup>. As the sense of liberty became less exquisite, the advantages of order were more clearly understood; and the præfect, who seemed to have been designed as a terror only to slaves and vagrants, was permitted to extend

<sup>102</sup> For this, and the other dignities of the empire, it may be sufficient to refer to the ample commentaries of Pancirolus and Godefroy, who have diligently collected and accurately digested in their proper order all the legal and historical materials. From those authors, Dr. Howell (*History of the World*, vol. ii. p. 24—77.) had deduced a very distinct abridgment of the state of the Roman empire.

<sup>103</sup> Tacit. *Annal.* vi. 11. Euseb. in *Chron.* p. 155. Dion Cassius, in the oration of Mæcenas (*l. vii. p. 675.*), describes the prerogatives of the præfect of the city as they were established in his own time.

<sup>104</sup> The fame of Messalla has been scarcely equal to his merit. In the earliest youth he was recommended by Cicero to the friendship of Brutus. He followed the standard of the

republic till it was broken in the fields of Philippi: he then accepted and deserved the favour of the most moderate of the conquerors; and uniformly asserted his freedom and dignity in the court of Augustus. The triumph of Messalla was justified by the conquest of Aquitain. As an orator, he disputed the palm of eloquence with Cicero himself. Messalla cultivated every muse, and was the patron of every man of genius. He spent his evenings in philosophic conversation with Horace; assumed his place at table between Delia and Tibullus; and amused his leisure by encouraging the poetical talents of young Ovid.

<sup>105</sup> *Incivilem esse potestatem confessans*, says the translator of Eusebius. Tacitus expresses the same idea in other words: *quasi nefcius exercendi*.

his civil and criminal jurisdiction over the equestrian and noble families of Rome. The prætors, annually created as the judges of law and equity, could not long dispute the possession of the Forum with a vigorous and permanent magistrate, who was usually admitted into the confidence of the prince. Their courts were deserted, their number, which had once fluctuated between twelve and eighteen<sup>166</sup>, was gradually reduced to two or three, and their important functions were confined to the expensive obligation<sup>167</sup> of exhibiting games for the amusement of the people. After the office of Roman consuls had been changed into a vain pageant, which was rarely displayed in the capital, the præfects assumed their vacant place in the senate, and were soon acknowledged as the ordinary presidents of that venerable assembly. They received appeals from the distance of one hundred miles; and it was allowed as a principle of jurisprudence, that all municipal authority was derived from them alone<sup>168</sup>. In the discharge of his laborious employment, the governor of Rome was assisted by fifteen officers, some of whom had been originally his equals, or even his superiors. The principal departments were relative to the command of a numerous watch established as a safeguard against fires, robberies, and nocturnal disorders; the custody and distribution of the public allowance of corn and provisions; the care of the port, of the aqueducts, of the common sewers, and of the navigation and bed of the Tyber; the in-

<sup>166</sup> See Lipsius, Excursus D. ad 1 lib. Tacit. Annal.

<sup>167</sup> Heineccii Element. Juris Civilis secund. ordinem Pandect. tom. i. p. 70. See likewise Spanheim de Usu Numismatum, tom. ii. dissertat. x. p. 119. In the year 450, Marcian published a law, that *three* citizens should be annually created Prætors of Constantinople by the choice of the senate, but with their own consent. Cod. Justinian. l. i. tit. xxxix. leg. 2.

<sup>168</sup> Quidquid igitur intra urbem admittitur, ad P. U. videtur pertinere; sed et siquid intra centesimum milliariam. Ulpian in Pandect. l. i. tit. xiii. n. 1. He proceeds to enumerate the various offices of the præfect, who, in the Code of Justinian (l. i. tit. xxxix. leg. 3.), is declared to precede and command all city magistrates, sine injuriâ ac detrimento honoris alieni.

CHAP.  
XVII.

spection of the markets, the theatres, and of the private as well as public works. Their vigilance ensured the three principal objects of a regular police, safety, plenty, and cleanliness; and as a proof of the attention of government to preserve the splendour and ornaments of the capital, a particular inspector was appointed for the statues; the guardian, as it were, of that inanimate people, which, according to the extravagant computation of an old writer, was scarcely inferior in number to the living inhabitants of Rome. About thirty years after the foundation of Constantinople, a similar magistrate was created in that rising metropolis, for the same uses, and with the same powers. A perfect equality was established between the dignity of the *two* municipal, and that of the *four* prætorian, præfects <sup>10</sup>.

The procon-  
suls, vice-  
præfects, &c.

Those who, in the Imperial hierarchy, were distinguished by the title of *Respectable*, formed an intermediate class between the *illustrious* præfects and the *honourable* magistrates of the provinces. In this class, the proconsuls of Asia, Achaia, and Africa, claimed a pre-eminence, which was yielded to the remembrance of their ancient dignity; and the appeal from their tribunal to that of the præfects was almost the only mark of their dependence <sup>11</sup>. But the civil government of the empire was distributed into thirteen great DIOCESES, each of which equalled the just measure of a powerful kingdom. The first of these dioceses was subject to the jurisdiction of the *count* of the east; and we may convey some idea of the importance and variety of his functions, by observing, that six hundred appa-

<sup>10</sup> Besides our usual guides, we may observe, that Felix Cantelorus has written a separate treatise, *De Præfecto Urbis*; and that many curious details concerning the police of Rome and Constantinople are contained in the fourteenth book of the Theodosian Code.

<sup>11</sup> Eunapius affirms, that the proconsul of Asia was independent of the præfect; which must, however, be understood with some allowance: the jurisdiction of the vice-præfect he most assuredly disclaimed. Pancirolus, p. 161.

ritors,



ritors, who would be styled at present either secretaries, or clerks, or officers, or messengers, were employed in his immediate office<sup>111</sup>. The place of *Augustal præfect* of Egypt was no longer filled by a Roman knight; but the name was retained; and the extraordinary powers which the situation of the country, and the temper of the inhabitants, had once made indispensable, were still continued to the governor. The eleven remaining dioceses, of Asiana, Pontica, and Thrace; of Macedonia, Dacia, and Pannonia or Western Illyricum; of Italy and Africa; of Gaul, Spain, and Britain; were governed by twelve *vicars*, or *vice-præfects*<sup>112</sup>, whose name sufficiently explains the nature and dependence of their office. It may be added, that the lieutenant-generals of the Roman armies, the military counts and dukes, who will be hereafter mentioned, were allowed the rank and title of *Respectable*.

As the spirit of jealousy and ostentation prevailed in the councils of the emperors, they proceeded with anxious diligence to divide the substance and to multiply the titles of power. The vast countries which the Roman conquerors had united under the same simple form of administration, were imperceptibly crumbled into minute fragments; till at length the whole empire was distributed into one hundred and sixteen provinces, each of which supported an expensive and splendid establishment. Of these, three were governed by *proconsuls*, thirty-seven by *consulars*, five by *correctors*, and seventy-one by *presidents*. The appellations of these magistrates were different; they ranked in successive order, the ensigns of their dignity were curiously varied, and their situation, from accidental circumstances, might be more or less agreeable, or advan-

The govern-  
ors of the  
provinces.

<sup>111</sup> The proconsul of Africa had four hundred apparitors; and they all received large salaries, either from the treasury or the province. See Pancirol. p. 26, and Cod. Julianian. l. xii. tit. lvi, lvii.

<sup>112</sup> In Italy there was likewise the *Magister of Rome*. It has been much disputed, whether his jurisdiction measured one hundred miles from the city, or whether it stretched over the ten southern provinces of Italy.

tageous. But they were all (excepting only the proconsuls) alike included in the class of *honourable* persons; and they were alike entrusted, during the pleasure of the prince, and under the authority of the præfects or their deputies, with the administration of justice and the finances in their respective districts. The ponderous volumes of the Codes and Pandects<sup>113</sup> would furnish ample materials for a minute inquiry into the system of provincial government, as in the space of six centuries it was improved by the wisdom of the Roman statesmen and lawyers. It may be sufficient for the historian to select two singular and salutary provisions intended to restrain the abuse of authority. 1. For the preservation of peace and order, the governors of the provinces were armed with the sword of justice. They inflicted corporal punishments, and they exercised, in capital offences, the power of life and death. But they were not authorised to indulge the condemned criminal with the choice of his own execution, or to pronounce a sentence of the mildest and most honourable kind of exile. These prerogatives were reserved to the præfects, who alone could impose the heavy fine of fifty pounds of gold: their vicegerents were confined to the trifling weight of a few ounces<sup>114</sup>. This distinction, which seems to grant the larger, while it denies the smaller degree of authority, was founded on a very rational motive. The smaller degree was infinitely more liable to abuse. The passions of a provincial magistrate might frequently provoke him into acts of oppression, which affected only the freedom or the fortunes of the subject; though, from a principle of prudence, perhaps of humanity, he might still be terrified by the guilt of innocent blood.

<sup>113</sup> Among the works of the celebrated Ulpian, there was one in ten books, concerning the office of a proconsul, whose duties in the most essential articles were the same as those of an ordinary governor of a province.

<sup>114</sup> The præfects, or consulars, could impose only two ounces; the vice-præfects, three; the proconsuls, count of the east, and præfect of Egypt, six. See Heineccii Jur. Civil. tom. i. p. 75. Pandect. l. xlviii. tit. xix. n. 8. Cod. Justinian. l. i. tit. lii. leg. 4. 6.

It may likewise be considered, that exile, considerable fines, or the choice of an easy death, relate more particularly to the rich and the noble; and the persons the most exposed to the avarice or resentment of a provincial magistrate, were thus removed from his obscure persecution to the more august and impartial tribunal of the Prætorian præfect. 2. As it was reasonably apprehended that the integrity of the judge might be biased, if his interest was concerned, or his affections were engaged; the strictest regulations were established, to exclude any person, without the special dispensation of the emperor, from the government of the province where he was born<sup>115</sup>; and to prohibit the governor or his son from contracting marriage with a native or an inhabitant<sup>116</sup>; or from purchasing slaves, lands, or houses, within the extent of his jurisdiction<sup>117</sup>. Notwithstanding these rigorous precautions, the emperor Constantine, after a reign of twenty-five years, still deplores the venal and oppressive administration of justice, and expresses the warmest indignation that the audience of the judge, his dispatch of business, his seasonable delays, and his final sentence, were publicly sold, either by himself or by the officers of his court. The continuance, and perhaps the impunity, of these crimes, is attested by the repetition of impotent laws, and ineffectual menaces<sup>118</sup>.

<sup>115</sup> Ut nulli patrie suæ administratio sine speciali principis permisso permittatur. Cod. Justinian. l. i. tit. xli. This law was first enacted by the emperor Marcus, after the rebellion of Cassius (Dion. l. lxxi.). The same regulation is observed in China, with equal strictness and with equal effect.

<sup>116</sup> Pandect. l. xliii. tit. ii. n. 38. 57. 65.

<sup>117</sup> In jure continetur, ne quis in administratione constitutus aliquid compararet. Cod. Theod. l. viii. tit. xv. leg. 1. This maxim of common law was enforced by a series of edicts (see the remainder of the title) from

Constantine to Justin. From this prohibition, which is extended to the meanest officers of the governor, they except only clothes and provisions. The purchase within five years may be recovered; after which, on information, it devolves to the treasury.

<sup>118</sup> Cessent rapaces jam nunc officialium manus; cessent, inquam: nam si moniti non cessaverint, gladiis prædentur, &c. Cod. Theod. l. i. tit. vii. leg. 1. Zeno enacted, that all governors should remain in the province, to answer any accusations, fifty days after the expiration of their power. Cod. Justinian. l. ii. tit. xlix. leg. 1.

C H A P.  
XVII.

The profes-  
sion of the  
law.

All the civil magistrates were drawn from the profession of the law. The celebrated Institutes of Justinian are addressed to the youth of his dominions, who had devoted themselves to the study of Roman jurisprudence; and the sovereign condescends to animate their diligence, by the assurance that their skill and ability would in time be rewarded by an adequate share in the government of the republic<sup>119</sup>. The rudiments of this lucrative science were taught in all the considerable cities of the east and west; but the most famous school was that of Berytus<sup>120</sup>, on the coast of Phœnicia; which flourished above three centuries from the time of Alexander Severus, the author perhaps of an institution so advantageous to his native country. After a regular course of education, which lasted five years, the students dispersed themselves through the provinces, in search of fortune and honours; nor could they want an inexhaustible supply of business in a great empire, already corrupted by the multiplicity of laws, of arts, and of vices. The court of the Prætorian præfect of the east could alone furnish employment for one hundred and fifty advocates, sixty-four of whom were distinguished by peculiar privileges, and two were annually chosen with a salary of sixty pounds of gold, to defend the causes of the treasury. The first experiment was made of their judicial talents, by appointing them to act occasionally as assessors to the magistrates; from thence they were often raised to preside in the tribunals before which they had pleaded. They obtained the government of a province; and, by the aid of merit, of reputation, or of favour, they ascended, by successive steps,

<sup>119</sup> Summâ igitur ope, et alacri studio has leges nostras accipite; et vosmetipsos sic eruditos ostendite, ut spes vos pulcherrima foveat; toto legitimo opere perfecto, posse etiam nostram rempublicam in partibus ejus vobis credendis gubernari. Justinian in proem. Institutionum.

<sup>120</sup> The splendor of the school of Berytus, which preserved in the east the language and jurisprudence of the Romans, may be computed to have lasted from the third to the middle of the sixth century. Heinecc. Jur. Rom. Hist. p. 351—356.

to the *illustrious* dignities of the state<sup>121</sup>. In the practice of the bar, these men had considered reason as the instrument of dispute; they interpreted the laws according to the dictates of private interest; and the same pernicious habits might still adhere to their characters in the public administration of the state. The honour of a liberal profession has indeed been vindicated by ancient and modern advocates, who have filled the most important stations, with pure integrity, and consummate wisdom: but in the decline of Roman jurisprudence, the ordinary promotion of lawyers was pregnant with mischief and disgrace. The noble art, which had once been preserved as the sacred inheritance of the patricians, was fallen into the hands of freedmen and plebeians<sup>122</sup>, who, with cunning rather than with skill, exercised a sordid and pernicious trade. Some of them procured admittance into families for the purpose of fomenting differences, of encouraging suits, and of preparing a harvest of gain for themselves or their brethren. Others, reclusé in their chambers, maintained the gravity of legal professors, by furnishing a rich client with subtleties to confound the plainest truth, and with arguments to colour the most unjustifiable pretensions. The splendid and popular class was composed

C H A P.  
XVII.

<sup>121</sup> As in a former period I have traced the civil and military promotion of Pertinax, I shall here insert the civil honours of Mallius Theodorus. 1. He was distinguished by his eloquence, while he pleaded as an advocate in the court of the Prætorian præfect. 2. He governed one of the provinces of Africa, either as præfident or consular, and deserved, by his administration, the honour of a brass statue. 3. He was appointed vicar, or vice-præfect of Macedonia. 4. Quæstor. 5. Count of the sacred largesses. 6. Prætorian præfect of the Gauls; whilst he might yet be represented as a young man. 7. After a retreat, perhaps a disgrace of many years, which Mallius (confounded by some critics with the poet Manilius, see Fabricius Bibliothec. Latin. Edit. Ernest. tom. i. c. 18.

p. 501.) employed in the study of the Grecian philosophy, he was named Prætorian præfect of Italy, in the year 397. 8. While he still exercised that great office, he was created, in the year 399, consul for the West; and his name, on account of the infamy of his colleague, the eunuch Eutropius, often stands alone in the Fasti. 9. In the year 408, Mallius was appointed a second time Prætorian præfect of Italy. Even in the venal panegyric of Claudian, we may discover the merit of Mallius Theodorus, who, by a rare felicity, was the intimate friend both of Symmachus and of St. Augustin. See Tillemont, Hist. des Emp. tom. v. p. 1110—1114.

<sup>122</sup> Mamertinus in Panegyric. vet. xi. 20. Asterius apud Photium, p. 1500.

C H A P.  
XVII.

of the advocates, who filled the Forum with the sound of their turgid and loquacious rhetoric. Careless of fame and of justice, they are described, for the most part, as ignorant and rapacious guides, who conducted their clients through a maze of expence, of delay, and of disappointment; from whence, after a tedious series of years, they were at length dismissed, when their patience and fortune were almost exhausted<sup>123</sup>.

The military  
officers.

III. In the system of policy introduced by Augustus, the governors, those at least of the Imperial provinces, were invested with the full powers of the sovereign himself. Ministers of peace and war, the distribution of rewards and punishments depended on them alone, and they successively appeared on their tribunal in the robes of civil magistracy, and in complete armour at the head of the Roman legions<sup>124</sup>. The influence of the revenue, the authority of law, and the command of a military force, concurred to render their power supreme and absolute; and whenever they were tempted to violate their allegiance, the loyal province which they involved in their rebellion, was scarcely sensible of any change in its political state. From the time of Commodus to the reign of Constantine, near one hundred governors might be enumerated, who, with various success, erected the standard of revolt; and though the innocent were too often sacrificed, the guilty might be sometimes prevented, by the suspicious cruelty of their master<sup>125</sup>. To

<sup>123</sup> The curious passage of Ammianus (l. xxx. c. 4.), in which he paints the manners of contemporary lawyers, affords a strange mixture of sound sense, false rhetoric, and extravagant satire. Godefroy (Prolegom. ad Cod. Theod. c. i. p. 185.) supports the historian by similar complaints, and authentic facts. In the fourth century, many camels might have been laden with law-books. Eunapius in Vet. Edesii, p. 72.

<sup>124</sup> See a very splendid example in the Life of Agricola, particularly c. 20, 21. The

lieutenant of Britain was entrusted with the same powers which Cicero, proconsul of Cilicia, had exercised in the name of the senate and people.

<sup>125</sup> The Abbé Dubos, who has examined with accuracy (see Hist. de la Monarchie Française, tom. i. p. 41—100. edit. 1742.) the institutions of Augustus and of Constantine, observes, that if Otho had been put to death the day before he executed his conspiracy, Otho would now appear in history as innocent as Corbulo.

secure

secure his throne and the public tranquillity from these formidable servants, Constantine resolved to divide the military from the civil administration; and to establish, as a permanent and professional distinction, a practice which had been adopted only as an occasional expedient. The supreme jurisdiction exercised by the Prætorian præfects over the armies of the empire, was transferred to the two *masters general* whom he instituted, the one for the *cavalry*, the other for the *infantry*; and though each of these *illustrious* officers was more peculiarly responsible for the discipline of those troops which were under his immediate inspection, they both indifferently commanded in the field the several bodies, whether of horse or foot, which were united in the same army<sup>126</sup>. Their number was soon doubled by the division of the east and west; and as separate generals of the same rank and title were appointed on the four important frontiers of the Rhine, of the Upper and the Lower Danube, and of the Euphrates, the defence of the Roman empire was at length committed to eight masters general of the cavalry and infantry. Under their orders, thirty-five military commanders were stationed in the provinces: three in Britain, six in Gaul, one in Spain, one in Italy, five on the Upper, and four on the Lower Danube; in Asia eight, three in Egypt, and four in Africa. The titles of *counts*, and *dukes*<sup>127</sup>, by which they were properly distinguished, have obtained in modern languages so very different a sense, that the use of them may occasion some surprisè. But it should be recollected, that the second of those appellations is only a corruption of the Latin word, which was indiscriminately applied to any mili-

<sup>126</sup> Zosimus, l. ii. p. 110. Before the end of the reign of Constantius, the *magistri militum* were already increased to four. See Valesius ad Ammian. l. xvi. c. 7.

<sup>127</sup> Though the military counts and dukes are frequently mentioned, both in history

and the codes, we must have recourse to the Notitia for the exact knowledge of their number and stations. For the institution, rank, privileges, &c. of the counts in general, see Cod. Theod. l. vi. tit. xli-xx. with the Commentary of Godefroy.

C H A P.  
XVII.

tary chief. All these provincial generals were therefore *dukes*; but no more than ten among them were dignified with the rank of *counts* or companions, a title of honour, or rather of favour, which had been recently invented in the court of Constantine. A gold belt was the ensign which distinguished the office of the counts and dukes; and besides their pay, they received a liberal allowance sufficient to maintain one hundred and ninety servants, and one hundred and fifty-eight horses. They were strictly prohibited from interfering in any matter which related to the administration of justice or the revenue; but the command which they exercised over the troops of their department, was independent of the authority of the magistrates. About the same time that Constantine gave a legal sanction to the ecclesiastical order, he instituted in the Roman empire the nice balance of the civil and the military powers. The emulation, and sometimes the discord, which reigned between two professions of opposite interests and incompatible manners, was productive of beneficial and of pernicious consequences. It was seldom to be expected that the general and the civil governor of a province should either conspire for the disturbance, or should unite for the service, of their country. While the one delayed to offer the assistance which the other disdained to solicit, the troops very frequently remained without orders or without supplies; the public safety was betrayed, and the defenceless subjects were left exposed to the fury of the Barbarians. The divided administration, which had been formed by Constantine, relaxed the vigour of the state, while it secured the tranquillity of the monarch.

Distinction  
of the troops.

The memory of Constantine has been deservedly censured for another innovation which corrupted military discipline, and prepared the ruin of the empire. The nineteen years which preceded his final victory over Licinius, had been a period of license and intestine war. The rivals who contended for the possession of the Roman world,



world, had withdrawn the greatest part of their forces from the guard of the general frontier; and the principal cities which formed the boundary of their respective dominions were filled with soldiers, who considered their countrymen as their most implacable enemies. After the use of these internal garrisons had ceased with the civil war, the conqueror wanted either wisdom or firmness to revive the severe discipline of Diocletian, and to suppress a fatal indulgence, which habit had endeared and almost confirmed to the military order. From the reign of Constantine a popular and even legal distinction was admitted between the *Palatines*<sup>128</sup> and the *Borderers*; the troops of the court, as they were improperly styled, and the troops of the frontier. The former, elevated by the superiority of their pay and privileges, were permitted, except in the extraordinary emergencies of war, to occupy their tranquil stations in the heart of the provinces. The most flourishing cities were oppressed by the intolerable weight of quarters. The soldiers insensibly forgot the virtues of their profession, and contracted only the vices of civil life. They were either degraded by the industry of mechanic trades, or enervated by the luxury of baths and theatres. They soon became careless of their martial exercises, curious in their diet and apparel; and while they inspired terror to the subjects of the empire, they trembled at the hostile approach of the Barbarians<sup>129</sup>. The chain of fortifications which Diocletian and his colleagues had extended along the banks of the great rivers, was no longer maintained with the same care, or defended with the same vigilance. The numbers

<sup>128</sup> Zofimus, l. ii. p. 111. The distinction between the two classes of Roman troops is very darkly expressed in the historians, the laws, and the Notitia. Consult, however, the copious *paratitlen* or abstract, which Godefroy has drawn up of the seventh book, de Re Militari, of the Theodosian

Code, l. vii. tit. i. leg. 18. l. viii. tit. i. leg. 10.

<sup>129</sup> *Ferox erat in suos miles et rapax, ignavus vero in hostes et fractus.* Ammian. l. xxii. c. 4. He observes that they loved downy beds and houses of marble; and that their cups were heavier than their swords.

which

C H A P.  
XVII.

which still remained under the name of the troops of the frontier, might be sufficient for the ordinary defence. But their spirit was degraded by the humiliating reflection, that *they* who were exposed to the hardships and dangers of a perpetual warfare, were rewarded only with about two-thirds of the pay and emoluments which were lavished on the troops of the court. Even the bands or legions that were raised the nearest to the level of those unworthy favourites, were in some measure disgraced by the title of honour which they were allowed to assume. It was in vain that Constantine repeated the most dreadful menaces of fire and sword against the Borderers who should dare to desert their colours, to connive at the inroads of the Barbarians, or to participate in the spoil<sup>130</sup>. The mischiefs which flow from injudicious counsels are seldom removed by the application of partial severities: and though succeeding princes laboured to restore the strength and numbers of the frontier garrisons, the empire, till the last moment of its dissolution, continued to languish under the mortal wound which had been so rashly or so weakly inflicted by the hand of Constantine.

Reduction of  
the legions.

The same timid policy, of dividing whatever is united, of reducing whatever is eminent, of dreading every active power, and of expecting that the most feeble will prove the most obedient, seems to pervade the institutions of several princes, and particularly those of Constantine. The martial pride of the legions, whose victorious camps had so often been the scene of rebellion, was nourished by the memory of their past exploits, and the consciousness of their actual strength. As long as they maintained their ancient establishment of six thousand men, they subsisted, under the reign of Diocletian, each of them singly, a visible and important object in the military history of the Roman empire. A few years afterwards,

<sup>130</sup> Cod. Theod. l. vii. tit. i. leg. 1. tit. is not sufficiently known, labours to justify  
xii. leg. 1. See Howell's Hist. of the World, the character and policy of Constantine.  
vol. ii. p. 19. That learned historian, who

these gigantic bodies were shrunk to a very diminutive size; and when *seven* legions, with some auxiliaries, defended the city of Amida against the Persians, the total garrison, with the inhabitants of both sexes, and the peasants of the deserted country, did not exceed the number of twenty thousand persons <sup>131</sup>. From this fact, and from similar examples, there is reason to believe, that the constitution of the legionary troops, to which they partly owed their valour and discipline, was dissolved by Constantine; and that the bands of Roman infantry, which still assumed the same names and the same honours, consisted only of one thousand or fifteen hundred men <sup>132</sup>. The conspiracy of so many separate detachments, each of which was awed by the sense of its own weakness, could easily be checked; and the successors of Constantine might indulge their love of ostentation, by issuing their orders to one hundred and thirty-two legions, inscribed on the muster-roll of their numerous armies. The remainder of their troops was distributed into several hundred cohorts of infantry, and squadrons of cavalry. Their arms, and titles, and ensigns, were calculated to inspire terror, and to display the variety of nations who marched under the Imperial standard. And not a vestige was left of that severe simplicity, which, in the ages of freedom and victory, had distinguished the line of battle of a Roman army from the confused host of an Asiatic monarch <sup>133</sup>. A more particular enumeration, drawn from the *Notitia*, might exercise the diligence of an antiquary; but the historian will content himself with observing, that the number of permanent stations or

<sup>131</sup> Ammian. l. xix. c. 2. He observes, (c. 5.) that the desperate sallies of two Gallic legions were like an handful of water thrown on a great conflagration.

<sup>132</sup> Pancirolus ad Notitiam, p. 96. Mémoires de l'Académie des Inscriptions, tom. xv. p. 491.

<sup>133</sup> Romana acies unius prope formæ erat et hominum et armorum genere.—Regia acies

varia magis multis gentibus dissimilitudine armorum auxiliorumque erat. T. Liv. l. xxxvii. c. 39, 40. Flaminius, even before the event, had compared the army of Antiochus to a supper, in which the flesh of one vile animal was diversified by the skill of the cooks. See the life of Flaminius in Plutarch.

garrisons.

C H A P.  
XVII.

garrisons established on the frontiers of the empire, amounted to five hundred and eighty-three; and that, under the successors of Constantine, the complete force of the military establishment was computed at six hundred and forty-five thousand soldiers<sup>134</sup>. An effort so prodigious surpassed the wants of a more antient, and the faculties of a later, period.

Difficulty of  
levies.

In the various states of society, armies are recruited from very different motives. Barbarians are urged by the love of war; the citizens of a free republic may be prompted by a principle of duty; the subjects, or at least the nobles of a monarchy, are animated by a sentiment of honour; but the timid and luxurious inhabitants of a declining empire must be allured into the service by the hopes of profit, or compelled by the dread of punishment. The resources of the Roman treasury were exhausted by the increase of pay, by the repetition of donatives, and by the invention of new emoluments and indulgences, which, in the opinion of the provincial youth, might compensate the hardships and dangers of a military life. Yet, although the stature was lowered<sup>135</sup>, although slaves, at least by a tacit connivance, were indiscriminately received into the ranks, the insurmountable difficulty of procuring a regular and adequate supply of volunteers, obliged the emperors to adopt more effectual and coercive methods. The lands bestowed on the veterans, as the free reward of their valour, were henceforwards granted under a condition, which contains the first rudiments of the feudal tenures; that their sons, who succeeded to the inheritance, should devote themselves to the profession of arms, as soon as they attained the age of manhood; and their cowardly refusal was punished by the loss of honour, of fortune

<sup>134</sup> Agathias, l. v. p. 157. edit. Louvre.

<sup>135</sup> Valentinian (Cod. Theodof. l. vii. tit. xiii. leg. 3.) fixes the standard at five feet seven inches, about five feet four inches and a half English measure. It had formerly

been five feet ten inches, and in the best corps six Roman feet. Sed tunc erat amplior multitudo, & plures sequebantur militiam armatam. Vegetius de Re Militari, l. i. c. 5.

or even of life <sup>136</sup>. But as the annual growth of the sons of the veterans bore a very small proportion to the demands of the service, levies of men were frequently required from the provinces, and every proprietor was obliged either to take up arms, or to procure a substitute, or to purchase his exemption by the payment of a heavy fine. The sum of forty-two pieces of gold, to which it was *reduced*, ascertains the exorbitant price of volunteers, and the reluctance with which the government admitted of this alternative <sup>137</sup>. Such was the horror for the profession of a soldier, which had affected the minds of the degenerate Romans, that many of the youth of Italy, and the provinces, chose to cut off the fingers of their right hand to escape from being pressed into the service; and this strange expedient was so commonly practised, as to deserve the severe animadversion of the laws <sup>138</sup>, and a peculiar name in the Latin language <sup>139</sup>.

The introduction of Barbarians into the Roman armies became every day more universal, more necessary, and more fatal. The

Encrease of  
Barbarian  
auxiliaries.

<sup>135</sup> See the two titles, *De Veteranis*, and *De Filiis Veteranorum*, in the seventh book of the Theodosian Code. The age at which their military service was required, varied from twenty-five to sixteen. If the sons of the veterans appeared with a horse, they had a right to serve in the cavalry; two horses gave them some valuable privileges.

<sup>137</sup> Cod. Theod. l. vii. tit. xiii. leg. 7. According to the historian Socrates (see Godfrey ad loc.), the same emperor Valens sometimes required eighty pieces of gold for a recruit. In the following law it is faintly expressed, that slaves shall not be admitted inter optimas lectissimorum militum turmas.

<sup>138</sup> The person and property of a Roman knight, who had mutilated his two sons, were sold at public auction by the order of Augustus. (Sueton. in August. c. 27.) The moderation of that artful usurper proves, that this example of severity was justified by

the spirit of the times. Ammianus makes a distinction between the effeminate Italians and the hardy Gauls. (L. xv. c. 12.) Yet only fifteen years afterwards, Valentinian, in a law addressed to the prefect of Gaul, is obliged to enact that these cowardly deserters shall be burnt alive. (Cod. Theod. l. vii. tit. xiii. leg. 5.) Their numbers in Illyricum were so considerable, that the province complained of a scarcity of recruits. (Id. leg. 10.)

<sup>139</sup> They were called *Murci*. *Murcidus* is found in Plautus and Pefus, to denote a lazy and cowardly person, who, according to Arnobius and Augustin, was under the immediate protection of the goddess *Mercia*. From this particular instance of cowardice, *murcus* is used as synonymous to *mutilare*, by the writers of the middle Latinity. See Lindembrogius, and Valesius ad Ammian. Marcellin. l. xv. c. 12.

C H A P.  
XVII.

most daring of the Scythians, of the Goths, and of the Germans, who delighted in war, and who found it more profitable to defend than to ravage the provinces, were enrolled, not only in the auxiliaries of their respective nations, but in the legions themselves, and among the most distinguished of the Palatine troops. As they freely mingled with the subjects of the empire, they gradually learned to despise their manners, and to imitate their arts. They abjured the implicit reverence which the pride of Rome had exacted from their ignorance, while they acquired the knowledge and possession of those advantages by which alone she supported her declining greatness. The Barbarian soldiers who displayed any military talents, were advanced, without exception, to the most important commands; and the names of the tribunes, of the counts and dukes, and of the generals themselves, betray a foreign origin, which they no longer condescended to disguise. They were often entrusted with the conduct of a war against their countrymen; and though most of them preferred the ties of allegiance to those of blood, they did not always avoid the guilt, or at least the suspicion, of holding a treasonable correspondence with the enemy, of inviting his invasion, or of sparing his retreat. The camps, and the palace of the son of Constantine, were governed by the powerful faction of the Franks, who preserved the strictest connection with each other, and with their country, and who resented every personal affront as a national indignity<sup>140</sup>. When the tyrant Caligula was suspected of an intention to invest a very extraordinary candidate with the consular robes, the sacrilegious profanation would have scarcely excited less astonishment, if, instead of a horse, the noblest chieftain of Germany or Britain had been the object of his choice. The revolution of three centuries had produced so remarkable a change in the prejudices of the people, that,

<sup>140</sup> Malarichus—adhibitis Francis quorum erectius jam loquebatur tumultuabaturque. ea tempestate in palatio multitudo florebat, Ammian. l. xv. c. 5.

with

with the public approbation, Constantine shewed his successors the example of bestowing the honours of the consulship on the Barbarians, who, by their merit and services, had deserved to be ranked among the first of the Romans<sup>141</sup>. But as these hardy veterans, who had been educated in the ignorance or contempt of the laws, were incapable of exercising any civil offices, the powers of the human mind were contracted by the irreconcilable separation of talents as well as of professions. The accomplished citizens of the Greek and Roman republics, whose characters could adapt themselves to the bar, the senate, the camp, or the schools, had learned to write, to speak, and to act with the same spirit, and with equal abilities.

IV. Besides the magistrates and generals, who at a distance from the court diffused their delegated authority over the provinces and armies, the emperor conferred the rank of *Illustrious* on seven of his more immediate servants, to whose fidelity he entrusted his safety, or his counsels, or his treasures. 1. The private apartments of the palace were governed by a favourite eunuch, who, in the language of that age, was styled the *præpositus* or præfect of the sacred bed-chamber. His duty was to attend the emperor in his hours of state, or in those of amusement, and to perform about his person all those menial services, which can only derive their splendor from the influence of royalty. Under a prince who deserved to reign, the great chamberlain (for such we may call him) was an useful and humble domestic; but an artful domestic, who improves every occasion of unguarded confidence, will insensibly acquire over a feeble mind that ascendant which harsh wisdom and uncomplying virtue

Seven ministers of the palace.

The chamberlain.

<sup>141</sup> Barbaros omnium primus, ad usque fasces auxerat et trabeas consulares. Ammian. l. xx. c. 10. Eusebius (in Vit. Constantin. l. iv. c. 7.) and Aurelius Victor, seem to confirm the truth of this assertion; yet in the thirty-two consular Fasti of the reign of

Constantine, I cannot discover the name of a single Barbarian. I should therefore interpret the liberality of that prince, as relative to the ornaments, rather than to the office, of the consulship.

C H A P.  
XVII.

The master of  
the offices.

can seldom obtain. The degenerate grandsons of Theodosius, who were invisible to their subjects, and contemptible to their enemies, exalted the prefects of their bed-chamber above the heads of all the ministers of the palace<sup>142</sup>; and even his deputy, the first of the splendid train of slaves who waited in the presence, was thought worthy to rank before the *respectable* proconsuls of Greece or Asia. The jurisdiction of the chamberlain was acknowledged by the *counts*, or superintendents, who regulated the two important provinces, of the magnificence of the wardrobe, and of the luxury of the Imperial table<sup>143</sup>. 2. The principal administration of public affairs was committed to the diligence and abilities of the *master of the offices*<sup>144</sup>. He was the supreme magistrate of the palace, inspected the discipline of the civil and military *schools*, and received appeals from all parts of the empire; in the causes which related to that numerous army of privileged persons, who, as the servants of the court, had obtained, for themselves and families, a right to decline the authority of the ordinary judges. The correspondence between the prince and his subjects was managed by the four *scrinia*, or offices of this minister of state. The first was appropriated to memorials, the second to epistles, the third to petitions, and the fourth to papers and orders of a miscellaneous kind. Each of these was directed by an inferior *master of respectable* dignity, and the whole business was dispatched by an hundred and forty-eight secretaries, chosen for the most part

<sup>142</sup> Cod. Theod. l. vi. tit. 8.

<sup>143</sup> By a very singular metaphor, borrowed from the military character of the first emperors, the steward of their household was styled the count of their camp (*comes castrens*). Cassiodorus very seriously represents to him, that his own fame, and that of the empire, must depend on the opinion which foreign ambassadors may conceive of the plenty and magnificence of the royal table. (*Variar.* l. vi. *epistol.* 9.)

<sup>144</sup> Gutherius (*de Officiis Domus Augustæ*, l. ii. c. 20. l. iii.) has very accurately explained the functions of the master of the offices, and the constitution of his subordinate *scrinia*. But he vainly attempts, on the most doubtful authority, to deduce from the time of the Antonines, or even of Nero, the origin of a magistrate who can not be found in history before the reign of Constantine.



from the profession of the law, on account of the variety of abstracts of reports and references which frequently occurred in the exercise of their several functions. From a condescension, which in former ages would have been esteemed unworthy of the Roman majesty, a particular secretary was allowed for the Greek language; and interpreters were appointed to receive the ambassadors of the Barbarians: but the department of foreign affairs, which constitutes so essential a part of modern policy, seldom diverted the attention of the master of the offices. His mind was more seriously engaged by the general direction of the posts and arsenals of the empire. There were thirty-four cities, fifteen in the east, and nineteen in the west, in which regular companies of workmen were perpetually employed in fabricating defensive armour, offensive weapons of all sorts, and military engines, which were deposited in the arsenals, and occasionally delivered for the service of the troops. 3. In the course of nine centuries, the office of *quæstor* had experienced a very singular revolution. In the infancy of Rome, two inferior magistrates were annually elected by the people, to relieve the consuls from the invidious management of the public treasure <sup>145</sup>; a similar assistant was granted to every proconsul, and to every prætor, who exercised a military or provincial command; with the extent of conquest, the two quæstors were gradually multiplied to the number of four, of eight, of twenty, and, for a short time, perhaps, of forty <sup>146</sup>; and the noblest citizens ambitiously solicited an office which gave them a seat in the senate, and a just hope of obtaining the honours of the republic.

The quæstor.

<sup>145</sup> Tacitus (Annal. xi. 22.) says, that the first quæstors were elected by the people, sixty-four years after the foundation of the republic; but he is of opinion, that they had, long before that period, been annually appointed by the consuls, and even by the kings. But this obscure point of antiquity is contested by other writers.

<sup>146</sup> Tacitus (Annal. xi. 22.) seems to consider twenty as the highest number of quæstors; and Dion (l. xliii. p. 374.) insinuates, that if the dictator Cæsar once created forty, it was only to facilitate the payment of an immense debt of gratitude. Yet the augmentation which he made of prætors subsisted under the succeeding reigns.

C H A P.  
XVII.

Whilst Augustus affected to maintain the freedom of election, he consented to accept the annual privilege of recommending, or rather indeed of nominating, a certain proportion of candidates; and it was his custom to select one of these distinguished youths, to read his orations or epistles in the assemblies of the senate<sup>147</sup>. The practice of Augustus was imitated by succeeding princes; the occasional commission was established as a permanent office; and the favoured quæstor, assuming a new and more illustrious character, alone survived the suppression of his antient and useless colleagues<sup>148</sup>. As the orations, which he composed in the name of the emperor<sup>149</sup>, acquired the force, and, at length, the form of absolute edicts, he was considered as the representative of the legislative power, the oracle of the council, and the original source of the civil jurisprudence. He was sometimes invited to take his seat in the supreme judicature of the Imperial consistory, with the Prætorian præfects, and the master of the offices; and he was frequently requested to resolve the doubts of inferior judges: but as he was not oppressed with a variety of

<sup>147</sup> Sueton. in August. c. 65. and Torrent. ad loc. Dion. Caf. p. 755.

<sup>148</sup> The youth and inexperience of the quæstors, who entered on that important office in their twenty-fifth year (Lips. Excurs. ad Tacit. l. iii. D.), engaged Augustus to remove them from the management of the treasury; and though they were restored by Claudius, they seem to have been finally dismissed by Nero. (Tacit. Annal. xxii. 29. Sueton. in Aug. c. 36. in Claud. c. 24. Dion. p. 696. 961, &c. Plin. Epistol. x. 20. & alib.) In the provinces of the Imperial division, the place of the quæstors was more ably supplied by the *procurators* (Dion. Caf. p. 707. Tacit. in Vit. Agricol. c. 15.) ; or, as they were afterwards called, *rationales*. (Hist. August. p. 130.) But in the provinces of quæ-

stors till the reign of Marcus Antoninus (See the Inscriptions of Gruter, the Epistles of Pliny, and a decisive fact in the Augustan history, p. 64.) From Ulpian we may learn, (Pandect, l. i. tit. 13.) that under the government of the house of Severus, their provincial administration was abolished; and in the subsequent troubles, the annual or triennial elections of quæstors must have naturally ceased.

<sup>149</sup> Cum patris nomine & epistolas ipse dictaret, & edicta conscriberet, orationesque in senatu recitaret, etiam quæstoris vice. Sueton. in Tit. c. 6. The office must have acquired new dignity, which was occasionally executed by the heir apparent of the empire. Trajan entrusted the same care to Hadrian his quæstor and cousin. See D. well Prælection Cambden. x. xi. p. 362—394.

subordinate business, his leisure and talents were employed to cultivate that dignified style of eloquence, which, in the corruption of taste and language, still preserves the majesty of the Roman laws<sup>150</sup>. In some respects, the office of the Imperial quæstor may be compared with that of a modern chancellor; but the use of a great seal, which seems to have been adopted by the illiterate Barbarians, was never introduced to attest the public acts of the emperors. 4. The extraordinary title of *count of the sacred largesses*, was bestowed on the treasurer-general of the revenue, with the intention perhaps of inculcating, that every payment flowed from the voluntary bounty of the monarch. To conceive the almost infinite detail of the annual and daily expence of the civil and military administration in every part of a great empire, would exceed the powers of the most vigorous imagination. The actual account employed several hundred persons, distributed into eleven different offices, which were artfully contrived to examine and controul their respective operations. The multitude of these agents had a natural tendency to encrease; and it was more than once thought expedient to dismiss to their native homes, the useless supernumeraries, who, deserting their honest labours, had pressed with too much eagerness into the lucrative profession of the finances<sup>151</sup>. Twenty-nine provincial receivers, of whom eighteen were honoured with the title of count, corresponded with the treasurer; and he extended his jurisdiction over the mines from whence the precious metals were extracted, over the mints, in which they were converted into the current coin, and over the public treasuries of the most important cities, where they were deposited for the service of the state. The foreign trade of the empire

C H A P.  
XVII.

The public  
treasurer.

<sup>150</sup> ——— Terris edicta daturus;  
Supplicibus responsa — Oracula regis  
Eloquio crevere tuo; nec dignius unquam  
Majestas meminit sese Romana locutam.  
Claudian in Consulatu. Mall. Theodor. 33.

See likewise Symmachus (Epistol. i. 17.) and  
Cassiodorus (Variar. vi. 5.).

<sup>151</sup> Cod. Theod. l. vi. tit. 30. Cod. Justinian. l. xii. tit. 24.

C H A P.  
XVII.

The private  
treasurer.

was regulated by this minister, who directed likewise all the linne and woollen manufactures, in which the successive operations of spinning, weaving, and dying were executed, chiefly by women of a fervile condition, for the use of the palace and army. Twenty-six of these institutions are enumerated in the west, where the arts had been more recently introduced, and a still larger proportion may be allowed for the industrious provinces of the east<sup>152</sup>. 5. Besides the public revenue, which an absolute monarch might levy and expend according to his pleasure, the emperors, in the capacity of opulent citizens, possessed a very extensive property, which was administered by the *count*, or treasurer of *the private estate*. Some part had perhaps been the antient demesnes of kings and republics; some accessions might be derived from the families which were successively invested with the purple; but the most considerable portion flowed from the impure source of confiscations and forfeitures. The Imperial estates were scattered through the provinces, from Mauritania to Britain; but the rich and fertile soil of Cappadocia tempted the monarch to acquire in that country his fairest possessions<sup>153</sup>, and either Constantine or his successors embraced the occasion of justifying avarice by religious zeal. They suppressed the rich temple of Comana, where the high-priest of the goddess of war supported the dignity of a sovereign prince; and they applied to their private use the consecrated lands, which were inhabited by six thousand subjects or slaves of the Deity and her ministers<sup>154</sup>. But these were

<sup>152</sup> In the departments of the two counts of the treasury, the eastern part of the *Notitia* happens to be very defective. It may be observed, that we had a treasury-chest in London, and a gyncecum or manufacture at Winchester. But Britain was not thought worthy either of a mint or of an arsenal. Gaul alone possessed three of the former, and eight of the latter.

<sup>153</sup> Cod. Theod. l. vi. tit. xxx. leg. 2. and Godefroy ad loc.

<sup>154</sup> Strabon. Geograph. l. xii. p. 809. The other temple of Comana, in Pontus, was a colony from that of Cappadocia, l. xii. p. 825. The president Des Broffes (see his *Saluste*, tom. ii. p. 21.) conjectures that the deity adored in both Comanas was Beltis, the Venus of the East, the goddess of generation; a very different being indeed from the goddess of war.

not the valuable inhabitants: the plains that stretch from the foot of Mount Argæus to the banks of the Sarus, bred a generous race of horses, renowned above all others in the antient world, for their majestic shape, and incomparable swiftness. These *sacred* animals, destined for the service of the palace and the Imperial games, were protected by the laws from the profanation of a vulgar master<sup>155</sup>. The demesnes of Cappadocia were important enough to require the inspection of a *count*<sup>156</sup>; officers of an inferior rank were stationed in the other parts of the empire; and the deputies of the private, as well as those of the public, treasurer, were maintained in the exercise of their independent functions, and encouraged to controul the authority of the provincial magistrates<sup>157</sup>. 6, 7. The chosen bands of cavalry and infantry, which guarded the person of the emperor, were under the immediate command of the *two counts of the domestics*. The whole number consisted of three thousand five hundred men, divided into seven *schools*, or troops, of five hundred each; and in the east, this honourable service was almost entirely appropriated to the Armenians. Whenever, on public ceremonies, they were drawn up in the courts and porticos of the palace, their lofty stature, silent order, and splendid arms of silver and gold, displayed a martial pomp, not unworthy of the Roman majesty<sup>158</sup>. From the seven schools two companies of horse and foot were selected, of the *protectors*, whose advantageous station was the hope and reward of the most deserving soldiers. They mounted guard in the interior apartments, and were occasionally dispatched into the provinces, to

The counts  
of the dome-  
stics.

<sup>155</sup> Cod. Theod. l. x. tit. vi. de Grege Dominico. Godefroy has collected every circumstance of antiquity relative to the Cappadocian horses. One of the finest breeds, the Palmatian, was the forfeiture of a rebel, whose estate lay about sixteen miles from Tyana, near the great road between Constantinople and Antioch.

<sup>156</sup> Justinian (Novell. 30.) subjected the

province of the count of Cappadocia, to the immediate authority of the favourite eunuch, who presided over the sacred bedchamber.

<sup>157</sup> Cod. Theod. l. vi. tit. xxx. leg. 4, &c.

<sup>158</sup> Pancirolus, p. 102. 136. The appearance of these military domestics is described in the Latin poem of Corippus, De Laudibus Justin. l. iii. 157—179. P. 419, 420, of the Appendix Hist. Byzantin. Rom. 1777.

C H A P.  
XVII.

execute with celerity and vigour the orders of their master <sup>159</sup>. The counts of the domestics had succeeded to the office of the Prætorian præfects; like the præfects, they aspired from the service of the palace to the command of armies.

Agents, or  
official spies.

The perpetual intercourse between the court and the provinces was facilitated by the construction of roads and the institution of posts. But these beneficial establishments were accidentally connected with a pernicious and intolerable abuse. Two or three hundred *agents* or messengers were employed, under the jurisdiction of the master of the offices, to announce the names of the annual consuls, and the edicts or victories of the emperors. They insensibly assumed the licence of reporting whatever they could observe of the conduct either of magistrates or of private citizens; and were soon considered as the eyes of the monarch <sup>160</sup>, and the scourge of the people. Under the warm influence of a feeble reign, they multiplied to the incredible number of ten thousand, disdained the mild though frequent admonitions of the laws, and exercised in the profitable management of the posts a rapacious and insolent oppression. These official spies, who regularly corresponded with the palace, were encouraged, by favour and reward, anxiously to watch the progress of every treasonable design, from the faint and latent symptoms of disaffection, to the actual preparation of an open revolt. Their careless or criminal violation of truth and justice was covered by the consecrated mask of zeal; and they might securely aim their poisoned arrows at the breast either of the guilty or the innocent, who had provoked their resentment, or refused to purchase their silence. A faithful subject, of Syria perhaps, or of Britain, was exposed to the danger, or at least to the dread, of being dragged in chains to

<sup>159</sup> Ammianus Marcellinus, who served so many years, obtained only the rank of a Protector. The first ten among these honourable soldiers were *Clarissimi*.

<sup>160</sup> Xenophon. *Cyropæd.* l. viii. Briston, de Regno Persico, l. i. N<sup>o</sup> 190. p. 264. The emperors adopted with pleasure this Persian metaphor.

the court of Milan or Constantinople, to defend his life and fortune against the malicious charge of these privileged informers. The ordinary administration was conducted by those methods which extreme necessity can alone palliate; and the defects of evidence were diligently supplied by the use of torture <sup>161</sup>.

C H A P.  
XVII.



The deceitful and dangerous experiment of the criminal *question*, as it is emphatically styled, was admitted, rather than approved, in the jurisprudence of the Romans. They applied this sanguinary mode of examination only to servile bodies, whose sufferings were seldom weighed by those haughty republicans in the scale of justice or humanity: but they would never consent to violate the sacred person of a citizen, till they possessed the clearest evidence of his guilt <sup>162</sup>. The annals of tyranny, from the reign of Tiberius to that of Domitian, circumstantially relate the executions of many innocent victims; but, as long as the faintest remembrance was kept alive of the national freedom and honour, the last hours of a Roman were secure from the danger of ignominious torture <sup>163</sup>. The conduct of the provincial magistrates was not, however, regulated by the practice of the city, or the strict maxims of the civilians. They found the use of torture established not only among the slaves of oriental despotism, but among the Macedonians, who obeyed a limited monarch; among the Rhodians, who flourished

Use of torture.

<sup>161</sup> For the *Agentes in Rebus*, see Ammian. l. xv. c. 3. l. xvi. c. 5. l. xxii. c. 7. with the curious annotations of Valefius. Cod. Theod. l. vi. tit. xxvii, xxviii, xxix. Among the passages collected in the Commentary of Godefroy, the most remarkable is one from Libanius, in his discourse concerning the death of Julian.

<sup>162</sup> The Pandects (l. xlvi. tit. xviii.) contain the sentiments of the most celebrated civilians on the subject of torture. They

strictly confine it to slaves; and Ulpian himself is ready to acknowledge, that *Res est fragilis, et periculosa, et quæ veritatem fallat*.

<sup>163</sup> In the conspiracy of Piso against Nero, Epicharis (libertina mulier) was the only person tortured; the rest were *intacti tormentis*. It would be superfluous to add a weaker, and it would be difficult to find a stronger, example. Tacit. Annal. xv. 57.

C H A P.  
XVII.

by the liberty of commerce; and even among the sage Athenians, who had asserted and adorned the dignity of human kind<sup>164</sup>. The acquiescence of the provincials encouraged their governors to acquire, or perhaps to usurp, a discretionary power of employing the rack, to extort from vagrants or plebeian criminals the confession of their guilt, till they insensibly proceeded to confound the distinctions of rank, and to disregard the privileges of Roman citizens. The apprehensions of the subjects urged them to solicit, and the interest of the sovereign engaged him to grant, a variety of special exemptions, which tacitly allowed, and even authorized, the general use of torture. They protected all persons of illustrious or honourable rank, bishops and their presbyters, professors of the liberal arts, soldiers and their families, municipal officers, and their posterity to the third generation, and all children under the age of puberty<sup>165</sup>. But a fatal maxim was introduced into the new jurisprudence of the empire, that in the case of treason, which included every offence that the subtlety of lawyers could derive from an *hostile intention* towards the prince or republic<sup>166</sup>, all privileges were suspended, and all conditions were reduced to the same ignominious level. As the safety of the emperor was avowedly preferred to every consideration of justice or humanity, the dignity of age, and the tenderness of youth, were alike exposed to the most cruel tortures; and the terrors of a malicious information, which might select them as the accomplices, or even as the witnesses, perhaps, of an imaginary crime,

<sup>164</sup> Dicendum . . . de Institutis Atheniensium, Rhodiorum, doctissimorum hominum, apud quos etiam (id quod acerbissimum est) liberi, civisque torquentur. Cicero. Par. tit. Orat. c. 34. We may learn from the trial of Philotas the practice of the Macedonians. (Diodor. Sicul. l. xvii. p. 604. Q. Curt. l. vi. c. 11.)

<sup>165</sup> Heineccius (Element. Jur. Civil. part vii. p. 81.) has collected these exemptions into one view.

<sup>166</sup> This definition of the sage Ulpian (Pandect. l. xlviii. tit. iv.) seems to have been adapted to the court of Caracalla, rather than to that of Alexander Severus. See the Codes of Theodosius and Justinian ad leg. Juliam majestatis.

perpetually



perpetually hung over the heads of the principal citizens of the Roman world <sup>167</sup>.

C H A P.  
XVII.

Finances.

These evils, however terrible they may appear, were confined to the smaller number of Roman subjects, whose dangerous situation was in some degree compensated by the enjoyment of those advantages, either of nature or of fortune, which exposed them to the jealousy of the monarch. The obscure millions of a great empire have much less to dread from the cruelty than from the avarice of their masters; and *their* humble happiness is principally affected by the grievance of excessive taxes, which gently pressing on the wealthy, descend with accelerated weight on the meaner and more indigent classes of society. An ingenious philosopher <sup>168</sup> has calculated the universal measure of the public impositions by the degrees of freedom and fervitude; and ventures to assert, that, according to an invariable law of nature, it must always increase with the former, and diminish in a just proportion to the latter. But this reflection, which would tend to alleviate the miseries of despotism, is contradicted at least by the history of the Roman empire; which accuses the same princes of despoiling the senate of its authority, and the provinces of their wealth. Without abolishing all the various customs and duties on merchandizes, which are imperceptibly discharged by the apparent choice of the purchaser, the policy of Constantine and his successors preferred a simple and direct mode of taxation, more congenial to the spirit of an arbitrary government <sup>169</sup>.

<sup>167</sup> Arcadius Charisius is the oldest lawyer quoted in the Pandects to justify the universal practice of torture in all cases of treason; but this maxim of tyranny, which is admitted by Ammianus (l. xix. c. 12.) with the most respectful terror, is enforced by several laws of the successors of Constantine. See Cod.

Theod. l. ix. tit. xxxv. In majestatis crimine omnibus æqua est conditio.

<sup>168</sup> Montesquieu, *Esprit des Loix*, l. xii. c. 13.

<sup>169</sup> Mr. Hume (*Essays*, vol. i. p. 389.) has seen this important truth, with some degree of perplexity.

C H A P.  
XVII.

The general  
tribute, or  
indiction.

The name and use of the *indictions*<sup>170</sup>, which serve to ascertain the chronology of the middle ages, was derived from the regular practice of the Roman tributes<sup>171</sup>. The emperor subscribed with his own hand, and in purple ink, the solemn edict, or indiction, which was fixed up in the principal city of each diocese, during two months previous to the first day of September. And, by a very easy connection of ideas, the word *indiction* was transferred to the measure of tribute which it prescribed, and to the annual term which it allowed for the payment. This general estimate of the supplies was proportioned to the real and imaginary wants of the state; but as often as the expence exceeded the revenue, or the revenue fell short of the computation, an additional tax, under the name of *superindiction*, was imposed on the people, and the most valuable attribute of sovereignty was communicated to the Prætorian præfects, who, on some occasions, were permitted to provide for the unforeseen and extraordinary exigencies of the public service. The execution of these laws (which it would be tedious to pursue in their minute and intricate detail) consisted of two distinct operations; the resolving the general imposition into its constituent parts, which were assessed on the provinces, the cities, and the individuals of the Roman world; and the collecting the separate contributions of the individuals, the cities, and the provinces, till the accumulated sums were poured into the Imperial treasuries. But as the account between the monarch and the subject was perpetually open, and as the

<sup>170</sup> The cycle of indictions, which may be traced as high as the reign of Constantius, or perhaps of his father Constantine, is still employed by the Papal court: but the commencement of their year has been very reasonably altered to the first of January. See *l'Art de Verifier les Dates*, p. xi.; and *Dictionnaire Raison. de la Diplomatie*, tom. ii. p. 25.; two accurate treatises, which

come from the workshop of the Benedictines.

<sup>171</sup> The first twenty-eight titles of the eleventh book of the Theodosian Code are filled with the circumstantial regulations on the important subject of tributes; but they suppose a clearer knowledge of fundamental principles than it is at present in our power to attain.

renewal

renewal of the demand anticipated the perfect discharge of the preceding obligation, the weighty machine of the finances was moved by the same hands round the circle of its yearly revolution. Whatever was honourable or important in the administration of the revenue, was committed to the wisdom of the præfects, and their provincial representatives; the lucrative functions were claimed by a crowd of subordinate officers, some of whom depended on the treasurer, others on the governor of the province; and who, in the inevitable conflicts of a perplexed jurisdiction, had frequent opportunities of disputing with each other the spoils of the people. The laborious offices, which could be productive only of envy and reproach, of expence and danger, were imposed on the *Decurions*, who formed the corporations of the cities, and whom the severity of the Imperial laws had condemned to sustain the burthens of civil society <sup>172</sup>. The whole landed property of the empire (without excepting the patrimonial estates of the monarch) was the object of ordinary taxation; and every new purchaser contracted the obligations of the former proprietor. An accurate *cenfus* <sup>173</sup>, or survey, was the only equitable mode of ascertaining the proportion which every citizen should be obliged to contribute for the public service; and from the well-known period of the indictions, there is reason to believe that this difficult and expensive operation was repeated at the regular distance of fifteen years. The lands were measured by surveyors, who were sent into the provinces; their nature, whether arable or pasture, or vineyards or woods, was distinctly reported; and an estimate was made of their common value from the average

C H A P.  
XVII.

<sup>172</sup> The title concerning the Decurions (l. xii. tit. i.) is the most ample in the whole Theodosian Code; since it contains not less than one hundred and ninety-two distinct laws to ascertain the duties and privileges of that useful order of citizens.

<sup>173</sup> Habemus enim et legitimum numerum qui delati sunt, et agrum modicum. Eumenius in Panegy. Vet. viii. 6. See Cod. Theod. l. xiii. tit. x. xi. with Godefroy's Commentary.

produce

C H A P.  
XVII.

produce of five years. The numbers of slaves and of cattle constituted an essential part of the report; an oath was administered to the proprietors, which bound them to disclose the true state of their affairs; and their attempts to prevaricate, or elude the intention of the legislator, were severely watched, and punished as a capital crime, which included the double guilt of treason and sacrilege<sup>174</sup>. A large portion of the tribute was paid in money; and of the current coin of the empire, gold alone could be legally accepted<sup>175</sup>. The remainder of the taxes, according to the proportions determined by the annual indiction, was furnished in a manner still more direct, and still more oppressive. According to the different nature of lands, their real produce, in the various articles of wine or oil, corn or barley, wood or iron, was transported by the labour or at the expence of the provincials to the Imperial magazines, from whence they were occasionally distributed, for the use of the court, of the army, and of the two capitals, Rome and Constantinople. The commissioners of the revenue were so frequently obliged to make considerable purchases, that they were strictly prohibited from allowing any compensation, or from receiving in money the value of those supplies which were exacted in kind. In the primitive simplicity of small communities, this method may be well adapted to collect the almost voluntary offerings of the people; but it is at once susceptible of the utmost latitude and of the utmost strictness, which in a corrupt and absolute monarchy must introduce a perpetual contest

<sup>174</sup> Siquis sacrilegâ vitam false succiderit, aut seraciam Ramorum fectus hebetaverit, quo declinet fidem Censuum, et mentiatur callide paupertatis ingenium, mox detectus capitale subibit exitium, et bona ejus in Fisci jura migrabunt. Cod. Theod. l. xiii. tit. xi. leg. 1. Although this law is not without its

studied obscurity, it is, however, clear enough to prove the minuteness of the inquisition, and the disproportion of the penalty.

<sup>175</sup> The astonishment of Pliny would have ceased. Equidem miror P. R. victis gentibus argentum semper imperitasse non aurum. Hist. Natur. xxxiii. 15.

between the power of oppression and the arts of fraud <sup>176</sup>. The agriculture of the Roman provinces was insensibly ruined, and, in the progress of despotism, which tends to disappoint its own purpose, the emperors were obliged to derive some merit from the forgiveness of debts, or the remission of tributes, which their subjects were utterly incapable of paying. According to the new division of Italy, the fertile and happy province of Campania, the scene of the early victories and of the delicious retirements of the citizens of Rome, extended between the sea and the Apennine from the Tyber to the Silarus. Within sixty years after the death of Constantine, and on the evidence of an actual survey, an exemption was granted in favour of three hundred and thirty thousand English acres of desert and uncultivated land; which amounted to one-eighth of the whole surface of the province. As the footsteps of the Barbarians had not yet been seen in Italy, the cause of this amazing desolation, which is recorded in the laws, can be ascribed only to the administration, of the Roman emperors <sup>177</sup>.

Either from design or from accident, the mode of assessment seemed to unite the substance of a land-tax with the forms of a capitation <sup>178</sup>. The returns which were sent of every province or district, expressed the number of tributary subjects, and the amount

Assessed in  
the form of a  
capitation.

<sup>176</sup> Some precautions were taken (see Cod. Theod. l. xi. tit. ii. and Cod. Justinian. l. x. tit. xxvii. leg. 1, 2, 3.) to restrain the magistrates from the abuse of their authority, either in the exaction or in the purchase of corn: but those who had learning enough to read the orations of Cicero against Verres (iii. de Frumento), might instruct themselves in all the various arts of oppression, with regard to the weight, the price, the quality, and the carriage. The avarice of an unlettered governor would supply the ignorance of precept or precedent.

<sup>177</sup> Cod. Theod. l. xi. tit. xxviii. leg. 2. published the 24th of March, A. D. 395, by the emperor Honorius, only two months after the death of his father Theodosius. He speaks of 528,042 Roman jugera, which I have reduced to the English measure. The jugerum contained 28,800 square Roman feet.

<sup>178</sup> Godefroy (Cod. Theod. tom. vi. p. 116.) argues with weight and learning on the subject of the capitation; but while he explains the *caput*, as a share or measure of property, he too absolutely excludes the idea of a personal assessment.

C H A P.  
XVII.

of the public impositions. The latter of these sums was divided by the former; and the estimate, that such a province contained so many *capita*, or heads of tribute; and that each *head* was rated at such a price, was universally received, not only in the popular, but even in the legal computation. The value of a tributary head must have varied, according to many accidental, or at least fluctuating circumstances; but some knowledge has been preserved of a very curious fact, the more important, since it relates to one of the richest provinces of the Roman empire, and which now flourishes as the most splendid of the European kingdoms. The rapacious ministers of Constantius had exhausted the wealth of Gaul, by exacting twenty-five pieces of gold for the annual tribute of every head. The humane policy of his successor reduced the capitation to seven pieces <sup>179</sup>. A moderate proportion between these opposite extremes of extraordinary oppression and of transient indulgence, may therefore be fixed at sixteen pieces of gold, or about nine pounds sterling, the common standard perhaps of the impositions of Gaul <sup>180</sup>. But this calculation, or rather indeed the facts from whence it is deduced, cannot fail of suggesting two difficulties to a thinking mind, who

<sup>179</sup> Quid profuerit (*Julianus*) anhelantibus extremâ penuriâ Gallis, hinc maxime claret, quod primitus partes eas ingressus, pro *capitibus* singulis tributi nomine vicenos quinos aureos reperit flagitari; discedens vero septenos tantum munera univêrsa complentes. Ammian. l. xvi. c. 5.

<sup>180</sup> In the calculation of any sum of money under Constantine and his successors, we need only refer to the excellent discourse of Mr. Greaves on the Denarius, for the proof of the following principles: 1. That the ancient and modern Roman pound, containing 5256 grains of Troy weight, is about one twelfth lighter than the English pound, which is composed of 5760 of the same grains. 2. That the pound of gold,

which had once been divided into forty-eight *aurei*, was at this time coined into seventy-two smaller pieces of the same denomination. 3. That five of these *aurei* were the legal tender for a pound of silver, and that consequently the pound of gold was exchanged for fourteen pounds eight ounces of silver, according to the Roman, or about thirteen pounds according to the English, weight. 4. That the English pound of silver is coined into sixty-two shillings. From these elements we may compute the Roman pound of gold, the usual method of reckoning large sums, at forty pounds sterling; and we may fix the currency of the *aureus* at somewhat more than eleven shillings.

will be at once surpris'd by the *equality*, and by the *enormity* of the capitation. An attempt to explain them may perhaps reflect some light on the interesting subject of the finances of the declining empire.

C H A P.  
XVII.

I. It is obvious, that, as long as the immutable constitution of human nature produces and maintains so unequal a division of property, the most numerous part of the community would be deprived of their subsistence, by the equal assessment of a tax from which the sovereign would derive a very trifling revenue. Such indeed might be the theory of the Roman capitation; but in the practice, this unjust equality was no longer felt, as the tribute was collected on the principle of a *real*, not of a *personal* imposition. Several indigent citizens contributed to compose a single *head*, or share of taxation; while the wealthy provincial, in proportion to his fortune, alone represented several of those imaginary beings. In a poetical request, addressed to one of the last and most deserving of the Roman Princes who reigned in Gaul, Sidonius Apollinaris personifies his tribute under the figure of a triple monster, the Geryon of the Grecian fables, and intreats the new Hercules that he would most graciously be pleas'd to save his life by cutting off three of his heads<sup>181</sup>. The fortune of Sidonius far exceeded the customary wealth of a poet; but if he had pursued the allusion, he must have painted many of the Gallic nobles with the hundred heads of the deadly Hydra, spreading over the face of the country, and devouring the substance of an hundred families. II. The difficulty of allowing an annual sum of about nine pounds sterling, even for the average of the capitation of Gaul, may be rendered more evident

<sup>181</sup> Geryones nos esse puta, monstrumque tributum,

Hic capita ut vivam, tu mihi tolle tria.

Sidon. Apollinar. Carm. xiii.

The reputation of Father Sirmond led me to

expect more satisfaction than I have found in his note (p. 144.) on this remarkable passage. The words, suo vel suorum nomine, betray the perplexity of the commentator.

C H A P.  
XVII.

by the comparison of the present state of the same country, as it is now governed by the absolute monarch of an industrious, wealthy, and affectionate people. The taxes of France cannot be magnified, either by fear or by flattery, beyond the annual amount of eighteen millions sterling, which ought perhaps to be shared among four and twenty millions of inhabitants<sup>182</sup>. Seven millions of these, in the capacity of fathers, or brothers, or husbands, may discharge the obligations of the remaining multitude of women and children; yet the equal proportion of each tributary subject will scarcely rise above fifty shillings of our money, instead of a proportion almost four times as considerable, which was regularly imposed on their Gallic ancestors. The reason of this difference may be found, not so much in the relative scarcity or plenty of gold and silver, as in the different state of society in ancient Gaul and in modern France. In a country where personal freedom is the privilege of every subject, the whole mass of taxes, whether they are levied on property or on consumption, may be fairly divided among the whole body of the nation. But the far greater part of the lands of ancient Gaul, as well as of the other provinces of the Roman world, were cultivated by slaves, or by

<sup>182</sup> This assertion, however formidable it may seem, is founded on the original registers of births, deaths, and marriages, collected by public authority, and now deposited in the *Contrôle General* at Paris. The annual average of births throughout the whole kingdom, taken in five years (from 1770 to 1774, both inclusive) is, 479,649 boys, and 449,369 girls, in all 928,918 children. The province of French Hainault alone furnishes 9906 births: and we are assured, by an actual enumeration of the people annually repeated from the year 1773 to the year 1776, that, upon an average, Hai-

nault contains 257,097 inhabitants. By the rules of fair analogy, we might infer, that the ordinary proportion of annual births to the whole people, is about 1 to 26; and that the kingdom of France contains 24,151,863 persons of both sexes and of every age. If we content ourselves with the more moderate proportion of 1 to 25, the whole population will amount to 23,222,950. From the diligent researches of the French government (which are not unworthy of our own imitation), we may hope to obtain a still greater degree of certainty on this important subject.

peasants,



peasants, whose dependent condition was a less rigid servitude<sup>183</sup>. In such a state the poor were maintained at the expence of the masters, who enjoyed the fruits of their labour; and as the rolls of tribute were filled only with the names of those citizens who possessed the means of an honourable, or at least of a decent subsistence, the comparative smallness of their numbers explains and justifies the high rate of their capitation. The truth of this assertion may be illustrated by the following example: The Ædui, one of the most powerful and civilized tribes or *cities* of Gaul, occupied an extent of territory, which now contains above five hundred thousand inhabitants, in the two ecclesiastical dioceses of Autun and Nevers<sup>184</sup>: and with the probable accession of those of Châlons and Maçon<sup>185</sup>, the population would amount to eight hundred thousand souls. In the time of Constantine, the territory of the Ædui afforded no more than twenty-five thousand *heads* of capitation, of whom seven thousand were discharged by that prince from the intolerable weight of tri-

<sup>183</sup> Cod. Theod. l. v. tit. ix, x, xi. Cod. Justinian. l. xi. tit. lxiii. *Coloni appellatur qui conditionem debent genitili solo, propter agriculturam sub dominio possessorum.* Augustin. de Civitate Dei, l. x. c. 1.

<sup>184</sup> The ancient jurisdiction of (*Augustodunum*) Autun in Burgundy, the capital of the Ædui, comprehended the adjacent territory of (*Noviodunum*) Nevers. See d'Anville, Notice de l'ancienne Gaule, p. 491. The two dioceses of Autun and Nevers are now composed, the former of 610, and the latter of 160, parishes. The registers of births, taken during eleven years, in 476 parishes of the same province of Burgundy, and multiplied by the moderate proportion of 25 (see Meffance Recherches sur la Population, p. 142.), may authorise us to assign an average number of 656 persons for each parish, which being again multiplied by the 770 parishes of the dioceses of Nevers and Autun, will produce the sum of 505,120

persons for the extent of country which was once possessed by the Ædui.

<sup>185</sup> We might derive an additional supply of 301,750 inhabitants from the dioceses of Châlons (*Cabillonum*) and of Maçon (*Matijico*); since they contain, the one 200, and the other 260, parishes. This accession of territory might be justified by very specious reasons. 1. Châlons and Maçon were undoubtedly within the original jurisdiction of the Ædui. (See d'Anville Notice, p. 187-443.) 2. In the Notitia of Gaul, they are enumerated not as *Civitates*, but merely as *Castra*. 3. They do not appear to have been episcopal seats before the fifth and sixth centuries. Yet there is a passage in Eumenius (Panegy. Vet. viii. 7.) which very forcibly deters me from extending the territory of the Ædui in the reign of Constantine, along the beautiful banks of the navigable Saône.

C H A P.  
XVII.

bute <sup>186</sup>. A just analogy would seem to countenance the opinion of an ingenious historian <sup>187</sup>, that the free and tributary citizens did not surpass the number of half a million ; and if, in the ordinary administration of government, their annual payments may be computed at about four millions and a half of our money, it would appear that although the share of each individual was four times as considerable, a fourth part only of the modern taxes of France was levied on the Imperial province of Gaul. The exactions of Constantius may be calculated at seven millions sterling, which were reduced to two millions by the humanity or the wisdom of Julian.

Capitation  
on trade and  
industry.

But this tax, or capitation, on the proprietors of land, would have suffered a rich and numerous class of free citizens to escape. With the view of sharing that species of wealth which is derived from art or labour, and which exists in money or in merchandise, the emperors imposed a distinct and personal tribute on the trading part of their subjects <sup>188</sup>. Some exemptions, very strictly confined both in time and place, were allowed to the proprietors who disposed of the produce of their own estates. Some indulgence was granted to the profession of the liberal arts: but every other branch of commercial industry was affected by the severity of the law. The honourable merchant of Alexandria, who imported the gems and spices of India for the use of the western world; the usurer, who derived from the interest of money a silent and ignominious profit; the ingenious manufacturer, the diligent mechanic, and even the most obscure retailer of a sequestered village, were obliged to admit the officers of the revenue into the partnership of their gain: and the sovereign of the Roman empire, who tolerated the profession, consented to

<sup>186</sup> Eumenius in Panegy. Vet. viii. 11.

<sup>187</sup> L'Abbé du Bos Hist. Critique de la M. F. tom. i. p. 121.

<sup>188</sup> See Cod. Theod. l. xiii. tit. i. and iv.

share the infamous salary, of public prostitutes. As this general tax upon industry was collected every fourth year, it was styled the *Lufral Contribution*: and the historian Zosimus<sup>189</sup> laments that the approach of the fatal period was announced by the tears and terrors of the citizens, who were often compelled by the impending scourge to embrace the most abhorred and unnatural methods of procuring the sum at which their poverty had been assessed. The testimony of Zosimus cannot indeed be justified from the charge of passion and prejudice, but, from the nature of this tribute, it seems reasonable to conclude that it was arbitrary in the distribution, and extremely rigorous in the mode of collecting. The secret wealth of commerce, and the precarious profits of art or labour, are susceptible only of a discretionary valuation, which is seldom disadvantageous to the interest of the treasury; and as the person of the trader supplies the want of a visible and permanent security, the payment of the imposition, which, in the case of a land-tax, may be obtained by the seizure of property, can rarely be extorted by any other means than those of corporal punishments. The cruel treatment of the insolvent debtors of the state, is attested, and was perhaps mitigated by a very humane edict of Constantine, who, disclaiming the use of racks and of scourges, allots a spacious and airy prison for the place of their confinement<sup>190</sup>.

These general taxes were imposed and levied by the absolute authority of the monarch; but the occasional offerings of the *coronary gold* still retained the name and semblance of popular consent. It was an ancient custom that the allies of the republic, who ascribed

Free gift

<sup>189</sup> Zosimus, l. ii. p. 115. There is probably as much passion and prejudice in the attack of Zosimus, as in the elaborate defence of the memory of Constantine by

the zealous Dr. Howell. Hist. of the World, vol. ii. p. 20.

<sup>190</sup> Cod. Theod. l. xi. tit. vii. leg. 3.

their

C H A P.  
XVII.

their safety or deliverance to the success of the Roman arms; and even the cities of Italy, who admired the virtues of their victorious general, adorned the pomp of his triumph by their voluntary gifts of crowns of gold, which, after the ceremony, were consecrated in the temple of Jupiter, to remain a lasting monument of his glory to future ages. The progress of zeal and flattery soon multiplied the number, and increased the size, of these popular donations; and the triumph of Cæsar was enriched with two thousand eight hundred and twenty-two massy crowns, whose weight amounted to twenty thousand four hundred and fourteen pounds of gold. This treasure was immediately melted down by the prudent dictator, who was satisfied that it would be more serviceable to his soldiers than to the gods: his example was imitated by his successors; and the custom was introduced, of exchanging these splendid ornaments for the more acceptable present of the current gold coin of the empire<sup>191</sup>. The spontaneous offering was at length exacted as the debt of duty; and instead of being confined to the occasion of a triumph, it was supposed to be granted by the several cities and provinces of the monarchy, as often as the emperor condescended to announce his accession, his consulship, the birth of a son, the creation of a Cæsar, a victory over the Barbarians, or any other real or imaginary event which graced the annals of his reign. The peculiar free gift of the senate of Rome was fixed by custom at sixteen hundred pounds of gold, or about sixty-four thousand pounds sterling. The oppressed subjects celebrated their own felicity, that their sovereign should graciously consent to accept this feeble but voluntary testimony of their loyalty and gratitude<sup>192</sup>.

A people

<sup>191</sup> See Lipsius de Magnitud. Romana, l. ii. c. 9. The Tarragonese Spain presented the emperor Claudius with a crown of gold of seven, and Gaul with another of

nine hundred pounds weight. I have followed the rational emendation of Lipsius.

<sup>192</sup> Cod. Theod. l. xiii. tit. xiii. The senators were supposed to be exempt from the

A people elated by pride, or soured by discontent, is seldom qualified to form a just estimate of their actual situation. The subjects of Constantine were incapable of discerning the decline of genius and manly virtue, which so far degraded them below the dignity of their ancestors; but they could feel and lament the rage of tyranny, the relaxation of discipline, and the encrease of taxes. The impartial historian, who acknowledges the justice of their complaints, will observe some favourable circumstances which tended to alleviate the misery of their condition. The threatening tempest of Barbarians, which so soon subverted the foundations of Roman greatness, was still repelled, or suspended, on the frontiers. The arts of luxury and literature were cultivated, and the elegant pleasures of society were enjoyed by the inhabitants of a considerable portion of the globe. The forms, the pomp, and the expence of the civil administration contributed to restrain the irregular licence of the soldiers; and although the laws were violated by power, or perverted by subtlety, the sage principles of the Roman jurisprudence preserved a sense of order and equity, unknown to the despotic governments of the east. The rights of mankind might derive some protection from religion and philosophy; and the name of freedom, which could no longer alarm, might sometimes admonish, the successors of Augustus, that they did not reign over a nation of Slaves or Barbarians<sup>193</sup>.

C H A P.  
XVII.  
Conclusion.

*Aurum Coronarium*; but the *Auri Oblatio*, which was required at their hands, was precisely of the same nature.

<sup>193</sup> The great Theodosius, in his judicious advice to his son (Claudian in iv Consulat.

Honorii, 214, &c.), distinguishes the station of a Roman prince from that of a Parthian monarch. Virtue was necessary for the one. Birth might suffice for the other.

## C H A P. XVIII.

*Character of Constantine.—Gothic War.—Death of Constantine.—Division of the Empire among his three Sons.—Persian War.—Tragic Deaths of Constantine the Younger and Constans.—Usurpation of Magnentius.—Civil War.—Victory of Constantius.*

C H A P.  
XVIII.  
Character of  
Constantine.

THE character of the prince who removed the seat of empire, and introduced such important changes into the civil and religious constitution of his country, has fixed the attention, and divided the opinions, of mankind. By the grateful zeal of the Christians, the deliverer of the church has been decorated with every attribute of a hero, and even of a saint; while the discontent of the vanquished party has compared Constantine to the most abhorred of those tyrants, who, by their vice and weakness, dishonoured the Imperial purple. The same passions have in some degree been perpetuated to succeeding generations, and the character of Constantine is considered, even in the present age, as an object either of satire or of panegyric. By the impartial union of those defects which are confessed by his warmest admirers, and of those virtues which are acknowledged by his most implacable enemies, we might hope to delineate a just portrait of that extraordinary man, which the truth and candour of history should adopt without a blush<sup>1</sup>. But it would soon

<sup>1</sup> On ne se trompera point sur Constantin, tout le bien qu'en dit Zosime. Fleury Hist. Ecclesiastique, tom. iii. p. 233. Eusebius and

soon appear, that the vain attempt to blend such discordant colours, and to reconcile such inconsistent qualities, must produce a figure monstrous rather than human, unless it is viewed in its proper and distinct lights, by a careful separation of the different periods of the reign of Constantine.

C H A P.  
XVIII.

The person, as well as the mind of Constantine, had been enriched by nature with her choicest endowments. His stature was lofty, his countenance majestic, his deportment graceful; his strength and activity were displayed in every manly exercise, and from his earliest youth, to a very advanced season of life, he preserved the vigour of his constitution by a strict adherence to the domestic virtues of chastity and temperance. He delighted in the social intercourse of familiar conversation; and though he might sometimes indulge his disposition to raillery with less reserve than was required by the severe dignity of his station, the courtesy and liberality of his manners gained the hearts of all who approached him. The sincerity of his friendship has been suspected; yet he shewed, on some occasions, that he was not incapable of a warm and lasting attachment. The disadvantage of an illiterate education had not prevented him from forming a just estimate of the value of learning; and the arts and sciences derived some encouragement from the munificent protection of Constantine. In the dispatch of business, his diligence was indefatigable; and the active powers of his mind were almost continually exercised in reading, writing, or meditating, in giving audience to ambassadors, and in examining the complaints of his subjects. Even those who censured the propriety of his measures were compelled to acknowledge, that he possessed magnanimity to conceive, and patience to execute, the most arduous designs, without

His virtues.

and Zosimus form indeed the two extremes of flattery and invective. The intermediate shades are expressed by those writers, whose character or situation variously tempered the influence of their religious zeal.

C H A P.  
XVIII.

being checked either by the prejudices of education, or by the clamours of the multitude. In the field, he infused his own intrepid spirit into the troops, whom he conducted with the talents of a consummate general; and to his abilities, rather than to his fortune, we may ascribe the signal victories which he obtained over the foreign and domestic foes of the republic. He loved glory, as the reward, perhaps as the motive, of his labours. The boundless ambition, which, from the moment of his accepting the purple at York, appears as the ruling passion of his soul, may be justified by the dangers of his own situation, by the character of his rivals, by the consciousness of superior merit, and by the prospect that his success would enable him to restore peace and order to the distracted empire. In his civil wars against Maxentius and Licinius, he had engaged on his side the inclinations of the people, who compared the undissembled vices of those tyrants, with the spirit of wisdom and justice which seemed to direct the general tenor of the administration of Constantine<sup>2</sup>.

His vices.

Had Constantine fallen on the banks of the Tyber, or even in the plains of Hadrianople, such is the character which, with a few exceptions, he might have transmitted to posterity. But the conclusion of his reign (according to the moderate and indeed tender sentence of a writer of the same age) degraded him from the rank which he had acquired among the most deserving of the Roman princes<sup>3</sup>. In the life of Augustus, we behold the tyrant of the

<sup>2</sup> The virtues of Constantine are collected for the most part from Eutropius, and the younger Victor, two sincere pagans, who wrote after the extinction of his family. Even Zosimus, and the *Emperor* Julian, acknowledge his personal courage and military achievements.

<sup>3</sup> See Eutropius x. 6. In primo Imperii tempore optimis principibus, ultimo mediis comparandus. From the ancient Greek ver-

sion of Pœnanius (edit. Havercamp. p. 697.), I am inclined to suspect that Eutropius had originally written *vix* mediis; and that the offensive monosyllable was dropped by the wilful inadvertency of transcribers. Aurelius Victor expresses the general opinion by a vulgar and indeed obscure proverb. *Trachala* decem annis præstantissimus; duodecim sequentibus *lavo*; decem novissimis *pupillus* obimmodicas profusiones.



republic, converted, almost by imperceptible degrees, into the father of his country and of human kind. In that of Constantine, we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign, was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcileable vices of rapaciousness and prodigality. The accumulated treasures found in the palaces of Maxentius and Licinius, were lavishly consumed; the various innovations introduced by the conqueror, were attended with an increasing expence; the cost of his buildings, his court, and his festivals, required an immediate and plentiful supply; and the oppression of the people was the only fund which could support the magnificence of the sovereign<sup>4</sup>. His unworthy favourites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption<sup>5</sup>. A secret but universal decay was felt in every part of the public administration, and the emperor himself, though he still retained the obedience, gradually lost the esteem, of his subjects. The dress and manners, which, towards the decline of life, he chose to affect, served only to degrade him in the eyes of mankind. The Asiatic pomp, which had been adopted by the pride of Diocletian, assumed an air of softness and effeminacy in the person of Constantine. He is represented with false hair of various colours, laboriously arranged by the

C H A P.  
XVIII.A. D.  
323—337.

<sup>4</sup> Julian. Orat. i. p. 3. in a flattering discourse pronounced before the son of Constantine; and Casares, p. 335. Zosimus, p. 114, 115. The stately buildings of Constantinople, &c. may be quoted as a lasting and unexceptionable proof of the profuseness of their founder.

<sup>5</sup> The impartial Ammianus deserves all our confidence. Proximorum fauces aperuit primus omnium Constantinus. L. xvi. c. 8. Eusebius himself confesses the abuse (Vit. Constantin. l. iv. c. 29. 54.); and some of the Imperial laws feebly point out the remedy. See above, p. 39 of this volume.

C H A P.  
XVIII.

skilful artists of the times; a diadem of a new and more expensive fashion; a profusion of gems and pearls, of collars and bracelets, and a variegated flowing robe of silk, most curiously embroidered with flowers of gold. In such apparel, scarcely to be excused by the youth and folly of Elagabalus, we are at a loss to discover the wisdom of an aged monarch, and the simplicity of a Roman veteran\*. A mind thus relaxed by prosperity and indulgence, was incapable of rising to that magnanimity which disdains suspicion, and dares to forgive. The deaths of Maximian and Licinius may perhaps be justified by the maxims of policy, as they are taught in the schools of tyrants; but an impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts, the idea of a prince, who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest.

His family.

The same fortune which so invariably followed the standard of Constantine, seemed to secure the hopes and comforts of his domestic life. Those among his predecessors who had enjoyed the longest and most prosperous reigns, Augustus, Trajan, and Diocletian, had been disappointed of posterity; and the frequent revolutions had never allowed sufficient time for any Imperial family to grow up and multiply under the shade of the purple. But the royalty of the Flavian line, which had been first ennobled by the Gothic Claudius, descended through several generations; and Constantine himself derived from his royal father the hereditary honours which he transmitted to his children. The emperor had been twice married. Minervina, the obscure but lawful object of his youthful

\* Julian, in the *Cæsars*, attempts to ridicule his uncle. His suspicious testimony is confirmed however by the learned Spanheim, with the authority of medals (See *Commentaire*, p. 156. 299. 397. 459.). Eusebius,

(*Orat. c. 5.*) alleges, that Constantine dressed for the public, not for himself. Were this admitted, the vainest coxcomb could never want an excuse.

attachment<sup>7</sup>, had left him only one son, who was called Crispus. By Fausta, the daughter of Maximian, he had three daughters, and three sons known by the kindred names of Constantine, Constantius, and Constans. The unambitious brothers of the great Constantine, Julius Constantius, Dalmatius, and Hannibalianus<sup>8</sup>, were permitted to enjoy the most honourable rank, and the most affluent fortune, that could be consistent with a private station. The youngest of the three lived without a name, and died without posterity. His two elder brothers obtained in marriage the daughters of wealthy senators, and propagated new branches of the Imperial race. Gallus and Julian afterwards became the most illustrious of the children of Julius Constantius, the *Patrician*. The two sons of Dalmatius, who had been decorated with the vain title of *Cæsar*, were named Dalmatius and Hannibalianus. The two sisters of the great Constantine, Anastasia and Eutropia, were bestowed on Optatus and Nepotianus, two senators of noble birth and of consular dignity. His third sister, Constantia, was distinguished by her pre-eminence of greatness and of misery. She remained the widow of the vanquished Licinius; and it was by her entreaties, that an innocent boy, the offspring of their marriage, preserved for some time, his life, the title of Cæsar, and a precarious hope of the succession. Besides the females, and the allies of the Flavian house, ten or twelve males, to whom the language of modern courts would apply the title of princes of the blood, seemed, according to the order of their birth, to be destined either to inherit or to support the throne of Constantine. But in less than thirty years, this numerous

C H A P.  
XVIII.

<sup>7</sup> Zosimus and Zonaras agree in representing Minervina as the concubine of Constantine: but Ducang has very gallantly rescued her character, by producing a decisive passage from one of the panegyrics: "Ab ipso sine pueritæ te matrem legibus dedisti."

<sup>8</sup> Ducang: (Familie Byzantine, p. 44.)

bestows on him, after Zonaras, the name of Constantine; a name somewhat unlikely, as it was already occupied by the elder brother. That of Hannibalianus is mentioned in the Pacha's chronicle, and is approved by Tillemont, Hist. des Empereurs, tom. iv. p.

527.

and

C H A P.  
XVIII.

and encreasing family was reduced to the persons of Constantius and Julian, who alone had survived a series of crimes and calamities, such as the tragic poets have deplored in the devoted lines of Pelops and of Cadmus.

Virtues of  
Crispus.

Crispus, the eldest son of Constantine, and the presumptive heir of the empire, is represented by impartial historians as an amiable and accomplished youth. The care of his education, or at least of his studies, was entrusted to Lactantius, the most eloquent of the Christians; a præceptor admirably qualified to form the taste, and to excite the virtues, of his illustrious disciple<sup>o</sup>. At the age of seventeen, Crispus was invested with the title of Cæsar, and the administration of the Gallic provinces, where the inroads of the Germans gave him an early occasion of signalizing his military prowess. In the civil war which broke out soon afterwards, the father and son divided their powers; and this history has already celebrated the valour as well as conduct displayed by the latter, in forcing the streights of the Hellespont, so obstinately defended by the superior fleet of Licinius. This naval victory contributed to determine the event of the war; and the names of Constantine and of Crispus were united in the joyful acclamations of their eastern subjects: who loudly proclaimed, that the world had been subdued, and was now governed, by an emperor endowed with every virtue; and by his illustrious son, a prince beloved of heaven, and the lively image of his father's perfections. The public favour, which seldom accompanies old-age, diffused its lustre over the youth of Crispus. He deserved the esteem, and he engaged the affections, of the court, the army, and the people. The experienced merit of a reigning monarch is acknowledged by his subjects with reluctance, and fre-

<sup>o</sup> Jerom. in Chron. The poverty of Lactantius may be applied either to the praise of the disinterested philosopher, or to the shame of the unfeeling patron. See Tillemont,

Mem. Ecclesiast. tom. vi. part i. p. 345. Dupin, Bibliotheque Ecclesiast. tom. i. p. 205. Lardner's Credibility of the Gospel History, part ii. vol. vii. p. 66.

quently

quently denied with partial and discontented murmurs; while, from the opening virtues of his successor, they fondly conceive the most unbounded hopes of private as well as public felicity<sup>10</sup>.

C H A P.  
XVIII.

This dangerous popularity soon excited the attention of Constantine, who, both as a father and as a king, was impatient of an equal. Instead of attempting to secure the allegiance of his son, by the generous ties of confidence and gratitude, he resolved to prevent the mischiefs which might be apprehended from dissatisfied ambition. Crispus soon had reason to complain, that while his infant brother Constantius was sent, with the title of Cæsar, to reign over his peculiar department of the Gallic provinces<sup>11</sup>, *he*, a prince of mature years, who had performed such recent and signal services, instead of being raised to the superior rank of Augustus, was confined almost a prisoner to his father's court; and exposed, without power or defence, to every calumny which the malice of his enemies could suggest. Under such painful circumstances, the royal youth might not always be able to compose his behaviour, or suppress his discontent; and we may be assured, that he was encompassed by a train of indiscreet or perfidious followers, who assiduously studied to inflame, and who were perhaps instructed to betray, the unguarded warmth of his resentment. An edict of Constantine, published about this time, manifestly indicates his real or affected suspicions, that a secret conspiracy had been formed against his person and government. By all the allurements of honours and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favourites,

Jealousy of  
Constantine.  
A. D. 324.  
October 10.

A. D. 325,  
October 1.

<sup>10</sup> Euseb. Hist. Ecclesiast. l. x. c. 9. Eutropius (x. 6.) styles him, "egregium virum"; and Julian (Orat. i.) very plainly alludes to the exploits of Crispus in the civil war. See Spanheim. Comment. p. 92.

<sup>11</sup> Compare Idatius and the Paschal Chronicle, with Ammianus (l. xiv. c. 5.). The year in which Constantius was created Cæsar,

seems to be more accurately fixed by the two chronologists; but the historian who lived in his court, could not be ignorant of the *day* of the anniversary. For the appointment of the new Cæsar to the provinces of Gaul, see Julian, Orat. i. p. 12. Godefroy, Chronol. Legum, p. 26. and Blondel de la Primauté de l'Eglise, p. 1183.

C H A P.  
XVIII.

protesting, with a solemn asseveration, that he himself will listen to the charge, that he himself will revenge his injuries; and concluding with a prayer, which discovers some apprehension of danger, that the providence of the Supreme Being may still continue to protect the safety of the emperor and of the empire<sup>12</sup>.

Disgrace and  
death of Cris-  
pus, A. D.  
326, July.

The informers, who complied with so liberal an invitation, were sufficiently versed in the arts of courts to select the friends and adherents of Crispus as the guilty persons; nor is there any reason to distrust the veracity of the emperor, who had promised an ample measure of revenge and punishment. The policy of Constantine maintained, however, the same appearances of regard and confidence towards a son, whom he began to consider as his most irreconcilable enemy. Medals were struck with the customary vows for the long and auspicious reign of the young Cæsar<sup>13</sup>; and as the people, who was not admitted into the secrets of the palace, still loved his virtues, and respected his dignity, a poet who solicits his recal from exile, adores with equal devotion the majesty of the father and that of the son<sup>14</sup>. The time was now arrived for celebrating the august ceremony of the twentieth year of the reign of Constantine; and the emperor, for that purpose, removed his court from Nicomedia to Rome, where the most splendid preparations had been made for his reception. Every eye, and every tongue, affected to express their sense of the general happiness, and the veil of ceremony and dissimulation was drawn for a while over the darkest designs of revenge and murder<sup>15</sup>. In the midst of the festival, the unfortunate Crispus was apprehended by order of the em-

<sup>12</sup> Cod. Theod. l. ix. tit. iv. Godefroy suspected the secret motives of this law. Comment. tom. iii. p. 9.

<sup>13</sup> Ducange Fam. Byzant. p. 28. Tillemont, tom. iv. p. 610.

<sup>14</sup> His name was Porphyrius Optatianus. The date of his panegyric, written according

to the taste of the age in vile acrostics, is settled by Scaliger ad Erseb. p. 250. Tillemont, tom. iv. p. 607. and Fabricius Biblioth. Latin. l. iv. c. 1.

<sup>15</sup> Zosim. l. ii. p. 103. Godefroy Chronol. Legum, p. 28.

peror, who laid aside the tenderness of a father, without assuming the equity of a judge. The examination was short and private<sup>16</sup>; and as it was thought decent to conceal the fate of the young prince from the eyes of the Roman people, he was sent under a strong guard to Pola, in Istria, where, soon afterwards, he was put to death, either by the hand of the executioner, or by the more gentle operation of poison<sup>17</sup>. The Cæsar Licinius, a youth of amiable manners, was involved in the ruin of Crispus<sup>18</sup>; and the stern jealousy of Constantine was unmoved by the prayers and tears of his favourite sister, pleading for the life of a son; whose rank was his only crime, and whose loss she did not long survive. The story of these unhappy princes, the nature and evidence of their guilt, the forms of their trial, and the circumstances of their death, were buried in mysterious obscurity; and the courtly bishop, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events<sup>19</sup>. Such haughty contempt for the opinion of mankind, whilst it imprints an indelible stain on the memory of Constantine, must remind us of the very different behaviour of one of the greatest monarchs of the present

C H A P.  
XVIII.

<sup>16</sup> *Ἀκριτως*, without a trial, is the strong, and most probably the just expression of Suidas. The elder Victor, who wrote under the next reign, speaks with becoming caution. "Natus grandior incertum quâ causâ, patris judicio occidisset." If we consult the succeeding writers, Eutropius, the younger Victor, Orosius, Jerom, Zosimus, Philostorgius, and Gregory of Tours; their knowledge will appear gradually to encrease, as their means of information must have diminished; a circumstance which frequently occurs in historical disquisition.

<sup>17</sup> Ammianus (l. xiv. c. 11.) uses the general expression of *peremptum*. Codinus (p. 34.) beheads the young prince; but Sidonius Apollinaris, (Epistol. v. 8.) for the sake perhaps of an antithesis to Fausta's warm bath,

chuses to administer a draught of cold poison.

<sup>18</sup> Sororis filium, commodæ indolis juvenem. Eutropius x. 6. May I not be permitted to conjecture, that Crispus had married Helena, the daughter of the emperor Licinius, and that on the happy delivery of the princess, in the year 322, a general pardon was granted by Constantine? See Duncange Fam. Byzant. p. 47. and the law (l. ix. tit. xxxvii.) of the Theodosian Code, which has so much embarrassed the interpreters. Godefroy, tom. iii. p. 267.

<sup>19</sup> See the Life of Constantine, particularly l. ii. c. 19, 20. Two hundred and fifty years afterwards Evagrius (l. iii. c. 41.) deduced from the silence of Eusebius a vain argument against the reality of the fact.

C H A P.  
XVIII.



The empress  
Fausta.

age. The Czar Peter, in the full possession of despotic power, submitted to the judgment of Russia, of Europe, and of posterity, the reasons which had compelled him to subscribe the condemnation of a criminal, or at least of a degenerate, son<sup>20</sup>.

The innocence of Crispus was so universally acknowledged, that the modern Greeks, who adore the memory of their founder, are reduced to palliate the guilt of a parricide, which the common feelings of human nature forbade them to justify. They pretend, that as soon as the afflicted father discovered the falsehood of the accusation by which his credulity had been so fatally misled, he published to the world his repentance and remorse; that he mourned forty days, during which he abstained from the use of the bath, and all the ordinary comforts of life; and that, for the lasting instruction of posterity, he erected a golden statue of Crispus, with this memorable inscription: TO MY SON, WHOM I UNJUSTLY CONDEMNED<sup>21</sup>. A tale so moral and so interesting would deserve to be supported by less exceptionable authority: but if we consult the more ancient and authentic writers, they will inform us, that the repentance of Constantine was manifested only in acts of blood and revenge; and that he atoned for the murder of an innocent son, by the execution, perhaps, of a guilty wife. They ascribe the misfortunes of Crispus to the arts of his stepmother Fausta, whose implacable hatred, or whose disappointed love, renewed in the palace of Constantine the ancient tragedy of Hippolitus and of Phædra<sup>22</sup>. Like the daughter of Minos, the daughter of Maximian accused her son-in-law of an incestuous attempt on the chastity of his father's

<sup>20</sup> Histoire de Pierre le Grand, par Voltaire, part ii. c. x.

<sup>21</sup> In order to prove that the statue was erected by Constantine, and afterwards concealed by the malice of the Arians, Codinus very readily creates (p. 34.) two witnesses, Hippolitus, and the younger Herodotus, to

whose imaginary histories he appeals with unblushing confidence.

<sup>22</sup> Zosimus (l. ii. p. 103.) may be considered as our original. The ingenuity of the moderns, assisted by a few hints from the ancients, has illustrated and improved his obscure and imperfect narrative.

wife;



wife; and easily obtained, from the jealousy of the emperor, a sentence of death against a young prince, whom she considered with reason as the most formidable rival of her own children. But Helena, the aged mother of Constantine, lamented and revenged the untimely fate of her grandson Crispus: nor was it long before a real or pretended discovery was made, that Fausta herself entertained a criminal connection with a slave belonging to the Imperial stables<sup>23</sup>. Her condemnation and punishment were the instant consequences of the charge; and the adulteress was suffocated by the steam of a bath, which, for that purpose, had been heated to an extraordinary degree<sup>24</sup>. By some it will perhaps be thought, that the remembrance of a conjugal union of twenty years, and the honour of their common offspring, the destined heirs of the throne, might have softened the obdurate heart of Constantine; and persuaded him to suffer his wife, however guilty she might appear, to expiate her offences in a solitary prison. But it seems a superfluous labour to weigh the propriety, unless we could ascertain the truth, of this singular event; which is attended with some circumstances of doubt and perplexity. Those who have attacked, and those who have defended, the character of Constantine, have alike disregarded two very remarkable passages of two orations pronounced under the succeeding reign. The former celebrates the virtues, the beauty, and the fortune of the empress Fausta, the daughter, wife, sister, and mother of so many princes<sup>25</sup>. The latter asserts, in explicit terms,

<sup>23</sup> Philostorgius, l. ii. c. 4. Zosimus (l. ii. p. 104. 116.) imputes to Constantine the death of two wives, of the innocent Fausta, and of an adulteress who was the mother of his three successors. According to Jerom, three or four years elapsed between the death of Crispus and that of Fausta. The elder Victor is prudently silent.

<sup>24</sup> If Fausta was put to death, it is reasonable to believe that the private apartments of the palace were the scene of her execution. The orator Chrysostom indulges his fancy by exposing the naked empress on a desert mountain, to be devoured by wild beasts.

<sup>25</sup> Julian. Orat. i. He seems to call her the mother of Crispus. She might assume that

C H A P.  
XVIII.

terms, that the mother of the younger Constantine, who was slain three years after his father's death, survived to weep over the fate of her son <sup>26</sup>. Notwithstanding the positive testimony of several writers of the Pagan as well as of the Christian religion, there may still remain some reason to believe, or at least to suspect, that Fausta escaped the blind and suspicious cruelty of her husband. The deaths of a son, and of a nephew, with the execution of a great number of respectable, and perhaps innocent friends <sup>27</sup>, who were involved in their fall, may be sufficient, however, to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero <sup>28</sup>.

The sons and  
nephews of  
Constantine.

By the death of Crispus, the inheritance of the empire seemed to devolve on the three sons of Fausta, who have been already mentioned under the names of Constantine, of Constantius, and of Constans. These young princes were successively invested with the title of Cæsar; and the dates of their promotion may be referred to the tenth, the twentieth, and the thirtieth years of the reign of their father <sup>29</sup>. This conduct, though it tended to multiply the future masters of the Roman world, might be excused by the partiality of paternal affection; but it is not so easy to understand the

that title by adoption. At least, she was not considered as his mortal enemy. Julian compares the fortune of Fausta with that of Paryfatis, the Persian queen. A Roman would have more naturally recollected the second Agrippina:

Et moi, qui sur le trône ai suivi mes ancêtres;  
Moi, fille, femme, sœur et mère de vos maîtres.

<sup>26</sup> Monod. in Constantin. Jun. c. 4. ad Calcem Eutrop. edit. Havercamp. The orator styles her the most divine and pious of queens.

<sup>27</sup> Interfecit numerosos amicos. Eutrop. xxx. 6.

<sup>28</sup> Saturni aurea fecula quis requirat?

Sunt hæc gemmea, sed Neroniana.

Sidon. Apollinar. v. 8.

It is somewhat singular, that these satirical lines should be attributed, not to an obscure libeller, or a disappointed patriot, but to Ablavius, prime minister and favourite of the emperor. We may now perceive that the imprecations of the Roman people were dictated by humanity, as well as by superstition. Zosim. l. ii. p. 105.

<sup>29</sup> Euseb. Orat. in Constantin. c. 3. These dates are sufficiently correct to justify the orator.

motives

motives of the emperor, when he endangered the safety both of his family and of his people, by the unnecessary elevation of his two nephews, Dalmatius and Hannibalianus. The former was raised, by the title of Cæsar, to an equality with his cousins. In favour of the latter, Constantine invented the new and singular appellation of *Nobilissimus*<sup>32</sup>; to which he annexed the flattering distinction of a robe of purple and gold. But of the whole series of Roman princes in any age of the empire, Hannibalianus alone was distinguished by the title of KING; a name which the subjects of Tiberius would have detested, as the profane and cruel insult of capricious tyranny. The use of such a title, even as it appears under the reign of Constantine, is a strange and unconnected fact, which can scarcely be admitted on the joint authority of Imperial medals and contemporary writers<sup>31</sup>.

The whole empire was deeply interested in the education of these five youths, the acknowledged successors of Constantine. The exercises of the body prepared them for the fatigues of war, and the duties of active life. Those who occasionally mention the education or talents of Constantius, allow that he excelled in the gymnastic arts of leaping and running; that he was a dextrous archer, a skilful horseman, and a master of all the different weapons used in the service either of the cavalry or of the infantry<sup>32</sup>. The same assiduous cultivation was bestowed, though not perhaps with equal success, to improve the minds of the sons and nephews of Constantine<sup>33</sup>. The

Their education.

<sup>31</sup> Zosim. l. ii. p. 117. Under the predecessors of Constantine, *Nobilissimus* was a vague epithet, rather than a legal and determined title.

<sup>32</sup> *Adstruant nummi veteres ac singulares.* Spanheim de Usu Numismat. Dissertat. xii. vol. ii. p. 357. Ammianus speaks of this Roman king (l. xiv. c. 1. and Valesius ad loc.). The Valelian fragment styles him King of kings; and the Paschal Chronicle (p. 286.), by employing the word *Βασις*, acquires the weight of Latin evidence.

<sup>32</sup> His dexterity in martial exercises is celebrated by Julian (Orat. i. p. 11. Orat. ii. p. 53.), and allowed by Ammianus (l. xvi. c. 16.).

<sup>33</sup> Euseb. in Vit. Constantin. l. iv. c. 51. Julian. Orat. i. p. 11—16. with Spanheim's elaborate Commentary. Libanius, Orat. iii. p. 109. Constantius studied with laudable diligence; but the dulness of his fancy prevented him from succeeding in the art of poetry, or even of rhetoric.

C H A P.  
XVIII.

most celebrated professors of the Christian faith, of the Grecian philosophy, and of the Roman jurisprudence, were invited by the liberality of the emperor, who reserved for himself the important task of instructing the royal youths in the science of government, and the knowledge of mankind. But the genius of Constantine himself had been formed by adversity and experience. In the free intercourse of private life, and amidst the dangers of the court of Galerius, he had learned to command his own passions, to encounter those of his equals, and to depend for his present safety and future greatness on the prudence and firmness of his personal conduct. His destined successors had the misfortune of being born and educated in the Imperial purple. Incessantly surrounded with a train of flatterers, they passed their youth in the enjoyment of luxury and the expectation of a throne; nor would the dignity of their rank permit them to descend from that elevated station from whence the various characters of human nature appear to wear a smooth and uniform aspect. The indulgence of Constantine admitted them, at a very tender age, to share the administration of the empire; and they studied the art of reigning at the expence of the people entrusted to their care. The younger Constantine was appointed to hold his court in Gaul; and his brother Constantius exchanged that department, the ancient patrimony of their father, for the more opulent, but less martial, countries of the East. Italy, the Western Illyricum, and Africa, were accustomed to revere Constans, the third of his sons, as the representative of the great Constantine. He fixed Dalmatius on the Gothic frontier, to which he annexed the government of Thrace, Macedonia, and Greece. The city of Caesarea was chosen for the residence of Hannibalianus; and the provinces of Pontus, Cappadocia, and the Lesser Armenia, were designed to form the extent of his new kingdom. For each of these princes a suitable establishment was provided. A just proportion of guards, of legions, and of auxiliaries, was allotted for their respective dignity and defence.

The ministers and generals, who were placed about their persons, were such as Constantine could trust to assist, and even to control, these youthful sovereigns in the exercise of their delegated power. As they advanced in years and experience, the limits of their authority were insensibly enlarged: but the emperor always reserved for himself the title of Augustus; and while he shewed the *Cæsars* to the armies and provinces, he maintained every part of the empire in equal obedience to its supreme head<sup>34</sup>. The tranquillity of the last fourteen years of his reign was scarcely interrupted by the contemptible insurrection of a camel-driver in the island of Cyprus<sup>35</sup>, or by the active part which the policy of Constantine engaged him to assume in the wars of the Goths and Sarmatians.



Among the different branches of the human race, the Sarmatians form a very remarkable shade; as they seem to unite the manners of the Asiatic barbarians with the figure and complexion of the ancient inhabitants of Europe. According to the various accidents of peace and war, of alliance or conquest, the Sarmatians were sometimes confined to the banks of the Tanais; and they sometimes spread themselves over the immense plains which lie between the Vistula and the Volga<sup>36</sup>. The care of their numerous flocks and herds, the pursuit of game, and the exercise of war, or rather of rapine, directed the vagrant motions of the Sarmatians. The moveable camps or cities, the ordinary residence

Manners of  
the Sarmatians.

<sup>34</sup> Eusebius (l. iv. c. 51, 52.), with a design of exalting the authority and glory of Constantine, affirms, that he divided the Roman empire as a private citizen might have divided his patrimony. His distribution of the provinces may be collected from Eutropius, the two Victors, and the Valesian fragment.

<sup>35</sup> Calocerus, the obscure leader of this rebellion, or rather tumult, was apprehended and burnt alive in the market-place of Tar-

fas, by the vigilance of Dalmatius. See the elder Victor, the Chronicle of Jerom, and the doubtful traditions of Theophanes and Cedrenus.

<sup>36</sup> Cellarius has collected the opinions of the ancients concerning the European and Asiatic Sarmatia; and M. d'Anville has applied them to modern geography with the skill and accuracy which always distinguishes that excellent writer.

C H A P.  
XVIII.

of their wives and children, consisted only of large waggons drawn by oxen, and covered in the form of tents. The military strength of the nation was composed of cavalry; and the custom of their warriors, to lead in their hand one or two spare horses, enabled them to advance and to retreat with a rapid diligence, which surpris'd the security, and eluded the pursuit, of a distant enemy<sup>37</sup>. Their poverty of iron prompted their rude industry to invent a sort of cuirass, which was capable of resisting a sword or javelin, though it was formed only of horses hoofs, cut into thin and polished slices, carefully laid over each other in the manner of scales or feathers, and strongly sewed upon an under-garment of coarse linen<sup>38</sup>. The offensive arms of the Sarmatians were short daggers, long lances, and a weighty bow with a quiver of arrows. They were reduced to the necessity of employing fish-bones for the points of their weapons; but the custom of dipping them in a venomous liquor, that poisoned the wounds which they inflicted, is alone sufficient to prove the most savage manners; since a people impressed with a sense of humanity would have abhorred so cruel a practice, and a nation skilled in the arts of war would have disdain'd so impotent a resource<sup>39</sup>. Whenever these Barbarians issued from their deserts in quest of prey, their shaggy beards, uncombed locks, the furs with which they were covered from head to foot, and their fierce countenances, which seem'd to express the innate cruelty of their minds, inspir'd the more civilized provincials of Rome with horror and disdain.

<sup>37</sup> Ammian. l. xvii. c. 12. The Sarmatian horses were castrated, to prevent the mischievous accidents which might happen from the noisy and ungovernable passions of the males.

<sup>38</sup> Pausanias, l. i. p. 50. edit. Kuhn. That inquisitive traveller had carefully examined a Sarmatian cuirass, which was preserved in the temple of Æsculapius at Athens.

<sup>39</sup> *Aspicis et mitti sub adunco toxica ferro,  
Et telum causas mortis habere duas.*

Ovid. ex Ponto, l. iv. ep. 7. ver. 7.

See in the *Recherches sur les Americains*, tom. ii. p. 236—271, a very curious dissertation on poisoned darts. The venom was commonly extracted from the vegetable reign; but that employed by the Scythians appears to have been drawn from the viper, and a mixture of human blood. The use of poisoned arms, which has been spread over both worlds, never preserv'd a savage tribe from the arms of a disciplin'd enemy.

The

The tender Ovid, after a youth spent in the enjoyment of fame and luxury, was condemned to an hopeless exile on the frozen banks of the Danube, where he was exposed, almost without defence, to the fury of these monsters of the desert, with whose stern spirits he feared that his gentle shade might hereafter be confounded. In his pathetic, but sometimes unmanly lamentations<sup>40</sup>, he describes in the most lively colours, the dress and manners, the arms and inroads of the Getæ and Sarmatians, who were associated for the purposes of destruction; and from the accounts of history, there is some reason to believe that these Sarmatians were the Jazygæ, one of the most numerous and warlike tribes of the nation. The allurements of plenty engaged them to seek a permanent establishment on the frontiers of the empire. Soon after the reign of Augustus, they obliged the Dacians, who subsisted by fishing on the banks of the river Teyss or Tibiscus, to retire into the hilly country, and to abandon to the victorious Sarmatians the fertile plains of the Upper Hungary, which are bounded by the course of the Danube and the semi-circular inclosure of the Carpathian mountains<sup>41</sup>. In this advantageous position, they watched or suspended the moment of attack, as they were provoked by injuries or appeased by presents; they gradually acquired the skill of using more dangerous weapons; and although the Sarmatians did not illustrate their name by any memorable exploits, they occasionally assisted their eastern and

C H A P.  
XVIII.

Their settle-  
ment near  
the Danube.

<sup>40</sup> The nine books of Poetical Epistles, which Ovid composed during the seven first years of his melancholy exile, possess, besides the merit of elegance, a double value. They exhibit a picture of the human mind under very singular circumstances; and they contain many curious observations, which no Roman, except Ovid, could have an opportunity of making. Every circumstance which tends to illustrate the history of the Barbarians, has been drawn together by the

very accurate Count de Buat. Hist. Ancienne des Peuples de l'Europe, tom. iv. c. xvi. p. 286—317.

<sup>41</sup> The Sarmatians Jazygæ were settled on the banks of the Pathissus or Tibiscus, when Pliny, in the year 79, published his Natural History. See l. iv. c. 25. In the time of Strabo and Ovid, sixty or seventy years before, they appear to have inhabited beyond the Getæ, along the coast of the Lævina.

C H A P.  
XVIII.

western neighbours, the Goths and the Germans, with a formidable body of cavalry. They lived under the irregular aristocracy of their chieftains<sup>42</sup>; but after they had received into their bosom the fugitive Vandals, who yielded to the pressure of the Gothic power, they seem to have chosen a king from that nation, and from the illustrious race of the Astingi, who had formerly dwelt on the shores of the Northern ocean<sup>43</sup>.

The Gothic  
war, A. D.  
331.

This motive of enmity must have inflamed the subjects of contention, which perpetually arise on the confines of warlike and independent nations. The Vandal princes were stimulated by fear and revenge, the Gothic kings aspired to extend their dominion from the Euxine to the frontiers of Germany; and the waters of the Maros, a small river which falls into the Teyfs, were stained with the blood of the contending Barbarians. After some experience of the superior strength and numbers of their adversaries, the Sarmatians implored the protection of the Roman Monarch, who beheld with pleasure the discord of the nations, but who was justly alarmed by the progress of the Gothic arms. As soon as Constantine had declared himself in favour of the weaker party, the haughty Araric, king of the Goths, instead of expecting the attack of the Legions, boldly passed the Danube, and spread terror and devastation through the province of Mæsia. To oppose the inroad of this destroying host, the aged emperor took the field in person; but on this occasion either his conduct or his fortune betrayed the glory which he had acquired in so many foreign and domestic wars. He had the morti-

<sup>42</sup> Principes Sarmatarum Jazygum penes quos civitatis regimen . . . plebem quoque et vim equitum quâ solâ valent offerebant. Tacit. Hist. iii. 5. This offer was made in the civil war between Vitellius and Vespasian.

<sup>43</sup> This hypothesis of a Vandal king reigning over Sarmatian subjects, seems necessary

to reconcile the Goth Jornandes with the Greek and Latin historians of Constantine. It may be observed that Hidore, who lived in Spain under the dominion of the Goths, gives them for enemies, not the Vandals, but the Sarmatians. See his Chronicle in Grotius, p. 709.



fication of seeing his troops fly before an inconsiderable detachment of the Barbarians, who pursued them to the edge of their fortified camp, and obliged him to consult his safety by a precipitate and ignominious retreat. The event of a second and more successful action retrieved the honour of the Roman name; and the powers of art and discipline prevailed, after an obstinate contest, over the efforts of irregular valour. The broken army of the Goths abandoned the field of battle, the wasted province, and the passage of the Danube: and although the eldest of the sons of Constantine was permitted to supply the place of his father, the merit of the victory, which diffused universal joy, was ascribed to the auspicious counsels of the emperor himself.

C H A P.  
XVIII.

A. D. 332,  
April 20.

He contributed, at least, to improve this advantage, by his negotiations with the free and warlike people of Chersonesus \*\*, whose capital, situate on the western coast of the Tauric or Crimæan peninsula, still retained some vestiges of a Grecian colony, and was governed by a perpetual magistrate, assisted by a council of senators, emphatically styled the Fathers of the City. The Chersonites were animated against the Goths, by the memory of the wars which, in the preceding century, they had maintained with unequal forces against the invaders of their country. They were connected with the Romans by the mutual benefits of commerce; as they were supplied from the provinces of Asia with corn and manufactures, which they purchased with their only productions, salt, wax, and hides. Obedient to the requisition of Constantine, they prepared, under the

\*\* I may stand in need of some apology for having used, without scruple, the authority of Constantine Porphyrogenitus, in all that relates to the wars and negotiations of the Chersonites. I am aware that he was a Greek of the tenth century, and that his accounts of ancient history are frequently confused and fabulous. But on this occasion

his narrative is, for the most part, consistent and probable; nor is there much difficulty in conceiving that an emperor might have access to some secret archives, which had escaped the diligence of meaner historians. For the situation and history of Cherson, see Peyssonel des Peuples barbares qui ont habité les Bords du Danube, c. xvi. p. 84—90.

conduct

C H A P.  
XVIII.

conduct of their magistrate Diogenes, a considerable army, of which the principal strength consisted in cross-bows and military chariots. The speedy march and intrepid attack of the Chersonites, by diverting the attention of the Goths, assisted the operations of the Imperial generals. The Goths, vanquished on every side, were driven into the mountains, where, in the course of a severe campaign, above an hundred thousand were computed to have perished by cold and hunger. Peace was at length granted to their humble supplications; the eldest son of Araric was accepted as the most valuable hostage; and Constantine endeavoured to convince their chiefs, by a liberal distribution of honours and rewards, how far the friendship of the Romans was preferable to their enmity. In the expressions of his gratitude towards the faithful Chersonites, the emperor was still more magnificent. The pride of the nation was gratified by the splendid and almost royal decorations bestowed on their magistrate and his successors. A perpetual exemption from all duties was stipulated for their vessels which traded to the ports of the Black Sea. A regular subsidy was promised, of iron, corn, oil, and of every supply which could be useful either in peace or war. But it was thought that the Sarmatians were sufficiently rewarded by their deliverance from impending ruin; and the emperor, perhaps with too strict an œconomy, deducted some part of the expences of the war from the customary gratifications which were allowed to that turbulent nation.

Expulsion of  
the Sarmatians,  
A. D.  
324.

Exasperated by this apparent neglect, the Sarmatians soon forgot, with the levity of Barbarians, the services which they had so lately received, and the dangers which still threatened their safety. Their inroads on the territory of the empire provoked the indignation of Constantine to leave them to their fate; and he no longer opposed the ambition of Geberic, a renowned warrior, who had recently ascended the Gothic throne. Wisumar, the Vandal king, whilst  
alone

alone and unassisted, he defended his dominions with undaunted courage, was vanquished and slain in a decisive battle which swept away the flower of the Sarmatian youth. The remainder of the nation embraced the desperate expedient of arming their slaves, a hardy race of hunters and herdsmen, by whose tumultuary aid they revenged their defeat, and expelled the invader from their confines. But they soon discovered that they had exchanged a foreign for a domestic enemy, more dangerous and more implacable. Enraged by their former servitude, elated by their present glory, the slaves, under the name of Limigantes, claimed and usurped the possession of the country which they had saved. Their masters, unable to withstand the ungoverned fury of the populace, preferred the hardships of exile, to the tyranny of their servants. Some of the fugitive Sarmatians solicited a less ignominious dependence, under the hostile standard of the Goths. A more numerous band retired beyond the Carpathian mountains, among the Quadi, their German allies, and were easily admitted to share a superfluous waste of uncultivated land. But the far greater part of the distressed nation turned their eyes towards the fruitful provinces of Rome. Imploring the protection and forgiveness of the emperor, they solemnly promised, as subjects in peace, and as soldiers in war, the most inviolable fidelity to the empire which should graciously receive them into its bosom. According to the maxims adopted by Probus and his successors, the offers of this Barbarian colony were eagerly accepted; and a competent portion of lands in the provinces of Pannonia, Thrace, Macedonia, and Italy, were immediately assigned for the habitation and subsistence of three hundred thousand Sarmatians <sup>45</sup>.

By

<sup>45</sup> The Gothic and Sarmatian wars are related in so broken and imperfect a manner, that I have been obliged to compare the following writers, who mutually supply, correct, and illustrate each other. Those who will take the same trouble, may acquire a right of criticizing my narrative. Ammianus, l. xviii. c. 12. Anonym. Valerian. p.

C H A P.  
XVIII.  
Death and  
funeral of  
Constantine,  
A. D. 335,  
July 25.

By chastising the pride of the Goths, and by accepting the homage of a suppliant nation, Constantine asserted the majesty of the Roman empire; and the ambassadors of Æthiopia, Persia, and the most remote countries of India, congratulated the peace and prosperity of his government<sup>46</sup>. If he reckoned, among the favours of fortune, the death of his eldest son, of his nephew, and perhaps of his wife, he enjoyed an uninterrupted flow of private as well as public felicity, till the thirtieth year of his reign; a period which none of his predecessors, since Augustus, had been permitted to celebrate. Constantine survived that solemn festival about ten months; and, at the mature age of sixty-four, after a short illness, he ended his memorable life at the palace of Aquyrion, in the suburbs of Nicomedia, whither he had retired for the benefit of the air, and with the hope of recruiting his exhausted strength by the use of the warm baths. The excessive demonstrations of grief, or at least of mourning, surpassed whatever had been practised on any former occasion. Notwithstanding the claims of the senate and people of ancient Rome, the corpse of the deceased emperor, according to his last request, was transported to the city, which was desirous to preserve the name and memory of its founder. The body of Constantine, adorned with the vain symbols of greatness, the purple and diadem, was deposited on a golden bed in one of the apartments of the palace, which for that purpose had been splendidly furnished and

A. D. 337,  
May 22.

715. Eutropius x. 7. Sextus Rufus de Provinciis, c. 26. Julian. Orat. i. p. 9. and Spanheim Comment. p. 94. Hieronym. in Chron. Euseb. in Vit. Constantin. l. iv. c. 6. Socrates, l. i. c. 18. Sozomen. l. i. c. 8. Zosimus, l. ii. p. 108. Jornandes de Reb. Geticis, c. 22. Isidorus in Chron. p. 709; in Hist. Gothorum Grotii. Constantin. Porphyrogenitus de Administrat. Imperii, c. 53. p. 208. edit. Meursii.

<sup>46</sup> Eusebius (in Vit. Const. l. iv. c. 50.) remarks three circumstances relative to these Indians. 1. They came from the shores of the eastern ocean; a description which might be applied to the coast of China or Coromandel. 2. They presented shining gems, and unknown animals. 3. They protested their kings had erected statues to represent the supreme majesty of Constantine.

illuminated.

illuminated. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their sovereign with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive. From motives of policy, this theatrical representation was for some time continued; nor could flattery neglect the opportunity of remarking that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death <sup>47</sup>.

C H A P.  
XVIII.



But this reign could subsist only in empty pageantry; and it was soon discovered that the will of the most absolute monarch is seldom obeyed, when his subjects have no longer any thing to hope from his favour, or to dread from his resentment. The same ministers and generals who bowed with such reverential awe before the inanimate corpse of their deceased sovereign, were engaged in secret consultations to exclude his two nephews, Dalmatius and Hannibalianus, from the share which he had assigned them in the succession of the empire. We are too imperfectly acquainted with the court of Constantine to form any judgment of the real motives which influenced the leaders of the conspiracy; unless we should suppose that they were actuated by a spirit of jealousy and revenge against the præfect Ablavius, a proud favourite, who had long directed the counsels and abused the confidence of the late emperor. The arguments, by which they solicited the concurrence of the soldiers and people, are of a more obvious nature: and they might with decency, as well as truth, insist on the superior rank of the children of Constantine, the danger of multiplying the number of sovereigns, and the impending

Factions of  
the court.

<sup>47</sup> Funus relatum in urbem sui nominis, and indeed almost the only account of the quod sane P. R. ægerrime tulit. Aurelius sickness, death, and funeral of Constantine, Victor. Constantine had prepared for himself a stately tomb in the church of the Holy is contained in the fourth book of his Life, by Eusebius. Apostles. Euseb. l. iv. c. 60. The best,

C H A P.  
XVIII.

mischiefs which threatened the republic, from the discord of so many rival princes, who were not connected by the tender sympathy of fraternal affection. The intrigue was conducted with zeal and secrecy, till a loud and unanimous declaration was procured from the troops, that they would suffer none except the sons of their lamented monarch, to reign over the Roman empire<sup>48</sup>. The younger Dalmatius, who was united with his collateral relations by the ties of friendship and interest, is allowed to have inherited a considerable share of the abilities of the great Constantine: but, on this occasion, he does not appear to have concerted any measures for supporting, by arms, the just claims which himself and his royal brother derived from the liberality of their uncle. Astonished and overwhelmed by the tide of popular fury, they seem to have remained without the power of flight or of resistance, in the hands of their implacable enemies. Their fate was suspended till the arrival of Constantius, the second<sup>49</sup>, and perhaps the most favoured, of the sons of Constantine.

Massacre of  
the princes.

The voice of the dying emperor had recommended the care of his funeral to the piety of Constantius; and that prince, by the vicinity of his eastern station, could easily prevent the diligence of his brothers, who resided in their distant government of Italy and Gaul. As soon as he had taken possession of the palace of Constantinople, his first care was to remove the apprehensions of his kinsmen, by a solemn oath, which he pledged for their security. His next employment was to find some specious pretence which might release his

<sup>48</sup> Eusebius (l. iv. c. 6.) terminates his narrative by this loyal declaration of the troops, and avoids all the invidious circumstances of the subsequent massacre.

<sup>49</sup> The character of Dalmatius is advantageously, though concisely drawn by Eutropius (x. 9.). Dalmatius Cæsar prosperrimâ indole, neque patruo absimilis, *haud multo*

*post, oppressus est factione militari.* As both Jerom and the Alexandrian Chronicle mention the third year of the Cæsar, which did not commence till the 18th or 24th of September, A. D. 337, it is certain that these military factions continued above four months.

conscience from the obligation of an imprudent promise. The arts of fraud were made subservient to the designs of cruelty; and a manifest forgery was attested by a person of the most sacred character. From the hands of the bishop of Nicomedia, Constantius received a fatal scroll, affirmed to be the genuine testament of his father; in which the emperor expressed his suspicions that he had been poisoned by his brothers; and conjured his sons to revenge his death, and to consult their own safety by the punishment of the guilty <sup>50</sup>. Whatever reasons might have been alleged by these unfortunate princes to defend their life and honour against so incredible an accusation, they were silenced by the furious clamours of the soldiers, who declared themselves, at once, their enemies, their judges, and their executioners. The spirit, and even the forms of legal proceedings were repeatedly violated in a promiscuous massacre; which involved the two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalianus were the most illustrious, the Patrician Optatus, who had married a sister of the late emperor, and the Præfect Ablavius, whose power and riches had inspired him with some hopes of obtaining the purple. If it were necessary to aggravate the horrors of this bloody scene, we might add, that Constantius himself had espoused the daughter of his uncle Julius, and that he had bestowed his sister in marriage on his cousin Hannibalianus. These alliances, which the policy of Constantine, regardless of the public prejudice <sup>51</sup>, had formed between the several branches of the

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<sup>50</sup> I have related this singular anecdote on the authority of Philostorgius, l. ii. c. 16. But if such a pretext was ever used by Constantine and his adherents, it was laid aside with contempt, as soon as it had served their immediate purpose. Athanasius (tom. i. p. 856.) mentions the oath which Constantius had taken for the security of his kinsmen.

<sup>51</sup> *Conjugia sobrinarum diu ignorata, tempore addito percrebuisse.* Tacit. Annal. xii. 6. and Lipsius ad loc. The repeal of the ancient law, and the practice of five hundred years, were insufficient to eradicate the prejudices of the Romans; who still considered the marriages of cousins-german, as a species of imperfect incest (Augustin de Civitate Dei, xv. 6.); and Julian, whose

C H A P.  
XVIII.

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the Imperial house, served only to convince mankind, that these princes were as cold to the endearments of conjugal affection, as they were insensible to the ties of consanguinity, and the moving entreaties of youth and innocence. Of so numerous a family, Gallus and Julian alone, the two youngest children of Julius Constantius, were saved from the hands of the assassins, till their rage, fatiated with slaughter, had in some measure subsided. The emperor Constantius, who, in the absence of his brothers, was the most obnoxious to guilt and reproach, discovered, on some future occasions, a faint and transient remorse for those cruelties which the perfidious counsels of his ministers, and the irresistible violence of the troops, had extorted from his unexperienced youth<sup>52</sup>.

Division of  
the empire,  
A. D. 337,  
Sept. 11.

The massacre of the Flavian race was succeeded by a new division of the provinces; which was ratified in a personal interview of the three brothers. Constantine, the eldest of the Cæsars, obtained, with a certain pre-eminence of rank, the possession of the new capital, which bore his own name and that of his father. Thrace, and the countries of the east, were allotted for the patrimony of Constantius; and Constantine was acknowledged as the lawful sovereign of Italy, Africa, and the western Illyricum. The armies submitted to their hereditary right; and they condescended, after some delay,

mind was biased by superstition and resentment, stigmatizes these unnatural alliances between his own cousins with the opprobrious epithet of *γαμῶν τῶν οὐ γαμῶν* (Orat. vii. p. 228.). The jurisprudence of the canons has since revived and enforced this prohibition, without being able to introduce it either into the civil or the common law of Europe. See on the subject of these marriages, Taylor's Civil Law, p. 331. Brouer de Jure Connub. l. ii. c. 12. Hericourt des Loix Ecclesiastiques, part iii. c. 5. Fleury Institutions du Droit Canonique, tom. i. p. 331. Paris

1767, and Fra-Paolo Istoria del Concilio Trident. l. viii.

<sup>52</sup> Julian (ad S. P. Q. Athen. p. 270.) charges his cousin Constantius with the whole guilt of a massacre, from which he himself so narrowly escaped. His assertion is confirmed by Athanasius, who, for reasons of a very different nature, was not less an enemy of Constantius (tom. i. p. 856.). Zosimus joins in the same accusation. But the three abbreviators, Eutropius and the Victors, use very qualifying expressions; “*sinente potius quam jubente;*” “*incertum quo suo favore;*” “*vi militum.*”



to accept from the Roman senate, the title of *Augustus*. When they first assumed the reins of government, the eldest of these princes was twenty-one, the second twenty, and the third only seventeen, years of age<sup>53</sup>.

C H A P.  
XVIII.

Sapor king  
of Persia,  
A. D. 310.

While the martial nations of Europe followed the standards of his brothers, Constantius, at the head of the effeminate troops of Asia, was left to sustain the weight of the Persian war. At the decease of Constantine, the throne of the east was filled by Sapor, son of Hormouz, or Hormisdas, and grandson of Narses, who, after the victory of Galerius, had humbly confessed the superiority of the Roman power. Although Sapor was in the thirtieth year of his long reign, he was still in the vigour of youth, as the date of his accession, by a very strange fatality, had preceded that of his birth. The wife of Hormouz remained pregnant at the time of her husband's death; and the uncertainty of the sex, as well as of the event, excited the ambitious hopes of the princes of the house of Saffan. The apprehensions of civil war were at length removed, by the positive assurance of the Magi, that the widow of Hormouz had conceived, and would safely produce, a son. Obedient to the voice of superstition, the Persians prepared, without delay, the ceremony of his coronation. A royal bed, on which the queen lay in state, was exhibited in the midst of the palace; the diadem was placed on the spot, which might be supposed to conceal the future heir of Artaxerxes, and the prostrate Satraps adored the majesty of their invisible and insensible sovereign<sup>54</sup>. If any credit can be given to this marvellous

<sup>53</sup> Euseb. in Vit. Constantia. l. iv. c. 69. Zofimus, l. ii. p. 117. Idem. in Chron. See two notes of Tillemont, Hist. des Empereurs, tom. iv. p. 1086-1001. The reign of the eldest brother at Constantinople is noticed only in the Alexandrian Chronicle.

<sup>54</sup> Agathias, who lived in the sixth century, is the author of this story (l. iv. p.

135. edit. Leure). He derived his information from some extracts of the Persian Chronicles, obtained and translated by the interpreter Sergius, during his embassy at that court. The coronation of the mother of Sapor is likewise mentioned by Schikard (Tarikh. p. 116.) and d'Herbelot (Bibliothèque Orientale, p. 763.).

tale, which seems however to be countenanced by the manners of the people, and by the extraordinary duration of his reign, we must admire, not only the fortune, but the genius, of Sapor. In the soft sequestered education of a Persian haram, the royal youth could discover the importance of exercising the vigour of his mind and body; and, by his personal merit, deserved a throne, on which he had been seated, while he was yet unconscious of the duties and temptations of absolute power. His minority was exposed to the almost inevitable calamities of domestic discord; his capital was surpris'd and plundered by Thair, a powerful king of Yemen, or Arabia; and the majesty of the royal family was degraded by the captivity of a princess, the sister of the deceased king. But as soon as Sapor attained the age of manhood, the presumptuous Thair, his nation, and his country, fell beneath the first effort of the young warrior; who used his victory with so judicious a mixture of rigour and clemency, that he obtained from the fears and gratitude of the Arabs, the title of *Dboulacnaf*, or protector of the nation<sup>55</sup>.

State of Me-  
sopotamia  
and Arme-  
nia.

The ambition of the Persian, to whom his enemies ascribe the virtues of a soldier and a statesman, was animated by the desire of revenging the disgrace of his fathers, and of wresting from the hands of the Romans the five provinces beyond the Tigris. The military fame of Constantine, and the real or apparent strength of his government, suspended the attack; and while the hostile conduct of Sapor provoked the resentment, his artful negotiations amused the patience of the Imperial court. The death of Constantine was the signal of war<sup>56</sup>, and the actual condition of the Syrian and Armenian frontier, seemed to encourage the Persians by the prospect of a

<sup>55</sup> D'Herbelot, *Bibliothèque Orientale*, p. 764.

<sup>56</sup> Sextus Rufus (c. 26.), who on this occasion is no contemptible authority, affirms, that the Persians sued in vain for peace, and that Constantine was preparing to march against

them: yet the superior weight of the testimony of Eusebius, obliges us to admit the preliminaries, if not the ratification, of the treaty. See Tillemont, *Hist. des Empereurs*, tom. iv. p. 420.

rich spoil, and an easy conquest. The example of the massacres of the palace, diffused a spirit of licentiousness and sedition among the troops of the east, who were no longer restrained by their habits of obedience to a veteran commander. By the prudence of Constantius, who, from the interview with his brothers in Pannonia, immediately hastened to the banks of the Euphrates, the legions were gradually restored to a sense of duty and discipline; but the season of anarchy had permitted Sapor to form the siege of Nisibis, and to occupy several of the most important fortresses of Mesopotamia<sup>7</sup>. In Armenia, the renowned Tiridates had long enjoyed the peace and glory which he deserved by his valour and fidelity to the cause of Rome. The firm alliance which he maintained with Constantine, was productive of spiritual as well as of temporal benefits: by the conversion of Tiridates, the character of a saint was applied to that of a hero, the Christian faith was preached and established from the Euphrates to the shores of the Caspian, and Armenia was attached to the empire by the double ties of policy and of religion. But as many of the Armenian nobles still refused to abandon the plurality of their gods and of their wives, the public tranquillity was disturbed by a discontented faction, which insulted the feeble age of their sovereign, and impatiently expected the hour of his death. He died at length after a reign of fifty-six years, and the fortune of the Armenian monarchy expired with Tiridates. His lawful heir was driven into exile, the Christian priests were either murdered or expelled from their churches, the barbarous tribes of Albania were solicited to descend from their mountains; and two of the most powerful governors, usurping the ensigns or the powers of royalty, implored the assistance of Sapor, and opened the gates of their cities to the Persian garrisons. The Christian party, under the guidance of the archbishop

C H A P.  
XVIII.

A. D. 342.

<sup>7</sup> Julian. Orat. i. p. 20.

C. H. A. P.  
XVIII.

of Artaxata, the immediate successor of St. Gregory the Illuminator, had recourse to the piety of Constantius. After the troubles had continued about three years, Antiochus, one of the officers of the household, executed with success the Imperial commission of restoring Chosroes, the son of Tiridates, to the throne of his fathers, of distributing honours and rewards among the faithful servants of the house of Arsaces, and of proclaiming a general amnesty, which was accepted by the greater part of the rebellious Satraps. But the Romans derived more honour than advantage from this revolution. Chosroes was a prince of a puny stature, and a pusillanimous spirit. Unequal to the fatigues of war, averse to the society of mankind, he withdrew from his capital to a retired palace, which he built on the banks of the river Eleutherus, and in the centre of a shady grove; where he consumed his vacant hours in the rural sports of hunting and hawking. To secure this inglorious ease, he submitted to the conditions of peace which Sapor condescended to impose; the payment of an annual tribute, and the restitution of the fertile province of Atropatene, which the courage of Tiridates, and the victorious arms of Galerius, had annexed to the Armenian monarchy<sup>58</sup>.

The Persian  
war, A. D.  
337—300.

During the long period of the reign of Constantius, the provinces of the east were afflicted by the calamities of the Persian war. The irregular incursions of the light troops alternately spread terror and devastation beyond the Tigris, and beyond the Euphrates, from the gates of Ctesiphon to those of Antioch; and this active service was performed by the Arabs of the desert, who were divided in their interest and affections; some of their independent chiefs being enlisted in the party of Sapor, whilst others had engaged their doubt-

<sup>58</sup> Julian. Orat. i. p. 20, 21. Moses of Chorene, l. ii. c. 89. l. iii. c. 1—9. p. 226—240. The perfect agreement between the vague hints of the contemporary orator, and the circumstantial narrative of the national historian, gives light to the former, and

weight to the latter. For the credit of Moses it may be likewise observed, that the name of Antiochus is found a few years before in a civil office of inferior dignity. See Godfrey, Cod. Theod. tom. vi. p. 350.

ful fidelity to the emperor<sup>59</sup>. The more grave and important operations of the war were conducted with equal vigour; and the armies of Rome and Persia encountered each other in nine bloody fields, in two of which Constantius himself commanded in person<sup>60</sup>. The event of the day was most commonly adverse to the Romans, but in the battle of Singara, their imprudent valour had almost atchieved a signal and decisive victory. The stationary troops of Singara retired on the approach of Sapor, who passed the Tigris over three bridges, and occupied near the village of Hilleh an advantageous camp, which, by the labour of his numerous pioneers, he surrounded in one day with a deep ditch, and a lofty rampart. His formidable host, when it was drawn out in order of battle, covered the banks of the river, the adjacent heights, and the whole extent of a plain of above twelve miles, which separated the two armies. Both were alike impatient to engage; but the Barbarians, after a slight resistance, fled in disorder; unable to resist, or desirous to weary, the strength of the heavy legions, who, fainting with heat and thirst, pursued them across the plain, and cut in pieces a line of cavalry, clothed in complete armour, which had been posted before the gates of the camp to protect their retreat. Constantius, who was hurried along in the pursuit, attempted, without effect, to restrain the ardour of his

C H A P.  
XVIII.Battle of Singara,  
A. D. 348.

<sup>59</sup> Ammianus (xiv. 4.) gives a lively description of the wandering and predatory life of the Saracens, who stretched from the confines of Assyria to the cataracts of the Nile. It appears from the adventures of Malchus, which Jerom has related in so entertaining a manner, that the high road between Berea and Edessa was infested by these robbers. See Hieronym. tom. i. p. 256.

<sup>60</sup> We shall take from Eutropius the general idea of the war (x. 10.). *A Persis enim multa et gravia perpeffus, sepe captis oppidis, obfessis urbibus, caffis exercitibus, nullumque ei contra Saporem prosperum praelium*

*fuit, nisi quod apud Singaram, &c.* This honest account is confirmed by the hints of Ammianus, Rufus, and Jerom. The two first orations of Julian, and the third oration of Libanius, exhibit a more flattering picture; but the recantation of both those orators, after the death of Constantius, while it restores us to the possession of the truth, degrades their own character, and that of the emperor. The commentary of Spanheim on the first oration of Julian is profusely learned. See likewise the judicious observations of Tillemont, *Hist. des Empereurs*, tom. iv. p. 636.

C H A P.  
XVIII.

troops, by representing to them the dangers of the approaching night, and the certainty of completing their success with the return of day. As they depended much more on their own valour, than on the experience or the abilities of their chief, they silenced by their clamours his timid remonstrances; and rushing with fury to the charge, filled up the ditch, broke down the rampart, and dispersed themselves through the tents, to recruit their exhausted strength, and to enjoy the rich harvest of their labours. But the prudent Sapor had watched the moment of victory. His army, of which the greater part, securely posted on the heights, had been spectators of the action, advanced in silence, and under the shadow of the night; and his Persian archers, guided by the illumination of the camp, poured a shower of arrows on a disarmed and licentious crowd. The sincerity of history<sup>61</sup> declares, that the Romans were vanquished with a dreadful slaughter, and that the flying remnant of the legions was exposed to the most intolerable hardships. Even the tenderness of panegyric, confessing that the glory of the emperor was sullied by the disobedience of his soldiers, chuses to draw a veil over the circumstances of this melancholy retreat. Yet one of those venal orators, so jealous of the fame of Constantius, relates with amazing coolness, an act of such incredible cruelty, as, in the judgment of posterity, must imprint a far deeper stain on the honour of the Imperial name. The son of Sapor, the heir of his crown, had been made a captive in the Persian camp. The unhappy youth, who might have excited the compassion of the most savage enemy, was scourged, tortured, and publicly executed by the inhuman Romans<sup>62</sup>.

<sup>61</sup> *Acerrimâ nocturna concertatione pugnatum est, nostrorum copiis ingenti strage confossis.* Ammian. xviii. 5. See likewise Eutropius, x. 10. and S. Rufus, c. 27.

<sup>62</sup> Libanius, Orat. iii. p. 133. with Julian. Orat. i. p. 24. and Spanheim's Commentary, p. 179.

Whatever

Whatever advantages might attend the arms of Sapor in the field, though nine repeated victories diffused among the nations the fame of his valour and conduct, he could not hope to succeed in the execution of his designs, while the fortified towns of Mesopotamia, and above all, the strong and antient city of Nisibis, remained in the possession of the Romans. In the space of twelve years, Nisibis, which, since the time of Lucullus, had been deservedly esteemed the bulwark of the east, sustained three memorable sieges against the power of Sapor; and the disappointed monarch, after urging his attacks above sixty, eighty, and an hundred days, was thrice repulsed with loss and ignominy<sup>63</sup>. This large and populous city was situate about two days journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of mount Masius. A treble inclosure of brick walls was defended by a deep ditch<sup>64</sup>; and the intrepid resistance of Count Lucilianus, and his garrison, was seconded by the desperate courage of the people. The citizens of Nisibis were animated by the exhortations of their bishop<sup>65</sup>, inured to arms by the presence of danger, and convinced of the intentions of Sapor to plant a Persian colony in their room, and to lead them away into distant and barbarous captivity. The event of the two former sieges elated their confidence; and exasperated the haughty spirit of the Great King, who advanced a third time towards Nisibis,

C H A P.  
XVIII.  
Siege of Nisibis.

A. D. 358.  
346. 350.

<sup>63</sup> See Julian. Orat. i. p. 27. Orat. ii. p. 62, &c. with the Commentary of Spanheim (p. 188—202.), who illustrates the circumstances, and ascertains the time of the three sieges of Nisibis. Their dates are likewise examined by Tillemont (*Hist. des Empereurs*, tom. iv. p. 668. 671. 674.). Something is added from Zosimus, l. iii. p. 151. and the Alexandrian Chronicle, p. 230.

<sup>64</sup> Sallust. Fragment. lxxiv. edit. Broffer, and Plutarch in Lucull. tom. iii. p. 184. Nisibis is now reduced to one hundred and fifty houses; the marshy lands produce rice,

and the fertile meadows, as far as Mosul and the Tigris, are covered with the ruins of towns and villages. See Niebuhr, *Voyages*, tom. ii. p. 300—309.

<sup>65</sup> The miracles which Theodoret (l. ii. c. 30.) ascribes to St. James, bishop of Edessa, were at least performed in a worthy cause, the defence of his country. He appeared on the walls under the figure of the Roman emperor, and sent an army of gnats to sting the trunks of the elephants, and to discomfit the host of the new Sennacherib.

C H A P.  
XVIII.

at the head of the united forces of Persia and India. The ordinary machines, invented to batter or undermine the walls, were rendered ineffectual by the superior skill of the Romans; and many days had vainly elapsed, when Sapor embraced a resolution worthy of an eastern monarch, who believed that the elements themselves were subject to his power. At the stated season of the melting of the snows in Armenia, the river Mygdonius, which divides the plain and the city of Nisibis, forms, like the Nile<sup>66</sup>, an inundation over the adjacent country. By the labour of the Persians, the course of the river was stopped below the town, and the waters were confined on every side by solid mounds of earth. On this artificial lake, a fleet of armed vessels, filled with soldiers, and with engines which discharged stones of five hundred pounds weight, advanced in order of battle, and engaged, almost upon a level, the troops which defended the ramparts. The irresistible force of the waters was alternately fatal to the contending parties, till at length a portion of the walls, unable to sustain the accumulated pressure, gave way at once, and exposed an ample breach of one hundred and fifty feet. The Persians were instantly driven to the assault, and the fate of Nisibis depended on the event of the day. The heavy-armed cavalry, who led the van of a deep column, were embarrassed in the mud, and great numbers were drowned in the unseen holes which had been filled by the rushing waters. The elephants, made furious by their wounds, increased the disorder, and trampled down thousands of the Persian archers. The Great King, who from an exalted throne beheld the misfortunes of his arms, founded, with reluctant indignation, the signal of the retreat, and suspended for some hours the prosecution

<sup>66</sup> Julian. Orat. i. p. 27. Though Niebuhr (tom. ii. p. 307) allows a very considerable swell to the Mygdonius, over which he saw a bridge of *twelve* arches; it is difficult, however, to understand this parallel of a

trifling rivulet with a mighty river. There are many circumstances obscure, and almost unintelligible, in the description of these stupendous water-works.



C H A P.  
XVIII.

of the attack. But the vigilant citizens improved the opportunity of the night; and the return of day discovered a new wall of six feet in height, rising every moment to fill up the interval of the breach. Notwithstanding the disappointment of his hopes, and the loss of more than twenty thousand men, Sapor still pressed the reduction of Misibis with an obstinate firmness, which could have yielded only to the necessity of defending the eastern provinces of Persia against a formidable invasion of the Massagetæ<sup>67</sup>. Alarmed by this intelligence, he hastily relinquished the siege, and marched with rapid diligence from the banks of the Tigris to those of the Oxus. The danger and difficulties of the Scythian war engaged him soon afterwards to conclude, or at least to observe, a truce with the Roman emperor, which was equally grateful to both princes; as Constantius himself, after the deaths of his two brothers, was involved, by the revolutions of the west, in a civil contest, which required and seemed to exceed the most vigorous exertion of his undivided strength.

After the partition of the empire, three years had scarcely elapsed, before the sons of Constantine seemed impatient to convince mankind that they were incapable of contenting themselves with the dominions which they were unqualified to govern. The eldest of those princes soon complained, that he was defrauded of his just proportion of the spoils of their murdered kinsmen; and though he might yield to the superior guilt and merit of Constantius, he exacted from Constans the cession of the African provinces, as an equivalent for the rich countries of Macedonia and Greece, which his brother had acquired by the death of Dalmatius. The want of sincerity, which Constantine experienced in a tedious and fruitless negotiation, exasperated the fierceness of his temper; and he eagerly listened to

Civil war,  
and death of  
Constantine,  
A. D. 340,  
March.

<sup>67</sup> We are obliged to Zonaras (tom. ii. l. xiii. p. 11.) for this invasion of the Massagetæ, which is perfectly consistent with the general series of events, to which we are darkly led by the broken history of Ammianus.

those

C H A P.  
XVIII.

those favourites, who suggested to him that his honour, as well as his interest, was concerned in the prosecution of the quarrel. At the head of a tumultuary band, suited for rapine rather than for conquest, he suddenly broke into the dominions of Constantine, by the way of the Julian Alps, and the country round Aquileia felt the first effects of his resentment. The measures of Constantine, who then resided in Dacia, were directed with more prudence and ability. On the news of his brother's invasion, he detached a select and disciplined body of his Illyrian troops, proposing to follow them in person with the remainder of his forces. But the conduct of his lieutenants soon terminated the unnatural contest. By the artful appearances of flight, Constantine was betrayed into an ambuscade, which had been concealed in a wood, where the rash youth, with a few attendants, was surpris'd, surrounded, and slain. His body, after it had been found in the obscure stream of the Alsa, obtained the honours of an Imperial sepulchre; but his provinces transferred their allegiance to the conqueror, who, refusing to admit his elder brother Constantius to any share in these new acquisitions, maintained the undisputed possession of more than two-thirds of the Roman empire<sup>62</sup>.

Murder of  
Constantine,  
A. D. 350,  
February.

The fate of Constantine himself was delayed about ten years longer, and the revenge of his brother's death was reserved for the more ignoble hand of a domestic traitor. The pernicious tendency of the system introduced by Constantine, was displayed in the feeble administration of his sons; who, by their vices and weakness, soon lost the esteem and affections of their people. The pride assumed by Constantine, from the unmerited success of his arms, was rendered more contemptible by his want of abilities and application. His fond partiality towards some German captives, distinguished only by

<sup>62</sup> The causes and the events of this civil war are related with much perplexity and contradiction. I have chiefly followed Zonaras, and the younger Vitor. The morality (ad calcem: Eutrop. edit. Havercamp.)

pronounced on the death of Constantine, might have been very instructive; but prudence and false taste engaged the orator to involve himself in vague declamation.

the charms of youth, was an object of scandal to the people<sup>69</sup>; and Magnentius, an ambitious soldier, who was himself of Barbarian extraction, was encouraged by the public discontent to assert the honour of the Roman name<sup>70</sup>. The chosen bands of Jovians and Herculians, who acknowledged Magnentius as their leader, maintained the most respectable and important station in the Imperial camp. The friendship of Marcellinus, count of the sacred largesses, supplied with a liberal hand the means of seduction. The soldiers were convinced by the most specious arguments, that the republic summoned them to break the bonds of hereditary servitude; and, by the choice of an active and vigilant prince, to reward the same virtues which had raised the ancestors of the degenerate Constantians from a private condition to the throne of the world. As soon as the conspiracy was ripe for execution, Marcellinus, under the pretence of celebrating his son's birth-day, gave a splendid entertainment to the *illustrious* and *honourable* persons of the court of Gaul, which then resided in the city of Autun. The intemperance of the feast was artfully protracted till a very late hour of the night; and the unsuspecting guests were tempted to indulge themselves in a dangerous and guilty freedom of conversation. On a sudden the doors were thrown open, and Magnentius, who had retired for a few moments, returned into the apartment, invested with the diadem and purple. The conspirators instantly saluted him with the titles of Augustus and Emperor. The surprise, the terror, the intoxication, the ambitious

C H A P.  
XVIII.

<sup>69</sup> Quarum (*gentium*) obfides pretio quaesitos pueros venuliores, quod cuius habuerat, libidine huiusmodi anile *pro certo* habebatur. Had not the depraved taste of Constantius been publicly avowed, the elder Victor, who held a considerable office in his brother's reign, would not have asserted it in such positive terms.

<sup>70</sup> Julian. Orat. i. and ii. Zoëm. l. ii. p. 114. Victor in Epitome. There is reason

to believe, that Magnentius was born in one of those Barbarian colonies which Constantius Chlorus had established in Gaul (See this History, vol. i. p. 438.). His behaviour may remind us of the patriot earl of Leicester, the famous Simon de Montfort, who could persuade the good people of England, that he, a Frenchman by birth, had taken arms to deliver them from foreign favourites.

hopes,

C H A P.  
XVIII.

hopes, and the mutual ignorance of the rest of the assembly, prompted them to join their voices to the general acclamation. The guards hastened to take the oath of fidelity; the gates of the town were shut; and before the dawn of day, Magnentius became master of the troops and treasure of the palace and city of Autun. By his secrecy and diligence he entertained some hopes of surprising the person of Constantine, who was pursuing in the adjacent forest his favourite amusement of hunting, or perhaps some pleasures of a more private and criminal nature. The rapid progress of fame allowed him, however, an instant for flight, though the desertion of his soldiers and subjects deprived him of the power of resistance. Before he could reach a sea-port in Spain, where he intended to embark, he was overtaken near Helena<sup>71</sup>, at the foot of the Pyrenees, by a party of light cavalry, whose chief, regardless of the sanctity of a temple, executed his commission by the murder of the son of Constantine<sup>72</sup>.

Magnentius  
and Vetranio  
assume the  
purple,  
A. D. 350,  
March 1.

As soon as the death of Constantine had decided this easy but important revolution, the example of the court of Autun was imitated by the provinces of the west. The authority of Magnentius was acknowledged through the whole extent of the two great præfectures of Gaul and Italy; and the usurper prepared, by every act of oppression, to collect a treasure, which might discharge the obligation of an immense donative, and supply the expences of a civil war. The martial countries of Illyricum, from the Danube to the extremity of Greece, had long obeyed the government of Vetranio, an aged general, beloved for the simplicity of his manners, and who had

<sup>71</sup> This ancient city had once flourished under the name of Illiberis (Pomponius Mela, ii. 5.). The munificence of Constantine gave it new splendor, and his mother's name Helena (it is still called Elne) became the seat of a bishop, who long afterwards transferred his residence to Perpignan, the

capital of modern Roussillon. See d'Anville Notice de l'Ancienne Gaule, p. 380. Longuerue Description de la France, p. 223. and the Marca Hispanica, l. i. c. 2.

<sup>72</sup> Zosimus, l. ii. p. 119, 120. Zonaras, tom. ii. l. xiii. p. 13. and the Abbreviators.

acquired

acquired some reputation by his experience and services in war<sup>73</sup>. Attached by habit, by duty, and by gratitude, to the house of Constantine, he immediately gave the strongest assurances to the only surviving son of his late master, that he would expose, with unshaken fidelity, his person and his troops, to inflict a just revenge on the traitors of Gaul. But the legions of Vetranio were seduced, rather than provoked, by the example of rebellion; their leader soon betrayed a want of firmness, or a want of sincerity; and his ambition derived a specious pretence from the approbation of the princess Constantina. That cruel and aspiring woman, who had obtained from the great Constantine her father the rank of *Augusta*, placed the diadem with her own hands on the head of the Illyrian general; and seemed to expect from his victory, the accomplishment of those unbounded hopes, of which she had been disappointed by the death of her husband Hannibalianus. Perhaps it was without the consent of Constantina, that the new emperor formed a necessary, though dishonourable, alliance with the usurper of the west, whose purple was so recently stained with her brother's blood<sup>74</sup>.

C H A P.  
XVIII.



The intelligence of these important events, which so deeply affected the honour and safety of the Imperial house, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He recommended the care of the east to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched towards Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. On his arrival at Heraclea in Thrace, the emperor gave audience to the ambassadors of Mag-

Constantius  
refuses to  
treat.  
A. D. 350.

<sup>73</sup> Eutropius (x. 10.) describes Vetranio with more temper, and probably with more truth, than either of the two Victors. Vetranio was born of obscure parents in the wildest parts of Mæsia; and so much had his education been neglected, that, after his elevation, he studied the alphabet.

<sup>74</sup> The doubtful, fluctuating conduct of Vetranio is described by Julian in his first oration, and accurately explained by Spanheim, who discusses the situation and behaviour of Constantina.

C H A P.  
XVIII.

nentius and Vetrico. The first author of the conspiracy, Marcellinus, who in some measure had bestowed the purple on his new master, boldly accepted this dangerous commission; and his three colleagues were selected from the illustrious personages of the state and army. These deputies were instructed to soothe the resentment, and to allay the fears, of Constantius. They were empowered to offer him the friendship and alliance of the western princes, to cement their union by a double marriage; of Constantius with the daughter of Magnentius, and of Magnentius himself with the ambitious Constantina; and to acknowledge in the treaty the pre-eminence of rank, which might justly be claimed by the emperor of the east. Should pride and mistaken piety urge him to refuse these equitable conditions, the ambassadors were ordered to expatiate on the inevitable ruin which must attend his rashness, if he ventured to provoke the sovereigns of the west to exert their superior strength; and to employ against him that valour, those abilities, and those legions, to which the house of Constantine had been indebted for so many triumphs. Such propositions and such arguments appeared to deserve the most serious attention; the answer of Constantius was deferred till the next day; and as he had reflected on the importance of justifying a civil war in the opinion of the people, he thus addressed his council, who listened with real or affected credulity. “Last night,” said he, “after I retired to rest, the shade of the great Constantine, embracing the corpse of my murdered brother, rose before my eyes; his well-known voice awakened me to revenge, forbade me to despair of the republic, and assured me of the success and immortal glory which would crown the justice of my arms.” The authority of such a vision, or rather of the prince who alleged it, silenced every doubt, and excluded all negotiation. The ignominious terms of peace were rejected with disdain. One of the ambassadors of the tyrant was dismissed with the haughty answer

answer of Constantius; his colleagues, as unworthy of privileges of the law of nations, were put in irons; and the contending powers prepared to wage an implacable war<sup>75</sup>.

C H A P.  
XVIII.

Such was the conduct, and such perhaps was the duty, of the brother of Constantius towards the perfidious usurper of Gaul. The situation and character of Vetricano admitted of milder measures; and the policy of the eastern emperor was directed to disunite his antagonists, and to separate the forces of Illyricum from the cause of rebellion. It was an easy task to deceive the frankness and simplicity of Vetricano, who, fluctuating some time between the opposite views of honour and interest, displayed to the world the insincerity of his temper, and was insensibly engaged in the snares of an artful negotiation. Constantius acknowledged him as a legitimate and equal colleague in the empire, on condition that he would renounce his disgraceful alliance with Magnentius, and appoint a place of interview on the frontiers of their respective provinces; where they might pledge their friendship by mutual vows of fidelity, and regulate by common consent the future operations of the civil war. In consequence of this agreement, Vetricano advanced to the city of Sardica<sup>76</sup>, at the head of twenty thousand horse, and of a more numerous body of infantry; a power so far superior to the forces of Constantius, that the Illyrian emperor appeared to command the life and fortunes of his rival, who, depending on the success of his private negotiations, had seduced the troops, and undermined the throne, of Vetricano. The chiefs, who had secretly embraced the party of Constantius, prepared in his favour a public spectacle, calculated to dis-

Deposes Vetricano,  
A. D. 350,  
Dec. 25.

<sup>75</sup> See Peter the Patrician, in the *Excerpta Legationum*, p. 27.

<sup>76</sup> Zonaras, tom. ii. l. xiii. p. 16. The position of Sardica, near the modern city of

Sophia, appears better suited to this interview than the situation of either Naissus or Sirmium, where it is placed by Jerom, Sozomenes, and Sozomen.

C H A P.  
XVIII.

cover and inflame the passions of the multitude<sup>77</sup>. The united armies were commanded to assemble in a large plain near the city. In the centre, according to the rules of ancient discipline, a military tribunal, or rather scaffold, was erected, from whence the emperors were accustomed, on solemn and important occasions, to harangue the troops. The well-ordered ranks of Romans and Barbarians, with drawn swords, or with erected spears, the squadrons of cavalry, and the cohorts of infantry, distinguished by the variety of their arms and ensigns, formed an immense circle round the tribunal; and the attentive silence which they preserved was sometimes interrupted by loud bursts of clamour or of applause. In the presence of this formidable assembly, the two emperors were called upon to explain the situation of public affairs: the precedence of rank was yielded to the royal birth of Constantius; and though he was indifferently skilled in the arts of rhetoric, he acquitted himself, under these difficult circumstances, with firmness, dexterity, and eloquence. The first part of his oration seemed to be pointed only against the tyrant of Gaul; but while he tragically lamented the cruel murder of Constantine, he insinuated, that none, except a brother, could claim a right to the succession of his brother. He displayed, with some complacency, the glories of his Imperial race; and recalled to the memory of the troops, the valour, the triumphs, the liberality of the great Constantine, to whose sons they had engaged their allegiance by an oath of fidelity, which the ingratitude of his most favoured servants had tempted them to violate. The officers, who surrounded the tribunal, and were instructed to act their parts in this extraordinary scene, confessed the irresistible power of reason and eloquence, by saluting the emperor Constantius as their lawful

<sup>77</sup> See the two first orations of Julian, particularly p. 31.; and Zosimus, l. ii. p. 122. to illustrate the diffuse, but vague, descriptions of the orator. The distinct narrative of the historian serves

sovereign.



sovereign. The contagion of loyalty and repentance was communicated from rank to rank; till the plain of Sardica resounded with the universal acclamation of "Away with these upstart usurpers! Long life and victory to the son of Constantine! Under his banners alone we will fight and conquer." The shout of thousands, their menacing gestures, the fierce clashing of their arms, astonished and subdued the courage of Vetricano, who stood, amidst the defection of his followers, in anxious and silent suspense. Instead of embracing the last refuge of generous despair, he tamely submitted to his fate; and taking the diadem from his head, in the view of both armies, fell prostrate at the feet of his conqueror. Constantius used his victory with prudence and moderation; and raising from the ground the aged suppliant, whom he affected to style by the endearing name of Father, he gave him his hand to descend from the throne. The city of Prusa was assigned for the exile or retirement of the abdicated monarch, who lived six years in the enjoyment of ease and affluence. He often expressed his grateful sense of the goodness of Constantius, and, with a very amiable simplicity, advised his benefactor to resign the sceptre of the world, and to seek for content (where alone it could be found) in the peaceful obscurity of a private condition <sup>78</sup>.

C H A P.  
XVIII.

The behaviour of Constantius on this memorable occasion was celebrated with some appearance of justice; and his courtiers compared the studied orations which a Pericles or a Demosthenes addressed to the populace of Athens, with the victorious eloquence which had persuaded an armed multitude to desert and depose the object of their partial choice <sup>79</sup>. The approaching contest with  
Magnentius

Makes war  
against Mag-  
nentius,  
A. D. 351.

<sup>78</sup> The younger Victor assigns to his exile the emphatical appellation of "Voluptarium otium." Socrates (l. ii. c. 23.) is the voucher for the correspondence with the emperor, which would seem to prove, that

Vetricano was, indeed, *prope ad stultitiam simplicissimus*.

<sup>79</sup> *Eam Constantius . . . . facundia vi dejectum Imperio in privatum otium removit. Quæ gloria post natum Imperium soli pro-*  
cedit

C H A P.  
XVIII.

Magnentius was of a more ferocious and bloody kind. The tyrant advanced by rapid marches to encounter Constantius, at the head of a numerous army, composed of Gauls and Spaniards, of Franks and Saxons; of those provincials who supplied the strength of the legions, and of those barbarians who were dreaded as the most formidable enemies of the republic. The fertile plains<sup>80</sup> of the Lower Pannonia, between the Drave, the Save, and the Danube, presented a spacious theatre; and the operations of the civil war were protracted during the summer months by the skill or timidity of the combatants<sup>81</sup>. Constantius had declared his intention of deciding the quarrel in the fields of Cibalis, a name that would animate his troops by the remembrance of the victory which, on the same auspicious ground, had been obtained by the arms of his father Constantine. Yet, by the impregnable fortifications with which the emperor encompassed his camp, he appeared to decline, rather than to invite, a general engagement. It was the object of Magnentius to tempt or to compel his adversary to relinquish this advantageous position; and he employed, with that view, the various marches, evolutions, and stratagems, which the knowledge of the art of war could suggest to an experienced officer. He carried by assault the important town of Siscia; made an attack on the city of Sirmium, which lay in the rear of the Imperial camp; attempted to force a passage over the Save into the eastern provinces of Illyricum; and cut in pieces a numerous detachment, which he had allured into the narrow passes of Adarne.

cessit eloquio clementiâque, &c. Aurelius Victor. Julian, and Themistius (Orat. iii. and iv.), adorn this exploit with all the artificial and gaudy colouring of their rhetoric.

<sup>80</sup> Busbequius (p. 112.) traversed the Lower Hungary and Slavonia at a time when they were reduced almost to a desert, by the reciprocal hostilities of the Turks and Christians. Yet he mentions with admiration the unconquerable fertility of the soil;

and observes, that the height of the grass was sufficient to conceal a loaded waggon from his sight. See likewise Browne's Travels, in Harris's Collection, vol. ii. p. 762, &c.

<sup>81</sup> Zosimus gives a very large account of the war, and the negotiation (l. ii. p. 123—130.). But as he neither shews himself a soldier nor a politician, his narrative must be weighed with attention, and received with caution.

During

During the greater part of the summer, the tyrant of Gaul shewed himself master of the field. The troops of Constantius were harassed and dispirited; his reputation declined in the eye of the world; and his pride condescended to solicit a treaty of peace, which would have resigned to the assassin of Constant the sovereignty of the provinces beyond the Alps. These offers were enforced by the eloquence of Philip, the Imperial ambassador; and the council as well as the army of Magnentius were disposed to accept them. But the haughty usurper, careless of the remonstrances of his friends, gave orders that Philip should be detained as a captive, or at least as a hostage; while he dispatched an officer to reproach Constantius with the weakness of his reign, and to insult him by the promise of a pardon, if he would instantly abdicate the purple. "That he should confide in the justice of his cause, and the protection of an avenging Deity," was the only answer which honour permitted the emperor to return. But he was so sensible of the difficulties of his situation, that he no longer dared to retaliate the indignity which had been offered to his representative. The negotiation of Philip was not, however, ineffectual; since he determined Sylvanus the Frank, a general of merit and reputation, to desert with a considerable body of cavalry, a few days before the battle of Murfa.

The city of Murfa, or Essek, celebrated in modern times for a bridge of boats five miles in length, over the river Drave, and the adjacent morasses<sup>32</sup>, has been always considered as a place of importance in the wars of Hungary. Magnentius directing his march towards Murfa, set fire to the gates, and, by a sudden assault, had almost scaled the walls of the town. The vigilance of the garrison

Battle of  
Murfa,  
A. D. 351,  
Sept. 23.

<sup>32</sup> This remarkable bridge, which is flanked with towers, and supported on large wooden piles, was constructed, A. D. 1566, by Sultan Soliman, to facilitate the march of his armies into Hungary. See Browne's Travels, and Busching's System of Geography, vol. ii. p. 90.

extinguished

extinguished the flames; the approach of Constantius left him no time to continue the operations of the siege; and the emperor soon removed the only obstacle that could embarrass his motions, by forcing a body of troops which had taken post in an adjoining amphitheatre. The field of battle round Murfa was a naked and level plain: on this ground the army of Constantius formed, with the Drave on their right; while their left, either from the nature of their disposition, or from the superiority of their cavalry, extended far beyond the right flank of Magnentius<sup>83</sup>. The troops on both sides remained under arms in anxious expectation during the greatest part of the morning; and the son of Constantine, after animating his soldiers by an eloquent speech, retired into a church at some distance from the field of battle, and committed to his generals the conduct of this decisive day<sup>84</sup>. They deserved his confidence by the valour and military skill which they exerted. They wisely began the action upon the left; and advancing their whole wing of cavalry in an oblique line, they suddenly wheeled it on the right flank of the enemy, which was unprepared to resist the impetuosity of their charge. But the Romans of the West soon rallied, by the habits of discipline; and the Barbarians of Germany supported the renown of their national bravery. The engagement soon became general; was maintained with various and singular turns of fortune; and scarcely ended with the darkness of the night. The signal victory which Constantius obtained is attributed to the arms of his cavalry. His cuirassiers are described as so many massy statues of steel, glittering with their scaly

<sup>83</sup> This position, and the subsequent evolutions, are clearly, though concisely, described by Julian, *Orat.* i. p. 36.

<sup>84</sup> Sulpicius Severus, *l.* ii. p. 405. The emperor passed the day in prayer with Valens, the Arian bishop of Murfa, who gained his confidence by announcing the success of

the battle. M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 1110.) very properly remarks the silence of Julian with regard to the personal prowess of Constantius in the battle of Murfa. The silence of flattery is sometimes equal to the most positive and authentic evidence.

armour, and breaking with their ponderous lances the firm array of the Gallic legions. As soon as the legions gave way, the lighter and more active squadrons of the second line rode sword in hand into the intervals, and completed the disorder. In the mean while, the huge bodies of the Germans were exposed almost naked to the dexterity of the oriental archers; and whole troops of those barbarians were urged by anguish and despair to precipitate themselves into the broad and rapid stream of the Drave<sup>85</sup>. The number of the slain was computed at fifty-four thousand men, and the slaughter of the conquerors was more considerable than that of the vanquished<sup>86</sup>; a circumstance which proves the obstinacy of the contest, and justifies the observation of an ancient writer, that the forces of the empire were consumed in the fatal battle of Murfa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome<sup>87</sup>. Notwithstanding the invectives of a servile orator, there is not the least reason to believe that the tyrant deserted his own standard in the beginning of the engagement. He seems to have displayed the virtues of a general and of a soldier till the day was irrecoverably lost, and his camp in the possession of the enemy. Magnentius then consulted his safety, and throwing away the Imperial ornaments, escaped with some difficulty from the pursuit of

<sup>85</sup> Julian. Orat. i. p. 36, 37.; and Orat. ii. p. 59, 60. Zonaras, tom. ii. l. xiii. p. 17. Zosimus, l. ii. p. 130—133. The last of these celebrates the dexterity of the archer Menelaus, who could discharge three arrows at the same time; an advantage which, according to his apprehension of military affairs, materially contributed to the victory of Constantius.

<sup>86</sup> According to Zonaras, Constantius, out of 80,000 men, lost 30,000; and Magnentius lost 24,000 out of 36,000. The other articles of this account seem probable and authentic; but the numbers of the ty-

rant's army must have been mistaken, either by the author or his transcribers. Magnentius had collected the whole force of the West, Romans and Barbarians, into one formidable body, which cannot fairly be estimated at less than 100,000 men. Julian. Orat. i. p. 34, 35.

<sup>87</sup> *Ingentes R. I. vires cā dimicatione consumptæ sunt, ad quælibet bella externa idoneæ, quæ multum triumphorum possent securitatique conferre.* Eutropius, x. 13. The younger Victor expresses himself to the same effect.

C H A P.  
XVIII.

Conquest of  
Italy,  
A. D. 352.

the light horse, who incessantly followed his rapid flight from the banks of the Drave to the foot of the Julian Alps<sup>88</sup>.

The approach of winter supplied the indolence of Constantius with specious reasons for deferring the prosecution of the war till the ensuing spring. Magnentius had fixed his residence in the city of Aquileia, and shewed a seeming resolution to dispute the passage of the mountains and morasses which fortified the confines of the Venetian province. The surprisal of a castle in the Alps by the secret march of the Imperialists, could scarcely have determined him to relinquish the possession of Italy, if the inclinations of the people had supported the cause of their tyrant<sup>89</sup>. But the memory of the cruelties exercised by his ministers, after the unsuccessful revolt of Nepotian, had left a deep impression of horror and resentment on the minds of the Romans. That rash youth, the son of the princess Eutropia, and the nephew of Constantine, had seen with indignation the sceptre of the West usurped by a perfidious barbarian. Arming a desperate troop of slaves and gladiators, he overpowered the feeble guard of the domestic tranquillity of Rome, received the homage of the senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some regular forces put an end to his ambitious hopes: the rebellion was extinguished in the blood of Nepotian, of his mother Eutropia, and of his adherents; and the proscription was extended to all who had contracted a fatal alliance with the name and family of Constantine<sup>90</sup>. But as soon as Con-

stantius,

<sup>88</sup> On this occasion, we must prefer the unsuspected testimony of Zosimus and Zonaras to the flattering assertions of Julian. The younger Victor paints the character of Magnentius in a singular light: "Sermonis acer, animi tumidi, et immodice timidus; artifex tamen ad occultandam audaciæ specie formidinem." Is it most likely that in the battle of Murfa his behaviour was go-

verned by nature or by art? I should incline for the latter.

<sup>89</sup> Julian. Orat. i. p. 38, 39. In that place, however, as well as in Oration ii. p. 97. he insinuates the general disposition of the senate, the people, and the soldiers of Italy, towards the party of the emperor.

<sup>90</sup> The elder Victor describes in a pathetic manner the miserable condition of Rome:

"Cujus

stantius, after the battle of Murfa, became master of the sea-coast of Dalmatia, a band of noble exiles, who had ventured to equip a fleet in some harbour of the Hadriatic, sought protection and revenge in his victorious camp. By their secret intelligence with their countrymen, Rome and the Italian cities were persuaded to display the banners of Constantius on their walls. The grateful veterans, enriched by the liberality of the father, signalized their gratitude and loyalty to the son. The cavalry, the legions, and the auxiliaries of Italy, renewed their oath of allegiance to Constantius; and the usurper, alarmed by the general desertion, was compelled, with the remains of his faithful troops, to retire beyond the Alps into the provinces of Gaul. The detachments, however, which were ordered either to press or to intercept the flight of Magnentius, conducted themselves with the usual imprudence of success; and allowed him, in the plains of Pavia, an opportunity of turning on his pursuers, and of gratifying his despair by the carnage of a useless victory<sup>91</sup>.

C H A P.  
XVIII.

The pride of Magnentius was reduced, by repeated misfortunes, to sue, and to sue in vain, for peace. He first dispatched a senator, in whose abilities he confided, and afterwards several bishops, whose holy character might obtain a more favourable audience, with the offer of resigning the purple, and the promise of devoting the remainder of his life to the service of the emperor. But Constantius, though he granted fair terms of pardon and reconciliation to all who abandoned the standard of rebellion<sup>92</sup>, avowed his inflexible resolu-

Last defeat  
and death of  
Magnentius,  
A. D. 353,  
August 10.

“Cujus stolidum ingenium adeo P. R. patribusque exitio fuit, uti passim domus, fora, viæ, templaque, cruore, cadaveribusque opplerentur bustorum modo.” Athanasius (tom. i. p. 677.) deploras the fate of several illustrious victims, and Julian (Orat. ii. p. 58.) execrates the cruelty of Marcellinus, the implacable enemy of the house of Constantine.

<sup>91</sup> Zosim. l. ii. p. 133. Victor in Epitome. The panegyrics of Constantius, with their usual candour, forget to mention this accidental defeat.

<sup>92</sup> Zonaras, tom. ii. l. xiii. p. 17. Julian, in several places of the two orations, expatiates on the clemency of Constantius to the rebels.

C H A P.  
XVIII.

tion to inflict a just punishment on the crimes of an assassin, whom he prepared to overwhelm on every side by the effort of his victorious arms. An Imperial fleet acquired the easy possession of Africa and Spain, confirmed the wavering faith of the Moorish nations, and landed a considerable force, which passed the Pyrenees, and advanced towards Lyons, the last and fatal station of Magnentius<sup>93</sup>. The temper of the tyrant, which was never inclined to clemency, was urged by distress to exercise every act of oppression which could extort an immediate supply from the cities of Gaul<sup>94</sup>. Their patience was at length exhausted; and Treves, the seat of Prætorian government, gave the signal of revolt, by shutting her gates against Decentius, who had been raised by his brother to the rank either of Cæsar or of Augustus<sup>95</sup>. From Treves, Decentius was obliged to retire to Sens, where he was soon surrounded by an army of Germans, whom the pernicious arts of Constantius had introduced into the civil dissensions of Rome<sup>96</sup>. In the mean time, the Imperial troops forced the passages of the Cottian Alps, and in the bloody combat of Mount Seleucus irrevocably fixed the title of Rebels on the party of Magnentius<sup>97</sup>. He was unable to bring another army into the field; the fidelity of his guards was corrupted; and when he appeared in public to animate them by his exhortations, he was

<sup>93</sup> Zosim. l. ii. p. 133. Julian. Orat. i. p. 40. ii. p. 74.

<sup>94</sup> Ammian. xv. 6. Zosim. l. ii. p. 133. Julian, who (Orat. i. p. 40.) inveighs against the cruel effects of the tyrant's despair, mentions (Orat. i. p. 34.) the oppressive edicts which were dictated by his necessities, or by his avarice. His subjects were compelled to purchase the Imperial demesnes; a doubtful and dangerous species of property, which, in case of a revolution, might be imputed to them as a treasonable usurpation.

<sup>95</sup> The medals of Magnentius celebrate the victories of the *two* Augusti, and of the Cæsar. The Cæsar was another brother,

named Desiderius. See Tillemont, Hist. des Empereurs, tom. iv. p. 757.

<sup>96</sup> Julian. Orat. i. p. 40. ii. p. 74. with Spanheim, p. 263. His Commentary illustrates the transactions of this civil war. Mons Seleuci was a small place in the Cottian Alps, a few miles distant from Vapincum, or Gap, an episcopal city of Dauphiné. See d'Anville Notice de la Gaule, p. 464.; and Longuerue Description de la France, p. 327.

<sup>97</sup> Zosimus, l. ii. p. 134. Liban. Orat. x. p. 268, 269. The latter most vehemently arraigns this cruel and selfish policy of Constantius.



saluted with an unanimous shout of “ Long live the emperor Constantius!” The tyrant, who perceived that they were preparing to deserve pardon and rewards by the sacrifice of the most obnoxious criminal, prevented their design by falling on his sword<sup>98</sup>; a death more easy and more honourable than he could hope to obtain from the hands of an enemy, whose revenge would have been coloured with the specious pretence of justice and fraternal piety. The example of suicide was imitated by Decentius, who strangled himself on the news of his brother’s death. The author of the conspiracy, Marcellinus, had long since disappeared in the battle of Murfa<sup>99</sup>, and the public tranquillity was confirmed by the execution of the surviving leaders of a guilty and unsuccessful faction. A severe inquisition was extended over all who, either from choice or from compulsion, had been involved in the cause of rebellion. Paul, surnamed Catena from his superior skill in the judicial exercise of tyranny, was sent to explore the latent remains of the conspiracy in the remote province of Britain. The honest indignation expressed by Martin, vice-præfect of the island, was interpreted as an evidence of his own guilt; and the governor was urged to the necessity of turning against his breast the sword with which he had been provoked to wound the Imperial minister. The most innocent subjects of the West were exposed to exile and confiscation, to death and torture; and as the timid are always cruel, the mind of Constantius was inaccessible to mercy<sup>100</sup>.

<sup>98</sup> Julian. Orat. i. p. 40. Zosimus, l. ii. p. 134. Socrates, l. ii. c. 32. Sozomen, l. iv. c. 7. The younger Victor describes his death with some horrid circumstances: *Transfosso latere, ut erat vasti corporis, vulnerere naribusque et ore cruorem effundens, expiravit.* If we can give credit to Zonaras, the tyrant, before he expired, had the pleasure of murdering with his own hands his mother and his brother Desiderius.

<sup>99</sup> Julian (Orat. i. p. 58, 59.) seems at a loss to determine, whether he inflicted on himself the punishment of his crimes, whether he was drowned in the Drave, or whether he was carried by the avenging dæmons from the field of battle to his destined place of eternal tortures.

<sup>100</sup> Ammian. xiv. 5. xxi. 16.

## C H A P. XIX.

*Constantius sole Emperor.—Elevation and Death of Gallus.  
—Danger and Elevation of Julian.—Sarmatian and  
Persian Wars.—Victories of Julian in Gaul.*

C H A P.  
XIX.  
Power of the  
eunuchs.

THE divided provinces of the empire were again united by the victory of Constantius; but as that feeble prince was destitute of personal merit, either in peace or war; as he feared his generals, and distrusted his ministers; the triumph of his arms served only to establish the reign of the *eunuchs* over the Roman world. Those unhappy beings, the antient production of Oriental jealousy and despotism<sup>1</sup>, were introduced into Greece and Rome by the contagion of Asiatic luxury<sup>2</sup>. Their progress was rapid; and the eunuchs, who, in the time of Augustus, had been abhorred, as the monstrous retinue of an Egyptian queen<sup>3</sup>, were gradually admitted into the families of matrons, of senators, and of the emperors them-

<sup>1</sup> Ammianus (l. xiv. c. 6.) imputes the first practice of castration to the cruel ingenuity of Semiramis, who is supposed to have reigned above nineteen hundred years before Christ. The use of eunuchs is of high antiquity, both in Asia and Egypt. They are mentioned in the law of Moses, Deuteron. xxiii. 1. See Goguet, Origines des Loix, &c. Part i. l. i. c. 3.

<sup>2</sup> Eunuchum dixti velle te;  
Quia solæ utantur his reginæ —  
Terent. Eunuch. acti. scene 2.

This play is translated from Menander, and the original must have appeared soon after the eastern conquests of Alexander.

<sup>3</sup> Miles . . spadonibus  
Servire rugosis potest.

Horat. Carm. v. 9. and Dacier ad loc.  
By the word *spado*, the Romans very forcibly expressed their abhorrence of this mutilated condition. The Greek appellation of eunuchs, which insensibly prevailed, had a milder sound, and a more ambiguous sense.

selves.

elves\*. Restrained by the severe edicts of Domitian and Nerva<sup>5</sup>, cherished by the pride of Diocletian, reduced to an humble station by the prudence of Constantine<sup>6</sup>, they multiplied in the palaces of his degenerate sons, and insensibly acquired the knowledge, and at length the direction, of the secret councils of Constantius. The aversion and contempt which mankind has so uniformly entertained for that imperfect species, appears to have degraded their character, and to have rendered them almost as incapable as they were supposed to be, of conceiving any generous sentiment, or of performing any worthy action<sup>7</sup>. But the eunuchs were skilled in the arts of flattery and intrigue; and they alternately governed the mind of Constantius by his fears, his indolence, and his vanity<sup>8</sup>. Whilst he viewed in a deceitful mirror the fair appearance of public prosperity, he supinely permitted them to intercept the complaints of the injured

\* We need only mention Pofides, a freedman and eunuch of Claudius, in whose favour the emperor prostituted some of the most honourable rewards of military valour. See Sueton. in Claudio, c. 28. Pofides employed a great part of his wealth in building.

Ut *Spado* vincebat *Capitolia* nostra  
Pofides.

Juvenal. Sat. xiv.

<sup>5</sup> *Castrari mares* vetuit. Sueton. in Domitian. c. 7. See Dion. Cassius, l. lxxvii. p. 1107. l. lxxviii. p. 1119.

<sup>6</sup> There is a passage in the Augustan history, p. 137, in which Lampridius, whilst he praises Alexander Severus and Constantine for restraining the tyranny of the eunuchs, deploras the mischiefs which they occasioned in other reigns. *Huc accedit quod eunuchos nec in consiliis nec in ministeriis habuit; qui soli principes perdunt, dum eos more gentium aut regum Perfarum volunt vivere; qui a populo etiam amicissimum femovent; qui internuntii sunt, aliud quam respondetur referentes; claudentes principem suum, et agentes ante omnia ne quid sciat.*

<sup>7</sup> Xenophon (*Cyropædia*, l. viii. p. 540.) has stated the specious reasons which engaged Cyrus to entrust his person to the guard of eunuchs. He had observed in animals, that although the practice of castration might tame their ungovernable fierceness, it did not diminish their strength or spirit; and he persuaded himself, that those who were separated from the rest of human kind, would be more firmly attached to the person of their benefactor. But a long experience has contradicted the judgment of Cyrus. Some particular instances may occur of eunuchs distinguished by their fidelity, their valour, and their abilities; but if we examine the general history of Persia, India, and China, we shall find that the power of the eunuchs has uniformly marked the decline and fall of every dynasty.

<sup>8</sup> See *Ammianus Marcellinus*, l. xvi. c. 16. l. xxii. c. 4. The whole tenor of his impartial history serves to justify the invectives of Mamertinus, of Libanius, and of Julian himself, who have insulted the vices of the court of Constantius.

C H A P.  
XIX.

provinces, to accumulate immense treasures by the sale of justice and of honours; to disgrace the most important dignities, by the promotion of those who had purchased at their hands the powers of oppression<sup>9</sup>, and to gratify their resentment against the few independent spirits, who arrogantly refused to solicit the protection of slaves. Of these slaves the most distinguished was the chamberlain Eusebius, who ruled the monarch and the palace with such absolute sway, that Constantius, according to the sarcasm of an impartial historian, possessed some credit with this haughty favourite<sup>10</sup>. By his artful suggestions, the emperor was persuaded to subscribe the condemnation of the unfortunate Gallus, and to add a new crime to the long list of unnatural murders which pollute the honour of the house of Constantine.

Education of  
Gallus and  
Julian.

When the two nephews of Constantine, Gallus and Julian, were saved from the fury of the soldiers, the former was about twelve, and the latter about six, years of age; and, as the eldest was thought to be of a sickly constitution, they obtained with the less difficulty a precarious and dependent life, from the affected pity of Constantius, who was sensible that the execution of these helpless orphans would have been esteemed, by all mankind, an act of the most deliberate cruelty<sup>11</sup>. Different cities of Ionia and Bithynia were assigned for the places of their exile and education; but, as soon as their growing years excited the jealousy of the emperor, he judged it more prudent to secure those unhappy youths in the strong castle of Macellum, near

<sup>9</sup> Aurelius Victor censures the negligence of his sovereign in chusing the governors of the provinces, and the general of the army, and concludes his history with a very bold observation, as it is much more dangerous under a feeble reign to attack the ministers than the master himself. "Uti verum ab-  
" solvam brevi, ut Imperatore ipso clarius  
" ita apparitorum plerisque magis atrox ni-  
" hil."

<sup>10</sup> Apud quem (si vere dici debeat) multum Constantius potuit. Ammian. l. xviii. c. 4.

<sup>11</sup> Gregory Nazianzen (Orat. iii. p. 90.) reproaches the apostate with his ingratitude towards Mark, bishop of Arethusa, who had contributed to save his life; and we learn, though from a less respectable authority (Tillemont, Hist. des Empereurs, tom. iv. p. 916.), that Julian was concealed in the sanctuary of a church.

Cæsarea.

Cæsarea. The treatment which they experienced during a six years confinement, was partly such as they could hope from a careful guardian, and partly such as they might dread from a suspicious tyrant<sup>12</sup>. Their prison was an ancient palace, the residence of the kings of Cappadocia; the situation was pleasant, the buildings stately, the inclosure spacious. They pursued their studies, and practised their exercises under the tuition of the most skilful masters; and the numerous household appointed to attend, or rather to guard, the nephews of Constantine, was not unworthy of the dignity of their birth. But they could not disguise to themselves that they were deprived of fortune, of freedom, and of safety; secluded from the society of all whom they could trust or esteem, and condemned to pass their melancholy hours in the company of slaves, devoted to the commands of a tyrant, who had already injured them beyond the hope of reconciliation. At length, however, the emergencies of the state compelled the emperor, or rather his eunuchs, to invest Gallus, in the twenty-fifth year of his age, with the title of Cæsar, and to cement this political connection by his marriage with the princess Constantina. After a formal interview, in which the two princes mutually engaged their faith never to undertake any thing to the prejudice of each other, they repaired without delay to their respective stations. Constantius continued his march towards the West, and Gallus fixed his residence at Antioch, from whence, with a delegated authority, he administered the five great dioceses of the eastern præfecture<sup>13</sup>. In this fortunate change, the new Cæsar

Gallus declared Cæsar,  
A. D. 351,  
March 5.

<sup>12</sup> The most authentic account of the education and adventures of Julian, is contained in the epistle or manifesto which he himself addressed to the senate and people of Athens. Libanius (*Orat. Parentalis*), on the side of the Pagans, and Socrates (*l. iii. c. 1.*), on that of the Christians, have preserved several interesting circumstances.

<sup>13</sup> For the promotion of Gallus, see Ida-

tius, Zosimus, and the two Victors. According to Philostorgius (*l. iv. c. 1.*), Theophilus, an Arian bishop, was the witness, and, as it were, the guarantee, of this solemn engagement. He supported that character with generous firmness; but M. de Tillemont (*Hist. des Empereurs, tom. iv. p. 1120.*) thinks it very improbable that an heretic should have possessed such virtue.

C H A P.  
XIX.



Cruelty and  
imprudence  
of Gallus.

was not unmindful of his brother Julian, who obtained the honours of his rank, the appearances of liberty, and the restitution of an ample patrimony<sup>14</sup>.

The writers the most indulgent to the memory of Gallus, and even Julian himself, though he wished to cast a veil over the frailties of his brother, are obliged to confess that the Cæsar was incapable of reigning. Transported from a prison to a throne, he possessed neither genius nor application, nor docility to compensate for the want of knowledge and experience. A temper naturally morose and violent, instead of being corrected, was soured by solitude and adversity; the remembrance of what he had endured, disposed him to retaliation rather than to sympathy; and the ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power<sup>15</sup>. Constantina, his wife, is described, not as a woman, but as one of the infernal furies tormented with an insatiate thirst of human blood<sup>16</sup>. Instead of employing her influence to insinuate the mild counsels of prudence and humanity, she exasperated the fierce passions of her husband; and as she retained the vanity, though she had renounced the gentleness of her sex, a pearl necklace was esteemed an equivalent price for the murder of an innocent and virtuous nobleman<sup>17</sup>. The cruelty of Gallus was some-

<sup>14</sup> Julian was at first permitted to pursue his studies at Constantinople, but the reputation which he acquired soon excited the jealousy of Constantius; and the young prince was advised to withdraw himself to the less conspicuous scenes of Bithynia and Ionia.

<sup>15</sup> See Julian ad S. P. Q. A. p. 271. Jerom. in Chron. Aurelius Victor, Eutropius, x. 14. I shall copy the words of Eutropius, who wrote his abridgment about fifteen years after the death of Gallus, when there was no longer any motive either to flatter or to depreciate his character. "Multis incivilibus gestis Gallus Cæsar . . . vir naturâ ferocis,

"et ad tyrannidem prætor, si suo jure imperare licuisset."

<sup>16</sup> Megera quidem mortalis, inflammatrix ferventis asidua, humani cruoris avida, &c. Ammian. Marcellin. l. xiv. c. 1. The sincerity of Ammianus would not suffer him to misrepresent facts or characters, but his love of *ambitious* ornaments frequently betrayed him into an unnatural vehemence of expression.

<sup>17</sup> His name was Clematius of Alexandria, and his only crime was a refusal to gratify the desires of his mother-in-law; who solicited his death, because she had been disappointed of his love. Ammian. l. xiv. c. 1.

times displayed in the undissembled violence of popular or military executions; and was sometimes disguised by the abuse of law, and the forms of judicial proceedings. The private houses of Antioch, and the places of public resort, were besieged by spies and informers; and the Cæsar himself, concealed in a plebeian habit, very frequently condescended to assume that odious character. Every apartment of the palace was adorned with the instruments of death and torture, and a general consternation was diffused through the capital of Syria. The Prince of the East, as if he had been conscious how much he had to fear, and how little he deserved to reign, selected for the objects of his resentment, the provincials accused of some imaginary treason, and his own courtiers, whom with more reason he suspected of incensing, by their secret correspondence, the timid and suspicious mind of Constantius. But he forgot that he was depriving himself of his only support, the affection of the people; whilst he furnished the malice of his enemies with the arms of truth, and afforded the emperor the fairest pretence of exacting the forfeit of his purple, and of his life<sup>18</sup>.

As long as the civil war suspended the fate of the Roman world, Constantius dissembled his knowledge of the weak and cruel administration to which his choice had subjected the East; and the discovery of some assassins, secretly dispatched to Antioch by the tyrant of Gaul, was employed to convince the public, that the emperor and the Cæsar were united by the same interest, and pursued by the same enemies<sup>19</sup>. But when the victory was decided in favour of Con-

Massacre of  
the Imperial  
ministers,  
A. D. 354.

<sup>18</sup> See in Ammianus (l. xiv. c. 1. 7.) a very ample detail of the cruelties of Gallus. His brother Julian (p. 272.) insinuates, that a secret conspiracy had been formed against him; and Zosimus names (l. ii. p. 135.) the persons engaged in it; a minister of considerable rank, and two obscure

agents, who were resolved to make their fortune.

<sup>19</sup> Zonaras, l. xiii. tom. ii. p. 17. 18. The assassins had seduced a great number of legionaries; but their designs were discovered and revealed by an old woman in whose cottage they lodged.

C H A P.  
XIX.

stantius, his dependent colleague became less useful and less formidable. Every circumstance of his conduct was severely and suspiciously examined, and it was privately resolved, either to deprive Gallus of the purple, or at least to remove him from the indolent luxury of Asia to the hardships and dangers of a German war. The death of Theophilus, consular of the province of Syria, who in a time of scarcity had been massacred by the people of Antioch, with the connivance, and almost at the instigation, of Gallus, was justly resented, not only as an act of wanton cruelty, but as a dangerous insult on the supreme majesty of Constantius. Two ministers of illustrious rank, Domitian, the Oriental præfect, and Montius, quæstor of the palace, were empowered by a special commission to visit and reform the state of the East. They were instructed to behave towards Gallus with moderation and respect, and, by the gentlest arts of persuasion, to engage him to comply with the invitation of his brother and colleague. The rashness of the præfect disappointed these prudent measures, and hastened his own ruin, as well as that of his enemy. On his arrival at Antioch, Domitian passed disdainfully before the gates of the palace, and alleging a slight pretence of indisposition, continued several days in sullen retirement, to prepare an inflammatory memorial, which he transmitted to the Imperial court. Yielding at length to the pressing solicitations of Gallus, the præfect condescended to take his seat in council; but his first step was to signify a concise and haughty mandate, importing that the Cæsar should immediately repair to Italy, and threatening that he himself would punish his delay or hesitation, by suspending the usual allowance of his household. The nephew and daughter of Constantine, who could ill brook the insolence of a subject, expressed their resentment by instantly delivering Domitian to the custody of a guard. The quarrel still admitted of some terms of accommodation. They were rendered impracticable by the imprudent behaviour of Montius, a statef-



a statesman, whose art and experience were frequently betrayed by the levity of his disposition<sup>20</sup>. The quæstor reproached Gallus in haughty language, that a prince, who was scarcely authorized to remove a municipal magistrate, should presume to imprison a Prætorian præfect; convoked a meeting of the civil and military officers; and required them, in the name of their sovereign, to defend the person and dignity of his representatives. By this rash declaration of war, the impatient temper of Gallus was provoked to embrace the most desperate counsels. He ordered his guards to stand to their arms, assembled the populace of Antioch, and recommended to their zeal the care of his safety and revenge. His commands were too fatally obeyed. They rudely seized the præfect and the quæstor, and tying their legs together with ropes, they dragged them through the streets of the city, inflicted a thousand insults and a thousand wounds on these unhappy victims, and at last precipitated their mangled and lifeless bodies into the stream of the Orontes<sup>21</sup>.

After such a deed, whatever might have been the designs of Gallus, it was only in a field of battle that he could assert his innocence with any hope of success. But the mind of that prince was formed of an equal mixture of violence and weakness. Instead of assuming the title of Augustus, instead of employing in his defence the troops and treasures of the East, he suffered himself to be deceived by the affected tranquillity of Constantius, who, leaving him the vain pageantry of a court, imperceptibly recalled the veteran legions from

C H A P.  
XIX.

Dangerous  
situation of  
Gallus.

<sup>20</sup> In the present text of Ammianus, we read, *Alper*, quidem, sed ad *levitatem* propensior; which forms a sentence of contradictory nonsense. With the aid of an old manuscript, Valefius has rectified the first of these corruptions, and we perceive a ray of light in the substitution of the word *cafer*. If we venture to change *levitatem* into *levitatem*, this alteration of a single letter will render the whole passage clear and consistent.

<sup>21</sup> Instead of being obliged to collect scattered and imperfect hints from various sources, we now enter into the full stream of the history of Ammianus, and need only refer to the seventh and ninth chapters of his fourteenth book. Philo-cargis, however (l. iii. c. 237), though partial to Gallus, should not be entirely overlooked.

C H A P.  
XIX.

the provinces of Asia. But as it still appeared dangerous to arrest Gallus in his capital, the slow and safer arts of dissimulation were practised with success. The frequent and pressing epistles of Constantius were filled with professions of confidence and friendship; exhorting the Cæsar to discharge the duties of his high station, to relieve his colleague from a part of the public cares, and to assist the West by his presence, his counsels, and his arms. After so many reciprocal injuries, Gallus had reason to fear and to distrust. But he had neglected the opportunities of flight and of resistance; he was seduced by the flattering assurances of the tribune Scudilo, who, under the semblance of a rough soldier, disguised the most artful insinuation; and he depended on the credit of his wife Constantina, till the unseasonable death of that princess completed the ruin in which he had been involved by her impetuous passions<sup>22</sup>.

His disgrace  
and death,  
A. D. 354,  
December.

After a long delay, the reluctant Cæsar set forwards on his journey to the Imperial court. From Antioch to Hadrianople, he traversed the wide extent of his dominions with a numerous and stately train; and as he laboured to conceal his apprehensions from the world, and perhaps from himself, he entertained the people of Constantinople with an exhibition of the games of the circus. The progress of the journey might, however, have warned him of the impending danger. In all the principal cities he was met by ministers of confidence, commissioned to seize the offices of government, to observe his motions, and to prevent the hasty sallies of his despair. The persons dispatched to secure the provinces which he left behind, passed him with cold salutations, or affected disdain; and the troops, whose station lay along the public road, were studiously removed on his approach, lest they might be tempted to offer their swords for the

<sup>22</sup> She had preceded her husband; but died of a fever on the road, at a little place in Bithynia, called Cœnum Gallicanum.

service of a civil war<sup>23</sup>. After Gallus had been permitted to repose himself a few days at Hadrianople, he received a mandate, expressed in the most haughty and absolute style, that his splendid retinue should halt in that city, while the Cæsar himself, with only ten post-carriages, should hasten to the Imperial residence at Milan. In this rapid journey, the profound respect which was due to the brother and colleague of Constantius, was insensibly changed into rude familiarity; and Gallus, who discovered in the countenances of the attendants that they already considered themselves as his guards, and might soon be employed as his executioners, began to accuse his fatal rashness, and to recollect with terror and remorse the conduct by which he had provoked his fate. The dissimulation which had hitherto been preserved, was laid aside at Petovio in Pannonia. He was conducted to a palace in the suburbs, where the general Barbario, with a select band of soldiers, who could neither be moved by pity, nor corrupted by rewards, expected the arrival of his illustrious victim. In the close of the evening he was arrested, ignominiously stripped of the ensigns of Cæsar, and hurried away to Pola in Istria, a sequestered prison, which had been so recently polluted with royal blood. The horror which he felt, was soon increased by the appearance of his implacable enemy the eunuch Eusebius, who, with the assistance of a notary and a tribune, proceeded to interrogate him concerning the administration of the East. The Cæsar sunk under the weight of shame and guilt, confessed all the criminal actions, and all the treasonable designs with which he was charged; and by imputing them to the advice of his wife, exasperated the

<sup>23</sup> The Theban legions, which were then quartered at Hadrianople, sent a deputation to Gallus, with a tender of their services. Ammian. l. xiv. c. 11. The Notitia (f. 6. 20. 38. edit. Labb.) mentions three several legions which bore the name of Theban.

The zeal of M. de Voltaire, to destroy a despicable though celebrated legend, has tempted him on the slightest grounds to deny the existence of a Theban legion in the Roman armies. See Oeuvres de Voltaire, tom. xv. p. 414. quarto edition.

indignation

C H A P.  
XIX.

indignation of Constantius, who reviewed with partial prejudice the minutes of the examination. The emperor was easily convinced, that his own safety was incompatible with the life of his cousin: the sentence of death was signed, dispatched, and executed; and the nephew of Constantine, with his hands tied behind his back, was beheaded in prison like the vilest malefactor<sup>24</sup>. Those who are inclined to palliate the cruelties of Constantius, assert that he soon relented, and endeavoured to recall the bloody mandate; but that the second messenger entrusted with the reprieve, was detained by the eunuchs, who dreaded the unforgiving temper of Gallus, and were desirous of re-uniting to *their* empire the wealthy provinces of the East<sup>25</sup>.

The danger  
and escape  
of Julian.

Besides the reigning emperor, Julian alone survived, of all the numerous posterity of Constantius Chlorus. The misfortune of his royal birth involved him in the disgrace of Gallus. From his retirement in the happy country of Ionia, he was conveyed under a strong guard to the court of Milan; where he languished above seven months, in the continual apprehension of suffering the same ignominious death, which was daily inflicted, almost before his eyes, on the friends and adherents of his persecuted family. His looks, his gestures, his silence, were scrutinized with malignant curiosity, and he was perpetually assaulted by enemies, whom he had never offended, and by arts to which he was a stranger<sup>26</sup>. But in the school

<sup>24</sup> See the complete narrative of the journey and death of Gallus in Ammianus, l. xiv. c. 11. Julian complains that his brother was put to death without a trial; attempts to justify, or at least to excuse, the cruel revenge which he had inflicted on his enemies; but seems at last to acknowledge that he might justly have been deprived of the purple.

<sup>25</sup> Philostorgius, l. iv. c. 1. Zonaras, l. xiii. tom. ii. p. 19. But the former was partial towards an Arian monarch, and the

latter transcribed, without choice or criticism, whatever he found in the writings of the ancients.

<sup>26</sup> See Ammianus Marcellin. l. xv. c. 1. 3. 8. Julian himself, in his epistle to the Athenians, draws a very lively and just picture of his own danger, and of his sentiments. He shews, however, a tendency to exaggerate his sufferings, by insinuating, though in obscure terms, that they lasted above a year; a period which cannot be reconciled with the truth of chronology.

of adversity, Julian insensibly acquired the virtues of firmness and discretion. He defended his honour, as well as his life, against the ensnaring subtleties of the eunuchs, who endeavoured to extort some declaration of his sentiments: and whilst he cautiously suppressed his grief and resentment, he nobly disdained to flatter the tyrant, by any seeming approbation of his brother's murder. Julian most devoutly ascribes his miraculous deliverance to the protection of the Gods, who had exempted his innocence from the sentence of destruction pronounced by their justice against the impious house of Constantine <sup>27</sup>. As the most effectual instrument of their providence, he gratefully acknowledges the steady and generous friendship of the empress Eusebia <sup>28</sup>, a woman of beauty and merit, who, by the ascendant which she had gained over the mind of her husband, counterbalanced, in some measure, the powerful conspiracy of the eunuchs. By the intercession of his patroness, Julian was admitted into the Imperial presence: he pleaded his cause with a decent freedom, he was heard with favour; and, notwithstanding the efforts of his enemies, who urged the danger of sparing an avenger of the blood of Callus, the milder sentiment of Eusebia prevailed in the council. But the effects of a second interview were dreaded by the eunuchs; and Julian was advised to withdraw for a while into the neighbourhood of Milan, till the emperor thought proper to assign the city of Athens for the place of his honourable exile. As he had discovered from his earliest youth, a propensity, or rather passion, for the language, the manners, the learning, and

C H A P.  
NIX.He is sent to  
Athens,  
A. D. 355,  
May.

<sup>27</sup> Julian has worked the crimes and misfortunes of the family of Constantine into an allegorical fable, which is happily conceived and agreeably related. It forms the conclusion of the seventh Oration, from whence it has been detached and translated by the Abbé de la Bléterie. Vie de Jovien, tom. ii. p. 385—403.

<sup>28</sup> She was a native of Thessalonica in Macedonia, of a noble family, and the daughter as well as sister of consuls. Her marriage with the emperor may be placed in the year 352. In a divided age, the historians of all parties agree in her praise. See their testimonies collected by Tillemont, Hist. des Empereurs, tom. iv. p. 770—774.

C H A P.  
XIX.

the religion of the Greeks, he obeyed with pleasure an order so agreeable to his wishes. Far from the tumult of arms, and the treachery of courts, he spent six months amidst the groves of the academy, in a free intercourse with the philosophers of the age, who studied to cultivate the genius, to encourage the vanity, and to inflame the devotion of their royal pupil. Their labours were not unsuccessful; and Julian inviolably preserved for Athens that tender regard, which seldom fails to arise in a liberal mind, from the recollection of the place where it has discovered and exercised its growing powers. The gentleness and affability of manners, which his temper suggested and his situation imposed, insensibly engaged the affections of the strangers, as well as citizens, with whom he conversed. Some of his fellow-students might perhaps examine his behaviour with an eye of prejudice and aversion; but Julian established, in the schools of Athens, a general prepossession in favour of his virtues and talents, which was soon diffused over the Roman world<sup>29</sup>.

Recalled to  
Milan,

Whilst his hours were passed in studious retirement, the empress, resolute to achieve the generous design which she had undertaken, was not unmindful of the care of his fortune. The death of the late Cæsar had left Constantius invested with the sole command, and oppressed by the accumulated weight of a mighty empire. Before the wounds of civil discord could be healed, the provinces of Gaul were overwhelmed by a deluge of Barbarians. The Sarmatians no longer respected the barrier of the Danube. The impunity of rapine had increased the boldness and numbers of the wild Haurians:

<sup>29</sup> Libanius and Gregory Nazianzen have exhausted the arts as well as the powers of their eloquence, to represent Julian as the first of heroes, or the worst of tyrants. Gregory was his fellow-student at Athens; and the symptoms, which he so tragically describes, of the future wickedness of the

apostate, amount only to some bodily imperfections, and to some peculiarities in his speech and manner. He protests, however, that he *then* foresaw and foretold the calamities of the church and state (Greg. Nazianzen, Orat. iv. p. 121, 122.).

those

those robbers descended from their craggy mountains to ravage the adjacent country, and had even presumed, though without success, to besiege the important city of Seleucia, which was defended by a garrison of three Roman legions. Above all, the Persian monarch, elated by victory, again threatened the peace of Asia, and the presence of the emperor was indispensably required, both in the West, and in the East. For the first time, Constantius sincerely acknowledged, that his single strength was unequal to such an extent of care and of dominion<sup>30</sup>. Insensible to the voice of flattery, which assured him that his all-powerful virtue, and celestial fortune, would still continue to triumph over every obstacle, he listened with complacency to the advice of Eusebia, which gratified his indolence, without offending his suspicious pride. As she perceived that the remembrance of Gallus dwelt on the emperor's mind, she artfully turned his attention to the opposite characters of the two brothers, which from their infancy had been compared to those of Domitian and of Titus<sup>31</sup>. She accustomed her husband to consider Julian as a youth of a mild unambitious disposition, whose allegiance and gratitude might be secured by the gift of the purple, and who was qualified to fill, with honour, a subordinate station, without aspiring to dispute the commands, or to shade the glories, of his sovereign and benefactor. After an obstinate, though secret struggle, the opposition of the favourite eunuchs submitted to the ascendancy of the empress; and it was resolved that Julian, after celebrating his nuptials with Helena, sister of Constantius, should be appointed, with the title of Caesar, to reign over the countries beyond the Alps<sup>32</sup>.

<sup>30</sup> Succumbere tot necessitatibus tamque crebris unum se quod nunquam fecerat aperte demonstrans. Ammian. l. xv. c. 8. He then expresses, in their own words, the flattering assurances of the courtiers.

<sup>31</sup> Tantum a temperatis moribus Juliani differens fratris quantum inter Vespasiani

filios fuit, Domitianum et Titum. Ammian. l. xiv. c. 11. The circumstances and education of the two brothers were so nearly the same, as to afford a strong example of the innate difference of characters.

<sup>32</sup> Ammianus, l. xv. c. 8. Zosimus, l. iii. p. 137, 138.

C H A P.  
XIX.

Although the order which recalled him to court was probably accompanied by some intimation of his approaching greatness, he appeals to the people of Athens to witness his tears of undissembled sorrow, when he was reluctantly torn away from his beloved retirement<sup>33</sup>. He trembled for his life, for his fame, and even for his virtue; and his sole confidence was derived from the persuasion, that Minerva inspired all his actions, and that he was protected by an invisible guard of angels, whom for that purpose she had borrowed from the Sun and Moon. He approached, with horror, the palace of Milan; nor could the ingenuous youth conceal his indignation, when he found himself accosted with false and servile respect by the assassins of his family. Eusebia, rejoicing in the success of her benevolent schemes, embraced him with the tenderness of a sister; and endeavoured, by the most soothing caresses, to dispel his terrors, and reconcile him to his fortune. But the ceremony of shaving his beard, and his awkward demeanour, when he first exchanged the cloak of a Greek philosopher for the military habit of a Roman prince, amused, during a few days, the levity of the Imperial court<sup>34</sup>.

The emperors of the age of Constantine no longer deigned to consult with the senate in the choice of a colleague; but they were anxious that their nomination should be ratified by the consent of the army. On this solemn occasion, the guards, with the other troops whose stations were in the neighbourhood of Milan, appeared under arms; and Constantius ascended his lofty tribunal, holding by the hand his cousin Julian, who entered the same day into the twenty-

<sup>33</sup> Julian ad S. P. Q. A. p. 275, 276. Libanius Orat. x. p. 268. Julian did not yield till the Gods had signified their will by repeated visions and omens. His piety then forbade him to resist.

<sup>34</sup> Julian himself relates (p. 274.), with some humour, the circumstances of his own metamorphosis, his downcast looks, and his perplexity at being thus suddenly transported into a new world, where every object appeared strange and hostile.



fifth year of his age<sup>35</sup>. In a studied speech, conceived and delivered with dignity, the emperor represented the various dangers which threatened the prosperity of the republic, the necessity of naming a Cæsar for the administration of the West, and his own intention, if it was agreeable to their wishes, of rewarding with the honours of the purple, the promising virtues of the nephew of Constantine. The approbation of the soldiers was testified by a respectful murmur: they gazed on the manly countenance of Julian, and observed with pleasure, that the fire which sparkled in his eyes was tempered by a modest blush, on being thus exposed, for the first time, to the public view of mankind. As soon as the ceremony of his investiture had been performed, Constantius addressed him with the tone of authority, which his superior age and station permitted him to assume; and exhorting the new Cæsar to deserve, by heroic deeds, that sacred and immortal name, the emperor gave his colleague the strongest assurances of a friendship which should never be impaired by time, nor interrupted by their separation into the most distant climates. As soon as the speech was ended, the troops, as a token of applause, clashed their shields against their knees<sup>36</sup>; while the officers who surrounded the tribunal expressed, with decent reserve, their sense of the merits of the representative of Constantius.

The two princes returned to the palace in the same chariot; and during the slow procession, Julian repeated to himself a verse of his favourite Homer, which he might equally apply to his fortune and to his fears<sup>37</sup>. The four and twenty days which the Cæsar spent at

and declared  
Cæsar, A. D.  
355, Nov. 6.

<sup>35</sup> See Ammian. Marcellin. l. xv. c. 7. Zosimus, l. iii. p. 139. Aurelius Victor. Victor Junior in Epitom. Eutrop. x. 14.

<sup>36</sup> Militares omnes horrendo fragore sententibus illidentibus: quod est prosperitatis indicium plenum; nam contra eum iudicij clypei feriuntur, ire documentum et et doloris. . . . Ammianus adds, with a nice

distinction, Eumque ut potiori reverentia servaretur, nec supra modum laudabant nec infra quam decebat.

<sup>37</sup> ἄλλοι ποσειδων ἑταῖρος, καὶ περὶ κείνου. The word *poise*, which Homer had used as a vague but common epithet for death, was applied by Julian to express, very aptly, the nature and object of his own apprehensions.

C H A P  
XIV.

Milan after his investiture, and the first months of his Gallic reign, were devoted to a splendid, but severe captivity; nor could the acquisition of honour compensate for the loss of freedom<sup>38</sup>. His steps were watched, his correspondence was intercepted; and he was obliged, by prudence, to decline the visits of his most intimate friends. Of his former domestics, four only were permitted to attend him; two pages, his physician, and his librarian; the last of whom was employed in the care of a valuable collection of books, the gift of the empress, who studied the inclinations as well as the interest of her friend. In the room of these faithful servants, an household was formed, such indeed as became the dignity of a Cæsar: but it was filled with a crowd of slaves, destitute, and perhaps incapable of any attachment for their new master, to whom, for the most part, they were either unknown or suspected. His want of experience might require the assistance of a wise council; but the minute instructions which regulated the service of his table, and the distribution of his hours, were adapted to a youth still under the discipline of his præceptors, rather than to the situation of a prince entrusted with the conduct of an important war. If he aspired to deserve the esteem of his subjects, he was checked by the fear of displeasing his sovereign; and even the fruits of his marriage-bed were blasted by the jealous artifices of Eusebia<sup>39</sup> herself, who, on  
this

<sup>38</sup> He represents, in the most pathetic terms (p. 277.), the distress of his new situation. The provision for his table was however so elegant and sumptuous, that the young philosopher rejected it with disdain. *Quum legeret libellum assidue, quem Constantius ut privignum ad studia mûitens manû suâ conscripserat, pudiceciter disponens quid in convivio Cæsari impendi deberet, Phasianum, et vulsam et fimen erigi ieruit*

et inferni. Ammian. Marcellin. l. xvi. c. 5.

<sup>39</sup> If we recollect that Constantine, the father of Helena, died above eighteen years before in a mature old age, it will appear probable, that the daughter, though a virgin, could not be very young at the time of her marriage. She was soon afterwards delivered of a son, who died immediately, quod oboletix corrupta mercede, mox natum præcicio

this occasion alone, seems to have been unmindful of the tenderness of her sex, and the generosity of her character. The memory of his father and of his brothers reminded Julian of his own danger, and his apprehensions were increased by the recent and unworthy fate of Sylvanus. In the summer which preceded his own elevation, that general had been chosen to deliver Gaul from the tyranny of the Barbarians; but Sylvanus soon discovered that he had left his most dangerous enemies in the Imperial court. A dexterous informer, countenanced by several of the principal ministers, procured from him some recommendatory letters; and erasing the whole of the contents, except the signature, filled up the vacant parchment with matters of high and treasonable import. By the industry and courage of his friends, the fraud was however detected, and in a great council of the civil and military officers, held in the presence of the emperor himself, the innocence of Sylvanus was publicly acknowledged. But the discovery came too late; the report of the calumny, and the hasty seizure of his estate, had already provoked the indignant chief to the rebellion of which he was so unjustly accused. He assumed the purple at his head-quarters of Cologne, and his active powers appeared to menace Italy with an invasion, and Milan with a siege. In this emergency, Ursicinus, a general of equal rank, regained, by an act of treachery, the favour which he had lost by his eminent services in the East. Exasperated, as he might speciously allege, by injuries of a similar nature, he hastened with a few followers to join the standard, and to betray the confidence, of his too credulous friend. After a reign of only twenty-eight days, Sylva-

C H A P.  
XIX.Fatal end of  
Sylvanus,  
A. D. 355,  
September.

prefecto plusquam convenerat umbilico necavit. She accompanied the emperor and empress in their journey to Rome, and the latter, *quesitum venenum bibere per fraudem illexit, ut quotiescunque concepisset, immaturum abjiceret partum.* Ammian. l.

xvi. c. 10. Our physicians will determine whether there exists such a poison. For my own part, I am inclined to hope that the public malignity imputed the effects of accident as the guilt of Eusebia.

C. H. A. P.  
XIX.

mus was assassinated: the soldiers who, without any criminal intention, had blindly followed the example of their leader, immediately returned to their allegiance; and the flatterers of Constantius celebrated the wisdom and felicity of the monarch who had extinguished a civil war without the hazard of a battle<sup>40</sup>.

Constantius  
visits Rome,  
A. D. 357,  
April 28.

The protection of the Rhetian frontier, and the persecution of the Catholic Church, detained Constantius in Italy above eighteen months after the departure of Julian. Before the emperor returned into the East, he indulged his pride and curiosity in a visit to the ancient capital<sup>41</sup>. He proceeded from Milan to Rome along the *Æmilian* and *Flaminian* ways; and as soon as he approached within forty miles of the city, the march of a prince who had never vanquished a foreign enemy, assumed the appearance of a triumphal procession. His splendid train was composed of all the ministers of luxury; but in a time of profound peace, he was accompanied by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embossed with gold, and shaped in the form of dragons, waved round the person of the emperor. Constantius sat alone in a lofty car resplendent with gold and precious gems; and, except when he bowed his head to pass under the gates of the cities, he affected a stately demeanour of inflexible, and, as it might seem, of insensible gravity. The severe discipline of the Persian youth had been introduced by the eunuchs into the Imperial palace; and such were the habits of patience which they had inculcated, that, during a slow and sultry march, he was never seen to move his hand towards his face, or to turn his eyes either to the right or to the left. He was received by the magistrates and

<sup>40</sup> Ammianus (xv. 5.) was perfectly well informed of the conduct and fate of Sylvania. He himself was one of the few followers who attended Ursicinus in his dangerous enterprise.

<sup>41</sup> For the particulars of the visit of Con-

stantius to Rome, see Ammianus, l. xvi. c. 10. We have only to add, that Themistius was appointed deputy from Constantinople, and that he composed his fourth Oration for this ceremony.

senate of Rome; and the emperor surveyed, with attention, the civil honours of the republic, and the consular images of the noble families. The streets were lined with an innumerable multitude. Their repeated acclamations expressed their joy at beholding, after an absence of thirty-two years, the sacred person of their sovereign; and Constantius himself expressed, with some pleasantry, his affected surprise that the human race should thus suddenly be collected on the same spot. The son of Constantine was lodged in the ancient palace of Augustus: he presided in the senate, harangued the people from the tribunal which Cicero had so often ascended, assisted with unusual courtesy at the games of the Circus, and accepted the crowns of gold, as well as the panegyrics which had been prepared for this ceremony by the deputies of the principal cities. His short visit of thirty days was employed in viewing the monuments of art and power, which were scattered over the seven hills and the interjacent vallies. He admired the awful majesty of the capitol, the vast extent of the baths of Caracalla and Diocletian, the severe simplicity of the Pantheon, the massy greatness of the amphitheatre of Titus, the elegant architecture of the theatre of Pompey and the Temple of Peace, and, above all, the stately structure of the Forum and column of Trajan; acknowledging, that the voice of fame, so prone to invent and to magnify, had made an inadequate report of the metropolis of the world. The traveller, who has contemplated the ruins of ancient Rome, may conceive some imperfect idea of the sentiments which they must have inspired when they reared their heads in the splendour of unfulfilled beauty.

The satisfaction which Constantius had received from this journey excited him to the generous emulation of bestowing on the Romans some memorial of his own gratitude and munificence. His first idea was to imitate the equestrian and colossal statue which he had seen in the Forum of Trajan; but when he had maturely weighed

A new ob-  
ject.

C H A P.  
XIX.

the difficulties of the execution<sup>42</sup>, he chose rather to embellish the capital by the gift of an Egyptian obelisk. In a remote but polished age, which seems to have preceded the invention of alphabetical writing, a great number of these obelisks had been erected, in the cities of Thebes and Heliopolis, by the ancient sovereigns of Egypt, in a just confidence that the simplicity of their form, and the hardness of their substance, would resist the injuries of time and violence<sup>43</sup>. Several of these extraordinary columns had been transported to Rome by Augustus and his successors, as the most durable monuments of their power and victory<sup>44</sup>; but there remained one obelisk, which, from its size or sanctity, escaped for a long time the rapacious vanity of the conquerors. It was designed by Constantine to adorn his new city<sup>45</sup>; and, after being removed by his order from the pedestal where it stood before the Temple of the Sun at Heliopolis, was floated down the Nile to Alexandria. The death of Constantine suspended the execution of his purpose, and this obelisk was destined by his son to the ancient capital of the empire. A vessel of uncommon strength and capaciousness was provided to convey this enormous weight of granite, at least an hundred and fifteen feet in length, from the banks of the Nile to those of the Tyber. The obelisk of Constantius was landed about three miles from the city,

<sup>42</sup> Hormisdas, a fugitive prince of Persia, observed to the emperor, that if he made such a horse, he must think of preparing a similar stable (the Forum of Trajan). Another saying of Hormisdas is recorded, “that one thing only had displeas’d him, to find that men died at Rome as well as elsewhere.” If we adopt this reading of the text of Ammianus (*displeasit* instead of *placuisse*), we may consider it as a reproof of Roman vanity. The contrary sense would be that of a misanthrope.

<sup>43</sup> When Germanicus visited the ancient monuments of Thebes, the eldest of the priests explained to him the meaning of these

hieroglyphics. Tacit. Annal. ii. c. 60. But it seems probable, that before the useful invention of an alphabet, these natural or arbitrary signs were the common characters of the Egyptian nation. See Warburton’s Divine Legation of Moses, vol. iii. p. 69—243.

<sup>44</sup> See Plin. Hist. Natur. l. xxxvi. c. 14, 15.

<sup>45</sup> Ammian. Marcellin. l. xvii. c. 4. He gives us a Greek interpretation of the hieroglyphics, and his commentator Lindenbrogius adds a Latin inscription, which, in twenty verses of the age of Constantius, contain a short history of the obelisk.

and elevated, by the efforts of art and labour, in the great Circus of Rome<sup>46</sup>.

C H A P.  
XIX.

The departure of Constantius from Rome was hastened by the alarming intelligence of the distress and danger of the Illyrian provinces. The distractions of civil war, and the irreparable loss which the Roman legions had sustained in the battle of Murfa, exposed those countries, almost without defence, to the light cavalry of the Barbarians; and particularly to the inroads of the Quadi, a fierce and powerful nation, who seem to have exchanged the institutions of Germany for the arms and military arts of their Sarmatian allies<sup>47</sup>. The garrisons of the frontier were insufficient to check their progress; and the indolent monarch was at length compelled to assemble, from the extremities of his dominions, the flower of the Palatine troops, to take the field in person, and to employ a whole campaign, with the preceding autumn and the ensuing spring, in the serious prosecution of the war. The emperor passed the Danube on a bridge of boats, cut in pieces all that encountered his march, penetrated into the heart of the country of the Quadi, and severely retaliated the calamities which they had inflicted on the Roman province. The dismayed Barbarians were soon reduced to sue for peace: they offered the restitution of his captive subjects, as an atonement for the past, and the noblest hostages as a pledge of their future conduct. The generous courtesy which was shewn to the first among their chieftains who implored the clemency of Constantius, encouraged the more timid, or the more obstinate, to imitate their example; and the Imperial camp was crowded with the princes and ambassadors of the most distant tribes, who occupied the plains of the Lesser Poland,

The Quadian and Sarmatian war, A. D. 357, 358, 359.

<sup>46</sup> See Donat. *Roma Antiqua*, l. iii. c. 14. who erected the obelisk of Constantius in the square before the patriarchal church of St. John Lateran.  
l. iv. c. 12. and the learned, though confused, Dissertation of Bargaus on Obelisks, inserted in the fourth volume of Gravius's *Roman Antiquities*, p. 1897—1936. This Dissertation is dedicated to pope Sixtus V.

<sup>47</sup> The events of this Quadian and Sarmatian war are related by Ammianus, xvi. 10. xvii. 12. 13. xiv. 11.

C H A P.  
NIX.

and who might have deemed themselves secure behind the lofty ridge of the Carpathian mountains. While Constantius gave laws to the Barbarians beyond the Danube, he distinguished with specious compassion the Sarmatian exiles, who had been expelled from their native country by the rebellion of their slaves, and who formed a very considerable accession to the power of the Quadi. The emperor, embracing a generous but artful system of policy, released the Sarmatians from the bands of this humiliating dependence, and restored them, by a separate treaty, to the dignity of a nation united under the government of a king, the friend and ally of the republic. He declared his resolution of asserting the justice of their cause, and of securing the peace of the provinces by the extirpation, or at least the banishment, of the Limigantes, whose manners were still infected with the vices of their servile origin. The execution of this design was attended with more difficulty than glory. The territory of the Limigantes was protected against the Romans by the Danube, against the hostile Barbarians by the Teyfs. The marshy lands which lay between those rivers, and were often covered by their inundations, formed an intricate wilderness, pervious only to the inhabitants, who were acquainted with its secret paths and inaccessible fortresses. On the approach of Constantius, the Limigantes tried the efficacy of prayers, of fraud, and of arms; but he sternly rejected their supplications, defeated their rude stratagems, and repelled with skill and firmness the efforts of their irregular valour. One of their most warlike tribes, established in a small island towards the conflux of the Teyfs and the Danube, consented to pass the river with the intention of surprising the emperor during the security of an amicable conference. They soon became the victims of the perfidy which they meditated. Encompassed on every side, trampled down by the cavalry, slaughtered by the swords of the legions, they disdained to ask for mercy; and with an undaunted countenance still grasped their



weapons in the agonies of death. After this victory a considerable body of Romans was landed on the opposite banks of the Danube; the Taifalæ, a Gothic tribe engaged in the service of the empire, invaded the Limigantes on the side of the Teyſ; and their former maſters, the free Sarmatians, animated by hope and revenge, penetrated through the hilly country into the heart of their ancient poſſeſſions. A general conflagration revealed the huts of the Barbarians, which were ſeated in the depth of the wilderneſs; and the ſoldier fought with confidence on marſhy ground, which it was dangerous for him to tread. In this extremity the braveſt of the Limigantes were reſolved to die in arms, rather than to yield: but the milder ſentiment, enforced by the authority of their elders, at length prevailed; and the ſuppliant crowd, followed by their wives and children, repaired to the Imperial camp, to learn their fate from the mouth of the conqueror. After celebrating his own clemency, which was ſtill inclined to pardon their repeated crimes, and to ſpare the remnant of a guilty nation, Conſtantius aſſigned for the place of their exile a remote country, where they might enjoy a ſafe and honourable reſoſe. The Limigantes obeyed with reluctance; but before they could reach, at leaſt before they could occupy, their deſtined habitations, they returned to the banks of the Danube, exaggerating the hardſhips of their ſituation, and requeſting, with fervent profeſſions of fidelity, that the emperor would grant them an undiſturbed ſettlement within the limits of the Roman provinces. Inſtead of conſulting his own experience of their incurable perfidy, Conſtantius liſtened to his flatterers, who were ready to repreſent the honour and advantage of accepting a colony of ſoldiers, at a time when it was much eaſier to obtain the pecuniary contributions, than the military ſervice of the ſubjects of the empire. The Limigantes were permitted to paſs the Danube; and the emperor gave audience to the multitude in a large plain near the modern city of Buda.

They

C H A P.  
XIX.

They surrounded the tribunal, and seemed to hear with respect an oration full of mildness and dignity; when one of the Barbarians, casting his shoe into the air, exclaimed with a loud voice, *Marba! Marba!* a word of defiance, which was received as the signal of the tumult. They rushed with fury to seize the person of the emperor; his royal throne and golden couch were pillaged by these rude hands; but the faithful defence of his guards, who died at his feet, allowed him a moment to mount a fleet horse, and to escape from the confusion. The disgrace which had been incurred by a treacherous surprise was soon retrieved by the numbers and discipline of the Romans; and the combat was only terminated by the extinction of the name and nation of the Limigantes. The free Sarmatians were reinstated in the possession of their ancient seats; and although Constantius distrusted the levity of their character, he entertained some hopes that a sense of gratitude might influence their future conduct. He had remarked the lofty stature and obsequious demeanour of Zizais, one of the noblest of their chiefs. He conferred on him the title of King; and Zizais proved that he was not unworthy to reign, by a sincere and lasting attachment to the interest of his benefactor, who, after this splendid success, received the name of *Sarmaticus* from the acclamations of his victorious army<sup>48</sup>.

The Persian  
negotiation,  
A. D. 358.

While the Roman emperor and the Persian monarch, at the distance of three thousand miles, defended their extreme limits against the Barbarians of the Danube and of the Oxus, their intermediate frontier experienced the vicissitudes of a languid war, and a precarious truce. Two of the eastern ministers of Constantius, the Prætorian præfect Musonian, whose abilities were disgraced by the want

<sup>48</sup> Genti Sarmatarum magno decori confidens apud eos regem dedit. Aurelius Victor. In a pompous oration pronounced by

Constantius himself, he expatiates on his own exploits with much vanity, and some truth.



of truth and integrity, and Cassian duke of Mesopotamia, a hardy and veteran foldier, opened a secret negotiation with the Satrap Tamfapor<sup>49</sup>. These overtures of peace, translated into the fervile and flattering language of Asia, were transmitted to the camp of the Great King; who resolved to signify, by an ambassador, the terms which he was inclined to grant to the suppliant Romans. Narfes, whom he invested with that character, was honourably received in his passage through Antioch and Constantinople: he reached Sirmium after a long journey, and, at his first audience, respectfully unfolded the silken veil which covered the haughty epistle of his sovereign. Sapor, King of Kings, and Brother of the Sun and Moon (such were the lofty titles affected by Oriental vanity), expressed his satisfaction that his brother, Constantius Cæsar, had been taught wisdom by adversity. As the lawful successor of Darius Hystaspes, Sapor asserted, that the river Strymon in Macedonia was the true and ancient boundary of his empire; declaring, however, that as an evidence of his moderation, he would content himself with the provinces of Armenia and Mesopotamia, which had been fraudulently extorted from his ancestors. He alleged, that, without the restitution of these disputed countries, it was impossible to establish any treaty on a solid and permanent basis; and he arrogantly threatened, that if his ambassador returned in vain, he was prepared to take the field in the spring, and to support the justice of his cause by the strength of his invincible arms. Narfes, who was endowed with the most polite and amiable manners, endeavoured, as far as was consistent with his duty, to soften the harshness of the message<sup>50</sup>. Both the style and substance were maturely weighed

<sup>49</sup> Ammian. xvi. 9.

<sup>50</sup> Ammianus (xvii. 5.) transcribes the naughty letter. Themistius (Orat. iv. p. 57. edit. Petav.) takes notice of the silk cover-

ing. Idatius and Zonaras mention the journey of the ambassador; and Peter the Patriarchian (in Excerpt. Legat. p. 28.) has informed us of his conciliating behaviour.

C H A P.  
XIX.

in the Imperial council, and he was dismissed with the following answer: "Constantius had a right to disclaim the officiousness of his ministers, who had acted without any specific orders from the throne: he was not, however, averse to an equal and honourable treaty; but it was highly indecent, as well as absurd, to propose to the sole and victorious emperor of the Roman world, the same conditions of peace which he had indignantly rejected at the time when his power was contracted within the narrow limits of the East: the chance of arms was uncertain; and Sapor should recollect, that if the Romans had sometimes been vanquished in battle, they had almost always been successful in the event of the war." A few days after the departure of Narfes, three ambassadors were sent to the court of Sapor, who was already returned from the Scythian expedition to his ordinary residence of Ctesiphon. A count, a notary, and a sophist, had been selected for this important commission; and Constantius, who was secretly anxious for the conclusion of the peace, entertained some hopes that the dignity of the first of these ministers, the dexterity of the second, and the rhetoric of the third<sup>51</sup>, would persuade the Persian monarch to abate of the rigour of his demands. But the progress of their negotiation was opposed and defeated by the hostile arts of Antoninus<sup>52</sup>, a Roman subject of Syria, who had fled from oppression, and was admitted into the councils of Sapor, and even to the royal table, where, according to the custom of the Persians, the most important business

<sup>51</sup> Ammian. vi. viii. 5. and Valentinus ad Joc. "The sophist", or philosopher (in that age these words were almost synonymous), was Eustathius the Cappadocian, the disciple of Jamblicus, and the friend of St. Basil. Renaudin (in Var. Œdell. p. 44—47.) fondly attributes to this philosophic ambassador the glory of enchanting the Barbarian king by his persuasive charms of reason and elo-

quence. See Tillemont, Hist. des Empereurs, tom. iv. p. 828. 1132.

<sup>52</sup> Ammian. xviii. 5, 6. 8. The decent and respectful behaviour of Antoninus towards the Roman general sets him in a very interesting light; and Ammianus himself speaks of the traitor with some compassion and esteem.

was frequently discussed<sup>53</sup>. The dexterous fugitive promoted his interest by the same conduct which gratified his revenge. He incessantly urged the ambition of his new master, to embrace the favourable opportunity when the bravest of the Palatine troops were employed with the emperor in a distant war on the Danube. He pressed Sapor to invade the exhausted and defenceless provinces of the East, with the numerous armies of Persia, now fortified by the alliance and accession of the fiercest Barbarians. The ambassadors of Rome retired without success, and a second embassy, of a still more honourable rank, was detained in strict confinement, and threatened either with death or exile.

The military historian<sup>54</sup>, who was himself dispatched to observe the army of the Persians, as they were preparing to construct a bridge of boats over the Tigris, beheld from an eminence the plain of Assyria, as far as the edge of the horizon, covered with men, with horses, and with arms. Sapor appeared in the front, conspicuous by the splendor of his purple. On his left hand, the place of honour among the Orientals, Grumbates, king of the Chionites, displayed the stern countenance of an aged and renowned warrior. The monarch had reserved a similar place on his right hand for the king of the Albanians, who led his independent tribes from the shores of the Caspian. The satraps and generals were distributed according to their several ranks, and the whole army, besides the numerous train of Oriental luxury, consisted of more than one hundred thousand effective men, inured to fatigue, and selected from the bravest nations of Asia. The Roman deserter, who in some measure guided the councils of Sapor, had prudently advised, that,

Invasion of  
Mesopotamia by Sapor,  
A. D. 359.

<sup>53</sup> This circumstance, as it is noticed by Ammianus, serves to prove the veracity of Herodotus (l. i. c. 133.), and the permanency of the Persian manners. In every age the Persians have been addicted to intemperance,

and the wines of Shiraz have triumphed over the law of Mahomet. Briffon de Regno Pers. l. ii. p. 462 - 472. and Chardin, Voyages en Perse, tom. iii. p. 90.

<sup>54</sup> Ammian. l. xviii. 6, 7, 8, 10.

C H A P.  
XIX.

instead of wasting the summer in tedious and difficult sieges, he should march directly to the Euphrates, and press forwards without delay to seize the feeble and wealthy metropolis of Syria. But the Persians were no sooner advanced into the plains of Mesopotamia, than they discovered that every precaution had been used which could retard their progress, or defeat their design. The inhabitants, with their cattle, were secured in places of strength, the green forage throughout the country was set on fire, the fords of the river were fortified by sharp stakes; military engines were planted on the opposite banks, and a seasonable swell of the waters of the Euphrates deterred the Barbarians from attempting the ordinary passage of the bridge of Thapsacus. Their skilful guide, changing his plan of operations, then conducted the army by a longer circuit, but through a fertile territory, towards the head of the Euphrates, where the infant river is reduced to a shallow and accessible stream. Sapor overlooked, with prudent disdain, the strength of Nisibis; but as he passed under the walls of Amida, he resolved to try whether the majesty of his presence would not awe the garrison into immediate submission. The sacrilegious insult of a random dart, which glanced against the royal tiara, convinced him of his error; and the indignant monarch listened with impatience to the advice of his ministers, who conjured him, not to sacrifice the success of his ambition to the gratification of his resentment. The following day Grumbates advanced towards the gates with a select body of troops, and required the instant surrender of the city, as the only atonement which could be accepted for such an act of rashness and insolence. His proposals were answered by a general discharge, and his only son, a beautiful and valiant youth, was pierced through the heart by a javelin, shot from one of the balistæ. The funeral of the prince of the Chionites was celebrated according to the rites of his country; and the grief of his aged father was alleviated by the solemn promise of  
Sapor,

Sapor, that the guilty city of Amida should serve as a funeral pile to expiate the death, and to perpetuate the memory, of his son.

The antient city of Amid or Amida<sup>55</sup>, which sometimes assumes the provincial appellation of Diarbekir<sup>56</sup>, is advantageously situate in a fertile plain, watered by the natural and artificial channels of the Tigris, of which the least inconsiderable stream bends in a semicircular form round the eastern part of the city. The emperor Constantius had recently conferred on Amida the honour of his own name, and the additional fortifications of strong walls and lofty towers. It was provided with an arsenal of military engines, and the ordinary garrison had been reinforced to the amount of seven legions, when the place was invested by the arms of Sapor<sup>57</sup>. His first and most sanguine hopes depended on the success of a general assault. To the several nations which followed his standard their respective posts were assigned; the south to the Vertæ, the north to the Albanians, the east to the Chionites, inflamed with grief and indignation; the west to the Segestans, the bravest of his warriors, who covered their front with a formidable line of Indian elephants<sup>58</sup>. The Persians, on every side, supported their efforts, and animated

<sup>55</sup> For the description of Amida, see d'Herbelot, *Bibliothèque Orientale*, p. 108. *Histoire de Timur Bec*, par Cherefeddin Ali, l. iii. c. 41. Ahmed Arabiades, tom. i. p. 331. c. 43. *Voyages de Tavernier*, tom. i. p. 301. *Voyages d'Otter*, tom. ii. p. 273. and *Voyages de Niebuhr*, tom. ii. p. 324—328. The last of these travellers, a learned and accurate Dane, has given a plan of Amida, which illustrates the operations of the siege.

<sup>56</sup> Diarbekir, which is stiled Amid, or Kara-Amid, in the public writings of the Turks, contains above 16,000 houses, and is the residence of a pasha with three tails. The epithet of *Kara* is derived from the *blackness* of the stone which compose the strong and ancient wall of Amida.

<sup>57</sup> The operations of the siege of Amida are very minutely described by Ammianus (xix.

1—9.), who acted an honourable part in the defence, and escaped with difficulty when the city was stormed by the Persians.

<sup>58</sup> Of these four nations, the Albanians are too well known to require any description. The Segestans inhabited a large and level country, which still preserves their name, to the south of Khorasan, and the west of Hindostan (See *Geographia Nubiensis*, p. 133. and d'Herbelot, *Bibliothèque Orientale*, p. 797.). Notwithstanding the boasted victory of Bahram (vol. i. p. 410.), the Segestans, above fourscore years afterwards, appear as an independent nation, the ally of Persia. We are ignorant of the situation of the Vertæ and Chionites, but I am inclined to place them (at least the latter) towards the confines of India and Scythia. See Ammian. xvi. 9.

C H A P.  
XIX.

their courage ; and the monarch himself, careless of his rank and safety, displayed in the prosecution of the siege, the ardor of a youthful foldier. After an obstinate combat the Barbarians were repulſed ; they inceſſantly returned to the charge ; they were again driven back with a dreadful ſlaughter, and two rebel legions of Gauls, who had been baniſhed into the Eaſt, ſignalized their undiſciplined courage by a nocturnal ſally into the heart of the Perſian camp. In one of the fierceſt of theſe repeated aſſaults, Amida was betrayed by the treachery of a deſerter, who indicated to the Barbarians a ſecret and neglected ſtaireaſe, ſcooped out of the rock that hangs over the ſtream of the Tigris. Seventy choſen archers of the royal guard aſcended in ſilence to the third ſtory of a lofty tower which commanded the precipice ; they elevated on high the Perſian banner, the ſignal of confidence to the aſſailants, and of diſmay to the beſieged ; and if this devoted band could have maintained their poſt a few minutes longer, the reduction of the place might have been purchaſed by the ſacrifice of their lives. After Sapor had tried, without ſucceſs, the efficacy of force and of ſtratagem, he had recourſe to the ſlower but more certain operations of a regular ſiege, in the conduct of which he was inſtructed by the ſkill of the Roman deſerters. The trenches were opened at a convenient diſtance, and the troops deſtined for that ſervice advanced under the portable cover of ſtrong hurdles, to fill up the ditch, and undermine the foundations of the walls. Wooden towers were at the ſame time conſtructed, and moved forwards on wheels, till the ſoldiers, who were provided with every ſpecies of miſſile weapons, could engage almoſt on level ground with the troops who defended the rampart. Every mode of reſiſtance which art could ſuggeſt, or courage could execute, was employed in the defence of Amida, and the works of Sapor were more than once deſtroyed by the fire of the Romans. But the reſources of a beſieged city may be exhausted. The Perſians repaired their loſſes, and  

pushed



pushed their approaches; a large breach was made by the battering-ram, and the strength of the garrison, wasted by the sword and by disease, yielded to the fury of the assault. The soldiers, the citizens, their wives, their children, all who had not time to escape through the opposite gate, were involved by the conquerors in a promiscuous massacre.

C H A P.  
XIX.

But the ruin of Amida was the safety of the Roman provinces. As soon as the first transports of victory had subsided, Sapor was at leisure to reflect, that to chastise a disobedient city, he had lost the flower of his troops, and the most favourable season for conquest<sup>59</sup>. Thirty thousand of his veterans had fallen under the walls of Amida, during the continuance of a siege which lasted seventy-three days; and the disappointed monarch returned to his capital with affected triumph and secret mortification. It is more than probable, that the inconstancy of his Barbarian allies was tempted to relinquish a war in which they had encountered such unexpected difficulties; and that the aged king of the Chionites, fatiated with revenge, turned away with horror from a scene of action where he had been deprived of the hope of his family and nation. The strength as well as spirit of the army with which Sapor took the field in the ensuing spring, was no longer equal to the unbounded views of his ambition. Instead of aspiring to the conquest of the East, he was obliged to content himself with the reduction of two fortified cities of Mesopotamia,

Of Singara,  
&c.  
A. D. 360.

<sup>59</sup> Ammianus has marked the chronology of this year by three signs, which do not perfectly coincide with each other, or with the series of the history. 1. The corn was ripe when Sapor invaded Mesopotamia; "Cum jam stipulâ flavente turgerent;" a circumstance, which, in the latitude of Aleppo, would naturally refer us to the month of April or May. See Harmer's Observations on Scripture, vol. i. p. 41. Shaw's Travels, p. 335. edit. 4to. 2. The progress of Sapor was checked by the overflowing of the Eu-

phrates, which generally happens in July and August. Plin. Hist. Nat. v. 21. Viaggi di Pietro della Valle, tom. i. p. 696. 3. When Sapor had taken Amida, after a siege of seventy-three days, the autumn was far advanced. "Autumno precipiti hædorumque improbo fidere exorto." To reconcile these apparent contradictions, we must allow for some delay in the Persian king, some inaccuracy in the historian, and some disorder in the seasons.

Singara

C H A P.  
XIX.

Singara and Bezabde<sup>60</sup>; the one situate in the midst of a sandy desert, the other in a small peninsula, surrounded almost on every side by the deep and rapid stream of the Tigris. Five Roman legions, of the diminutive size, to which they had been reduced in the age of Constantine, were made prisoners, and sent into remote captivity on the extreme confines of Persia. After dismantling the walls of Singara, the conqueror abandoned that solitary and sequestered place; but he carefully restored the fortifications of Bezabde, and fixed in that important post a garrison or colony of veterans; amply supplied with every means of defence, and animated by high sentiments of honour and fidelity. Towards the close of the campaign, the arms of Sapor incurred some disgrace by an unsuccessful enterprize against Virtha, or Teerit, a strong, or, as it was universally esteemed till the age of Tamerlane, an impregnable fortress of the independent Arabs<sup>61</sup>.

Conduct of  
the Romans.

The defence of the East against the arms of Sapor, required and would have exercised the abilities of the most consummate general; and it seemed fortunate for the state, that it was the actual province of the brave Ursicinus, who alone deserved the confidence of the soldiers and people. In the hour of danger, Ursicinus<sup>62</sup> was removed from his station by the intrigues of the eunuchs; and the military command of the East was bestowed, by the same influence, on Sabirian, a wealthy and subtle veteran, who had attained the infirmities, without acquiring the experience, of age. By a second order, which issued from the same jealous and inconstant counsels, Ursicinus was

<sup>60</sup> The account of these sieges is given by Ammianus, xv. 6, 7.

<sup>61</sup> For the identity of Virtha and Teerit, see d'Anville, *Geographie Ancienne*, tom. ii. p. 201. For the siege of that castle by Timur Bec, or Tamerlane, see Cherefeddin, l. iii. c. 33. The Persian biographer exaggerates the merit and difficulty of this exploit, which de-

livered the caravans of Bagdad from a formidable gang of robbers.

<sup>62</sup> Ammianus (xviii. 5, 6. xix. 3. xx. 2.) represents the merit and disgrace of Ursicinus with that faithful attention which a soldier owed to his general. Some partiality may be suspected, yet the whole account is consistent and probable.

again dispatched to the frontier of Mesopotamia, and condemned to sustain the labours of a war, the honours of which had been transferred to his unworthy rival. Sabinian fixed his indolent station under the walls of Edeſſa, and while he amused himself with the idle parade of military exercise, and moved to the sound of flutes in the Pyrrhic dance, the public defence was abandoned to the boldness and diligence of the former general of the East. But whenever Urſicinus recommended any vigorous plan of operations; when he proposed, at the head of a light and active army, to wheel round the foot of the mountains, to intercept the convoys of the enemy, to harass the wide extent of the Persian lines, and to relieve the distress of Amida; the timid and envious commander alleged, that he was restrained by his positive orders from endangering the safety of the troops. Amida was at length taken; its bravest defenders, who had escaped the sword of the Barbarians, died in the Roman camp by the hand of the executioner; and Urſicinus himself, after supporting the disgrace of a partial enquiry, was punished for the misconduct of Sabinian by the loss of his military rank. But Constantius soon experienced the truth of the prediction which honest indignation had extorted from his injured lieutenant, that as long as such maxims of government were suffered to prevail, the emperor himself would find it no easy task to defend his eastern dominions from the invasion of a foreign enemy. When he had subdued or pacified the Barbarians of the Danube, Constantius proceeded by slow marches into the East; and after he had wept over the smoking ruins of Amida, he formed, with a powerful army, the siege of Bezabde. The walls were shaken by the reiterated efforts of the most enormous of the battering-rams; the town was reduced to the last extremity; but it was still defended by the patient and intrepid valour of the garrison, till the approach of the rainy season obliged the emperor to raise the siege, and ingloriously to retreat into his winter-quarters

C H A P.  
XIX.



quarters at Antioch<sup>61</sup>. The pride of Constantius, and the ingenuity of his courtiers, were at a loss to discover any materials for panegyric in the events of the Persian war; while the glory of his cousin Julian, to whose military command he had entrusted the provinces of Gaul, was proclaimed to the world in the simple and concise narrative of his exploits.

Invasion of  
Gaul by the  
Germans.

In the blind fury of civil discord, Constantius had abandoned to the Barbarians of Germany the countries of Gaul, which still acknowledged the authority of his rival. A numerous swarm of Franks and Alemanni were invited to cross the Rhine by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territories which they should be able to subdue<sup>62</sup>. But the emperor, who for a temporary service had thus imprudently provoked the rapacious spirit of the Barbarians, soon discovered and lamented the difficulty of dismissing these formidable allies, after they had tasted the richness of the Roman soil. Regardless of the nice distinction of loyalty and rebellion, these undisciplined robbers treated as their natural enemies all the subjects of the empire, who possessed any property which they were desirous of acquiring. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasburgh, &c. besides a far greater number of towns and villages, were pillaged, and for the most part reduced to ashes. The Barbarians of Germany, still faithful to the maxims of their ancestors, abhorred the confinement of walls, to which they applied the odious names of prisons and sepulchres; and fixing their independent habitations on the banks of rivers, the Rhine, the Moselle, and

<sup>61</sup> Ammian. xx. 11. Omisso vano incepto, biematurus Antiochiæ redit in Syriam ærumnosam, perpeffus et ulcerum sed et atrociam, diuque defendenda. It is *thus* that James Gronovius has restored an obscure passage; and he thinks that this correction alone would have deserved a new edition of his author; whose sense may now be darkly

perceived. I expected some additional light from the recent labours of the learned Ernestus (Lipsæ, 1773).

<sup>62</sup> The ravages of the Germans, and the distress of Gaul, may be collected from Julian himself. Orat. ad S. P. Q. Athen. p. 277. Ammian. xv. 11. Libanius, Orat. x. Zosimus, l. iii. p. 140. Sozomen, l. iii. c. 1.

the Meuse, they secured themselves against the danger of a surprise, by a rude and hasty fortification of large trees, which were felled and thrown across the roads. The Alemanni were established in the modern countries of Alsace and Lorraine; the Franks occupied the island of the Batavians, together with an extensive district of Brabant, which was then known by the appellation of Toxandria<sup>65</sup>, and may deserve to be considered as the original seat of their Gallic monarchy<sup>66</sup>. From the sources, to the mouth, of the Rhine, the conquests of the Germans extended above forty miles to the west of that river, over a country peopled by colonies of their own name and nation; and the scene of their devastations was three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the inclosure of their walls. The diminished legions, destitute of pay and provisions, of arms and discipline, trembled at the approach, and even at the name, of the Barbarians.

C H A P.  
XIX.

Under these melancholy circumstances, an unexperienced youth was appointed to save and to govern the provinces of Gaul, or rather, as he expresses it himself, to exhibit the vain image of Imperial greatness. The retired scholastic education of Julian, in which he

Conduct of  
Julian.

<sup>65</sup> Ammianus (xvi. 8.). This name seems to be derived from the Toxandri of Pliny, and very frequently occurs in the histories of the middle age. Toxandria was a country of woods and morasses, which extended from the neighbourhood of Tongres to the conflux of the Vahal and the Rhine. See Valefius, *Notit. Galliar.* p. 558.

<sup>66</sup> The paradox of P. Daniel, that the Franks never obtained any permanent settlement on this side of the Rhine before the time of Clovis, is refuted with much learn-

ing and good sense by M. Biet, who has proved, by a chain of evidence, their uninterrupted possession of Toxandria one hundred and thirty years before the accession of Clovis. The Dissertation of M. Biet was crowned by the Academy of Soissons, in the year 1736, and seems to have been justly preferred to the discourse of his more celebrated competitor, the Abbé le Bœuf, an antiquarian, whose name was happily expressive of his talents.

C H A P.  
XIX.

had been more conversant with books than with arms, with the dead than with the living, left him in profound ignorance of the practical arts of war and government; and when he awkwardly repeated some military exercise which it was necessary for him to learn, he exclaimed with a sigh, "O Plato, Plato, what a task for a philosopher!" Yet even this speculative philosophy, which men of business are too apt to despise, had filled the mind of Julian with the noblest precepts, and the most shining examples; had animated him with the love of virtue, the desire of fame, and the contempt of death. The habits of temperance recommended in the schools, are still more essential in the severe discipline of a camp. The simple wants of nature regulated the measure of his food and sleep. Rejecting with disdain the delicacies provided for his table, he satisfied his appetite with the coarse and common fare which was allotted to the meanest soldiers. During the rigour of a Gallic winter, he never suffered a fire in his bed-chamber; and after a short and interrupted slumber, he frequently rose in the middle of the night from a carpet spread on the floor, to dispatch any urgent business, to visit his rounds, or to steal a few moments for the prosecution of his favourite studies<sup>67</sup>. The precepts of eloquence, which he had hitherto practised on fancied topics of declamation, were more usefully applied to excite or to assuage the passions of an armed multitude: and although Julian, from his early habits of conversation and literature, was more familiarly acquainted with the beauties of the Greek language, he had attained a competent knowledge of the Latin tongue<sup>68</sup>. Since Julian was not originally designed for the character of a legislator,

<sup>67</sup> The private life of Julian in Gaul, and the severe discipline which he embraced, are displayed by Ammianus (xvi. 5.), who professes to praise, and by Julian himself, who affects to ridicule (*Misopogon*, p. 340.), a conduct, which, in a prince of the house of Constantine, might justly excite the surprise of mankind.

<sup>68</sup> *Aderat Latine quoque differenti sufficiens sermo.* Ammianus, xvi. 5. But Julian, educated in the schools of Greece, always considered the language of the Romans as a foreign and popular dialect, which he might use on necessary occasions.

or a judge, it is probable that the civil jurisprudence of the Romans had not engaged any considerable share of his attention: but he derived from his philosophic studies an inflexible regard for justice, tempered by a disposition to clemency; the knowledge of the general principles of equity and evidence, and the faculty of patiently investigating the most intricate and tedious questions which could be proposed for his discussion. The measures of policy, and the operations of war, must submit to the various accidents of circumstance and character, and the unpractised student will often be perplexed in the application of the most perfect theory. But in the acquisition of this important science, Julian was assisted by the active vigour of his own genius, as well as by the wisdom and experience of Sallust, an officer of rank, who soon conceived a sincere attachment for a prince so worthy of his friendship; and whose incorruptible integrity was adorned by the talent of insinuating the hardest truths, without wounding the delicacy of a royal ear<sup>69</sup>.

Immediately after Julian had received the purple at Milan, he was sent into Gaul, with a feeble retinue of three hundred and sixty soldiers. At Vienna, where he passed a painful and anxious winter, in the hands of those ministers to whom Constantius had entrusted the direction of his conduct, the Cæsar was informed of the siege and deliverance of Autun. That large and antient city, protected only by a ruined wall and pusillanimous garrison, was saved by the generous resolution of a few veterans, who resumed their arms for the defence of their country. In his march from Autun, through the heart of the Gallic provinces, Julian embraced with ardour the earliest opportunity of signalizing his courage. At

C H A P.  
XIX.His first cam-  
paign in  
Gaul,  
A. D. 356.

<sup>69</sup> We are ignorant of the actual office of this excellent minister, whom Julian afterwards created præfect of Gaul. Sallust was speedily recalled by the jealousy of the emperor; and we may still read a sensible but pe-

dantic discourse (p. 240—252), in which Julian deploras the loss of so valuable a friend; to whom he acknowledges himself indebted for his reputation. See La Bleterie, Præface à la Vie de Jovien, p. 20.

C H A P.  
XIX.

the head of a small body of archers, and heavy cavalry, he preferred the shorter but the more dangerous of two roads; and sometimes eluding, and sometimes resisting, the attacks of the Barbarians, who were masters of the field, he arrived with honour and safety at the camp near Rheims, where the Roman troops had been ordered to assemble. The aspect of their young prince revived the drooping spirit of the soldiers, and they marched from Rheims in search of the enemy, with a confidence which had almost proved fatal to them. The Alemanni, familiarized to the knowledge of the country, secretly collected their scattered forces, and seizing the opportunity of a dark and rainy day, poured with unexpected fury on the rear-guard of the Romans. Before the inevitable disorder could be remedied, two legions were destroyed; and Julian was taught by experience, that caution and vigilance are the most important lessons of the art of war. In a second and more successful action, he recovered and established his military fame; but as the agility of the Barbarians saved them from the pursuit, his victory was neither bloody nor decisive. He advanced, however, to the banks of the Rhine, surveyed the ruins of Cologne, convinced himself of the difficulties of the war, and retreated on the approach of winter, discontented with the court, with his army, and with his own success<sup>70</sup>. The power of the enemy was yet unbroken; and the Cæsar had no sooner separated his troops, and fixed his own quarters at Sens, in the centre of Gaul, than he was surrounded and besieged by a numerous host of Germans. Reduced in this extremity to the resources of his own mind, he displayed a prudent intrepidity which compensated for all the deficiencies of the place and garrison; and the Barbarians, at the end of thirty days, were obliged to retire with disappointed rage.

<sup>70</sup> Ammianus (xvi. 2. 3.) appears much better satisfied with the success of this first campaign than Julian himself; who very fairly owns that he did nothing of consequence, and that he fled before the enemy.



The conscious pride of Julian, who was indebted only to his sword for this signal deliverance, was embittered by the reflection, that he was abandoned, betrayed, and perhaps devoted to destruction, by those who were bound to assist him by every tie of honour and fidelity. Marcellus, master-general of the cavalry in Gaul, interpreting too strictly the jealous orders of the court, beheld with supine indifference the distress of Julian, and had restrained the troops under his command from marching to the relief of Sens. If the Cæsar had dissembled in silence so dangerous an insult, his person and authority would have been exposed to the contempt of the world; and if an action so criminal had been suffered to pass with impunity, the emperor would have confirmed the suspicions, which received a very specious colour from his past conduct towards the princes of the Flavian family. Marcellus was recalled, and gently dismissed from his office<sup>71</sup>. In his room Severus was appointed general of the cavalry; an experienced soldier, of approved courage and fidelity, who could advise with respect, and execute with zeal; and who submitted, without reluctance, to the supreme command which Julian, by the interest of his patroness Eusebia, at length obtained over the armies of Gaul<sup>72</sup>. A very judicious plan of operations was adopted for the approaching campaign. Julian himself, at the head of the remains of the veteran bands, and of some new levies which he had been permitted to form, boldly penetrated into the centre of the German cantonments, and carefully re-established the fortifications of Saverne, in an advantageous post, which would either check the incursions, or intercept the retreat, of the enemy. At the same

C H A P.  
XIX.His second  
campaign,  
A. D. 357.

<sup>71</sup> Ammian. xvi. 7. Libanius speaks rather more advantageously of the military talents of Marcellus, Orat. x. p. 272. And Julian insinuates, that he would not have been so easily recalled, unless he had given other reasons of offence to the court, p. 278.

<sup>72</sup> Severus, non discors, non arrogans, sed longa militiæ frugalitate compertus; et eum recta præeuntem secuturus, ut ductorem morigerus miles. Ammian. xvi. 11. Zosimus, l. iii. p. 140.

time

C H A P.  
XIV.

time Barbatio, general of the infantry, advanced from Milan with an army of thirty thousand men, and passing the mountains, prepared to throw a bridge over the Rhine, in the neighbourhood of Basil. It was reasonable to expect that the Alemanni, pressed on either side by the Roman arms, would soon be forced to evacuate the provinces of Gaul, and to hasten to the defence of their native country. But the hopes of the campaign were defeated by the incapacity, or the envy, or the secret instructions, of Barbatio; who acted as if he had been the enemy of the Cæsar, and the secret ally of the Barbarians. The negligence with which he permitted a troop of pillagers freely to pass, and to return almost before the gates of his camp, may be imputed to his want of abilities; but the treasonable act of burning a number of boats, and a superfluous stock of provisions, which would have been of the most essential service to the army of Gaul, was an evidence of his hostile and criminal intentions. The Germans despised an enemy who appeared destitute either of power or of inclination to offend them; and the ignominious retreat of Barbatio deprived Julian of the expected support; and left him to extricate himself from a hazardous situation, where he could neither remain with safety, nor retire with honour<sup>73</sup>.

Battle of  
Straßburgh,  
A. D. 357,  
August.

As soon as they were delivered from the fears of invasion, the Alemanni prepared to chastise the Roman youth, who presumed to dispute the possession of that country, which they claimed as their own by the right of conquest and of treaties. They employed three days, and as many nights, in transporting over the Rhine their military powers. The fierce Chnodomar, shaking the ponderous javelin, which he had victoriously wielded against the brother of Magnentius, led the van of the Barbarians, and moderated by his

<sup>73</sup> On the design and failure of the co-operation between Julian and Barbatio, see Ammianus (xvi. 11.), and Libanius, Orat. x. p. 273.

experience

experience the martial ardour which his example inspired<sup>74</sup>. He was followed by six other kings, by ten princes of regal extraction, by a long train of high-spirited nobles, and by thirty-five thousand of the bravest warriors of the tribes of Germany. The confidence derived from the view of their own strength, was increased by the intelligence which they received from a deserter, that the Cæsar, with a feeble army of thirteen thousand men, occupied a post about one and twenty miles from their camp of Strasburgh. With this inadequate force, Julian resolved to seek and to encounter the Barbarian host; and the chance of a general action was preferred to the tedious and uncertain operation of separately engaging the dispersed parties of the Alemanni. The Romans marched in close order, and in two columns, the cavalry on the right, the infantry on the left; and the day was so far spent when they appeared in sight of the enemy, that Julian was desirous of deferring the battle till the next morning, and of allowing his troops to recruit their exhausted strength by the necessary refreshments of sleep and food. Yielding, however, with some reluctance, to the clamours of the soldiers, and even to the opinion of his council, he exhorted them to justify by their valour the eager impatience, which, in case of a defeat, would be universally branded with the epithets of rashness and presumption. The trumpets sounded, the military shout was heard through the field, and the two armies rushed with equal fury to the charge. The Cæsar, who conducted in person his right wing, depended on the dexterity of his archers, and the weight of his cuirassiers. But his ranks were instantly broken by an irregular mixture of light-horse and of light-infantry, and he had the mortification

C H A P.  
XIX.

<sup>74</sup> Ammianus (l. vii. c. 12.) describes, with his inflated eloquence, the figure and character of Chnodomar. *Aedus et filius ingenti robore laetiorum, ubi arbor caeli pendatur immanis, a quo summatas, imbriliter, et cæcis*

*in jaculum formidanda vastitatis, armorumque nitore conspicuus: antea strenuus et miles, et utilis præter cæteros ductor. . . . Decentianum Cæsarem superavit mox in acie congressur.*

C H A P.  
XIX.

of beholding the flight of six hundred of his most renowned cuirassiers<sup>75</sup>. The fugitives were stopped and rallied by the presence and authority of Julian, who, careless of his own safety, threw himself before them, and urging every motive of shame and honour, led them back against the victorious enemy. The conflict between the two lines of infantry was obstinate and bloody. The Germans possessed the superiority of strength and stature, the Romans that of discipline and temper; and as the Barbarians, who served under the standard of the empire, united the respective advantages of both parties, their strenuous efforts, guided by a skilful leader, at length determined the event of the day. The Romans lost four tribunes, and two hundred and forty-three soldiers, in this memorable battle of Strasburgh, so glorious to the Cæsar<sup>76</sup>, and so salutary to the afflicted provinces of Gaul. Six thousand of the Alemanni were slain in the field, without including those who were drowned in the Rhine, or transfixed with darts whilst they attempted to swim across the river<sup>77</sup>. Chnodomar himself was surrounded and taken prisoner, with three of his brave companions, who had devoted themselves to follow in life or death the fate of their chieftain. Julian received him with military pomp in the council of his officers; and expressing a generous pity for the fallen state, dissembled his inward contempt

<sup>75</sup> After the battle, Julian ventured to revive the rigour of ancient discipline, by exposing these fugitives in female apparel to the derision of the whole camp. In the next campaign, these troops nobly retrieved their honour. Zosimus, l. iii. p. 142.

<sup>76</sup> Julian himself (ad S. P. Q. Athen. p. 279.) speaks of the battle of Strasburgh with the modesty of conscious merit; *εμμεχισσαμην εκ ακλειας, ισως και εις υμας αφικετο η τοιαυτη μνηχη*. Zosimus compares it with the victory of Alexander over Darius; and yet we are at a loss to discover any of those strokes of military genius which fix the attention of ages on the conduct and success of a single day.

<sup>77</sup> Ammianus, xvi. 12. Libanius adds 2000 more to the number of the slain (Orat. x. p. 274.). But these trifling differences disappear before the 60,000 Barbarians, whom Zosimus has sacrificed to the glory of his hero (l. iii. p. 141.). We might attribute this extravagant number to the carelessness of transcribers, if this credulous or partial historian had not swelled the army of 35,000 Alemanni to an innumerable multitude of barbarians, *πληθος απειρον βαρβαρων*. It is our own fault if this detection does not inspire us with proper distrust on similar occasions.

for the abject humiliation of his captive. Instead of exhibiting the vanquished king of the Alemanni, as a grateful spectacle to the cities of Gaul, he respectfully laid at the feet of the emperor this splendid trophy of his victory. Chnodomar experienced an honourable treatment: but the impatient Barbarian could not long survive his defeat, his confinement, and his exile<sup>78</sup>.

After Julian had repulsed the Alemanni from the provinces of the Upper Rhine, he turned his arms against the Franks, who were seated nearer to the ocean on the confines of Gaul and Germany; and who, from their numbers, and still more from their intrepid valour, had ever been esteemed the most formidable of the Barbarians<sup>79</sup>. Although they were strongly actuated by the allurements of rapine, they professed a disinterested love of war; which they considered as the supreme honour and felicity of human nature; and their minds and bodies were so completely hardened by perpetual action, that, according to the lively expression of an orator, the snows of winter were as pleasant to them as the flowers of spring. In the month of December, which followed the battle of Strasburgh, Julian attacked a body of six hundred Franks, who had thrown themselves into two castles on the Meuse<sup>80</sup>. In the midst of that severe season they sustained, with inflexible constancy, a siege of fifty-four days; till at length, exhausted by hunger, and satisfied that the vigilance of the enemy in breaking the ice of the river, left them no hopes of escape, the Franks consented, for the first time, to dispense with the ancient law which commanded them to conquer

Julian subduces the Franks, A. D. 358.

<sup>78</sup> Ammian. xvi. 12. Libanius, Orat. x. p. 276.

<sup>79</sup> Libanius (Orat. iii. p. 137.) draws a very lively picture of the manners of the Franks.

<sup>80</sup> Ammianus, xvii. 2. Libanius, Orat. x. p. 278. The Greek orator, by misapprehending a passage of Julian, has been induced to represent the Franks as consisting of a thousand men; and as his head was always full of the Peloponnesian war, he compares them to the Lacedaemonians, who were besieged and taken in the island of Sphacteria.

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C H A P.  
XIX.

or to die. The Cæſar immediately ſent his captives to the court of Conſtantius, who accepting them as a valuable preſent<sup>81</sup>, rejoiced in the opportunity of adding ſo many heroes to the choiceſt troops of his domeſtic guards. The obſtinate reſiſtance of this handful of Franks, apprized Julian of the difficulties of the expedition which he meditated for the enſuing ſpring, againſt the whole body of the nation. His rapid diligence ſurprized and aſtoniſhed the active Barbarians. Ordering his ſoldiers to provide themſelves with biſcuit for twenty days, he ſuddenly pitched his camp near Tongres, while the enemy ſtill ſuppoſed him in his winter-quarters of Paris, expecting the ſlow arrival of his convoys from Aquitain. Without allowing the Franks to unite or to deliberate, he ſkilfully ſpread his legions from Cologne to the ocean; and by the terror, as well as by the ſucceſs of his arms, ſoon reduced the ſuppliant tribes to implore the clemency, and to obey the commands, of their conqueror. The Chamavians ſubmiſſively retired to their former habitations beyond the Rhine: but the Salians were permitted to poſſeſs their new eſta bliſhment of Toxandria, as the ſubjects and auxiliaries of the Roman empire<sup>82</sup>. The treaty was ratified by ſolemn oaths; and perpetual inſpectors were appointed to reſide among the Franks, with the authority of enforcing the ſtrict obſervance of the conditions. An incident is related, intereſting enough in itſelf, and by no means repugnant to the character of Julian, who ingeniouſly contrived

<sup>81</sup> Julian. ad S. P. Q. Athen. p. 280. Libanius, Orat. x. p. 278. According to the expreſſion of Libanius, the emperor *δολοῦσθαι*, which la Bletterie underſtands (Vie de Julien, p. 118) as an honeſt confeſſion, and Valeſius (ad Ammian. xvii. 2.) as a mean evaſion, of the truth. Dom. Bouquet (Hiſto riens de France, tom. i. p. 753.), by ſubſti tuting another word, *ενομιεῖν*, would ſuppreſs both the difficulty and the ſpirit of this paſſage.

<sup>82</sup> Ammian. xvii. 8. Zofimus, l. iii. p. 146—150. (his narrative is darkened by a mixture of fable); and Julian. ad S. P. Q. Athen. p. 280. His expreſſion, *υπεροξυμνη μὲν μίσην τῶν Σαλιῶν ἔθνεσιν, χαράβους δὲ ἐξήλασα*. This difference of treatment confirms the opinion, that the Salian Franks were per mitted to retain the ſettlements in Toxan dria.

both

both the plot and the catastrophe of the tragedy. When the Chamavians sued for peace, he required the son of their king, as the only hostage on whom he could rely. A mournful silence, interrupted by tears and groans, declared the sad perplexity of the Barbarians; and their aged chief lamented in pathetic language, that his private loss was now embittered by a sense of the public calamity. While the Chamavians lay prostrate at the foot of his throne, the royal captive, whom they believed to have been slain, unexpectedly appeared before their eyes; and as soon as the tumult of joy was hushed in to attention, the Cæsar addressed the assembly in the following terms: “ Behold the son, the prince, whom you wept. You had lost him by your fault. God and the Romans have restored him to you. I shall still preserve and educate the youth, rather as a monument of my own virtue, than as a pledge of your sincerity. Should you presume to violate the faith which you have sworn, the arms of the republic will avenge the perfidy, not on the innocent, but on the guilty.” The Barbarians withdrew from his presence, impressed with the warmest sentiments of gratitude and admiration<sup>83</sup>.

It was not enough for Julian to have delivered the provinces of Gaul from the Barbarians of Germany. He aspired to emulate the glory of the first and most illustrious of the emperors; after whose example, he composed his own commentaries of the Gallic war<sup>84</sup>. Cæsar has related, with conscious pride, the manner in which he *twice* passed the Rhine. Julian could boast, that before he assumed

Makes three expeditions beyond the Rhine, A.D. 357, 358, 359.

<sup>83</sup> This interesting story, which Zosimus has abridged, is related by Eunapius (in Excerpt. Legationum, p. 15, 16, 17.), with all the amplifications of Grecian rhetoric: but the silence of Libanius, of Ammianus, and of Julian himself, renders the truth of it extremely suspicious.

<sup>84</sup> Libanius, the friend of Julian, clearly

insinuates (Orat. iv. p. 178.) that his hero had composed the history of his Gallic campaigns. But Zosimus (l. iii. p. 140.) seems to have derived his information only from the Orations (*ῥητορικὰ*) and the Epistles of Julian. The discourse which is addressed to the Athenians contains an accurate, though general, account of the war against the Germans.

C. H. A. P.  
XIX.

the title of Augustus, he had carried the Roman Eagles beyond that great river in *three* successful expeditions<sup>55</sup>. The consternation of the Germans, after the battle of Straßburgh, encouraged him to the first attempt; and the reluctance of the troops soon yielded to the persuasive eloquence of a leader, who shared the fatigues and dangers which he imposed on the meanest of the soldiers. The villages on either side of the Meyn, which were plentifully stored with corn and cattle, felt the ravages of an invading army. The principal houses, constructed with some imitation of Roman elegance, were consumed by the flames; and the Cæsar boldly advanced about ten miles, till his progress was stopped by a dark and impenetrable forest, undermined by subterraneous passages, which threatened, with secret snares and ambush, every step of the assailant. The ground was already covered with snow; and Julian, after repairing an ancient castle which had been erected by Trajan, granted a truce of ten months to the submissive Barbarians. At the expiration of the truce, Julian undertook a second expedition beyond the Rhine, to humble the pride of Surmar and Hortaire, two of the kings of the Alemanni, who had been present at the battle of Straßburgh. They promised to restore all the Roman captives who yet remained alive; and as the Cæsar had procured an exact account from the cities and villages of Gaul, of the inhabitants whom they had lost, he detected every attempt to deceive him with a degree of readiness and accuracy, which almost established the belief of his supernatural knowledge. His third expedition was still more splendid and important than the two former. The Germans had collected their military powers, and moved along the opposite banks of the river, with a design of destroying the bridge, and of preventing the passage of the Romans. But this judicious plan of defence was disconcerted by

<sup>55</sup> See Ammian. xvii. 1. 10. xviii. 2. and Zosim. l. iii. p. 144. Julian ad S. P. Q. Athen. p. 280.



a skilful diversion. Three hundred light armed and active soldiers were detached in forty small boats, to fall down the stream in silence, and to land at some distance from the posts of the enemy. They executed their orders with so much boldness and celerity, that they had almost surpris'd the Barbarian chiefs, who returned in the fearless confidence of intoxication from one of their nocturnal festivals. Without repeating the uniform and disgusting tale of slaughter and devastation, it is sufficient to observe, that Julian dictated his own conditions of peace to six of the haughtiest kings of the Alemanni, three of whom were permitted to view the severe discipline and martial pomp of a Roman camp. Followed by twenty thousand captives, whom he had rescued from the clains of the Barbarians, the Cæsar repass'd the Rhine, after terminating a war, the success of which has been compared to the ancient glories of the Punic and Cimbric victories.

As soon as the valour and conduct of Julian had secured an interval of peace, he applied himself to a work more congenial to his humane and philosophic temper. The cities of Gaul, which had suffered from the inroads of the Barbarians, he diligently repaired; and seven important posts, between Mentz and the mouth of the Rhine, are particularly mentioned, as having been rebuilt and fortified by the order of Julian<sup>86</sup>. The vanquished Germans had submitted to the just but humiliating condition of preparing and conveying the necessary materials. The active zeal of Julian urged the prosecution of the work; and such was the spirit which he had diffused among the troops, that the auxiliaries themselves, waving their exemption

C. H. V. P.  
XIV.

Restores the  
cities of  
Gaul.

<sup>86</sup> Ammian. xviii. 2. Libanius, Orat. x. p. 279, 280. Of these seven posts, four are at present towns of some consequence; Bingen, Andernach, Bonn, and Nuys. The other three, Tricesimæ, Quadriburgium, and Castra Herculis, or Heraclea, no longer subsist; but there is room to believe, that, on

the ground of Quadriburgium, the Dutch have constructed the fort of Schenk, a name so offensive to the fastidious delicacy of Boileau. See d'Anville Notice de l'ancienne Gaule, p. 183. Boileau, Epître iv. and the notes.

from

C H A P.  
XIX.

from any duties of fatigue, contended in the most fervile labours with the diligence of the Roman soldiers. It was incumbent on the Cæsar to provide for the subsistence, as well as for the safety, of the inhabitants and of the garrisons. The desertion of the former, and the mutiny of the latter, must have been the fatal and inevitable consequences of famine. The tillage of the provinces of Gaul had been interrupted by the calamities of war; but the scanty harvests of the continent were supplied, by his paternal care, from the plenty of the adjacent island. Six hundred large barks, framed in the forest of the Ardennes, made several voyages to the coast of Britain; and returning from thence laden with corn, sailed up the Rhine, and distributed their cargoes to the several towns and fortresses along the banks of the river<sup>87</sup>. The arms of Julian had restored a free and secure navigation, which Constantius had offered to purchase at the expence of his dignity, and of a tributary present of two thousand pounds of silver. The emperor parsimoniously refused to his soldiers the sums which he granted with a lavish and trembling hand to the Barbarians. The dexterity, as well as the firmness of Julian, was put to a severe trial, when he took the field with a discontented army, which had already served two campaigns, without receiving any regular pay or any extraordinary donative<sup>88</sup>.

Civil admin-  
istration of  
Julian.

A tender regard for the peace and happiness of his subjects, was the ruling principle which directed, or seemed to direct, the administration of Julian<sup>89</sup>. He devoted the leisure of his winter-quarters

<sup>87</sup> We may credit Julian himself, *Orat. ad S. P. Q. Atheniensem*, p. 280. who gives a very particular account of the transaction. Zosimus adds two hundred vessels more, l. iii. p. 145. If we computed the 600 corn ships of Julian at only seventy tons each, they were capable of exporting 120,000 quarters (See Arbuthnot's *Weights and Measures*, p. 237.); and the country, which

could bear so large an exportation, must already have attained an improved state of agriculture.

<sup>88</sup> The troops once broke out into a mutiny, immediately before the second passage of the Rhine. *Ammian. xvii. 9.*

<sup>89</sup> *Ammian. xvi. 5. xviii. 1.* Mamertinus in *Panegy. Vet. xi. 4.*

to the offices of civil government; and affected to assume, with more pleasure, the character of a magistrate than that of a general. Before he took the field, he devolved on the provincial governors, most of the public and private causes which had been referred to his tribunal; but, on his return, he carefully revised their proceedings, mitigated the rigour of the law, and pronounced a second judgment on the judges themselves. Superior to the last temptation of virtuous minds, an indiscreet and intemperate zeal for justice, he restrained, with calmness and dignity, the warmth of an advocate who prosecuted, for extortion, the president of the Narbonnese province. “Who will ever be found guilty,” exclaimed the vehement Delphidius, “if it be enough to deny?” “and who,” replied Julian, “will ever be innocent, if it is sufficient to affirm?” In the general administration of peace and war, the interest of the sovereign is commonly the same as that of his people; but Constantius would have thought himself deeply injured, if the virtues of Julian had defrauded him of any part of the tribute which he extorted from an oppressed and exhausted country. The prince who was invested with the ensigns of royalty, might sometimes presume to correct the rapacious insolence of the inferior agents; to expose their corrupt arts, and to introduce an equal and easier mode of collection. But the management of the finances was more safely entrusted to Florentius, Prætorian præfect of Gaul, an effeminate tyrant, incapable of pity or remorse; and the haughty minister complained of the most decent and gentle opposition, while Julian himself was rather inclined to censure the weakness of his own behaviour. The Cæsar had rejected with abhorrence, a mandate for the levy of an extraordinary tax; a new superstition, which the præfect had offered for his signature; and the faithful picture of the public misery, by which he had been obliged to justify his refusal, offended the court of Constantius.

C H A P.  
XIX.

ments of Julian, as he expresses them with warmth and freedom in a letter to one of his most intimate friends. After stating his own conduct, he proceeds in the following terms: “ Was it possible for the disciple of Plato and Aristotle to act otherwise than I have done? Could I abandon the unhappy subjects entrusted to my care? Was I not called upon to defend them from the repeated injuries of these unfeeling robbers? A tribune who deserts his post is punished with death, and deprived of the honours of burial. With what justice could I pronounce *his* sentence, if, in the hour of danger, I myself neglected a duty far more sacred and far more important? God has placed me in this elevated post; his providence will guard and support me. Should I be condemned to suffer, I shall derive comfort from the testimony of a pure and upright conscience. Would to heaven, that I still possessed a counsellor like Sallust! If they think proper to send me a successor, I shall submit without reluctance; and had much rather improve the short opportunity of doing good, than enjoy a long and lasting impunity of evil.” The precarious and dependent situation of Julian displayed his virtues, and concealed his defects. The young hero who supported, in Gaul, the throne of Constantius, was not permitted to reform the vices of the government; but he had courage to alleviate or to pity the distresses of the people. Unless he had been able to revive the martial spirit of the Romans, or to introduce the arts of industry and refinement among their savage enemies, he could not entertain any rational hopes of securing the public tranquillity, either by the peace or conquest of Germany. Yet the victories of Julian suspended, for a short time, the inroads of the Barbarians, and delayed the ruin of the Western Empire.

°° Ammian. xvii. 3. Julian. Epistol. xv. edit. Spanheim. Such a conduct almost justifies the encomium of Mamertinus. Ita illi anni spatia divisa sunt, ut aut Barbaros do-

mitet, aut civibus jura restituat; perpetuum professus, aut contra hostem, aut contra vitia, certamen.

His salutary influence restored the cities of Gaul, which had been so long exposed to the evils of civil discord, Barbarian war, and domestic tyranny; and the spirit of industry was revived with the hopes of enjoyment. Agriculture, manufactures and commerce again flourished under the protection of the laws; and the *curiæ*, or civil corporations, were again filled with useful and respectable members: the youth were no longer apprehensive of marriage; and married persons were no longer apprehensive of posterity: the public and private festivals were celebrated with customary pomp; and the frequent and secure intercourse of the provinces displayed the image of national prosperity<sup>91</sup>. A mind like that of Julian, must have felt the general happiness of which he was the author; but he viewed, with peculiar satisfaction and complacency, the city of Paris; the seat of his winter residence, and the object even of his partial affection<sup>92</sup>. That splendid capital, which now embraces an ample territory on either side of the Seine, was originally confined to the small island in the midst of the river, from whence the inhabitants derived a supply of pure and salubrious water. The river bathed the foot of the walls; and the town was accessible only by two wooden bridges. A forest overspread the northern side of the Seine; but on the south, the ground, which now bears the name of the University, was insensibly covered with houses, and adorned with a palace and amphitheatre, baths, an aqueduct, and a field of Mars for the exercise of the Roman troops. The severity of the climate was tempered by the neighbourhood of the ocean; and with some precautions, which experience had taught, the vine and fig-tree were successfully cultivated.

C H A P.  
XIX.  
Description  
of Paris.

<sup>91</sup> Libanius, Orat. Parental. in Imp. Julian. c. 38. in Fabricius Bibliothec. Græc. tom. vii. p. 263, 264.

<sup>92</sup> See Julian. in Misopogon. p. 340, 341. The primitive state of Paris is illustrated by Henry Valesius (ad Ammian. xv. 4.), his

brother Hadrian Valesius, or de Valois, and M. d'Anville (in their respective Notitias of ancient Gaul), the Abbé de Longuerue Description de la France, tom. i. p. 12, 13. and M. Bonamy (in the Mem. de l'Academie des Inscriptions, tom. xv. p. 656-691.).

C H A P.  
XIX.

But, in remarkable winters, the Seine was deeply frozen; and the huge pieces of ice that floated down the stream, might be compared, by an Asiatic, to the blocks of white marble which were extracted from the quarries of Phrygia. The licentiousness and corruption of Antioch, recalled to the memory of Julian the severe and simple manners of his beloved Lutetia<sup>93</sup>; where the amusements of the theatre were unknown or despised. He indignantly contrasted the effeminate Syrians with the brave and honest simplicity of the Gauls, and almost forgave the intemperance, which was the only stain of the Celtic character<sup>94</sup>. If Julian could now revisit the capital of France, he might converse with men of science and genius, capable of understanding and of instructing a disciple of the Greeks; he might excuse the lively and graceful follies of a nation, whose martial spirit has never been enervated by the indulgence of luxury; and he must applaud the perfection of that inestimable art, which softens and refines and embellishes the intercourse of social life.

<sup>93</sup> Τὴν φίλην Λευκετιαν. Julian. in Misopogon. p. 340. Leucetia, or Lutetia, was the ancient name of the city which, according

to the fashion of the fourth century, assumed the territorial appellation of *Parisi*.

<sup>94</sup> Julian. in Misopogon. p. 359, 360.

## C H A P. XX.

*The Motives, Progress, and Effects of the Conversion of Constantine.—Legal Establishment and Constitution of the Christian or Catholic Church.*

THE public establishment of Christianity may be considered as one of those important and domestic revolutions which excite the most lively curiosity, and afford the most valuable instruction. The victories and the civil policy of Constantine no longer influence the state of Europe; but a considerable portion of the globe still retains the impresson which it received from the conversion of that monarch; and the ecclesiastical institutions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interests of the present generation.

In the consideration of a subject which may be examined with impartiality, but cannot be viewed with indifference, a difficulty immediately arises of a very unexpected nature; that of ascertaining the real and precise date of the conversion of Constantine. The eloquent Lactantius, in the midst of his court, seems impatient<sup>1</sup> to proclaim to the world the glorious example of the sovereign of Gaul;

C H A P.  
XX.Date of the  
conversion of  
Constantine.

A. D. 306.

<sup>1</sup> The date of the Divine Institutions of Lactantius has been accurately discussed, difficulties have been started, solutions proposed, and an expedient imagined of two *original* editions; the former published during the persecution of Diocletian, the latter under that of Licinius. See Dufresnoy, Prefat. p. v. Tillemont, Mem. Ecclesiast. tom. vi. p. 465—470. Lardner's Credibility, part ii. vol. vii. p. 78—86. For my own part, I am *almost* convinced that Lactantius dedicated his Institutions to the sovereign of Gaul, at a time when Galerius, Maximin, and even Licinius, persecuted the Christians; that is, between the years 306 and 311.

C H A P.  
XX.

who, in the first moments of his reign, acknowledged and adored the majesty of the true and only God<sup>2</sup>. The learned Eusebius has ascribed the faith of Constantine to the miraculous sign which was displayed in the heavens whilst he meditated and prepared the Italian expedition<sup>3</sup>. The historian Zosimus maliciously asserts, that the emperor had imbrued his hands in the blood of his eldest son, before he publicly renounced the gods of Rome and of his ancestors<sup>4</sup>. The perplexity produced by these discordant authorities, is derived from the behaviour of Constantine himself. According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name, till the moment of his death; since it was only during his last illness that he received, as a catechumen, the imposition of hands<sup>5</sup>, and was afterwards admitted, by the initiatory rites of baptism, into the number of the faithful<sup>6</sup>. The Christianity of Constantine must be allowed in a much more vague and qualified

<sup>2</sup> Lactant. Divin. Institut. i. 1. vii. 27. The first and most important of these passages is indeed wanting in twenty-eight manuscripts; but it is found in nineteen. If we weigh the comparative value of those manuscripts, one of 900 years old, in the king of France's library, may be alleged in its favour; but the passage is omitted in the correct manuscript of Bologna, which the P. de Montfaucon ascribes to the sixth or seventh century (*Diarium Italic.* p. 409.). The taste of most of the editors (except Isaac, see Lactant. edit. Dufresnoy, tom. i. p. 595.) has felt the genuine style of Lactantius.

<sup>3</sup> Euseb. in Vit. Constant. l. i. c. 27—32.

<sup>4</sup> Zosimus, l. ii. p. 104.

<sup>5</sup> That rite was *always* used in making a catechumen (see Bingham's Antiquities, l. x. c. 1. p. 419. Dom. Chardon, *Hist. des Sacrements*, tom. i. p. 62.), and Constantine received it for the *first* time (Euseb. in Vit.

Constant. l. iv. c. 61.) immediately before his baptism and death. From the connection of these two facts, Valesius (ad loc. Euseb.) has drawn the conclusion which is reluctantly admitted by Tillemont (*Hist. des Empereurs*, tom. iv. p. 628.), and opposed with feeble arguments by Mosheim (p. 968.).

<sup>6</sup> Euseb. in Vit. Constant. l. iv. c. 61, 62, 63. The legend of Constantine's baptism at Rome, thirteen years before his death, was invented in the eighth century, as a proper motive for his *donation*. Such has been the gradual progress of knowledge, that a story, of which Cardinal Baronius (*Annal. Ecclesiast. A. D. 324, No. 43—49.*) declared himself the unblathing advocate, is now feebly supported, even within the verge of the Vatican. See the *Antiquitates Christianæ*, tom. ii. p. 232; a work published with six approbations at Rome, in the year 1751, by Father Mamachi, a learned Dominican.



fenſe; and the nicelt accuracy is required in tracing the flow and almoſt imperceptible gradations by which the monarch declared himſelf the protector, and at length the profelyte, of the church. It was an arduous taſk to eradicate the habits and prejudices of his education, to acknowledge the divine power of Chriſt, and to underſtand that the truth of *his* revelation was incompatible with the worſhip of the gods. The obſtacles which he had probably experienced in his own mind, inſtructed him to proceed with caution in the momentous change of a national religion; and he inſenſibly diſcovered his new opinions, as far as he could enforce them with ſafety and with effect. During the whole courſe of his reign, the ſtream of Chriſtianity flowed with a gentle, though accelerated, motion: but its general direction was ſometimes checked, and ſometimes diverted, by the accidental circumſtances of the times, and by the prudence, or poſſibly by the caprice, of the monarch. His miniſters were permitted to ſignify the intentions of their maſter in the various language which was beſt adapted to their reſpective principles<sup>7</sup>; and he artfully balanced the hopes and fears of his ſubjects, by publiſhing in the ſame year two edicts; the firſt of which enjoined the ſolemn obſervance of Sunday<sup>8</sup>, and the ſecond directed the regular conſultation of the Aruſpices<sup>9</sup>. While this important revolution yet remained in ſuſpence, the Chriſtians and the Pagans watched the conduct of their ſovereign with the ſame anxiety, but with very

A. D. 321.

<sup>7</sup> The quaſtor, or ſecretary, who compoſed the law of the Theodoſian Code, makes his maſter ſay with indifference, “ hominibus ſupradictæ religionis” (l. xvi. tit. ii. leg. 1.). The miniſter of eccleſiaſtical affairs was allowed a more devout and reſpectful ſtyle, τῆς εὐδοξίας καὶ ἀγιωτάτης καθολικῆς θρησκείας; the legal, moſt holy, and Catholic worſhip. See Eufebe. Hiſt. Eccleſ. l. x. c. 6.

<sup>8</sup> Cod. Theodof. l. ii. tit. viii. leg. 1. Cod. Juſtinian. l. iii. tit. xii. leg. 3. Con-

ſtantine ſtyles the Lord’s day *dies ſolis*, a name which could not offend the ears of his Pagan ſubjects.

<sup>9</sup> Cod. Theod. l. xvi. tit. x. leg. 1. Godefroy, in the character of a commentator, endeavours (tom. vi. p. 257.) to excuſe Conſtantine; but the more zealous Baronius (Annal. Eccleſ. A. D. 321, No. 18.) cenſures his profane conduct with truth and aſperity.

C H A P.  
XX.

opposite sentiments. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favour, and the evidences of his faith. The latter, till their just apprehensions were changed into despair and resentment, attempted to conceal from the world, and from themselves, that the gods of Rome could no longer reckon the emperor in the number of their votaries. The same passions and prejudices have engaged the partial writers of the times to connect the public profession of Christianity with the most glorious or the most ignominious era of the reign of Constantine.

His Pagan  
superstition.

Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion<sup>10</sup>; and the same conduct which in the court of Nicomedia might be imputed to his fear, could be ascribed only to the inclination or policy of the sovereign of Gaul. His liberality restored and enriched the temples of the gods: the medals which issued from his Imperial mint are impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis of his father Constantius<sup>11</sup>. But the devotion of Constantine was more peculiarly directed to the genius of the Sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the God of Light and Poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a

<sup>10</sup> Theodoret (l. i. c. 18.) seems to insinuate that Helena gave her son a Christian education; but we may be assured, from the superior authority of Eusebius (in Vit. Constant. l. iii. c. 47.), that she herself was indebted to Constantine for the knowledge of Christianity.

<sup>11</sup> See the medals of Constantine in Duncange and Banduri. As few cities had retained the privilege of coining, almost all the medals of that age issued from the mint under the sanction of the Imperial authority.

young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity; and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The Sun was universally celebrated as the invincible guide and protector of Constantine; and the Pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favourite<sup>12</sup>.

C H A P.  
XX.

As long as Constantine exercised a limited sovereignty over the provinces of Gaul, his Christian subjects were protected by the authority, and perhaps by the laws, of a prince, who wisely left to the gods the care of vindicating their own honour. If we may credit the assertion of Constantine himself, he had been an indignant spectator of the savage cruelties which were inflicted, by the hands of Roman soldiers, on those citizens whose religion was their only crime<sup>13</sup>. In the East and in the West, he had seen the different effects of severity and indulgence; and as the former was rendered still more odious by the example of Galerius, his implacable enemy, the latter was recommended to his imitation by the authority and advice of a dying father. The son of Constantius immediately suspended or repealed the edicts of persecution, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They were soon encouraged to

He protects  
the Christians of  
Gaul,  
A. D. 306—  
312.

<sup>12</sup> The panegyric of Eumenius (vii. inter Panegyri. Vet.), which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the Pagan superstition of Constantine, and of his particular veneration for Apollo, or the Sun; to which Julian alludes (Orat. vii. p. 228. ἀποθεῖον σι.). See Commentaire de Spanheim sur les Césars, p. 317.

<sup>13</sup> Constantin. Orat. ad Sanctos, c. 25. But it might easily be shown, that the Greek translator has improved the sense of the Latin original; and the aged emperor might recollect the persecution of Diocletian with a more lively abhorrence than he had actually felt in the days of his youth and Paganism.

depend

C H A P.  
XX.

depend on the favour as well as on the justice of their sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the Christians<sup>14</sup>.

A. D. 313,  
March.  
Edict of Mi-  
lan.

About five months after the conquest of Italy, the emperor made a solemn and authentic declaration of his sentiments, by the celebrated edict of Milan, which restored peace to the Catholic church. In the personal interview of the two western princes, Constantine, by the ascendant of genius and power, obtained the ready concurrence of his colleague Licinius; the union of their names and authority disarmed the fury of Maximian; and, after the death of the tyrant of the East, the edict of Milan was received as a general and fundamental law of the Roman world<sup>15</sup>. The wisdom of the emperors provided for the restitution of all the civil and religious rights of which the Christians had been so unjustly deprived. It was enacted, that the places of worship, and public lands, which had been confiscated, should be restored to the church, without dispute, without delay, and without expence: and this severe injunction was accompanied with a gracious promise, that if any of the purchasers had paid a fair and adequate price, they should be indemnified from the Imperial treasury. The salutary regulations which guard the future tranquillity of the faithful, are framed on the principles of enlarged and equal toleration; and such an equality must have been interpreted by a recent sect as an advantageous and honourable distinction. The two emperors proclaim to the world, that they have granted a free and absolute power to the Christians, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem

<sup>14</sup> See Euseb. Hist. Eccles. l. viii. c. 13. l. ix. c. 9. and in Vit. Const. l. i. c. 16, 17. Euseb. Divin. Institut. i. 1. Cæcilius de Mort. Persecut. c. 25.

<sup>15</sup> Cæcilius (de Mort. Persecut. c. 48.)

has preserved the Latin original; and Euseb. (Hist. Eccles. l. x. c. 5.) has given a Greek translation of this perpetual edict, which refers to some provisional regulations.

the best adapted to his own use. They carefully explain every ambiguous word, remove every exception, and exact from the governors of the provinces a strict obedience to the true and simple meaning of an edict, which was designed to establish and secure, without any limitation, the claims of religious liberty. They condescend to assign two weighty reasons which have induced them to allow this universal toleration: the humane intention of consulting the peace and happiness of their people; and the pious hope, that, by such a conduct, they shall appease and propitiate *the Deity*, whose seat is in heaven. They gratefully acknowledge the many signal proofs which they have received of the divine favour; and they trust that the same Providence will for ever continue to protect the prosperity of the prince and people. From these vague and indefinite expressions of piety, three suppositions may be deduced, of a different, but not of an incompatible, nature. The mind of Constantine might fluctuate between the Pagan and the Christian religions. According to the loose and complying notions of polytheism, he might acknowledge the God of the Christians as *one* of the *many* deities who composed the hierarchy of heaven. Or perhaps he might embrace the philosophic and pleasing idea, that, notwithstanding the variety of names, of rites, and of opinions, all the sects and all the nations of mankind are united in the worship of the common Father and Creator of the universe<sup>16</sup>.

But the counsels of princes are more frequently influenced by views of temporal advantage, than by considerations of abstract and

Use and  
beauty of the  
Christian  
morality.

<sup>16</sup> A panegyric of Constantine, pronounced seven or eight months after the edict of Milan (see Gothofred. Chronolog. Legum, p. 7. and Tillemont, Hist. des Empereurs, tom. iv. p. 246.), uses the following remarkable expression: "Summe rerum factor,

"cujus tot nomina sunt, quot linguas gentium esse voluisti, quem enim te ipse dici velis, scire non possumus." Panegyric. Vet. ix. 26. In explaining Constantine's progress in the faith, Mosheim (p. 971, &c.) is ingenious, subtle, prolix.

speculative truth. The partial and increasing favour of Constantine may naturally be referred to the esteem which he entertained for the moral character of the Christians; and to a persuasion, that the propagation of the gospel would inculcate the practice of private and public virtue. Whatever latitude an absolute monarch may assume in his own conduct, whatever indulgence he may claim for his own passions, it is undoubtedly his interest that all his subjects should respect the natural and civil obligations of society. But the operation of the wisest laws is imperfect and precarious. They seldom inspire virtue, they cannot always restrain vice. Their power is insufficient to prohibit all that they condemn, nor can they always punish the actions which they prohibit. The legislators of antiquity had summoned to their aid the powers of education and of opinion. But every principle which had once maintained the vigour and purity of Rome and Sparta, was long since extinguished in a declining and despotic empire. Philosophy still exercised her temperate sway over the human mind, but the cause of virtue derived very feeble support from the influence of the Pagan superstition. Under these discouraging circumstances, a prudent magistrate might observe with pleasure the progress of a religion which diffused among the people a pure, benevolent, and universal system of ethics, adapted to every duty and every condition of life; recommended as the will and reason of the Supreme Deity, and enforced by the sanction of eternal rewards or punishments. The experience of Greek and Roman history could not inform the world how far the system of national manners might be reformed and improved by the precepts of a divine revelation; and Constantine might listen with some confidence to the flattering, and indeed reasonable, assurances of Lactantius. The eloquent apologist seemed firmly to expect,

expect, and almost ventured to promise, *that* the establishment of Christianity would restore the innocence and felicity of the primitive age; *that* the worship of the true God would extinguish war and dissension among those who mutually considered themselves as the children of a common parent; *that* every impure desire, every angry or selfish passion, would be restrained by the knowledge of the gospel; and *that* the magistrates might sheath the sword of justice among a people who would be universally actuated by the sentiments of truth and piety, of equity and moderation, of harmony and universal love<sup>17</sup>.

C H A P.  
XX.

The passive and unresisting obedience, which bows under the yoke of authority, or even of oppression, must have appeared, in the eyes of an absolute monarch, the most conspicuous and useful of the evangelic virtues<sup>18</sup>. The primitive Christians derived the institution of civil government, not from the consent of the people, but from the decrees of heaven. The reigning emperor, though he had usurped the sceptre by treason and murder, immediately assumed the sacred character of vicegerent of the Deity. To the Deity alone he was accountable for the abuse of his power; and his subjects were indissolubly bound, by their oath of fidelity, to a tyrant, who had violated every law of nature and society. The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in the defence of their religion, they should be still more criminal if they were tempted to shed the blood of their fellow-creatures, in disputing the vain privileges, or the fordid possessions, of this transitory life. Faithful to the

Theory and  
practice of  
passive obe-  
dience.

<sup>17</sup> See the elegant description of Lactantius (Divin. Institut. v. 8.), who is much more perspicuous and positive than it becomes a discreet prophet.

<sup>18</sup> The political system of the Christians is

explained by Grotius, de Jure Belli et Pacis, l. i. c. 3, 4. Grotius was a republican and an exile, but the mildness of his temper inclined him to support the established powers.

C H A P.  
XX.

doctrine of the apostle, who in the reign of Nero had preached the duty of unconditional submission, the Christians of the three first centuries preserved their conscience pure and innocent of the guilt of secret conspiracy, or open rebellion. While they experienced the rigour of persecution, they were never provoked either to meet their tyrants in the field, or indignantly to withdraw themselves into some remote and sequestered corner of the globe<sup>19</sup>. The protestants of France, of Germany, and of Britain, who asserted with such intrepid courage their civil and religious freedom, have been insulted by the invidious comparison between the conduct of the primitive and of the reformed Christians<sup>20</sup>. Perhaps, instead of censure, some applause may be due to the superior sense and spirit of our ancestors, who had convinced themselves that religion cannot abolish the unalienable rights of human nature<sup>21</sup>. Perhaps the patience of the primitive church may be ascribed to its weakness, as well as to its virtue. A sect of unwarlike plebeians, without leaders, without arms, without fortifications, must have encountered inevitable destruction in a rash and fruitless resistance to the master of the Roman legions. But the Christians, when they deprecated the wrath of Diocletian, or solicited the favour of Constantine, could allege, with truth and confidence, that they held the principle of passive obedience, and that, in the space of three centuries, their con-

<sup>19</sup> Tertullian. Apolog. c. 32. 34. 35, 36. Tamen nunquam Albiniani, nec Nigriani vel Cassiani inveniri potuerunt Christiani. Ad Scapulam, c. 2. If this assertion be strictly true, it excludes the Christians of that age from all civil and military employments, which would have compelled them to take an active part in the service of their respective governors. See Moyle's Works, vol. ii. p. 349.

<sup>20</sup> See the artful Bossuet (Hist. des Varia-

tions des Eglises Protestantes (tom. iii. p. 210—258.), and the malicious Bayle (tom. ii. p. 620.). I name Bayle, for he was certainly the author of the Avis aux Réfugiés; consult the Dictionnaire Critique de Chauffepié, tom. i. part ii. p. 145.

<sup>21</sup> Buchanan is the earliest, or at least the most celebrated, of the reformers, who has justified the theory of resistance. See his Dialogue de Jure Regni apud Scotos, tom. ii. p. 28. 30. edit. fol. Ruddiman.

duct



duſt had always been conformable to their principles. They might add, that the throne of the emperors would be eſtabliſhed on a fixed and permanent baſis, if all their ſubjects embracing the Chriſtian doctrine, ſhould learn to ſuffer and to obey.

C H A P.  
XX.

In the general order of Providence, princes and tyrants are conſidered as the miniſters of Heaven, appointed to rule or to chaſtiſe the nations of the earth. But ſacred hiſtory affords many illuſtrious examples of the more immediate interpoſition of the Deity in the government of his choſen people. The ſceptre and the ſword were committed to the hands of Moſes, of Joſhua, of Gideon, of David, of the Maccabees; the virtues of thoſe heroes were the motive or the effect of the Divine favour, the ſucceſs of their arms was deſtined to atchieve the deliverance or the triumph of the church. If the judges of Iſrael were occaſional and temporary magiſtrates, the kings of Judah derived from the royal unction of their great ancestor, an hereditary and indefeasible right, which could not be forfeited by their own vices, nor recalled by the caprice of their ſubjects. The ſame extraordinary providence, which was no longer confined to the Jewish people, might elect Conſtantine and his family as the protectors of the Chriſtian world; and the devout Lactantius announces, in a prophetic tone, the future glories of his long and univerſal reign<sup>22</sup>. Galerius and Maximin, Maxentius and Licinius, were the rivals who ſhared with the favourite of heaven the provinces of the empire. The tragic deaths of Galerius and Maximin ſoon gratified the reſentment, and fulfilled the ſanguine expectations, of the Chriſtians. The ſucceſs of Conſtantine againſt Maxentius and Licinius, removed the two formidable competitors who ſtill oppoſed the triumph of the ſecond David, and his cauſe might ſeem to claim the peculiar inter-

Divine right  
of Conſtan-  
tine.

<sup>22</sup> Lactant. Divin. Inſtitut. i. 1. Eufebius, oration, repeatedly inculcates the divine right in the courſe of his hiſtory, his life, and his of Conſtantine to the empire.

poſition

C H A P.  
XX.



position of Providence. The character of the Roman tyrant disgraced the purple and human nature; and though the Christians might enjoy his precarious favour, they were exposed, with the rest of his subjects, to the effects of his wanton and capricious cruelty. The conduct of Licinius soon betrayed the reluctance with which he had consented to the wise and humane regulations of the edict of Milan. The convocation of provincial synods was prohibited in his dominions; his Christian officers were ignominiously dismissed; and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious, by the violation of a solemn and voluntary engagement<sup>23</sup>. While the East, according to the lively expression of Eusebius, was involved in the shades of infernal darkness, the auspicious rays of celestial light warmed and illuminated the provinces of the West. The piety of Constantine was admitted as an unexceptionable proof of the justice of his arms; and his use of victory confirmed the opinion of the Christians, that their hero was inspired, and conducted, by the Lord of Hosts. The conquest of Italy produced a general edict of toleration: and as soon as the defeat of Licinius had invested Constantine with the sole dominion of the Roman world, he immediately, by circular letters, exhorted all his subjects to imitate, without delay, the example of their sovereign, and to embrace the divine truth of Christianity<sup>24</sup>.

A. D. 324.

Loyalty and  
zeal of the  
Christian  
party.

The assurance that the elevation of Constantine was intimately connected with the designs of Providence, instilled into the minds of the Christians two opinions, which, by very different means, assisted the accomplishment of the prophecy. Their warm and active loyalty exhausted in his favour every resource of human industry; and they

<sup>23</sup> Our imperfect knowledge of the persecution of Licinius is derived from Eusebius (Hist. Eccl. l. x. c. 8. Vit. Constant. l. i. c. 49—56. l. ii. c. 1, 2.). Au-

relius Victor mentions his cruelty in general terms.

<sup>24</sup> Euseb. in Vit. Constant. l. ii. c. 24—42. 48—60.

confidently expected that their strenuous efforts would be seconded by some divine and miraculous aid. The enemies of Constantine have imputed to interested motives the alliance which he insensibly contracted with the Catholic church, and which apparently contributes to the success of his ambition. In the beginning of the fourth century, the Christians still bore a very inadequate proportion to the inhabitants of the empire; but among a degenerate people, who viewed the change of masters with the indifference of slaves, the spirit and union of a religious party might assist the popular leader, to whose service, from a principle of conscience, they had devoted their lives and fortunes<sup>25</sup>. The example of his father had instructed Constantine to esteem and to reward the merit of the Christians; and in the distribution of public offices, he had the advantage of strengthening his government, by the choice of ministers or generals, in whose fidelity he could repose a just and unreserved confidence. By the influence of these dignified missionaries, the proselytes of the new faith must have multiplied in the court and army; the Barbarians of Germany, who filled the ranks of the legions, were of a careless temper, which acquiesced without resistance in the religion of their commander; and when they passed the Alps, it may fairly be presumed, that a great number of the soldiers had already consecrated their swords to the service of Christ and of Constantine<sup>26</sup>. The habits of mankind, and the interest of religion, gradually abated the

<sup>25</sup> In the beginning of the last century, the Papists of England were only a *minority*, and the Protestants of France only a *fraction* part of the respective nations, to whom their spirit and power were a constant object of apprehension. See the relations which Bentivoglio (who was then nuncio at Brussels, and afterwards cardinal) transmitted to the court of Rome (Relazione, tom. ii. p. 211. 241.).

Bentivoglio was curious, well-informed, but somewhat partial.

<sup>26</sup> This careless temper of the Germans appears almost uniformly in the history of the conversion of each of the tribes. The legions of Constantine were recruited with Germans (Zosimus, l. ii. p. 86.); and the court even of his father had been filled with Christians. See the first book of the Life of Constantine, by Eusebius.

horror

C H A P.  
XX.

horror of war and bloodshed, which had so long prevailed among the Christians; and in the councils which were assembled under the gracious protection of Constantine, the authority of the bishops was seasonably employed to ratify the obligation of the military oath, and to inflict the penalty of excommunication on those soldiers who threw away their arms during the peace of the church<sup>27</sup>. While Constantine, in his own dominions, increased the number and zeal of his faithful adherents, he could depend on the support of a powerful faction in those provinces, which were still possessed or usurped by his rivals. A secret disaffection was diffused among the Christian subjects of Maxentius and Licinius; and the resentment which the latter did not attempt to conceal, served only to engage them still more deeply in the interest of his competitor. The regular correspondence which connected the bishops of the most distant provinces, enabled them freely to communicate their wishes and their designs, and to transmit without danger any useful intelligence, or any pious contributions, which might promote the service of Constantine, who publicly declared that he had taken up arms for the deliverance of the church<sup>28</sup>.

Expectation  
and belief of  
a miracle. 29

The enthusiasm which inspired the troops, and perhaps the emperor himself, had sharpened their swords while it satisfied their conscience. They marched to battle with the full assurance, that the same God, who had formerly opened a passage to the Israelites through the waters of Jordan, and had thrown down the walls of Jericho at

<sup>27</sup> De his qui arma projiciunt in pace, placuit eos abstinere a communione. Concil. Arelat. Canon iii. The best critics apply these words to the *peace of the church*.

<sup>28</sup> Eusebius always considers the second civil war against Licinius as a sort of religious crusade. At the invitation of the tyrant, some Christian officers had resumed their *zones*; or, in other words, had returned to

the military service. Their conduct was afterwards censured by the 12th canon of the council of Nice; if this particular application may be received, instead of the loose and general sense of the Greek interpreters, Balsamon, Zonaras, and Alexis Aristenus. See Beveridge, Pandect. Eccles. Græc. tom. i. p. 72. tom. ii. p. 78. Annotation.

the found of the trumpets of Joshua, would display his visible majesty and power in the victory of Constantine. The evidence of ecclesiastical history is prepared to affirm, that their expectations were justified by the conspicuous miracle to which the conversion of the first Christian emperor has been almost unanimously ascribed. The real or imaginary cause of so important an event, deserves and demands the attention of posterity; and I shall endeavour to form a just estimate of the famous vision of Constantine, by a distinct consideration of the *standard*, the *dream*, and the *celestial sign*; by separating the historical, the natural, and the marvellous parts of this extraordinary story, which, in the composition of a specious argument, have been artfully confounded in one splendid and brittle mass.

C H A P.  
XX.



I. An instrument of the tortures which were inflicted only on slaves and strangers, became an object of horror in the eyes of a Roman citizen; and the ideas of guilt, of pain, and of ignominy, were closely united with the idea of the cross<sup>29</sup>. The piety, rather than the humanity, of Constantine, soon abolished in his dominions the punishment which the Saviour of mankind had condescended to suffer<sup>30</sup>; but the emperor had already learned to despise the prejudices of his education, and of his people, before he could erect in the midst of Rome his own statue, bearing a cross in its right hand; with an inscription, which referred the victory of his arms, and the deliverance of Rome, to the virtue of that salutary sign, the true symbol of

The *Laba-  
rion*, or stan-  
dard of the  
cross.

<sup>29</sup> Nomen ipsum *crucis* absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus. Cicero pro Raberio, c. 5. The Christian writers, Justin, Minucius Fælix, Tertullian, Jerom, and Maximus of Turin, have investigated with tolerable success the figure or likeness of a cross in almost every object of nature or art; in the intersection of the meridian and equator, the human face, a bird flying, a man swimming,

a mast and yard, a plough, a *standard*, &c. &c. &c. See Lipius de Cruce, l. i. c. 9.

<sup>30</sup> See Aurelius Victor, who considers this law as one of the examples of Constantine's piety. An edict so honourable to Christianity deserved a place in the Theodosian code, instead of the indirect mention of it, which seems to result from the comparison of the vth and xviiiith titles of the ixth book.

C H A P.  
XX.

force and courage<sup>31</sup>. The same symbol sanctified the arms of the foldiers of Constantine; the cross glittered on their helmet, was engraved on their shields, was interwoven into their banners; and the consecrated emblems which adorned the person of the emperor himself, were distinguished only by richer materials and more exquisite workmanship<sup>32</sup>. But the principal standard which displayed the triumph of the cross was stiled the *Labarum*<sup>33</sup>, an obscure though celebrated name, which has been vainly derived from almost all the languages of the world. It is described<sup>34</sup> as a long pike intersected by a transversal beam. The silken veil which hung down from the beam, was curiously enwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold which inclosed the mysterious monogram, at once expressive of the figure of the cross, and the initial letters of the name of Christ<sup>35</sup>. The safety of the labarum was entrusted to fifty guards, of approved valour and fidelity; their station was

<sup>31</sup> Eusebius, in Vit. Constantin. l. i. c. 40. This statue, or at least the cross and inscription, may be ascribed with more probability to the second, or even the third, visit of Constantine to Rome. Immediately after the defeat of Maxentius, the minds of the senate and people were scarcely ripe for this public monument.

<sup>32</sup> Agnoscas regina libens mea signa necesse est;  
In quibus effigies crucis aut gemmata refulget  
Aut longis solido ex auro præfertur in hastis.  
Hoc signo invictus, transmissis Alpibus Ultor  
Servitium solvit miserabile Constantinus


\* \* \* \* \*  
Christus *purpuræ* gemmanti textus in auro  
Signabat *Labarum*, clypeorum insignia Christus

Scripserat; ardebat summis *crux* addita crillis.  
Prudent. in Symmachum, l. ii. 464. 486.

<sup>33</sup> The derivation and meaning of the word *Labarum*, or *Laborum*, which is employed by

Gregory Nazianzen, Ambrose, Prudentius, &c. still remain totally unknown; in spite of the efforts of the critics, who have ineffectually tortured the Latin, Greek, Spanish, Celtic, Teutonic, Illyric, Armenian, &c. in search of an etymology. See Ducange, in Gloss. Med. & infim. Latinitat. sub voce *Labarum*, and Godefroy, ad Cod. Theodos. tom. ii. p. 143.

<sup>34</sup> Euseb. in Vit. Constantin. l. i. c. 30, 31. Baronius (Annal. Eccles. A. D. 312, N<sup>o</sup> 26.) has engraved a representation of the *Labarum*.

<sup>35</sup> Transversâ X literâ, summo capite circumflexo, Christum in scutis notat. Cæcilius de M. P. c. 44. Cuper (ad M. P. in edit. Lactant. tom. ii. p. 500.) and Baronius (A. D. 312. N<sup>o</sup> 25.) have engraved from ancient monuments several specimens (as thus ) of these monograms, which became extremely fashionable in the Christian world.

marked

marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that as long as the guards of the labarum were engaged in the execution of their office, they were secure and invulnerable amidst the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the ranks of the adverse legions<sup>36</sup>. The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross; but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the labarum was deposited as a venerable but useless relic in the palace of Constantinople<sup>37</sup>. Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of, safety of the republic, glory of the army, restoration of public happiness, are equally applied to the religious and military trophies; and there is still extant a medal of the emperor Constantius, where the standard of the labarum is accompanied with these memorable words, BY THIS SIGN THOU SHALT CONQUER<sup>38</sup>.

C H A P.  
XX.

II. In all occasions of danger or distress, it was the practice of the primitive Christians to fortify their minds and bodies by the sign of

The dream  
of Constantine.

<sup>36</sup> Euseb. in Vit. Constantin. l. ii. c. 7, 8, 9. He introduces the Labarum before the Italian expedition; but his narrative seems to indicate that it was never shewn at the head of an army, till Constantine, above ten years afterwards, declared himself the enemy of Licinius, and the deliverer of the church.

<sup>37</sup> See Cod. Theod. l. vi. tit. xxv. Sozomen, l. i. c. 2. Theophan. Chronograph. p. 11. Theophanes lived towards the end of the eighth century, almost five hundred years

after Constantine. The modern Greeks were not inclined to display in the field the standard of the empire and of Christianity; and though they depended on every superstitious hope of defence, the promise of victory would have appeared too bold a fiction.

<sup>38</sup> The Abbé du Voisin, p. 103, &c. alleges several of these medals, and quotes a particular dissertation of a Jesuit, the Pere de Grainville, on this subject.

C H A P.  
XX.

the cross, which they used, in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual or temporal evil<sup>39</sup>. The authority of the church might alone have had sufficient weight to justify the devotion of Constantine, who in the same prudent and gradual progress acknowledged the truth, and assumed the symbol, of Christianity. But the testimony of a contemporary writer, who in a formal treatise has avenged the cause of religion, bestows on the piety of the emperor a more awful and sublime character. He affirms with the most perfect confidence, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ; that he executed the commands of heaven, and that his valour and obedience were rewarded by the decisive victory of the Milvian bridge. Some considerations might perhaps incline a sceptical mind to suspect the judgment or the veracity of the rhetorician, whose pen, either from zeal or interest, was devoted to the cause of the prevailing faction<sup>40</sup>. He appears to have published his deaths of the persecutors at Nicomedia about three years after the Roman victory; but the interval of a thousand miles, and a thousand days, will allow an ample latitude

<sup>39</sup> Tertullian, de Corona, c. 3. Athanasius, tom. i. p. 101. The learned jesuit Petavius (Dogmata Theolog. l. xv. c. 9, 10.) has collected many similar passages on the virtues of the cross, which in the last age embarrassed our Protestant disputants.

<sup>40</sup> Cæcilius, de M. P. c. 34. It is certain, that this historical declamation was composed and published, while Licinius, sovereign of the East, still preserved the friendship of Constantine, and of the Christians. Every reader of taste must perceive, that the style is of a very different and inferior character to that of Lactantius; and such indeed is the judgment

of Le Clerc and Lardner (Bibliothèque Ancienne et Moderne, tom. iii. p. 438. Credibility of the Gospel, &c. part ii. vol. vii. p. 94.) Three arguments from the title of the book, and from the names of Donatus and Cæcilius, are produced by the advocates for Lactantius (See the P. Lestocq, tom. ii. p. 46—60.). Each of these proofs is singly weak and defective; but their concurrence has great weight. I have often fluctuated, and shall *tamely* follow the Colbert MS. in calling the author (whoever he was) Cæcilius.



for the invention of declaimers, the credulity of party, and the tacit approbation of the emperor himself; who might listen without indignation to a marvellous tale, which exalted his fame, and promoted his designs. In favour of Licinius, who still dissembled his animosity to the Christians, the same author has provided a similar vision, of a form of prayer, which was communicated by an angel, and repeated by the whole army before they engaged the legions of the tyrant Maximin. The frequent repetition of miracles serves to provoke, where it does not subdue, the reason of mankind<sup>41</sup>; but if the dream of Constantine is separately considered, it may be naturally explained either by the policy or the enthusiasm of the emperor. Whilst his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the venerable form of Christ, and the well-known symbol of his religion, might forcibly offer themselves to the active fancy of a prince who revered the name, and had perhaps secretly implored the power, of the God of the Christians. As readily might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect<sup>42</sup>. The praternatural origin of dreams was universally admitted by the nations of antiquity, and a considerable part of the Gallic army was already prepared to place their confidence in

<sup>41</sup> Cæcilius, de M. P. c. 46. There seems to be some reason in the observation of M. de Voltaire (Oeuvres, tom. xiv. p. 307.), who ascribes to the success of Constantine the superior fame of his Labarum above the angel of Licinius. Yet even this angel is favourably entertained by Pagi, Tillemont, Fleury, &c. who are fond of encreasing their stock of miracles.

<sup>42</sup> Besides these well-known examples, Tollius (Preface to Boileau's translation of Longinus) has discovered a vision of Antigonus, who assured his troops that he had seen a

pentagon (the symbol of safety) with these words, "In this conquer." But Tollius has most inexcusably omitted to produce his authority; and his own character, literary as well as moral, is not free from reproach (See Chaussepîé Dictionnaire Critique, tom. iv. p. 460.). Without insisting on the silence of Diodorus, Plutarch, Justin, &c. it may be observed that Polyænus, who in a separate chapter (l. iv. c. 6) has collected nineteen military stratagems of Artigonus, is totally ignorant of this remarkable vision

the salutary sign of the Christian religion. The secret vision of Constantine could be disproved only by the event; and the intrepid hero who had passed the Alps and the Apennine, might view with careless despair the consequences of a defeat under the walls of Rome. The senate and people, exulting in their own deliverance from an odious tyrant, acknowledged that the victory of Constantine surpassed the powers of man, without daring to insinuate that it had been obtained by the protection of the *Gods*. The triumphal arch, which was erected about three years after the event, proclaims, in ambiguous language, that, by the greatness of his own mind, and by an *instinct* or impulse of the Divinity, he had saved and avenged the Roman republic<sup>43</sup>. The Pagan orator, who had seized an earlier opportunity of celebrating the virtues of the conqueror, supposes that he alone enjoyed a secret and intimate commerce with the Supreme Being, who delegated the care of mortals to his subordinate deities; and thus assigns a very plausible reason why the subjects of Constantine should not presume to embrace the new religion of their sovereign<sup>44</sup>.

Appearance  
of a cross in  
the sky.

III. The philosopher, who with calm suspicion examines the dreams and omens, the miracles and prodigies, of profane or even of ecclesiastical history, will probably conclude, that if the eyes of the spectators have sometimes been deceived by fraud, the understanding of the readers has much more frequently been insulted by fiction. Every event, or appearance, or accident, which seems to deviate from the ordinary course of nature, has been rashly ascribed to the immediate action of the Deity; and the astonished fancy of the multitude has sometimes given shape and colour,

<sup>43</sup> *Instinctu Divinitatis, mentis magnitudine.* The inscription on the triumphal arch of Constantine, which has been copied by Baronius, Gruter, &c. may still be perused by every curious traveller.

<sup>44</sup> *Habes profecto aliquid cum illa mente Divinâ secretum; quæ delegatâ nostrâ Diis Minoribus curâ unâ se tibi dignatur ostendere.* Panegy. Vet. ix. 2.

C H A P.  
XX.

A. D. 321.

A. D. 338.

language and motion, to the fleeting but uncommon meteors of the air<sup>45</sup>. Nazarius and Eusebius are the two most celebrated orators, who in studied panegyrics have laboured to exalt the glory of Constantine. Nine years after the Roman victory, Nazarius<sup>46</sup> describes an army of divine warriors, who seemed to fall from the sky: he marks their beauty, their spirit, their gigantic forms, the stream of light which beamed from their celestial armour, their patience in suffering themselves to be heard, as well as seen, by mortals; and their declaration that they were sent, that they flew, to the assistance of the great Constantine. For the truth of this prodigy, the Pagan orator appeals to the whole Gallic nation, in whose presence he was then speaking; and seems to hope that the ancient apparitions<sup>47</sup> would now obtain credit from this recent and public event. The Christian fable of Eusebius, which, in the space of twenty-six years, might arise from the original dream, is cast in a much more correct and elegant mould. In one of the marches of Constantine, he is reported to have seen with his own eyes the luminous trophy of the cross, placed above the meridian sun, and inscribed with the following words: BY THIS, CONQUER. This amazing object in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Christ appeared before his eyes; and displaying the same celestial sign of the cross, he directed Constantine to frame a similar standard, and to

<sup>45</sup> M. Freret (Memoires de l'Academie des Inscriptions tom. iv. p. 411 - 437.) explains, by physical causes, many of the prodigies of antiquity; and Fabricius, who is abused by both parties, vainly tries to introduce the celestial cross of Constantine among the solar Halos. Bibliothec. Græc. tom. vi. p. 8 - 29.

<sup>46</sup> Nazarius inter Panegyri. Vet. x. 14, 15. It is unnecessary to name the moderns, whose

undistinguishing and ravenous appetite has swallowed even the Pagan bait of Nazarius.

<sup>47</sup> The apparitions of Castor and Pollux, particularly to announce the Macedonian victory, are attested by historians and public monuments. See Cicero de Natura Deorum, ii. 2. iii. 5, 6. Florus, ii. 12. Valerius Maximus, l. i. c. 8. N<sup>c</sup> 1. Yet the most recent of these miracles is omitted, and indirectly denied by Livy (xlv. 1.).

march,

C H A P.  
XX.

march, with an assurance of victory, against Maxentius and all his enemies<sup>48</sup>. The learned bishop of Cæsarea appears to be sensible, that the recent discovery of this marvellous anecdote would excite some surprize and distrust among the most pious of his readers. Yet, instead of ascertaining the precise circumstances of time and place, which always serve to detect falsehood, or establish truth<sup>49</sup>; instead of collecting and recording the evidence of so many living witnesses, who must have been spectators of this stupendous miracle<sup>50</sup>; Eusebius contents himself with alleging a very singular testimony; that of the deceased Constantine, who, many years after the event, in the freedom of conversation, had related to him this extraordinary incident of his own life, and had attested the truth of it by a solemn oath. The prudence and gratitude of the learned prelate forbade him to suspect the veracity of his victorious master; but he plainly intimates, that, in a fact of such a nature, he should have refused his assent to any meaner authority. This motive of credibility could not sur vive the power of the Flavian family; and the celestial sign, which the Infidels might afterwards deride<sup>51</sup>, was disregarded by the Christians of the age which immediately followed the conversion of Constantine<sup>52</sup>. But the Catholic church, both of

<sup>48</sup> Eusebius, l. i. c. 28, 29, 30. The silence of the same Eusebius, in his Ecclesiastical History, is deeply felt by those advocates for the miracle who are not absolutely call us.

<sup>49</sup> The narrative of Constantine seems to indicate, that he saw the cross in the sky before he passed the Alps against Maxentius. The scene has been fixed by provincial vanity at Treves, Besançon, &c. See Tillemont, *Hist. des Empereurs*, tom. iv. p. 573.

<sup>50</sup> The pious Tillemont (*Mem. Eccles.* tom. vii. p. 1317.) rejects with a sigh the useful Acts of Artemius, a veteran and a martyr, who attests as an eye-witness the vision of Constantine.

<sup>51</sup> Gelasius Cyzic. in *Act. Concil. Nicen.* l. i. c. 4.

<sup>52</sup> The advocates for the vision are unable to produce a single testimony from the Fathers of the fourth and fifth centuries, who, in their voluminous writings, repeatedly celebrate the triumph of the church and of Constantine. As these venerable men had not any dislike to a miracle, we may suspect (and the suspicion is confirmed by the ignorance of Jerom) that they were all unacquainted with the life of Constantine by Eusebius. This tract was recovered by the diligence of those who translated or continued his Ecclesiastical History, and who have represented in various colours the vision of the cross.

the

the East and of the West, has adopted a prodigy which favours, or seems to favour, the popular worship of the cross. The vision of Constantine maintained an honourable place in the legend of superstition, till the bold and sagacious spirit of criticism presumed to depreciate the triumph, and to arraign the truth, of the first Christian emperor<sup>53</sup>.

The Protestant and philosophic readers of the present age will incline to believe, that, in the account of his own conversion, Constantine attested a wilful falsehood by a solemn and deliberate perjury. They may not hesitate to pronounce, that, in the choice of a religion, his mind was determined only by a sense of interest; and that (according to the expression of a profane poet<sup>54</sup>) he used the altars of the church as a convenient footstool to the throne of the empire. A conclusion so harsh and so absolute is not, however, warranted by our knowledge of human nature, of Constantine, or of Christianity. In an age of religious fervour, the most artful statesmen are observed to feel some part of the enthusiasm which they inspire; and the most orthodox saints assume the dangerous privilege of defending the cause of truth by the arms of deceit and falsehood. Personal interest is often the standard of our belief, as

C H A P.  
XX.

The conversion of Constantine might be sincere.

<sup>53</sup> Godesroy was the first who, in the year 1643 (Not. ad Philostorgium, l. i. c. 6. p. 16.), expressed any doubt of a miracle which had been supported with equal zeal by Cardinal Baronius, and the Centuriators of Magdeburgh. Since that time, many of the Protestant critics have inclined towards doubt and disbelief. The objections are urged, with great force, by M. Chauffepié (Dictionnaire Critique, tom. iv. p. 6—11.); and, in the year 1774, a doctor of Sorbonne, the Abbé du Voisin, published an Apology, which deserves the praise of learning and moderation.

<sup>54</sup> Lors Constantin dit ces propres paroles :  
J'ai renversé le culte des idoles ;

Sur les debris de leurs temples fumans  
Au Dieu du Ciel j'ai prodigué l'encens.  
Mais tous mes soins pour sa grandeur  
supreme  
N'eurent jamais d'autre objet que moi-même ;  
Les saints autels n'étoient à mes regards  
Qu'un marche-pié du trône des Césars.  
L'ambition, la fureur, les delices  
Étoient mes Dieux, avoient mes sacrifices.  
L'or des Chrétiens, leurs intrigues, leur sang  
Ont cimenté ma fortune et mon rang.

The poem which contains these lines may be read with pleasure, but cannot be named with decency,

C H A P.  
XX.

well as of our practice; and the same motives of temporal advantage which might influence the public conduct and professions of Constantine, would insensibly dispose his mind to embrace a religion so propitious to his fame and fortunes. His vanity was gratified by the flattering assurance, that *he* had been chosen by Heaven to reign over the earth; success had justified his divine title to the throne, and that title was founded on the truth of the Christian revelation. As real virtue is sometimes excited by undeserved applause, the specious piety of Constantine, if at first it was only specious, might gradually, by the influence of praise, of habit, and of example, be matured into serious faith and fervent devotion. The bishops and teachers of the new sect, whose dress and manners had not qualified them for the residence of a court, were admitted to the Imperial table; they accompanied the monarch in his expeditions; and the ascendant which one of them, an Egyptian or a Spaniard<sup>55</sup>, acquired over his mind, was imputed by the Pagans to the effect of magic<sup>56</sup>. Lactantius, who has adorned the precepts of the gospel with the eloquence of Cicero<sup>57</sup>; and Eusebius, who has consecrated the learning and philosophy of the Greeks to the service of religion<sup>58</sup>, were both received into the friendship and familiarity of their sovereign: and those able masters of controversy could patiently watch the soft and yielding moments of persuasion, and dexterously apply the arguments which were the best adapted to his character and understanding.

<sup>55</sup> This favourite was probably the great Osius, bishop of Cordova, who preferred the pastoral care of the whole church to the government of a particular diocese. His character is magnificently, though concisely, expressed by Athanasius (tom. i. p. 703.). See Tillemont, Mem. Eccles. tom. vii. p. 524-561. Osius was accused, perhaps unjustly, of retiring from court with a very ample fortune.

<sup>56</sup> See Eusebius (in Vit. Constant. passim), and Zosimus, l. ii. p. 104.

<sup>57</sup> The Christianity of Lactantius was of a moral, rather than of a mysterious cast. "Erat pæne rudis (says the orthodox Bull) "disciplinæ Christianæ, et in rhetoricâ melius quam in theologiâ versatus." De-fensio Fidei Nicenæ, sect. ii. c. 14.

<sup>58</sup> Fabricius, with his usual diligence, has collected a list of between three and four hundred authors quoted in the Evangelical Preparation of Eusebius. See Bibliothec. Græc. l. v. c. 4. tom. vi. p. 37-56.

Whatever

Whatever advantages might be derived from the acquisition of an Imperial profelyte, he was distinguished by the splendour of his purple, rather than by the superiority of wisdom or virtue, from the many thousands of his subjects who had embraced the doctrines of Christianity. Nor can it be deemed incredible, that the mind of an unlettered soldier should have yielded to the weight of evidence, which, in a more enlightened age, has satisfied or subdued the reason of a Grotius, a Pascal, or a Locke. In the midst of the incessant labours of his great office, this soldier employed, or affected to employ, the hours of the night in the diligent study of the Scriptures, and the composition of theological discourses; which he afterwards pronounced in the presence of a numerous and applauding audience. In a very long discourse, which is still extant, the royal preacher expatiates on the various proofs of religion; but he dwells with peculiar complacency on the Sybilline verses<sup>59</sup>, and the fourth eclogue of Virgil<sup>60</sup>. Forty years before the birth of Christ, the Mantuan bard, as if inspired by the celestial muse of Isaiah, had celebrated, with all the pomp of Oriental metaphor, the return of the Virgin, the fall of the serpent, the approaching birth of a godlike child, the offspring of the great Jupiter, who should expiate the guilt of human kind, and govern the peaceful universe with the virtues of his father; the rise and appearance of an heavenly race, a primitive nation throughout the world; and the gradual restoration of the innocence and felicity of the golden age. The poet was perhaps unconscious of the secret sense and object of these sublime predictions, which have been so unworthily applied to the infant son of a consul,

The fourth  
eclogue of  
Virgil.

<sup>59</sup> See Constantine. Orat. ad Sanctos, c. 19, 20. He chiefly depends on a mysterious acrostic, composed in the sixth age after the Deluge by the Erythrean Sybil, and translated by Cicero into Latin. The initial letters of the thirty-four Greek verses form this

prophetic sentence: JESUS CHRIST, SON OF GOD, SAVIOUR OF THE WORLD.

<sup>60</sup> In his paraphrase of Virgil, the emperor has frequently assisted and improved the literal sense of the Latin text. See Blondel des Sybilles, l. i. c. 14, 15, 16.

C H A P.  
XX.

or a triumvir<sup>61</sup>: but if a more splendid, and indeed specious, interpretation of the fourth eclogue contributed to the conversion of the first Christian emperor, Virgil may deserve to be ranked among the most successful missionaries of the gospel<sup>62</sup>.

Devotion and  
privileges of  
Constantine.

The awful mysteries of the Christian faith and worship were concealed from the eyes of strangers, and even of catechumens, with an affected secrecy, which served to excite their wonder and curiosity<sup>63</sup>. But the severe rules of discipline which the prudence of the bishops had instituted, were relaxed by the same prudence in favour of an Imperial proselyte, whom it was so important to allure, by every gentle condescension, into the pale of the church; and Constantine was permitted, at least by a tacit dispensation, to enjoy *most* of the privileges, before he had contracted *any* of the obligations, of a Christian. Instead of retiring from the congregation, when the voice of the deacon dismissed the profane multitude, he prayed with the faithful, disputed with the bishops, preached on the most sublime and intricate subjects of theology, celebrated with sacred rites the vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the Christian mysteries<sup>64</sup>. The pride of Constantine might assume, and his services had deserved, some extraordinary distinction: an ill-timed

<sup>61</sup> The different claims of an elder and younger son of Pollio, of Julia, of Drusus, of Marcellus, are found to be incompatible with chronology, history, and the good sense of Virgil.

<sup>62</sup> See Lowth de Sacra Poesi Hebræorum Prælect. xxi. p. 289—293. In the examination of the fourth eclogue, the respectable bishop of London has displayed learning, taste, ingenuity, and a temperate enthusiasm, which exalts his fancy without degrading his judgment.

<sup>63</sup> The distinction between the public and the secret parts of divine service, the *missa*

*catechumenorum*, and the *missa fidelium*, and the mysterious veil which piety or policy had cast over the latter, are very judiciously explained by Thiers, Exposition du Saint Sacrement, l. i. c. 8—12. p. 59—91: but as, on this subject, the Papists may reasonably be suspected, a Protestant reader will depend with more confidence on the learned Bingham. Antiquities, l. x. c. 5.

<sup>64</sup> See Eusebius in Vit. Const. l. iv. c. 15—32, and the whole tenor of Constantine's Sermon. The faith and devotion of the emperor has furnished Baronius with a specious argument in favour of his early baptism.



rigour might have blasted the unripened fruits of his conversion ; and if the doors of the church had been strictly closed against a prince who had deserted the altars of the gods, the master of the empire would have been left destitute of any form of religious worship. In his last visit to Rome, he piously disclaimed and insulted the superstition of his ancestors, by refusing to lead the military procession of the equestrian order, and to offer the public vows to the Jupiter of the Capitoline Hill <sup>65</sup>. Many years before his baptism and death, Constantine had proclaimed to the world, that neither his person nor his image should ever more be seen within the walls of an idolatrous temple ; while he distributed through the provinces a variety of medals and pictures, which represented the emperor in an humble and suppliant posture of Christian devotion <sup>66</sup>.

The pride of Constantine, who refused the privileges of a catechumen, cannot easily be explained or excused ; but the delay of his baptism may be justified by the maxims and the practice of ecclesiastical antiquity. The sacrament of baptism <sup>67</sup> was regularly administered by the bishop himself, with his assistant clergy, in the cathedral church of the diocese, during the fifty days between the solemn festivals of Easter and Pentecost ; and this holy term admitted a numerous band of infants and adult persons into the bosom of the church. The discretion of parents often suspended the baptism of their children till they could understand the obligations which they contracted : the severity of ancient bishops exacted from the new converts a noviciate of two or three years ; and the catechumens

Delay of his baptism till the approach of death.

<sup>65</sup> Zosimus, l. ii. p. 105.

<sup>66</sup> Eusebius in Vit. Constant. l. iv. c. 15, 16.

<sup>67</sup> The theory and practice of antiquity with regard to the sacrament of baptism, have been copiously explained by Dom. Chardon, Hist. des Sacrements, tom. i. p. 3—405 ; Dom. Martenne, de Ritibus Ecclesie Antiquis, tom. i. ; and by Birgham, in the

tenth and eleventh books of his Christian Antiquities. One circumstance may be observed, in which the modern churches have materially departed from the ancient custom. The sacrament of baptism (even when it was administered to infants) was immediately followed by confirmation and the holy communion.

themselves,

C H A P.  
XX.

themselves, from different motives of a temporal or a spiritual nature, were seldom impatient to assume the character of perfect and initiated Christians. The sacrament of baptism was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the profelytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an ineffable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyment of this world, while they still retained in their own hands the means of a sure and easy absolution<sup>68</sup>. The sublime theory of the gospel had made a much fainter impression on the heart than on the understanding of Constantine himself. He pursued the great object of his ambition through the dark and bloody paths of war and policy; and, after the victory, he abandoned himself, without moderation, to the abuse of his fortune. Instead of asserting his just superiority above the imperfect heroism and profane philosophy of Trajan and the Antonines, the mature age of Constantine forfeited the reputation which he had acquired in his youth. As he gradually advanced in the knowledge of truth, he proportionably declined in the practice of virtue; and the same year of his reign in which

<sup>68</sup> The fathers, who censured this criminal delay, could not deny the certain and victorious efficacy, even of a death-bed baptism. The ingenious rhetoric of Chrysostom could find only three arguments against these prudent Christians. 1. That we should love and pursue virtue for her own sake, and not merely for the reward. 2. That we may be surprised by death without an opportunity of baptism. 3. That although we shall be placed in heaven, we shall only twinkle like little stars, when com-

pared to the suns of righteousness who have run their appointed course with labour, with success, and with glory. Chrysostom in Epist. ad Hebræos, Homil. xiii. apud Charadon, Hist. des Sacremens, tom. i. p. 49. I believe that this delay of baptism, though attended with the most pernicious consequences, was never condemned by any general or provincial council, or by any public act or declaration of the church. The zeal of the bishops was easily kindled on much slighter occasions.

he convened the council of Nice was polluted by the execution, or rather murder, of his eldest son. This date is alone sufficient to refute the ignorant and malicious suggestions of Zosimus<sup>69</sup>, who affirms, that, after the death of Crispus, the remorse of his father accepted from the ministers of Christianity the expiation which he had vainly solicited from the Pagan pontiffs. At the time of the death of Crispus, the emperor could no longer hesitate in the choice of a religion; he could no longer be ignorant that the church was possessed of an infallible remedy, though he chose to defer the application of it, till the approach of death had removed the temptation and danger of a relapse. The bishops, whom he summoned, in his last illness, to the palace of Nicomedia, were edified by the fervour with which he requested and received the sacrament of baptism, by the solemn protestation that the remainder of his life should be worthy of a disciple of Christ, and by his humble refusal to wear the Imperial purple after he had been clothed in the white garment of a Neophyte. The example and reputation of Constantine seemed to countenance the delay of baptism<sup>70</sup>. Future tyrants were encouraged to believe, that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration; and the abuse of religion dangerously undermined the foundations of moral virtue.

The gratitude of the church has exalted the virtues and excused the failings of a generous patron, who seated Christianity on the throne of the Roman world; and the Greeks, who celebrate the festival of the Imperial saint, seldom mention the name of Constan-

Propagation  
of Christian-  
ity.

<sup>69</sup> Zosimus, l. ii. p. 104. For this disingenuous falsehood he has deserved and experienced the harshest treatment from all the ecclesiastical writers, except Cardinal Baronius (A. D. 324, N<sup>o</sup>. 15—28), who had oc-

caſion to employ the Infidel on a particular ſervice againſt the Arian Eufebius.

<sup>70</sup> Eufebius, l. iv. c. 61, 62, 63. The biſhop of Caſarea ſuppoſes the ſalvation of Conſtantine with the moſt perfect confidence.

time without adding the title of *equal to the Apostles*<sup>71</sup>. Such a comparison, if it alludes to the character of those divine missionaries, must be imputed to the extravagance of impious flattery. But if the parallel is confined to the extent and number of their evangelic victories, the success of Constantine might perhaps equal that of the Apostles themselves. By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and its active and numerous ministers received a free permission, a liberal encouragement, to recommend the salutary truths of revelation by every argument which could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered, that the profession of Christianity might contribute to the interest of the present, as well as of a future, life<sup>72</sup>. The hopes of wealth and honours, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal, by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donatives; and the new capital of the East gloried in the singular advantage, that Constantinople was never profaned by the worship of idols<sup>73</sup>. As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by de-

<sup>71</sup> See Tillemont, *Hist. des Empereurs*, tom. iv. p. 429. The Greeks, the Russians, and, in the darker ages, the Latins themselves, have been desirous of placing Constantine in the catalogue of saints.

<sup>72</sup> See the third and fourth books of his life. He was accustomed to say, that whe-

ther Christ was preached in pretence or in truth, he should still rejoice (l. iii. c. 58.).

<sup>73</sup> M. de Tillemont (*Hist. des Empereurs*, tom. iv. p. 374. 616.) has defended, with strength and spirit, the virgin purity of Constantinople against some malevolent insinuations of the Pagan Zosimus.

pendent multitudes<sup>74</sup>. The salvation of the common people was purchased at an easy rate, if it be true, that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children; and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert<sup>75</sup>. The powerful influence of Constantine was not circumscribed by the narrow limits of his life, or of his dominions. The education which he bestowed on his sons and nephews, secured to the empire a race of princes, whose faith was still more lively and sincere, as they imbibed, in their earliest infancy, the spirit, or at least the doctrine, of Christianity. War and commerce had spread the knowledge of the gospel beyond the confines of the Roman provinces; and the Barbarians, who had disdained an humble and proscribed sect, soon learned to esteem a religion which had been so lately embraced by the greatest monarch and the most civilized nation of the globe<sup>76</sup>. The Goths and Germans, who enlisted under the standard of Rome, revered the cross which glittered at the head

C H A P.  
XX.

<sup>74</sup> The author of the *Histoire Politique et Philosophique des deux Indes*, (tom. i. p. 9.) condemns a law of Constantine, which gave freedom to all the slaves who should embrace Christianity. The emperor did indeed publish a law, which restrained the Jews from circumcising, perhaps from keeping, any Christian slaves (See Euseb. in Vit. Constant. l. iv. c. 27. and Cod. Theod. l. xvi. tit. ix. with Godofroy's Commentary, tom. vi. p. 247.). But this imperfect exception related only to the Jews; and the great body of slaves, who were the property of Christian or Pagan masters, could not improve their temporal condition by changing their religion. I am ignorant by what guides the Abbé Raynal was deceived; as the total absence of quotations is the unpardonable blemish of his entertaining history.

<sup>75</sup> See *Acta S<sup>ct</sup>. Silvestri*, and *Hist. Eccles. Nicephor. Callist.* l. vii. c. 34. ap. Baroni-

*um Annal. Eccles. A. D. 324, N<sup>o</sup>. 67.* 74. Such evidence is contemptible enough; but these circumstances are in themselves so probable, that the learned Dr. Howell (*History of the World*, vol. iii. p. 14.) has not scrupled to adopt them.

<sup>76</sup> The conversion of the Barbarians under the reign of Constantine is celebrated by the ecclesiastical historians (see Sozomen, l. ii. c. 6. and Theodoret, l. i. c. 23, 24.). But Rufinus, the Latin translator of Eusebius, deserves to be considered as an original authority. His information was curiously collected from one of the companions of the apostle of Æthiopia, and from Bacurius, an Iberian prince, who was count of the domestics. Father Mamachi has given an ample compilation on the progress of Christianity, in the first and second volumes of his great but imperfect work.

C H A P.  
XX.

of the legions, and their fierce countrymen received at the same time the lessons of faith and of humanity. The kings of Iberia and Armenia worshipped the God of their protector; and their subjects, who have invariably preserved the name of Christians, soon formed a sacred and perpetual connection with their Roman brethren. The Christians of Persia were suspected, in time of war, of preferring their religion to their country; but as long as peace subsisted between the two empires, the persecuting spirit of the Magi was effectually restrained by the interposition of Constantine<sup>77</sup>. The rays of the gospel illuminated the coast of India. The colonies of Jews, who had penetrated into Arabia and Æthiopia<sup>78</sup>, opposed the progress of Christianity; but the labour of the missionaries was in some measure facilitated by a previous knowledge of the Mosaic revelation; and Abyssinia still reveres the memory of Frumentius, who, in the time of Constantine, devoted his life to the conversion of those sequestered regions. Under the reign of his son Constantius, Theophilus<sup>79</sup>, who was himself of Indian extraction, was invested with the double character of ambassador and bishop. He embarked on the Red Sea with two hundred horses of the purest breed of Cappadocia, which were sent by the emperor to the prince of the Sabæans, or Homerites. Theophilus was entrusted with many other useful or curious presents, which might raise the admiration, and conciliate the friendship, of the Barbarians; and he suc-

<sup>77</sup> See in Eusebius (in Vit. Constant. l. iv. c. 9.) the pressing and pathetic epistle of Constantine in favour of his Christian brethren of Persia.

<sup>78</sup> See Bafnage, Hist. des Juifs, tom. vii. p. 182. tom. viii. p. 333. tom. ix. p. 810. The curious diligence of this writer pursues the Jewish exiles to the extremities of the globe.

<sup>79</sup> Theophilus had been given in his infancy as a hostage by his countrymen of the Isle of Diva, and was educated by the Ro-

mans in learning and piety. The Maldives, of which Male, or *Divva*, may be the capital, are a cluster of 1900 or 12,000 minute islands in the Indian Ocean. The ancients were imperfectly acquainted with the Maldives; but they are described in the two Mahometan travellers of the ninth century, published by Renaudot. Geograph. Nubiensis, p. 30, 31. D'Herbelot, Bibliotheque Orientale, p. 704. Hist. Generale des Voyages, tom. viii.

cessfully employed several years in a pastoral visit to the churches of the torrid zone<sup>89</sup>.

C H A P.  
XX.

The irresistible power of the Roman emperors was displayed in the important and dangerous change of the national religion. The terrors of a military force silenced the faint and unsupported murmurs of the Pagans, and there was reason to expect, that the cheerful submission of the Christian clergy, as well as people, would be the result of conscience and gratitude. It was long since established, as a fundamental maxim of the Roman constitution, that every rank of citizens were alike subject to the laws, and that the care of religion was the right as well as duty of the civil magistrate. Constantine and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the Imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced. The emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order; and the sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed in the government of the Catholic church.

Change of  
the national  
religion.

A. D.  
312—438

But the distinction of the spiritual and temporal powers<sup>91</sup>, which had never been imposed on the free spirit of Greece and Rome, was introduced and confirmed by the legal establishment of Christianity. The office of supreme pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the most eminent of the senators, was at length united to the Imperial dignity. The first magistrate of the state, as often as he was prompted by su-

Distinction  
of the spiri-  
tual and tem-  
poral powers.

<sup>89</sup> Philostorgius, l. iii. c. 4, 5, 6, with Godefroy's learned observations. The historical narrative is soon lost in an enquiry concerning the seat of paradise, strange monsters, &c.

<sup>91</sup> See the epistle of Osius, ap. Athana-

sium, vol. i. p. 340. The public remonstrance which Osius was forced to address to the son, contained the same principles of ecclesiastical and civil government which he had secretly instilled into the mind of the father.

C H A P.  
XX.

perfition or policy, performed with his own hands the facerdotal functions<sup>82</sup>; nor was there any order of priests, either at Rome or in the provinces, who claimed a more facred character among men, or a more intimate communication with the Gods. But in the Christian church, which entruffs the fervice of the altar to a perpetual fucceffion of confecrated minifters, the monarch, whofe fpiritual rank is lefs honourable than that of the meaneft deacon, was feated below the rails of the fanctuary, and confounded with the reft of the faithful multitude<sup>83</sup>. The emperor might be faluted as the father of his people, but he owed a filial duty and reverence to the fathers of the church; and the fame marks of refpect, which Conftantine had paid to the perfons of faints and confeffors, were foon exacted by the pride of the epifcopal order<sup>84</sup>. A fecret confliet between the civil and ecclefiaftical jurifdictions, embarrassed the operations of the Roman government; and a pious emperor was alarmed by the guilt and danger of touching with a profane hand the ark of the covenant. The feparation of men into the two orders of the clergy and of the laity was, indeed, familiar to many nations of antiquity; and the priests of India, of Perfia, of Affyria, of Judea,

<sup>82</sup> M. de la Balfie (*Memoires de l'Academie des Infcriptions*, tom. xv. p. 38-61) has evidently proved, that Auguftus and his fucceffors exercifed in perfon all the facred functions of pontifex maximus, or high-priest of the Roman empire.

<sup>83</sup> Something of a contrary practice had infenfibly prevailed in the church of Conftantinople; but the rigid Ambrofe commanded Theodofus to retire below the rails, and taught him to know the difference between a king and a priest. See Theodoret, l. v. c. 18.

<sup>84</sup> At the table of the emperor Maximus, Martin, bifhop of Tours, received the cup

from an attendant, and gave it to the prefbyter his companion, before he allowed the emperor to drink; the emperfs waited on Martin at table. Sulpicius Severus, in *Vit. S<sup>t</sup>i. Martin*. c. 23. and *Dialogue* ii. 7. Yet it may be doubted, whether thefe extraordinary compliments were paid to the bifhop or the faint. The honours ufually granted to the former character may be feen in Bingham's *Antiquities*, l. ii. c. 9. and *Valef. ad Theodoret*, l. iv. c. 6. See the haughty ceremonial which Leontius, bifhop of Tripoli, impofed on the emperfs. Tillemont, *Hift. des Empereurs*, tom. iv. p. 754. *Patres Apoftol.* tom. ii. p. 179.



of Æthiopia, of Egypt, and of Gaul, derived from a celestial origin the temporal power and possessions which they had acquired. These venerable institutions had gradually assimilated themselves to the manners and government of their respective countries<sup>85</sup>; but the opposition or contempt of the civil power served to cement the discipline of the primitive church. The Christians had been obliged to elect their own magistrates, to raise and distribute a peculiar revenue, and to regulate the internal policy of their republic by a code of laws, which were ratified by the consent of the people, and the practice of three hundred years. When Constantine embraced the faith of the Christians, he seemed to contract a perpetual alliance with a distinct and independent society; and the privileges granted or confirmed by that emperor, or by his successors, were accepted, not as the precarious favours of the court, but as the just and inalienable rights of the ecclesiastical order.

The Catholic church was administered by the spiritual and legal jurisdiction of eighteen hundred bishops<sup>86</sup>; of whom one thousand were seated in the Greek, and eight hundred in the Latin, provinces of the empire. The extent and boundaries of their respective dioceses, had been variously and accidentally decided by the zeal and success of the first missionaries, by the wishes of the people, and by the propagation of the gospel. Episcopal churches were closely planted along the banks of the Nile, on the sea-coast of Africa, in the proconsular Asia, and through the southern provinces of Italy. The bishops of Gaul and Spain, of Thrace and Pontus, reigned over an

C H A P.  
XX.

State of the  
bishops un-  
der the Chris-  
tian emper-  
ors.

<sup>85</sup> Plutarch, in his treatise of Isis and Osiris, informs us, that the kings of Egypt, who were not already priests, were initiated, after their election, into the sacerdotal order.

<sup>86</sup> The numbers are not ascertained by any ancient writer, or original catalogue; for the partial list of the eastern churches are comparatively modern. The patient diligence

of Charles a S<sup>to</sup>. Paolo, of Luke Holstenius, and of Eingham, has laboriously investigated all the episcopal sees of the Catholic church, which was almost commensurate with the Roman empire. The ninth book of the Christian Antiquities is a very accurate map of ecclesiastical geography.

ample

C H A P.  
XX.

ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office<sup>87</sup>. A Christian diocese might be spread over a province, or reduced to a village, but all the bishops possessed an equal and indelible character: they all derived the same powers and privileges from the apostles, from the people, and from the laws. While the *civil* and *military* professions were separated by the policy of Constantine, a new and perpetual order of *ecclesiastical* ministers, always respectable, sometimes dangerous, was established in the church and state. The important review of their station and attributes may be distributed under the following heads: I. Popular election. II. Ordination of the clergy. III. Property. IV. Civil jurisdiction. V. Spiritual censures. VI. Exercise of public oratory. VII. Privilege of legislative assemblies.

I. Election of  
bishops.

I. The freedom of elections subsisted long after the legal establishment of Christianity<sup>88</sup>; and the subjects of Rome enjoyed in the church the privilege which they had lost in the republic, of choosing the magistrates whom they were bound to obey. As soon as a bishop had closed his eyes, the metropolitan issued a commission to one of his suffragans to administer the vacant see, and prepare, within a limited time, the future election. The right of voting was vested in the inferior clergy, who were best qualified to judge of the merit of the candidates; in the senators or nobles of the city, all those who were distinguished by their rank or property; and finally in the whole body of the people, who, on the appointed day,

<sup>87</sup> On the subject of the rural bishops, or *Chorepiscopi*, who voted in synods, and conferred the minor orders, see Thomassin, *Discipline de l'Eglise*, tom. i. p. 447, &c. and Chardon, *Hist. des Sacrements*, tom. v. p. 395, &c. They do not appear till the fourth century; and this equivocal character, which had excited the jealousy of the prelates, was abolished before the end of the tenth, both in the East and the West.

<sup>88</sup> Thomassin (*Discipline de l'Eglise*, tom. ii. l. ii. c. 1--8 p. 673--721.) has copiously treated of the election of bishops during the five first centuries, both in the East and in the West; but he shews a very partial bias in favour of the episcopal aristocracy. Bingham (l. iv. c. 2.) is moderate; and Chardon (*Hist. des Sacrements*, tom. v. p. 108--128) is very clear and concise.

flocked

flocked in multitudes from the most remote parts of the dioceſe<sup>89</sup>, and ſometimes ſilenced, by their tumultuous acclamations, the voice of reaſon, and the laws of diſcipline. Theſe acclamations might accidentally fix on the head of the moſt deſerving competitor; of ſome ancient preſbyter, ſome holy monk, or ſome layman, conſpicuous for his zeal and piety. But the epiſcopal chair was ſolicited, eſpecially in the great and opulent cities of the empire, as a temporal, rather than as a ſpiritual dignity. The intereſted views, the ſelfiſh and angry paſſions, the arts of perfidy and diſſimulation, the ſecret corruption, the open and even bloody violence which had formerly diſgraced the freedom of election in the commonwealths of Greece and Rome, too often influenced the choice of the ſucceſſors of the apoſtles. While one of the candidates boated the honours of his family, a ſecond allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to ſhare the plunder of the church among the accomplices of his ſacrilegious hopes<sup>90</sup>. The civil as well as eccleſiaſtical laws attempted to exclude the populace from this ſolemn and important tranſaction. The canons of ancient diſcipline, by requiring ſeveral epiſcopal qualifications of age, ſtation, &c. refrained in ſome meaſure the indeterminate caprice of the electors. The authority of the provincial biſhops, who were aſſembled in the vacant church to conſecrate the choice of the people, was interpoſed to moderate their paſſions, and to correct their miſtakes. The biſhops could reſuſe to ordain an unworthy candidate, and the rage of contending factions ſometimes accepted their impartial mediation. The ſubmiſſion, or the reſiſtance

C H A P.  
XX.

<sup>89</sup> Incredibilis multitudo, non ſolum ex eo oppido (*Tours*), ſed etiam ex vicinis urbibus ad ſuffragia ferenda convenerat, &c. Sulpicius Severus, in Vit. Martin. c. 7. The council of Laodicea (canon xiii.) prohibits mobs and tumults; and Juſtinian confines the right

of election to the nobility. Novell. cxviii. 1.

<sup>90</sup> The epiſtles of Sidonius Apollinaris (iv. 25. vii. 5. 9.) exhibit ſome of the ſcandals of the Gallican church; and Gaul was leſs poliſhed and leſs corrupt than the Eaſt.

C H A P.  
XX.

of the clergy and people, on various occasions, afforded different precedents, which were insensibly converted into positive laws, and provincial customs<sup>91</sup>: but it was every where admitted, as a fundamental maxim of religious policy, that no bishop could be imposed on an orthodox church, without the consent of its members. The emperors, as the guardians of the public peace, and as the first citizens of Rome and Constantinople, might effectually declare their wishes in the choice of a primate: but those absolute monarchs respected the freedom of ecclesiastical elections; and while they distributed and resumed the honours of the state and army, they allowed eighteen hundred perpetual magistrates to receive their important offices from the free suffrages of the people<sup>92</sup>. It was agreeable to the dictates of justice, that these magistrates should not desert an honourable station from which they could not be removed; but the wisdom of councils endeavoured, without much success, to enforce the residence, and to prevent the translation of bishops. The discipline of the West was indeed less relaxed than that of the East; but the same passions which made those regulations necessary, rendered them ineffectual. The reproaches which angry prelates have so vehemently urged against each other, serve only to expose their common guilt, and their mutual indiscretion.

H. Ordination of the clergy.

II. The bishops alone possessed the faculty of *spiritual* generation; and this extraordinary privilege might compensate, in some degree, for the painful celibacy<sup>93</sup> which was imposed as a virtue, as a duty, and

<sup>91</sup> A compromise was sometimes introduced by law or by consent; either the bishops or the people chose one of the three candidates who had been named by the other party.

<sup>92</sup> All the examples quoted by Thomassin (*Discipline de l'Eglise*, tom. ii. l. ii. c. 6. p. 704—714.) appear to be extraordinary acts of power, and even of oppression. The

confirmation of the bishop of Alexandria is mentioned by Philostorgius as a more regular proceeding (*Hist. Eccles.* l. ii. 11.).

<sup>93</sup> The celibacy of the clergy during the first five or six centuries, is a subject of discipline, and indeed of controversy, which has been very diligently examined. See in particular Thomassin, *Discipline de l'Eglise*,

and at length as a positive obligation. The religions of antiquity, which established a separate order of priests, dedicated a holy race, a tribe or family to the perpetual service of the Gods<sup>94</sup>. Such institutions were founded for possession, rather than conquest. The children of the priests enjoyed, with proud and indolent security, their sacred inheritance; and the fiery spirit of enthusiasm was abated by the cares, the pleasures, and the endearments of domestic life. But the Christian sanctuary was open to every ambitious candidate, who aspired to its heavenly promises, or temporal possessions. The office of priests, like that of soldiers or magistrates, was strenuously exercised by those men, whose temper and abilities had prompted them to embrace the ecclesiastical profession, or who had been selected by a discerning bishop, as the best qualified to promote the glory and interest of the church. The bishops<sup>95</sup> (till the abuse was restrained by the prudence of the laws) might constrain the reluctant, and protect the distressed; and the imposition of hands for ever bestowed some of the most valuable privileges of civil society. The whole body of the Catholic clergy, more numerous perhaps than the legions, was exempted by the emperors from all service, private or public, all municipal offices, and all personal taxes

tom. i. l. ii. c. lx. lxi. p. 886—902. and Bingham's Antiquities, l. iv. c. 5. By each of these learned but partial critics, one half of the truth is produced, and the other is concealed.

<sup>94</sup> Diodorus Siculus attests and approves the hereditary succession of the priesthood among the Egyptians, the Chaldeans, and the Indians (l. i. p. 84. l. ii. p. 142. 153. edit. Weffeling). The magi are described by Ammianus as a very numerous family: "Per sæcula multa ad præsens unâ eâdemque profapia multitudo creata, Deorum cultibus dedicata (xxiii. 6)." Aufonius celebrates the *Stirps Druidarum* (De Profes-

forib. Burdigal. iv.); but we may infer from the remark of Cæsar (vi. 13.), that, in the Celtic hierarchy, some room was left for choice and emulation.

<sup>95</sup> The subject of the vocation, ordination, obedience, &c. of the clergy, is laboriously discussed by Thomassin (*Discipline de l'Eglise*, tom. ii. p. 1—83.) and Bingham (in the 4th book of his *Antiquities*, more especially the 4th, 6th, and 7th chapters). When the brother of St. Jerom was ordained in Cyprus, the deacons forcibly stopped his mouth, lest he should make a solemn protestation, which might invalidate the holy rites.

C H A P.  
XX.

and contributions, which pressed on their fellow-citizens with intolerable weight; and the duties of their holy profession were accepted as a full discharge of their obligations to the republic<sup>96</sup>. Each bishop acquired an absolute and indefeasible right to the perpetual obedience of the clerk whom he ordained: the clergy of each episcopal church, with its dependent parishes, formed a regular and permanent society; and the cathedrals of Constantinople<sup>97</sup> and Carthage<sup>98</sup> maintained their peculiar establishment of five hundred ecclesiastical ministers. Their ranks<sup>99</sup> and numbers were insensibly multiplied by the superstition of the times, which introduced into the church the splendid ceremonies of a Jewish or Pagan temple; and a long train of priests, deacons, sub-deacons, acolythes, exorcists, readers, singers, and door-keepers, contributed, in their respective stations, to swell the pomp and harmony of religious worship. The clerical name and privilege were extended to many pious fraternities, who devoutly supported the ecclesiastical throne<sup>100</sup>. Six hundred *parabolani*, or adventurers, visited the sick at Alexandria; eleven hundred *copiatæ*, or grave-diggers, buried the dead at Constantinople; and the swarms of monks, who arose from the Nile, overspread and darkened the face of the Christian world.

<sup>96</sup> The charter of immunities, which the clergy obtained from the Christian emperors, is contained in the 16th book of the Theodosian code; and is illustrated with tolerable candour by the learned Godefroy, whose mind was balanced by the opposite prejudices of a civilian and a protestant.

<sup>97</sup> Justinian, Novell. c.iii. Sixty presbyters, or priests, one hundred deacons, forty deaconesses, ninety sub-deacons, one hundred and ten readers, twenty-five chanters, and one hundred door-keepers; in all, five hundred and twenty-five. This moderate number was fixed by the emperor, to relieve the distress of the church, which had been involved in debt and usury by the expence of a much higher establishment.

<sup>98</sup> *Univerfus clerus ecclesie Carthaginiensis . . . fere quingenti vel amplius; inter quos quamplurimi erant lectores infantuli.* Victor Vitenfis, de Persecut. Vandal. v. 9. p. 78. edit. Ruinart. This remnant of a more prosperous state still subsisted under the oppression of the Vandals.

<sup>99</sup> The number of *seven* orders has been fixed in the Latin church, exclusive of the episcopal character. But the four inferior ranks, the minor orders, are now reduced to empty and useless titles.

<sup>100</sup> See Cod. Theodos. l. xvi. tit. 2. leg. 42, 43. Godefroy's Commentary, and the Ecclesiastical History of Alexandria, shew the danger of these pious institutions, which often disturbed the peace of that turbulent capital.

III. The edict of Milan secured the revenue as well as the peace of the church <sup>101</sup>. The Christians not only recovered the lands and houses of which they had been stripped by the persecuting laws of Diocletian, but they acquired a perfect title to all the possessions which they had hitherto enjoyed by the connivance of the magistrate. As soon as Christianity became the religion of the emperor and the empire, the national clergy might claim a decent and honourable maintenance: and the payment of an annual tax might have delivered the people from the more oppressive tribute, which superstition imposes on her votaries. But as the wants and expences of the church increased with her prosperity, the ecclesiastical order was still supported and enriched by the voluntary oblations of the faithful. Eight years after the edict of Milan, Constantine granted to all his subjects the free and universal permission of bequeathing their fortunes to the holy Catholic church <sup>102</sup>; and their devout liberality, which during their lives was checked by luxury or avarice, flowed with a profuse stream at the hour of their death. The wealthy Christians were encouraged by the example of their sovereign. An absolute monarch, who is rich without patrimony, may be charitable without merit; and Constantine too easily believed that he should purchase the favour of heaven, if he maintained the idle at the expence of the industrious; and distributed among the saints the wealth of the republic. The same messenger who carried over to Africa the head of Maxentius, might be entrusted with an epistle to Cæcilian, bishop of Carthage. The emperor acquaints him, that

C H A P.  
XX.

III. Property.  
A. D. 313.

A. D. 321.

<sup>101</sup> The edict of Milan (de M. P. c. 48.) acknowledges, by reciting, that there existed a species of landed property, ad jus corporis eorum, id est, ecclesiarum non hominum singulorum pertinentia. Such a solemn declaration of the supreme magistrate must have been received in all the tribunals as a maxim of civil law.

<sup>102</sup> Habeat unusquisque licentiam sanctissimo Catholicæ (ecclesiæ) venerabilique concilio, decedens bonorum quod optavit relinquere. Cod. Theodos. l. xvi. tit. ii. leg. 4. This law was published at Rome, A. D. 321, at a time when Constantine might foresee the probability of a rupture with the emperor of the East.

C H A P.  
XX.

the treasurers of the province are directed to pay into his hands the sum of three thousand *folles*, or eighteen thousand pounds sterling, and to obey his farther requisitions for the relief of the churches of Africa, Numidia, and Mauritania <sup>103</sup>. The liberality of Constantine increased in a just proportion to his faith, and to his vices. He assigned in each city a regular allowance of corn, to supply the fund of ecclesiastical charity; and the persons of both sexes who embraced the monastic life, became the peculiar favourites of their sovereign. The Christian temples of Antioch, Alexandria, Jerusalem, Constantinople, &c. displayed the ostentatious piety of a prince, ambitious in a declining age to equal the perfect labours of antiquity <sup>104</sup>. The form of these religious edifices was simple and oblong; though they might sometimes swell into the shape of a dome, and sometimes branch into the figure of a cross. The timbers were framed for the most part of cedars of Libanus; the roof was covered with tiles, perhaps of gilt brass; and the walls, the columns, the pavement, were incrustated with variegated marbles. The most precious ornaments of gold and silver, of silk and gems, were profusely dedicated to the service of the altar; and this specious magnificence was supported on the solid and perpetual basis of landed property. In the space of two centuries, from the reign of Constantine to that of Justinian, the eighteen hundred churches of the empire were enriched by the frequent and unalienable gifts of the prince and people. An annual income of six hundred pounds sterling may be reasonably assigned to the bishops, who were placed

<sup>103</sup> Eusebius, Hist. Eccles. l. x. c. 6. in Vit. Constantin. l. iv. c. 28. He repeatedly expatiates on the liberality of the Christian hero, which the bishop himself had an opportunity of knowing, and even of tasting.

<sup>104</sup> Eusebius, Hist. Eccles. l. x. c. 2, 3, 4. The bishop of Cæsarea, who studied and gratified the taste of his master, pronounced

in public an elaborate description of the church of Jerusalem (in Vit. Conf. l. iv. c. 46.). It no longer exists, but he has inserted in the life of Constantine (l. iii. c. 36.), a short account of the architecture and ornaments. He likewise mentions the church of the holy Apostles at Constantinople (l. iv. c. 59.).



at an equal distance between riches and poverty<sup>105</sup>, but the standard of their wealth insensibly rose with the dignity and opulence of the cities which they governed. An authentic but imperfect<sup>106</sup> rent-roll specifies some houses, shops, gardens, and farms, which belonged to the three *Basilicæ* of Rome, St. Peter, St. Paul, and St. John Lateran, in the provinces of Italy, Africa, and the East. They produce, besides a reserved rent of oil, linen, paper, aromatics, &c. a clear annual revenue of twenty-two thousand pieces of gold, or twelve thousand pounds sterling. In the age of Constantine and Justinian, the bishops no longer possessed, perhaps they no longer deserved, the unsuspecting confidence of their clergy and people. The ecclesiastical revenues of each diocese were divided into four parts; for the respective uses, of the bishop himself, of his inferior clergy, of the poor, and of the public worship; and the abuse of this sacred trust was strictly and repeatedly checked<sup>107</sup>. The patrimony of the church was still subject to all the public impositions of the state<sup>108</sup>. The clergy of Rome, Alexandria, Thessalonica, &c. might solicit and obtain some partial exemptions; but the premature attempt of the

<sup>105</sup> See Justinian. Novell. cxxiii. 3. The revenue of the patriarchs, and the most wealthy bishops, is not expressed; the highest annual valuation of a bishopric is stated at *thirty*, and the lowest at *two*, pounds of gold; the medium might be taken at *sixteen*, but these valuations are much below the real value.

<sup>106</sup> See Baronius (Annal. Eccles. A. D. 324, N<sup>o</sup>. 58. 65. 70, 71.). Every record which comes from the Vatican is justly suspected; yet these rent-rolls have an ancient and authentic colour; and it is at least evident, that, if forged, they were forged in a period when *farms*, not *kingdoms*, were the objects of papal avarice.

<sup>107</sup> See Thomassin, Discipline de l'Eglise, tom. iii. l. ii. c. 13, 14, 15. p. 689-705. The legal division of the ecclesiastical revenue does not appear to have been established in

the time of Ambrose and Chrysostom. Simplicius and Gelasius, who were bishops of Rome in the latter part of the fifth century, mention it in their pastoral letters as a general law, which was already confirmed by the custom of Italy.

<sup>108</sup> Ambrose, the most strenuous asserter of ecclesiastical privileges, submits without a murmur to the payment of the land-tax. "Si tributum petit Imperator, non negamus; agri ecclesie solvunt tributum; solvimus quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo: tributum Cæsaris est; non negatur." Baronius labours to interpret this tribute as an act of charity rather than of duty (Annal. Eccles. A. D. 387.); but the words, if not the intentions, of Ambrose, are more candidly explained by Thomassin, Discipline de l'Eglise, tom. iii. l. i. c. 34. p. 208.

C H A P.  
XIX.

IV. Civil  
jurisdiction.

great council of Rimini, which aspired to universal freedom, was successfully resisted by the son of Constantine <sup>109</sup>.

IV. The Latin clergy, who erected their tribunal on the ruins of the civil and common law, have modestly accepted as the gift of Constantine <sup>110</sup>, the independent jurisdiction which was the fruit of time, of accident, and of their own industry. But the liberality of the Christian emperors had actually endowed them with some legal prerogatives, which secured and dignified the sacerdotal character <sup>111</sup>.

I. Under a despotic government, the bishops alone enjoyed and asserted the inestimable privilege of being tried only by their *peers*; and even in a capital accusation, a synod of their brethren were the sole judges of their guilt or innocence. Such a tribunal, unless it was inflamed by personal resentment or religious discord, might be favourable, or even partial to the sacerdotal order: but Constantine was satisfied <sup>112</sup>, that secret impunity would be less pernicious than public scandal: and

<sup>109</sup> In Ariminense synodo super ecclesiarum & clericorum privilegiis tractatū habito, usque eo dispositio progressa est, ut juga quæ viderentur ad ecclesiam pertinere, a publicâ functione cessarent inquietudine desistente: quod nostra videtur dudum sanctio repulsiſſe. Cod. Theod. l. xvi. tit. ii. leg. 15. Had the synod of Rimini carried this point, such practical merit might have atoned for some speculative heresies.

<sup>110</sup> From Eusebius (in Vit. Constant. l. iv. c. 27.) and Sozomen (l. i. c. 9.) we are assured that the episcopal jurisdiction was extended and confirmed by Constantine; but the forgery of a famous edict, which was never fairly inserted in the Theodosian code (see at the end, tom. vi. p. 303.), is demonstrated by Godefroy in the most satisfactory manner. It is strange that M. de Montesquieu, who was a lawyer as well as a philosopher, should allege this edict of Constantine (Esprit des Loix, l. xxix. c. 16.) without intimating any suspicion.

<sup>111</sup> The subject of ecclesiastical jurisdiction has been involved in a mist of passion, of prejudice, and of interest. Two of the fairest books which have fallen into my hands are the Institutes of Canon Law, by the Abbé de Fleury, and the Civil History of Naples, by Giannone. Their moderation was the effect of situation as well as of temper. Fleury was a French ecclesiastic, who respected the authority of the parliaments; Giannone was an Italian lawyer, who dreaded the power of the church. And here let me observe, that as the general propositions which I advance are the result of *many* particular and imperfect facts, I must either refer the reader to those modern authors who have expressly treated the subject, or swell these notes to a disagreeable and disproportioned size.

<sup>112</sup> Tillemont has collected from Rufinus, Theodoret, &c. the sentiments and language of Constantine. Mem. Eccles. tom. iii. p. 749, 750.

the Nicene council was edified by his public declaration, that if he surpris'd a bishop in the act of adultery, he should cast his Imperial mantle over the episcopal sinner. 2. The domestic jurisdiction of the bishops was at once a privilege and a restraint of the ecclesiastical order, whose civil causes were decently withdrawn from the cognizance of a secular judge. Their venial offences were not expos'd to the shame of a public trial or punishment; and the gentle correction, which the tenderness of youth may endure from its parents or instructors, was inflict'd by the temperate severity of the bishops. But if the clergy were guilty of any crime which could not be sufficiently expiated by their degradation from an honourable and beneficial profession, the Roman magistrate drew the sword of justice, without any regard to ecclesiastical immunities. 3. The arbitration of the bishops was ratified by a positive law; and the judges were instructed to execute, without appeal or delay, the episcopal decrees, whose validity had hitherto depended on the consent of the parties. The conversion of the magistrates themselves, and of the whole empire, might gradually remove the fears and scruples of the Christians. But they still resort'd to the tribunal of the bishops, whose abilities and integrity they esteem'd; and the venerable Austin enjoy'd the satisfaction of complaining that his spiritual functions were perpetually interrupted by the invidious labour of deciding the claim or the possession of silver and gold, of lands and cattle. 4. The ancient privilege of sanctuary was transferred to the Christian temples, and extended, by the liberal piety of the younger Theodosius, to the precincts of consecrated ground<sup>113</sup>. The fugitive, and even guilty, suppliants, were permitted to implore, either the justice, or the mercy, of the Deity and his mini-

<sup>113</sup> See Cod. Theod. l. ix. tit. xlv. leg. 4. Greece might perhaps contain fifteen or twenty *azyla* or sanctuaries; a number which at present may be found in Italy within the walls of a single city.

sters.

C H A P.  
XX.

sters. The rash violence of despotism was suspended by the mild interposition of the church: and the lives or fortunes of the most eminent subjects might be protected by the mediation of the bishop.

V. Spiritual  
censures.

V. The bishop was the perpetual censor of the morals of his people. The discipline of penance was digested into a system of canonical jurisprudence <sup>114</sup>, which accurately defined the duty of private or public confession, the rules of evidence, the degrees of guilt, and the measure of punishment. It was impossible to execute this spiritual censure, if the Christian pontiff, who punished the obscure sins of the multitude, respected the conspicuous vices and destructive crimes of the magistrate: but it was impossible to arraign the conduct of the magistrate, without controuling the administration of civil government. Some considerations of religion, or loyalty, or fear, protected the sacred persons of the emperors from the zeal or resentment of the bishops; but they boldly censured and excommunicated the subordinate tyrants, who were not invested with the majesty of the purple. St. Athanasius excommunicated one of the ministers of Egypt; and the interdict which he pronounced, of fire and water, was solemnly transmitted to the churches of Cappadočia <sup>115</sup>. Under the reign of the younger Theodosius, the polite and eloquent Synesius, one of the descendants of Hercules <sup>116</sup>, filled the episcopal seat

<sup>114</sup> The penitential jurisprudence was continually improved by the canons of the councils. But as many cases were still left to the discretion of the bishops, they occasionally published, after the example of the Roman Prætor, the rules of discipline which they proposed to observe. Among the canonical epistles of the fourth century, those of Basil the Great were the most celebrated. They are inserted in the Pandects of Beveridge (tom. ii. p. 47—151.), and are translated by Chardon. *Hist. des Sacramens*, tom. iv. p. 219—277.

<sup>115</sup> Basil Epistol. xlvii. in Baronius (*Annal. Eccles. A. D. 370. N<sup>o</sup>. 91.*) who declares that he purposely relates it, to convince governors that they were not exempt from a sentence of excommunication. In his opinion, even a royal head is not safe from the thunders of the Vatican; and the cardinal shews himself much more consistent than the lawyers and theologians of the Gallican church.

<sup>116</sup> The long series of his ancestors, as high as Eurythenes, the first Doric king of Sparta, and the fifth in lineal descent from Hercules, was inscribed in the public registers

feat of Ptolemais, near the ruins of ancient Cyrene<sup>113</sup>, and the philosophic bishop supported, with dignity, the character which he had assumed with reluctance<sup>119</sup>. He vanquished the monster of Libya, the president Andronicus, who abused the authority of a venal office, invented new modes of rapine and torture, and aggravated the guilt of oppression by that of sacrilege<sup>120</sup>. After a fruitless attempt to reclaim the haughty magistrate by mild and religious admonition, Synesius proceeds to inflict the last sentence of ecclesiastical justice<sup>121</sup>, which devotes Andronicus, with his associates and their *families*, to the abhorrence of earth and heaven. The impenitent sinners, more cruel than Phalaris or Sennacherib, more destructive than war, pestilence, or a cloud of locusts, are deprived of the name and privileges of Christians, of the participation of the sacraments, and of the hope of Paradise. The bishop exhorts the clergy, the magistrates, and the people, to renounce all society with the enemies of Christ;

ters of Cyrene, a Lacedæmonian colony. (Synes. Epist. lvii. p. 197. edit. Petav.) Such a pure and illustrious pedigree of seventeen hundred years, without adding the royal ancestors of Hercules, cannot be equalled in the history of mankind.

<sup>118</sup> Synesius (de Regno, p. 2.) pathetically deplores the fallen and ruined state of Cyrene, *παλις Ἑλλήνης, παλαιὸν ὄνομα καὶ σίμων, καὶ ἐν ᾗ ἀπὸ μέρους τῶν παλαιῶν σοφῶν. ἔν τε πέρας καὶ κατήφεια, καὶ μέγα ἐρεπτιον.* Ptolemais, a new city, 32 miles to the westward of Cyrene, assumed the Metropolitan honours of the Pentapolis, or Upper Libya, which were afterward transferred to Sozusa. See Wesseling Itinerary. p. 67—68. 732. Cellarius Geograph. tom. ii. part ii. p. 72. 74. Carolus a S<sup>to</sup> Paulo Geograph. Sacra, p. 273. d'Anville Geographie ancienne, tom. iii. p. 43, 44. Memoires de l'Acad. des Inscriptions, tom. xxxvii. p. 363—391.

<sup>119</sup> Synesius had previously represented his own disqualifications (Epist. c. v. p. 246—250.). He loved profane studies and profane

sports; he was incapable of supporting a life of celibacy; he disbelieved the resurrection: and he refused to preach *fables* to the people, unless he might be permitted to *philosophize* at home. Theophilus, primate of Egypt, who knew his merit, accepted this extraordinary compromise. See the life of Synesius in Tillemont Mem. Eccles. tom. xii. p. 499—554.

<sup>120</sup> See the invective of Synesius, Epist. lvii. p. 191—201. The promotion of Andronicus was illegal; since he was a native of Berenice, in the same province. The instruments of tortures are curiously specified, the *παισησιον*, or press, the *δακτυλίξ*, the *πιδουσαβη*, the *μυλαβη*, the *σταγχα*, and the *χυλοσχοφιν*, that variously pressed or distended the fingers, the feet, the nose, the ears, and the lips of the victims.

<sup>121</sup> The sentence of excommunication is expressed in a rhetorical style. (Synesius, Epist. lviii. p. 201—203.) The method of involving whole families, though somewhat unjust, was improved into national interdicts.

C H A P.  
XX.

to exclude them from their houses and tables; and to refuse them the common offices of life, and the decent rites of burial. The church of Ptolemais, obscure and contemptible as she may appear, addresses this declaration to all her sister churches of the world; and the profane who reject her decrees, will be involved in the guilt and punishment of Andronicus and his impious followers. These spiritual terrors were enforced by a dexterous application to the Byzantine court; the trembling president implored the mercy of the church; and the descendant of Hercules enjoyed the satisfaction of raising a prostrate tyrant from the ground<sup>122</sup>. Such principles and such examples insensibly prepared the triumph of the Roman pontiffs, who have trampled on the necks of kings.

VI. Freedom  
of public  
preaching.

VI. Every popular government has experienced the effects of rude or artificial eloquence. The coldest nature is animated, the firmest reason is moved, by the rapid communication of the prevailing impulse; and each hearer is affected by his own passions, and by those of the surrounding multitude. The ruin of civil liberty had silenced the demagogues of Athens, and the tribunes of Rome; the custom of preaching, which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity; and the ears of monarchs were never invaded by the harsh sound of popular eloquence, till the pulpits of the empire were filled with sacred orators, who possessed some advantages unknown to their profane predecessors<sup>123</sup>. The arguments and rhetoric of the tribune were instantly opposed, with equal arms, by skilful and resolute antagonists; and the cause of truth and reason

<sup>122</sup> See Synchus, *Epist.* cxvii. p. 186, 187, *Epist.* cxviii. p. 218, 219. *Epist.* cxviii. p. 230—231.

<sup>123</sup> See Thomassin (*Discipline de l'Eglise*, tom. ii. l. iii. c. 83. p. 1761—1770.) and

Bingham (*Antiquities*, vol. i. l. xiv. c. 4. p. 688—717.). Preaching was considered as the most important office of the bishop; but this function was sometimes intrusted to such presbyters as Chrysolom and Augastin.

might derive an accidental support from the conflict of hostile passions. The bishop, or some distinguished presbyter, to whom he cautiously delegated the powers of preaching, harangued, without the danger of interruption or reply, a submissive multitude, whose minds had been prepared and subdued by the awful ceremonies of religion. Such was the strict subordination of the catholic church, that the same concerted sounds might issue at once from an hundred pulpits of Italy or Egypt, if they were *tuned*<sup>124</sup> by the master hand of the Roman or Alexandrian primate. The design of this institution was laudable, but the fruits were not always salutary. The preachers recommended the practice of the social duties; but they exalted the perfection of monastic virtue, which is painful to the individual and useless to mankind. Their charitable exhortations betrayed a secret wish, that the clergy might be permitted to manage the wealth of the faithful, for the benefit of the poor. The most sublime representations of the attributes and laws of the Deity were sullied by an idle mixture of metaphysical subtleties, puerile rites, and fictitious miracles: and they expatiated, with the most fervent zeal, on the religious merit of hating the adversaries, and obeying the ministers, of the church. When the public peace was distracted by heresy and schism, the sacred orators sounded the trumpet, of discord and, perhaps of sedition. The understandings of their congregations were perplexed by mystery, their passions were inflamed by invectives: and they rushed from the Christian temples of Antioch or Alexandria, prepared either to suffer or to inflict martyrdom. The corruption of taste and language is strongly marked in the vehement declamations of the Latin bishops; but the compositions of

<sup>124</sup> Queen Elizabeth used this expression, and practised this art, whenever she wished to prepossess the minds of her people in favour of any extraordinary measure of government. The hostile effects of this *music* were apprehended by her successor, and severely felt by his son. "When pulpit, drum ecclesiastic, &c." See Heylin's Life of Archbishop Laud, p. 153.

C H A P.  
XX.

Gregory and Chrysoſtom have been compared with the moſt ſplendid models of Attic, or at leaſt of Aſiatic, eloquence<sup>125</sup>.

VII. Privi-  
lege of legif-  
lative aſſem-  
bles.

VII. The repreſentatives of the Chriſtian republic were regularly aſſembled in the ſpring and autumn of each year: and theſe ſynods diffuſed the ſpirit of eccleſiaſtical diſcipline and legiſlation through the hundred and twenty provinces of the Roman world<sup>126</sup>. The archbiſhop or metropolitan was empowered, by the laws, to ſummon the ſuffragan biſhops of his province; to reviſe their conduct, to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to ſupply the vacancies of the epifcopal college. The primates of Rome, Alexandria, Antioch, Carthage, and afterwards Conſtantineople, who exerciſed a more ample jurifdiction, convened the numerous aſſembly of their dependent biſhops. But the convocation of great and extraordinary ſynods, was the prerogative of the emperor alone. Whenever the emergencies of the church required this deciſive meaſure, he diſpatched a peremptory ſummons to the biſhops, or the deputies of each province, with an order for the uſe of poſt-horſes, and a competent allowance for the expences of their journey. At an early period, when Conſtantine was the protector, rather than the profelyte, of Chriſtianity, he referred the African controverſy to the council of Arles; in which the biſhops of York, of Treves, of Milan, and of Carthage, met as friends and brethren, to debate in their native tongue on the common intereſt of the Latin or Western church<sup>127</sup>. Eleven years afterwards, a more numerous and celebrated

A. D. 314.

A. D. 325.

<sup>125</sup> Thoſe modeſt orators acknowledged, that, as they were deſtitute of the gift of miracles, they endeavoured to acquire the arts of eloquence.

<sup>126</sup> The Council of Nice, in the fourth, fifth, ſixth, and ſeventh, canons, has made ſome fundamental regulations concerning ſynods, metropolitans, and primates. The

Nicene canons have been variously tortured, abuſed, interpolated, or forged, according to the intereſt of the clergy. The *Suburbicarian* churches, aſſigned (by Rufinus) to the biſhop of Rome, have been made the ſubject of vehement controverſy. (See *Sirmond. Opera*, tom. iv. p. 1—238.)

<sup>127</sup> We have only thirty-three or forty-seven



celebrated assembly was convened at Nice in Bithynia, to extinguish, by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. Three hundred and eighteen bishops obeyed the summons of their indulgent master; the ecclesiastics of every rank, and sect, and denomination, have been computed at two thousand and forty-eight persons<sup>128</sup>; the Greeks appeared in person; and the consent of the Latins was expressed by the legates of the Roman pontiff. The session, which lasted about two months, was frequently honoured by the presence of the emperor. Leaving his guards at the door, he seated himself (with the permission of the council) on a low stool in the midst of the hall. Constantine listened with patience, and spoke with modesty: and while he influenced the debates, he humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth<sup>129</sup>. Such profound reverence of an absolute monarch towards a feeble and unarmed assembly of his own subjects, can only be compared to the respect with which the senate had been treated by the Roman princes who adopted the policy of Augustus. Within the space of fifty years, a philosophic spectator of the vicissitudes of human affairs might have contemplated Tacitus in the senate of Rome, and Constantine in the council of Nice. The fathers of the capitol and those of the church had alike degenerated from the virtues of their founders; but as the bishops were more deeply rooted in the public opinion, they sustained their dignity with more decent pride, and sometimes opposed, with a manly spirit, the wishes of their sovereign. The progress of time and superstition

seven episcopal subscriptions: but Ado, a writer indeed of small account, reckons six hundred bishops in the council of Arles. Tillemont Mem. Eccles. tom. vi. p. 422.

<sup>128</sup> See Tillemont, tom. vi. p. 915, and Beaufobre Hist. du Manichéisme, tom. i. p. 529. The name of *bishop*, which is given

by Eutychius to the 2048 ecclesiastics (Annal. tom. i. p. 440. vers. Pocock), must be extended far beyond the limits of an orthodox or even episcopal ordination.

<sup>129</sup> See Euseb. in Vit. Constantin. l. iii. c. 6—21. Tillemont Mem. Ecclesiastiques, tom. vi. p. 669—759.

erazed the memory of the weakness, the passion, the ignorance, which disgraced these ecclesiastical synods; and the Catholic world has unanimously submitted <sup>130</sup> to the *infallible* decrees of the general councils <sup>131</sup>.

<sup>130</sup> Sancimus igitur vicem legum obtinere, quæ a quatuor Sanctis Conciliis . . . expositæ sunt aut firmata. Prædictarum enim quatuor synodorum dogmata sicut sanctas Scripturas et regulas sicut leges observamus. Justinian. Novell. cxxxvi. Beveridge (ad Pandect. proleg. p. 2.) remarks, that the emperors never made new laws in ecclesiastical matters; and Giannone observes, in a very different spirit, that they gave a legal sanction to the canons of councils. Istoria Civile di Napoli, tom. i. p. 136.

<sup>131</sup> See the article CONCILE in the Encyclopedie, tom. iii. p. 668-679. edition de Lucques. The author, M. le docteur Bouchaud, has discussed, according to the principles of the Gallican church, the principal questions which relate to the form and constitution of general, national, and provincial councils. The editors (see Preface, p. xvi.) have reason to be proud of *this* article. Those who consult their immense compilation, seldom depart so well satisfied.

## C H A P. XXI.

*Persecution of Heresy.—The Schism of the Donatists.—  
The Arian Controversy — Athanasius.—Distracted State  
of the Church and Empire under Constantine and his  
Sons.—Toleration of Paganism.*

THE grateful applause of the clergy has consecrated the memory of a prince who indulged their passions and promoted their interest. Constantine gave them security, wealth, honours, and revenge: and the support of the orthodox faith was considered as the most sacred and important duty of the civil magistrate. The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world, the privilege of chusing and professing his own religion. But this inestimable privilege was soon violated: with the knowledge of truth, the emperor imbibed the maxims of persecution; and the sects which dissented from the Catholic church, were afflicted and oppressed by the triumph of Christianity. Constantine easily believed that the Heretics, who presumed to dispute *his* opinions, or to oppose *his* commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation. Not a moment was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed on the orthodox clergy. But as the sectaries might still exist under the cloud of royal disgrace,

C H A P.  
XXI.

C H A P.  
XXI.

disgrace, the conquest of the East was immediately followed by an edict which announced their total destruction<sup>1</sup>. After a preamble filled with passion and reproach, Constantine absolutely prohibits the assemblies of the Heretics, and confiscates their public property to the use either of the revenue or of the Catholic church. The sects against whom the Imperial severity was directed, appear to have been the adherents of Paul of Samosata; the Montanists of Phrygia, who maintained an enthusiastic succession of prophecy; the Novatians, who sternly rejected the temporal efficacy of repentance; the Marcionites and Valentinians, under whose leading banners the various Gnostics of Asia and Egypt had insensibly rallied; and perhaps the Manichæans, who had recently imported from Persia a more artful composition of Oriental and Christian theology<sup>2</sup>. The design of extirpating the name, or at least of restraining the progress of these odious Heretics, was prosecuted with vigour and effect. Some of the penal regulations were copied from the edicts of Diocletian; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and had pleaded for the rights of humanity. Two immaterial circumstances may serve, however, to prove that the mind of Constantine was not entirely corrupted by the spirit of zeal and bigotry. Before he condemned the Manichæans and their kindred sects, he resolved to make an accurate enquiry into the nature of their religious principles. As if he distrusted the impartiality of his ecclesiastical counsellors, this delicate commission was entrusted to a civil magistrate; whose learning and moderation he justly esteemed; and of whose

<sup>1</sup> Eusebius in Vit. Constantin. l. iii. c. 63, 64, 65, 66.

<sup>2</sup> After some examination of the various opinions of Tillemont, Beausobre, Lardner, &c. I am convinced that Manes did not propagate his sect, even in Persia, before the

year 270. It is strange, that a philosophic and foreign heresy should have penetrated so rapidly into the African provinces; yet I cannot easily reject the edict of Diocletian against the Manichæans, which may be found in Baronius. (Annal. Eccl. A. D. 287.)

venal character he was probably ignorant<sup>3</sup>. The emperor was soon convinced that he had too hastily proscribed the orthodox faith and the exemplary morals of the Novatians; who had dissented from the church in some articles of discipline which were not perhaps essential to salvation. By a particular edict, he exempted them from the general penalties of the law<sup>4</sup>; allowed them to build a church at Constantinople, respected the miracles of their saints, invited their bishop Acesius to the council of Nice; and gently ridiculed the narrow tenets of his sect by a familiar jest; which, from the mouth of a sovereign, must have been received with applause and gratitude<sup>5</sup>.

The complaints and mutual accusations which assailed the throne of Constantine, as soon as the death of Maxentius had submitted Africa to his victorious arms, were ill adapted to edify an imperfect profelyte. He learned, with surprize, that the provinces of that great country, from the confines of Cyrene to the columns of Hercules, were distracted with religious discord<sup>6</sup>. The source of the division was derived from a double election in the church of Carthage; the second, in rank and opulence, of the ecclesiastical thrones of the West. Cæcilian and Majorinus were the two rival

African  
controversy,  
A. D. 312.

<sup>3</sup> Constantinus, enim cum limatius superstitionum quæreret sectas, Manichæorum et similia, &c. Ammian. xv. 15. Strategius, who from this commission obtained the surname of *Musonianus*, was a Christian of the Arian sect. He acted as one of the counts at the council of Sardica. Libanius praises his mildness and prudence. Valer. ad locum Ammian.

<sup>4</sup> Cod. Theod. l. xvi. tit. v. leg. 2. As the general law is not inserted in the Theodosian code, it is probable that, in the year 438, the sects which it had condemned were already extinct.

<sup>5</sup> Sozomen, l. i. c. 22. Socrates, l. i. c. 10. These historians have been suspected, but I think without reason, of an attachment

to the Novatian doctrine. The emperor said to the bishop, "Acesius, take a ladder, and get up to Heaven by yourself." Most of the Christian sects have, by turns, borrowed the ladder of Acesius.

<sup>6</sup> The best materials for this part of ecclesiastical history may be found in the edition of Optatus Milevitanus, published (Paris 1700) by M. Dupin, who has enriched it with critical notes, geographical discussions, original records, and an accurate abridgement of the whole controversy. M. de Tillemont has bestowed on the Donatists the greatest part of a volume (tom. vi. part. i.): and I am indebted to him for an ample collection of all the passages of his favourite St. Augustin, which relate to those heretics.

C H A P.  
XXI.

primates of Africa; and the death of the latter soon made room for Donatus, who, by his superior abilities and apparent virtues, was the firmest support of his party. The advantage which Cæcilian might claim from the priority of his ordination, was destroyed by the illegal, or at least indecent, haste, with which it had been performed, without expecting the arrival of the bishops of Numidia. The authority of these bishops, who, to the number of seventy, condemned Cæcilian, and consecrated Majorinus, is again weakened by the infamy of some of their personal characters; and by the female intrigues, sacrilegious bargains, and tumultuous proceedings which are imputed to this Numidian council<sup>7</sup>. The bishops of the contending factions maintained, with equal ardour and obstinacy, that their adversaries were degraded, or at least dishonoured, by the odious crime of delivering the Holy Scriptures to the officers of Diocletian. From their mutual reproaches, as well as from the story of this dark transaction, it may justly be inferred, that the late persecution had embittered the zeal, without reforming the manners, of the African Christians. That divided church was incapable of affording an impartial judicature; the controversy was solemnly tried in five successive tribunals, which were appointed by the emperor; and the whole proceeding, from the first appeal to the final sentence, lasted above three years. A severe inquisition, which was taken by the Prætorian vicar, and the proconsul of Africa, the report of two episcopal visitors who had been sent to Carthage, the decrees of the councils of Rome and of Arles, and the supreme judgment of Con-

<sup>7</sup> Schisma igitur illo tempore confuse mulieris iracundia peperit; ambitus nutrit; avaritia roboravit. Optatus, l. i. c. 19. The language of Purpurius is that of a furious madman. Dicitur te necesse filios fororis tuæ duos. Purpurius respondit: Putas me terri à te . . . occidi; et occido eos qui contra me faciunt. Acta Concil. Cirtensis,

ad calc. Optat. p. 274. When Cæcilian was invited to an assembly of bishops, Purpurius said to his brethren, or rather to his accomplices, "Let him come hither to receive our imposition of hands; and we will break his head by way of penance." Optat. l. i. c. 19.

Constantine himself in his sacred consistory, were all favourable to the cause of Cæcilian; and he was unanimously acknowledged by the civil and ecclesiastical powers, as the true and lawful primate of Africa. The honours and estates of the church were attributed to *his* suffragan bishops, and it was not without difficulty, that Constantine was satisfied with inflicting the punishment of exile on the principal leaders of the Donatist faction. As their cause was examined with attention, perhaps it was determined with justice. Perhaps their complaint was not without foundation, that the credulity of the emperor had been abused by the insidious arts of his favourite Osius. The influence of falsehood and corruption might procure the condemnation of the innocent, or aggravate the sentence of the guilty. Such an act, however, of injustice, if it concluded an importunate dispute, might be numbered among the transient evils of a despotic administration, which are neither felt nor remembered by posterity.

But this incident, so inconsiderable that it scarcely deserves a place in history, was productive of a memorable schism; which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself. The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers, whose election they disputed, and whose spiritual powers they denied. Excluded from the civil and religious communion of mankind, they boldly excommunicated the rest of mankind, who had embraced the impious party of Cæcilian, and of the Traditors, from whom he derived his pretended ordination. They asserted with confidence, and almost with exultation, that the Apostolical succession was interrupted; that *all* the bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the Catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity

C H A P.  
XXI.

Schism of  
the Donatists,  
A. D. 315.

C H A P.  
XXI.

grity of their faith and discipline. This rigid theory was supported by the most uncharitable conduct. Whenever they acquired a proselyte, even from the distant provinces of the East, they carefully repeated the sacred rites of baptism<sup>8</sup> and ordination; as they rejected the validity of those which he had already received from the hands of heretics or schismatics. Bishops, virgins, and even spotless infants, were subjected to the disgrace of a public penance, before they could be admitted to the communion of the Donatists. If they obtained possession of a church which had been used by their Catholic adversaries, they purified the unhallowed building with the same jealous care which a temple of Idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the Holy Eucharist to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions<sup>9</sup>. Notwithstanding this irreconcilable aversion, the two parties, who were mixed and separated in all the cities of Africa, had the same language and manners, the same zeal and learning, the same faith and worship. Proscribed by the civil and ecclesiastical powers of the empire, the Donatists still maintained in some provinces, particularly in Numidia, their superior numbers; and four hundred bishops acknowledged the jurisdiction of their primate. But the invincible spirit of the sect sometimes preyed on its own vitals; and the bosom of their schismatical church was torn by intestine divisions. A fourth part of the Donatist bishops followed the independent standard of the Maximianists. The narrow and solitary path which their first

<sup>8</sup> The councils of Arles, of Nice, and of Trent, confirmed the wise and moderate practice of the church of Rome. The Donatists, however, had the advantage of maintaining the sentiment of Cyprian, and of a considerable part of the primitive church. Vincentius Lirinensis (p. 332. ap. Tillemont,

Mem. Eccles. tom. vi. p. 138.) has explained why the Donatists are eternally burning with the Devil, while St. Cyprian reigns in heaven with Jesus Christ.

<sup>9</sup> See the sixth book of Optatus Milevitanus, p. 91—100.



leaders had marked out, continued to deviate from the great society of mankind. Even the imperceptible sect of the Rogatians could affirm, without a blush, that when Christ should descend to judge the earth, he would find his true religion preserved only in a few nameless villages of the Cæsarean Mauritania<sup>10</sup>.

The schism of the Donatists was confined to Africa: the more diffusive mischief of the Trinitarian controversy successively penetrated into every part of the Christian world. The former was an accidental quarrel, occasioned by the abuse of freedom; the latter was a high and mysterious argument, derived from the abuse of philosophy. From the age of Constantine to that of Clovis and Theodoric, the temporal interests both of the Romans and Barbarians were deeply involved in the theological disputes of Arianism. The historian may therefore be permitted respectfully to withdraw the veil of the sanctuary; and to deduce the progress of reason and faith, of error and passion, from the school of Plato to the decline and fall of the empire.

The Trinitarian controversy.

The genius of Plato, informed by his own meditation, or by the traditional knowledge of the priests of Egypt<sup>11</sup>, had ventured to explore the mysterious nature of the Deity. When he had elevated his mind to the sublime contemplation of the first self-existent, necessary cause of the universe, the Athenian sage was incapable of conceiving *how* the simple unity of his essence could admit the infinite variety of distinct and successive ideas which compose the model of the intellectual world; *how* a Being purely incorporeal could

The system of Plato. Before Christ. 360.

<sup>10</sup> Tillemont, Mem. Ecclesiastiques, tom. vi. part i. p. 253. He laughs at their partial cruelty. He revered Augustin, the great doctor of the system of predestination.

<sup>11</sup> Plato Egyptum peragravit ut a sacerdotibus Barbaris numeros et *celestia* acciperet. Cicero de Finibus, v. 25. The Egyptians might still preserve the traditional creed of the Patriarchs. Josephus has persuaded many of the Christian fathers,

that Plato derived a part of his knowledge from the Jews; but this vain opinion cannot be reconciled with the obscure state and unsocial manners of the Jewish people, whose scriptures were not accessible to Greek curiosity till more than one hundred years after the death of Plato. See Marsham, Canon. Chron. p. 134. Le Clerc, Epistol. Critic. vii. p. 177—194.

C H A P.  
XXI.

The Logos

execute that perfect model, and mould with a plastic hand the rude and independent chaos. The vain hope of extricating himself from these difficulties, which must ever oppress the feeble powers of the human mind, might induce Plato to consider the divine nature under the threefold modification; of the first cause, the reason, or *Logos*, and the soul or spirit of the universe. His poetical imagination sometimes fixed and animated these metaphysical abstractions; the three *archical* or original principles were represented in the Platonic system as three Gods, united with each other by a mysterious and ineffable generation; and the Logos was particularly considered under the more accessible character of the Son of an Eternal Father, and the Creator and Governor of the world. Such appear to have been the secret doctrines which were cautiously whispered in the gardens of the academy; and which, according to the more recent disciples of Plato, could not be perfectly understood, till after an assiduous study of thirty years<sup>12</sup>.

taught in the  
school of  
Alexandria.  
Before Christ  
300.

The arms of the Macedonians diffused over Asia and Egypt the language and learning of Greece; and the theological system of Plato was taught, with less reserve, and perhaps with some improvements, in the celebrated school of Alexandria<sup>13</sup>. A numerous colony of Jews had been invited, by the favour of the Ptolemies, to settle in their new capital<sup>14</sup>. While the bulk of the nation practised the legal ceremonies, and pursued the lucrative occupations of commerce, a few Hebrews, of a more liberal spirit, devoted their lives

<sup>12</sup> The modern guides who lead me to the knowledge of the Platonic system are, Cudworth (*Intellectual System*, p. 561--620.), Basnage (*Hist. des Juifs*, l. iv. c. iv. p. 53--86.), Le Clerc (*Epist. Crit.* vii. p. 194--209.), and Brucker (*Hist. Philosoph.* tom. i. p. 675--706.). As the learning of these writers was equal, and their intention different, an inqui-

sitive observer may derive instruction from their disputes, and certainty from their agreement.

<sup>13</sup> Brucker, *Hist. Philosoph.* tom. i. p. 1349--1357. The Alexandrian school is celebrated by Strabo (l. xvii.) and Ammianus (xxii. 6.).

<sup>14</sup> Joseph. *Antiquitat.* l. xii. c. 1. 3. Basnage, *Hist. des Juifs*, l. vii. c. 7.

to religious and philosophical contemplation<sup>15</sup>. They cultivated with diligence, and embraced with ardour, the theological system of the Athenian sage. But their national pride would have been mortified by a fair confession of their former poverty: and they boldly marked, as the sacred inheritance of their ancestors, the gold and jewels which they had so lately stolen from their Egyptian masters. One hundred years before the birth of Christ, a philosophical treatise, which manifestly betrays the style and sentiments of the school of Plato, was produced by the Alexandrian Jews, and unanimously received as a genuine and valuable relic of the inspired Wisdom of Solomon<sup>16</sup>. A similar union of the Mosaic faith, and the Grecian philosophy, distinguishes the works of Philo, which were composed, for the most part, under the reign of Augustus<sup>17</sup>. The material soul of the universe<sup>18</sup> might offend the piety of the Hebrews: but they applied the character of the *LOGOS* to the Jehovah of Moses and the patriarchs; and the Son of God was introduced upon earth under a visible, and even human appearance, to perform those familiar offices which seem incompatible with the nature and attributes of the Universal Cause<sup>19</sup>.

Before Christ  
100.

The

<sup>15</sup> For the origin of the Jewish philosophy, see Eusebius, *Præparat. Evangel.* viii. 9, 10. According to Philo, the Therapeutæ studied philosophy; and Brucker has proved (*H. A. Philosoph.* tom. ii. p. 787.), that they gave the preference to that of Plato.

<sup>16</sup> See Calmet, *Dissertations sur la Bible*, tom. ii. p. 277. The book of the Wisdom of Solomon was received by many of the fathers as the work of that monarch; and although rejected by the Protestants for want of a Hebrew original, it has obtained, with the rest of the Vulgate, the sanction of the council of Trent.

<sup>17</sup> The Platonism of Philo, which was famous to a proverb, is proved beyond a doubt by Le Clerc (*Epiit. Crit.* viii. p. 211—228.). Basnage (*Hist. des Juifs*, l. iv. c. 5.) has clearly ascertained, that the theological works of Philo were composed before the death,

and most probably before the birth, of Christ. In such a time of darkness, the knowledge of Philo is more astonishing than his errors. Bull, *Defens. Fid. Nicen.* f. i. c. 1. p. 12.

<sup>18</sup> *Mens agitât molem, et magno se corpore misct.*

Besides this material soul, Cudworth has discovered (p. 562.) in Amelius, Porphyry, Plotinus, and, as he thinks, in Plato himself, a superior, spiritual, *aperceptible* soul of the universe. But this double soul is exploded by Brucker, Basnage, and Le Clerc, as an idle fancy of the latter Platonists.

<sup>19</sup> Petav. *Dogmata Theologica*, tom. ii. l. viii. c. 2. p. 791. Bull, *Defens. Fid. Nicen.* f. i. c. 1. p. 8. 13. This notion, till it was abused by the Arians, was freely adopted in the Christian theology. Tertullian (*adv. Praxeam*, c. 16.) has a remarkable and dangerous passage. After contrasting,

with

CHAP.  
XXI.

Revealed by  
the Apostle  
St. John,  
A. D. 97.

The eloquence of Plato, the name of Solomon, the authority of the school of Alexandria, and the consent of the Jews and Greeks, were insufficient to establish the truth of a mysterious doctrine, which might please, but could not satisfy, a rational mind. A prophet, or apostle, inspired by the Deity, can alone exercise a lawful dominion over the faith of mankind; and the theology of Plato might have been for ever confounded with the philosophical visions of the Academy, the Porch, and the Lyceum, if the name and divine attributes of the *Logos* had not been confirmed by the celestial pen of the last and most sublime of the Evangelists<sup>2</sup>. The Christian Revelation, which was consummated under the reign of Nerva, disclosed to the world the amazing secret, that the *LOGOS*, who was with God from the beginning, and was God, who had made all things, and for whom all things had been made, was incarnate in the person of Jesus of Nazareth; who had been born of a virgin, and suffered death on the cross. Besides the general design of fixing on a perpetual basis the divine honours of Christ, the most ancient and respectable of the ecclesiastical writers have ascribed to the evangelic theologian, a particular intention to confute two opposite heresies, which disturbed the peace of the primitive church<sup>21</sup>. I. The faith of the Ebionites<sup>22</sup>, perhaps of the Nazarenes<sup>23</sup>, was gross and imperfect. They revered

The Ebionites and Docetes.

with indiscreet wit, the nature of God, and the actions of Jehovah, he concludes: Scilicet ut hæc de filio Dei non credenda fuisset, si non scripta essent; fortasse non credenda de Patre licet scripta.

<sup>20</sup> The Platonists admired the beginning of the Gospel of St. John, as containing an exact transcript of their own principles. Augustin. de Civitat. Dei, x. 29. Amelius apud Cyril. advers. Julian. l. viii. p. 283. But in the third and fourth centuries, the Platonists of Alexandria might improve their Trinity, by the secret study of the Christian theology.

<sup>21</sup> See Beaufobre Hist. Critique du Mani-

cheisme, tom. i. p. 377. The Gospel according to St. John is supposed to have been published about seventy years after the death of Christ.

<sup>22</sup> The sentiments of the Ebionites are fairly stated by Mosheim (p. 331.) and Le Clerc (Hist. Eccles. p. 535.). The Clementines, published among the apostolical fathers, are attributed by the critics to one of these sectaries.

<sup>23</sup> Staunch polemics, like Bull (Judicium Eccles. Cathol. c. 2.), insist on the orthodoxy of the Nazarenes; which appears less pure and certain in the eyes of Mosheim (p. 330.).

Jesus

Jefus as the greateft of the prophets, endowed with fupernatural virtue and power. They afcribed to his perfon and to his future reign all the predictions of the Hebrew oracles which relate to the fpiritual and everlafting kingdom of the promifed Meffiah<sup>24</sup>. Some of them might confefs that he was born of a virgin; but they obftinately rejected the preceding exiftence and divine perfeftions of the *Logos*, or Son of God, which are fo clearly defined in the Gofpel of St. John. About fifty years afterwards, the Ebionites, whofe errors are mentioned by Juftin Martyr with lefs feverity than they feem to deferve<sup>25</sup>, formed a very inconfiderable portion of the Chriftian name. II. The Gnoftics, who were diftinguifhed by the epithet of *Docetes*, deviated into the contrary extreme; and betrayed the human, while they asserted the divine, nature of Chrift. Educated in the fchool of Plato, accuftomed to the fublime idea of the *Logos*, they readily conceived that the brighteft *Æon*, or *Emanation* of the Deity, might affume the outward fhape and vifible appearances of a mortal<sup>26</sup>; but they vainly pretended, that the imperfeftions of matter are incompatible with the purity of a celeftial fubftance. While the blood of Chrift yet fmocked on Mount Calvary, the Docetes invented the impious and extravagant hypothefis, that, inftead of iffuing from the womb of the Virgin<sup>27</sup>, he had defcended on the banks of the Jordan

<sup>24</sup> The humble condition and fufferings of Jefus have always been a flumblng-block to the Jews. “Deus . . . contrariis coloribus Meffiam depinxerat; futurus erat Rex, Judex, Paftor,” &c. See Limborch et Orobio Amica Collat. p. 8. 19. 53—76. 192—234. But this objection has obliged the believing Chriftians to lift up their eyes to a fpiritual and everlafting kingdom.

<sup>25</sup> Juftin Martyr, Dialog. cum Tryphonte, p. 143, 144. See Le Clerc, Hift. Ecclef. p. 615. Bull, and his editor Grabe (Judicium Ecclef. Cathol. c. 7. and Appendix), attempt to diftort either the fentiments or the words of Juftin; but their violent correction

of the text is rejected even by the Benediftine editors.

<sup>26</sup> The Arians reproached the orthodox party with borrowing their Trinity from the Valentinians and Marcionites. See Beaufobre, Hift. du Manicheifme, l. iii. c. 5. 7.

<sup>27</sup> Non dignum eft ex utero credere Deum, et Deum Chriftum . . . non dignum eft ut tanta majeftas per fordes et fqualores mulieris tranfire credatur. The Gnoftics asserted the impurity of matter, and of marriage; and they were scandalized by the grofs interpretations of the fathers, and even of Auguftin himfelf. See Beaufobre, tom. ii. p. 523.

C H A P.  
XXI.

Mysterious  
nature of the  
Trinity.

in the form of perfect manhood; that he had imposed on the senses of his enemies, and of his disciples; and that the ministers of Pilate had wasted their impotent rage on an airy phantom, who *seemed* to expire on the cross, and, after three days, to rise from the dead<sup>28</sup>.

The divine function, which the Apostle had bestowed on the fundamental principle of the theology of Plato, encouraged the learned profelytes of the second and third centuries to admire and study the writings of the Athenian sage, who had thus marvellously anticipated one of the most surprising discoveries of the Christian revelation. The respectable name of Plato was used by the orthodox<sup>29</sup>, and abused by the heretics<sup>30</sup>, as the common support of truth and error: the authority of his skilful commentators, and the science of dialectics, were employed to justify the remote consequences of his opinions; and to supply the discreet silence of the inspired writers. The same subtle and profound questions concerning the nature, the generation, the distinction, and the equality of the three divine persons of the mysterious *Triad*, or Trinity<sup>31</sup>, were agitated in the philosophical, and, in the Christian, schools of Alexandria. An eager spirit of curiosity urged them to explore the secrets of the abyss; and

<sup>28</sup> Apostolis adhuc in seculo superstitionibus apud Judæam Christi sanguine recente, et *phantasma* corpus Domini asserbatur. Cotelerius thinks (*Patres Apostol.* tom. ii. p. 24.) that those who will not allow the *Decetes* to have arisen in the time of the Apostles, may with equal reason deny that the sun shines at noon-day. These *Decetes*, who formed the most considerable party among the Gnostics, were so called, because they granted only a *seeming* body to Christ.

<sup>29</sup> Some proofs of the respect which the Christians entertained for the person and doctrine of Plato, may be found in *De la Mothe le Vayer*, tom. v. p. 135, &c. edit. 1757; and *Bainage*, *Hist. des Juifs*, tom. iv. p. 29, 79, &c.

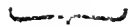
<sup>30</sup> *Doleo bona fide, Platonem omnium hæreticorum condimentarium factum.* Ter-

tullian. de Anima, c. 23. Petrus (Dogm. Theolog. tom. iii. proleg. 2.) shows that this was a general complaint. Beaufobre (tom. i. l. iii. c. 9, 10.) has deduced the Gnostic errors from Platonic principles; and as, in the school of Alexandria, those principles were blended with the Oriental philosophy (Brucker, tom. i. p. 1356.), the sentiment of Beaufobre may be reconciled with the opinion of M. Mehm (General History of the Church, vol. i. p. 37.).

<sup>31</sup> If Theophilus, bishop of Antioch (see Dupin, *Bibliothèque Ecclésiastique*, tom. i. p. 66.), was the first who employed the word *Triad*, *Trinity*, that abstract term, which was already familiar to the schools of philosophy, must have been introduced into the theology of the Christians after the middle of the second century.

the pride of the professors, and of their disciples, was satisfied with the science of words. But the most sagacious of the Christian theologians, the great Athanasius himself, has candidly confessed<sup>32</sup>, that whenever he forced his understanding to meditate on the divinity of the *Logos*, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts. In every step of the enquiry, we are compelled to feel and acknowledge the immeasurable disproportion between the size of the object and the capacity of the human mind. We may strive to abstract the notions of time, of space, and of matter, which so closely adhere to all the perceptions of our experimental knowledge. But as soon as we presume to reason of infinite substance, of spiritual generation; as often as we deduce any positive conclusions from a negative idea, we are involved in darkness, perplexity, and inevitable contradiction. As these difficulties arise from the nature of the subject, they oppress, with the same insuperable weight, the philosophic and the theological disputant; but we may observe two essential and peculiar circumstances, which discriminated the doctrines of the Catholic church from the opinions of the Plutonic school.

C H A P.  
XXI.



I. A chosen society of philosophers, men of a liberal education and curious disposition, might silently meditate, and temperately discuss, in the gardens of Athens or the library of Alexandria, the abstruse questions of metaphysical science. The lofty speculations, which neither convinced the understanding, nor agitated the passions, of the Platonists themselves, were carelessly overlooked by the idle, the busy, and even the studious part of mankind<sup>33</sup>. But after the

Zeal of the  
Christians.

*Logos*

<sup>32</sup> Athanasius, tom. i. p. 803. His expressions have an uncommon energy; and as he was writing to Monks, there could not be any occasion for him to *affect* a rational language.

<sup>33</sup> In a treatise, which professed to explain the opinions of the ancient philosophers concerning the nature of the gods, we might expect to discover the theological Trinity of Plato. But Cicero very honestly confessed,

C H A P.  
XXI.

*Logos* had been revealed as the sacred object of the faith, the hope, and the religious worship of the Christians; the mysterious system was embraced by a numerous and increasing multitude in every province of the Roman world. Those persons who, from their age, or sex, or occupations, were the least qualified to judge, who were the least exercised in the habits of abstract reasoning; aspired to contemplate the œconomy of the Divine Nature: and it is the boast of Tertullian<sup>34</sup>, that a Christian mechanic could readily answer such questions as had perplexed the wisest of the Grecian sages. Where the subject lies so far beyond our reach, the difference between the highest and the lowest of human understandings may indeed be calculated as infinitely small; yet the degree of weakness may perhaps be measured by the degree of obstinacy and dogmatic confidence. These speculations, instead of being treated as the amusement of a vacant hour, became the most serious business of the present, and the most useful preparation for a future, life. A theology, which it was incumbent to believe, which it was impious to doubt, and which it might be dangerous, and even fatal, to mistake, became the familiar topic of private meditation and popular discourse. The cold indifference of philosophy was inflamed by the fervent spirit of devotion; and even the metaphors of common language suggested the fallacious prejudices of sense and experience. The Christians, who abhorred the gross and impure generation of the Greek mythology<sup>35</sup>, were tempted to argue from the familiar analogy of the filial and paternal relations. The character of *Son* seemed to imply a perpe-

that though he had translated the *Timæus*, he could never understand that mysterious dialogue. See Hieronym. præf. ad l. xii. in *Isaiam*, tom. v. p. 154.

<sup>34</sup> Tertullian. in *Apolog.* c. 46. See Bayle, *Dictionnaire*, au mot *Simonide*. His remarks on the presumption of Tertullian are profound and interesting.

<sup>35</sup> Lactantius, iv. 8. Yet the *Proteus*, or *Prolatio*, which the most orthodox divines borrowed without scruple from the Valentinians, and illustrated by the comparisons of a fountain and stream, the sun and its rays, &c. either meant nothing, or favoured a material idea of the divine generation. See Beaufobre, tom. i. l. iii. c. 7. p. 548.



tual subordination to the voluntary author of his existence<sup>36</sup>; but as the act of generation, in the most spiritual and abstracted sense, must be supposed to transmit the properties of a common nature<sup>37</sup>, they durst not presume to circumscribe the powers or the duration of the Son of an eternal and omnipotent Father. Fourscore years after the death of Christ, the Christians of Bithynia declared before the tribunal of Pliny, that they invoked him as a god: and his divine honours have been perpetuated in every age and country, by the various sects who assume the name of his disciples<sup>38</sup>. Their tender reverence for the memory of Christ, and their horror for the profane worship of any created being, would have engaged them to assert the equal and absolute divinity of the *Logos*, if their rapid ascent towards the throne of heaven had not been imperceptibly checked by the apprehension of violating the unity and sole supremacy of the great Father of Christ and of the Universe. The suspense and fluctuation produced in the minds of the Christians by these opposite tendencies, may be observed in the writings of the theologians who flourished after the end of the apostolic age, and before the origin of the Arian controversy. Their suffrage is claimed, with equal confidence, by the orthodox and by the heretical parties; and the most inquisitive critics have fairly allowed, that if they had the good fortune of possessing the Catholic verity, they have delivered their conceptions in loose, inaccurate, and sometimes contradictory language<sup>39</sup>.

## II. The

<sup>36</sup> Many of the primitive writers have frankly confessed, that the Son owed his being to the *will* of the Father. See Clarke's *Scripture Trinity*, p. 280—287. On the other hand, Athanasius and his followers seem unwilling to grant what they are afraid to deny. The schoolmen extricate themselves from this difficulty by the distinction of a *preceding* and a *concomitant* will. Petav. *Dogm. Theolog.* tom. ii. l. vi. c. 8. p. 587—603.

<sup>37</sup> See Petav. *Dogm. Theolog.* tom. ii. l. ii. c. 10. p. 159.

<sup>38</sup> *Carmenque Christo quasi Deo dicere fecum invicem.* Plin. *Epist.* x. 97. The sense of *Deus*, *Θεός*, *Elohim*, in the ancient languages, is critically examined by Le Clerc (*Ars Critica*, p. 150—156.), and the propriety of worshipping a very excellent creature, is ably defended by the Socinian Emllyn (*Tracts*, p. 29—36. 51—145.).

<sup>39</sup> See Daillé de *Ufu Patrum*, and Le Clerc, *Bibliothèque Universelle*, tom. x. p. 409. To arraign the faith of the Ant-Nicene fathers, was the object, or at least has

C H A P.  
XXI.

Authority of  
the church.

II. The devotion of individuals was the first circumstance which distinguished the Christians from the Platonists: the second was the authority of the church. The disciples of philosophy asserted the rights of intellectual freedom, and their respect for the sentiments of their teachers was a liberal and voluntary tribute, which they offered to superior reason. But the Christians formed a numerous and disciplined society; and the jurisdiction of their laws and magistrates was strictly exercised over the minds of the faithful. The loose wanderings of the imagination were gradually confined by creeds and confessions<sup>40</sup>; the freedom of private judgment submitted to the public wisdom of synods; the authority of a theologian was determined by his ecclesiastical rank; and the episcopal successors of the apostles inflicted the censures of the church on those who deviated from the orthodox belief. But in an age of religious controversy, every act of oppression adds new force to the elastic vigour of the mind; and the zeal or obliquity of a spiritual rebel was sometimes stimulated by secret motives of ambition or avarice. A metaphysical argument became the cause or pretence of political contests; the subtleties of the Platonic school were used as the badges of popular factions, and the distance which separated their respective tenets was enlarged or magnified by the acrimony of dispute. As long as the dark heresies of Praxeas and Sabellius laboured to confound the *Father* with the *Son*<sup>41</sup>, the orthodox party might be excused if they adhered more strictly and more earnestly to the *distinction*, than to the *equality* of the divine persons. But as soon as the heat of controversy had sub-

Factions.

has been the effect, of the stupendous work of Petavius on the Trinity (Dogm. Theolog. tom. ii.); nor has the deep impression been erased by the learned defence of Bilhop Bull.

<sup>40</sup> The most ancient creeds were drawn up with the greatest latitude. See Bull (Judicium Eccles. Cathol.), who tries to prevent

Episcopius from deriving any advantage from this observation.

<sup>41</sup> The heresies of Praxeas, Sabellius, &c. are accurately explained by Mosheim (p. 425. 630—714.). Praxeas, who came to Rome about the end of the second century, deceived, for some time, the simplicity of the bishop, and was confuted by the pen of the angry Tertullian.

lided, and the progress of the Sabellians was no longer an object of terror to the churches of Rome, of Africa, or of Egypt; the tide of theological opinion began to flow with a gentle but steady motion toward the contrary extreme; and the most orthodox doctors allowed themselves the use of the terms and definitions which had been censured in the mouth of the sectaries<sup>42</sup>. After the edict of toleration had restored peace and leisure to the Christians, the Trinitarian controversy was revived in the ancient seat of Platonism, the learned, the opulent, the tumultuous city of Alexandria; and the flame of religious discord was rapidly communicated from the schools, to the clergy, the people, the province, and the East. The abstruse question of the eternity of the *Logos* was agitated in ecclesiastic conferences, and popular sermons; and the heterodox opinions of Arius<sup>43</sup> were soon made public by his own zeal, and by that of his adversaries. His most implacable adversaries have acknowledged the learning and blameless life of that eminent presbyter; who, in a former election, had declared, and perhaps generously declined, his pretensions to the episcopal throne<sup>44</sup>. His competitor Alexander assumed the office of his judge. The important cause was argued before him; and if at first he seemed to hesitate, he at length pronounced his final sentence, as an absolute rule of faith<sup>45</sup>. The undaunted presbyter, who presumed to resist the authority of his angry bishop, was separated from

<sup>42</sup> Socrates acknowledges, that the heresy of Arius proceeded from his strong desire to embrace an opinion the most diametrically opposite to that of Sabellius.

<sup>43</sup> The figure and manners of Arius, the character and number of his sect disciples, are painted in very lively colours by Epiphanius (tom. i. Hæres. lxxv. 3. p. 720.); and we cannot but regret that he should have forgotten the historian, to assume the task of controversy.

<sup>44</sup> See Philostorgius (l. i. c. 3.), and Godefroy's ample Commentary. Yet the credibility of Philostorgius is lessened, in the

eyes of the orthodox, by his Arianism; and in those of rational critics, by his passion, his prejudice, and his ignorance.

<sup>45</sup> Sozomen (l. i. c. 15.) represents Alexander as indifferent, and even ignorant, in the beginning of the controversy; while Socrates (l. i. c. 5.) ascribes the origin of the dispute to the vain curiosity of his theological speculation. Dr. Jortin (Remarks on Ecclesiastical History, vol. ii. p. 173.) has censured, with his usual freedom, the conduct of Alexander: *απερὶ τῆς ἐκκλησιαστικῆς ἐκείνου ἑξουσίας, ἀνεπίστατος.*

C H A P.  
XXI.

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the communion of the church. But the pride of Arius was supported by the applause of a numerous party. He reckoned among his immediate followers two bishops of Egypt, seven presbyters, twelve deacons, and (what may appear almost incredible) seven hundred virgins. A large majority of the bishops of Asia appeared to support or favour his cause; and their measures were conducted by Eusebius of Cæsarea, the most learned of the Christian prelates; and by Eusebius of Nicomedia, who had acquired the reputation of a statesman without forfeiting that of a saint. Synods in Palestine and Bithynia were opposed to the synods of Egypt. The attention of the prince and people was attracted by this theological dispute; and the decision, at the end of six years<sup>46</sup>, was referred to the supreme authority of the general council of Nice.

A. D. 318—  
325.

Three systems of the  
Trinity.

When the mysteries of the Christian faith were dangerously exposed to public debate, it might be observed, that the human understanding was capable of forming three distinct, though imperfect, systems, concerning the nature of the Divine Trinity; and it was pronounced, that none of these systems, in a pure and absolute sense, were exempt from heresy and error<sup>47</sup>. I. According to the first hypothesis, which was maintained by Arius and his disciples, the *Logos* was a dependent and spontaneous production, created from nothing by the will of the Father. The Son, by whom all things were made<sup>48</sup>, had been begotten before all worlds, and the longest

Arianism.

<sup>46</sup> The flames of Arianism might burn for some time in secret; but there is reason to believe that they burst out with violence as early as the year 319. Tillemont, Mem. Eccles. tom. vi. p. 774—780.

<sup>47</sup> Quid credidit? Certe, *aut* tria nomina audiens tres Deos esse credidit, et idololatra effectus est; *aut* in tribus vocabulis trinominem credens Deum, in Sabellii hæresim incurrit; *aut* edoctus ab Arianis unum esse verum Deum Patrem, filium et spiritum sanctum

credidit creaturas. Aut extra hæc quid credere potuerit nescio. Hieronym. adv. Luciferianos. Jerom reserves for the last the orthodox system, which is more complicated and difficult.

<sup>48</sup> As the doctrine of absolute creation from nothing, was gradually introduced among the Christians (Beausobre, tom. ii. p. 165—215.), the dignity of the *workman* very naturally rose with that of the *work*.

of the astronomical periods could be compared only as a fleeting moment to the extent of his duration; yet this duration was not infinite<sup>49</sup>, and there *had* been a time which preceded the ineffable generation of the *Logos*. On this only begotten Son the Almighty Father had transfused his ample spirit, and impressed the effulgence of his glory. Visible image of invisible perfection, he saw, at an immeasurable distance beneath his feet, the thrones of the brightest archangels: yet he shone only with a reflected light, and, like the sons of the Roman emperors, who were invested with the titles of Cæsar or Augustus<sup>50</sup>, he governed the universe in obedience to the will of his Father and Monarch. II. In the second hypothesis, the *Logos* possessed all the inherent, incommunicable perfections, which religion and philosophy appropriate to the Supreme God. Three distinct and infinite minds or substances, three co-equal and co-eternal beings, composed the Divine Essence<sup>51</sup>; and it would have implied contradiction, that any of them should not have existed, or that they should ever cease to exist<sup>52</sup>. The advocates of a system which seemed to establish three independent Deities, attempted to preserve the unity of the First Cause, so conspicuous in the design and order of the world by the perpetual concord of their administration, and the essential agreement of their will. A faint resemblance of this unity of action may be discovered in the societies of men, and even of animals. The causes which disturb their harmony proceed only from the

Tritheism.

<sup>49</sup> The metaphysics of Dr. Clarke (Scripture Trinity, p. 276--280.) could digest an eternal generation from an infinite cause.

<sup>50</sup> This profane and absurd simile is employed by several of the primitive fathers, particularly by Athenagoras, in his Apology to the emperor Marcus and his son; and it is alleged, without censure, by Bull himself. See Defens. Fid. Nicen. l. iii. c. 5. N<sup>o</sup> 4.

<sup>51</sup> See Cudworth's Intellectual System, p. 559-579. This dangerous hypothesis was

countenanced by the two Gregories, of Nyssa and Nazianzen, by Cyril of Alexandria, John of Damascus, &c. See Cudworth, p. 603. Le Clerc, Bibliothecæ Universelle, tom. xviii. p. 97-105.

<sup>52</sup> Augustin seems to envy the freedom of the philosophers. Liberis verbis loquuntur philosophi . . . Nos autem non dicimus duo vel tria principia, duos vel tres Deos. De Civitat. Dei, x. 23.

C H A P.  
XXI.

Sabellianism.

imperfection and inequality of their faculties : but the omnipotence which is guided by infinite wisdom and goodness, cannot fail of choosing the same means for the accomplishment of the same ends.

III. Three Beings, who, by the self-derived necessity of their existence, possess all the divine attributes in the most perfect degree ; who are eternal in duration, infinite in space, and intimately present to each other, and to the whole universe ; irresistibly force themselves on the astonished mind, as one and the same Being<sup>53</sup>, who, in the economy of grace, as well as in that of nature, may manifest himself under different forms, and be considered under different aspects. By this hypothesis, a real substantial Trinity is refined into a trinity of names, and abstract modifications, that subsist only in the mind which conceives them. The *Logos* is no longer a person, but an attribute ; and it is only in a figurative sense, that the epithet of Son can be applied to the eternal reason which was with God from the beginning, and by *which*, not by *whom*, all things were made. The incarnation of the *Logos* is reduced to a mere inspiration of the Divine Wisdom, which filled the soul, and directed all the actions of the man Jesus. Thus, after revolving round the theological circle, we are surprised to find that the Sabellian ends where the Ebionite had begun ; and that the incomprehensible mystery which excites our adoration, eludes our enquiry<sup>54</sup>.

Council of  
Nice,  
A. D. 325.

If the bishops of the council of Nice<sup>55</sup> had been permitted to follow the unbiaſſed dictates of their conscience, Arius and his associates

<sup>53</sup> Boetius, who was deeply versed in the philosophy of Plato and Aristotle, explains the unity of the Trinity by the *in-difference* of the three persons. See the judicious remarks of Le Clerc, *Bibliothèque Choisie*, tom. xvi. p. 225, &c.

<sup>54</sup> If the Sabellians were startled at this conclusion, they were driven down another precipice into the confession, that the Father was born of a virgin, that *he* had suffered on

the cross ; and thus deserved the odious epithet of *Patri-passians*, with which they were branded by their adversaries. See the invectives of Tertullian against Praxeas, and the temperate reflections of Mosheim (p. 423. 681) ; and Beaufobre, tom. i. l. iii. c. 6. p. 533.

<sup>55</sup> The transactions of the council of Nice are related by the ancients, not only in a partial, but in a very imperfect, manner. Such

ciates could scarcely have flattered themselves with the hopes of obtaining a majority of votes, in favour of an hypothesis so directly adverse to the two most popular opinions of the Catholic world. The Arians soon perceived the danger of their situation, and prudently assumed those modest virtues, which, in the fury of civil and religious dissensions, are seldom practised, or even praised, except by the weaker party. They recommended the exercise of Christian charity and moderation; urged the incomprehensible nature of the controversy; disclaimed the use of any terms or definitions which could not be found in the scriptures; and offered, by very liberal concessions, to satisfy their adversaries, without renouncing the integrity of their own principles. The victorious faction received all their proposals with haughty suspicion; and anxiously sought for some irreconcilable mark of distinction, the rejection of which might involve the Arians in the guilt and consequences of heresy. A letter was publicly read, and ignominiously torn, in which their patron, Eusebius of Nicomedia, ingenuously confessed, that the admission of the *HOMOOUSSION*, or *Co substantial*, a word already familiar to the Platonists, was incompatible with the principles of their theological system. The fortunate opportunity was eagerly embraced by the bishops, who governed the resolutions of the synod; and according to the lively expression of Ambrose<sup>56</sup>, they used the sword, which heresy itself had drawn from the scabbard, to cut off the head of the hated monster. The consubstantiality of the Father and the Son was established by the council of Nice, and has been

The Homo-  
ouision.

a picture as Fra-Paolo would have drawn, can never be recovered; but such rude sketches as have been traced by the pencil of bigotry, and that of reason, may be seen in Tillamont (Mem. Eccles. tom. vi. p. 659—759.) and in Le Clerc (Bibliothèque Universelle, tom. x. p. 435—454.).

<sup>56</sup> We are indebted to Ambrose (de Fide, l. iii. cap. ult.) for the knowledge of this curious anecdote. Hoc verbum posuerunt Patres, quod viderant adversariis esse formidini; ut tanquam evaginato ab ipsis gladio, ipsum nefanda: caput hereseos amputarent.

C H A P.  
XXI.

unanimously received as a fundamental article of the Christian faith, by the consent of the Greek, the Latin, the Oriental, and the Protestant churches. But if the same word had not served to stigmatize the heretics, and to unite the Catholics, it would have been inadequate to the purpose of the majority, by whom it was introduced into the orthodox creed. This majority was divided into two parties, distinguished by a contrary tendency to the sentiments of the Tritheists and of the Sabellians. But as those opposite extremes seemed to overthrow the foundations either of natural, or revealed, religion, they mutually agreed to qualify the rigour of their principles: and to disavow the just, but invidious, consequences, which might be urged by their antagonists. The interest of the common cause inclined them to join their numbers, and to conceal their differences; their animosity was softened by the healing counsels of toleration, and their disputes were suspended by the use of the mysterious *Homoooufion*, which either party was free to interpret according to their peculiar tenets. The Sabellian sense, which, about fifty years before, had obliged the council of Antioch<sup>57</sup> to prohibit this celebrated term, had endeared it to those theologians who entertained a secret but partial affection for a nominal Trinity. But the more fashionable saints of the Arian times, the intrepid Athanasius, the learned Gregory Nazianzen, and the other pillars of the church, who supported with ability and success the Nicene doctrine, appeared to consider the expression of *substance*, as if it had been synonymous with that of *nature*; and they ventured to illustrate their meaning, by affirming that three men, as they belong to the same common species, are consubstantial or homoooufian to each other<sup>58</sup>. This pure

<sup>57</sup> See Bull, Defens. Fid. Nicen. sect. ii. c. i. p. 25—36. He thinks it his duty to reconcile two orthodox synods.

<sup>58</sup> According to Aristotle, the stars were Homoooufian to each other. "That *Homoooufius* means of one substance in kind, hath

been shewn by Petavius, Curcellæus, Cudworth, Le Clerc, &c. and to prove it, would be *actum agere*." This is the just remark of Dr. Jortin (vol. ii. p. 212.), who examines the Arian controversy with learning, candour, and ingenuity.



and distinct equality was tempered, on the one hand, by the internal connection, and spiritual penetration, which indissolubly unites the divine persons<sup>59</sup>; and on the other, by the pre-eminence of the Father, which was acknowledged as far as it is compatible with the independence of the Son<sup>60</sup>. Within these limits the almost invisible and tremulous ball of orthodoxy was allowed securely to vibrate. On either side, beyond this consecrated ground, the heretics and the dæmons lurked in ambush to surprize and devour the unhappy wanderer. But as the degrees of theological hatred depend on the spirit of the war, rather than on the importance of the controversy, the heretics who degraded, were treated with more severity than those who annihilated, the person of the Son. The life of Athanasius was consumed in irreconcilable opposition to the impious *madness* of the Arians<sup>61</sup>; but he defended above twenty years the Sabellianism of Marcellus of Ancyra; and when at last he was compelled to withdraw himself from his communion, he continued to mention, with an ambiguous smile, the venial errors of his respectable friend<sup>62</sup>.

The authority of a general council, to which the Arians themselves had been compelled to submit, inscribed on the banners of the orthodox party the mysterious characters of the word *Homousion*, which essentially contributed, notwithstanding some obscure disputes, some nocturnal combats, to maintain and perpetuate the uniformity

Arian creeds.

<sup>59</sup> See Petavius (Dogm. Theolog. tom. ii. l. iv. c. 16. p. 453, &c.), Cudworth (p. 559.), Bull (sect. iv. p. 285—290. edit. Grab.). The περιχώρησις, or *circumincisso*, is perhaps the deepest and darkest corner of the whole theological abyss.

<sup>60</sup> The third section of Bull's Defence of the Nicene Faith, which some of his antagonists have called nonsense, and others heresy, is consecrated to the supremacy of the Father.

<sup>61</sup> The ordinary appellation with which

Athanasius and his followers chose to compliment the Arians, was that of *Ariomanites*.

<sup>62</sup> Epiphanius, tom. i. Hæres. lxxii. 4. p. 837. See the adventures of Marcellus, in Tillemont (Mem. Eccles. tom. vii. p. 880—899). His work, in *one* book, of the unity of God, was answered in the *three* books, which are still extant, of Eusebius. After a long and careful examination, Petavius (tom. ii. l. i. c. 14. p. 78.) has reluctantly pronounced the condemnation of Marcellus.

C H A P.  
XXI.

of faith, or at least of language. The Confubstantialists, who by their success have deserved and obtained the title of Catholics, gloried in the simplicity and steadiness of their own creed, and insulted the repeated variations of their adversaries, who were destitute of any certain rule of faith. The sincerity or the cunning of the Arian chiefs, the fear of the laws or of the people, their reverence for Christ, their hatred of Athanasius, all the causes, human and divine, that influence and disturb the counsels of a theological faction, introduced among the sectaries a spirit of discord and inconstancy, which, in the course of a few years, erected eighteen different models of religion<sup>63</sup>, and avenged the violated dignity of the church. The zealous Hilary<sup>64</sup>, who, from the peculiar hardships of his situation, was inclined to extenuate rather than to aggravate the errors of the Oriental clergy, declares, that in the wide extent of the ten provinces of Asia, to which he had been banished, there could be found very few prelates who had preserved the knowledge of the true God<sup>65</sup>. The oppression which he had felt, the disorders of which he was the spectator and the victim, appeased, during a short interval, the angry passions of his soul; and in the following passage, of which I shall transcribe a few lines, the bishop of Poitiers unwarily deviates into the style of a Christian philosopher. “It is a thing,” says Hilary, “equally deplorable and dangerous, that there are as

<sup>63</sup> Athanasius, in his epistle concerning the synods of Seleucia and Rimini (tom. i. p. 886—905.), has given an ample list of Arian creeds, which has been enlarged and improved by the labours of the indefatigable Tillemont (*Mem. Eccles.* tom. vi. p. 477.).

<sup>64</sup> Erasmus, with admirable sense and freedom, has delineated the just character of Hilary. To revise his text, to compose the annals of his life, and to justify his sentiments and conduct, is the province of the Benedictine editors.

<sup>65</sup> *Abſque epifcopo Eleuſio et paucis cum eo, ex majore parte Aſiana decem provincie, inter quas conſilio, vere Deum neſciunt. Atque utinam penitus neſciunt! cum proclivore enim venia ignorarent quam obtrectarent. Hilar. de Synodis, five de Fide Orientalium, c. 63. p. 1186. edit. Benediſt.* In the celebrated parallel between atheiſm and ſuperſtition, the biſhop of Poitiers would have been ſurpriſed in the philoſophic ſociety of Bayle and Plutarch.

C H A P.  
XXI.



“ many creeds as opinions among men, as many doctrines as in-  
 “ clinations, and as many sources of blasphemy as there are faults  
 “ among us ; because we make creeds arbitrarily, and explain them  
 “ as arbitrarily. The Homocousion is rejected, and received, and  
 “ explained away by successive synods. The partial or total re-  
 “ semblance of the Father and of the Son, is a subject of dispute for  
 “ these unhappy times. Every year, nay every moon, we make  
 “ new creeds to describe invisible mysteries. We repent of what  
 “ we have done, we defend those who repent, we anathematise  
 “ those whom we defended. We condemn either the doctrine of  
 “ others in ourselves, or our own in that of others ; and reciprocally  
 “ tearing one another to pieces, we have been the cause of each  
 “ other’s ruin “.”

It will not be expected, it would not perhaps be endured, that I Arian sects.  
 should swell this theological digression, by a minute examination of  
 the eighteen creeds, the authors of which, for the most part, dis-  
 claimed the odious name of their parent Arius. It is amusing  
 enough to delineate the form, and to trace the vegetation, of a  
 singular plant ; but the tedious detail of leaves without flowers, and  
 of branches without fruit, would soon exhaust the patience, and dis-  
 appoint the curiosity, of the laborious student. One question which  
 gradually arose from the Arian controversy, may however be no-  
 ticed, as it served to produce and discriminate the three sects, who  
 were united only by their common aversion to the Homocousion  
 of the Nicene synod. 1. If they were asked, whether the Son was  
*like* unto the Father ; the question was resolutely answered in the  
 negative, by the heretics who adhered to the principles of Arius, or  
 indeed to those of philosophy ; which seem to establish an infinite

<sup>66</sup> Hilarius ad Constantium, l. ii. c. 4, 5. transcribed it (vol. iii. p. 470) into the model  
 p. 1227, 1228. This remarkable passage of his new common-place book.  
 deserved the attention of Mr. Locke, who has

difference

C H A P.  
XXI.

difference between the Creator and the most excellent of his creatures. This obvious consequence was maintained by *Ætius*<sup>67</sup>, on whom the zeal of his adversaries bestowed the surname of the Atheist. His restless and aspiring spirit urged him to try almost every profession of human life. He was successively a slave, or at least a husbandman, a travelling tinker, a goldsmith, a physician, a schoolmaster, a theologian, and at last the apostle of a new church, which was propagated by the abilities of his disciple *Eunomius*<sup>68</sup>. Armed with texts of scripture, and with captious syllogisms from the logic of Aristotle, the subtle *Ætius* had acquired the fame of an invincible disputant, whom it was impossible either to silence or to convince. Such talents engaged the friendship of the Arian bishops, till they were forced to renounce, and even to persecute, a dangerous ally, who, by the accuracy of his reasoning, had prejudiced their cause in the popular opinion, and offended the piety of their most devoted followers. 2. The omnipotence of the Creator suggested a specious and respectful solution of the *likeness* of the Father and the Son; and faith might humbly receive what reason could not presume to deny, that the Supreme God might communicate his infinite perfections, and create a being similar only to himself<sup>69</sup>. These Arians were powerfully supported by the weight and abilities of their leaders, who had succeeded to the management of the Eusebian in-

<sup>67</sup> In Philostorgius (l. iii. c. 15.) the character and adventures of *Ætius* appear singular enough, though they are carefully softened by the hand of a friend. The editor Godefroy (p. 153.), who was more attached to his principles than to his author, has collected the odious circumstances which his various adversaries have preserved or invented.

<sup>68</sup> According to the judgment of a man who respected both those sectaries, *Ætius* had been endowed with a stronger understanding, and *Eunomius* had acquired more art and learn-

ing (Philostorgius, l. viii. c. 18.). The confession and apology of *Eunomius* (Fabricius, Bibliot. Græc. tom. viii. p. 258—305.) is one of the few heretical pieces which have escaped.

<sup>69</sup> Yet, according to the opinion of *Eftius* and Bull (p. 297.), there is one power, that of creation, which God *cannot* communicate to a creature. *Eftius*, who so accurately defined the limits of Omnipotence, was a Dutchman by birth, and by trade a scholastic divine. Dupin, Bibliot. Eccles. tom. xvii. p. 45.

terest,

terest, and who occupied the principal thrones of the East. They detested, perhaps with some affectation, the impiety of Ætius; they professed to believe, either without reserve, or according to the scriptures, that the Son was different from all *other* creatures, and similar only to the Father. But they denied, that he was either of the same, or of a similar substance; sometimes boldly justifying their dissent, and sometimes objecting to the use of the word substance, which seems to imply an adequate, or at least a distinct, notion of the nature of the Deity. 3. The sect which asserted the doctrine of a similar substance, was the most numerous, at least in the provinces of Asia; and when the leaders of both parties were assembled in the council of Seleucia<sup>70</sup>, *their* opinion would have prevailed by a majority of one hundred and five to forty-three bishops. The Greek word, which was chosen to express this mysterious resemblance, bears so close an affinity to the orthodox symbol, that the profane of every age have derided the furious contests which the difference of a single diphthong excited between the Homooousians and the Homoiousians. As it frequently happens, that the sounds and characters which approach the nearest to each other, accidentally represent the most opposite ideas, the observation would be itself ridiculous, if it were possible to mark any real and sensible distinction between the doctrine of the Semi-Arians, as they were improperly styled, and that of the Catholics themselves. The bishop of Poitiers, who in his Phrygian exile very wisely aimed at a coalition of parties, endeavours to prove that, by a pious and faithful interpretation<sup>71</sup>, the *Homoiousion* may

<sup>70</sup> Sabinus (ap. Socrat. l. ii. c. 39.) had copied the act; Athanasius and Hilary have explained the divisions of this Arian synod; the other circumstances which are relative to it are carefully collected by Baronius and Tillemont.

<sup>71</sup> *Fideli et piâ intelligentiâ. . . De Synod.* c. 77. p. 1193. In his short apologetical notes

(first published by the Benedictines from a MS. of Chartres) he observes, that he used this cautious expression, *qui intelligerem et impiam*, p. 1206. See p. 1146. Philostorgius, who saw those objects through a different medium, is inclined to forget the difference of the important diphthong. See in particular viii. 17. and Godefroy, p. 352.

C H A P.  
XXI.

Faith of the  
Western or  
Latin  
church.

be reduced to a consubstantial sense. Yet he confesses that the word has a dark and suspicious aspect; and, as if darkness were congenial to theological disputes, the Semi-Arians, who advanced to the doors of the church, assailed them with the most unrelenting fury.

The provinces of Egypt and Asia, which cultivated the language and manners of the Greeks, had deeply imbibed the venom of the Arian controversy. The familiar study of the Platonic system, a vain and argumentative disposition, a copious and flexible idiom, supplied the clergy and people of the East with an inexhaustible flow of words and distinctions; and, in the midst of their fierce contentions, they easily forgot the doubt which is recommended by philosophy, and the submission which is enjoined by religion. The inhabitants of the West were of a less inquisitive spirit; their passions were not so forcibly moved by invisible objects; their minds were less frequently exercised by the habits of dispute; and such was the happy ignorance of the Gallican church, that Hilary himself, above thirty years after the first general council, was still a stranger to the Nicene creed<sup>72</sup>. The Latins had received the rays of divine knowledge through the dark and doubtful medium of a translation. The poverty and stubbornness of their native tongue, was not always capable of affording just equivalents for the Greek terms, for the technical words of the Platonic philosophy<sup>73</sup>, which had been consecrated by the gospel or by the church, to express the mysteries of the Christian faith; and a verbal defect might introduce into the Latin theology, a long train of error or perplexity<sup>74</sup>. But as the western

<sup>72</sup> Testor Deum cæli atque terræ necum neutrum audissem, semper tamen utrumque sensitse. . . . Regeneratus pridem et in episcopatu aliquantisper manens fidem Nicenam nunquam nisi exfulaturus audivi. Hilar. de Synodis, c. xci. p. 1205. The Benedictines are persuaded that he governed the diocese of Poitiers several years before his exile

<sup>73</sup> Seneca (Epist. lviii.) complains that even the *σοφία* of the Platonists (the *ens* of the bolder schoolmen) could not be expressed by a Latin noun.

<sup>74</sup> The preference which the fourth council of the Lateran at length gave to a *numerical* rather than a *genetical* unity (See Petav. tom. ii. l. iv. c. 17. p. 421.) was favoured by

western provincials had the good fortune of deriving their religion from an orthodox source, they preserved with steadiness the doctrine which they had accepted with docility; and when the Arian pestilence approached their frontiers, they were supplied with the seasonable preservative of the Homousion, by the paternal care of the Roman pontiff. Their sentiments and their temper were displayed in the memorable synod of Rimini, which surpassed in numbers the council of Nice, since it was composed of above four hundred bishops of Italy, Africa, Spain, Gaul, Britain, and Illyricum. From the first debates it appeared, that only fourscore prelates adhered to the party, though *they* affected to anathematise the name and memory, of Arius. But this inferiority was compensated by the advantages of skill, of experience, and of discipline; and the minority was conducted by Valens and Ursacius, two bishops of Illyricum, who had spent their lives in the intrigues of courts and councils, and who had been trained under the Eusebian banner, in the religious wars of the East. By their arguments and negociations, they embarrassed, they confounded, they at last deceived, the honest simplicity of the Latin bishops; who suffered the palladium of the faith to be extorted from their hands by fraud and importunity, rather than by open violence. The council of Rimini was not allowed to separate, till the members had imprudently subscribed a captious creed, in which some expressions, susceptible of an heretical sense, were inserted in the room of the Homousion. It was on this occasion, that, according to Jerom, the world was surpris'd to find itself Arian<sup>75</sup>. But the bishops of the Latin provinces had no sooner reached their respective dioceses, than they discovered their mistake, and repented of their weakness. The ignominious capitulation was rejected with disdain and abhorrence: and the Homousian standard, which had been shaken but

C H A P.  
XXI.Council of  
Rimini,  
A. D. 360.

the Latin language; *τρεις* seems to excite the idea of substance, *trinitas* of qualities.

<sup>75</sup> Ingemuit totus orbis, et Arianum se esse miratus est. Hieronym. adv. Lucifer. tom. i. p. 145.

C H A P.  
XXI.

not overthrown, was more firmly replanted in all the churches of the West <sup>76</sup>.

Conduct of  
the emperors  
in the Arian  
controversy.

Such was the rise and progress, and such were the natural revolutions of those theological disputes, which disturbed the peace of Christianity under the reigns of Constantine and of his sons. But as those princes presumed to extend their despotism over the faith, as well as over the lives and fortunes, of their subjects; the weight of their suffrage sometimes inclined the ecclesiastical balance: and the prerogatives of the King of Heaven were settled, or changed, or modified, in the cabinet of an earthly monarch.

Indifference  
of Constantine,  
A. D. 324.

The unhappy spirit of discord which pervaded the provinces of the East, interrupted the triumph of Constantine; but the emperor continued for some time to view, with cool and careless indifference, the object of the dispute. As he was yet ignorant of the difficulty of appeasing the quarrels of theologians, he addressed to the contending parties, to Alexander and to Arius, a moderating epistle <sup>77</sup>; which may be ascribed, with far greater reason, to the untutored sense of a soldier and statesman, than to the dictates of any of his episcopal counsellors. He attributes the origin of the whole controversy to a trifling and subtle question, concerning an incomprehensible point of the law, which was foolishly asked by the bishop, and imprudently resolved by the presbyter. He laments that the Christian people, who had the same God, the same religion, and the same worship, should be divided by such inconsiderable distinctions; and he seriously recommends to the clergy of Alexandria the ex-

<sup>76</sup> The story of the council of Rimini is very elegantly told by Sulpicius Severus (*Hist. Sacra*, l. ii. p. 419–420. edit. Lugd. Bat. 1647.), and by Jerom, in his dialogue against the Luciferians. The design of the latter is to apologize for the conduct of the Latin bishops, who were deceived, and who repented.

<sup>77</sup> Eusebius, in *Vit. Constant.* l. ii. c. 64—

72. The principles of toleration and religious indifference, contained in this epistle, have given great offence to Baronius, Tillemont, &c. who suppose that the emperor had some evil counsellor, either Satan or Eusebius, at his elbow. See Jortin's *Remarks*, tom. ii. p. 183.



ample of the Greek philosophers ; who could maintain their arguments without losing their temper, and assert their freedom without violating their friendship. The indifference and contempt of the sovereign would have been, perhaps, the most effectual method of silencing the dispute : if the popular current had been less rapid and impetuous ; and if Constantine himself, in the midst of faction and fanaticism, could have preserved the calm possession of his own mind. But his ecclesiastical ministers soon contrived to seduce the impartiality of the magistrate, and to awaken the zeal of the profelyte. He was provoked by the insults which had been offered to his statues ; he was alarmed by the real, as well as the imaginary, magnitude of the spreading mischief ; and he extinguished the hope of peace and toleration, from the moment that he assembled three hundred bishops within the walls of the same palace. The presence of the monarch swelled the importance of the debate ; his attention multiplied the arguments ; and he exposed his person with a patient intrepidity, which animated the valour of the combatants. Notwithstanding the applause which has been bestowed on the eloquence and sagacity of Constantine<sup>78</sup> ; a Roman general, whose religion might be still a subject of doubt, and whose mind had not been enlightened either by study or by inspiration, was indifferently qualified to discuss, in the Greek language, a metaphysical question, or an article of faith. But the credit of his favourite Osius, who appears to have presided in the council of Nice, might dispose the emperor in favour of the orthodox party ; and a well-timed insinuation, that the same Eusebius of Nicomedia, who now protected the heretic, had lately assisted the tyrant<sup>79</sup>, might exasperate him against their adversaries.

C H A P.  
XXI.

His zeal.  
A. D. 325.

<sup>78</sup> Eusebius, in Vit. Constantin. l. iii. c. 13. himself the public accuser of one of his subjects ; he styles Eusebius, ο τῆς τυραννίδος ἀριστος σύμμετα ; and complains of his hostile behaviour during the civil war.

<sup>79</sup> Theodoret has preserved (l. i. c. 20.) an epistle from Constantine to the people of Nicomedia, in which the monarch declares

C H A P.  
XXI.

The Nicene creed was ratified by Constantine ; and his firm declaration, that those who resisted the divine judgment of the synod, must prepare themselves for an immediate exile, annihilated the murmurs of a feeble opposition ; which from seventeen, was almost instantly reduced to two, protesting bishops. Eusebius of Cæsarea yielded a reluctant and ambiguous consent to the Homœousion<sup>80</sup> ; and the wavering conduct of the Nicomedian Eusebius served only to delay, about three months, his disgrace and exile<sup>81</sup>. The impious Arius was banished into one of the remote provinces of Illyricum ; his person and disciples were branded by law, with the odious name of Porphyrians ; his writings were condemned to the flames ; and a capital punishment was denounced against those in whose possession they should be found. The emperor had now imbibed the spirit of controversy, and the angry sarcastic style of his edicts was designed to inspire his subjects with the hatred which he had conceived against the enemies of Christ<sup>82</sup>.

He persecutes the Arian

and the orthodox party, A. D. 328 - 337.

But as if the conduct of the emperor had been guided by passion instead of principle, three years from the council of Nice were scarcely elapsed, before he discovered some symptoms of mercy, and even of indulgence, towards the proscribed sect, which was secretly protected by his favourite sister. The exiles were recalled ; and Eusebius, who gradually resumed his influence over the mind of Constantine, was restored to the episcopal throne, from which he had been ignominiously degraded. Arius himself was treated by the

<sup>80</sup> See in Socrates (l. i. c. 8.), or rather in Theodoret (l. i. c. 12.), an original letter of Eusebius of Cæsarea, in which he attempts to justify his subscribing the Homœousion. The character of Eusebius has always been a problem ; but those who have read the second critical epistle of Le Clerc (*Ars Critica*, tom. iii. p. 30 - 69.), must entertain a very unfavourable opinion of the orthodoxy and sincerity of the bishop of Cæsarea.

<sup>81</sup> Athanasius, tom. i. p. 727. Philostorgius, l. i. c. 10. and Godefroy's Commentary, p. 41.

<sup>82</sup> Socrates, l. i. c. 9. In his circular letters, which were addressed to the several cities, Constantine employed against the heretics the arms of ridicule and comic railery.

whole court with the respect which would have been due to an innocent and oppressed man. His faith was approved by the synod of Jerusalem; and the emperor seemed impatient to repair his injustice, by issuing an absolute command, that he should be solemnly admitted to the communion in the cathedral of Constantinople. On the same day, which had been fixed for the triumph of Arius, he expired;—and the strange and horrid circumstances of his death might excite a suspicion, that the orthodox saints had contributed, more efficaciously than by their prayers, to deliver the church from the most formidable of her enemies<sup>83</sup>. The three principal leaders of the Catholics, Athanasius of Alexandria, Eusebius of Antioch, and Paul of Constantinople, were deposed on various accusations, by the sentence of numerous councils; and were afterwards banished into distant provinces by the first of the Christian emperors, who, in the last moments of his life, received the rites of baptism from the Arian bishop of Nicomedia. The ecclesiastical government of Constantine cannot be justified from the reproach of levity and weakness. But the credulous monarch, unskilled in the stratagems of theological warfare, might be deceived by the modest and specious professions of the heretics, whose sentiments he never perfectly understood; and while he protected Arius, and persecuted Athanasius, he still considered the council of Nice as the bulwark of the Christian faith, and the peculiar glory of his own reign<sup>84</sup>.

The

<sup>83</sup> We derive the original story from Athanasius (tom. i. p. 670.), who expresses some reluctance to stigmatize the memory of the dead. He might exaggerate; but the perpetual commerce of Alexandria and Constantinople would have rendered it dangerous to invent. Those who press the literal narrative of the death of Arius (his bowels sud-

denly burst out in a privy) must make their option between *poison* and *miracle*.

<sup>84</sup> The change in the sentiments, or at least in the conduct, of Constantine, may be traced in Eusebius (in Vit. Constant. l. iii. c. 23. l. iv. c. 41.), Socrates (l. i. c. 23—39.), Sozomen (l. ii. c. 16—34.), Theodoret (l. i. c. 14—34), and Philostorgius (l. ii. c. 1—17).

But

C H A P.  
XXI.  
Constantius  
favours the  
Arians,  
A. D. 337—  
361.

The sons of Constantine must have been admitted from their childhood into the rank of catechumens, but they imitated, in the delay of their baptism, the example of their father. Like him, they presumed to pronounce their judgment on mysteries into which they had never been regularly initiated<sup>85</sup>: and the fate of the Trinitarian controversy depended, in a great measure, on the sentiments of Constantius; who inherited the provinces of the East, and acquired the possession of the whole empire. The Arian presbyter or bishop, who had secreted for his use the testament of the deceased emperor, improved the fortunate occasion which had introduced him to the familiarity of a prince, whose public counsels were always swayed by his domestic favourites. The eunuchs and slaves diffused the spiritual poison through the palace, and the dangerous infection was communicated by the female attendants to the guards, and by the empress to her unsuspecting husband<sup>86</sup>. The partiality which Constantius always expressed towards the Eusebian faction, was insensibly fortified by the dexterous management of their leaders; and his victory over the tyrant Magnentius increased his inclination, as well as ability, to employ the arms of power in the cause of Arianism. While the two armies were engaged in the plains of Murfa, and the fate of the two rivals depended on the chance of war, the son of Constantine passed the anxious moments in a church of the martyrs, under the walls of the city. His spiritual comforter, Valens, the Arian bishop of the diocese, employed the most artful precautions to obtain such early intelligence as might secure either his favour or his escape. A secret chain of swift and trusty messengers informed him of the vi-

But the first of these writers was too near the scene of action, and the others were too remote from it. It is singular enough, that the important task of continuing the history of the church, should have been left for two laymen and a heretic.

<sup>85</sup> Quia etiam tum catechumenus sacramentum fidei merito videretur potuisse nescire. Sulp. Sever. Hist. Sacra, l. ii. p. 410.

<sup>86</sup> Socrates, l. ii. c. 2. Sozomen, l. iii. c. 18. Athanas. tom. i. p. 813. 834. He observes, that the eunuchs are the natural enemies of the *Sen*. Compare Dr. Justin's Remarks on Ecclesiastical History, vol. iv. p. 3. with a certain genealogy in *Candide* (ch. iv.), which ends with one of the first companions of Christopher Columbus.

diffitudes

ciffitudes of the battle; and while the courtiers stood trembling round their affrighted master, Valens assured him that the Gallic legions gave way; and insinuated with some presence of mind, that the glorious event had been revealed to him by an angel. The grateful emperor ascribed his success to the merits and intercession of the bishop of Mursa, whose faith had deserved the public and miraculous approbation of Heaven<sup>87</sup>. The Arians, who considered as their own the victory of Constantius, preferred his glory to that of his Father<sup>88</sup>. Cyril, bishop of Jerusalem, immediately composed the description of a celestial cross, encircled with a splendid rainbow; which during the festival of Pentecost, about the third hour of the day, had appeared over the Mount of Olives, to the edification of the devout pilgrims, and the people of the holy city<sup>89</sup>. The size of the meteor was gradually magnified; and the Arian historian has ventured to affirm, that it was conspicuous to the two armies in the plains of Pannonia; and that the tyrant, who is purposely represented as an idolater, fled before the auspicious sign of orthodox Christianity<sup>90</sup>.

The sentiments of a judicious stranger, who has impartially considered the progress of civil or ecclesiastical discord, are always entitled to our notice: and a short passage of Ammianus, who served in the armies, and studied the character, of Constantius, is perhaps of more

Arian councils.

<sup>87</sup> Sulpicius Severus, in Hist. Sacra, l. ii. p. 405, 406.

<sup>88</sup> Cyril (apud Baron. A. D. 353. N<sup>o</sup> 26.) expressly observes, that in the reign of Constantine the cross had been found in the bowels of the earth; but that it had appeared, in the reign of Constantius, in the midst of the heavens. This opposition evidently proves, that Cyril was ignorant of the stupendous miracle to which the conversion of Constantine is attributed; and this ignorance is the more surprising, since it was no more than twelve years after his death that Cyril was conse-

crated bishop of Jerusalem, by the immediate successor of Eusebius of Casarea. See Tillemont, Mem. Eccles. tom. viii. p. 715.

<sup>89</sup> It is not easy to determine how far the ingenuity of Cyril might be assisted by some natural appearances of a solar halo.

<sup>90</sup> Philostorgius, l. iii. c. 26. He is followed by the author of the Alexandrian Chronicle, by Cedrenus, and by Nicephorus (See Gothofred. Dissert. p. 188.). They could not refuse a miracle, even from the hand of an enemy.

C H A P.  
XXI.

value than many pages of theological invectives. “The Christian religion, which, in itself,” says that moderate historian, “is plain and simple, *be* confounded by the dotage of superstition. Instead of reconciling the parties by the weight of his authority, he cherished and propagated, by verbal disputes, the differences which his vain curiosity had excited. The highways were covered with troops of bishops, galloping from every side to the assemblies, which they call synods; and while they laboured to reduce the whole sect to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journies<sup>91</sup>.” Our more intimate knowledge of the ecclesiastical transactions of the reign of Constantius, would furnish an ample commentary on this remarkable passage; which justifies the rational apprehensions of Athanasius, that the restless activity of the clergy, who wandered round the empire in search of the true faith, would excite the contempt and laughter of the unbelieving world<sup>92</sup>. As soon as the emperor was relieved from the terrors of the civil war, he devoted the leisure of his winter-quarters at Arles, Milan, Sirmium, and Constantinople, to the amusement or toils of controversy: the sword of the magistrate, and even of the tyrant, was unsheathed, to enforce the reasons of the theologian; and as he opposed the orthodox faith of Nice, it is readily confessed that his incapacity and ignorance were equal to his presumption<sup>93</sup>. The eunuchs, the women, and the bishops, who governed the vain and feeble mind of the emperor, had inspired him with an insuperable dislike to the

<sup>91</sup> So curious a passage we'll deserve to be transcribed. Christianam religionem absolutam et simplicem, anili superstitione confundens; in quâ scrutandâ perplexius, quam componendâ gravius excitaret discordia plurima; quæ progressâ fufius aluit concertatione verborum, ut catervis antilitum jumentis publicis ultro citroque discurrentibus, per synodos (quas appellant) dum ritum omnem

ad suum trahere conantur (Valesius reads *conatur*) rei vehiculariæ concideret nervos. Ammianus, xxi. 16.

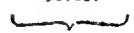
<sup>92</sup> Athanas. tom. i. p. 870.

<sup>93</sup> Socrates, l. ii. c. 35—47. Sozomen, l. iv. c. 12—30. Theodoret, l. ii. c. 13—32. Philostorg. l. iv. c. 4—12. l. v. c. 1—4. l. vi. c. 1—5,

Homoouſion; but his timid conſcience was alarmed by the impiety of *Ætius*. The guilt of that atheiſt was aggravated by the ſuſpicious favour of the unfortunate *Gallus*; and even the deaths of the Imperial miniſters, who had been maſſacred at *Antioch*, were imputed to the ſuggeſtions of that dangerous ſophiſt. The mind of *Conſtantius*, which could neither be moderated by reaſon, nor fixed by faith, was blindly impelled to either ſide of the dark and empty abyſs, by his horror of the oppoſite extreme: he alternately embraced and condemned the ſentiments, he ſucceſſively baniſhed and recalled the leaders, of the *Arian* and *Semi-Arian* factions<sup>94</sup>. During the ſeaſon of public buſineſs or feſtivity, he employed whole days, and even nights, in ſelecting the words, and weighing the ſyllables, which compoſed his fluctuating creeds. The ſubject of his meditations ſtill purſued and occupied his ſlumbers; the incoherent dreams of the emperor were received as celeftial viſions; and he accepted with complacency the lofty title of biſhop of biſhops, from thoſe eccleſiaſtics who forgot the intereſt of their order for the gratification of their paſſions. The deſign of eſta bliſhing an uniformity of doctrine, which had engaged him to convene ſo many ſynods in *Gaul*, *Italy*, *Illyricum*, and *Aſia*, was repeatedly baffled by his own levity, by the diviſions of the *Arians*, and by the reſiſtance of the catholics; and he reſolved, as the laſt and deciſive effort, imperiouſly to dictate the decrees of a general council. The deſtructive earthquake of *Nicomedia*, the difficulty of finding a convenient place, and perhaps ſome ſecret motives of policy, produced an alteration in the ſummons. The biſhops of the Eaſt were directed to meet at *Seleucia*, in *Iſauria*; while thoſe of the Weſt held their deliberations at *Rimini*, on the coaſt of the

<sup>94</sup> *Sozomen*, l. iv. c. 23. *Athanaſ.* tom. i. p. 831. *Tillemont* (*Mem. Eccleſ.* tom. vii. p. 947.) has collected ſeveral inſtances of the haughty fanaticiſm of *Conſtantius* from the detached treatiſes of *Lucifer of Cagliari*. The very titles of theſe treatiſes inſpire zeal and terror; “*Moriendum pro Dei Filio.*” “*De Regibus Apoſtaticis.*” “*De non veniendo cum Hæretico.*” “*De non parcendo in Deum delinquentibus.*”

C H A P.  
XXI.



Hadriatic ; and, instead of two or three deputies from each province, the whole episcopal body was ordered to march. The Eastern council, after consuming four days in fierce and unavailing debate, separated without any definitive conclusion. The council of the West was protracted till the seventh month. Taurus, the Praetorian prefect, was instructed not to dismiss the prelates till they should all be united in the same opinion ; and his efforts were supported by a power of banishing fifteen of the most refractory, and a promise of the consulship if he achieved so difficult an adventure. His prayers and threats, the authority of the sovereign, the sophistry of Valens and Ursacius, the distress of cold and hunger, and the tedious melancholy of a hopeless exile, at length extorted the reluctant consent of the bishops of Rimini. The deputies of the East and of the West attended the emperor in the palace of Constantinople, and he enjoyed the satisfaction of imposing on the world a profession of faith which established the *likeness*, without expressing the *consubstantiality*, of the Son of God <sup>89</sup>. But the triumph of Arianism had been preceded by the removal of the orthodox clergy, whom it was impossible either to intimidate or to corrupt ; and the reign of Constantius was disgraced by the unjust and ineffectual persecution of the great Athanasius.

Character  
and adventures of A-  
thanasius.

We have seldom an opportunity of observing, either in active or speculative life, what effect may be produced, or what obstacles may be surmounted, by the force of a single mind, when it is inflexibly applied to the pursuit of a single object. The immortal name of Athanasius <sup>90</sup> will never be separated from the Catholic doctrine of the

<sup>89</sup> Sulp. Sever. Hist. Sacra, l. ii. p. 418—430. The Greek historians were very ignorant of the affairs of the West.

<sup>90</sup> We may regret that Gregory Nazianzen composed a panegyric instead of a life of Athanasius ; but we should enjoy and improve the advantage of drawing our most

authentic materials from the rich fund of his own epistles and apologies (tom. i. p. 670—951.). I shall not imitate the example of Socrates (l. ii. c. 1.), who published the first edition of his history without giving himself the trouble to consult the writings of Athanasius. Yet even Socrates, the more curious

Sozomen.



the Trinity, to whose defence he consecrated every moment and every faculty of his being. Educated in the family of Alexander, he had vigorously opposed the early progress of the Arian heresy: he exercised the important functions of secretary under the aged prelate; and the fathers of the Nicene council beheld with surprise and respect, the rising virtues of the young deacon. In a time of public danger, the dull claims of age and of rank are sometimes superseded; and within five months after his return from Nice, the deacon Athanasius was seated on the archiepiscopal throne of Egypt. He filled that eminent station above forty-six years, and his long administration was spent in a perpetual combat against the powers of Arianism. Five times was Athanasius expelled from his throne; twenty years he passed as an exile or a fugitive; and almost every province of the Roman empire was successively witness to his merit, and his sufferings in the cause of the Homousion, which he considered as the sole pleasure and business, as the duty, and as the glory, of his life. Amidst the storms of persecution, the archbishop of Alexandria was patient of labour, jealous of fame, careless of safety; and although his mind was tainted by the contagion of fanaticism, Athanasius displayed a superiority of character and abilities, which would have qualified him, far better than the degenerate sons of Constantine, for the government of a great monarchy. His learning was much less profound and extensive than that of Eusebius of Caesarea, and his rude eloquence could not be compared with the polished oratory of Gregory or Basil; but whenever the primate of Egypt was called upon to justify his sentiments or his conduct, his unpremeditated style, either of speaking or writing, was clear, forcible, and persuasive. He has always been revered in the orthodox

C H A P.  
XXI.A. D. 326—  
373.

Sozomen, and the learned Theodoret, connect the life of Athanasius with the series of ecclesiastical history. The diligence of Til-  
 lement (tom. viii.) and of the Benedictine editors, has collected every fact, and examined every difficulty.

school,

C H A P.  
XXI.

school, as one of the most accurate masters of the Christian theology; and he was supposed to possess two profane sciences, less adapted to the episcopal character; the knowledge of jurisprudence<sup>91</sup>, and that of divination<sup>92</sup>. Some fortunate conjectures of future events, which impartial reasoners might ascribe to the experience and judgment of Athanasius, were attributed by his friends to heavenly inspiration, and imputed by his enemies to infernal magic.

But as Athanasius was continually engaged with the prejudices and passions of every order of men from the monk to the emperor, the knowledge of human nature was his first and most important science. He preserved a distinct and unbroken view of a scene which was incessantly shifting; and never failed to improve those decisive moments which are irrecoverably past before they are perceived by a common eye. The archbishop of Alexandria was capable of distinguishing how far he might boldly command, and where he must dextrously insinuate; how long he might contend with power, and when he must withdraw from persecution; and while he directed the thunders of the church against heresy and rebellion, he could assume, in the bosom of his own party, the flexible and indulgent temper of a prudent leader. The election of Athanasius has not escaped the reproach of irregularity and precipitation<sup>93</sup>; but the propriety of his behaviour conciliated the affections both of the clergy and of the people. The Alexandrians were impatient to

<sup>91</sup> Sulpicius Severus (Hist. Sacra, l. ii. p. 396.) calls him a lawyer, a juriconsult. This character cannot now be discovered either in the life or writings of Athanasius.

<sup>92</sup> Dicebatur enim fatidicarum fortium fidem, quæve augurales portenderent alites scientissime callens aliquoties prædixisse futura. Ammianus, xv. 7. A prophecy, or rather a joke, is related by Sozomen (l. iv. c. 10.), which evidently proves (if the crows

speak Latin) that Athanasius understood the language of the crows.

<sup>93</sup> The irregular ordination of Athanasius was slightly mentioned in the councils which were held against him. See Philostorg, l. ii. c. 11, and Godefroy, p. 71: but it can scarcely be supposed that the assembly of the bishops of Egypt would solemnly attest a public falsehood. Athanas. tom. i. p. 726.

rife in arms for the defence of an eloquent and liberal pastor. In his diftrefs he always derived fupport, or at leaft confolation, from the faithful attachment of his parochial clergy; and the hundred bishops of Egypt adhered, with unshaken zeal, to the cause of Athanasius. In the modest equipage, which pride and policy would affect, he frequently performed the episcopal vifitation of his provinces, from the mouth of the Nile to the confines of Æthiopia; familiarly converfing with the meanest of the populace, and humbly faluting the faints and hermits of the desert<sup>94</sup>. Nor was it only in ecclesiastical assemblies, among men whose education and manners were fimilar to his own, that Athanasius displayed the ascendancy of his genius. He appeared with easy and respectful firmness in the courts of princes; and in the various turns of his prosperous and adverse fortune, he never lost the confidence of his friends, or the esteem of his enemies.

C H A P.  
XXI.

In his youth, the primate of Egypt resisted the great Constantine, who had repeatedly signified his will, that Arius should be restored to the Catholic communion<sup>95</sup>. The emperor respected, and might forgive, this inflexible resolution; and the faction who considered Athanasius as their most formidable enemy, were constrained to dissemble their hatred, and silently to prepare an indirect and distant assault. They scattered rumours and suspicions, represented the archbishop as a proud and oppressive tyrant, and boldly accused him of violating the treaty which had been ratified in the Nicene coun-

Persecution  
againſt Atha-  
naſius, A. D.  
330.

<sup>94</sup> See the History of the Fathers of the Desert, published by Rosweide: and Tillemont Mem. Eccles. tom. vii., in the lives of Antony, Pachomius, &c. Athanasius himself, who did not disdain to compose the life of his friend Antony, has carefully observed how often the holy monk deplored and prophesied the mischiefs of the Arian Heresy, Athanas. tom. ii. p. 492. 498, &c.

<sup>95</sup> At first Constantine threatened in *ſpeak-*

*ing*, but requested in *writing*, καὶ ἀρχαῖος μὲν ἤπειλε, γράφων δὲ, κτίει. His letters gradually assumed a menacing tone; but while he required that the entrance of the church should be open to *all*, he avoided the odious name of Arius. Athanasius, like a skilful politician, has accurately marked these distinctions (tom. i. p. 788), which allowed him some scope for excuse and delay.

C H A P.  
XXI.

cil, with the schismatic followers of Meletius<sup>96</sup>. Athanasius had openly disapproved that ignominious peace, and the emperor was disposed to believe, that he had abused his ecclesiastical and civil power, to persecute those odious sectaries; that he had sacrilegiously broken a chalice in one of their churches of Maræotis; that he had whipped or imprisoned six of their bishops; and that Arsenius, a seventh bishop of the same party, had been murdered, or at least mutilated, by the cruel hand of the primate<sup>97</sup>. These charges, which affected his honour and his life, were referred by Constantine to his brother Dalmatius the Censor, who resided at Antioch; the synods of Cæsarea and Tyre were successively convened; and the bishops of the East were instructed to judge the cause of Athanasius, before they proceeded to consecrate the new church of the Resurrection at Jerusalem. The primate might be conscious of his innocence; but he was sensible, that the same implacable spirit which had dictated the accusation, would direct the proceeding, and pronounce the sentence. He prudently declined the tribunal of his enemies, despised the summons of the synod of Cæsarea; and, after a long and artful delay, submitted to the peremptory commands of the emperor, who threatened to punish his criminal disobedience if he refused to appear in the council of Tyre<sup>98</sup>. Before Athanasius, at the head of fifty Egyptian prelates, sailed from Alexandria, he had wisely secured the alliance of the Meletians;

<sup>96</sup> The Meletians in Egypt, like the Donatists in Africa, were produced by an episcopal quarrel which arose from the persecution. I have not leisure to pursue the obscure controversy, which seems to have been misrepresented by the partiality of Athanasius, and the ignorance of Epiphanius. See Mosheim's General History of the Church, vol. i. p. 201.

<sup>97</sup> The treatment of the six bishops is specified by Sozomen (l. ii. c. 25.); but Atha-

nasius himself, so copious on the subject of Arsenius and the chalice, leaves this grave accusation without a reply.

<sup>98</sup> Athanas. tom. i. p. 788. Socrates, l. i. c. 28. Sozomen, l. ii. c. 25. The emperor, in his Epistle of Convocation (Euseb. in Vit. Constant. l. iv. c. 42.), seems to prejudge some members of the clergy, and it was more than probable that the synod would apply those reproaches to Athanasius.

and

and Arsenius himself, his imaginary victim, and his secret friend, was privately concealed in his train. The synod of Tyre was conducted by Eusebius of Cæsarea, with more passion, and with less art, than his learning and experience might promise; his numerous faction repeated the names of homicide and tyrant; and their clamours were encouraged by the seeming patience of Athanasius; who expected the decisive moment to produce Arsenius alive and unhurt in the midst of the assembly. The nature of the other charges did not admit of such clear and satisfactory replies; yet the archbishop was able to prove, that, in the village, where he was accused of breaking a consecrated chalice, neither church nor altar nor chalice could really exist. The Arians, who had secretly determined the guilt and condemnation of their enemy, attempted, however, to disguise their injustice by the imitation of judicial forms: the synod appointed an episcopal commission of six delegates to collect evidence on the spot; and this measure, which was vigorously opposed by the Egyptian bishops, opened new scenes of violence and perjury<sup>99</sup>. After the return of the deputies from Alexandria, the majority of the council pronounced the final sentence of degradation and exile against the primate of Egypt. The decree, expressed in the fiercest language of malice and revenge, was communicated to the emperor and the catholic church; and the bishops immediately resumed a mild and devout aspect, such as became their holy pilgrimage to the Sepulchre of Christ<sup>100</sup>.

But the injustice of these ecclesiastical judges had not been countenanced by the submission, or even by the presence, of Athanasius. He resolved to make a bold and dangerous experiment, whether the throne was inaccessible to the voice of truth; and before the final

His first  
exile,  
A. D. 336.

<sup>99</sup> See, in particular, the second Apology of Athanasius (tom. i. p. 763-808.), and his Epistles to the Monks (p. 808-867). They are justified by original and authentic documents; but they would inspire mere

confidence, if he appeared less innocent, and his enemies less absurd.

<sup>100</sup> Eusebius in Vit. Constantin. l. iv. c. 41-47.

C H A P.  
XXI.

sentence could be pronounced at Tyre, the intrepid primate threw himself into a bark, which was ready to hoist sail for the Imperial city. The request of a formal audience might have been opposed or eluded; but Athanasius concealed his arrival; watched the moment of Constantine's return from an adjacent villa, and boldly encountered his angry sovereign as he passed on horseback through the principal street of Constantinople. So strange an apparition excited his surprize and indignation; and the guards were ordered to remove the importunate suitor; but his resentment was subdued by involuntary respect; and the haughty spirit of the emperor was awed by the courage and eloquence of a bishop, who implored his justice and awakened his conscience<sup>101</sup>. Constantine listened to the complaints of Athanasius with impartial and even gracious attention; the members of the synod of Tyre were summoned to justify their proceedings; and the arts of the Eusebian faction would have been confounded; if they had not aggravated the guilt of the primate by the dexterous supposition of an unpardonable offence; a criminal design to intercept and detain the corn-fleet of Alexandria, which supplied the subsistence of the new capital<sup>102</sup>. The emperor was satisfied that the peace of Egypt would be secured by the absence of a popular leader; but he refused to fill the vacancy of the archiepiscopal throne; and the sentence, which, after long hesitation, he pronounced, was that of a jealous ostracism, rather than of an ignominious exile. In the remote province of Gaul, but in the hospitable court of Treves,

<sup>101</sup> Athanas. tom. i. p. 804. In a church dedicated to St. Athanasius, this situation would afford a better subject for a picture, than most of the stories of miracles and martyrdoms.

<sup>102</sup> Athanas. tom. i. p. 729. Eunapius has related (in Vit. Sophist. p. 36, 37. edit. Commelin) a strange example of the cruelty and credulity of Constantine on a similar occasion. The eloquent Sopater, a Syrian

philosopher, enjoyed his friendship, and provoked the resentment of Ablavius, his Praetorian praefect. The corn fleet was detained for want of a south wind: the people of Constantinople were discontented; and Sopater was beheaded on a charge that he had *bound* the winds by the power of magic. Suidas adds, that Constantine wished to prove, by this execution, that he had absolutely renounced the superstition of the Gentiles.

Athanasius passed about twenty-eight months. The death of the emperor changed the face of public affairs; and, amidst the general indulgence of a young reign, the primate was restored to his country by an honourable edict of the younger Constantine, who expressed a deep sense of the innocence and merit of his venerable guest <sup>103</sup>.

C H A P.  
XXI.  
and restora-  
tion, A. D.  
335.

The death of that prince exposed Athanasius to a second persecution; and the feeble Constantius, the sovereign of the East, soon became the secret accomplice of the Eusebians. Ninety bishops of that sect or faction assembled at Antioch, under the specious pretence of dedicating the cathedral. They composed an ambiguous creed, which is faintly tinged with the colours of Semi-Arianism, and twenty-five canons, which still regulate the discipline of the orthodox Greeks <sup>104</sup>. It was decided, with some appearance of equity, that a bishop, deprived by a synod, should not resume his episcopal functions, till he had been absolved by the judgment of an equal synod; the law was immediately applied to the case of Athanasius; the council of Antioch pronounced, or rather confirmed, his degradation: a stranger named Gregory, was seated on his throne; and Philagrius <sup>105</sup>, the præfect of Egypt, was instructed to support the new primate with the civil and military powers of the province. Oppressed by the conspiracy of the Asiatic prelates, Athanasius withdrew from Alexandria, and passed three years <sup>106</sup> as an exile and a suppliant on the  
holy

His second  
exile, A. D.  
341.

<sup>103</sup> In his return he saw Constantius twice, at Viminicum and at Cæsarea in Cappadocia. (Athanas. tom. i. p. 676.) Tillemont supposes that Constantine introduced him to the meeting of the three royal brothers in Pannonia. (Memoires Eccles. tom. viii. p. 69.)

<sup>104</sup> See Beveridge Pandect. tom. i. p. 429-452., and tom. ii. Annotation. p. 182. Tillemont Mem. Eccles. tom. vi. p. 310-324. St. Hilary of Poitiers has mentioned this synod of Antioch with too much favour

and respect. He reckons ninety-seven bishops.

<sup>105</sup> This magistrate, so odious to Athanasius, is praised by Gregory Nazianzen, tom. i. Orat. xxi. p. 390, 391.

Sape premente Deo fert Deus alter opem. For the credit of human nature, I am always pleased to discover some good qualities in those men whom party has represented as tyrants and monsters.

<sup>106</sup> The chronological difficulties which perplex the residence of Athanasius at Rome,

C H A P.  
XXI.

A. D. 346.

holy threshold of the Vatican<sup>177</sup>. By the assiduous study of the Latin language, he soon qualified himself to negotiate with the western clergy; his decent flattery swayed and directed the haughty Julius: the Roman Pontiff was persuaded to consider his appeal as the peculiar interest of the Apostolic see; and his innocence was unanimously declared in a council of fifty bishops of Italy. At the end of three years, the primate was summoned to the court of Milan by the emperor Constant, who, in the indulgence of unlawful pleasures, still professed a lively regard for the orthodox faith. The cause of truth and justice was promoted by the influence of gold<sup>178</sup>, and the ministers of Constant advised their sovereign to require the convocation of an ecclesiastical assembly, which might act as the representatives of the Catholic church. Ninety-four bishops of the West, seventy-six bishops of the East, encountered each other at Sardica, on the verge of the two empires, but in the dominions of the protector of Athanasius. Their debates soon degenerated into hostile altercations; the Asiatics, apprehensive for their personal safety, retired to Philippopolis in Thrace; and the rival synods reciprocally hurled their spiritual thunders against their enemies, whom they piously condemned as the enemies of the true God. Their decrees

are strenuously agitated by Valesius (Observat. ad Calcem, tom. ii. Hist. Eccles. l. i. c. 1—5.) and Tillemont (Mem. Eccles. tom. viii. p. 674, &c.). I have followed the simple hypothesis of Valesius, who allows only one journey, after the intrusion of Gregory.

<sup>177</sup> I cannot forbear transcribing a judicious observation of Wetstein (Prolegomen. N. T. p. 19.): Si tamen Historiam Ecclesiasticam velimas consulere, patebit jam inde a seculo quarto, cum, ortis controversiis, ecclesiæ Græciæ doctores in duas partes scinderentur, ingenio, eloquentiâ, numero, tantum non æquales, eam partem quæ vincere cu-

piebat Romam confugisse, majestatemque pontificis comiter coluisse, eoque pacto oppressis per pontificem et episcopos Latinos prævaluisse, atque orthodoxiam in conciliis stabilivisse. Eam ob causam Athanasius, non sine comitatu, Romam petiit, pluresque annos ibi hæsit.

<sup>178</sup> Philostorgius, l. iii. c. 12. If any corruption was used to promote the interest of religion, an advocate of Athanasius might justify or excuse this questionable conduct, by the example of Cato and Sidney; the former of whom is *said* to have given, and the latter to have received, a bribe, in the cause of liberty.



were published and ratified in their respective provinces; and Athanasius, who in the West was revered as a saint, was exposed as a criminal to the abhorrence of the East<sup>109</sup>. The council of Sardica reveals the first symptoms of discord and schism between the Greek and Latin churches, which were separated by the accidental difference of faith, and the permanent distinction of language.

During his second exile in the West, Athanasius was frequently admitted to the Imperial presence; at Capua, Lodi, Milan, Verona, Padua, Aquileia, and Treves. The bishop of the diocese usually assisted at these interviews; the master of the offices stood before the veil or curtain of the sacred apartment; and the uniform moderation of the primate might be attested by these respectable witnesses, to whose evidence he solemnly appeals<sup>110</sup>. Prudence would undoubtedly suggest the mild and respectful tone that became a subject and a bishop. In these familiar conferences with the sovereign of the West, Athanasius might lament the error of Constantius; but he boldly arraigned the guilt of his eunuchs and his Arian prelates; deplored the distress and danger of the Catholic church; and excited Constantius to emulate the zeal and glory of his father. The emperor declared his resolution of employing the troops and treasures of Europe in the orthodox cause; and signified, by a concise and peremptory epistle to his brother Constantius, that unless he consented to the immediate restoration of Athanasius, he himself, with a fleet and army, would seat the archbishop on the throne of Alexandria<sup>111</sup>.

But

<sup>109</sup> The Canon, which allows appeals to the Roman pontiff, has almost raised the council of Sardica to the dignity of a general council; and its acts have been ignorantly or artfully confounded with those of the Nicene synod. See Tillemont, tom. viii. p. 689, and Geddes's Tracts, vol. ii. p. 419—460.

<sup>110</sup> As Athanasius dispersed secret invectives against Constantius (see the Epistle to the Monks), at the same time that he assured him of his profound respect, we might distrust the professions of the archbishop. Tom. i. p. 677.

<sup>111</sup> Notwithstanding the discreet silence of Athanasius, and the manifest forgery of a letter inserted by Socrates, these menaces are proved by the unquestionable evidence of

Lucifer

and restoration, A. D. 349.

But this religious war, so horrible to nature, was prevented by the timely compliance of Constantius; and the emperor of the East condescended to solicit a reconciliation with a subject whom he had injured. Athanasius waited with decent pride, till he had received three successive epistles full of the strongest assurances of the protection, the favour, and the esteem of his sovereign; who invited him to resume his episcopal seat, and who added the humiliating precaution of engaging his principal ministers to attest the sincerity of his intentions. They were manifested in a still more public manner, by the strict orders which were dispatched into Egypt to recall the adherents of Athanasius, to restore their privileges, to proclaim their innocence, and to erase from the public registers the illegal proceedings which had been obtained during the prevalence of the Eusebian faction. After every satisfaction and security had been given, which justice or even delicacy could require, the primate proceeded, by slow journeys, through the provinces of Thrace, Asia, and Syria; and his progress was marked by the abject homage of the Oriental bishops, who excited his contempt without deceiving his penetration<sup>112</sup>. At Antioch he saw the emperor Constantius; sustained, with modest firmness, the embraces and protestations of his master, and eluded the proposal of allowing the Arians a single church at Alexandria, by claiming, in the other cities of the empire, a similar toleration for his own party; a reply which might have appeared just and moderate in the mouth of an independent prince. The entrance of the archbishop into his capital was a triumphal procession; absence and persecution had endeared him to the Alexandrians;

Lucifer of Cagliari, and even of Constantius himself. See Tillemont, tom. viii. p. 693.

<sup>112</sup> I have always entertained some doubts concerning the retraction of Ursacius and Valens (Athanas. tom. i. p. 776.). Their epistles to Julius bishop of Rome, and to

Athanasius himself, are of so different a cast from each other, that they cannot both be genuine. The one speaks the language of criminals who confess their guilt and intamy; the other of enemies, who solicit on equal terms an honourable reconciliation.

his authority, which he exercised with rigour, was more firmly established; and his fame was diffused from Æthiopia to Britain, over the whole extent of the Christian world <sup>113</sup>.

C H A P.  
XXI.

But the subject who has reduced his prince to the necessity of dissembling, can never expect a sincere and lasting forgiveness; and the tragic fate of Constans soon deprived Athanasius of a powerful and generous protector. The civil war between the assassin and the only surviving brother of Constans, which afflicted the empire above three years, secured an interval of repose to the Catholic church; and the two contending parties were desirous to conciliate the friendship of a bishop, who, by the weight of his personal authority, might determine the fluctuating resolutions of an important province. He gave audience to the ambassadors of the tyrant, with whom he was afterwards accused of holding a secret correspondence <sup>114</sup>; and the emperor Constantius repeatedly assured his dearest father, the most reverend Athanasius, that, notwithstanding the malicious rumours which were circulated by their common enemies, he had inherited the sentiments, as well as the throne, of his deceased brother <sup>115</sup>. Gratitude and humanity would have disposed the primate of Egypt to deplore the untimely fate of Constans; and to abhor the guilt of Magnentius; but as he clearly understood that the apprehensions of Constantius were his only safeguard, the fervour of his prayers for the success of the righteous cause might perhaps be somewhat abated. The ruin of Athanasius was no longer contrived by the obscure malice of a few bigotted or angry bishops, who

Repentment  
of Constantius, A. D.  
351.

<sup>113</sup> The circumstances of his second return may be collected from Athanasius himself, tom. i. p. 769 and 822. 843. Socrates, l. ii. c. 18. Sozomen, l. iii. c. 19. Theodoret, l. ii. c. 11, 12. Philostorgius, l. iii. c. 12.

<sup>114</sup> Athanasius (tom. i. p. 677, 678.) defends his innocence by pathetic complaints,

solemn assertions, and specious arguments. He admits that letters had been forged in his name, but he requests that his own secretaries, and those of the tyrant, may be examined, whether those letters had been written by the former or received by the latter.

<sup>115</sup> Athanas. tom. i. p. 825—844.

abused

C H A P.  
XXI.

abused the authority of a credulous monarch. The monarch himself avowed the resolution, which he had so long suppressed, of avenging his private injuries<sup>116</sup>; and the first winter after his victory, which he passed at Arles, was employed against an enemy more odious to him than the vanquished tyrant of Gaul.

Councils of  
Arles and  
Milan, A. D.  
353—355.

If the emperor had capriciously decreed the death of the most eminent and virtuous citizen of the republic, the cruel order would have been executed without hesitation, by the ministers of open violence or of specious injustice. The caution, the delay, the difficulty with which he proceeded in the condemnation and punishment of a popular bishop, discovered to the world that the privileges of the church had already revived a sense of order and freedom in the Roman government. The sentence which was pronounced in the synod of Tyre, and subscribed by a large majority of the eastern bishops, had never been expressly repealed; and as Athanasius had been once degraded from his episcopal dignity by the judgment of his brethren, every subsequent act might be considered as irregular, and even criminal. But the memory of the firm and effectual support which the primate of Egypt had derived from the attachment of the western church, engaged Constantius to suspend the execution of the sentence, till he had obtained the concurrence of the Latin bishops. Two years were consumed in ecclesiastical negotiations; and the important cause between the emperor and one of his subjects was solemnly debated, first in the synod of Arles, and afterwards in the great council of Milan<sup>117</sup>, which consisted of above three hundred bishops. Their integrity was gradually undermined by the arguments of the Arians, the dexterity of

<sup>116</sup> Athanas. tom. i. p. 861. Theodoret, l. ii. c. 16. The emperor declared, that he was more desirous to subdue Athanasius, than he had been to vanquish Magnentius or Sylvanus.

<sup>117</sup> The affairs of the council of Milan are so imperfectly and erroneously related by the

Greek writers, that we must rejoice in the supply of some letters of Eusebius, extracted by Baronius, from the archives of the church of Vercellæ, and of an old life of Dionysius of Milan, published by Bollandus. See Baronius, A. D. 355. and Tillemont, tom. vii. p. 1415.

the eunuchs, and the pressing felicitations of a prince, who gratified his revenge at the expence of his dignity; and exposed his own passions, whilst he influenced those of the clergy. Corruption, the most infallible symptom of constitutional liberty, was successfully practised: honours, gifts, and immunities were offered and accepted as the price of an episcopal vote<sup>118</sup>; and the condemnation of the Alexandrian primate was artfully represented, as the only measure which could restore the peace and union of the Catholic church. The friends of Athanasius were not, however, wanting to their leader, or to their cause. With a manly spirit, which the sanctity of their character rendered less dangerous, they maintained, in public debate, and in private conference with the emperor, the eternal obligation of religion and justice. They declared, that neither the hope of his favour, nor the fear of his displeasure, should prevail on them to join in the condemnation of an absent, an innocent, a respectable brother<sup>119</sup>. They affirmed, with apparent reason, that the illegal and obsolete decrees of the council of Tyre had long since been tacitly abolished by the Imperial edicts, the honourable re-establishment of the archbishop of Alexandria, and the silence or recantation of his most clamorous adversaries. They alleged, that his innocence had been attested by the unanimous bishops of Egypt, and had been acknowledged in the councils of Rome and Sardica<sup>120</sup>, by the im-

<sup>118</sup> The honours, presents, feasts, which seduced so many bishops, are mentioned with indignation by those who were too pure or too proud to accept them. "We combat" (says Hilary of Poitiers) against Constantius the antichrist; who strokes the belly "instead of scourging the back;" *qui non dorſa cædit, sed ventrem palpat.* Hilarius contra Constant. c. 5. p. 1240.

<sup>119</sup> Something of this opposition is mentioned by Ammianus (xv. 7.), who had a very dark and superficial knowledge of ecclesiastical history. *Liberius . . . perseveranter renitebatur, nec visum hominem, nec audi-*

*tum damnare nefas ultimum sæpe exclamans; aperte scilicet recalcitrans Imperatoris arbitrio. Id enim ille Athanasio semper infestus, &c.*

<sup>120</sup> More properly by the orthodox part of the council of Sardica. If the bishops of both parties had fairly voted, the division would have been 64 to 76. M. de Tillemont (see tom. viii. p. 1147—1158.) is justly surpris'd that so small a majority should have proceeded so vigorously against their adversaries, the principal of whom they immediately deposed.

C H A P.  
XXI.

partial judgment of the Latin church. They deplored the hard condition of Athanasius, who, after enjoying so many years his seat, his reputation, and the seeming confidence of his sovereign, was again called upon to confute the most groundless and extravagant accusations. Their language was specious; their conduct was honourable: but in this long and obstinate contest, which fixed the eyes of the whole empire on a single bishop, the ecclesiastical factions were prepared to sacrifice truth and justice, to the more interesting object of defending, or removing, the intrepid champion of the Nicene faith. The Arians still thought it prudent to disguise in ambiguous language, their real sentiments and designs: but the orthodox bishops, armed with the favour of the people, and the decrees of a general council, insisted on every occasion, and particularly at Milan, that their adversaries should purge themselves from the suspicion of heresy, before they presumed to arraign the conduct of the great Athanasius<sup>221</sup>.

Condemnation of Athanasius, A. D. 355.

But the voice of reason (if reason was indeed on the side of Athanasius) was silenced by the clamours of a factious or venal majority; and the councils of Arles and Milan were not dissolved till the archbishop of Alexandria had been solemnly condemned and deposed by the judgment of the Western, as well as of the Eastern, church. The bishops who had opposed, were required to subscribe, the sentence; and to unite in religious communion with the suspected leaders of the adverse party. A formulary of consent was transmitted by the messengers of state to the absent bishops: and all those who refused to submit their private opinion to the public and inspired wisdom of the councils of Arles and Milan, were immediately banished by the emperor, who affected to execute the decrees of the Catholic church. Among these prelates who led the honourable band of

<sup>221</sup> Sulp. Severus in Hist. Sacra, l. ii. p. 412.

confessors and exiles, Liberius of Rome, Osius of Cordova, Paulinus of Treves, Dionysius of Milan, Eusebius of Vercellæ, Lucifer of Cagliari, and Hilary of Poitiers, may deserve to be particularly distinguished. The eminent station of Liberius, who governed the capital of the empire; the personal merit and long experience of the venerable Osius, who was revered as the favourite of the great Constantine, and the father of the Nicene faith; placed those prelates at the head of the Latin church: and their example, either of submission or resistance, would probably be imitated by the episcopal crowd. But the repeated attempts of the emperor to seduce or to intimidate the bishops of Rome and Cordova, were for some time ineffectual. The Spaniard declared himself ready to suffer under Constantius, as he had suffered threescore years before under his grandfather Maximian. The Roman, in the presence of his sovereign, asserted the innocence of Athanasius, and his own freedom. When he was banished to Berræa in Thrace, he sent back a large sum which had been offered for the accommodation of his journey; and insulted the court of Milan by the haughty remark, that the emperor and his eunuchs might want that gold to pay their soldiers and their bishops<sup>122</sup>. The resolution of Liberius and Osius was at length subdued by the hardships of exile and confinement. The Roman pontiff purchased his return by some criminal compliances; and afterwards expiated his guilt by a seasonable repentance. Persuasion and violence were employed to extort the reluctant signature of the decrepid bishop of Cordova, whose strength was broken, and whose faculties were perhaps impaired, by the weight of an hundred years; and the insolent triumph of the Arians provoked some of the orthodox party to treat with inhuman severity the character, or rather the memory, of an unfortunate old

C H A P.  
XXI.

<sup>122</sup> The exile of Liberius is mentioned by c. 16. Athanas. tom. i. p. 834—837. Hi-  
Amianus, xv. 7. See Theodoret, l. ii. lar. Fragment. i.

C H A P.  
XXI.

EXILES.

man, to whose former services Christianity itself was so deeply indebted <sup>123</sup>.

The fall of Liberius and Osius reflected a brighter lustre on the firmness of those bishops who still adhered, with unshaken fidelity, to the cause of Athanasius and religious truth. The ingenious malice of their enemies had deprived them of the benefit of mutual comfort and advice, separated those illustrious exiles into distant provinces, and carefully selected the most inhospitable spots of a great empire <sup>124</sup>. Yet they soon experienced that the deserts of Libya, and the most barbarous tracts of Cappadocia, were less inhospitable than the residence of those cities in which an Arian bishop could satiate, without restraint, the exquisite rancour of theological hatred <sup>125</sup>. Their consolation was derived from the consciousness of rectitude and independence, from the applause, the visits, the letters, and the liberal alms of their adherents <sup>126</sup>; and from the satisfaction which they soon enjoyed of observing the intestine divisions of the adversaries of the Nicene faith. Such was the nice and capricious taste of the emperor Constantius, and so easily was he offended by the slightest deviation from his imaginary standard of Christian truth; that he persecuted, with equal zeal, those who defended the *consubstantiality*, those who asserted the *similar substance*, and those who denied the *likeness*, of the Son of God. Three bishops degrad-

<sup>123</sup> The life of Osius is collected by Tillemont (tom. vii. p. 524–561.), who in the most extravagant terms first admires, and then reproaches, the bishop of Cordova. In the midst of their lamentations on his fall, the prudence of Athanasius may be distinguished from the blind and intemperate zeal of Hilary.

<sup>124</sup> The confessors of the West were successively banished to the desert of Arabia or Thebais, the lonely places of Mount Taurus, the wilder parts of Phrygia, which were in the possession of the impious Montanists, &c. When the Heretic Eutius was too favourably entertained at Mopsuzia in Cilicia, the

place of his exile was changed, by the advice of Acacius, to Amblada, a district inhabited by savages, and infested by war and pestilence. Philostorg. l. v. c. 2.

<sup>125</sup> See the cruel treatment and strange obliquity of Eusebius, in his own letters, published by Baronius, A. D. 356. N<sup>o</sup> 92–102.

<sup>126</sup> Ceterum exiles satis constat, totius orbis studiis celebratos pecuniasque eis in sumptum assatim congestas legationibus quoque eos plebis Catholicae ex omnibus fere provinciis frequentatos. Sulp. Sever. Hist. Sacra, p. 414. Athanas. tom. i. p. 836. 840.



ed and banished for those adverse opinions, might possibly meet in the same place of exile; and, according to the difference of their temper, might either pity or insult the blind enthusiasm of their antagonists, whose present sufferings would never be compensated by future happiness.

The disgrace and exile of the orthodox bishops of the West were designed as so many preparatory steps to the ruin of Athanasius himself<sup>128</sup>. Six and twenty months had elapsed, during which the Imperial court secretly laboured, by the most insidious arts, to remove him from Alexandria, and to withdraw the allowance which supplied his popular liberality. But when the primate of Egypt, deserted and proscribed by the Latin church, was left destitute of any foreign support, Constantius dispatched two of his secretaries with a verbal commission to announce and execute the order of his banishment. As the justice of the sentence was publicly avowed by the whole party, the only motive which could restrain Constantius from giving his messengers the sanction of a written mandate, must be imputed to his doubt of the event; and to a sense of the danger to which he might expose the second city, and the most fertile province of the empire, if the people should persist in the resolution of defending, by force of arms, the innocence of their spiritual father. Such extreme caution afforded Athanasius a specious pretence respectfully to dispute the truth of an order, which he could not reconcile, either with the equity, or with the former declarations, of his gracious master. The civil powers of Egypt found themselves inadequate to the task of persuading or compelling the primate to abdicate his episcopal throne; and they were obliged to conclude a treaty with the popular leaders of Alexandria, by which it was

Third ex-  
pulsion of  
Athanasius  
from Alex-  
andria,  
A. D. 356.

<sup>128</sup> Ample materials for the history of this third persecution of Athanasius may be found in his own works. See particularly his very able Apology to Constantius (tom. i. p. 673.), his first Apology for his flight (p. 701.), his prolix Epistle to the Solitaries

(p. 808.), and the original Protest of the People of Alexandria against the violences committed by Syrianus (p. 866.). Sozomen (l. iv. c. 9.) has thrown into the narrative two or three luminous and important circumstances.

stipulated,

C H A P.  
XXI.

stipulated, that all proceedings and all hostilities should be suspended till the emperor's pleasure had been more distinctly ascertained. By this seeming moderation, the Catholics were deceived into a false and fatal security; while the legions of the Upper Egypt, and of Libya, advanced, by secret orders and hasty marches, to besiege, or rather to surprize, a capital, habituated to sedition, and inflamed by religious zeal<sup>129</sup>. The position of Alexandria, between the sea and the lake Mareotis, facilitated the approach and landing of the troops; who were introduced into the heart of the city, before any effectual measures could be taken, either to shut the gates, or to occupy the important posts of defence. At the hour of midnight, twenty-three days after the signature of the treaty, Syrianus duke of Egypt, at the head of five thousand soldiers, armed and prepared for an assault, unexpectedly invested the church of St. Theonas, where the archbishop, with a part of his clergy and people, performed their nocturnal devotions. The doors of the sacred edifice yielded to the impetuosity of the attack, which was accompanied with every horrid circumstance of tumult and bloodshed; but, as the bodies of the slain, and the fragments of military weapons, remained the next day an unexceptionable evidence in the possession of the Catholics, the enterprise of Syrianus may be considered as a successful irruption, rather than as an absolute conquest. The other churches of the city were profaned by similar outrages; and, during at least four months, Alexandria was exposed to the insults of a licentious army, stimulated by the ecclesiastics of an hostile faction. Many of the faithful were killed; who may deserve the name of martyrs, if their deaths were neither provoked nor revenged; bishops and presbyters were treated with cruel ignominy; consecrated virgins were stripped naked,

<sup>129</sup> Athanasius had lately sent for Antony, and some of his chosen Monks. They descended from their mountain, announced to the Alexandrians the sanctity of Athanasius,

and were honourably conducted by the archbishop as far as the gates of the city. Athanas. tom. ii. p. 491, 492. See likewise Rufinus, iii. 164. in Vit. Patr. p. 524.

scourged,

scourged, and violated; the houses of wealthy citizens were plundered; and, under the mask of religious zeal, lust, avarice, and private resentment, were gratified with impunity, and even with applause. The Pagans of Alexandria, who still formed a numerous and discontented party, were easily persuaded to desert a bishop whom they feared and esteemed. The hopes of some peculiar favours, and the apprehension of being involved in the general penalties of rebellion, engaged them to promise their support to the destined successor of Athanasius, the famous George of Cappadocia. The usurper, after receiving the consecration of an Arian synod, was placed on the episcopal throne by the arms of Sebastian, who had been appointed Count of Egypt for the execution of that important design. In the use, as well as in the acquisition, of power, the tyrant George disregarded the laws of religion, of justice, and of humanity; and the same scenes of violence and scandal which had been exhibited in the capital, were repeated in more than ninety episcopal cities of Egypt. Encouraged by success, Constantius ventured to approve the conduct of his ministers. By a public and passionate epistle, the emperor congratulates the deliverance of Alexandria from a popular tyrant, who deluded his blind votaries by the magic of his eloquence; expatiates on the virtues and piety of the most reverend George, the elected bishop; and aspires, as the patron and benefactor of the city; to surpass the fame of Alexander himself. But he solemnly declares his unalterable resolution to pursue with fire and sword the seditious adherents of the wicked Athanasius, who, by flying from justice, has confessed his guilt, and escaped the ignominious death which he had so often deserved<sup>130</sup>.

Athanasius had indeed escaped from the most imminent dangers; and the adventures of that extraordinary man deserve and fix our

C H A P.  
XXI.

<sup>130</sup> Athanas. tom. i. p. 694. The emperor, or his Arian secretaries, express their resentment, betray their fears and esteem of Athanasius.

attention.

C H A P.  
XXI.

attention. On the memorable night when the church of St. Theonas was invested by the troops of Syrianus, the archbishop, seated on his throne, expected, with calm and intrepid dignity, the approach of death. While the public devotion was interrupted by shouts of rage, and cries of terror, he animated his trembling congregation to express their religious confidence, by chanting one of the psalms of David, which celebrates the triumph of the God of Israel over the haughty and impious tyrant of Egypt. The doors were at length burst open; a cloud of arrows was discharged among the people; the soldiers, with drawn swords, rushed forwards into the sanctuary; and the dreadful gleam of their armour was reflected by the holy luminaries which burnt round the altar<sup>131</sup>. Athanasius still rejected the pious importunity of the Monks and Presbyters, who were attached to his person; and nobly refused to desert his episcopal station, till he had dismissed in safety the last of the congregation. The darkness and tumult of the night favoured the retreat of the archbishop; and though he was oppressed by the waves of an agitated multitude, though he was thrown to the ground, and left without sense or motion, he still recovered his undaunted courage; and eluded the eager search of the soldiers, who were instructed by their Arian guides, that the head of Athanasius would be the most acceptable present to the emperor. From that moment the primate of Egypt disappeared from the eyes of his enemies, and remained above six years concealed in impenetrable obscurity<sup>132</sup>.

His retreat,  
A. D. 356—  
362.

The despotic power of his implacable enemy filled the whole extent of the Roman world; and the exasperated monarch had endeavoured, by a very pressing epistle to the Christian princes of Æthio-

<sup>131</sup> These minute circumstances are curious, as they are literally transcribed from the protest, which was publicly presented three days afterwards by the Catholics of Alexandria. See Athanas. tom. i. p. 867.

<sup>132</sup> The Janfenists have often compared

Athanasius and Arnauld, and have expatiated with pleasure on the faith and zeal, the merit and exile, of those celebrated doctors. This concealed parallel is very dextrously managed by the Abbé de la Eletterie, Vie de Jovien, tom. i. p. 130.

pia, to exclude Athanasius from the most remote and sequestered regions of the earth. Counts, præfects, tribunes, whole armies, were successively employed to pursue a bishop and a fugitive; the vigilance of the civil and military powers was excited by the Imperial edicts; liberal rewards were promised to the man who should produce Athanasius, either alive or dead; and the most severe penalties were denounced against those who should dare to protect the public enemy<sup>133</sup>. But the deserts of Thebais were now peopled by a race of wild, yet submissive fanatics, who preferred the commands of their abbot to the laws of their sovereign. The numerous disciples of Antony and Pachomius received the fugitive primate as their father, admired the patience and humility with which he conformed to their strictest institutions, collected every word which dropt from his lips as the genuine effusions of inspired wisdom; and persuaded themselves, that their prayers, their fasts, and their vigils, were less meritorious than the zeal which they expressed, and the dangers which they braved, in the defence of truth and innocence<sup>134</sup>. The monasteries of Egypt were seated in lonely and desolate places, on the summit of mountains, or in the islands of the Nile; and the sacred horn or trumpet of Tabenne was the well-known signal which assembled several thousand robust and determined Monks, who, for the most part, had been the peasants of the adjacent country. When their dark retreats were invaded by a military force, which it was impossible to resist, they silently stretched out their necks to the executioner; and supported their national character, that tortures could never wrest from an Egyptian the confession of a secret which he

C H A P.  
XXI.

<sup>133</sup> Hinc jam toto orbe profugus Athanasius, nec ullus ei tutus ad latendum supererat locus. Tribuni, Præfecti, Comites, exercitus quoque, ad peruestigandum eum moventur edictis Imperialibus: præmia delatoribus proponuntur, si quis eum vivum, si id minus,

caput certe Athanasii detulisset. Rufin. l. i. c. 16.

<sup>134</sup> Gregor. Nazianzen. tom. i. Orat. xxi. p. 384, 385. See Tillemont, Mem. Eccles. tom. vii. p. 176—410. 820—880.

C H A P.  
XXI.

was resolved not to disclose<sup>155</sup>. The archbishop of Alexandria, for whose safety they eagerly devoted their lives, was lost among a uniform and well-disciplined multitude; and on the nearer approach of danger, he was swiftly removed, by their officious hands, from one place of concealment to another, till he reached the formidable deserts, which the gloomy and credulous temper of superstition had peopled with dæmons and savage monsters. The retirement of Athanasius, which ended only with the life of Constantius, was spent, for the most part, in the society of the Monks, who faithfully served him as guards, as secretaries, and as messengers; but the importance of maintaining a more intimate connection with the Catholic party, tempted him, whenever the diligence of the pursuit was abated, to emerge from the desert, to introduce himself into Alexandria, and to trust his person to the discretion of his friends and adherents. His various adventures might have furnished the subject of a very entertaining romance. He was once secreted in a dry cistern, which he had scarcely left before he was betrayed by the treachery of a female slave<sup>156</sup>; and he was once concealed in a still more extraordinary asylum, the house of a virgin, only twenty years of age, and who was celebrated in the whole city for her exquisite beauty. At the hour of midnight, as she related the story many years afterwards, she was surpris'd by the appearance of the archbishop in a loose undress, who, advancing with hasty steps, conjured her to afford him the protection which he had been directed by a celestial vision to seek under her hospitable roof. The pious maid accepted and preserved the sacred pledge which was entrusted to her prudence and courage. Without imparting the secret to any one, she instantly conducted Athanasius into her most secret chamber, and watched

<sup>155</sup> Et nulla tormentorum vis inveniri adhuc potuit; que obdurato illius tractus latroni invito elicere potuit, ut nomen proprium dicat. Ammian. xii. 16. and Valerius ad locum.

<sup>156</sup> Rufin. l. i. c. 18. Sozomen, l. iv. c. 10. This and the following story will be rendered impossible, if we suppose that Athanasius always inhabited the asylum which he accidentally or occasionally had used.

over his safety with the tenderness of a friend and the assiduity of a servant. As long as the danger continued, she regularly supplied him with books and provisions, washed his feet, managed his correspondence, and dexterously concealed from the eye of suspicion, this familiar and solitary intercourse between a saint whose character required the most unblemished chastity, and a female whose charms might excite the most dangerous emotions<sup>137</sup>. During the six years of persecution and exile, Athanasius repeated his visits to his fair and faithful companion; and the formal declaration, that he *saw* the councils of Rimini and Seleucia<sup>138</sup>, forces us to believe that he was secretly present at the time and place of their convocation. The advantage of personally negotiating with his friends, and of observing and improving the divisions of his enemies, might justify, in a prudent statesman, so bold and dangerous an enterprise: and Alexandria was connected by trade and navigation with every sea-port of the Mediterranean. From the depth of his inaccessible retreat, the intrepid primate waged an incessant and offensive war against the protector of the Arians; and his seasonable writings, which were diligently circulated, and eagerly perused, contributed to unite and animate the orthodox party. In his public apologies, which he addressed to the emperor himself, he sometimes affected the praise of moderation; whilst at the same time, in secret and vehement invectives, he exposed Constantius as a weak and wicked prince, the executioner of his family, the tyrant of the republic, and the antichrist of the church. In the height of his prosperity, the victorious monarch, who had chastised the rashness of Gallus, and suppressed the revolt of Sylvanus, who

<sup>137</sup> Palladius (Hist. Lausiac. c. 136. in Vit. Patrum, p. 776.), the original author of this anecdote, had conversed with the damsel, who in her old age still remembered with pleasure so pious and honourable a connection. I cannot indulge the delicacy of Baronius, Valesius, Tillemont, &c. who al-

most reject a story so unworthy, as they deem it, of the gravity of ecclesiastical history.

<sup>138</sup> Athanas. tom. i. p. 869. I agree with Tillemont (tom. viii. p. 1197.), that his expressions imply a personal, though perhaps secret, visit to the synods.

C H A P.  
XXI.

had taken the diadem from the head of Vetricio, and vanquished in the field the legions of Magnentius, received from an invisible hand a wound, which he could neither heal nor revenge; and the son of Constantine was the first of the Christian princes who experienced the strength of those principles, which, in the cause of religion, could resist the most violent exertions of the civil power<sup>139</sup>.

Arian bi-  
shops.

The persecution of Athanasius, and of so many respectable bishops, who suffered for the truth of their opinions, or at least for the integrity of their conscience, was a just subject of indignation and discontent to all Christians, except those who were blindly devoted to the Arian faction. The people regretted the loss of their faithful pastors, whose banishment was usually followed by the intrusion of a stranger<sup>140</sup> into the episcopal chair; and loudly complained, that the right of election was violated, and that they were condemned to obey a mercenary usurper, whose person was unknown, and whose principles were suspected. The Catholics might prove to the world, that they were not involved in the guilt and heresy of their ecclesiastical governor, by publicly testifying their dissent, or by totally separating themselves from his communion. The first of these methods was invented at Antioch, and practised with such success, that it was soon diffused over the Christian world. The doxology, or sacred hymn, which celebrates the *glory* of the Trinity, is susceptible of very nice, but material, inflexions; and the substance of an orthodox, or an heretical, creed, may be expressed by the difference

Divisions.

<sup>139</sup> The Epistle of Athanasius to the Monks is filled with reproaches, which the public must feel to be true (vol. i. p. 834. 856.); and, in compliment to his readers, he has introduced the comparisons of Pharaoh, Ahab, Belshazzar, &c. The boldness of Hilary was attended with less danger, if he published his invective in Gaul after the revolt of Julian; but Lucifer sent his libels to Constantius, and almost challenged the

reward of martyrdom. See Tillemont, tom. vii. p. 905.

<sup>140</sup> Athanasius (tom. i. p. 811.) complains in general of this practice, which he afterwards exemplifies (p. 861.) in the pretended election of Felix. Three eunuchs represented the Roman people, and three prelates, who followed the court, assumed the functions of the bishops of the Suburbicarian provinces.



of a disjunctive, or a copulative, particle. Alternate responses, and a more regular psalmody<sup>141</sup>, were introduced into the public service by Flavianus and Diodorus, two devout and active laymen, who were attached to the Nicene faith. Under their conduct, a swarm of Monks issued from the adjacent desert, bands of well-disciplined singers were stationed in the cathedral of Antioch, the Glory to the Father, AND the Son, AND the Holy Ghost<sup>142</sup>, was triumphantly chanted by a full chorus of voices; and the Catholics insulted, by the purity of their doctrine, the Arian prelate, who had usurped the throne of the venerable Eustathius. The same zeal which inspired their songs, prompted the more scrupulous members of the orthodox party to form separate assemblies, which were governed by the presbyters, till the death of their exiled bishop allowed the election and consecration of a new episcopal pastor<sup>143</sup>. The revolutions of the court multiplied the number of pretenders; and the same city was often disputed, under the reign of Constantius, by two, or three, or even four bishops, who exercised their spiritual jurisdiction over their respective followers, and alternately lost and regained the temporal possessions of the church. The abuse of Christianity introduced into the Roman government new causes of tyranny and sedition; the bands of civil society were torn asunder by the fury of religious factions; and the obscure citizen, who might calmly have surveyed the

<sup>141</sup> Thomassin (*Discipline de l'Eglise*, tom. i. l. ii. c. 72, 73. p. 966—984.) has collected many curious facts concerning the origin and progress of church-singing, both in the East and West.

<sup>142</sup> Philostorgius, l. iii. c. 13. Godefroy has examined this subject with singular accuracy (p. 147, &c.). There were three heterodox forms: "To the Father *by* the Son, *and* in the Holy Ghost;" "To the Father *and* the Son *in* the Holy Ghost;" and "To the Father *in* the Son *and* the Holy Ghost."

<sup>143</sup> After the exile of Eustathius, under the reign of Constantine, the rigid party of the orthodox formed a separation, which afterwards degenerated into a schism, and lasted above fourscore years. See Tillemont, *Mem. Eccles.* tom. vii. p. 35—54. 1137—1158. tom. viii. p. 573—632. 1314—1332. In many churches, the Arians and Homoiousians, who had renounced each other's *communion*, continued for some time to join in prayer. Philostorgius, l. iii. c. 14.

C H A P.  
XXI.

elevation and fall of successive emperors, imagined and experienced, that his own life and fortune were connected with the interests of a popular ecclesiastic. The example of the two capitals, Rome and Constantinople, may serve to represent the state of the empire, and the temper of mankind, under the reign of the sons of Constantine.

Rome.

I. The Roman pontiff, as long as he maintained his station and his principles, was guarded by the warm attachment of a great people; and could reject with scorn the prayers, the menaces, and the oblations of an heretical prince. When the eunuchs had secretly pronounced the exile of Liberius, the well-grounded apprehension of a tumult engaged them to use the utmost precautions in the execution of the sentence. The capital was invested on every side, and the Præfect was commanded to seize the person of the bishop, either by stratagem or by open force. The order was obeyed; and Liberius, with the greatest difficulty, at the hour of midnight, was swiftly conveyed beyond the reach of the Roman people, before their consternation was turned into rage. As soon as they were informed of his banishment into Thrace, a general assembly was convened, and the clergy of Rome bound themselves, by a public and solemn oath, never to desert their bishop, never to acknowledge the usurper Fælix; who, by the influence of the eunuchs, had been irregularly chosen and consecrated within the walls of a profane palace. At the end of two years, their pious obstinacy subsisted entire and unshaken; and when Constantius visited Rome, he was assailed by the importunate solicitations of a people, who had preserved, as the last remnant of their ancient freedom, the right of treating their sovereign with familiar insolence. The wives of many of the senators and most honourable citizens, after pressing their husbands to intercede in favour of Liberius, were advised to undertake a commission, which, in their hands, would be less dangerous, and might prove more successful. The emperor received with politeness these female deputies,

deputies, whose wealth and dignity were displayed in the magnificence of their dress and ornaments: he admired their inflexible resolution of following their beloved pastor to the most distant regions of the earth; and consented that the two bishops, Liberius and Fælix, should govern in peace their respective congregations. But the ideas of toleration were so repugnant to the practice, and even to the sentiments, of those times, that when the answer of Constantius was publicly read in the Circus of Rome, so reasonable a project of accommodation was rejected with contempt and ridicule. The eager vehemence which animated the spectators in the decisive moment of a horse-race, was now directed towards a different object; and the Circus resounded with the shout of thousands, who repeatedly exclaimed, "One God, One Christ, One Bishop." The zeal of the Roman people in the cause of Liberius, was not confined to words alone; and the dangerous and bloody sedition which they excited soon after the departure of Constantius, determined that prince to accept the submission of the exiled prelate, and to restore him to the undivided dominion of the capital. After some ineffectual resistance, his rival was expelled from the city by the permission of the emperor, and the power of the opposite faction; the adherents of Fælix were inhumanly murdered in the streets, in the public places, in the baths, and even in the churches; and the face of Rome, upon the return of a Christian bishop, renewed the horrid image of the massacres of Marius, and the proscriptions of Sylla<sup>114</sup>.

II. Notwithstanding the rapid increase of Christians under the reign of the Flavian family, Rome, Alexandria, and the other great cities of the empire, still contained a strong and powerful faction of

C H A P.  
XXI.

Constanti-  
nople.

<sup>114</sup> See, on this ecclesiastical revolution of Rome, Ammianus, xv. 7. Athanas. tom. i. p. 834. 861. Sozomen, l. iv. c. 15. Theodoret. l. ii. c. 17. Sulp. Sever. Hist. Sacra, l. ii. p. 413. Hieronym. Chron. Marcellin. et Faust. Libell. p. 3, 4. Tillemont, Mem. Eccles. tom. vi. p. 336.

Infidels,

C H A P.  
XXI.

Infidels, who envied the prosperity, and who ridiculed, even on their theatres, the theological disputes of the church. Constantinople alone enjoyed the advantage of being born and educated in the bosom of the faith. The capital of the East had never been polluted by the worship of Idols; and the whole body of the people had deeply imbibed the opinions, the virtues, and the passions, which distinguished the Christians of that age from the rest of mankind. After the death of Alexander, the episcopal throne was disputed by Paul and Macedonius. By their zeal and abilities they both deserved the eminent station to which they aspired; and if the moral character of Macedonius was less exceptionable, his competitor had the advantage of a prior election and a more orthodox doctrine. His firm attachment to the Nicene creed, which has given Paul a place in the Calendar among saints and martyrs, exposed him to the resentment of the Arians. In the space of fourteen years he was five times driven from his throne; to which he was more frequently restored by the violence of the people, than by the permission of the prince; and the power of Macedonius could be secured only by the death of his rival. The unfortunate Paul was dragged in chains from the sandy deserts of Mesopotamia to the most desolate places of Mount Taurus<sup>145</sup>, confined in a dark and narrow dungeon, left six days without food, and at length strangled, by the order of Philip, one of the principal ministers of the emperor Constantius<sup>146</sup>. The first blood which stained the new

<sup>145</sup> Cucufus was the last stage of his life and sufferings. The situation of that lonely town, on the confines of Cappadocia, Cilicia, and the Lesser Armenia, has occasioned some geographical perplexity; but we are directed to the true spot by the course of the Roman road from Cæsarea to Anazarbus. See Cellarii Geograph. tom. ii. p. 213. Wesseling ad Itinerar. p. 179. 703.

<sup>146</sup> Athanasius (tom. i. p. 703. 813, 814.) affirms, in the most positive terms, that Paul

was murdered; and appeals, not only to common fame, but even to the unsuspecting testimony of Philagrius, one of the Arian persecutors. Yet he acknowledges, that the heretics attributed to disease the death of the bishop of Constantinople. Athanasius is servilely copied by Socrates (l. ii. c. 26.); but Sozomen, who discovers a more liberal temper, presumes (l. iv. c. 2.) to insinuate a prudent doubt.

capital was spilt in this ecclesiastical contest; and many persons were slain on both sides, in the furious and obstinate seditions of the people. The commission of enforcing a sentence of banishment against Paul, had been entrusted to Hermogenes, the master-general of the cavalry; but the execution of it was fatal to himself. The Catholics rose in the defence of their bishop; the palace of Hermogenes was consumed; the first military officer of the empire was dragged by the heels through the streets of Constantinople, and, after he expired, his lifeless corpse was exposed to their wanton insults<sup>147</sup>. The fate of Hermogenes instructed Philip, the Prætorian præfect, to act with more precaution on a similar occasion. In the most gentle and honourable terms, he required the attendance of Paul in the baths of Zeuxippus, which had a private communication with the palace and the sea. A vessel, which lay ready at the garden-stairs, immediately hoisted sail; and, while the people were still ignorant of the meditated sacrilege, their bishop was already embarked on his voyage to Thessalonica. They soon beheld, with surprize and indignation, the gates of the palace thrown open, and the usurper Macedonius seated by the side of the præfect on a lofty chariot, which was surrounded by troops of guards with drawn swords. The military procession advanced towards the cathedral; the Arians and the Catholics eagerly rushed to occupy that important post; and three thousand one hundred and fifty persons lost their lives in the confusion of the tumult. Macedonius, who was supported by a regular force, obtained a decisive victory; but his reign was disturbed by clamour and sedition; and the causes which appeared the least connected with the subject of dispute, were sufficient to nourish and to kindle the flame of civil discord. As the chapel in which the body of the great Constantine had been deposited was in a ruinous condition, the bishop transported those venerable remains

<sup>147</sup> Ammianus (xiv. 10.) refers to his own account of this tragic event. But we no longer possess that part of his history.

C H A P.  
XXI.

into the church of St. Acacius. This prudent and even pious measure was represented as a wicked profanation by the whole party which adhered to the Homoeofian doctrine. The factions immediately flew to arms, the consecrated ground was used as their field of battle; and one of the ecclesiastical historians has observed, as a real fact, not as a figure of rhetoric, that the well before the church overflowed with a stream of blood, which filled the porticoes and the adjacent courts. The writer who should impute these tumults solely to a religious principle, would betray a very imperfect knowledge of human nature; yet it must be confessed, that the motive which misled the sincerity of zeal, and the pretence which disguised the licentiousness of passion, suppressed the remorse which, in another cause, would have succeeded to the rage of the Christians of Constantinople<sup>148</sup>.

Cruelty of  
the Arians.

The cruel and arbitrary disposition of Constantius, which did not always require the provocations of guilt and resistance, was justly exasperated by the tumults of his capital, and the criminal behaviour of a faction, which opposed the authority and religion of their sovereign. The ordinary punishments of death, exile, and confiscation were inflicted with partial rigour; and the Greeks still revere the holy memory of two clerks, a reader and a sub-deacon, who were accused of the murder of Hermogenes, and beheaded at the gates of Constantinople. By an edict of Constantius against the Catholics, which has not been judged worthy of a place in the Theodosian code, those who refused to communicate with the Arian bishops, and particularly with Macedonius, were deprived of the immunities of ecclesiastics, and of the rights of Christians; they were compelled

<sup>148</sup> See Socrates, l. ii. c. 6, 7, 12, 13, 15, 16, 26, 27, 38. and Sozomen, l. iii. 3, 4, 7, 9, l. iv. c. ii. 21. The acts of St. Paul of Constantinople, of which Photius has made an abstract (Phot. Bibliot. p. 1419-1430),

are an indifferent copy of these historians; but a modern Greek, who could write the life of a saint without adding fables and miracles, is entitled to some commendation.

to relinquish the possession of the churches; and were strictly prohibited from holding their assemblies within the walls of the city. The execution of this unjust law, in the provinces of Thrace and Asia Minor, was committed to the zeal of Macedonius; the civil and military powers were directed to obey his commands; and the cruelties exercised by this Semi-Arian tyrant in the support of the *Homoiousion*, exceeded the commission, and disgraced the reign, of Constantius. The sacraments of the church were administered to the reluctant victims, who denied the vocation, and abhorred the principles, of Macedonius. The rites of baptism were conferred on women and children, who, for that purpose, had been torn from the arms of their friends and parents; the mouths of the communicants were held open, by a wooden engine, while the consecrated bread was forced down their throat; the breasts of tender virgins were either burnt with red-hot egg-shells, or inhumanly compressed between sharp and heavy boards<sup>149</sup>. The Novatians of Constantinople, and the adjacent country, by their firm attachment to the Homoeousian standard, deserved to be confounded with the Catholics themselves. Macedonius was informed, that a large district of Paphlagonia<sup>150</sup> was almost entirely inhabited by those sectaries. He resolved either to convert or to extirpate them; and as he distrusted, on this occasion, the efficacy of an ecclesiastical mission, he commanded a body of four thousand legionaries to march against the rebels, and to reduce the territory of Mantinium under his spiritual dominion. The Novatian peasants,

<sup>149</sup> Socrates, l. ii. c. 27. 38. Sozomen, l. iv. c. 21. The principal assistants of Macedonius, in the work of persecution, were the two bishops of Nicomedia and Cyzicus, who were esteemed for their virtues, and especially for their charity. I cannot forbear reminding the reader, that the difference between the *Homoiousion* and *Homoiousson*, is almost invisible to the nice theological eye.

<sup>150</sup> We are ignorant of the precise situation of Mantinium. In speaking of these *four* bands of legionaries, Socrates, Sozomen, and the author of the Acts of St. Paul, use the indefinite terms of *χιλίων, φερίων, τετρακίων*, which Nicephorus very properly translates *thousands*. Valef. ad Socrat. l. ii. c. 38.

C H A P.  
XXI.

animated by despair and religious fury, boldly encountered the invaders of their country; and though many of the Paphlagonians were slain, the Roman legions were vanquished by an irregular multitude, armed only with scythes and axes; and, except a few who escaped by an ignominious flight, four thousand soldiers were left dead on the field of battle. The successor of Constantius has expressed, in a concise but lively manner, some of the theological calamities which afflicted the empire, and more especially the East, in the reign of a prince who was the slave of his own passions, and of those of his eunuchs. "Many were imprisoned, and persecuted, and driven into exile. Whole troops of those who are stiled heretics were massacred, particularly at Gyzius, and at Samosata. In Paphlagonia, Bithynia, Galatia, and in many other provinces, towns and villages were laid waste, and utterly destroyed"<sup>151</sup>.

The revolt  
and fury of  
the Donatist  
Circumcellions, A. D.  
345, &c.

While the flames of the Arian controversy consumed the vitals of the empire, the African provinces were infested by their peculiar enemies the savage fanatics, who, under the name of *Circumcellions*, formed the strength and scandal of the Donatist party<sup>152</sup>. The severe execution of the laws of Constantine had excited a spirit of discontent and resistance; the strenuous efforts of his son Constantine, to restore the unity of the church, exasperated the sentiments of mutual hatred, which had first occasioned the separation; and the methods of force and corruption employed by the two Imperial commissioners, Paul and Macarius, furnished the schismatics with a specious contrast between the maxims of the apostles and the con-

<sup>151</sup> Julian. Epistol. lii. p. 436. edit. Spanheim.

<sup>152</sup> See Optatus Milevitanus (particularly lii. 4.), with the Donatist history, by M. Dupin, and the original pieces at the end of his edition. The numerous circumstances which Augustin has mentioned, of the fury of the

Circumcellions against others, and against themselves, have been laboriously collected by Tillemont, Mem. Eccles. tom. vi. p. 147—165; and he has often, though without design, exposed the injuries which had provoked those fanatics.



duct of their pretended successors<sup>153</sup>. The peasants who inhabited the villages of Numidia and Mauritania, were a ferocious race, who had been imperfectly reduced under the authority of the Roman laws; who were imperfectly converted to the Christian faith; but who were actuated by a blind and furious enthusiasm in the cause of their Donatist teachers. They indignantly supported the exile of their bishops, the demolition of their churches, and the interruption of their secret assemblies. The violence of the officers of justice, who were usually sustained by a military guard, was sometimes repelled with equal violence; and the blood of some popular ecclesiastics, which had been shed in the quarrel, inflamed their rude followers with an eager desire of revenging the death of these holy martyrs. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated the criminals into despair and rebellion. Driven from their native villages, the Donatist peasants assembled in formidable gangs on the edge of the Getulian desert; and readily exchanged the habits of labour for a life of idleness and rapine, which was consecrated by the name of religion, and faintly condemned by the doctors of the sect. The leaders of the Circumcellions assumed the title of captains of the saints; their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club,

<sup>153</sup> It is amusing enough to observe the language of opposite parties, when they speak of the same men and things. Gratus, bishop of Carthage, begins the acclamations of an orthodox synod, "Gratias Deo omnipotenti et Christo Jesu . . . qui imperavit religiosissimo Constanti Imperatori, et votum gereret unitatis, et mitteret ministros sancti operis famulos Dei Paulum et Macarium." Monument. Vet. ad Calcem Optati, p. 313. "Ecce subito" (says the Donatist author of

the Passion of Marculus) "de Condatantis regis tyrannica domo . . . pollutam Macarianæ persecutionis murmur increpuit, et ductus est ad Africam nullis, eodem scilicet Macario et Paulo execrandum prorsus ac dirum ecclesiæ certamen indicat; ut populus Christianus ad unionem cum traditoribus faciendam, nudatis militum gladiis et draconum presentiibus ignis, et tebarum vocibus cogeretur." Monument. p. 304.

which

which they termed an *Israelite*; and the well-known sound of “Praise be to God,” which they used as their cry of war, diffused consternation over the unarmed provinces of Africa. At first their depredations were coloured by the plea of necessity; but they soon exceeded the measure of subsistence, indulged without controul their intemperance and avarice, burnt the villages which they had pillaged, and reigned the licentious tyrants of the open country. The occupations of husbandry, and the administration of justice, were interrupted; and as the Circumcellions pretended to restore the primitive equality of mankind, and to reform the abuses of civil society, they opened a secure asylum for the slaves and debtors, who flocked in crowds to their holy standard. When they were not resisted, they usually contented themselves with plunder, but the slightest opposition provoked them to acts of violence and murder; and some Catholic priests, who had imprudently signalized their zeal, were tortured by the fanatics with the most refined and wanton barbarity. The spirit of the Circumcellions was not always exerted against their defenceless enemies; they engaged, and sometimes defeated, the troops of the province; and in the bloody action of Bagai, they attacked in the open field, but with unsuccessful valour, an advanced guard of the Imperial cavalry. The Donatists who were taken in arms, received, and they soon deserved, the same treatment which might have been shewn to the wild beasts of the desert. The captives died, without a murmur, either by the sword, the axe, or the fire; and the measures of retaliation were multiplied in a rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness. In the beginning of the present century, the example of the Circumcellions has been renewed in the persecution, the boldness, the crimes, and the enthusiasm of the Camisards; and if the fanatics of Languedoc surpassed those of Numidia, by their

6

military

military achievements, the Africans maintained their fierce independence with more resolution and perseverance<sup>154</sup>.

C H A P.  
XXI.

Their religious suicides.

Such disorders are the natural effects of religious tyranny; but the rage of the Donatists was inflamed by a frenzy of a very extraordinary kind; and which, if it really prevailed among them in so extravagant a degree, cannot surely be paralleled in any country, or in any age. Many of these fanatics were possessed with the horror of life, and the desire of martyrdom; and they deemed it of little moment by what means, or by what hands, they perished, if their conduct was sanctified by the intention of devoting themselves to the glory of the true faith, and the hope of eternal happiness. Sometimes they rudely disturbed the festivals, and profaned the temples of paganism, with the design of exciting the malice of the idolaters to revenge the insulted honour of their gods. They sometimes forced their way into the courts of justice, and compelled the affrighted judge to give orders for their immediate execution. They frequently stopped travellers on the public highways, and obliged them to inflict the stroke of martyrdom, by the promise of a reward, if they consented, and by the threat of instant death, if they refused to grant so very singular a favour. When they were disappointed of every other resource, they announced the day on which, in the presence of their friends and brethren, they should cast themselves headlong from some lofty rock; and many precipices were shewn, which had acquired fame by the number of religious suicides. In the actions of these desperate enthusiasts, who were admired by one party as the martyrs of God, and abhorred by the other, as the victims of Satan, an impartial philosopher may discover the influence and the just abuse of that insupportable religion.

<sup>154</sup> The Histoire de Cambrée, liv. 3, vol. 12, p. 116. Virefranche, 1-60, 113, is recommended as accurate and impartial. It requires attention to discover the religion of the

The Roman of 1780, p. 116, gives a justification the example of which is related in the 12th chapter of the second book of the Maccabees.

C H A P.  
XXI.

General character of the Christian sects, A. D. 312—361.

was originally derived from the character and principles of the Jewish nation.

The simple narrative of the intestine divisions, which distracted the peace, and dishonoured the triumph, of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Amasianus had convinced him, that the enmity of the Christians towards each other, surpassed the fury of savage beasts against man<sup>156</sup>; and Gregory Nazianzen most pathetically laments, that the kingdom of heaven was converted, by discord, into the image of chaos, of a nocturnal tempest, and of hell itself<sup>157</sup>. The fierce and partial writers of the times, ascribing *all* virtue to themselves, and imputing *all* guilt to their adversaries, have painted the battle of the angels and dæmons. Our calmer reason will reject such pure and perfect monsters of vice or sanctity, and will impute an equal, or at least an indiscriminate, measure of good and evil to the hostile sectaries, who assumed and bestowed the appellations of orthodox and heretics. They had been educated in the same religion, and the same civil society. Their hopes and fears in the present, or in a future, life, were balanced in the same proportion. On either side, the error might be innocent, the faith sincere, the practice meritorious or corrupt. Their passions were excited by familiar objects; and they might alternately abuse the favour of the court, or of the people. The metaphysical opinions of the Athanasians and the Arians, could not influence their moral character; and they were alike actuated by the intolerant spirit, which has been extracted from the pure and simple maxims of the gospel.

Tolerance of paganism.

A modern writer, who, with a just confidence, has prefixed to his own history the laudable effects of political and philosophical<sup>158</sup>,

<sup>156</sup> Nullo infelicior hominibus bello, ut fuit illi. Et les plique Christianorum ex-  
pedit. Apud Am. lib. 7.

<sup>157</sup> Gregor. Nazianzen, Orat. i. p. 33.  
See Tillamont, tom. vi. p. 501. quæto edit.

<sup>158</sup> Histoire Politique et Philosophique des  
Etablissens des Européens dans les deux  
Indes, tom. i. p. 9.

accuses the timid prudence of Montesquieu, for neglecting to enumerate, among the causes of the decline of the empire, a law of Constantine, by which the exercise of the pagan worship was absolutely suppressed, and a considerable part of his subjects was left destitute of priests, of temples, and of any public religion. The zeal of the philosophic historian for the rights of mankind, has induced him to acquiesce in the ambiguous testimony of those ecclesiastics, who have too lightly ascribed to their favourite hero the *merit* of a general persecution<sup>159</sup>. Instead of alleging this imaginary law, which would have blazed in the front of the Imperial codes, we may safely appeal to the original epistle, which Constantine addressed to the followers of the ancient religion; at a time when he no longer disguised his conversion, nor dreaded the rivals of his throne. He invites and exhorts, in the most pressing terms, the subjects of the Roman empire to imitate the example of their master; but he declares, that those who still refuse to open their eyes to the celestial light, may freely enjoy their temples, and their fancied gods. A report, that the ceremonies of paganism were suppressed, is formally contradicted by the emperor himself, who wisely assigns, as the principle of his moderation, the invincible force of habit, of prejudice, and of superstition<sup>160</sup>. Without violating the sanctity of his promise, without alarming the fears of the pagans, the artful monarch advanced, by slow and cautious steps, to undermine the irregular and decayed fabric of polytheism. The partial acts of severity which

C H A P.  
XXI.

by Constantine,

<sup>159</sup> According to Eusebius (in Vit. Constantin. l. ii. c. 45.) the emperor prohibited, both in cities and in the country, τα μυστα . . . τη; Ειδωλολατρεια; ; the abominable acts or parts of idolatry. Socrates (l. i. c. 17.) and Sozomen (l. ii. c. 4, 5.) have represented the conduct of Constantine with a just regard to truth and history; which has been neglected by Theodoret (l. v. c. 21.) and Orosius (l. ii. 28.). Tum deinde (says the latter) pri-

mus Constantinus *justo* ordine et *pia* vicem vertit edicto; siquidem statuit citra ullam hominum eadem, paganorum templa claudi.

<sup>160</sup> See Eusebius in Vit. Constantin. l. ii. c. 56. 60. In the sermon to the assembly of saints, which the emperor pronounced when he was mature in years and piety, he declares to the idolaters (c. xi.), that they are permitted to offer sacrifices, and to exercise every part of their religious worship.

C H A P.  
XXI.

he occasionally exercised, though they were secretly prompted by a Christian zeal, were coloured by the fairest pretences of justice, and the public good; and while Constantine designed to ruin the foundations, he seemed to reform the abuses, of the ancient religion. After the example of the wisest of his predecessors, he condemned, under the most rigorous penalties, the occult and impious arts of divination; which excited the vain hopes, and sometimes the criminal attempts, of those who were discontented with their present condition. An ignominious silence was imposed on the oracles, which had been publicly convicted of fraud and falsehood; the effeminate priests of the Nile were abolished; and Constantine discharged the duties of a Roman censor, when he gave orders for the demolition of several temples of Phœnicia; in which every mode of prostitution was devoutly practised in the face of day, and to the honour of Venus<sup>161</sup>. The Imperial city of Constantinople was, in some measure, raised at the expence, and was adorned with the spoils, of the opulent temples of Greece and Asia; the sacred property was confiscated; the statues of gods and heroes were transported, with rude familiarity, among a people who considered them as objects, not of adoration, but of curiosity: the gold and silver were restored to circulation; and the magistrates, the bishops, and the eunuchs, improved the fortunate occasion of gratifying, at once, their zeal, their avarice, and their resentment. But these depredations were confined to a small part of the Roman world; and the provinces had been long since accustomed to endure the same sacrilegious rapine, from the tyranny of princes and proconsuls, who could not be suspected of any design to subvert the established religion<sup>162</sup>.

The

<sup>161</sup> See Eusebius, in Vit. Constantin. l. iii. c. 54 - 58. and l. iv. c. 23. 25. These acts of authority may be compared with the suppression of the Bacchanals, and the demolition of

the temple of Isis, by the magistrates of pagan Rome.

<sup>162</sup> Eusebius (in Vit. Constant. l. iii. c. 54.) and Libanius (Orat. pro Templis, p. 9, 10. edit.

The sons of Constantine trod in the footsteps of their father, with more zeal, and with less discretion. The pretences of rapine and oppression were insensibly multiplied<sup>163</sup>; every indulgence was shewn to the illegal behaviour of the Christians; every doubt was explained to the disadvantage of paganism; and the demolition of the temples was celebrated as one of the auspicious events of the reign of Constans and Constantius<sup>164</sup>. The name of Constantius is prefixed to a concise law, which might have superseded the necessity of any future prohibitions. "It is our pleasure, that in all places, and in all cities, the temples be immediately shut, and carefully guarded, that none may have the power of offending. It is likewise our pleasure, that all our subjects should abstain from sacrifices. If any one should be guilty of such an act, let him feel the sword of vengeance; and after his execution, let his property be confiscated to the public use. We denounce the same penalties against the governors of the provinces, if they neglect to punish the criminals<sup>165</sup>." But there is the

C H A P.  
XXI.  
and his sons.

edit. Gothofred.), both mention the pious sacrilege of Constantine, which they viewed in very different lights. The latter expressly declares, that "he made use of the sacred money, but made no alteration in the legal worship; the temples indeed were impoverished, but the sacred rites were performed there." Lardner's Jewish and Heathen Testimonies, vol. iv. p. 140.

<sup>163</sup> Ammianus (xvii. 4.) speaks of some court eunuchs, who were spoliis temporum passi. Libanius says (Orat. pro Templ. p. 23.), that the emperor often gave away a temple, like a dog, or a horse, or a slave, or a gold cup: but the devout philosopher takes care to observe, that these sacrilegious favourites very seldom prospered.

<sup>164</sup> See Gothofred. Cod. Theodos. tom. vi. p. 262. Liban. Orat. Parental. c. x. in Fabric. Bibl. Græc. tom. vii. p. 235.

<sup>165</sup> Placuit omnibus locis atque urbibus

universis claudi protinus templa, et accessu vetitis omnibus licentiam delinquendi perditis abnegari. Volumus etiam cunctos a sacrificiis abstinere. Quod si quis aliquid forte hujusmodi perpetraverit, gladio sternatur: facultates etiam precepti fisco decernimus vindicari: et similiter adfligi rectores provinciarum si facinora vindicare neglexerint. Cod. Theodos. l. xvi. tit. x. leg. 4. Chronology has discovered some contradiction in the date of this extravagant law; the only one, perhaps, by which the negligence of magistrates is punished by death and confiscation. M. de la Bastie (Mem. de l'Academie, tom. xv. p. 98.) conjectures, with a shew of reason, that this was no more than the minutes of a law, the heads of an intended bill, which were found in Scriani's Memorise, among the papers of Constantius, and afterwards inserted, as a worthy model, in the Theodosian Code.

C H A P.  
XXI.

strongest reason to believe, that this formidable edict was either composed without being published, or was published without being executed. The evidence of facts, and the monuments which are still extant of brass and marble, continue to prove the public exercise of the pagan worship during the whole reign of the sons of Constantine. In the East, as well as in the West, in cities, as well as in the country, a great number of temples were respected, or at least were spared; and the devout multitude still enjoyed the luxury of sacrifices, of festivals, and of processions, by the permission, or by the connivance, of the civil government. About four years after the supposed date of his bloody edict, Constantius visited the temples of Rome; and the decency of his behaviour is recommended by a pagan orator as an example worthy of the imitation of succeeding princes. "That emperor," says Symmachus, "suffered the privileges of the vestal virgins to remain inviolate; he bestowed the sacerdotal dignities on the nobles of Rome, granted the customary allowance to defray the expences of the public rites and sacrifices: and, though he had embraced a different religion, he never attempted to deprive the empire of the sacred worship of antiquity<sup>166</sup>." The senate still presumed to consecrate, by solemn decrees, the *divine* memory of their sovereigns; and Constantine himself was associated, after his death, to those gods whom he had renounced and insulted during his life. The title, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted, without hesitation, by seven Christian emperors; who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed<sup>167</sup>.

The

<sup>166</sup> Symmach. Epistol. x. 54.

<sup>167</sup> The fourth Dissertation of M. de la

Bastie, sur le Souverain Pontificat des Empe-  
reurs Romains (in the Mem. de l'Acad.  
tom.



The divisions of Christianity suspended the ruin of *paganism*<sup>168</sup>; and the holy war against the infidels was less vigorously prosecuted by princes and bishops, who were more immediately alarmed by the guilt and danger of domestic rebellion. The extirpation of *idolatry*<sup>169</sup> might have been justified by the established principles of intolerance: but the hostile sects, which alternately reigned in the

tom. xv. p. 75—144.), is a very learned and judicious performance, which explains the state, and proves the toleration, of paganism from Constantine to Gratian. The assertion of Zosimus, that Gratian was the first who refused the pontifical robe, is confirmed beyond a doubt: and the murmurs of bigotry, on that subject, are almost silenced.

<sup>168</sup> As I have freely anticipated the use of *pagans* and *paganism*, I shall now trace the singular revolutions of those celebrated words. 1. Παγν, in the Doric dialect, so familiar to the Italians, signifies a fountain; and the rural neighbourhood which frequented the same fountain, derived the common appellation of *pagus* and *pagans* (Festus sub voce, and Servius ad Virgil. Georgic. ii. 382.). 2. By an easy extension of the word, *pagani* and rural became almost synonymous (Plin. Hist. Natur. xxviii. 5.); and the meaner rustics acquired that name, which has been corrupted into *peasants* in the modern languages of Europe. 3. The amazing increase of the military order introduced the necessity of a correlative term (Hume's Essays, vol. i. p. 555.); and all the *people* who were not enlisted in the service of the prince were branded with the contemptuous epithet of *pagans* (Tacit. Hist. iii. 24. 43. 77. Juvenal. Satir. xvi. Tertullian de Pallio, c. 4.). 4. The Christians were the soldiers of Christ; their adversaries, who refused his *sacrament*, or military oath of baptism, might deserve the metaphorical name of *pagans*; and this popular reproach was introduced as early as the reign of Valentinian A. D. 365.) into Imperial laws (Cod. Theodof. l. xvi. tit. ii. leg. 18.) and theological writings. 5. Christianity gradually

filled the cities of the empire: the old religion, in the time of Prudentius (advers. Symmachum, l. i. ad fin.) and Orosius (in Præfat. Hist.), retired and languished in obscure villages; and the word *pagans*, with its new signification, reverted to its primitive origin. 6. Since the worship of Jupiter and his family has expired, the vacant title of *pagans* has been successively applied to all the idolaters and polytheists of the old and new world. 7. The Latin Christians bestowed it, without scruple, on their mortal enemies the Mahometans; and the purest *unitarians* were branded with the unjust reproach of idolatry and paganism. See Gerard Vossius Etymologicon Linguae Latinae, in his works, tom. i. p. 420. Godefroy's Commentary on the Theodosian Code, tom. vi. p. 250. and Ducange, mediæ & infimæ Latinitat. Glossar.

<sup>169</sup> In the pure language of Ionia and Athens, Εἰδωλον and Λατρεία were ancient and familiar words. The former expressed a likeness, an apparition (Homer. Odyss. xi. 601.), a representation, an *image*, created either by fancy or art. The latter denoted any sort of *service* or slavery. The Jews of Egypt, who translated the Hebrew scriptures, restrained the use of these words (Exod. xx. 4, 5.) to the religious worship of an image. The peculiar idiom of the Hellenists, or Grecian Jews, has been adopted by the sacred and ecclesiastical writers; and the reproach of *idolatry* (εἰδωλοδοτεῖς) has stigmatized that visible and abject mode of superstition, which some sects of Christianity should not hastily impute to the polytheists of Greece and Rome.

Imperial

C H A P.  
XXI.

Imperial court, were mutually apprehensive of alienating, and perhaps exasperating, the minds of a powerful, though declining faction. Every motive of authority and fashion, of interest and reason, now militated on the side of Christianity; but two or three generations elapsed, before their victorious influence was universally felt. The religion which had so long and so lately been established in the Roman empire was still revered by a numerous people, less attached indeed to speculative opinion, than to ancient custom. The honours of the state and army were indifferently bestowed on all the subjects of Constantine and Constantius; and a considerable portion of knowledge and wealth and valour was still engaged in the service of polytheism. The superstition of the senator and of the peasant, of the poet and the philosopher, was derived from very different causes, but they met with equal devotion in the temples of the gods. Their zeal was insensibly provoked by the insulting triumph of a proscribed sect; and their hopes were revived by the well-grounded confidence, that the presumptive heir of the empire, a young and valiant hero, who had delivered Gaul from the arms of the Barbarians, had secretly embraced the religion of his ancestors.

## C H A P. XXII.

*Julian is declared Emperor by the Legions of Gaul.—  
His March and Success.—The Death of Constantius.  
—Civil Administration of Julian.*

WHILE the Romans languished under the ignominious tyranny of eunuchs and bishops, the praises of Julian were repeated with transport in every part of the empire, except in the palace of Constantius. The Barbarians of Germany had felt, and still dreaded, the arms of the young Cæsar; his soldiers were the companions of his victory; the grateful provincials enjoyed the blessings of his reign; but the favourites, who had opposed his elevation, were offended by his virtues; and they justly considered the friend of the people as the enemy of the court. As long as the fame of Julian was doubtful, the buffoons of the palace, who were skilled in the language of satire, tried the efficacy of those arts which they had so often practised with success. They easily discovered, that his simplicity was not exempt from affectation: the ridiculous epithets of an hairy savage, of an ape invested with the purple, were applied to the dress and person of the philosophic warrior; and his modest dispatches were stigmatized as the vain and elaborate fictions of a loquacious Greek, a speculative soldier, who had studied the art of war amidst the groves of the academy'. The voice

C H A P.  
XXII.

The jealousy  
of Constantius  
against  
Julian.

\* Omnes qui plus poterant in palatio, adu- prospereque completa vertebant in deridicu-  
landi professores jam docti, recte consulta, lum: talia sine modo strepentes infulse; in  
odium

C H A P.  
XXII.

voice of malicious folly was at length silenced by the shouts of victory; the conqueror of the Franks and Alemanni could no longer be painted as an object of contempt; and the monarch himself was meanly ambitious of stealing from his lieutenant the honourable reward of his labours. In the letters crowned with laurel, which, according to ancient custom, were addressed to the provinces, the name of Julian was omitted. “Constantius had made his dispositions in person; *he* had signalized his valour in the foremost ranks; *his* military conduct had secured the victory; and the captive king of the Barbarians was presented to *him* on the field of battle,” from which he was at that time distant above forty days journey<sup>2</sup>. So extravagant a fable was incapable, however, of deceiving the public credulity, or even of satisfying the pride of the emperor himself. Secretly conscious that the applause and favour of the Romans accompanied the rising fortunes of Julian, his discontented mind was prepared to receive the subtle poison of those artful sycophants, who coloured their mischievous designs with the fairest appearances of truth and candour<sup>3</sup>. Instead of depreciating the merits of Julian, they acknowledged, and even exaggerated, his popular fame, superior talents, and important services. But they darkly insinuated, that the virtues of the Cæsar might instantly be converted

odium venit eum victoriis suis; capella, non homo; ut hirfutum Julianum carpentes, appellantesque loquacem talpam, et purpuratam simiam, et litterionem Græcum: et his congruentia plurima atque vernacula principi resonantes, audire hæc taliaque gestienti, virtutes ejus obruere verbis impudentibus conabantur, ut segenem incessentes et timidum et umbratilem, gestaque secus verbis comptioribus exornantem. Ammianus, xvii. 11.

<sup>2</sup> Ammian. xvi. 12. The orator Themistius (iv. p. 56, 57.) believed whatever was contained in the Imperial letters, which were addressed to the senate of Constantinople.

Aurelius Victor, who published his Abridgment in the last year of Constantius, ascribes the German victories to the *wisdom* of the emperor, and the *fortune* of the Cæsar. Yet the historian, soon afterwards, was indebted to the favour or esteem of Julian for the honour of a brass statue; and the important offices of consular of the second Pannonia, and præfect of the city. Ammian. xxi. 10.

<sup>3</sup> Callido nocendi artificio, accusatoriam diritatem laudum titulis peragebant. . . Hæ voces fuerunt ad inflammanda odia probris omnibus potentiores. See Mamertin. in Actione Gratiarum in Vet. Panegyri. xi. 5. 6.

into

into the most dangerous crimes; if the inconstant multitude should prefer their inclinations to their duty; or if the general of a victorious army should be tempted from his allegiance by the hopes of revenge, and independent greatness. The personal fears of Constantius were interpreted by his council as a laudable anxiety for the public safety; whilst in private, and perhaps in his own breast, he disguised, under the less odious appellation of fear, the sentiments of hatred and envy, which he had secretly conceived for the inimitable virtues of Julian.

C H A P.  
XXII.

Fears and  
envy of  
Constantius.

The apparent tranquillity of Gaul, and the imminent danger of the eastern provinces, offered a specious pretence for the design which was artfully concerted by the Imperial ministers. They resolved to disarm the Cæsar; to recall those faithful troops who guarded his person and dignity; and to employ in a distant war against the Persian monarch, the hardy veterans who had vanquished, on the banks of the Rhine, the fiercest nations of Germany. While Julian used the laborious hours of his winter-quarters at Paris in the administration of power, which, in his hands, was the exercise of virtue, he was surpris'd by the hasty arrival of a tribune and a notary; with positive orders from the emperor, which *they* were directed to execute, and *he* was commanded not to oppose. Constantius signified his pleasure, that four entire legions, the Celtae, and Petulants, the Heruli, and the Batavians, should be separated from the standard of Julian, under which they had acquired their fame and discipline; that in each of the remaining bands, three hundred of the bravest youths should be selected; and that this numerous detachment, the strength of the Gallic army, should instantly begin their march, and exert their utmost diligence to arrive, before the opening of the campaign, on the frontiers of Persia<sup>4</sup>. The Cæsar

The legions  
of Gaul are  
ordered to  
march into  
the East,  
A. D. 360,  
April.

forefaw

<sup>4</sup> The minute interval, which may be interposed between the *hyeme adultâ* and the

*primo vere* of Ammianus (xx. 1. 4.), instead of allowing a sufficient space for a march of

C H A P.  
XXII.

forefaw, and lamented, the consequences of this fatal mandate. Most of the auxiliaries, who engaged their voluntary service, had stipulated, that they should never be obliged to pass the Alps. The public faith of Rome, and the personal honour of Julian, had been pledged for the observance of this condition. Such an act of treachery and oppression would destroy the confidence, and excite the resentment, of the independent warriors of Germany, who considered truth as the noblest of their virtues, and freedom as the most valuable of their possessions. The legionaries, who enjoyed the title and privileges of Romans, were enlisted for the general defence of the republic; but those mercenary troops heard with cold indifference the antiquated names of the republic and of Rome. Attached, either from birth or long habit, to the climate and manners of Gaul, they loved and admired Julian; they despised, and perhaps hated, the emperor; they dreaded the laborious march, the Persian arrows, and the burning deserts of Asia. They claimed, as their own, the country which they had saved; and excused their want of spirit, by pleading the sacred and more immediate duty of protecting their families and friends. The apprehensions of the Gauls were derived from the knowledge of the impending and inevitable danger. As soon as the provinces were exhausted of their military strength, the Germans would violate a treaty which had been imposed on their fears; and notwithstanding the abilities and valour of Julian, the general of a nominal army, to whom the public calamities would be imputed, must find himself, after a vain resistance, either a prisoner in the camp of the Barbarians, or a criminal in the palace of Constantius. If Julian complied with the orders which he had received, he subscribed his own destruction,

three thousand miles, would render the orders of Constantius as extravagant as they were unjust. The troops of Gaul could not have reached Syria till the end of autumn. The memory of Ammianus must have been inaccurate, and his language incorrect.

and

and that of a people who deserved his affection. But a positive refusal was an act of rebellion, and a declaration of war. The inexorable jealousy of the emperor, the peremptory, and perhaps insidious, nature of his commands, left not any room for a fair apology, or candid interpretation; and the dependent station of the Cæsar scarcely allowed him to pause or to deliberate. Solitude increased the perplexity of Julian; he could no longer apply to the faithful counsels of Sallust, who had been removed from his office by the judicious malice of the eunuchs: he could not even enforce his representations by the concurrence of the ministers, who would have been afraid, or ashamed, to approve the ruin of Gaul. The moment had been chosen, when Lupicinus<sup>5</sup>, the general of the cavalry, was dispatched into Britain, to repulse the inroads of the Scots and Picts; and Florentius was occupied at Vienna by the assessment of the tribute. The latter, a crafty and corrupt statesman, declining to assume a responsible part on this dangerous occasion, eluded the pressing and repeated invitations of Julian, who represented to him, that in every important measure, the presence of the præfect was indispensable in the council of the prince. In the mean while the Cæsar was oppressed by the rude and importunate solicitations of the Imperial messengers, who presumed to suggest, that if he expected the return of his ministers, he would charge himself with the guilt of the delay, and reserve for them the merit of the execution. Unable to resist, unwilling to comply, Julian expressed, in the most serious terms, his wish, and even his intention, of resigning the purple, which he could not preserve with honour, but which he could not abdicate with safety.

<sup>5</sup> Ammianus, xx. 1. The valour of Lupicinus, and his military skill, are acknowledged by the historian, who, in his affected language, accuses the general of exalting the horns of his pride, bellowing in a tragic tone,

and exciting a doubt, whether he was more cruel or avaricious. The danger from the Scots and Picts was so serious, that Julian himself had some thoughts of passing over into the island.

C H A P.  
XXII.

—  
Their dis-  
contents.

After a painful conflict, Julian was compelled to acknowledge, that obedience was the virtue of the most eminent subject, and that the sovereign alone was entitled to judge of the public welfare. He issued the necessary orders for carrying into execution the commands of Constantius; a part of the troops began their march for the Alps; and the detachments from the several garrisons moved towards their respective places of assembly. They advanced with difficulty through the trembling and affrighted crowds of provincials; who attempted to excite their pity by silent despair, or loud lamentations; while the wives of the soldiers, holding their infants in their arms, accused the desertion of their husbands in the mixed language of grief, of tenderness, and of indignation. This scene of general distress afflicted the humanity of the Cæsar; he granted a sufficient number of post-waggons to transport the wives and families of the soldiers<sup>6</sup>, endeavoured to alleviate the hardships which he was constrained to inflict, and increased, by the most laudable arts, his own popularity, and the discontent of the exiled troops. The grief of an armed multitude is soon converted into rage; their licentious murmurs, which every hour were communicated from tent to tent with more boldness and effect, prepared their minds for the most daring acts of sedition; and by the connivance of their tribunes, a reasonable libel was secretly dispersed, which painted, in lively colours, the disgrace of the Cæsar, the oppression of the Gallic army, and the feeble vices of the tyrant of Asia. The servants of Constantius were astonished and alarmed by the progress of this dangerous spirit. They pressed the Cæsar to hasten the departure of the troops; but they imprudently rejected the honest and judicious advice of Julian; who proposed that they should not march through Paris, and suggested the danger and temptation of a last interview.

<sup>6</sup> He granted them the permission of the *curfus clavularis*, or *clabularis*. These post-waggons are often mentioned in the Code, and were supposed to carry fifteen hundred pounds weight. See Valef. ad Ammian. xx. 4.



As soon as the approach of the troops was announced, the Cæsar went out to meet them, and ascended his tribunal, which had been erected in a plain before the gates of the city. After distinguishing the officers and soldiers, who by their rank or merit deserved a peculiar attention, Julian addressed himself in a studied oration to the surrounding multitude: he celebrated their exploits with grateful applause; encouraged them to accept, with alacrity, the honour of serving under the eyes of a powerful and liberal monarch; and admonished them, that the commands of Augustus required an instant and cheerful obedience. The soldiers, who were apprehensive of offending their general by an indecent clamour, or of belying their sentiments by false and venal acclamations, maintained an obstinate silence; and, after a short pause, were dismissed to their quarters. The principal officers were entertained by the Cæsar, who professed, in the warmest language of friendship, his desire and his inability to reward, according to their deserts, the brave companions of his victories. They retired from the feast, full of grief and perplexity; and lamented the hardship of their fate, which tore them from their beloved general and their native country. The only expedient which could prevent their separation was boldly agitated and approved; the popular resentment was insensibly moulded into a regular conspiracy; their just reasons of complaint were heightened by passion, and their passions were inflamed by wine; as on the eve of their departure, the troops were indulged in licentious festivity. At the hour of midnight, the impetuous multitude, with swords, and bows, and torches, in their hands, rushed into the suburbs; encompassed the palace<sup>7</sup>; and, careless of future dangers,

C H A P.  
XXII:  
They proclaim Julian emperor.

<sup>7</sup> Most probably the palace of the baths (*Thermaum*), of which a solid and lofty hall still subsists in the *rue de la Harpe*. The buildings covered a considerable space of the

modern quarter of the university; and the gardens, under the Merovingian kings, communicated with the abbey of St. Germain des Prez. By the injuries of time and the Normans,

C H A P.  
XXII.

gers, pronounced the fatal and irrevocable words, JULIAN AUGUSTUS! The prince, whose anxious suspense was interrupted by their disorderly acclamations, secured the doors against their intrusion; and, as long as it was in his power, secluded his person and dignity from the accidents of a nocturnal tumult. At the dawn of day, the soldiers, whose zeal was irritated by opposition, forcibly entered the palace, seized, with respectful violence, the object of their choice, guarded Julian with drawn swords through the streets of Paris, placed him on the tribunal, and with repeated shouts saluted him as their emperor. Prudence, as well as loyalty, inculcated the propriety of resisting their treasonable designs; and of preparing for his oppressed virtue, the excuse of violence. Addressing himself by turns to the multitude and to individuals, he sometimes implored their mercy, and sometimes expressed his indignation; conjured them not to sully the fame of their immortal victories; and ventured to promise, that if they would immediately return to their allegiance, he would undertake to obtain from the emperor, not only a free and gracious pardon, but even the revocation of the orders which had excited their resentment. But the soldiers, who were conscious of their guilt, chose rather to depend on the gratitude of Julian, than on the clemency of the emperor. Their zeal was insensibly turned into impatience, and their impatience into rage. The inflexible Cæsar sustained till the third hour of the day, their prayers, their reproaches, and their menaces; nor did he yield, till he had been repeatedly assured, that if he wished to live, he must

Normans, this ancient palace was reduced, in the twelfth century, to a maze of ruins; whose dark recesses were the scene of licentious love.

Explicat aula sinus montemque amplectitur  
alis;

Multipliei latebrâ scelerum tersera tubercum.

- - - - - pereuntis sæpe pudoris

Œlaturanefas, Venerisque accommoda *factis*.

(These lines are quoted from the *Architrenius*, l. iv. c. 8., a poetical work of John de Hauteville, or Hanville, a Monk of St. Albans, about the year 1190. See Warton's *History of English Poetry*, vol. i. dissert. ii.) Yet such *thefts* might be less pernicious to mankind, than the theological disputes of the Sorbonne, which have been since agitated on the same ground. Bonamy, *Mem. de l'Académie*, tom. xv. p. 678--682.

conferat

consent to reign. He was exalted on a shield in the presence, and amidst the unanimous acclamations, of the troops; a rich military collar, which was offered by chance, supplied the want of a diadem<sup>8</sup>; the ceremony was concluded by the promise of a moderate donative<sup>9</sup>; and the new emperor, overwhelmed with real or affected grief, retired into the most secret recesses of his apartment<sup>10</sup>.

C H A P.  
XXII.



The grief of Julian could proceed only from his innocence; but his innocence must appear extremely doubtful<sup>11</sup> in the eyes of those who have learned to suspect the motives and the professions of princes. His lively and active mind was susceptible of the various impressions of hope and fear, of gratitude and revenge, of duty and of ambition, of the love of fame and of the fear of reproach. But it is impossible for us to calculate the respective weight and operation of these sentiments; or to ascertain the principles of action, which might escape the observation, while they guided, or rather impelled, the steps of Julian himself. The discontent of the troops was produced by the malice of his enemies; their tumult was the natural effect of interest and of passion; and if Julian had tried to conceal a deep design under the appearances of chance, he must have employed the most consummate artifice without necessity, and probably without success. He solemnly declares, in the presence of Jupiter,

His protestations of innocence.

<sup>8</sup> Even in this tumultuous moment, Julian attended to the forms of superstitious ceremony; and obstinately refused the inauspicious use of a female necklace, or a horse-collar, which the impatient soldiers would have employed in the room of a diadem.

<sup>9</sup> An equal proportion of gold and silver, five pieces of the former, one pound of the latter; the whole amounting to about five pounds ten shillings of our money.

<sup>10</sup> For the whole narrative of this revolt, we may appeal to authentic and original materials; Julian himself (ad S. P. Q. Atheniensem, p. 282, 283, 284.), Libanius (Orat. Parental. c. 44-48. in Fabricius Bibliot.

Græc. tom. vii. p. 269-273.), Ammianus (ix. 4.), and Zosimus (l. iii. p. 151, 152, 153.), who in the reign of Julian, appears to follow the more respectable authority of Eunapius. With such guides, we *might* neglect the abbreviators and ecclesiastical historians.

<sup>11</sup> Eutropius, a respectable witness, uses a doubtful expression, "consensu militum" (x. 15.). Gregory Nazianzen, whose ignorance might excuse his fanaticism, directly charges the apostate with presumption, madness, and impious rebellion, *αυτοαυτου, ανωσιας, ανωσιας*. Orat. iii. p. 67.

C H A P.  
XXII.

of the Sun, of Mars, of Minerva, and of all the other deities, that, till the close of the evening which preceded his elevation, he was utterly ignorant of the designs of the soldiers<sup>12</sup>; and it may seem ungenerous to distrust the honour of a hero, and the truth of a philosopher. Yet the superstitious confidence that Constantius was the enemy, and that he himself was the favourite, of the gods, might prompt him to desire, to solicit, and even to hasten the auspicious moment of his reign, which was predestined to restore the ancient religion of mankind. When Julian had received the intelligence of the conspiracy, he resigned himself to a short slumber; and afterwards related to his friends, that he had seen the Genius of the empire waiting with some impatience at his door, pressing for admittance, and reproaching his want of spirit and ambition<sup>13</sup>. Astonished and perplexed, he addressed his prayers to the great Jupiter; who immediately signified, by a clear and manifest omen, that he should submit to the will of heaven and of the army. The conduct which disclaims the ordinary maxims of reason, excites our suspicion and eludes our enquiry. Whenever the spirit of fanaticism, at once so credulous and so crafty, has insinuated itself into a noble mind, it insensibly corrodes the vital principles of virtue and veracity.

His embassy  
to Constantius.

To moderate the zeal of his party, to protect the persons of his enemies<sup>14</sup>, to defeat and to despise the secret enterprizes which were formed against his life and dignity, were the cares which employed

<sup>12</sup> Julian. ad S. P. Q. Athen. p. 284. The *devout* Abbé de la Bleterie (*Vie de Julien*, p. 159.) is almost inclined to respect the *devout* protestations of a Pagan.

<sup>13</sup> Ammian. xx. 5. with the note of Lindembrogius on the Genius of the empire. Julian himself, in a confidential letter to his friend and physician, Oribasius (*Epist.* xvii. p. 384.), mentions another dream, to which, before the event, he gave credit; of a stately tree thrown to the ground, of a small plant

striking a deep root into the earth. Even in his sleep, the mind of the Caesar must have been agitated by the hopes and fears of his fortune. Zosimus (l. iii. p. 155.) relates a subsequent dream.

<sup>14</sup> The difficult situation of the prince of a rebellious army is finely described by Tacitus (*Hist.* i. 80—85.). But Otho had much more guilt, and much less abilities, than Julian.

the first days of the reign of the new Emperor. Although he was firmly resolved to maintain the station which he had assumed, he was still desirous of saving his country from the calamities of civil war, of declining a contest with the superior forces of Constantius, and of preserving his own character from the reproach of perfidy and ingratitude. Adorned with the ensigns of military and Imperial pomp, Julian shewed himself in the field of Mars to the soldiers, who glowed with ardent enthusiasm in the cause of their pupil, their leader, and their friend. He recapitulated their victories, lamented their sufferings, applauded their resolution, animated their hopes, and checked their impetuosity; nor did he dismiss the assembly, till he had obtained a solemn promise from the troops, that if the emperor of the East would subscribe an equitable treaty, they would renounce any views of conquest, and satisfy themselves with the tranquil possession of the Gallic provinces. On this foundation he composed, in his own name, and in that of the army, a specious and moderate epistle<sup>15</sup>, which was delivered to Pentadius, his master of the offices, and to his chamberlain Eutherius; two ambassadors whom he appointed to receive the answer, and observe the dispositions of Constantius. This epistle is inscribed with the modest appellation of Cæsar; but Julian solicits in a peremptory, though respectful manner, the confirmation of the title of Augustus. He acknowledges the irregularity of his own election, while he justifies, in some measure, the resentment and violence of the troops which had extorted his reluctant consent. He allows the supremacy of his brother Constantius; and engages to send him an annual present of Spanish horses, to recruit his army with a select number of Barbarian youths, and to accept from his choice a Prætorian præfect of

<sup>15</sup> To this ostensible epistle he added, says Ammianus, private letters, *objurgatorias et mordaces*, which the historian had not seen, and would not have published. Perhaps they never existed.

C H A P.  
XXII.

approved discretion and fidelity. But he reserves for himself the nomination of his other civil and military officers, with the troops, the revenue, and the sovereignty of the provinces beyond the Alps. He admonishes the emperor to consult the dictates of justice; to distrust the arts of those venal flatterers, who subsist only by the discord of princes; and to embrace the offer of a fair and honourable treaty, equally advantageous to the republic, and to the house of Constantine. In this negotiation Julian claimed no more than he already possessed. The delegated authority which he had long exercised over the provinces of Gaul, Spain, and Britain, was still obeyed under a name more independent and august. The soldiers and the people rejoiced in a revolution which was not stained even with the blood of the guilty. Florentius was a fugitive; Lupicinus a prisoner. The persons who were disaffected to the new government were disarmed and secured; and the vacant offices were distributed, according to the recommendation of merit, by a prince, who despised the intrigues of the palace, and the clamours of the soldiers<sup>16</sup>.

His fourth  
and fifth ex-  
peditions be-  
yond the  
Rhine,  
A. D. 360,  
361.

The negotiations of peace were accompanied and supported by the most vigorous preparations for war. The army, which Julian held in readiness for immediate action, was recruited and augmented by the disorders of the times. The cruel persecution of the faction of Magnentius had filled Gaul with numerous bands of outlaws and robbers. They cheerfully accepted the offer of a general pardon from a prince whom they could trust, submitted to the restraints of military discipline, and retained only their implacable hatred to the person and government of Constantius<sup>17</sup>. As soon as the season of the  
year

<sup>16</sup> See the first transactions of his reign, in Julian ad S. P. Q. Athen. p. 285, 286. Ammianus, xx. 5. 8. Liban. Orat. Parent. c. 49, 50. p. 273—275.

<sup>17</sup> Liban. Orat. Parent. c. 50 p. 275, 276. A strange disorder, since it continued above seven years. In the factions of the Greek republics, the exiles amounted to  
20,000

year permitted Julian to take the field, he appeared at the head of his legions; threw a bridge over the Rhine in the neighbourhood of Cleves; and prepared to chastise the perfidy of the Attuarii, a tribe of Franks, who presumed that they might ravage, with impunity, the frontiers of a divided empire. The difficulty, as well as glory, of this enterprize, consisted in a laborious march; and Julian had conquered, as soon as he could penetrate into a country, which former princes had considered as inaccessible. After he had given peace to the Barbarians, the emperor carefully visited the fortifications along the Rhine from Cleves to Basil; surveyed, with peculiar attention, the territories which he had recovered from the hands of the Alemanni, passed through Besançon<sup>18</sup>, which had severely suffered from their fury, and fixed his head-quarters at Vienna for the ensuing winter. The barrier of Gaul was improved and strengthened with additional fortifications; and Julian entertained some hopes, that the Germans, whom he had so often vanquished, might, in his absence, be restrained, by the terror of his name. Vadomair<sup>19</sup> was the only prince of the Alemanni, whom he esteemed or feared; and while the subtle Barbarian affected to observe the faith of treaties, the progress of his arms threatened the state with an unseasonable and dangerous war. The policy of Julian condescended to surprize the prince of the Alemanni by his own arts; and Vadomair, who, in the character of a friend, had incautiously accepted an invitation from the Roman ge-

C H A P.  
XXII.

20,000 persons; and Isocrates assures Philip, that it would be easier to raise an army from the vagabonds than from the cities. See Hume's Essays, tom. i. p. 426, 427.

<sup>18</sup> Julian (Epist. xxxviii. p. 414.) gives a short description of Vesontio, or Besançon: a rocky peninsula almost encircled by the river Doux; once a magnificent city, filled

with temples, &c. now reduced to a small town, emerging however from its ruins.

<sup>19</sup> Vadomair entered into the Roman service, and was promoted from a Barbarian kingdom to the military rank of duke of Phœnicia. He still retained the same artful character (Ammian. xxi. 4.); but, under the reign of Valens, he signalised his valour in the Armenian war (xxix. 1.).

C H A P.  
XXII.



vernors, was seized in the midst of the entertainment, and sent away prisoner into the heart of Spain. Before the Barbarians were recovered from their amazement, the emperor appeared in arms on the banks of the Rhine, and, once more crossing the river, renewed the deep impressions of terror and respect which had been already made by four preceding expeditions<sup>20</sup>.

Fruitless  
treaty and  
declaration  
of war,  
A. D. 361.

The ambassadors of Julian had been instructed to execute, with the utmost diligence, their important commission. But, in their passage through Italy and Illyricum, they were detained by the tedious and affected delays of the provincial governors; they were conducted by slow journies from Constantinople to Cæsarea in Cappadocia; and when at length they were admitted to the presence of Constantius, they found that he had already conceived, from the dispatches of his own officers, the most unfavourable opinion of the conduct of Julian, and of the Gallic army. The letters were heard with impatience; the trembling messengers were dismissed with indignation and contempt; and the looks, the gestures, the furious language of the monarch, expressed the disorder of his soul. The domestic connection, which might have reconciled the brother and the husband of Helena, was recently dissolved by the death of that princess, whose pregnancy had been several times fruitless, and was at last fatal to herself<sup>21</sup>. The empress Eusebia had preserved to the last moment of her life the warm, and even jealous, affection which she had conceived for Julian; and her mild influence might have moderated the

<sup>20</sup> Ammian, xx. 10. xxi. 3, 4. Zosimus, l. iii. p. 155.

<sup>21</sup> Her remains were sent to Rome, and interred near those of her sister Constantina, in the suburb of the *Via Nomentana*. Ammian. xxi. 1. Libanius has composed a very weak apology to justify his hero from a very absurd charge; of poisoning his wife, and rewarding her physician with his mother's jewels.

(See the seventh of seventeen new orations, published at Venice 1754, from a MS. in St. Mark's library, p. 117—127.) Elpidius, the Praetorian prefect of the East, to whose evidence the accuser of Julian appeals, is arraigned by Libanius, as *effeminate* and ungrateful; yet the religion of Elpidius is praised by Jerom (tom. i. p. 243.), and his humanity by Ammianus (xxi. 6.).



resentment of a prince, who, since her death, was abandoned to his own passions, and to the arts of his eunuchs. But the terror of a foreign invasion obliged him to suspend the punishment of a private enemy; he continued his march towards the confines of Persia, and thought it sufficient to signify the conditions which might entitle Julian and his guilty followers to the clemency of their offended sovereign. He required, that the presumptuous Cæsar should expressly renounce the appellation and rank of Augustus, which he had accepted from the rebels; that he should descend to his former station of a limited and dependent minister; that he should vest the powers of the state and army in the hands of those officers who were appointed by the Imperial court; and that he should trust his safety to the assurances of pardon, which were announced by Epictetus, a Gallic bishop, and one of the Arian favourites of Constantius. Several months were ineffectually consumed in a treaty which was negotiated at the distance of three thousand miles between Paris and Antioch; and, as soon as Julian perceived that his moderate and respectful behaviour served only to irritate the pride of an implacable adversary, he boldly resolved to commit his life and fortune to the chance of a civil war. He gave a public and military audience to the quæstor Leonas: the haughty epistle of Constantius was read to the attentive multitude; and Julian protested, with the most flattering deference, that he was ready to resign the title of Augustus, if he could obtain the consent of those whom he acknowledged as the authors of his elevation. The faint proposal was impetuously silenced; and the acclamations of “ Julian Augustus, continue to reign, by the authority of the army, of the people, of the republic, which you have saved,” thundered at once from every part of the field, and terrified the pale ambassador of Constantius. A part of the letter was afterwards read, in which the emperor arraigned the ingratitude of Julian, whom he had invested with the honours of the purple; whom

C H A P.  
XXII.

C H A P.  
XXII.

whom he had educated with so much care and tenderness; whom he had preserved in his infancy, when he was left a helpless orphan; "an orphan!" interrupted Julian, who justified his cause by indulging his passions: "Does the assassin of my family reproach me that I was left an orphan? He urges me to revenge those injuries, which I have long studied to forget." The assembly was dismissed; and Leonas, who, with some difficulty, had been protected from the popular fury, was sent back to his master, with an epistle, in which Julian expressed, in a strain of the most vehement eloquence, the sentiments of contempt, of hatred, and of resentment, which had been suppressed and embittered by the dissimulation of twenty years. After this message, which might be considered as a signal of irreconcilable war, Julian, who, some weeks before, had celebrated the Christian festival of the Epiphany<sup>22</sup>, made a public declaration that he committed the care of his safety to the IMMORTAL GODS; and thus publicly renounced the religion, as well as the friendship, of Constantius<sup>23</sup>.

Julian prepares to attack Constantius.

The situation of Julian required a vigorous and immediate resolution. He had discovered, from intercepted letters, that his adversary, sacrificing the interest of the state to that of the monarch, had again excited the Barbarians to invade the provinces of the West.

<sup>22</sup> Feriarum die quem celebrantes mense Januario, Christiani *Epiphania* dicunt, progressus in eorum ecclesiam, solemniter numine orato discessit. Ammian. xvi. 2. Zonaras observes, that it was on Christmas-day, and his assertion is not inconsistent; since the churches of Egypt, Asia, and perhaps Gaul, celebrated on the same day (the sixth of January), the nativity and the baptism of their Saviour. The Romans, as ignorant as their brethren of the real date of his birth, fixed the solemn festival to the 25th of December, the *Brumalia*, or winter solstice, when the Pagans annually celebrated the

birth of the Sun. See Bingham's Antiquities of the Christian Church, l. xv. c. 4. and Beaufobre Hist. Critique du Manichéisme, tom. ii. p. 690-700.

<sup>23</sup> The public and secret negotiations between Constantius and Julian, must be extracted, with some caution, from Julian himself (Orat. ad S. P. Q. Athen. p. 286.), Libanius (Orat. Parent. c. 51. p. 276.), Ammianus (xx. 9), Zosimus (l. iii. p. 154.), and even Zonaras (tom. ii. l. xiii. p. 20, 21, 22.), who, on this occasion, appears to have possessed and used some valuable materials.

The position of two magazines, one of them collected on the banks of the lake of Constance, the other formed at the foot of the Cottian Alps, seemed to indicate the march of two armies; and the size of those magazines, each of which consisted of six hundred thousand quarters of wheat, or rather flour<sup>24</sup>, was a threatening evidence of the strength and numbers of the enemy, who prepared to surround him. But the Imperial legions were still in their distant quarters of Asia; the Danube was feebly guarded; and if Julian could occupy, by a sudden incursion, the important provinces of Illyricum, he might expect that a people of soldiers would resort to his standard, and that the rich mines of gold and silver would contribute to the expences of the civil war. He proposed this bold enterprise to the assembly of the soldiers; inspired them with a just confidence in their general, and in themselves; and exhorted them to maintain their reputation, of being terrible to the enemy, moderate to their fellow-citizens, and obedient to their officers. His spirited discourse was received with the loudest acclamations, and the same troops which had taken up arms against Constantius, when he summoned them to leave Gaul, now declared with alacrity, that they would follow Julian to the farthest extremities of Europe or Asia. The oath of fidelity was administered; and the soldiers, clashing their shields, and pointing their drawn swords to their throats, devoted themselves, with horrid imprecations, to the service of a leader whom they celebrated as the deliverer of Gaul, and the conqueror of the Germans<sup>25</sup>. This solemn engagement, which seemed to be dictated by affection, rather than by duty, was singly opposed by Nebridius, who had been admitted to the office of Prætorian præfect. That

<sup>24</sup> Three hundred myriads, or three millions of *medimni*, a corn-measure familiar to the Athenians, and which contained six Roman *medii*. Julian explains, like a soldier and a statesman, the danger of his situation,

and the necessity and advantages of an offensive war (ad S. P. Q. Athen. p. 286, 287.).

<sup>25</sup> See his oration, and the behaviour of the troops, in Ammian. xxi. 5.

C H A P.  
XXII.

faithful minister, alone and unassisted, asserted the rights of Constantius in the midst of an armed and angry multitude, to whose fury he had almost fallen an honourable, but useless, sacrifice. After losing one of his hands by the stroke of a sword, he embraced the knees of the prince whom he had offended. Julian covered the prefect with his Imperial mantle, and protecting him from the zeal of his followers, dismissed him to his own house, with less respect than was perhaps due to the virtue of an enemy<sup>26</sup>. The high office of Nebridius was bestowed on Sallust; and the provinces of Gaul, which were now delivered from the intolerable oppression of taxes, enjoyed the mild and equitable administration of the friend of Julian, who was permitted to practise those virtues which he had instilled into the mind of his pupil<sup>27</sup>.

His march  
from the  
Rhine into  
Illyricum.

The hopes of Julian depended much less on the number of his troops, than on the celerity of his motions. In the execution of a daring enterprise, he availed himself of every precaution, as far as prudence could suggest; and where prudence could no longer accompany his steps, he trusted the event to valour and to fortune. In the neighbourhood of Basil he assembled and divided his army<sup>28</sup>. One body, which consisted of ten thousand men, was directed, under the command of Nevitta, general of the cavalry, to advance through the midland parts of Rhætia and Noricum. A similar division of troops, under the orders of Jovius and Jovinus, prepared to follow the oblique course of the highways, through the Alps and the

<sup>26</sup> He sternly refused his hand to the suppliant prefect, whom he sent into Tuscany (Ammian. xxi. 5.). Libanius, with savage fury, insults Nebridius, applauds the soldiers, and almost censures the humanity of Julian (Orat. Parent. c. 53. p. 278.).

<sup>27</sup> Ammian. xxi. 8. In this promotion, Julian obeyed the law which he publicly imposed on himself. Neque civilis quif-

quam judex nec militaris rector, alio quodam præter merita suffragante, ad potiorum veniat gradum (Ammian. xx. 5.). Absence did not weaken his regard for Sallust, with whose name (A. D. 363.) he honoured the consulship.

<sup>28</sup> Ammianus (xxi. 8.) ascribes the same practice, and the same motive, to Alexander the Great, and other skilful generals.

northern

northern confines of Italy. The instructions to the generals were conceived with energy and precision: to hasten their march in close and compact columns, which, according to the disposition of the ground, might readily be changed into any order of battle; to secure themselves against the surprisings of the night by strong posts and vigilant guards; to prevent resistance by their unexpected arrival; to elude examination by their sudden departure; to spread the opinion of their strength, and the terror of his name; and to join their sovereign under the walls of Sirmium. For himself, Julian had reserved a more difficult and extraordinary part. He selected three thousand brave and active volunteers, resolved, like their leader, to cast behind them every hope of a retreat: at the head of this faithful band, he fearlessly plunged into the recesses of the Marcian, or black forest, which conceals the sources of the Danube<sup>29</sup>; and, for many days, the fate of Julian was unknown to the world. The secrecy of his march, his diligence, and vigour, surmounted every obstacle; he forced his way over mountains and morasses, occupied the bridges or swam the rivers, pursued his direct course<sup>30</sup>, without reflecting whether he traversed the territory of the Romans or of the Barbarians, and at length emerged, between Ratibon and Vienna, at the place where he designed to embark his troops on the Danube. By a well-concerted stratagem, he seized a fleet of light brigantines<sup>31</sup>, as it lay

C H A P.  
XXII.

<sup>29</sup> This wood was a part of the great Hercynian forest, which, in the time of Cæsar, stretched away from the country of the Rauraci (Basil) into the boundless regions of the North. See Cluver. *Germania Antiqua*, l. iii. c. 47.

<sup>30</sup> Compare Libanius, *Orat. Parent.* c. 53. p. 278, 279, with Gregory Nazianzen, *Orat.* iii. p. 63. Even the fact admires the speed and secrecy of this march. A modern divine might apply to the progress of Julian, the lines which were originally designed for another apostate:

————— So eagerly the fiend,  
O'er bog, or steep, through strait, rough,  
dense, or rare,  
With head, hands, wings, or feet, pursues  
his way,  
And swims, or sinks, or wades, or creeps,  
or flies.

<sup>31</sup> In that interval the *Notitia* places two or three fleets, the *Lauriacensis* (at Lauriacum, or Lorch), the *Atlapensis*, the *Maginensis*; and mentions five legions, or cohorts, of *Liburnarii*, who should be a sort of marines. Sect. lviii. edit. Labb.

C II A P.  
XXII.

at anchor; secured a supply of coarse provisions sufficient to satisfy the indelicate, but voracious, appetite of a Gallic army; and boldly committed himself to the stream of the Danube. The labours of his mariners, who plied their oars with incessant diligence, and the steady continuance of a favourable wind, carried his fleet above seven hundred miles in eleven days<sup>32</sup>; and he had already disembarked his troops at Bononia, only nineteen miles from Sirmium, before his enemies could receive any certain intelligence that he had left the banks of the Rhine. In the course of this long and rapid navigation, the mind of Julian was fixed on the object of his enterprise; and though he accepted the deputations of some cities, which hastened to claim the merit of an early submission, he passed before the hostile stations, which were placed along the river, without indulging the temptation of signalizing an useless and ill-timed valour. The banks of the Danube were crowded on either side with spectators, who gazed on the military pomp, anticipated the importance of the event, and diffused through the adjacent country the fame of a young hero, who advanced with more than mortal speed at the head of the innumerable forces of the West. Lucilian, who, with the rank of general of the cavalry, commanded the military powers of Illyricum, was alarmed and perplexed by the doubtful reports, which he could neither reject nor believe. He had taken some slow and irresolute measures for the purpose of collecting his troops; when he was surpris'd by Dagalaiphus, an active officer, whom Julian, as soon as he landed at Bononia, had pushed forwards with some light infantry. The captive general, uncertain of his life or death, was hastily thrown upon a horse, and conducted to the presence of Julian; who kindly raised him from the ground, and dis-

<sup>32</sup> Zosimus alone (l. iii. p. 156.) has specified this interesting circumstance. Mamerthius (in Panegy. Vet. xi. 6, 7, S.), who accompanied Julian, as count of the fa-

cred largesses, describes this voyage in a florid and picturesque manner, challenges Triptolemus and the Argonauts of Greece, &c.

pelled

pelled the terror and amazement which seemed to stupify his faculties. But Lucilian had no sooner recovered his spirits, than he betrayed his want of discretion, by presuming to admonish his conqueror, that he had rashly ventured, with a handful of men, to expose his person in the midst of his enemies. “Reserve for your master Constantius these timid remonstrances,” replied Julian, with a smile of contempt; “when I gave you my purple to kiss, I received you not as a counsellor, but as a suppliant.” Conscious that success alone could justify his attempt, and that boldness only could command success. He instantly advanced, at the head of three thousand soldiers, to attack the strongest and most populous city of the Illyrian provinces. As he entered the long suburb of Sirmium, he was received by the joyful acclamations of the army and people; who, crowned with flowers, and holding lighted tapers in their hands, conducted their acknowledged sovereign to his Imperial residence. Two days were devoted to the public joy, which was celebrated by the games of the Circus; but, early on the morning of the third day, Julian marched to occupy the narrow pass of Succii, in the defiles of Mount Hæmus; which, almost in the mid-way between Sirmium and Constantinople, separates the provinces of Thrace and Dacia, by an abrupt descent towards the former, and a gentle declivity on the side of the latter<sup>33</sup>. The defence of this important post was entrusted to the brave Nevitta; who, as well as the generals of the Italian division, successfully executed the plan of the march and junction which their master had so ably conceived<sup>34</sup>.

<sup>33</sup> The description of Ammianus, which might be supported by collateral evidence, ascertains the precise situation of the *Angustie Eucorum*, or passes of *Succi*. M. d’Anville, from the trifling resemblance of names, has placed them between Sardica and Naissus. For my own justification, I am obliged to

mention the *only* error which I have discovered in the maps or writings of that admirable geographer.

<sup>34</sup> Whatever circumstances we may borrow elsewhere, Ammianus (xxi. 8, 9, 10.) still supplies the series of the narrative.

C H A P.  
XXII.  
He justifies  
his cause.

The homage which Julian obtained, from the fears or the inclination of the people, extended far beyond the immediate effect of his arms<sup>35</sup>. The præfectures of Italy and Illyricum were administered by Taurus and Florentius, who united that important office with the vain honours of the consulship; and as those magistrates had retired with precipitation to the court of Asia, Julian, who could not always restrain the levity of his temper, stigmatized their flight by adding, in all the Acts of the Year, the epithet of *fugitive* to the names of the two consuls. The provinces which had been deserted by their first magistrates acknowledged the authority of an emperor, who, conciliating the qualities of a soldier with those of a philosopher, was equally admired in the camps of the Danube, and in the cities of Greece. From his palace, or, more properly, from his head-quarters of Sirmium and Naissus, he distributed to the principal cities of the empire, a laboured apology for his own conduct; published the secret dispatches of Constantius; and solicited the judgment of mankind between two competitors, the one of whom had expelled, and the other had invited, the Barbarians<sup>36</sup>. Julian, whose mind was deeply wounded by the reproach of ingratitude, aspired to maintain, by argument as well as by arms, the superior merits of his cause; and to excel, not only in the arts of war, but in those of composition. His epistle to the senate and people of Athens<sup>37</sup> seems

<sup>35</sup> Ammian. xxi. 9, 10. Libanius, Orat. Parent. c. 54. p. 279, 280. Zosimus, l. iii. p. 156, 157.

<sup>36</sup> Julian (ad S. P. Q. Athen. p. 286.) positively asserts, that he intercepted the letters of Constantius to the Barbarians: and Libanius as positively affirms, that he read them on his march to the troops and the cities. Yet Ammianus (xxi. .) expresses himself with cool and candid hesitation, *si fama solius admittenda est fides*. He specifies, however, an intercepted letter from Vadomair to Constantius, which supposes an intimate

correspondence between them: “*Cæsar tuus disciplinam non habet.*”

<sup>37</sup> Zosimus mentions his epistles to the Athenians, the Corinthians, and the Lacedæmonians. The substance was probably the same, though the address was properly varied. The epistle to the Athenians is still extant (p. 268—287.), and has afforded much valuable information. It deserves the praises of the Abbé de la Bletterie (Pref. à l’Histoire de Jovien, p. 24, 25.), and is one of the best manifestoes to be found in any language.



to have been dictated by an elegant enthusiasm; which prompted him to submit his actions and his motives to the degenerate Athenians of his own times, with the same humble deference, as if he had been pleading, in the days of Aristides, before the tribunal of the Areopagus. His application to the senate of Rome, which was still permitted to bestow the titles of Imperial power, was agreeable to the forms of the expiring republic. An assembly was summoned by Tertullus, præfect of the city; the epistle of Julian was read; and as he appeared to be master of Italy, his claims were admitted without a dissenting voice. His oblique censure of the innovations of Constantine, and his passionate invective against the vices of Constantius, were heard with less satisfaction; and the senate, as if Julian had been present, unanimously exclaimed, "Respect, we beseech you, the author of your own fortune<sup>38</sup>." An artful expression, which, according to the chance of war, might be differently explained; as a manly reproof of the ingratitude of the usurper, or as a flattering confession, that a single act of such benefit to the state ought to atone for all the failings of Constantius.

C H A P.  
XXII.

The intelligence of the march and rapid progress of Julian was speedily transmitted to his rival, who, by the retreat of Sapor, had obtained some respite from the Persian war. Disguising the anguish of his soul under the semblance of contempt, Constantius professed his intention of returning into Europe, and of giving chase to Julian; for he never spoke of this military expedition in any other light than that of a hunting party<sup>39</sup>. In the camp of Hierapolis, in Syria, he communicated this design to his army; slightly mentioned the guilt and rashness of the Cæsar; and ventured to assure them, that if the mutiners of Gaul presumed to meet them in the field,

Hostile preparations

<sup>38</sup> *Auzori tuo reverentiam rogamus.* Ammian. xxi. 10. It is amazing enough to observe the secret conflicts of the senate between flattery and fear. See Tacit. Hist. i. 85.

<sup>39</sup> *Tanquam venaticiam prædam caperet: hoc etiam ad leniendum fœdum metum subinde prædicabat.* Ammian. xxi. 7.

C H. A. P.  
XXII.

they would be unable to sustain the fire of their eyes, and the irresistible weight of their shout of onset. The speech of the emperor was received with military applause, and Theodotus, the president of the council of Hierapolis, requested, with tears of adulation, that *his* city might be adorned with the head of the vanquished rebel<sup>42</sup>. A chosen detachment was dispatched away in post-waggons, to secure, if it were yet possible, the pass of Succii; the recruits, the horses, the arms, and the magazines which had been prepared against Sapor, were appropriated to the service of the civil war; and the domestic victories of Constantius inspired his partisans with the most sanguine assurances of success. The notary Gaudentius had occupied in his name the provinces of Africa; the subsistence of Rome was intercepted; and the distress of Julian was increased, by an unexpected event, which might have been productive of fatal consequences. Julian had received the submission of two legions and a cohort of archers, who were stationed at Sirmium; but he suspected, with reason, the fidelity of those troops, which had been distinguished by the emperor; and it was thought expedient, under the pretence of the exposed state of the Gallic frontier, to dismiss them from the most important scene of action. They advanced, with reluctance, as far as the confines of Italy; but as they dreaded the length of the way, and the savage fierceness of the Germans, they resolved, by the instigation of one of their tribunes, to halt at Aquileia, and to erect the banners of Constantius on the walls of that impregnable city. The vigilance of Julian perceived at once the extent of the mischief, and the necessity of applying an immediate remedy. By his order, Jovinus led back a part of the army into Italy; and the siege of Aquileia was formed with diligence, and prosecuted with vigour. But

<sup>42</sup> See the speech and preparations in Ammianus, xxi. 13. The vile Theodotus afterwards implored and obtained his pardon from

the merciful conqueror, who signified his wish of diminishing his enemies, and increasing the number of his friends (xxii. 14.).

the legionaries, who seemed to have rejected the yoke of discipline, conducted the defence of the place with skill and perseverance; invited the rest of Italy to imitate the example of their courage and loyalty; and threatened the retreat of Julian, if he should be forced to yield to the superior numbers of the armies of the East<sup>41</sup>.

But the humanity of Julian was preserved from the cruel alternative, which he pathetically laments, of destroying, or of being himself destroyed: and the seasonable death of Constantius delivered the Roman empire from the calamities of civil war. The approach of winter could not detain the monarch at Antioch; and his favourites durst not oppose his impatient desire of revenge. A slight fever, which was perhaps occasioned by the agitation of his spirits, was increased by the fatigues of the journey; and Constantius was obliged to halt at the little town of Mopsucrene, twelve miles beyond Tarsus, where he expired, after a short illness, in the forty-fifth year of his age, and the twenty-fourth of his reign<sup>42</sup>. His genuine character, which was composed of pride and weakness, of superstition and cruelty, has been fully displayed in the preceding narrative of civil and ecclesiastical events. The long abuse of power rendered him a considerable object in the eyes of his contemporaries; but as personal merit can alone deserve the notice of posterity, the last of the sons of Constantine may be dismissed from the world with

C H A P.  
XXII.

and death of  
Constantius,  
A. D. 361,  
November 3,

<sup>41</sup> Ammian. xvi. 7. 11, 12. He seems to describe, with superfluous labour, the operations of the siege of Aquileia, which, on this occasion, maintained its impregnable fame. Gregory Nazianzen (Orat. iii. p. 68.) ascribes this accidental revolt to the wisdom of Constantius, whose assured victory he announces with some appearance of truth. Constantio quem credebat proculdubio fore victorem: nemo enim omnium tunc ab hac constanti sententia discrepat. Ammian. xvi. 7.

<sup>42</sup> His death and character are faithfully delineated by Ammianus (xvi. 14, 15, 16.); and we are authorized to despise and detest the foolish calumny of Gregory (Orat. iii. p. 68.), who accuses Julian of contriving the death of his benefactor. The private repentance of the emperor, that he had spared and promoted Julian (p. 69. and Orat. xxi. p. 339.), is not improbable in itself, nor incompatible with the public verbal testament, which prudential considerations might dictate in the last moments of his life.

the

C H A P.  
XXII.

Julian enters  
Constantino-  
ple,  
December 11.

the remark, that he inherited the defects, without the abilities, of his father. Before Constantius expired, he is said to have named Julian for his successor; nor does it seem improbable, that his anxious concern for the fate of a young and tender wife, whom he left with child, may have prevailed, in his last moments, over the harsher passions of hatred and revenge. Eusebius, and his guilty associates, made a faint attempt to prolong the reign of the eunuchs, by the election of another emperor: but their intrigues were rejected with disdain by an army which now abhorred the thought of civil discord; and two officers of rank were instantly dispatched, to assure Julian, that every sword in the empire would be drawn for his service. The military designs of that prince, who had formed three different attacks against Thrace, were prevented by this fortunate event. Without shedding the blood of his fellow-citizens, he escaped the dangers of a doubtful conflict, and acquired the advantages of a complete victory. Impatient to visit the place of his birth, and the new capital of the empire, he advanced from Naissus through the mountains of Hæmus, and the cities of Thrace. When he reached Heraclea, at the distance of sixty miles, all Constantinople was poured forth to receive him; and he made his triumphal entry, amidst the dutiful acclamations of the soldiers, the people, and the senate. An innumerable multitude pressed around him with eager respect; and were perhaps disappointed when they beheld the small stature, and simple garb, of a hero, whose unexperienced youth had vanquished the Barbarians of Germany, and who had now traversed, in a successful career, the whole continent of Europe, from the shores of the Atlantic to those of the Bosphorus<sup>43</sup>. A few days afterwards, when the remains of the deceased emperor were landed

<sup>43</sup> In describing the triumph of Julian, Parent. c. 56. p. 281. sinks to the grave simplicity of an historian. Ammianus (xvii. 1, 2.) assumes the lofty tone of an orator or poet; while Libanius (Orat.

in the harbour, the subjects of Julian applauded the real or affected humanity of their sovereign. On foot, without his diadem, and clothed in a mourning habit, he accompanied the funeral as far as the church of the Holy Apostles, where the body was deposited: and if these marks of respect may be interpreted as a selfish tribute to the birth and dignity of his Imperial kinsman, the tears of Julian professed to the world, that he had forgot the injuries, and remembered only the obligations, which he had received from Constantius<sup>44</sup>. As soon as the legions of Aquileia were assured of the death of the emperor, they opened the gates of the city, and, by the sacrifice of their guilty leaders, obtained an easy pardon from the prudence or lenity of Julian; who, in the thirty-second year of his age, acquired the undisputed possession of the Roman empire<sup>45</sup>.

and is acknowledged by the whole empire.

Philosophy had instructed Julian to compare the advantages of action and retirement; but the elevation of his birth, and the accidents of his life, never allowed him the freedom of choice. He might perhaps sincerely have preferred the groves of the academy, and the society of Athens; but he was constrained, at first by the will, and afterwards by the injustice, of Constantius, to expose his person and fame to the dangers of Imperial greatness; and to make himself accountable to the world, and to posterity, for the happiness of millions<sup>46</sup>. Julian recollected with terror the ob-

His civil government, and private life.

<sup>44</sup> The funeral of Constantius is described by Ammianus (xxi. 16.), Gregory Nazianzen (Orat. iv. p. 119.), Mamertinus (in Panegy. Vet. xi. 27.), Libanius (Orat. Parent. c. lvi. p. 283.), and Philostorgius (l. vi. c. 6. with Godefroy's Dissertations, p. 265.). These writers, and their followers, Pagans, Catholics, Arians, beheld with very different eyes both the dead and the living emperor.

<sup>45</sup> The day and year of the birth of Julian are not perfectly ascertained. The day is probably the sixth of November, and the

year must be either 331 or 332. Tillemont, Hist. des Empereurs, tom. iv. p. 693. Ducange, Fam. Byzantin. p. 50. I have preferred the earlier date.

<sup>46</sup> Julian himself (p. 253—267.) has expressed these philosophical ideas, with much eloquence, and some affectation, in a very elaborate epistle to Themistius. The Abbé de la Bleterie (tom. ii. p. 146—193.), who has given an elegant translation, is inclined to believe that it was the celebrated Themistius, whose orations are still extant.

C H A P.  
XXII.

servation of his master Plato<sup>47</sup>, that the government of our flocks and herds is always committed to beings of a superior species; and that the conduct of nations requires and deserves the celestial powers of the Gods or of the Genii. From this principle he justly concluded, that the man who presumes to reign, should aspire to the perfection of the divine nature; that he should purify his soul from her mortal and terrestrial part; that he should extinguish his appetites, enlighten his understanding, regulate his passions, and subdue the wild beast, which, according to the lively metaphor of Aristotle<sup>48</sup>, seldom fails to ascend the throne of a despot. The throne of Julian, which the death of Constantius fixed on an independent basis, was the feat of reason, of virtue, and perhaps of vanity. He despised the honours, renounced the pleasures, and discharged with incessant diligence the duties, of his exalted station; and there were few among his subjects who would have consented to relieve him from the weight of the diadem, had they been obliged to submit their time and their actions to the rigorous laws which their philosophic emperor imposed on himself. One of his most intimate friends<sup>49</sup>, who had often shared the frugal simplicity of his table, has remarked, that his light and sparing diet (which was usually of the vegetable kind) left his mind and body always free and active, for the various and important business of an author, a pontiff, a magistrate, a general, and a prince. In one and the same day, he gave audience to several ambassadors, and wrote, or dictated, a great num-

<sup>47</sup> Julian ad Themist. p. 258. Petavius (not. p. 95.) observes, that this passage is taken from the fourth book de Legibus; but either Julian quoted from memory, or his MSS. were different from ours. Xenophon opens the Cyropædia with a similar reflection.

<sup>48</sup> Ο δὲ εὐθραπέων κελύων ἀγρῶν, τρυφίῃσι καὶ θύρασι. Aristot. ap Julian. p. 261. The MS. of Vossius, unsatisfied with a single beast,

affords the stronger reading of θυρίσσι, which the experience of despotism may warrant.

<sup>49</sup> Libanius (Orat. Parentalis, c. lxxxiv. lxxxv. p. 310, 311, 312.) has given this interesting detail of the private life of Julian. He himself (in Misopogon, p. 350.) mentions his vegetable diet, and upbraids the gross and sensual appetite of the people of Antioch.

ber of letters to his generals, his civil magistrates, his private friends, and the different cities of his dominions. He listened to the memorials which had been received, considered the subject of the petitions, and signified his intentions more rapidly than they could be taken in short-hand by the diligence of his secretaries. He possessed such flexibility of thought, and such firmness of attention, that he could employ his hand to write, his ear to listen, and his voice to dictate; and pursue at once three several trains of ideas, without hesitation, and without error. While his ministers reposed, the prince flew with agility from one labour to another, and, after a hasty dinner, retired into his library, till the public business, which he had appointed for the evening, summoned him to interrupt the prosecution of his studies. The supper of the emperor was still less substantial than the former meal; his sleep was never clouded by the fumes of indigestion; and, except in the short interval of a marriage, which was the effect of policy rather than love, the chaste Julian never shared his bed with a female companion<sup>50</sup>. He was soon awakened by the entrance of fresh secretaries, who had slept the preceding day; and his servants were obliged to wait alternately, while their indefatigable master allowed himself scarcely any other refreshment than the change of occupations. The predecessors of Julian, his uncle, his brother, and his cousin, indulged their puerile taste for the games of the circus, under the specious pretence of complying with the inclinations of the people; and they frequently remained the greatest part of the day, as idle spectators, and as a

<sup>50</sup> *Lectulus* . . . *Vestalium toris purior*, is the praise which Mamertinus (*Panegy. Vet. xi. 13.*) addresses to Julian himself. Libanius affirms, in sober peremptory language, that Julian never knew a woman before his marriage, or after the death of his wife (*Orat. Parent. c. lxxxviii. p. 313.*). The chastity of Julian is confirmed by the impartial testimony

of Ammianus (*xxv. 4.*), and the partial silence of the Christians. Yet Julian ironically urges the reproach of the people of Antioch, that he *almost always* (*ὡς ἐπιταταί*, in *Misopogon. p. 345.*) lay alone. This suspicious expression is explained by the Abbé de la Bletterie (*Hist. de Jovien, tom. ii. p. 103—109.*) with candour and ingenuity.

C H A P.  
XXII.

part of the splendid spectacle, till the ordinary round of twenty-four races <sup>51</sup> was completely finished. On solemn festivals, Julian, who felt and professed an unfashionable dislike to these frivolous amusements, condescended to appear in the circus; and after bestowing a careless glance on five or six of the races, he hastily withdrew, with the impatience of a philosopher, who considered every moment as lost, that was not devoted to the advantage of the public, or the improvement of his own mind <sup>52</sup>. By this avarice of time, he seemed to protract the short duration of his reign; and if the dates were less securely ascertained, we should refuse to believe, that only sixteen months elapsed between the death of Constantius and the departure of his successor for the Persian war. The actions of Julian can only be preserved by the care of the historian; but the portion of his voluminous writings, which is still extant, remains as a monument of the application, as well as of the genius, of the emperor. The Misopogon, the Cæsars, several of his orations, and his elaborate work against the Christian religion, were composed in the long nights of the two winters, the former of which he passed at Constantinople, and the latter at Antioch.

December,  
A. D. 361.  
March, A. D.  
363.

Reformation  
of the palace.

The reformation of the Imperial court was one of the first and most necessary acts of the government of Julian <sup>53</sup>. Soon after his

<sup>51</sup> See Salmassius ad Sueton. in Claud. c. xxi. A twenty-fifth race, or *missus*, was added, to complete the number of one hundred chariots, four of which, the four colours, started each heat.

Centum quadrijugos agitabo ad flumina  
currus.

It appears, that they ran five or seven times round the *Meta* (Sueton. in Domitian. c. 4.); and (from the measure of the Circus Maximus at Rome, the Hippodrome at Constantinople, &c.) it might be about a four-mile course.

<sup>52</sup> Julian. in Misopogon, p. 34c. Julius

Cæsar had offended the Roman people by reading his dispatches during the actual race. Augustus indulged their taste, or his own, by his constant attention to the important business of the circus, for which he professed the warmest inclination. Sueton. in August. c. xlv.

<sup>53</sup> The reformation of the palace is described by Ammianus (xxii. 4.), Libanius (Orat. Parent. c. lxii. p. 288, &c.), Mamer-  
tinus (in Panegy. Vet. xi. 11.), Socrates (l. iii. c. 1.), and Zonaras (tom. ii. l. xiii. p. 24.



entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer, magnificently dressed, immediately presented himself. "It is a barber," exclaimed the prince, with affected surprize, "that I want, and not a receiver-general of the finances<sup>54</sup>." He questioned the man concerning the profits of his employment; and was informed, that besides a large salary, and some valuable perquisites, he enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cup-bearers, a thousand cooks, were distributed in the several offices of luxury; and the number of eunuchs could be compared only with the insects of a summer's day<sup>55</sup>. The monarch who resigned to his subjects the superiority of merit and virtue, was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The stately palaces erected by Constantine and his sons, were decorated with many coloured marbles, and ornaments of massy gold. The most exquisite dainties were procured, to gratify their pride, rather than their taste; birds of the most distant climates, fish from the most remote seas, fruits out of their natural season, winter roses, and summer snows<sup>56</sup>. The domestic crowd of the palace surpassed the expence of the legions; yet the smallest part of this costly multitude was subservient to the use, or even to the splendor, of the throne. The monarch was disgraced, and the people was injured, by the creation and sale of an infinite number of obscure, and even titular employments; and the most worthless of

<sup>54</sup> Ego non *rationalem* jussi sed *informem* acciri. Zonaras uses the less natural image of a *senator*. Yet an officer of the finances, who was satiated with wealth, might desire and obtain the honours of the senate.

<sup>55</sup> Μαργαριταιας μιν χιλιας, κερκεας δε οκταεκατα, αεζονας δε πικρας, σπρην τετρακισκαι, αεζονας υπερ της μιας παρα της ποιουσι εν νηι, are the original words of Libanius, which I have faithfully quoted, lest I should be suspected

of magnifying the abuses of the royal household.

<sup>56</sup> The expressions of Mamertinus are lively and forcible. Quin etiam prandiorum et canarum laboratas magnitudines Romanus populus sensit; cum questissimæ dapes non gustu sed difficultatibus assinantur; miracula arum, longinqui maris pisces, alieni temporis poma, æthiæ nives, hybernæ rosæ.

C H A P.  
XXII.

man kind might purchase the privilege of being maintained, without the necessity of labour, from the public revenue. The waste of an enormous household, the increase of fees and perquisites, which were soon claimed as a lawful debt, and the bribes which they extorted from those who feared their enmity, or solicited their favour, suddenly enriched these haughty menials. They abused their fortune, without considering their past, or their future, condition; and their rapine and venality could be equalled only by the extravagance of their dissipations. Their silken robes were embroidered with gold, their tables were served with delicacy and profusion; the houses which they built for their own use, would have covered the farm of an ancient consul; and the most honourable citizens were obliged to dismount from their horses, and respectfully to salute an eunuch whom they met on the public highway. The luxury of the palace excited the contempt and indignation of Julian, who usually slept on the ground, who yielded with reluctance to the indispensable calls of nature; and who placed his vanity, not in emulating, but in despising, the pomp of royalty. By the total extirpation of a mischief which was magnified even beyond its real extent, he was impatient to relieve the distress, and to appease the murmurs, of the people; who support with less uneasiness the weight of taxes, if they are convinced that the fruits of their industry are appropriated to the service of the state. But in the execution of this salutary work, Julian is accused of proceeding with too much haste and inconsiderate severity. By a single edict, he reduced the palace of Constantinople to an immense desert, and dismissed with ignominy the whole train of slaves and dependents<sup>57</sup>, without providing any

<sup>57</sup> Yet Julian himself was accused of bestowing whole towns on the eunuchs (Orat. vii. against Poyelet. p. 117—127.). Libanius contents himself with a cold but positive

denial of the fact, which seems indeed to belong more properly to Constantius. This charge, however, may allude to some unknown circumstance.

just,

just, or at least benevolent, exceptions, for the age, the services, or the poverty, of the faithful domestics of the Imperial family. Such indeed was the temper of Julian, who seldom recollected the fundamental maxim of Aristotle, that true virtue is placed at an equal distance between the opposite vices. The splendid and effeminate dress of the Asiatics, the curls and paint, the collars and bracelets, which had appeared so ridiculous in the person of Constantine, were consistently rejected by his philosophic successor. But with the fopperies, Julian affected to renounce the decencies, of dress; and seemed to value himself for his neglect of the laws of cleanliness. In a satirical performance, which was designed for the public eye, the emperor descants with pleasure, and even with pride, on the length of his nails, and the inky blackness of his hands; protests, that although the greatest part of his body was covered with hair, the use of the razor was confined to his head alone; and celebrates, with visible complacency, the shaggy and *populous*<sup>58</sup> beard, which he fondly cherished, after the example of the philosophers of Greece. Had Julian consulted the simple dictates of reason, the first magistrate of the Romans would have scorned the affectation of Diogenes, as well as that of Darius.

But the work of public reformation would have remained imperfect, if Julian had only corrected the abuses, without punishing the crimes, of his predecessor's reign. "We are now delivered," says he, in a familiar letter to one of his intimate friends, "we are now surprisngly delivered from the voracious jaws of the Hydra"<sup>59</sup>.

Chamber of  
justice.

<sup>58</sup> In the *Misopogon* (p. 338, 339.) he draws a very singular picture of himself, and the following words are strangely characteristic; *αυτος προσθενκα τω βαθυ τεταυπωγωνα . . . ταυτα τω διαθεσταν ανεχομαι των φθειρων οσπερ εν λοχημω των βελων.* The friends of the Abbé de la Bleterie adjured him, in the name of the French nation, not to translate this passage, so offensive to their delicacy (*Hist. de Jo-*

*vien*, tom. ii. p. 94.). Like him, I have contented myself with a transient allusion; but the little animal, which Julian *names*, is a beast familiar to man, and signifies love.

<sup>59</sup> Julian, *epist.* xxiii. p. 389. He uses the words *καταμεγαλον εδρα*, in writing to his friend Hermogenes, who, like himself, was conversant with the Greek poets.

C H A P.  
XXII.

“ I do not mean to apply that epithet to my brother Constantius. He is no more; may the earth lie light on his head! But his artful and cruel favourites studied to deceive and exasperate a prince, whose natural mildness cannot be praised without some efforts of adulation. It is not, however, my intention, that even those men should be oppressed: they are accused, and they shall enjoy the benefit of a fair and impartial trial.” To conduct this enquiry, Julian named six judges of the highest rank in the state and army; and as he wished to escape the reproach of condemning his personal enemies, he fixed this extraordinary tribunal at Chalcedon, on the Asiatic side of the Bosphorus; and transferred to the commissioners an absolute power to pronounce and execute their final sentence, without delay, and without appeal. The office of president was exercised by the venerable præfect of the East, a *second Sallust*<sup>60</sup>, whose virtues conciliated the esteem of Greek sophists, and of Christian bishops. He was assisted by the eloquent Mamertinus<sup>61</sup>, one of the consuls elect, whose merit is loudly celebrated by the doubtful evidence of his own applause. But the civil wisdom of two magistrates was overbalanced by the ferocious violence of four generals, Nevitta, Agilo, Jovinus, and Arbetio. Arbetio, whom the public would have seen with less surprize at the bar than on the bench, was supposed to possess the secret of the commission; the armed and angry leaders of the Jovian and Herculan bands encompassed the tribunal; and the judges were alternately swayed by the laws of justice, and by the clamours of faction<sup>62</sup>.

<sup>60</sup> The two Sallusts, the præfect of Gaul, and the præfect of the East, must be carefully distinguished (Hist. des Empereurs, tom. iv. p. 696.). I have used the surname of *Secundus*, as a convenient epithet. The second Sallust extorted the esteem of the Christians themselves; and Gregory Nazianzen, who condemned his religion, has celebrated his virtues (Orat. iii. p. 90.). See a curious note of the Abbé de la Bleterie, Vie de Julien, p. 363.

<sup>61</sup> Mamertinus praises the emperor (xi. 1.) for bestowing the offices of Treasurer and Præfect on a man of wisdom, firmness, integrity, &c. like himself. Yet Ammianus ranks him (xxi. 1.) among the ministers of Julian, quorum merita nōrat et fidem.

<sup>62</sup> The proceedings of this chamber of justice are related by Ammianus (xxii. 3.), and praised by Libanius (Orat. Parent. c. 74. p. 299, 300).

The chamberlain Eusebius, who had so long abused the favour of Constantius, expiated, by an ignominious death, the insolence, the corruption, and cruelty of his fervile reign. The executions of Paul and Apodemius (the former of whom was burnt alive) were accepted as an inadequate atonement by the widows and orphans of so many hundred Romans, whom those legal tyrants had betrayed and murdered. But Justice herself (if we may use the pathetic expression of Ammianus<sup>63</sup>) appeared to weep over the fate of Ursulus, the treasurer of the empire; and his blood accused the ingratitude of Julian, whose distress had been seasonably relieved by the intrepid liberality of that honest minister. The rage of the soldiers, whom he had provoked by his indiscretion, was the cause and the excuse of his death; and the emperor, deeply wounded by his own reproaches and those of the public, offered some consolation to the family of Ursulus, by the restitution of his confiscated fortunes. Before the end of the year in which they had been adorned with the ensigns of the prefecture and consulship<sup>64</sup>, Taurus and Florentius were reduced to implore the clemency of the inexorable tribunal of Chalcedon. The former was banished to Vercellæ in Italy, and a sentence of death was pronounced against the latter. A wise prince should have rewarded the crime of Taurus: the faithful minister, when he was no longer able to oppose the progress of a rebel, had taken refuge in the court of his benefactor and his lawful sovereign. But the guilt of Florentius justified the severity of the judges; and his escape served to display the magnanimity of Julian; who nobly checked the interested diligence of an informer, and refused to learn what place

C H A P.  
XXII.  
Punishment  
of the inno-  
cent and the  
guilty.

<sup>63</sup> Ursuli vero necem ipsa mihi videtur fuisse justitia. Libanius, who imputes his death to the soldiers, attempts to criminate the count of the largesses.

<sup>64</sup> Such respect was still entertained for the venerable names of the commonwealth, that

the public was surprised and scandalized to hear Taurus summoned as a criminal under the consulship of Taurus. The summons of his colleague Florentius was probably delayed till the commencement of the ensuing year.

C H A P.  
XXII.

concealed the wretched fugitive from his just resentment<sup>65</sup>. Some months after the tribunal of Chalcedon had been dissolved, the prætorian vicegerent of Africa, the notary Gaudentius, and Artemius<sup>66</sup> duke of Egypt, were executed at Antioch. Artemius had reigned the cruel and corrupt tyrant of a great province; Gaudentius had long practised the arts of calumny against the innocent, the virtuous, and even the person of Julian himself. Yet the circumstances of their trial and condemnation were so unskillfully managed, that these wicked men obtained, in the public opinion, the glory of suffering for the obstinate loyalty with which they had supported the cause of Constantius. The rest of his servants were protected by a general act of oblivion; and they were left to enjoy with impunity the bribes which they had accepted, either to defend the oppressed, or to oppress the friendless. This measure, which, on the soundest principles of policy, may deserve our approbation, was executed in a manner which seemed to degrade the majesty of the throne. Julian was tormented by the importunities of a multitude, particularly of Egyptians, who loudly redemanded the gifts which they had imprudently or illegally bestowed; he foresaw the endless prosecution of vexatious suits; and he engaged a promise, which ought always to have been sacred, that if they would repair to Chalcedon, he would meet them in person, to hear and determine their complaints. But as soon as they were landed, he issued an absolute order, which prohibited the watermen from transporting any Egyptian to Constantinople; and thus detained his disappointed clients on the Asiatic shore, till their patience and money being utterly exhausted, they were

<sup>65</sup> Ammian. xx. 7.

<sup>66</sup> For the guilt and punishment of Artemius, see Julian (Epist. x. p. 379.), and Ammianus (xxvii. 6. and Vales. ad loc.). The merit of Artemius, who demolished temples, and was put to death by an apostate, has

tempted the Greek and Latin churches to honour him as a martyr. But as ecclesiastical history attests, that he was not only a tyrant, but an Arian, it is not altogether easy to justify this indiscreet promotion. Tillemont, Mem. Eccles. tom. vii. p. 1319.

obliged

obliged to return with indignant murmurs to their native country<sup>67</sup>.

C H A P.  
XXII.

Clemency of  
Julian.

The numerous army of spies, of agents, and informers, enlisted by Constantius to secure the repose of one man, and to interrupt that of millions, was immediately disbanded by his generous successor. Julian was slow in his suspicions, and gentle in his punishments; and his contempt of treason was the result of judgment, of vanity, and of courage. Conscious of superior merit, he was persuaded that few among his subjects would dare, to meet him in the field, to attempt his life, or even to seat themselves on his vacant throne. The philosopher could excuse the hasty sallies of discontent; and the hero could despise the ambitious projects, which surpassed the fortune or the abilities of the rash conspirators. A citizen of Ancyra had prepared for his own use a purple garment; and this indiscreet action, which, under the reign of Constantius, would have been considered as a capital offence<sup>68</sup>, was reported to Julian by the officious impertinence of a private enemy. The monarch, after making some inquiry into the rank and character of his rival, dispatched the informer with a present of a pair of purple slippers, to complete the magnificence of his Imperial habit. A more dangerous conspiracy was formed by ten of the domestic guards, who had resolved to assassinate Julian in the field of exercise near Antioch. Their intemperance revealed their guilt; and they were conducted in chains to the presence of their injured sovereign, who, after a lively representation of the wickedness and folly of their enterprise, instead of a death of torture, which they deserved and expected, pronounced a sentence of

<sup>67</sup> See Ammian. xxii. 6. and Vales. ad locum; and the Codex Theodosianus, l. ii. tit. xxxix. leg. 1.; and Godefroy's Commentary, tom. i. p. 218, ad locum.

<sup>68</sup> The president Montesquieu (Considerations sur la Grandeur, &c. des Romains, c. xiv. in his works, tom. iii. p. 448, 449.) excuses this minute and absurd tyranny, by

supposing, that actions the most indifferent in our eyes might excite, in a Roman mind, the idea of guilt and danger. This strange apology is supported by a strange misapprehension of the English laws, "chez une nation . . . où il est défendu de boire à la santé "d'une certaine personne."

C H A P.  
XXII.

exile against the two principal offenders. The only instance in which Julian seemed to depart from his accustomed clemency, was the execution of a rash youth, who with a feeble hand had aspired to seize the reins of empire. But that youth was the son of Marcellus, the general of cavalry, who, in the first campaign of the Gallic war, had deserted the standard of the Cæsar, and the republic. Without appearing to indulge his personal resentment, Julian might easily confound the crime of the son and of the father; but he was reconciled by the distress of Marcellus, and the liberality of the emperor endeavoured to heal the wound which had been inflicted by the hand of justice<sup>69</sup>.

His love of  
freedom, and  
the republic.

Julian was not insensible of the advantages of freedom<sup>70</sup>. From his studies he had imbibed the spirit of ancient sages and heroes: his life and fortunes had depended on the caprice of a tyrant; and when he ascended the throne, his pride was sometimes mortified by the reflection, that the slaves who would not dare to censure his defects, were not worthy to applaud his virtues<sup>71</sup>. He sincerely abhorred the system of Oriental despotism, which Diocletian, Constantine, and the patient habits of fourscore years, had established in the empire. A motive of superstition prevented the execution of the design which Julian had frequently meditated, of relieving his head from the weight of a costly diadem<sup>72</sup>: but he absolutely refused the title of *Dominus*, or *Lord*<sup>73</sup>, a word which was grown so familiar to the ears  
of

<sup>69</sup> The clemency of Julian, and the conspiracy which was formed against his life at Antioch, are described by Ammianus (xxii. 9, 10. and Valef. ad loc.), and Libanius (Orat. Parent. c. 99. p. 323.).

<sup>70</sup> According to some, says Aristotle (as he is quoted by Julian ad Themist. p. 261.), the form of absolute government, the *αυτοκρατορία*, is contrary to nature. Both the prince and the philosopher chuse, however, to involve this eternal truth in artful and laboured obscurity.

<sup>71</sup> That sentiment is expressed almost in the words of Julian himself. Ammian. xxii. 10.

<sup>72</sup> Libanius (Orat. Parent. c. 95. p. 320.), who mentions the wish and design of Julian, insinuates, in mysterious language (*οὐκ ἔπειτα γινώσκων . . . ἀλλ' ἢ καὶ αὐτὸς ἵκετο*), that the emperor was restrained by some particular revelation.

<sup>73</sup> Julian in Misopogon, p. 343. As he never abolished, by any public law, the proud appellations of *Dei pater*, or *Dominus*, they are



of the Romans, that they no longer remembered its fervile and humiliating origin. The office, or rather the name, of consul, was cherished by a prince who contemplated with reverence the ruins of the republic; and the same behaviour which had been assumed by the prudence of Augustus, was adopted by Julian from choice and inclination. On the calends of January, at break of day, the new consuls, Mamertinus and Nevitta, hastened to the palace to salute the emperor. As soon as he was informed of their approach, he leaped from his throne, eagerly advanced to meet them, and compelled the blushing magistrates to receive the demonstrations of his affected humility. From the palace they proceeded to the senate. The emperor, on foot, marched before their litters; and the gazing multitude admired the image of ancient times, or secretly blamed a conduct, which, in their eyes, degraded the majesty of the purple<sup>74</sup>. But the behaviour of Julian was uniformly supported. During the games of the Circus, he had, imprudently or designedly, performed the manumission of a slave in the presence of the consul. The moment he was reminded that he had trespassed on the jurisdiction of *another* magistrate, he condemned himself to pay a fine of ten pounds of gold; and embraced this public occasion of declaring to the world, that he was subject, like the rest of his fellow-citizens, to the laws<sup>75</sup>, and even to the forms, of the republic. The spirit of his admini-

A. D. 363,  
January 1.

still extant on his medals (Ducange, Fam. Byzantin. p. 38, 39.): and the private displeasure which he affected to express, only gave a different tone to the fervility of the court. The Abbé de la Bletterie (Hist. de Jovien, tom. ii. p. 99—102.) has curiously traced the origin and progress of the word *Dominus* under the Imperial government.

<sup>74</sup> Amorian. xxii. 7. The consul Mamertinus (in Panegy. Vet. xi. 28, 29, 30.) celebrates the auspicious day, like an eloquent slave, astonished and intoxicated by the condescension of his master.

<sup>75</sup> Personal satire was condemned by the laws of the twelve tables:

Si male considerit in quem quis carmina,  
jus est,  
Judiciumque. ———

Julian (in Misopogon. p. 337.) owns himself subject to the law; and the Abbe de la Bletterie (Hist. de Jovien, tom. ii. p. 92.) has eagerly embraced a declaration so agreeable to his own system, and indeed to the true spirit, of the Imperial constitution.

stration,

C H A P.  
XXII.

fration, and his regard for the place of his nativity, induced Julian to confer on the senate of Constantinople, the same honours, privileges, and authority, which were still enjoyed by the senate of ancient Rome<sup>76</sup>. A legal fiction was introduced, and gradually established, that one half of the national council had migrated into the East: and the despotic successors of Julian, accepting the title of Senators, acknowledged themselves the members of a respectable body, which was permitted to represent the majesty of the Roman name. From Constantinople, the attention of the monarch was extended to the municipal senates of the provinces. He abolished, by repeated edicts, the unjust and pernicious exemptions, which had withdrawn so many idle citizens from the service of their country; and by imposing an equal distribution of public duties, he restored the strength, the splendour, or, according to the glowing expression of Libanius<sup>77</sup>, the soul of the expiring cities of his empire. The venerable age of Greece excited the most tender compassion in the mind of Julian; which kindled into rapture when he recollected the gods; the heroes; and the men, superior to heroes and to gods; who had bequeathed to the latest posterity the monuments of their genius, or the example of their virtues. He relieved the distress, and restored the beauty, of the cities of Epirus and Peloponnesus<sup>78</sup>. Athens acknowledged him for her benefactor; Argos, for her deliverer. The pride of Corinth, again rising from her ruins with the honours of a Roman colony,

His care of  
the Grecian  
cities.

<sup>76</sup> Zofimus, l. iii. p. 158.

<sup>77</sup> ἡ τῆς βουλῆς ἰσχὺς ψυχῆς πολέως ἐστίν. See Libanius (Orat. Parent. c. 71. p. 296), Ammianus (xii. 9.), and the Theodosian Code (l. xii. tit. i. leg. 50—55), with Godefroy's Commentary (tom. iv. p. 390—402.). Yet the whole subject of the *Curie*, notwithstanding very ample materials, still remains the most obscure in the legal history of the empire.

<sup>78</sup> Quæ paulo ante arida et siti anhelantia viscebantur, ea nunc perlui, mundari, madere; Fora, Deambulacra, Gymnasia, lætis et gaudentibus populis frequentari; dies festos, et celebrari veteres, et novos in honorem principis consecrari (Mamertin. xi. 9.). He particularly restored the city of Nicopolis, and the Ætiac games, which had been instituted by Augustus.

exacted

exacted a tribute from the adjacent republics, for the purpose of defraying the games of the Isthmus, which were celebrated in the amphitheatre with the hunting of bears and panthers. From this tribute the cities of Elis, of Delphi, and of Argos, which had inherited from their remote ancestors the sacred office of perpetuating the Olympic, the Pythian, and the Nemean games, claimed a just exemption. The immunity of Elis and Delphi was respected by the Corinthians; but the poverty of Argos tempted the insolence of oppression; and the feeble complaints of its deputies were silenced by the decree of a provincial magistrate, who seems to have consulted only the interest of the capital, in which he resided. Seven years after this sentence, Julian<sup>79</sup> allowed the cause to be referred to a superior tribunal; and his eloquence was interposed, most probably with success, in the defence of a city, which had been the royal seat of Agamemnon<sup>80</sup>, and had given to Macedonia a race of kings and conquerors<sup>81</sup>.

The laborious administration of military and civil affairs, which were multiplied in proportion to the extent of the empire, exercised the abilities of Julian; but he frequently assumed the two characters of Orator<sup>82</sup> and of Judge<sup>83</sup>, which are almost unknown to the modern

Julian, an  
orator and  
a judge.

<sup>79</sup> Julian. Epist. xxxv. p. 407—411. This epistle, which illustrates the declining age of Greece, is omitted by the Abbé de la Bletterie; and strangely disfigured by the Latin translator, who, on rendering *tributum*, and *πολιται*, *populus*, directly contradicts the sense of the original.

<sup>80</sup> He reigned in Mycenæ, at the distance of fifty stadia, or six miles, from Argos: but those cities which alternately flourished, are confounded by the Greek poets. Strabo, l. viii. p. 579. edit. Amstel. 1707.

<sup>81</sup> Martham, Canon. Chron. p. 421. This pedigree from Temenus and Hercules

may be suspicious; yet it was allowed, after a strict enquiry by the judges of the Olympic games (Herodot. l. v. c. 22.), at a time when the Macedonian kings were obscure and unpopular in Greece. When the Achaean league declared against Philip, it was thought decent that the deputies of Argos should retire (T. Liv. xxxii. 22.).

<sup>82</sup> His eloquence is celebrated by Libanius (Orat. Parent. c. 75, 76. p. 300, 301.), who distinctly mentions the orators of Homer, Socrates (l. iii. c. 1.) has justly attested that Julian was the only prince, since Julius Cæsar, who harangued the senate. All the predecessors

C H A P.  
XXII.

dern sovereigns of Europe. The arts of persuasion, so diligently cultivated by the first Cæsars, were neglected by the military ignorance and Asiatic pride of their successors; and if they condescended to harangue the soldiers, whom they feared, they treated with silent disdain the senators, whom they despised. The assemblies of the senate, which Constantius had avoided, were considered by Julian as the place where he could exhibit, with the most propriety, the maxims of a republican, and the talents of a rhetorician. He alternately practised, as in a school of declamation, the several modes of praise, of censure, of exhortation; and his friend Libanius has remarked, that the study of Homer taught him to imitate the simple, concise style of Menelaus, the copiousness of Nestor, whose words descended like the flakes of a winter's snow, or the pathetic and forcible eloquence of Ulysses. The functions of a judge, which are sometimes incompatible with those of a prince, were exercised by Julian, not only as a duty, but as an amusement; and although he might have trusted the integrity and discernment of his Prætorian præfects, he often placed himself by their side on the seat of judgment. The acute penetration of his mind was agreeably occupied in detecting and defeating the chicanery of the advocates, who laboured to disguise the truth of facts, and to pervert the sense of the laws. He sometimes forgot the gravity of his station, asked indiscreet or unseasonable questions, and betrayed, by the loudness of his voice, and the agitation of his body, the earnest vehemence with which he maintained his opinion against the judges, the advocates,

predecessors of Nero (Tacit. *Annal.* xiii. 3.), and many of his successors, possessed the faculty of speaking in public; and it might be proved by various examples, that they frequently exercised it in the senate.

<sup>83</sup> Ammianus (xxii. 10.) has impartially stated the merits and defects of his judicial proceedings. Libanius (*Orat. Parent.* c. 90, 91. p. 315, &c.) has seen only the fair side,

and his picture, if it flatters the person, expresses at least the duties, of the Judge. Gregory Nazianzen (*Orat.* iv. p. 120.), who suppresses the virtues, and exaggerates even the venial faults, of the apostate; triumphantly asks, Whether such a judge was fit to be seated between Minos and Rhadamanthus, in the Elysian fields?

and their clients. But his knowledge of his own temper prompted him to encourage, and even to solicit, the reproof of his friends and ministers; and whenever they ventured to oppose the irregular sallies of his passions, the spectators could observe the shame, as well as the gratitude, of their monarch. The decrees of Julian were almost always founded on the principles of justice; and he had the firmness to resist the two most dangerous temptations, which assault the tribunal of a sovereign, under the specious forms of compassion and equity. He decided the merits of the cause without weighing the circumstances of the parties; and the poor, whom he wished to relieve, were condemned to satisfy the just demands of a noble and wealthy adversary. He carefully distinguished the judge from the legislator<sup>84</sup>; and though he meditated a necessary reformation of the Roman jurisprudence, he pronounced sentence according to the strict and literal interpretation of those laws, which the magistrates were bound to execute, and the subjects to obey.

The generality of princes, if they were stripped of their purple, and cast naked into the world, would immediately sink to the lowest rank of society, without a hope of emerging from their obscurity. But the personal merit of Julian was, in some measure, independent of his fortune. Whatever had been his choice of life; by the force of intrepid courage, lively wit, and intense application, he would have obtained, or at least he would have deserved, the highest honours of his profession; and Julian might have raised himself to the rank of minister, or general, of the state in which he was born a private citizen. If the jealous caprice of power had disappointed his expectations; if he had prudently declined the paths of greatness,

His character.

<sup>84</sup> Of the laws which Julian enacted in a reign of sixteen months, fifty-four have been admitted into the Codes of Theodosius and Justinian. (Gothofred. Chron. Legum, p. 64-67.) The Abbé de la Bleterie (tom. ii. p. 329-336.) has chosen one of these laws to give an idea of Julian's Latin style, which is forcible and elaborate, but less pure than his Greek.

C H A P.  
XXII.

the employment of the same talents in studious solitude, would have placed, beyond the reach of kings, his present happiness and his immortal fame. When we inspect, with minute, or perhaps malevolent attention, the portrait of Julian, something seems wanting to the grace and perfection of the whole figure. His genius was less powerful and sublime than that of Cæsar; nor did he possess the consummate prudence of Augustus. The virtues of Trajan appear more steady and natural, and the philosophy of Marcus is more simple and consistent. Yet Julian sustained adversity with firmness, and prosperity with moderation. After an interval of one hundred and twenty years from the death of Alexander Severus, the Romans beheld an emperor who made no distinction between his duties and his pleasures; who laboured to relieve the distressed, and to revive the spirit, of his subjects; and who endeavoured always to connect authority with merit, and happiness with virtue. Even faction, and religious faction, was constrained to acknowledge the superiority of his genius, in peace as well as in war; and to confess, with a sigh, that the apostate Julian was a lover of his country, and that he deserved the empire of the world<sup>85</sup>.

<sup>85</sup> - - - - Ductor fortissimus armis;  
Conditor et legum celeberrimus; ore ma-  
nūque  
Consultor patriæ; sed non consultor ha-  
bendæ  
Religionis; amans tercentū millia Divūm.

Perfidus ille Deo, sed non et perfidus orbi.  
Prudent. Apotheosis, 450, &c.

The consciousness of a generous sentiment seems to have raised the Christian poet above his usual mediocrity.

## C H A P. XXIII.

*The Religion of Julian.—Universal Toleration.—He attempts to restore and reform the Pagan Worship—to rebuild the Temple of Jerusalem.—His artful Persecution of the Christians.—Mutual Zeal and Injustice.*

THE character of Apostate has injured the reputation of Julian; and the enthusiasm which clouded his virtues, has exaggerated the real and apparent magnitude of his faults. Our partial ignorance may represent him as a philosophic monarch, who studied to protect, with an equal hand, the religious factions of the empire; and to allay the theological fever which had inflamed the minds of the people, from the edicts of Diocletian to the exile of Athanasius. A more accurate view of the character and conduct of Julian, will remove this favourable prepossession for a prince who did not escape the general contagion of the times. We enjoy the singular advantage of comparing the pictures which have been delineated by his fondest admirers, and his implacable enemies. The actions of Julian are faithfully related by a judicious and candid historian, the impartial spectator of his life and death. The unanimous evidence of his contemporaries is confirmed by the public and private declarations of the emperor himself; and his various writings express the uniform tenor of his religious sentiments, which policy would have prompted him to dissemble rather than to affect. A devout and sincere attachment for the gods of Athens and Rome, constituted the ruling passion

C H A P.  
XXIII.  
Religion of  
Julian.

C H A P.  
XXIII.

of Julian<sup>1</sup>; the powers of an enlightened understanding were betrayed and corrupted by the influence of superstitious prejudice; and the phantoms which existed only in the mind of the emperor, had a real and pernicious effect on the government of the empire. The vehement zeal of the Christians, who despised the worship, and overturned the altars, of those fabulous deities, engaged their votary in a state of irreconcilable hostility with a very numerous party of his subjects; and he was sometimes tempted, by the desire of victory, or the shame of a repulse, to violate the laws of prudence, and even of justice. The triumph of the party, which he deserted and opposed, has fixed a stain of infamy on the name of Julian; and the unsuccessful apostate has been overwhelmed with a torrent of pious invectives, of which the signal was given by the sonorous trumpet<sup>2</sup> of Gregory Nazianzen<sup>3</sup>. The interesting nature of the events which were crowded into the short reign of this active emperor, deserve a just and circumstantial narrative. His motives, his counsels, and his actions, as far as they are connected with the history of religion, will be the subject of the present chapter.

His education and apostacy.

The cause of his strange and fatal apostacy, may be derived from the early period of his life, when he was left an orphan in the hands

<sup>1</sup> I shall transcribe some of his own expressions from a short religious discourse which the Imperial pontiff composed to censure the bold impiety of a Cynic: *Αλλ' ομας ετω δη τι τις βουη περι, και φιλω, και σβω, και αζιμου, και παιδ' απλω; τα τικαιτα πωσχω; οσπερ αν τις και οια προς αγαθη; δεσποται, προς διδασκαλω; προς πατερα; προς κληρονομα;.* Orat. vii. p. 212. The variety and copiousness of the Greek tongue seems inadequate to the fervour of his devotion.

<sup>2</sup> The orator, with some eloquence, much enthusiasm, and more vanity, addresses his discourse to heaven and earth, to men and angels, to the living and the dead; and above all, to the great Constantius (α τις αεθωσι; an odd Pagan expression). He con-

cludes with a bold assurance, that he has erected a monument not less durable, and much more portable, than the columns of Hercules. See Greg. Nazianzen, Orat. iii. p. 50. iv. p. 134.

<sup>3</sup> See this long invective, which has been injudiciously divided into two orations, in Gregory's Works, tom. i. p. 49—134. Paris, 1630. It was published by Gregory and his friend Basil (iv. p. 133.), about six months after the death of Julian, when his remains had been carried to Tarsus (iv. p. 120.); but while Jovian was still on the throne (iii. p. 54. iv. p. 117.). I have derived much assistance from a French version and remarks, printed at Lyons 1735.



of the murderers of his family. The names of Christ and of Constantius, the ideas of slavery and of religion, were soon associated in a youthful imagination, which was susceptible of the most lively impressions. The care of his infancy was entrusted to Eusebius, bishop of Nicomedia<sup>4</sup>, who was related to him on the side of his mother; and till Julian reached the twentieth year of his age, he received from his Christian preceptors, the education not of a hero, but of a saint. The emperor, less jealous of a heavenly, than of an earthly crown, contented himself with the imperfect character of a catechumen, while he bestowed the advantages of baptism<sup>5</sup> on the nephews of Constantine<sup>6</sup>. They were even admitted to the inferior offices of the ecclesiastical order; and Julian publicly read the Holy Scriptures in the church of Nicomedia. The study of religion, which they assiduously cultivated, appeared to produce the fairest fruits of faith and devotion<sup>7</sup>. They prayed, they fasted, they distributed alms to the poor, gifts to the clergy, and oblations to the tombs of the martyrs; and the splendid monument of St. Mamas, at Cæsarea, was erected, or at least was undertaken, by the joint labour of Gallus and Julian<sup>8</sup>. They respectfully conversed with the bishops who were eminent for superior sanctity, and solicited the

<sup>4</sup> Nicomediæ ab Eusebio educatus Episcopo, quem genere longius contingebat. (Ammian. xxii. 9.) Julian never expresses any gratitude towards that Arian prelate; but he celebrates his preceptor, the eunuch Mardonius, and describes his mode of education, which inspired his pupil with a passionate admiration for the genius, and perhaps the religion, of Homer. Misopogon, p. 351, 352.

<sup>5</sup> Greg. Naz. iii. p. 70. He laboured to efface that holy mark in the blood, perhaps of a Taurobolium. Baron. Annal. Eccles. A. D. 361. N° 3, 4.

<sup>6</sup> Julian himself (Epist. li. p. 454.) assures the Alexandrians that he had been a

Christian (he must mean a sincere one) till the twentieth year of his age.

<sup>7</sup> See his Christian, and even ecclesiastical education, in Gregory (iii. p. 58.), Socrates (l. iii. c. 1.), and Sozomen, l. v. c. 2.). He escaped very narrowly from being a bishop, and perhaps a saint.

<sup>8</sup> The share of the work which had been allotted to Gallus, was prosecuted with vigour and success; but the earth obstinately rejected and subverted the structures which were imposed by the sacrilegious hand of Julian. Greg. iii. p. 59, 60, 61. Such a partial earthquake, attested by many living spectators, would form one of the clearest miracles in ecclesiastical story.

C H A P.  
XXIII.

benediction of the monks and hermits, who had introduced into Cappadocia the voluntary hardships of the ascetic life<sup>9</sup>. As the two princes advanced towards the years of manhood, they discovered, in their religious sentiments, the difference of their characters. The dull and obstinate understanding of Gallus embraced, with implicit zeal, the doctrines of Christianity; which never influenced his conduct, or moderated his passions. The mild disposition of the younger brother was less repugnant to the precepts of the Gospel; and his active curiosity might have been gratified by a theological system, which explains the mysterious essence of the Deity; and opens the boundless prospect of invisible and future worlds. But the independent spirit of Julian refused to yield the passive and unresisting obedience which was required, in the name of religion, by the haughty ministers of the church. Their speculative opinions were imposed as positive laws, and guarded by the terrors of eternal punishments; but while they prescribed the rigid formulary of the thoughts, the words, and the actions of the young prince; whilst they silenced his objections, and severely checked the freedom of his enquiries, they secretly provoked his impatient genius to disclaim the authority of his ecclesiastical guides. He was educated in the Lesser Asia, amidst the scandals of the Arian controversy<sup>10</sup>. The fierce contests of the Eastern bishops, the incessant alterations of their creeds, and the profane motives which appeared to actuate their conduct, insensibly strengthened the prejudice of Julian, that they neither understood nor believed the religion for which they so

<sup>9</sup> The *philosopher* (Fragment, p. 288.) ridicules the iron-chains, &c. of these solitary fanatics (see Tillemont, Mem. Eccles. tom. ix. p. 661, 662.), who had forgot that man is by nature a gentle and social animal, *οὐδὲν ἔστιν ἄνθρωπος ἄλογος καὶ ἄσῳπος*. The *Pagan* supposes, that because they had renounced the gods, they were possessed and tormented by evil demons.

<sup>10</sup> See Julian apud Cyril. l. vi. p. 206. l. viii. p. 253, 262. "You persecute," says he, "those heretics who do not mourn the dead man precisely in the way which you approve." He shews himself a tolerable theologian; but he maintains that the Christian Trinity is not derived from the doctrine of Paul, of Jesus, or of Moses.

fiercely contended. Instead of listening to the proofs of Christianity with that favourable attention which adds weight to the most respectable evidence, he heard with suspicion, and disputed with obstinacy and acuteness, the doctrines for which he already entertained an invincible aversion. Whenever the young princes were directed to compose declamations on the subject of the prevailing controversies, Julian always declared himself the advocate of Paganism; under the specious excuse that, in the defence of the weaker cause, his learning and ingenuity might be more advantageously exercised and displayed.

C H A P.  
XXIII.

As soon as Gallus was invested with the honours of the purple, Julian was permitted to breathe the air of freedom, of literature, and of Paganism<sup>11</sup>. The crowd of sophists, who were attracted by the taste and liberality of their royal pupil, had formed a strict alliance between the learning and the religion of Greece; and the poems of Homer, instead of being admired as the original productions of human genius, were seriously ascribed to the heavenly inspiration of Apollo and the muses. The deities of Olympus, as they are painted by the immortal bard, imprint themselves on the minds which are the least addicted to superstitious credulity. Our familiar knowledge of their names and characters, their forms and attributes, *seems* to bestow on those airy beings a real and substantial existence; and the pleasing enchantment produces an imperfect and momentary assent of the imagination to those fables, which are the most repugnant to our reason and experience. In the age of Julian, every circumstance contributed to prolong and fortify the illusion; the magnificent temples of Greece and Asia; the works of those artists who had expressed, in painting or in sculpture, the divine conceptions of the poet; the pomp of festivals and sacrifices; the successful arts of

He embraces  
the mytho-  
logy of Pa-  
ganism.

<sup>11</sup> Libanius, Orat. Parentalis, c. 9, 10. p. 61. Eunap. Vit. Sophist. in Maximo, p. 232, &c. Greg. Nazianzen, Orat. iii. p. 68, 69, 70. Edit. Commelin.

divination;

C II A P.  
XXIII.

divination; the popular traditions of oracles and prodigies; and the ancient practice of two thousand years. The weakness of polytheism was, in some measure, excused by the moderation of its claims; and the devotion of the Pagans was not incompatible with the most licentious scepticism<sup>12</sup>. Instead of an indivisible and regular system, which occupies the whole extent of the believing mind, the mythology of the Greeks was composed of a thousand loose and flexible parts, and the servant of the gods was at liberty to define the degree and measure of his religious faith. The creed which Julian adopted for his own use, was of the largest dimensions; and, by a strange contradiction, he disdained the salutary yoke of the Gospel, whilst he made a voluntary offering of his reason on the altars of Jupiter and Apollo. One of the orations of Julian is consecrated to the honour of Cybele, the mother of the gods, who required from her effeminate priests the bloody sacrifice, so rashly performed by the madness of the Phrygian boy. The pious emperor condescends to relate, without a blush, and without a smile, the voyage of the goddess from the shores of Pergamus to the mouth of the Tyber; and the stupendous miracle, which convinced the senate and people of Rome that the lump of clay, which their ambassadors had transported over the seas, was endowed with life, and sentiment, and divine power<sup>13</sup>. For the truth of this prodigy, he appeals to the public monuments of the city; and censures, with some acrimony, the sickly and affected taste of those men, who impertinently derided the sacred traditions of their ancestors<sup>14</sup>.

But

<sup>12</sup> A modern philosopher has ingeniously compared the different operation of theism and polytheism, with regard to the doubt or conviction which they produce in the human mind. See Hume's *Essays*, vol. ii. p. 444—457. in Svo edit. 1777.

<sup>13</sup> The Italian mother landed in Italy about the end of the second Punic war. The miracle of Claudia, either virgin or

matron, who cleared her fame by disgracing the graver modesty of the Roman ladies, is attested by a cloud of witnesses. Their evidence is collected by Drakenborch (*ad Silium Italicum*, xvii. 33.): but we may observe that Livy (xviii. 14.) slides over the transaction with discreet ambiguity.

<sup>14</sup> I cannot refrain from transcribing the emphatical words of Julian: *quis de bonis*

But the devout philosopher, who sincerely embraced, and warmly encouraged, the superstition of the people, reserved for himself the privilege of a liberal interpretation; and silently withdrew from the foot of the altars into the sanctuary of the temple. The extravagance of the Grecian mythology proclaimed with a clear and audible voice, that the pious enquirer, instead of being scandalized or satisfied with the literal sense, should diligently explore the occult wisdom, which had been disguised, by the prudence of antiquity, under the mask of folly and of fable<sup>15</sup>. The philosophers of the Platonic school<sup>16</sup>, Plotinus, Porphyry, and the divine Iamblichus, were admired as the most skilful masters of this allegorical science, which laboured to soften and harmonize the deformed features of paganism. Julian himself, who was directed in the mysterious pursuit by Ædemon, the venerable successor of Iamblichus, aspired to the possession of a treasure, which he esteemed, if we may credit his solemn asseverations, far above the empire of the world<sup>17</sup>. It was indeed a treasure, which derived its value only from opinion; and every artist, who flattered himself that he had extracted the precious ore from the surrounding dross, claimed an equal right of stamping the name and figure the most agreeable to his peculiar fancy. The fable of Aty and Cybele had been already explained by Porphyry; but his labours served only

και παλαισιν πνευσι μαλλον τα ταυτα, η ταυτοις τοις κομφοις. αν τα δευχαζον ομιου μεν, ουμ δε εθε εν βλεπι. Orat. v. p. 161. Julian likewise declares his firm belief in the *ancilia*, the holy shields, which dropt from heaven on the Quirinal hill; and pities the strange blindness of the Christians, who preferred the *cross* to these celestial trophies. Apud Cyril. l. vi. p. 194.

<sup>15</sup> See the principles of allegory, in Julian (Orat. vii. p. 216. 222.). His reasoning is less absurd than that of some modern theologians, who assert that an extravagant or contradictory doctrine *must* be divine; since no

man alive could have thought of inventing it.

<sup>16</sup> Eunapius has made these sophists the subject of a partial and fanatical history: and the learned Brucker (Hist. Philosoph. tom. ii. p. 217—303.) has employed much labour to illustrate their obscure lives, and incomprehensible doctrines.

<sup>17</sup> Julian, Orat. vii. p. 222. He swears with the most fervent and enthusiastic devotion; and trembles, lest he should betray too much of these holy mysteries, which the profane might deride with an impious Sardonian laugh.

C H A P.  
XXIII.

to animate the pious industry of Julian, who invented and published his own allegory of that ancient and mystic tale. This freedom of interpretation, which might gratify the pride of the Platonists, exposed the vanity of their art. Without a tedious detail, the modern reader could not form a just idea of the strange allusions, the forced etymologies, the solemn trifling, and the impenetrable obscurity of these fables, who professed to reveal the system of the universe. As the traditions of pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances; and as they translated an arbitrary cypher, they could extract from *any* fable *any* sense which was adapted to their favourite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept, or some physical truth; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error<sup>18</sup>.

Theological  
system of Ju-  
lian.

The theological system of Julian appears to have contained the sublime and important principles of natural religion. But as the faith, which is not founded on revelation, must remain destitute of any firm assurance, the disciple of Plato imprudently relapsed into the habits of vulgar superstition; and the popular and philosophic notion of the Deity seems to have been confounded in the practice, the writings, and even in the mind of Julian<sup>19</sup>. The pious emperor acknowledged and adored the Eternal Cause of the universe, to

<sup>18</sup> See the fifth oration of Julian. But all the allegories which ever issued from the Platonic school, are not worth the short poem of Catullus on the same extraordinary subject. The transition of Atys, from the wildest enthusiasm to sober pathetic complaint, for his irretrievable loss, must inspire a man with pity, an eunuch with despair.

<sup>19</sup> The true religion of Julian may be deduced from the Cæsars, p. 308. with Spanheim's notes and illustrations, from the fragments in Cyril, l. ii. p. 57, 58. and especially from the theological oration in Solem Regem, p. 130—158. addressed, in the confidence of friendship, to the prefect Sallust.

whom he ascribed all the perfections of an infinite nature, invisible to the eyes, and inaccessible to the understanding, of feeble mortals. The Supreme God had created, or rather, in the Platonic language, had generated, the gradual succession of dependent spirits, of gods, of dæmons, of heroes, and of men; and every being which derived its existence immediately from the First Cause, received the inherent gift of immortality. That so precious an advantage might not be lavished upon unworthy objects, the Creator had entrusted to the skill and power of the inferior gods, the office of forming the human body, and of arranging the beautiful harmony of the animal, the vegetable, and the mineral kingdoms. To the conduct of these divine ministers he delegated the temporal government of this lower world; but their imperfect administration is not exempt from discord or error. The earth, and its inhabitants, are divided among them, and the characters of Mars or Minerva, of Mercury or Venus, may be distinctly traced in the laws and manners of their peculiar votaries. As long as our immortal souls are confined in a mortal prison, it is our interest, as well as our duty, to solicit the favour, and to deprecate the wrath, of the powers of heaven; whose pride is gratified by the devotion of mankind; and whose grosser parts may be supposed to derive some nourishment from the fumes of sacrifice<sup>29</sup>. The inferior gods might sometimes condescend to animate the statues, and to inhabit the temples, which were dedicated to their honour. They might occasionally visit the earth, but the heavens were the proper throne and symbol of their glory. The invariable order of the sun, moon, and stars, was hastily admitted by Julian, as a proof of their *eternal* duration; and their eternity was a sufficient evidence

<sup>29</sup> Julian adopts this gross conception, by ascribing it to his favourite Marcus Antoninus (Cæsaire, p. 333.). The Stoics and Platonists hesitated between the analogy of bodies, and the purity of spirits; yet the gravest

philosophers inclined to the whimsical fancy of Aristophanes and Lucian, that an unbelieving age might starve the immortal gods. See Observations de Spanheim, p. 284. 444, &c.

C H A P.  
XXIII.

that they were the workmanship, not of an inferior deity, but of the Omnipotent King. In the system of the Platonists, the visible, was a type of the invisible, world. The celestial bodies, as they were informed by a divine spirit, might be considered as the objects the most worthy of religious worship. The SUN, whose genial influence pervades and sustains the universe, justly claimed the adoration of mankind, as the bright representative of the LOGOS, the lively, the rational, the beneficent image of the intellectual Father <sup>21</sup>.

Fanaticism  
of the philo-  
sophers.

In every age, the absence of genuine inspiration is supplied by the strong illusions of enthusiasm, and the mimic arts of imposture. If, in the time of Julian, these arts had been practised only by the pagan priests, for the support of an expiring cause, some indulgence might perhaps be allowed to the interest and habits of the sacerdotal character. But it may appear a subject of surprisè and scandal, that the philosophers themselves should have contributed to abuse the superstitious credulity of mankind <sup>22</sup>, and that the Grecian mysteries should have been supported by the magic or theurgy of the modern Platonists. They arrogantly pretended to controul the order of nature, to explore the secrets of futurity, to command the service of the inferior dæmons, to enjoy the view and conversation of the superior gods, and, by disengaging the soul from her material bands, to reunite that immortal particle with the Infinite and Divine Spirit.

<sup>21</sup> Ἡλιον λογος, το ζων αγαλμα και εμψυχον, και ενωμ. και αγαθωστρον τε ουρανο πατρο. Julian, epist. xli. In another place (apud Cyril. l. ii. p. 69), he calls the Sun, God, and the throne of God. Julian believed the Platonic Trinity; and only blames the Christians for preferring a mortal, to an immortal, *Logos*.

<sup>22</sup> The sophists of Eunapius perform as many miracles as the faints of the desert; and

the only circumstance in their favour is, that they are of a less gloomy complexion. Instead of devils with horns and tails, Iamblichus evoked the genii of love, Eros and Anteros, from two adjacent fountains. Two beautiful boys issued from the water, fondly embraced him as their father, and retired at his command. P. 26, 27.



The devout and fearless curiosity of Julian tempted the philosophers with the hopes of an easy conquest; which, from the situation of their young proselyte, might be productive of the most important consequences<sup>23</sup>. Julian imbibed the first rudiments of the Platonic doctrines from the mouth of Ædeseus, who had fixed at Pergamus his wandering and persecuted school. But as the declining strength of that venerable sage was unequal to the ardour, the diligence, the rapid conception of his pupil, two of his most learned disciples, Chrysanthes and Eusebius, supplied, at his own desire, the place of their aged master. These philosophers seem to have prepared and distributed their respective parts; and they artfully contrived, by dark hints, and affected disputes, to excite the impatient hopes of the *aspirant*, till they delivered him into the hands of their associate Maximus, the boldest and most skilful master of the Theurgic science. By his hands, Julian was secretly initiated at Ephesus, in the twentieth year of his age. His residence at Athens confirmed this unnatural alliance of philosophy and superstition. He obtained the privilege of a solemn initiation into the mysteries of Eleusis, which, amidst the general decay of the Grecian worship, still retained some vestiges of their primæval sanctity; and such was the zeal of Julian, that he afterwards invited the Eleusinian pontiff to the court of Gaul, for the sole purpose of consummating, by mystic rites and sacrifices, the great work of his sanctification. As these ceremonies were performed in the depth of caverns, and in the silence of the night; and as the inviolable secret of the mysteries was preserved by the discretion of the initiated, I shall not presume to describe the horrid sounds, and

C H A P.  
XXIII.Initiation  
and fanaticism of Ju-  
lian.

<sup>23</sup> The dexterous management of these sophists, who played their credulous pupil into each other's hands, is fairly told by Eunapius (p. 69—76.), with unsuspecting simpli-

city. The Abbé de la Bleterie understands, and neatly describes, the whole comedy (*Vie de Julien*, p. 64—67.).

C H A P.  
XXIII.

fiery apparitions, which were presented to the senses, or the imagination, of the credulous aspirant<sup>24</sup>, till the visions of comfort and knowledge broke upon him in a blaze of celestial light<sup>25</sup>. In the caverns of Ephesus and Eleusis, the mind of Julian was penetrated with sincere, deep, and unalterable enthusiasm; though he might sometimes exhibit the vicissitudes of pious fraud and hypocrisy, which may be observed, or at least suspected, in the characters of the most conscientious fanatics. From that moment he consecrated his life to the service of the gods; and while the occupations of war, of government, and of study, seemed to claim the whole measure of his time, a stated portion of the hours of the night was invariably reserved for the exercise of private devotion. The temperance which adorned the severe manners of the soldier and the philosopher, was connected with some strict and frivolous rules of religious abstinence; and it was in honour of Pan or Mercury, of Hecate or Isis, that Julian, on particular days, denied himself the use of some particular food, which might have been offensive to his tutelar deities. By these voluntary fasts, he prepared his senses and his understanding for the frequent and familiar visits with which he was honoured by the celestial powers. Notwithstanding the modest silence of Julian himself, we may learn from his faithful friend, the orator Libanius, that he lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth, to enjoy the conversation of their favourite hero; that they gently interrupted his slumbers, by touching his hand or

<sup>24</sup> When Julian, in a momentary panic, made the sign of the cross, the dæmons instantly disappeared (Greg. Naz. Orat. iii. p. 71.). Gregory supposes that they were frightened, but the priests declared that they were indignant. The reader, according to the measure of his faith, will determine this profound question.

<sup>25</sup> A dark and distant view of the terrors and joys of initiation is shewn by Dion Chrysostom, Themistius, Proclus, and Stobæus. The learned author of the *Divine Legation* has exhibited their words (vol. i. p. 239. 247, 248. 280. edit. 1765.), which he dexterously or forcibly applies to his own hypothesis.

his hair; that they warned him of every impending danger, and conducted him, by their infallible wisdom, in every action of his life; and that he had acquired such an intimate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules<sup>26</sup>. These sleeping or waking visions, the ordinary effects of abstinence and fanaticism, would almost degrade the emperor to the level of an Egyptian monk. But the useless lives of Antony or Pachomius were consumed in these vain occupations. Julian could break from the dream of superstition to arm himself for battle; and after vanquishing in the field the enemies of Rome, he calmly retired into his tent, to dictate the wise and salutary laws of an empire, or to indulge his genius in the elegant pursuits of literature and philosophy.

CHAP.  
XXIII.

The important secret of the apostacy of Julian was entrusted to the fidelity of the *initiated*, with whom he was united by the sacred ties of friendship and religion<sup>27</sup>. The pleasing rumour was cautiously circulated among the adherents of the ancient worship; and his future greatness became the object of the hopes, the prayers, and the predictions of the pagans, in every province of the empire. From the zeal and virtues of their royal proselyte, they fondly expected the cure of every evil, and the restoration of every blessing; and instead of disapproving of the ardour of their pious wishes, Julian ingenuously confessed, that he was ambitious to attain a situation, in which he might be useful to his country, and to his religion. But this religion was viewed with an hostile eye

His religious  
dissimulation.

<sup>26</sup> Julian's modesty confined him to obscure and occasional hints; but Libanius expatiates with pleasure on the facts and visions of the religious hero (Legat. ad Julian. p. 157. and Orat. Parental. c. lxxxiii. p. 309, 310.).

<sup>27</sup> Libanius, Orat. Parent. c. x. p. 233 434. Gallus had some reason to suspect the

secret apostacy of his brother; and in a letter, which may be received as genuine, he exhorts Julian to adhere to the religion of their *ancestors*; an argument, which, as it should seem, was not yet perfectly ripe. See Julian. Op. p. 454. and Hist. de Jovien, tom. ii. p. 141.

by

C H A P.  
XXIII.

by the successor of Constantine, whose capricious passions alternately saved and threatened the life of Julian. The arts of magic and divination were strictly prohibited under a despotic government, which condescended to fear them; and if the pagans were reluctantly indulged in the exercise of their superstition, the rank of Julian would have excepted him from the general toleration. The apostate soon became the presumptive heir of the monarchy, and his death could alone have appeased the just apprehensions of the Christians<sup>28</sup>. But the young prince, who aspired to the glory of a hero rather than of a martyr, consulted his safety by dissembling his religion; and the easy temper of polytheism permitted him to join in the public worship of a sect which he inwardly despised. Libanius has considered the hypocrisy of his friend as a subject, not of censure, but of praise. “As the statues of the gods,” says that orator, “which have been defiled with filth, are again placed in a magnificent temple; so the beauty of truth was seated in the mind of Julian, after it had been purified from the errors and follies of his education. His sentiments were changed; but as it would have been dangerous to have avowed his sentiments, his conduct still continued the same. Very different from the ass in Æsop, who disguised himself with a lion’s hide, our lion was obliged to conceal himself under the skin of an ass; and, while he embraced the dictates of reason, to obey the laws of prudence and necessity<sup>29</sup>.” The dissimulation of Julian lasted above ten years, from his secret initiation at Ephesus, to the beginning of the civil war; when he declared himself at once the implacable enemy of Christ and of Constantius. This state of constraint might contribute to strengthen his devotion; and as soon as he had satisfied the

<sup>28</sup> Gregory (iii. p. 50.), with inhuman zeal, censures Constantius for sparing the infant apostate (κακῶς αὐθιγα). His French

translator (p. 265.) cautiously observes, that such expressions must not be prises de latitude.

<sup>29</sup> Libanius, Orat. Parental. c. ix. p. 232.

obligation

obligation of assisting, on solemn festivals, at the assemblies of the Christians, Julian returned, with the impatience of a lover, to burn his free and voluntary incense on the domestic chapels of Jupiter and Mercury. But as every act of dissimulation must be painful to an ingenuous spirit, the profession of Christianity increased the aversion of Julian for a religion, which oppressed the freedom of his mind, and compelled him to hold a conduct repugnant to the noblest attributes of human nature, sincerity and courage.

The inclination of Julian might prefer the gods of Homer, and of the Scipios, to the new faith, which his uncle had established in the Roman empire; and in which he himself had been sanctified by the sacrament of baptism. But as a philosopher, it was incumbent on him to justify his dissent from Christianity, which was supported by the number of its converts, by the chain of prophecy, the splendor of miracles, and the weight of evidence. The elaborate work<sup>30</sup>, which he composed amidst the preparations of the Persian war, contained the substance of those arguments which he had long revolved in his mind. Some fragments have been transcribed and preserved, by his adversary, the vehement Cyril of Alexandria<sup>31</sup>; and they exhibit a very singular mixture of wit and learning, of sophistry and fanaticism. The elegance of the style, and the rank of the author, recommended his writings to the public attention<sup>32</sup>; and

C H A P.  
XIII.

He writes  
against  
Christianity.

<sup>30</sup> Fabricius (Bibliot. Græc. l. v. c. viii. p. 88—90.) and Lardner (Heathen Testimonies, vol. iv. p. 44—47.) have accurately compiled all that can now be discovered of Julian's work against the Christians.

<sup>31</sup> About seventy years after the death of Julian, he executed a task which had been feebly attempted by Philip of Sidon, a prolix and contemptible writer. Even the work of Cyril has not entirely satisfied the most favourable judges: and the Abbé de la Bletterie (Preface à l'Hist. de Jovien, p. 30. 32.)

wishes that some *theologien philosophe* (a strange centaur) would undertake the refutation of Julian.

<sup>32</sup> Libanius (Orat. Parental. c. lxxxvii. p. 313.), who has been suspected of assisting his friend, prefers this divine vindication (Orat. ix. in necem Julian, p. 255. edit. Morel.) to the writings of Porphyry. His judgment may be arraigned (Socrates, l. iii. c. 23.), but Libanius cannot be accused of flattery to a dead prince.

C H A P.  
XXIII.

in the impious list of the enemies of Christianity, the celebrated name of Porphyry was effaced by the superior merit or reputation of Julian. The minds of the faithful were either seduced, or scandalized, or alarmed; and the pagans, who sometimes presumed to engage in the unequal dispute, derived, from the popular work of their Imperial missionary, an inexhaustible supply of fallacious objections. But in the assiduous prosecution of these theological studies, the emperor of the Romans imbibed the illiberal prejudices and passions of a polemic divine. He contracted an irrevocable obligation, to maintain and propagate his religious opinions; and whilst he secretly applauded the strength and dexterity with which he wielded the weapons of controversy, he was tempted to distrust the sincerity, or to despise the understandings, of his antagonists, who could obstinately resist the force of reason and eloquence.

Universal toleration.

The Christians, who beheld with horror and indignation the apostacy of Julian, had much more to fear from his power than from his arguments. The pagans, who were conscious of his fervent zeal, expected, perhaps with impatience, that the flames of persecution should be immediately kindled against the enemies of the gods; and that the ingenious malice of Julian would invent some cruel refinements of death and torture, which had been unknown to the rude and inexperienced fury of his predecessors. But the hopes, as well as the fears, of the religious factions were apparently disappointed, by the prudent humanity of a prince<sup>33</sup>, who was careful of his own fame, of the public peace, and of the rights of mankind. Instructed by history and reflection, Julian was persuaded, that if the diseases of the body may sometimes be cured by salutary violence, neither steel nor fire

<sup>33</sup> Libanius (*Orat. Parent. c. lviii. p. 283, 284.*) has eloquently explained the tolerating principles and conduct of his Imperial friend. In a very remarkable epistle to the people of

Bostra, Julian himself (*epist. liii.*) professes his moderation, and betrays his zeal; which is acknowledged by Ammianus, and exposed by Gregory (*Orat. iii. p. 72.*).

can eradicate the erroneous opinions of the mind. The reluctant victim may be dragged to the foot of the altar; but the heart still abhors and disclaims the sacrilegious act of the hand. Religious obstinacy is hardened and exasperated by oppression; and, as soon as the persecution subsides, those who have yielded, are restored as penitents, and those who have resisted, are honoured as saints and martyrs. If Julian adopted the unsuccessful cruelty of Diocletian and his colleagues, he was sensible that he should stain his memory with the name of tyrant, and add new glories to the Catholic church, which had derived strength and increase from the severity of the pagan magistrates. Actuated by these motives, and apprehensive of disturbing the repose of an unsettled reign, Julian surprised the world by an edict, which was not unworthy of a statesman, or a philosopher. He extended to all the inhabitants of the Roman world, the benefits of a free and equal toleration; and the only hardship which he inflicted on the Christians, was to deprive them of the power of tormenting their fellow-subjects, whom they stigmatised with the odious titles of idolaters and heretics. The Pagans received a gracious permission, or rather an express order, to open ALL their temples<sup>34</sup>; and they were at once delivered from the oppressive laws, and arbitrary vexations, which they had sustained under the reign of Constantine, and of his sons. At the same time, the bishops and clergy, who had been banished by the Arian monarch, were recalled from exile, and restored to their respective churches; the Donatists, the Novatians, the Macedonians, the Eunomians, and those who, with a more prosperous fortune, adhered to the doctrine of the council of Nice. Julian, who understood and derided their theological disputes, invited to the

C H A P.  
XXIII.

<sup>34</sup> In Greece, the temples of Minerva were opened by his express command, before the death of Constantius (Liban. Orat. Parent. c. 55. p. 280.); and Julian declares himself a pagan in his public manifesto to the Athe-

nians. This unquestionable evidence may correct the hasty assertion of Ammianus, who seems to suppose Constantinople to be the place where he discovered his attachment to the gods.

C H A P.  
XΛIII.

palace the leaders of the hostile sects, that he might enjoy the agreeable spectacle of their furious encounters. The clamour of controversy sometimes provoked the emperor to exclaim, "Hear me! the Franks have heard me, and the Alemanni;" but he soon discovered that he was now engaged with more obstinate and implacable enemies; and though he exerted the powers of oratory to persuade them to live in concord, or at least in peace, he was perfectly satisfied, before he dismissed them from his presence, that he had nothing to dread from the union of the Christians. The impartial Ammianus has ascribed this affected clemency to the desire of fomenting the intestine divisions of the church; and the insidious design of undermining the foundations of Christianity, was inseparably connected with the zeal, which Julian professed, to restore the ancient religion of the empire<sup>35</sup>.

Zeal and devotion of Julian in the restoration of paganism.

As soon as he ascended the throne, he assumed, according to the custom of his predecessors, the character of supreme pontiff; not only as the most honourable title of Imperial greatness, but as a sacred and important office; the duties of which he was resolved to execute with pious diligence. As the business of the state prevented the emperor from joining every day in the public devotion of his subjects, he dedicated a domestic chapel to his tutelar deity the Sun; his gardens were filled with statues and altars of the gods; and each apartment of the palace displayed the appearance of a magnificent temple. Every morning he saluted the parent of light with a sacrifice; the blood of another victim was shed at the moment when the Sun sunk below the horizon; and the Moon, the Stars, and the Genii.

<sup>35</sup> Ammianus, xxii. 5. Sozomen, l. v. c. 5. *Beſtia moritur, tranquillitas redit. . . . omnes epiſcopi qui de propriis ſedibus fuerant exterminati per indulgentiam novi principis ad eccleſias redeunt.* Jerem. adverſus Luciferianos, tom. ii. p. 143. Optatus accuſes the Donatiſts for owing their ſafety to an apoſtate (l. ii. c. 16. p. 36, 37. edit. Dupin).



of the night received their respective and seasonable honours from the indefatigable devotion of Julian. On solemn festivals, he regularly visited the temple of the god or goddess to whom the day was peculiarly consecrated, and endeavoured to excite the religion of the magistrates and people by the example of his own zeal. Instead of maintaining the lofty state of a monarch, distinguished by the splendor of his purple, and encompassed by the golden shields of his guards, Julian solicited, with respectful eagerness, the meanest offices which contributed to the worship of the gods. Amidst the sacred but licentious crowd of priests, of inferior ministers, and of female dancers, who were dedicated to the service of the temple, it was the business of the emperor to bring the wood, to blow the fire, to handle the knife, to slaughter the victim, and thrusting his bloody hands into the bowels of the expiring animal, to draw forth the heart or liver, and to read, with the consummate skill of an haruspex, the imaginary signs of future events. The wisest of the pagans censured this extravagant superstition, which affected to despise the restraints of prudence and decency. Under the reign of a prince, who practised the rigid maxims of œconomy, the expence of religious worship consumed a very large portion of the revenue; a constant supply of the scarcest and most beautiful birds was transported from distant climates, to bleed on the altars of the gods; an hundred oxen were frequently sacrificed by Julian on one and the same day; and it soon became a popular jest, that if he should return with conquest from the Persian war, the breed of horned cattle must infallibly be extinguished. Yet this expence may appear inconsiderable, when it is compared with the splendid presents which were offered, either by the hand, or by order, of the emperor, to all the celebrated places of devotion in the Roman world; and with the sums allotted to repair and decorate the ancient temples, which had suffered the silent decay of time, or the recent injuries of Christian rapine.

Encouraged

C H A P.  
XXIII.

Encouraged by the example, the exhortations, the liberality, of their pious sovereign, the cities and families resumed the practice of their neglected ceremonies. "Every part of the world," exclaims Libanius, with devout transport, "displayed the triumph of religion; " and the grateful prospect of flaming altars, bleeding victims, the " smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and of music " was heard on the tops of the highest mountains; and the same ox " afforded a sacrifice for the gods, and a supper for their joyous " votaries<sup>36</sup>."

Reformation  
of Paganism.

But the genius and power of Julian were unequal to the enterprise of restoring a religion, which was destitute of theological principles, of moral precepts, and of ecclesiastical discipline; which rapidly hastened to decay and dissolution, and was not susceptible of any solid or consistent reformation. The jurisdiction of the supreme pontiff, more especially after that office had been united with the Imperial dignity, comprehended the whole extent of the Roman empire. Julian named for his vicars, in the several provinces, the priests and philosophers, whom he esteemed the best qualified to cooperate in the execution of his great design; and his pastoral letters<sup>37</sup>, if we may use that name, still represent a very curious sketch of his wishes and intentions. He directs, that in every city the sacerdotal order should be composed, without any distinction of birth or fortune, of those persons who were the most conspicuous for their love of

<sup>36</sup> The restoration of the Pagan worship is described by Julian (*Misopogon*, p. 346.), Libanius (*Orat. Parent.* c. 60, p. 286, 287. and *Orat. Consular. ad Julian.* p. 245, 246. edit. Morel.), Ammianus (xxii. 12.), and Gregory Nazianzen (*Orat.* iv. p. 121.). These writers agree in the essential, and even minute, facts: but the different lights in which they view the extreme devotion of Julian, are expressive of gradations of self-ap-

plause, passionate admiration, mild reproof, and partial invective.

<sup>37</sup> See Julian. *Epistol.* xlix. lxii, lxiii. and a long and curious fragment, without beginning or end (p. 288—305.). The supreme pontiff derides the Mosaic history, and the Christian discipline, prefers the Greek poets to the Hebrew prophets, and palliates, with the skill of a Jesuit, the *relative* worship of images.

the gods, and of men. “ If they are guilty,” continues he, “ of any  
 “ scandalous offence, they should be censured or degraded by the  
 “ superior pontiff; but, as long as they retain their rank, they are  
 “ entitled to the respect of the magistrates and people. Their hu-  
 “ mility may be shewn in the plainness of their domestic garb; their  
 “ dignity, in the pomp of holy vestments. When they are summoned  
 “ in their turn to officiate before the altar, they ought not, during  
 “ the appointed number of days, to depart from the precincts of the  
 “ temple; nor should a single day be suffered to elapse, without the  
 “ prayers and the sacrifice, which they are obliged to offer for the  
 “ prosperity of the state, and of individuals. The exercise of their  
 “ sacred functions requires an immaculate purity, both of mind and  
 “ body; and even when they are dismissed from the temple to the  
 “ occupations of common life, it is incumbent on them to excel in  
 “ decency and virtue the rest of their fellow-citizens. The priest of  
 “ the gods should never be seen in theatres or taverns. His con-  
 “ versation should be chaste, his diet temperate, his friends of ho-  
 “ nourable reputation; and, if he sometimes visits the Forum or the  
 “ Palace, he should appear only as the advocate of those who have  
 “ vainly solicited either justice or mercy. His studies should be  
 “ suited to the sanctity of his profession. Licentious tales, or come-  
 “ dies, or satires, must be banished from his library; which ought  
 “ solely to consist of historical and philosophical writings; of history  
 “ which is founded in truth, and of philosophy which is connected  
 “ with religion. The impious opinions of the Epicureans and Scep-  
 “ tics deserve his abhorrence and contempt<sup>38</sup>; but he should dili-  
 “ gently study the systems of Pythagoras, of Plato, and of the Stoics,  
 “ which unanimously teach that there *are* gods; that the world is

C H A P.  
 XXIII.

<sup>38</sup> The exultation of Julian (p. 301.), is unworthy of a philosopher to wish that any  
 that these impious sects, and even their writ- opinions and arguments the most repugnant  
 ings, are extinguished, may be consistent to his own should be concealed from the  
 enough with the sacerdotal character: but it knowledge of mankind.

“ governed

C H A P.  
XXIII.

“ governed by their providence, and that their goodness is the source of every temporal blessing; and that they have prepared for the human soul a future state of reward or punishment.” The Imperial pontiff inculcates, in the most persuasive language, the duties of benevolence and hospitality; exhorts his inferior clergy to recommend the universal practice of those virtues; promises to assist their indigence from the public treasury; and declares his resolution of establishing hospitals in every city, where the poor should be received without any invidious distinction of country or of religion. Julian beheld with envy the wise and humane regulations of the church; and he very frankly confesses his intention to deprive the Christians of the applause, as well as advantage, which they had acquired by the exclusive practice of charity and beneficence<sup>39</sup>. The same spirit of imitation might dispose the emperor to adopt several ecclesiastical institutions, the use and importance of which were approved by the success of his enemies. But if these imaginary plans of reformation had been realized, the forced and imperfect copy would have been less beneficial to Paganism, than honourable to Christianity<sup>40</sup>. The Gentiles, who peaceably followed the customs of their ancestors, were rather surprised than pleased with the introduction of foreign manners; and, in the short period of his reign, Julian had frequent occasions to complain of the want of fervour of his own party<sup>41</sup>.

<sup>39</sup> Yet he insinuates, that the Christians, under the pretence of charity, inveigled children from their religion and parents, conveyed them on shipboard, and devoted those victims to a life of poverty or servitude in a remote country (p. 305.). Had the charge been proved, it was his duty, not to complain, but to punish.

<sup>40</sup> Gregory Nazianzen is facetious, ingenious, and argumentative (Orat. iii. p. 101,

102, &c.). He ridicules the folly of such vain imitation; and amuses himself with inquiring, what lessons, moral or theological, could be extracted from the Grecian fables.

<sup>41</sup> He accuses one of his pontiffs of a secret confederacy with the Christian bishops and presbyters (Epiſt. lxii.). *Οταν εν πολλοις μιν υπηγαμην υσαν ημων προς τας θηρας; and again, κμας δε ετω ραθυμω, &c.* Epiſt. lxiii.

The enthusiasm of Julian prompted him to embrace the friends of Jupiter as his personal friends and brethren; and though he partially overlooked the merit of Christian constancy, he admired and rewarded the noble perseverance of those Gentiles who had preferred the favour of the gods to that of the emperor<sup>42</sup>. If they cultivated the literature, as well as the religion, of the Greeks, they acquired an additional claim to the friendship of Julian, who ranked the Muses in the number of his tutelar deities. In the religion which he had adopted, piety and learning were almost synonymous<sup>43</sup>; and a crowd of poets, of rhetoricians, and of philosophers, hastened to the Imperial court, to occupy the vacant places of the bishops, who had seduced the credulity of Constantius. His successor esteemed the ties of common initiation as far more sacred than those of consanguinity: he chose his favourites among the sages, who were deeply skilled in the occult sciences of magic and divination; and every impostor, who pretended to reveal the secrets of futurity, was assured of enjoying the present hour in honour and affluence<sup>44</sup>. Among the philosophers, Maximus obtained the most eminent rank in the friendship of his royal disciple, who communicated, with unreserved confidence, his actions, his sentiments, and his religious designs, during the anxious suspense of the civil war<sup>45</sup>. As soon as Julian had taken possession of the palace of Constantinople, he dispatched an honourable and pressing invitation to Maximus; who then resided at Sardes in Lydia, with Chrysanthius, the associate

C H A P.  
XXIII.  
The philoſophers.

<sup>42</sup> He praises the fidelity of Callixene, priestess of Ceres, who had been twice as constant as Penelope, and rewards her with the priesthood of the Phrygian goddess at Pessinus (Julian. Epist. xxi.). He applauds the firmness of Sopater of Hierapolis, who had been repeatedly pressed by Constantius and Gallus to apostatize (Epist. xxvii. p. 401.).

<sup>43</sup> Ο δε νομιζων ἀδελφα λόγους τε και θεων ισχυ.

Orat. Parent. c. 77. p. 302. The same sentiment is frequently inculcated by Julian, Libanius, and the rest of their party.

<sup>44</sup> The curiosity and credulity of the emperor, who tried every mode of divination, are fairly exposed by Ammianus, xxii. 12.

<sup>45</sup> Julian. Epist. xxxviii. Three other epistles (xv, xvi. xxxix.) in the same style of friendship and confidence, are addressed to the philosopher Maximus.

C H A P.  
XXIII.

of his art and studies. The prudent and superstitious Chrysanthius refused to undertake a journey which shewed itself, according to the rules of divination, with the most threatening and malignant aspect: but his companion, whose fanaticism was of a bolder cast, persisted in his interrogations, till he had extorted from the gods a seeming consent to his own wishes, and those of the emperor. The journey of Maximus through the cities of Asia, displayed the triumph of philosophic vanity; and the magistrates vied with each other in the honourable reception which they prepared for the friend of their sovereign. Julian was pronouncing an oration before the senate, when he was informed of the arrival of Maximus. The emperor immediately interrupted his discourse, advanced to meet him, and, after a tender embrace, conducted him by the hand into the midst of the assembly: where he publicly acknowledged the benefits which he had derived from the instructions of the philosopher. Maximus<sup>46</sup>, who soon acquired the confidence, and influenced the councils, of Julian, was insensibly corrupted by the temptations of a court. His dress became more splendid, his demeanour more lofty, and he was exposed, under a succeeding reign, to a disgraceful inquiry into the means by which the disciple of Plato had accumulated, in the short duration of his favour, a very scandalous proportion of wealth. Of the other philosophers and sophists, who were invited to the Imperial residence by the choice of Julian, or by the success of Maximus, few were able to preserve their innocence, or their reputation<sup>47</sup>. The liberal gifts of money, lands, and houses,

<sup>46</sup> Eunapius (in *Maximo*, p. 77, 78, 79, and in *Chrysanthio*, p. 147, 148.) has minutely related these anecdotes, which he conceives to be the most important events of the age. Yet he fairly confesses the frailty of Maximus. His reception at Constantinople is described by Libanius (*Orat. Parent.* c. 86. p. 301.) and Ammianus (xxii. 7.).

<sup>47</sup> Chrysanthius, who had refused to quit Lydia, was created high-priest of the province. His cautious and temperate use of power secured him after the revolution; and he lived in peace; while Maximus, Priscus, &c. were persecuted by the Christian ministers. See the adventures of those fanatic sophists, collected by Brucker, tom. ii. p. 281 — 293.

were insufficient to satiate their rapacious avarice; and the indignation of the people was justly excited by the remembrance of their abject poverty and disinterested professions. The penetration of Julian could not always be deceived: but he was unwilling to despise the characters of those men whose talents deserved his esteem; he desired to escape the double reproach of imprudence and inconstancy; and he was apprehensive of degrading, in the eyes of the profane, the honour of letters and of religion<sup>48</sup>.

The favour of Julian was almost equally divided between the Pagans, who had firmly adhered to the worship of their ancestors, and the Christians, who prudently embraced the religion of their sovereign. The acquisition of new proselytes<sup>49</sup> gratified the ruling passions of his soul, superstition and vanity; and he was heard to declare, with the enthusiasm of a missionary, that if he could render each individual richer than Midas, and every city greater than Babylon, he should not esteem himself the benefactor of mankind, unless, at the same time, he could reclaim his subjects from their impious revolt against the immortal gods<sup>50</sup>. A prince, who had studied human nature, and who possessed the treasures of the Roman empire, could adapt his arguments, his promises, and his rewards, to every order of Christians<sup>51</sup>; and the merit of a seasonable conversion was allowed

Conversions.

<sup>48</sup> See Libanius (Orat. Parent. c. 101, 102. p. 324, 325, 326.) and Eunapius (Vit. Sophist. in Protreptico. p. 126.). Some students, whose expectations perhaps were groundless, or extravagant, retired in disgust (Greg. Naz. Orat. iv. p. 120.). It is strange that we should not be able to contradict the title of one of Tillamont's chapters (Hist. des Empereurs, tom. iv. p. 960.), "La Cour de Julien est pleine de philosophes et de gens perdus."

<sup>49</sup> Under the reign of Lewis XIV. his subjects of every rank aspired to the glorious title of *Convertisseur*, expressive of their zeal

and success in making proselytes. The word and the idea are growing obsolete in France; may they never be introduced into England!

<sup>50</sup> See the strong expressions of Libanius, which were probably those of Julian himself (Orat. Parent. c. 59. p. 285.).

<sup>51</sup> When Gregory Nazianzen (Orat. x. p. 167.) is desirous to magnify the Christian firmness of his brother Cæsarius, physician to the Imperial court, he owns that Cæsarius disputed with a formidable adversary, *πρωτὸν ἐν σχολῇ, καὶ μετὰ τὸ ἐν λόγῳ ἀποστῆσαι*. In his invectives, he scarcely allows any share of wit or courage to the apostate,

C H A P.  
XXIII.

to supply the defects of a candidate, or even to expiate the guilt of a criminal. As the army is the most forcible engine of absolute power, Julian applied himself, with peculiar diligence, to corrupt the religion of his troops, without whose hearty concurrence every measure must be dangerous and unsuccessful; and the natural temper of soldiers made this conquest as easy as it was important. The legions of Gaul devoted themselves to the faith, as well as to the fortunes, of their victorious leader; and even before the death of Constantius, he had the satisfaction of announcing to his friends, that they assisted with fervent devotion, and voracious appetite, at the sacrifices, which were repeatedly offered in his camp, of whole hecatombs of fat oxen<sup>52</sup>. The armies of the East, which had been trained under the standard of the cross, and of Constantius, required a more artful and expensive mode of persuasion. On the days of solemn and public festivals, the emperor received the homage, and rewarded the merit, of the troops. His throne of state was encircled with the military ensigns of Rome and the republic; the holy name of Christ was erased from the *Labarum*; and the symbols of war, of majesty, and of pagan superstition, were so dexterously blended, that the faithful subject incurred the guilt of idolatry, when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review; and each of them, before he received from the hand of Julian a liberal donative, proportioned to his rank and services, was required to cast a few grains of incense into the flame which burnt upon the altar. Some Christian confessors might resist, and others might repent; but the far greater number, allured by the prospect of gold, and awed by the presence of the emperor, con-

<sup>52</sup> Julian. Epist. xxxviii. Ammianus, xxii. 12. Adeo ut in dies pane singulos milites carnis dissentiore fagina visitantes incultius, potusque aviditate correpti, humeris impositi transeuntium per plateas, ex publicis ædibus

.... ad sua diversoria portarentur. The devout prince and the indignant historian describe the same scene; and in Illyricum or Antioch, similar causes must have produced similar effects.



C H A P.  
XXIII.

tracted the criminal engagement; and their future perseverance in the worship of the gods was enforced by every consideration of duty and of interest. By the frequent repetition of these arts, and at the expence of sums which would have purchased the service of half the nations of Scythia, Julian gradually acquired for his troops the imaginary protection of the gods, and for himself the firm and effectual support of the Roman legions<sup>53</sup>. It is indeed more than probable, that the restoration and encouragement of Paganism revealed a multitude of pretended Christians, who, from motives of temporal advantage, had acquiesced in the religion of the former reign; and who afterwards returned, with the same flexibility of conscience, to the faith which was professed by the successors of Julian.

While the devout monarch incessantly laboured to restore and propagare the religion of his ancestors, he embraced the extraordinary design of rebuilding the temple of Jerusalem. In a public epistle<sup>54</sup> to the nation or community of the Jews, dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their gracious protector, and expresses a pious hope, that after his return from the Persian war, he may be permitted to pay his grateful vows to the Almighty in his holy city of Jerusalem. The blind superstition, and abject slavery, of those unfortunate exiles, must excite the contempt of a philosophic emperor; but they deserved the friendship of Julian, by their implacable hatred of the Christian name. The barren synagogue abhorred and envied the fecundity of the rebellious church:

<sup>53</sup> Gregory (Orat. iii. p. 74, 75. 83—86.) and Libanius (Orat. Parent. c. lxxxii. lxxxiii. p. 307, 308.) *περὶ ταύτων τῶν σπαρδῶν, ἢ ἀγνοίας πλεονεξίας ἢ ἀπειρίας.* The sophist owns and justifies the expence of these military conversions.

<sup>54</sup> Julian's epistle (xxv.) is addressed to the community of the Jews. Aldus (Venet.

1499.) has branded it with an *εἰ γνησίως*; but this stigma is justly removed by the subsequent editors, Petavius and Spanheim. The epistle is mentioned by Sozomen (l. v. c. 22.), and the purport of it is confirmed by Gregory (Orat. iv. p. 111.), and by Julian himself, Fragment. p. 295.

C H A P.  
XXIII.

the power of the Jews was not equal to their malice; but their gravest rabbis approved the private murder of an apostate<sup>55</sup>; and their seditious clamours had often awakened the indolence of the pagan magistrates. Under the reign of Constantine, the Jews became the subjects of their revolted children, nor was it long before they experienced the bitterness of domestic tyranny. The civil immunities which had been granted, or confirmed, by Severus, were gradually repealed by the Christian princes; and a rash tumult, excited by the Jews of Palestine<sup>56</sup>, seemed to justify the lucrative modes of oppression, which were invented by the bishops and eunuchs of the court of Constantius. The Jewish patriarch, who was still permitted to exercise a precarious jurisdiction, held his residence at Tiberias<sup>57</sup>; and the neighbouring cities of Palestine were filled with the remains of a people, who fondly adhered to the promised land. But the edict of Hadrian was renewed and enforced; and they viewed from afar the walls of the holy city, which were profaned in their eyes by the triumph of the cross, and the devotion of the Christians<sup>58</sup>.

Jerusalem.

In the midst of a rocky and barren country, the walls of Jerusalem<sup>59</sup> inclosed the two mountains of Sion and Aera, within an oval figure of about three English miles<sup>60</sup>. Towards the south, the upper  
town,

<sup>55</sup> The Mishnah denounced death against those who abandoned the foundation. The judgment of zeal is explained by Marston (Canon. Chron. p. 161, 162. edit. fol. London, 1672.) and Bafnage (Hist. des Juifs, tom. viii. p. 120.). Constantine made a law to protect Christian converts from Judaism. Cod. Theod. l. xvi. tit. viii. leg. 1. Godefroy, tom. vi. p. 215.

<sup>56</sup> Et interea (during the civil war of Magnentius) Judæorum seditio, qui Patricium nefarie in regni speciem sustulerunt, oppressâ. Aurelius Victor, in Constantio, c. xlii. See Tilliemoit, Hist. des Empereurs, tom. iv. p. 379, in 4to.

<sup>57</sup> The city and synagogue of Tiberias are curiously described by Reland. Palestin. tom. ii. p. 1036—1042.

<sup>58</sup> Bafnage has fully illustrated the state of the Jews under Constantine and his successors tom. viii. c. iv. p. 111—153.

<sup>59</sup> Reland (Palestin. l. i. p. 309, 390. l. iii. p. 838.) describes, with learning and perspicuity, Jerusalem, and the face of the adjacent country.

<sup>60</sup> I have consulted a rare and curious treatise of M. d'Anville (sur l'ancienne Jerusalem, Paris. 1747. p. 75.). The circumference of the ancient city (Euseb. Præparat. Evangel. l. ix. c. 36.) was twenty-seven stadia, or

town, and the fortrefs of David, were erected on the lofty ascent of Mount Sion: on the north fide, the buildings of the lower town covered the fpacious fummit of Mount Aera; and a part of the hill, diftinguifhed by the name of Moriah, and levelled by human induftry, was crowned with the ftately temple of the Jewish nation. After the final deftruction of the temple, by the arms of Titus and Hadrian, a ploughfhare was drawn over the confecrated ground, as a fign of perpetual interdiction. Sion was deserted: and the vacant fpace of the lower city was filled with the public and private edifices of the Ælian colony, which fpread themfelves over the adjacent hill of Calvary. The holy places were polluted with monuments of idolatry; and, either from defign or accident, a chapel was dedicated to Venus, on the fpot which had been fanctified by the death and refurrection of Chrift<sup>60</sup>. Almost three hundred years after thofe ftupendous events, the profane chapel of Venus was demolished by the order of Conftantine; and the removal of the earth and ftones revealed the holy fepulchre to the eyes of mankind. A magnificent church was erected on that myftic ground, by the firft Chriftian emperor; and the effects of his pious munificence were extended to every fpot, which had been confecrated by the footfteps of patriarchs, of prophets, and of the Son of God<sup>61</sup>.

C H A P.  
XXIII.

The paffionate defire of contemplating the original monuments of their redemption, attracted to Jerufalem a fucceffive crowd of pilgrims, from the fhores of the Atlantic ocean, and the moft diftant

Pilgrimages.

2550 *toifes*. A plan, taken on the fpot, af-figns no more than 1980 for the modern town. The circuit is defined by natural land-marks, which cannot be miftaken, or removed.

<sup>60</sup> See two curious paffages in Jerom (tom. i. p. 102. tom. vi. p. 315.), and the ample details of Tillemont (*Hift. des Empereurs*, tom. i. p. 569. tom. ii. p. 289. 294. 4<sup>to</sup> edition).

<sup>61</sup> Eufebius, in *Vit. Conftantin.* l. iii. c. 25—47. 51—53. The emperor likewise built churches at Bethlem, the Mount of Olives, and the oak of Mambre. The holy fepulchre is defcribed by Sandys (*Travels*, p. 125—133.), and curioufly delineated by Le Bruyn (*Voyage au Levant*, p. 288—296.).

C H A P.  
XXIII.

countries of the East<sup>62</sup>; and their piety was authorized by the example of the empress Helena; who appears to have united the credulity of age with the warm feelings of a recent conversion. Sages and heroes, who have visited the memorable scenes of ancient wisdom or glory, have confessed the inspiration of the genius of the place<sup>63</sup>; and the Christian, who knelt before the holy sepulchre, ascribed his lively faith, and his fervent devotion, to the more immediate influence of the Divine spirit. The zeal, perhaps the avarice, of the clergy of Jerusalem, cherished and multiplied these beneficial visits. They fixed, by unquestionable tradition, the scene of each memorable event. They exhibited the instruments which had been used in the passion of Christ; the nails and the lance that had pierced his hands, his feet, and his side; the crown of thorns that was planted on his head; the pillar at which he was scourged: and, above all they shewed the cross on which he suffered, and which was dug out of the earth in the reign of those princes, who inserted the symbol of Christianity in the banners of the Roman legions<sup>64</sup>. Such miracles, as seemed necessary to account for its extraordinary preservation, and seasonable discovery, were gradually propagated without opposition. The custody of the *true cross*, which on Easter Sunday was solemnly exposed to the people, was entrusted to the bishop of Jerusalem; and he alone might gra-

<sup>62</sup> The Itinerary from Bourdeaux to Jerusalem, was composed in the year 333, for the use of pilgrims; among whom Jerom (tom. i. p. 126.) mentions the Britons and the Indians. The causes of this superstitious passion are discussed in the learned and judicious preface of Wesfeling (Itinerar. p. 537—545.)

<sup>63</sup> Cicero (de Finibus, v. 1.) has beautifully expressed the common sense of mankind.

<sup>64</sup> Baronius. (Annal. Eccles. A. D. 326.

Nº 42—50.) and Tillemont (Mem. Eccles. tom. vii. p. 8—16.) are the historians and champions of the miraculous *invention* of the cross, under the reign of Constantine. Their oldest witnesses are Paulinus, Sulpicius Severus, Rufinus, Ambrose, and perhaps Cyril of Jerusalem. The silence of Eusebius, and the Bourdeaux pilgrim, which satisfies those who think, perplexes those who believe. See Jortin's sensible remarks, vol. ii. p. 238—248.

tify the curious devotion of the pilgrims, by the gift of small pieces, which they enshafed in gold or gems, and carried away in triumph to their respective countries. But as this gainful branch of commerce must soon have been annihilated, it was found convenient to suppose, that the marvellous wood possessed a secret power of vegetation; and that its substance, though continually diminished, still remained entire and unimpaired<sup>65</sup>. It might perhaps have been expected, that the influence of the place, and the belief of a perpetual miracle, should have produced some salutary effects on the morals, as well as on the faith, of the people. Yet the most respectable of the ecclesiastical writers have been obliged to confess, not only that the streets of Jerusalem were filled with the incessant tumult of business and pleasure<sup>66</sup>, but that every species of vice; adultery, theft, idolatry, poisoning, murder, was familiar to the inhabitants of the holy city<sup>67</sup>. The wealth and pre-eminence of the church of Jerusalem excited the ambition of Arian, as well as orthodox, candidates; and the virtues of Cyril, who, since his death, has been honoured with the title of Saint, were displayed in the exercise, rather than in the acquisition, of his episcopal dignity<sup>68</sup>.

<sup>65</sup> This multiplication is asserted by Paulinus, (epist. xxxvi. See Dupin, Bibliot. Eccles. tom. iii. p. 149.), who seems to have improved a rhetorical flourish of Cyril into a real fact. The same supernatural privilege must have been communicated to the Virgin's milk (Erasmi Opera, tom. i. p. 778. Lugd. Batav. 1703. in Colloq. de Peregrinat. Religionis ergo), faints heads, &c. and other relics, which are repeated in so many different churches.

<sup>66</sup> Jerom (tom. i. p. 103.), who resided in the neighbouring village of Bethlem, describes the vices of Jerusalem from his personal experience.

<sup>67</sup> Gregor. Nyssen, apud Wesseling, p.

539. The whole epistle, which condemns either the use or the abuse of religious pilgrimage, is painful to the Catholic divines; while it is dear and familiar to our Protestant polemics.

<sup>68</sup> He renounced his orthodox ordination, officiated as a deacon, and was re-ordained by the hands of the Arians. But Cyril afterwards changed with the times, and prudently conformed to the Nicene faith. Tillemont (Mem. Eccles. tom. viii.), who treats his memory with tenderness and respect, has thrown his virtues into the text, and his faults into the notes, in decent obscurity, at the end of the volume.

C H A P.  
XXIII.

Julian at-  
tempts to re-  
build the  
temple.

The vain and ambitious mind of Julian might aspire to restore the ancient glory of the temple of Jerusalem<sup>69</sup>. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation<sup>70</sup>. He was displeas'd with the spiritual worship of the synagogue; but he approved the institutions of Moses, who had not disdain'd to adopt many of the rites and ceremonies of Egypt<sup>71</sup>. The local and national deity of the Jews was sincerely adored by a polytheist, who desired only to multiply the number of the gods<sup>72</sup>; and such was the appetite of Julian for bloody sacrifice, that his emulation might be excited by the piety of Solomon, who had offer'd, at the feast of the dedication, twenty-two thousand oxen, and one hundred and twenty thousand sheep<sup>73</sup>. These considerations might influence his designs; but the prospect of an immediate and important advantage, would not suffer the impatient monarch to expect the re-

<sup>69</sup> Imperii sui memoriam magnitudine operum gestiens propagare. Ammian. xxiii. 1. The temple of Jerusalem had been famous even among the Gentiles. They had many temples in each city (at Sichein five, at Gaza eight, at Rome four hundred and twenty-four); but the wealth and religion of the Jewish nation was centered in one spot.

<sup>70</sup> The secret intentions of Julian are revealed by the late bishop of Gloucester, the learned and dogmatic Warburton; who, with the authority of a theologian, prescribes the motives and conduct of the Supreme Being. The discourse entitled *Julian* (2d edition, London, 1751), is strongly marked with all the peculiarities which are imputed to the Warburtonian school.

<sup>71</sup> I shelter myself behind Maimonides, Marsham, Spencer, Le Clerc, Warburton,

&c. who have fairly derided the fears, the folly, and the falsehood, of some superstitious divines. See *Divine Legation*, vol. iv. p. 25, &c.

<sup>72</sup> Julian (Fragment, p. 295.) respectfully styles him *αρχη θεου*, and mentions him elsewhere (epist. lxxii.) with still higher reverence. He doubly condemns the Christians: for believing, and for renouncing, the religion of the Jews. Their Deity was a *truth*, but not the *only*, God. Apud Cyril. l. ix. p. 305, 306.

<sup>73</sup> 1 Kings viii. 63. 2 Chronicles vii. 5. Joseph. Antiquitat. Judaic. l. viii. c. 4. p. 431. edit. Havercamp. As the blood and smoke of so many hecatombs might be inconvenient, Lightfoot, the Christian rabbi, removes them by a miracle. Le Clerc (ad loca) is bold enough to suspect the fidelity of the numbers.

remote and uncertain event of the Persian war. He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the church of the Resurrection on the adjacent hill of Calvary; to establish an order of priests, whose interested zeal would detect the arts, and resist the ambition, of their Christian rivals; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second, and even to anticipate, the hostile measures of the pagan government. Among the friends of the emperor (if the names of emperor, and of friend, are not incompatible) the first place was assigned, by Julian himself, to the virtuous and learned Alypius<sup>74</sup>. The humanity of Alypius was tempered by severe justice, and manly fortitude; and while he exercised his abilities in the civil administration of Britain, he imitated, in his poetical compositions, the harmony and softness of the odes of Sappho. This minister, to whom Julian communicated, without reserve, his most careless levities, and his most serious counsels, received an extraordinary commission to restore, in its pristine beauty, the temple of Jerusalem; and the diligence of Alypius required and obtained the strenuous support of the governor of Palestine. At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple has, in every age, been the ruling passion of the children of Israel. In this propitious moment the men forget their avarice, and the women their delicacy; spades and pickaxes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was

<sup>74</sup> Julian, *epist.* xxix. xxx. La Bletterie has neglected to translate the second of these epistles.

C H A P.  
XXIII.

The enter-  
prize is de-  
feated,

opened in liberal contributions, every hand claimed a share in the pious labour; and the commands of a great monarch were executed by the enthusiasm of a whole people<sup>75</sup>.

Yet, on this occasion, the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish temple, which is now covered by a Mahometan mosque<sup>76</sup>, still continued to exhibit the same edifying spectacle of ruin and desolation. Perhaps the absence and death of the emperor, and the new maxims of a Christian reign, might explain the interruption of an arduous work, which was attempted only in the last six months of the life of Julian<sup>77</sup>. But the Christians entertained a natural and pious expectation, that, in this memorable contest, the honour of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence<sup>78</sup>. This public event is described by Ambrose<sup>79</sup>, bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent

<sup>75</sup> See the zeal and impatience of the Jews in Gregory Nazianzen (Orat. iv. p. 111.) and Theodoret (l. iii. c. 20.).

<sup>76</sup> Built by Omar, the second Khalif, who died A. D. 644. This great mosque covers the whole consecrated ground of the Jewish temple, and constitutes almost a square of 760 *toises*, or one Roman mile in circumference. See d'Anville Jerusalem, p. 45.

<sup>77</sup> Ammianus records the consuls of the year 363, before he proceeds to mention the *thoughts* of Julian. Templum . . . instaurare sumptibus *cogitabat* immodicis. Warburton has a secret wish to anticipate the design; but he must have understood, from former examples, that the execution of such a work would have demanded many years.

<sup>78</sup> The subsequent witnesses, Socrates, Sozomen, Theodoret, Philostorgius, &c. add contradictions, rather than authority. Compare the objections of Basnage (Hist. des Juifs, tom. viii. p. 157—168) with Warburton's answers (Julian, p. 174—258.). The bishop has ingeniously explained the miraculous crosses which appeared on the garments of the spectators by a similar instance, and the natural effects of lightning.

<sup>79</sup> Ambros. tom. ii. epist. xl. p. 946. edit. Benedictin. He composed this fanatic epistle (A. D. 388.) to justify a bishop, who had been condemned by the civil magistrate for burning a synagogue.



Chrysoftom<sup>80</sup>, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen<sup>81</sup>, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared, that this præternatural event was not disputed by the infidels; and his assertion, strange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus<sup>82</sup>. The philosophic soldier, who loved the virtues, without adopting the prejudices, of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerufalem. “Whilst Alypius, assisted by the governor of the province, urged, with vigour and diligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.” Such authority should satisfy a believing, and must astonish an incredulous, mind. Yet a philosopher may still require the original evidence of impartial and intelligent spectators. At this important crisis, any singular accident of nature would assume the appearance, and produce the effects, of

C H A P.  
XXIII.  
perhaps by a  
præternatural  
event.

<sup>80</sup> Chrysoftom, tom. i. p. 580. adverb. Judæos et Gentes, tom. ii. p. 574. de S<sup>o</sup>. Babylâ, edit. Montfaucon. I have followed the common and natural supposition; but the learned Benedictine, who dates the composition of these sermons in the year 383, is confident they were never pronounced from the pulpit.

<sup>81</sup> Greg. Nazianzen, Orat. iv. p. 110—113. Το δε εν περιβοητοι πρσι θαλασς, και υος τως αθεις αςταις απισουμινον λεξων ερχομαι.

<sup>82</sup> Ammian. xxiii. 1. Cum itaque rei for-

titer instaret Alypius, juvaretque provinciæ rector, metuendi globi flammæ prope fundamenta crebris assultibus erumpentes fecere locum exutis aliquoties operantibus inaccessibleum: hocque modo elemento destitutus repellente, cessavit inceptum. Warburton labours (p. 60—90.) to extort a confession of the miracle from the mouths of Julian and Libanius, and to employ the evidence of a rabbi, who lived in the fifteenth century. Such witnesses can only be received by a very favourable judge.

C H A P.  
XXIII.

a real prodigy. This glorious deliverance would be speedily improved and magnified by the pious art of the clergy of Jerusalem, and the active credulity of the Christian world; and, at the distance of twenty years, a Roman historian, careless of theological disputes, might adorn his work with the specious and splendid miracle<sup>83</sup>.

Partiality of  
Julian.

The restoration of the Jewish temple was secretly connected with the ruin of the Christian church. Julian still continued to maintain the freedom of religious worship, without distinguishing, whether this universal toleration proceeded from his justice, or his clemency. He affected to pity the unhappy Christians, who were mistaken in the most important object of their lives; but his pity was degraded by contempt, his contempt was embittered by hatred; and the sentiments of Julian were expressed in a style of sarcastic wit, which inflicts a deep and deadly wound, whenever it issues from the mouth of a sovereign. As he was sensible that the Christians gloried in the name of their Redeemer, he countenanced, and perhaps enjoined, the use of the less honourable appellation of GALILEANS<sup>84</sup>. He declared, that, by the folly of the Galileans, whom he describes as a sect of fanatics, contemptible to men, and odious to the gods, the empire had been reduced to the brink of destruction; and he insinuates in a public edict, that a frantic patient might sometimes be cured by salutary violence<sup>85</sup>. An ungenerous distinction was admitted into the mind

<sup>83</sup> Dr. Lardner, perhaps alone of the Christian critics, presumes to doubt the truth of this famous miracle (Jewish and Heathen Testimonies, vol. iv. p. 47 - 71.). The silence of Jerom would lead to a suspicion, that the same story, which was celebrated at a distance, might be despised on the spot.

<sup>84</sup> Greg. Naz. Orat. iii. p. 81. And this law was confirmed by the invariable practice of Julian himself. Warburton has justly ob-

served (p. 35.), that the Platonists believed in the mysterious virtue of words; and Julian's dislike for the name of Christ might proceed from superstition, as well as from contempt.

<sup>85</sup> Fragment. Julian. p. 288. He derides the *μῆτις Γαλιλαίων* (epist. vii.), and so far loses sight of the principles of toleration, as to wish (epist. xlii.) *ἀκράτῃ, ἀσβῆτι.*

C H A P.  
XXIII.

and counfels of Julian, that, according to the difference of their religious sentiments, one part of his fubjects deferved his favour and friendfhip, while the other was entitled only to the common benefits, that his juftice could not refufe to an obedient people<sup>86</sup>. According to a principle, pregnant with mifchief and oppreffion, the emperor transferred, to the pontiffs of his own religion, the management of the liberal allowances from the public revenue, which had been granted to the church by the piety of Conftantine and his fons. The proud fyftem of clerical honours and immunities, which had been conftituted with fo much art and labour, was levelled to the ground; the hopes of teftamentary donations were intercepted by the rigour of the laws; and the priefts of the Chriftian feft were confounded with the laft and moft ignominious clafs of the people. Such of thefe regulations as appeared neceffary to check the ambition and avarice of the ecclefiastics, were foon afterwards imitated by the wifdom of an orthodox prince. The peculiar diftinctions which policy has beftowed, or fuperftition has lavifhed, on the facerdotal order, *muft* be confined to thofe priefts who profefs the religion of the ftate. But the will of the legiflator was not exempt from prejudice and paffion; and it was the object of the infidious policy of Julian, to deprive the Chriftians of all the temporal honours and advantages which rendered them refpectable in the eyes of the world<sup>87</sup>.

<sup>86</sup> Οὐ γὰρ μὲν βεβῆς ἐστὶν κοινὸς ἕρως ἢ ἀδελφικὸν  
ἀγάπη, αἱ μὲν βεβῆται ὁμογενῶν ἀδελφικαὶ εἰσιν.

These two lines, which Julian has changed and perverted in the true spirit of a bigot (Epit. xlix.), are taken from the speech of Æolus, when he refuses to grant Ulyffes a fresh fupply of winds (Odyff. x. 73.). Libanius (Orat. Parent. c. 59. p. 226.) attempts to juftify this partial behaviour, by an epop-

ogy, in which perfecution peeps through the mask of candour.

<sup>87</sup> These laws which affected the clergy, may be found in the flight hints of Julian himself (Epit. liii.), in the vague declamations of Gregory (Orat. iii. p. 16, 87.), and in the positive assertions of Sozomen (l. v. c. 5.).

A juft

C H A P.  
XXIII.

He prohibits  
the Christi-  
ans from  
teaching  
schools.

A just and severe censure has been inflicted on the law which prohibited the Christians from teaching the arts of grammar and rhetoric<sup>88</sup>. The motives alleged by the emperor to justify this partial and oppressive measure, might command, during his life-time, the silence of slaves and the applause of flatterers. Julian abuses the ambiguous meaning of a word which might be indifferently applied to the language and the religion of the GREEKS: he contemptuously observes, that the men who exalt the merit of implicit faith are unfit to claim or to enjoy the advantages of science; and he vainly contends, that if they refuse to adore the gods of Homer and Demosthenes, they ought to content themselves with expounding Luke and Matthew in the churches of the Galilæans<sup>89</sup>. In all the cities of the Roman world, the education of the youth was entrusted to masters of grammar and rhetoric; who were elected by the magistrates, maintained at the public expence, and distinguished by many lucrative and honourable privileges. The edict of Julian appears to have included the physicians, and professors of all the liberal arts; and the emperor, who reserved to himself the approbation of the candidates, was authorised by the laws to corrupt, or to punish, the religious constancy of the most learned of the Christians<sup>90</sup>. As soon as the resignation of the more obstinate<sup>91</sup> teachers

<sup>88</sup> In clemens . . . perenni obruendum silentio. Ammian. xvii. 10. xxv. 5.

<sup>89</sup> The edict itself, which is still extant among the epistles of Julian (xlii.), may be compared with the loose invectives of Gregory (Orat. ii. p. 96.). Tillemont (Mem. Eccles. tom. vii. p. 1291--1294) has collected the seeming differences of ancients and moderns. They may be easily reconciled. The Christians were *directly* forbid to teach, they were *indirectly* forbid to learn; since they would not frequent the schools of the Pagans.

<sup>90</sup> Codex Theodos. l. xiii. tit. iii. de medi-

cis et professoribus, leg. 5. (published the 17th of June, received, at Spoleto in Italy, the 29th of July, *A. D.* 363.) with Godefroy's Illustrations, tom. v. p. 31.

<sup>91</sup> Orosius celebrates their disinterested resolution, Sicut a majoribus nostris compertum habemus, omnes ubique propemodum . . . officium quam fidem deserere maluerunt, vii. 30. Proæresius, a Christian sophist, refused to accept the partial favour of the emperor. Hieronym. in Chron. p. 185. Edit. Scaliger. Eunapius in Proæresio, p. 126.

C H A P.  
XXIII.

had established the unrivalled dominion of the Pagan sophists, Julian invited the rising generation to resort with freedom to the public schools, in a just confidence, that their tender minds would receive the impressions of literature and idolatry. If the greatest part of the Christian youth should be deterred by their own scruples, or by those of their parents, from accepting this dangerous mode of instruction, they must, at the same time, relinquish the benefits of a liberal education. Julian had reason to expect that, in the space of a few years, the church would relapse into its primæval simplicity, and that the theologians, who possessed an adequate share of the learning and eloquence of the age, would be succeeded by a generation of blind and ignorant fanatics, incapable of defending the truth of their own principles, or of exposing the various follies of Polytheism <sup>92</sup>.

It was undoubtedly the wish and the design of Julian to deprive the Christians of the advantages of wealth, of knowledge, and of power; but the injustice of excluding them from all offices of trust and profit, seems to have been the result of his general policy, rather than the immediate consequence of any positive law <sup>93</sup>. Superior merit might deserve, and obtain, some extraordinary exceptions; but the greater part of the Christian officers were gradually removed from their employments in the state, the army, and the provinces. The hopes of future candidates were extinguished by the declared partiality of a prince, who maliciously reminded them, that it was unlawful for a Christian to use the sword, either, of justice, or, of war: and who studiously guarded the camp and the tribunals with the en-

Disgrace and  
oppression of  
the Christ-  
ians.

<sup>92</sup> They had recourse to the expedient of composing books for their own schools. Within a few months Apollinaris produced his Christian imitations of Homer (a sacred history in xxiv. books), Pindar, Euripides, and Menander; and Sozomen is satisfied, that they equalled, or excelled, the originals.

magistrates (Epist. vii.) *προτιμασθαι μη τοις τας θεσεβειας και των φωνων δι.* Sozomen (l. v. c. 18.) and Socrates (l. iii. c. 13.) must be reduced to the standard of Gregory (Cont. iii. p. 95.), not leis prone to exaggeration, but more restrained by the actual knowledge of his contemporary readers

<sup>93</sup> It was the instruction of Julian to his

C H A P.  
XXIII.

signs of idolatry. The powers of government were entrusted to the Pagans, who professed an ardent zeal for the religion of their ancestors; and as the choice of the emperor was often directed by the rules of divination, the favourites whom he preferred as the most agreeable to the gods, did not always obtain the approbation of mankind<sup>94</sup>. Under the administration of their enemies, the Christians had much to suffer, and more to apprehend. The temper of Julian was averse to cruelty; and the care of his reputation, which was exposed to the eyes of the universe, restrained the philosophic monarch from violating the laws of justice and toleration, which he himself had so recently established. But the provincial ministers of his authority were placed in a less conspicuous station. In the exercise of arbitrary power, they consulted the wishes, rather than the commands, of their sovereign; and ventured to exercise a secret and vexatious tyranny against the sectaries, on whom they were not permitted to confer the honours of martyrdom. The emperor, who dissimulated, as long as possible, his knowledge of the injustice that was exercised in his name, expressed his real sense of the conduct of his officers, by gentle reproofs and substantial rewards<sup>95</sup>.

They are  
condemned  
to restore the  
Pagan tem-  
ples.

The most effectual instrument of oppression, with which they were armed, was the law that obliged the Christians to make full and ample satisfaction for the temples which they had destroyed under the preceding reign. The zeal of the triumphant church had not always expected the sanction of the public authority; and the bishops, who were secure of impunity, had often marched, at the head of their congregations, to attack and demolish the fortresses of the prince of darkness. The consecrated lands, which had increased the patrimony of the sovereign or of the clergy, were clearly de-

<sup>94</sup> *Ἰνδῶν θεῶν καὶ ἄλλῶν καὶ μὴ δίδου.* Libanius, Orat. Parent. c. 83. p. 314.

<sup>95</sup> Greg. Naz. Orat. iii. p. 74. 91, 92. Socrates, l. iii. c. 14. Theodoret, l. iii. c. 6.

Some drawback may however be allowed for the violence of *their* zeal, not less partial than the zeal of Julian.

fined, and easily restored. But on these lands, and on the ruins of Pagan superstition, the Christians had frequently erected their own religious edifices: and as it was necessary to remove the church before the temple could be rebuilt, the justice and piety of the emperor were applauded by one party, while the other deplored and execrated his sacrilegious violence<sup>96</sup>. After the ground was cleared, the restitution of those stately structures, which had been levelled with the dust; and of the precious ornaments, which had been converted to Christian uses; swelled into a very large account of damages and debt. The authors of the injury had neither the ability nor the inclination to discharge this accumulated demand: and the impartial wisdom of a legislator would have been displayed in balancing the adverse claims and complaints, by an equitable and temperate arbitration. But the whole empire, and particularly the East, was thrown into confusion by the rash edicts of Julian; and the Pagan magistrates, inflamed by zeal and revenge, abused the rigorous privilege of the Roman law; which substitutes, in the place of his inadequate property, the person of the insolvent debtor. Under the preceding reign, Mark, bishop of Arethusa<sup>97</sup>, had laboured in the conversion of his people with arms more effectual than those of persuasion<sup>98</sup>. The magistrates required the full value of a temple which had been destroyed by his intolerant zeal: but as they were satisfied

<sup>96</sup> If we compare the gentle language of Libanius (*Orat. Parent. c. 60. p. 286.*) with the passionate exclamations of Gregory (*Orat. iii. p. 86, 87.*), we may find it difficult to persuade ourselves, that the two orators are really describing the same events.

<sup>97</sup> Reshan or Arethusa, at the equal distance of sixteen miles between Emesa (*Hems*), and Epiphania (*Hamath*), was founded, or at least named, by Seleucus Nicator. Its peculiar era dates from the year of Rome 685; according to the medals of the city. In the decline of the Seleucides, Emesa and Are-

thusa were usurped by the Arab Sampiceramas, whose posterity, the vassals of Rome, were not extinguished in the reign of Vespasian. See *d'Anville's Maps and Geographic Ancienne, tom. ii. p. 131. Westling. Itineraria, p. 133. and Nouv. Epoch. Syro-Macedon. p. 80. 181, 482.*

<sup>98</sup> Sozomen, *l. v. c. 10.* It is surprising, that Gregory and Theodoret should suppress a circumstance, which, in their eyes, must have enhanced the religious merit of the confessor.

C H A P.  
XXIII.

of his poverty, they desired only to bend his inflexible spirit to the promise of the slightest compensation. They apprehended the aged prelate, they inhumanly scourged him, they tore his beard; and his naked body, anointed with honey, was suspended, in a net, between heaven and earth, and exposed to the stings of insects and the rays of a Syrian sun<sup>99</sup>. From this lofty station, Mark still persisted to glory in his crime, and to insult the impotent rage of his persecutors. He was at length rescued from their hands, and dismissed to enjoy the honour of his divine triumph. The Arians celebrated the virtue of their pious confessor; the catholics ambitiously claimed his alliance<sup>100</sup>; and the Pagans, who might be susceptible of shame or remorse, were deterred from the repetition of such unavailing cruelty<sup>101</sup>. Julian spared his life: but if the bishop of Arethusa had saved the infancy of Julian<sup>102</sup>, posterity will condemn the ingratitude, instead of praising the clemency, of the emperor.

The temple  
and sacred  
grove of  
Daphne.

At the distance of five miles from Antioch, the Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world<sup>103</sup>. A magnificent temple rose in ho-

<sup>99</sup> The sufferings and constancy of Mark, which Gregory has so tragically painted (Orat. iii. p. 88—91.), are confirmed by the unexceptionable and reluctant evidence of Libanius. Μαρκος σκίσις κρηνομακός, ἀνιμασθημένος, καὶ τὸ πάγωνος αὐτῶν πύλλοις, τὸντα ἐπιγκῶν ἀνδρείως, ὑπὸ ἰσθμῶς ἐπὶ τῆς τετραί, καὶ φανήσῃ περὶ, περὶ μαχῆτος ἐβίβη. Epist. 730. p. 350, 351. Edit. Wolf. Amstel. 1738.

<sup>100</sup> Περὶ μαχῆτος, certatim cum sibi (Christiani) vindicant. It is thus that La Croze and Wolfius (ad loc.) have explained a Greek word, whose true signification had been mistaken by former interpreters, and even by le Clerc (Bibliothèque Ancienne et Moderne, tom. iii. p. 371.). Yet Tillemont is strangely puzzled to understand (Mem. Eccles. tom. vii. p. 1309.) how Gregory and Theodoret could mistake a Semi-Arian bishop for a faint.

<sup>101</sup> See the probable advice of Sallust (Greg. Nazianzen. Orat. iii. 90, 91.). Libanius intercedes for a similar offender, lest they should find many Marks; yet he allows, that if Orion had secreted the consecrated wealth, he deserved to suffer the punishment of Marfyas; to be slayed alive (Epist. 730. p. 349—351.).

<sup>102</sup> Gregory (Orat. iii. p. 90.) is satisfied, that by saving the apostate, Mark had deserved still more than he had suffered.

<sup>103</sup> The grove and temple of Daphne are described by Strabo (l. xvi. p. 1089, 1090. edit. Amstel. 1707.), Libanius (Nenia, p. 185—188. Antiochic. Orat. xi. p. 380, 381.), and Sozomen (l. v. c. 19.). Wesseling (Itinerar. p. 581.), and Casaubon (ad Hist. August. p. 64.) illustrate this curious subject.



nour of the god of light; and his Colossal figure <sup>104</sup> almost filled the capacious sanctuary, which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude, with a golden cup in his hand, pouring out a libation on the earth; as if he supplicated the venerable mother to give to his arms the cold and beautiful DAPHNE: for the spot was ennobled by fiction; and the fancy of the Syrian poets had transported the amorous tale from the banks of the Peneus to those of the Grontes. The ancient rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy, which rivalled the truth and reputation of the Delphic oracle, flowed from the *Castalian* fountain of Daphne <sup>105</sup>. In the adjacent fields a stadium was built by a special privilege <sup>106</sup>, which had been purchased from Elis; the Olympic games were celebrated at the expence of the city; and a revenue of thirty thousand pounds sterling was annually applied to the public pleasures <sup>107</sup>. The perpetual resort of pilgrims and spectators insensibly formed, in the neighbourhood of the temple, the stately and populous village of Daphne, which emulated the splendor, without acquiring the title, of a provincial city. The temple and the village were deeply bosomed in a thick grove of

<sup>104</sup> Simulacrum in eo Olympiaci Jovis imitamenti equiparans magnitudinem. Ammian. xxii. 13. The Olympic Jupiter was sixty feet high, and his bulk was consequently equal to that of a thousand men. See a curious *Memoire* of the Abbé Gedoyne (Académie des Inscriptions, tom. iv. p. 198.).

<sup>105</sup> Hadrian read the history of his future fortunes on a leaf dipped in the Castalian stream; a trick, which, according to the physician Vandale (de Oraculis, p. 281, 282.), might be easily performed by chymical preparations. The emperor stopped the source of such dangerous knowledge; which was again opened by the devout curiosity of Julian.

<sup>106</sup> It was purchased, A. D. 41, in the year 92 of the era of Antioch (Neri's Epoch. Syro-Maced. p. 137—174.) in the term of ninety Olympiads. But the Olympic games of Antioch were not regularly celebrated till the reign of Commodus. See the curious details in the *Chronicle of John Malala* (tom. i. p. 290. 320. 372—381.), a writer whose merit and authority are confined within the limits of his native city.

<sup>107</sup> Fifteen talents of gold, bequeathed by Sosibius, who died in the reign of Augustus. The theatrical merits of the Syrian cities, in the age of Constantine, are compared in the *Expositio tertius Mundi*, p. 61. (Haber, Geograph. Miner, tom. iii.)

C H A P.  
XXIII.

laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth, and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours; and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth pursued, like Apollo, the object of his desires; and the blushing maid was warned, by the fate of Daphne, to shun the folly of unseasonable coynefs. The soldier and the philosopher wisely avoided the temptation of this sensual paradise<sup>108</sup>; where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue. But the groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors; and every generation added new ornaments to the splendor of the temple<sup>109</sup>.

Neglect and  
profanation  
of Daphne.

When Julian, on the day of the annual festival, hastened to adore the Apollo of Daphne, his devotion was raised to the highest pitch of eagerness and impatience. His lively imagination anticipated the grateful pomp of victims, of libations, and of incense; a long procession of youths and virgins, clothed in white robes, the symbol of their innocence; and the tumultuous concourse of an innumerable people. But the zeal of Antioch was diverted, since the reign of Christianity, into a different channel. Instead of hecatombs of fat oxen sacrificed by the tribes of a wealthy city, to their tutelar deity,

<sup>108</sup> Avidio Cassio Syriacos legiones dedi luxuria diffuentes et *Daphnicis* moribus. These are the words of the emperor Marcus Antoninus in an original letter preserved by his biographer in Hist. August. p. 41. Cassius dismissed or punished every soldier who was seen at Daphne.

<sup>109</sup> Aliquantum agrorum Daphnenfibus dedit (*Pempey*), quo lucus ibi spatiosior feret; delectatus amenitate loci et aquarum abundantia. Eutropius, vi. 14. Sextus Rufus, de Provinciis, c. 16.

the emperor complains that he found only a single goose, provided at the expence of a priest, the pale and solitary inhabitant of this decayed temple<sup>110</sup>. The altar was deserted, the oracle had been reduced to silence, and the holy ground was profaned by the introduction of Christian and funereal rites. After Babylas<sup>111</sup> (a bishop of Antioch, who died in prison in the persecution of Decius) had rested near a century in his grave, his body, by the order of the Cæsar Gallus, was transported into the midst of the grove of Daphne. A magnificent church was erected over his remains; a portion of the sacred lands was usurped for the maintenance of the clergy, and for the burial of the Christians of Antioch, who were ambitious of lying at the feet of their bishop; and the priests of Apollo retired, with their affrighted and indignant votaries. As soon as another revolution seemed to restore the fortune of Paganism, the church of St. Babylas was demolished, and new buildings were added to the mouldering edifice which had been raised by the piety of Syrian kings. But the first and most serious care of Julian was to deliver his oppressed deity from the odious presence of the dead and living Christians, who had so effectually suppressed the voice of fraud or enthusiasm<sup>112</sup>. The scene of infection was purified, according to the forms of ancient rituals; the bodies were decently removed; and the ministers of the church were permitted to convey the remains of St. Babylas to their former habitation within the walls of Antioch.

C H A P.  
XXIII.

Removal of  
the dead bo-  
dies, and con-  
flagration of  
the temple.

<sup>110</sup> Julian (Misopogon, p. 361, 362.) discovers his own character with that  *naïveté*, that unconscious simplicity, which always constitutes genuine humour.

<sup>111</sup> Babylas is named by Eusebius in the succession of the bishops of Antioch (Hist. Eccles. l. vi. c. 29. 39.). His triumph over two emperors (the first fabulous, the second historical) is diffusely celebrated by Chrysostom (tom. ii. p. 536—579. edit. Montfaucon.), Tillemont (Mem. Eccles. tom. iii.

part ii. p. 287—302. 459—465.) becomes almost a sceptic.

<sup>112</sup> Ecclesiastical critics, particularly those who love relics, exult in the confession of Julian (Misopogon, p. 361.) and Libanius (Naxia, p. 185.), that Apollo was disturbed by the vicinity of *one* dead man. Yet Ammianus (xxii. 12.) clears and purifies the whole ground, according to the rites which the Athenians formerly practised in the isle of Delos.

The

C H A P.  
XXIII.

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The modest behaviour which might have alluaged the jealousy of an hostile government, was neglected on this occasion by the zeal of the Christians. The lofty car, that transported the relics of Babylas, was followed, and accompanied, and received, by an innumerable multitude; who chanted, with thundering acclamations, the Psalms of David the most expressive of their contempt for idols and idolaters. The return of the faint was a triumph; and the triumph was an insult on the religion of the emperor, who exerted his pride to dissemble his resentment. During the night which terminated this indiscreet procession, the temple of Daphne was in flames; the statue of Apollo was consumed; and the walls of the edifice were left a naked and awful monument of ruin. The Christians of Antioch asserted, with religious confidence, that the powerful intercession of St. Babylas had pointed the lightnings of heaven against the devoted roof: but as Julian was reduced to the alternative, of believing either a crime or a miracle, he chose, without hesitation, without evidence, but with some colour of probability, to impute the fire of Daphne to the revenge of the Galileans<sup>113</sup>. Their offence, had it been sufficiently proved, might have justified the retaliation, which was immediately executed by the order of Julian, of shutting the doors, and confiscating the wealth, of the cathedral of Antioch. To discover the criminals who were guilty of the tumult, of the fire, or of secreting the riches of the church, several ecclesiastics were tortured<sup>114</sup>; and a presbyter, of the name of Theodoret, was beheaded by the sentence of the Count of the East. But this hasty act was

Julian shuts  
the cathedral  
of Antioch.

<sup>113</sup> Julian (in Misopogon, p. 361.) rather insinuates than asserts their guilt. Ammianus (xvii. 13.) treats the imputation as *levis rumor*, and relates the story with extraordinary candour.

<sup>114</sup> Quo tam atroci casu repente consumpto, ad id usque imperatoris ira provexit, ut quaestiones agitare juberet solito acriores (yet

Julian blames the lenity of the magistrates of Antioch), et majorem ecclesiam Antiochiae claudi. This interdiction was performed with some circumstances of indignity and profanation: and the reasonable death of the principal actor, Julian's uncle, is related with much superstitious complacency by the Abbé de la Bletterie. Vie de Julien, p. 362—369.

blamed

blamed by the emperor; who lamented, with real or affected concern, that the imprudent zeal of his ministers would tarnish his reign with the disgrace of persecution<sup>115</sup>.

The zeal of the ministers of Julian was instantly checked by the frown of their sovereign; but when the father of his country declares himself the leader of a faction, the licence of popular fury cannot easily be restrained, nor consistently punished. Julian, in a public composition, applauds the devotion and loyalty of the holy cities of Syria, whose pious inhabitants had destroyed, at the first signal, the sepulchres of the Galileans; and faintly complains, that they had revenged the injuries of the gods with less moderation than he should have recommended<sup>116</sup>. This imperfect and reluctant confession may appear to confirm the ecclesiastical narratives; that in the cities of Gaza, Ascalon, Cæsarea, Heliopolis, &c. the Pagans abused, without prudence or remorse, the moment of their prosperity. That the unhappy objects of their cruelty were released from torture only by death; that as their mangled bodies were dragged through the streets, they were pierced (such was the universal rage) by the spits of cooks, and the distaffs of enraged women; and that the entrails of Christian priests and virgins, after they had been tasted by those bloody fanatics, were mixed with barley, and contemptuously thrown to the unclean animals of the city<sup>117</sup>. Such scenes of religious madness exhibit the most contemptible and odious picture of human nature; but the massacre of Alexandria attracts still more attention, from the

<sup>115</sup> Besides the ecclesiastical historians, who are more or less to be suspected, we may allege the passion of St. Theodore, in the *Acta Sincera* of Ruinart, p. 591. The complaint of Julian gives it an original and authentic air.

<sup>116</sup> Julian. *Misopogon*, p. 361.

<sup>117</sup> See Gregory Nazianzen (*Orat.* iii. p. 87.). Sozomen (*l. v. c. 9.*) may be con-

sidered as an original, though not impartial, witness. He was a native of Gaza, and had conversed with the confessor Zeno, who, as bishop of Maiuma, lived to the age of an hundred (*l. vii. c. 28.*). Philostorgius (*l. vii. c. 4.* with Godefroy's *Dissertations*, p. 284.) adds some tragic circumstances, of Christians, who were *literally* sacrificed at the altars of the gods, &c.

C H A P.  
XXIII.

George of  
Cappadocia

certainly of the fact, the rank of the victims, and the splendour of the capital of Egypt.

George<sup>118</sup>, from his parents or his education, surname the Cappadocian, was born at Epiphania in Cilicia, in a fuller's shop. From this obscure and servile origin he raised himself by the talents of a parasite: and the patrons, whom he assiduously flattered, procured for their worthless dependent a lucrative commission, or contract, to supply the army with bacon. His employment was mean: he rendered it infamous. He accumulated wealth by the basest arts of fraud and corruption; but his malversations were so notorious, that George was compelled to escape from the pursuits of justice. After this disgrace, in which he appears to have saved his fortune at the expence of his honour, he embraced, with real or affected zeal, the profession of Arianism. From the love, or the ostentation, of learning, he collected a valuable library of history, rhetoric, philosophy, and theology<sup>119</sup>; and the choice of the prevailing faction promoted George of Cappadocia to the throne of Athanasius. The entrance of the new archbishop was that of a Barbarian conqueror; and each moment of his reign was polluted by cruelty and avarice. The Catholics of Alexandria and Egypt were abandoned to a tyrant, qualified, by nature and education, to exercise the office of persecution; but he oppressed with an impartial hand the various inhabitants of his extensive diocese. The primate of Egypt assumed the

oppresses  
Alexandria  
and Egypt.

<sup>118</sup> The life and death of George of Cappadocia are described by Ammianus (xvii. 11.), Gregory Nazianzen (Orat. xvi. p. 382. 385. 389, 390.), and Epiphanius (Hæres. lxxvi.). The invectives of the two saints might not deserve much credit, unless they were confirmed by the testimony of the cool and impartial infidel.

<sup>119</sup> After the massacre of George, the emperor Julian repeatedly sent orders to preserve the library for his own use, and to tor-

ture the slaves who might be suspected of secreting any books. He praises the merit of the collection, from whence he had borrowed and transcribed several manuscripts while he pursued his studies in Cappadocia. He could wish indeed that the works of the Galilæans might perish; but he requires an exact account even of those theological volumes, lest other treatises more valuable should be confounded in their loss. Julian. Epist. ix. xxxvi.

pomp and insolence of his lofty station; but he still betrayed the vices of his base and servile extraction. The merchants of Alexandria were impoverished by the unjust, and almost universal, monopoly, which he acquired, of nitre, salt, paper, funerals, &c. : and the spiritual father of a great people condescended to practise the vile and pernicious arts of an informer. The Alexandrians could never forget, nor forgive, the tax, which he suggested, on all the houses of the city; under an obsolete claim, that the royal founder had conveyed to his successors, the Ptolemies and the Cæsars, the perpetual property of the soil. The Pagans, who had been flattered with the hopes of freedom and toleration, excited his devout avarice; and the rich temples of Alexandria were either pillaged or insulted by the haughty prelate, who exclaimed, in a loud and threatening tone, “How long will these sepulchres be permitted to stand?” Under the reign of Constantius, he was expelled by the fury, or rather by the justice, of the people; and it was not without a violent struggle, that the civil and military powers of the state could restore his authority, and gratify his revenge. The messenger who proclaimed at Alexandria the accession of Julian, announced the downfall of the archbishop. George, with two of his obsequious ministers, count Diodorus, and Dracontius, master of the mint, were ignominiously dragged in chains to the public prison. At the end of twenty-four days, the prison was forced open by the rage of a superstitious multitude, impatient of the tedious forms of judicial proceedings. The enemies of gods and men expired under their cruel insults; the lifeless bodies of the archbishop and his associates were carried in triumph through the streets on the back of a camel; and the inactivity of the Athanasian party<sup>120</sup> was esteemed a shining example of evangelical patience. The remains of these guilty wretches were

C H A P.  
XXIII.

A. D. 361.  
November  
30.

He is sacrificed by the people,

December  
24.

<sup>120</sup> Philostorgius, with cautious malice, *ἡρεσολογία καὶ τῆς παλιᾶς*, l. vii. c. 2. Godefrinuates their guilt, *καὶ τὴν ἀθανάσιον ἡρεσολογίαν* froy, p. 267.

C H A P.  
XXIII.

and worshipped as a faint and martyr.

thrown into the sea; and the popular leaders of the tumult declared their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these *martyrs*, who had been punished, like their predecessors, by the enemies of their religion<sup>121</sup>. The fears of the Pagans were just, and their precautions ineffectual. The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of those sectaries introduced his worship into the bosom of the Catholic church<sup>122</sup>. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a faint, and a Christian hero<sup>123</sup>; and the infamous George of Cappadocia has been transformed<sup>124</sup> into the renowned St. George of England, the patron of arms, of chivalry, and of the garter<sup>125</sup>.

About the same time that Julian was informed of the tumult of Alexandria, he received intelligence from Edeffa, that the proud and wealthy faction of the Arians had insulted the weakness of the Valentinians; and committed such disorders, as ought not to be suffered with impunity in a well-regulated state. Without expecting the

<sup>121</sup> Cineres projecit in mare, id metuens ut clamabat, ne, collectis supremis, cedes illis extruerent; ut reliquis, qui deviare a religione compulsi, pertulere cruciabiles pœnas, adusque gloriosam mortem intemperatâ fide progressi, et nunc MARTYRES appellantur. Ammian. xxii. 11. Epiphanius proves to the Arians, that George was not a martyr.

<sup>122</sup> Some Donatists (Optatus Milev. p. 60. 303. edit. Dupin; and Tillemont, Mem. Eccles. tom. vi. p. 713. in 4to) and Priscillianists (Tillemont, Mem. Eccles. tom. viii. p. 517. in 4to) have in like manner usurped the honours of Catholic saints and martyrs.

<sup>123</sup> The faints of Cappadocia, Basil and the Gregories, were ignorant of their holy companions. Pope Gelasius (A. D. 494.), the first Catholic who acknowledges St. George, places him among the martyrs, "qui Deo magis quam hominibus noti sunt." He

rejects his Acts as the composition of heretics. Some, perhaps not the oldest, of the spurious Acts, are still extant; and, through a cloud of fiction, we may yet distinguish the combat which St. George of Cappadocia sustained, in the presence of Queen *Alexandra*, against the *magician Athanasius*.

<sup>124</sup> This transformation is not given as absolutely certain, but as *extremely* probable. See the *Lorgueruana*, tom. i. p. 194.

<sup>125</sup> A curious history of the worship of St. George, from the sixth century (when he was already revered in Palestine, in Armenia, at Rome, and at Treves in Gaul), might be extracted from Dr. Heylin (*History of St. George*, 2d edition, London 1033, in 4to, pp. 429.), and the *Bollandists* (*Act. SS. Mens. April. tom. iii. p. 100-163.*). His fame and popularity in Europe, and especially in England, proceeded from the Crusades.



flow forms of justice, the exasperated prince directed his mandate to the magistrates of Edeffa<sup>127</sup>, by which he confiscated the whole property of the church: the money was distributed among the soldiers; the lands were added to the domain; and this act of oppression was aggravated by the most ungenerous irony. “ I shew  
 “ myself,” says Julian, “ the true friend of the Galileans. Their  
 “ *admirable* law has promised the kingdom of heaven to the poor;  
 “ and they will advance with more diligence in the paths of virtue  
 “ and salvation, when they are relieved by my assistance from the  
 “ load of temporal possessions. Take care,” pursued the monarch, in a more serious tone, “ take care how you provoke my patience  
 “ and humanity. If these disorders continue, I will revenge on the  
 “ magistrates the crimes of the people; and you will have reason to  
 “ dread, not only confiscation and exile, but fire and the sword.” The tumults of Alexandria were doubtless of a more bloody and dangerous nature: but a Christian bishop had fallen by the hands of the Pagans; and the public epistle of Julian affords a very lively proof of the partial spirit of his administration. His reproaches to the citizens of Alexandria are mingled with expressions of esteem and tenderness; and he laments, that, on this occasion, they should have departed from the gentle and generous manners which attested their Grecian extraction. He gravely censures the offence which they had committed against the laws of justice and humanity; but he recapitulates, with visible complacency, the intolerable provocations which they had so long endured from the impious tyranny of George of Cappadocia. Julian admits the principle, that a wise and vigorous government should chastise the insolence of the people: yet, in consideration of their founder Alexander, and of Serapis their tutelary deity, he grants a free and gracious pardon to the guilty city, for which he again feels the affection of a brother<sup>128</sup>.

<sup>127</sup> Julian. Epist. xliiii.

friends to assuage his anger. Ammian. xxii.

<sup>128</sup> Julian. Epist. x. He allowed his 11.

C H A P.  
XXIII.

Restoration  
of Athana-  
sius,  
A. D. 362,  
February 21.

After the tumult of Alexandria had subsided, Athanasius, amidst the public acclamations, seated himself on the throne from whence his unworthy competitor had been precipitated: and as the zeal of the archbishop was tempered with discretion, the exercise of his authority tended not to inflame, but to reconcile, the minds of the people. His pastoral labours were not confined to the narrow limits of Egypt. The state of the Christian world was present to his active and capacious mind; and the age, the merit, the reputation of Athanasius, enabled him to assume, in a moment of danger, the office of Ecclesiastical Dictator<sup>129</sup>. Three years were not yet elapsed since the majority of the bishops of the West had ignorantly, or reluctantly, subscribed, the Confession of Rimini. They repented, they believed, but they dreaded the unseasonable rigour of their orthodox brethren; and if their pride was stronger than their faith, they might throw themselves into the arms of the Arians, to escape the indignity of a public penance, which must degrade them to the condition of obscure laymen. At the same time, the domestic differences concerning the union and distinction of the divine persons, were agitated with some heat among the Catholic doctors; and the progress of this metaphysical controversy seemed to threaten a public and lasting division of the Greek and Latin churches. By the wisdom of a select synod, to which the name and presence of Athanasius gave the authority of a general council, the bishops, who had unwarily deviated into error, were admitted to the communion of the church, on the easy condition of subscribing the Nicene Creed; without any formal acknowledgment of their past fault, or any minute definition of their scholastic opinions. The advice of the primate of Egypt had already prepared the clergy of Gaul and Spain, of Italy and Greece, for the

<sup>129</sup> See Athanas. ad Ruin. tom. ii. p. 40, the primate, as much more meritorious than 41; and Greg. Nazianzen. Orat. iii. p. 395, his prayers, his falls, his persecutions, &c. 399, who justly rates the temperate zeal of

reception

reception of this salutary measure; and, notwithstanding the opposition of some ardent spirits<sup>130</sup>, the fear of the common enemy promoted the peace and harmony of the Christians<sup>131</sup>.

The skill and diligence of the primate of Egypt had improved the season of tranquillity, before it was interrupted by the hostile edicts of the emperor<sup>132</sup>. Julian, who despised the Christians, honoured Athanasius with his sincere and peculiar hatred. For his sake alone, he introduced an arbitrary distinction, repugnant, at least to the spirit, of his former declarations. He maintained, that the Galileans, whom he had recalled from exile, were not restored, by that general indulgence, to the possession of their respective churches: and he expressed his astonishment, that a criminal, who had been repeatedly condemned by the judgment of the emperors, should dare to insult the majesty of the laws, and insolently usurp the archiepiscopal throne of Alexandria, without expecting the orders of his sovereign. As a punishment for the imaginary offence, he again banished Athanasius from the city; and he was pleased to suppose, that this act of justice would be highly agreeable to his pious subjects. The pressing solicitations of the people soon convinced him, that the majority of the Alexandrians were Christians; and that the greatest part of the Christians were firmly attached to the cause of their oppressed primate. But the knowledge of their sentiments, instead of persuading

C H A P.  
XXIII.

He is persecuted and expelled by Julian.  
A. D. 362,  
October 23-

<sup>130</sup> I have not leisure to follow the blind obstinacy of Lucifer of Cagliari. See his adventures in Tillemont (*Mem. Eccles.* tom. vii. p. 920—926.); and observe how the colour of the narrative insensibly changes, as the confessor becomes a schismatic.

<sup>131</sup> *Assensus est hunc sententia Occidentis, et, per tam necessarium concilium, Satanae faucibus mandus ereptus.* The lively and artful Dialogue of Jerom against the Luciferians (tom. ii. p. 175—155.) exhibits an

original picture of the ecclesiastical policy of the times.

<sup>132</sup> Tillemont, who supposes that George was massacred in August, crowds the actions of Athanasius into a narrow space (*Mem. Eccles.* tom. viii. p. 360.). An original fragment, published by the marquis Maffei from the old Chapter-library of Verona (*Osservazioni Letterarie*, tom. iii. p. 60—92.) affords many important dates, which are authenticated by the computation of Egyptian months.

him

C II A P.  
XXIII.

him to recall his decree, provoked him to extend to all Egypt the term of the exile of Athanasius. The zeal of the multitude rendered Julian still more inexorable: he was alarmed by the danger of leaving at the head of a tumultuous city, a daring and popular leader; and the language of his resentment discovers the opinion which he entertained of the courage and abilities of Athanasius. The execution of the sentence was still delayed, by the caution or negligence of Ecdicius, præfect of Egypt, who was at length awakened from his lethargy by a severe reprimand. “Though you neglect,” says Julian, “to write to me on any other subject, at least it is your duty to inform me of your conduct towards Athanasius, the enemy of the gods. My intentions have been long since communicated to you. I swear by the great Serapis, that unless, on the calends of December, Athanasius has departed from Alexandria, nay from Egypt, the officers of your government shall pay a fine of one hundred pounds of gold. You know my temper: I am slow to condemn, but I am still slower to forgive.” This epistle was enforced by a short postscript, written with the emperor’s own hand. “The contempt that is shewn for all the gods fills me with grief and indignation. There is nothing that I should see, nothing that I should hear, with more pleasure, than the expulsion of Athanasius from all Egypt. The abominable wretch! Under my reign, the baptism of several Grecian ladies of the-highest rank has been the effect of his persecutions<sup>133</sup>.” The death of Athanasius was not *expressly* commanded; but the præfect of Egypt understood, that it was safer for him to exceed, than to neglect, the orders of an irritated master. The archbishop prudently retired to the monasteries of the Desert: eluded, with his usual dexterity, the snares of the enemy; and lived to triumph over the ashes of a prince, who, in words of

<sup>133</sup> Τὸν μισθὸν, ὡς ἐπαρκεῖται Ἑλλήνας, ἐπ’ ἐμῶν, γυναικῶν τῶν ἐπισημῶν βαπτιστῶν διακίβηται. I have preserved the ambiguous sense of the last

word, the ambiguity of a tyrant who wished to find, or to create, guilt.

formidable import, had declared his wish that the whole venom of the Galilean school were contained in the single person of Athanasius<sup>134</sup>.

C H A P.  
XXIII.

I have endeavoured faithfully to represent the artful system by which Julian proposed to obtain the effects, without incurring the guilt, or reproach, of persecution. But if the deadly spirit of fanaticism perverted the heart and understanding of a virtuous prince, it must, at the same time, be confessed, that the *real* sufferings of the Christians were inflamed and magnified by human passions and religious enthusiasm. The meekness and resignation which had distinguished the primitive disciples of the gospel, was the object of the applause, rather than of the imitation, of their successors. The Christians, who had now possessed above forty years the civil and ecclesiastical government of the empire, had contracted the insolent vices of prosperity<sup>135</sup>, and the habit of believing, that the saints alone were entitled to reign over the earth. As soon as the enmity of Julian deprived the clergy of the privileges which had been conferred by the favour of Constantine, they complained of the most cruel oppression; and the free toleration of idolaters and heretics was a subject of grief and scandal to the orthodox party<sup>136</sup>. The acts of violence, which were no longer countenanced by the magistrates, were still committed by the zeal of the people. At Pessinus, the altar of Cybele was overturned almost in the presence of the emperor; and in the city of Caesarea in Cappadocia, the temple of Fortune, the sole place of worship which had been left to the Pagans, was destroyed by the rage of a popular tumult. On these occasions, a prince,

Zeal and imprudence of the Christians.

<sup>134</sup> The three Epistles of Julian, which explain his intentions and conduct with regard to Athanasius, should be disposed in the following chronological order, xxvi, x, vi. See likewise Greg. Nazianzen, xxi. p. 393. Sozomen, l. v. c. 15. Socrates, l. iii. c. 14. Theodoret, l. iii. c. 9. and Tillemont, Mem.

Eccles. tom. viii. p. 361—362, who has used some materials prepared by the Bollandists.

<sup>135</sup> See the fair confession of Gregory (Orat. iii. p. 61, 62.).

<sup>136</sup> Hear the furious and absurd complaint of Optatus (de Schismat. Donatist. l. ii. c. 16. 17.).

C H A P.  
XXIII.

who felt for the honour of the gods, was not disposed to interrupt the course of justice; and his mind was still more deeply exasperated, when he found, that the fanatics, who had deserved and suffered the punishment of incendiaries, were rewarded with the honours of martyrdom<sup>137</sup>. The Christian subjects of Julian were assured of the hostile designs of their sovereign; and, to their jealous apprehension, every circumstance of his government might afford some grounds of discontent and suspicion. In the ordinary administration of the laws, the Christians, who formed so large a part of the people, must frequently be condemned: but their indulgent brethren, without examining the merits of the cause, presumed their innocence, allowed their claims, and imputed the severity of their judge to the partial malice of religious persecution<sup>138</sup>. These present hardships, intolerable as they might appear, were represented as a slight prelude of the impending calamities. The Christians considered Julian as a cruel and crafty tyrant; who suspended the execution of his revenge, till he should return victorious from the Persian war. They expected, that as soon as he had triumphed over the foreign enemies of Rome, he would lay aside the irksome mask of dissimulation; that the amphitheatres would stream with the blood of hermits and bishops; and that the Christians, who still persevered in the profession of the faith, would be deprived of the common benefits of nature and society<sup>139</sup>. Every calumny<sup>140</sup> that could wound the reputation of the Apostate,

<sup>137</sup> Greg. Nazianzen, Orat. iii. p. 91. iv. p. 133. He praises the victors of Cæsarea, *πολιται δε των μεγαλοθυμων και θεσμων εν Ευσεβειαις*. See Sozomen, l. v. 4. 11. Tillemont (Mem. Eccles. tom. vii. p. 649, 650.) owns, that their behaviour was not, dans l'ordre commun; but he is perfectly satisfied, as the great St. Basil always celebrated the festival of these blessed martyrs.

<sup>138</sup> Julian determined a law-suit against the new Christian city at Maiuma, the port

of Gaza; and his sentence, though it might be imputed to bigotry, was never reversed by his successors. Sozomen, l. v. c. 3. Reland. Palestin. tom. ii. p. 791.

<sup>139</sup> Gregory (Orat. iii. p. 93, 94, 95. Orat. iv. p. 114.) pretends to speak from the information of Julian's confidants, whom Orosius (vii. 30.) could not have seen.

<sup>140</sup> Gregory (Orat. iii. p. 91.) charges the Apostate with secret sacrifices of boys and girls; and positively affirms, that the dead  
bodies

Apostate, was credulously embraced by the fears and hatred of his adversaries; and their indiscreet clamours provoked the temper of a sovereign, whom it was their duty to respect, and their interest to flatter. They still protested, that prayers and tears were their only weapons against the impious tyrant, whose head they devoted to the justice of offended Heaven. But they insinuated, with fullen resolution, that their submission was no longer the effect of weakness; and that, in the imperfect state of human virtue, the patience, which is founded on principle, may be exhausted by persecution. It is impossible to determine how far the zeal of Julian would have prevailed over his good sense and humanity: but, if we seriously reflect on the strength and spirit of the church, we shall be convinced, that, before the emperor could have extinguished the religion of Christ, he must have involved his country in the horrors of a civil war<sup>141</sup>.

C H A P.  
XXIII.

bodies were thrown into the Orontes. See Theodoret, l. iii. c. 26, 27.; and the equivocal candour of the Abbé de la Bletterie, *Vie de Julien*, p. 351, 352. Yet *contemporary* malice could not impute to Julian the troops of martyrs, more especially in the West, which Baronius so greedily swallows, and Tillemont so faintly rejects (*Mem. Eccles.* tom. vii. p. 1295—1315.).

<sup>141</sup> The resignation of Gregory is truly edifying (*Orat.* iv. p. 123, 124.). Yet, when an officer of Julian attempted to seize the church of Nazianzus, he would have lost his life, if he had not yielded to the zeal of the bishop and people (*Orat.* xix. p. 308.). See the reflections of Chrysostom, as they are alleged by Tillemont (*Mem. Eccles.* tom. vii. p. 575.).

## C H A P. XXIV.

*Residence of Julian at Antioch.—His successful Expedition against the Persians.—Passage of the Tigris.—The Retreat and Death of Julian.—Election of Jovian.—He saves the Roman Army by a disgraceful Treaty.*

C H A P.  
XXIV.

The *Cæsars*  
of Julian.

THE philosophical fable which Julian composed under the name of the *CÆSARS*<sup>1</sup>, is one of the most agreeable and instructive productions of ancient wit<sup>2</sup>. During the freedom and equality of the days of the Saturnalia, Romulus prepared a feast for the deities of Olympus, who had adopted him as a worthy associate, and for the Roman princes, who had reigned over his martial people, and the vanquished nations of the earth. The immortals were placed in just order on their thrones of state, and the table of the *Cæsars* was spread below the Moon, in the upper region of the air. The tyrants, who would have disgraced the society of gods

<sup>1</sup> See this fable or satire, p. 306—336. of the Leipzig edition of Julian's works. The French version of the learned Ezekiel Spanheim (Paris, 1683.) is coarse, languid, and correct; and his notes, proofs, illustrations, &c. are piled on each other till they form a mass of 557 close-printed quarto pages. The Abbé de la Bleterie (*Vie de Jovien*, tom. i. p. 241—393.) has more happily expressed the spirit, as well as the sense, of the original, which he illustrates with some concise and curious notes.

<sup>2</sup> Spanheim (in his preface) has most learnedly discussed the etymology, origin, resemblance, and disagreement of the Greek *fatyrs*, a dramatic piece, which was acted after the tragedy; and the Latin *fatires* (from *Satura*), a miscellaneous composition, either in prose or verse. But the *Cæsars* of Julian are of such an original cast, that the critic is perplexed to which class he should ascribe them.



and men, were thrown headlong, by the inexorable Nemesis, into the Tartarean abyss. The rest of the Cæsars successively advanced to their seats; and, as they passed, the vices, the defects, the blemishes of their respective characters, were maliciously noticed by old Silenus, a laughing moralist, who disguised the wisdom of a philosopher under the mask of a Bacchanal<sup>3</sup>. As soon as the feast was ended, the voice of Mercury proclaimed the will of Jupiter, that a celestial crown should be the reward of superior merit. Julius Cæsar, Augustus, Trajan, and Marcus Antoninus, were selected as the most illustrious candidates; the effeminate Constantine<sup>4</sup> was not excluded from this honourable competition, and the great Alexander was invited to dispute the prize of glory with the Roman heroes. Each of the candidates was allowed to display the merit of his own exploits; but, in the judgment of the gods, the modest silence of Marcus pleaded more powerfully than the elaborate orations of his haughty rivals. When the judges of this awful contest proceeded to examine the heart, and to scrutinize the springs of action; the superiority of the Imperial Stoic appeared still more decisive and conspicuous<sup>5</sup>. Alexander and Cæsar, Augustus, Trajan, and Constantine, acknowledged with a blush, that fame, or power, or pleasure, had been the important object of *their* labours: but the gods themselves beheld, with reverence and love, a virtuous mortal, who had practised on the throne the lessons of philosophy; and who, in a state of human imperfection, had aspired to imitate the

<sup>3</sup> This mixed character of Silenus is finely painted in the sixth eclogue of Virgil.

<sup>4</sup> Every impartial reader must perceive and condemn the partiality of Julian against his uncle Constantine, and the Christian religion. On this occasion, the interpreters are compelled, by a more sacred interest, to re-

nounce their allegiance, and to desert the cause of their author.

<sup>5</sup> Julian was secretly inclined to prefer a Greek to a Roman. But when he seriously compared a hero with a philosopher, he was sensible that mankind had much greater obligations to Socrates than to Alexander (Orat. ad Themistium, p. 264.).

C H A P.  
XXIV.

moral attributes of the Deity. The value of this agreeable composition (the *Cæsars* of Julian) is enhanced by the rank of the author. A prince, who delineates with freedom the vices and virtues of his predecessors, subscribes, in every line, the censure or approbation of his own conduct.

He resolves  
to march  
against the  
Persians,  
A. D. 362.

In the cool moments of reflection, Julian preferred the useful and benevolent virtues of Antoninus: but his ambitious spirit was inflamed by the glory of Alexander; and he solicited, with equal ardour, the esteem of the wife, and the applause of the multitude. In the season of life, when the powers of the mind and body enjoy the most active vigour, the emperor, who was instructed by the experience, and animated by the success, of the German war, resolved to signalize his reign by some more splendid and memorable achievement. The ambassadors of the East, from the continent of India, and the isle of Ceylon<sup>6</sup>, had respectfully saluted the Roman purple<sup>7</sup>. The nations of the West esteemed and dreaded the personal virtues of Julian, both in peace and war. He despised the trophies of a Gothic victory<sup>8</sup>, and was satisfied that the rapacious Barbarians of the Danube would be restrained from any future violation of the faith of treaties, by the terror of his name, and the additional fortifica-

<sup>6</sup> *Inde nationibus Indicis certatim cum donis optimates mittentibus . . . ab usque Divis et Serendivis.* Ammian. xx. 7. This island, to which the names of Taprobana, Serendib, and Ceylon, have been successively applied, manifests how imperfectly the seas and lands, to the east of cape Comorin, were known to the Romans. 1. Under the reign of Claudius, a freedman, who farmed the customs of the Red Sea, was accidentally driven by the winds upon this strange and undiscovered coast: he conversed six months with the natives; and the king of Ceylon, who heard, for the first time, of the power and justice of Rome, was persuaded to send an embassy to the emperor (Plin. *Hist. Nat.*

vi. 24.). 2. The geographers (and even Ptolemy) have magnified, above fifteen times, the real size of this new world, which they extended as far as the equator, and the neighbourhood of China.

<sup>7</sup> These embassies had been sent to Constantius. Ammianus, who unwarily deviates into gross flattery, must have forgotten the length of the way, and the short duration of the reign of Julian.

<sup>8</sup> *Gothos sæpe fallaces et perfidos; hostes quarere se meliores aiebat: illis enim sufficere mercatores Galatas per quos ubique sine conditionis discrimine venumdantur.* Within less than fifteen years, these Gothic slaves threatened and subdued their masters.

tions, with which he strengthened the Thracian and Illyrian frontiers. The successor of Cyrus and Artaxerxes was the only rival whom he deemed worthy of his arms; and he resolved, by the final conquest of Persia, to chastise the haughty nation, which had so long resisted and insulted the majesty of Rome\*. As soon as the Persian monarch was informed that the throne of Constantius was filled by a prince of a very different character, he condescended to make some artful, or perhaps sincere, overtures, towards a negotiation of peace. But the pride of Sapor was astonished by the firmness of Julian; who sternly declared, that he would never consent to hold a peaceful conference among the flames and ruins of the cities of Mesopotamia; and who added, with a smile of contempt, that it was needless to treat by ambassadors, as he himself had determined to visit speedily the court of Persia. The impatience of the emperor urged the diligence of the military preparations. The generals were named; a formidable army was destined for this important service; and Julian, marching from Constantinople through the provinces of Asia Minor, arrived at Antioch about eight months after the death of his predecessor. His ardent desire to march into the heart of Persia, was checked by the indispensable duty of regulating the state of the empire; by his zeal to revive the worship of the gods; and by the advice of his wisest friends; who represented the necessity of allowing the salutary interval of winter-quarters, to restore, the exhausted strength of the legions of Gaul, and the discipline and spirit of the Eastern troops. Julian was persuaded to fix, till the ensuing spring, his residence at Antioch, among a people maliciously disposed

Julian proceeds from Constantinople to Antioch, August,

\* Alexander reminds his rival Cæsar, who depreciated the fame and merit of an Asiatic victory, that Crassus and Antony had felt the Persian arrows; and that the Romans, in a war of three hundred years, had not yet subdued the single province of Mesopotamia or Assyria (Cæsars, p. 324.).

C H A P.  
XXIV.

Licentious  
manners of  
the people of  
Antioch.

to deride the haste, and to censure the delays, of their sovereign<sup>10</sup>.

If Julian had flattered himself, that his personal connection with the capital of the East would be productive of mutual satisfaction to the prince and people, he made a very false estimate of his own character, and of the manners of Antioch<sup>11</sup>. The warmth of the climate disposed the natives to the most intemperate enjoyment of tranquillity and opulence; and the lively licentiousness of the Greeks was blended with the hereditary softness of the Syrians. Fashion was the only law, pleasure the only pursuit, and the splendour of dress and furniture was the only distinction of the citizens of Antioch. The arts of luxury were honoured; the serious and manly virtues were the subject of ridicule; and the contempt for female modesty, and reverent age, announced the universal corruption of the capital of the East. The love of spectacles was the taste, or rather passion, of the Syrians: the most skilful artists were procured from the adjacent cities<sup>12</sup>; a considerable share of the revenue was devoted to the public amusements; and the magnificence of the games of the theatre and circus was considered as the happiness, and as the glory, of Antioch. The rustic manners of a prince who disdained such glory, and was insensible of such happiness, soon disgusted the delicacy of his subjects; and the effeminate Orientals could neither imitate, nor admire, the severe simplicity which Julian always maintained, and sometimes affected. The days of festivity,

<sup>10</sup> The design of the Persian war is declared by Ammianus (xxii. 7. 12.), Libanius (Orat. Parent. c. 79, 80. p. 305, 306.), Zosimus (l. iii. p. 158.), and Socrates (l. iii. c. 19.).

<sup>11</sup> The Satire of Julian, and the Homilies of St. Chrysostom, exhibit the same picture of Antioch. The miniature which the Abbé de la Bleterie has copied from thence (Vie de Julien, p. 332.), is elegant and correct.

<sup>12</sup> Laodicea furnished charioteers; Tyre and Berytus, comedians; Casarea, pantomimes; Heliopolis, singers; Gaza, gladiators; Afcalon, wrestlers; and Casabala, rope-dancers. See the *Expositio totius Mundi*, p. 6. in the third tome of Hudson's *Minor Geographers*.

consecrated,

consecrated, by ancient custom, to the honour of the gods, were the only occasions in which Julian relaxed his philosophic severity; and those festivals were the only days in which the Syrians of Antioch could reject the allurements of pleasure. The majority of the people supported the glory of the Christian name, which had been first invented by their ancestors<sup>13</sup>: they contented themselves with disobeying the moral precepts, but they were scrupulously attached to the speculative doctrines, of their religion. The church of Antioch was distracted by heresy and schism; but the Arians and the Athanasians, the followers of Meletius and those of Paulinus<sup>14</sup>, were actuated by the same pious hatred of their common adversary.

C H A P.  
XXIV.

The strongest prejudice was entertained against the character of an apostate, the enemy and successor of a prince who had engaged the affections of a very numerous sect; and the removal of St. Babylon excited an implacable opposition to the person of Julian. His subjects complained, with superstitious indignation, that famine had pursued the emperor's steps from Constantinople to Antioch: and the discontent of a hungry people was exasperated by the injudicious attempt to relieve their distress. The inclemency of the season had affected the harvests of Syria; and the price of bread<sup>15</sup>, in the markets of Antioch, had naturally risen in proportion to the scarcity

Their aversion to Julian.

Scarcity of corn, and public discontent.

of

<sup>13</sup> Χριστον δε αγαπηωτατες, εχετε πολυχρησιν αυτου. τω Διο. The people of Antioch ingeniously professed their attachment to the *Chi* (Christ) and the *Kappa* (Constantius). Julian in Misopogon, p. 357.

<sup>14</sup> The schism of Antioch, which lasted eighty-five years (A. D. 330—415.), was inflamed, while Julian resided in that city, by the indiscreet ordination of Paulinus. See Tillemont, Mem. Eccles. tom. vii. p. 803. of the quarto edition (Paris, 1701, &c.), which henceforward I shall quote.

<sup>15</sup> Julian states three different proportions

of five, ten, or fifteen *modii* of wheat, for one piece of gold, according to the degrees of plenty and scarcity (in Misopogon, p. 369.). From this fact, and from some collateral examples, I conclude, that under the successors of Constantine, the moderate price of wheat was about thirty-two shillings the English quarter, which is equal to the average price of the sixty-four first years of the present century. See Arbuthnot's Tables of Coins, Weights, and Measures, p. 88, 89. Plin. Hist. Natur. xviii. 12. Mem. de l'Academie des Inscriptions, tom. xxviii. p. 718—721.

C H A P.  
XXIV.

of corn. But the fair and reasonable proportion was soon violated by the rapacious arts of monopoly. In this unequal contest, in which the produce of the land is claimed by one party, as his exclusive property; is used by another as a lucrative object of trade; and is required by a third, for the daily and necessary support of life; all the profits of the intermediate agents are accumulated on the head of the defenceless consumers. The hardships of their situation were exaggerated and increased by their own impatience and anxiety; and the apprehension of a scarcity gradually produced the appearances of a famine. When the luxurious citizens of Antioch complained of the high price of poultry and fish, Julian publicly declared, that a frugal city ought to be satisfied with a regular supply of wine, oil, and bread; but he acknowledged that it was the duty of a sovereign to provide for the subsistence of his people. With this salutary view, the emperor ventured on a very dangerous and doubtful step, of fixing, by legal authority, the value of corn. He enacted, that in a time of scarcity, it should be sold at a price which had seldom been known in the most plentiful years; and that his own example might strengthen his laws, he sent into the market four hundred and twenty-two thousand *modii*, or measures, which were drawn, by his order, from the granaries of Hierapolis, of Chalcis, and even of Egypt. The consequences might have been foreseen, and were soon felt. The Imperial wheat was purchased by the rich merchants; the proprietors of land, or of corn, withheld from the city the accustomed supply; and the small quantities that appeared in the market, were secretly sold at an advanced and illegal price. Julian still continued to applaud his own policy, treated the complaints of the people as a vain and ungrateful murmur, and convinced Antioch, that he had inherited the obstinacy, though not the cruelty, of his brother Gal-

Smith's Inquiry into the Nature and Causes of the Wealth of Nations, vol. i. p. 246. This last I am proud to quote, as the work of a sage and a friend.

lus<sup>16</sup>. The remonstrances of the municipal senate served only to exasperate his inflexible mind. He was persuaded, perhaps with truth, that the senators of Antioch who possessed lands, or were concerned in trade, had themselves contributed to the calamities of their country; and he imputed the disrespectful boldness which they assumed, to the sense, not of public duty, but of private interest. The whole body, consisting of two hundred of the most noble and wealthy citizens, were sent, under a guard, from the palace to the prison; and though they were permitted, before the close of evening, to return to their respective houses<sup>17</sup>, the emperor himself could not obtain the forgiveness which he had so easily granted. The same grievances were still the subject of the same complaints, which were industriously circulated by the wit and levity of the Syrian Greeks. During the licentious days of the Saturnalia, the streets of the city resounded with insolent songs, which derided the laws, the religion, the personal conduct, and even the *beard* of the emperor; and the spirit of Antioch was manifested by the connivance of the magistrates, and the applause of the multitude<sup>18</sup>. The disciple of Socrates was too deeply affected by these popular insults; but the monarch, endowed with quick sensibility, and possessed of absolute power, refused his passions the gratification of revenge. A tyrant might have proscribed, without distinction, the lives and fortunes of the citizens of Antioch; and the unwarlike Syrians must have patiently submitted to the lust, the rapaciousness,

<sup>16</sup> Nunquam a proposito declinabat, Galli similis fratris, licet incruentus. Ammian. xvii. 14. The ignorance of the most enlightened princes may claim some excuse; but we cannot be satisfied with Julian's own defence (in Misopogon, p. 358, 369), or the elaborate apology of Libanius (Orat. Parental. c. xviii. p. 321.).

<sup>17</sup> Their short and easy confinement is gently

touched by Libanius (Orat. Parental. c. xviii. p. 322, 323.).

<sup>18</sup> Libanius (ad Antiochenos de Imperatoris ira, c. 17, 18, 19. in Fabricius, Bibliot. Græc. tom. vii. p. 221—223.), like a skilful advocate, severely censures the folly of the people, who suffered for the crime of a few obscure and drunken wretches.

C H A P.  
XXIV.

Julian com-  
poses a satire  
against An-  
tioch.

and the cruelty of the faithful legions of Gaul. A milder sentence might have deprived the capital of the East of its honours and privileges; and the courtiers, perhaps the subjects, of Julian, would have applauded an act of justice, which asserted the dignity of the supreme magistrate of the republic<sup>19</sup>. But instead of abusing, or exerting, the authority of the state, to revenge his personal injuries; Julian contented himself with an inoffensive mode of retaliation, which it would be in the power of few princes to employ. He had been insulted by satires and libels; in his turn he composed, under the title of the *Enemy of the Beard*, an ironical confession of his own faults, and a severe satire of the licentious and effeminate manners of Antioch. This Imperial reply was publicly exposed before the gates of the palace; and the MISOPOGON<sup>20</sup> still remains a singular monument of the resentment, the wit, the humanity, and the indiscretion of Julian. Though he affected to laugh, he could not forgive<sup>21</sup>. His contempt was expressed, and his revenge might be gratified, by the nomination of a governor<sup>22</sup> worthy only of such subjects: and the emperor, for ever renouncing the ungrateful city, proclaimed his resolution to pass the ensuing winter at Tarsus in Cilicia<sup>23</sup>.

<sup>19</sup> Libanius (ad Antiochen. c. vii. p. 213.) reminds Antioch of the recent chastisement of Caesarea: and even Julian (in Misopogon, p. 355.) insinuates how severely Tarentum had expiated the insult to the Roman ambassadors.

<sup>20</sup> On the subject of the Misopogon, see Ammianus (xxii. 14.), Libanius (Orat. Parentalis, c. xcix. p. 325.), Gregory Nazianzen (Orat. iv. p. 133.), and the Chronicle of Antioch, by John Malela, (tom. ii. p. 15, 16.). I have essential obligations to the translation and notes of the Abbé de la Bleterie (Vie de Jovien, tom. ii. p. 1—138.).

<sup>21</sup> Ammianus very justly remarks, Coactus dissimulare pro tempore irâ sufflabatur interitâ. The elaborate irony of Julian at length

bursts forth into serious and direct invective.

<sup>22</sup> Ipse autem Antiochiam egressurus, Heliopoliten quendam Alexandrum Syriacæ jurisdictioni præfeci, turbulentum et levem; dicebatque non illum meruisse, sed Antiochenisibus avaris et contumeliosis hujusmodi judicem convenire. Ammian. xxiii. 2. Libanius (Epist. 722. p. 346, 347.), who confesses to Julian himself, that he had shared the general discontent, pretends that Alexander was an useful, though harsh, reformer of the manners and religion of Antioch.

<sup>23</sup> Julian, in Misopogon, p. 364. Ammian. xxiii. 2. and Valesius ad loc. Libanius, in a professed oration, invites him to return to his loyal and penitent city of Antioch.



Yet Antioch possessed one citizen, whose genius and virtues might atone, in the opinion of Julian, for the vice and folly of his country. The sophist Libanius was born in the capital of the East; he publicly professed the arts of rhetoric and declamation at Nice, Nicomedia, Constantinople, Athens, and, during the remainder of his life, at Antioch. His school was assiduously frequented by the Grecian youth; his disciples, who sometimes exceeded the number of eighty, celebrated their incomparable master; and the jealousy of his rivals, who persecuted him from one city to another, confirmed the favourable opinion which Libanius ostentatiously displayed of his superior merit. The præceptors of Julian had extorted a rash but solemn assurance, that he would never attend the lectures of their adversary: the curiosity of the royal youth was checked and inflamed: he secretly procured the writings of this dangerous sophist, and gradually surpassed, in the perfect imitation of his style, the most laborious of his domestic pupils<sup>24</sup>. When Julian ascended the throne, he declared his impatience to embrace and reward the Syrian sophist, who had preserved, in a degenerate age, the Grecian purity of taste, of manners, and of religion. The emperor's prepossession was increased and justified by the discreet pride of his favourite. Instead of pressing, with the foremost of the crowd, into the palace of Constantinople, Libanius calmly expected his arrival at Antioch; withdrew from court on the first symptoms of coldness and indifference; required a formal invitation for each visit; and taught his sovereign an important lesson, that he might command the obedience of a subject, but that he must deserve the attachment of a friend. The sophists of every age, despising, or affecting to despise, the accidental distinctions of birth and fortune<sup>25</sup>, reserve their esteem

C H A P.  
XXIV.

The sophist  
Libanius.  
A. D. 314—  
390, &c.

<sup>24</sup> Libanius, *Orat. Parent.* c. vii. p. 230, 231.

<sup>25</sup> Eunapius reports, that Libanius refused the honorary rank of Prætorian præfect, as less illustrious than the title of Sophist (in

*Vit. Sophist.* p. 135.). The critics have observed a similar sentiment in one of the epistles (xviii. edit. Wolf.) of Libanius himself.

C H A P.  
XXIV.

for the superior qualities of the mind, with which they themselves are so plentifully endowed. Julian might disdain the acclamations of a venal court, who adored the Imperial purple; but he was deeply flattered by the praise, the admonition, the freedom, and the envy of an independent philosopher, who refused his favours, loved his person, celebrated his fame, and protected his memory. The voluminous writings of Libanius still exist; for the most part, they are the vain and idle compositions of an orator, who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war, and the Athenian commonwealth. Yet the sophist of Antioch sometimes descended from this imaginary elevation; he entertained a various and elaborate correspondence<sup>26</sup>; he praised the virtues of his own times; he boldly arraigned the abuses of public and private life; and he eloquently pleaded the cause of Antioch against the just resentment of Julian and Theodosius. It is the common calamity of old age<sup>27</sup>, to lose whatever might have rendered it desirable; but Libanius experienced the peculiar misfortune of surviving the religion and the sciences, to which he had consecrated his genius. The friend of Julian was an indignant spectator of the triumph of Christianity; and his bigotry, which darkened the prospect of the visible world, did not inspire Libanius with any lively hopes of celestial glory and happiness<sup>28</sup>.

The

<sup>26</sup> Near two thousand of his letters, a mode of composition in which Libanius was thought to excel, are still extant, and already published. The critics may praise their subtle and elegant brevity; yet Dr. Bentley (*Dissertation upon Phalaris*, p. 487.) might justly, though quaintly, observe, that “you feel by the emptiness and deadness of them, that you converse with some dreaming pedant, with his elbow on his desk.”

<sup>27</sup> His birth is assigned to the year 314. He mentions the seventy-sixth year of his age (A. D. 390.), and seems to allude to some events of a still later date.

<sup>28</sup> Libanius has composed the vain, prolix, but curious narrative of his own life (tom. ii. p. 1—84. edit. Morell.), of which Eunapius (p. 130—135.) has left a concise and unfavourable account. Among the moderns, Tillemont (*Hist. des Empereurs*, tom. iv. p.

The martial impatience of Julian urged him to take the field in the beginning of the spring; and he dismissed, with contempt and reproach, the senate of Antioch, who accompanied the emperor beyond the limits of their own territory, to which he was resolved never to return. After a laborious march of two days<sup>29</sup>, he halted on the third, at Berea, or Aleppo, where he had the mortification of finding a senate almost entirely Christian; who received with cold and formal demonstrations of respect, the eloquent sermon of the apostle of paganism. The son of one of the most illustrious citizens of Berea, who had embraced, either from interest or conscience, the religion of the emperor, was disinherited by his angry parent. The father and the son were invited to the Imperial table. Julian, placing himself between them, attempted, without success, to inculcate the lesson and example of toleration; supported, with affected calmness, the indiscreet zeal of the aged Christian, who seemed to forget the sentiments of nature, and the duty of a subject; and, at length turning towards the afflicted youth, “Since you have lost  
“ a father,” said he, “for my sake, it is incumbent on me to supply  
“ his place<sup>30</sup>.” The emperor was received in a manner much more agreeable to his wishes at Batnæ, a small town pleasantly seated in a grove of cypresses, about twenty miles from the city of Hierapolis. The solemn rites of sacrifice were decently prepared by the inhabitants of Batnæ, who seemed attached to the worship of their tutelar

571—576.), Fabricius (Bibliot. Græc. tom. vii. p. 373—414.), and Lardner (Heathen Testimonies, tom. iv. p. 127—163.), have illustrated the character and writings of this famous sophist.

<sup>29</sup> From Antioch to Litarbe, on the territory of Chalcis, the road, over hills and through morasses, was extremely bad; and the loose stones were cemented only with sand (Julian, *epist.* xxvii.). It is singular enough, that the Romans should have ne-

glected the great communication between Antioch and the Euphrates. See Weisking, *Itinerar.* p. 190. Bergier, *Hist. des Grands Chemins*, tom. ii. p. 100.

<sup>30</sup> Julian alludes to this incident (*epist.* xxvii.), which is more distinctly related by Theodoret (*l. iii. c. 22.*). The intolerant spirit of the father is applauded by Tillmont (*Hist. des Empereurs*, tom. iv. p. 534.), and even by La Bletterie (*Vie de Julien*, p. 413.).

deities,

C H A P.  
XXIV.

March of Julian to the Euphrates, A. D. 363, March 5.

C H A P.  
XXIV.

deities, Apollo and Jupiter; but the serious piety of Julian was offended by the tumult of their applause; and he too clearly discerned, that the smoke which arose from their altars was the incense of flattery, rather than of devotion. The ancient and magnificent temple, which had sanctified, for so many ages, the city of Hierapolis<sup>31</sup>, no longer subsisted; and the consecrated wealth, which afforded a liberal maintenance to more than three hundred priests, might hasten its downfall. Yet Julian enjoyed the satisfaction of embracing a philosopher and a friend, whose religious firmness had withstood the pressing and repeated solicitations of Constantius and Gallus, as often as those princes lodged at his house, in their passage through Hierapolis. In the hurry of military preparation, and the careless confidence of a familiar correspondence, the zeal of Julian appears to have been lively and uniform. He had now undertaken an important and difficult war; and the anxiety of the event rendered him still more attentive to observe and register the most trifling presages, from which, according to the rules of divination, any knowledge of futurity could be derived<sup>32</sup>. He informed Libanius of his progress as far as Hierapolis, by an elegant epistle<sup>33</sup>, which displays the facility of his genius, and his tender friendship for the sophist of Antioch.

His design of  
invading  
Persia.

Hierapolis, situate almost on the banks of the Euphrates<sup>34</sup>, had been appointed for the general rendezvous of the Roman troops, who immediately passed the great river on a bridge of boats, which was

<sup>31</sup> See the curious treatise de Deâ Syriâ, inserted among the works of Lucian (tom. iii. p. 451—490. edit. Reitz.). The singular appellation of *Ninus vetus* (Ammian. xiv. 8.) might induce a suspicion, that Hierapolis had been the royal seat of the Assyrians.

<sup>32</sup> Julian (epist. xxviii.) kept a regular account of all the fortunate omens; but he

suppresses the inauspicious signs, which Ammianus (xxiii. 2.) has carefully recorded.

<sup>33</sup> Julian, epist. xxvii. p. 399—402.

<sup>34</sup> I take the earliest opportunity of acknowledging my obligations to M. d'Anville, for his recent geography of the Euphrates and Tigris (Paris, 1780, in 4to.), which particularly illustrates the expedition of Julian.

previously constructed<sup>35</sup>. If the inclinations of Julian had been similar to those of his predecessor, he might have wasted the active and important season of the year in the circus of Samosata, or in the churches of Edeffa. But as the warlike emperor, instead of Constantius, had chosen Alexander for his model, he advanced without delay to Carrhæ<sup>36</sup>, a very ancient city of Mesopotamia, at the distance of fourscore miles from Hierapolis. The temple of the Moon attracted the devotion of Julian; but the halt of a few days was principally employed in completing the immense preparations of the Persian war. The secret of the expedition had hitherto remained in his own breast; but as Carrhæ is the point of separation of the two great roads, he could no longer conceal, whether it was his design to attack the dominions of Sapor on the side of the Tigris, or on that of the Euphrates. The emperor detached an army of thirty thousand men, under the command of his kinsman Procopius, and of Sebastian, who had been duke of Egypt. They were ordered to direct their march towards Nisibis, and to secure the frontier from the desultory incursions of the enemy, before they attempted the passage of the Tigris. Their subsequent operations were left to the discretion of the generals; but Julian expected, that after wasting with fire and sword the fertile districts of Media and Adiabene, they might arrive under the walls of Ctesiphon about the same time, that he himself, advancing with equal steps along the banks of the Euphrates, should besiege the capital of the Persian monarchy. The success of this well-concerted plan depended, in a great measure, on the powerful and ready assistance of the king of

Disaffection  
of the king  
of Armenia.

<sup>35</sup> There are three passages within a few miles of each other; 1. Zeugma, celebrated by the ancients; 2. Bir, frequented by the moderns; and, 3. The bridge of Menbigz, or Hierapolis, at the distance of four parasangs from the city.

<sup>36</sup> Haran, or Carrhæ, was the ancient re-

sidence of the Sabæans, and of Abraham. See the Index Geographicus of Schultens (ad calcem Vit. Saladin.), a work from which I have obtained much *Oriental* knowledge, concerning the ancient and modern geography of Syria and the adjacent countries.

C H A P.  
XXIV.

Armenia, who, without exposing the safety of his own dominions, might detach an army of four thousand horse, and twenty thousand foot, to the assistance of the Romans<sup>37</sup>. But the feeble Arfaces Tiranus<sup>38</sup>, king of Armenia, had degenerated still more shamefully than his father Chosroes, from the manly virtues of the great Tiridates; and as the pusillanimous monarch was averse to any enterprise of danger and glory, he could disguise his timid indolence by the more decent excuses of religion and gratitude. He expressed a pious attachment to the memory of Constantius, from whose hands he had received in marriage Olympias, the daughter of the præfect Ablavius; and the alliance of a female, who had been educated as the destined wife of the emperor Constantine, exalted the dignity of a Barbarian king<sup>39</sup>. Tiranus professed the Christian religion; he reigned over a nation of Christians; and he was restrained, by every principle of conscience and interest, from contributing to the victory, which would consummate the ruin of the church. The alienated mind of Tiranus was exasperated by the indiscretion of Julian, who treated the king of Armenia as *his* slave, and as the enemy of the gods. The haughty and threatening style of the Imperial mandates<sup>40</sup> awakened the secret indignation of a prince, who, in the humiliating state of dependence, was still conscious of his royal descent from the Arsacides, the lords of the East, and the rivals of the Roman power.

<sup>37</sup> See Xenophon. Cyropæd. l. iii. p. 189. edit. Hutchinso. Ariavafdes might have supplied Marc Antony with 16,000 horse, armed and disciplined after the Parthian manner (Plutarch, in M. Antonio, tom. v. p. 117.).

<sup>38</sup> Moses of Chorene (Hist. Armeniac. l. iii. c. 11. p. 242.) fixes his accession (A. D. 354.) to the 17th year of Constantius.

<sup>39</sup> Ammian. xx. 11. Athanasius (tom. i. p. 856.) says, in general terms, that Con-

stantius gave his brother's widow *την βασιλευσσαν*, an expression more suitable to a Roman than a Christian.

<sup>40</sup> Ammianus (xxiii. 2.) uses a word much too soft for the occasion, *monuerat*. Muratori (Fabricius, Bibliothec. Græc. tom. vii. p. 86.) has published an epistle from Julian to the satrap Arfaces; fierce, vulgar, and (though it might deceive Sozomen, l. vi. c. 5.), most probably spurious. La Bletterie (Hist. de Jovien, tom. ii. p. 339.) translates and rejects it.

The

The military dispositions of Julian were skilfully contrived to deceive the spies, and to divert the attention, of Sapor. The legions appeared to direct their march towards Nisibis and the Tigris. On a sudden they wheeled to the right; traversed the level and naked plain of Carrhæ; and reached, on the third day, the banks of the Euphrates, where the strong town of Nicephorium, or Callinicum, had been founded by the Macedonian kings. From thence the emperor pursued his march, above ninety miles, along the winding stream of the Euphrates, till, at length, about one month after his departure from Antioch, he discovered the towers of Circesium, the extreme limit of the Roman dominions. The army of Julian, the most numerous that any of the Cæsars had ever led against Persia, consisted of sixty-five thousand effective and well-disciplined soldiers. The veteran bands of cavalry and infantry, of Romans and Barbarians, had been selected from the different provinces; and a just pre-eminence of loyalty and valour was claimed by the hardy Gauls, who guarded the throne and person of their beloved prince. A formidable body of Scythian auxiliaries had been transported from another climate, and almost from another world, to invade a distant country, of whose name and situation they were ignorant. The love of rapine and war allured to the Imperial standard several tribes of Saracens, or roving Arabs, whose service Julian had commanded, while he sternly refused the payment of the accustomed subsidies. The broad channel of the Euphrates<sup>41</sup> was crowded by a fleet of eleven hundred ships, destined to attend the motions, and to satisfy the wants, of the Roman army. The military strength of the fleet was composed of fifty armed gallees; and these were accompanied

C H A P.  
XXIV.  
Military pre-  
parations.

<sup>41</sup> Latissimum flumen Euphraten artabat. Ammian. xxiii. 3. Somewhat higher, at the fords of Thapsacus, the river is four stadia, or 800 yards, almost half an English mile, broad (Xenophon Anabasis, l. i. p. 41. edit. Hutchinon, with Foster's Observations, p.

29. &c. in the 2d volume of Spelman's translation). If the breadth of the Euphrate, at Bir and Zeugma is no more than 130 yards (Voyages de Niebuhr, tom. ii. p. 335.), the enormous difference must chiefly arise from the depth of the channel.

C H A P.  
XXIV.

Julian enters  
the Persian  
territories,  
April 7th.

by an equal number of flat-bottomed boats, which might occasionally be connected into the form of temporary bridges. The rest of the ships, partly constructed of timber, and partly covered with raw hides, were laden with an almost inexhaustible supply of arms and engines, of utensils and provisions. The vigilant humanity of Julian had embarked a very large magazine of vinegar and biscuit for the use of the soldiers, but he prohibited the indulgence of wine; and rigorously stopped a long string of superfluous camels that attempted to follow the rear of the army. The river Chaboras falls into the Euphrates at Circesium<sup>42</sup>; and as soon as the trumpet gave the signal of march, the Romans passed the little stream which separated two mighty and hostile empires. The custom of ancient discipline required a military oration; and Julian embraced every opportunity of displaying his eloquence. He animated the impatient and attentive legions by the example of the inflexible courage and glorious triumphs of their ancestors. He excited their resentment by a lively picture of the insolence of the Persians; and he exhorted them to imitate his firm resolution, either to extirpate that perfidious nation, or to devote his life in the cause of the republic. The eloquence of Julian was enforced by a donative of one hundred and thirty pieces of silver to every soldier; and the bridge of the Chaboras was instantly cut away, to convince the troops that they must place their hopes of safety in the success of their arms. Yet the prudence of the emperor induced him to secure a remote frontier, perpetually exposed to the inroads of the hostile Arabs. A detachment of four thousand men was left at Circesium, which completed, to the number of ten thousand, the regular garrison of that important fortress<sup>43</sup>.

From

<sup>42</sup> Monumentum tutissimum et fabrè politum, cujus mœnia Abora (the Orientals ascribe Chaboras or Chabour) et Euphrates ambiunt flumina, velut spatium insulare fingentes. Ammian. xxiii. 5.

<sup>43</sup> The enterprize and armament of Julian are



From the moment that the Romans entered the enemy's country <sup>45</sup>, the country of an active and artful enemy, the order of march was disposed in three columns <sup>46</sup>. The strength of the infantry, and consequently of the whole army, was placed in the centre, under the peculiar command of their master-general Victor. On the right, the brave Nevitta led a column of several legions along the banks of the Euphrates, and almost always in sight of the fleet. The left flank of the army was protected by the column of cavalry. Hormisdas and Arintheus were appointed generals of the horse; and the singular adventures of Hormisdas <sup>46</sup> are not undeserving of our notice. He was a Persian prince, of the royal race of the Saffanides, who, in the troubles of the minority of Sapor, had escaped from prison to the hospitable court of the great Constantine. Hormisdas, at first, excited the compassion, and, at length, acquired the esteem, of his new masters; his valour and fidelity raised him to the military honours of the Roman service; and, though a Christian, he might indulge the secret satisfaction of convincing his ungrateful country, that an oppressed subject may prove the most dangerous enemy. Such was the disposition of the three principal columns. The front and flanks of the army were covered by Lucillianus with a flying detachment of fifteen hundred light-armed soldiers, whose active vigilance observed the most distant signs, and conveyed the earliest notice, of any hostile approach. Dagalaiphus, and Secundinus duke of Osrhocne, con-

C H A P.  
XXIV.

His march  
over the de-  
sert of Meso-  
potamia.

are described by himself (Epist. xxvii.), Ammianus Marcellinus (xxviii. 3, 4, 5.), Libanius (Orat. Parent. c. 10<sup>o</sup>, 109. p. 332, 333.), Zosimus (l. iii. p. 160, 161, 162.), Sozomen (l. vi. c. 1.), and John Malela (tom. ii. p. 17.).

<sup>45</sup> Before he enters Persia, Ammianus copiously describes (xxviii. 6. p. 396—419. edit. Gronov. in 4to.) the eighteen great satrapies, or provinces (as far as the Sciric, or Chinese frontiers), which were subject to the Saffanides.

<sup>45</sup> Ammianus (xxiv. 1.) and Zosimus l. iii. p. 162, 163.) have accurately expressed the order of march.

<sup>46</sup> The adventures of Hormisdas are related with some mixture of fable (Zosimus, l. ii. p. 100—102; Tillemont, Hist. des Empereurs, tom. iv. p. 198.). It is impossible that he should be the brother (frater germanus) of an *eldest* and *posthumous* child: nor do I recollect that Ammianus ever gives him that title.

ducted

ducted the troops of the rear-guard; the baggage, securely, proceeded in the intervals of the columns; and the ranks, from a motive either of use or ostentation, were formed in such open order, that the whole line of march extended almost ten miles. The ordinary post of Julian was at the head of the centre column; but as he preferred the duties of a general to the state of a monarch, he rapidly moved, with a small escort of light cavalry, to the front, the rear, the flanks, wherever his presence could animate or protect the march of the Roman army. The country which they traversed from the Chaboras, to the cultivated lands of Assyria, may be considered as a part of the desert of Arabia, a dry and barren waste, which could never be improved by the most powerful arts of human industry. Julian marched over the same ground which had been trod above seven hundred years before by the footsteps of the younger Cyrus, and which is described by one of the companions of his expedition, the sage and heroic Xenophon<sup>47</sup>. “The country  
“was a plain throughout, as even as the sea, and full of worm-  
“wood; and if any other kind of shrubs or reeds grew there, they  
“had all an aromatic smell; but no trees could be seen. Bustards  
“and ostriches, antelopes and wild asses<sup>48</sup>, appeared to be the only  
“inhabitants of the desert; and the fatigues of the march were al-  
“leviated by the amusements of the chase.” The loose sand of the desert was frequently raised by the wind into clouds of dust: and a great number of the soldiers of Julian, with their tents, were suddenly thrown to the ground by the violence of an unexpected hurricane.

<sup>47</sup> See the first book of the Anabasis, p. 45, 46. This pleasing work is original and authentic. Yet Xenophon's memory, perhaps many years after the expedition, has sometimes betrayed him; and the distances which he marks are often larger than

either a soldier or a geographer will allow.

<sup>48</sup> Mr. Spelman, the English translator of the Anabasis (vol. i. p. 51.), confounds the antelope with the roe-buck, and the wild-ass with the zebra.

The sandy plains of Mesopotamia were abandoned to the antelopes and wild asses of the desert; but a variety of populous towns and villages were pleasantly situated on the banks of the Euphrates, and in the islands which are occasionally formed by that river. The city of Annah, or Anatho<sup>49</sup>, the actual residence of an Arabian Emir, is composed of two long streets, which inclose within a natural fortification, a small island in the midst, and two fruitful spots on either side, of the Euphrates. The warlike inhabitants of Anatho shewed a disposition to stop the march of a Roman emperor; till they were diverted from such fatal presumption by the mild exhortations of prince Hormisdas, and the approaching terrors of the fleet and army. They implored, and experienced, the clemency of Julian; who transplanted the people to an advantageous settlement, near Chalcis in Syria, and admitted Pusæus, the governor, to an honourable rank in his service and friendship. But the impregnable fortrefs of Thilutha could scorn the menace of a siege; and the emperor was obliged to content himself with an insulting promise, that when he had subdued the interior provinces of Persia, Thilutha would no longer refuse to grace the triumph of the conqueror. The inhabitants of the open towns, unable to resist, and unwilling to yield, fled with precipitation; and their houses, filled with spoil and provisions, were occupied by the soldiers of Julian, who massacred, without remorse, and without punishment, some defenceless women. During the march, the Surenas, or Persian general, and Malek Rodofaces, the renowned Emir of the tribe of Gassan<sup>50</sup>, incessantly hovered round

<sup>49</sup> See Voyages de Tavernier, part. i. l. iii. p. 316. and more especially Viaggi di Pietro della Valle, tom. i. lett. xvii. p. 671, &c. He was ignorant of the old name and condition of Annah. Our blind travellers seldom possess any previous knowledge of the coun-

tries which they visit. Shaw and Tournefort deserve an honourable exception.

<sup>50</sup> *Famosi nominis latæo*, says Ammianus: an high encomium for an Arab. The tribe of Gassan had settled on the edge of Syria, and reigned some time in Damascus, under a quality

C H A P.  
XXIV.

round the army: every straggler was intercepted; every detachment was attacked; and the valiant Hormisdas escaped with some difficulty from their hands. But the Barbarians were finally repulsed: the country became every day less favourable to the operations of cavalry; and when the Romans arrived at Macepracta, they perceived the ruins of the wall, which had been constructed by the ancient kings of Assyria, to secure their dominions from the incursions of the Medes. These preliminaries of the expedition of Julian appear to have employed about fifteen days; and we may compute near three hundred miles from the fortress of Circesium to the wall of Macepracta<sup>51</sup>.

Description  
of Assyria.

The fertile province of Assyria<sup>52</sup>, which stretched beyond the Tigris, as far as the mountains of Media<sup>53</sup>, extended about four hundred miles from the ancient wall of Macepracta to the territory of Basra, where the united streams of the Euphrates and Tigris discharge themselves into the Persian Gulf<sup>54</sup>. The whole country might have claimed the peculiar name of Mesopotamia; as the two rivers, which are never more distant than fifty, approach, between Bagdad and Babylon, within twenty-five, miles of each

dynasty of thirty-one kings, or emirs, from the time of Pompey to that of the Khalif Omar. D'Herbelot, *Bibliothèque Orientale*, p. 360. Pocock, *Specimen Hist. Arabicæ*, p. 75-78. The name of Rodofaces does not appear in the list.

<sup>51</sup> See Ammianus (xv. 1, 2.), Libanius (*Orat. Parental.* c. 110, 111. p. 334.), Zosimus (l. iii. p. 164-168.).

<sup>52</sup> The description of Assyria is furnished by Herodotus (l. i. c. 192, &c.), who sometimes writes for children, and sometimes for philosophers; by Strabo (l. xvi. p. 1070-1082.), and by Ammianus (l. xxiii. c. 6.). The most useful of the modern travellers are Tavernier (part i. l. ii. p. 226-258.), Otter (tom. ii. p. 35-69. and 189-224.), and Niebuhr (tom. ii. p. 172-288.). Yet I much regret

that the *Irak Arabi* of Abulfeda has not been translated.

<sup>53</sup> Ammianus remarks, that the primitive Assyria, which comprehended Ninus (Niniveh) and Arbela, had assumed the more recent and peculiar appellation of Adiabene: and he seems to fix Teredon, Vologesis, and Apollonia, as the *extreme* cities of the actual province of Assyria.

<sup>54</sup> The two rivers unite at Apamea, or Corna (one hundred miles from the Persian Gulf), into the broad stream of the Pasitigris, or Shat-ul-Arab. The Euphrates formerly reached the sea by a separate channel, which was obstructed and diverted by the citizens of Orchoe, about twenty miles to the south-east of modern Basra (d'Anville, in the *Memoires de l'Acad. des Inscriptions*, tom. xxx. p. 170-191.).

other.

ether. A multitude of artificial canals, dug without much labour in a soft and yielding soil, connected the rivers, and intersected the plain, of Assyria. The uses of these artificial canals were various and important. They served to discharge the superfluous waters from one river into the other, at the season of their respective inundations. Subdividing themselves into smaller and smaller branches, they refreshed the dry lands, and supplied the deficiency of rain. They facilitated the intercourse of peace and commerce; and, as the dams could be speedily broke down, they armed the despair of the Assyrians with the means of opposing a sudden deluge to the progress of an invading army. To the soil and climate of Assyria, nature had denied some of her choicest gifts, the vine, the olive, and the fig-tree; but the food which supports the life of man, and particularly wheat and barley, were produced with inexhaustible fertility; and the husbandman, who committed his seed to the earth, was frequently rewarded with an increase of two, or even of three, hundred. The face of the country was interspersed with groves of innumerable palm-trees<sup>55</sup>; and the diligent natives celebrated, either in verse or prose, the three hundred and sixty uses to which the trunk, the branches, the leaves, the juice, and the fruit, were skilfully applied. Several manufactures, especially those of leather and linen, employed the industry of a numerous people, and afforded valuable materials for foreign trade; which appears, however, to have been conducted by the hands of strangers. Babylon had been converted into a royal park; but near the ruins of the ancient capital, new cities had successively arisen, and the populousness of the country was displayed in the multitude of towns and villages, which were built of bricks, dried in the sun, and strongly cemented

<sup>55</sup> The learned Kämpfer, as a botanist, an antiquary, and a traveller, has exhausted (Amœnitat. Exoticæ, Fascicul. iv. p. 660—764.) the whole subject of palm-trees.

C H A P.  
XXIV.

with bitumen; the natural and peculiar production of the Babylonian soil. While the successors of Cyrus reigned over Asia, the province of Assyria alone maintained, during a third part of the year, the luxurious plenty of the table and household of the Great King. Four considerable villages were assigned for the subsistence of his Indian dogs; eight hundred stallions, and sixteen thousand mares, were constantly kept, at the expence of the country, for the royal stables: and as the daily tribute, which was paid to the satrap, amounted to one English bushel of silver, we may compute the annual revenue of Assyria at more than twelve hundred thousand pounds sterling<sup>56</sup>.

Invasion of  
Assyria.

A. D. 363.  
May.

The fields of Assyria were devoted by Julian to the calamities of war; and the philosopher retaliated on a guiltless people the acts of rapine and cruelty, which had been committed by their haughty master in the Roman provinces. The trembling Assyrians summoned the rivers to their assistance; and completed, with their own hands, the ruin of their country. The roads were rendered impracticable; a flood of waters was poured into the camp; and, during several days, the troops of Julian were obliged to contend with the most discouraging hardships. But every obstacle was surmounted by the perseverance of the legionaries, who were inured to toil as well as to danger, and who felt themselves animated by the spirit of their leader. The damage was gradually repaired; the waters were restored to their proper channels; whole groves of

<sup>56</sup> Assyria yielded to the Persian satrap, an *Artaba* of silver each day. The well-known proportion of weights and measures (see Bishop Hooper's elaborate Inquiry), the specific gravity of water and silver, and the value of that metal, will afford, after a short process, the annual revenue which I have stated. Yet the Great King received no more than 1000 Euboic, or Tyrian, talents (252,000 l.) from Assyria. The comparison of two pas-

sages in Herodotus (l. i. c. 192. l. iii. c. 89—96.) reveals an important difference between the *greis*, and the *net*, revenue of Persia; the sums paid by the province, and the gold or silver deposited in the royal treasure. The monarch might annually save three millions six hundred thousand pounds, of the seventeen or eighteen millions raised upon the people.

palm-trees were cut down, and placed along the broken parts of the road; and the army passed over the broad and deeper canals, on bridges of floating rafts which were supported by the help of bladders. Two cities of Assyria presumed to resist the arms of a Roman emperor: and they both paid the severe penalty of their rashness. At the distance of fifty miles from the royal residence of Ctesiphon, Perisabor, or Anbar, held the second rank in the province: a city, large, populous, and well fortified, surrounded with a double wall, almost encompassed by a branch of the Euphrates, and defended by the valour of a numerous garrison. The exhortations of Hormisdas were repulsed with contempt; and the ears of the Persian prince were wounded by a just reproach, that, unmindful of his royal birth, he conducted an army of strangers against his king and country. The Assyrians maintained their loyalty by a skilful, as well as vigorous, defence; till the lucky stroke of a battering-ram, having opened a large breach, by shattering one of the angles of the wall, they hastily retired into the fortifications of the interior citadel. The soldiers of Julian rushed impetuously into the town, and, after the full gratification of every military appetite, Perisabor was reduced to ashes; and the engines which assaulted the citadel were planted on the ruins of the smoking houses. The contest was continued by an incessant and mutual discharge of missile weapons; and the superiority which the Romans might derive from the mechanical powers of their balistæ and catapultæ was counterbalanced by the advantage of the ground on the side of the besieged. But as soon as an *Helepolis* had been constructed, which could engage on equal terms with the loftiest ramparts; the tremendous aspect of a moving turret, that would leave no hope of resistance or of mercy, terrified the defenders of the citadel into an humble submission; and the place was surrendered only two days after Julian first appeared under the walls of Perisabor. Two

C H A P.  
XXIV.

Siege of  
Perisabor,

C H A P.  
XXIV.

thousand five hundred persons, of both sexes, the feeble remnant of a flourishing people, were permitted to retire: the plentiful magazines of corn, of arms, and of splendid furniture, were partly distributed among the troops, and partly reserved for the public service: the useless stores were destroyed by fire, or thrown into the stream of the Euphrates; and the fate of Amida was revenged by the total ruin of Perisabor.

of Maoga-  
malcha,

The city, or rather fortress, of Maogamalcha, which was defended by sixteen large towers, a deep ditch, and two strong and solid walls of brick and bitumen, appears to have been constructed at the distance of eleven miles, as the safeguard of the capital of Persia. The emperor, apprehensive of leaving such an important fortress in his rear, immediately formed the siege of Maogamalcha; and the Roman army was distributed, for that purpose, into three divisions. Victor, at the head of the cavalry, and of a detachment of heavy-armed foot, was ordered to clear the country, as far as the banks of the Tigris, and the suburbs of Ctesiphon. The conduct of the attack was assumed by Julian himself, who seemed to place his whole dependence in the military engines which he erected against the walls; while he secretly contrived a more efficacious method of introducing his troops into the heart of the city. Under the direction of Nevitta and Dagalaiphus, the trenches were opened at a considerable distance, and gradually prolonged as far as the edge of the ditch. The ditch was speedily filled with earth; and, by the incessant labour of the troops, a mine was carried under the foundations of the walls, and sustained, at sufficient intervals, by props of timber. Three chosen cohorts, advancing in a single file, silently explored the dark and dangerous passage; till their intrepid leader whispered back the intelligence, that he was ready to issue from his confinement into the streets of the hostile city. Julian checked their ardour, that he might ensure their success; and immediately



mediately diverted the attention of the garrison, by the tumult and clamour of a general assault. The Persians, who, from their walls, contemptuously beheld the progress of an impotent attack, celebrated, with songs of triumph, the glory of Sapor; and ventured to assure the emperor, that he might ascend the starry mansion of Ormusd, before he could hope to take the impregnable city of Maogamalcha. The city was already taken. History has recorded the name of a private soldier, the first who ascended from the mine into a deserted tower. The passage was widened by his companions, who pressed forwards with impatient valour. Fifteen hundred enemies were already in the midst of the city. The astonished garrison abandoned the walls, and their only hope of safety; the gates were instantly burst open; and the revenge of the soldier, unless it were suspended by lust or avarice, was satiated by an undistinguishing massacre. The governor, who had yielded on a promise of mercy, was burnt alive, a few days afterwards, on a charge of having uttered some disrespectful words against the honour of Prince Hormisdas. The fortifications were razed to the ground; and not a vestige was left, that the city of Maogamalcha had ever existed. The neighbourhood of the capital of Persia was adorned with three stately palaces, laboriously enriched with every production that could gratify the luxury and pride of an Eastern monarch. The pleasant situation of the gardens along the banks of the Tigris, was improved, according to the Persian taste, by the symmetry of flowers, fountains, and shady walks: and spacious parks were inclosed for the reception of the bears, lions, and wild boars, which were maintained at a considerable expence for the pleasure of the royal chace. The park-walls were broke down, the savage game was abandoned to the darts of the soldiers, and the palaces of Sapor were reduced to ashes, by the command of the Roman emperor. Julian, on this occasion, shewed himself ignorant, or careless, of the laws of civility, which

C H A P.  
XXIV.

C H A P.  
XXIV.

the prudence and refinement of polished ages have established between hostile princes. Yet these wanton ravages need not excite in our breasts any vehement emotions of pity or resentment. A simple, naked, statue, finished by the hand of a Grecian artist, is of more genuine value than all these rude and costly monuments of Barbaric labour: and, if we are more deeply affected by the ruin of a palace, than by the conflagration of a cottage, our humanity must have formed a very erroneous estimate of the miseries of human life<sup>57</sup>.

Personal be-  
haviour of  
Julian.

Julian was an object of terror and hatred to the Persians: and the painters of that nation represented the invader of their country under the emblem of a furious lion, who vomited from his mouth a consuming fire<sup>58</sup>. To his friends and soldiers, the philosophic hero appeared in a more amiable light; and his virtues were never more conspicuously displayed, than in the last, and most active, period of his life. He practised, without effort, and almost without merit, the habitual qualities of temperance and sobriety. According to the dictates of that artificial wisdom, which assumes an absolute dominion over the mind and body, he sternly refused himself the indulgence of the most natural appetites<sup>59</sup>. In the warm climate of Assyria, which solicited a luxurious people to the gratification of every sensual desire<sup>60</sup>, a youthful conqueror preserved his chastity pure and inviolate: nor was Julian ever tempted, even by a motive of curio-

<sup>57</sup> The operations of the Assyrian war are circumstantially related by Ammianus (xv. 2, 3, 4, 5.), Libanius (Orat. Parent. c. 112—123. p. 335—347.), Zosimus (l. iii. p. 168—180.), and Gregory Nazianzen (Orat. iv. p. 113. 144.). The *military* criticisms of the saint are devoutly copied by Tillemont, his faithful slave.

<sup>58</sup> Libanius de ulciscendâ Juliani nece, c. 13. p. 162.

<sup>59</sup> The famous examples of Cyrus, Alexander, and Scipio, were acts of justice. Ju-

lian's chastity was voluntary, and, in his opinion, meritorious.

<sup>60</sup> Sallust (1p. Vet. Scholiast. Juvenal. Satir. i. 104.) observes, that nihil corruptius moribus. The matrons and virgins of Babylon freely mingled with the men, in licentious banquets: and as they felt the intoxication of wine and love, they gradually, and almost completely, threw aside the incumbrance of dress; ad ultimum ima corporum velamenta projiciunt. Q. Curtius, v. 1.

sity,

sity, to visit his female captives of exquisite beauty<sup>61</sup>, who, instead of resisting his power, would have disputed with each other the honour of his embraces. With the same firmness that he resisted the allurements of love, he sustained the hardships of war. When the Romans marched through the flat and flooded country, their sovereign, on foot, at the head of his legions, shared their fatigues, and animated their diligence. In every useful labour, the hand of Julian was prompt and strenuous; and the Imperial purple was wet and dirty, as the coarse garment of the meanest soldier. The two sieges allowed him some remarkable opportunities of signalling his personal valour, which, in the improved state of the military art, can seldom be exerted by a prudent general. The emperor stood before the citadel of Perisabor, insensible of his extreme danger, and encouraged his troops to burst open the gates of iron, till he was almost overwhelmed under a cloud of missile weapons, and huge stones, that were directed against his person. As he examined the exterior fortifications of Maogamalcha, two Persians, devoting themselves for their country, suddenly rushed upon him with drawn scimitars: the emperor dexterously received their blows on his uplifted shield; and, with a steady and well-aimed thrust, laid one of his adversaries dead at his feet. The esteem of a prince who possesses the virtues which he approves, is the noblest recompence of a deserving subject; and the authority which Julian derived from his personal merit, enabled him to revive and enforce the rigour of ancient discipline. He punished with death, or ignominy, the misbehaviour of three troops of horse, who, in a skirmish with the Surenas, had lost their honour, and one of their standards:

<sup>61</sup> Ex virginibus autem, quæ speciosæ sunt captæ, et in Perside, ubi fœminarum pulchritudo excellit, nec contrectare aliquam voluit nec videre. Ammian. xxiv. 4. The native race of Persians is small and ugly:

but it has been improved, by the perpetual mixture of Circassian blood (Herodot. l. iii. c. 97. Buffon, Hist. Naturelle, tom. iii. p. 420.).

C H A P.  
XXIV.

and he distinguished with *obfidional*<sup>62</sup> crowns the valour of the foremost foldiers, who had afcended into the city of Maogamalcha. After the fiege of Perifabor, the firmnefs of the emperor was exercifed by the infolent avarice of the army, who loudly complained, that their fervices were rewarded by a trifling donative of one hundred pieces of filver. His juft indignation was expreffed in the grave and manly language of a Roman. “ Riches are the object of your defires? “ thofe riches are in the hands of the Perfians; and the fpoils of this “ fruitful country are propofed as the prize of your valour and difci- “ pline. Believe me,” added Julian, “ the Roman republic, which “ formerly poffeffed fuch immense treafures, is now reduced to want “ and wretchednefs; fince our princes have been perfuaded, by weak “ and interefted minifters, to purchafe with gold the tranquillity of “ the Barbarians. The revenue is exhausted; the cities are ruined; “ the provinces are difpeopled. For myfelf, the only inheritance “ that I have received from my royal anceftors, is a foul incapable “ of fear; and as long as I am convinced that every real advantage “ is feated in the mind, I fhall not bluth to acknowledge an ho- “ nourable poverty, which, in the days of ancient virtue, was con- “ fidered as the glory of Fabricius. That glory, and that virtue, “ may be your own, if you will liften to the voice of Heaven, and “ of your leader. But if you will rashly perfift, if you are deter- “ mined to renew the fhameful and mifchievous examples of old “ feditions, proceed—As it becomes an emperor who has filled the “ firft rank among men, I am prepared to die, ftanding; and to de- “ fpite a precarious life, which, every hour, may depend on an “ accidental fever. If I have been found unworthy of the command, “ there are now among you (I fpeak it with pride and pleasure),

<sup>62</sup> *Obfidionalibus coronis donati.* Am-  
mian. xxiv. 4. Either Julian or his hiftorian  
were unskilful antiquaries. He fhould have  
given *mural* crowns. The *obfidional* were

the reward of a general who had delivered a  
befieged city (Aulus Gellius, Noct. Attic.  
v. 6.).

“ there

“ there are many chiefs, whose merit and experience are equal to  
 “ the conduct of the most important war. Such has been the tem-  
 “ per of my reign, that I can retire, without regret, and without  
 “ apprehension, to the obscurity of a private station<sup>63</sup>.” The modest  
 resolution of Julian was answered by the unanimous applause and  
 cheerful obedience of the Romans; who declared their confidence of  
 victory, while they fought under the banners of their heroic prince.  
 Their courage was kindled by his frequent and familiar asseverations  
 (for such wishes were the oaths of Julian), “ So may I reduce the  
 “ Persians under the yoke!” “ Thus may I restore the strength  
 “ and splendour of the republic!” The love of fame was the ardent  
 passion of his soul: but it was not before he trampled on the ruins  
 of Maogamalcha, that he allowed himself to say, “ We have now  
 “ provided some materials for the sophist of Antioch<sup>64</sup>.”

C H A P.  
XXIV.

The successful valour of Julian had triumphed over all the ob-  
 stacles that opposed his march to the gates of Ctesiphon. But the  
 reduction, or even the siege, of the capital of Persia, was still at a  
 distance: nor can the military conduct of the emperor be clearly  
 apprehended, without a knowledge of the country which was the  
 theatre of his bold and skilful operations<sup>65</sup>. Twenty miles to the  
 south of Bagdad, and on the eastern bank of the Tigris, the curio-  
 sity of travellers has observed some ruins of the palaces of Ctesi-  
 phon, which, in the time of Julian, was a great and populous city.  
 The name and glory of the adjacent Seleucia were for ever extin-  
 guished; and the only remaining quarter of that Greek colony had

He transports  
his fleet from  
the Euphra-  
tes to the  
Tigris.

<sup>63</sup> I give this speech as original and genuine. Ammianus might hear, could transcribe, and was incapable of inventing, it. I have used some slight freedoms, and conclude with the most forcible sentence.

<sup>64</sup> Ammian. xiv. 3. Libanius, Orat. Parent. c. 122. p. 346.

<sup>65</sup> M. d'Anville (Mem. de l'Academie des

Inscriptions, tom. xxviii. p. 246—259.) has ascertained the true position and distance of Babylon, Seleucia, Ctesiphon, Bagdad, &c. The Roman traveller, Pietro della Valle (tom. i. lett. xvii. p. 650—780.), seems to be the most intelligent spectator of that famous province. He is a gentleman and a scholar, but intolerably vain and prolix.

C H A P.  
XXIV.

resumed, with the Assyrian language and manners, the primitive appellation of Coche. Coche was situate on the western side of the Tigris; but it was naturally considered as a suburb of Ctesiphon, with which we may suppose it to have been connected by a permanent bridge of boats. The united parts contributed to form the common epithet of Al Modain, THE CITIES, which the Orientals have bestowed on the winter residence of the Sasanides; and the whole circumference of the Persian capital was strongly fortified by the waters of the river, by lofty walls, and by impracticable morasses. Near the ruins of Seleucia, the camp of Julian was fixed; and secured, by a ditch and rampart, against the sallies of the numerous and enterprising garrison of Coche. In this fruitful and pleasant country, the Romans were plentifully supplied with water and forage: and several forts, which might have embarrassed the motions of the army, submitted, after some resistance, to the efforts of their valour. The fleet passed from the Euphrates into an artificial derivation of that river, which pours a copious and navigable stream into the Tigris, at a small distance *below* the great city. If they had followed this royal canal, which bore the name of Nahar-Malcha<sup>66</sup>, the intermediate situation of Coche would have separated the fleet and army of Julian; and the rash attempt of steering against the current of the Tigris, and forcing their way through the midst of a hostile capital, must have been attended with the total destruction of the Roman navy. The prudence of the emperor foresaw the danger, and provided the remedy. As he had minutely studied the operations of Trajan in the same country, he soon recollected, that his warlike predecessor had dug a new and navigable canal, which, leaving Coche on the right-hand, conveyed the waters of the Nahar-Malcha into

<sup>66</sup> The Royal Canal (*Nahar-Malcha*) serve to explain the seeming contradictions might be successively restored, altered, divided, &c. (Cellarius, *Geograph. Antiq.* tom. ii. p. 453.): and these changes may of antiquity. In the time of Julian, it must have fallen into the Euphrates *below* Ctesiphon.

the river Tigris, at some distance *above* the cities. From the information of the peasants, Julian ascertained the vestiges of this ancient work, which were almost obliterated by design or accident. By the indefatigable labour of the soldiers, a broad and deep channel was speedily prepared for the reception of the Euphrates. A strong dike was constructed to interrupt the ordinary current of the Nahar-Malcha: a flood of waters rushed impetuously into their new bed; and the Roman fleet, steering their triumphant course into the Tigris, derided the vain and ineffectual barriers which the Persians of Ctesiphon had erected to oppose their passage.

As it became necessary to transport the Roman army over the Tigris, another labour presented itself, of less toil, but of more danger, than the preceding expedition. The stream was broad and rapid; the ascent steep and difficult; and the intrenchments which had been formed on the ridge of the opposite bank, were lined with a numerous army of heavy cuirassiers, dexterous archers, and huge elephants; who (according to the extravagant hyperbole of Libanius) could trample, with the same ease, a field of corn, or a legion of Romans<sup>67</sup>. In the presence of such an enemy, the construction of a bridge was impracticable; and the intrepid prince, who instantly seized the only possible expedient, concealed his design, till the moment of execution, from the knowledge of the Barbarians, of his own troops, and even of his generals themselves. Under the specious pretence of examining the state of the magazines, fourscore vessels were gradually unladen; and a select detachment, apparently destined for some secret expedition, was ordered to stand to their arms on the first signal. Julian disguised the silent anxiety of his own mind with smiles of confidence and joy; and amused the hostile nations with the spectacle of military games, which he insultingly

Passage of  
the Tigris,  
and victory  
of the Ro-  
mans.

<sup>67</sup> Καὶ μεγέθεισι εὐφραίων, εἰς ἵσον ἔργον δια- que le vrai; a maxim which should be in-  
ταχῶν εἶδη, καὶ φαιλαγγος. Rien n'est beau scribed on the desk of every rhetorician.

C H A P.  
XXIV.

celebrated under the walls of Coche. The day was consecrated to pleasure; but, as soon as the hour of supper was past, the emperor summoned the generals to his tent; and acquainted them, that he had fixed that night for the passage of the Tigris. They stood in silent and respectful astonishment; but, when the venerable Sallust assumed the privilege of his age and experience, the rest of the chiefs supported with freedom the weight of his prudent remonstrances<sup>68</sup>. Julian contented himself with observing, that conquest and safety depended on the attempt; that, instead of diminishing, the number of their enemies would be increased, by successive reinforcements; and that a longer delay would neither contract the breadth of the stream, nor level the height of the bank. The signal was instantly given, and obeyed: the most impatient of the legionaries leaped into five vessels that lay nearest to the bank; and, as they plied their oars with intrepid diligence, they were lost, after a few moments, in the darkness of the night. A flame arose on the opposite side; and Julian, who too clearly understood that his foremost vessels, in attempting to land, had been fired by the enemy, dexterously converted their extreme danger into a prelude of victory. “Our fellow-soldiers,” he eagerly exclaimed, “are already masters of the bank; see—they make the appointed signal: let us hasten to emulate and assist their courage.” The united and rapid motion of a great fleet broke the violence of the current, and they reached the eastern shore of the Tigris with sufficient speed to extinguish the flames, and rescue their adventurous companions. The difficulties of a steep and lofty ascent were increased by the weight of armour, and the darkness of the night. A shower of stones, darts, and fire, was incessantly discharged on the heads of the assailants; who, after an arduous struggle, climbed the bank, and stood victorious upon the

<sup>68</sup> Libanius alludes to the most powerful of the generals. I have ventured to name *Sallust*. Ammianus says, of all the leaders, quod acie metù territi duces concordì precatù fieri prohibere tentarent.



rampart. As soon as they possessed a more equal field, Julian, who, with his light-infantry, had led the attack<sup>69</sup>, darted through the ranks a skilful and experienced eye: his bravest foldiers, according to the precepts of Homer<sup>70</sup>, were distributed in the front and rear; and all the trumpets of the Imperial army sounded to battle. The Romans, after sending up a military shout, advanced in measured steps to the animating notes of martial music; launched their formidable javelins; and rushed forwards with drawn swords, to deprive the Barbarians, by a closer onset, of the advantage of their missile weapons. The whole engagement lasted above twelve hours; till the gradual retreat of the Persians was changed into a disorderly flight, of which the shameful example was given by the principal leaders, and the Surenas himself. They were pursued to the gates of Ctesiphon; and the conquerors might have entered the dismayed city<sup>71</sup>, if their general Victor, who was dangerously wounded with an arrow, had not conjured them to desist from a rash attempt, which must be fatal, if it were not successful. On *their* side, the Romans acknowledged the loss of only seventy-five men; while they affirmed, that the Barbarians had left on the field of battle two thousand five hundred, or even six thousand, of their bravest foldiers. The spoil was such as might be expected from the riches and luxury of an Oriental camp; large quantities of silver and gold, splendid arms and trappings, and beds and tables of massy silver. The victorious emperor distributed, as the rewards of valour, some honourable gifts, civic, and mural, and naval, crowns; which he, and perhaps he alone,

C H A P.  
XXIV.

<sup>69</sup> Hinc Imperator . . . (says Ammianus) ipse cum levis armature auxiliis per prima postremaque discurrens, &c. Yet Zosimus, his friend, does not allow him to pass the river till two days after the battle.

<sup>70</sup> Secundum Homericam dispositionem. A similar disposition is ascribed to the wise Nestor, in the fourth book of the *Iliad*; and

Homer was never absent from the mind of Julian.

<sup>71</sup> Persas terrore subito miscuerunt, versisque agminibus totius gentis, apertas Ctesiphontis portas victor miles intravit, ni major preclaram occasio fuisset quam cura victoriae (Sextus Rufus de Provinciis, c. 28.). Their avarice might dispose them to hear the advice of Victor.

esteemed

C H A P.  
XXIV.



esteemed more precious than the wealth of Asia. A solemn sacrifice was offered to the god of war, but the appearances of the victims threatened the most inauspicious events; and Julian soon discovered, by less ambiguous signs, that he had now reached the term of his prosperity<sup>72</sup>.

Situation  
and obstinacy  
of Julian,  
A. D. 363.  
June.

On the second day after the battle, the domestic guards, the Jovians and Herculians, and the remaining troops, which composed near two-thirds of the whole army, were securely wafted over the Tigris<sup>73</sup>. While the Persians beheld from the walls of Ctesiphon the desolation of the adjacent country, Julian cast many an anxious look towards the North, in full expectation, that as he himself had victoriously penetrated to the capital of Sapor, the march and junction of his lieutenants, Sebastian and Procopius, would be executed with the same courage and diligence. His expectations were disappointed by the treachery of the Armenian king, who permitted, and most probably directed, the desertion of his auxiliary troops from the camp of the Romans<sup>74</sup>; and by the dissentions of the two generals, who were incapable of forming or executing any plan for the public service. When the emperor had relinquished the hope of this important reinforcement, he condescended to hold a council of war, and approved, after a full debate, the sentiment of those generals, who dissuaded the siege of Ctesiphon, as a fruitless

<sup>72</sup> The labour of the canal, the passage of the Tigris, and the victory, are described by Ammianus (xiv. 5, 6.), Libanius (Orat. Parent. c. 124—128. p. 347—353.), Greg. Nazianzen (Orat. iv. p. 115.), Zosimus l. iii. p. 181—183.), and Sextus Rufus (de Provinciis, c. 28.).

<sup>73</sup> The fleet and army were formed in three divisions, of which the first only had passed during the night (Ammian. xxiv. 6.). The *πρωτη βοσπορογια*, whom Zosimus transports on the third day (l. iii. p. 183.), might

consist of the protectors, among whom the historian Ammianus, and the future emperor Jovian, actually served; some *scholæ* of the *domestics*, and perhaps the Jovians and Herculians, who often did duty as guards.

<sup>74</sup> Moses of Chorene (Hist. Armen. l. iii. c. 15. p. 246.) supplies us with a national tradition, and a spurious letter. I have borrowed only the leading circumstance, which is consistent with truth, probability, and Libanius (Orat. Parent. c. 131. p. 355.).

and

and pernicious undertaking. It is not easy for us to conceive, by what arts of fortification, a city thrice besieged and taken by the predecessors of Julian, could be rendered impregnable against an army of sixty thousand Romans, commanded by a brave and experienced general, and abundantly supplied with ships, provisions, battering engines, and military stores. But we may rest assured, from the love of glory, and contempt of danger, which formed the character of Julian, that he was not discouraged by any trivial or imaginary obstacles<sup>75</sup>. At the very time when he declined the siege of Ctesiphon, he rejected, with obstinacy and disdain, the most flattering offers of a negotiation of peace. Sapor, who had been so long accustomed to the tardy ostentation of Constantius, was surprised by the intrepid diligence of his successor. As far as the confines of India and Scythia, the satraps of the distant provinces were ordered to assemble their troops, and to march, without delay, to the assistance of their monarch. But their preparations were dilatory, their motions slow; and before Sapor could lead an army into the field, he received the melancholy intelligence of the devastation of Assyria, the ruin of his palaces, and the slaughter of his bravest troops, who defended the passage of the Tigris. The pride of royalty was humbled in the dust; he took his repasts on the ground; and the disorder of his hair expressed the grief and anxiety of his mind. Perhaps he would not have refused to purchase, with one half of his kingdom, the safety of the remainder; and he would have gladly subscribed himself, in a treaty of peace, the faithful and dependent ally of the Roman conqueror. Under the pretence of private business, a minister of rank and confidence was

<sup>75</sup> *Civitas inexpugnabilis, facinus audax et importunum. Ammianus, xxiv. 7.* His fellow-soldier, Eutropius, turns aside from the difficulty, *Assyriamque populatus, castra apud*

*Ctesiphontem stativa aliquandiu habuit: remeansque victor, &c. x. 16.* Zosimus is artful or ignorant, and Socrates inaccurate.

C H A P.  
XXIV.

secretly dispatched to embrace the knees of Hormisdas, and to request, in the language of a suppliant, that he might be introduced into the presence of the emperor. The Saffanian prince, whether he listened to the voice of pride or humanity, whether he consulted the sentiments of his birth, or the duties of his situation, was equally inclined to promote a salutary measure, which would terminate the calamities of Persia, and secure the triumph of Rome. He was astonished by the inflexible firmness of a hero, who remembered, most unfortunately for himself, and for his country, that Alexander had uniformly rejected the propositions of Darius. But as Julian was sensible, that the hope of a safe and honourable peace might cool the ardour of his troops; he earnestly requested, that Hormisdas would privately dismiss the minister of Sapor, and conceal this dangerous temptation from the knowledge of the camp<sup>76</sup>.

He burns his  
fleet,

The honour, as well as interest, of Julian, forbade him to consume his time under the impregnable walls of Ctesiphon; and as often as he defied the Barbarians, who defended the city, to meet him on the open plain, they prudently replied, that if he desired to exercise his valour, he might seek the army of the Great King. He felt the insult, and he accepted the advice. Instead of confining his fervile march to the banks of the Euphrates and Tigris, he resolved to imitate the adventurous spirit of Alexander, and boldly to advance into the inland provinces, till he forced his rival to contend with him, perhaps in the plains of Arbela, for the empire of Asia. The magnanimity of Julian was applauded and betrayed, by the arts of a noble Persian, who, in the cause of his country, had generously submitted to act a part full of danger, of falsehood, and of shame<sup>77</sup>. With a

train

<sup>76</sup> Libanius, *Orat. Parent.* c. 130. p. 354. c. 139. p. 361. Socrates, *l. iii. c. 21.* The ecclesiastical historian imputes the refusal of peace to the advice of Maximus. Such advice aa. unworthy of a philosopher; but the philosopher was likewise a magician, who flattered the hopes and passions of his master.

<sup>77</sup> The arts of this new Zopyrus (*Greg. Nazianzen, Orat. iv. p. 115, 116.*) may derive

train of faithful followers, he deserted to the Imperial camp; exposed, in a specious tale, the injuries which he had sustained; exaggerated the cruelty of Sapor, the discontent of the people, and the weakness of the monarchy, and confidently offered himself as the hostage and guide of the Roman march. The most rational grounds of suspicion were urged, without effect, by the wisdom and experience of Hormisdas; and the credulous Julian, receiving the traitor into his bosom, was persuaded to issue an hasty order, which, in the opinion of mankind, appeared to arraign his prudence, and to endanger his safety. He destroyed, in a single hour, the whole navy, which had been transported above five hundred miles, at so great an expence of toil, of treasure, and of blood. Twelve, or, at the most, twenty-two, small vessels were saved, to accompany, on carriages, the march of the army, and to form occasional bridges for the passage of the rivers. A supply of twenty days provisions was reserved for the use of the soldiers; and the rest of the magazines, with a fleet of eleven hundred vessels, which rode at anchor in the Tigris, were abandoned to the flames, by the absolute command of the emperor. The Christian bishops, Gregory and Augustin, insult the madness of the apostate, who executed, with his own hands, the sentence of divine justice. Their authority, of less weight, perhaps, in a military question, is confirmed by the cool judgment of an experienced soldier, who was himself spectator of the conflagration, and who could not disapprove the reluctant murmurs of the troops<sup>78</sup>.

C H A P.  
XXIV.

rive some credit from the testimony of two abbreviators (Sextus Rufus and Victor), and the casual hints of Libanius (Orat. Parent. c. 134. p. 357.) and Ammianus (xxiv. 7.). The course of genuine history is interrupted by a most unseasonable chasm in the text of Ammianus.

<sup>78</sup> See Ammianus (xxiv. 7.), Libanius (Orat. Parentalis, c. 132, 133. p. 356, 357.),

Zosimus (l. iii. p. 183.), Zonaras (tom. ii. l. xiii. p. 26.), Gregory (Orat. iv. p. 116.), Augustin (de Civitate Dei, l. iv. c. 29. l. v. c. 21.). Of these, Libanius alone attempts a faint apology for his hero; who, according to Ammianus, pronounced his own condemnation, by a tardy and ineffectual attempt to extinguish the flames.

C H A P.  
XXIV.

Yet there are not wanting some specious, and perhaps solid, reasons, which might justify the resolution of Julian. The navigation of the Euphrates never ascended above Babylon, nor that of the Tigris above Opis<sup>79</sup>. The distance of the last-mentioned city from the Roman camp was not very considerable; and Julian must soon have renounced the vain and impracticable attempt of forcing upwards a great fleet against the stream of a rapid river<sup>80</sup>, which in several places was embarrassed by natural or artificial cataracts<sup>81</sup>. The power of sails and oars was insufficient; it became necessary to tow the ships against the current of the river; the strength of twenty thousand soldiers was exhausted in this tedious and servile labour; and if the Romans continued to march along the banks of the Tigris, they could only expect to return home without achieving any enterprize worthy of the genius or fortune of their leader. If, on the contrary, it was advisable to advance into the inland country, the destruction of the fleet and magazines was the only measure which could save that valuable prize from the hands of the numerous and active troops which might suddenly be poured from the gates of Ctesiphon. Had the arms of Julian been victorious, we should now admire the conduct, as well as the courage, of a hero, who, by depriving his soldiers of the hopes of a retreat, left them only the alternative of death or conquest<sup>82</sup>.

and marches  
against Sa-  
per.

The cumbersome train of artillery and waggons, which retards the operations of a modern army, were in a great measure unknown

<sup>79</sup> Consult Herodotus l. i. c. 174., Strabo (l. xvi. p. 1074.), and Tavernier (p. i. l. ii. p. 152.).

<sup>80</sup> A celeritate Tigris incipit vocari, ita appellat Medi sagittam. Plin. Hist. Natur. vi. 31.

<sup>81</sup> One of these dykes, which produces an artificial cascade or cataract, is described by Tavernier (part i. l. ii. p. 226.) and There-

not (part ii. l. i. p. 193.). The Persians, or Assyrians, laboured to interrupt the navigation of the river (Strabo, l. xv. p. 1075. D'Anville, l'Euphrate et le Tigre, p. 98, 99.).

<sup>82</sup> Recollect the successful and applauded rashness of Agathocles and Cortez, who burnt their ships on the coast of Africa and Mexico.

in the camps of the Romans<sup>83</sup>. Yet, in every age, the subsistence of sixty thousand men must have been one of the most important cares of a prudent general; and that subsistence could only be drawn from his own or from the enemy's country. Had it been possible for Julian to maintain a bridge of communication on the Tigris, and to preserve the conquered places of Assyria, a desolated province could not afford any large or regular supplies, in a season of the year when the lands were covered by the inundation of the Euphrates<sup>84</sup>, and the unwholesome air was darkened with swarms of innumerable insects<sup>85</sup>. The appearance of the hostile country was far more inviting. The extensive region that lies between the river Tigris and the mountains of Media, was filled with villages and towns; and the fertile soil, for the most part, was in a very improved state of cultivation. Julian might expect, that a conqueror, who possessed the two forcible instruments of persuasion, steel and gold, would easily procure a plentiful subsistence from the fears or avarice of the natives. But, on the approach of the Romans, this rich and smiling prospect was instantly blasted. Wherever they moved, the inhabitants deserted the open villages, and took shelter in the fortified towns; the cattle was driven away; the grass and ripe corn were consumed with fire; and, as soon as the flames had subsided which interrupted the march of Julian, he beheld the melancholy face of a smoking and naked desert. This desperate but effectual method

<sup>83</sup> See the judicious reflections of the author of the *Essai sur la Tactique*, tom. ii. p. 287—353. and the learned remarks of M. Guichardt, *Nouveaux Memoires Militaires*, tom. i. p. 351—382. on the baggage and subsistence of the Roman armies.

<sup>84</sup> The Tigris rises to the south, the Euphrates to the north, of the Armenian mountains. The former overflows in March, the latter in July. These circumstances are well explained in the *Geographical Dissertation* of

Foster, inserted in Spelman's *Expedition of Cyrus*, vol. ii. p. 26.

<sup>85</sup> Ammianus (xiv. 8.) describes, as he had felt, the inconveniency of the flood, the heat, and the insects. The lands of Assyria, oppressed by the Turks, and ravaged by the Curds, or Arabs, yield an increase of ten, fifteen, and twenty fold, for the seed which is cast into the ground by the wretched and unskilful husbandman. *Voyages de Niebuhr*, tom. ii. p. 279. 285.

C H A P.  
XXIV.

⏟

of defence, can only be executed by the enthusiasm of a people who prefer their independence to their property; or by the rigour of an arbitrary government, which consults the public safety without submitting to their inclinations the liberty of choice. On the present occasion, the zeal and obedience of the Persians seconded the commands of Sapor; and the emperor was soon reduced to the scanty stock of provisions, which continually wasted in his hands. Before they were entirely consumed, he might still have reached the wealthy and unwarlike cities of Ecbatana, or Susa, by the effort of a rapid and well-directed march<sup>86</sup>; but he was deprived of this last resource by his ignorance of the roads, and by the perfidy of his guides. The Romans wandered several days in the country to the eastward of Bagdad: the Persian deserter, who had artfully led them into the snare, escaped from their resentment; and his followers, as soon as they were put to the torture, confessed the secret of the conspiracy. The visionary conquests of Hyrcania and India, which had so long amused, now tormented, the mind of Julian. Conscious that his own imprudence was the cause of the public distress, he anxiously balanced the hopes of safety or success, without obtaining a satisfactory answer either from gods or men. At length, as the only practicable measure, he embraced the resolution of directing his steps towards the banks of the Tigris, with the design of saving the army by a hasty march to the confines of Corduene; a fertile and friendly province, which acknowledged the sovereignty of Rome. The desponding troops obeyed the signal of the retreat, only seventy days after they had passed the Chaboras, with the sanguine expectation of subverting the throne of Persia<sup>87</sup>.

June 16.

As

<sup>86</sup> Isidore of Charax (Mansion. Parthic. p. 5, 6. in Hudson, Geograph. Minor, tom. ii.) reckons 129 schani from Seleucia, and Thevenot (part i. l. i. ii. p. 209—245.), 128 hours of march from Bagdad to Ecbatana,

or Hamadan. These measures cannot exceed an ordinary parasang, or three Roman miles.

<sup>87</sup> The march of Julian from Ctesiphon, is circumstantially, but not clearly, described by Ammianus (xxiv. 7, 8.), Libanius (Orat. Parent.



As long as the Romans seemed to advance into the country, their march was observed and insulted from a distance, by several bodies of Persian cavalry; who shewing themselves, sometimes in loose, and sometimes in closer, order, faintly skirmished with the advanced guards. These detachments were, however, supported by a much greater force; and the heads of the columns were no sooner pointed towards the Tigris, than a cloud of dust arose on the plain. The Romans, who now aspired only to the permission of a safe and speedy retreat, endeavoured to persuade themselves, that this formidable appearance was occasioned by a troop of wild asses, or perhaps by the approach of some friendly Arabs. They halted, pitched their tents, fortified their camp, passed the whole night in continual alarms; and discovered, at the dawn of day, that they were surrounded by an army of Persians. This army, which might be considered only as the van of the Barbarians, was soon followed by the main body of cuirassiers, archers, and elephants, commanded by Meranes, a general of rank and reputation. He was accompanied by two of the king's sons, and many of the principal satraps; and fame and expectation exaggerated the strength of the remaining powers, which slowly advanced under the conduct of Sapor himself. As the Romans continued their march, their long array, which was forced to bend or divide, according to the varieties of the ground, afforded frequent and favourable opportunities to their vigilant enemies. The Persians repeatedly charged with fury; they were repeatedly repulsed with firmness; and the action at Maronga, which almost deserved the name of a battle, was marked by a considerable loss of satraps and elephants, perhaps of equal value in the eyes of their monarch. These splendid advantages were not obtained without an adequate

C H A P.  
XXIV.  
Retreat and  
distress of the  
Roman army.

Parent. c. 134. p. 357.), and Zosmas i. iii. (p. 183). The two last seem ignorant that their conqueror was retreating; and Libanius ab-

furdly confines him to the banks of the Tigris.

slaughter.

C H A P.  
XXIV.

slaughter on the side of the Romans: several officers of distinction were either killed or wounded; and the emperor himself, who, on all occasions of danger, inspired and guided the valour of his troops, was obliged to expose his person, and exert his abilities. The weight of offensive and defensive arms, which still constituted the strength and safety of the Romans, disabled them from making any long or effectual pursuit; and as the horsemen of the East were trained to dart their javelins, and shoot their arrows, at full speed, and in every possible direction<sup>88</sup>, the cavalry of Persia was never more formidable than in the moment of a rapid and disorderly flight. But the most certain and irreparable loss of the Romans, was that of time. The hardy veterans, accustomed to the cold climate of Gaul and Germany, fainted under the sultry heat of an Assyrian summer; their vigour was exhausted by the incessant repetition of march and combat; and the progress of the army was suspended by the precautions of a slow and dangerous retreat, in the presence of an active enemy. Every day, every hour, as the supply diminished, the value and price of subsistence increased in the Roman camp<sup>89</sup>. Julian, who always contented himself with such food as a hungry soldier would have disdain'd, distributed, for the use of the troops, the provisions of the Imperial household, and whatever could be spared from the sumpter-horses of the tribunes and generals. But this feeble relief served only to aggravate the sense of the public distress; and the Romans began to entertain the most gloomy apprehensions, that before they could reach the frontiers of the em-

<sup>88</sup> Chardin, the most judicious of modern travellers, describes (tom. iii. p. 57, 58, &c. edit. in 4to.) the education and dexterity of the Persian horsemen. Briffonius (de Regno Persico, p. 650. 651, &c.) has collected the testimonies of antiquity.

<sup>89</sup> In Mark Antony's retreat, an attic cheenix sold for fifty drachmas; or, in other

words, a pound of flour for twelve or fourteen shilling: barley-bread was sold for its weight in silver. It is impossible to peruse the interesting narrative of Plutarch (tom. v. p. 102 - 116.), without perceiving that Mark Antony and Julian were pursued by the same enemies, and involved in the same distress.

pire, they should all perish, either by famine, or by the sword of the Barbarians<sup>90</sup>.

C H A P.  
XXIV.

Julian is  
mortally  
wounded.

While Julian struggled with the almost insuperable difficulties of his situation, the silent hours of the night were still devoted to study and contemplation. Whenever he closed his eyes in short and interrupted slumbers, his mind was agitated with painful anxiety; nor can it be thought surprising, that the Genius of the empire should once more appear before him, covering with a funereal veil, his head, and his horn of abundance, and slowly retiring from the Imperial tent. The monarch started from his couch, and stepping forth, to refresh his wearied spirits with the coolness of the midnight air, he beheld a fiery meteor, which shot athwart the sky, and suddenly vanished. Julian was convinced that he had seen the menacing countenance of the god of war<sup>91</sup>; the council which he summoned, of Tuscan Haruspices<sup>92</sup>, unanimously pronounced that he should abstain from action: but on this occasion, necessity and reason were more prevalent than superstition; and the trumpets sounded at the break of day. The army marched through a hilly country; and the hills had been secretly occupied by the Persians. Julian led the van, with the skill and attention of a consummate general; he was alarmed by the intelligence that his rear was suddenly attacked. The heat of the weather had tempted him to lay aside his cuirass; but he snatched a shield from one of his attendants, and hastened, with a sufficient reinforcement, to the relief of

<sup>90</sup> Ammian. xxiv. 8. xxv. 1. Zosimus, l. iii. p. 184, 185, 186. Libanius, Orat. Perient. c. 134, 135. p. 357, 358, 359. The sophist of Antioch appears ignorant that the troops were hungry.

<sup>91</sup> Ammian. xxv. 2. Julian had sworn in a passion, nunquam se Marti sacra facturum (xxiv. 6.). Such whimsical quarrels were not uncommon between the gods and their insolent votaries; and even the prudent Augustus,

after his fleet had been twice shipwrecked, excluded Neptune from the honours of public professions. See Hume's philosophical Reflections. Essays, vol. ii. p. 418.

<sup>92</sup> They still retained the monopoly of the vain, but lucrative, science, which had been invented in Etruria, and professed to derive their knowledge of signs and omens, from the ancient books of Tarquinius, a Tuscan sage.

C H A P.  
XXIV.

the rear-guard. A similar danger recalled the intrepid prince to the defence of the front; and, as he galloped between the columns, the centre of the left was attacked, and almost overpowered, by a furious charge of the Persian cavalry and elephants. This huge body was soon defeated, by the well-timed evolution of the light-infantry, who aimed their weapons, with dexterity and effect, against the backs of the horsemen, and the legs of the elephants. The Barbarians fled; and Julian, who was foremost in every danger, animated the pursuit with his voice and gestures. His trembling guards, scattered and oppressed by the disorderly throng of friends and enemies, reminded their fearless sovereign that he was without armour; and conjured him to decline the fall of the impending ruin. As they exclaimed<sup>93</sup>, a cloud of darts and arrows was discharged from the flying squadrons; and a javelin, after razing the skin of his arm, transpierced the ribs, and fixed in the inferior part of the liver. Julian attempted to draw the deadly weapon from his side; but his fingers were cut by the sharpness of the steel, and he fell senseless from his horse. His guards flew to his relief; and the wounded emperor was gently raised from the ground, and conveyed out of the tumult of the battle into an adjacent tent. The report of the melancholy event passed from rank to rank; but the grief of the Romans inspired them with invincible valour, and the desire of revenge. The bloody and obstinate conflict was maintained by the two armies till they were separated by the total darkness of the night. The Persians derived some honour from the advantage which they obtained against the left wing, where Anatolius, master of the offices, was slain, and the præfect Sallust very narrowly escaped. But the event of the day was adverse to the Barbarians. They abandoned the field; their two generals, Me-

<sup>93</sup> Clamabant hinc inde *candidati* (see the note of Valesius) quos disjecerat terror, ut sagientium molem tanquam ruinam male compositi culminis declinaret. Ammian. xxv. 3.

ranes, and Nohordates<sup>94</sup>, fifty nobles or satraps, and a multitude of their bravest foldiers: and the success of the Romans, if Julian had survived, might have been improved into a decisive and useful victory.

C H A P.  
XXIV.

The first words that Julian uttered, after his recovery from the fainting fit, into which he had been thrown by loss of blood, were expressive of his martial spirit. He called for his horse and arms, and was impatient to rush into the battle. His remaining strength was exhausted by the painful effort; and the surgeons, who examined his wound, discovered the symptoms of approaching death. He employed the awful moments with the firm temper of a hero and a sage; the philosophers who had accompanied him in this fatal expedition, compared the tent of Julian with the prison of Socrates; and the spectators, whom duty, or friendship, or curiosity, had assembled round his couch, listened with respectful grief to the funeral oration of their dying emperor<sup>95</sup>. “ Friends and fellow-foldiers, the season-  
“ able period of my departure is now arrived, and I discharge, with  
“ the cheerfulness of a ready debtor, the demands of nature. I  
“ have learned from philosophy, how much the soul is more ex-  
“ cellent than the body; and that the separation of the nobler sub-  
“ stance, should be the subject of joy, rather than of affliction. I  
“ have learned from religion, that an early death has often been  
“ the reward of piety<sup>96</sup>; and I accept, as a favour of the gods, the

The death of  
Julian,  
A. D. 363.  
June 26.

<sup>94</sup> Sapor himself declared to the Romans, that it was his practice, to comfort the families of his deceased satraps, by sending them, as a present, the heads of the guards and officers who had not fallen by their master's side. Libanius, de morte Julian. ult. c. xiii. p. 163.

<sup>95</sup> The character and situation of Julian might countenance the suspicion, that he had previously composed the elaborate oration, which Ammianus heard, and has

transcribed. The version of the Abbé de la Blotterie is faithful and elegant. I have followed him in expressing the Platonic idea of emanations, which is darkly insinuated in the original.

<sup>96</sup> Herodotus (l. i. c. 31.) has displayed that doctrine in an agreeable tale. Yet the Jupiter (in the 16th book of the Iliad), who lamented with tears of blood the death of Sarpédon his son, had a very imperfect notion of happiness or glory beyond the grave.

C H A P.  
XXIV.

“ mortal stroke, that secures me from the danger of disgracing a  
 “ character, which has hitherto been supported by virtue and forti-  
 “ tude. I die without remorse, as I have lived without guilt. I  
 “ am pleased to reflect on the innocence of my private life; and I  
 “ can affirm with confidence, that the supreme authority, that ema-  
 “ nation of the Divine Power, has been preserved in my hands pure  
 “ and immaculate. Detesting the corrupt and destructive maxims  
 “ of despotism, I have considered the happiness of the people as the  
 “ end of government. Submitting my actions to the laws of pru-  
 “ dence, of justice, and of moderation, I have trusted the event to  
 “ the care of Providence. Peace was the object of my counsels, as  
 “ long as peace was consistent with the public welfare; but when  
 “ the imperious voice of my country summoned me to arms, I ex-  
 “ posed my person to the dangers of war, with the clear fore-know-  
 “ ledge (which I had acquired from the art of divination) that I  
 “ was destined to fall by the sword. I now offer my tribute of  
 “ gratitude to the Eternal Being, who has not suffered me to perish  
 “ by the cruelty of a tyrant, by the secret dagger of conspiracy, or  
 “ by the slow tortures of lingering disease. He has given me, in  
 “ the midst of an honourable career, a splendid and glorious depar-  
 “ ture from this world; and I hold it equally absurd, equally base,  
 “ to solicit, or to decline, the stroke of fate.—Thus much I have  
 “ attempted to say; but my strength fails me, and I feel the ap-  
 “ proach of death.—I shall cautiously refrain from any word that  
 “ may tend to influence your suffrages in the election of an empe-  
 “ ror. My choice might be imprudent, or injudicious; and if it  
 “ should not be ratified by the consent of the army, it might be fatal  
 “ to the person whom I should recommend. I shall only, as a  
 “ good citizen, express my hopes, that the Romans may be blessed  
 “ with the government of a virtuous sovereign.” After this dis-  
 course, which Julian pronounced in a firm and gentle tone of voice,

he distributed, by a military testament <sup>97</sup>, the remains of his private fortune; and making some enquiry why Anatolius was not present, he understood, from the answer of Sallust, that Anatolius was killed; and bewailed, with amiable inconsistency, the loss of his friend. At the same time he reprov'd the immoderate grief of the spectators; and conjur'd them not to disgrace, by unmanly tears, the fate of a prince, who in a few moments would be united with heaven, and with the stars <sup>98</sup>. The spectators were silent; and Julian entered into a metaphysical argument with the philosophers Priscus and Maximus, on the nature of the soul. The efforts which he made, of mind, as well as body, most probably hasten'd his death. His wound began to bleed with fresh violence; his respiration was embarrassed by the swelling of the veins: he call'd for a draught of cold water, and, as soon as he had drank it, expired without pain, about the hour of midnight. Such was the end of that extraordinary man, in the thirty-second year of his age, after a reign of one year and about eight months, from the death of Constantius. In his last moments he display'd, perhaps with some ostentation, the love of virtue and of fame, which had been the ruling passions of his life <sup>99</sup>.

C H A P.  
XXIV.

The triumph of Christianity, and the calamities of the empire, may, in some measure, be ascribed to Julian himself, who had neglected to secure the future execution of his designs, by the timely

Election of  
the emperor  
Jovian,  
A. D. 363,  
June 27.

<sup>97</sup> The soldiers who made their verbal, or nuncupatory, testaments upon actual service (in procinctu) were exempted from the formalities of the Roman law. See Heineccius (Antiquit. Jur. Roman. tom. i. p. 504.) and Montesquieu (Esprit des Loix, l. xxvii.).

<sup>98</sup> This union of the human soul with the divine ætherial substance of the universe, is the ancient doctrine of Pythagoras and Plato; but it seems to exclude any personal or conscious immortality. See Warburton's

learned and rational observations. Divine Legation, vol. ii. p. 199—216.

<sup>99</sup> The whole relation of the death of Julian is given by Ammianus (xxv. 3.), an intelligent spectator. Libanius, who turns with horror from the scene, has supplied some circumstances (Orat. Parental. c. 136—140. p. 359—362.). The calumnies of Gregory, and the legends of more recent saints, may now be *silently* despised.

C H A P.  
XXIV.

and judicious nomination of an associate and successor. But the royal race of Constantius Chlorus was reduced to his own person; and if he entertained any serious thoughts of investing with the purple the most worthy among the Romans, he was diverted from his resolution by the difficulty of the choice, the jealousy of power, the fear of ingratitude, and the natural presumption of health, of youth, and of prosperity. His unexpected death left the empire without a master, and without an heir, in a state of perplexity and danger, which, in the space of fourscore years, had never been experienced, since the election of Diocletian. In a government, which had almost forgotten the distinction of pure and noble blood, the superiority of birth was of little moment; the claims of official rank were accidental and precarious; and the candidates, who might aspire to ascend the vacant throne, could be supported only by the consciousness of personal merit, or by the hopes of popular favour. But the situation of a famished army, encompassed on all sides by an host of Barbarians, shortened the moments of grief and deliberation. In this scene of terror and distress, the body of the deceased prince, according to his own directions, was decently embalmed; and, at the dawn of day, the generals convened a military senate, at which the commanders of the legions, and the officers, both of cavalry and infantry, were invited to assist. Three or four hours of the night had not passed away without some secret cabals; and when the election of an emperor was proposed, the spirit of faction began to agitate the assembly. Victor and Arinthreus collected the remains of the court of Constantius; the friends of Julian attached themselves to the Gallic chiefs, Dagalaphus and Nevitta; and the most fatal consequences might be apprehended from the discord of two factions, so opposite in their character and interest, in their maxims of government, and perhaps in their religious principles. The superior virtues of Sallust could alone reconcile their divisions, and



unite their suffrages; and the venerable præfekt would immediately have been declared the fucceffor of Julian, if he himfelf, with fincere and modeft firmnefs, had not alleged his age and infirmities, fo unequal to the weight of the diadem. The generals, who were furprifed and perplexed by his refusal, fhewed fome difpofition to adopt the falutary advice of an inferior officer<sup>150</sup>, that they fhould act as they would have acted in the abfence of the emperor; that they fhould exert their abilities to extricate the army from the prefent diftreis; and, if they were fortunate enough to reach the confines of Mefopotamia, they fhould proceed with united and deliberate counfels in the election of a lawful fovereign. While they debated, a few voices faluted Jovian, who was no more than *ſiſt*<sup>151</sup> of the domeftics, with the names of Emperor and Auguſtus. The tumultuary acclamation was inſtantly repeated by the guards who furrounded the tent, and paſſed, in a few minutes, to the extremities of the line. The new prince, aſtoniſhed with his own fortune, was haſtily inveſted with the Imperial ornaments, and received an oath of fidelity from the generals, whoſe favour and protection he fo lately ſolicited. The ſtrongeſt recommendation of Jovian was the merit of his father, Count Varronian, who enjoyed, in honourable retirement, the fruit of his long ſervices. In the obſcure freedom of a private ſtation, the ſon indulged his taſte for wine and women; yet he ſupported, with credit, the character of a Chriſtian<sup>152</sup> and a

C H A P.  
XXIV.

<sup>150</sup> Honorator aliquis miles; perhaps Ammianus himſelf. The modeſt and judicious hiſtorian deſcribes the ſcene of the election, at which he was undoubtedly præfekt (x. 1. 1.).

<sup>151</sup> The *palanus*, or *palatinus*, enjoyed the dignity of a ſenator; and though only a tribune, he ranked with the military ſoldiers. Cod. Theodoſian. l. vi. tit. xxix. Theſe privileges are perhaps more recent than the time of Jovian.

<sup>152</sup> The eccleſiaſtical hiſtorians, Sozrates (l. iii. c. 22.), Sozomen (l. vi. c. 3.), and Theodoret (l. iv. c. 1.), aſcribe to Jovian the merit of a confeſſor under the preceding reign; and piouslly ſuppoſe, that he reſcued the people, till the whole army unanimouſly exclaimed that they were Chriſtians. Ammianus, calmly purſuing his narrative, overthrows the legend by a ſingle ſentence. *Hoſtis pro Joviano extitit inſpectis, pronuntium eſt, &c.* xv. 6.

ſoldier.

C H A P.  
XXIV.

foldier. Without being conspicuous for any of the ambitious qualifications which excite the admiration and envy of mankind, the comely person of Jovian, his cheerful temper, and familiar wit, had gained the affection of his fellow-foldiers; and the generals of both parties acquiesced in a popular election, which had not been conducted by the arts of their enemies. The pride of this unexpected elevation was moderated by the just apprehension, that the same day might terminate the life and reign of the new emperor. The pressing voice of necessity was obeyed without delay; and the first orders issued by Jovian, a few hours after his predecessor had expired, were to prosecute a march, which could alone extricate the Romans from their actual distress<sup>103</sup>.

Danger and  
difficulty of  
the retreat.

June 27th—  
July 1st.

The esteem of an enemy is most sincerely expressed by his fears; and the degree of fear may be accurately measured by the joy with which he celebrates his deliverance. The welcome news of the death of Julian, which a deserter revealed to the camp of Sapor, inspired the desponding monarch with a sudden confidence of victory. He immediately detached the royal cavalry, perhaps the ten thousand *Immortals*<sup>104</sup>, to second and support the pursuit; and discharged the whole weight of his united forces on the rear-guard of the Romans. The rear-guard was thrown into disorder; the renowned legions, which derived their titles from Diocletian, and his warlike colleague, were broke and trampled down by the elephants; and three tribunes lost their lives in attempting to stop the flight of

<sup>103</sup> Ammianus (xxv. 1c.) has drawn from the life an impartial portrait of Jovian: to which the younger Victor has added some remarkable strokes. The Abbé de la Bleterie (*Histoire de Jovien*, tom. i. p. 1—238.) has composed an elaborate history of his short reign; a work remarkably distinguished by

elegance of style, critical disquisition, and religious prejudice.

<sup>104</sup> *Regius equitatus*. It appears from Procopius, that the *Immortals*, so famous under Cyrus and his successors, were revived, if we may use that improper word, by the Sassanides. *Briffon de Regno Persico*, p. 268, &c.

their

their foldiers. The battle was at length reftored by the perfevering valour of the Romans; the Perfians were repulfed with a great fllaughter of men and elephants; and the army, after marching and fighting a long fummer's day, arrived, in the evening, at Samara on the banks of the Tigris, about one hundred miles above Ctefiphon <sup>105</sup>. On the enfuing day, the Barbarians, inftead of haraffing the march, attacked the camp, of Jovian; which had been feated in a deep and fequeftered valley. From the hills, the archers of Perfia infulted and annoyed the wearied legionaries; and a body of cavalry, which had penetrated with desperate courage through the Prætorian gate, was cut in pieces, after a doubtful conflict, near the Imperial tent. In the fucceeding night, the camp of Carche was protected by the lofty dykes of the river; and the Roman army, though inceffantly expofed to the vexatious purfuit of the Saracens, pitched their tents near the city of Dura <sup>106</sup>, four days after the death of Julian. The Tigris was ftill on their left; their hopes and provifions were almoft confumed; and the impatient foldiers, who had fondly perfuaded themfelves, that the frontiers of the empire were not far diftant, requested their new fovereign, that they might be permitted to hazard the paffage of the river. With the affiftance of his wifeft officers, Jovian endeavoured to check their rafhnefs; by representing, that if they poffeffed fufficient fkill and vigour to ftem the torrent of a deep and rapid ftream, they would only deliver themfelves naked and defencelefs to the Barbarians, who had occupied the oppofite banks. Yielding at length to their clamorous impor-

<sup>105</sup> The obfcure villages of the inland country are irrecoverably loft, nor can we name the field of battle where Julian fell: but M. d'Anville has demonftrated the precise fituation of Sumere, Carche, and Dura, along the banks of the Tigris (Geographie Ancienne, tom. ii. p. 248. l'Euphrate et le Tigre, p. 95. 97.). In the ninth century, Su-

mere, or Samara, became, with a flight change of name, the royal refidence of the Khalifs of the houfe of Abbas.

<sup>106</sup> Dura was a fortified place in the wars of Antiochus againft the rebels of Media and Perfia (Polybius, l. v. c. 48. 52. p. 548. 552. edit. Cafaubon, in 8vo.).

C. II. A. P.  
XXIV.

tunities, he consented, with reluctance, that five hundred Gauls and Germans, accustomed from their infancy to the waters of the Rhine and Danube, should attempt the bold adventure, which might serve either as an encouragement, or as a warning, for the rest of the army. In the silence of the night, they swam the Tigris, surprised an unguarded post of the enemy, and displayed at the dawn of day the signal of their resolution and fortune. The success of this trial disposed the emperor to listen to the promises of his architects, who proposed to construct a floating bridge of the inflated skins of sheep, oxen, and goats, covered with a floor of earth and fascines<sup>167</sup>. Two important days were spent in the ineffectual labour; and the Romans, who already endured the miseries of famine, cast a look of despair on the Tigris, and upon the Barbarians; whose numbers and obstinacy increased with the distress of the Imperial army<sup>168</sup>.

Negotiation  
and treaty of  
peace.

July.

In this hopeless situation, the fainting spirits of the Romans were revived by the sound of peace. The transient presumption of Sapor had vanished: he observed, with serious concern, that, in the repetition of doubtful combats, he had lost his most faithful and intrepid nobles, his bravest troops, and the greatest part of his train of elephants: and the experienced monarch feared to provoke the assistance of despair, the vicissitudes of fortune, and the unexhausted powers of the Roman empire; which might soon advance to relieve, or to revenge, the successor of Julian. The Surenas himself, ac-

<sup>167</sup> A similar expedient was proposed to the leaders of the ten thousand, and wisely rejected. Xenophon, *Anabasis*, l. iii. p. 255, 256, 257. It appears, from our modern travellers, that rafts floating on bladders perform the trade in the navigation of the Tigris.

<sup>168</sup> The last military acts of the reign of Julian are related by Ammianus (xv. 6.),

Libanius (*Orat. Perent.* c. 146. p. 364.), and Zosimus (l. iii. p. 189, 190, 191.). Though we may distrust the fairness of Libanius, the ocular testimony of Eutropius (*uno a Persis atque altero prælio victus*, x. 17.) must incline us to suspect, that Ammianus has been too jealous of the honour of the Roman arms.

accompanied

accompanied by another satrap, appeared in the camp of Jovian<sup>109</sup>; and declared, that the clemency of his sovereign was not averse to signify the conditions, on which he would consent to spare and to dismiss the Cæsar, with the relics of his captive army. The hopes of safety subdued the firmness of the Romans; the emperor was compelled, by the advice of his council, and the cries of the soldiers, to embrace the offer of peace; and the præfect Sallust was immediately sent, with the general Arinthæus, to understand the pleasure of the Great King. The crafty Persian delayed, under various pretences, the conclusion of the agreement; started difficulties, required explanations, suggested expedients, receded from his concessions, increased his demands, and wasted four days in the arts of negotiation, till he had consumed the stock of provisions which yet remained in the camp of the Romans. Had Jovian been capable of executing a bold and prudent measure, he would have continued his march with unremitting diligence; the progress of the treaty would have suspended the attacks of the Barbarians; and, before the expiration of the fourth day, he might have safely reached the fruitful province of Corduene, at the distance only of one hundred miles<sup>110</sup>. The irresolute emperor, instead of breaking through the toils of the enemy, expected his fate with patient resignation; and accepted the humiliating conditions of peace, which it was no longer in his power to refuse. The five provinces beyond the Tigris, which had been ceded by the grandfather of Sapor, were restored to the Persian monarchy. He acquired, by a single article, the impregnable city of Nisibis; which had sustained, in three successive sieges, the

<sup>109</sup> Sextus Rufus (de Provinciis, c. 29.) embraces a poor subterfuge of national vanity. *Tanta reverentia nominis Romani fuit, ut a Persis primus de pace sermo haberetur.*

<sup>110</sup> It is presumptuous to controvert the opinion of Ammianus, a soldier and a spec-

tator. Yet it is difficult to understand, *how* the mountains of Corduene could extend over the plain of Assyria, as low as the conflux of the Tigris and the great Zab: or *how* an army of sixty thousand men could march one hundred miles in four days.

C H A P.  
XXIV.

effort of his arms. Singara, and the castle of the Moors one of the strongest places of Mesopotamia, were likewise dismembered from the empire. It was considered as an indulgence, that the inhabitants of those fortresses were permitted to retire with their effects; but the conqueror rigorously insisted, that the Romans should forever abandon the king and kingdom of Armenia. A peace, or rather a long truce, of thirty years, was stipulated between the hostile nations; the faith of the treaty was ratified by solemn oaths, and religious ceremonies; and hostages of distinguished rank were reciprocally delivered to secure the performance of the conditions<sup>111</sup>.

The weakness and disgrace of Jovian.

The sophist of Antioch, who saw with indignation the sceptre of his hero in the feeble hand of a Christian successor, professes to admire the moderation of Sapor, in contenting himself with so small a portion of the Roman empire. If he had stretched as far as the Euphrates the claims of his ambition, he might have been secure, says Libanius, of not meeting with a refusal. If he had fixed, as the boundary of Persia, the Orontes, the Cydnus, the Sangarius, or even the Thracian Bosphorus, flatterers would not have been wanting in the court of Jovian to convince the timid monarch, that his remaining provinces would still afford the most ample gratifications of power and luxury<sup>112</sup>. Without adopting in its full force this malicious insinuation, we must acknowledge, that the conclusion of so ignominious a treaty was facilitated by the private ambition of Jovian. The obscure domestic, exalted to the throne by fortune, rather than by merit, was impatient to escape from the hands of the Persians; that he might prevent the designs of Procopius, who

<sup>111</sup> The treaty of Dura is recorded with grief or indignation by Ammianus (xxv. 7.), Libanius (Orat. Parent. c. 142. p. 364), Zosimus (l. iii. p. 190, 191.), Gregory Nazianzen (Orat. iv. p. 117, 118, who imputes the distress to Julian, the deliverance to Jo-

vian); and Eutropius (x. 17.). The last-mentioned writer, who was present in a military station, styles this peace necessarium quidem sed ignobilem.

<sup>112</sup> Libanius, Orat. Parent. c. 143. p. 364, 365.

commanded the army of Mesopotamia, and establish his doubtful reign over the legions and provinces, which were still ignorant of the hasty and tumultuous choice of the camp beyond the Tigris <sup>113</sup>. In the neighbourhood of the same river, at no very considerable distance from the fatal station of Dura <sup>114</sup>, the ten thousand Greeks, without generals, or guides, or provisions, were abandoned, above twelve hundred miles from their native country, to the resentment of a victorious monarch. The difference of *their* conduct and success depended much more on their character than on their situation. Instead of tamely resigning themselves to the secret deliberations and private views of a single person, the united councils of the Greeks were inspired by the generous enthusiasm of a popular assembly: where the mind of each citizen is filled with the love of glory, the pride of freedom, and the contempt of death. Conscious of their superiority over the Barbarians in arms and discipline, they disdained to yield, they refused to capitulate; every obstacle was surmounted by their patience, courage, and military skill; and the memorable retreat of the ten thousand exposed and insulted the weakness of the Persian monarchy <sup>115</sup>.

As the price of his disgraceful concessions, the emperor might perhaps have stipulated, that the camp of the hungry Romans should be plentifully supplied <sup>116</sup>; and that they should be permitted to pass  
the

He continues  
his retreat to  
Nisibis.

<sup>113</sup> Conditionibus . . . dispendiosis Romanæ reipublicæ impositis . . . quibus cupidior regni quam gloriæ Jovianus imperio rudis adquevit. Sextus Rufus de Provinciis, c. 29. La Bletterie has expressed, in a long direct oration, these specious considerations of public and private interest (Hist. de Jovien, tom. i. p. 59, &c.).

<sup>114</sup> The generals were murdered on the banks of the Zabatus (Anabasis, l. ii. p. 156. l. iii. p. 226.), or great Zab, a river of Af-

syria, 400 feet broad, which falls into the Tigris fourteen hours below Mosul. The error of the Greeks bestowed on the great and lesser Zab the names of the *Wolf* (Lycus), and the *Goat* (Capros). They created these animals to attend the *Tyger* of the East.

<sup>115</sup> The *Cyropædia* is vague and languid: the *Anabasis* circumstantial and animated. Such is the eternal difference between fiction and truth.

<sup>116</sup> According to Rufinus, an immediate supply

C H A P.  
XXIV.

the Tigris on the bridge which was constructed by the hands of the Persians. But, if Jovian presumed to solicit those equitable terms, they were sternly refused by the haughty tyrant of the East; whose clemency had pardoned the invaders of his country. The Saracens sometimes intercepted the stragglers of the march; but the generals and troops of Sapor respected the cessation of arms; and Jovian was suffered to explore the most convenient place for the passage of the river. The small vessels, which had been saved from the conflagration of the fleet, performed the most essential service. They first conveyed the emperor and his favourites; and afterwards transported, in many successive voyages, a great part of the army. But, as every man was anxious for his personal safety, and apprehensive of being left on the hostile shore, the soldiers, who were too impatient to wait the slow returns of the boats, boldly ventured themselves on light hurdles, or inflated skins; and, drawing after them their horses, attempted, with various success, to swim across the river. Many of these daring adventurers were swallowed by the waves; many others, who were carried along by the violence of the stream, fell an easy prey to the avarice, or cruelty, of the wild Arabs: and the loss which the army sustained in the passage of the Tigris, was not inferior to the carnage of a day of battle. As soon as the Romans had landed on the western bank, they were delivered from the hostile pursuit of the Barbarians; but, in a laborious march of two hundred miles over the plains of Mesopotamia, they endured the last extremities of thirst and hunger. They were obliged to traverse a sandy desert, which, in the extent of seventy miles, did not afford a single blade of sweet grass, nor a single spring of fresh water; and the rest of the inhospitable waste was untrod by the footsteps either of

supply of provisions was stipulated by the treaty; and Theodoret affirms, that the obligation was faithfully discharged by the Per-

sians. Such a fact is probable, but undoubtedly false. See Tillemont, *Hist. des Empereurs*, tom. iv. p. 702.



friends or enemies. Whenever a small measure of flour could be discovered in the camp, twenty pounds weight were greedily purchased with ten pieces of gold<sup>117</sup>: the beasts of burden were slaughtered and devoured; and the desert was strewed with the arms and baggage of the Roman soldiers, whose tattered garments and meagre countenances displayed their past sufferings, and actual misery. A small convoy of provisions advanced to meet the army as far as the castle of Ur; and the supply was the more grateful, since it declared the fidelity of Sebastian and Procopius. At Thilsaphata<sup>118</sup>, the emperor most graciously received the generals of Mesopotamia; and the remains of a once flourishing army at length reposed themselves under the walls of Nisibis. The messengers of Jovian had already proclaimed, in the language of flattery, his election, his treaty, and his return; and the new prince had taken the most effectual measures to secure the allegiance of the armies and provinces of Europe; by placing the military command in the hands of those officers, who, from motives of interest, or inclination, would firmly support the cause of their benefactor<sup>119</sup>.

The friends of Julian had confidently announced the success of his expedition. They entertained a fond persuasion, that the temples of the gods would be enriched with the spoils of the East; that Persia would be reduced to the humble state of a tributary province,

C H A P.  
XXIV.

Universal  
clamour  
against  
the treaty of  
peace.

<sup>117</sup> We may recollect some lines of Lucan (Pharsal. iv. 95.), who describes a similar distress of Cæsar's army in Spain:

Sæva fames aderat —

Miles eget: toto censu non prodigus emit

Exiguam Cererem. Proh lucri pallida tabes!

Non deest prolato jejunos venditor auro.

See Guichardt (Nouveaux Mémoires Militaires, tom. i. p. 379—382.). His Analysis of the two Campaigns in Spain and Africa, is the noblest monument that has ever been raised to the fame of Cæsar.

<sup>118</sup> M. d'Anville (see his Maps, and l'Euphrate et le Tigre, p. 92, 93.) traces their march, and assigns the true position of Hatra, Ur, and Thilsaphata, which Ammianus has mentioned. He does not complain of the Samiel, the deadly hot wind, which Thevenot (Voyages, part ii. l. i. p. 192.) so much dreaded.

<sup>119</sup> The retreat of Jovian is described by Ammianus (xxv. 9.), Libanius (Orat. Parent. c. 143. p. 365.), and Zosimus (l. iii. p. 194.).

governed

C H A P.  
XXIV.

governed by the laws and magistrates of Rome; that the Barbarians would adopt the dress, and manners, and language, of their conquerors; and that the youth of Ecbatana and Susa would study the art of rhetoric under Grecian masters<sup>120</sup>. The progress of the arms of Julian interrupted his communication with the empire; and, from the moment that he passed the Tigris, his affectionate subjects were ignorant of the fate and fortunes of their prince. Their contemplation of fancied triumphs was disturbed by the melancholy rumour of his death; and they persisted to doubt, after they could no longer deny, the truth of that fatal event<sup>121</sup>. The messengers of Jovian promulgated the specious tale of a prudent and necessary peace: the voice of fame, louder and more sincere, revealed the disgrace of the emperor, and the conditions of the ignominious treaty. The minds of the people were filled with astonishment and grief, with indignation and terror, when they were informed, that the unworthy successor of Julian relinquished the five provinces, which had been acquired by the victory of Galerius; and that he shamefully surrendered to the Barbarians the important city of Nisibis, the firmest bulwark of the provinces of the East<sup>122</sup>. The deep and dangerous question, how far the public faith should be observed, when it becomes incompatible with the public safety, was freely agitated in popular conversation; and some hopes were entertained, that the emperor would redeem his pusillanimous behaviour by a splendid

<sup>120</sup> Libanius, Orat. Parent. c. 145. p. 366. Such were the natural hopes and wishes of a rhetorician.

<sup>121</sup> The people of Carrhæ, a city devoted to Paganism, buried the inauspicious messenger under a pile of stones (Zosimus, l. iii. p. 196.). Libanius, when he received the fatal intelligence, cast his eye on his sword: but he recollected that Plato had condemned suicide, and that he must live to compose the

panegyric of Julian (Libanius de Vitâ suâ, tom. ii. p. 45, 46.).

<sup>122</sup> Ammianus and Eutropius may be admitted as fair and credible witnesses of the public language and opinions. The people of Antioch reviled an ignominious peace, which exposed them to the Persians, on a naked and defenceless frontier (Excerpt. Valensiana, p. 845. ex Joanne Antiocheno.).

act of patriotic perfidy. The inflexible spirit of the Roman senate had always disclaimed the unequal conditions which were extorted from the distress of her captive armies; and, if it were necessary to satisfy the national honour, by delivering the guilty general into the hands of the Barbarians, the greatest part of the subjects of Jovian would have cheerfully acquiesced in the precedent of ancient times<sup>123</sup>.

But the emperor, whatever might be the limits of his constitutional authority, was the absolute master of the laws and arms of the state; and the same motives which had forced him to subscribe, now pressed him to execute, the treaty of peace. He was impatient to secure an empire at the expence of a few provinces; and the respectable names of religion and honour concealed the personal fears and the ambition of Jovian. Notwithstanding the dutiful solicitations of the inhabitants, decency, as well as prudence, forbade the emperor to lodge in the palace of Nisibis; but, the next morning after his arrival, Bineses, the ambassador of Persia, entered the place, displayed from the citadel the standard of the Great King, and proclaimed, in his name, the cruel alternative of exile or servitude. The principal citizens of Nisibis, who, till that fatal moment, had confided in the protection of their sovereign, threw themselves at his feet. They conjured him not to abandon, or, at least, not to deliver, a faithful colony to the rage of a Barbarian tyrant, exasperated by the three successive defeats, which he had experienced under the walls of Nisibis. They still possessed arms and courage to repel the invaders of their country: they requested only the permission of using them in their own defence; and, as soon as they had asserted their independence, they should implore the favour of being again

C H A P.  
XXIV.

Jovian evacuates Nisibis, and restores the five provinces to the Persians.

August.

<sup>123</sup> The Abbé de la Bleterie (Hist. de Jovien, tom. i. p. 212—227.), though a severe casuist, has pronounced that Jovian was not bound to execute his promise; since he *could* not dismember the empire, nor alienate, without their consent, the allegiance of his people. I have never found much delight or instruction in such political metaphysics.

admitted

C H A P.  
XXIV.

admitted into the rank of his subjects. Their arguments, their eloquence, their tears were ineffectual. Jovian alleged, with some confusion, the sanctity of oaths; and, as the reluctance with which he accepted the present of a crown of gold, convinced the citizens of their hopeless condition, the advocate Sylvanus was provoked to exclaim, "O Emperor! may you thus be crowned by all the cities of your dominions!" Jovian, who, in a few weeks had assumed the habits of a prince<sup>124</sup>, was displeas'd with freedom, and offend'd with truth: and as he reasonably suppos'd, that the discontent of the people might incline them to submit to the Persian government, he publish'd an edict, under pain of death, that they should leave the city within the term of three days. Ammianus has delineated in lively colours the scene of universal despair which he seems to have view'd with an eye of compassion<sup>125</sup>. The martial youth desert'd, with indignant grief, the walls which they had so gloriously defend'd: the disconsolate mourner dropt a last tear over the tomb of a son or husband, which must soon be profan'd by the rude hand of a Barbarian master; and the aged citizen kiss'd the threshold, and clung to the doors, of the house, where he had pass'd the cheerful and careles's hours of infancy. The highways were crowd'd with a trembling multitude: the distinctions of rank, and sex, and age, were lost in the general calamity. Every one strove to bear away some fragment from the wreck of his fortunes; and as they could not command the immediate service of an adequate number of horses or waggons, they were oblig'd to leave behind them the greatest part of their valuable effects. The savage insensibility of Jovian appears to have aggravat'd the hardships of these unhappy fugitives. They were seat'd, however, in a new-built quarter of

<sup>124</sup> At Nisibis he performed a *royal act*. A death, without any form of trial or evidence brave officer, his namesake, who had been of guilt. Ammian. xxv. 8. thought worthy of the purple, was dragg'd <sup>125</sup> See xxv. 9. and Zosimus, l. iii. p. 194, from sepper, thrown into a well, and stoned to 195.

Amida; and that rising city, with the reinforcement of a very considerable colony, soon recovered its former splendour, and became the capital of Mesopotamia<sup>126</sup>. Similar orders were dispatched by the emperor for the evacuation of Singara and the castle of the Moors; and for the restitution of the five provinces beyond the Tigris. Sapor enjoyed the glory and the fruits of his victory; and this ignominious peace has justly been considered as a memorable æra in the decline and fall of the Roman empire. The predecessors of Jovian had sometimes relinquished the dominion of distant and unprofitable provinces: but, since the foundation of the city, the genius of Rome, the god Terminus, who guarded the boundaries of the republic, had never retired before the sword of a victorious enemy<sup>127</sup>.

After Jovian had performed those engagements, which the voice of his people might have tempted him to violate, he hastened away from the scene of his disgrace, and proceeded with his whole court to enjoy the luxury of Antioch<sup>128</sup>. Without consulting the dictates of religious zeal, he was prompted by humanity and gratitude, to bestow the last honours on the remains of his deceased sovereign<sup>129</sup>: and Procopius, who sincerely bewailed the loss of his kinsman, was removed from the command of the army, under the decent pretence of conducting the funeral. The corpse of Julian was transported from Nisibis to Tarsus, in a slow march of fifteen days; and, as it passed through the cities of the East, was saluted by the hostile factions, with mournful lamentations and clamorous insults. The Pagans al-

Reflections  
on the death.

<sup>126</sup> Chron. Paschal, p. 300. The Ecclesiastical Notitiæ may be consulted.

<sup>127</sup> Zosimus, l. iii. p. 192, 193. Sextus Rufus de Provinciis, c. 29. Augustin de Civitat. Dei, l. iv. c. 29. This general position must be applied and interpreted with some caution.

<sup>128</sup> Ammianus, xxv. 9. Zosimus, l. iii. p. 196. He might be edax, et vino Venerique indulgens. But I agree with La Bleterie

(tom. i. p. 148—154.), in rejecting the foolish report of a Bacchanalian riot (ap. Suidam) celebrated at Antioch, by the emperor, his wife, and a troop of concubines.

<sup>129</sup> The Abbé de la Bleterie (tom. i. p. 156. 209.) handsomely exposes the brutal bigotry of Baronius, who would have thrown Julian to the dogs, ne cespitiâ quidem sepulturâ dignus.

C H A P.  
XXIV.

ready placed their beloved hero in the rank of those gods whose worship he had restored; while the invectives of the Christians pursued the soul of the apostate to hell, and his body to the grave<sup>120</sup>. One party lamented the approaching ruin of their altars; the other celebrated the marvellous deliverance of the church. The Christians applauded, in lofty and ambiguous strains, the stroke of divine vengeance, which had been so long suspended over the guilty head of Julian. They acknowledged, that the death of the tyrant, at the instant he expired beyond the Tigris, was *revealed* to the fairs of Egypt, Syria, and Cappadocia<sup>121</sup>; and, instead of suffering him to fall by the Persian darts, their indiscretion ascribed the heroic deed to the obscure hand of some mortal or immortal champion of the faith<sup>122</sup>. Such imprudent declarations were eagerly adopted by the malice, or credulity, of their adversaries<sup>123</sup>; who darkly insinuated, or confidently asserted, that the governors of the church had instigated and directed the fanaticism of a domestic assassin<sup>124</sup>. Above sixteen years after the death of Julian, the charge was solemnly and vehemently urged, in a public

<sup>120</sup> Compare the sophist and the saint (Libanius, Monod. tom. ii. p. 251. and Orat. Parent. c. 145. p. 367. c. 136. p. 377. with Gregory Nazianzen, Orat. iv. p. 125—132.). The Christian orator faintly mutters some exhortations to modesty and forgiveness: but he is well satisfied, that the real sufferings of Julian will far exceed the fabulous torments of Ixion or Tantalus.

<sup>121</sup> Tillemont (Hist. des Empereurs, tom. iv. p. 549.) has collected these visions. Some saint or angel was observed to be absent in the night on a secret expedition, &c.

<sup>122</sup> Sozomen (l. vi. 2.) applauds the Greek doctrine of *tyrannicide*; but the whole passage, which a Jesuit might have translated, is prudently suppressed by the president Cousin.

<sup>123</sup> Immediately after the death of Julian, an uncertain rumour was scattered, *telo ce-*

*cidisse Romano*. It was carried, by some deserters, to the Persian camp; and the Romans were reproached as the assassins of the emperor by Sapor and his subjects (Ammian. xxv. 6. Libanius de ulciscendâ Juliani nece, c. xiii. p. 162, 163.). It was urged, as a decisive proof, that no Persian had appeared to claim the promised reward (Liban. Orat. Parent. c. 141. p. 363.). But the flying horseman, who darted the fatal javelin, might be ignorant of its effect; or he might be slain in the same action. Ammianus neither feels nor inspires a suspicion.

<sup>124</sup> Ος τις οτιδον παλτων τω σφων αυτων αρχιστι. This dark and ambiguous expression may point to Athanasius, the first, without a rival, of the Christian clergy (Libanius de ulcisc. Jul. nece, c. 5. p. 149. La Bleterie, Hist. de Jovien, tom. i. p. 179.).

oration, addressed by Libanius to the emperor Theodosius. His suspicions are unsupported by fact or argument; and we can only esteem the generous zeal of the sophist of Antioch, for the cold and neglected affhes of his friend <sup>135</sup>.

C II A P.  
XXIV.

It was an ancient custom in the funerals, as well as in the triumphs, of the Romans, that the voice of praise should be corrected by that of satire and ridicule; and, that in the midst of the splendid pageants, which displayed the glory of the living or of the dead, their imperfections should not be concealed from the eyes of the world <sup>136</sup>. This custom was practised in the funeral of Julian. The comedians, who resented his contempt and aversion for the theatre, exhibited, with the applause of a Christian audience, the lively and exaggerated representation of the faults and follies of the deceased emperor. His various character and singular manners afforded an ample scope for pleasantry and ridicule <sup>137</sup>. In the exercise of his uncommon talents, he often descended below the majesty of his rank. Alexander was transformed into Diogenes; the philosopher was degraded into a priest. The purity of his virtue was sullied by excessive vanity; his superstition disturbed the peace, and endangered the safety, of a mighty empire; and his irregular sallies were the less intitled to indulgence, as they appeared to be the laborious efforts of art, or even of affectation. The remains of Julian were interred at Tarsus in Cilicia; but his stately tomb, which arose in that city, on the banks of the cold and

and funeral  
of Julian.

<sup>135</sup> The Orator (Fabricius, *Bibliot. Græc.* tom. vii. p. 145–179.) scatters suspicions, demands an inquiry, and insinuates, that proofs might still be obtained. He ascribes the success of the Huns to the criminal neglect of revenging Julian's death.

<sup>136</sup> At the funeral of Vespasian, the comedian who personated that frugal emperor, anxiously inquired how much it cost—Four-score thousand pounds (centies)—Give me the

tenth part of the sum, and throw my body into the Tyber. Sueton. in Vespasian. c. 19. with the notes of Casaubon and Gronovius.

<sup>137</sup> Gregory (*Orat.* iv. p. 119, 120.) compares this supposed ignominy and ridicule to the funeral honours of Constantius, whose body was chaunted over mount Taurus by a choir of angels.

C H A P.  
XXIV.

limpid Cydnus<sup>138</sup>, was displeasing to the faithful friends, who loved and revered the memory of that extraordinary man. The philosopher expressed a very reasonable wish, that the disciple of Plato might have reposed at the groves of the academy<sup>139</sup>: while the soldier exclaimed in bolder accents, that the ashes of Julian should have been mingled with those of Cæsar, in the field of Mars, and among the antient monuments of Roman virtue<sup>140</sup>. The history of princes does not very frequently renew the example of a similar competition.

<sup>138</sup> Quintus Curtius, l. iii. c. 4. The luxuriancy of his descriptions has been often censured. Yet it was almost the duty of the historian to describe a river, whose waters had nearly proved fatal to Alexander.

<sup>139</sup> Libanius, Orat. Parent. c. 156. p. 377. Yet he acknowledges with gratitude the liberality of the two royal brothers in decorating

the tomb of Julian (de ulcif. Jul. nece, c. 7. p. 152.).

<sup>140</sup> Cujus suprema et cineres, si qui tunc jusse confuleret, non Cydnus videre deberet, quamvis gratissimus amnis et liquidus: sed ad perpetuandam gloriam recte factorum præterlabere Tiberis, interfecans urbem æternam, divorumque veterum monumenta præstringens. Ammian. xxv. 10.



## C H A P. XXV.

*The Government and Death of Jovian.—Election of Valentinian, who associates his Brother Valens, and makes the final Division of the Eastern and Western Empires.—Revolt of Procopius.—Civil and Ecclesiastical Administration—Germany.—Britain.—Africa.—The East.—The Danube.—Death of Valentinian—His two Sons, Gratian and Valentinian II., succeed to the Western Empire.*

THE death of Julian had left the public affairs of the empire in a very doubtful and dangerous situation. The Roman army was saved by an inglorious, perhaps a necessary, treaty<sup>1</sup>; and the first moments of peace were consecrated by the pious Jovian to restore the domestic tranquillity of the church and state. The indiscretion of his predecessor, instead of reconciling, had artfully fomented the religious war: and the balance which he affected to preserve between the hostile factions, served only to perpetuate the contest, by the vicissitudes of hope and fear, by the rival claims of ancient possession and actual favour. The Christians had forgotten the spirit of the Gospel; and the Pagans had imbibed the spirit of the church. In private families, the sentiments of nature were extinguished by the blind fury of zeal and revenge: the majesty of the laws was violated or abused; the cities of the East were stained with blood; and the most implacable enemies of the Romans were

C H A P.  
XXV.State of the  
church,  
A. D. 363.

<sup>1</sup> The medals of Jovian adorn him with victories, laurel crowns, and prostrate captives. Ducange, Famil. Byzantin. p. 52. Flattery is a foolish suicide: she destroys herself with her own hands.

C H A P.  
XXV.

in the bosom of their country. Jovian was educated in the profession of Christianity; and as he marched from Nisibis to Antioch, the banner of the Cross, the LABARUM of Constantine, which was again displayed at the head of the legions, announced to the people the faith of their new emperor. As soon as he ascended the throne, he transmitted a circular epistle to all the governors of provinces: in which he confessed the divine truth, and secured the legal establishment, of the Christian religion. The insidious edicts of Julian were abolished; the ecclesiastical immunities were restored and enlarged; and Jovian condescended to lament, that the distresses of the times obliged him to diminish the measure of charitable distributions<sup>2</sup>. The Christians were unanimous in the loud and sincere applause which they bestowed on the pious successor of Julian. But they were still ignorant, what creed, or what synod, he would chuse for the standard of orthodoxy; and the peace of the church immediately revived those eager disputes which had been suspended during the season of persecution. The episcopal leaders of the contending sects, convinced, from experience, how much their fate would depend on the earliest impressions that were made on the mind of an untutored foldier, hastened to the court of Edeffa, or Antioch. The highways of the East were crowded with Homousian, and Arian, and Semi-Arian, and Eunomian bishops, who struggled to out-strip each other in the holy race: the apartments of the palace resounded with their clamours; and the ears of the prince were assaulted, and perhaps astonished, by the singular mixture of metaphysical argument and passionate invective<sup>3</sup>. The moderation of Jovian, who recom-

<sup>2</sup> Jovian restored to the church *τοὺς ἀρχαίους νόμους*; a forcible and comprehensive expression (Philostorgius, l. viii. c. 5. with Godefroy's Dissertations, p. 329. Sozomen, l. vi. c. 3.). The new law which condemned the rape or marriage of nuns (Cod. Theod. l. iv. tit. xxv. leg. 2.), is exagger-

ated by Sozomen; who supposes, that an amorous glance, the adultery of the heart, was punished with death by the evangelic legislator.

<sup>3</sup> Compare Socrates, l. iii. c. 25. and Philostorgius, l. viii. c. 6. with Godefroy's Dissertations, p. 330.

mended

mended concord and charity, and referred the disputants to the sentence of a future council, was interpreted as a symptom of indifference: but his attachment to the Nicene creed was at length discovered and declared, by the reverence which he expressed for the *cœlestial* <sup>4</sup> virtues of the great Athanasius. The intrepid veteran of the faith, at the age of seventy, had issued from his retreat on the first intelligence of the tyrant's death. The acclamations of the people seated him once more on the archiepiscopal throne; and he wisely accepted, or anticipated, the invitation of Jovian. The venerable figure of Athanasius, his calm courage, and insinuating eloquence, sustained the reputation which he had already acquired in the courts of four successive princes <sup>5</sup>. As soon as he had gained the confidence, and secured the faith, of the Christian emperor, he returned in triumph to his diocese, and continued, with mature counsels, and undiminished vigour, to direct, ten years longer <sup>6</sup>, the ecclesiastical government of Alexandria, Egypt, and the Catholic church. Before his departure from Antioch, he assured Jovian that his orthodox devotion would be rewarded with a long and peaceful reign. Athanasius had reason to hope, that he should be allowed either the merit of a successful prediction, or the excuse of a grateful, though ineffectual, prayer <sup>7</sup>.

The

<sup>4</sup> The word *cœlestial* faintly expresses the impious and extravagant flattery of the emperor to the archbishop, *τοῦ τοῦ Θεοῦ τῶν οὐρανῶν ἐπισκόπου* (See the original epistle in Athanasius, tom. ii. p. 33.). Gregory Nazianzen (Orat. xxi. p. 392.) celebrates the friendship of Jovian and Athanasius. The primate's journey was advised by the Egyptian Monks (Tillemont, Mem. Eccles. tom. viii. p. 221.).

<sup>5</sup> Athanasius, at the court of Antioch, is agreeably represented by La Bletterie (Hist. de Jovien, tom. i. p. 121—148.): he translates the singular and original conferences

of the emperor, the primate of Egypt, and the Arian deputies. The Abbé is not satisfied with the course pleasured by Jovian; but his partiality for Athanasius assumes, in *his* eyes, the character of justice.

<sup>6</sup> The true era of his death is perplexed with some difficulties (Tillemont, Mem. Eccles. tom. viii. p. 719—723.). But the date (A. D. 373, May 2.), which seems the most consistent with history and reason, is ratified by his authentic life (Maffei Osservazioni Letterarie, tom. iii. p. 81.).

<sup>7</sup> See the observations of Valesius and Jortin (Remarks on Ecclesiastical History, vol.

C H A P.  
XXV.

Jovian pro-  
claims uni-  
versal tole-  
ration.

The slightest force, when it is applied to assist and guide the natural descent of its object, operates with irresistible weight; and Jovian had the good fortune to embrace the religious opinions which were supported by the spirit of the times, and the zeal and numbers of the most powerful sect<sup>6</sup>. Under his reign, Christianity obtained an easy and lasting victory; and as soon as the smile of royal patronage was withdrawn, the genius of paganism, which had been fondly raised and cherished by the arts of Julian, sunk irrecoverably in the dust. In many cities, the temples were shut or deserted; the philosophers, who had abused their transient favour, thought it prudent to shave their beards, and disguise their profession; and the Christians rejoiced, that they were now in a condition to forgive, or to revenge, the injuries which they had suffered under the preceding reign<sup>7</sup>. The consternation of the Pagan world was dispelled by a wise and gracious edict of toleration; in which Jovian explicitly declared, that although he should severely punish the sacrilegious rites of magic, his subjects might exercise, with freedom and safety, the ceremonies of the ancient worship. The memory of this law has been preserved by the orator Themistius, who was deputed by the senate of Constantinople to express their loyal devotion for the new emperor. Themistius expatiates on the clemency of the Divine Nature, the facility of human error, the rights of conscience, and the independence of the mind; and, with some eloquence, inculcates the principles of philosophical toleration; whose aid Superstition

vol. iv. p. 38.) on the original letter of Athanasius; which is preserved by Theodoret (l. iv. c. 3.). In some MSS. this indiscreet promise is omitted; perhaps by the Catholics, jealous of the prophetic fame of their leader.

<sup>6</sup> Athanasius (apud Theodoret, l. iv. c. 3.) magnifies the number of the orthodox, who

composed the whole world, *πρὸς ὅλους τοὺς τοὺς ἄνθρωποις*. This assertion was verified in the space of thirty or forty years.

<sup>7</sup> Socrates, l. iii. c. 24. Gregory Nazianzen (Orat. iv. p. 131.), and Libanius (Orat. Parentalis, c. 148. p. 369.), express the *living* sentiments of their respective factions.

herself,

herself, in the hour of her distress, is not ashamed to implore. He justly observes, that in the recent changes, both religions had been alternately disgraced by the seeming acquisition of worthless profelytes, of those votaries of the reigning purple, who could pass, without a reason, and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians<sup>10</sup>.

C H A P.  
XXV.

In the space of seven months, the Roman troops, who were now returned to Antioch, had performed a march of fifteen hundred miles; in which they had endured all the hardships of war, of famine, and of climate. Notwithstanding their services, their fatigues, and the approach of winter, the timid and impatient Jovian allowed only, to the men and horses, a respite of six weeks. The emperor could not sustain the indifereet and malicious raillery of the people of Antioch<sup>11</sup>. He was impatient to possess the palace of Constantinople; and to prevent the ambition of some competitor, who might occupy the vacant allegiance of Europe. But he soon received the grateful intelligence, that his authority was acknowledged from the Thracian Bosphorus to the Atlantic ocean. By the first letters which he dispatched from the camp of Mesopotamia, he had delegated the military command of Gaul and Illyricum to Malarich, a brave and faithful officer of the nation of the Franks; and to his father-in-law, count Lucillian, who had formerly distinguished his courage and conduct in the defence of Nisibis. Malarich had declined an office to which he thought himself unequal; and Lucillian was massacred

His progress  
from Anti-  
och.  
A. D. 363,  
October.

<sup>10</sup> Themistius, Orat. v. p. 63--71. edit. Harduin. Paris, 1654. The Abbé de la Bletterie judiciously remarks (Hist. de Jovien, tom. i. p. 199.), that Soremen has forgot the general toleration; and Themistius, the establishment of the Catholic religion. Each of them turned away from the object which he disliked; and wished to suppress the part

of the edict, the least honourable, in his opinion, to the emperor Jovian.

<sup>11</sup> *Ο. δ. Αντιόχεις οἱ ἴδιοι διακρίσι τῆς αἰρέσεως ἀλλ' ἐπισημαίνουσι αὐτῶν ἀλλοτρίαν τὴν ἐκείνου, καὶ τὴν ἀποκαταστάσιν ἐξουσίας (fameful libellis).* Johan. Antiochen. in Excerpt. Valesian. p. 847. The libels of Antioch may be admitted on very slight evidence.

C H A P.  
XXV.

A. D. 364.  
January 1.

Death of  
Jovian.  
February 17.

at Rheims, in an accidental mutiny of the Batavian cohorts<sup>12</sup>. But the moderation of Jovinus, master-general of the cavalry, who forgave the intention of his disgrace, soon appeased the tumult, and confirmed the uncertain minds of the soldiers. The oath of fidelity was administered, and taken, with loyal acclamations; and the deputies of the Western armies<sup>13</sup> saluted their new sovereign as he descended from Mount Taurus to the city of Tyana, in Cappadocia. From Tyana he continued his hasty march to Ancyra, capital of the province of Galatia; where Jovian assumed, with his infant son, the name and ensigns of the consulship<sup>14</sup>. Dadaštana<sup>15</sup>, an obscure town, almost at an equal distance between Ancyra and Nice, was marked for the fatal term of his journey and his life. After indulging himself with a plentiful, perhaps an intemperate supper, he retired to rest; and the next morning the emperor Jovian was found dead in his bed. The cause of this sudden death was variously understood. By some it was ascribed to the consequences of an indigestion, occasioned either by the quantity of the wine, or the quality of the mushrooms, which he had swallowed in the evening. According to others, he was suffocated in his sleep by the vapour of charcoal; which extracted from the walls of the apartment the unwholesome moisture of the fresh plaister<sup>16</sup>. But the want of a regu-

<sup>12</sup> Compare Ammianus (xxv. 10.), who omits the name of the Batavians, with Zosimus (l. iii. p. 107.), who removes the scene of action from Rheims to Sirmium.

<sup>13</sup> Quos capita scholarum ordo castrensis appellat. Ammian. xxv. 10. and Vales. ad locum.

<sup>14</sup> Cujus vagitus, pertinaciter reluctantis, ne in curuli sella veleretur ex more. id quod mox accidit protendebat. Augustus, and his successors, respectfully solicited a dispensation of age for the sons or nephews, whom they raised to the consulship. But the curule chair of the first Brutus had never been dishonoured by an infant.

<sup>15</sup> The Itinerary of Antoninus fixes Dadaštana 125 Roman miles from Nice; 117 from Ancyra (Wesseling, Itinerar. p. 142.). The pilgrim of Bourdeaux, by omitting some stages, reduces the whole space from 242 to 181 miles. Wesseling, p. 574.

<sup>16</sup> See Ammianus (xxv. 10.), Eutropius (v. 18.), who might likewise be present; Jerom (tom. i. p. 26. ad Heliodorum), Orosius (vii. 31.), Sozomen (l. vi. c. 6.), Zosimus (l. iii. p. 197, 198.), and Zenaras (tom. ii. l. xiii. p. 28, 29.). We cannot expect a perfect agreement, and we shall not discuss minute differences.

lar enquiry into the death of a prince, whose reign and person were soon forgotten, appears to have been the only circumstance which countenanced the malicious whispers of poison and domestic guilt <sup>17</sup>. The body of Jovian was sent to Constantinople, to be interred with his predecessors; and the sad procession was met on the road by his wife Charito, the daughter of count Lucillian; who still wept the recent death of her father, and was hastening to dry her tears in the embraces of an Imperial husband. Her disappointment and grief were embittered by the anxiety of maternal tenderness. Six weeks before the death of Jovian, his infant son had been placed in the curule chair, adorned with the title of *Nobilissimus*, and the vain ensigns of the consulship. Unconscious of his fortune, the royal youth, who, from his grandfather, assumed the name of Varronian, was reminded only by the jealousy of the government, that he was the son of an emperor. Sixteen years afterwards he was still alive, but he had already been deprived of an eye; and his afflicted mother expected, every hour, that the innocent victim would be torn from her arms, to appease, with his blood, the suspicions of the reigning prince <sup>18</sup>.

After the death of Jovian, the throne of the Roman world remained ten days <sup>19</sup> without a master. The ministers and generals still continued to meet in council; to exercise their respective functions; to maintain the public order; and peaceably to conduct the

Vacancy of  
the throne.  
Feb. 17—26.

<sup>17</sup> Ammianus, unmindful of his usual candour and good sense, compares the death of the harmless Jovian to that of the second Africanus, who had excited the fears and resentment of the popular faction.

<sup>18</sup> Chrysolom, tom. i. p. 336. 344. edit. Montfaucon. The Christian orator attempts to comfort a widow by the examples of illustrious misfortunes; and observes, that of nine emperors (including the *Cæsar Gallus*), who had reigned in his time, only two (*Constantine* and *Constantius*) died a natural

death. Such vague consolations have never wiped away a single tear.

<sup>19</sup> Ten days appear scarcely sufficient for the march and election. But it may be observed: 1. That the generals might command the expedition, use of the public posts for themselves, their attendants, and messengers. 2. That the troops, for the ease of the cities, marched in many divisions; and that the head of the column might arrive at Nice, when the rear halted at Ancyra.

C H A P.  
XXV.

Election and  
character of  
Valentinian.

army to the city of Nice, in Bithynia, which was chosen for the place of the election<sup>20</sup>. In a solemn assembly of the civil and military powers of the empire, the diadem was again unanimously offered to the præfect Sallust. He enjoyed the glory of a second refusal; and when the virtues of the father were alleged in favour of his son, the præfect, with the firmness of a disinterested patriot, declared to the electors, that the feeble age of the one, and the unexperienced youth of the other, were equally incapable of the laborious duties of government. Several candidates were proposed: and, after weighing the objections of character or situation, they were successively rejected: but, as soon as the name of Valentinian was pronounced, the merit of that officer united the suffrages of the whole assembly, and obtained the sincere approbation of Sallust himself. Valentinian<sup>21</sup> was the son of count Gratian, a native of Cibalis, in Pannonia, who, from an obscure condition, had raised himself, by matchless strength and dexterity, to the military commands of Africa and Britain; from which he retired, with an ample fortune and suspicious integrity. The rank and services of Gratian contributed, however, to smooth the first steps of the promotion of his son; and afforded him an early opportunity of displaying those solid and useful qualifications, which raised his character above the ordinary level of his fellow-soldiers. The person of Valentinian was tall, graceful, and majestic. His manly countenance, deeply marked with the impression of sense and spirit, inspired his friends with awe, and his enemies with fear: and, to second the efforts of his undaunted courage, the son of Gratian had inherited the advantages of a strong and

<sup>20</sup> Ammianus, xxvi. 1. Zosimus, l. iii. p. 138. Theodorogius, l. viii. c. 8. and Godesroy, Dissertat. p. 314. Theodorogius, who appears to have obtained more curious and authentic intelligence, ascribes the choice of Valentinian to the præfect Sallust, the master-general Arintheus, Dagalaphus, count of the domestics, and the Patrician Detianus,

whose pressing recommendations from An-cyra had a weighty influence in the election.

<sup>21</sup> Ammianus (xxv. 7. 9.), and the younger Victor, have furnished the portrait of Valentinian; which naturally precedes and illustrates the history of his reign.

healthy



healthy constitution. By the habits of chastity and temperance, which restrain the appetites, and invigorate the faculties, Valentinian preserved his own, and the public, esteem. The avocations of a military life had diverted his youth from the elegant pursuits of literature; he was ignorant of the Greek language, and the arts of rhetoric; but as the mind of the orator was never disconcerted by timid perplexity, he was able, as often as the occasion prompted him, to deliver his decided sentiments with bold and ready elocution. The laws of martial discipline were the only laws that he had studied; and he was soon distinguished by the laborious diligence, and inflexible severity, with which he discharged and enforced the duties of the camp. In the time of Julian he provoked the danger of disgrace, by the contempt which he publicly expressed for the reigning religion<sup>22</sup>; and it should seem, from his subsequent conduct, that the indiscreet and unseasonable freedom of Valentinian was the effect of military spirit, rather than of Christian zeal. He was pardoned, however, and still employed by a prince who esteemed his merit<sup>23</sup>: and in the various events of the Persian war, he improved the reputation which he had already acquired on the banks of the Rhine. The celerity and success with which he executed an important commission, recommended him to the favour of Jovian; and to the honourable command of the second *cohors*, or company, of Targetteers, of the domestic guards. In the march from Antioch, he had reached his quarters at Ancyra, when he was unexpectedly summoned, without guilt, and without intrigue, to assume, in the forty-third year of his age, the absolute government of the Roman empire.

<sup>22</sup> At Antioch, where he was obliged to attend the emperor to the temple, he struck a priest, who had presumed to purify him with holy water. (Sozomen, l. vi. c. 6. Theodoret, l. iii. c. 15.). Such public defiance might become Valentinian; but it could leave no room for the unworthy delation of the philosopher Maximus, which supposes some

more private offence (Zosimus, l. iv. p. 200, 211.).

<sup>23</sup> Socrates, l. iv. A previous exile to Melitene, or Thebais (the first might be possible), is interposed by Sozomen (l. vi. c. 8.) and Philostorgius (l. vii. c. 7. with Godeffroy's Dissertations, p. 293.).

C H A P.  
XXV.

He is ac-  
knowledged  
by the army,  
A. D. 364.  
February 26.

The invitation of the ministers and generals at Nice was of little moment, unless it were confirmed by the voice of the army. The aged Sallust, who had long observed the irregular fluctuations of popular assemblies, proposed, under pain of death, that none of those persons, whose rank in the service might excite a party in their favour, should appear in public, on the day of the inauguration. Yet such was the prevalence of ancient superstition, that a whole day was voluntarily added to this dangerous interval, because it happened to be the intercalation of the Bissextile<sup>24</sup>. At length, when the hour was supposed to be propitious, Valentinian shewed himself from a lofty tribunal: the judicious choice was applauded; and the new prince was solemnly invested with the diadem and the purple, amidst the acclamations of the troops, who were disposed in martial order round the tribunal. But when he stretched forth his hand to address the armed multitude, a busy whisper was accidentally started in the ranks, and insensibly swelled into a loud and imperious clamour, that he should name, without delay, a colleague in the empire. The intrepid calmness of Valentinian obtained silence, and commanded respect: and he thus addressed the assembly; “ A few  
“ minutes since it was in *your* power, fellow-soldiers, to have left  
“ me in the obscurity of a private station. Judging, from the testi-  
“ mony of my past life, that I deserved to reign, you have placed me  
“ on the throne. It is now *my* duty to consult the safety and interest  
“ of the republic. The weight of the universe is undoubtedly too  
“ great for the hands of a feeble mortal. I am conscious of the  
“ limits of my abilities, and the uncertainty of my life: and far  
“ from declining, I am anxious to solicit, the assistance of a worthy

<sup>24</sup> Ammianus, in a long, because unfeasible, digression (xxvi. l. and Valerius ad locum), rashly supposes that he understood an astronomical question, of which his readers are ignorant. It is treated with more judgment and propriety by Censorinus (*de Die*

*Natali*, c. 20.), and Macrobius (*Saturnal. l. i. cap. 12–16.*). The appellation of *Bissextile*, which marks the inauspicious year (Augustin. *ad Januarium*, Epit. 119.), is derived from the *repetition* of the *justo* day of the calends of March.

“ colleague,

“ colleague. But, where discord may be fatal, the choice of a  
 “ faithful friend requires mature and serious deliberation. That  
 “ deliberation shall be *my* care. Let *your* conduct be dutiful and  
 “ consistent. Retire to your quarters; refresh your minds and  
 “ bodies; and expect the accustomed donative on the accession of a  
 “ new emperor.” The astonished troops, with a mixture of  
 pride, of satisfaction, and of terror, confessed the voice of their  
 master. Their angry clamours subsided into silent reverence; and  
 Valentinian, encompassed with the eagles of the legions, and the  
 various banners of the cavalry and infantry, was conducted, in  
 warlike pomp, to the palace of Nice. As he was sensible, however,  
 of the importance of preventing some rash declaration of the sol-  
 diers, he consulted the assembly of the chiefs: and their real senti-  
 ments were concisely expressed by the generous freedom of Dagalai-  
 phus. “ Most excellent prince,” said that officer, “ if you consider  
 “ only your family, you have a brother; if you love the republic,  
 “ look round for the most deserving of the Romans.” The em-  
 peror, who suppressed his displeasure, without altering his intention,  
 slowly proceeded from Nice to Nicomedia and Constantinople. In  
 one of the suburbs of that capital<sup>27</sup>, thirty days after his own eleva-  
 tion, he bestowed the title of Augustus on his brother Valens; and  
 as the boldest patriots were convinced, that their opposition, without  
 being serviceable to their country, would be fatal to themselves, the  
 declaration of his absolute will was received with silent submission.  
 Valens was now in the thirty-sixth year of his age; but his abilities

And associ-  
 ates his bro-  
 ther Valens,  
 A. D. 364.  
 March 28.

<sup>25</sup> Valentinian's first speech is full in Am-  
 mianus (xxvi. 2.); concise and sententious  
 in Philostorgius (l. viii. c. 8.).

<sup>26</sup> Si tuos, amice, Imperator optime, habes  
 fratrem; si Republicam, quare quem ve-  
 llas. Ammian. xxvi. 4. In the division of  
 the empire, Valentinian retained that sincere  
 counsellor for himself (c. 6.).

<sup>27</sup> In suburbano, Ammian. xxvi. 4. The  
 famous *Hebdoma*, or field of Mars, was dis-  
 tant from Constantinople either seven stadia,  
 or seven miles. See Valerius and his bro-  
 ther, ad loc. and Ducange, *Conit.* l. ii. p.  
 140, 141, 172, 173.

C H A P.  
XXV.

had never been exercised in any employment, military or civil; and his character had not inspired the world with any sanguine expectations. He possessed, however, one quality, which recommended him to Valentinian, and preserved the domestic peace of the empire; a devout and grateful attachment to his benefactor, whose superiority, of genius, as well as, of authority, Valens humbly and cheerfully acknowledged in every action of his life<sup>28</sup>.

The final division of the eastern and western empires,  
A. D. 364,  
June.

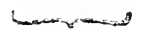
Before Valentinian divided the provinces, he reformed the administration of the empire. All ranks of subjects, who had been injured or oppressed under the reign of Julian, were invited to support their public accusations. The silence of mankind attested the spotless integrity of the præfect Sallust<sup>29</sup>; and his own pressing sollicitations, that he might be permitted to retire from the business of the state, were rejected by Valentinian with the most honourable expressions of friendship and esteem. But among the favourites of the late emperor, there were many who had abused his credulity or superstition; and who could no longer hope to be protected either by favour or justice<sup>30</sup>. The greater part of the ministers of the palace, and the governors of the provinces, were removed from their respective stations; yet the eminent merit of some officers was distinguished from the obnoxious crowd; and, notwithstanding the opposite clamours of zeal and resentment, the whole proceedings of this delicate enquiry appear to have been conducted with a reasonable share of wisdom and moderation<sup>31</sup>. The

<sup>28</sup> Participem quidem legitimum potestatis: sed in modum apparitoris morigerum, ut progrediens aperiet textus. Ammian. xxvi. 4.

<sup>29</sup> Notwithstanding the evidence of Zonaras, Suidas, and the Paschal Chronicle, M. de Tillemont (*Hist. des Empereurs*, tom. v. p. 671.) wishes to disbelieve these stories of a sacrifice to a pagan.

<sup>30</sup> Eunapius celebrates and exaggerates the sufferings of Maximus (p. 82, 83.): yet he allows, that this sophist or magician, the guilty favourite of Julian, and the personal enemy of Valentinian, was dismissed on the payment of a small fine.

<sup>31</sup> The loose assertions of a general disgrace (Zosimus, l. iv. p. 211.) are detailed and refuted by Tillemont (tom. v. p. 11.).

C H A P.  
XXV.  


festivity of a new reign received a short and suspicious interruption, from the sudden illness of the two princes: but as soon as their health was restored, they left Constantinople in the beginning of the spring. In the castle or palace of Mediana, only three miles from Naissus, they executed the solemn and final division of the Roman empire<sup>32</sup>. Valentinian bestowed on his brother the rich præfecture of the *East*, from the Lower Danube to the confines of Persia; whilst he reserved for his immediate government the warlike præfectures of *Illyricum*, *Italy*, and *Gaul*, from the extremity of Greece to the Caledonian rampart; and from the rampart of Caledonia, to the foot of Mount Atlas. The provincial administration remained on its former basis; but a double supply of generals and magistrates was required for two councils, and two courts: the division was made with a just regard to their peculiar merit and situation, and seven master-generals were soon created, either of the cavalry or infantry. When this important business had been amicably transacted, Valentinian and Valens embraced for the last time. The emperor of the West established his temporary residence at Milan; and the emperor of the East returned to Constantinople, to assume the dominion of fifty provinces, of whose language he was totally ignorant<sup>33</sup>.

The tranquillity of the East was soon disturbed by rebellion; and the throne of Valens was threatened by the daring attempts of a rival, whose affinity to the emperor Julian<sup>34</sup> was his sole merit, and had been his only crime. Procopius had been hastily promoted

Revolt of  
Procopius,  
A. D. 365.  
September  
28.

<sup>32</sup> Ammianus, xxvi. 5.

<sup>33</sup> Ammianus says, in general terms, *sub-agressis ingenii, nec bellicis nec liberalibus studiis eruditus*. Ammian. xxvi. 14. The orator Themistius, with the genuine impertinence of a Greek, wished, for the first time, to speak the Latin language, the dialect of his sovereign, τῆν ἑλληνικὴν κρητισίαν. Orat. vi. p. 71.

<sup>34</sup> The uncertain degree of alliance, or consanguinity, is expressed by the words *ἀμφίτερος*, cognatus, consobrinus (See Valerius ad Ammian. xxiii. 3.). The mother of Procopius might be a sister of Basilina, and Count Julian, the mother and uncle of the apostate. Ducange, Fam. Byzantina. p. 49.

C H A P.  
XXV.

from the obscure station of a tribune, and a notary, to the joint command of the army of Mesopotamia; the public opinion already named him as the successor of a prince who was destitute of natural heirs; and a vain rumour was propagated by his friends, or his enemies, that Julian, before the altar of the Moon, at Carrhae, had privately invested Procopius with the Imperial purple<sup>75</sup>. He endeavoured, by his dutiful and submissive behaviour, to disarm the jealousy of Jovian; resigned, without a contest, his military command; and retired, with his wife and family, to cultivate the ample patrimony which he possessed in the province of Cappadocia. These useful and innocent occupations were interrupted by the appearance of an officer, with a band of soldiers, who, in the name of his new sovereigns, Valentinian and Valens, was dispatched to conduct the unfortunate Procopius, either to a perpetual prison, or an ignominious death. His presence of mind procured him a longer respite, and a more splendid fate. Without presuming to dispute the royal mandate, he requested the indulgence of a few moments, to embrace his weeping family; and, while the vigilance of his guards was relaxed by a plentiful entertainment, he dexterously escaped to the sea-coast of the Euxine, from whence he passed over to the country of Bosphorus. In that sequestered region he remained many months, exposed to the hardships of exile, of solitude, and of want; his melancholy temper brooding over his misfortunes, and his mind agitated by the just apprehension, that, if any accident should discover his name, the faithless Barbarians would violate, without much scruple, the laws of hospitality. In a moment of impatience and despair, Procopius embarked in a merchant vessel, which made sail for Constantinople; and boldly aspired to the rank of a sovereign,

<sup>75</sup> Ammian. xxiii. 2. xxvi. 6. He mentions the report with much hesitation: *su-  
farravit obsecutor firmo; nemo enim disci-  
pulus cessavit verus.* It serves, however, to

mark, that Procopius was a pagan. Yet his religion does not appear to have promoted, or obstructed, his pretensions.

because

because he was not allowed to enjoy the security of a subject. At first he lurked in the villages of Bithynia, continually changing his habitation, and his disguise<sup>36</sup>. By degrees he ventured into the capital, trusted his life and fortune to the fidelity of two friends, a senator and an eunuch, and conceived some hopes of success, from the intelligence which he obtained of the actual state of public affairs. The body of the people was infected with a spirit of discontent: they regretted the justice and the abilities of Sallust, who had been imprudently dismissed from the præfecture of the East. They despised the character of Valens, which was rude without vigour, and feeble without mildness. They dreaded the influence of his father-in-law, the Patrician Petronius, a cruel and rapacious minister, who rigorously exacted all the arrears of tribute, that might remain unpaid since the reign of the emperor Aurelian. The circumstances were propitious to the designs of an usurper. The hostile measures of the Persians required the presence of Valens in Syria: from the Danube to the Euphrates the troops were in motion; and the capital was occasionally filled with the soldiers who passed, or repassed, the Thracian Bosphorus. Two cohorts of Gauls were persuaded to listen to the secret proposals of the conspirators; which were recommended by the promise of a liberal donative; and, as they still revered the memory of Julian, they easily consented to support the hereditary claim of his proscribed kinsman. At the dawn of day they were drawn up near the baths of Anastasia; and Procopius, clothed in a purple garment, more suitable to a player than to a monarch, appeared, as if he rose from the dead, in the midst of Constantinople. The soldiers, who were prepared for his

<sup>36</sup> One of his retreats was a country-house of Eunomius, the heretic. The matter was absent, innocent, ignorant; yet he narrowly escaped a sentence of death, and was banished

into the remote parts of Macedonia (P. Hist. l. 15. c. 5, 8. and Goldney's Dissert. p. 319--378.)

C H A P.  
XXV.

reception, saluted their trembling prince with shouts of joy, and vows of fidelity. Their numbers were soon increased by a sturdy band of peasants, collected from the adjacent country; and Procopius, shielded by the arms of his adherents, was successively conducted to the tribunal, the senate, and the palace. During the first moments of his tumultuous reign, he was astonished and terrified by the gloomy silence of the people; who were either ignorant of the cause, or apprehensive of the event. But his military strength was superior to any actual resistance: the malecontents flocked to the standard of rebellion; the poor were excited by the hopes, and the rich were intimidated by the fear, of a general pillage; and the obstinate credulity of the multitude was once more deceived by the promised advantages of a revolution. The magistrates were seized; the prisons and arsenals broke open; the gates, and the entrance of the harbour, were diligently occupied; and, in a few hours, Procopius became the absolute, though precarious, master of the Imperial city. The usurper improved this unexpected success with some degree of courage and dexterity. He artfully propagated the rumours and opinions the most favourable to his interest; while he deluded the populace by giving audience to the frequent, but imaginary, ambassadors of distant nations. The large bodies of troops stationed in the cities of Thrace, and the fortresses of the Lower Danube, were gradually involved in the guilt of rebellion: and the Gothic princes consented to supply the sovereign of Constantinople with the formidable strength of several thousand auxiliaries. His generals passed the Bosphorus, and subdued, without an effort, the unarmed, but wealthy, provinces of Bithynia and Asia. After an honourable defence, the city and island of Cyzicus yielded to his power; the renowned legions of the Jovians and Herculians embraced the cause of the usurper, whom they were ordered to crush; and, as the veterans were continually augmented with new



levies, he soon appeared at the head of an army, whose valour, as well as numbers, were not unequal to the greatness of the contest. The son of Hormisdas<sup>37</sup>, a youth of spirit and ability, condescended to draw his sword against the lawful emperor of the East; and the Persian prince was immediately invested with the ancient and extraordinary powers of a Roman Proconsul. The alliance of Faustina, the widow of the emperor Constantius, who entrusted herself, and her daughter, to the hands of the usurper, added dignity and reputation to his cause. The princess Constantia, who was then about five years of age, accompanied, in a litter, the march of the army. She was shewn to the multitude in the arms of her adopted father; and, as often as she passed through the ranks, the tenderness of the soldiers was inflamed into martial fury<sup>38</sup>: they recollected the glories of the house of Constantine, and they declared, with loyal acclamation, that they would shed the last drop of their blood in the defence of the royal infant<sup>39</sup>.

In the mean while, Valentinian was alarmed and perplexed, by the doubtful intelligence of the revolt of the East. The difficulties of a German war forced him to confine his immediate care to the safety of his own dominions; and, as every channel of communication was stopped or corrupted, he listened, with doubtful anxiety, to the rumours which were industriously spread; that the defeat and death of Valens had left Procopius sole master of the eastern pro-

His defeat  
and death,  
A. D. 365.  
May 28.

<sup>37</sup> Hormisdæ maturo juveni Hormisdæ regalis illius filio, potestatem Proconsulis detulit; et civilia, more veterum, et bella, recituro. Ammian. xxvi. 8. The Persian prince escaped with honour and safety, and was afterwards (A. D. 380.) restored to the same extraordinary office of proconsul of Bithynia (Tillemont, Hist. des Empereurs, tom. v. p. 204.). I am ignorant whether the race of Sassan was propagated. I find (A. D. 514.) a pope Hormisdas; but he was a native of

Frasino, in Italy (Pagi. Brev. Pontific. tom. i. p. 247.).

<sup>38</sup> The infant rebel was afterwards the wife of the emperor Gratian; but she died young and childless. See Ducange, Fam. Byzantin. p. 48. 59.

<sup>39</sup> Sequimini culminis summi profapiam, was the language of Procopius; who affected to despise the obscure birth, and fortuitous election, of the upstart Pannonian. Ammian. xxvi. 7.

vinces,

C H A P.  
XXVI.

vinces. Valens was not dead: but, on the news of the rebellion, which he received at Casarea, he basely despaired of his life and fortune; proposed to negotiate with the usurper, and discovered his secret inclination to abdicate the Imperial purple. The timid monarch was saved from disgrace and ruin by the firmness of his ministers, and their abilities soon decided in his favour the event of the civil war. In a season of tranquillity, Sallust had resigned without a murmur; but as soon as the public safety was attacked, he ambitiously solicited the pre-eminence of toil and danger; and the restoration of that virtuous minister to the præfecture of the East, was the first step which indicated the repentance of Valens, and satisfied the minds of the people. The reign of Procopius was apparently supported by powerful armies, and obedient provinces. But many of the principal officers, military as well as civil, had been urged, either by motives of duty or interest, to withdraw themselves from the guilty scene; or to watch the moment of betraying, and deserting, the cause of the usurper. Lupicinus advanced by hasty marches, to bring the legions of Syria to the aid of Valens. Arintheus, who, in strength, beauty, and valour, excelled all the heroes of the age, attacked with a small troop a superior body of the rebels. When he beheld the faces of the soldiers who had served under his banner, he commanded them, with a loud voice, to seize and deliver up their pretended leader; and such was the ascendant of his genius, that this extraordinary order was instantly obeyed<sup>49</sup>. Arbetio, a respectable veteran of the great Constantine, who had been distinguished by the honours of the consulship, was persuaded to leave

<sup>49</sup> Et de dignitate hominem superare certamine despicibilem, auctoritatis et cæli fiducia corporis, ipsi hostibus iussit. seum vincere restorem: atque ita tummarum aut signantibus umbratilis comprehensurorum manibus. The strength and beauty of Arintheus, the new Hercules, are celebrated by St. Basil; who

supposes that God had created him as an admirable model of the human species. The painters and sculptors could not express his figure: the historians appeared fabulous when they related his exploits (Ammian. xxvi. and Valer. ad loc.).

CHAPTER.  
XXV.

his retirement, and once more to conduct an army into the field. In the heat of action, calmly taking off his helmet, he showed his grey hairs, and venerable countenance; saluted the soldiers of Procopius by the endearing names of children and companions, and exhorted them, no longer to support the desperate cause of a contemptible tyrant; but to follow their old commander, who had so often led them to honour and victory. In the two engagements of Thyatira<sup>41</sup> and Nacolia, the unfortunate Procopius was deserted by his troops, who were seduced by the instructions and example of their perfidious officers. After wandering some time among the woods and mountains of Phrygia, he was betrayed by his desponding followers, conducted to the Imperial camp, and immediately beheaded. He suffered the ordinary fate of an unsuccessful usurper; but the acts of cruelty which were exercised by the conqueror, under the forms of legal justice, excited the pity and indignation of mankind<sup>42</sup>.

Such indeed are the common and natural fruits of despotism and rebellion. But the inquisition into the crime of magic, which, under the reign of the two brothers, was so rigorously prosecuted both at Rome and Antioch, was interpreted as the fatal symptom, either of the displeasure of heaven, or, of the depravity of mankind<sup>43</sup>. Let us not hesitate to indulge a liberal pride, that, in the present age, the enlightened part of Europe has abolished<sup>44</sup> a cruel and odious prejudice,

Severe inquisition into the crime of magic at Rome and Antioch, A. D. 371, &c.

<sup>41</sup> The first field of battle is placed by Ammianus in Lycia, and by Zosimus at Thyatira; which are at the distance of 150 miles from each other. But Thyatira alluitor *Lycia* (Plin. Hist. Natur. v. 31. Celsarius, Geograph. Antiq. tom. ii. p. 79.); and the transferers might easily convert an obscure river into a well-known province.

<sup>42</sup> The adventures, usurpation, and fall of Procopius, are related, in a regular series, by Ammianus (xxvi. 6, 7, 8, 9, 10.) and Zosimus (l. iv. p. 203—210.). They often

illustrate, and seldom contradict, each other. Themistius (Orat. vii. p. 91, 92.) adds some base panegyric; and Eunapius (p. 83, 84.) some malicious satire.

<sup>43</sup> Libanius de ulciscend. Julian. neces, c. ix. p. 158, 159. The sophist deploras the public frenzy, but he does not (after their deaths) impeach the justice of the emperors.

<sup>44</sup> The French and English lawyers, of the present age, allow the *theory*, and deny the *practice*, of witchcraft (Denisart, Recueil de

C H A P.  
XXV.

dice, which reigned in every climate of the globe, and adhered to every system of religious opinions<sup>45</sup>. The nations, and the sects, of the Roman world, admitted with equal credulity, and similar abhorrence, the reality of that infernal art<sup>46</sup>, which was able to controul the eternal order of the planets, and the voluntary operations of the human mind. They dreaded the mysterious power of spells and incantations, of potent herbs, and execrable rites; which could extinguish or recall life, inflame the passions of the soul, blast the works of creation, and extort from the reluctant dæmons the secrets of futurity. They believed, with the wildest inconsistency, that this præternatural dominion of the air, of earth, and of hell, was exercised, from the vilest motives of malice or gain, by some wrinkled hags, and itinerant forcerers, who passed their obscure lives in penury and contempt<sup>47</sup>. The arts of magic were equally condemned by the public opinion, and by the laws of Rome; but as they tended to gratify the most imperious passions of the heart of man, they were continually proscribed, and continually practised<sup>48</sup>. An imaginary cause is capable of producing the most serious and mischievous effects. The dark predictions of the death of an emperor,

de Decisions de Jurisprudence, au mot *Sorcières*, tom. iv. p. 553. Blackstone's Commentaries, vol. iv. p. 60.). As private reason always prevents, or outstrips, public wisdom, the president Montesquieu (*Esprit des Loix*, l. xii. c. 5, 6.) rejects the *existence* of magic.

<sup>45</sup> See *Oeuvres de Bayle*, tom. iii. p. 567—589. The sceptic of Rotterdam exhibits, according to his custom, a strange medley of loose knowledge, and lively wit.

<sup>46</sup> The pagans distinguished between good and bad magic, the Theurgic and the Gnostic (*Hist. de l'Académie*, &c. tom. vii. p. 25.). But they could not have defended this obscure distinction against the acute logic of Bayle. In the Jewish and Christian system, *all* dæmons are infernal spirits; and *all* commerce

with them is idolatry, apostacy, &c. which deserves death and damnation.

<sup>47</sup> The Canidia of Horace (*Carm. l. v. od. 5.* with Dacier's and Sanadon's illustrations) is a vulgar witch. The Erichtho of Lucan (*Pharsal. vi. 430—830.*) is tedious, disgusting, but sometimes sublime. She chides the delay of the Furies; and threatens, with tremendous obscurity, to pronounce their real names; to reveal the true infernal countenance of Hecate; to invoke the secret powers that lie *below* hell, &c.

<sup>48</sup> *Genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostrâ et vetabitur semper et recinebitur.* Tacit. *Hist. i. 22.* See Augustin. *de Civitate Dei*, l. viii. c. 19. and the Theodosian Code, l. ix. tit. xvi. with Godefroy's Commentary.

or the success of a conspiracy, were calculated only to stimulate the hopes of ambition, and to dissolve the ties of fidelity; and the intentional guilt of magic was aggravated by the actual crimes of treason and sacrilege<sup>49</sup>. Such vain terrors disturbed the peace of society, and the happiness of individuals; and the harmless flame which insensibly melted a waxen image, might derive a powerful and pernicious energy from the affrighted fancy of the person whom it was maliciously designed to represent<sup>50</sup>. From the infusion of those herbs, which were supposed to possess a supernatural influence, it was an easy step to the use of more substantial poison; and the folly of mankind sometimes became the instrument, and the mask, of the most atrocious crimes. As soon as the zeal of informers was encouraged by the ministers of Valens and Valentinian, they could not refuse to listen to another charge, too frequently mingled in the scenes of domestic guilt; a charge of a softer and less malignant nature, for which the pious, though excessive, rigour of Constantine had recently decreed the punishment of death<sup>51</sup>. This deadly and incoherent mixture of treason and magic, of poison and adultery, afforded infinite gradations of guilt and innocence, of excuse and aggravation, which in these proceedings appear to have been confounded by the angry or corrupt passions of the judges.

<sup>49</sup> The persecution of Antioch was occasioned by a criminal consultation. The twenty-four letters of the alphabet were arranged round a magic tripod; and a dancing ring, which had been placed in the centre, pointed to the four first letters in the name of the future emperor, Θ. Ι. Κ. Δ. Theodosius (perhaps with many others who owned the fatal syllables) was executed. Theodosius succeeded. Lardner (Heathen Testimonies, vol. iv. p. 353—372.) has copiously and fairly examined this dark transaction of the reign of Valens.

<sup>50</sup> *Limus ut hic durefcit, et hæc ut cerea liquefcit*

*Uno eodemque igni—*

*Virgil. Bucolic. viii. 80.*

*Devovit absentes, simulacraque cerea figit.*

*Ovid. in Epist. Hypsil. ad Jason. 91.*

Such vain incantations could affect the mind, and increase the disease, of Germanicus. Tacit. Annal. ii. 69.

<sup>51</sup> See Heineccius Antiquitat. Juris Roman. tom. ii. p. 353, &c. Cod. Theodosian. l. ix. tit. 7. with Godefroy's Commentary.



C H A P.  
XXV.

They easily discovered, that the degree of their industry and discernment was estimated, by the Imperial court, according to the number of executions that were furnished from their respective tribunals. It was not without extreme reluctance that they pronounced a sentence of acquittal; but they eagerly admitted such evidence as was stained with perjury, or procured by torture, to prove the most improbable charges against the most respectable characters. The progress of the enquiry continually opened new subjects of criminal prosecution: the audacious informer, whose falsehood was detected, retired with impunity; but the wretched victim, who discovered his real, or pretended, accomplices, was seldom permitted to receive the price of his infamy. From the extremity of Italy and Asia, the young, and the aged, were dragged in chains to the tribunals of Rome and Antioch. Senators, matrons, and philosophers, expired in ignominious and cruel tortures. The soldiers, who were appointed to guard the prisons, declared, with a murmur of pity and indignation, that their numbers were insufficient to oppose the flight, or resistance, of the multitude of captives. The wealthiest families were ruined by fines and confiscations; the most innocent citizens trembled for their safety; and we may form some notion of the magnitude of the evil, from the extravagant assertion of an ancient writer, that, in the obnoxious provinces, the prisoners, the exiles, and the fugitives, formed the greatest part of the inhabitants<sup>52</sup>.

The cruelty  
of Valentinian  
and Valens.  
A. D. 364—  
375.

When Tacitus describes the deaths of the innocent and illustrious Romans, who were sacrificed to the cruelty of the first Cæsars, the

<sup>52</sup> The cruel persecution of Rome and Antioch is described, and most probably exaggerated, by Ammianus (xviii. l. xxix. 1, 2.) and Zosimus (l. iv. p. 216--218.). The philosopher Maximus, with some justice, was involved in the charge of magic (Eunapius

in Vit. Sophist. p. 88, 89.); and young Chrysolom, who had accidentally found one of the proscribed books, gave himself for lost (Tillemont, Hist. des Empereurs, tom. v. p. 340.).

art of the historian, or the merit of the sufferers, excite in our breasts the most lively sensations of terror, of admiration, and of pity. The coarse and undistinguishing pencil of Ammianus has delineated his bloody figures with tedious and disgusting accuracy. But as our attention is no longer engaged by the contrast of freedom and servitude, of recent greatness and of actual misery, we should turn with horror from the frequent executions, which disgraced, both at Rome and Antioch, the reign of the two brothers<sup>53</sup>. Valens was of a timid<sup>54</sup>, and Valentinian of a choleric, disposition<sup>55</sup>. An anxious regard to his personal safety was the ruling principle of the administration of Valens. In the condition of a subject, he had kissed, with trembling awe, the hand of the oppressor: and when he ascended the throne, he reasonably expected, that the same fears, which had subdued his own mind, would secure the patient submission of his people. The favourites of Valens obtained, by the privilege of rapine and confiscation, the wealth which his economy would have refused<sup>56</sup>. They urged, with persuasive eloquence, *that*, in all cases of treason, suspicion is equivalent to proof; *that* the power, supposes the intention, of mischief; *that* the intention is not less criminal than the act; and *that* a subject, no longer deserves to live, if his life may threaten the safety, or disturb the repose,

<sup>53</sup> Consult the six last books of Ammianus, and more particularly the portraits of the two royal brothers (xxx. 8, 9. xxxi. 14.). Tillemont has collected (tom. v. p. 12—18. p. 127—133) from all antiquity their virtues and vices.

<sup>54</sup> The younger Victor asserts, that he was *valde timidus*: yet he behaved, as almost every man would do, with decent resolution at the *head* of an army. The same historian attempts to prove, that his anger was harmless. Ammianus observes, with more candour

and judgment, *incidentia crimina ad contemptam vel lesam principis amplitudinem trahens, in sanguinem seviebat.*

<sup>55</sup> *Cum esset ad acerbitatem naturæ calore propensior . . . pœnas per ignes augebat et gladios.* Ammian. xxx. 8. See xxvii. 7.

<sup>56</sup> I have transferred the reproach of avarice from Valens to his servants. Avarice more properly belongs to ministers than to kings; in whom that passion is commonly extinguished by absolute possession.

C H A P.  
XXV.

of his sovereign. The judgment of Valentinian was sometimes deceived, and his confidence abused; but he would have silenced the informers with a contemptuous smile, had they presumed to alarm his fortitude by the sound of danger. They praised his inflexible love of justice; and, in the pursuit of justice, the emperor was easily tempted to consider clemency as a weakness, and passion as a virtue. As long as he wrestled with his equals, in the bold competition of an active and ambitious life, Valentinian was seldom injured, and never insulted, with impunity: if his prudence was arraigned, his spirit was applauded; and the proudest and most powerful generals were apprehensive of provoking the resentment of a fearless soldier. After he became master of the world, he unfortunately forgot, that where no resistance can be made, no courage can be exerted; and instead of consulting the dictates of reason and magnanimity, he indulged the furious emotions of his temper, at a time when they were disgraceful to himself, and fatal to the defenceless objects of his displeasure. In the government of his household, or of his empire, slight, or even imaginary, offences; a hasty word, a casual omission, an involuntary delay, were chastised by a sentence of immediate death. The expressions which issued the most readily from the mouth of the emperor of the West were, "Strike off his head;" "burn him alive;" "let him be beaten with clubs till he expires;" and his most favoured ministers soon understood, that, by a rash attempt, to dispute, or suspend, the execution of his sanguinary commands, they might involve themselves in the guilt and punishment of disobedience. The repeated gratification of this savage justice hardened the mind of Valentinian against pity and remorse; and the follies

<sup>57</sup> He sometimes expressed a sentence of death with a tone of pleasantry; "Abi, Comes, et muta ei caput, qui sibi mutari provinciam cupit" A boy who had slip-

ped too hastily a Spartan hound; an armourer, who had made a polished cuirass that wanted some grains of the legitimate weight, &c. were the victims of his fury.



of passion were confirmed by the habits of cruelty<sup>58</sup>. He could behold with calm satisfaction the convulsive agonies of torture and death: he reserved his friendship for those faithful servants whose temper was the most congenial to his own. The merit of Maximin, who had slaughtered the noblest families of Rome, was rewarded with the royal approbation, and the præfecture of Gaul. Two fierce and enormous bears, distinguished by the appellations of *Innocence* and *Mica Aurea*, could alone deserve to share the favour of Maximin. The cages of those trusty guards were always placed near the bed-chamber of Valentinian, who frequently amused his eyes with the grateful spectacle of seeing them tear and devour the bleeding limbs of the malefactors, who were abandoned to their rage. Their diet and exercises were carefully inspected by the Roman emperor; and when *Innocence* had earned her discharge, by a long course of meritorious service, the faithful animal was again restored to the freedom of her native woods<sup>59</sup>.

But in the calmer moments of reflection, when the mind of Valens was not agitated by fear, or that of Valentinian by rage, the tyrant resumed the sentiments, or at least the conduct, of the father of his country. The dispassionate judgment of the Western emperor could clearly perceive, and accurately pursue, his own and the public interest; and the sovereign of the East, who imitated with equal docility the various examples which he received from his elder brother, was sometimes guided by the wisdom and virtue of the præfect Sallust. Both princes invariably retained, in the purple,

Their laws  
and govern-  
ment.

<sup>58</sup> The innocents of Milan were an agent and three apparitors, whom Valentinian condemned for signifying a legal summons. Ammianus (xxvii. 7.) strangely supposes, that all who had been unjustly executed were worshipped as martyrs by the Christians. His impartial silence does not allow us to

believe, that the great chamberlain Rhodanus was burnt alive for an act of oppression (Chron. Paschal. p. 302.).

<sup>59</sup> Ut bene meritam in sylvas jussit abire *Innocentium*. Ammian. xxix. 3. and Valesius ad locum.

the chaste and temperate simplicity which had adorned their private life; and, under their reign, the pleasures of the court never cost the people a blush or a sigh. They gradually reformed many of the abuses of the times of Constantius; judiciously adopted and improved the designs of Julian and his successor; and displayed a style and spirit of legislation which might inspire posterity with the most favourable opinion of their character and government. It is not from the master of *Innocence*, that we should expect the tender regard for the welfare of his subjects, which prompted Valentinian to condemn the exposition of new-born infants<sup>60</sup>; and to establish fourteen skilful physicians, with stipends and privileges, in the fourteen quarters of Rome. The good sense of an illiterate soldier founded an useful and liberal institution for the education of youth, and the support of declining science<sup>61</sup>. It was his intention, that the arts of rhetoric and grammar should be taught, in the Greek and Latin languages, in the metropolis of every province; and as the size and dignity of the school was usually proportioned to the importance of the city, the academies of Rome and Constantinople claimed a just and singular pre-eminence. The fragments of the literary edicts of Valentinian imperfectly represent the school of Constantinople, which was gradually improved by subsequent regulations. That school consisted of thirty-one professors in different branches of learning. One philosopher, and two lawyers; five sophists, and ten grammarians for the Greek, and three orators,

<sup>60</sup> See the Code of Justinian, l. viii. tit. lii. leg. 2. Unusquisque sobolem suam nutriat. Quod si exponendam putaverit animadversioni quæ constituta est subiacebit. For the present I shall not interfere in the dispute between Noodt and Binkershoek; how far, or how long, this unnatural practice had been condemned or abolished by law, philosophy, and the more civilised state of society.

<sup>61</sup> These salutary institutions are explained in the Theodosian Code, l. xiii. tit. iii. *De Professoribus et Medicis*, and l. xiv. tit. ix. *De Studiis liberalibus Urbis Romæ*. Besides our usual guide (Godefroy), we may consult Gianone (*Storia di Napoli*, tom. i. p. 105—111.), who has treated the interesting subject with the zeal and curiosity of a man of letters, who studies his domestic history.

and ten grammarians for the Latin, tongue; besides seven scribes, or, as they were then styled, antiquarians, whose laborious pens supplied the public library with fair and correct copies of the classic writers. The rule of conduct, which was prescribed to the students, is the more curious, as it affords the first outlines of the form and discipline of a modern university. It was required, that they should bring proper certificates from the magistrates of their native province. Their names, professions, and places of abode, were regularly entered in a public register. The studious youth were severely prohibited from wasting their time in feasts, or in the theatre; and the term of their education was limited to the age of twenty. The prefect of the city was empowered to chastise the idle and refractory, by stripes or expulsion; and he was directed to make an annual report to the master of the offices, that the knowledge and abilities of the scholars might be usefully applied to the public service. The institutions of Valentinian contributed to secure the benefits of peace and plenty: and the cities were guarded by the establishment of the *Defensors*<sup>62</sup>; freely elected as the tribunes and advocates of the people, to support their rights, and to expose their grievances, before the tribunals of the civil magistrates, or even at the foot of the Imperial throne. The finances were diligently administered by two princes, who had been so long accustomed to the rigid oeconomy of a private fortune; but in the receipt and application of the revenue, a discerning eye might observe some difference between the government of the East and of the West. Valens was persuaded, that royal liberality can be supplied only by public oppression. and his ambition never aspired to secure, by their actual distress, the future strength and prosperity of his people. Instead of increasing the weight of taxes, which, in the space of forty years, had been

<sup>62</sup> Cod. Theod. l. i. tit. xi. with Godefroy's *Paratitlon*, which diligently gleans from the rest of the code.

gradually

C H A P.  
XXV.

gradually doubled, he reduced, in the first years of his reign, one-fourth of the tribute of the East<sup>63</sup>. Valentinian appears to have been less attentive and less anxious to relieve the burthens of his people. He might reform the abuses of the fiscal administration; but he exacted, without scruple, a very large share of the private property; as he was convinced, that the revenues, which supported the luxury of individuals, would be much more advantageously employed for the defence and improvement of the state. The subjects of the East, who enjoyed the present benefit, applauded the indulgence of their prince. The solid, but less splendid, merit of Valentinian was felt and acknowledged by the subsequent generation<sup>64</sup>.

Valentinian maintains the religious toleration.

A. D. 364—  
375.

But the most honourable circumstance of the character of Valentinian, is the firm and temperate impartiality which he uniformly preserved in an age of religious contention. His strong sense, unenlightened, but uncorrupted, by study, declined, with respectful indifference, the subtle questions of theological debate. The government of the *Earth* claimed his vigilance, and satisfied his ambition; and while he remembered, that he was the disciple of the church, he never forgot that he was the sovereign of the clergy. Under the reign of an apostate, he had signalized his zeal for the honour of Christianity: he allowed to his subjects the privilege which he had assumed for himself; and they might accept, with gratitude and confidence, the general toleration which was granted by a prince, addicted to passion, but incapable of fear or of disguise<sup>65</sup>. The Pagans, the  
Jews,

<sup>63</sup> Three lines of Ammianus (xxxi. 14.) countenance a whole oration of Themistius (viii. p. 101—120), full of adulation, pedantry, and common-place morality. The eloquent M. Thomas (tom. i. p. 366—396.) has amused himself with celebrating the virtues and genius of Themistius, who was not unworthy of the age in which he lived.

<sup>64</sup> Zosimus, l. iv. p. 202. Ammian. xxx. 9. His reformation of costly abuses might entitle him to the praise of, in provinciales admodum parcus, tributorum ubique mollicias farcinas. By some his frugality was styled avarice (Jerom. Chron. p. 186.).

<sup>65</sup> *Telles sunt leges a me in exordio Imperii mei datæ: quibus unicuique quod animo imbibisset*

Jews, and all the various sects which acknowledged the divine authority of Christ, were protected by the laws from arbitrary power or popular insult; nor was any mode of worship prohibited by Valentinian, except those secret and criminal practices, which abused the name of religion for the dark purposes of vice and disorder. The art of magic, as it was more cruelly punished, was more strictly proscribed; but the emperor admitted a formal distinction to protect the ancient methods of divination, which were approved by the senate, and exercised by the Tuscan haruspices. He had condemned, with the consent of the most rational Pagans, the licence of nocturnal sacrifices; but he immediately admitted the petition of Prætextatus, proconsul of Achaia, who represented, that the life of the Greeks would become dreary and comfortless, if they were deprived of the invaluable blessing of the Eleusinian mysteries. Philosophy alone can boast (and perhaps it is no more than the boast of philosophy), that her gentle hand is able to eradicate from the human mind the latent and deadly principle of fanaticism. But this truce of twelve years, which was enforced by the wise and vigorous government of Valentinian, by suspending the repetition of mutual injuries, contributed to soften the manners, and abate the prejudices, of the religious factions.

The friend of toleration was unfortunately placed at a distance from the scene of the fiercest controversies. As soon as the Christians of the West had extricated themselves from the snares of the creed of Rimini, they happily relapsed into the slumber of orthodoxy; and the small remains of the Arian party, that still subsisted at Sirmium or Milan, might be considered, rather as objects of contempt than of

Valens professes Arianism, and persecutes the catholics.

A. D. 367—378.

imbibisset colendi libera facultas tributa est. Cod. Theodof. l. ix. tit. xvi. leg. 9. To this declaration of Valentinian, we may add the various testimonies of Ammianus (xxx. 2.), Zosimus (l. iv. p. 204.), and Sozomen

(l. vi. c. 7. 21.). Baronius would naturally blame such rational toleration (Annal. Eccles. A. D. 370. N<sup>o</sup> 129—132. A. D. 376. N<sup>o</sup> 3, 4.

C H A P.  
XXV.

repentment. But in the provinces of the East, from the Euxine to the extremity of Thebais, the strength and numbers of the hostile factions were more equally balanced; and this equality, instead of recommending the counsels of peace, served only to perpetuate the horrors of religious war. The monks and bishops supported their arguments by invectives; and their invectives were sometimes followed by blows. Athanasius still reigned at Alexandria; the thrones of Constantinople and Antioch were occupied by Arian prelates, and every episcopal vacancy was the occasion of a popular tumult. The Homoousians were fortified by the reconciliation of fifty-nine Macedonian, or Semi-Arian, bishops; but their secret reluctance to embrace the divinity of the Holy Ghost, clouded the splendour of the triumph: and the declaration of Valens, who, in the first years of his reign, had imitated the impartial conduct of his brother, was an important victory on the side of Arianism. The two brothers had passed their private life in the condition of catechumens; but the piety of Valens prompted him to solicit the sacrament of baptism, before he exposed his person to the dangers of a Gothic war. He naturally addressed himself to Eudoxus<sup>66</sup>, bishop of the Imperial city; and if the ignorant monarch was instructed by that Arian pastor in the principles of heterodox theology, his misfortune, rather than his guilt, was the inevitable consequence of his erroneous choice. Whatever had been the determination of the emperor, he must have offended a numerous party of his Christian subjects; as the leaders both of the Homoousians and of the Arians believed, that, if they were not suffered to reign, they were most cruelly injured and oppressed. After he had taken this decisive

<sup>66</sup> Eudoxus was of a mild and timid disposition. When he baptized Valens (A. D. 367.), he must have been extremely old; since he had studied theology fifty-five years before, under Lucian, a learned and pious martyr. Philostorg. l. ii. c. 14—16. l. iv. c. 4. with Godesfroy, p. 82. 206. and Tillmont, Mem. Eccles. tom. v. p. 474—480, &c.

step, it was extremely difficult for him to preserve either the virtue, or the reputation, of impartiality. He never aspired, like Constantius, to the fame of a profound theologian; but, as he had received with simplicity and respect the tenets of Eudoxus, Valens resigned his conscience to the direction of his ecclesiastical guides, and promoted, by the influence of his authority, the re-union of the *Athanasian heretics* to the body of the catholic church. At first, he pitied their blindness; by degrees he was provoked at their obstinacy; and he insensibly hated those sectaries to whom he was an object of hatred<sup>67</sup>. The feeble mind of Valens was always swayed by the persons with whom he familiarly conversed; and the exile or imprisonment of a private citizen are the favours the most readily granted in a despotic court. Such punishments were frequently inflicted on the leaders of the Homocousian party; and the misfortune of fourscore ecclesiastics of Constantinople, who, perhaps accidentally, were burnt on ship-board, was imputed to the cruel and premeditated malice of the emperor, and his Arian ministers. In every contest, the catholics (if we may anticipate that name) were obliged to pay the penalty of their own faults, and of those of their adversaries. In every election, the claims of the Arian candidate obtained the preference; and if they were opposed by the majority of the people, he was usually supported by the authority of the civil magistrate, or even by the terrors of a military force. The enemies of Athanasius attempted to disturb the last years of his venerable age; and his temporary retreat to his father's sepulchre has been celebrated as a fifth exile. But the zeal of a great people, who instantly flew to arms, intimidated the præfect; and the archbishop was permitted to end his life in peace and in glory, after a reign of forty-seven

<sup>67</sup> Gregory Nazianzen (Orat. xxv. p. 432.) as an infallible symptom of error and heresy, censures the persecuting spirit of the Arians, refy.

C H A P.  
XXV.  
Death of  
Athanasius,  
A. D. 373.  
May 2d.

years. The death of Athanasius was the signal of the persecution of Egypt; and the Pagan minister of Valens, who forcibly seated the worthless Lucius on the archiepiscopal throne, purchased the favour of the reigning party by the blood and sufferings of their Christian brethren. The free toleration of the heathen and Jewish worship was bitterly lamented, as a circumstance which aggravated the misery of the catholics, and the guilt of the impious tyrant of the East<sup>68</sup>.

Just idea of  
his persecu-  
tion.

The triumph of the orthodox party has left a deep stain of persecution on the memory of Valens; and the character of a prince who derived his virtues, as well as his vices, from a feeble understanding, and a pusillanimous temper, scarcely deserves the labour of an apology. Yet candour may discover some reasons to suspect that the ecclesiastical ministers of Valens often exceeded the orders, or even the intentions, of their master; and that the real measure of facts has been very liberally magnified by the vehement declamation and easy credulity of his antagonists<sup>69</sup>. 1. The silence of Valentinian may suggest a probable argument, that the partial severities, which were exercised in the name and provinces of his colleague, amounted only to some obscure and inconsiderable deviations from the established system of religious toleration: and the judicious historian, who has praised the equal temper of the elder brother, has not thought himself obliged to contrast the tranquillity of the West with the cruel persecution of the East<sup>70</sup>. 2. Whatever credit may

<sup>68</sup> This sketch of the ecclesiastical government of Valens is drawn from Socrates (l. iv.), Sozomen (l. vi.), Theodoret (l. iv.), and the immense compilations of Tillemont (particularly tom. vi. viii. and ix.).

<sup>69</sup> Dr. Jortin (*Remarks on Ecclesiastical History*, vol. iv. p. 78.) has already conceived and intimated the same suspicion.

<sup>70</sup> This reflexion is too obvious and forcible,

that Orosius (l. vii. c. 32, 33.) delays the persecution till after the death of Valentinian. Socrates, on the other hand, supposes (l. iii. c. 32.), that it was appeased by a philosophical oration, which Themistius pronounced in the year 374 (*Orat. xii. p. 154.* in Latin only). Such contradictions diminish the evidence, and reduce the term, of the persecution of Valens.



be allowed to vague and distant reports, the character, or at least the behaviour, of Valens may be most distinctly seen in his personal transactions with the eloquent Basil, archbishop of Cæsarea, who had succeeded Athanasius in the management of the Trinitarian cause<sup>71</sup>. The circumstantial narrative has been composed by the friends and admirers of Basil; and as soon as we have stripped away a thick coat of rhetoric and miracle, we shall be astonished by the unexpected mildness of the Arian tyrant, who admired the firmness of his character, or was apprehensive, if he employed violence, of a general revolt in the province of Cappadocia. The archbishop, who asserted, with inflexible pride<sup>72</sup>, the truth of his opinions, and the dignity of his rank, was left in the free possession of his conscience, and his throne. The emperor devoutly assisted at the solemn service of the cathedral; and, instead of a sentence of banishment, subscribed the donation of a valuable estate for the use of an hospital, which Basil had lately founded in the neighbourhood of Cæsarea<sup>73</sup>. 3. I am not able to discover, that any law (such as Theodosius afterwards enacted against the Arians) was published by Valens against the Athanasian sectaries; and the edict which excited the most violent clamours, may not appear so extremely reprehensible. The emperor had observed, that several of his subjects, gratifying their lazy disposition under the pretence of religion, had associated themselves with the monks of Egypt; and he directed the

<sup>71</sup> Tillemont, whom I follow and abridge, has extracted (Mem. Eccles. tom. viii. p. 153—167.) the most authentic circumstances from the Panegyrics of the two Gregories; the brother, and the friend, of Basil. The letters of Basil himself (Dupin, Bibliothéque Ecclesiastique, tom. ii. p. 155—180.) do not present the image of a very lively persecution.

<sup>72</sup> Basilii Cæsariensis episcopus Cappadociae celsus habetur . . . qui multa continentia ingenii bona uno superbiae malo perdidit.

This irreverent passage is perfectly in the style and character of St. Jerom. It does not appear in Scaliger's edition of his Chronicle; but Isaac Vossius found it in some old MSS. which had not been reformed by the monks.

<sup>73</sup> This noble and charitable foundation (almost a new city) surpassed in merit, if not in greatness, the pyramids, or the walls of Babylon. It was principally intended for the reception of lepers (Greg. Nazianzen, Orat. xx. p. 439.).

C H A P.  
XXV.

count of the East to drag them from their solitude: and to compel those deserters of society to accept the fair alternative, of renouncing their temporal possessions, or of discharging the public duties of men and citizens<sup>74</sup>. The ministers of Valens seem to have extended the sense of this penal statute, since they claimed a right of enlisting the young and able-bodied monks in the Imperial armies. A detachment of cavalry and infantry, consisting of three thousand men, marched from Alexandria into the adjacent desert of Nitria<sup>75</sup>, which was peopled by five thousand monks. The soldiers were conducted by Arian priests; and it is reported, that a considerable slaughter was made in the monasteries which disobeyed the commands of their sovereign<sup>76</sup>.

Valentinian  
restrains the  
avarice of the  
clergy.

A. D. 370.

The strict regulations which have been framed by the wisdom of modern legislators to restrain the wealth and avarice of the clergy, may be originally deduced from the example of the emperor Valentinian. His edict<sup>77</sup> addressed to Damasus, bishop of Rome, was publicly read in the churches of the city. He admonished the ecclesiastics and monks not to frequent the houses of widows and virgins; and menaced their disobedience with the animadversion of the civil judge. The director was no longer permitted to receive any gift, or legacy, or inheritance, from the liberality of his spiritual daughter: every testament contrary to this edict was declared null

<sup>74</sup> Cod. Theodof. l. xii. tit. i. leg. 63. Godefroy (tom. iv. p. 409—413.) performs the duty of a commentator and advocate. Tillemont (Mem. Ecclef. tom. viii. p. 808.) *sepprois* a second law to excuse his orthodox friends, who had misrepresented the edict of Valens, and suppressed the liberty of choice.

<sup>75</sup> See d'Anville, Description de l'Egypte, p. 74. Hereafter I shall consider the monastic institutions.

<sup>76</sup> Socrates, l. iv. c. 24, 25. Orosius, l. vii. c. 33. Jerom in Chron. p. 189. and tom. ii. p. 212. The monks of Egypt performed

many miracles, which prove the truth of their faith. Right, says Jortin (Remarks, vol. iv. p. 79.), but what proves the truth of those miracles?

<sup>77</sup> Cod. Theodof. l. xvi. tit. ii. leg. 20. Godefroy (tom. vi. p. 49.), after the example of Baronius, impartially collects all that the fathers have said on the subject of this important law; whose spirit was long afterwards revived by the emperor Frederic II., Edward I. of England, and other Christian princes who reigned after the twelfth century.

and

and void; and the illegal donation was confiscated for the use of the treasury. By a subsequent regulation, it should seem, that the same provisions were extended to nuns and bishops; and that all persons of the ecclesiastical order were rendered incapable of receiving any testamentary gifts, and strictly confined to the natural and legal rights of inheritance. As the guardian of domestic happiness and virtue, Valentinian applied this severe remedy to the growing evil. In the capital of the empire, the females of noble and opulent houses possessed a very ample share of independent property: and many of those devout females had embraced the doctrines of Christianity, not only with the cold assent of the understanding, but with the warmth of affection, and perhaps with the eagerness of fashion. They sacrificed the pleasures of dress and luxury; and renounced, for the praise of chastity, the soft endearments of conjugal society. Some ecclesiastic, of real or apparent sanctity, was chosen to direct their timorous conscience, and to amuse the vacant tenderness of their heart: and the unbounded confidence, which they hastily bestowed, was often abused by knaves and enthusiasts; who hastened from the extremities of the East, to enjoy, on a splendid theatre, the privileges of the monastic profession. By their contempt of the world, they insensibly acquired its most desirable advantages; the lively attachment, perhaps, of a young and beautiful woman, the delicate plenty of an opulent household, and the respectful homage of the slaves, the freedmen, and the clients of a senatorial family. The immense fortunes of the Roman ladies were gradually consumed, in lavish alms and expensive pilgrimages; and the artful monk, who had assigned himself the first, or possibly the sole place, in the testament of his spiritual daughter, still presumed to declare, with the smooth face of hypocrisy, that *he* was only the instrument of charity, and the steward of the poor. The lucrative, but disgraceful,

C H A P.  
XXV.

trade<sup>78</sup>, which was exercised by the clergy to defraud the expectations of the natural heirs, had provoked the indignation of a superstitious age: and two of the most respectable of the Latin fathers very honestly confess, that the ignominious edict of Valentinian was just and necessary; and that the Christian priests had deserved to lose a privilege, which was still enjoyed by comedians, charioteers, and the ministers of idols. But the wisdom and authority of the legislator are seldom victorious in a contest with the vigilant dexterity of private interest: and Jerom, or Ambrose, might patiently acquiesce in the justice of an ineffectual or salutary law. If the ecclesiastics were checked in the pursuit of personal emolument, they would exert a more laudable industry to increase the wealth of the church; and dignify their covetousness with the specious names of piety and patriotism<sup>79</sup>.

Ambition  
and luxury  
of Damafus,  
bishop of  
Rome.

A. D. 366—  
384.

Damafus, bishop of Rome, who was constrained to stigmatize the avarice of his clergy by the publication of the law of Valentinian, had the good sense, or the good fortune, to engage in his service the zeal and abilities of the learned Jerom; and the grateful saint has celebrated the merit and purity of a very ambiguous character<sup>80</sup>. But the splendid vices of the Church of Rome, under the reign of Valentinian and Damafus, have been curiously observed by the histo-

<sup>78</sup> The expressions which I have used are temperate and feeble, if compared with the vehement invectives of Jerom (tom. i. p. 13, 45, 114, &c.). In his turn, he was reproached with the guilt which he imputed to his brother monks: and the *Sceleratus*, the *Versipellis*, was publicly accused as the lover of the widow Paula (tom. ii. p. 363.). He undoubtedly possessed the affections, both of the mother and the daughter; but he declares, that he never abused his influence, to any selfish or sensual purpose.

<sup>79</sup> *Pudet dicere, sacerdotes idolorum, mimi et aurige, et scorta, hereditates capiunt: solis clericis ac monachis hæc lege prohibetur. Et non prohibetur a persecutoribus, sed a principibus Christianis. Nec de lege queror; sed doleo cur meruerimus hanc legem.* Jerom (tom. i. p. 15.) discreetly insinuates the secret policy of his patron Damafus.

<sup>80</sup> Three words of Jerom, *sanctæ memoriæ Damafus* (tom. ii. p. 109.), wash away all his stains; and blind the devout eyes of Tilletmont (Mem. Eccles. tom. viii. p. 386—424.).

rian Ammianus, who delivers his impartial sense in these expressive words: “ The præfecture of Juventius was accompanied with peace  
 “ and plenty: but the tranquillity of his government was soon dis-  
 “ turbed by a bloody sedition of the distracted people. The ardour  
 “ of Damasus and Ursinus, to seize the episcopal seat, surpassed the  
 “ ordinary measure of human ambition. They contended with the  
 “ rage of party; the quarrel was maintained by the wounds and  
 “ death of their followers; and the præfect, unable to resist or to  
 “ appease the tumult, was constrained, by superior violence, to re-  
 “ tire into the suburbs. Damasus prevailed: the well-disputed vic-  
 “ tory remained on the side of his faction; one hundred and thirty-  
 “ seven dead bodies <sup>81</sup> were found in the *Basilica* of Sicininus <sup>82</sup>,  
 “ where the Christians hold their religious assemblies; and it was  
 “ long before the angry minds of the people resumed their accustomed  
 “ tranquillity. When I consider the splendour of the capital, I am  
 “ not astonished that so valuable a prize should inflame the desire  
 “ of ambitious men, and produce the fiercest and most obstinate  
 “ contests. The successful candidate is secure, that he will be en-  
 “ riched by the offerings of matrons <sup>83</sup>; that, as soon as his dress is  
 “ composed with becoming care and elegance, he may proceed, in  
 “ his chariot, through the streets of Rome <sup>84</sup>; and, that the sumptu-  
 “ tiousness of the Imperial table will not equal the profuse and

<sup>81</sup> Jerom himself is forced to allow, crudelissimæ interfectiones diversi sexûs perpetratæ (in Chron. p. 186.). But an original *libel* or petition of two presbyters of the adverse party, has unaccountably escaped. They affirm, that the doors of the Basilica were burnt, and that the roof was untiled; that Damasus marched at the head of his own clergy, grave-diggers, charioteers, and hired gladiators; that none of *his* party were killed, but that one hundred and sixty dead bodies were found. This petition is published by the P. Sirmond, in the first volume of his works.

<sup>82</sup> The *Basilica* of Sicininus, or Liberius, is probably the church of S.<sup>a</sup> Maria Maggiore, on the Esquiline hill. Baronius, A. D. 67. N<sup>o</sup> 3; and Donatus, Roma Antiqua et Nova, l. iv. c. 3. p. 462.

<sup>83</sup> The enemies of Damasus styled him *Arripulpius Matronarum*, the ladies ear-scratcher.

<sup>84</sup> Gregory Nazianzen (Orat. xxvii. p. 526) describes the pride and luxury of the prelates, who reigned in the Imperial cities; their gilt car, many sleds, numerous train, &c. The crowd gave way as to a wild beast.

C H A P.  
XXV.

“ delicate entertainments provided by the taste, and at the expence,  
“ of the Roman pontiffs. How much more rationally, continues  
“ the honest Pagan, would those pontiffs consult their true happi-  
“ nefs, if, instead of alleging the greatness of the city as an excuse  
“ for their manners, they would imitate the exemplary life of some  
“ provincial bishops, whose temperance and sobriety, whose mean  
“ apparel, and downcast looks, recommend their pure and modest  
“ virtue to the Deity, and his true worshippers<sup>85</sup>. The schism of  
Damascus and Ursinus was extinguished by the exile of the latter ;  
and the wisdom of the præfect Prætextatus<sup>86</sup> restored the tranquil-  
lity of the city. Prætextatus was a philosophic Pagan, a man of  
learning, of taste, and politeness ; who disguised a reproach in the  
form of a jest, when he assured Damascus, that if he could obtain  
the bishopric of Rome, he himself would immediately embrace the  
Christian religion<sup>87</sup>. This lively picture of the wealth and luxury  
of the popes in the fourth century, becomes the more curious, as it  
represents the intermediate degree, between the humble poverty of the  
apostolic fisherman, and the royal state of a temporal prince, whose  
dominions extend from the confines of Naples to the banks of the  
Po.

Foreign  
wars,  
A. D. 364 –  
375.

When the suffrage of the generals and of the army committed the  
sceptre of the Roman empire to the hands of Valentinian, his repu-

<sup>85</sup> Ammian. xvii. 3. Perpetuo Numini, *verissimus* ejus cultoribus. The incomparable piety of a Polytheist !

<sup>86</sup> Ammianus, who makes a fair report of his præfecture (xvii. 9.), styles him præclaræ indolis, gravitatisque, senator (xxii. 7. and Vales. ad loc.). A curious inscription (Gruter MCH. N<sup>o</sup> 2.) records, in two columns, his religious and civil honours. In one line he was Pontiff of the Sun, and of Vesta, Augur, Quindecimvir, Hierophant, &c. &c. In the other, 1. Quæstor candidatus, more probably titular. 2. Prætor. 3. Cor-

rector of Tuscany and Umbria. 4. Consular of Lusitania. 5. Proconsul of Achaia. 6. Præfect of Rome. 7. Prætorian præfect of Italy. 8. Of Illyricum. 9. Consul elect ; but he died before the beginning of the year 385. See Tillemont, Hist. des Empereurs, tom. v. p. 241. 736.

<sup>87</sup> Facite me Romanæ urbis episcopum ; et ero protinus Christianus (Jerom, tom. ii. p. 165.). It is more than probable, that Damascus would not have purchased his conversion at such a price.

tation in arms, his military skill and experience and his rigid attachment to the forms, as well as spirit, of ancient discipline, were the principal motives of their judicious choice. The eagerness of the troops who pressed him to nominate his colleague, was justified by the dangerous situation of public affairs; and Valentinian himself was conscious, that the abilities of the most active mind were unequal to the defence of the distant frontiers of an invaded monarchy. As soon as the death of Julian had relieved the Barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the East, of the North, and of the South. Their inroads were often vexatious, and sometimes formidable; but, during the twelve years of the reign of Valentinian, his firmness and vigilance protected his own dominions; and his powerful genius seemed to inspire and direct the feeble counsels of his brother. Perhaps the method of annals would more forcibly express the urgent and divided cares of the two emperors; but the attention of the reader, likewise, would be distracted by a tedious and desultory narrative. A separate view of the five great theatres of war: I. Germany; II. Britain; III. Africa; IV. The East; and, V. The Danube; will impress a more distinct image of the military state of the empire under the reigns of Valentinian and Valens.

A. D. 364—  
375.

I. The ambassadors of the Alemanni had been offended by the harsh and haughty behaviour of Ursacius, master of the offices<sup>88</sup>; who, by an act of unseasonable parsimony, had diminished the value, as well as the quantity, of the presents, to which they were entitled, either from custom or treaty, on the accession of a new emperor. They expressed, and they communicated to their countrymen, their strong sense of the national affront. The irascible minds of the chiefs were exasperated by the suspicion of contempt; and the martial youth crowded to their standard. Before Valentinian could pass the

I. GERMA-  
NY.  
The Ale-  
manni in-  
vade Gaul,  
A. D. 365.

<sup>88</sup> Ammian. xxvi. 5. Valefius adds a long and good note on the master of the offices.

C H A P.  
XXV.

A. D. 366.  
January.

Alps, the villages of Gaul were in flames; before his general Daga-  
laphus could encounter the Alemanni, they had secured the captives  
and the spoil in the forests of Germany. In the beginning of the  
ensuing year, the military force of the whole nation, in deep and solid  
columns, broke through the barrier of the Rhine, during the severity  
of a northern winter. Two Roman counts were defeated and mortally  
wounded; and the standard of the Heruli and Batavians fell  
into the hands of the conquerors, who displayed, with insulting  
shouts and menaces, the trophy of their victory. The standard was  
recovered; but the Batavians had not redeemed the shame of their  
disgrace and flight in the eyes of their severe judge. It was  
the opinion of Valentinian, that his soldiers must learn to fear  
their commander, before they could cease to fear the enemy. The  
troops were solemnly assembled: and the trembling Batavians were  
inclosed within the circle of the Imperial army. Valentinian then  
ascended his tribunal: and, as if he disdained to punish cowardice  
with death, he inflicted a stain of indelible ignominy on the officers,  
whose misconduct and pusillanimity were found to be the first occa-  
sion of the defeat. The Batavians were degraded from their rank,  
stripped of their arms, and condemned to be sold for slaves to the  
highest bidder. At this tremendous sentence the troops fell prostrate  
on the ground; deprecated the indignation of their sovereign; and  
protested, that, if he would indulge them in another trial, they would  
approve themselves not unworthy of the name of Romans, and of  
his soldiers. Valentinian, with affected reluctance, yielded to their  
entreaties: the Batavians resumed their arms; and with their arms,  
the invincible resolution of wiping away their disgrace in the blood  
of the Alemanni<sup>69</sup>. The principal command was declined by Da-

<sup>69</sup> Ammian. xvii. 1. Zosimus, I. iv. a regard for military honour, which could  
p. 208. The disgrace of the Batavians is not affect a Greek rhetorician of the succeed-  
suppressed by the contemporary soldier, from ing age.

galaiphus;



CHAP.  
XV.

galaiphus; and that experienced general, who had represented, perhaps with too much prudence, the extreme difficulties of the undertaking, had the mortification, before the end of the campaign, of seeing his rival Jovinus convert those difficulties into a decisive advantage over the scattered forces of the Barbarians. At the head of a well-disciplined army of cavalry, infantry, and light troops, Jovinus advanced, with cautious and rapid steps, to Scarponna<sup>90</sup>, in the territory of Metz, where he surprised a large division of the Alemanni, before they had time to run to their arms; and flushed his soldiers with the confidence of an easy and bloodless victory. Another division, or rather army, of the enemy, after the cruel and wanton devastation of the adjacent country, reposed themselves on the shady banks of the Moselle. Jovinus, who had viewed the ground with the eye of a general, made his silent approach through a deep and woody vale, till he could distinctly perceive the indolent security of the Germans. Some were bathing their huge limbs in the river; others were combing their long and flaxen hair; others again were swallowing large draughts of rich and delicious wine. On a sudden they heard the sound of the Roman trumpet; they saw the enemy in their camp. Astonishment produced disorder; disorder was followed by flight and dismay; and the confused multitude of the bravest warriors was pierced by the swords and javelins of the legionaries and auxiliaries. The fugitives escaped to the third, and most considerable, camp, in the Catalaunian plains, near Chalons in Champagne: the straggling detachments were hastily recalled to their standard; and the Barbarian chiefs, alarmed and admonished by the fate of their companions, prepared to encounter, in a decisive battle, the victorious forces of the lieutenant of Valentinian. The bloody and obstinate conflict lasted a whole summer's day, with equal va-

Their defeat.

<sup>90</sup> See d'Anville, Notice de l'ancienne Gaule, p. 587. The name of the Moselle, which is not specified by Ammianus, is clearly understood by Masceou (Hist. of the ancient Germans, vii. 2.).

C H A P.  
XXV.

July.

lour, and with alternate success. The Romans at length prevailed, with the loss of about twelve hundred men. Six thousand of the Alemanni were slain, four thousand were wounded; and the brave Jovinus, after chasing the flying remnant of their host as far as the banks of the Rhine, returned to Paris, to receive the applause of his sovereign, and the ensigns of the consulship for the ensuing year<sup>91</sup>. The triumph of the Romans was indeed sullied by their treatment of the captive king, whom they hung on a gibbet, without the knowledge of their indignant general. This disgraceful act of cruelty, which might be imputed to the fury of the troops, was followed by the deliberate murder of Withicab, the son of Vadomair; a German prince, of a weak and sickly constitution, but of a daring and formidable spirit. The domestic assassin was instigated and protected by the Romans<sup>92</sup>; and the violation of the laws of humanity and justice betrayed their secret apprehension of the weakness of the declining empire. The use of the dagger is seldom adopted in public councils, as long as they retain any confidence in the power of the sword.

Valentinian  
passes, and  
fortifies the  
Rhine,  
A. D. 368.

While the Alemanni appeared to be humbled by their recent calamities, the pride of Valentinian was mortified by the unexpected surprisal of Moguntiacum, or Mentz, the principal city of the Upper Germany. In the unsuspecting moment of a Christian festival, Rando, a bold and artful chieftain, who had long meditated his attempt, suddenly passed the Rhine; entered the defenceless town, and retired with a multitude of captives of either sex. Valentinian resolved to execute severe vengeance on the whole body of the nation. Count Sebastian, with the bands of Italy and Illyricum, was ordered to invade their country, most probably on the side of Rætia. The emperor in person, accompanied by his son Gratian, passed the

<sup>91</sup> The battles are described by Ammianus (xxvii. 2.), and by Zosimus (l. iv. p. 209.); who supposes Valentinian to have been present.

<sup>92</sup> Studio sollicitante nostrorum, occubuit. Ammian. xxvii. 10.

Rhine at the head of a formidable army, which was supported on both flanks by Jovinus and Severus, the two masters-general of the cavalry and infantry of the West. The Alemanni, unable to prevent the devastation of their villages, fixed their camp on a lofty, and almost inaccessible, mountain, in the modern duchy of Wirtemberg, and resolutely expected the approach of the Romans. The life of Valentinian was exposed to imminent danger, by the intrepid curiosity with which he persisted to explore some secret and unguarded path. A troop of Barbarians suddenly rose from their ambuscade: and the emperor, who vigorously spurred his horse down a steep and slippery descent, was obliged to leave behind him his armour-bearer, and his helmet, magnificently enriched with gold and precious stones. At the signal of the general assault, the Roman troops encompassed and ascended the mountain of Solicinium on three different sides. Every step which they gained, increased their ardour, and abated the resistance of the enemy: and after their united forces had occupied the summit of the hill, they impetuously urged the Barbarians down the northern descent, where count Sebastian was posted to intercept their retreat. After this signal victory, Valentinian returned to his winter-quarters at Treves; where he indulged the public joy by the exhibition of splendid and triumphal games<sup>93</sup>. But the wise monarch, instead of aspiring to the conquest of Germany, confined his attention to the important and laborious defence of the Gallic frontier, against an enemy, whose strength was renewed by a stream of daring volunteers, which incessantly flowed from the most distant tribes of the North<sup>94</sup>. The banks of the

<sup>93</sup> The expedition of Valentinian is related by Ammianus (xxvii. 10.); and celebrated by Ausonius (Mosell. 421, &c.), who foolishly supposes, that the Romans were ignorant of the sources of the Danube.

<sup>94</sup> *Immanis enim natio, jam inde ab incunabulis primis varietate casuum imminuta;*

*ita sæpius adolescit, ut fuisse longis sæculis æstimetur intacta.* Ammian. xxviii. 5. The Count de Buat (Hist. des Peuples de l'Europe, tom. vi. p. 370.) ascribes the fecundity of the Alemanni to their easy adoption of strangers.

C H A P.  
XXV.

Rhine, from its source to the freights of the ocean, were closely planted with strong castles and convenient towers; new works, and new arms, were invented by the ingenuity of a prince who was skilled in the mechanical arts; and his numerous levies of Roman and Barbarian youth were severely trained in all the exercises of war. The progress of the work, which was sometimes opposed by modest representations, and sometimes by hostile attempts, secured the tranquillity of Gaul during the nine subsequent years of the administration of Valentinian<sup>95</sup>.

The Bur-  
gundians,  
A. D. 371.

That prudent emperor, who diligently practised the wise maxims of Diocletian, was studious to foment and excite the intestine divisions of the tribes of Germany. About the middle of the fourth century, the countries, perhaps of Luface and Thuringia, on either side of the Elbe, were occupied by the vague dominion of the BURGUNDIANS; a warlike and numerous people, of the Vandal race<sup>96</sup>, whose obscure name insensibly swelled into a powerful kingdom, and has finally settled on a flourishing province. The most remarkable circumstance in the ancient manners of the Burgundians, appears to have been the difference of their civil and ecclesiastical constitution. The appellation of *Hendinos* was given to the king or general, and the title of *Sinifus* to the high-priest, of the nation. The person of the priest was sacred, and his dignity perpetual; but the temporal government was held by a very precarious tenure. If the events of war accused the courage or conduct of the king, he was immediately deposed; and the injustice of his subjects made him responsible for the fertility of the earth, and the regularity of the seasons, which seemed to fall more properly within the sacerdotal department<sup>97</sup>.

The

<sup>95</sup> Ammian. xxviii. 2. Zosimus, l. iv. p. 214. The younger Victor mentions the mechanical genius of Valentinian, nova arma meditari; fingere terrâ seu limo simulacra.

<sup>96</sup> Bellicosos et pubis immense viribus affluentes; et ideo metuendos finitimis universis. Ammian. xxviii. 5.

<sup>97</sup> I am always apt to suspect historians and travellers

The disputed possession of some salt-pits <sup>98</sup> engaged the Alemanni and the Burgundians in frequent contests: the latter were easily tempted, by the secret solicitations, and liberal offers, of the emperor; and their fabulous descent from the Roman soldiers, who had formerly been left to garrison the fortresses of Drusus, was admitted with mutual credulity, as it was conducive to mutual interest <sup>99</sup>. An army of fourscore thousand Burgundians soon appeared on the banks of the Rhine; and impatiently required the support and subsidies which Valentinian had promised: but they were amused with excuses and delays, till at length, after a fruitless expectation, they were compelled to retire. The arms and fortifications of the Gallic frontier checked the fury of their just resentment; and their massacre of the captives served to embitter the hereditary feud of the Burgundians and the Alemanni. The inconsistency of a wise prince may, perhaps, be explained by some alteration of circumstances; and, perhaps, it was the original design of Valentinian to intimidate, rather than to destroy; as the balance of power would have been equally overturned by the extirpation of either of the German nations. Among the princes of the Alemanni, Macrianus, who, with a Roman name, had assumed the arts of a soldier and a statesman, deserved his hatred and esteem. The emperor himself, with a light and unincumbered band, condescended to pass the Rhine, marched fifty miles into the country, and would

travellers of improving extraordinary facts into general laws. Ammianus ascribes a similar custom to Egypt; and the Chinese have imputed it to the Tartar, or Roman empire (de Guignes, Hist. des Huns, tom. ii. part i. p. 79.).

<sup>98</sup> Salinarum finiumque causâ Alemannis sæpe jurgabant. Ammian. xviii. 5. Possibly they disputed the possession of the *Sala*, a river which produced salt, and which had been the object of ancient contention. Tacit. Annal. xiii. 57., and Lippius ad loc.

<sup>99</sup> Jam inde temporibus præcis sobolem se esse Romanam Burgundii sciunt: and the vague tradition gradually assumed a more regular form (Oros. l. vii. c. 32.). It is annihilated by the decisive authority of Pliny, who composed the history of Drusus, and served in Germany (Plin. Secund. Epist. iii. 5.), within sixty years after the death of that hero. *Germanorum genera* quinque Vindili; quorum pars *Burgundiones*, &c. (Hist. Natur. iv. 28.)

C H A P. XXV. } infallibly have seized the object of his pursuit, if his judicious measures had not been defeated by the impatience of the troops. Marcellianus was afterwards admitted to the honour of a personal conference with the emperor; and the favours which he received, fixed him, till the hour of his death, a steady and sincere friend of the republic<sup>100</sup>.

The Saxons. The land was covered by the fortifications of Valentinian; but the sea-coast of Gaul and Britain was exposed to the depredations of the Saxons. That celebrated name, in which we have a dear and domestic interest, escaped the notice of Tacitus; and in the maps of Ptolemy, it faintly marks the narrow neck of the Cimbric peninsula, and three small islands towards the mouth of the Elbe<sup>101</sup>. This contracted territory, the present Duchy of Sleswig, or perhaps of Holstein, was incapable of pouring forth the inexhaustible swarms of Saxons who reigned over the ocean, who filled the British island with their language, their laws, and their colonies; and who so long defended the liberty of the North against the arms of Charlemagne<sup>102</sup>. The solution of this difficulty is easily derived from the similar manners, and loose constitution, of the tribes of Germany; which were blended with each other by the slightest accidents of war or friendship. The situation of the native Saxons disposed them to embrace the hazardous professions of fishermen and pirates: and the success of their first adventures would naturally excite the emula-

<sup>100</sup> The wars and negotiations, relative to the Burgundians and Alemanni, are distinctly related by Ammianus Marcellinus (xxviii. 5. xxix. 4. xxx. 3.). Orosius (l. vii. c. 32.), and the Chronicles of Jerom and Cassiodorus, fix some dates, and add some circumstances.

<sup>101</sup> Ἐπι τοῦ ἀρχαίου τῆς Κιμβρικής χερσονήσου, Σαξόνες. At the northern extremity of the peninsula (the Cimbric promontory of Pliny, l. v. 27.) Ptolemy fixes the remnant of the

*Cimbri*. He fills the interval between the *Saxons* and the *Cimbri* with six obscure tribes, who were united, as early as the sixth century, under the national appellation of *Danes*. See Cluver. German. Antiq. l. iii. c. 21, 22, 23.

<sup>102</sup> M. d'Anville (Établissement des États de l'Europe, &c. p. 19—26.) has marked the extensive limits of the Saxony of Charlemagne.

tion of their bravest countrymen, who were impatient of the gloomy solitude of their woods and mountains. Every tide might float down the Elbe whole fleets of canoes, filled with hardy and intrepid associates, who aspired to behold the unbounded prospect of the ocean, and to taste the wealth and luxury of unknown worlds. It should seem probable, however, that the most numerous auxiliaries of the Saxons were furnished by the nations who dwelt along the shores of the Baltic. They possessed arms and ships, the art of navigation, and the habits of naval war; but the difficulty of issuing through the northern columns of Hercules<sup>103</sup> (which, during several months of the year, are obstructed with ice) confined their skill and courage within the limits of a spacious lake. The rumour of the successful armaments which sailed from the mouth of the Elbe, would soon provoke them to cross the narrow isthmus of Sleswig, and to launch their vessels on the great sea. The various troops of pirates and adventurers, who fought under the same standard, were insensibly united in a permanent society, at first of rapine, and afterwards, of government. A military confederation was gradually moulded into a national body, by the gentle operation of marriage and consanguinity; and the adjacent tribes, who solicited the alliance, accepted the name and laws, of the Saxons. If the fact were not established by the most unquestionable evidence, we should appear to abuse the credulity of our readers, by the description of the vessels in which the Saxon pirates ventured to sport in the waves of the German Ocean, the British Channel, and the Bay of Biscay. The keel of their large flat-bottomed boats was framed of light

<sup>103</sup> The fleet of Drusus had failed in their attempt to pass, or even to approach, the *Sound* (styled, from an obvious resemblance, the columns of Hercules); and the naval enterprize was never resumed (Tacit. de Mo-

ribus German. c. 34.). The knowledge which the Romans acquired of the naval powers of the Baltic (c. 44, 45.), was obtained by their land journeys in search of amber.

C H A P.  
XXV.

A. D. 371.

timber, but the sides and upper-works consisted only of wicker, with a covering of strong hides <sup>104</sup>. In the course of their slow and distant navigations, they must always have been exposed to the danger, and very frequently to the misfortune, of shipwreck; and the naval annals of the Saxons were undoubtedly filled with the accounts of the losses, which they sustained on the coasts of Britain and Gaul. But the daring spirit of the pirates braved the perils, both of the sea, and of the shore: their skill was confirmed by the habits of enterprize; the meanest of their mariners was alike capable, of handling an oar, of rearing a sail, or of conducting a vessel; and the Saxons rejoiced in the appearance of a tempest, which concealed their design, and dispersed the fleets of the enemy <sup>105</sup>. After they had acquired an accurate knowledge of the maritime provinces of the West, they extended the scene of their depredations, and the most sequestered places had no reason to presume on their security. The Saxon boats drew so little water, that they could easily proceed fourscore or an hundred miles up the great rivers; their weight was so inconsiderable, that they were transported on waggons from one river to another; and the pirates who had entered the mouth of the Seine, or of the Rhine, might descend, with the rapid stream of the Rhone, into the Mediterranean. Under the reign of Valentinian, the maritime provinces of Gaul were afflicted by the Saxons: a military count was stationed for the defence of the sea-coast, or

<sup>104</sup> *Quin et Aremoricus piratam Saxona tractus, —*

*Sperabat; cui pelle salum fulcare Britannum*

*Ludus; et assuto glaucum mare findere lembo.*

Sidon. in Panegy. Avit. 369.

The genius of Caesar imitated, for a particular service, these rude, but light, vessels, which were likewise used by the natives of Britain (Comment. de Bell. Civil. i. 51. and

Guichardt, *Nouveaux Memoires Militaires*, tom. ii. p. 41, 42.). The British vessels would now astonish the genius of Caesar.

<sup>105</sup> The best original account of the Saxon pirates may be found in Sidonius Apollinaris (l. viii. epist. 6 p. 223. edit. Sirmond.), and the best commentary in the Abbé du Bos (*Hist. Critique de la Monarchie Francoise*, &c. tom. i. l. i. c. 16. p. 148—155. See likewise p. 77, 78.).



C H A P.  
XXV.

Armorican limit ; and that officer, who found his strength, or his abilities, unequal to the task, implored the assistance of Severus, master-general of the infantry. The Saxons, surrounded and outnumbered, were forced to relinquish their spoil, and to yield a select band of their tall and robust youth to serve in the imperial armies. They stipulated only a safe and honourable retreat : and the condition was readily granted by the Roman general ; who meditated an act of perfidy <sup>126</sup>, imprudent as it was inhuman, while a Saxon remained alive, and in arms, to revenge the fate of his countrymen. The premature eagerness of the infantry, who were secretly posted in a deep valley, betrayed the ambuscade ; and they would perhaps have fallen the victims of their own treachery, if a large body of cuirassiers, alarmed by the noise of the combat, had not hastily advanced to extricate their companions, and to overwhelm the undaunted valour of the Saxons. Some of the prisoners were saved from the edge of the sword, to shed their blood in the amphitheatre : and the orator Symmachus complains, that twenty-nine of those desperate savages, by strangling themselves with their own hands, had disappointed the amusement of the public. Yet the polite and philosophic citizens of Rome were impressed with the deepest horror, when they were informed, that the Saxons consecrated to the gods the tythe of their *human* spoil ; and, that they ascertained by lot the objects of the barbarous sacrifice <sup>127</sup>.

II. The fabulous colonies of Egyptians and Trojans, of Scandinavians and Spaniards, which flattered the pride, and amused the credulity, of our rude ancestors, have insensibly vanished in the

H. BRITAIN.  
The Scots  
and Picts.

<sup>126</sup> Ammian (xxviii. 5.) justifies this breach of faith to pirates and robbers ; and Orosius (l. vii. c. 32.) more clearly expresses their real guilt ; *virtute atque agilitate terribiles.*

<sup>127</sup> Symmachus (l. ii. epist. 26.) still pre-

sumes to mention the sacred names of Socrates and philosophy. Sidonius, bishop of Clermont, might condemn (l. viii. epist. 6.), with *leis* inconsistency, the human sacrifices of the Saxons.

light

C H A P.  
XXV.

light of science and philosophy<sup>108</sup>. The present age is satisfied with the simple and rational opinion, that the islands of Great Britain and Ireland were gradually peopled from the adjacent continent of Gaul. From the coast of Kent, to the extremity of Caithness and Ulster, the memory of a Celtic origin was distinctly preserved, in the perpetual resemblance of language, of religion, and of manners: and the peculiar characters of the British tribes, might be naturally ascribed to the influence of accidental and local circumstances<sup>109</sup>. The Roman province was reduced to the state of civilized and peaceful servitude: the rights of savage freedom were contracted to the narrow limits of Caledonia. The inhabitants of that northern region were divided, as early as the reign of Constantine, between the two great tribes of the SCOTS and of the PICTS<sup>110</sup>, who have since experienced a very different fortune. The power, and almost the memory, of the PICTS, have been extinguished by their successful rivals; and the Scots, after maintaining for ages the dig-

<sup>108</sup> In the beginning of the last century, the learned Camden was obliged to undermine, with respectful scepticism, the romance of *Brutus*, the Trojan; who is now buried, in silent oblivion, with *Scota*, the daughter of Pharaoh, and her numerous progeny. Yet I am informed, that some champions of the *Milesian colony* may still be found among the original natives of Ireland. A people dissatisfied with their present condition, grasp at any visions of their past or future glory.

<sup>109</sup> Tacitus, or rather his father-in-law Agricola, might remark the German or Spanish complexion of some British tribes. But it was their sober deliberate opinion. "In universum tamen æstimanti Gallos vicinum solum occupasse credibile est. Eorum sacra deprehendas . . . sermo haud multum diversus (in Vit. Agricol. c. xi.)." Cæsar had observed their common religion (*Comment. de Bello Gallico*, vi. 13.); and

in his time, the emigration from the Belgic Gaul was a recent, or at least an historical, event (v. 10.). Camden, the British Strabo, has modestly ascertained our genuine antiquities (*Britannia*, vol. i. Introduction, p. ii—xxx.).

<sup>110</sup> In the dark and doubtful paths of Caledonian antiquity, I have chosen for my guides two learned and ingenious Highlanders, whom their birth and education had peculiarly qualified for that office. See, *Critical Dissertations on the Origin, Antiquities, &c. of the Caledonians*, by Dr. John Macpherson, London, 1768, in 4to.; and, *Introduction to the History of Great Britain and Ireland*, by James Macpherson, Esq; London, 1773, in 4to. third edit. Dr. Macpherson was a minister in the Isle of Sky: and it is a circumstance honourable for the present age, that a work, replete with erudition and criticism, should have been composed in the most remote of the Hebrides.

nity

nity of an independent kingdom, have multiplied, by an equal and voluntary union, the honours of the English name. The hand of nature had contributed to mark the ancient distinction of the Scots and Picts. The former were the men of the hills, and the latter those of the plain. The eastern coast of Caledonia may be considered as a level and fertile country, which, even in a rude state of tillage, was capable of producing a considerable quantity of corn: and the epithet of *cruitnich*, or wheat-eaters, expressed the contempt, or envy, of the carnivorous highlander. The cultivation of the earth might introduce a more accurate separation of property, and the habits of a sedentary life; but the love of arms and rapine was still the ruling passion of the Picts: and their warriors, who stripped themselves for a day of battle, were distinguished, in the eyes of the Romans, by the strange fashion of painting their naked bodies, with gaudy colours and fantastic figures. The western part of Caledonia irregularly rises into wild and barren hills, which scarcely repay the toil of the husbandman, and are most profitably used for the pasture of cattle. The highlanders were condemned to the occupations of shepherds and hunters; and, as they seldom were fixed to any permanent habitation, they acquired the expressive name of SCOTS, which, in the Celtic tongue, is said to be equivalent to that of *wanderers*, or *vagrants*. The inhabitants of a barren land were urged to seek a fresh supply of food in the waters. The deep lakes and bays which intersect their country, are plentifully stored with fish; and they gradually ventured to cast their nets in the waves of the ocean. The vicinity of the Hebrides, so profusely scattered along the western coast of Scotland, tempted their curiosity, and improved their skill; and they acquired, by slow degrees, the art, or rather the habit, of managing their boats in a tempestuous sea, and of steering their nocturnal course by the light of the well-known stars. The two bold headlands of Caledonia almost touch the shores of a

C H A P.  
X V.

spacious island, which obtained, from its luxuriant vegetation, the epithet of *Green*; and has preserved, with a slight alteration, the name of Erin, or Ierne, or Ireland. It is *probable*, that in some remote period of antiquity, the fertile plains of Ulster received a colony of hungry Scots; and that the strangers of the North, who had dared to encounter the arms of the legions, spread their conquests over the savage and unwarlike natives of a solitary island. It is *certain*, that, in the declining age of the Roman empire, Caledonia, Ireland, and the Isle of Man, were inhabited by the Scots; and that the kindred tribes, who were often associated in military enterprise, were deeply affected by the various accidents of their mutual fortunes. They long cherished the lively tradition of their common name and origin: and the missionaries of the Isle of Saints, who diffused the light of Christianity over North Britain, established the vain opinion, that their Irish countrymen were the natural, as well as spiritual, fathers of the Scottish race. The loose and obscure tradition has been preserved by the venerable Bede, who scattered some rays of light over the darkness of the eighth century. On this slight foundation, an huge superstructure of fable was gradually reared, by the bards, and the monks; two orders of men, who equally abused the privilege of fiction. The Scottish nation, with mistaken pride, adopted their Irish genealogy: and the annals of a long line of imaginary kings have been adorned by the fancy of Boethius, and the classic elegance of Buchanan<sup>111</sup>.

Six

<sup>111</sup> The Irish descent of the Scots has been revived, in the last moments of its decay, and strenuously supported, by the Rev. Mr. Whitaker (Hist. of Manchester, vol. i. p. 430, 431; and Genuine History of the Britons asserted, &c. p. 154--293.). Yet he acknowledges, 1. *That* the Scots of Ammianus Marcellinus (A. D. 340.) were already settled in Caledonia; and that the Roman

authors do not afford any hints of their emigration from another country. 2. *That* all the accounts of such emigrations, which have been asserted, or received, by Irish bards Scotch historians, or English antiquaries (Buchanan, Cambden, Usher, Stillingfleet, &c.), are totally fabulous. 3. *That* three of the Irish tribes, which are mentioned by Ptolemy (A. D. 150.), were of Caledonian extraction.

4. *That*

Six years after the death of Constantine, the destructive inroads of the Scots and Picts required the presence of his youngest son, who reigned in the western empire. Constantius visited his British dominions: but we may form some estimate of the importance of his achievements, by the language of panegyric, which celebrates only his triumph over the elements; or, in other words, the good fortune of a safe and easy passage, from the port of Boulogne to the harbour of Sandwich<sup>112</sup>. The calamities which the afflicted provincials continued to experience, from foreign war, and domestic tyranny, were aggravated by the feeble and corrupt administration of the eunuchs of Constantius; and the transient relief which they might obtain from the virtues of Julian, was soon lost by the absence and death of their benefactor. The sums of gold and silver, which had been painfully collected, or liberally transmitted, for the payment of the troops, were intercepted by the avarice of the commanders; discharges, or, at least, exemptions, from the military service, were publicly sold; the distress of the soldiers, who were injuriously deprived of their legal and scanty subsistence, provoked them to frequent desertion; the nerves of discipline were relaxed, and the highways were infested with robbers<sup>113</sup>. The oppression of the good, and the impunity of the wicked, equally contributed to diffuse through the island a spirit of discontent and revolt; and every ambitious sub-

C H A P.  
XXV.

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Their inva-  
sion of Bri-  
tain,  
A. D. 343—  
360.

4. *That* a younger branch of Caledonian princes, of the house of Fingal, acquired and possessed the monarchy of Ireland. After these concessions, the remaining difference between Mr. Whitaker and his adversaries is minute and obscure. The *genuine history*, which he produces, of a Fergus, the cousin of Ossian, who was transplanted (A. D. 320.) from Ireland to Caledonia, is built on a conjectural supplement to the *Eusebian* poetry; and the feeble evidence of Richard of Cirencester, a monk of the fourteenth century. The lively spirit of the learned and ingenious an-

tiquarian has tempted him to forget the nature of a question, which he so *vehemently* debates, and so *absolutely* decides.

<sup>112</sup> Hyeme tumentes ac savientes undas calcâstis Oceani sub remis vestris; . . . insperatam imperatoris faciem Britannus expavit. Julius Firmicus Maternus de *Errore Profano*. Reliq. p. 464. edit. Gronov. ad calcem Minuc. Fel. See Tillemont (*Hist. des Empereurs*, tom. iv. p. 336.).

<sup>113</sup> Libanius, *Orat. Parent.* c. xxxix. p. 264. This curious passage has escaped the diligence of our British antiquaries.

C H A P.  
XXV.

ject, every desperate exile, might entertain a reasonable hope of subverting the weak and distracted government of Britain. The hostile tribes of the North, who detested the pride and power of the King of the World, suspended their domestic feuds; and the Barbarians of the land and sea, the Scots, the Picts, and the Saxons, spread themselves, with rapid and irresistible fury, from the wall of Antoninus to the shores of Kent. Every production of art and nature, every object of convenience or luxury, which they were incapable of creating by labour, or procuring by trade, was accumulated in the rich and fruitful province of Britain<sup>114</sup>. A philosopher may deplore the eternal discord of the human race, but he will confess, that the desire of spoil is a more rational provocation than the vanity of conquest. From the age of Constantine to that of the Plantagenets, this rapacious spirit continued to instigate the poor and hardy Caledonians: but the same people, whose generous humanity seems to inspire the songs of Ossian, was disgraced by a savage ignorance of the virtues of peace, and of the laws of war. Their southern neighbours have felt, and perhaps exaggerated, the cruel depredations of the Scots and Picts<sup>115</sup>: and a valiant tribe of Caledonia, the Attacotti<sup>116</sup>, the enemies, and afterwards the soldiers, of Valentinian, are accused, by an eye-witness, of delighting in the taste of human flesh. When they hunted the woods for prey, it is said, that they attacked the shepherd rather than his flock; and that they curiously selected the most delicate and brawny

<sup>114</sup> The Caledonians prized and coveted the gold, the flocks, the lights, &c. of the *stranger*. See Dr. Blair's Dissertation on Ossian, vol. ii. p. 343; and Mr. Macpherson's Introduction, p. 242—286.

<sup>115</sup> Lord Lyttelton has circumstantially related (*History of Henry II.* vol. i. p. 182.), and Sir David Dalrymple has slightly mentioned (*Annals of Scotland*, vol. i. p. 69.), a barbarous inroad of the Scots, at a time (A. D.

1137.) when law, religion, and society, must have softened their primitive manners.

<sup>116</sup> Attacotti bellicosa hominum natio. *Amian.* xxvii. 8. Camden (*Introduct.* p. clii.) has restored their true name in the text of Jerom. The bands of Attacotti, which Jerom had seen in Gaul, were afterwards stationed in Italy and Illyricum (*Notitia*, S. viii. xxxix. xl.).

parts, both of males and females, which they prepared for their horrid repasts<sup>117</sup>. If, in the neighbourhood of the commercial and literary town of Glasgow, a race of cannibals has really existed, we may contemplate, in the period of the Scottish history, the opposite extremes of savage and civilised life. Such reflections tend to enlarge the circle of our ideas; and to encourage the pleasing hope, that New Zealand may produce, in some future age, the Hume of the Southern Hemisphere.

Every messenger who escaped across the British channel, conveyed the most melancholy and alarming tidings to the ears of Valentinian; and the emperor was soon informed, that the two military commanders of the province had been surprised and cut off by the Barbarians. Severus, count of the domestics, was hastily dispatched, and as suddenly recalled, by the court of Treves. The representations of Jovinus served only to indicate the greatness of the evil; and, after a long and serious consultation, the defence, or rather the recovery, of Britain, was entrusted to the abilities of the brave Theodosius. The exploits of that general, the father of a line of emperors, have been celebrated, with peculiar complacency, by the writers of the age: but his real merit deserved their applause; and his nomination was received, by the army and province, as a sure presage of approaching victory. He seized the favourable moment of navigation, and securely landed the numerous and veteran bands of the Heruli and Batavians, the Jovians and the Victors. In his march from Sandwich to London, Theodosius defeated several parties of the Barbarians, released a multitude of captives, and, after distributing to his soldiers a small portion of the

Restoration  
of Britain by  
Theodosius,  
A. D. 367—  
370.

<sup>117</sup> Cum ipse adolescentulus in Galliâ viderim Attacottos (or Scotos) gentem Britannicam humanis vesci carnibus; et cum per silvas porcorum greges, et armentorum pedumque reperiant, pallorum nates et fa-

minarum papillas foire abscindere; et has solas ciborum delicias arbitrari. Such is the evidence of Jerom (tom. ii. p. 75.), whose veracity I find no reason to question.

C H A P.  
XXV.

spoils, established the fame of disinterested justice, by the restitution of the remainder to the rightful proprietors. The citizens of London, who had almost despaired of their safety, threw open their gates; and as soon as Theodosius had obtained from the court of Treves the important aid of a military lieutenant, and a civil governor, he executed, with wisdom and vigour, the laborious task of the deliverance of Britain. The vagrant soldiers were recalled to their standard; an edict of amnesty dispelled the public apprehensions; and his cheerful example alleviated the rigour of martial discipline. The scattered and desultory warfare of the Barbarians, who infested the land and sea, deprived him of the glory of a signal victory; but the prudent spirit, and consummate art, of the Roman general, were displayed in the operations of two campaigns, which successively rescued every part of the province from the hands of a cruel and rapacious enemy. The splendor of the cities, and the security of the fortifications, were diligently restored, by the paternal care of Theodosius: who with a strong hand confined the trembling Caledonians to the northern angle of the island; and perpetuated, by the name and settlement of the new province of *Valentia*, the glories of the reign of Valentinian<sup>118</sup>. The voice of poetry and panegyric may add, perhaps with some degree of truth, that the unknown regions of Thule were stained with the blood of the Picts; that the oars of Theodosius dashed the waves of the Hyperborean ocean; and that the distant Orkneys were the scene of his naval victory over the Saxon pirates<sup>119</sup>. He left the province with a fair, as well as splendid,

A. D. 368  
and 369.

<sup>118</sup> Ammianus has concisely represented (xx. 1. xxvi. 4. xxvii. 8. xxviii. 3.) the whole series of the British war.

<sup>119</sup> *Horrefcit . . . . ratibus . . . impervia Thule.*

*Ille . . . . nec falso nomine Pictos  
Edomuit, Scotorumque vago mucrone secutus*

*Fregit Hyperboreas remis audacibus undas.*

Claudian, in iii. *Conf. Honorii*, ver. 53, &c.

——— *Maduerunt Saxone fuso  
Orcades: incaluit Pictorum sanguine Thule.  
Scotorum cumulos flevit glacialis Ierne.*

In iv. *Conf. Hon.* ver. 31, &c.

See



splendid, reputation: and was immediately promoted to the rank of master-general of the cavalry, by a prince, who could applaud, without envy, the merit of his servants. In the important station of the upper Danube, the conqueror of Britain checked and defeated the armies of the Alemanni, before he was chosen to suppress the revolt of Africa.

C H A P.  
XXV.



III. The prince who refuses to be the judge, instructs his people to consider him as the accomplice, of his ministers. The military command of Africa had been long exercised by Count Romanus, and his abilities were not inadequate to his station: but as sordid interest was the sole motive of his conduct, he acted, on most occasions, as if he had been the enemy of the province, and the friend of the Barbarians of the desert. The three flourishing cities of Oea, Leptis, and Sabrata, which, under the name of Tripoli, had long constituted a federal union<sup>120</sup>, were obliged, for the first time, to shut their gates against a hostile invasion; several of their most honourable citizens were surpris'd and massacred; the villages, and even the suburbs, were pillaged; and the vines and fruit-trees of that rich territory were extirpated by the malicious savages of Gætulia. The unhappy provincials implored the protection of Romanus; but they soon found that their military governor was not less cruel and rapacious than the Barbarians. As they were incapable of furnishing the four thousand camels, and the exorbitant present, which he required, before he would march to the assistance of Tripoli; his demand was equivalent to a refusal, and he might justly

III AFRICA.  
Tyranny of  
Romanus,  
A. D. 366,  
&c.

See likewise Pacatus (in Panegy. Vet. xii. 5.) But it is not easy to appreciate the intrinsic value of flattery and metaphor. Compare the *British* victories of Bolanus (Stadius, Silv. v. 2.) with his real character (Tacit. in Vit. Agric. c. 16.).

<sup>120</sup> Ammianus frequently mentions their *concilium annuum, legitimum, &c.* Leptis

and Sabrata are long since ruined; but the city of Oea, the native country of Apuleius, still flourishes under the provincial denomination of *Tripoli*. See Cellarius (Geograph. Antiqua, tom. ii. part ii. p. 81.), D'Anville (Geographie Ancienne, tom. iii. p. 71, 72.), and Marmol (Afrique, tom. ii. p. 562.).

C H A P.  
XXV.

be accused as the author of the public calamity. In the annual assembly of the three cities, they nominated two deputies, to lay at the feet of Valentinian the customary offering of a gold victory; and to accompany this tribute, of duty, rather than of gratitude, with their humble complaint, that they were ruined by the enemy, and betrayed by their governor. If the severity of Valentinian had been rightly directed, it would have fallen on the guilty head of Romanus. But the Count, long exercised in the arts of corruption, had dispatched a swift and trusty messenger to secure the venal friendship of Remigius, master of the offices. The wisdom of the Imperial council was deceived by artifice; and their honest indignation was cooled by delay. At length, when the repetition of complaint had been justified by the repetition of public misfortunes, the notary Palladius was sent from the court of Treves, to examine the state of Africa, and the conduct of Romanus. The rigid impartiality of Palladius was easily disarmed: he was tempted to reserve for himself a part of the public treasure, which he brought with him for the payment of the troops; and from the moment that he was conscious of his own guilt, he could no longer refuse to attest the innocence and merit of the Count. The charge of the Tripolitans was declared to be false and frivolous; and Palladius himself was sent back from Treves to Africa, with a special commission, to discover and prosecute the authors of this impious conspiracy against the representatives of the sovereign. His enquiries were managed with so much dexterity and success, that he compelled the citizens of Leptis, who had sustained a recent siege of eight days, to contradict the truth of their own decrees, and to censure the behaviour of their own deputies. A bloody sentence was pronounced, without hesitation, by the rash and headstrong cruelty of Valentinian. The president of Tripoli, who had presumed to pity the distress of the province, was publicly executed at Utica;

four distinguished citizens were put to death, as the accomplices of the imaginary fraud; and the tongues of two others were cut out, by the express order of the emperor. Romanus, elated by impunity, and irritated by resistance, was still continued in the military command; till the Africans were provoked, by his avarice, to join the rebellious standard of Firmus, the Moor<sup>121</sup>.

C H A P.  
XXV.

His father Nabal was one of the richest and most powerful of the Moorish princes, who acknowledged the supremacy of Rome. But as he left, either by his wives or concubines, a very numerous posterity, the wealthy inheritance was eagerly disputed; and Zamma, one of his sons, was slain in a domestic quarrel by his brother Firmus. The implacable zeal, with which Romanus prosecuted the legal revenge of this murder, could be ascribed only to a motive of avarice, or personal hatred: but, on this occasion, his claims were just; his influence was weighty; and Firmus clearly understood, that he must either present his neck to the executioner, or appeal from the sentence of the Imperial consistory, to his sword, and to the people<sup>122</sup>. He was received as the deliverer of his country; and, as soon as it appeared, that Romanus was formidable only to a submissive province, the tyrant of Africa became the object of universal contempt. The ruin of Cæsarea, which was plundered and burnt by the licentious Barbarians, convinced the refractory cities of the danger of resistance; the power of Firmus was established, at least in the provinces of Mauritania and Numidia; and it seemed to be his only doubt, whether he should assume the diadem of a Moorish

Revolt of  
Firmus.

A. D. 372.

<sup>121</sup> Ammian. xviii. 6. Tillemont (Hist. des Empereurs, tom. v. p. 25. 676.) has discussed the chronological difficulties of the history of Count Romanus.

<sup>122</sup> The chronology of Ammianus is loose and obscure: and Orosius (l. vii. c. 33. p. 551. edit. Havercamp.) seems to place the

revolt of Firmus after the deaths of Valentinian and Valens. Tillemont (Hist. des Emp. tom. v. p. 691.) endeavours to pick his way. The patient and sure-footed mule of the Alps may be trusted in the most slippery paths.

king,

C H A P.  
X . . .

Theodosius  
recovers  
Africa.

A. D. 373.

king, or the purple of a Roman emperor. But the imprudent and unhappy Africans soon discovered, that, in this rash insurrection, they had not sufficiently consulted their own strength, or the abilities of their leader. Before he could procure any certain intelligence, that the emperor of the West had fixed the choice of a general, or that a fleet of transports was collected at the mouth of the Rhone, he was suddenly informed, that the great Theodosius, with a small band of veterans, had landed near Igilgilis, or Gigeri, on the African coast; and the timid usurper sunk under the ascendant of virtue and military genius. Though Firmus possessed arms and treasures, his despair of victory immediately reduced him to the use of those arts, which, in the same country, and in a similar situation, had formerly been practised by the crafty Jugurtha. He attempted to deceive, by an apparent submission, the vigilance of the Roman general; to seduce the fidelity of his troops; and to protract the duration of the war, by successively engaging the independent tribes of Africa to espouse his quarrel, or to protect his flight. Theodosius imitated the example, and obtained the success, of his predecessor Metellus. When Firmus, in the character of a suppliant, accused his own rashness, and humbly solicited the clemency of the emperor, the lieutenant of Valentinian received and dismissed him with a friendly embrace; but he diligently required the useful and substantial pledges of a sincere repentance; nor could he be persuaded, by the assurances of peace, to suspend, for an instant, the operations of an active war. A dark conspiracy was detected by the penetration of Theodosius; and he satisfied, without much reluctance, the public indignation, which he had secretly excited. Several of the guilty accomplices of Firmus were abandoned, according to ancient custom, to the tumult of a military execution; many more, by the amputation of both their hands, continued to exhibit an instructive spectacle of horror; the hatred of the rebels was accompanied with fear; and the fear of the Roman sol-

diers was mingled with respectful admiration. Amidst the boundless plains of Getulia, and the innumerable vallies of Mount Atlas, it was impossible to prevent the escape of Firmus: and if the usurper could have tired the patience of his antagonist, he would have secured his person in the depth of some remote solitude, and expected the hopes of a future revolution. He was subdued by the perseverance of Theodosius; who had formed an inflexible determination, that the war should end only by the death of the tyrant, and that every nation of Africa, which presumed to support his cause, should be involved in his ruin. At the head of a small body of troops, which seldom exceeded three thousand five hundred men, the Roman general advanced, with a steady prudence, devoid of rashness, or of fear, into the heart of a country, where he was sometimes attacked by armies of twenty thousand Moors. The boldness of his charge dismayed the irregular Barbarians; they were disconcerted by his seasonable and orderly retreats; they were continually baffled by the unknown resources of the military art; and they felt and confessed the just superiority, which was assumed by the leader of a civilized nation. When Theodosius entered the extensive dominions of Igmazen, king of the Ifassenes, the haughty savage required, in words of defiance, his name, and the object of his expedition. “ I am, “ replied the stern and disdainful count, I am the general of Valentinian, the lord of the world; who has sent me hither to pursue “ and punish a desperate robber. Deliver him instantly into my “ hands; and be assured, that if thou dost not obey the commands “ of my invincible sovereign, thou, and the people over whom thou “ reignest, shall be utterly extirpated.” As soon as Igmazen was satisfied, that his enemy had strength and resolution to execute the fatal menace, he consented to purchase a necessary peace by the sacrifice of a guilty fugitive. The guards that were placed to secure the person of Firmus, deprived him of the hopes of escape; and

C H A P.  
XXV.

the Moorish tyrant, after wine had extinguished the sense of danger, disappointed the insulting triumph of the Romans, by strangling himself in the night. His dead body, the only present which Igmazen could offer to the conqueror, was carelessly thrown upon a camel: and Theodosius, leading back his victorious troops to Sitifi, was saluted by the warmest acclamations of joy and loyalty<sup>123</sup>.

He is execut-  
ed at Car-  
thage,

A. D. 376.

Africa had been lost by the vices of Romanus; it was restored by the virtues of Theodosius: and our curiosity may be usefully directed to the inquiry of the respective treatment, which the two generals received from the Imperial court. The authority of count Romanus had been suspended by the master-general of the cavalry; and he was committed to safe and honourable custody till the end of the war. His crimes were proved by the most authentic evidence; and the public expected, with some impatience, the decree of severe justice. But the partial and powerful favour of Mellobaudes encouraged him to challenge his legal judges, to obtain repeated delays for the purpose of procuring a crowd of friendly witnesses, and, finally, to cover his guilty conduct, by the additional guilt of fraud and forgery. About the same time, the restorer of Britain and Africa, on a vague suspicion, that his name and services were superior to the rank of a subject, was ignominiously beheaded at Carthage. Valentinian no longer reigned; and the death of Theodosius, as well as the impunity of Romanus, may justly be imputed to the arts of the ministers who abused the confidence, and deceived the inexperienced youth, of his sons<sup>124</sup>.

State of Afri-  
ca.

If the geographical accuracy of Ammianus had been fortunately bestowed on the British exploits of Theodosius, we should have traced, with eager curiosity, the distinct and domestic footsteps of

<sup>123</sup> Ammian. xxix. 5. The text of this long chapter (fifteen quarto pages) is broken and corrupted; and the narrative is perplexed

by the want of chronological and geographical land-marks.

<sup>124</sup> Ammianus, xxviii. 4. Orosius, l. vii. c. 33. p. 551, 552. Jerom in Chron. p. 187.

his march. But the tedious enumeration of the unknown and uninteresting tribes of Africa may be reduced to the general remark, that they were all of the swarthy race of the Moors; that they inhabited the back settlements of the Mauritanian and Numidian provinces, the country, as they have since been termed by the Arabs, of dates and of locusts<sup>125</sup>; and, that, as the Roman power declined in Africa, the boundary of civilised manners and cultivated land was insensibly contracted. Beyond the utmost limits of the Moors, the vast and inhospitable desert of the South extends above a thousand miles to the banks of the Niger. The ancients, who had a very faint and imperfect knowledge of the great peninsula of Africa, were sometimes tempted to believe, that the torrid zone must ever remain destitute of inhabitants<sup>126</sup>: and they sometimes amused their fancy by filling the vacant space with headless men, or rather monsters<sup>127</sup>; with horned and cloven-footed satyrs<sup>128</sup>; with fabulous centaurs<sup>129</sup>; and with human pygmies, who waged a bold and doubtful warfare against the cranes<sup>130</sup>. Carthage would have trembled at the strange intelligence, that

<sup>125</sup> Leo Africanus (in the *Viaggi di Ramusio*, tom. i. fol. 78—83.) has traced a curious picture of the people and the country; which are more minutely described in the *Afrique de Marmol.* tom. iii. p. 1—54.

<sup>126</sup> This uninhabitable zone was gradually reduced, by the improvements of ancient geography, from forty-five, to twenty-four, or even sixteen, degrees of latitude. See a learned and judicious note of Dr. Robertson, *Hist. of America*, vol. i. p. 426.

<sup>127</sup> *Intra, si credere libet, vix jam homines et magis semiferi . . . Blemmyes, Satyri, &c.* Pomponius Mela, i. 4. p. 26. edit. Voss. in Svo. Pliny *philosophically* explains (vi. 35.) the irregularities of nature, which he had *credulously* admitted (v. 8.).

<sup>128</sup> If the satyr was the Orang-outang, the great human ape (Buffon, *Hist. Nat.* tom. xiv. p. 43, &c.), one of that species might actually be shewn alive at Alexandria in the

reign of Constantine. Yet some difficulty will still remain about the conversation which St. Anthony held with one of these pious savages in the desert of Thebais (Jerom in *Vit. Paul. Eremit.* tom. i. p. 233.).

<sup>129</sup> St. Anthony likewise met one of these monsters; whose existence was seriously asserted by the emperor Claudius. The public laughed: but his prefect of Egypt had the address to send an artful preparation, the embalmed corpse of an *Hippocentaur*; which was preserved almost a century afterwards in the Imperial palace. See Pliny (*Hist. Natur.* vii. 3.), and the judicious observations of Preret (*Memoires de l'Acad.* tom. vii. p. 321, &c.).

<sup>130</sup> The fable of the pygmies is as old as Homer (*Iliad* iii. 6.). The pygmies of India and Æthiopia were (*trispithami*) twenty-seven inches high. Every spring their cavalry (mounted on rams and goats) marched,

C H A P.  
XXV.

that the countries, on either side of the equator, were filled with innumerable nations, who differed only in their colour from the ordinary appearance of the human species; and the subjects of the Roman empire might have anxiously expected, that the swarms of Barbarians, which issued from the North, would soon be encountered from the South, by new swarms of Barbarians, equally fierce, and equally formidable. These gloomy terrors would indeed have been dispelled by a more intimate acquaintance with the character of their African enemies. The inaction of the negroes does not seem to be the effect, either of their virtue, or of their pusillanimity. They indulge, like the rest of mankind, their passions and appetites; and the adjacent tribes are engaged in frequent acts of hostility<sup>131</sup>. But their rude ignorance has never invented any effectual weapons of defence, or of destruction; they appear incapable of forming any extensive plans of government, or conquest; and the obvious inferiority of their mental faculties has been discovered and abused by the nations of the temperate zone. Sixty thousand blacks are annually embarked from the coast of Guinea, never to return to their native country; but they are embarked in chains<sup>132</sup>: and this constant emigration, which, in the space of two centuries, might have furnished armies to over-run the globe, accuses the guilt of Europe, and the weakness of Africa.

IV. The  
EAST.

The Persian  
war.

A. D. 365—  
378.

IV. The ignominious treaty, which saved the army of Jovian, had been faithfully executed on the side of the Romans: and as they had solemnly renounced the sovereignty and alliance of Armenia and Iberia, those tributary kingdoms were exposed, without protection,

in battle array, to destroy the cranes eggs, aliter (says Pliny) futuris gregibus non suffi. Their houses were built of mud, feathers, and egg-shells. See Pliny (vi. 35. vii. 2.) and Strabo (l. ii. p. 121.).

<sup>131</sup> The third and fourth volumes of the valuable *Histoire des Voyages* describe the

present state of the negroes. The nations of the sea-coast have been polished by European commerce; and those of the inland country have been improved by Moorish colonies.

<sup>132</sup> *Histoire Philosophique et Politique, &c.* tom. iv. p. 192.



to the arms of the Persian monarch<sup>133</sup>. Sapor entered the Armenian territories at the head of a formidable host of cuirassiers, of archers, and of mercenary foot; but it was the invariable practice of Sapor to mix war and negotiation, and to consider falsehood and perjury as the most powerful instruments of regal policy. He affected to praise the prudent and moderate conduct of the king of Armenia; and the unsuspecting Tiranus was persuaded, by the repeated assurances of insidious friendship, to deliver his person into the hands of a faithless and cruel enemy. In the midst of a splendid entertainment, he was bound in chains of silver, as an honour due to the blood of the Arsacides; and, after a short confinement in the Tower of Oblivion at Ecbatana, he was released from the miseries of life, either by his own dagger, or by that of an assassin. The kingdom of Armenia was reduced to the state of a Persian province; the administration was shared between a distinguished satrap and a favourite eunuch; and Sapor marched, without delay, to subdue the martial spirit of the Iberians. Sanromaces, who reigned in that country by the permission of the emperors, was expelled by a superior force; and, as an insult on the majesty of Rome, the King of kings placed a diadem on the head of his abject vassal Artabacuras. The city of Artogerassa<sup>134</sup> was the only place of Armenia, which presumed to resist the effort of his arms. The treasure deposited in that strong fortress tempted the avarice of Sapor; but the danger of Olympias, the wife, or widow, of the Armenian king, excited the public compassion, and animated the desperate valour of her subjects and soldiers. The Persians were surpris'd and repuls'd under the walls

C H A P.  
XXV.

<sup>133</sup> The evidence of Ammianus is original and decisive (xxvii. 12.). Moses of Chorene (l. iii. c. 17. p. 249. and c. 34. p. 269.), and Procopius (de Bell. Persico, l. i. c. 5. p. 17. edit. Louvre), have been consulted: but those historians, who confound distinct facts, repeat the same events, and introduce strange stories,

must be us'd with diffidence and caution.

<sup>134</sup> Perhaps Artagera, or Ardis; under whose walls Caius, the grandson of Augustus, was wounded. This fortress was situate above Amida, near one of the sources of the Tigris. See d'Anville, *Geographie Ancienne*, tom. ii. p. 106.

C H A P.  
XXV.

of Artograsia, by a bold and well-concerted sally of the besieged. But the forces of Sapor were continually renewed and increased; the hopeless courage of the garrison was exhausted; the strength of the walls yielded to the assault; and the proud conqueror, after wasting the rebellious city with fire and sword, led away captive an unfortunate queen; who, in a more auspicious hour, had been the destined bride of the son of Constantine<sup>135</sup>. Yet if Sapor already triumphed in the easy conquest of two dependent kingdoms, he soon felt, that a country is unsubdued, as long as the minds of the people are actuated by an hostile and contumacious spirit. The satraps, whom he was obliged to trust, embraced the first opportunity of regaining the affection of their countrymen, and of signalling their immortal hatred to the Persian name. Since the conversion of the Armenians and Iberians, those nations considered the Christians as the favourites, and the Magians as the adversaries, of the Supreme Being; the influence of the clergy, over a superstitious people, was uniformly exerted in the cause of Rome; and as long as the successors of Constantine disputed with those of Artaxerxes the sovereignty of the intermediate provinces, the religious connexion always threw a decisive advantage into the scale of the empire. A numerous and active party acknowledged Para, the son of Tiranus, as the lawful sovereign of Armenia; and his title to the throne was deeply rooted in the hereditary succession of five hundred years. By the unanimous consent of the Iberians, the country was equally divided between the rival princes; and Aspuras, who owed his diadem to the choice of Sapor, was obliged to declare, that his regard for his children, who were detained as hostages by the tyrant, was the only consideration, which prevented him from openly renouncing the alliance of Persia. The emperor Valens, who

<sup>135</sup> Tillemont (*Hist. des Empereurs*, tom. Olympias must have been the mother of v. p. 701.) proves, from chronology, that Para,

C H A P.  
XXV.  

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respected the obligations of the treaty, and who was apprehensive of involving the East in a dangerous war, ventured, with slow and cautious measures, to support the Roman party in the kingdoms of Iberia and Armenia. Twelve legions established the authority of Sauromaces on the banks of the Cyrus. The Euphrates was protected by the valour of Arintheus. A powerful army, under the command of count Trajan, and of Vadomair, king of the Alemanni, fixed their camp on the confines of Armenia. But they were strictly enjoined, not to commit the first hostilities, which might be understood as a breach of the treaty: and such was the implicit obedience of the Roman general, that they retreated, with exemplary patience, under a shower of Persian arrows, till they had clearly acquired a just title to an honourable and legitimate victory. Yet these appearances of war insensibly subsided in a vain and tedious negotiation. The contending parties supported their claims by mutual reproaches of perfidy and ambition; and it should seem, that the original treaty was expressed in very obscure terms, since they were reduced to the necessity of making their inconclusive appeal to the partial testimony of the generals of the two nations, who had assisted at the negotiations<sup>126</sup>. The invasion of the Goths and Huns, which soon afterwards shook the foundations of the Roman empire, exposed the provinces of Asia to the arms of Sapor. But the declining age, and perhaps the infirmities, of the monarch, suggested new maxims of tranquillity and moderation. His death, which

A. D. 380.

<sup>126</sup> Ammianus (xxvii. 12. xxix. i. xxx. 1, 2.) has described the events, without the dates, of the Persian war. Moses of Chorene (Hist. Armen. l. iii. c. 28. p. 261. c. 31. p. 266. c. 35. p. 271.) affords some additional facts; but it is extremely difficult to separate truth from fable.

effects

C H A P.  
XXV.

The treaty of  
peace,

A. D. 384.

Adventures  
of Para, king  
of Armenia.

efforts of a Carmanian war<sup>117</sup>. The remembrance of ancient injuries was lost in the enjoyment of peace. The kingdoms of Armenia and Iberia were permitted, by the mutual, though tacit, consent of both empires, to resume their doubtful neutrality. In the first years of the reign of Theodosius, a Persian embassy arrived at Constantinople, to excuse the unjustifiable measures of the former reign; and to offer, as the tribute of friendship, or even of respect, a splendid present of gems, of silk, and of Indian elephants<sup>118</sup>.

In the general picture of the affairs of the East under the reign of Valens, the adventures of Para form one of the most striking and singular objects. The noble youth, by the persuasion of his mother Olympias, had escaped through the Persian host that besieged Artogerassa, and implored the protection of the emperor of the East. By his timid councils, Para was alternately supported, and recalled, and restored, and betrayed. The hopes of the Armenians were sometimes raised by the presence of their natural sovereign; and the ministers of Valens were satisfied, that they preserved the integrity of the public faith, if their vassal was not suffered to assume the diadem and title of King. But they soon repented of their own rashness. They were confounded by the reproaches and threats of the Persian monarch. They found reason to distrust the cruel and inconstant temper of Para himself: who sacrificed, to the slightest suspicions, the lives of his most faithful servants; and held a secret and disgraceful correspondence with the assassin of his father, and the enemy of his country. Under the specious pretence of consulting with the emperor on the subject of their common interest, Para was

<sup>117</sup> Artaxerxes was the successor and brother (*the cousin-german*) of the great Sapor; and the guardian of his son Sapor III. (Agathias, l. iv. p. 136. edit. Louvie.) See the Universal History, vol. xi. p. 86. 161. The authors of that unequal work have compiled the Sasanian dynasty with erudition and diligence:

but it is a preposterous arrangement to divide the Roman and Oriental accounts into two distinct histories.

<sup>118</sup> Pacatus in Panegy. Vet. xii. 22. and Orosius, l. vii. c. 34. *Idemque tum fœdus est, quo universus Oriens usque ad nunc (A. D. 416.) tranquillissime fruitur.*

persuaded

persuaded to descend from the mountains of Armenia, where his party was in arms, and to trust his independence and safety to the discretion of a perfidious court. The king of Armenia, for such he appeared in his own eyes, and in those of his nation, was received with due honours by the governors of the provinces through which he passed; but when he arrived at Tarsus in Cilicia, his progress was stopped under various pretences; his motions were watched with respectful vigilance; and he gradually discovered, that he was a prisoner in the hands of the Romans. Para suppressed his indignation, dissembled his fears, and, after secretly preparing his escape, mounted on horseback with three hundred of his faithful followers. The officer stationed at the door of his apartment immediately communicated his flight to the consular of Cilicia, who overtook him in the suburbs, and endeavoured, without success, to dissuade him from prosecuting his rash and dangerous design. A legion was ordered to pursue the royal fugitive; but the pursuit of infantry could not be very alarming to a body of light cavalry; and upon the first cloud of arrows that was discharged into the air, they retreated with precipitation to the gates of Tarsus. After an incessant march of two days and two nights, Para and his Armenians reached the banks of the Euphrates; but the passage of the river, which they were obliged to swim, was attended with some delay and some loss. The country was alarmed; and the two roads, which were only separated by an interval of three miles, had been occupied by a thousand archers on horseback, under the command of a count and a tribune. Para must have yielded to superior force, if the accidental arrival of a friendly traveller had not revealed the danger, and the means of escape. A dark and almost impervious path securely conveyed the Armenian troop through the thicket; and Para had left behind him the count and the tribune, while they patiently expected his approach along the public highways. They re-

C H A P.  
XXV.

A. D. 374.

V. THE DA-  
NUBE.  
Conquests of  
Hermanric.

turned to the Imperial court to excuse their want of diligence or success: and seriously alleged, that the king of Armenia, who was a skilful magician, had transformed himself and his followers, and passed before their eyes under a borrowed shape. After his return to his native kingdom, Para fill continued to profess himself the friend and ally of the Romans; but the Romans had injured him too deeply ever to forgive, and the secret sentence of his death was signed in the council of Valens. The execution of the bloody deed was committed to the sable prudence of Count Trajan; and he had the merit of insinuating himself into the confidence of the credulous prince, that he might find an opportunity of stabbing him to the heart. Para was invited to a Roman banquet, which had been prepared with all the pomp and sensuality of the East: the hall resounded with cheerful music, and the company was already heated with wine; when the count retired for an instant, drew his sword, and gave the signal of the murder. A robust and desperate Barbarian instantly rushed on the king of Armenia; and though he bravely defended his life with the first weapon that chance offered to his hand, the table of the Imperial general was stained with the royal blood of a guest, and an ally. Such were the weak and wicked maxims of the Roman administration, that to attain a doubtful object of political interest, the laws of nations, and the sacred rights of hospitality, were inhumanly violated in the face of the world<sup>139</sup>.

V. During a peaceful interval of thirty years, the Romans secured their frontiers, and the Goths extended their dominions. The victories of the great Hermanric<sup>140</sup>, king of the Ostrogoths, and

<sup>139</sup> See in Ammianus (xv. 1.) the adventures of Para. Moses of Chorene calls him Tiridates; and tells a long, and not improbable, story of his son Gnelus; who

afterwards made himself popular in Armenia, and provoked the jealousy of the reigning king (l. iii. c. 21, &c. p. 253, &c.).

<sup>140</sup> The concise account of the reign and conquests

and the most noble of the race of the Amali, have been compared, by the enthusiasm of his countrymen, to the exploits of Alexander: with this singular, and almost incredible, difference, that the martial spirit of the Gothic hero, instead of being supported by the vigour of youth, was displayed with glory and success in the extreme period of human life; between the age of fourscore and one hundred and ten years. The independent tribes were persuaded, or compelled, to acknowledge the king of the Ostrogoths as the sovereign of the Gothic nation: the chiefs of the Visigoths, or Thervingi, renounced the royal title, and assumed the more humble appellation of *Judges*; and, among those judges, Athanaric, Fritigera, and Alavivus, were the most illustrious, by their personal merit, as well as by their vicinity to the Roman provinces. These domestic conquests, which increased the military power of Hermanric, enlarged his ambitious designs. He invaded the adjacent countries of the North; and twelve considerable nations, whose names and limits cannot be accurately defined, successively yielded to the superiority of the Gothic arms<sup>144</sup>. The Heruli, who inhabited the marshy lands near the lake Mæotis, were renowned for their strength and agility; and the assistance of their light-infantry was eagerly solicited, and highly esteemed, in all the wars of the Barbarians. But the active spirit of the Heruli was subdued by the slow and steady perseverance of the Goths; and, after a bloody action, in which the king was slain, the remains of that warlike tribe became an useful accession to the camp of Hermanric.

conquests of Hermanric, seems to be one of the valuable fragments which Jornandes (c. 28.) borrow'd from the Gothic histories of Ablavins, or Calliochus.

<sup>144</sup> M. de Buat (Hist. des Peuples de l'Europe, tom. vi. p. 311 - 326.) investigates, with more industry than success, the

nations subdued by the arms of Hermanric. He denies the existence of the *Teutones*, on account of the immoderate length of their name. Yet the French envoy to Batisbon, or Dresden, must have traversed the country of the *Mediomatrici*.

C H A P.  
XXV.

He then marched against the Venedi; unskilled in the use of arms, and formidable only by their numbers, which filled the wide extent of the plains of modern Poland. The victorious Goths, who were not inferior in numbers, prevailed in the contest, by the decisive advantages of exercise and discipline. After the submission of the Venedi, the conqueror advanced, without resistance, as far as the confines of the *Æstii*<sup>142</sup>; an ancient people, whose name is still preserved in the province of Esthonia. Those distant inhabitants of the Baltic coast were supported by the labours of agriculture, enriched by the trade of amber, and consecrated by the peculiar worship of the Mother of the Gods. But the scarcity of iron obliged the *Æstian* warriors to content themselves with wooden clubs; and the reduction of that wealthy country is ascribed to the prudence, rather than to the arms, of Hermanric. His dominions, which extended from the Danube to the Baltic, included the native seats, and the recent acquisitions, of the Goths; and he reigned over the greatest part of Germany and Scythia with the authority of a conqueror, and sometimes with the cruelty of a tyrant. But he reigned over a part of the globe incapable of perpetuating and adorning the glory of its heroes. The name of Hermanric is almost buried in oblivion; his exploits are imperfectly known; and the Romans themselves appeared unconscious of the progress of an aspiring power, which threatened the liberty of the North, and the peace of the empire<sup>143</sup>.

The cause of  
the Gothic  
war,  
A. D. 366.

The Goths had contracted an hereditary attachment for the Imperial house of Constantine, of whose power and liberality they had received so many signal proofs. They respected the public peace:

<sup>142</sup> The edition of Grotius (Jornandes, p. 642.) exhibits the name of *Æstri*. But reason, and the Ambrosian MS. have restored the *Æstii*, whose manners and situation are expressed by the pencil of Tacitus (Germania, c. 45.).

<sup>143</sup> Ammianus (xxxi. 3.) observes, in general terms: Ermenrichi . . . . nobilissimi Regis, et, per multa variaque fortiter facta, vicinis gentibus formidati, &c.



and if an hostile band sometimes presumed to pass the Roman limit, their irregular conduct was candidly ascribed to the ungovernable spirit of the Barbarian youth. Their contempt for two new and obscure princes, who had been raised to the throne by a popular election, inspired the Goths with bolder hopes; and, while they agitated some design of marching their confederate force under the national standard<sup>144</sup>, they were easily tempted to embrace the party of Procopius; and to foment, by their dangerous aid, the civil discord of the Romans. The public treaty might stipulate no more than ten thousand auxiliaries: but the design was so zealously adopted by the chiefs of the Visigoths, that the army which passed the Danube amounted to the number of thirty thousand men<sup>145</sup>. They marched with the proud confidence, that their invincible valour would decide the fate of the Roman empire; and the provinces of Thrace groaned under the weight of the Barbarians, who displayed the insolence of masters, and the licentiousness of enemies. But the intemperance which gratified their appetites, retarded their progress; and before the Goths could receive any certain intelligence of the defeat and death of Procopius, they perceived, by the hostile state of the country, that the civil and military powers were resumed by his successful rival. A chain of posts and fortifications, skilfully disposed by Valens, or the generals of Valens, resisted their march, prevented their retreat, and intercepted their subsistence. The fierceness of the Barbarians was tamed and suspended by hunger: they indignantly threw down their arms at the feet of the conqueror, who offered them food and chains: the numerous captives were distributed in all the cities of the East; and the provincials, who were

<sup>144</sup> Valens . . . docetur relationibus Ducum, gentem Gothorum, et in se late intactam ideoque ferissimam, conspirantem in unum, ad pervidendum parati collimitia Thraciarum. Ammian. xxvi. 6.

<sup>145</sup> M. de Bunt (Hist. des Peuples de l'Europe, tom. vi. p. 332) has curiously ascertained the real number of these auxiliaries. The 3000 of Ammianus, and the 10,000 of Zosimus, were only the first divisions of the Gothic army.

C H A P.  
XXV.

soon familiarized with their savage appearance, ventured, by degrees, to measure their own strength with these formidable adversaries, whose name had so long been the object of their terror. The king of Scythia (and Hermanric alone could deserve so lofty a title) was grieved and exasperated by this national calamity. His ambassadors loudly complained, at the court of Valens, of the infraction of the ancient and solemn alliance, which had so long subsisted between the Romans and the Goths. They alleged, that they had fulfilled the duty of allies, by assisting the kinsman and successor of the emperor Julian; they required the immediate restitution of the noble captives; and they urged a very singular claim, that the Gothic generals, marching in arms, and in hostile array, were entitled to the sacred character and privileges of ambassadors. The decent, but peremptory, refusal of these extravagant demands, was signified to the Barbarians by Victor, master-general of the cavalry; who expressed, with force and dignity, the just complaints of the Emperor of the East<sup>146</sup>. The negotiation was interrupted; and the manly exhortations of Valentinian encouraged his timid brother to vindicate the insulted majesty of the empire<sup>147</sup>.

Hostilities,  
and peace,  
A. D. 367,  
368, 369.

The splendour and magnitude of this Gothic war are celebrated by a contemporary historian<sup>148</sup>: but the events scarcely deserve the attention of posterity, except as the preliminary steps of the approaching decline and fall of the empire. Instead of leading the nations of Germany and Scythia to the banks of the Da-

<sup>146</sup> The march, and subsequent negotiation, are described in the fragments of Eunapius (Excerpt. Legat. p. 18, edit. Louvri). The provincial, who afterwards became familiar with the Barbarians, found that their strength was more apparent than real. They were tall of stature; but their legs were clumsy, and their shoulders were narrow.

<sup>147</sup> Valens enim, ut consilio placerat fratris, cujus regeratur arbitrio, arma cop-

culit in Gothos, ratione jussu permotus. Ammianus (xvii. 4.) then proceeds to describe, not the robbery of the Goths, but the peaceful and obedient province of Thrace, which was not affected by the war.

<sup>148</sup> Idemque, in Excerpt. Legat. p. 18, 19. The Greek sophist must have considered as one and the same war, the whole series of Gothic history till the victories and peace of Theodosius.

nube,

nube, or even to the gates of Constantinople, the aged monarch of the Goths resigned to the brave Athanaric the danger and glory of a defensive war, against an enemy, who wielded with a feeble hand the powers of a mighty state. A bridge of boats was established upon the Danube; the presence of Valens animated his troops; and his ignorance of the art of war was compensated by personal bravery, and a wise deference to the advice of Victor and Arintheus, his masters-general of the cavalry and infantry. The operations of the campaign were conducted by their skill and experience; but they found it impossible to drive the Visigoths from their strong posts in the mountains: and the devastation of the plains obliged the Romans themselves to repass the Danube on the approach of winter. The incessant rains, which swelled the waters of the river, produced a tacit suspension of arms, and confined the emperor Valens, during the whole course of the ensuing summer, to his camp of Marcianapolis. The third year of the war was more favourable to the Romans, and more pernicious to the Goths. The interruption of trade deprived the Barbarians of the objects of luxury, which they already confounded with the necessaries of life; and the desolation of a very extensive tract of country threatened them with the horrors of famine. Athanaric was provoked, or compelled, to risk a battle, which he lost, in the plains; and the pursuit was rendered more bloody by the cruel precaution of the victorious generals, who had promised a large reward for the head of every Goth, that was brought into the Imperial camp. The submission of the Barbarians appeased the resentment of Valens and his council; the emperor listened with satisfaction to the flattering and eloquent remonstrance of the senate of Constantinople, which assumed, for the first time, a share in the public deliberations; and the same generals, Victor and Arintheus, who had successfully directed the conduct of the war, were empowered to regulate the conditions of peace. The freedom of trade, which the Goths had

C H A P.  
XXV.

hitherto enjoyed, was restricted to two cities on the Danube; the rashness of their leaders was severely punished by the suppression of their pensions and subsidies; and the exception, which was stipulated in favour of Athanaric alone, was more advantageous than honourable to the Judge of the Visigoths. Athanaric, who, on this occasion, appears to have consulted his private interest, without expecting the orders of his sovereign, supported his own dignity, and that of his tribe, in the personal interview which was proposed by the ministers of Valens. He persisted in his declaration, that it was impossible for him, without incurring the guilt of perjury, ever to set his foot on the territory of the empire; and it is more than probable, that his regard for the sanctity of an oath was confirmed by the recent and fatal examples of Roman treachery. The Danube, which separated the dominions of the two independent nations, was chosen for the scene of the conference. The Emperor of the East, and the Judge of the Visigoths, accompanied by an equal number of armed followers, advanced in their respective barges to the middle of the stream. After the ratification of the treaty, and the delivery of hostages, Valens returned in triumph to Constantinople; and the Goths remained in a state of tranquillity about six years; till they were violently impelled against the Roman empire, by an innumerable host of Scythians, who appeared to issue from the frozen regions of the North<sup>149</sup>.

War of the  
Quadi and  
Sarmatians,  
A. D. 374.

The Emperor of the West, who had resigned to his brother the command of the Lower Danube, reserved for his immediate care the defence of the Rætian and Illyrian provinces, which spread so many hundred miles along the greatest of the European rivers. The active

<sup>149</sup> The Gothic war is described by Ammianus (xviii. 5.), Zosimus (l. iv. p. 211—214.), and Theodorus (Orat. x. p. 129—141.). The orator Themistius was sent from the Senate of Constantinople to congratulate the victorious emperor; and his servile elo-

quence compares Valens *to* the Danube, to Achilles *to* the Scamander. Jornandes forgets a war peculiar to the *175* Goths, and Inglorius to the Gothic name (Mafieou's Hist. of the Germans, vii. 3.).

policy

policy of Valentinian was continually employed in adding new fortifications to the security of the frontier: but the abuse of this policy provoked the just resentment of the Barbarians. The Quadi complained, that the ground for an intended fortress had been marked out on their territories; and their complaints were urged with so much reason and moderation, that Equitius, master-general of Illyricum, consented to suspend the prosecution of the work, till he should be more clearly informed of the will of his sovereign. This fair occasion of injuring a rival, and of advancing the fortune of his son, was eagerly embraced by the inhuman Maximin, the præfect, or rather tyrant, of Gaul. The passions of Valentinian were impatient of controul; and he credulously listened to the assurances of his favourite, that if the government of Valeria, and the direction of the work, were entrusted to the zeal of his son Marcellinus, the emperor should no longer be importuned with the audacious remonstrances of the Barbarians. The subjects of Rome, and the natives of Germany, were insulted by the arrogance of a young and worthless minister, who considered his rapid elevation as the proof and reward of his superior merit. He affected, however, to receive the modest application of Gabinius, king of the Quadi, with some attention and regard: but this artful civility concealed a dark and bloody design, and the credulous prince was persuaded to accept the pressing invitation of Marcellinus. I am at a loss how to vary the narrative of similar crimes; or how to relate, that, in the course of the same year, but in remote parts of the empire, the inhospitable table of two Imperial generals was stained with the royal blood of two guests and allies, inhumanly murdered by their order, and in their presence. The fate of Gabinius, and of Para, was the same: but the cruel death of their sovereign was resented in a very different manner by the servile temper of the Armenians, and the free and daring spirit of the Germans. The Quadi were much de-

C H A P.  
XXV.

clined from that formidable power, which, in the time of Marcus Antoninus, had spread terror to the gates of Rome. But they still possessed arms and courage; their courage was animated by despair, and they obtained the usual reinforcement of the cavalry of their Sarmatian allies. So improvident was the assassin Marcellinus, that he chose the moment when the bravest veterans had been drawn away, to suppress the revolt of Firmus; and the whole province was exposed, with a very feeble defence, to the rage of the exasperated Barbarians. They invaded Pannonia in the season of harvest; unmercifully destroyed every object of plunder which they could not easily transport; and either disregarded, or demolished, the empty fortifications. The princess Constantia, the daughter of the emperor Constantius, and the grand-daughter of the great Constantine, very narrowly escaped. That royal maid, who had innocently supported the revolt of Procopius, was now the destined wife of the heir of the Western empire. She traversed the peaceful province with a splendid and unarmed train. Her person was saved from danger, and the republic from disgrace, by the active zeal of Messalla, governor of the provinces. As soon as he was informed that the village, where she stopped only to dine, was almost encompassed by the Barbarians, he hastily placed her in his own chariot, and drove full speed till he reached the gates of Sirmium, which were at the distance of six and twenty miles. Even Sirmium might not have been secure, if the Quadi and Sarmatians had diligently advanced during the general consternation of the magistrates and people. Their delay allowed Probus, the Prætorian præfect, sufficient time to recover his own spirits, and to revive the courage of the citizens. He skilfully directed their strenuous efforts to repair and strengthen the decayed fortifications; and procured the seasonable and effectual assistance of a company of archers, to protect the capital of the Illyrian provinces. Disappointed in their attempts

tempts against the walls of Sirmium, the indignant Barbarians turned their arms against the master-general of the frontier, to whom they unjustly attributed the murder of their king. Equitius could bring into the field no more than two legions; but they contained the veteran strength of the Mælian and Pannonian bands. The obstinacy with which they disputed the vain honours of rank and precedency, was the cause of their destruction; and, while they acted with separate forces and divided councils, they were surpris'd and slaughtered by the active vigour of the Sarmatian horse. The success of this invasion provoked the emulation of the bordering tribes; and the province of Mælia would infallibly have been lost, if young Theodosius, the duke, or military commander, of the frontier, had not signalis'd, in the defeat of the public enemy, an intrepid genius, worthy of his illustrious father, and of his future greatness<sup>150</sup>.

C. H. A. P.  
XXV.

The mind of Valentinian, who then resided at Treves, was deeply affected by the calamities of Illyricum; but the lateness of the season suspended the execution of his designs till the ensuing spring. He marched in person, with a considerable part of the forces of Gaul, from the banks of the Moselle: and to the suppliant ambassadors of the Sarmatians, who met him on the way, he returned a doubtful answer, that, as soon as he reached the scene of action, he should examine, and pronounce. When he arrived at Sirmium, he gave audience to the deputies of the Illyrian provinces; who loudly congratulated their own felicity under the auspicious government of Probus, his Prætorian præfect<sup>151</sup>. Valentinian, who was flattered by these demonstrations

The expedition,

A. D. 375.

<sup>150</sup> Ammianus (xxix. 6.) and Zosimus (l. iv. p. 217, 220.) carefully mark the origin and progress of the Quadic and Sarmatian war.

<sup>151</sup> Ammianus (xxx. 5.), who acknowledges the merit, has censured, with becoming

asperity, the oppressive administration of Petronius Probas. When Jerom translated, and continued, the Chronicle of Eusebius (A. D. 320. See Tillemont, Mem. Eccles. tom. xii. p. 53. 626.), he expressed the truth, or at least the public opinion of his

C H A P.  
XXV.

demonstrations of their loyalty and gratitude, imprudently asked the deputy of Epirus, a Cynic philosopher of intrepid sincerity<sup>152</sup>, whether he was freely sent by the wishes of the province? “With tears and groans am I sent (replied Iphicles) by a reluctant people.” The emperor paused: but the impunity of his ministers established the pernicious maxim, that they might oppress his subjects, without injuring his service. A strict inquiry into their conduct would have relieved the public discontent. The severe condemnation of the murder of Gabinius, was the only measure which could restore the confidence of the Germans, and vindicate the honour of the Roman name. But the haughty monarch was incapable of the magnanimity which dares to acknowledge a fault. He forgot the provocation, remembered only the injury, and advanced into the country of the Quadi with an insatiate thirst of blood and revenge. The extreme devastation, and promiscuous massacre, of a savage war, were justified, in the eyes of the emperor, and perhaps in those of the world, by the cruel equity of retaliation<sup>153</sup>: and such was the discipline of the Romans, and the consternation of the enemy, that Valentinian repassed the Danube without the loss of a single man. As he had resolved to complete the destruction of the Quadi by a second campaign, he fixed his winter-quarters at Bregetio, on the Danube, near the Hungarian city of Presburgh. While the operations of war were suspended by the severity of the weather, the Quadi made an humble attempt to deprecate the wrath of their conqueror; and, at the ear-

country, in the following words: “Probus P. P. Illyrici iniquissimis tributorum exactionibus, ante provincias quis regerat, quam a Barbaris vastarentur, *enist.*” (Chron. edit. Scaliger, p. 187. *Animauevif.* p. 259.) The Saint afterwards formed an intimate and tender friendship with the widow of Probus; and the name of Count Equitius, with less propriety, but without much injustice, has been substituted in the text.

<sup>152</sup> Julian (Orat. vi. p. 198.) represents his friend Iphicles as a man of virtue and merit, who had made himself ridiculous and unhappy, by adopting the extravagant dress and manners of the Cynics.

<sup>153</sup> Ammian. xxx. v. Jerom, who exaggerates the misfortune of Valentinian, refuses him even this last consolation of revenge. *Genitali vastato solo, et inultam patiam derelinquens* (tom. i. p. 26.).

nest



next persuasion of Equitius, their ambassadors were introduced into the Imperial council. They approached the throne with bended bodies, and dejected countenances; and, without daring to complain of the murder of their king, they affirmed, with solemn oaths, that the late invasion was the crime of some irregular robbers, which the public council of the nation condemned and abhorred. The answer of the emperor left them but little to hope from his clemency or compassion. He reviled, in the most intemperate language, their baseness, their ingratitude, their insolence.—His eyes, his voice, his colour, his gestures, expressed the violence of his ungoverned fury; and, while his whole frame was agitated with convulsive passion, a large blood-vessel suddenly burst in his body; and Valentinian fell speechless into the arms of his attendants. Their pious care immediately concealed his situation from the crowd: but, in a few minutes, the Emperor of the West expired in an agony of pain, retaining his senses till the last; and struggling, without success, to declare his intentions to the generals and ministers, who surrounded the royal couch. Valentinian was about fifty-four years of age; and he wanted only one hundred days to accomplish the twelve years of his reign<sup>154</sup>.

and death, of  
Valentinian,

A. D. 375,  
November  
17th.

The polygamy of Valentinian is seriously attested by an ecclesiastical historian<sup>155</sup>. “The empress Severa (I relate the fable) admitted into her familiar society the lovely Justina, the daughter

The emperors Gratian, and Valentinian II.

<sup>154</sup> See, on the death of Valentinian, Ammianus (xxx. 6.), Zosimus (l. iv. p. 221.), Victor (in Epitom.), Socrates (l. iv. c. 31.), and Jerom (in Chron. p. 187, and tom. i. p. 26. ad Heliodor.). There is much variety of circumstances among them; and Ammianus is so eloquent, that he writes nonfense.

<sup>155</sup> Socrates (l. iv. c. 31.) is the only ori-

ginal witness of this foolish story, so repugnant to the laws and manners of the Romans, that it scarcely deserve the formal and elaborate dissertation of M. Bonamy (Mem. de l'Academie, tom. xxx. p. 394–405.). Yet I would preserve the natural circumstance of the bath; instead of following Zosimus, who represents Justina as an old woman, the widow of Magnentius.

C H A P.  
XXV.

“ of an Italian governor: her admiration of those naked charms, which she had often seen in the bath, was expressed with such lavish and imprudent praise, that the emperor was tempted to introduce a second wife into his bed; and his public edict extended to all the subjects of the empire, the same domestic privilege, which he had assumed for himself.” But we may be assured, from the evidence of reason, as well as history, that the two marriages of Valentinian, with Severa, and with Justina, were *successively* contracted; and that he used the ancient permission of divorce, which was still allowed by the laws, though it was condemned by the church. Severa was the mother of Gratian, who seemed to unite every claim which could entitle him to the undoubted succession of the Western empire. He was the eldest son of a monarch, whose glorious reign had confirmed the free and honourable choice of his fellow-soldiers. Before he had attained the ninth year of his age, the royal youth received from the hands of his indulgent father the purple robe and diadem, with the title of Augustus: the election was solemnly ratified by the consent and applause of the armies of Gaul<sup>156</sup>; and the name of Gratian was added to the names of Valentinian and Valens, in all the legal transactions of the Roman government. By his marriage with the grand-daughter of Constantine, the son of Valentinian acquired all the hereditary rights of the Flavian family; which, in a series of three Imperial generations, were sanctified by time, religion, and the reverence of the people. At the death of his father, the royal youth was in the seventeenth year of his age; and his virtues already justified the favourable opinion of the army and people. But Gratian resided, without apprehension, in the palace of Treves; whilst, at the distance of many

<sup>156</sup> Ammianus (xxvii. 6.) describes the form of this military election, and *august* investiture. Valentinian does not appear to have

consulted, or even informed, the senate of Rome.

hundred miles, Valentinian suddenly expired in the camp of Bregetio. The passions, which had been so long suppressed by the presence of a master, immediately revived in the Imperial council; and the ambitious design of reigning in the name of an infant, was artfully executed by Mallobaudes and Equitius, who commanded the attachment of the Illyrian and Italian bands. They contrived the most honourable pretences to remove the popular leaders, and the troops of Gaul, who might have asserted the claims of the lawful successor: they suggested the necessity of extinguishing the hopes of foreign and domestic enemies, by a bold and decisive measure. The empress Justina, who had been left in a palace about one hundred miles from Bregetio, was respectfully invited to appear in the camp, with the son of the deceased emperor. On the sixth day after the death of Valentinian, the infant prince of the same name, who was only four years old, was shown, in the arms of his mother, to the legions; and solemnly invested, by military acclamation, with the titles and ensigns of supreme power. The impending dangers of a civil war were seasonably prevented by the wise and moderate conduct of the emperor Gratian. He cheerfully accepted the choice of the army; declared, that he should always consider the son of Justina as a brother, not as a rival; and advised the empress, with her son Valentinian, to fix their residence at Milan, in the fair and peaceful province of Italy; while he assumed the more arduous command of the countries beyond the Alps. Gratian dissembled his resentment till he could safely punish, or disgrace, the authors of the conspiracy; and though he uniformly behaved with tenderness and regard to his infant colleague, he gradually confounded, in the administration of the Western empire, the office of a guardian with the authority of a sovereign. The government of the Roman world was exercised in the united names of Valens and his two nephews; but the feeble

C H A P. Emperor of the East, who succeeded to the rank of his elder brother,  
 XXV. never obtained any weight or influence in the councils of the  
 West <sup>457</sup>.

<sup>457</sup> Ammianus, xxx. 10. Zosimus, l. iv. and Illyricum. I have endeavoured to ex-  
 p. 222, 223. Tillemont has proved press his authority over his brother's domi-  
 (Hist. des Empereurs, tom. v. p. 707 — nions, as he used it, in an ambiguous style.  
 709.), that Gratian *reigned* in Italy, Africa,

## C H A P. XXVI.

*Manners of the Pastoral Nations.—Progress of the Huns, from China to Europe.—Flight of the Goths.—They pass the Danube.—Gothic War.—Defeat and Death of Valens.—Gratian invests Theodosius with the Eastern Empire—His Character and Success.—Peace and Settlement of the Goths.*

**I**N the second year of the reign of Valentinian and Valens, on the morning of the twenty-first day of July, the greatest part of the Roman world was shaken by a violent and destructive earthquake. The impression was communicated to the waters; the shores of the Mediterranean were left dry, by the sudden retreat of the sea; great quantities of fish were caught with the hand; large vessels were stranded on the mud; and a curious spectator<sup>1</sup> amused his eye, or rather his fancy, by contemplating the various appearance of vallies and mountains, which had never, since the formation of the globe, been exposed to the sun. But the tide soon returned, with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt: large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore; the people,

<sup>1</sup> Such is the bad taste of Ammianus (xxvi. 10.), that it is not easy to distinguish his facts from his metaphors. Yet he positively as-

serts, that he saw the rotten carcase of a ship, ad secundum lapidem, at Methone, or Modon, in Peloponnesus.

C H A P.  
XXVI.

Earth-  
quakes,  
A. D. 365,  
July 21st.

C H A P.  
XXVI.

with their habitations, were swept away by the waters; and the city of Alexandria annually commemorated the fatal day, on which fifty thousand persons had lost their lives in the inundation. This calamity, the report of which was magnified from one province to another, astonished and terrified the subjects of Rome; and their affrighted imagination enlarged the real extent of a momentary evil. They recollected the preceding earthquakes, which had subverted the cities of Palestine and Bithynia: they considered these alarming strokes as the prelude only of still more dreadful calamities, and their fearful vanity was disposed to confound the symptoms of a declining empire, and a sinking world<sup>2</sup>. It was the fashion of the times, to attribute every remarkable event to the particular will of the Deity; the alterations of nature were connected, by an invisible chain, with the moral and metaphysical opinions of the human mind; and the most sagacious divines could distinguish, according to the colour of their respective prejudices, that the establishment of heresy tended to produce an earthquake; or that a deluge was the inevitable consequence of the progress of sin and error. Without presuming to discuss the truth or propriety of these lofty speculations, the historian may content himself with an observation, which seems to be justified by experience, that man has much more to fear from the passions of his fellow-creatures, than from the convulsions of the elements<sup>3</sup>. The mischievous effects of an earthquake, or deluge, a hurricane, or the eruption of a volcano,

<sup>2</sup> The earthquakes and inundations are variously described by Libanius (*Orat. de ulciscendâ Juliani nece*, c. x. in Fabricius, *Bibl. Græc.* tom. vii. p. 158. with a learned note of Olearius), Zosimus (l. iv. p. 221.), Sozomen (l. vi. c. 2.), Cedrenus p. 310. 314.), and Jerom (in *Chron.* p. 186. and tom. i. p. 250. in *Vit. Hilarion.*). Epidaurus must have been overwhelmed, had not the

prudent citizens placed St. Hilarion, an Egyptian monk, on the beach. He made the sign of the cross. The mountain wave stopped, bowed, and returned.

<sup>3</sup> Dicaearchus, the Peripatetic, composed a formal treatise, to prove this obvious truth; which is not the most honourable to the human species (*Cicero, de Officiis*, ii. 5.).

bear a very inconsiderable proportion to the ordinary calamities of war; as they are now moderated by the prudence or humanity of the princes of Europe, who amuse their own leisure, and exercise the courage of their subjects, in the practice of the military art. But the laws and manners of modern nations protect the safety and freedom of the vanquished soldier; and the peaceful citizen has seldom reason to complain, that his life, or even his fortune, is exposed to the rage of war. In the disastrous period of the fall of the Roman empire, which may justly be dated from the reign of Valens, the happiness and security of each individual were personally attacked; and the arts and labours of ages were rudely defaced by the Barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the West the Gothic nation, which advanced, in less than forty years, from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes, more savage than themselves. The original principle of motion was concealed in the remote countries of the North; and the curious observation of the pastoral life of the Scythians<sup>4</sup>, or Tartars<sup>5</sup>, will illustrate the latent cause of these destructive emigrations.

The Huns  
and Goths,  
A. D. 376.

The different characters that mark the civilized nations of the globe, may be ascribed to the use, and the abuse, of reason; which so variously shapes, and so artificially composes, the manners and opinions of an European, or a Chinese. But the operation of

The pastoral  
manners of  
the Scythians,  
or Tartars.

<sup>4</sup> The original Scythians of Herodotus (l. iv. c. 47—57. 99—101.) were confined by the Danube and the Palus Maotis, within a square of 4000 stadia (400 Roman miles). See d'Anville, Mem. de l'Academie, tom. xxxv. p. 573—571.). Diodorus Siculus (tom. i. l. ii. p. 155. edit. Wesseling) has marked the gradual progress of the name and nation.

<sup>5</sup> The *Tatars*, or *Tartars*, were a primi-

tive tribe, the rivals, and at length the subjects, of the Moguls. In the victorious armies of Zingis Khan, and his successors, the Tartars formed the vanguard; and the name, which first reached the ears of foreigners, was applied to the whole nation (Freret, in the Hist. de l'Academie, tom. xviii. p. 60.). In speaking of all, or any, of the northern shepherds of Europe, or Asia, I indifferently use the appellations of *Scythians*, or *Tartars*.

C H A P.  
XXVI.

instinct is more sure and simple than that of reason: it is much easier to ascertain the appetites of a quadruped, than the speculations of a philosopher; and the savage tribes of mankind, as they approach nearer to the condition of animals, preserve a stronger resemblance to themselves and to each other. The uniform stability of their manners, is the natural consequence of the imperfection of their faculties. Reduced to a similar situation, their wants, their desires, their enjoyments, still continue the same: and the influence of food or climate, which, in a more improved state of society, is suspended, or subdued, by so many moral causes, most powerfully contributes to form, and to maintain, the national character of Barbarians. In every age, the immense plains of Scythia, or Tartary, have been inhabited by vagrant tribes of hunters and shepherds, whose indolence refuses to cultivate the earth, and whose restless spirit disdains the confinement of a sedentary life. In every age, the Scythians, and Tartars, have been renowned for their invincible courage, and rapid conquests. The thrones of Asia have been repeatedly overturned by the shepherds of the North; and their arms have spread terror and devastation over the most fertile and warlike countries of Europe<sup>c</sup>. On this occasion, as well as on many others, the sober historian is forcibly awakened from a pleasing vision; and is compelled, with some reluctance, to confess, that the pastoral manners, which have been adorned with the fairest attributes of peace and innocence, are much better adapted to the fierce and cruel habits of a military life. To illustrate this observation, I shall now proceed to consider a nation of shepherds and of warriors, in the three important articles of, I. Their diet; II. Their ha-

<sup>c</sup> Imperium Asiae ter quæsiere: ipsi perpetuo ab alieno Imperio, aut intacti, aut invicti, mansere. Since the time of Justin (ii. 2.) they have multiplied this account. Voltaire, in a few words (tom. x. p. 64.

Hist. Generale, c. 156.), has abridged the Tartar conquests.

Oft o'er the trembling nations from afar,  
Has Scythia breath'd the living cloud of war.

bitation;





bitation; and, III. Their exercises. The narratives of antiquity are justified by the experience of modern times<sup>7</sup>; and the banks of the Borysthenes, of the Volga, or of the Selinga, will indifferently present the same uniform spectacle of similar and native manners<sup>8</sup>.

I. The corn, or even the rice, which constitutes the ordinary and wholesome food of a civilised people, can be obtained only by the patient toil of the husbandman. Some of the happy savages, who dwell between the tropics, are plentifully nourished by the liberality of nature; but in the climates of the North, a nation of shepherds is reduced to their flocks and herds. The skilful practitioners of the medical art will determine (if they are able to determine) how far the temper of the human mind may be affected by the use of animal, or of vegetable, food; and whether the common association of carnivorous and cruel, deserves to be considered in any other light than that of an innocent, perhaps a salutary, prejudice of humanity<sup>9</sup>. Yet if it be true, that the sentiment of compassion is imperceptibly weakened by the sight and practice of domestic cruelty, we may observe, that

Diet.

<sup>7</sup> The fourth book of Herodotus affords a curious, though imperfect, portrait of the Scythians. Among the moderns, who describe the uniform scene, the Khan of Khowaresm, Abulghazi Bahadur, expresses his native feelings; and his Genealogical History of the *Tatars* has been copiously illustrated by the French and English editors. Carpin, Ascelin, and Rubruguis (in the *Hist. des Voyages*, tom. vii.), represent the Moguls of the fourteenth century. To these guides I have added Gerbillon, and the other jesuits (*Description de la Chine, par du Halde*, tom. iv.), who accurately surveyed the Chinese Tartary; and that honest and intelligent traveller Bell, of Antermony (two volumes in 4to. Glasgow, 1763.).

<sup>8</sup> The Uzbecks are the most altered from their primitive manners; 1. by the profession of the Mahometan religion; and, 2. by the possession of the cities and harvests of the great Bucharia.

<sup>9</sup> Il est certain que les grands mangeurs de viande sont en general cruels et ferores plus que les autres hommes. Cette observation est de tous les lieux, et de tous les tems: la barbare Angloise en connue, &c. Emile de Rouffeau, tom. i. p. 274. Whatever we may think of the general observation, we shall not easily allow the truth of his example. The good-natured complaints of Plutarch, and the pathetic lamentations of Ovid, seduce our reason, by exciting our sensibility.

the horrid objects which are disguised by the arts of European refinement, are exhibited in their naked and most disgusting simplicity, in the tent of a Tartarian shepherd. The ox, or the sheep, are slaughtered by the same hand from which they were accustomed to receive their daily food; and the bleeding limbs are served, with very little preparation, on the table of their unfeeling murderer. In the military profession, and especially in the conduct of a numerous army, the exclusive use of animal food appears to be productive of the most solid advantages. Corn is a bulky and perishable commodity; and the large magazines, which are indispensably necessary for the subsistence of our troops, must be slowly transported by the labour of men, or horses. But the flocks and herds, which accompany the march of the Tartars, afford a sure and increasing supply of flesh and milk: in the far greater part of the uncultivated waste, the vegetation of the grass is quick and luxuriant; and there are few places so extremely barren, that the hardy cattle of the North cannot find some tolerable pasture. The supply is multiplied and prolonged, by the undistinguishing appetite, and patient abstinence, of the Tartars. They indifferently feed on the flesh of those animals that have been killed for the table, or have died of disease. Horse-flesh, which in every age and country has been proscribed by the civilized nations of Europe and Asia, they devour with peculiar greediness; and this singular taste facilitates the success of their military operations. The active cavalry of Scythia is always followed, in their most distant and rapid incursions, by an adequate number of spare horses, who may be occasionally used, either to redouble the speed, or to satisfy the hunger, of the Barbarians. Many are the resources of courage and poverty. When the forage round a camp of Tartars is almost consumed, they slaughter the greatest part of their cattle, and preserve the flesh, either smoked, or dried in the sun. On the sudden emergency of  
a hasty

a hasty march, they provide themselves with a sufficient quantity of little balls of cheese, or rather of hard curd, which they occasionally dissolve in water; and this unsubstantial diet will support, for many days, the life, and even the spirits, of the patient warrior. But this extraordinary abstinence, which the Stoic would approve, and the hermit might envy, is commonly succeeded by the most voracious indulgence of appetite. The wines of a happier climate are the most grateful present, or the most valuable commodity, that can be offered to the Tartars; and the only example of their industry seems to consist in the art of extracting from mare's milk a fermented liquor, which possesses a very strong power of intoxication. Like the animals of prey, the savages, both of the old and new world, experience the alternate vicissitudes of famine and plenty; and their stomach is inured to sustain, without much inconvenience, the opposite extremes of hunger and of intemperance.

II. In the ages of rustic and martial simplicity, a people of soldiers and husbandmen are dispersed over the face of an extensive and cultivated country; and some time must elapse before the warlike youth of Greece or Italy could be assembled under the same standard, either to defend their own confines, or to invade the territories of the adjacent tribes. The progress of manufactures and commerce insensibly collects a large multitude within the walls of a city: but these citizens are no longer soldiers; and the arts which adorn and improve the state of civil society, corrupt the habits of the military life. The pastoral manners of the Scythians seem to unite the different advantages of simplicity and refinement. The individuals of the same tribe are constantly assembled, but they are assembled in a camp; and the native spirit of these dauntless shepherds is animated by mutual support and emulation. The houses of the Tartars are no more than small tents, of an oval form, which afford a cold and dirty habitation, for the promiscuous youth of both sexes.

C H A P.  
XXVI.

Habitations.

C H A P.  
XXVI.

fences. The palaces of the rich consist of wooden huts, of such a size that they may be conveniently fixed on large waggons, and drawn by a team perhaps of twenty or thirty oxen. The flocks and herds, after grazing all day in the adjacent pastures, retire, on the approach of night, within the protection of the camp. The necessity of preventing the most mischievous confusion, in such a perpetual concourse of men and animals, must gradually introduce, in the distribution, the order, and the guard, of the encampment, the rudiments of the military art. As soon as the forage of a certain district is consumed, the tribe, or rather army, of shepherds, makes a regular march to some fresh pastures; and thus acquires, in the ordinary occupations of the pastoral life, the practical knowledge of one of the most important and difficult operations of war. The choice of stations is regulated by the difference of the seasons: in the summer, the Tartars advance towards the North, and pitch their tents on the banks of a river, or, at least, in the neighbourhood of a running stream. But in the winter they return to the South, and shelter their camp, behind some convenient eminence, against the winds, which are chilled in their passage over the bleak and icy regions of Siberia. These manners are admirably adapted to diffuse, among the wandering tribes, the spirit of emigration and conquest. The connection between the people and their territory is of so frail a texture, that it may be broken by the slightest accident. The camp, and not the soil, is the native country of the genuine Tartar. Within the precincts of that camp, his family, his companions, his property are always included; and, in the most distant marches, he is still surrounded by the objects which are dear, or valuable, or familiar in his eyes. The thirst of rapine, the fear, or the resentment of injury, the impatience of servitude, have, in every age, been sufficient causes to urge the tribes of Scythia boldly to advance into some unknown countries, where they might hope to find a more plentiful



plentiful subsistence, or a less formidable enemy. The revolutions of the North have frequently determined the fate of the South; and in the conflict of hostile nations, the victor and the vanquished have alternately drove, and been driven, from the confines of China to those of Germany<sup>10</sup>. These great emigrations, which have been sometimes executed with almost incredible diligence, were rendered more easy by the peculiar nature of the climate. It is well known, that the cold of Tartary is much more severe than in the midst of the temperate zone might reasonably be expected: this uncommon rigour is attributed to the height of the plains, which rise, especially towards the East, more than half a mile above the level of the sea; and to the quantity of salt-petre, with which the soil is deeply impregnated<sup>11</sup>. In the winter-season, the broad and rapid rivers, that discharge their waters into the Euxine, the Caspian, or the Icy Sea, are strongly frozen; the fields are covered with a bed of snow; and the fugitive, or victorious, tribes may securely traverse, with their families, their waggons, and their cattle, the smooth and hard surface of an immense plain.

III. The pastoral life, compared with the labours of agriculture and manufactures, is undoubtedly a life of idleness; and as the most honourable shepherds of the Tartar race devolve on their captives the domestic management of the cattle, their own leisure is seldom disturbed by any servile and assiduous cares. But this leisure, instead of being devoted to the soft enjoyments of love and harmony, is usefully spent in the violent and sanguinary exercise of the

Exercises.

<sup>10</sup> These Tartar emigrations have been discovered by M. de Guignes (*Histoire des Huns*, tom. i. ii.), a skilful and laborious interpreter of the Chinese language; who has thus laid open new and important scenes in the history of mankind.

<sup>11</sup> A plain in the Chinese Tartary, only eighty leagues from the great wall, was found

by the missionaries to be three thousand geometrical paces above the level of the sea. Montefquieu, who has used, and abused, the relations of travellers, deduces the revolutions of Asia from this important circumstance, that heat and cold, weakness and strength, touch each other without any temperate zone (*Esprit des Loix*, l. xvii. c. 3.).

chace. The plains of Tartary are filled with a strong and serviceable breed of horses, which are easily trained for the purposes of war and hunting. The Scythians of every age have been celebrated as bold and skilful riders: and constant practice had seated them so firmly on horseback, that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds. They excel in the dexterous management of the lance; the long Tartar bow is drawn with a nervous arm; and the weighty arrow is directed to its object with unerring aim, and irresistible force. These arrows are often pointed against the harmless animals of the desert, which increase and multiply in the absence of their most formidable enemy; the hare, the goat, the roebuck, the fallow-deer, the stag, the elk, and the antelope. The vigour and patience both of the men and horses are continually exercised by the fatigues of the chace; and the plentiful supply of game contributes to the subsistence, and even luxury, of a Tartar camp. But the exploits of the hunters of Scythia are not confined to the destruction of timid or innoxious beasts; they boldly encounter the angry wild-boar, when he turns against his pursuers, excite the sluggish courage of the bear, and provoke the fury of the tyger, as he slumbers in the thicket. Where there is danger there may be glory: and the mode of hunting, which opens the fairest field to the exertions of valour, may justly be considered as the image, and as the school, of war. The general hunting-matches, the pride and delight of the Tartar princes, compose an instructive exercise for their numerous cavalry. A circle is drawn, of many miles in circumference, to encompass the game of an extensive district; and the troops that form the circle regularly advance towards a common centre; where the captive animals, surrounded on every side, are abandoned to the darts of the hunters. In this march, which frequently continues many days, the  
cavalry

cavalry are obliged to climb the hills, to swim the rivers, and to wind through the vallies, without interrupting the prescribed order of their gradual progress. They acquire the habit of directing their eye, and their steps, to a remote object; of preserving their intervals; of suspending, or accelerating, their pace, according to the motions of the troops on their right and left; and of watching and repeating the signals of their leaders. Their leaders study, in this practical school, the most important lesson of the military art; the prompt and accurate judgment of ground, of distance, and of time. To employ against a human enemy the same patience and valour, the same skill and discipline, is the only alteration which is required in real war; and the amusements of the chase serve as a prelude to the conquest of an empire<sup>12</sup>.

The political society of the ancient Germans has the appearance of a voluntary alliance of independent warriors. The tribes of Scythia, distinguished by the modern appellation of *Hords*, assume the form of a numerous and increasing family; which, in the course of successive generations, has been propagated from the same original stock. The meanest, and most ignorant, of the Tartars, preserve, with conscious pride, the inestimable treasure of their genealogy; and whatever distinctions of rank may have been introduced, by the unequal distribution of pastoral wealth, they mutually respect themselves, and each other, as the descendants of the first founder of the tribe. The custom, which still prevails, of adopting the bravest, and most faithful, of the captives, may countenance the very probable suspicion, that this extensive consanguinity is, in a great measure,

Government.

<sup>12</sup> Petit de la Croix (*Vie de Gengiscan*, 290, &c. folio edit.). His grandson, Kienlong, who unites the Tartar discipline with the laws and learning of China, describes (Eloge de Moukden, p. 273—285.), as a poet, the pleasures which he had often enjoyed, as a sportsman.

legal and fictitious. But the useful prejudice, which has obtained the sanction of time and opinion, produces the effects of truth; the haughty Barbarians yield a cheerful and voluntary obedience to the head of their blood; and their chief, or *murfa*, as the representative of their great father, exercises the authority of a judge, in peace, and of a leader, in war. In the original state of the pastoral world, each of the *murfas* (if we may continue to use a modern appellation) acted as the independent chief of a large and separate family; and the limits of their peculiar territories were gradually fixed, by superior force, or mutual consent. But the constant operation of various and permanent causes contributed to unite the vagrant Hords into national communities, under the command of a supreme head. The weak were desirous of support, and the strong were ambitious of dominion; the power, which is the result of union, oppressed and collected the divided forces of the adjacent tribes; and, as the vanquished were freely admitted to share the advantages of victory, the most valiant chiefs hastened to range themselves, and their followers, under the formidable standard of a confederate nation. The most successful of the Tartar princes assumed the military command, to which he was entitled by the superiority, either of merit, or of power. He was raised to the throne by the acclamations of his equals; and the title of *Khan* expresses, in the language of the North of Asia, the full extent of the regal dignity. The right of hereditary succession was long confined to the blood of the founder of the monarchy; and at this moment all the Khans, who reign from Crimea to the wall of China, are the lineal descendants of the renowned Zingis<sup>13</sup>. But, as it is the indispensable

<sup>13</sup> See the second volume of the Genealogical History of the Tartars: and the lists of the Khans, at the end of the life of Gengis, or Zingis. Under the reign of Timur, or Tamerlane, one of his subjects, a descendant

of Zingis, still bore the regal appellation of Khan; and the conqueror of Asia contented himself with the title of Emir, or Sultan. Abulghazi, part v. c. 4. D'Herbelot, Bibliothèque Orientale, p. 878.



duty of a Tartar sovereign to lead his warlike subjects into the field, the claims of an infant are often disregarded; and some royal kinsman, distinguished by his age and valour, is entrusted with the sword and sceptre of his predecessor. Two distinct and regular taxes are levied on the tribes, to support the dignity of their national monarch, and of their peculiar chief; and each of those contributions amounts to the tythe, both of their property, and of their spoil. A Tartar sovereign enjoys the tenth part of the wealth of his people; and as his own domestic riches of flocks and herds increase in a much larger proportion, he is able plentifully to maintain the rustic splendor of his court, to reward the most deserving, or the most favoured, of his followers, and to obtain, from the gentle influence of corruption, the obedience which might be sometimes refused to the stern mandates of authority. The manners of his subjects, accustomed, like himself, to blood and rapine, might excuse, in their eyes, such partial acts of tyranny, as would excite the horror of a civilised people; but the power of a despot has never been acknowledged in the deserts of Scythia. The immediate jurisdiction of the Khan is confined within the limits of his own tribe; and the exercise of his royal prerogative has been moderated by the ancient institution of a national council. The Coroultai<sup>14</sup>, or Diet, of the Tartars, was regularly held in the spring and autumn, in the midst of a plain; where the princes of the reigning family, and the chiefs of the respective tribes, may conveniently assemble on horseback, with their martial and numerous trains; and the ambitious monarch, who reviewed the strength, must consult the inclination, of an armed people. The rudiments of a feudal government may be discovered in the constitution of the Scythian or Tartar nations; but the per-

<sup>14</sup> See the Diets of the ancient Huns (de Guignes, tom. ii. p. 26.), and a curious description of those of Zingis (Vie de Gengiscan, l. i. c. 6. l. iv. c. 11.). Such assemblies are frequently mentioned in the Persian history of Timur; though they served only to countenance the resolutions of their master.

C H A P.  
XVI.

petual conflict of those hostile nations has sometimes terminated in the establishment of a powerful and despotic empire. The victor, enriched by the tribute, and fortified by the arms, of dependent kings, has spread his conquests over Europe or Asia: the successful shepherds of the North have submitted to the confinement of arts, of laws, and of cities; and the introduction of luxury, after destroying the freedom of the people, has undermined the foundations of the throne<sup>15</sup>.

Situation  
and extent of  
Scythia, or  
Tartary.

The memory of past events cannot long be preserved, in the frequent and remote emigrations of illiterate Barbarians. The modern Tartars are ignorant of the conquests of their ancestors<sup>16</sup>; and our knowledge of the history of the Scythians is derived from their intercourse with the learned and civilized nations of the South, the Greeks, the Persians, and the Chinese. The Greeks, who navigated the Euxine, and planted their colonies along the sea-coast, made the gradual and imperfect discovery of Scythia; from the Danube, and the confines of Thrace, as far as the frozen Mæotis, the seat of eternal winter, and Mount Caucasus, which, in the language of poetry, was described as the utmost boundary of the earth. They celebrated, with simple credulity, the virtues of the pastoral life<sup>17</sup>: They entertained a more rational apprehension of the strength and numbers of the warlike Barbarians<sup>18</sup>, who contemptuously baffled the immense armament of

<sup>15</sup> Montesquieu labours to explain a difference, which has not existed, between the liberty of the Arabs, and the *perpetual* slavery of the Tartars (*Esprit des Loix*, l. xvii. c. 5. l. xviii. c. 19, &c.).

<sup>16</sup> Abulghazi Khan, in the two first parts of his *Genealogical History*, relates the miserable fables and traditions of the Uzbek Tartars concerning the times which preceded the reign of Zingis.

<sup>17</sup> In the thirteenth book of the *Iliad*, Jupiter turns away his eyes from the bloody fields of Troy, to the plains of Thrace and Scythia. He would not, by changing the prospect, behold a more peaceful or innocent scene.

<sup>18</sup> Thucydides, l. ii. c. 97.

Darius, the son of Hyftafpes<sup>19</sup>. The Perfian monarchs had extended their western conquests to the banks of the Danube, and the limits of European Scythia. The eastern provinces of their empire were expofed to the Scythians of Afia; the wild inhabitants of the plains beyond the Oxus and the Jaxartes, two mighty rivers, which direct their courfe towards the Cafpian fea. The long and memorable quarrel of Iran and Touran, is ftill the theme of hiftory or romance: the famous, perhaps the fabulous, valour of the Perfian heroes, Ruftan and Afendiar, was fignalfed, in the defence of their country againft the Afrafiabs of the North<sup>20</sup>; and the invincible fpirit of the fame Barbarians refifted, on the fame ground, the victorious arms of Cyrus and Alexander<sup>21</sup>. In the eyes of the Greeks and Perfians, the real geography of Scythia was bounded, on the Eaft, by the mountains of Imaus, or Caf; and their diftant profpect of the extreme and inaccessible parts of Afia was clouded by ignorance, or perplexed by fiction. But thofe inaccessible regions are the ancient refidence of a powerful and civilifed nation<sup>22</sup>, which afcends, by a probable tradition, above forty centuries<sup>23</sup>; and which is able to  
 verify

<sup>19</sup> See the fourth book of Herodotus. When Darius advanced into the Moldavian defert, between the Danube and the Niefter, the king of the Scythians fent him a moufe, a frog, a bird, and five arrows; a tremendous allegory!

<sup>20</sup> Thefe wars and heroes may be found, under their refpective *titles*, in the Bibliotheque Orientale of d'Herbelot. They have been celebrated in an epic poem of fixty thoufand rhymed couplets, by Ferdufi, the Homer of Perfia. See the Hiftory of Nader Shah, p. 145. 165. The public muft lament, th' Mr. Jones has fufpended the purfuit of Oriental learning.

<sup>21</sup> The Cafpian fea, with its rivers, and adjacent tribes, are laborioufly illuftrated in the Examen Critique des Hiftoriens d'Alex

andre, which compares the true geography, and the errors produced by the vanity or ignorance of the Greeks.

<sup>22</sup> The original feat of the nation appears to have been in the North-weft of China, in the provinces of Chenfi and Chanfi. Under the two firft dynafties, the principal town was ftill a moveable camp; the villages were thinly fcattered; more land was employed in paffure than in tillage; the exercife of hunting was ordained to clear the country from wild beafts; Petcheli (where Pekin ftands) was a defert; and the fouthern provinces were peopled with Indian favages. The dynaftly of the *Han* (before Chrift 206.) gave the empire its actual form and extent.

<sup>23</sup> The ara of the Chinefe monarchy has been variously fixed, from 2952 to 2132  
 years

C H A P.  
XXVI.

verify a series of near two thousand years, by the perpetual testimony of accurate and contemporary historians<sup>24</sup>. The annals of<sup>25</sup> China illustrate the state and revolutions of the pastoral tribes, which may still be distinguished by the vague appellation of Scythians, or Tartars; the vassals, the enemies, and sometimes the conquerors, of a great empire; whose policy has uniformly opposed the blind and impetuous valour of the Barbarians of the North. From the mouth of the Danube to the sea of Japan, the whole longitude of Scythia is about one hundred and ten degrees, which, in that parallel, are equal to more than five thousand miles. The latitude of these extensive deserts cannot be so easily, or so accurately, measured; but, from the fortieth degree, which touches the wall of China, we may securely advance above a thousand miles to the northward, till our progress is stopped by the excessive cold of Siberia. In that dreary climate, instead of the animated picture of a

years before Christ; and the year 2637 has been chosen for the lawful epoch, by the authority of the present emperor. The difference arises from the uncertain duration of the two first dynasties; and the vacant space that lies beyond them, as far as the real, or fabulous, times of Fohi, or Hoangti. Sematien dates his authentic chronology from the year 841: the thirty-six eclipses of Confucius (thirty-one of which have been verified) were observed between the years 722 and 480 before Christ. The *historical period* of China does not ascend above the Greek Olympiads.

<sup>24</sup> After several ages of anarchy and despotism, the dynasty of the Han (before Christ 206.) was the era of the revival of learning. The fragments of ancient literature were restored; the characters were improved and fixed; and the future preservation of books was secured, by the useful inventions of ink, paper, and the art of printing. Nine-hundred-seventy years before Christ, Sematien pub-

lished the first history of China. His labours were illustrated, and continued, by a series of one hundred and eighty historians. The substance of their works is still extant; and the most considerable of them are now deposited in the king of France's library.

<sup>25</sup> China has been illustrated by the labours of the French; of the missionaries at Pekin, and Messrs. Freret, and de Guignes, at Paris. The substance of the three preceding notes is extracted from *The Chou-king*, with the preface and notes of M. de Guignes, Paris, 1770; *The Tong-kien-Kang-mou*, translated by the P. de Mailla, under the name of *Hist. Generale de la Chine*, tom. i. p. xlix—cc.; the *Memoires sur la Chine*, Paris, 1776, &c. tom. i. p. 1—323. tom. ii. p. 5—364.; the *Histoire des Huns*, tom. i. p. 1—131. tom. v. p. 345—362.; and the *Memoires de l'Academie des Inscriptions*, tom. x. p. 377—402. tom. xv. p. 495—564. tom. xviii. p. 178—295. tom. xxxvi. p. 164—238.

Tartar

C H A P.  
XXVI.

Tartar camp, the smoke which issues from the earth, or rather from the snow, betrays the subterraneous dwellings of the Tongoufes, and the Samoiedes: the want of horses and oxen is imperfectly supplied by the use of rein-deer, and of large dogs; and the conquerors of the earth insensibly degenerate into a race of deformed and diminutive savages, who tremble at the found of arms <sup>26</sup>.

The Huns, who under the reign of Valens threatened the empire of Rome, had been formidable, in a much earlier period, to the empire of China <sup>27</sup>. Their ancient, perhaps their original, seat, was an extensive, though dry and barren, tract of country, immediately on the north side of the great wall. Their place is at present occupied by the forty-nine Hords or Banners of the Mongous, a pastoral nation, which consists of about two hundred thousand families <sup>28</sup>. But the valour of the Huns had extended the narrow limits of their dominions; and their rustic chiefs, who assumed the appellation of *Tanjou*, gradually became the conquerors, and the sovereigns, of a formidable empire. Towards the East, their victorious arms were stopped only by the ocean; and the tribes, which are thinly scattered between the Amoor and the extreme peninsula of Corea, adhered, with reluctance, to the standard of the Huns. On the West, near the head of the Irtysh, and in the vallies of Imaus, they found a more ample space, and more numerous enemies. One of the lieutenants of the *Tanjou* subdued, in a single expedition, twenty-six nations; the *Igours* <sup>29</sup>, distinguished above the Tartar race by the use

Original seat  
of the Huns.

Their con-  
quests in  
Scythia.

<sup>26</sup> See the *Histoire Generale des Voyages*, tom. xviii. and the *Genealogical History*, vol. ii. p. 620-664.

<sup>27</sup> M. de Guignes (tom. ii. p. 1-124.) has given the original history of the ancient *Hiong-nou*, or Huns. The Chinese geography of their country (tom. i. part ii. p. lv-lxiii.), seems to comprise a part of their conquests.

<sup>28</sup> See in *Duhalde* (tom. iv. p. 18-65.) a circumstantial description, with a correct map, of the country of the Mongous.

<sup>29</sup> The *Igours*, or *Vigours*, were divided into three branches; hunters, shepherds, and husbandmen; and the last class was despised by the two former. See *Abulghazi*, part ii. c. 7.

C H A P.  
XXVI.

of letters, were in the number of his vassals; and, by the strange connection of human events, the flight of one of those vagrant tribes recalled the victorious Parthians from the invasion of Syria<sup>30</sup>. On the side of the North, the ocean was assigned as the limit of the power of the Huns. Without enemies to resist their progress, or witnesses to contradict their vanity, they might securely achieve a real, or imaginary, conquest of the frozen regions of Siberia. The *Northern Sea* was fixed as the remote boundary of their empire. But the name of that sea, on whose shores the patriot Sövon embraced the life of a shepherd and an exile<sup>31</sup>, may be transferred, with much more probability, to the Baikal, a capacious basin, above three hundred miles in length, which disdains the modest appellation of a lake<sup>32</sup>, and which actually communicates with the seas of the North, by the long course of the Angara, the Tonguska, and the Jeniska. The submission of so many distant nations might flatter the pride of the Tanjou; but the valour of the Huns could be rewarded only by the enjoyment of the wealth and luxury of the empire of the South. In the third century before the Christian æra, a wall of fifteen hundred miles in length was constructed, to defend the frontiers of China against the inroads of the Huns<sup>33</sup>; but this stupendous work, which holds a conspicuous place in the map of the world, has never contributed to the safety

<sup>30</sup> *Memoires de l'Academie des Inscriptions*, tom. xxv. p. 17—37. The comprehensive view of M. de Guignes has compared these distant events.

<sup>31</sup> The fame of Sövon, or So-ou, his merit, and his singular adventures, are still celebrated in China. See the *Eloge de Moukden*, p. 20. and notes, p. 241—247.; and *Memoires sur la Chine*, tom. iii. p. 317—360.

<sup>32</sup> See Hbrand Ives, in Harris's collection, vol. ii. p. 931; Bell's *Travels*, vol. i. p.

247—254.; and Gmelin, in the *Hist. Generale des Voyages*, tom. xviii. p. 283—329. They all remark the vulgar opinion, that the *holy sea* grows angry and tempestuous, if any one presumes to call it a *lake*. This grammatical nicety often excites a dispute, between the absurd superstition of the mariners, and the absurd oblinacy of travellers.

<sup>33</sup> The construction of the wall of China is mentioned by Duhalde (tom. ii. p. 45.) and de Guignes (tom. ii. p. 59.).

of an unwarlike people. The cavalry of the Tanjou frequently consisted of two or three hundred thousand men, formidable by the matchless dexterity with which they managed their bows and their horses; by their hardy patience in supporting the inclemency of the weather; and by the incredible speed of their march, which was seldom checked by torrents, or precipices, by the deepest rivers, or by the most lofty mountains. They spread themselves at once over the face of the country; and their rapid impetuosity surpris'd, astonish'd, and disconcerted the grave and elaborate tactics of a Chinese army. The emperor Kaoti<sup>34</sup>, a soldier of fortune, whose personal merit had rais'd him to the throne, march'd against the Huns with those veteran troops which had been trained in the civil wars of China. But he was soon surround'd by the Barbarians; and, after a siege of seven days, the monarch, hopeless of relief, was reduced to purchase his deliverance by an ignominious capitulation. The successors of Kaoti, whose lives were dedicated to the arts of peace, or the luxury of the palace, submitted to a more permanent disgrace. They too hastily confess'd the insufficiency of arms and fortifications. They were too easily convinc'd, that while the blazing signals announced on every side the approach of the Huns, the Chinese troops, who slept with the helmet on their head, and the cuirass on their back, were destroy'd by the incessant labour of ineffectual marches<sup>35</sup>. A regular payment of money, and silk, was stipulated as

Their wars  
with the  
Chinese,  
ant. Christ.  
201.

<sup>34</sup> See the life of Lieoupang, or Kaoti, in the *Hist. de la Chine*, published at Paris 1777, &c. tom. i. p. 442-522. This voluminous work is the translation (by the P. de Mailla) of the *Tong-Kien-Kung-tsou*, the celebrated abridgement of the great History of Semakouang (A. D. 1084) and his continuators.

<sup>35</sup> See a free and ample memorial, presented by a Mandarin to the emperor Ventü (before Christ 180-157), in Duhalde (tom. ii. p. 412-42.); from a collection of State papers, marked with the red pencil by Kambü himself (p. 524-612.). Another memorial from the minister of war (Kang-Mou, tom. ii. p. 555. supplies some curious circumstances of the manners of the Huns.

C H A P.  
XXVI.

the condition of a temporary and precarious peace ; and the wretched expedient of disguising a real tribute, under the names of a gift or a subsidy, was practised by the emperors of China, as well as by those of Rome. But there still remained a more disgraceful article of tribute, which violated the sacred feelings of humanity and nature. The hardships of the savage life, which destroy in their infancy the children who are born with a less healthy and robust constitution, introduce a remarkable disproportion between the numbers of the two sexes. The Tartars are an ugly, and even deformed race ; and, while they consider their own women as the instruments of domestic labour, their desires, or rather their appetites, are directed to the enjoyment of more elegant beauty. A select band of the fairest maidens of China was annually devoted to the rude embraces of the Huns<sup>36</sup> ; and the alliance of the haughty Tanjous was secured by their marriage with the genuine, or adopted, daughters of the Imperial family, which vainly attempted to escape the sacrilegious pollution. The situation of these unhappy victims is described in the verses of a Chinese princess, who laments that she had been condemned by her parents to a distant exile, under a Barbarian husband ; who complains that sour milk was her only drink, raw flesh her only food, a tent her only palace ; and who expresses, in a strain of pathetic simplicity, the natural wish, that she were transformed into a bird, to fly back to her dear country ; the object of her tender and perpetual regret<sup>37</sup>.

Decline and  
fall of the  
Huns.

The conquest of China has been twice achieved by the pastoral tribes of the North : the forces of the Huns were not inferior to those of the Moguls, or of the Mantcheoux ; and their ambition might entertain the most sanguine hopes of success. But their pride

<sup>36</sup> A supply of women is mentioned as a customary article of treaty and tribute (Hist. de la Conquête de la Chine, par les Tartars Mantcheoux, tom. i. p. 186, 187. with the note of the editor).

<sup>37</sup> DeGuignes, Hist. des Huns, tom. ii. p. 67.



was humbled, and their progress was checked, by the arms and policy of Vouti<sup>38</sup>, the fifth emperor of the powerful dynasty of the Han. In his long reign of fifty-four years, the Barbarians of the southern provinces submitted to the laws and manners of China: and the ancient limits of the monarchy were enlarged, from the great river of Kiang, to the port of Canton. Instead of confining himself to the timid operations of a defensive war, his lieutenants penetrated many hundred miles into the country of the Huns. In those boundless deserts, where it is impossible to form magazines, and difficult to transport a sufficient supply of provisions, the armies of Vouti were repeatedly exposed to intolerable hardships: and, of one hundred and forty thousand soldiers, who marched against the Barbarians, thirty thousand only returned in safety to the feet of their master. These losses, however, were compensated by splendid and decisive successes. The Chinese generals improved the superiority which they derived from the temper of their arms, their chariots of war, and the service of their Tartar auxiliaries. The camp of the Tanjou was surprised in the midst of sleep and intemperance: and, though the monarch of the Huns bravely cut his way through the ranks of the enemy, he left above fifteen thousand of his subjects on the field of battle. Yet this signal victory, which was preceded and followed by many bloody engagements, contributed much less to the destruction of the power of the Huns, than the effectual policy which was employed to detach the tributary nations from their obedience. Intimidated by the arms, or allured by the promises, of Vouti and his successors, the most considerable tribes, both of the East and of the West, disclaimed the authority of the Tanjou. While some acknowledged themselves the allies or vassals of the empire, they all became the implacable enemies of the Huns: and the number, of

<sup>38</sup> See the reign of the emperor Vouti, in various and inconsistent character seems to be the Kang-Mou, tom. iii p. 17—98. His impartially drawn.

C H A P.  
XXVI.

Ant. Christ.  
51.

A. D. 48.

that haughty people, as soon as they were reduced to their native strength, might, perhaps, have been contained within the walls of one of the great and populous cities of China<sup>39</sup>. The desertion of his subjects, and the perplexity of a civil war, at length compelled the Tanjou himself to renounce the dignity of an independent sovereign, and the freedom of a warlike and high-spirited nation. He was received at Sigan, the capital of the monarchy, by the troops, the Mandarins, and the emperor himself, with all the honours, that could adorn and disguise the triumph of Chinese vanity<sup>40</sup>. A magnificent palace was prepared for his reception; his place was assigned above all the princes of the royal family; and the patience of the Barbarian king was exhausted by the ceremonies of a banquet, which consisted of eight courses of meat, and of nine solemn pieces of music. But he performed, on his knees, the duty of a respectful homage to the emperor of China; pronounced, in his own name, and in the name of his successors, a perpetual oath of fidelity; and gratefully accepted a seal, which was bestowed as the emblem of his regal dependance. After this humiliating submission, the Tanjous sometimes departed from their allegiance, and seized the favourable moments of war and rapine; but the monarchy of the Huns gradually declined, till it was broken, by civil dissention, into two hostile and separate kingdoms. One of the princes of the nation was urged, by fear and ambition, to retire towards the South with eight hords, which composed between forty and fifty thousand families. He obtained, with the title of Tanjou, a convenient territory on the verge of the Chinese provinces; and his constant attach-

<sup>39</sup> This expression is used in the memorial to the emperor Venti (Dahaldé, tom. iv. p. 417.). Without adopting the calculations of Marco-Polo and Isaac Vossius, we may rationally allow for Pekin, two millions of inhabitants. The cities of the South, which

contain the manufactures of China, are still more populous.

<sup>40</sup> See the Kang-Mou, tom. iii. p. 150., and the subsequent events under the proper years. This memorable festival is celebrated in the Elogé de Moukaen, and explained in a note by the P. Gaubil, p. 89, 90.

C H A P.  
XXVI.

ment to the service of the empire, was secured by weakness, and the desire of revenge. From the time of this fatal schism, the Huns of the North continued to languish about fifty years; till they were oppressed on every side by their foreign and domestic enemies. The proud inscription<sup>41</sup> of a column, erected on a lofty mountain, announced to posterity, that a Chinese army had marched seven hundred miles into the heart of their country. The Sienpi<sup>42</sup>, a tribe of Oriental Tartars, retaliated the injuries which they had formerly sustained; and the power of the Tanjous, after a reign of thirteen hundred years, was utterly destroyed before the end of the first century of the Christian æra<sup>43</sup>.

A. D. 93.

The fate of the vanquished Huns was diversified by the various influence of character and situation<sup>44</sup>. Above one hundred thousand persons, the poorest, indeed, and the most pusillanimous, of the people, were contented to remain in their native country, to renounce their peculiar name and origin, and to mingle with the victorious nation of the Sienpi. Fifty-eight hords, about two hundred thousand men, ambitious of a more honourable servitude, retired towards the South; implored the protection of the emperors of China; and were permitted to inhabit, and to guard, the extreme frontiers of the province of Chanfi and the territory of Ortous. But the most warlike and powerful tribes of the Huns maintained, in their adverse fortune, the undaunted spirit of their ancestors. The western world was open to their valour; and they resolved, under

Their emi-  
grations,  
A. D. 100,  
&c.

<sup>41</sup> This inscription was composed on the spot by Pankou, President of the Tribunal of History (Kang-Mou, tom. iii. p. 392.). Similar monuments have been discovered in many parts of Tartary (Histoire des Huns, tom. ii. p. 122.).

<sup>42</sup> M. de Guignes (tom. i. p. 189.) has inserted a short account of the Sienpi.

<sup>43</sup> The æra of the Huns is placed, by the

Chinese, 1210 years before Christ. But the series of their kings does not commence till the year 230. (Hist. des Huns, tom. ii. p. 21. 123.)

<sup>44</sup> The various accidents of the downfall and flight of the Huns, are related in the Kang Mou, tom. iii. p. 88. 91. 95. 139. &c. The small numbers of each hord may be ascribed to their losses and divisions.

C H A P.  
XXVI.

The white  
Huns of Sog-  
diana.

the conduct of their hereditary chieftains, to discover and subdue some remote country, which was still inaccessible to the arms of the Siempi, and to the laws of China<sup>45</sup>. The course of their emigration soon carried them beyond the mountains of Imaus, and the limits of the Chinese geography; but we are able to distinguish the two great divisions of these formidable exiles, which directed their march towards the Oxus, and towards the Volga. The first of these colonies established their dominion in the fruitful and extensive plains of Sogdiana, on the Eastern side of the Caspian; where they preserved the name of Huns, with the epithet of Euthalites, or Nepthalites. Their manners were softened, and even their features were insensibly improved, by the mildness of the climate, and their long residence in a flourishing province<sup>46</sup>, which might still retain a faint impression of the arts of Greece<sup>47</sup>. The *white* Huns, a name which they derived from the change of their complexions, soon abandoned the pastoral life of Scythia. Gorgo, which, under the appellation of Carizme, has since enjoyed a temporary splendour, was the residence of the king, who exercised a legal authority over an obedient people. Their luxury was maintained by the labour of the Sogdians; and the only vestige of their ancient barbarism, was the custom which obliged all the companions, perhaps to the number of twenty, who had shared the liberality of a wealthy lord, to be buried alive in the same grave<sup>48</sup>.

<sup>45</sup> M. de Guignes has skillfully traced the footsteps of the Huns through the vast deserts of Tartary (tom. ii. p. 123. 277, &c. 325, &c.).

<sup>46</sup> Mohammed, Sultan of Carizme, reigned in Sogdiana, when it was invaded (A. D. 1218.) by Zingis and his moguls. The Oriental historians (see d'Herbelot, Petit, de la Croix, &c.) celebrate the populous cities which he ruined, and the fruitful country which he desolated. In the next century, the same provinces of Chorasmia and Mawaralnahr were described by Abulfeda (Hudson, Geograph. Minor, tom. iii.). Their

actual misery may be seen in the Genealogical History of the Tartars, p. 42:—469.

<sup>47</sup> Justin (xli. 6.) has left a short abridgement of the Greek kings of Bactriana. To their industry I should ascribe the new and extraordinary trade, which transported the merchandizes of India into Europe, by the Oxus, the Caspian, the Cyrus, the Phasis, and the Euxine. The other ways, both of the land and sea, were possessed by the Seleucides and the Ptolemies. (See l'Esprit des Loix, l. xxi.)

<sup>48</sup> Procopius de Bell. Persico, l. i. c. 3. p. 9.

The vicinity of the Huns to the provinces of Persia, involved them in frequent and bloody contests with the power of that monarchy. But they respected, in peace, the faith of treaties; in war, the dictates of humanity; and their memorable victory over Peroses, or Firuz, displayed the moderation, as well as the valour, of the Barbarians. The *second* division of their countrymen, the Huns, who gradually advanced towards the North-west, were exercised by the hardships of a colder climate, and a more laborious march. Necessity compelled them to exchange the silks of China, for the furs of Siberia; the imperfect rudiments of civilised life were obliterated; and the native fierceness of the Huns was exasperated by their intercourse with the savage tribes, who were compared, with some propriety, to the wild beasts of the desert. Their independent spirit soon rejected the hereditary succession of the Tanjous; and while each hord was governed by its peculiar Murfa, their tumultuary council directed the public measures of the whole nation. As late as the thirteenth century, their transient residence on the Eastern banks of the Volga, was attested by the name of Great Hungary<sup>49</sup>. In the winter, they descended with their flocks and herds towards the mouth of that mighty river; and their summer excursions reached as high as the latitude of Saratoff, or perhaps the conflux of the Kama. Such at least were the recent limits of the black Calmucks<sup>50</sup>, who remained about a century under the protection of Russia; and who have since returned to their native seats on the frontiers of the Chinese empire. The march, and the return, of those wandering Tartars, whose united camp consists of fifty thousand tents

C H A P.  
XXVI.The Huns  
of the Volga.

<sup>49</sup> In the thirteenth century, the monk Rubruguis (who traversed the immense plain of Kipzak, in his journey to the court of the Great Khan) observed the remarkable name of *Hungary*, with the traces of a common lan-

guage and origin (Hist. des Voyages, tom. vii. p. 269).

<sup>50</sup> Bell (vol. i. p. 29—34.), and the editors of the Genealogical History (p. 539.), have described the Calmucks of the Volga in the beginning of the present century.

C H A P.  
XXVI.

Their con-  
quest of the  
Alani.

or families, illustrate the distant emigrations of the ancient Huns <sup>51</sup>.

It is impossible to fill the dark interval of time, which elapsed, after the Huns of the Volga were lost in the eyes of the Chinese; and before they shewed themselves to those of the Romans. There is some reason, however, to apprehend, that the same force which had driven them from their native seats, still continued to impel their march towards the frontiers of Europe. The power of the Sienpi, their implacable enemies, which extended above three thousand miles from East to West <sup>52</sup>, must have gradually oppressed them by the weight and terror of a formidable neighbourhood: and the flight of the tribes of Scythia would inevitably tend to increase the strength, or to contract the territories, of the Huns. The harsh and obscure appellations of those tribes would offend the ear, without informing the understanding, of the reader; but I cannot suppress the very natural suspicion, *that* the Huns of the North derived a considerable reinforcement from the ruin of the dynasty of the South, which, in the course of the third century, submitted to the dominion of China; *that* the bravest warriors marched away in search of their free and adventurous countrymen; *and* that, as they had been divided by prosperity, they were easily re-united by the common hardships of their adverse fortune <sup>53</sup>. The Huns, with their flocks and herds, their  
wives

<sup>51</sup> This great transmigration of 300,000 Calmucks, or Torgouts, happened in the year 1771. The original narrative of Kien-long, the reigning emperor of China, which was intended for the inscription of a column, has been translated by the missionaries of Peking (Memoire sur la Chine, tom. i. p. 401—418). The emperor affects the smooth and specious language of the Son of Heaven, and the Father of his People.

<sup>52</sup> The Kang-Mou (tom. iii. p. 447.) ascribes to their conquests a space of 14,000 *lis*.

According to the present standard, 200 *lis* (or more accurately 193) are equal to one degree of latitude; and one English mile consequently exceeds three miles of China. But there are strong reasons to believe that the ancient *li* scarcely equalled one-half of the modern. See the elaborate researches of M. d'Anville, a geographer, who is not a stranger in any age, or climate, of the globe (Memoires de l'Acad. tom. ii. p. 125—502. Mesures Itineraires, p. 154—167).

<sup>53</sup> See the Histoire des Huns, tom. ii. p.

wives and children, their dependents and allies, were transported to the West of the Volga: and they boldly advanced to invade the country of the Alani, a pastoral people who occupied, or wasted, an extensive tract of the deserts of Scythia. The plains between the Volga and the Tanais were covered with the tents of the Alani, but their name and manners were diffused over the wide extent of their conquests; and the painted tribes of the Agathyrsi and Geloni were confounded among their vassals. Towards the North, they penetrated into the frozen regions of Siberia, among the savages who were accustomed, in their rage or hunger, to the taste of human flesh: and their Southern inroads were pushed as far as the confines of Persia and India. The mixture of Sarmatic and German blood had contributed to improve the features of the Alani, to whiten their swarthy complexions, and to tinge their hair with a yellowish cast, which is seldom found in the Tartar race. They were less deformed in their persons, less brutish in their manners, than the Huns; but they did not yield to those formidable Barbarians in their martial and independent spirit; in the love of freedom, which rejected even the use of domestic slaves; and in the love of arms, which considered war and rapine as the pleasure and the glory of mankind. A naked scymetar, fixed in the ground, was the only object of their religious worship; the scalps of their enemies formed the costly trappings of their horses; and they viewed, with pity and contempt, the pusillanimous warriors, who patiently expected the infirmities of age, and the tortures of lingering disease<sup>54</sup>. On the banks of the Tanais, the military power of the Huns and the Alani encountered

125—144. The subsequent history (p. 145—277) of three or four Hunnic dynasties evidently proves, that their martial spirit was not impaired by a long residence in China.

<sup>54</sup> Utque hominibus quietis et pacis is otium est voluptabile, ita illos pericula ju-

vant et bella. Judicatur ibi beatus qui in proelio profuderit animam: fenscentes etiam et fortibus mortibus mundo dignos, ut degeneres et ignavos conviciis atrocibus insectantur. We must think highly of the conquerors of *jaeh* men.

C H A P.  
XXVI.

each other with equal valour, but with unequal success. The Huns prevailed in the bloody contest: the king of the Alani was slain; and the remains of the vanquished nation were dispersed by the ordinary alternative of flight or submission<sup>55</sup>. A colony of exiles found a secure refuge in the mountains of Caucasus, between the Euxine and the Caspian; where they still preserve their name and their independence. Another colony advanced, with more intrepid courage, towards the shores of the Baltic; associated themselves with the Northern tribes of Germany; and shared the spoil of the Roman provinces of Gaul and Spain. But the greatest part of the nation of the Alani embraced the offers of an honourable and advantageous union: and the Huns, who esteemed the valour of their less fortunate enemies, proceeded, with an increase of numbers and confidence, to invade the limits of the Gothic empire.

Their victories over the Goths, A. D. 375.

The great Hermanric, whose dominions extended from the Baltic to the Euxine, enjoyed, in the full maturity of age and reputation, the fruit of his victories, when he was alarmed by the formidable approach of an host of unknown enemies<sup>56</sup>, on whom his barbarous subjects might, without injustice, bestow the epithet of Barbarians. The numbers, the strength, the rapid motions, and the implacable cruelty of the Huns, were felt, and dreaded, and magnified, by the astonished Goths; who beheld their fields and villages consumed with flames, and deluged with indiscriminate slaughter. To these real terrors they added, the surprisè and abhorrence which were excited by the shrill voice, the uncouth gestures, and the strange de-

<sup>55</sup> On the subject of the Alani, see Ammianus (xxx. 2.), Jornandes (de Rebus Gelicis, c. 24.), M. de Guignes (Hist. des Huns, tom. ii. p. 279.), and the Genealogical History of the Tartars (tom. ii. p. 617.).

<sup>56</sup> As we are possessed of the authentic history of the Huns, it would be impertinent to repeat, or to refute, the fables, which

misrepresent their origin and progress, their passage of the mud or water of the Mæotis, in pursuit of an ox or stag, les Indes qu'ils avoient decouvertes, &c. (Zosimus, l. iv. p. 224. Sozomen, l. vi. c. 37. Procopius Hist. Miscell. c. 5. Jornandes, c. 24. Grandeur et Decadence, &c. des Romains, c. 17.)

formity



formity of the Huns. These savages of Scythia were compared (and the picture had some resemblance) to the animals who walk very awkwardly on two legs; and to the mis-shapen figures, the *Termini*, which were often placed on the bridges of antiquity. They were distinguished from the rest of the human species by their broad shoulders, flat noses, and small black eyes, deeply buried in the head; and as they were almost destitute of beards, they never enjoyed either the manly graces of youth, or the venerable aspect of age<sup>57</sup>. A fabulous origin was assigned, worthy of their form and manners; that the witches of Scythia, who, for their foul and deadly practices, had been driven from society, had copulated in the desert with infernal spirits; and that the Huns were the offspring of this execrable conjunction<sup>58</sup>. The tale, so full of horror and absurdity, was greedily embraced by the credulous hatred of the Goths; but, while it gratified their hatred, it increased their fear; since the posterity of dæmons and witches might be supposed to inherit some share of the præternatural powers, as well as of the malignant temper, of their parents. Against these enemies, Hermanric prepared to exert the united forces of the Gothic state; but he soon discovered that his vassal tribes, provoked by oppression, were much more inclined to second, than to repel, the invasion of the Huns. One of the chiefs of the Roxolani<sup>59</sup> had formerly deserted the standard of Hermanric, and the cruel tyrant had condemned the

<sup>57</sup> Prodigiose formæ, et pandi; ut bipedes existimes bestias; vel quales in commarginandis pontibus, effigiati stipites dolantur incompti. Ammian. xxxi. 1. Jornandes (c. 24.) draws a strong caricature of a Calmuck face. Species pavendâ nigredine . . . quædam deformis ossa, non facies; habentis magis puncta quam lumina. See Buffon, Hist. Naturelle, tom. iii. p. 380.

<sup>58</sup> This execrable origin, which Jornandes (c. 24.) describes with the rancour of a

Goth, might be originally derived from a more pleasing fable of the Greeks. (Herodot. l. iv. c. 9, &c.)

<sup>59</sup> The Roxolani may be the fathers of the *Pw.*, the *Russians* (d'Anville, Empire de Russie, p. 1—10.), whose residence (A. D. 862.) about Novogrod Veliki cannot be very remote from that which the Geographer of Ravenna (i. 12. iv. 4. 46. v. 28. 30.) assigns to the Roxolani (A. D. 886.).

innocent wife of the traitor to be torn asunder by wild horses. The brothers of that unfortunate woman seized the favourable moment of revenge. The aged king of the Goths languished some time after the dangerous wound which he received from their daggers: but the conduct of the war was retarded by his infirmities; and the public councils of the nation were distracted by a spirit of jealousy and discord. His death, which has been imputed to his own despair, left the reins of government in the hands of Withimer, who, with the doubtful aid of some Scythian mercenaries, maintained the unequal contest against the arms of the Huns and the Alani, till he was defeated and slain, in a decisive battle. The Ostrogoths submitted to their fate: and the royal race of the Amali will hereafter be found among the subjects of the haughty Attila. But the person of Witheric, the infant king, was saved by the diligence of Alatheus and Saphrax; two warriors of approved valour and fidelity; who, by cautious marches, conducted the independent remains of the nation of the Ostrogoths towards the Danastus, or Niefter; a considerable river, which now separates the Turkish dominions from the empire of Russia. On the banks of the Niefter, the prudent Athanaric, more attentive to his own than to the general safety, had fixed the camp of the Visigoths; with the firm resolution of opposing the victorious Barbarians, whom he thought it less advisable to provoke. The ordinary speed of the Huns was checked by the weight of baggage, and the incumbrance of captives; but their military skill deceived, and almost destroyed, the army of Athanaric. While the judge of the Visigoths defended the banks of the Niefter, he was encompassed and attacked by a numerous detachment of cavalry, who, by the light of the moon, had passed the river in a fordable place; and, it was not without the utmost efforts of courage and conduct, that he was able to effect his retreat towards the hilly country. The undaunted general had already formed a

new and judicious plan of defensive war; and the strong lines, which he was preparing to construct between the mountains, the Pruth and the Danube, would have secured the extensive and fertile territory that bears the modern name of Walachia, from the destructive inroads of the Huns<sup>60</sup>. But the hopes and measures of the judge of the Visigoths were soon disappointed, by the trembling impatience of his dismayed countrymen; who were persuaded by their fears, that the interposition of the Danube was the only barrier that could save them from the rapid pursuit, and invincible valour, of the Barbarians of Scythia. Under the command of Fritigern and Alavivus<sup>61</sup>, the body of the nation hastily advanced to the banks of the great river, and implored the protection of the Roman emperor of the East. Athanaric himself, still anxious to avoid the guilt of perjury, retired, with a band of faithful followers, into the mountainous country of Caucaland; which appears to have been guarded, and almost concealed, by the impenetrable forests of Transylvania<sup>62</sup>.

After Valens had terminated the Gothic war with some appearance of glory and success, he made a progress through his dominions of Asia, and at length fixed his residence in the capital of Syria. The five years<sup>63</sup> which he spent at Antioch were employed to watch, from a secure distance, the hostile designs of the Persian monarch; to check the depredations of the Saracens and Isaurians<sup>64</sup>; to enforce by

The Goths implore the protection of Valens, A. D. 376.

<sup>60</sup> The text of Ammianus seems to be imperfect, or corrupt; but the nature of the ground explains, and almost defines, the Gothic rampart. *Memoires de l'Academie*, &c. tom. xxviii. p. 444-462.

<sup>61</sup> M. de Buat (*Hist. des Peuples de l'Europe*, tom. vi. p. 407.) has conceived a strange idea, that Alavivus was the same person as Ulphilas the Gothic bishop: and that Ulphilas, the grandson of a Cappadecian captive, became a temporal prince of the Goths.

<sup>62</sup> Ammianus (xxx. 3.) and Jornandes (*de Rebus Geticis*, c. 24.) describe the subversion of the Gothic empire by the Huns.

<sup>63</sup> The chronology of Ammianus is obscure and imperfect. Tillemont has laboured to clear and settle the annals of Valens.

<sup>64</sup> Zosimus, l. iv. p. 223. Sozomen, l. vi. c. 38. The Isaurians, each winter, infested the roads of Asia Minor, as far as the neighbourhood of Constantinople. Basil, *Epist. ccl. apud Tillemont, Hist. des Empe-reurs*, tom. v. p. 106.

arguments,

C H A P.  
XXVI.

arguments, more prevalent than those of reason and eloquence, the belief of the Arian theology; and to satisfy his anxious suspicions by the promiscuous execution of the innocent and the guilty. But the attention of the emperor was most seriously engaged, by the important intelligence which he received from the civil and military officers who were entrusted with the defence of the Danube. He was informed, that the North was agitated by a furious tempest; that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. With outstretched arms, and pathetic lamentations, they loudly deplored their past misfortunes and their present danger; acknowledged, that their only hope of safety was in the clemency of the Roman government; and most solemnly protested, that if the gracious liberality of the emperor would permit them to cultivate the waste lands of Thrace, they should ever hold themselves bound, by the strongest obligations of duty and gratitude, to obey the laws, and to guard the limits, of the republic. These assurances were confirmed by the ambassadors of the Goths, who impatiently expected, from the mouth of Valens, an answer that must finally determine the fate of their unhappy countrymen. The emperor of the East was no longer guided by the wisdom and authority of his elder brother, whose death happened towards the end of the preceding year: and as the distressful situation of the Goths required an instant and peremptory decision, he was deprived of the favourite resource of feeble and timid minds; who consider the use of dilatory and ambiguous measures, as the most admirable efforts of consummate prudence. As long as the same passions and interests subsist among mankind, the questions of war and peace, of justice and policy, which were debated in the councils of antiquity, will frequently

A. D. 375.  
Nov. 17.

frequently present themselves as the subject of modern deliberation. But the most experienced statesman of Europe, has never been summoned to consider the propriety, or the danger, of admitting, or rejecting, an innumerable multitude of Barbarians, who are driven by despair and hunger to solicit a settlement on the territories of a civilized nation. When that important proposition, so essentially connected with the public safety, was referred to the ministers of Valens, they were perplexed and divided; but they soon acquiesced in the flattering sentiment which seemed the most favourable to the pride, the indolence, and the avarice of their sovereign. The slaves, who were decorated with the titles of præfects and generals, dissembled or disregarded the terrors of this national emigration; so extremely different from the partial and accidental colonies, which had been received on the extreme limits of the empire. But they applauded the liberality of fortune, which had conducted, from the most distant countries of the globe, a numerous and invincible army of strangers, to defend the throne of Valens; who might now add to the royal treasures, the immense sums of gold supplied by the provincials to compensate their annual proportion of recruits. The prayers of the Goths were granted, and their service was accepted by the Imperial court: and orders were immediately dispatched to the civil and military governors of the Thracian diocese, to make the necessary preparations for the passage and subsistence of a great people, till a proper and sufficient territory could be allotted for their future residence. The liberality of the emperor was accompanied, however, with two harsh and rigorous conditions, which prudence might justify on the side of the Romans; but which distress alone could extort from the indignant Goths. Before they passed the Danube, they were required to deliver their arms: and it was insisted, that their children should be taken from them, and dispersed through the provinces of Asia; where they might be civi-

C H A P.  
XXVI.

They are transported over the Danube into the Roman empire.

lized by the arts of education, and serve as hostages to secure the fidelity of their parents.

During this suspense of a doubtful and distant negotiation, the impatient Goths made some rash attempts to pass the Danube, without the permission of the government, whose protection they had implored. Their motions were strictly observed by the vigilance of the troops which were stationed along the river; and their foremost detachments were defeated with considerable slaughter: yet such were the timid councils of the reign of Valens, that the brave officers who had served their country in the execution of their duty, were punished by the loss of their employments, and narrowly escaped the loss of their heads. The Imperial mandate was at length received for transporting over the Danube the whole body of the Gothic nation<sup>65</sup>; but the execution of this order was a task of labour and difficulty. The stream of the Danube, which in those parts is above a mile broad<sup>66</sup>, had been swelled by incessant rains; and, in this tumultuous passage, many were swept away, and drowned, by the rapid violence of the current. A large fleet of vessels, of boats, and of canoes, was provided: many days and nights they passed and repassed with indefatigable toil; and the most strenuous diligence was exerted by the officers of Valens, that not a single Barbarian, of those who were reserved to subvert the foundations of Rome, should be left on the opposite shore. It was thought expedient that an accurate account should be taken of their numbers; but the persons who were employed soon desisted, with amazement and

<sup>65</sup> The passage of the Danube is exposed by Ammianus (xxxi. 3, 4.), Zosimus (l. iv. p. 223, 224.), Eunapius in Excerpt. Legat. p. 19, 20.), and Jornandes (c. 25, 26.). Ammianus declares (c. 5.), that he means only, *ipfas rerum digerere summitates*. But he often takes a false measure of their importance; and his superfluous prolixity is

disagreeably balanced by his unseasonable brevity.

<sup>66</sup> Chishull, a curious traveller, has remarked the breadth of the Danube, which he passed to the south of Bucharest, near the conflux of the Argish (p. 77.). He admires the beauty and spontaneous plenty of Mæsia, or Bulgaria.

dismay,

dismay, from the prosecution of the endless and impracticable task<sup>67</sup>: and the principal historian of the age most seriously affirms, that the prodigious armies of Darius and Xerxes, which had so long been considered as the fables of vain and credulous antiquity, were now justified, in the eyes of mankind, by the evidence of fact and experience. A probable testimony has fixed the number of the Gothic warriors at two hundred thousand men; and if we can venture to add the just proportion of women, of children, and of slaves, the whole mass of people which composed this formidable emigration, must have amounted to near a million of persons of both sexes, and of all ages. The children of the Goths, those at least of a distinguished rank, were separated from the multitude. They were conducted, without delay, to the distant seats assigned for their residence and education; and as the numerous train of hostages or captives passed through the cities, their gay and splendid apparel, their robust and martial figure, excited the surprise and envy of the Provincials. But the stipulation, the most offensive to the Goths, and the most important to the Romans, was shamefully eluded. The Barbarians, who considered their arms as the ensigns of honour, and the pledges of safety, were disposed to offer a price, which the lust or avarice of the Imperial officers was easily tempted to accept. To preserve their arms, the haughty warriors consented, with some reluctance, to prostitute their wives or their daughters; the charms of a beautiful maid, or a comely boy, secured the connivance of the inspectors; who sometimes cast an eye of covetous-

<sup>67</sup> Quem si scire velit, Libyci velit æquoris  
idem  
Scire quam multæ Zephyro traduntur  
harenæ.

lines of Virgil (*Georgic. l. ii.*), originally designed by the poet to express the impossibility of numbering the different sorts of vines. See *Plin. Hist. Natur. l. xiv.*

*Ammianus* has inserted, in his prose, these

C H A P.  
XXVI.

ness on the fringed carpets and linen garments of their new allies<sup>68</sup>, or who sacrificed their duty to the mean consideration of filling their farms with cattle, and their houses with slaves. The Goths, with arms in their hands, were permitted to enter the boats; and, when their strength was collected on the other side of the river, the immense camp which was spread over the plains and the hills of the Lower Mæsia, assumed a threatening and even hostile aspect. The leaders of the Ostrogoths, Alatheus and Saphrax, the guardians of their infant king, appeared soon afterwards on the Northern banks of the Danube; and immediately dispatched their ambassadors to the court of Antioch, to solicit, with the same professions of allegiance and gratitude, the same favour which had been granted to the suppliant Visigoths. The absolute refusal of Valens suspended their progress, and discovered the repentance, the suspicions, and the fears, of the Imperial council.

Their dif-  
fereces and  
discontent.

An undisciplined and unsettled nation of Barbarians required the firmest temper, and the most dexterous management. The daily subsistence of near a million of extraordinary subjects could be supplied only by constant and skilful diligence, and might continually be interrupted by mistake or accident. The insolence, or the indignation, of the Goths, if they conceived themselves to be the objects, either of fear, or, of contempt, might urge them to the most desperate extremities; and the fortune of the state seemed to depend on the prudence, as well as the integrity, of the generals of Valens. At this important crisis, the military government of Thrace was exercised by Lupicinus and Maximus, in whose venal minds the slightest hope of private emolument outweighed every consideration of public advantage; and whose guilt was only alle-

<sup>68</sup> Eunapius and Zosimus curiously specify these articles of Gothic wealth and luxury. Yet it must be presumed, that they were the manufactures of the provinces; which the Barbarians had acquired as the spoils of war; or as the gifts, or merchandise, of peace.

viated



viated by their incapacity of discerning the pernicious effects of their rash and criminal administration. Instead of obeying the orders of their sovereign, and satisfying, with decent liberality, the demands of the Goths, they levied an ungenerous and oppressive tax on the wants of the hungry Barbarians. The vilest food was sold at an extravagant price; and, in the room of wholesome and substantial provisions, the markets were filled with the flesh of dogs, and of unclean animals, who had died of disease. To obtain the valuable acquisition of a pound of bread, the Goths resigned the possession of an expensive, though serviceable, slave; and a small quantity of meat was greedily purchased with ten pounds of a precious, but useless, metal<sup>69</sup>. When their property was exhausted, they continued this necessary traffic by the sale of their sons and daughters; and notwithstanding the love of freedom, which animated every Gothic breast, they submitted to the humiliating maxim, that it was better for their children to be maintained in a servile condition, than to perish in a state of wretched and helpless independence. The most lively resentment is excited by the tyranny of pretended benefactors, who sternly exact the debt of gratitude which they have cancelled by subsequent injuries: a spirit of discontent insensibly arose in the camp of the Barbarians, who pleaded, without success, the merit of their patient and dutiful behaviour; and loudly complained of the inhospitable treatment which they had received from their new allies. They beheld around them the wealth and plenty of a fertile province, in the midst of which they suffered the intolerable hardships of artificial famine. But the means of relief, and even of revenge,

<sup>69</sup> *Decem libras*; the word *silver* must be understood. Jornandes betrays the passions and prejudices of a Goth. The servile Greeks, Eunapius and Zosimus, disguise the Roman oppression, and execrate the perfidy of the Barbarians. Ammianus, a patriot historian,

slightly, and reluctantly, touches on the odious subject. Jerom, who wrote almost on the spot, is fair, though concise. *Per avaritiam Maximi ducis, ad rebellionem fame coacti sunt* (in Chron.).

C H A P.  
XXVI.

were in their hands ; since the rapaciousness of their tyrants had left, to an injured people, the possession and the use of arms. The clamours of a multitude, untaught to disguise their sentiments, announced the first symptoms of resistance, and alarmed the timid and guilty minds of Lupicinus and Maximus. Those crafty ministers, who substituted the cunning of temporary expedients to the wise and salutary counsels of general policy, attempted to remove the Goths from their dangerous station on the frontiers of the empire ; and to disperse them, in separate quarters of cantonment, through the interior provinces. As they were conscious how ill they had deserved the respect, or confidence, of the Barbarians, they diligently collected, from every side, a military force, that might urge the tardy and reluctant march of a people, who had not yet renounced the title, or the duties, of Roman subjects. But the generals of Valens, while their attention was solely directed to the discontented Visigoths, imprudently disarmed the ships and the fortifications, which constituted the defence of the Danube. The fatal oversight was observed, and improved, by Alatheus and Saphrax, who anxiously watched the favourable moment of escaping from the pursuit of the Huns. By the help of such rafts and vessels as could be hastily procured, the leaders of the Ostrogoths transported, without opposition, their king and their army ; and boldly fixed an hostile and independent camp on the territories of the empire <sup>70</sup>.

Revolt of the  
Goths in  
Mœsia, and  
their first vic-  
tories.

Under the name of judges, Alavivus and Fritigern were the leaders of the Visigoths in peace and war ; and the authority which they derived from their birth, was ratified by the free consent of the nation. In a season of tranquillity, their power might have been equal, as well as their rank ; but, as soon as their countrymen were exasperated by hunger and oppression, the superior abilities of Fritigern assumed the military command, which he was qualified to

<sup>70</sup> *Acemianus*, xxxi. 4. 5.

exercise for the public welfare. He restrained the impatient spirit of the Visigoths, till the injuries and the insults of their tyrants should justify their resistance in the opinion of mankind: but he was not disposed to sacrifice any solid advantages for the empty praise of justice and moderation. Sensible of the benefits which would result from the union of the Gothic powers under the same standard, he secretly cultivated the friendship of the Ostrogoths; and while he professed an implicit obedience to the orders of the Roman generals, he proceeded by slow marches towards Marcianopolis, the capital of the Lower Mæsia, about seventy miles from the banks of the Danube. On that fatal spot, the flames of discord and mutual hatred burst forth into a dreadful conflagration. Lupicinus had invited the Gothic chiefs to a splendid entertainment; and their martial train remained under arms at the entrance of the palace. But the gates of the city were strictly guarded; and the Barbarians were sternly excluded from the use of a plentiful market, to which they asserted their equal claim of subjects and allies. Their humble prayers were rejected with insolence and derision; and as their patience was now exhausted, the townsmen, the soldiers, and the Goths, were soon involved in a conflict of passionate altercation and angry reproaches. A blow was imprudently given; a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel, became the signal of a long and destructive war. In the midst of noise and brutal intemperance, Lupicinus was informed, by a secret messenger, that many of his soldiers were slain, and despoiled of their arms; and as he was already inflamed by wine, and oppressed by sleep, he issued a rash command, that their death should be revenged by the massacre of the guards of Fritigern and Alavivus. The clamorous shouts and dying groans apprised Fritigern of his extreme danger: and, as he possessed the calm and intrepid spirit of a hero, he saw that he was lost if he allowed a moment of delibe-

ration:

C H A P.  
XXVI.

ration to the man who had so deeply injured him. “ A trifling dispute, said the Gothic leader, with a firm but gentle tone of voice, “ appears to have arisen between the two nations ; but it may be “ productive of the most dangerous consequences, unless the tumult “ is immediately pacified by the assurance of our safety, and the “ authority of our presence.” At these words, Fritigern and his companions drew their swords, opened their passage through the unresisting crowd, which filled the palace, the streets, and the gates, of Marcianopolis, and, mounting their horses, hastily vanished from the eyes of the astonished Romans. The generals of the Goths were saluted by the fierce and joyful acclamations of the camp : war was instantly resolved, and the resolution was executed without delay : the banners of the nation were displayed according to the custom of their ancestors ; and the air resounded with the harsh and mournful music of the Barbarian trumpet<sup>71</sup>. The weak and guilty Lupicinus, who had dared to provoke, who had neglected to destroy, and who still presumed to despise, his formidable enemy, marched against the Goths, at the head of such a military force as could be collected on this sudden emergency. The Barbarians expected his approach about nine miles from Marcianopolis ; and on this occasion the talents of the general were found to be of more prevailing efficacy than the weapons and discipline of the troops. The valour of the Goths was so ably directed by the genius of Fritigern, that they broke, by a close and vigorous attack, the ranks of the Roman legions. Lupi-

<sup>71</sup> *Vexillis de more sublatis, auditisque  
wiste sonantibus clausis.* Ammian. xxxi. 5.  
These are the *rauca cornua* of Claudian (in  
Rufin. ii. 57.), the large horns of the Uri,  
or wild bull ; such as have been more recent-  
ly used by the Swiss Cantons of Uri and  
Underwald (Simler de Republicâ Helvet.  
l. ii. p. 201. edit. Fufelin. Tigur. 1734.).  
Their military horn is finely, though perhaps

casually, introduced in an original narra-  
tive of the battle of Nancy (A. D. 1477.).  
“ Attendant le combat le dit cor fut corné  
“ par trois fois, tant que le vent du souffleur  
“ pouvoit durer : ce qui esbahit fort Mon-  
“ sieur de Bourgoigne ; car déjà à Merat  
“ l’avoit cor.” (See the Pieces justificatives  
in the 4to edition of Philippe de Comines,  
tom. iii. p. 493.)

cius left his arms and standards, his tribunes and his bravest soldiers, on the field of battle; and their useless courage served only to protect the ignominious flight of their leader. “That successful day put an end to the distress of the Barbarians, and the security of the Romans: from that day, the Goths, renouncing the precarious condition of strangers and exiles, assumed the character of citizens and masters, claimed an absolute dominion over the possessors of land, and held, in their own right, the northern provinces of the empire, which are bounded by the Danube.” Such are the words of the Gothic historian<sup>72</sup>, who celebrates, with rude eloquence, the glory of his countrymen. But the dominion of the Barbarians was exercised only for the purposes of rapine and destruction. As they had been deprived, by the ministers of the emperor, of the common benefits of nature, and the fair intercourse of social life, they retaliated the injustice on the subjects of the empire; and the crimes of Lupicinus were expiated by the ruin of the peaceful husbandmen of Thrace, the conflagration of their villages, and the massacre, or captivity, of their innocent families. The report of the Gothic victory was soon diffused over the adjacent country; and while it filled the minds of the Romans with terror and dismay, their own hasty imprudence contributed to increase the forces of Fritigern, and the calamities of the province. Some time before the great emigration, a numerous body of Goths, under the command of Suerid and Colias, had been received into the protection and service of the empire<sup>73</sup>. They were encamped under the walls of Hadrianople: but the ministers of Valens were anxious to remove them beyond the Hellespont, at a distance from the dangerous temptation which might so easily be

They penetrate into Thrace.

<sup>72</sup> Jornandes de Rebus Geticis, c. 26. p. 648. edit. Grot. These *splendidi panni* (they are comparatively such) are undoubtedly transcribed from the larger histories of Priscus, Ablavius, or Cassiodorius.

<sup>73</sup> Cum populis suis longe ante suscepti. We are ignorant of the precise date and circumstances of their transmigration.

C H A P.  
XXVI.

communicated by the neighbourhood, and the success, of their countrymen. The respectful submission with which they yielded to the order of their march, might be considered as a proof of their fidelity; and their moderate request of a sufficient allowance of provisions, and of a delay of only two days, was expressed in the most dutiful terms. But the first magistrate of Hadrianople, incensed by some disorders which had been committed at his country-house, refused this indulgence; and arming against them the inhabitants and manufacturers of a populous city, he urged, with hostile threats, their instant departure. The Barbarians stood silent and amazed, till they were exasperated by the insulting clamours, and missile weapons, of the populace: but when patience or contempt was fatigued, they crushed the undisciplined multitude, inflicted many a shameful wound on the backs of their flying enemies, and despoiled them of the splendid armour<sup>74</sup>, which they were unworthy to bear. The resemblance of their sufferings and their actions soon united this victorious detachment to the nation of the Visigoths; the troops of Colias and Suerid expected the approach of the great Fritigern, ranged themselves under his standard, and signified their ardour in the siege of Hadrianople. But the resistance of the garrison informed the Barbarians, that, in the attack of regular fortifications, the efforts of unskilful courage are seldom effectual. Their general acknowledged his error, raised the siege, declared that, "he was at peace with stone walls"<sup>75</sup>, and revenged his disappointment on the adjacent country. He accepted, with pleasure, the useful reinforcement of hardy workmen, who laboured in the gold mines of Thrace<sup>76</sup>, for  
the

<sup>74</sup> An Imperial manufacture of shields, &c. was established at Hadrianople; and the populace were headed by the *Fabricenses*, or workmen (Vales. ad Ammian. xxxi. 6.).

<sup>75</sup> *Pacem sibi esse cum parietibus memorans.* Ammian. xxxi. 7.

<sup>76</sup> These mines were in the country of the Bessi, in the ridge of mountains, the Rhodope;

the emolument, and under the lash, of an unfeeling master<sup>77</sup>: and these new associates conducted the Barbarians, through the secret paths, to the most sequestered places, which had been chosen to secure the inhabitants, the cattle, and the magazines of corn. With the assistance of such guides, nothing could remain impervious, or inaccessible: resistance was fatal; flight was impracticable; and the patient submission of helpless innocence seldom found mercy from the Barbarian conqueror. In the course of these depredations, a great number of the children of the Goths, who had been sold into captivity, were restored to the embraces of their afflicted parents; but these tender interviews, which might have revived and cherished in their minds some sentiments of humanity, tended only to stimulate their native fierceness by the desire of revenge. They listened, with eager attention, to the complaints of their captive children, who had suffered the most cruel indignities from the lustful or angry passions of their masters; and the same cruelties, the same indignities, were severely retaliated on the sons and daughters of the Romans<sup>78</sup>.

The imprudence of Valens and his ministers had introduced into the heart of the empire a nation of enemies; but the Visigoths might even yet have been reconciled, by the manly confession of past errors, and the sincere performance of former engagements. These healing and temperate measures seemed to concur with the timorous disposition of the sovereign of the East: but, on this occasion alone,

C H A P.  
XXVI.

Operations of  
the Gothic  
war.  
A. D. 377.

dope, that runs between Philippi and Philippopolis; two Macedonian cities, which derived their name and origin from the father of Alexander. From the mines of Thrace he annually received the value, not the weight, of a thousand talents (200,000 l.); a revenue which paid the Phalanx, and corrupted the orators of Greece. See Diodor. Siculus, tom. ii. l. xvi. p. 88. edit. Wesseling. Godfrey's Commentary on the Theodosian Code, tom. iii. p. 496. Cellarius, Geograph.

Antiq. tom. i. p. 676. 857. D'Anville, Geographie Ancienne, tom. i. p. 336.

<sup>77</sup> As those unhappy workmen often ran away, Valens had enacted severe laws to drag them from their hiding-places. Cod. Theodosian. l. x. tit. xix. leg. 5. 7.

<sup>78</sup> See Ammianus, xxxi. 5, 6. The historian of the Gothic war loses time and space, by an unseasonable recapitulation of the ancient inroads of the Barbarians.

C H A P.  
XXI.

Valens was brave; and his unfeasonable bravery was fatal to himself and to his subjects. He declared his intention of marching from Antioch to Constantinople, to subdue this dangerous rebellion; and, as he was not ignorant of the difficulties of the enterprise, he solicited the assistance of his nephew, the emperor Gratian, who commanded all the forces of the West. The veteran troops were hastily recalled from the defence of Armenia; that important frontier was abandoned to the discretion of Sapor; and the immediate conduct of the Gothic war was entrusted, during the absence of Valens, to his lieutenants Trajan and Profuturus, two generals who indulged themselves in a very false and favourable opinion of their own abilities. On their arrival in Thrace, they were joined by Richomer, count of the domestics; and the auxiliaries of the West, that marched under his banner, were composed of the Gallic legions, reduced indeed by a spirit of desertion to the vain appearances of strength and numbers. In a council of war, which was influenced by pride, rather than by reason, it was resolved to seek, and to encounter, the Barbarians; who lay encamped in the spacious and fertile meadows, near the most southern of the six mouths of the Danube<sup>79</sup>. Their camp was surrounded by the usual fortification of waggons<sup>80</sup>; and the Barbarians, secure within the vast circle of the inclosure, enjoyed the fruits of their valour, and the spoils of the province. In the midst of riotous intemperance, the watchful Fritigern observed the motions, and penetrated the designs, of the Romans. He perceived, that the numbers of the enemy were continually increasing; and, as he understood their intention of attacking his rear, as soon as the fear-

<sup>79</sup> The Itinerary of Antoninus (p. 226, 227. edit. Wesseling) marks the situation of this place about sixty miles north of Tomi, Ovid's exile: and the name of *Salices* (the willows) expresses the nature of the soil.

<sup>80</sup> This circle of waggons, the *Carrago*, was the usual fortification of the Barbarians (Ve-

getius de Re Militari, l. iii. c. 10. Valefius ad Ammian. xxxi. 7.). The practice and the name were preserved by their descendants, as late as the fifteenth century. The *Charrey*, which surrounded the *Ost*, is a word familiar to the readers of Froissard, or Comines.



city of forage should oblige him to remove his camp; he recalled to their standard his predatory detachments, which covered the adjacent country. As soon as they descried the flaming beacons<sup>21</sup>, they obeyed, with incredible speed, the signal of their leader; the camp was filled with the martial crowd of Barbarians; their impatient clamours demanded the battle, and their tumultuous zeal was approved and animated by the spirit of their chiefs. The evening was already far advanced; and the two armies prepared themselves for the approaching combat, which was deferred only till the dawn of day. While the trumpets sounded to arms, the undaunted courage of the Goths was confirmed by the mutual obligation of a solemn oath; and as they advanced to meet the enemy, the rude songs, which celebrated the glory of their forefathers, were mingled with their fierce and dissonant outcries; and opposed to the artificial harmony of the Roman shout. Some military skill was displayed by Frigern to gain the advantage of a commanding eminence; but the bloody conflict, which began and ended with the light, was maintained, on either side, by the personal and obstinate efforts of strength, valour, and agility. The legions of Armenia supported their fame in arms; but they were oppressed by the irresistible weight of the hostile multitude: the left wing of the Romans was thrown into disorder, and the field was strewn with their mangled carcases. This partial defeat was balanced, however, by partial success; and when the two armies, at a late hour of the evening, retreated to their respective camps, neither of them could claim the honours, or the effects, of a decisive victory. The real loss was more severely felt by the Romans, in proportion to the smallness of their numbers; but the Goths were so deeply confounded and dismayed by

<sup>21</sup> Statim ut accensi malleoli. I have used turgid metaphors, those false ornaments, that the literal sense of real torches or beacons: perpetually disfigure the style of Ammianus. but I almost suspect, that it is only one of these

C H A P.  
XXVI.

this vigorous, and perhaps unexpected, resistance, that they remained seven days within the circle of their fortifications. Such funeral rites, as the circumstances of time and place would admit, were piously discharged to some officers of distinguished rank; but the indiscriminate vulgar was left unburied on the plain. Their flesh was greedily devoured by the birds of prey, who, in that age, enjoyed very frequent and delicious feasts; and several years afterwards the white and naked bones, which covered the wide extent of the fields, presented to the eyes of Ammianus, a dreadful monument of the battle of Salices<sup>52</sup>.

tion of the  
Goths with  
the Huns,  
Alani, &c.

The progress of the Goths had been checked by the doubtful event of that bloody day; and the Imperial generals, whose army would have been consumed by the repetition of such a contest, embraced the more rational plan, of destroying the Barbarians, by the wants and pressure of their own multitudes. They prepared to confine the Visigoths in the narrow angle of land, between the Danube, the desert of Scythia, and the mountains of Hæmus, till their strength and spirit should be insensibly wasted by the inevitable operation of famine. The design was prosecuted with some conduct and success; the Barbarians had almost exhausted their own magazines, and the harvests of the country; and the diligence of Saturninus, the master-general of the cavalry, was employed to improve the strength, and to contract the extent, of the Roman fortifications. His labours were interrupted by the alarming intelligence, that new swarms of Barbarians had passed the unguarded Danube, either to support the cause, or to imitate the example, of Britigern. The just apprehension, that he himself might be surrounded, and overwhelmed, by

<sup>52</sup> Inducant nunc usque albescentes ossibus campi. Ammian. xxvi. 7. The historian might have viewed these plains, either as a soldier, or as a traveller. But his modesty has suppressed the adventures of his own life sub-

sequent to the Persian wars of Constantius and Julian. We are ignorant of the time when he quitted the service, and retired to Rome, where he appears to have composed his History of his Own Times.

the arms of hostile and unknown nations, compelled Saturninus to relinquish the siege of the Gothic camp: and the indignant Visigoths, breaking from their confinement, fatiated their hunger and revenge, by the repeated devastation of the fruitful country, which extends above three hundred miles from the banks of the Danube to the streights of the Hellespont<sup>83</sup>. The sagacious Fritigern had successfully appealed to the passions, as well as to the interest, of his Barbarian allies; and the love of rapine, and the hatred of Rome, seconded, or even prevented, the eloquence of his ambassadors. He cemented a strict and useful alliance with the great body of his countrymen, who obeyed Alatheus and Saphrax as the guardians of their infant king: the long animosity of rival tribes was suspended by the sense of their common interest; the independent part of the nation was associated under one standard; and the chiefs of the Ostrogoths appear to have yielded to the superior genius of the general of the Visigoths. He obtained the formidable aid of the Taifala, whose military renown was disgraced and polluted by the public indolence of their domestic manners. Every youth, on his entrance into the world, was united by the ties of honourable friendship, and brutal love, to some warrior of the tribe; nor could he hope to be released from this unnatural connection, till he had approved his manhood, by slaying, in single combat, a huge bear, or a wild boar of the forest<sup>84</sup>. But the most powerful auxiliaries of the Goths were drawn from the camp of those enemies who had expelled them from their native seats. The loose subordination, and extensive possessions, of

<sup>83</sup> Ammian. xvii. 8.

<sup>84</sup> Hanc Taifalorum gentem turpem, et obsecrare vite flagitiis ita accipimus meritam; ut apud eos nefandi concubitus federe copulentur mares puberes, etatis viriditatem in eorum pollutis usibus consumpturi. Porro, si qui jam adultus aprum exceperit solus, vel

interemit ursum immanem, colluvione liberatur incesti. Ammian. xvii. 9. Among the Greeks likewise, more especially among the Cretans, the holy bands of friendship were confirmed, and tillied, by unnatural love.

C H A P.  
XXVI.

the Huns and the Alani, delayed the conquests, and distracted the councils, of that victorious people. Several of the hords were allured by the liberal promises of Fritigern; and the rapid cavalry of Scythia, added weight and energy to the steady and strenuous efforts of the Gothic infantry. The Sarmatians, who could never forgive the successor of Valentinian, enjoyed and increased the general confusion; and a seasonable irruption of the Alemanni, into the provinces of Gaul, engaged the attention, and diverted the forces, of the emperor of the West<sup>85</sup>.

Victory of  
Gratian over  
the Alemanni,  
A. D. 373.  
May.

One of the most dangerous inconveniencies of the introduction of the Barbarians into the army and the palace, was sensibly felt in their correspondence with their hostile countrymen; to whom they imprudently, or maliciously, revealed the weakness of the Roman empire. A soldier, of the life-guards of Gratian, was of the nation of the Alemanni, and of the tribe of the Lentienſes, who dwelt beyond the lake of Conſtance. Some domestic business obliged him to request a leave of absence. In a short visit to his family and friends, he was exposed to their curious inquiries; and the vanity of the loquacious soldier tempted him to display his intimate acquaintance with the secrets of the state, and the designs of his master. The intelligence, that Gratian was preparing to lead the military force of Gaul, and of the West, to the assistance of his uncle Valens, pointed out to the restless spirit of the Alemanni, the moment, and the mode, of a successful invasion. The enterprise of some light detachments, who, in the month of February, passed the Rhine upon the ice, was the prelude of a more important war. The boldest hopes of rapine, perhaps of conquest, outweighed the considerations of timid prudence, or national faith. Every forest, and every village, poured

<sup>85</sup> Ammian. xxxi. 8, 9. Jerom (tom i. p. 26) enumerates the nations, and marks a calendar period of twenty years. This epistle to Heliodorus was composed in the year 397 (Tillemont, Mem. Ecclef. tom. xii. p. 645.).

forth a band of hardy adventurers ; and the great army of the Alemanni, which, on their approach, was estimated at forty thousand men by the fears of the people, was afterwards magnified to the number of seventy thousand, by the vain and credulous flattery of the Imperial court. The legions, which had been ordered to march into Pannonia, were immediately recalled, or detained, for the defence of Gaul ; the military command was divided between Nanienus and Mellobaudes ; and the youthful emperor, though he respected the long experience and sober wisdom of the former, was much more inclined to admire, and to follow, the martial ardour of his colleague ; who was allowed to unite the incompatible characters of count of the domestics, and of king of the Franks. His rival Priarius, king of the Alemanni, was guided, or rather impelled, by the same headstrong valour ; and as their troops were animated by the spirit of their leaders, they met, they saw, they encountered, each other, near the town of *Argentaria*, or *Colmar*<sup>86</sup>, in the plains of *Alface*. The glory of the day was justly ascribed to the missile weapons, and well-practised evolutions, of the Roman soldiers : the Alemanni, who long maintained their ground, were slaughtered with unrelenting fury : five thousand only of the Barbarians escaped to the woods and mountains ; and the glorious death of their king on the field of battle, saved him from the reproaches of the people, who are always disposed to accuse the justice, or policy, of an unsuccessful war. After this signal victory, which secured the peace of Gaul, and asserted the honour of the Roman arms, the emperor Gratian appeared to proceed without delay on his Eastern expedition ; but as he approached the confines of the Alemanni, he suddenly inclined to the left,

<sup>86</sup> The field of battle, *Argentaria*, or *Argentovaria*, is accurately fixed by M. d'Anville (*Notice de l'Ancienne Gaule*, p. 96—99.) at twenty-three Gallic leagues, or thirty-four and a half Roman miles, to the south of Strasburgh. From its ruins the adjacent town of *Colmar* has arisen.

C H A P.  
XXVI.

surprised them by his unexpected passage of the Rhine, and boldly advanced into the heart of their country. The Barbarians opposed to his progress the obstacles of nature and of courage; and still continued to retreat, from one hill to another, till they were fatigued, by repeated trials, of the power and perseverance of their enemies. Their submission was accepted, as a proof, not indeed of their sincere repentance, but of their actual distress; and a select number of their brave and robust youth was exacted from the faithless nation, as the most substantial pledge of their future moderation. The subjects of the empire, who had so often experienced, that the Alemanni could neither be subdued by arms, nor restrained by treaties, might not promise themselves any solid or lasting tranquillity: but they discovered, in the virtues of their young sovereign, the prospect of a long and auspicious reign. When the legions climbed the mountains, and scaled the fortifications, of the Barbarians, the valour of Gratian was distinguished in the foremost ranks; and the gilt and variegated armour of his guards was pierced and shattered by the blows, which they had received in their constant attachment to the person of their sovereign. At the age of nineteen, the son of Valentinian seemed to possess the talents of peace and war; and his personal success against the Alemanni was interpreted as a sure presage of his Gothic triumphs<sup>87</sup>.

Valens  
marches  
against the  
Goths,  
A. D. 378.  
May 30th—  
June 11th.

While Gratian deserved and enjoyed the applause of his subjects, the emperor Valens, who, at length, had removed his court and army from Antioch, was received by the people of Constantinople as the author of the public calamity. Before he had reposed himself ten days in the capital, he was urged, by the licentious clamours of the Hippodrome, to march against the Barbarians, whom he had invited

<sup>87</sup> The full and impartial narrative of Ammianus (xxxi. 10) may derive some additional light from the Epitome of Victor, the Chronicle of Jerom, and the History of Orosius (l. vii. c. 33. p. 552. edit. Havercamp.).

into

into his dominions: and the citizens, who are always brave at a distance from any real danger, declared, with confidence, that, if they were supplied with arms, *they* alone would undertake to deliver the province from the ravages of an insulting foe<sup>87</sup>. The vain reproaches of an ignorant multitude hastened the downfall of the Roman empire; they provoked the desperate rashness of Valens; who did not find, either in his reputation, or in his mind, any motives to support with firmness the public contempt. He was soon persuaded, by the successful achievements of his lieutenants, to despise the power of the Goths, who, by the diligence of Fritigern, were now collected in the neighbourhood of Hadrianople. The march of the Taifalæ had been intercepted by the valiant Frigerid; the king of those licentious Barbarians was slain in battle; and the suppliant captives were sent into distant exile to cultivate the lands of Italy, which were assigned for their settlement, in the vacant territories of Modena and Parma<sup>88</sup>. The exploits of Sebastian<sup>89</sup>, who was recently engaged in the service of Valens, and promoted to the rank of master-general of the infantry, were still more honourable to himself, and useful to the republic. He obtained the permission of selecting three hundred soldiers from each of the legions; and this separate detachment soon acquired the spirit of discipline, and the exercise of arms, which were almost forgotten under the reign of

<sup>87</sup> *Moratus paucissimos dies, seditione popularium levium pulsus.* Ammian. xxxi. 11. Socrates (l. iv. c. 38.) supplies the dates and some circumstances.

<sup>88</sup> *Vivosque omnes circa Mutinam, Regiumque, et Parmam, Italica oppida, rura culturos exterminavit.* Ammianus, xxxi. 9. Those cities and districts, about ten years after the colony of the Taifalæ, appear in a very desolate state. See Muratori, *Dissertazioni sopra le Antichità Italiane*, tom. i. Dissert. xxi. p. 354.

<sup>89</sup> Ammian. xxxi. 11. Zosimus, l. iv. p. 228—230. The latter expatiates on the desultory exploits of Sebastian, and dispatches, in a few lines, the important battle of Hadrianople. According to the ecclesiastical critics, who hate Sebastian, the praise of Zosimus is disgrace (Tillemont, *Hist. des Empereurs*, tom. v. p. 121.). His prejudice and ignorance undoubtedly render him a very questionable judge of merit.

C H A P.  
XXVI.

Valens. By the vigour and conduct of Sebastian, a large body of the Goths was surpris'd in their camp: and the immense spoil, which was recovered from their hands, fill'd the city of Hadrianople, and the adjacent plain. The splendid narratives, which the general transmitted of his own exploits, alarmed the Imperial court by the appearance of superior merit; and though he cautiously insist'd on the difficulties of the Gothic war, his valour was praised, his advice was reject'd; and Valens, who list'ned with pride and pleasure to the flattering suggestions of the eunuchs of the palace, was impatient to seize the glory of an easy and assur'd conquest. His army was strengthened by a numerous reinforcement of veterans; and his march from Constantinople to Hadrianople was conducted with so much military skill, that he prevent'd the activity of the Barbarians, who design'd to occupy the intermediate defiles, and to intercept either the troops themselves, or their convoys of provisions. The camp of Valens, which he pitched under the walls of Hadrianople, was fortified, according to the practice of the Romans, with a ditch and rampart; and a most important council was summon'd, to decide the fate of the emperor and of the empire. The party of reason and of delay was strenuously maintained by Victor, who had correct'd, by the lessons of experience, the native fierceness of the Sarmatian character; while Sebastian, with the flexible and obsequious eloquence of a courtier, represent'd every precaution, and every measure, that imply'd a doubt of immediate victory, as unworthy of the courage and majesty of their invincible monarch. The ruin of Valens was precipitated by the deceitful arts of Fritigern, and the prudent admonitions of the emperor of the West. The advantages of negotiating in the midst of war, were perfectly understood by the general of the Barbarians; and a Christian ecclesiastic was dispatch'd, as the holy minister of peace, to penetrate, and to perplex, the councils of the enemy. The misfortunes, as well as the provocations, of the Gothic



Gothic nation, were forcibly and truly described by their ambassador; who protested, in the name of Fritigern, that he was still disposed to lay down his arms, or to employ them only in the defence of the empire; if he could secure, for his wandering countrymen, a tranquil settlement on the waste lands of Thrace, and a sufficient allowance of corn and cattle. But he added, in a whisper of confidential friendship, that the exasperated Barbarians were averse to these reasonable conditions; and, that Fritigern was doubtful whether he could accomplish the conclusion of the treaty, unless he found himself supported by the presence, and terrors, of an Imperial army. About the same time, Count Richomer returned from the West, to announce the defeat and submission of the Alemanni, to inform Valens, that his nephew advanced by rapid marches at the head of the veteran and victorious legions of Gaul; and to request, in the name of Gratian, and of the republic, that every dangerous and decisive measure might be suspended, till the junction of the two emperors should ensure the success of the Gothic war. But the feeble sovereign of the East was actuated only by the fatal illusions of pride and jealousy. He disdained the importunate advice; he rejected the humiliating aid; he secretly compared the ignominious, at least the inglorious, period of his own reign, with the fame of a beardless youth; and Valens rushed into the field, to erect his imaginary trophy, before the diligence of his colleague could usurp any share of the triumphs of the day.

On the ninth of August, a day which has deserved to be marked among the most inauspicious of the Roman Calendar<sup>91</sup>, the emperor Valens, leaving, under a strong guard, his baggage and military treasure, marched from Hadrianople to attack the Goths, who

Battle of  
Hadrianople,  
A. D. 378.  
August 9th.

<sup>91</sup> Ammianus (xxxii. 12, 13.) almost alone describes the councils and actions which were terminated by the fatal battle of Hadrianople. We might censure the vices of his style, the

disorder and perplexity of his narrative: but we must now take leave of this impartial historian; and reproach is silenced by our regret for such an irreparable loss.

were

were encamped about twelve miles from the city<sup>92</sup>. By some mistake of the orders, or some ignorance of the ground, the right wing, or column of cavalry, arrived in sight of the enemy, whilst the left was still at a considerable distance; the soldiers were compelled, in the sultry heat of summer, to precipitate their pace; and the line of battle was formed with tedious confusion, and irregular delay. The Gothic cavalry had been detached to forage in the adjacent country; and Fritigern still continued to practise his customary arts. He dispatched messengers of peace, made proposals, required hostages, and wasted the hours, till the Romans, exposed without shelter to the burning rays of the sun, were exhausted by thirst, hunger, and intolerable fatigue. The emperor was persuaded to send an ambassador to the Gothic camp; the zeal of Richomer, who alone had courage to accept the dangerous commission, was applauded: and the count of the domestics, adorned with the splendid ensigns of his dignity, had proceeded some way in the space between the two armies, when he was suddenly recalled by the alarm of battle. The hasty and imprudent attack was made by Bacurius the Iberian, who commanded a body of archers and targetteers; and as they advanced with rashness, they retreated with loss and disgrace. In the same moment, the flying squadrons of Alatheus and Saphrax, whose return was anxiously expected by the general of the Goths, descended like a whirlwind from the hills, swept across the plain, and added new terrors to the tumultuous, but irresistible, charge of the Barbarian host. The event of the battle of Hadrianople, so fatal to Valens and to the empire, may be described in a few words: the Roman cavalry fled; the infantry was abandoned, surrounded, and cut in pieces. The most skilful evolutions, the firmest courage, are scarcely sufficient to extricate a body

The defeat of  
the Romans.

<sup>92</sup> The difference of the eight miles of Am-  
mianus, and the twelve of Idatius, can only  
embarrass those critics (Valeſius ad loc.), who  
suppose a great army to be a mathematical  
point, without space or dimensions.

of foot, encompassed, on an open plain, by superior numbers of horse: but the troops of Valens, oppressed by the weight of the enemy and their own fears, were crowded into a narrow space, where it was impossible for them to extend their ranks, or even to use, with effect, their swords and javelins. In the midst of tumult, of slaughter, and of disinay, the emperor, deserted by his guards, and wounded, as it was supposed, with an arrow, sought protection among the Lancearii and the Mattiarii, who still maintained their ground with some appearance of order and firmness. His faithful generals, Trajan and Victor, who perceived his danger, loudly exclaimed, that all was lost, unless the person of the emperor could be saved. Some troops, animated by their exhortation, advanced to his relief: they found only a bloody spot, covered with a heap of broken arms, and mangled bodies, without being able to discover their unfortunate prince, either among the living, or the dead. Their search could not indeed be successful, if there is any truth in the circumstances, with which some historians have related the death of the emperor. By the care of his attendants, Valens was removed from the field of battle to a neighbouring cottage, where they attempted to dress his wound, and to provide for his future safety. But this humble retreat was instantly surrounded by the enemy: they tried to force the door; they were provoked by a discharge of arrows from the roof; till at length, impatient of delay, they set fire to a pile of dry faggots, and consumed the cottage, with the Roman emperor and his train. Valens perished in the flames; and a youth who dropt from the window, alone escaped, to attest the melancholy tale, and to inform the Goths of the inestimable prize which they had lost by their own rashness. A great number of brave and distinguished officers perished in the battle of Hadrianople, which equalled, in the actual loss, and far surpassed, in the fatal consequences, the misfortune which Rome had formerly sustained

C H A P.  
XXVI.

Death of the  
emperor Va-  
lens.

C H A P.  
XXVI.

sustained in the fields of Cannæ<sup>93</sup>. Two master-generals of the cavalry and infantry, two great officers of the palace, and thirty-five tribunes, were found among the slain; and the death of Sebastian might satisfy the world, that he was the victim, as well as the author, of the public calamity. Above two-thirds of the Roman army were destroyed: and the darkness of the night was esteemed a very favourable circumstance; as it served to conceal the flight of the multitude, and to protect the more orderly retreat of Victor and Richomer, who alone, amidst the general consternation, maintained the advantage of calm courage, and regular discipline<sup>94</sup>.

Funeral oration of Valens and his army.

While the impressions of grief and terror were still recent in the minds of men, the most celebrated rhetorician of the age composed the funeral oration of a vanquished army, and of an unpopular prince, whose throne was already occupied by a stranger. “There are not wanting,” says the candid Libanius, “those who arraign the prudence of the emperor, or who impute the public misfortune to the want of courage and discipline in the troops. For my own part, I reverence the memory of their former exploits: I reverence the glorious death, which they bravely received, standing, and fighting in their ranks: I reverence the field of battle, stained with *their* blood, and the blood of the Barbarians. Those honourable marks have been already washed away by the rains; but the lofty monuments of their bones, the bones of generals, of centurions,

<sup>93</sup> Nec ullâ, annalibus, præter Cannensem pugnam ita ad internecionem res legitur gesta. Ammian. xxxi. 13. According to the grave Polybius, no more than 370 horse, and 3000 foot, escaped from the field of Cannæ: 10,000 were made prisoners; and the number of the slain amounted to 5630 horse, and 70,000 foot (Polyb. l. iii. p. 371. edit. Casaubon, in 8vo). Livy (xxii. 49.) is somewhat less bloody: he slaughters only 2700 horse, and 40,000 foot. The Roman

army was supposed to consist of 87,200 effective men (xxii. 36.).

<sup>94</sup> We have gained some faint light from Jerom (tom. i. p. 26. and in Chron. p. 188.), Victor (in Epitome), Orosius (l. vii. c. 33. p. 554.), Jornandes (c. 27.), Zosimus (l. iv. p. 230.), Socrates (l. iv. c. 38.), Sozomen (l. vi. c. 40.), Idatius (in Chron.). But their united evidence, if weighed against Ammianus alone, is light and unsubstantial.

“ and of valiant warriors, claim a longer period of duration. The  
 “ king himself fought and fell in the foremost ranks of the battle.  
 “ His attendants presented him with the fleetest horses of the Impe-  
 “ rial stable, that would soon have carried him beyond the pursuit  
 “ of the enemy. They vainly pressed him to reserve his important  
 “ life for the future service of the republic. He still declared, that  
 “ he was unworthy to survive so many of the bravest and most faith-  
 “ ful of his subjects; and the monarch was nobly buried under a  
 “ mountain of the slain. Let none, therefore, presume to ascribe  
 “ the victory of the Barbarians to the fear, the weakness, or the  
 “ imprudence, of the Roman troops. The chiefs and the soldiers  
 “ were animated by the virtue of their ancestors, whom they equal-  
 “ led in discipline, and the arts of war. Their generous emulation  
 “ was supported by the love of glory, which prompted them to con-  
 “ tend at the same time with heat and thirst, with fire and the sword;  
 “ and cheerfully to embrace an honourable death, as their refuge  
 “ against flight and infamy. The indignation of the gods has been  
 “ the only cause of the success of our enemies.” The truth of his-  
 tory may disclaim some parts of this panegyric, which cannot strictly  
 be reconciled with the character of Valens, or the circumstances of  
 the battle: but the fairest commendation is due to the eloquence,  
 and still more to the generosity, of the sophist of Antioch”.

The pride of the Goths was elated by this memorable victory; but their avarice was disappointed by the mortifying discovery, that the richest part of the Imperial spoil had been within the walls of Hadrianople. They hastened to possess the reward of their valour; but they were encountered by the remains of a vanquished army, with an intrepid resolution, which was the effect of their despair, and the only hope of their safety. The walls of the city, and the

The Goths  
besiege Ha-  
drianople.

<sup>55</sup> Libanius de ulciscend. Julian. Necc, c. 3. in Fabricius, *Bibliot. Græc.* tom. vii. p. 146—148.

C H A P.  
XXVI.

ramparts of the adjacent camp, were lined with military engines, that threw stones of an enormous weight; and astonished the ignorant Barbarians by the noise, and velocity, still more than by the real effects, of the discharge. The soldiers, the citizens, the provincials, the domestics of the palace, were united in the danger, and in the defence: the furious assault of the Goths was repulsed; their secret arts of treachery and treason were discovered; and, after an obstinate conflict of many hours, they retired to their tents; convinced, by experience, that it would be far more advisable to observe the treaty, which their sagacious leader had tacitly stipulated with the fortifications of great and populous cities. After the hasty and impolitic massacre of three hundred deserters, an act of justice extremely useful to the discipline of the Roman armies, the Goths indignantly raised the siege of Hadrianople. The scene of war and tumult was instantly converted into a silent solitude: the multitude suddenly disappeared; the secret paths of the woods and mountains were marked with the footsteps of the trembling fugitives, who sought a refuge in the distant cities of Illyricum and Macedonia: and the faithful officers of the household, and the treasury, cautiously proceeded in search of the emperor, of whose death they were still ignorant. The tide of the Gothic inundation rolled from the walls of Hadrianople to the suburbs of Constantinople. The Barbarians were surprised with the splendid appearance of the capital of the East, the height and extent of the walls, the myriads of wealthy and affrighted citizens who crowded the ramparts, and the various prospect of the sea and land. While they gazed with hopeless desire on the inaccessible beauties of Constantinople, a sally was made from one of the gates by a party of Saracens<sup>96</sup>, who had been fortunately

<sup>96</sup> Valens had gained, or rather purchased, the friendship of the Saracens, whose vexatious inroads were felt on the borders of Phœnicia, Palestine, and Egypt. The Christian faith had been lately introduced among

a people, reserved, in a future age, to propagate another religion (Tillemont, *Hist. des Empereurs*, tom. v. p. 104. 106. 141. Mem. *Eccles.* tom. vii. p. 593.).

engaged in the service of Valens. The cavalry of Scythia was forced to yield to the admirable swiftness and spirit of the Arabian horses: their riders were skilled in the evolutions of irregular war; and the Northern Barbarians were astonished, and dismayed, by the inhuman ferocity of the Barbarians of the South. A Gothic soldier was slain by the dagger of an Arab; and the hairy, naked savage, applying his lips to the wound, expressed a horrid delight, while he sucked the blood of his vanquished enemy<sup>97</sup>. The army of the Goths, laden with the spoils of the wealthy suburbs, and the adjacent territory, slowly moved, from the Bosphorus, to the mountains which form the western boundary of Thrace. The important pass of Succii was betrayed by the fear, or the misconduct, of Maurus; and the Barbarians, who no longer had any resistance to apprehend from the scattered and vanquished troops of the East, spread themselves over the face of a fertile and cultivated country, as far as the confines of Italy, and the Hadriatic Sea<sup>98</sup>.

The Romans, who so coolly, and so concisely, mention the acts of *justice* which were exercised by the legions<sup>99</sup>, reserve their compassion, and their eloquence, for their own sufferings, when the provinces were invaded, and desolated, by the arms of the successful Barbarians. The simple circumstantial narrative (did such a narrative exist) of the ruin of a single town, of the misfortunes of a

C H A P.  
XXVI.

They ravage  
the Roman  
provinces,  
A. D. 378,  
379.

<sup>97</sup> Crinitus quidam, nudus omnia præter pubem, subraucum et lugubre strepens. Ammian. xxxi. 16. and Vales. ad loc. The Arabs often fought naked; a custom which may be ascribed to their sultry climate, and ostentatious bravery. The description of this unknown savage is the lively portrait of Derrar, a name so dreadful to the Christians of Syria. See Ockley's Hist. of the Saracens, vol. i. p. 72. 84. 87.

<sup>98</sup> The series of events may still be traced in the last pages of Ammianus (xxx. 15, 16.). Zosimus (l. iv. p. 227. 231.), whom we are now reduced to cherish, misplaces the fall of

the Arabs before the death of Valens. Eupapius (in Excerpt. Legation. p. 20.) praises the fertility of Thrace, Macedonia, &c.

<sup>99</sup> Observe with how much indifference Cæsar relates, in the Commentaries of the Gallic War; *that* he put to death the whole senate of the Veneti, who had yielded to his mercy (iii. 16); *that* he laboured to extirpate the whole nation of the Eburones (vi. 31.); *that* forty thousand persons were massacred at Bourges by the just revenge of his soldiers, who spared neither age nor sex (vii. 27.), &c.

C H A P.  
XXVI.

single family<sup>100</sup>, might exhibit an interesting and instructive picture of human manners: but the tedious repetition of vague and declamatory complaints would fatigue the attention of the most patient reader. The same censure may be applied, though not perhaps in an equal degree, to the profane, and the ecclesiastical, writers of this unhappy period; that their minds were inflamed by popular, and religious, animosity; and, that the true size and colour of every object is falsified by the exaggerations of their corrupt eloquence. The vehement Jerom<sup>101</sup> might justly deplore the calamities inflicted by the Goths, and their barbarous allies, on his native country of Pannonia, and the wide extent of the provinces, from the walls of Constantinople to the foot of the Julian Alps; the rapes, the massacres, the conflagrations; and, above all, the profanation of the churches; that were turned into stables, and the contemptuous treatment of the relics of holy martyrs. But the Saint is surely transported beyond the limits of nature and history, when he affirms, “that, in those desert countries, nothing was left except the sky  
“and the earth; that, after the destruction of the cities, and the  
“extirpation of the human race, the land was overgrown with thick  
“forests, and inextricable brambles; and that the universal desola-  
“tion, announced by the prophet Zephaniah, was accomplished, in  
“the scarcity of the beasts, the birds, and even of the fish.” These complaints were pronounced about twenty years after the death of Valens; and the Illyrian provinces, which were constantly exposed to the invasion and passage of the Barbarians, still continued, after a calamitous period of ten centuries, to supply new materials for rapine

<sup>100</sup> Such are the accounts of the Sack of Magdeburgh, by the ecclesiastic and the fisherman, which Mr. Harte has transcribed (Hist. of Gustavus Adolphus, vol. i. p. 313—320.), with some apprehension of violating the dignity of history.

<sup>101</sup> Et vastatis urbibus, hominibusque interfectis, solitudinem et raritatem bestiarum

quoque fieri, et volatiliū, pisciumque: testis Illyricum est, testis Thracia, testis in quo ortus sum solum (Pannonia); ubi præter cælum et terram, et crescentes vepres, et condensa sylvarum cuncta perierunt. Tom. vii. p. 250. ad 1. Cap. Sophonias; and tom. i. p. 26.

and.



and destruction. Could it even be supposed, that a large tract of country had been left without cultivation, and without inhabitants, the consequences might not have been so fatal to the inferior productions of animated nature. The useful and feeble animals, which are nourished by the hand of man, might suffer and perish, if they were deprived of his protection: but the beasts of the forest, his enemies, or his victims, would multiply in the free and undisturbed possession of their solitary domain. The various tribes that people the air, or the waters, are still less connected with the fate of the human-species; and it is highly probable, that the fish of the Danube would have felt more terror and distress, from the approach of a voracious pike, than from the hostile inroad of a Gothic army.

Whatever may have been the just measure of the calamities of Europe, there was reason to fear that the same calamities would soon extend to the peaceful countries of Asia. The sons of the Goths had been judiciously distributed through the cities of the East; and the arts of education were employed, to polish, and subdue, the native fierceness of their temper. In the space of about twelve years, their numbers had continually increased; and the children, who, in the first emigration, were sent over the Hellespont, had attained, with rapid growth, the strength and spirit of perfect manhood<sup>122</sup>. It was impossible to conceal from their knowledge the events of the Gothic war; and, as those daring youths had not studied the language of dissimulation, they betrayed their wish, their desire, perhaps their intention, to emulate the glorious example of their fathers. The danger of the times seemed to justify the jealous suspicions of the provincials; and these suspicions were admitted as unquestionable evidence, that the Goths of Asia had formed a secret and dangerous conspiracy against the public safety. The death of Valens had left

C H A P.  
XXVI.

Massacre of  
the Gothic  
youth in Asia.  
A. D. 378.

<sup>122</sup> Eunapius (in Excerpt. Legat. p. 20.) foolishly supposes a præternatural growth of the young Goths; that he may introduce Cadrius's armed men, who sprung from the dragon's teeth, &c. Such was the Greek eloquence of the times.

the

C H A P.  
XXVI.

the East without a sovereign; and Julius, who filled the important station of master-general of the troops, with a high reputation of diligence and ability, thought it his duty to consult the senate of Constantinople; which he considered, during the vacancy of the throne, as the representative council of the nation. As soon as he had obtained the discretionary power of acting as he should judge most expedient for the good of the republic, he assembled the principal officers; and privately concerted effectual measures for the execution of his bloody design. An order was immediately promulgated, that, on a stated day, the Gothic youth should assemble in the capital cities of their respective provinces; and, as a report was industriously circulated, that they were summoned to receive a liberal gift of lands and money, the pleasing hope allayed the fury of their resentment, and perhaps suspended the motions of the conspiracy. On the appointed day, the unarmed crowd of the Gothic youth was carefully collected in the square, or Forum: the streets and avenues were occupied by the Roman troops; and the roofs of the houses were covered with archers and slingers. At the same hour, in all the cities of the East, the signal was given of indiscriminate slaughter; and the provinces of Asia were delivered, by the cruel prudence of Julius, from a domestic enemy, who, in a few months, might have carried fire and sword from the Hellespont to the Euphrates<sup>193</sup>. The urgent consideration of the public safety may undoubtedly authorize the violation of every positive law. How far, that, or any other, consideration, may operate, to dissolve the natural obligations of humanity and justice, is a doctrine, of which I still desire to remain ignorant.

<sup>193</sup> Ammianus evidently approves this execution, *efficacia velox et salutaris*, which concludes his work (xxx. 16.). Zosimus, who is curious and copious (l. iv. p. 233—236.),

mistakes the date, and labours to find the reason, why Julius did not consult the emperor Theodosius; who had not yet ascended the throne of the East.

The emperor Gratian was far advanced on his march towards the plains of Hadrianople, when he was informed, at first by the confused voice of fame, and afterwards by the more accurate reports of Victor and Richomer, that his impatient colleague had been slain in battle, and that two-thirds of the Roman army were exterminated by the sword of the victorious Goths. Whatever resentment the rash and jealous vanity of his uncle might deserve, the resentment of a generous mind is easily subdued by the softer emotions of grief and compassion: and even the sense of pity was soon lost in the serious and alarming consideration of the state of the republic. Gratian was too late to assist, he was too weak to revenge, his unfortunate colleague; and the valiant and modest youth felt himself unequal to the support of a sinking world. A formidable tempest of the Barbarians of Germany seemed ready to burst over the provinces of Gaul; and the mind of Gratian was oppressed, and distracted, by the administration of the Western Empire. In this important crisis, the government of the East, and the conduct of the Gothic war, required the undivided attention of a hero and a statesman. A subject invested with such ample command would not long have preserved his fidelity to a distant benefactor; and the Imperial council embraced the wise and manly resolution, of conferring an obligation, rather than of yielding to an insult. It was the wish of Gratian to bestow the purple as the reward of virtue; but, at the age of nineteen, it is not easy for a prince, educated in the supreme rank, to understand the true characters of his ministers and generals. He attempted to weigh, with an impartial hand, their various merits and defects; and, whilst he checked the rash confidence of ambition, he distrusted the cautious wisdom, which despaired of the republic. As each moment of delay diminished something of the power and resources of the future sovereign of the East, the situation of the times would not allow a tedious debate. The choice of Gratian was soon declared

C H A P.  
XXVI.

The emperor Gratian invests Theodosius with the empire of the East, A. D. 379, January 19.

C H A P.  
XXVI.

declared in favour of an exile, whose father, only three years before, had suffered, under the sanction of *his* authority, an unjust and ignominious death. The great Theodosius, a name celebrated in history, and dear to the Catholic Church<sup>104</sup>, was summoned to the Imperial court, which had gradually retreated from the confines of Thrace to the more secure station of Sirmium. Five months after the death of Valens, the emperor Gratian produced before the assembled troops, *his* colleague, and *their* master; who, after a modest, perhaps a sincere, resistance, was compelled to accept, amidst the general acclamations, the diadem, the purple, and the equal title of Augustus<sup>105</sup>. The provinces of Thrace, Asia, and Egypt, over which Valens had reigned, were resigned to the administration of the new emperor: but, as he was specially entrusted with the conduct of the Gothic war, the Illyrian præfecture was dismembered; and the two great dioceses of Dacia and Macedonia were added to the dominions of the Eastern empire<sup>106</sup>.

Birth and  
character of  
Theodosius.

The same province, and, perhaps, the same city<sup>107</sup>, which had given to the throne the virtues of Trajan, and the talents of Hadrian, was the original seat of another family of Spaniards, who, in a less fortunate age, possessed, near fourscore years, the declining empire

<sup>104</sup> A life of Theodosius the Great was composed in the last century (Paris 1679, in 4to; 1680, in 12mo), to inflame the mind of the young Dauphin with Catholic zeal. The author, Flechier, afterwards Bishop of Nîmes, was a celebrated preacher; and his history is adorned, or tainted, with pulpit-eloquence; but he takes his learning from Baronius, and his principles from St. Ambrose and St. Augustin.

<sup>105</sup> The birth, character, and elevation of Theodosius, are marked in Pacatus (in Pannegyr. Vet. xii. 10, 11, 12.), Themistius (Orat. xiv. p. 182.), Zosimus (l. iv. p. 231.), Augustin (de Civitat. Dei, v. 25.), Orosius

(l. vii. c. 34.), Sozomen (l. vii. c. 2.), Sozocrates (l. v. c. 2.), Theodoret (l. v. c. 5.), Philostorgius (l. ix. c. 17. with Godefroy, p. 393.), the Epitome of Victor, and the Chronicles of Prosper, Idatius, and Marcellinus, in the Thesaurus Temporum of Scaliger.

<sup>106</sup> Tillemont, Hist. des Empereurs, tom. v. p. 716, &c.

<sup>107</sup> *Italica*, founded by Scipio Africanus for his wounded veterans of *Italy*. The ruins still appear, about a league above Seville, but on the opposite bank of the river. See the Hispania Illustrata of Nonius, a short, though valuable, treatise. C. xvii. p. 64—67.

of Rome<sup>108</sup>. They emerged from the obscurity of municipal honours by the active spirit of the elder Theodosius, a general, whose exploits in Britain and Africa have formed one of the most splendid parts of the annals of Valentinian. The son of that general, who likewise bore the name of Theodosius, was educated, by skilful preceptors, in the liberal studies of youth; but he was instructed in the art of war by the tender care and severe discipline of his father<sup>109</sup>. Under the standard of such a leader, young Theodosius fought glory and knowledge, in the most distant scenes of military action; inured his constitution to the difference of seasons and climates; distinguished his valour by sea and land; and observed the various warfare of the Scots, the Saxons, and the Moors. His own merit, and the recommendation of the conqueror of Africa, soon raised him to a separate command: and, in the station of Duke of Mæsia, he vanquished an army of Sarmatians; saved the province; deserved the love of the soldiers; and provoked the envy of the court<sup>110</sup>. His rising fortunes were soon blasted by the disgrace and execution of his illustrious father; and Theodosius obtained, as a favour, the permission of retiring to a private life, in his native province of Spain. He displayed a firm and temperate character in the ease with which he adapted himself to this new situation. His time was almost equally divided between the town and country: the spirit, which had animated his public conduct, was shewn in the active and as-

<sup>108</sup> I agree with Tillemont (*Hist. des Empereurs*, tom. v. p. 726.) in suspecting the royal pedigree, which remained a secret till the promotion of Theodosius. Even after that event, the silence of Pacatus outweighs the venal evidence of Themistius, Victor, and Claudian, who connect the family of Theodosius with the blood of Trajan and Hadrian.

<sup>109</sup> Pacatus compares, and consequently prefers, the youth of Theodosius, to the mi-

litary education of Alexander, Hannibal, and the second Africanus; who, like him, had served under their fathers (vii. 8.).

<sup>110</sup> Ammianus (xxix. 6.) mentions this victory of Theodosius Junior Dux Mæsiæ, *punctetiam tum lanugine juvenis, princeps postea perfectissimus*. The same fact is attested by Themistius and Zosimus: but Theodoret (l. v. c. 5.), who adds some curious circumstances, strangely applies it to the time of the Interregnum.

C H A P.  
XXVI.

fectionate performance of every social duty; and the diligence of the foldier was profitably converted to the improvement of his ample patrimony<sup>111</sup>, which lay between Valladolid and Segovia, in the middle of a fruitful district, still famous for a most exquisite breed of sheep<sup>112</sup>. From the innocent, but humble, labours of his farm, Theodosius was transported, in less than four months, to the throne of the Eastern empire: and the whole period of the history of the world will not perhaps afford a similar example, of an elevation, at the same time, so pure, and so honourable. The princes who peaceably inherit the sceptre of their fathers, claim and enjoy a legal right, the more secure, as it is absolutely distinct from the merits of their personal characters. The subjects, who, in a monarchy, or a popular state, acquire the possession of supreme power, may have raised themselves, by the superiority either of genius or virtue, above the heads of their equals: but their virtue is seldom exempt from ambition; and the cause of the successful candidate is frequently stained by the guilt of conspiracy, or civil war. Even in those governments which allow the reigning monarch to declare a colleague, or a successor, his partial choice, which may be influenced by the blindest passions, is often directed to an unworthy object. But the most suspicious malignity cannot ascribe to Theodosius, in his obscure solitude of Caucha, the arts, the desires, or even the hopes, of an ambitious statesman; and the name of the Exile would long since have been forgotten, if his genuine and distinguished virtues had not left a deep impression in the Imperial court. During the season of prosperity, he had been neglected; but, in the public distress, his superior merit was universally felt and acknowledged. What confidence must have been reposed in his integrity, since Gratian could

<sup>111</sup> Pacatus (in Panegyr. Vet. xii. 9.) prefers the rustic life of Theodosius to that of Cincinnatus: the one was the effect of choice, the other of poverty.

<sup>112</sup> M. d'Anville (Geographie Ancienne,

tom. i. p. 25.) has fixed the situation of Caucha, or Coca, in the old province of Galicia, where Zosimus and Idatius have placed the birth, or patrimony, of Theodosius.

trust, that a pious son would forgive, for the sake of the republic, the murder of his father! What expectations must have been formed of his abilities, to encourage the hope, that a single man could save, and restore, the empire of the East! Theodosius was invested with the purple in the thirty-third year of his age. The vulgar gazed with admiration on the manly beauty of his face, and the graceful majesty of his person, which they were pleased to compare with the pictures and medals of the emperor Trajan; whilst intelligent observers discovered, in the qualities of his heart and understanding, a more important resemblance to the best and greatest of the Roman princes.

It is not without the most sincere regret, that I must now take leave of an accurate and faithful guide, who has composed the history of his own times, without indulging the prejudices and passions, which usually affect the mind of a contemporary. Ammianus Marcellinus, who terminates his useful work with the defeat and death of Valens, recommends the more glorious subject of the ensuing reign to the youthful vigour and eloquence of the rising generation<sup>113</sup>. The rising generation was not disposed to accept his advice, or to imitate his example<sup>114</sup>; and, in the study of the reign of Theodosius, we are reduced to illustrate the partial narrative of Zosimus, by the obscure hints of fragments and chronicles, by the figurative style of poetry or panegyric, and by the precarious as-

C H A P.  
XXVI.

His prudent and successful conduct of the Gothic war, A. D. 379—382.

<sup>113</sup> Let us hear Ammianus himself. *Hæc, ut miles quondam et Græcus, a principatu Cæsaris Nervæ exortus, adusque Valentis interitum, pro vitium explicavi mensurâ: nunquam, ut arbitror, sciens, silentio ausus corrumpere vel mendacio. Scribant reliqua potiores ætate, doctrinæque florentes. Quos id, si libuerit, aggressuros, procudere linguas ad majores moneo illos.* Ammian. xxvi. 16. The first thirteen books, a superficial epitome of two hundred and fifty-seven years,

are now lost: the last eighteen, which contain no more than twenty-five years, still preserve the copious and authentic history of his own times.

<sup>114</sup> Ammianus was the last subject of Rome who composed a profane history in the Latin language. The East, in the next century, produced some rhetorical historians, Zosimus, Olympiodorus, Malchus, Candidus, &c. See Vossius de Historicis Græci, l. ii. c. 18. de Historicis Latinis, l. iii. c. 10, &c.

C II A P.  
XXVI.

fluence of the ecclesiastical writers, who, in the heat of religious faction, are apt to despise the profane virtues of sincerity and moderation. Conscious of these disadvantages, which will continue to involve a considerable portion of the decline and fall of the Roman empire, I shall proceed with doubtful and timorous steps. Yet I may boldly pronounce, that the battle of Hadrianople was never revenged by any signal or decisive victory of Theodosius over the Barbarians; and the expressive silence of his venal orators may be confirmed by the observation of the condition and circumstances of the times. The fabric of a mighty state, which has been reared by the labours of successive ages, could not be overturned by the misfortune of a single day, if the fatal power of the imagination did not exaggerate the real measure of the calamity. The loss of forty thousand Romans, who fell in the plains of Hadrianople, might have been soon recruited in the populous provinces of the East, which contained so many millions of inhabitants. The courage of a soldier is found to be the cheapest, and most common, quality of human nature; and sufficient skill to encounter an undisciplined foe, might have been speedily taught by the care of the surviving centurions. If the Barbarians were mounted on the horses, and equipped with the armour, of their vanquished enemies, the numerous studs of Cappadocia and Spain would have supplied new squadrons of cavalry; the thirty-four arsenals of the empire were plentifully stored with magazines of offensive and defensive arms; and the wealth of Asia might still have yielded an ample fund for the expences of the war. But the effects which were produced by the battle of Hadrianople on the minds of the Barbarians, and of the Romans, extended the victory of the former, and the defeat of the latter, far beyond the limits of a single day. A Gothic chief was heard to declare, with insolent moderation, that, for his own part, he was fatigued with slaughter; but that he was astonished how a people, who  
fled



fled before him like a flock of sheep, could still presume to dispute the possession of their treasures and provinces<sup>115</sup>. The same terrors, which the name of the Huns had spread among the Gothic tribes, were inspired, by the formidable name of the Goths, among the subjects and soldiers of the Roman empire<sup>116</sup>. If Theodosius, hastily collecting his scattered forces, had led them into the field to encounter a victorious enemy, his army would have been vanquished by their own fears; and his rashness could not have been excused by the chance of success. But the *great* Theodosius, an epithet which he honourably deserved on this momentous occasion, conducted himself as the firm and faithful guardian of the republic. He fixed his head-quarters at Thessalonica, the capital of the Macedonian diocese<sup>117</sup>; from whence he could watch the irregular motions of the Barbarians, and direct the operations of his lieutenants, from the gates of Constantinople to the shores of the Adriatic. The fortifications and garrisons of the cities were strengthened; and the troops, among whom a sense of order and discipline was revived, were insensibly emboldened by the confidence of their own safety. From these secure stations, they were encouraged to make frequent sallies on the Barbarians, who infested the adjacent country; and, as they were seldom allowed to engage, without some decisive superiority, either of ground or of numbers, their enterprises were, for the most part, successful; and they were soon convinced, by their own experience, of the possibility of vanquishing their *invincible* enemies. The detachments of these separate garrisons were gradually united into small armies; the same cautious measures were pursued, according to an extensive and well-concerted plan of operations; the

C. H. A. P.  
XXVI.

<sup>115</sup> Chrysostom. tom. i. p. 344. edit. Montfaucon. I have verified, and examined, this passage: but I should never, without the aid of Tillemont (Hist. des Emp. tom. v. p. 152.), have detected an historical anecdote, in a strange medley of moral and mythic

exhortations, addressed, by the preacher of Antioch, to a young widow.

<sup>116</sup> Eunapius, in Excerpt. Legation. p. 21.

<sup>117</sup> See Godefroy's Chronology of the Laws. Codex Theodos. tom. i. Prolegomen. p. xcix-civ.

C H A P.  
XXVI.

events of each day added strength and spirit to the Roman arms; and the artful diligence of the emperor, who circulated the most favourable reports of the success of the war, contributed to subdue the pride of the Barbarians, and to animate the hopes and courage of his subjects. If, instead of this faint and imperfect outline, we could accurately represent the counsels and actions of Theodosius, in four successive campaigns, there is reason to believe, that his consummate skill would deserve the applause of every military reader. The republic had formerly been saved by the delays of Fabius: and, while the splendid trophies of Scipio, in the field of Zama, attract the eyes of posterity, the camps and marches of the Dictator among the hills of Campania, may claim a juster proportion of the solid and independent fame, which the general is not compelled to share, either with fortune or with his troops. Such was likewise the merit of Theodosius; and the infirmities of his body, which most unreasonably languished under a long and dangerous disease, could not oppress the vigour of his mind, or divert his attention from the public service<sup>118</sup>.

Divisions,  
defeat, and  
submission,  
of the Goths,  
A. D. 370—  
382.

The deliverance and peace of the Roman provinces<sup>119</sup> was the work of prudence, rather than of valour: the prudence of Theodosius was seconded by fortune; and the emperor never failed to seize, and to improve, every favourable circumstance. As long as the superior genius of Frigern preserved the union, and directed the motions, of the Barbarians, their power was not inadequate to the conquest of a great empire. The death of that hero, the predecessor and master of the renowned Alaric, relieved an impatient multitude

<sup>118</sup> Most writers insist on the idleness, and long repose, of Theodosius, at Thessalonica: Zosimus, to diminish his glory; Jornandes, to favour the Goths; and the ecclesiastical writers, to introduce his baptism.

<sup>119</sup> Compare Themistius (*Orat.* xiv. p. 131.) with Claudius (*l.* iv. p. 232.), Jornandes

(*c.* xvii. p. 640.), and the prolix Commentary of M. de Buat (*Hist. des Peuples, &c.* tom. vi. p. 477—552.). The Chronicles of Eusebius and Marcellinus allude, in general terms, to, *magna certamina, magna multaque prœlia*. The two epithets are not easily reconciled.

from

from the intolerable yoke of discipline and discretion. The Barbarians, who had been restrained by his authority, abandoned themselves to the dictates of their passions; and their passions were seldom uniform, or consistent. An army of conquerors was broken into many disorderly bands of savage robbers; and their blind and irregular fury was not less pernicious to themselves, than to their enemies. Their mischievous disposition was shewn in the destruction of every object, which they wanted strength to remove, or taste to enjoy; and they often consumed, with improvident rage, the harvests, or the granaries, which soon afterwards became necessary for their own subsistence. A spirit of discord arose among the independent tribes and nations, which had been united only by the bands of a loose and voluntary alliance. The troops of the Huns and the Alani would naturally upbraid the flight of the Goths; who were not disposed to use with moderation the advantages of their fortune: the ancient jealousy of the Ostrogoths and the Visigoths could not long be suspended; and the haughty chiefs still remembered the insults and injuries, which they had reciprocally offered, or sustained, while the nation was seated in the countries beyond the Danube. The progress of domestic faction abated the more dissuasive sentiment of national animosity; and the officers of Theodosius were instructed to purchase, with liberal gifts and promises, the retreat, or service, of the discontented party. The acquisition of Modar, a prince of the royal blood of the Amali, gave a bold and faithful champion to the cause of Rome. The illustrious deserter soon obtained the rank of master-general, with an important command; surpris'd an army of his countrymen, who were immersed in wine and sleep; and, after a cruel slaughter of the astonished Goths, returned with an immense spoil, and four thousand waggons, to the Imperial camp<sup>122</sup>. In the

<sup>122</sup> Zosimus (l. iv. p. 232.) styles him a Scythian, a name which the more recent Greeks seem to have appropriated to the Goths.

C H A P.  
XXVI.

Death and  
funeral of  
Athanaric,  
A. D. 381,  
January 25.

hands of a skilful politician, the most different means may be successfully applied to the same ends: and the peace of the empire, which had been forwarded by the divisions, was accomplished by the reunion, of the Gothic nation. Athanaric, who had been a patient spectator of these extraordinary events, was at length driven, by the chance of arms, from the dark recesses of the woods of Caucauland. He no longer hesitated to pass the Danube; and a very considerable part of the subjects of Fritigern, who already felt the inconveniencies of anarchy, were easily persuaded to acknowledge for their king, a Gothic Judge, whose birth they respected, and whose abilities they had frequently experienced. But age had chilled the daring spirit of Athanaric; and, instead of leading his people to the field of battle and victory, he wisely listened to the fair proposal of an honourable and advantageous treaty. Theodosius, who was acquainted with the merit and power of his new ally, condescended to meet him at the distance of several miles from Constantinople; and entertained him in the Imperial city, with the confidence of a friend, and the magnificence of a monarch. “The Barbarian prince observed, with  
“curious attention, the variety of objects which attracted his notice,  
“and at last broke out into a sincere and passionate exclamation of  
“wonder. I now behold, said he, what I never could believe,  
“the glories of this stupendous capital! and as he cast his eyes  
“around, he viewed, and he admired, the commanding situation  
“of the city, the strength and beauty of the walls and public edifices,  
“the capacious harbour, crowded with innumerable vessels, the  
“perpetual concourse of distant nations, and the arms and discipline  
“of the troops. Indeed, continued Athanaric, the emperor of  
“the Romans is a god upon earth; and the presumptuous man, who  
“dares to lift his hand against him, is guilty of his own blood.”

The

<sup>121</sup> The reader will not be displeas'd to see their whom he transcrib'd Regiam urbem the original words of Jornandes, or the au- ingressus est; miranique, En, inquit, cerno quod

The Gothic king did not long enjoy this splendid and honourable reception; and, as temperance was not the virtue of his nation, it may justly be suspected, that his mortal disease was contracted amidst the pleasures of the Imperial banquets. But the policy of Theodosius derived more solid benefit from the death, than he could have expected from the most faithful services, of his ally. The funeral of Athanaric was performed with solemn rites in the capital of the East; a stately monument was erected to his memory; and his whole army, won by the liberal courtesy, and decent grief, of Theodosius, enlisted under the standard of the Roman empire<sup>122</sup>. The submission of so great a body of the Visigoths was productive of the most salutary consequences; and the mixed influence of force, of reason, and of corruption, became every day more powerful, and more extensive. Each independent chieftain hastened to obtain a separate treaty, from the apprehension that an obstinate delay might expose *him*, alone and unprotected, to the revenge, or justice, of the conqueror. The general, or rather the final, capitulation of the Goths, may be dated four years, one month, and twenty-five days, after the defeat and death of the emperor Valens<sup>123</sup>.

The provinces of the Danube had been already relieved from the oppressive weight of the Gruthungi, or Ostrogoths, by the voluntary retreat of Alatheus and Saphrax; whose restless spirit had prompted them to seek new scenes of rapine and glory. Their destructive

C. II. A. P.  
XXVI.

A. D. 382,  
October 3.

Invasion and  
defeat of the  
Gruthungi,  
or Ostro-  
goths,  
A. D. 386,  
October.

quod sæpe incredulus audiebam, famam videlicet tantæ urbis. Et huc illuc oculos volvens, nunc situm urbis comæatumque navium, nunc mœnia clara prospectans, miratur; populosque diversarum gentium, quasi fonte in uno e diversis partibus scaturiente undâ, sic quoque militem ordinatum aspiciens. Deus, inquit, est sine dubio terrenus Imperator, et quisquis adversus eum manum moverit, ipse sui sanguinis reus existit. Jornandes (c. xxviii. p. 650.) proceeds to mention his death and funeral.

<sup>122</sup> Jornandes, c. xxviii. p. 650. Even Zosimus (l. iv. p. 246.) is compelled to approve the generosity of Theodosius, so honourable to himself, and so beneficial to the public.

<sup>123</sup> The short, but authentic, hints in the *Fasti* of Idatius (Chron. Scaliger. p. 52.) are stained with contemporary passion. The fourteenth oration of Themistius is a compliment to Peace, and the consul Saturninus (A. D. 383.).

C H A P.  
XXVI.

course was pointed towards the West; but we must be satisfied with a very obscure and imperfect knowledge of their various adventures. The Ostrogoths impelled several of the German tribes on the provinces of Gaul; concluded, and soon violated, a treaty with the emperor Gratian; advanced into the unknown countries of the North; and, after an interval of more than four years, returned, with accumulated force, to the banks of the Lower Danube. Their troops were recruited with the fiercest warriors of Germany and Scythia; and the soldiers, or at least the historians, of the empire, no longer recognised the name and countenances of their former enemies<sup>124</sup>. The general, who commanded the military and naval powers of the Thracian frontier, soon perceived that his superiority would be disadvantageous to the public service; and that the Barbarians, awed by the presence of his fleet and legions, would probably defer the passage of the river till the approaching winter. The dexterity of the spies, whom he sent into the Gothic camp, allured the Barbarians into a fatal snare. They were persuaded, that, by a bold attempt, they might surprize, in the silence and darkness of the night, the sleeping army of the Romans; and the whole multitude was hastily embarked in a fleet of three thousand canoes<sup>125</sup>. The bravest of the Ostrogoths led the van; the main body consisted of the remainder of their subjects and soldiers; and the women and children securely followed in the rear. One of the nights without a moon had been selected for the execution of their design; and they had almost reached the southern bank of the Danube, in the firm confidence that they should find an easy landing, and an unguarded

<sup>124</sup> Ἐὐὐε το Σιθλασ πασιν ἀγιστο. Zofimus, l. iv. p. 252.

<sup>125</sup> I am justified, by reason and example, in applying this Italian name to the passage of the Barbarians, the single trees hollowed

into the shape of a boat, πολλοὶ μαιζούρας ἐπὶ βάρκασσι. Zofimus, l. iv. p. 253.

Auf Danubium quondam tranare Gruthungi  
In linternis fregere nemus: ter mille ruabant  
Per Saviium plena cuneis inmanibus alni.  
Claudian, in iv. Conf. Hon. 623.

camp.

camp. But the progress of the Barbarians was suddenly stopped by an unexpected obstacle; a triple line of vessels, strongly connected with each other, and which formed an impetred chain of two miles and a half along the river. While they struggled to force their way in the unequal conflict, their right flank was overwhelmed by the irresistible attack of a fleet of galleys, which were urged down the stream by the united impulse of oars and of the tide. The weight and velocity of those ships of war broke, and sunk, and dispersed, the rude and feeble canoes of the Barbarians: their valour was ineffectual; and Alathens, the king, or general, of the Ostrogoths, perished, with his bravest troops, either by the sword of the Romans, or in the waves of the Danube. The last division of this unfortunate fleet might regain the opposite shore: but the distress and disorder of the multitude rendered them alike incapable, either of action or counsel; and they soon implored the clemency of the victorious enemy. On this occasion, as well as on many others, it is a difficult task to reconcile the passions and prejudices of the writers of the age of Theodosius. The partial and malignant historian, who misrepresents every action of his reign, affirms, that the emperor did not appear in the field of battle till the Barbarians had been vanquished by the valour and conduct of his lieutenant Promotus<sup>126</sup>. The flattering poet, who celebrated, in the court of Honorius, the glory of the father and of the son, ascribes the victory to the personal prowess of Theodosius; and almost insinuates, that the king of the Ostrogoths was slain by the hand of the emperor<sup>127</sup>. The truth

<sup>126</sup> Zosimus, l. iv. p. 252—255. He too frequently betrays his poverty of judgment, by disgracing the most serious narratives with trifling and incredible circumstances.

<sup>127</sup> ——— Odothæi Regis *opima*  
Retulit ——— Ver. 632.

The *opima* were the spoils, which a Roman general could only win from the king, or general, of the enemy, whom he had slain with his own hands: and no more than three such examples are celebrated in the victorious ages of Rome.

C H A P.  
XXVI.

of history might perhaps be found in a just medium between these extreme and contradictory assertions.

Settlement of  
the Goths in  
Thrace and  
Asia,  
A. D. 383—  
395.

The original treaty which fixed the settlement of the Goths, ascertained their privileges, and stipulated their obligations, would illustrate the history of Theodosius and his successors. The series of their history has imperfectly preserved the spirit and substance of this singular agreement<sup>128</sup>. The ravages of war and tyranny had provided many large tracts of fertile, but uncultivated land, for the use of those Barbarians, who might not disdain the practice of agriculture. A numerous colony of the Visigoths was seated in Thrace: the remains of the Ostrogoths were planted in Phrygia and Lydia; their immediate wants were supplied by a distribution of corn and cattle; and their future industry was encouraged by an exemption from tribute, during a certain term of years. The Barbarians would have deserved to feel the cruel and perfidious policy of the Imperial court, if they had suffered themselves to be dispersed through the provinces. They required, and they obtained, the sole possession of the villages and districts assigned for their residence; they still cherished and propagated their native manners and language; asserted, in the bosom of despotism, the freedom of their domestic government; and acknowledged the sovereignty of the emperor, without submitting to the inferior jurisdiction of the laws and magistrates of Rome. The hereditary chiefs of the tribes and families were still permitted to command their followers in peace and war; but the royal dignity was abolished; and the generals of the Goths were appointed and removed at the pleasure of the emperor. An army of forty thousand Goths was maintained for the perpetual service of the empire of the East; and those haughty troops, who assumed the title

<sup>128</sup> See Themistius, Orat. xvi. p. 211. Claudian (in Eutrop. l. ii. 152.) mentions the Phrygian colony:

—Ostrogothis colitur mistisque Gruthungis  
Phryx ager——  
and then proceeds to name the rivers of Lydia, the Pactolus, and Hermus.



of *Fœderati*, or allies, were distinguished by their gold collars, liberal pay, and licentious privileges. Their native courage was improved by the use of arms, and the knowledge of discipline; and, while the republic was guarded, or threatened, by the doubtful sword of the Barbarians, the last sparks of the military flame were finally extinguished in the minds of the Romans<sup>129</sup>. Theodosius had the address to persuade his allies, that the conditions of peace which had been extorted from him by prudence and necessity, were the voluntary expressions of his sincere friendship for the Gothic nation<sup>130</sup>. A different mode of vindication or apology was opposed to the complaints of the people; who loudly censured these shameful and dangerous concessions<sup>131</sup>. The calamities of the war were painted in the most lively colours; and the first symptoms of the return of order, of plenty, and security, were diligently exaggerated. The advocates of Theodosius could affirm, with some appearance of truth and reason, that it was impossible to extirpate so many warlike tribes, who were rendered desperate by the loss of their native country; and that the exhausted provinces would be revived by a fresh supply of soldiers and husbandmen. The Barbarians still wore an angry and hostile aspect; but the experience of past times might encourage the hope, that they would acquire the habits of industry and obedience; that their manners would be polished by time, education, and the influ-

<sup>129</sup> Compare Jornandes (c. xx. 27.), who marks the condition and number of the Gothic *Fœderati*, with Zosimus (l. iv. p. 258.), who mentions their golden collars; and Pacatus (in Panegy. Vet. xii. 37.), who applauds, with false or foolish joy, their bravery and discipline.

<sup>130</sup> *Amator pacis generisque Gothorum*, is the praise bestowed by the Gothic historian (c. xxix.), who represents his nation as innocent, peaceable men, slow to anger, and

patient of injuries. According to Livy, the Romans conquered the world in their own defence.

<sup>131</sup> Besides the partial invectives of Zosimus (always discontented with the Christian reigns), see the grave representations which Synesius addresses to the emperor Arcadius (de Regno, p. 25, 26. edit. Petav.). The philosophic bishop of Cyrene was near enough to judge; and he was sufficiently removed from the temptation of fear, or flattery.

C H A P.  
XXVI.

Their hostile  
sentiments.

ence of Christianity; and that their posterity would inseparably blend with the great body of the Roman people<sup>132</sup>.

Notwithstanding these specious arguments, and these sanguine expectations, it was apparent to every discerning eye, that the Goths would long remain the enemies, and might soon become the conquerors, of the Roman empire. Their rude and insolent behaviour expressed their contempt of the citizens and provincials, whom they insulted with impunity<sup>133</sup>. To the zeal and valour of the Barbarians, Theodosius was indebted for the success of his arms: but their assistance was precarious; and they were sometimes seduced, by a treacherous and inconstant disposition, to abandon his standard, at the moment when their service was the most essential. During the civil war against Maximus, a great number of Gothic deserters retired into the morasses of Macedonia, wasted the adjacent provinces, and obliged the intrepid monarch to expose his person, and exert his power, to suppress the rising flame of rebellion<sup>134</sup>. The public apprehensions were fortified by the strong suspicion, that these tumults were not the effect of accidental passion, but the result of deep and premeditated design. It was generally believed, that the Goths had signed the treaty of peace with an hostile and insidious spirit; and that their chiefs had previously bound themselves, by a solemn and secret oath, never to keep faith with the Romans; to maintain the fairest shew of loyalty and friendship, and to watch the favourable

<sup>132</sup> Themistius (Orat. xvi. p. 211, 212.) composes an elaborate and rational apology, which is not, however, exempt from the puerilities of Greek rhetoric. Orpheus could only charm the wild beasts of Thrace: but Theodosius enchanted the men and women, whose predecessors in the same country had torn Orpheus in pieces, &c.

<sup>133</sup> Constantinople was deprived, half a day, of the public allowance of bread, to

expiate the murder of a Gothic soldier: *α. β. γ. δ. ε. ζ. η. θ. ι. κ. λ. μ. ν. ξ. ο. π. ρ. σ. τ. υ. φ. χ. ψ. ω. ρ. ο. σ. τ. α. β. γ. δ. ε. ζ. η. θ. ι. κ. λ. μ. ν. ξ. ο. π. ρ. σ. τ. υ. φ. χ. ψ. ω.* was the guilt of the people. Libanius, Orat. vii. p. 397. edit. Morel.

<sup>134</sup> Zosimus, l. iv. p. 267 - 271. He tells a long and ridiculous story of the adventurous prince, who roved the country with only five horsemen, of a spy whom they detected, whipped, and killed in an old woman's cottage, &c.

moment of rapine, of conquest, and of revenge. But, as the minds of the Barbarians were not insensible to the power of gratitude, several of the Gothic leaders sincerely devoted themselves to the service of the empire, or, at least, of the emperor: the whole nation was insensibly divided into two opposite factions, and much sophistry was employed in conversation and dispute, to compare the obligations of their first, and second, engagements. The Goths, who considered themselves as the friends of peace, of justice, and of Rome, were directed by the authority of Fravitta, a valiant and honourable youth, distinguished above the rest of his countrymen, by the politeness of his manners, the liberality of his sentiments, and the mild virtues of social life. But the more numerous faction adhered to the fierce and faithless Priulf, who inflamed the passions, and asserted the independence, of his warlike followers. On one of the solemn festivals, when the chiefs of both parties were invited to the Imperial table, they were insensibly heated by wine, till they forgot the usual restraints of discretion and respect; and betrayed, in the presence of Theodosius, the fatal secret of their domestic disputes. The emperor, who had been the reluctant witness of this extraordinary controversy, dissembled his fears and repentment, and soon dismissed the tumultuous assembly. Fravitta, alarmed and exasperated by the insolence of his rival, whose departure from the palace might have been the signal of a civil war, boldly followed him; and, drawing his sword, laid Priulf dead at his feet. Their companions flew to arms; and the faithful champion of Rome would have been oppressed by superior numbers, if he had not been protected by the seasonable interposition of the Imperial guards<sup>133</sup>. Such were the

<sup>133</sup> Compare Eunapius (in Excerpt. Legat. p. 21. 22.) with Sozomen. (l. iv. p. 279.). The difference of circumstances and names must undoubtedly be applied to the same story. Fravitta, or Travitta, was afterwards

consul (A. D. 401.), and still continued his faithful service to the elder son of Theodosius (Tillemont, Hist. des Empereurs, tom. v. p. 467.).

C H A P.  
XXVI.

scenes of Barbaric rage, which disgraced the palace and table of the Roman emperor; and, as the impatient Goths could only be restrained by the firm and temperate character of Theodosius, the public safety seemed to depend on the life and abilities of a single man<sup>136</sup>.

<sup>136</sup> Les Goths ravagerent tout depuis le Danube jusqu'au Bosphore; exterminerent Valens et son armée; et ne repasserent le Danube, que pour abandonner l'affreuse solitude qu'ils avoient faite (Oeuvres de Montesquieu, tom. iii. p. 479; Considerations sur les Causes de la Grandeur et de la Decadence des Romains, c. xvii.). The president Montesquieu seems ignorant, that the Goths, after the defeat of Valens, never abandoned

the Roman territory. It is now thirty years, says Claudian (de Bello Getico, 166, &c. A. D. 404.),

Ex quo jam patrios gens hæc oblita Triones,  
Atque Istrum transvecta semel, vestigia fixit  
Threicio funesta solo——

The error is inexcusable; since it disguises the principal and immediate cause of the fall of the Western Empire of Rome.

END OF THE SECOND VOLUME.

# E R R A T A.

## V O L. II.

Page	12. note	29. line	1.	<i>for</i> Phitostorgius <i>read</i> Philostorgius
	22. text	—	21.	<i>for</i> pepetuates <i>r.</i> perpetuates
	24. note	73.	2.	<i>for</i> erat <i>r.</i> inerat
	56. text	—	1.	<i>for</i> linne <i>r.</i> linnen
	64. note	174.	1.	<i>for</i> vitam <i>r.</i> vitem
	69. —	185.	4.	<i>for</i> Matiseo <i>r.</i> Matisco
	95. —	45.	8.	<i>for</i> Anonym. <i>r.</i> Anonym.
	111. —	69.	5.	<i>for</i> Constantius <i>r.</i> Constans
	115. text	—	1.	<i>for</i> of privileges <i>r.</i> of the privileges
	176. note	90.	4.	<i>for</i> lli <i>r.</i> illi
	200. —	48.	5.	<i>for</i> call us <i>r.</i> callous
	225. text	—	8.	<i>for</i> ecclesiastital <i>r.</i> ecclesiastical
	276. note	107.	11.	<i>after</i> Latinos, <i>insert</i> adversariis
	351. —	79.	5.	<i>for</i> on <i>read</i> by
	374. —	36.	10.	<i>after</i> of, <i>insert</i> the
	389. —	82.	6.	<i>for</i> mode <i>read</i> modo
	429. —	46.	4.	<i>for</i> impossible <i>r.</i> almost impossible
	521. —	99.	9.	<i>after</i> quinque <i>insert</i> a semicolon, <i>after</i> Vindili a comma
	563. —	4.	6.	<i>for</i> 571 <i>read</i> 591
	565. —	7.	9.	} <i>for</i> Rubruguis <i>r.</i> Rubruguis
	585. —	49.	2.	
	578. text	—	15.	<i>for</i> Jeniſka <i>r.</i> Jeniſlea
	582. note	39.	2.	<i>for</i> iv. <i>r.</i> ii.
	591. —	62.	2.	<i>for</i> Gelicis <i>r.</i> Geticis.
	638. —	133.	4.	<i>r.</i> κινδρις.





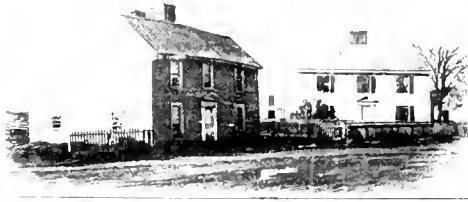




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