

**THE ARGUMENTS OF THE  
EMPOROR JULIAN  
AGAINST THE CHRISTIANS**

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The Arguments of the Emporor Julian Against the Christians by Anonymous

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Only a few copies of this work were privately printed in 1809, at the expense of W. Meredith, Esq., nearly all of which were destroyed.—See Lowndes' *Bibliographer's Manual*, new edition, p. 2598. A copy is there described as having sold for £2. 2s.

The Editor must apologize to his readers for the cramped style and confused expression, but the work would require to have been entirely redone to avoid the extraordinary style of the translation; and, if this had been done, some persons might doubt the accuracy of the translation.

## PREFACE.

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IN the present day many works are published with the openly avowed intention of destroying Christianity. I therefore feel it a duty in bringing a work opposed to Christianity before the Public, openly to declare that I do so in the interest and on behalf of Christianity. I cannot do better, before going further, than quote the words of that able writer and well known Bishop, Cardinal Wiseman. In one of his lectures on the 'Connection between Science and Revealed Religion,' (fifth edition, page 250), he writes, "I must, however, premise some observations, which may apply to other cases, in future lectures, as well as the one in hand. Is it useful, it may be asked, or is it wholesome, to bring before you objections against sacred and solemn truths, which have never been proposed to you, and of which you perhaps are ignorant?"

Would it not be better to waive illustrations of my theme, that tend to make you acquainted with religious discussions, or free-thinking assertions, broached in foreign countries, but totally excluded from your own? Were I addressing an illiterate assembly, or were these lectures directed to the instruction of those who have not travelled—I will not say, out of their own country, but—out of their own literature, I own I might be inclined to avoid the mootings of such dangerous inquiries. Or, were the rationalist philosophy of the continent, of that seductive kind, which ensnares the dallying imagination, or catches the unwary and casual inquirer, I should feel it a duty to close, rather than to open, any avenue, which could lead into its enchanted gardens. But the case is far otherwise in both regards. For, in the first place, all know in general, that many such strange opinions and fond objections have been made by the pretended philosophers of France or Germany; and any one, however superficially acquainted with the history of literature in these two countries, during the last fifty years, is familiar with the names of those who have laboured in the unholy

work. Now, I apprehend that there is no more danger in the vague impression, that learned and able men have rejected Christianity, as irreconcilable with their scientific discoveries or meditations, than in the particular examination of the grounds on which they specifically based their rejection. An able critic has observed, that it was a pity the writings of Julian the Apostate were lost, as it would have been interesting to see what so learned and ingenious a man could object to Christianity. This species of conjecture, and of longing regret, is a thousand times more mischievous than the works themselves could possibly have been."

The Cardinal's opinion of Julian enables me, as a Catholic, without hesitation to reprint this work.

Many persons would have imagined that the Apostate Emperor who was so learned, would have written in a way most dangerous to Christianity. It is true the spirit is detestable but the matter is most weak. I have, then, reprinted this book for the following reasons :

- 1st, As a curiosity.



2nd. As showing the weakness of Julian's writings, and thus preventing the "conjecture," and "longing regret" spoken of by the Cardinal.

3rd. To show that the flippant infidelity of the present day is drawn from the same source; and, that the objections are very similar.

4th. As a valuable work for students of early history, who will be glad to have in a small space the line of thought taken by the Persecutor of the Church of Christ.

Infidels will find no new weapon, Christians will not be puzzled or have hard nuts to crack; but though this is so, yet I beg my Reader's patience for a few minutes ere passing on to the 'Arguments.'

I take this opportunity, of saying, in what an unfair manner men who have what are called "Religious Difficulties" proceed.

Is it to be supposed that an enemy is the proper person to apply to about his foe? Should I, if I wished to get an opinion of Englishmen ask a Fenian? No! yet directly a man has 'doubts' he forthwith, instead of asking information from those whose life is spent in study on

Religion, seeks men and books which only tend to lead him from his Religious Belief.

Again, men will not go to the root of a subject; they are too often content with a brief criticism. Over and over again have I heard young men raise objections to Christianity, and, when I asked them where they heard them, I am told, "Oh! the 'Pall Mall Gazette' says so." I ask him, "Do you know who wrote the article?" "No," he replies. I ask him if he has certified the truth of the quotations and observations of the unknown writer. He again says "No."

This is the curse of the present day,—anonymous writing. Could the man who lays great weight on an article because written in the 'Pall Mall Gazette' or 'Times,' learn who the writer was, he might often say to him, "What the —— do you know about the matter?" Could he know that many of the writers for the press are barristers who are briefless, doctors who have no patients, clergymen without livings; in short, men who have failed in their own professions, he would no longer bow down to that "Unknown God"—the anonymous newspaper article. Might

I, in one word, recommend any young man who reads this book to take the following advice:— Don't play with a subject, but consult the works of great men, and when you can, those whose lives are spent on the subjects which puzzle you; and, never leave a subject till it is logically and rationally settled to your satisfaction.

The Divinity of our Divine Lord, Jesus Christ, is denied by infidels, and not firmly believed and boldly maintained by many who profess to bear His name,—to be Christians.

I do not pretend in a Preface to defend Christianity; let those who really doubt its truth go to able men, such as the Jesuits at Farm Street, or Dr. Newman, and they will return satisfied. But some may take up this work who have doubts, but who are not willing opponents of Christianity. A few words to them. Dr. Newman, writing on Natural Religion, observes, speaking of God, "What strikes the mind so forcibly and so painfully is, His absence (if I may so speak) from His own world. It is a silence that speaks. It is as if others had got possession of His work. Why does not He, our Maker and Ruler, give us