

**STUDIES IN HISTORY,
ECONOMICS PUBLIC LAW: THE
ESTABLISHMENT OF CHRISTIANITY
AND THE PROSCRIPTION OF
PAGANISM, VOL. LX, NO. 2**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649220069

Studies in history, economics public law: The establishment of Christianity and the proscription of paganism, Vol. LX, No. 2 by Maude Aline Huttman

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STUDIES IN HISTORY, ECONOMICS AND PUBLIC LAW

EDITED BY THE FACULTY OF POLITICAL SCIENCE
OF COLUMBIA UNIVERSITY

Volume LX]

[Number 2

Whole Number 147

**THE ESTABLISHMENT OF CHRISTIANITY AND
THE PROSCRIPTION OF PAGANISM**

BY

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New York

COLUMBIA UNIVERSITY

LONGMANS, GREEN & CO., AGENTS

LONDON: P. S. KING & SON

1914

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MAUDE ALINE HUTTMANN

PREFACE

THE original purpose of this dissertation was to describe the measures taken by Constantine and his successors in the fourth century to limit or destroy the pagan cults. On examining Constantine's relation to paganism, however, it became evident that it was not enough to accept him simply as the first Christian emperor; it was imperative to understand something of his personal religious belief, and his work for the Christian Church, since both, it has been claimed, contributed to the general injury from which paganism suffered during his reign. The stories of Constantine's conversion and of his edicts of toleration led the author into a tangle of disputed questions through which she has sought to make a way that may easily be traversed by anyone who cares to go over the ground again.

Since the object in dealing with these particular problems and Constantine's legislation for the Christian Church was merely to aid in the comprehension of his general policy, it has seemed advisable to omit discussion of the Emperor's laws against heterodox Christianity. The question of heresy under the Christian emperors is so intricate as to demand separate treatment.

The limitations of time, and the space required for the discussion of Constantine's policy of toleration, have, unfortunately, made it impossible to complete the original scheme of incorporating in this thesis all the results of the author's researches into the legal position of paganism throughout the fourth century. Since she could not here treat the subsequent period so fully as she had the reign of

Constantine, she was inclined to publish as a separate work all her post-Constantine material. Nevertheless, Constantine's legislation stands in sharper outline when compared with that of his successors. Furthermore, to exclude the later laws seemed to make the whole book more useful by assembling together the entire mass of scattered anti-pagan legislation. The author therefore decided to append to her account of *Toleration under Constantine* the laws passed by his successors as preserved in the Codes of Theodosius and Justinian and to preface each group of laws with an outline of the main political events of each reign. The loss of unity entailed by the scheme, will, it is hoped, be offset by a greater usefulness to the student of the subject.

The author is happy to have this opportunity to express her lasting obligation to Professor James Harvey Robinson, under whom a large part of her graduate work was done. She is grateful to Professor Munroe Smith for his kindness in reading her manuscript and offering valuable criticisms. She also owes much to Doctor Louise Ropes Loomis for translation of Greek texts and advice in rendering the laws. Most deeply is she indebted to Professor James Thompson Shotwell, at whose suggestion this enterprise was begun and upon whom has fallen the burden of supervising its completion.

M. A. H.

BARNARD COLLEGE, MAY 1, 1914.

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