CONTENTS

BROWN CLASSICS IN JUDAICA xiii
INTRODUCTION TO THE BROWN CLASSICS IN JUDAICA SERIES EDITION xv
I. THE IDEA OF CONVERSION
II. THE IDEA OF CONVERSION AND GREEK RELIGION BEFORE ALEXANDER THE GREAT
III. GREEKS IN THE EAST AFTER ALEX- ANDER
IV. THE OPPOSITE CURRENT

	Contents	X
V.	THE PATH TO ROME	
VI	I. HOW EASTERN CULTS TRAVELLED . Individual propaganda. Processions and other ceremonies. It cant priests. Public penitents. Miracle and its record in It works intended to glorify the deities concerned and to excite it in their power and worship. Votive offerings. Alexander of A tichus. The problem of honesty in religion.	iterary nterest
VI	II. THE APPEAL OF THESE CULTS. Need for new cults and new groupings arising out of political ditions. Attraction of novelty. Desire for fresh divine protect the larger world in which men lived as a result of the conqual Alexander, and in the still larger and stranger world in which found themselves in consequence of the dissemination of astrocideas, which brought the unspeculative man face to face with universals. Interest in immortality and desire to escape from the uncomfortable hereafter. Inquisitiveness about the supernature wish for revelation rather than reason as a guide to the secrets universe.	tors in lests of the they logical cosmic om an
VI	THE SUCCESS OF THESE CULTS IN THE ROMAN EMPIRE Gradual rise to the death of Nero. Greater rise under the Fl and Antonines. Connexion between this and the change composition of the ruling class. Orientalizing under the Sever Roman reaction and the conflict with Christianity. R strength of these and of older cults. Absence of theology and archy. Belief and tradition.	in the i. The elative
IX	THE CONVERSION OF LUCIUS The story as told by Apuleius. The confirmation of its trustveness by the Oxyrhynchus litany and other evidence. The contemplation and obedience in paganism.	
X.	THE LAST PHASE Conversions back from Christianity to paganism. Porphyry, and the unknown senator. The continuity of ancient religior	
XI	I. CONVERSION TO PHILOSOPHY. The rise of Greek philosophy. Socrates and discipleship. creation of a permanent home for esoteric study and of an enliterature addressed to the general public. Philosophy I dominant place because (1) it offered intelligible explanation	xoteric neld a

phenomena; (2) it offered a life with a scheme, a discipline, and a goal; (3) it produced the saints of antiquity; (4) it had the influence of the living teacher; (5) it made a literary appeal. It evoked repentance and conversion.

XII. THE SPREAD OF CHRISTIANITY AS A SOCIAL PHENOMENON

SOCIAL PHENOMENON 193
The beginnings of the Church. No out-of-door ceremonial, and nothing to strike the public eye except the type of the martyr, who could captivate the popular imagination because of philosophic analogies and of the general fascination then exerted by striking gestures. Parallels in rhetoric and in the Greek novel. The picture of the movement given by Celsus. Christianity regarded as mass apostasy by those who were repelled, as a society guaranteeing all that was needed by those who were attracted. Its success due to its power to satisfy these needs rather the human personality of Jesus as portrayed in the Synoptic Gospels.

XIII. THE TEACHINGS OF CHRISTIANITY AS VIEWED BY A PAGAN

The moral requirements no stricter than those of the popular philosophy of the time, but based on other reasons and reinforced by a promise of new strength to fulfil them. The abandonment of popular worship less acceptable, but in line with speculative thought. Teaching about God the Father not unfamiliar in view of the widespread tendency towards monotheism. The Gospel story of the birth and death of the Son of God intelligible, and the concept of an intermediary divine power common. Idea of incarnation strange. The argument in support of the claims of Jesus from the fulfilment of prophecy then very acceptable. Doctrine of resurrection of body strange and repellent. In general Christianity could be represented as the crown of the best thought of antiquity.

XIV. THREE TYPES OF CONVERSION. JUSTIN, ARNOBIUS, AUGUSTINE . .

Conversion in Acts ascribed to the argument from prophecy and to miracles. Justin came to Christianity at the end of a disappointed intellectual quest, Arnobius in a mood of revulsion from paganism. Justin in his account is on the defensive, Arnobius on the offensive. For Augustine, as for modern converts, Christianity was always in the background; he was haunted by it and sought to find whether it could be intellectually respectable. Conclusions.

NOTES	•	•	•	•		272
INDEX						303