

<p>4 februari 337 IDEM A. AD GREGORIUM. Qui comparat, census rei comparatae cognoscat: neque liceat alicui rem sine censu vel comparare vel vendere. Inspectio autem publica vel fiscalis esse debebit hac lege, ut, si aliquid sine censu venierit et id ab alio deferetur, venditor quidem possessionem, comparator vero id quod dedit pretium fisco vindicante perdat. Id etiam placuit neminem ad venditionem rei cuiuslibet accedere, nisi eo tempore, quo inter venditorem et emptorem contractus sollemniter explicatur, certa et vera proprietas a vicinis demonstretur; usque eo legis istius cautione currente, ut, etiamsi subsellia vel, ut vulgo aiunt, scamna vendantur, ostendendae proprietatis probatio compleatur. Nec inter emptorem et venditorem sollemnia in exquisitis cuniculis celebrentur, sed fraudulenta venditio penitus sepulta depereat. DAT. PRID. NON. FEBRUAR. CONSTANT(INO)P(OLI) FELICIANO ET TITIANO CONSS.</p> <p>21 mei 337 IDEM A. ad concilium provinciae Africae. Sacerdotes et flamines perpetuos atque etiam duumvires ab annonarum praepositis inferioribusque muneribus immunes esse praecipimus. Quod ut perpetua observatione firmetur, legem hanc incisam aeneis tabulis iussimus publicari. PROPOSITA XII KAL. IUN. KARTHAGINE FELICIANO ET TITIANO CONSS.</p> <p>2 augustus 337 IDEM A. ad Maximum praefectum praetorio. Artifices artium brevi subdito comprehensarum per singulas civitates morantes ab universis muneribus vacare praecipimus, si quidem ediscendis artibus otium sit adcommodandum; quo magis cupiant et ipsi peritiores fieri et suos filios erudire. DAT. IV NON. AUG. FELICIANO ET TITIANO CONSS.</p>	<p>17 juli 337 Athanasius, Apol. sec. 87 Constantine II Constantine announces that Athanasius is to be restored as bishop of Alexandria. He claims that the reason Athanasius had been exiled was for his own safety. [Other bishops were also returned at the death of Constantine.]</p> <p>337 Athanasius, Apol. sec. 78 Constantius A church is to be built for the priest Ischyras, an opponent of Athanasius who accused him falsely.</p>	<p>CHAPTER I: Preface. - Of the Death of Constantine. ALREADY have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due mead of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary. But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.</p> <p>CHAPTER II: The Preface continued. AND I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honors, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honored with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own saying.</p>		
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