

The Instructor, V3

Clement of Alexandria

Table of Contents

<u>The Instructor, V3</u>	1
<u>Clement of Alexandria</u>	1
<u>BOOK III</u>	1
<u>CHAP. I. ON THE TRUE BEAUTY</u>	1
<u>CHAP. II. – AGAINST EMBELLISHING THE BODY</u>	2
<u>CHAP. III. AGAINST MEN WHO EMBELLISH THEMSELVES</u>	6
<u>CHAP. IV. WITH WHOM WE ARE TO ASSOCIATE</u>	9
<u>CHAP. V. BEHAVIOUR IN THE BATHS</u>	10
<u>CHAP. VI. THE CHRISTIAN ALONE RICH</u>	11
<u>CHAP. VII. – FRUGALITY A GOOD PROVISION FOR THE CHRISTIAN</u>	12
<u>CHAP. VIII. SIMILITUDES AND EXAMPLES A MOST IMPORTANT PART OF RIGHT INSTRUCTION</u>	13
<u>CHAP. IX. WHY WE ARE TO USE THE BATH</u>	15
<u>CHAP. X. THE EXERCISES SUITED TO A GOOD LIFE</u>	15
<u>CHAP. XI. A COMPENDIOUS VIEW OF THE CHRISTIAN LIFE</u>	16
<u>CHAP. XII. CONTINUATION: WITH TEXTS FROM SCRIPTURE</u>	24

The Instructor, V3

Clement of Alexandria

This page copyright © 2002 Blackmask Online.

<http://www.blackmask.com>

- BOOK III.

- CHAP. I. ON THE TRUE BEAUTY.
- CHAP. II.– AGAINST EMBELLISHING THE BODY.
- CHAP. III. AGAINST MEN WHO EMBELLISH THEMSELVES.
- CHAP. IV. WITH WHOM WE ARE TO ASSOCIATE.
- CHAP. V. BEHAVIOUR IN THE BATHS.
- CHAP. VI. THE CHRISTIAN ALONE RICH.
- CHAP. VII.– FRUGALITY A GOOD PROVISION FOR THE CHRISTIAN.
- CHAP. VIII. SIMILITUDES AND EXAMPLES A MOST IMPORTANT PART OF RIGHT INSTRUCTION.
- CHAP. IX. WHY WE ARE TO USE THE BATH.
- CHAP. X. THE EXERCISES SUITED TO A GOOD LIFE.
- CHAP. XI. A COMPENDIOUS VIEW OF THE CHRISTIAN LIFE.
- CHAP. XII. CONTINUATION: WITH TEXTS FROM SCRIPTURE.

BOOK III.

CHAP. I. ON THE TRUE BEAUTY.

IT IS then, as appears, the greatest of all lessons to know one's self. For if one knows himself, he will know God; and knowing God, he will be made like God, not by wearing gold or long robes, but by well-doing, and by requiring as few things as possible.[1]

Now, God alone is in need of nothing, and rejoices most when He sees us bright with the ornament of intelligence; and then, too, rejoices in him who is arrayed in chastity, the sacred stole of the body. Since then the soul consists of three divisions;[2] the intellect, which is called the reasoning faculty, is the inner man, which is the ruler of this man that is seen. And that one, in another respect, God guides. But the irascible part, being brutal, dwells near to insanity. And appetite, which is the third department, is many-shaped above Proteus, the varying sea-god, who changed himself now into one shape, now into another; and it allures to adulteries, to licentiousness, to seductions.

"At first he was a lion with ample beard."[3]

While he yet retained the ornament, the hair of the chin showed him to be a man.

"But after that a serpent, a pard, or a big sow."

Love of ornament has degenerated to wantonness. A man no longer appears like a strong wild beast,

"But he became moist water, and a tree of lofty branches."

Passions break out, pleasures overflow; beauty fades, and falls quicker than the leaf on the ground, when the amorous storms of lust blow on it before the coming of autumn, and is withered by destruction. For lust becomes and fabricates

all things, and wishes to cheat, so as to conceal the man. But that man with whom the Word dwells does not alter himself, does not get himself up: he has the form which is of the Word; he is made like to God; he is beautiful; he does not ornament himself: his is beauty, the true beauty, for it is God; and that man becomes God, since God so wills. Heraclitus, then, rightly said, "Men are gods, and gods are men." For the Word Himself is the manifest mystery: God in man, and man God. And the Mediator executes the Father's will; for the Mediator is the Word, who is common to both the Son of God, the Saviour of men; His Servant, our Teacher. And the flesh being a slave, as Paul testifies, how can one with any reason adorn the handmaid like a pimp? For that which is of flesh has the form of a servant. Paul says, speaking of the Lord, "Because He emptied Himself, taking the form of a servant,"[4] calling the outward man servant, previous to the Lord becoming a servant and wearing flesh. But the compassionate God Himself set the flesh free, and releasing it from destruction, and from bitter and deadly bondage, endowed it with incorruptibility, arraying the flesh in this, the holy embellishment of eternity immortality.

There is, too, another beauty of men love. "And love," according to the apostle, "suffers long, and is kind; envieth not; vaunteth not itself, is not puffed up."[5] For the decking of one's self out carrying, as it does, the look of superfluity and uselessness is vaunting one's self. Wherefore he adds, "doth not behave itself unseemly:" for a figure which is not one's own, and is against nature, is unseemly; but what is artificial is not one's own, as is clearly explained: "seeketh not," it is said, "what is not her own." For truth calls that its own which belongs to it; but the love of finery seeks what is not its own, being apart from God, and the Word, from love. And that the Lord Himself was uncomely in aspect, the Spirit testifies by Esaias: "And we saw Him, and He had no form nor comeliness but His form was mean, inferior to men."[1] Yet who was more admirable than the Lord? But it was not the beauty of the flesh visible to the eye, but the true beauty of both soul and body, which He exhibited, which in the former is beneficence; in the latter that is, the flesh–immortality.

CHAP. II.– AGAINST EMBELLISHING THE BODY.

It is not, then, the aspect of the outward man, but the soul that is to be decorated with the ornament of goodness; we may say also the flesh with the adornment of temperance. But those women who beautify the outside, are unawares all waste in the inner depths, as is the case with the ornaments of the Egyptians; among whom temples with their porticos and vestibules are carefully constructed, and groves and sacred fields adjoining; the halls are surrounded with many pillars; and the walls gleam with foreign stones, and there is no want of artistic painting; and the temples gleam with gold, and silver, and amber, and glitter with parti-coloured gems from India and Ethiopia; and the shrines are veiled with gold–embroidered hangings.

But if you enter the penetralia of the enclosure, and, in haste to behold something better, seek the image that is the inhabitant of the temple, and if any priest of those that offer sacrifice there, looking gave, and singing a paeon in the Egyptian tongue, remove a little of the veil to show the god, he will give you a hearty laugh at the object of worship. For the deity that is sought, to whom you have rushed, will not be found within, but a cat, or a crocodile, or a serpent of the country, or some such beast unworthy of the temple, but quite worthy of a den, a hole, or the dirt. The god of the Egyptians appears a beast rolling on a purple couch.

So those women who wear gold, occupying themselves in curling at their locks, and engaged in anointing their cheeks, painting their eyes, and dyeing their hair, and practising the other pernicious arts of luxury, decking the covering of flesh, in truth, imitate the Egyptians, in order to attract their infatuated lovers.

But if one withdraw the veil of the temple, I mean the head–dress, the dye, the clothes, the gold, the paint, the

cosmetics, that is, the web

consisting of them, the veil, with the view of finding Within the true beauty, he will be disgusted, I know well. For he will not find the image of God dwelling within, as is meet; but instead of it a fornicator and adulteress has occupied the shrine of the soul. And the true beast will thus be detected an ape smeared with white paint. And that deceitful serpent, devouring the understanding part of man through vanity, has the soul as its hole, filling all with deadly poisons; and injecting his own venom of deception, this pander of a dragon has changed women into harlots. For love of display is not for a lady, but a courtesan. Such women care little for keeping at home with their husbands; but loosing their husbands' purse—strings, they spend its supplies on their lusts, that they may have many witnesses of their seemingly fair appearance; and, devoting the whole day to their toilet, they spend their time with their bought slaves. Accordingly they season the flesh like a pernicious sauce; and the day they bestow on the toilet shut up in their rooms, so as not to be caught decking themselves. But in the evening this spurious beauty creeps out to candle—light as out of a hole; for drunkenness and the dimness of the light aid what they have put on. The woman who dyes her hair yellow, Menander the comic poet expels from the house:

"Now get out of this house, for no chaste

Woman ought to make her hair yellow,"

nor, I would add, stain her cheeks, nor paint her eyes. Unawares the poor wretches destroy their own beauty, by the introduction of what is spurious. At the dawn of day, mangling, racking, and plastering themselves over with certain compositions, they chill the skin, furrow the flesh with poisons, and with curiously prepared washes, thus blighting their own beauty. Wherefore they are seen to be yellow from the use of cosmetics, and susceptible to disease, their flesh, which has been shaded with poisons, being now in a melting state. So they dishonour the Creator of men, as if the beauty given by Him were nothing worth. As you might expect, they become lazy in housekeeping, sitting like painted things to be looked at, not as if made for domestic economy. Wherefore in the comic poet the sensible woman says, "What can we women do wise or brilliant, who sit with hair dyed yellow, outraging the character of gentlewomen; causing the overthrow of houses, the ruin of nuptials, and accusations on the part of children?" [2] In the same way, Antiphanes the comic poet, in Malthaca, ridicules the meretriciousness of women in words that apply to them all, and are framed against the rubbing of themselves with cosmetics, saying: "She comes,

She goes back, she approaches, she goes back.

She has come, she is here, she washes herself, she advances,

She is soaped, she is combed, she goes out, is rubbed,

She washes herself, looks in the glass, robes herself,

Anoints herself, decks herself, besmears herself;

And if aught is wrong, chokes [with vexation]."

Thrice, I say, not once, do they deserve to perish, who use crocodiles' excrement, and anoint themselves with the froth of putrid humours, and stain their eyebrows with soot, and rub their cheeks with white lead. These, then, who are disgusting even to the heathen poets for their fashions, how shall they not be rejected by the truth? [1] Accordingly another comic poet, Alexis, reproves them. For I shall adduce his words, which with extravagance of statement shame the obstinacy of their impudence. For he was not very far beyond the mark. And I cannot for shame come to the assistance of women held up to such ridicule in comedy.

Then she ruins her husband.

"For first, in comparison with gain and the spoiling of neighbours, All else is in their eyes superfluous." "Is one of them little? She stitches cork into her shoesole. Is one tall? She wears a thin sole, And goes out keeping her head down on her shoulder: This takes away from her height. Has one no flanks? She has something sewed on to her, so that the spectators May exclaim on her fine shape behind. Has she a prominent stomach? By making additions, to render it straight, such as the nurses we see in the comic poets, She draws back, as it were, by these poles, the protuberance of the stomach in front. Has one yellow eyebrows? She stains them with soot. Do they happen to be black? She smears them with ceruse. Is one very white-skinned? She rouges. Has one any part of the body beautiful? She shows it bare. Has she beautiful teeth? She must needs laugh, That those present may see what a pretty mouth she has; But if not in the humour for laughing, she passes the day within, With a slender sprig of myrtle between her lips, Like what cooks have always at hand when they have goats' heads to sell, So that she must keep them apart the whilst, whether she will or not."

I set these quotations from the comic poets[2] before you, since the Word most strenuously wishes to save us. And by and by I will fortify them with the divine Scriptures. For he who does not escape notice is wont to abstain from

sins, on account of the shame of reproof. Just as the plastered hand and the anointed eye exhibit from their very look the suspicion of a person in illness, so also cosmetics and dyes indicate that the soul is deeply diseased.

The divine Instructor enjoins us not to approach to another's river, meaning by the figurative expression "another's river," "another's wife;" the wanton that flows to all, and out of licentiousness gives herself up to meretricious enjoyment with all. "Abstain from water that is another's," He says, "and drink not of another's well," admonishing us to shun the stream of "voluptuousness," that we may live long, and that years of life may be added to us;[3] both by not hunting after pleasure that belongs to another, and by diverting our inclinations.

Love of dainties and love of wine, though great vices, are not of such magnitude as fondness for finery.[4] "A full table and repeated cups" are enough to satisfy greed. But to those who are fond of gold, and purple, and jewels, neither the gold that is above the earth and below it is sufficient, nor the Tyrian Sea, nor the freight that comes from India and Ethiopia, nor yet Pactolus flowing with gold; not even were a man to become a Midas would he be satisfied, but would be still poor, craving other wealth. Such people are ready to die with their gold.

And if Plutus[5] is blind, are not those women that are crazy about him, and have a fellow-feeling with him, blind too? Having, then, no limit to their lust, they push on to shamelessness. For the theatre, and pageants, and many spectators, and strolling in the temples, and loitering in the streets, that they may be seen conspicuously by all, are necessary to them. For those that glory in their looks, not in heart[6] dress to please others. For as the brand shows the slave, so do gaudy colours the adulteress. "For though thou clothe thyself in scarlet, and deck thyself with ornaments of gold, and anoint thine eyes with stibium, in vain is thy beauty,"[7] says the Word by Jeremiah. Is it not monstrous, that while horses, birds, and the rest of the animals, spring and bound from the grass and meadows, rejoicing in ornament that is their own, in mane, and natural colour, and varied plumage; woman, as if inferior to the brute creation, should think herself so unlovely as to need foreign, and bought, and painted beauty?

Head-dresses and varieties of head-dresses, and elaborate braidings, and infinite modes of dressing the hair, and costly specimens of mir-rots, in which they arrange their costume, hunting after those that, like silly children, are crazy about their figures, are characteristic of women who have lost all sense of shame. If any one were to call these courtesans, he would make no mistake, for they turn their faces into masks. But us the Word enjoins "to look not on the things that are seen, but the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." [1]

The Instructor, V3

But what passes beyond the bounds of absurdity, is that they have invented mirrors for this artificial shape of theirs, as if it were some excellent work or masterpiece. The deception rather requires a veil thrown over it. For as the Greek fable has it, it was not a fortunate thing for the beautiful Narcissus to have been the beholder of his own image. And if Moses commanded men to make not an image to represent God by art, how can these women be right, who by their own reflection produce an imitation of their own likeness, in order to the falsifying of their faces? Likewise also, when Samuel the prophet was sent to anoint one of the sons of Jesse for king, and on seeing the eldest of his sons to be fair and tall, produced the anointing oil, being delighted with him, the Lord said to him, "Look not to his appearance, nor the height of his stature: for I have rejected him For man looketh on the eyes, but the Logo into the heart." [2]

And he anointed not him that was comely in person, but him that was comely in soul. If, then, the Lord counts the natural beauty of the body inferior to that of the soul, what thinks He of spurious beauty, rejecting utterly as He does all falsehood? "For we walk by faith, not by sight." [3] Very clearly the Lord accordingly teaches by Abraham, that he who follows God must despise country, and relations, and possessions, and all wealth, by making him a stranger. And therefore also He called him His friend who had despised the substance which he had possessed at home. For he was of good parentage, and very opulent; and so with three hundred and eighteen servants of his own he subdued the four kings who had taken Lot captive.

Esther alone we find justly adorned. The spouse adorned herself mystically for her royal husband; but her beauty turns out the redemption price of a people that were about to be massacred. And that decoration makes women courtesans, and men effeminate and adulterers, the tragic poet is a witness; thus discoursing:

"He that judged the goddesses,

As the myth of the Argives has it, having come from Phrygia

To Lacedaemon, arrayed in flowery vestments,

Glittering with gold and barbaric luxury,

Loving, departed, carrying away her he loved,

Helen, to the folds of Ida, having found that

Menelaus was away from home." [4]

O adulterous beauty! Barbarian finery and effeminate luxury overthrew Greece; Lacedaemonian chastity was corrupted by clothes, and luxury, and graceful beauty; barbaric display proved Jove's daughter a courtesan.

They had no instructor [5] to restrain their lusts, nor one to say, "Do not commit adultery;" nor, "Lust not;" or, "Travel not by lust into adultery;" or further, "Influence not thy passions by desire of adornment."

What an end was it that ensued to them, and what woes they endured, who would not restrain their self-will! Two continents were convulsed by unrestrained pleasures, and all was thrown into confusion by a barbarian boy. The whole of Hellas puts to sea; the ocean is burdened with the weight of continents; a protracted war breaks out, and fierce battles are waged, and the plains are crowded with dead: the barbarian assails the fleet with outrage; wickedness prevails, and the eye of that poetic Jove looks on the Thracians:

"The barbarian plains drink noble blood,

And the streams of the rivers are choked with dead bodies."

The Instructor, V3

Breasts are beaten in lamentations, and grief desolates the land; and all the feet, and the summits of many-fountained Ida, and the cities of the Trojans, and the ships of the Achaeans, shake.

Where, O Homer, shall we flee and stand? Show us a spot of ground that is not shaken!

"Touch not the reins, inexperienced boy,

Nor mount the seat, not having learned to drive." [6]

Heaven delights in two charioteers, by whom alone the chariot of fire is guided. For the mind is carried away by pleasure; and the unsullied principle of reason, when not instructed by the Word, slides down into licentiousness, and gets a fall as the due reward of its transgression. An example of this are the angels, who renounced the beauty of God for a beauty which fades, and so fell from heaven to earth. [7]

The Shechemites, too, were punished by an overthrow for dishonouring the holy virgin. The grave was their punishment, and the monument of their ignominy leads to salvation.

CHAP. III. AGAINST MEN WHO EMBELLISH THEMSELVES.

To such an extent, then, has luxury advanced, that not only are the female sex deranged about this frivolous pursuit, but men also are infected with the disease. [1] For not being free of the love of finery, they are not in health; but inclining to voluptuousness, they become effeminate, cutting their hair in an ungentlemanlike and meretricious way, clothed in fine and transparent garments, chewing mastich, [2] smelling of perfume. [3] What can one say on seeing them? Like one who judges people by their foreheads, he will divine them to be adulterers and effeminate, addicted to both kinds of venery, haters of hair, destitute of hair, detesting the bloom of manliness, and adorning their locks like women. "Living for unholy acts of audacity, these fickle wretches do reckless and nefarious deeds," says the Sibyl. For their service the towns are full of those who take out hair by pitch-plasters, shave, and pluck out hairs from these womanish creatures. And shops are erected and opened everywhere; and adepts at this meretricious fornication make a deal of money openly by those who plaster themselves, and give their hair to be pulled out in all ways by those who make it their trade, feeling no shame before the onlookers or those who approach, nor before themselves, being men. Such are those addicted to base passions, whose whole body is made smooth by the violent tuggings of pitch-plasters. It is utterly impossible to get beyond such effrontery. If nothing is left undone by them, neither shall anything be left unspoken by me. Diogenes, when he was being sold, chiding like a teacher one of these degenerate creatures, said very manfully, "Come, youngster, buy for yourself a man," chastising his meretriciousness by an ambiguous speech. But for those who are men to shave and smooth themselves, how ignoble! As for dyeing of hair, and anointing of grey locks, and dyeing them yellow, these are practices of abandoned effeminates; and their feminine combing of themselves is a thing to be let alone. For they think, that like serpents they divest themselves of the old age of their head by painting and renovating themselves. But though they do doctor the hair cleverly, they will not escape wrinkles, nor will they elude death by tricking time. For it is not dreadful to appear old, when you are not able to shut your eyes to the fact that you are so.

The more, then, a man hastes to the end, the

more truly venerable is he, having God alone as his senior, since He is the eternal aged One, He who is older than all things. Prophecy has called him the "Ancient of days; and the hair of His head was as pure wool," says the prophet. [4] "And none other," says the Lord, "can make the hair white or black." [5] How, then, do these godless ones work in rivalry with God, or rather violently oppose Him, when they transmute the hair made white by Him? "The crown of old men is great experience," [6] says Scripture; and the hoary hair of their countenance is the blossom of large experience. But these dishonour the reverence of age, the head covered with grey hairs. It is not,

it is not possible for him to show the head true who has a fraudulent head. "But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man (not the hoary man, but him that is) corrupt according to deceitful lusts; and be renewed (not by dyeings and ornaments), but in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness." [7]

But for one who is a man to comb himself and shave himself with a razor, for the sake of fine effect, to arrange his hair at the looking-glass, to shave his cheeks, pluck hairs out of them, and smooth them, how womanly! And, in truth, unless you saw them naked, you would suppose them to be women. For although not allowed to wear gold, yet out of effeminate desire they enwreath their latches and fringes with leaves of gold; or, getting certain spherical figures of the same metal made, they fasten them to their ankles, and hang them from their necks. This is a device of enervated men, who are dragged to the women's apartments, amphibious and lecherous beasts. For this is a meretricious and impious form of snare. For God wished women to be smooth, and rejoice in their locks alone growing spontaneously, as a horse in his mane; but has adorned man, like the lions, with a beard, and endowed him, as an attribute of manhood, with shaggy breasts, a sign this of strength and rule. So also cocks, which fight in defence of the hens, he has decked with combs, as it were helmets; and so high a value does God set on these locks, that He orders them to make their appearance on men simultaneously with discretion, and delighted with a venerable look, has honoured gravity of countenance with grey hairs. But wisdom, and discriminating judgments that are hoary with wisdom, attain maturity with time, and by the vigour of long experience give strength to old age, producing grey hairs, the admirable flower of venerable wisdom, conciliating confidence. This, then, the mark of the man, the beard, by which he is seen to be a man, is older than Eve, and is the token of the superior nature. In this God deemed it right that he should excel, and dispersed hair over man's whole body. Whatever smoothness and softness was in him He abstracted from his side when He formed the woman Eve, physically receptive, his partner in parentage, his help in household management, while he (for he had parted with all smoothness) remained a man, and shows himself man. And to him has been assigned action, as to her suffering; for what is shaggy is drier and warmer than what is smooth. Wherefore males have both more hair and more heat than females, animals that are entire than the emasculated, perfect than imperfect. It is therefore impious to desecrate the symbol of manhood, hairiness. [1] But the embellishment of smoothing (for I am warned by the Word), if it is to attract men, is the act of an effeminate person, if to attract women, is the act of an adulterer; and both must be driven as far as possible from our society. "But the very hairs of your head are all numbered," says the Lord; [2] those on the chin, too, are numbered, and those on the whole body. There must be therefore no plucking out, contrary to God's appointment, which has counted [3] them in according to His will. "Know ye not yourselves," says the apostle, "that Christ Jesus is in you?" [4] Whom, had we known as dwelling in us, I know not how we could have dared to dishonour. But the using of pitch to pluck out hair (I shrink from even mentioning the shamelessness connected with this process), and in the act of bending back and bending down, the violence done to nature's modesty by stepping out and bending backwards in shameful postures, yet the doers not ashamed of themselves, but conducting themselves without shame in the midst of the youth, and in the gymnasium, where the prowess of man is tried; the following of this unnatural practice, is it not the extreme of licentiousness? For those who engage in such practices in public will scarcely behave with modesty to any at home. Their want of shame in public attests their unbridled licentiousness in private. [5]

For he who in the light of day denies his manhood, will prove himself manifestly a woman by night. "There shall not be," said the Word by Moses, "a harlot of the daughters of Israel; there shall not be a fornicator of the sons of Israel." [6]

But the pitch does good, it is said. Nay, it defames, say I. No one who entertains right sentiments would wish to appear a fornicator, were he not the victim of that vice, and study to defame the beauty of his form. No one would, I say, voluntarily choose to do this. "For if God foreknew those who are called, according to His purpose, to be conformed to the image of His Son," for whose sake, according to the blessed apostle, He has appointed "Him to be the first-born among many brethren," [7] are they not godless who treat with indignity the body which is of like form with the Lord?

The Instructor, V3

The man, who would be beautiful, must adorn that which is the most beautiful thing in man, his mind, which every day he ought to exhibit in greater comeliness; and should pluck out not hairs, but lusts. I pity the boys possessed by the slave-dealers, that are decked for dishonour. But they are not treated with ignominy by themselves, but by command the wretches are adorned for base gain. But how disgusting are those who willingly practise the things to which, if compelled, they would, if they were men, die rather than do?

But life has reached this pitch of licentiousness through the wantonness of wickedness, and lasciviousness is diffused over the cities, having become law. Beside them women stand in the stews, offering their own flesh for hire for lewd pleasure, and boys, taught to deny their sex, act the part of women.

Luxury has deranged all things; it has disgraced man. A luxurious niceness seeks everything, attempts everything, forces everything, coerces nature. Men play the part of women, and women that of men, contrary to nature; women are at once wives and husbands: no passage is closed against libidinousness; and their promiscuous lechery is a public institution, and luxury is domesticated. O miserable spectacle! horrible conduct! Such are the trophies of your social licentiousness which are exhibited: the evidence of these deeds are the prostitutes. Alas for such wickedness! Besides, the wretches know not how many tragedies the uncertainty of intercourse produces. For fathers, unmindful of children of theirs that have been exposed, often without their knowledge, have intercourse with a son that has debauched himself, and daughters that are prostitutes; and licence in lust shows them to be the men that have begotten them. These things your wise laws allow: people may sin legally; and the execrable indulgence in pleasure they call a thing indifferent. They who commit adultery against nature think themselves free from adultery. Avenging justice follows their audacious deeds, and, dragging on themselves inevitable calamity, they purchase death for a small sum of money. The miserable dealers in these wares sail, bringing a cargo of fornication, like wine or oil; and others, far more wretched, traffic in pleasures as they do in bread and sauce, not heeding the words of Moses, "Do not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness." [1]

Such was predicted of old, and the result is notorious: the whole earth has now become full of fornication and wickedness. I admire the ancient legislators of the Romans: these detested effeminacy of conduct; and the giving of the body to feminine purposes, contrary to the law of nature, they judged worthy of the extremest penalty, according to the righteousness of the law.

For it is not lawful to pluck out the beard,[2] man's natural and noble ornament.

"A youth with his first beard: for with this, youth is most graceful."

By and by he is anointed, delighting in the beard "on which descended" the prophetic, "ointment"[3] with which Aaron was honoured. And it becomes him who is rightly trained, on whom peace has pitched its tent, to preserve peace also with his hair.

What, then, will not women with strong propensities to lust practise, when they look on men perpetrating such enormities? Rather we ought not to call such as these men, but lewd wretches (bataloi), and effeminate (gunides), whose voices are feeble, and whose clothes are womanish both in feel and dye. And such creatures are manifestly shown to be what they are from their external appearance, their clothes, shoes, form, walk, cut of their hair, look. "For from his look shall a man be known," says the Scripture, "and from meeting a man the man is known: the dress of a man, the step of his foot, the laugh of his teeth, tell tales of him." [4]

For these, for the most part, plucking out the rest of their hair, only dress that on the head, all but binding their locks with fillets like women. Lions glory in their shaggy hair, but are armed by their hair in the fight; and boars even are made imposing by their mane; the hunters are

afraid of them when they see them bristling their hair.

"The fleecy sheep are loaded with their wool." [5]

And their wool the loving Father has made abundant for thy use, O man, having taught thee to shear their fleeces. Of the nations, the Celts and Scythians wear their hair long, but do not deck themselves. The bushy hair of the barbarian has something fearful in it; and its auburn (xanqon) colour threatens war, the hue being somewhat akin to blood. Both these barbarian races hate luxury. As clear witnesses will be produced by the German, the Rhine; [6] and by the Scythian, the waggon. Sometimes the Scythian despises even the waggon: its size seems sumptuousness to the barbarian; and leaving its luxurious ease, the Scythian man leads a frugal life. For a house sufficient, and less encumbered than the waggon, he takes his horse, and mounting it, is borne where he wishes. And when faint with hunger, he asks his horse for sustenance; and he offers his veins, and supplies his master with all he possesses his blood. To the nomad the horse is at once conveyance and sustenance; and the warlike youth of the Arabians (these are other nomads) are mounted on camels. They sit on breeding camels; and these feed and run at the same time, carrying their masters the whilst, and bear the house with them. And if drink fail the barbarians, they milk them; and after that their food is spent, they do not spare even their blood, as is reported of furious wolves. And these, gentler than the barbarians, when injured, bear no remembrance of the wrong, but sweep bravely over the desert, carrying and nourishing their masters at the same time.

Perish, then, the savage beasts whose food is blood! For it is unlawful for men, whose body is nothing but flesh elaborated of blood, to touch blood. For human blood has become a partaker of the Word: [7] it is a participant of grace by the Spirit; and if any one injure him, he will not escape unnoticed. Man may, though naked in body, address the Lord. But I approve the simplicity of the barbarians: loving an unencumbered life, the barbarians have abandoned luxury. Such the Lord calls us to be naked of finery, naked of vanity, wrenched from our sins, bearing only the wood of life, aiming only at salvation.

CHAP. IV. WITH WHOM WE ARE TO ASSOCIATE.

But really I have unwittingly deviated in spirit from the order, to which I must now revert, and must find fault with having large numbers of domestics. For, avoiding working with their own

hands and serving themselves, men have recourse to servants, purchasing a great crowd of fine cooks, and of people to lay out the table, and of others to divide the meat skilfully into pieces. And the staff of servants is separated into many divisions; some labour for their gluttony, Carvers and seasoners, and the compounders and makers of sweetmeats, and honey-cakes, and custards others are occupied with their too numerous clothes; others guard the gold, like griffins; others keep the silver, and wipe the cups, and make ready what is needed to furnish the festive table; others rub down the horses; and a crowd of cup-bearers exert themselves in their service, and herds of beautiful boys, like cattle, from whom they milk away their beauty. And male and female assistants at the toilet are employed about the ladies some for the mirrors, some for the head-dresses, others for the combs. Many are eunuchs; and these panders serve without suspicion those that wish to be free to enjoy their pleasures, because of the belief that they are unable to indulge in lust. But a true eunuch is not one who is unable, but one who is unwilling, to indulge in pleasure. The Word, testifying by the prophet Samuel to the Jews, who had transgressed when the people asked for a king, promised not a loving lord, but threatened to give them a self-willed and voluptuous tyrant, "who shall," He says, "take your daughters to be perfumers, and cooks, and bakers," [1] ruling by the law of war, not desiring a peaceful administration. And there are many Celts, who bear aloft on their shoulders women's litters. But workers in wool, and spinners, and weavers, and female work and housekeeping, are nowhere.

But those who impose on the women, spend the day with them, telling them silly amatory stories, and wearing out body and soul with their false acts and words. "Thou shalt not be with many," it is said, "for evil, nor give thyself to a multitude;" [2] for wisdom shows itself among few, but disorder in a multitude. But it is not for grounds of propriety, on account of not wishing to be seen, that they purchase bearers, for it were commendable if out of such

feelings they put themselves under a covering; but it is out of luxuriousness that they are carried on their domestics' shoulders, and desire to make a show.

So, opening the curtain, and looking keenly round on all that direct their eyes towards them, they show their manners; and often bending forth from within, disgrace this superficial propriety by their dangerous restlessness. "Look not round," it is said, "in the streets of the city, and wander not in its lonely places." [3] For that is, in truth, a lonely place, though there be a

crowd of the licentious in it, where no wise man is present.

And these women are carried about over the temples, sacrificing and practising divination day by day, spending their time with fortune-tellers, and begging priests, and disreputable old women; and they keep up old wives' whisperings over their cups, learning charms and incantations from soothsayers, to the ruin of the nuptial bonds. And some men they keep; by others they are kept; and others are promised them by the diviners. They know not that they are cheating themselves, and giving up themselves as a vessel of pleasure to those that wish to indulge in wantonness; and exchanging their purity for the foulest outrage, they think what is the most shameful ruin a great stroke of business. And there are many ministers to this meretricious licentiousness, insinuating themselves, one from one quarter, another from another. For the licentious rush readily into uncleanness, like swine rushing to that part of the hold of the ship which is depressed. Whence the Scripture most strenuously exhorts, "Introduce not every one into thy house, for the snares of the crafty are many." [4] And in another place, "Let just men be thy guests, and in the fear of the Lord let thy boast remain." [5] Away with fornication. "For know this well," says the apostle, "that no fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." [6]

But these women delight in intercourse with the effeminate. And crowds of abominable creatures (kinaides) flow in, of unbridled tongue, filthy in body, filthy in language; men enough for lewd offices, ministers of adultery, giggling and whispering, and shamelessly making through their noses sounds of lewdness and fornication to provoke lust, endeavouring to please by lewd words and attitudes, inciting to laughter, the precursor of fornication. And sometimes, when inflamed by any provocation, either these fornicators, or those that follow the rabble of abominable creatures to destruction, make a sound in their nose like a frog, as if they had got anger dwelling in their nostrils. But those who are more refined than these keep Indian birds and Median pea-fowls, and recline with peak-headed [7] creatures; playing with satyrs, delighting in monsters. They laugh when they hear Thersites; and these women, purchasing Thersiteses highly valued, pride themselves not in their husbands, but in those wretches which are a burden on the earth, and overlook the chaste widow, who is of far higher value than a Melitæan pup, and look askance at a just old man, who is lovelier in my estimation than a monster purchased for money. And though maintaining parrots and curlews, they do not receive the orphan child; (1) but they expose children that are born at home, and take up the young of birds, and prefer irrational to rational creatures; although they ought to undertake the maintenance of old people with a character for sobriety, who are fairer in my mind than apes, and capable of uttering something better than nightingales; and to set before them that saying, "He that pitieth the poor lendeth to the LORD;" (2) and this, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it to Me." (3) But these, on the other hand, prefer ignorance to wisdom, turning their wealth into stone, that is, into pearls and Indian emeralds. And they squander and throw away their wealth on fading dyes, and bought slaves; like crammed fowls scraping the dung of life. "Poverty," it is said, "humbles a man." (4) By poverty is meant that niggardliness by which the rich are poor, having nothing to give away.

CHAP. V. BEHAVIOUR IN THE BATHS.

And of what sort are their baths? Houses skilfully constructed, compact, portable, transparent, covered with fine linen. And gold-plated chairs, and silver ones, too, and ten thousand vessels of gold and silver, some for drinking, some for eating, some for bathing, are carried about with them. Besides these, there are even braziers of coals; for

The Instructor, V3

they have arrived at such a pitch of self-indulgence, that they sup and get drunk while bathing. And articles of silver with which they make a show, they ostentatiously set out in the baths, and thus display perchance their wealth out of excessive pride, but chiefly the capricious ignorance, through which they brand effeminate men, who have been vanquished by women; proving at least that they themselves cannot meet and cannot sweat without a multitude of vessels, although poor women who have no display equally enjoy their baths. The dirt of wealth, then, has an abundant covering of censure. With this, as with a bait, they hook the miserable creatures that gape at the glitter of gold. For dazzling thus those fond of display, they artfully try to win the admiration of their lovers, who after a little insult them naked. They will scarce strip before their own husbands affecting a plausible pretence of modesty; but any others who wish, may see them at home shut up naked in their baths. For there they are not

ashamed to strip before spectators, as if exposing their persons for sale. But Hesiod advises

"Not to wash the skin in the women's bath."(5)

The baths are opened promiscuously to men and women; and there they strip for licentious indulgence (for from looking, men get to loving), as if their modesty had been washed away in the bath.(6) Those who have not become utterly destitute of modesty shut out strangers; but bathe with their own servants, and strip naked before their slaves, and are rubbed by them; giving to the crouching menial liberty to lust, by permitting fearless handling. For those who are introduced before their naked mistresses while in the bath, study to strip themselves in order to audacity in lust, casting off fear in consequence of the wicked custom. The ancient athletes? ashamed to exhibit a man naked, preserved their modesty by going through the contest in drawers; but these women, divesting themselves of their modesty along with their tunic, wish to appear beautiful, but contrary to their wish are simply proved to be wicked.(8) For through the body itself the wantonness of lust shines clearly; as in the case of dropsical people, the water covered by the skin. Disease in both is known from the look. Men, therefore, affording to women a noble example of truth, ought to be ashamed at their stripping before them, and guard against these dangerous sights; "for he who has looked. curiously," it is said, "hath sinned already."(9) At home, therefore, they ought to regard with modesty parents and domestics; in the ways, those they meet; in the baths, women; in solitude, themselves; and everywhere the Word, who is everywhere, "and without Him was not anything."(10) For so only shall one remain without failing, if he regard God as ever present with him.

CHAP. VI. THE CHRISTIAN ALONE RICH.

Riches are then to be partaken of rationally, bestowed lovingly, not sordidly, or pompously; nor is the love of the beautiful to be turned into self-love and ostentation; lest perchance some one say to us, "His horse, or land, or domestic, or gold, is worth fifteen talents; but the man himself is dear at three coppers." Take away, then, directly the ornaments from women, and domestics from masters, and you will find masters in no respect different from bought slaves in step, or look, or voice, so like are they to their slaves. But they differ in that they are feebler than their slaves, and have a more sickly upbringing.

This best of maxims, then, ought to be perpetually repeated, "That the good man, being temperate and just," treasures up his wealth in heaven. He who has sold his worldly goods, and given them to the poor, finds the imperishable treasure, "where is neither moth nor robber." Blessed truly is he, "though he be insignificant, and feeble, and obscure;" and he is truly rich with the greatest of all riches. "Though a man, then, be richer than Cinyras and Midas and is wicked," and haughty as he who was luxuriously clothed in purple and fine linen, and despised Lazarus, "he is miserable, and lives in trouble," and shall not live. Wealth seems to me to be like a serpent, which will twist round the hand and bite; unless one knows how to lay hold of it without danger by the point of the tail. And riches, wriggling either in an experienced or inexperienced grasp, are dexterous at adhering and biting; unless one, despising them, use them skilfully, so as to crush the creature by the charm of the Word, and himself escape unscathed.

But, as is reasonable, he alone, who possesses what is worth most, turns out truly rich, though not recognised as such. And it is not jewels, or gold, or clothing, or beauty of person, that are of high value, but virtue; which is the Word given by the Instructor to be put in practice. This is the Word, who abjures luxury, but calls self-help as a servant, and praises frugality, the progeny of temperance. "Receive," he says, "instruction, and not silver, and knowledge rather than tested gold; for Wisdom is better than precious stones, nor is anything that is valuable equal in worth to her."(1) And again: "Acquire me rather than gold, and precious stones, and silver; for my produce is better than choice silver."(2)

But if we must distinguish, let it be granted that he is rich who has many possessions, loaded with gold like a dirty purse; but the righteous alone is graceful, because grace is order, observing a due and decorous measure in managing and distributing. "For there are those who sow and reap more,"(3) of whom it is written, "He hath dispersed, he hath given to the poor; his righteousness endureth for ever."(4) So that it is not he who has and keeps, but he who gives away, that is rich; and it is giving away,

not possession, which renders a man happy; and the fruit of the Spirit is generosity. It is in the soul, then, that riches are. Let it, then, be granted that good things are the property only of good men; and Christians are good. Now, a fool or a libertine can neither have any perception of what is good, nor obtain possession of it. Accordingly, good things are possessed by Christians alone. And nothing is richer than these good things; therefore these alone are rich. For righteousness is true riches; and the Word is more valuable than all treasure, not accruing from cattle and fields, but given by God riches which cannot be taken away. The soul alone is its treasure. It is the best possession to its possessor, rendering man truly blessed. For he whose it is to desire nothing that is not in our power, and to obtain by asking from God what he piously desires, does he not possess much, nay all, having God as his everlasting treasure? "To him that asks," it is said, "shall be given, and to him that knocketh it shall be opened."(5) If God denies nothing, all things belong to the godly.

CHAP. VII.– FRUGALITY A GOOD PROVISION FOR THE CHRISTIAN.

Delicacies spent on pleasures become a dangerous shipwreck to men; for this voluptuous and ignoble life of the many is alien to true love for the beautiful and to refined pleasures. For man is by nature an erect and majestic being, aspiring after the good as becomes the creature of the One. But the life which crawls on its belly is destitute of dignity, is scandalous, hateful, ridiculous. And to the divine nature voluptuousness is a thing most alien; for this is for a man to be like sparrows in feeding, and swine and goats in lechery. For to regard pleasure as a good thing, is the sign of utter ignorance of what is excellent. Love of wealth displaces a man from the right mode of life, and induces him to cease from feeling shame at what is shameful; if only, like a beast, he has power to eat all sorts of things, and to drink in like manner, and to satiate in every way his lewd desires. And so very rarely does he inherit the kingdom of God. For what end, then, are such dainty dishes prepared, but to fill one belly? The filthiness of gluttony is proved by the sewers into which our bellies discharge the refuse of our food. For what end do they collect so many cupbearers, when they might satisfy themselves with one cup? For what the chests of clothes? and the gold ornaments for what? Those things are prepared for clothes-stealers, and scoundrels, and for greedy eyes. "But let alms and faith not fail thee,"(6) says the Scripture. Look, for instance, to Elias the Thesbite, in whom we have a beautiful example of frugality, when he sat down beneath the thorn, and the angel brought him food. "It was a cake of barley and a jar of water."(1) Such the Lord sent as best for him. We, then, on our journey to the truth, must be unencumbered. "Carry not," said the Lord, "purse, nor scalp, nor shoes;"(2) that is, possess not wealth, which is only treasured up in a purse; fill not your own stores, as if laying up produce in a bag, but communicate to those who have need. Do not trouble yourselves about horses and servants, who, as bearing burdens when the rich are travelling, are allegorically called shoes.

We must, then, cast away the multitude of vessels, silver and gold drinking cups, and the crowd of domestics, receiving as we have done from the Instructor the fair and grave attendants, Self-help and Simplicity. And we must walk suitably to the Word; and if there be a wife and children, the house is not a burden, having learned to

change its place along with the sound-minded traveller. The wife who loves her husband must be furnished for travel similarly to her husband. A fair provision for the journey to heaven is theirs who bear frugality with chaste gravity. And as the foot is the measure of the shoe, so also is the body of what each individual possesses. But that which is superfluous, what they call ornaments and the furniture Of the rich, is a burden, not an ornament to the body. He who climbs to the heavens by force, must carry with him the fair staff of beneficence, and attain to the true rest by communicating to those who are in distress. For the Scripture avouches, "that the true riches of the soul are a man's ransom,"(3) that is, if he is rich, he will be saved by distributing it. For as gushing wells, when pumped out, rise again to their former measure,(4) so giving away, being the benignant spring of love, by communicating of its drink to the thirsty, again increases and is replenished, just as the milk is wont to flow into the breasts that are sucked or milked. For he who has the almighty God, the Word, is in want of nothing, and never is in straits for what he needs. For the Word is a possession that wants nothing, and is the cause of all abundance. If one say that he has often seen the righteous man in need of food, this is rare, and happens only where there is not another righteous man.(5) Notwithstanding let him read what follows: "For the righteous man shall not live by bread alone, but by the word of the Lord,"(6) who is the true bread, the bread of

the heavens. The good man, then, can never be in difficulties so long as he keeps intact his confession towards God. For it appertains to him to ask and to receive whatever he requires from the Father of all; and to enjoy what is his own, if he keep the Son. And this also appertains to him, to feel no want.

This Word, who trains us, confers on us the true riches. Nor is the growing rich an object of envy to those who possess through Him the privilege of wanting nothing. He that has this wealth shall inherit the kingdom of God.

CHAP. VIII. SIMILITUDES AND EXAMPLES A MOST IMPORTANT PART OF RIGHT INSTRUCTION.

And if any one of you shall entirely avoid luxury, he will, by a frugal upbringing, train himself to the endurance of involuntary labours, by employing constantly voluntary afflictions as training exercises for persecutions; so that when he comes to compulsory labours, and fears, and griefs, he will not be unpractised in endurance.

Wherefore we have no country on earth, that we may despise earthly possessions. And frugality(7) is in the highest degree rich, being equal to unfailling expenditure, bestowed on what is requisite, and to the degree requisite. For has the meaning of expenses.

How a husband is to live with his wife, and respecting self-help, and housekeeping, and the employment of domestics; and further, with respect to the time of marriage, and what is suitable for wives, we have treated in the discourse concerning marriage. What pertains to discipline alone is reserved now for description, as we delineate the life of Christians. The most indeed has been already said, and laid down in the form of disciplinary rules. What still remains we shall subjoine; for examples are of no small moment in determining to salvation.(8)

See, says the tragedy,

"The consort of Ulysses was not killed By Telemachus; for she did not take a husband in addition to a husband, But in the house the marriage-bed remains unpolluted."(9)

Reproaching foul adultery, he showed the fair image of chastity in affection to her husband.

The Lacedaemonians compelling the Helots, their servants (Helots is the name of their servants), to get drunk, exhibited their drunken pranks before themselves, who were temperate, for cure and correction.

The Instructor, V3

Observing, accordingly, their unseemly behaviour, in order that they themselves might not fall into like censurable conduct, they trained themselves, turning the reproach of the drunkards to the advantage of keeping themselves free from fault.

For some men being instructed are saved; and others, self-taught, either aspire after or seek virtue.

"He truly is the best of all who himself perceives all things."(1)

Such is Abraham, who sought God.

"And good, again, is he who obeys him who advises well."(2)

Such are those disciples who obeyed the Word. Wherefore the former was called "friend," the latter "apostles;" the one diligently seeking, and the other preaching one and the same God. And both are peoples, and both these have hearers, the one who is profited through seeking, the other who is saved through finding.

"But whoever neither himself perceives, nor, hearing another, lays to heart he is a worthless man."(3)

The other people is the Gentile useless; this is the people that followeth not Christ. Nevertheless the Instructor, lover of man, helping in many ways, partly exhorts, partly upbraids. Others having sinned, He shows us their baseness, and exhibits the punishment consequent upon it, alluring while admonishing, planning to dissuade us in love from evil, by the exhibition of those who have suffered from it before. By which examples He very manifestly checked those who had been evil-disposed, and hindered those who were daring like deeds; and others He brought to a foundation of patience; others He stopped from wickedness; and others He cured by the contemplation of what is like, bringing them over to what is better.

For who, when following one in the way, and then on the former falling into a pit, would not guard against incurring equal danger, by taking care not to follow him in his slip? What athlete, again, who has learned the way to glory, and has seen the combatant who had preceded him receiving the prize, does not exert himself for the crown, imitating the eider one?

Such images of divine wisdom are many; but I shall mention one instance, and expound it in a few words. The fate of the Sodomites was judgment to those who had done wrong, instruction to those who hear. The Sodomites having, through much luxury, fallen into uncleanness, practising adultery shamelessly, and burning with insane love for boys; the All-seeing Word, whose notice those who commit impieties cannot escape, cast His eye on them. Nor did the sleepless guard of humanity observe their licentiousness in silence; but dissuading us from the imitation of them, and training us up to His own temperance, and falling on some sinners, lest lust being unavenged, should break loose from all the restraints of fear, ordered Sodom to be burned, pouting forth a little of the sagacious fire on licentiousness; lest lust, through want of punishment, should throw wide the gates to those that were rushing into voluptuousness. Accordingly, the just punishment of the Sodomites became to men an image of the salvation which is well calculated for men. For those who have not committed like sins with those who are punished, will never receive a like punishment. By guarding against sinning, we guard against suffering. "For I would have you know," says Jude, "that God, having once saved His people from the land of Egypt, afterwards destroyed them that believed not; and the angels which kept not their first estate, but left their own habitation, He hath reserved to the judgment of the great day, in everlasting chains under darkness of the savage angels."(4) And a little after he sets forth, in a most instructive manner, representations of those that are judged: "Woe unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, and perished in the gainsaying of Core." For those, who cannot attain the privilege of adoption, fear keeps from growing insolent. For punishments and threats are for this end, that fearing the penalty we may abstain from sinning. I might relate to you punishments for ostentation, and punishments for vainglory, not only for licentiousness; and adduce the censures pronounced on those whose hearts are bad through wealth,(5) in which censures the Word

through fear restrains from evil acts. But sparing prolixity in my treatise, I shall bring forward the following precepts of the Instructor, that you may guard against His threatenings.

CHAP. IX. WHY WE ARE TO USE THE BATH.

There are, then, four reasons for the bath (for from that point I digressed in my oration), for which we frequent it: for cleanliness, or heat, or health, or lastly, for pleasure. Bathing for pleasure is to be omitted. For unblushing pleasure must be cut out by the roots; and the bath is to be taken by women for cleanliness and health, by men for health alone.(6) To bathe for the sake of heat is a superfluity, since one may restore what is frozen by the cold in other ways. Constant use of the bath, too, impairs strength and relaxes the physical energies, and often induces debility and fainting. For in a way the body drinks, like trees, not only by the mouth, but also over the whole body in bathing, by what they call the pores. In proof of this often people, when thirsty, by going afterwards into the water, have assuaged their thirst. Unless, then, the bath is for some use, we ought not to indulge in it. The ancients called them places for fulling(1) men, since they wrinkle men's bodies sooner than they ought, and by cooking them, as it were, compel them to become prematurely old. The flesh, like iron, being softened by the heat, hence we require cold, as it were, to temper and give an edge. Nor must we bathe always; but if one is a little exhausted, or, on the other hand, filled to repletion, the bath is to be forbidden, regard being had to the age of the body and the season of the year. For the bath is not beneficial to all, or always, as those who are skilled in these things own. But due proportion, which on all occasions we call as our helper in life, suffices for us. For we must not so use the bath as to require an assistant, nor are we to bathe constantly and often in the day as we frequent the market-place. But to have the water poured over us by several people is an outrage on our neighbours, through fondness for luxuriousness, and is done by those who will not understand that the bath is common to all the bathers equally.

But most of all is it necessary to wash the soul in the cleansing Word (sometimes the body too, on account of the dirt which gathers and grows to it, sometimes also to relieve fatigue). "Woe unto you, scribes and Pharisees, hypocrites!" saith the Lord, "for ye are like to whited sepulchres. Without, the sepulchre appears beautiful, but within it is full of dead men's bones and all uncleanness."(2) And again He says to the same people, "Woe unto you! for ye cleanse the outside of the cup and platter, but within are full of uncleanness. Cleanse first the inside of the cup, that the outside may be clean also."(3) The best bath, then, is what rubs off the pollution of the soul, and is spiritual. Of which prophecy speaks expressly: "The Lord will wash away the filth of the sons and daughters of Israel, and will purge the blood from the midst of them"(4) the blood of crime and the murders of the prophets. And the mode of cleansing, the Word subjoined, saying, "by the spirit of judgment and the spirit of burning." The bathing which is carnal, that is to say, of the body, is accomplished by water alone, as often in the country where there is not a bath.(5)

CHAP. X. THE EXERCISES SUITED TO A GOOD LIFE.

The gymnasium is sufficient for boys, even if a bath is within reach. And even for men to prefer gymnastic exercises by far to the baths, is perchance not bad, since they are in some respects conducive to the health of young men, and produce exertion emulation to aim at not only a healthy habit of body, but courageousness of soul. When this is done without dragging a man away from better employments, it is pleasant, and not unprofitable. Nor are women to be deprived of bodily exercise. But they are not to be encouraged to engage in wrestling or running, but are to exercise themselves in spinning, and weaving, and superintending the cooking if necessary. And they are, with their own hand, to fetch from the store what we require. And it is no disgrace for them to apply themselves to the mill. Nor is it a reproach to a wife housekeeper and helpmeet to occupy herself in cooking, so that it may be palatable to her husband. And if she shake up the couch, reach drink to her husband when thirsty, set food on the table as neatly as possible, and so give herself exercise tending to sound health, the Instructor will approve of a woman like this, who "stretches forth her arms to useful tasks, rests her hands on the distaff, opens her hand to the pool, and extends her wrist to the beggar."(6)

She who emulates Sarah is not ashamed of that highest of ministries, helping wayfarers. For Abraham said to her, "Haste, and knead three measures of meal, and make cakes."(7) "And Rachel, the daughter of Laban, came," it is said, "with her father's sheep."(8) Nor was this enough; but to teach humility it is added, "for she fed her father's sheep."(9) And innumerable such examples of frugality and self-help, and also of exercises, are furnished by the Scriptures, In the case of men, let some strip and engage in wrestling; let some play at the small ball, especially the game they call Pheninda,(10) in the sun. To others who walk into the country, or go down into the town, the walk is sufficient exercise. And were they to handle the hoe, this stroke of economy in agricultural labour would not be ungentleman like.

I had almost forgot to say that the well-known Pittacus, king of Miletus, practised the laborious exercise of turning the mill." It is respectable for a man to draw water for himself, and to cut billets of wood which he is to use himself. Jacob fed the sheep of Laban that were left in his charge, having as a royal badge "a rod of storax,"(1) which aimed by its wood to change and improve nature. And reading aloud is often an exercise to many. But let not such athletic contests, as we have allowed, be undertaken for the sake of vainglory, but for the exuding of manly sweat. Nor are we to straggle with cunning and showiness, but in a stand-up wrestling bout, by disentangling of neck, hands, and sides. For such a struggle with graceful strength is more becoming and manly, being undertaken for the sake of serviceable and profitable health. But let those others, who profess the practice of illiberal postures in gymnastics, be dismissed. We must always aim at moderation. For as it is best that labour should precede food, So to labour above measure is both very bad, very exhausting, and apt to make us ill. Neither, then, should we be idle altogether, nor completely fatigued. For similarly to what we have laid down with respect to food, are we to do everywhere and with everything. Our mode of life is not to accustom us to voluptuousness and licentiousness, nor to the opposite extreme, but to the medium between these, that which is harmonious and temperate, and free of either evil, luxury and parsimony. And now, as we have also previously remarked, attending to one's own wants is an exercise free of pride, as, for example, putting on one's own shoes, washing one's own feet, and also rubbing one's self when anointed with oil. To render one who has rubbed you the same service in return, is an exercise of reciprocal justice; and to sleep beside a sick friend, help the infirm, and supply him who is in want, are proper exercises. "And Abraham," it is said, "served up for three, dinner under a tree, and waited on them as they ate."(2) The same with fishing,(3) as in the case of Peter, if we have leisure from necessary instructions in the Word. But that is the better enjoyment which the Lord assigned to the disciple, when He taught him to "catch men" as fishes in the water.

CHAP. XI. A COMPENDIOUS VIEW OF THE CHRISTIAN LIFE.

Wherefore the wearing of gold and the use of softer clothing is not to be entirely prohibited. But irrational impulses must be curbed, lest, carrying us away through excessive relaxation, they impel us to voluptuousness. For luxury, that has dashed on to surfeit, is prone to kick up its heels and toss its mane, and shake off the charioteer, the Instructor; who, pulling back the reins from far, leads and drives to salvation the human horse that is, the irrational part of the soul which is wildly bent on pleasures, and vicious appetites, and precious stones, and gold, and variety of dress, and other luxuries.

Above all, we are to keep in mind what was spoken sacredly: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by the good works which they behold, glorify God."(4)

Clothes.

The Instructor permits us, then, to use simple clothing, and of a white colour, as we said before. So that, accommodating ourselves not to variegated art, but to nature as it is produced, and pushing away whatever is deceptive and belies the truth, we may embrace the uniformity and simplicity of the truth.(5)

Sophocles, reproaching a youth, says:

"Decked in women's clothes."

For, as in the case of the soldier, the sailor, and the ruler, so also the proper dress of the temperate man is what is plain, becoming, and clean. Whence also in the law, the law enacted by Moses about leprosy rejects what has many colours and spots, like the various scales of the snake. He therefore wishes man, no longer decking himself gaudily in a variety of colours, but white all over from the crown of the head to the sole of the foot, to be clean; so that, by a transition from the body, we may lay aside the varied and versatile passions of the man, and love the unvaried, and unambiguous, and simple colour of truth. And he who also in this emulates Moses Plato best of all approves of that texture on which not more than a chaste woman's work has been employed. And white colours well become gravity. And elsewhere he says, "Nor apply dyes or weaving, except for warlike decorations."(6)

To men of peace and of light, therefore, white is appropriate.(7) As, then, signs, which are very closely allied to causes, by their presence indicate, or rather demonstrate, the existence of the result; as smoke is the sign of fire, and a good complexion and a regular pulse of health; so also clothing of this description shows the character of our habits. Temperance is pure and simple; since purity is a habit which ensures pure conduct unmixed with what is base. Simplicity is a habit which does away with superfluities. Substantial clothing also, and chiefly what is unfulled, protects the heat which is in the body; not that the clothing has heat in itself, but that it turns back the heat issuing from the body, and refuses it a passage. And whatever heat falls upon it, it absorbs and retains, and being warmed by it, warms in turn the body. And for this reason it is chiefly to be worn in winter.

It also (temperance) is contented. And contentment is a habit which dispenses with superfluities, and, that there may be no failure, is receptive of what suffices for the healthful and blessed life according to the Word.(1)

Let the women wear a plain and becoming dress, but softer than what is suitable for a man, yet not quite immodest or entirely gone in luxury. And let the garments be suited to age, person, figure, nature, pursuits. For the divine apostle most beautifully counsels us "to put on Jesus Christ, and make no provision for the lusts of the flesh."(2)

Ear-rings.

The Word prohibits us from doing violence to nature(3) by boring the lobes of the ears. For why not the nose too? so that, what was spoken, may be fulfilled: "As an ear-ring in a swine's nose, so is beauty to a woman without discretion."(4) For, in a word, if one thinks himself made beautiful by gold, he is inferior to gold; and he that is inferior to gold is not lord of it. But to confess one's self less ornamental than the Lydian ore, how monstrous! As, then, the gold is polluted by the dirtiness of the sow, which stirs up the mire with her snout, so those women, that are luxurious to excess in their wantonness, elated by wealth, dishonour by the stains of amatory indulgences what is the true beauty.

Finger-rings.

The Word, then, permits them a finger-ring of gold.(5) Nor is this for ornament, but for sealing things which are worth keeping safe in the house in the exercise of their charge of housekeeping.

For if all were well trained, there would be no need of seals, if servants and masters were equally honest. But since want of training produces an inclination to dishonesty, we require seals.

But there are circumstances in which this strictness may be relaxed. For allowance must sometimes be made in favour of those women who

have not been fortunate⁽⁶⁾ in falling in with chaste husbands, and adorn themselves in order to please their husbands. But let desire for the admiration of their husbands alone be proposed as their aim. I would not have them to devote themselves to personal display, but to attract their husbands by chaste love for them a powerful and legitimate charm. But since they wish their wives to be unhappy in mind, let the latter, if they would be chaste, make it their aim to allay by degrees the irrational impulses and passions of their husbands. And they are to be gently drawn to simplicity, by gradually accustoming them to sobriety. For decency is not produced by the imposition of what is burdensome, but by the abstraction of excess. For women's articles of luxury are to be prohibited, as things of swift wing producing unstable follies and empty delights; by which, elated and furnished with wings, they often fly away from the marriage bonds. Wherefore also women ought to dress neatly, and bind themselves around with the band of chaste modesty, lest through giddiness they slip away from the truth. It is right, then, for men to repose confidence in their wives, and commit the charge of the household to them, as they are given to be their helpers in this.

And if it is necessary for us, while engaged in public business, or discharging other avocations in the country, and often away from our wives, to seal anything for the sake of safety, He (the Word) allows us a signet for this purpose only. Other finger-rings are to be cast off, since, according to the Scripture, "instruction is a golden ornament for a wise man."⁽⁷⁾

But women who wear gold seem to me to be afraid, lest, if one strip them of their jewellery, they should be taken for servants, without their ornaments. But the nobility of truth, discovered in the native beauty which has its seat in the soul, judges the slave not by buying and selling, but by a servile disposition. And it is incumbent on us not to seem, but to be free, trained by God, adopted by God.

Wherefore we must adopt a mode of standing and motion, and a step, and dress, and in a word, a mode of life, in all respects as worthy as possible of freemen. But men are not to wear the ring on the joint; for this is feminine; but to place it on the little finger at its root. For so the hand will be freest for work, in whatever we need it; and the signet will not very easily fall off, being guarded by the large knot of the joint.

And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship's anchor, which Seleucus got engraved as a device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water. For we are not to delineate the faces of idols,⁽¹⁾ we who are prohibited to cleave to them; nor a sword, nor a bow, following as we do, peace; nor drinking-cups, being temperate.

Many of the licentious have their lovers⁽²⁾ engraved,⁽³⁾ or their mistresses, as if they wished to make it impossible ever to forget their amatory indulgences, by being perpetually put in mind of their licentiousness.

The Hair.

About the hair, the following seems right. Let the head of men be shaven, unless it has curly hair. But let the chin have the hair. But let not twisted locks hang far down from the head, gliding into womanish ringlets. For an ample beard suffices for men. And if one, too, shave a part of his beard, it must not be made entirely bare, for this is a disgraceful sight. The shaving of the chin to the skin is reprehensible, approaching to plucking out the hair and smoothing. For instance, thus the Psalmist, delighted with the hair of the beard, says, "As the ointment that descends on the beard, the beard of Aaron."⁽⁴⁾

Having celebrated the beauty of the beard by a repetition, he made the face to shine with the ointment of the Lord.

Since cropping is to be adopted not for the sake of elegance, but on account of the necessity of the case; the hair of the head, that it may not grow so long as to come down and interfere with the eyes, and that of the moustache similarly, which is dirtied in eating, is to be cut round, not by the razor, for that were not well-bred, but by a pair

The Instructor, V3

of cropping scissors. But the hair on the chin is not to be disturbed, as it gives no trouble, and lends to the face dignity and paternal terror.(5)

Moreover, the shape instructs many not to sin, because it renders detection easy. To those who do [not](6) wish to sin openly, a habit that will escape observation and is not conspicuous is most agreeable, which, when assumed, will allow them to transgress without detection; so that, being undistinguishable from others, they may fearlessly go their length in sinning.(7) A cropped head not only shows a man to be gave, but renders the cranium less liable to injury, by accustoming it to the presence of

both cold and heat; and it averts the mischiefs arising from these, which the hair absorbs into itself like a sponge, and so inflicts on the brain constant mischief from the moisture.

It is enough for women to protect(8) their locks, and bind up their hair simply along the neck with a plain hair-pin, nourishing chaste locks with simple care to true beauty. For meretricious plaiting of the hair, and putting it up in tresses, contribute to make them look ugly, cutting the hair and plucking off it those treacherous braidings; on account of which they do not touch their head, being afraid of disordering their hair. Sleep, too, comes on, not without fear lest they pull down without knowing the shape of the braid.

But additions of other people's hair are entirely to be rejected, and it is a most sacrilegious thing for spurious hair to shade the head, covering the skull with dead locks. For on whom does the presbyter lay his hand?(9) Whom does he bless? Not the woman decked out, but another's hair, and through them another head. And if "the man is head of the woman, and God of the man,"(10) how is it not impious that they should fall into double sins? For they deceive the men by the excessive quantity of their hair; and shame the Lord as far as in them lies, by adorning themselves meretriciously, in order to dissemble the truth. And they defame the head, which is truly beautiful.

Consequently neither is the hair to be dyed, nor grey hair to have its colour changed. For neither are we allowed to diversify our dress. And above all, old age, which conciliates trust, is not to be concealed. But God's mark of honour is to be shown in the light of day, to win the reverence of the young. For sometimes, when they have been behaving shamefully, the appearance of hoary hairs, arriving like an instructor, has changed them to sobriety, and para-lysed juvenile lust with the splendour of the sight. Painting the Face.

Nor are the women to smear their faces with the ensnaring devices of wily cunning. But let us show to them the decoration of sobriety. For, in the first place, the best beauty is that which is spiritual, as we have often pointed out. For when the soul is adorned by the Holy Spirit, and inspired with the radiant charms which proceed from Him, righteousness, wisdom, fortitude, temperance, love of the good, modesty, than which no more blooming colour was ever seen, then let coporeal beauty be cultivated too, symmetry of limbs and members, with a fair complexion. The adornment of health is here in place, through which the transition of the artificial image to the truth, in accordance with the form which has been given by God, is effected. But temperance in drinks, and moderation in articles of food, are effectual in producing beauty according to nature; for not only does the body maintain its health from these, but they also make beauty to appear. For from what is fiery arises a gleam and sparkle; and from moisture, brightness and grace; and from dryness, strength and firmness; and from what is aerial, free-breathing and equipoise; from which this well-proportioned and beautiful image of the Word is adorned. Beauty is the free flower of health for the latter is produced within the body; while the former, blossoming out from the body, exhibits manifest beauty of complexion. Accordingly, these most decorous and healthful practices, by exercising the body, produce true and lasting beauty, the heat attracting to itself all the moisture and cold spirit. Heat, when agitated by moving causes, is a thing which attracts to itself; and when it does attract, it gently exhales through the flesh itself, when warmed, the abundance of food, with some moisture, but with excess of heat. Wherefore also the first food is carried off. But when the body is not moved, the food consumed does not adhere, but falls away, as the loaf from a cold oven, either entire, or leaving only the lower part. Accordingly, the faeces are in excess in the case of those who do not throw off the excrementitious matters

The Instructor, V3

by tile rubbings necessitated by exercise. And other superfluous matters abound in their case too, and also perspiration, as the food is not assimilated by the body, but is flowing out to waste. Thence also lusts are excited, the redundance flowing to the pudenda by commensurate motions. Wherefore this redundance ought to be liquefied and dispersed for digestion, by which beauty acquires its ruddy hue. But it is monstrous for those who are made in "the image and likeness of God," to dishonour the archetype by assuming a foreign ornament, preferring the mischievous contrivance of man to the divine creation.

The Instructor orders them to go forth "in becoming apparel, and adorn themselves with shamefacedness and sobriety,"(1) "subject to their own husbands; that, if any obey not the word, they may without the word be won by the conversation of the wives; while they behold," he says, "your chaste conversation. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."(2)

For the labour of their own hands, above all, adds genuine beauty to women, exercising their bodies and adorning themselves by their own exertions; not bringing unornamental ornament wrought by others, which is vulgar and meretricious, but that of every good woman, supplied and woven by her own hands whenever she most requires. For it is never suitable for women whose lives are framed according to God, to appear arrayed in things bought from the market, but in their own home-made work. For a most beautiful thing is it thrifty wife, who clothes both herself and her husband with fair array of her own working;(3) in which all are glad the children on account of their mother, the husband on account of his wife, she on their account, and all in God.

In brief, "A store of excellence is a woman of worth, who eateth not the bread of idleness; and the laws of mercy are on her tongue; who openeth her mouth wisely and rightly; whose children rise up and call her blessed," as the sacred Word says by Solomon: "Her husband also, and he praiseth her. For a pious woman is blessed; and let her praise the fear of the LORD."(4)

And again, "A virtuous woman is a crown to her husband."(5) They must, as far as possible, correct their gestures, looks, steps, and speech. For they must not do as some, who, imitating the acting of comedy, and practising the mincing motions of dancers, conduct themselves in society as if on the stage, with voluptuous movements, and gliding steps, and affected voices, casting languishing glances round, tricked out with the bait of pleasure. "For honey drops from the lips of a woman who is an harlot; who, speaking to please, lubricates thy throat. But at last thou wilt find it bitterer than bile, and sharper than a two-edged sword. For the feet of folly lead those who practise it to hell after death."(6)

The noble Samson was overcome by the harlot, and by another woman was shorn of his man hood. But Joseph was not thus beguiled by another woman. The Egyptian harlot was conquered. And chastity,(7) assuming to itself bonds, appears superior to dissolute licence. Most excellent is what has been said: "In fine, I know not how

To whisper, nor effeminately,

To walk about with my neck awry,

As I see others lechers there

In numbers in the city, with hair plucked out."(1)

But feminine motions, dissoluteness, and luxury, are to be entirely prohibited. For voluptuousness of motion in walking, "and a mincing gait," as Anacreon says, are altogether meretricious.

The Instructor, V3

"As seems to me," says the comedy, "it is time(2) to abandon meretricious steps and luxury." And the steps of harlotry lean not to the truth; for they approach not the paths of life. Her tracks are dangerous, and not easily known.(3) The eyes especially are to be sparingly used, since it is better to slip with the feet than with the eyes.(4) Accordingly, the Lord very summarily cures this malady: "If thine eye offend thee, cut it out,"(5) He says, dragging lust up from the foundation. But languishing looks, and ogling, which is to wink with the eyes, is nothing else than to commit adultery with the eyes, lust skirmishing through them. For of the whole body, the eyes are first destroyed. "The eye contemplating beautiful objects (kala), gladdens the heart;" that is, the eye which has learned rightly (kalws) to see, gladdens. "Winking with the eye, with guile, heaps woes on men."(6) Such they introduce the effeminate Sardanapalus, king of the Assyrians, sitting on a couch with his legs up, fumbling at his purple robe, and casting up the whites of his eyes. Women that follow such practices, by their looks offer themselves for prostitution. "For the light of the body is the eye," says the Scripture, by which the interior illuminated by the shining light appears. Fornication in a woman is in the raising of the eyes.(7)

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, and concupiscence, and covetousness, which is idolatry: for which things' sake cometh the wrath of God upon the children of disobedience,"(8) cries the apostle.

But we enkindle the passions, and are not ashamed.

Some of these women eating mastich,(9) going about, show their teeth to those that come near. And others, as if they had not fingers, give themselves airs, scratching their heads with pins; and these made either of tortoise or ivory, or some other dead creature they procure at much

pains. And others, as if they had certain efflorescences, in order to appear comely in the eyes of spectators, stain their faces by adorning them with gay-coloured unguents. Such a one is called by Solomon "a foolish and bold woman," who "knob not shame. She sits at the door of her house, conspicuously in a seat, calling to all that pass by the way, who go right on their ways;" by her style and whole life manifestly saying, "Who among you is very silly? let him turn to me." And those devoid of wisdom she exhorts, saying, "Touch sweetly secret bread, and sweet stolen water;" meaning by this, clandestine love (from this point the Boeotian Pindar, coming to our help, says, "The clandestine pursuit of love is something sweet"). But the miserable man "knoweth not that the sons of earth perish beside her, and that she tends to the level of hell." But says the Instructor: "Hie away, and tarry not in the place; nor fix thine eye on her: for thus shalt thou pass over a strange water, and cross to Acheron."(10) Wherefore thus saith the Lord by Isaiah, "Because the daughters of Sion walk with lofty neck, and with winkings of the eyes, and sweeping their garments as they walk, and playing with their-feet; the Lord shall humble the daughters of Sion, and will uncover their form"(11) their deformed form. I, deem it wrong that servant girls, who follow women of high rank, should either speak or act unbecomingly to them. But I think it right that they should be corrected by their mistresses. With very sharp censure, accordingly, the comic poet Philemon says: "You may follow at the back of a pretty servant girl, seen behind a gentlewoman; and any one from the Plataeicum may follow close, and ogle her." For the wantonness of the servant recoils on the mistress; allowing those who attempt to take lesser liberties not to be afraid to advance to greater; since the mistress, by allowing improprieties, shows that she does not disapprove of them. And not to be angry at those who act wantonly, is a clear proof of a disposition inclining to the like. "For like mistress like wench,"(12) as they say in the proverb.

Walking.

Also we must abandon a furious mode of walking, and choose a grave and leisurely, but not a lingering step.

Nor is one to swagger in the ways, nor throw back his head to look at those he meets, if they look at him, as if he were strutting on the stage, and pointed at with the finger. Nor, when pushing up hill, are they to be shoved up by their domestics, as we see those that are more luxurious, who appear strong, but are enfeebled by effeminacy of soul.

The Instructor, V3

A true gentleman must have no mark of effeminacy visible on his face, or any other part of his body. Let no blot on his manliness, then, be ever found either in his movements or habits. Nor is a man in health to use his servants as horses to bear him. For as it is enjoined on them, "to be subject to their masters with all fear, not only to the good and gentle, but also to the froward,"(1) as Peter says; so fairness, and forbearance, and kindness, are what well becomes the masters. For he says: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be humble," and so forth, "that ye may inherit a blessing,"(2) excellent and desirable.

The Model Maiden.

Zeno the Cittiaean thought fit to represent the image of a young maid, and executed the statue thus: "Let her face be clean, her eyebrows not let down, nor her eyelids open nor turned back. Let her neck not be stretched back, nor the members of her body be loose. But let the parts that hang from the body look as if they were well strung; let there be the keenness of a well-regulated mind(3) for discourse, and retention of what has been rightly spoken; and let her attitudes and movements give no ground of hope to the licentious; but let there be the bloom of modesty, and an expression of firmness. But far from her be the wearisome trouble that comes from the shops of perfumers, and goldsmiths, and dealers in wool, and that which comes from the other shops where women, meretriciously dressed, pass whole days as if sitting in the stews."

Amusements and Associates.

And let not men, therefore, spend their time in barbers' shops and taverns, babbling nonsense; and let them give up hunting for the women who sit near,(4) and ceaselessly talking slander against many to raise a laugh.

The game of dice(5) is to be prohibited, and the pursuit of gain, especially by dicing,(6) which many keenly follow. Such things the prodigality of luxury invents for the idle. For the cause is idleness, and a love(7) for frivolities

apart from the truth. For it is not possible otherwise to obtain enjoyment without injury; and each man's preference of a mode of life is a counterpart of his disposition.

But, as appears, only intercourse with good men benefits; on the other hand, the all-wise Instructor, by the mouth of Moses, recognising companionship with bad men as swinish, forbade the ancient people to partake of swine; to point out that those who call on God ought not to mingle with unclean men, who, like swine, delight in corporeal pleasures, in impure food, and in itching with filthy pruriency after the mischievous delights of lewdness.

Further, He says: "Thou art not to eat a kite or swift-winged ravenous bird, or an eagle,"(8) meaning: Thou shalt not come near men who gain their living by rapine. And other things also are exhibited figuratively.

With whom, then, are we to associate? With the righteous, He says again, speaking figuratively; for everything "which parts the hoof and chews the cud is clean." For the parting of the hoof indicates the equilibrium of righteousness, and ruminating points to the proper food of righteousness, the word, which enters from without, like food, by instruction, but is recalled from the mind, as from the stomach, to rational recollection. And the spiritual man, having the word in his mouth, ruminates the spiritual food; and righteousness parts the hoof rightly, because it sanctifies us in this life, and sends us on our way to the world to come.

Public Spectacles.

The Instructor will not then bring us to public spectacles; nor inappropriately might one call the racecourse and the theatre "the seat of plagues;"(9) for there is evil counsel as against the Just One,(10) and therefore the assembly against Him is execrated. These assemblies, indeed, are full of confusion" and iniquity; and these pretexts for assembling are the cause of disorder men and women assembling promiscuously if or the sight of

one another. In this respect the assembly has already shown itself bad: for when the eye is lascivious,(12) the desires grow warm; and the eyes that are accustomed to look impudently at one's neighbours during the leisure granted to them, inflame the amatory desires. Let spectacles, therefore, and plays that are full of scurrility and of abundant gossip, be forbidden.(13) For what base action is it that is not exhibited in the theatres? And what shameless saying is it that is not brought forward by the buffoons? And those who enjoy the evil that is in them, stamp the clear images of it at home. And, on the other hand, those that are proof against these things, and unimpressible, will never make a stumble in regard to luxurious pleasures.

For if people shall say that they betake themselves to the spectacles as a pastime for recreation, I should say that the cities which make a serious business of pastime are not wise; for cruel contests for glory which have been so fatal are not sport. No more is senseless expenditure of money, nor are the riots that are occasioned by them sport. And ease of mind is not to be purchased by zealous pursuit of frivolities, for no one who has his senses will ever prefer what is pleasant to what is good.

Religion in Ordinary Life.

But it is said we do not all philosophize. Do we not all, then, follow after life? What sayest thou? How hast thou believed? How, pray, dost thou love God and thy neighbour, if thou dost not philosophize? And how dost thou love thyself, if thou dost not love life? It is said, I have not learned letters; but if thou hast not learned to read, thou canst not excuse thyself in the case of hearing, for it is not taught. And faith is the possession not of the wise according to the world, but of those according to God; and it is taught without letters; and its handbook, at once rude and divine, is called love a spiritual book. It is in your power to listen to divine wisdom, ay, and to frame your life in accordance with it. Nay, you are not prohibited from conducting affairs in the world decorously according to God. Let not him who sells or buys aught name two prices for what he buys or sells; but stating the net price, and studying to speak the truth, if he get not his price, he gets the truth, and is rich in the possession of rectitude. But, above all, let an oath on account of what is sold be far from you; and let swearing, too, on account of other things be banished.

And in this way those who frequent the market-place and the shop philosophize. "For thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh His name in vain."(1)

But those who act contrary to these things the avaricious, the liars, the hypocrites, those who make merchandise of the truth the Lord cast out of His Father's court,(2) not willing that the holy house of God should be the house of unrighteous traffic either in words or in material things.

Going to Church.

Woman and man are to go to church(3) decently attired, with natural step, embracing silence, possessing unfeigned love, pure in body, pure in heart, fit to pray to God. Let the woman observe this, further. Let her be entirely covered, unless she happen to be at home. For that style of dress is grave, and protects from being gazed at. And she will never fall, who puts before her eyes modesty, and her shawl; nor will she invite another to fall into sin by uncovering her face. For this is the wish of the Word, since it is becoming for her to pray veiled.(4)

They say that the wife of AENEAS, through excess of propriety, did not, even in her terror at the capture of Troy, uncover herself; but, though fleeing from the conflagration, remained veiled.

Out of Church.

Such ought those who are consecrated to Christ appear, and frame themselves in their whole life, as they fashion themselves in the church for the sake of gravity; and to be, not to seem such so meek, so pious, so loving. But now I know not how people change their fashions and manners with the place. As they say that polypi,

The Instructor, V3

assimilated to the rocks to which they adhere, are in colour such as they; so, laying aside the inspiration of the assembly, after their departure from it, they become like others with whom they associate. Nay, in laying aside the artificial mask of solemnity, they are proved to be what they secretly were. After having paid reverence to the discourse about God, they leave within [the church] what they have heard. And outside they foolishly amuse themselves with impious playing, and amatory quavering, occupied with flute-playing, and dancing, and intoxication, and all kinds of trash. They who sing thus, and sing in response, are those who before hymned immortality, found at last wicked and wickedly singing this most pernicious palinode, "Let us eat and drink, for to-morrow we die." But not to-morrow in truth, but already, are these dead to God; burying their dead,(6) that is, sinking themselves down to death. The apostle very firmly assails them. "Be not deceived; neither adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers," and whatever else he adds to these, "shall inherit the kingdom of God."(7) Love and the Kiss of Charity.

And if we are called to the kingdom of God, let us walk worthy of the kingdom, loving God and our neighbour. But love is not proved by a kiss, but by kindly feeling. But there are those, that do nothing but make the churches resound with a kiss,(1) not having love itself within. For this very thing, the shameless use of a kiss, which ought to be mystic, occasions foul suspicions and evil reports. The apostle calls the kiss holy.(2)

When the kingdom is worthily tested, we dispense the affection of the soul by a chaste and closed mouth, by which chiefly gentle manners are expressed.

But there is another unholy kiss, full of poison, counterfeiting sanctity. Do you not know that spiders, merely by touching the mouth, afflict men with pain? And often kisses inject the poison of licentiousness. It is then very manifest to us, that a kiss is not love. For the love meant is the love of God. "And this is the love of God," says John, "that we keep His commandments;"(3) not that we stroke each other on the mouth. "And His commandments are not grievous." But salutations of beloved ones in the ways, full as they are of foolish boldness, are characteristic of those who wish to be conspicuous to those without, and have not the least particle of grace. For if it is proper mystically "in the closet" to pray to God, it will follow that we are also to greet mystically our neighbour, whom we are commanded to love second similarly to God, within doors, "redeeming the time." "For we are the salt of the earth."(4) "Whosoever shall bless his friend early in the morning with a loud voice, shall be regarded not to differ from cursing."(5)

The Government of the Eyes.

But, above all, it seems right that we turn away from the sight of women. For it is sin not only to touch, but to look; and he who is rightly trained must especially avoid them. "Let thine eyes look straight, and thine eyelids wink right."(6) For while it is possible for one who looks to remain stedfast; yet care must be taken against falling. For it is possible for one who looks to slip; but it is impossible for one, who looks not, to lust. For it is not enough for the chaste to be pure; but they must give all diligence, to be beyond the range of censure, shut-ring out all ground of suspicion, in order to the consummation of chastity; so that we may not only be faithful, but appear worthy of trust. For this is also consequently to be guarded against, as the apostle says, "that no man should blame us; providing things honourable, not only in the sight of the Lord, but also in the sight of men."(7)

"But turn away thine eyes from a graceful woman, and contemplate not another's beauty," says the Scripture.(8) And if you require the reason, it will further tell you," For by the beauty of woman many have gone astray, and at it affection blazes up like fire;"(9) the affection which arises from the fire which we call love, leading to the fire which will never cease in consequence of sin.

CHAP. XII. CONTINUATION: WITH TEXTS FROM SCRIPTURE.

I would counsel the married never to kiss their wives in the presence of their domestics. For Aristotle does not

The Instructor, V3

allow people to laugh to their slaves. And by no means must a wife be seen saluted in their presence. It is moreover better that, beginning at home with marriage, we should exhibit propriety in it. For it is the greatest bond of chastity, breathing forth pure pleasure. Very admirably the tragedy says:

"Well! well! ladies, how is it, then, that among men,

Not gold, not empire, or luxury of wealth,

Conferred to such an extent signal delights,

As the right and virtuous disposition

Of a man of worth and a dutiful wife?"

Such injunctions of righteousness uttered by those who are conversant with worldly wisdom are not to be refused. Knowing, then, the duty of each, "pass the time of your sojourning here in fear: forasmuch as ye know that ye were not deemed with corruptible things, such as silver or gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."(10) "For," says Peter, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."(11) We have as a limit the cross of the Lord, by which we are fenced and hedged about from our former sins. Therefore, being regenerated, let us fix ourselves to it in truth, and return to sobriety, and sanctify ourselves; "for the eyes of the LORD are on the righteous, and His ears are open to their prayer; but the face of the LORD is against them that do evil."(12) And who is he that will harm us, if we be followers of that which is good?"(1) "us" for "you." But the best training is good order, which is perfect decorum, and stable and orderly power, which in action maintains consistence in what it does. If these things have been adduced by me with too great asperity, in order to effect the salvation which follows from your correction; they have been spoken also, says the Instructor, by me: "Since he who reproveth with boldness is a peacemaker."(2) And if ye hear me, ye shall be saved. And if ye attend not to what is spoken, it is not my concern. And yet it is my concern thus: "For he desires the repentance rather than the death of a sinner."(3) "If ye shall hear me, ye shall eat the good of the land," the Instructor again says, calling by the appellation "the good of the land," beauty, wealth, health, strength, sustenance. For those things which are really good, are what "neither ear hath heard, nor hath ever entered into the heart"(4) respecting Him who is really King, and the realities truly good which await us. For He is the giver and the guard of good things. And with respect to their participation, He applies the same names of things in this world, the Word thus training in God the feebleness of men from sensible things to understanding.

What has to be observed at home, and how our life is to be regulated, the Instructor has abundantly declared. And the things which He is wont to say to children by the way,(5) while He conducts them to the Master, these He suggests, and adduces the Scriptures themselves in a compendious form, setting forth bare injunctions, accommodating them to the period of guidance, and assigning the interpretation of them to the Master.(6) For the intention of His law is to dissipate fear, emancipating free-will in order to faith. "Hear," He says, "O child," who art rightly instructed, the principal points of salvation. For I will disclose my ways, and lay before thee good commandments; by which thou wilt reach salvation. And I lead thee by the way of salvation. Depart from the paths of deceit.

"For the LORD knoweth the way of the righteous, and the way of the ungodly shall perish."(7) "Follow, therefore, O son, the good way which I shall describe, lending to me attentive ears." "And I will give to thee the treasures of darkness, hidden and unseen"(8) by the nations, but seen by us. And the treasures of wisdom are unfailing, in admiration of which the apostle says, "O the depth of the riches and the wisdom!"(9) And by one God are many treasures dispensed; some disclosed by the law, others by the prophets; some to the divine mouth, and others to the heptad of the spirit singing accordant. And the Lord being one, is the same Instructor by all these. Here is then

The Instructor, V3

a comprehensive precept, and an exhortation of life, all-embracing: "As ye would that men should do unto you, do ye likewise to them."(10) We may comprehend the commandments in two, as the Lord says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength; and thy neighbour as thyself." Then from these He infers, "on this hang the law and the prophets."(11) Further, to him that asked, "What good thing shall I do, that I may inherit eternal life?" He answered, "Thou knowest the commandments?" And on him replying Yea, He said, "This do, and thou shalt be saved." Especially conspicuous is the love of the Instructor set forth in various salutary commandments, in order that the discovery may be readier, from the abundance and arrangement of the Scriptures. We have the Decalogue(12) given by Moses, which, indicating by an elementary principle, simple and of one kind, defines the designation of sins in a way conducive to salvation: "Thou shalt not commit adultery. Thou shalt not worship idols. Thou shalt not corrupt boys. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother."(13) And so forth. These things are to be observed, and whatever else is commanded in reading the Bible. And He enjoins on us by Isaiah: "Wash you, and make you clean. Put away iniquities from your souls before mine eyes. Learn to do well. Seek judgment. Deliver the wronged. Judge for the orphan, and justify the widow. And come, and let us reason together, saith the Lord."(14) And we shall find many examples also in other places, as, for instance, respecting prayer: "Good works are an acceptable prayer to the Lord," says the Scripture.(15) And the manner of prayer is described. "If thou seest," it is said, "the naked, cover him; and thou shalt not overlook those who belong to thy seed. Then shall thy light spring forth early, and thy healing shall spring up quickly; and thy righteousness shall go before thee, and the glory of God shall encompass thee." What, then, is the fruit of such prayer? "Then shall thou call, and God will hear thee; whilst thou art yet speaking, He will say, I am here."(16)

In regard to fasting it is said, "Wherefore do ye fast to me? saith the Lord. Is it such a fast that I have chosen, even a day for a man to humble his soul? Thou shalt not bend thy neck like a circle, and spread sackcloth and shes under thee. Not thus shall ye call it an acceptable fast."

What means a fast, then? "Lo, this is the fast which I have chosen, saith the Lord. Loose every band of wickedness. Dissolve the knots of oppressive contracts. Let the oppressed go free, and tear every unjust bond. Break thy bread to the hungry; and lead the houseless poor into thy house. If thou see the naked cover him."(1) About sacrifices too: "To what purpose is the multitude of your sacrifices to me? saith the Lord. I am full of burnt-offerings and of rams; and the fat of lambs, and the blood of bulls and kids I do not wish; nor that ye should come to appear before me. Who hath required this at your hands? You shall no more tread my court. If ye bring fine flour, the vain oblation is an abomination to me. Your new moons and your sabbaths I cannot away with."(2) How, then, shall I sacrifice to the Lord? "The sacrifice of the Lord is," He says, "a broken heart."(3) How, then, shall I crown myself, or anoint with ointment, or offer incense to the Lord? "An odour of a sweet fragrance," it is said,(4) "is the heart that glorifies Him who made it." These are the crowns and sacrifices, aromatic odours, and flowers of God.

Further, in respect to forbearance. "If thy brother," it is said, "sin against thee, rebuke him; and if he repent, forgive him. If he sin against thee seven times in a day, and turn to thee the seventh time, and say, I repent, forgive him."(5) Also to the soldiers, by John, He commands, "to be content with their wages only;" and to the publicans, "to exact no more than is appointed." To the judges He says, "Thou shalt not show partiality in judgment. For girls blind the eyes of those who see, and corrupt just words. Rescue the wronged."

And to householders: "A possession which is acquired with iniquity becomes less."(6)

Also of "love." "Love," He says, "covers a multitude of sins."(7)

And of civil government: "Render to Caesar the things which are Caesar's; and unto God the things which are God's."(8)

The Instructor, V3

Of swearing and the remembrance of injuries: "Did I command your fathers, when they went out of Egypt, to offer burnt-offerings and sacrifices? But I commanded them, Let none of

you bear malice in his heart against his neighbour, or love a false oath."(9)

The liars and the proud, too, He threatens; the former thus: "Woe to them that call bitter sweet, and sweet bitter;" and the latter: "Woe unto them that are wise in their own eyes, and prudent in their own sight."(10) "For he that humbleth himself shall be exalted, and he that exalteth himself shall be humbled."(11)

And "the merciful" He blesses, "for they shall obtain mercy."

Wisdom pronounces anger a wretched thing, because "it will destroy the wise."(12) And now He bids us "love our enemies, bless them that curse us, and pray for them that despitefully use us." And He says: "If any one strike thee on the one cheek, turn to him the other also; and if any one take away thy coat, hinder him not from taking thy cloak also."(13)

Of faith He says: "Whatsoever ye shall ask in prayer, believing, ye shall receive."(14) "To the unbelieving nothing is trustworthy," according to Pindar.

Domestics, too, are to be treated like ourselves; for they are human beings, as we are. For God is the same to free and bond, if you consider.

Such of our brethren as transgress, we must not punish, but rebuke. "For he that spareth the rod hateth his son."(15)

Further, He banishes utterly love of glory, saying, "Woe to you, Pharisees! for ye love the chief seat in the synagogues, and greetings in the markets."(16) But He welcomes the repentance of the sinner loving repentance which follows sins. For this Word of whom we speak alone is sinless. For to sin is natural and common to all. But to return [to God] after sinning is characteristic not of any man, but only of a man of worth.

Respecting liberality He said: "Come to me, ye blessed, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me." And when have we done any of these things to the Lord?

The Instructor Himself will say again, loving to refer to Himself the kindness of the brethren, "Inasmuch as ye have done it to these least, ye have done it to Me. And these shall go away into everlasting life."(17) Such are the laws of the Word, the consolatory words not on tables of stone which were written by the finger of the Lord, but inscribed on men's hearts, on which alone they can remain imperishable. Wherefore the tablets of those who had hears of stone are broken, that the faith of the children may be impressed on softened hearts.

However, both the laws served the Word for the instruction of humanity, both that given by Moses and that by the apostles. What, therefore, is the nature of the training by the apostles, appears to me to require to be treated of. Under this head, I, or rather the Instructor by me,(1) will recount; and I shall again set before you the precepts themselves, as it were in the germ.

"Putting away lying, speak every man truth with his neighbour: for we are members one of another. Let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, as God in Christ hath forgiven you. Be therefore

The Instructor, V3

wise,(2) followers of God, as dear children; and walk in love, as Christ also hath loved us. Let wives be subject to their own husbands, as to the Lord. And let husbands love their wives as Christ also hath loved the Church? Let those who are yoked together love one another "as their own bodies." "Children, be obedient to your parents. Parents, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to those that are your masters according to the flesh, with fear and trembling, in the singleness of your hearts, as unto Christ; with good-will from the soul doing service. ye masters, treat your servants well, forbearing threatening: knowing that both their and your Lord is in heaven; and there is no respect of persons with Him."(3)

"If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Bear ye one another's burdens, and so fulfil the law of Christ. Be not deceived; God is not mocked. Let us not be weary in well-doing: for in due time we shall reap, if we faint not."(4)

"Be at peace among yourselves. Now we admonish you, brethren, warn them who are unruly, comfort the feeble-minded, support the

weak, be patient toward all men. See that none render evil for evil to any man. Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from every form of evil."(5)

"Continue in prayer, watching thereunto with thanksgiving. Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."(6)

"Nourish yourselves up in the words of faith. Exercise yourselves unto godliness: for bodily exercise profiteth little; but godliness is profitable for all things, having the promise of the life which now is, and that which is to come."(7)

"Let those who have faithful masters not despise them, because they ate brethren; but rather do them service, because they are faithful."(8)

"He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another. Not slothful in business; fervent in spirit, serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer. Given to hospitality; communicating to the necessities of the saints."(9)

Such are a few injunctions out of many, for the sake of example, which the Instructor, running over the divine Scriptures, sets before His children; by which, so to speak, vice is cut up by the roots, and iniquity is circumscribed.

Innumerable commands such as these are written in the holy Bible appertaining to chosen persons, some to presbyters, some to bishops, some to deacons, others to widows,(10) of whom we shall have another opportunity of speaking. Many things spoken in enigmas, many in parables, may benefit such as fall in with them. But it is not my province, says the Instructor, to teach these any longer. But we need a Teacher of the exposition of those sacred words, to whom we must direct our steps.

And now, in truth, it is time for me to cease from my instruction, and for you to listen to the Teacher.(11) And He, receiving you who have been trained up in excellent discipline, will teach you the oracles. To noble purpose has the Church sung, and the Bridegroom also, the only Teacher, the good Counsel, of the good Father, the true Wisdom, the Sanctuary of knowledge. "And He is the propitiation for our sins," as John says; Jesus, who heals both our body and soul which are the proper man. "And not for our sins only, but also for the whole world. And

The Instructor, V3

by this we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar; and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself to walk even as He also walked."(1) O nurslings of His blessed training! let us complete the fair face of the church; and let us run as children to our good mother. And if we become listeners to the Word, let us glorify the blessed dispensation by which man is trained and sanctified as a child of God, and has his conversation in heaven, being trained from earth, and there receives the Father, whom he learns to know on earth. The Word both does and teaches all things, and trains in all things.

A horse is guided by a bit, and a bull is guided by a yoke, and a wild beast is caught in a noose. But man is transformed by the Word, by whom wild beasts are tamed, and fishes caught, and birds drawn down. He it is, in truth, who fashions the bit for the horse, the yoke for the bull, the noose for the wild beast, the rod for the fish, the snare for the bird. He both manages the state and tills the ground; commands, and helps, and creates the universe.

"There were figured earth, and sky, and sea,

The ever-circling sun, and full-orbed moon,

And all the signs that crown the vault of heaven."(2)

O divine works! O divine commands! "Let this water undulate within itself; let this fire restrain its wrath; let this air wander into ether; and this earth be consolidated, and acquire motion! When I want to form man, I want matter, and have matter in the elements. I dwell with what I have formed. If you know me, the fire will be your slave."

Such is the Word, such is the Instructor, the Creator of the world and of man: and of Himself, now the world's Instructor, by whose command we and the universe subsist, and await judgment. "For it is not he who brings a stealthy vocal word to men," as Bacchylidis says, "who shall be the Word of Wisdom;" but "the blameless, the pure, and faultless sons of God," according to Paul, "in the midst of a

crooked and perverse generation, to shine as lights in the world."(3)

All that remains therefore now, in such a celebration of the Word as this, is that we address to the Word our prayer.

PRAYER TO THE PAEDAGOGUS.

Be gracious, O Instructor, to us Thy children, Father, Charioteer of Israel, Son and Father, both in One, O Lord. Grant to us who obey Thy precepts, that we may perfect the likeness of the image, and with all our power know Him who is the good God and not a harsh judge. And do Thou Thyself cause that all of us who have our conversation in Thy peace, who have been translated into Thy commonwealth, having sailed tranquilly over the billows of sin, may be wafted in calm by Thy Holy Spirit, by the ineffable wisdom, by night and day to the perfect day; and giving thanks may praise, and praising thank the Alone Father and Son, Son and Father, the Son, Instructor and Teacher, with the Holy Spirit, all in One, in whom is all, for whom all is One, for whom is eternity, whose members we all are, whose glory the aeons(4) are; for the All-good, All-lovely, All-wise, All-just One. To whom be glory both now and for ever. Amen.

And since the Instructor, by translating us into His Church, has united us to Himself, the teaching and all-surveying Word, it were right that, having got to this point, we should offer to the Lord the reward of due thanksgiving praise suitable to His fair instruction.

A HYMN TO CHRIST THE SAVIOUR. COMPOSED BY ST. CLEMENT.(5)

I.

Bridle of colts untamed,

Over our wills presiding;

Wing of unwandering birds,

Our flight securely guiding.

Rudder of youth unbending,

Firm against adverse shock;

Shepherd, with wisdom tending

Lambs of the royal flock:

Thy simple children bring

In one, that they may sing

In solemn lays

Their hymns of praise

With guileless lips to Christ their King. II.

King of saints, almighty Word

Of the Father highest Lord;

Wisdom's head and chief;

Assuagement of all grief;

Lord of all time and space,

Jesus, Saviour of our race;

Shepherd, who dost us keep;

Husbandman, who tillest,

Bit to restrain us, Rudder

To guide us as Thou wilt;

Of the all-holy flock celestial wing;

Fisher of men, whom Thou to life dost bring;

From evil sea of sin,

And from the billowy strife,

Gathering pure fishes in

Caught with sweet bait of life:

Lead us, Shepherd of the sheep,

Reason-gifted, holy One;

King of youths, whom Thou dost keep,

So that they pollution shun:

Steps of Christ, celestial Way;

Word eternal, Age unending;

Life that never can decay;

Fount of mercy, virtue-sending;

Life august of those who raise

Unto God their hymn of praise,

Jesus Christ!

III.

Nourished by the milk of heaven,

To our tender palates given;

Milk of wisdom from the breast

Of that bride of grace exprest;

By a dewy spirit filled

From fair Reason's breast distilled;

Let us sucklings join to raise

With pure lips our hymns of praise

As our grateful offering,

Clean and pure, to Christ our King.

Let us, with hearts undefiled,

Celebrate the mighty Child.

We, Christ-born, the choir of peace;

We, the people of His love,

Let us sing, nor ever cease,

To the God of peace above.

We subjoin the following literal translation of the foregoing hymn:

Bridle of untamed colts, Wing of unwandering birds, sure Helm of babes,(1) Shepherd of royal lambs, assemble Thy simple children to praise holily, to hymn guilelessly with innocent mouths, Christ the guide of children. O King of saints, all-subduing Word of the most high Father, Ruler of wisdom, Support of sorrows, that rejoicest in the ages,(2) Jesus, Saviour of the human race, Shepherd, Husbandman, Helm, Bridle, Heavenly Wing of the all-holy flock, Fisher of

men who are saved, catching the chaste fishes with sweet life from the hateful wave of a sea of vices, Guide [us], Shepherd of rational sheep; guide unharmed children, O holy King,(3) O footsteps of Christ, O heavenly way, perennial Word, immeasurable Age, Eternal Light, Fount of mercy, performer of virtue; noble [is the] life of those who hymn God, O Christ Jesus, heavenly milk of the sweet breasts of the graces of the Bride, pressed out of Thy wisdom. Babes nourished with tender mouths, filled with the dewy spirit of the rational pap, let us sing together simple praises, true hymns to Christ [our] King, holy fee for the teaching of life; let us sing in simplicity the powerful Child. O choir of peace, the Christ-begotten, O chaste people, let us sing together(4) the God of peace.(5)

TO THE PAEDAGOGUS.

Teacher, to Thee a chaplet I present,

Woven of words culled from the spotless mead,

Where Thou dost feed Thy flocks; like to the bee,

That skilful worker, which from many a flower

Gathers its treasures, that she may convey

A luscious offering to the master's hand.

Though but the least, I am Thy servant still,

(Seemly is praise to Thee for Thy behests).

O King, great Giver of good gifts to men,

Lord of the good, Father, of all the Maker,
Who heaven and heaven's adornment, by Thy word
Divine fitly disposed, alone didst make;
Who broughtest forth the sunshine and the day;
Who didst appoint their courses to the stars,
And how the earth and sea their place should keep;
And when the seasons, in their circling course,
Winter and summer, spring and autumn, each(6)
Should come, according to well-ordered plan;
Out of a confused heap who didst create
This ordered sphere, and from the shapeless mass
Of matter didst the universe adorn;
Grant to me life, and be that life well spent,
Thy grace enjoying; let me act and speak
In all things as Thy Holy Scriptures teach;(7)
Thee and Thy co-eternal Word, All-wise,
From Thee proceeding, ever may I praise;
Give me nor poverty nor wealth, but what is meet,
Father, in life, and then life's happy close.(8) ELUCIDATIONS.

I.

(Paedagogue, book ii. cap. 3, p. 247.)

This fine paragraph is in many ways interesting. The tourist who has visited the catacombs, is familiar, among tokens of the first rude art of Christians, with relics of various articles, realizing this idea of Clement's, that even our furniture should be distinctively Christian. In Pompeii, one finds lamps and other vessels marked by heathenish devices, some of them gross and revolting. On the contrary, these Christian utensils bear the sacred monograms XP, A W , or the figure of the fish, conveying to the user, by the letters of the Greek word for a fish (IX QUS), the initials of the words "Jesus Christ, Son of God, The Saviour." Often we have the anchor, the palm-branch, or the cross itself. But I never looked at one of those Christian lamps without imagining its owner, singing, as it was lighted, the eventide hymn (of which see Elucidation III.), and reciting probably, therewith, the text, "Let your loins be girded, and your lamps burning," etc. For a valuable elucidation of subjects illustrated by

Christian art, see Testimony of the Catacombs, by the late Wharton B. Marriott (London, Hatchards, 1870).

II.

(Book iii. Going to Church. p. 290, supra.)

Frequent references become necessary, at this point, to the ecclesiastical usages of the early Christians. These have been largely treated of by the great Anglican divines, whose works are recognised as part of the standard literature of Christendom; but the nature of this publication seems to impose on me the duty of choosing from external sources, rather than from authors who have been more or less associated with the controversies of our great "Anglo-Saxon" family. Happily the writings of the late Dr. Bunsen supply us with all that is requisite of this sort. In that very curious and characteristic medley, *Hippolytus and His Age*, he has gathered into a convenient form nearly every point which requires antiquarian elucidation, under the title of *The Church and Home Book of the Ancient Christians*. Its contents he professes to have rescued "from the rubbish in which they were enveloped for centuries, and disencumbered of the fraud and misunderstanding by which they are defaced." Now, while by no means satisfied with this work myself, it affords an interesting specimen of the conclusions to which an earnest and scholarly mind has been brought, in the course of original and industrious research. It is the more interesting, as illustrating a conviction, which he expresses elsewhere, that, in shaping "the Church of the future," all Christians must revert to these records of primitive antiquity, as of practical interest for our own times. The proverbial faults of its author are indeed conspicuous in this work, which, though the product of a mere inquirer, is presented to us with entire self-reliance, as if he were competent to pronounce upon all questions with something like pontifical infallibility. It is also greatly mixed up with his personal theories, which are always interesting, but rarely satisfactory to his readers. In spite of all this, he has brought together, in a condensed form, what is undoubtedly the result of patient investigation. It is the rather useful, because it is the work of a genuine disciple of Niebuhr, who doubts and questions at every step, and who always suspects a fraud. He is committed, by his religious persuasions, to no system whatever, with respect to such matters, and he professes to have produced a manual of Christian antiquity, entirely scientific; that is to say, wholly impartial, indifferent as to consequences, and following only the lead of truth and evidence. In my references to Bunsen, therefore, let it be understood, that, without accepting him as my own master, I yet wish to respect his opinion and to commend his performance to the candid investigation of others.

III.

The one ancient hymn, not strictly liturgical, which probably was not new even to Clement, and to which we have already made reference once or twice, is the following, which we give from Bunsen. He calls it "The Evening Hymn of the Greek Christians," but it was not confined to the Greeks any more than was the Greek of the Gospels and the Creeds. Its proper name is "The Eventide Hymn," or "The Hymn for the Lighting of the Lamps," and was doubtless uttered in the family at "candlelight," as we say a grace before meat. It is thus rendered:

HYMN.

Serene light of the Holy Glory

Of the Father Everlasting,

Jesus Christ:

Having come to the setting of the sun,

And seeing the evening light,

The Instructor, V3

We praise the Father and the Sons,

And the Holy Spirit of God.

It behooveth to praise Thee,

At all times with holy songs,

Son of God, who hast given life;

Therefore the world glorifieth Thee.

The modern Italians, at sunset, recite the *Ave Maria*, which has been imposed upon them by mediaeval Rome. Nothing but the coincidence of the hour reminds us of the ancient hymn which it has superseded; and a healthy mind, one would think, would note the contrast. This pure "hymn to Christ as God," and to the Godhead in unity, gives place to an act of worship addressed to the creature, more than to the Creator. One might indeed call this *Ave Maria* the eventide hymn of modern Italy; but the scatter-brain processes of Dr. Bunsen come out in the strange reversal of thought, by which he would throw back the utterly incongruous title of its Italian substitute upon a primitive hymn to the Trinity, "the *Ave-Maria* hymn, as we might call it from the present Italian custom," etc. The strange confusion of ideas which constantly characterizes this author, whenever some association, however remote, strikes his fancy, is well illustrated by this instance. Let it serve as a caution in following his lead. See *Hippolytus* (vol. iii. pp. 68, 138, etc.) and also *Routh (Reliquioe, vol. iii. pp. 515-520)*. Concerning the morning hymn, *Gloria in Excelsis*, which Dr. Bunsen gives from the Alexandrian MS., and to which reference is made in his *Analecta Ante-Nicoena* (iii. 86), see Warren's *Celtic Liturgy* (p. 197, and index references. Ed. Oxford, 1881).