

## 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.”<sup>4</sup>

### *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.<sup>5</sup>

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

<sup>4</sup> 1 Pet. 2:12.

<sup>5</sup> [Surely the costly and gorgeous ecclesiastical raiment of the Middle Ages is condemned by Clement’s primitive maxims.]

proper dress of the temperate man is what is plain, becoming, and clean. Whence also in the law, the law enacted by Moses about leprousy 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.”<sup>6</sup>

To men of peace and of light, therefore, white is appropriate.<sup>7</sup> 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 pas-

<sup>6</sup> Plato’s words are: “The web is not to be more than a woman’s work for a month. White colour is peculiarly becoming for the gods in other things, but especially in cloth. Dyes are not to be applied, except for warlike decorations” —PLATO: *De Legibus*, xii. 992.

<sup>7</sup> [Another law against colours in clerical attire.]

sage. 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.<sup>1</sup>

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.”<sup>2</sup>

### *Ear-rings.*

The Word prohibits us from doing violence to nature<sup>3</sup> 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.”<sup>4</sup> 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

<sup>1</sup> Καρὰ Λόγον. The reading in the text is κατάλογον.

<sup>2</sup> Rom. 13:14.

<sup>3</sup> [Natural instinct is St. Paul’s argument (1 Cor. 11:14, 15); and that it rules for modesty in man as well as women, is finely illustrated by an instructive story in Herodotus (book i. 8–12). The wife of Gyges could be guilty of a heathenish revenge, but nature taught her to abhor exposure. “A woman who puts off her raiment, puts off her modesty,” said Candaules to her foolish husband.]

<sup>4</sup> Prov. 11:22.

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.<sup>5</sup> 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 relaxed. For allowance must sometimes be made in favour of those women who have not been fortunate<sup>6</sup> 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

<sup>5</sup> [Possibly used thus early as a distinction of matrons.]

<sup>6</sup> Εὐτυχοῦσαις, for which the text has ἐντοχοῦσαις.

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.”<sup>7</sup>

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,

<sup>7</sup> [Ecclus. 21:21](#).

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,<sup>1</sup> 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<sup>2</sup> engraved,<sup>3</sup> 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.”<sup>4</sup>

Having celebrated the beauty of the beard by a repetition, he made

<sup>1</sup> [How this was followed, is proved by the early Christian devices of the catacombs, contrasted with the engraved gems from Pompeii, in the *Museo Borbonico* at Naples.]

<sup>2</sup> Masculine.

<sup>3</sup> γεγλυμμενους, written on the margin of Codex clxv. for γεγυμνωμένους (naked) of the text. [Royal Library, Naples.]

<sup>4</sup> Ps. 133:2.

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 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.<sup>5</sup>

Moreover, the shape instructs many not to sin, because it renders detection easy. To those who do [not]<sup>6</sup> 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.<sup>7</sup> A cropped head not only shows a man to be grave, 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<sup>8</sup> 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

<sup>5</sup> [Here Clement's rules are arbitrary, and based on their existing ideas of propriety. If it be not improper to shave the head, much less to shave the face, which he allows in part.]

<sup>6</sup> "Not" does not occur in the MSS..

<sup>7</sup> For δεδοικότες, the conjectural emendation δεδυκότες, has been adopted.

<sup>8</sup> φυλάσσειν, Sylburg and Bod. Reg., agree better than μαλάσσειν with the context.

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?<sup>9</sup> 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,"<sup>10</sup> 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 paralysed juvenile lust with the splendour of the sight.

<sup>9</sup> [The *chrism* (confirmation) was thus administered then, not with material oil, and was called *anointing*, with reference to [1 John 2:27](#). Consult *Bunsen*, however, who attributes great antiquity to his canons (collected in vol. [iii](#). Hippolytus), p. [22](#), *Church and House Book*.]

<sup>10</sup> [1 Cor. 11:3](#). Nov. reads "Christ," as in St. Paul, instead of "God."



## *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 corporeal 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 aërial, 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 *fæces* are in excess in the case of those who do not throw off the excrementitious matters by the 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,”<sup>1</sup> “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.”<sup>2</sup>

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, sup-

<sup>1</sup> 1 Tim. 2:9.

<sup>2</sup> 1 Pet. 3:1-4.

plied 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 a thrifty wife, who clothes both herself and her husband with fair array of her own working;<sup>3</sup> 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.”<sup>4</sup>

And again, “A virtuous woman is a crown to her husband.”<sup>5</sup> 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.”<sup>6</sup>

The noble Samson was overcome by the harlot, and by another

<sup>3</sup> In reference to [Prov. 31:22](#).

<sup>4</sup> [Prov. 31:26, 27, 28, 30](#), quoted from memory, and with variety of reading.

<sup>5</sup> [Prov. 12:4](#).

<sup>6</sup> [Prov. 5:3–5](#), Septuagint.

woman was shorn of his manhood. But Joseph was not thus beguiled by another woman. The Egyptian harlot was conquered. And chastity,<sup>7</sup> 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.”<sup>1</sup>

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.

“As seems to me,” says the comedy, “it is time<sup>2</sup> 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.<sup>3</sup> The eyes especially are to be sparingly used, since it is better to slip with the feet than with the eyes.<sup>4</sup> Accordingly, the Lord very summarily cures this malady: “If thine eye offend thee, cut it out,”<sup>5</sup> 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 com-

<sup>7</sup> We have read from the New College MS. σωφροσύνη for σωφροσυνης.

<sup>1</sup> From some comic poet.

<sup>2</sup> Some read ὥραν ἀπολείπει. [New College MS.] In the translation the conjecture ὥρα ἀπολείπειν is adopted.

<sup>3</sup> An adaptation of [Prov. 5:5, 6](#).

<sup>4</sup> An imitation of Zeno’s saying, “It is better to slip with the feet than the tongue.”

<sup>5</sup> Quoting from memory, he has substituted ἔκκοψον for ἔξελε. ([Matt. 5:29](#)).

mit adultery with the eyes, lust skirmishing through them. For of the whole body, the eyes are first destroyed. “The eye contemplating beautiful objects (καλά), gladdens the heart;” that is, the eye which has learned rightly (καλῶς) to see, gladdens. “Winking with the eye, with guile, heaps woes on men.”<sup>6</sup> Such they introduce the effeminate Sardana-palus, 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.<sup>7</sup>

“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,”<sup>8</sup> cries the apostle.

But we enkindle the passions, and are not ashamed.

Some of these women eating mastich,<sup>9</sup> 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

<sup>6</sup> Prov. 10:10.

<sup>7</sup> Ecclus. 26:9.

<sup>8</sup> Col. 3:5, 6.

<sup>9</sup> [A similar practice, very gross and unbecoming, prevails among the lower class of girls brought together in our common schools.]

foolish and bold woman,” who “knows 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 Bœotian 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.”<sup>10</sup> 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”<sup>11</sup>—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

<sup>10</sup> Prov. 9:13–18.

<sup>11</sup> τὸ ἄσχημον σχῆμα (Isa. 3:16, 17), Sept.

like mistress like wench,”<sup>12</sup> 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.

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,”<sup>1</sup> 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,”<sup>2</sup> excellent and desirable.

### *The Model Maiden.*

Zeno the Cittiæan thought fit to represent the image of a young maid, and executed the statue thus: “Let her face be clean, her eyebrows not

<sup>12</sup> ἃ κύων, catella. The literal English rendering is coarser and more opprobrious than the original, which Helen applies to herself. (*Iliad*, vi. 344, 356).

<sup>1</sup> 1 Pet. 2:18.

<sup>2</sup> 1 Pet. 3:8. Clement has substituted ταπεινόφρονες for φιλόφρονες (courteous).

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<sup>3</sup> 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,<sup>4</sup> and ceaselessly talking slander against many to raise a laugh.

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

<sup>3</sup> This passage has been variously amended and translated. The reading of the text has been adhered to, but ὀρθόνου has been coupled with what follows.

<sup>4</sup> Sylburg suggests παριούσας (passing by) instead of παριζούσας.

<sup>5</sup> κῦβος, a die marked on all the six sides. [This prohibition would include cards in modern ethics.]

<sup>6</sup> διὰ τῶν ἀστραγάλων. The ἀστράγαλοι were dice marked on four sides only.

Clemens seems to use these terms here indifferently.

<sup>7</sup> Lowth’s conjecture of ἔρωσς instead of ἐρᾶ has been adopted.



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,"<sup>8</sup> 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

<sup>8</sup> [Lev. 11:13, 14](#); [Deut. 14:12](#).

plagues; ”<sup>9</sup> for there is evil counsel as against the Just One,<sup>10</sup> and therefore the assembly against Him is execrated. These assemblies, indeed, are full of confusion<sup>11</sup> and iniquity; and these pretexts for assembling are the cause of disorder—men and women assembling promiscuously for the sight of one another. In this respect the assembly has already shown itself bad: for when the eye is lascivious,<sup>12</sup> 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.<sup>13</sup> 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

<sup>9</sup> Ps. 1:1, Septuagint.

<sup>10</sup> Acts 3:14.

<sup>11</sup> ἀναμιξίας adopted instead of the reading ἀμιξίας, which is plainly wrong.

<sup>12</sup> λιχνευούσης on the authority of the Pal. MS. Nov. Reg. Bod.

<sup>13</sup> Jeremy Collier’s *Short View of the Immorality and Profaneness of the English Stage* (London, 1698) and the discussions that followed belong to literature, and ought to be republished with historic notes.]

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.”<sup>1</sup>

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,<sup>2</sup> not willing that the holy house of God

<sup>1</sup>Ex. 20:7.

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<sup>3</sup> 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.<sup>4</sup>

They say that the wife of Æneas, 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<sup>5</sup>

<sup>2</sup> In allusion to the cleansing of the temple ([John 2:13-17](#); [Matt. 21:12, 13](#); [Luke 19:45, 46](#)).

<sup>3</sup> [This early use of the word “church” for the place or house of worship, is to be noted. See [Elucidation ii.](#)]

<sup>4</sup> [1 Cor. 11:5](#). [This helps to the due rendering of ἐξουσίαν ἐπὶ τῆς κεφαλῆς in [1 Cor. 11:10](#).]

<sup>5</sup> [[1 Cor. 11:22](#). But I cannot say that the word ἐκκλησία is used for the place of Christian worship, even in this text, where it seems to be in antithesis with the dwelling-house.]

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, 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,<sup>6</sup> 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.”<sup>7</sup>

### *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,<sup>1</sup> not having love itself within. For this

<sup>6</sup> Matt. 8:22.

<sup>7</sup> 1 Cor. 6:9, 10.

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.<sup>2</sup>

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;”<sup>3</sup> 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.”<sup>4</sup> “Whosoever shall bless

<sup>1</sup> [The sexes sat apart in the primitive churches, and the kiss of peace was given by women only to women (Bunsen, *Hippol.*, iii. p. 15). Does the author, here, imply that *unholy* kissing had crept in? Among the Germans, even in our days, nothing is more common than to see men, not at all related, salute one another in this way. It was therefore all one with shaking hands, in the apostolic ordinance. For some very fine reflections on the *baiser de paix*, see De Maistre, *Soirées*, ii. p. 199, ed. Paris, 1850.]

<sup>2</sup> [Rom. 16:16](#).

<sup>3</sup> [1 John 5:3](#).

<sup>4</sup> [Matt. 5:13](#).

his friend early in the, morning with a loud voice, shall be regarded not to differ from cursing.”<sup>5</sup>

### *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.”<sup>6</sup> For while it is possible for one who looks to remain steadfast; 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, shutting 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.”<sup>7</sup>

“But turn away thine eyes from a graceful woman, and contemplate not another’s beauty,” says the Scripture.<sup>8</sup> 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;”<sup>9</sup> the affection which arises from the fire which we call love, leading to the fire which will never cease in consequence of sin.

<sup>5</sup> Prov. 27:14.

<sup>6</sup> Prov. 4:25.

<sup>7</sup> 2 Cor. 8:20, 21.

<sup>8</sup> Ecclus. 9:8.

<sup>9</sup> Ecclus. 9:8.