

Alexander planted a city which he hoped would become illustrious. For some reason or other he had conceived a very strong liking for the Jews. When he started the new city, he invited the Jews to settle there by offering them equal rights with the Greeks. The result of this was that a large number of Jews attached themselves to the new city.

At the death of Alexander Egypt became the realm of the Ptolemies. The first of the name (called "Soter," or saviour, by the grateful Rhodians, whom he had helped) founded the renowned library to make Alexandria the University of the world. This was of such size that when the Caliph Omar decreed that it should be burned, the books furnished all the public baths with fuel for their furnaces for six months. One great advantage to the Christian Church has been derived from the founding of this library. It is said that the Old Testament was translated from the Hebrew in order that a copy might be placed in the newly formed library of the patron-king of the Jews.

The importance of this to us cannot be exaggerated. The translation (known as the "Septuagint," or seventy, from the supposed number of the translators) was the store-house of argument for the early preachers of Christianity; this was the translation to which S. James refers in Acts xv. 21: "For Moses hath of old time in every city them that preach him, being read in the synagogues every Sabbath day." We are not surprised therefore to find that the first philosophic defence and teaching of Christianity came from Alexandria.

Clement (who wrote from about A.D. 190 to 220) was at first a heathen philosopher, and was wonderfully well read in the writings of all the known authors of his day. It is said that the list of writers whom he quotes fills fourteen pages. This peculiarity of his is of great value now. For he quotes all the books of the Old Testament, with the exception of "Ruth" and the "Song of Songs;" and of the New Testament, except the Epistle to Philemon, the Second Epistle of S. Peter and the Epistle of S. James. There is a wonderful difference of style between his writings and those of Tertullian, who was living at the same time seventeen hundred miles west of him at Carthage. There is the same tradition of teaching, but a perfectly different style.

S. Clement was a Priest, and the favorite pupil of Pantænus, President of the Catechetical School of Alexandria, whom he succeeded in that post. Such of his writings as remain to us are very straightforward and earnest; at the same time he was very fond of allegorical interpretation, which

was common in his day. Four of his works have come down to us; from two of which we propose to give extracts.

One is called "The Paedagogus or Instructor;" here he first shows how Christ was the true Instructor, and is still acting as such. Then he goes on to show how the Christian following Christ should behave in every-day life. This leads him to speak of eating, drinking, furnishing a house, dress, social life, and in general the life of a Christian.

This will show how interesting a great deal of what he has written must be. We learn from him that the women of his day chewed gum, wore false hair, dyed the hair yellow, painted their faces, wore "dress improvers," and seem to have had the same peculiarities as we at times see around our own neighbourhood. He speaks very plainly about all this, and has more to say about morals than doctrine.

We must not think that he only speaks against the eccentricities of women; men come more severely under his lash, as we shall see. To give some extracts:

"As to ear-rings. We are prohibited from piercing the ears. For if we do so, why not bore the nose too? that what was said may be fulfilled, 'As an ear-ring in a swine's snout, so is beauty to a woman without discretion.' In a word, if a man thinks that he is made beautiful by gold, then he is inferior to the gold, and he that is inferior to gold is not master of it. But to confess that one's self less ornamental than gold, how very absurd! 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 devoted to luxury pollute their true beauty. But finger-rings of gold are allowed. Nor is this for ornament, as much as for sealing things which are to be kept safe at home. But there are times when this strictness may be relaxed. For there are some women who must dress gaily to please their husbands; but let this alone be their aim."

His rule about dressing the hair is curious, as well as the reason for it. "About the hair the following seems right. Let a man's head be shaved unless he have woolly hair." (He seems to be referring to a negro.) "But the chin should not be shaven. For the Psalmist delighted with the beard says: 'As the ointment that descends on the beard, the beard of Aaron.' He praises the beard by a repetition of the word: * * *

A cropped head not only shows the man to be grave but accustoms the skull to heat and cold, and thus renders it less liable to be injured. But the adding of the hair of some