

Clement's Family Story (The Clement Romance) from Pseudo-Clementine *Recognitions*

(from *Recognitions* book 1, chapters 1-19; book 7, chapters 1-38; book 8, chapters 1-2; book 9, chapters 32-38; book 10, chapters 67-72; extracted and edited by Philip A. Harland)

Source: Donaldson, James, and Alexander Roberts. *The Ante-Nicene Fathers: Translations of the Fathers Down to A.D. 325*, Volume 8. Buffalo: The Christian Literature Publishing Co, 1916. Public domain

BOOK 1

Chapter 1. Clement's Early History; Doubts.

I Clement, who was born in the city of Rome, was from my earliest age a lover of chastity; while the bent of my mind held me bound as with chains of anxiety and sorrow. For a thought that was in me— whence originating, I cannot tell— constantly led me to think of my condition of mortality, and to discuss such questions as these: Whether there be for me any life after death, or whether I am to be wholly annihilated: whether I did not exist before I was born, and whether there shall be no remembrance of this life after death, and so the boundlessness of time shall consign all things to oblivion and silence; so that not only we shall cease to be, but there shall be no remembrance that we have ever been. This also I revolved in my mind: when the world was made, or what was before it was made, or whether it has existed from eternity. For it seemed certain, that if it had been made, it must be doomed to dissolution; and if it be dissolved, what is to be afterwards?— unless, perhaps, all things shall be buried in oblivion and silence, or something shall be, which the mind of man cannot now conceive.

Chapter 2. His Distress.

While I was continually revolving in my mind these and such like questions, suggested I know not how, I was pining away wonderfully through excess of grief; and, what was worse, if at any time I thought to cast aside such cares, as being of little use, the waves of anxiety rose all the higher upon me. For I had in me that most excellent companion, who would not suffer me to rest— the desire of immortality: for, as the subsequent issue showed, and the grace of Almighty God directed, this bent of mind led me to the quest of truth, and the acknowledgment of the true light; and hence it came to pass, that ere long I pitied those whom formerly in my ignorance I believed to be happy.

Chapter 3. His Dissatisfaction with the Schools of the Philosophers.

Having therefore such a bent of mind from my earliest years, the desire of learning something led me to frequent the schools of the philosophers. There I saw that nought else was done, save that doctrines were asserted and controverted without end, contests were waged, and the arts of syllogisms and the subtleties of conclusions were discussed. If at any time the doctrine of the

immortality of the soul prevailed, I was thankful; if at any time it was impugned, I went away sorrowful. Still, neither doctrine had the power of truth over my heart. This only I understood, that opinions and definitions of things were accounted true or false, not in accordance with their nature and the truth of the arguments, but in proportion to the talents of those who supported them. And I was all the more tortured in the bottom of my heart, because I was neither able to lay hold of any of those things which were spoken as firmly established, nor was I able to lay aside the desire of inquiry; but the more I endeavoured to neglect and despise them, so much the more eagerly, as I have said, did a desire of this sort, creeping in upon me secretly as with a kind of pleasure, take possession of my heart and mind.

Chapter 4. His Increasing Disquiet.

Being therefore straitened in the discovery of things, I said to myself, Why do we labour in vain, since the end of things is manifest? For if after death I shall be no more, my present torture is useless; but if there is to be for me a life after death, let us keep for that life the excitements that belong to it, lest perhaps some sadder things befall me than those which I now suffer, unless I shall have lived piously and soberly; and, according to the opinions of some of the philosophers, I be consigned to the stream of dark-rolling Phlegethon, or to Tartarus, like Sisyphus and Tityus, and to eternal punishment in the infernal regions, like Ixion and Tantalus. And again I would answer to myself: But these things are fables; or if it be so, since the matter is in doubt, it is better to live piously. But again I would ponder with myself, How should I restrain myself from the lust of sin, while uncertain as to the reward of righteousness?— and all the more when I have no certainty what righteousness is, or what is pleasing to God; and when I cannot ascertain whether the soul be immortal, and be such that it has anything to hope for; nor do I know what the future is certainly to be. Yet still I cannot rest from thoughts of this sort.

Chapter 5. His Design to Test the Immortality of the Soul.

What, then, shall I do? This shall I do. I shall proceed to Egypt, and there I shall cultivate the friendship of the hierophants or prophets, who preside at the shrines. Then I shall win over a magician by money, and entreat him, by what they call the necromantic art, to bring me a soul from the infernal regions, as if I were desirous of consulting it about some business. But this shall be my consultation, whether the soul be immortal. Now, the proof that the soul is immortal will be put past doubt, not from what it says, or from what I hear, but from what I see: for seeing it with my eyes, I shall ever after hold the surest conviction of its immortality; and no fallacy of words or uncertainty of hearing shall ever be able to disturb the persuasion produced by sight. However, I related this project to a certain philosopher with whom I was intimate, who counselled me not to venture upon it; for, said he, if the soul should not obey the call of the magician, you henceforth will live more hopelessly, as thinking that there is nothing after death, and also as having tried things unlawful. If, however, you seem to see anything, what religion or what piety can arise to you from things unlawful and impious? For they say that transactions of this sort are hateful to the Divinity, and that God sets Himself in opposition to those who trouble souls after their release from the body. When I heard this, I was indeed staggered in my purpose; yet I could not in any way either lay aside my longing, or cast off the

distressing thought.

Chapter 6. Hears of Christ.

Not to make a long story of it, while I was tossed upon these billows of my thought, a certain report, which took its rise in the regions of the East in the reign of Tiberius Cæsar, gradually reached us; and gaining strength as it passed through every place, like some good message sent from God, it was filling the whole world, and suffered not the divine will to be concealed in silence. For it was spread over all places, announcing that there was a certain person in Judæa, who, beginning in the springtime, was preaching the kingdom of God to the Jews, and saying that those should receive it who should observe the ordinances of His commandments and His doctrine. And that His speech might be believed to be worthy of credit, and full of the Divinity, He was said to perform many mighty works, and wonderful signs and prodigies by His mere word; so that, as one having power from God, He made the deaf to hear, and the blind to see, and the lame to stand erect, and expelled every infirmity and all demons from men; yea, that He even raised dead persons who were brought to Him; that He cured lepers also, looking at them from a distance; and that there was absolutely nothing which seemed impossible to Him. These and such like things were confirmed in process of time, not now by frequent rumours, but by the plain statements of persons coming from those quarters; and day by day the truth of the matter was further disclosed.

Chapter 7. Arrival of Barnabas at Rome.

At length meetings began to be held in various places in the city, and this subject to be discussed in conversation, and to be a matter of wonder who this might be who had appeared, and what message He had brought from God to men; until, about the same year, a certain man, standing in a most crowded place in the city, made proclamation to the people, saying: Hear me, O you citizens of Rome. The Son of God is now in the regions of Judæa, promising eternal life to every one who will hear Him, but upon condition that he shall regulate his actions according to the will of Him by whom He has been sent, even of God the Father. Wherefore turn ye from evil things to good, from things temporal to things eternal. Acknowledge that there is one God, ruler of heaven and earth, in whose righteous sight ye unrighteous inhabit His world. But if you be converted, and act according to His will, then, coming to the world to come, and being made immortal, you shall enjoy His unspeakable blessings and rewards. Now, the man who spoke these things to the people was from the regions of the East, by nation a Hebrew, by name Barnabas, who said that he himself was one of His disciples, and that he was sent for this end, that he should declare these things to those who would hear them. When I heard these things, I began, with the rest of the multitude, to follow him, and to hear what he had to say. Truly I perceived that there was nothing of dialectic artifice in the man, but that he expounded with simplicity, and without any craft of speech, such things as he had heard from the Son of God, or had seen. For he did not confirm his assertions by the force of arguments, but produced, from the people who stood round about him, many witnesses of the sayings and marvels which he related.

Chapter 8. His Preaching.

Now, inasmuch as the people began to assent willingly to the things which were sincerely spoken, and to embrace his simple discourse, those who thought themselves learned or philosophic began to laugh at the man, and to flout him, and to throw out for him the grappling-hooks of syllogisms, like strong arms. But he, unterrified, regarding their subtleties as mere ravings, did not even judge them worthy of an answer, but boldly pursued the subject which he had set before him. At length, some one having proposed this question to him as he was speaking, Why a gnat has been so formed, that though it is a small creature, and has six feet, yet it has got wings in addition; whereas an elephant, though it is an immense animal, and has no wings, yet has only four feet; he, paying no attention to the question, went on with his discourse, which had been interrupted by the unseasonable challenge, only adding this admonition at every interruption: We have it in charge to declare to you the words and the wondrous works of Him who has sent us, and to confirm the truth of what we speak, not by artfully devised arguments, but by witnesses produced from among yourselves. For I recognise many standing in the midst of you whom I remember to have heard along with us the things which we have heard, and to have seen what we have seen. But be it in your option to receive or to spurn the tidings which we bring to you. For we cannot keep back what we know to be for your advantage, because, if we be silent, woe is to us; but to you, if you receive not what we speak, destruction. I could indeed very easily answer your foolish challenges, if you asked for the sake of learning truth,— I mean as to the difference of a gnat and an elephant; but now it were absurd to speak to you of these creatures, when the very Creator and Framer of all things is unknown by you.

Chapter 9. Clement's Interposition on Behalf of Barnabas.

When he had thus spoken, all, as with one consent, with rude voice raised a shout of derision, to put him to shame, and to silence him, crying out that he was a barbarian and a madman. When I saw matters going on in this way, being filled, I know not whence, with a certain zeal, and inflamed with religious enthusiasm, I could not keep silence, but cried out with all boldness, Most righteously does Almighty God hide His will from you, whom He foresaw to be unworthy of the knowledge of Himself, as is manifest to those who are really wise, from what you are now doing. For when you see that preachers of the will of God have come among you, because their speech makes no show of knowledge of the grammatical art, but in simple and unpolished language they set before you the divine commands, so that all who hear may be able to follow and to understand the things that are spoken, you deride the ministers and messengers of your salvation, not knowing that it is the condemnation of you who think yourselves skilful and eloquent, that rustic and barbarous men have the knowledge of the truth; whereas, when it has come to you, it is not even received as a guest, while, if your intemperance and lust did not oppose, it ought to have been a citizen and a native. Thus you are convicted of not being friends of truth and philosophers, but followers of boasting and vain speakers. You think that truth dwells not in simple, but in ingenious and subtle words, and produce countless thousands of words which are not to be rated at the worth of one word. What, then, do you think will become of you, all you crowd of Greeks, if there is to be, as he says, a judgment of God? But now give

over laughing at this man to your own destruction, and let any one of you who pleases answer me; for, indeed, by your barking you annoy the ears even of those who desire to be saved, and by your clamour you turn aside to the fall of infidelity the minds that are prepared for faith. What pardon can there be for you who deride and do violence to the messenger of the truth when he offers to you the knowledge of God? Whereas, even if he brought you nothing of truth, yet, even for the kindness of his intentions towards you, you ought to receive with gratitude and welcome.

Chapter 10. Intercourse with Barnabas.

While I was urging these and similar arguments, a great excitement was stirred up among the bystanders, some being moved with pity as towards a stranger, and approving my speech as in accordance with that feeling; others, petulant and stolid, rousing the anger of their undisciplined minds as much against me as against Barnabas. But as the day was declining to evening, I laid hold of Barnabas by the right hand, and led him away, although reluctantly, to my house; and there I made him remain, lest perchance any one of the rude rabble should lay hands upon him. While we were thus placed in contact for a few days, I gladly heard him discoursing the word of truth; yet he hastened his departure, saying that he must by all means celebrate at Judæa a festal day of his religion which was approaching, and that there he should remain in future with his countrymen and his brethren, evidently indicating that he was horrified at the wrong that had been done to him.

Chapter 11. Departure of Barnabas.

At length I said to him, Only expound to me the doctrine of that man who you say has appeared, and I will arrange your sayings in my language, and will preach the kingdom and righteousness of Almighty God; and after that, if you wish it, I shall even sail along with you, for I am extremely desirous to see Judæa, and perhaps I shall remain with you always. To this he answered, If indeed you wish to see our country, and to learn those things which you desire, set sail with me even now; or, if there be anything that detains you now, I shall leave with you directions to my dwelling, so that when you please to come you may easily find me; for tomorrow I shall set out on my journey. When I saw him determined, I went down with him to the harbour, and carefully took from him the directions which he gave me to find his dwelling. I told him that, but for the necessity of getting some money which was due to me, I should not at all delay, but that I should speedily follow him. Having told him this, I commended him to the kindness of those who had charge of the ship, and returned sad; for I was possessed of the memory of the intercourse which I had had with an excellent guest and a choice friend.

Chapter 12. Clement's Arrival at Cæsarea, and Introduction to Peter.

Having then stopped for a few days, and having in some measure finished the business of collecting what was owing to me (for I neglected many things through my desire of hastening, that I might not be hindered from my purpose), I set sail direct for Judæa, and after fifteen days landed at Cæsarea Stratonis, which is the largest city in Palestine. When I had landed, and was

seeking for an inn, I learned from the conversation of the people, that one Peter, a most approved disciple of Him who appeared in Judæa, and showed many signs and miracles divinely performed among men, was going to hold a discussion of words and questions the next day with one Simon, a Samaritan. Having heard this, I asked to be shown his lodging; and having found it, and standing before the door, I informed the doorkeeper who I was, and whence I came; and, behold, Barnabas coming out, as soon as he saw me rushed into my arms, weeping for joy, and, seizing me by the hand, led me in to Peter. Having pointed him out to me at a distance, This, said he, is Peter, of whom I spoke, to you as the greatest in the wisdom of God, and to whom also I have spoken constantly of you. Enter, therefore, as one well known to him. For he is well acquainted with all the good that is in you, and has carefully made himself aware of your religious purpose, whence also he is greatly desirous to see you. Therefore I present you to him today as a great gift. At the same time, presenting me, he said, This, O Peter, is Clement.

Chapter 13. His Cordial Reception by Peter.

But Peter most kindly, when he heard my name, immediately ran to me and kissed me. Then, having made me sit down, he said, You did well to receive as your guest Barnabas, preacher of the truth, nothing fearing the rage of the insane people. You shall be blessed. For as you have deemed an ambassador of the truth worthy of all honour, so the truth herself shall receive you a wanderer and a stranger, and shall enroll you a citizen of her own city; and then there shall be great joy to you, because, imparting a small favour, you shall be written heir of eternal blessings. Now, therefore, do not trouble yourself to explain your mind to me; for Barnabas has with faithful speech informed me of all things about you and your dispositions, almost daily and without ceasing, recalling the memory of your good qualities. And to point out to you shortly, as to a friend already of one mind with us, what is your best course; if there is nothing to hinder you, come along with us, and hear the word of the truth, which we are going to speak in every place until we come even to the city of Rome; and now, if you wish anything, speak.

Chapter 14. His Account of Himself.

Having detailed to him what purpose I had conceived from the beginning, and how I had been distracted with vain inquiries, and all those things which at first I intimated to you, my lord James, so that I need not repeat the same things now, I willingly agreed to travel with him; for that, said I, is just what I was most eagerly desirous of. But first I should wish the scheme of truth to be expounded to me, that I may know whether the soul is mortal or immortal; and if immortal, whether it shall be brought into judgment for those things which it does here. Further, I desire to know what that righteousness is, which is pleasing to God; then, further, whether the world was created, and why it was created, and whether it is to be dissolved, and whether it is to be renovated and made better, or whether after this there shall be no world at all; and, not to mention everything, I should wish to be told what is the case with respect to these and such like things. To this Peter answered, I shall briefly impart to you the knowledge of these things, O Clement: therefore listen.

Chapter 15. Peter's First Instruction: Causes of Ignorance.

The will and counsel of God has for many reasons been concealed from men; first, indeed, through bad instruction, wicked associations, evil habits, unprofitable conversation, and unrighteous presumptions. On account of all these, I say, first error, then contempt, then infidelity and malice, covetousness also, and vain boasting, and other such like evils, have filled the whole house of this world, like some enormous smoke, and preventing those who dwell in it from seeing its Founder aright, and from perceiving what things are pleasing to Him. What, then, is fitting for those who are within, excepting with a cry brought forth from their inmost hearts to invoke His aid, who alone is not shut up in the smoke-filled house, that He would approach and open the door of the house, so that the smoke may be dissipated which is within, and the light of the sun which shines without may be admitted.

Chapter 16. Instruction Continued: the True Prophet.

He, therefore, whose aid is needed for the house filled with the darkness of ignorance and the smoke of vices, is He, we say, who is called the true Prophet, who alone can enlighten the souls of men, so that with their eyes they may plainly see the way of safety. For otherwise it is impossible to get knowledge of divine and eternal things, unless one learns of that true Prophet; because, as you yourself stated a little ago, the belief of things, and the opinions of causes, are estimated in proportion to the talents of their advocates: hence, also, one and the same cause is now thought just, now unjust; and what now seemed true, soon becomes false on the assertion of another. For this reason, the credit of religion and piety demanded the presence of the true Prophet, that He Himself might tell us respecting each particular, how the truth stands, and might teach us how we are to believe concerning each. And therefore, before all else, the credentials of the prophet himself must be examined with all care; and when you have once ascertained that he is a prophet, it behooves you thenceforth to believe him in everything, and not further to discuss the particulars which he teaches, but to hold the things which he speaks as certain and sacred; which things, although they seem to be received by faith, yet are believed on the ground of the probation previously instituted. For when once at the outset the truth of the prophet is established on examination, the rest is to be heard and held on the ground of the faith by which it is already established that he is a teacher of truth. And as it is certain that all things which pertain to divine knowledge ought to be held according to the rule of truth, so it is beyond doubt that from none but Himself alone can it be known what is true.

Chapter 17. Peter Requests Him to Be His Attendant.

Having thus spoken, he set forth to me so openly and so clearly who that Prophet was, and how He might be found, that I seemed to have before my eyes, and to handle with my hand, the proofs which he produced concerning the prophetic truth; and I was struck with intense astonishment, how no one sees, though placed before his eyes, those things which all are seeking for. Whence, by his command, reducing into order what he had spoken to me, I compiled a book concerning the true Prophet, and sent it to you from Cæsarea by his command. For he said that he had received a command from you to send you every year an account of his

sayings and doings. Meantime, at the beginning of his discourse which he delivered to me the first day, when he had instructed me very fully concerning the true Prophet, and very many things besides, he added also this: See, said he, for the future, and be present at the discussions which whenever any necessity arises, I shall hold with those who contradict; against whom, when I dispute, even if I shall seem to be worsted, I shall not be afraid of your being led to doubt of those things which I have stated to you; because, even if I shall seem to be beaten, yet those things shall not therefore seem to be uncertain which the true Prophet has delivered to us. Yet I hope that we shall not be overcome in disputations either, if only our hearers are reasonable, and friends of truth, who can discern the force and bearing of words, and recognise what discourse comes from the sophistical art, not containing truth, but an image of truth; and what that is, which, uttered simply and without craft, depends for all its power not on show and ornament, but on truth and reason.

Chapter 18. His Profiting by Peter's Instruction.

To this I answered: I give thanks to God Almighty, because I have been instructed as I wished and desired. At all events, you may depend upon me so far, that I can never come to doubt of those things which I have learned of you; so that even if you yourself should at any time wish to transfer my faith from the true Prophet, you should not be able, because I have drunk in with all my heart what you have spoken. And that you may not think that I am promising you a great thing when I say that I cannot be moved away from this faith, it is with me a certainty, that whoever has received this account of the true Prophet, can never afterwards so much as doubt of its truth. And therefore I am confident with respect to this heaven-taught doctrine, in which all the art of malice is overborne. For in opposition to this prophecy neither any art can stand, nor the subtleties of sophisms and syllogism; but every one who hears of the true Prophet must of necessity long immediately for the truth itself, nor will he afterwards, under pretext of seeking the truth, endure diverse errors. Wherefore, O my lord Peter, be not further anxious about me, as if I were one who does not know what he has received, and how great a gift has been conferred on him. Be assured that you have conferred a favour on one who knows and understands its value: nor can I be easily deceived on that account, because I seem to have gotten quickly what I long desired; for it may be that one who desires gets quickly, while another does not even slowly attain the things which he desires.

Chapter 19. Peter's Satisfaction.

Then Peter, when he heard me speak thus, said: I give thanks to my God, both for your salvation and for my own peace; for I am greatly delighted to see that you have understood what is the greatness of the prophetic virtue, and because, as you say, not even I myself, if I should wish it (which God forbid!), should be able to turn you away to another faith. Now henceforth begin to be with us, and tomorrow be present at our discussions, for I am to have a contest with Simon the Magician. When he had thus spoken, he retired to take food along with his friends; but he ordered me to eat by myself; and after the meal, when he had sung praise to God and given thanks, he rendered to me an account of this proceeding, and added, May the Lord grant to you to be made like to us in all things, that, receiving baptism, you may be able to

meet with us at the same table. Having thus spoken, he ordered me to go to rest, for by this time both fatigue and the time of the day called to sleep.

BOOK 7

Chapter 1. Journey from Tripolis.

At length leaving Tripolis, a city of Phœnicia, we made our first halt at Ortosias, not far from Tripolis; and there we remained the next day also, because almost all those that had believed in the Lord, unable to part from Peter, followed him thus far. Thence we came to Antharadus. But because there were many in our company, Peter said to Niceta and Aquila: As there are immense crowds of brethren with us, and we bring upon ourselves no little envy as we enter into every city, it seems to me that we must take means, without doing so unpleasing a thing as to prevent their following us, to secure that the wicked one shall not stir up envy against us on account of any display! I wish, therefore, that you, Niceta and Aquila, would go before us with them, so that you may lead the multitude divided into two sections, that we may enter every city of the Gentiles travelling apart, rather than in one assemblage.

Chapter 2. Disciples Divided into Two Bands.

But I know that you think it sad to be separated from me for the space of at least two days. Believe me, that in whatever degree you love me, my affection towards you is tenfold greater. But if, by reason of our mutual affection, we will not do the things that are right and honourable, such love will appear to be unreasonable. And therefore, without bating a little of our love, let us attend to those things which seem useful and necessary; especially since not a day can pass in which you may not be present at my discussions. For I purpose to pass through the most noted cities of the provinces one by one, as you also know, and to reside three months in each for the sake of teaching. Now, therefore, go before me to Laodicea, which is the nearest city, and I shall follow you after two or three days, so far as I purpose. But you shall wait for me at the inn nearest to the gate of the city; and thence again, when we have spent a few days there, you shall go before me to more distant cities. And this I wish you to do at every city, for the sake of avoiding envy as much as in us lies, and also that the brethren who are with us, finding lodgings prepared in the several cities by your foresight, may not seem to be vagabonds.

Chapter 3. Order of March.

When Peter thus spoke, they of course acquiesced, saying: It does not greatly sadden us to do this, because we are ordered by you, who have been chosen by the foresight of Christ to do and to counsel well in all things; but also because, while it is a heavy loss not to see our lord Peter for one, or it may be two days, yet it is not intolerable. And we think of our twelve brethren who go before us, and who are deprived of the advantage of hearing and seeing you for a whole month out of the three that you stay in every city. Therefore we shall not delay doing as you

order, because you order all things aright. And thus saying, they went forward, having received instructions that they should speak to the brethren who journeyed with them outside the city, and request them not to enter the cities in a crowd and with tumult, but apart, and divided.

Chapter 4. Clement's Joy at Remaining with Peter.

But when they had gone, I Clement rejoiced greatly because he had kept me with himself, and I said to him: I give thanks to God that you have not sent me forward with the others, for I should have died through sadness. Then said Peter: And what will happen if necessity shall demand that you be sent anywhere for the purpose of teaching? Would you die if you were separated from me for a good purpose? Would you not put a restraint upon yourself, to bear patiently what necessity has laid upon you? Or do you not know that friends are always together, and are joined in memory, though they be separated bodily; as, on the other hand, some persons are near to one another in body, but are separate in mind?

Chapter 5. Clement's Affection for Peter.

Then I answered: Think not, my lord, that I suffer these things unreasonably; but there is a certain cause and reason of this affection of mine towards you. For I have you alone as the object of all my affections, instead of father and mother, and brethren; but above all this, is the fact that you alone are the cause of my salvation and knowledge of the truth. And also this I do not count of least moment, that my youthful age is subject to the snares of lusts; and I am afraid to be without you, by whose sole presence all effeminacy, however irrational it be, is put to shame; although I trust, by the mercy of God, that even my mind, from what it has conceived through your instruction, shall be unable to receive anything else into its thoughts. Besides, I remember your saying at Cæsarea, 'If any one wishes to accompany me, without violating dutifulness, let him accompany me.' And by this you meant that he should not make any one sad, to whom he ought according to God's appointment to cleave; for example, that he should not leave a faithful wife, or parents, or the like. Now from these I am entirely free, and so I am fit for following you; and I wish you would grant me that I might perform to you the service of a servant.

Chapter 6. Peter's Simplicity of Life.

Then Peter, laughing, said: And do you not think, Clement, that very necessity must make you my servant? For who else can spread my sheets, and arrange my beautiful coverlets? Who will be at hand to keep my rings, and prepare my robes, which I must be constantly changing? Who shall superintend my cooks, and provide various and choice meats to be prepared by most recondite and various art; and all those things which are procured at enormous expense, and are brought together for men of delicate up-bringing, yea rather, for their appetite, as for some enormous beast? But perhaps, although you live with me, you do not know my manner of life. I live on bread alone, with olives, and seldom even with pot-herbs; and my dress is what you see, a tunic with a pallium: and having these, I require nothing more. This is sufficient for me, because my mind does not regard things present, but things eternal, and therefore no present

and visible thing delights me. Whence I embrace and admire indeed your good mind towards me; and I commend you the more, because, though you have been accustomed to so great abundance, you have been able so soon to abandon it, and to accommodate yourself to this life of ours, which makes use of necessary things alone. For we— that is, I and my brother Andrew — have grown up from our childhood not only orphans, but also extremely poor, and through necessity have become used to labour, whence now also we easily bear the fatigues of our journeyings. But rather, if you would consent and allow it, I, who am a working man, could more easily discharge the duty of a servant to you.

Chapter 7. Peter's Humility.

But I trembled when I heard this, and my tears immediately gushed forth, because so great a man, who is worth more than the whole world, had addressed such a proposal to me. Then he, when he saw me weeping, inquired the reason; and I answered him: How have I so sinned against you, that you should distress me with such a proposal? Then Peter: If it is evil that I said I should serve you, you were first in fault in saying the same thing to me. Then said I: The cases are not alike: for it becomes me to do this to you; but it is grievous that you, who are sent as the herald of the Most High God to save the souls of men, should say it to me. Then said Peter: I should agree with you, were it not that our Lord, who came for the salvation of the whole world, and who was nobler than any creature, submitted to be a servant, that He might persuade us not to be ashamed to perform the ministry of servants to our brethren. Then said I: It were foolishness in me to suppose that I can prevail with you; nevertheless I give thanks to the providence of God, because I have merited to have you instead of parents.

Chapter 8. Clement's Family History.

Then said Peter: Is there then no one of your family surviving? I answered: There are indeed many powerful men, coming of the stock of Cæsar; for Cæsar himself gave a wife to my father, as being his relative, and educated along with him, and of a suitably noble family. By her my father had twin sons, born before me, not very like one another, as my father told me; for I never knew them. But indeed I have not a distinct recollection even of my mother; but I cherish the remembrance of her face, as if I had seen it in a dream. My mother's name was Matthidia, my father's Faustinianus: my brothers', Faustinus and Faustus. Now, when I was barely five years old, my mother saw a vision— so I learned from my father— by which she was warned that, unless she speedily left the city with her twin sons, and was absent for ten years, she and her children should perish by a miserable fate.

Chapter 9. Disappearance of His Mother and Brothers.

Then my father, who tenderly loved his sons, put them on board a ship with their mother, and sent them to Athens to be educated, with slaves and maid-servants, and a sufficient supply of money; retaining me only to be a comfort to him, and thankful for this, that the vision had not commanded me also to go with my mother. And at the end of a year my father sent men to Athens with money for them, desiring also to know how they did; but those who were sent

never returned. Again, in the third year, my sorrowful father sent other men with money, who returned in the fourth year, and related that they had seen neither my mother nor my brothers, that they had never reached Athens, and that no trace had been found of any one of those who had been with them.

Chapter 10. Disappearance of His Father.

My father hearing this, and confounded with excessive sorrow, not knowing whither to go or where to seek, went down with me to the harbour, and began to ask of the sailors whether any of them had seen or heard of the bodies of a mother and two little children being cast ashore anywhere, four years ago; when one told one story and another another, but nothing definite was disclosed to us searching in this boundless sea. Yet my father, by reason of the great affection which he bore to his wife and children, was fed with vain hopes, until he thought of placing me under guardians and leaving me at Rome, as I was now twelve years old, and himself going in quest of them. Therefore he went down to the harbour weeping, and going on board a ship, took his departure; and from that time till now I have never received any letters from him, nor do I know whether he is alive or dead. But I rather suspect that he also has perished, either through a broken heart or by shipwreck; for twenty years have now elapsed since then, and no tidings of him have ever reached me.

Chapter 11. Different Effects of Suffering on Heathens and Christians.

Peter, hearing this, shed tears of sympathy, and said to his friends who were present: If any man who is a worshipper of God had endured what this man's father has endured, immediately men would assign his religion as the cause of his calamities; but when these things happen to miserable Gentiles, they charge their misfortunes upon fate. I call them miserable, because they are both vexed with errors here, and are deprived of future hope; whereas, when the worshippers of God suffer these things, their patient endurance of them contributes to their cleansing from sin.

Chapter 12. Excursion to Aradus.

After this, one of those present began to ask Peter, that early next day we should go to a neighbouring island called Aradus, which was not more than six furlongs off, to see a certain wonderful work that was in it, viz. vine-wood columns of immense size. To this Peter assented, as he was very complaisant; but he charged us that, when we left the ship, we should not rush all together to see it: for, said he, I do not wish you to be noticed by the crowd. When therefore, next day, we reached the island by ship in the course of an hour, immediately we hastened to the place where the wonderful columns were. They were placed in a certain temple, in which there were very magnificent works of Phidias, on which every one of us gazed earnestly.

Chapter 13. The Beggar Woman.

But when Peter had admired only the columns, being no wise ravished with the grace of the painting, he went out, and saw before the gates a poor woman asking alms of those who went

in; and looking earnestly at her, he said: Tell me, O woman, what member of your body is wanting, that you subject yourself to the indignity of asking alms, and do not rather gain your bread by labouring with your hands which God has given you. But she, sighing, said: Would that I had hands which could be moved; but now only the appearance of hands has been preserved, for they are lifeless, and have been rendered feeble and without feeling by my gnawing of them. Then Peter said: What has been the cause of your inflicting so great an injury upon yourself? Want of courage, said she, and nought else; for if I had had any bravery in me, I could either have thrown myself from a precipice, or cast myself into the depths of the sea, and so ended my griefs.

Chapter 14. The Woman's Grief.

Then Peter said: Do you think, O woman, that those who destroy themselves are set free from torments, and not rather that the souls of those who lay violent hands upon themselves are subjected to greater punishments? Then said she: I wish I were sure that souls live in the infernal regions, for I would gladly embrace the suffering of the penalty of suicide, only that I might see my darling children, if it were but for an hour. Then Peter: What thing is it so great, that affects you with so heavy sadness? I should like to know. For if you informed me of the cause, I might be able both to show you clearly, O woman, that souls do live in the infernal regions; and instead of the precipice or the deep sea, I might give you some remedy, that you may be able to end your life without torment.

Chapter 15. The Woman's Story.

Then the woman, hearing this welcome promise, began to say: It is neither easy of belief, nor do I think it necessary to tell, what is my extraction, or what is my country. It is enough only to explain the cause of my grief, why I have rendered my hands powerless by gnawing them. Being born of noble parents, and having become the wife of a suitably powerful man, I had two twin sons, and after them one other. But my husband's brother was vehemently enflamed with unlawful love towards me; and as I valued chastity above all things, and would neither consent to so great wickedness, nor wished to disclose to my husband the baseness of his brother, I considered whether in any way I could escape unpolluted, and yet not set brother against brother, and so bring the whole race of a noble family into disgrace. I made up my mind, therefore, to leave my country with my two twins, until the incestuous love should subside, which the sight of me was fostering and inflaming; and I thought that our other son should remain to comfort his father to some extent.

Chapter 16. The Woman's Story Continued.

Now in order to carry out this plan, I pretended that I had had a dream, in which some deity stood by me in a vision, and told me that I should immediately depart from the city with my twins, and should be absent until he should command me to return; and that, if I did not do so, I should perish with all my children. And so it was done. For as soon as I told the dream to my husband, he was terrified; and sending with me my twin sons, and also slaves and maid-

servants, and giving me plenty of money, he ordered me to sail to Athens, where I might educate my sons, and that I should stay there until he who commanded me to depart should give me leave to return. While I was sailing along with my sons, I was shipwrecked in the night by the violence of the winds, and, wretch that I am, was driven to this place; and when all had perished, a powerful wave caught me, and cast me upon a rock. And while I sat there with this only hope, that haply I might be able to find my sons, I did not throw myself into the deep, although then my soul, disturbed and drunk with grief, had both the courage and the power to do it.

Chapter 17. The Woman's Story Continued.

But when the day dawned, and I with shouting and howling was looking around, if I could even see the corpses of my unhappy sons anywhere washed ashore, some of those who saw me were moved with compassion, and searched, first over the sea, and then also along the shores, if they could find either of my children. But when neither of them was anywhere found, the women of the place, taking pity on me, began to comfort me, every one telling her own griefs, that I might take consolation from the likeness of their calamities to my own. But this saddened me all the more; for my disposition was not such that I could regard the misfortunes of others as comforts to me. And when many desired to receive me hospitably, a certain poor woman who dwells here constrained me to enter into her hut, saying that she had had a husband who was a sailor, and that he had died at sea while a young man, and that, although many afterwards asked her in marriage, she preferred widowhood through love of her husband. 'Therefore,' said she, 'we shall share whatever we can gain by the labour of our hands.'

Chapter 18. The Woman's Story Continued.

And, not to detain you with a long and profitless story, I willingly dwelt with her on account of the faithful affection which she retained for her husband. But not long after, my hands (unhappy woman that I was!), long torn with gnawing, became powerless, and she who had taken me in fell into palsy, and now lies at home in her bed; also the affection of those women who had formerly pitied me grew cold. We are both helpless. I, as you see, sit begging; and when I get anything, one meal serves two wretches. Behold, now you have heard enough of my affairs; why do you delay the fulfilment of your promise, to give me a remedy, by which both of us may end our miserable life without torment?

Chapter 19. Peter's Reflections on the Story.

While she was speaking, Peter, being distracted with much thought, stood like one thunder-struck; and I Clement coming up, said: I have been seeking you everywhere, and now what are we to do? But he commanded me to go before him to the ship, and there to wait for him; and because he must not be gainsayed, I did as he commanded me. But he, as he afterwards told me the whole, being struck with a sort of suspicion, asked of the woman her family, and her country, and the names of her sons; and straightway, he said, if you tell me these things, I shall give you the remedy. But she, like one suffering violence, because she would not confess these

things, and yet was desirous of the remedy, feigned one thing after another, saying that she was an Ephesian, and her husband a Sicilian, and giving false names to her sons. Then Peter, supposing that she had answered truly, said: Alas! O woman, I thought that some great joy should spring up to us today; for I suspected that you were a certain woman, concerning whom I lately learned certain like things. But she adjured him, saying: I entreat you to tell me what they are, that I may know if among women there be one more unfortunate than myself.

Chapter 20. Peter's Statement to the Woman.

Then Peter, incapable of deception, and moved with compassion, began to say: There is a certain young man among those who follow me for the sake of religion and sect, a Roman citizen, who told me that he had a father and two twin brothers, of whom not one is left to him. 'My mother,' he said, 'as I learned from my father, saw a vision, that she should depart from the Roman city for a time with her twin sons, else they should perish by a dreadful death; and when she had departed, she was nevermore seen.' And afterwards his father set out to search for his wife and sons, and was also lost.

Chapter 21. A Discovery.

When Peter had thus spoken, the woman, struck with astonishment, fainted. Then Peter began to hold her up, and to comfort her, and to ask what was the matter, or what she suffered. But she at length, with difficulty recovering her breath, and nerving herself up to the greatness of the joy which she hoped for, and at the same time wiping her face, said: Is he here, the youth of whom you speak? But Peter, when he understood the matter, said: Tell me first, or else you shall not see him. Then she said: I am the mother of the youth. Then says Peter: What is his name? And she answered: Clement. Then said Peter: It is himself; and he it was that spoke with me a little while ago, and whom I ordered to go before me to the ship. Then she fell down at Peter's feet and began to entreat him that he would hasten to the ship. Then Peter said: Yes, if you will promise me that you will do as I say. Then she said: I will do anything; only show me my only son, for I think that in him I shall see my twins also. Then Peter said: When you have seen him, dissemble for a little time, until we leave the island. I will do so, she said.

Chapter 22. A Happy Meeting.

Then Peter, holding her hand, led her to the ship. And when I saw him giving his hand to the woman, I began to laugh; yet, approaching to do him honour, I tried to substitute my hand for his, and to support the woman. But as soon as I touched her hand, she uttered a loud scream, and rushed into my embrace, and began to devour me with a mother's kisses. But I, being ignorant of the whole matter, pushed her off as a mad woman; and at the same time, though with reverence, I was somewhat angry with Peter.

Chapter 23. A Miracle.

But he said: Cease: what mean you, O Clement, my son? Do not push away your mother. But I, as soon as I heard these words, immediately bathed in tears, fell upon my mother, who had

fallen down, and began to kiss her. For as soon as I heard, by degrees I recalled her countenance to my memory; and the longer I gazed, the more familiar it grew to me. Mean time a great multitude assembled, hearing that the woman who used to sit and beg was recognised by her son, who was a good man. And when we wished to sail hastily away from the island, my mother said to me: My darling son, it is right that I should bid farewell to the woman who took me in; for she is poor, and paralytic, and bedridden. When Peter and all who were present heard this, they admired the goodness and prudence of the woman; and immediately Peter ordered some to go and to bring the woman in her bed as she lay. And when she had been brought, and placed in the midst of the crowd, Peter said, in the presence of all: If I am a preacher of truth, for confirming the faith of all those who stand by, that they may know and believe that there is one God, who made heaven and earth, in the name of Jesus Christ, His Son, let this woman rise. And as soon as he had said this, she arose whole, and fell down at Peter's feet; and greeting her friend and acquaintance with kisses asked of her was the meaning of it all. But she shortly related to her the whole proceeding of the Recognition, so that the crowds standing around wondered.

Chapter 24. Departure from Aradus.

Then Peter, so far as he could, and as time permitted, addressed the crowds on the faith of God, and the ordinances of religion; and then added, that if any one wished to know more accurately about these things, he should come to Antioch, where, said he, we have resolved to stay three months, and to teach fully the things which pertain to salvation. For if, said he, men leave their country and their parents for commercial or military purposes, and do not fear to undertake long voyages, why should it be thought burdensome or difficult to leave home for three months for the sake of eternal life? When he had said these things, and more to the same purpose, I presented a thousand drachmas to the woman who had entertained my mother, and who had recovered her health by means of Peter, and in the presence of all committed her to the charge of a certain good man, the chief person in that town, who promised that he would gladly do what we demanded of him. I also distributed a little money among some others, and among those women who were said formerly to have comforted my mother in her miseries, to whom I also expressed my thanks. And after this we sailed, along with my mother, to Antaradus.

Chapter 25. Journeyings.

And when we had come to our lodging, my mother began to ask of me what had become of my father; and I told her that he had gone to seek her, and never returned. But she, hearing this, only sighed; for her great joy on my account lightened her other sorrows. And the next day she journeyed with us, sitting with Peter's wife; and we came to Balaneæ;, where we stayed three days, and then went on to Pathos, and afterwards to Gabala; and so we arrived at Laodicea, where Niceta and Aquila met us before the gates, and kissing us, conducted us to a lodging. But Peter, seeing that it was a large and splendid city, said that it was worthy that we should stay in it ten days, or even longer. Then Niceta and Aquila asked of me who was this unknown woman; and I answered: It is my mother, whom God has given back to me by means of my lord Peter.

Chapter 26. Recapitulation.

And when I had said this, Peter began to relate the whole matter to them in order, and said, When we had come to Aradus, and I had ordered you to go on before us, the same day after you had gone, Clement was led in the course of conversation to tell me of his extraction and his family, and how he had been deprived of his parents, and had had twin brothers older than himself, and that, as his father told him, his mother once saw a vision, by which she was ordered to depart from the city of Rome with her twin sons, else she and they should suddenly perish. And when she had told his father the dream, he, loving his sons with tender affection, and afraid of any evil befalling them, put his wife and sons on board a ship with all necessaries, and sent them to Athens to be educated. Afterwards he sent once and again persons to inquire after them, but nowhere found even a trace of them. At last the father himself went on the search, and until now he is nowhere to be found. When Clement had given me this narrative, there came one to us, asking us to go to the neighbouring island of Aradus, to see vine-wood columns of wonderful size. I consented; and when we came to the place, all the rest went into the interior of the temple; but I— for what reason I know not— had no mind to go farther.

Chapter 27. Recapitulation Continued.

But while I was waiting outside for them, I began to notice this woman, and to wonder in what part of her body she was disabled, that she did not seek her living by the labour of her hands, but submitted to the shame of beggary. I therefore asked of her the reason of it. She confessed that she was sprung of a noble race, and was married to a no less noble husband, 'whose brother,' said she, 'being inflamed by unlawful love towards me, desired to defile his brother's bed. This I abhorring, and yet not daring to tell my husband of so great wickedness, lest I should stir up war between the brothers, and bring disgrace upon the family, judged it better to depart from my country with my two twin sons, leaving the younger boy to be a comfort to his father. And that this might be done with an honourable appearance, I thought good to feign a dream, and to tell my husband that there stood by me in a vision a certain deity, who told me to set out from the city immediately with my two twins, and remain until he should instruct me to return.' She told me that her husband, when he heard this, believed her, and sent her to Athens, with the twin children to be educated there; but that they were driven by a terrible tempest upon that island, where, when the ship had gone to pieces, she was lifted by a wave upon a rock, and delayed killing herself only for this, 'until,' said she, 'I could embrace at least the dead limbs of my unfortunate sons, and commit them to burial. But when the day dawned, and crowds had assembled, they took pity upon me, and threw a garment over me. But I, miserable, entreated them with many tears, to search if they could find anywhere the bodies of my unfortunate sons. And I, tearing all my body with my teeth, with wailing and howlings cried out constantly, Unhappy woman that I am, where is my Faustus? Where my Faustinus?'

Chapter 28. More Recognitions.

And when Peter said this, Niceta and Aquila suddenly started up, and being astonished, began to be greatly agitated, saying: O Lord, Ruler and God of all, are these things true, or are we in a

dream? Then Peter said: Unless we be mad, these things are true. But they, after a short pause, and wiping their faces, said: We are Faustinus and Faustus: and even at the first, when you began this narrative, we immediately fell into a suspicion that the matters that you spoke of might perhaps relate to us; yet again considering that many like things happen in men's lives, we kept silence, although our hearts were struck by some hope. Therefore we waited for the end of your story, that, if it were entirely manifest that it related to us, we might then confess it. And when they had thus spoken, they went in weeping to our mother. And when they found her asleep, and wished to embrace her, Peter prevented them, saying: Permit me first to prepare your mother's mind, lest haply by the great and sudden joy she lose her reason, and her understanding be disturbed, especially as she is now stupefied with sleep.

Chapter 29. Nothing Common or Unclean.

Therefore, when our mother had risen from her sleep, Peter began to address her, saying: I wish you to know, O woman, an observance of our religion. We worship one God, who made the world, and we keep His law, in which He commands us first of all to worship Him, and to reverence His name, to honour our parents, and to preserve chastity and uprightness. But this also we observe, not to have a common table with Gentiles, unless when they believe, and on the reception of the truth are baptized, and consecrated by a certain threefold invocation of the blessed name; and then we eat with them. Otherwise, even if it were a father or a mother, or wife, or sons, or brothers, we cannot have a common table with them. Since, therefore, we do this for the special cause of religion, let it not seem hard to you that your son cannot eat with you, until you have the same judgment of the faith that he has.

Chapter 30. Who Can Forbid Water?

Then she, when she heard this, said: And what hinders me to be baptized today? For even before I saw you I was wholly alienated from those whom they call gods because they were not able to do anything for me, although I frequently, and almost daily, sacrificed to them. And as to chastity, what shall I say, when neither in former times did pleasures deceive me, nor afterwards did poverty compel me to sin? But I think you know well enough how great was my love of chastity, when I pretended that dream that I might escape the snares of unhallowed love, and that I might go abroad with my two twins, and when I left this my son Clement alone to be a comfort to his father. For if two were scarcely enough for me, how much more it would have saddened their father, if he had had none at all? For he was wretched through his great affection towards our sons, so that even the authority of the dream could scarce prevail upon him to give up to me Faustinus and Faustus, the brothers of this Clement, and that himself should be content with Clement alone.

Chapter 31. Too Much Joy.

While she was yet speaking, my brothers could contain themselves no longer, but rushed into their mother's embrace with many tears, and kissed her. But she said: What is the meaning of this? Then said Peter: Be not disturbed, O woman; be firm. These are your sons Faustinus and

Faustus, whom you supposed to have perished in the deep; but how they are alive, and how they escaped in that horrible night, and how the one of them is called Niceta and the other Aquila, they will be able to explain to you themselves, and we also shall hear it along with you. When Peter had said this, our mother fainted, being overcome with excess of joy; and after some time, being restored and come to herself, she said: I beseech you, darling sons, tell me what has befallen you since that dismal and cruel night.

Chapter 32. He Brings Them Unto Their Desired Haven.

Then Niceta began to say: On that night, O mother, when the ship was broken up, and we were being tossed upon the sea, supported on a fragment of the wreck, certain men, whose business it was to rob by sea, found us, and placed us in their boat, and overcoming the power of the waves by rowing, by various stretches brought us to Cæsarea Stratonis. There they starved us, and beat us, and terrified us, that we might not disclose the truth; and having changed our names, they sold us to a certain widow, a very honourable woman, named Justa. She, having bought us, treated us as sons, so that she carefully educated us in Greek literature and liberal arts. And when we grew up, we also attended to philosophic studies, that we might be able to confute the Gentiles, by supporting the doctrines of the divine religion by philosophic disputations.

Chapter 33. Another Wreck Prevented.

But we adhered, for friendship's sake and boyish companionship, to one Simon, a magician, who was educated along with us, so that we were almost deceived by him. For there is mention made in our religion of a certain Prophet, whose coming was hoped for by all who observe that religion, through whom immortal and happy life is promised to be given to those who believe in Him. Now we thought that this Simon was he. But these things shall be explained to you, O mother, at a more convenient season. Meanwhile, when we were almost deceived by Simon, a certain colleague of my lord Peter, Zacchæus by name, warned us that we should not be duped by the magician, but presented us to Peter on his arrival, that by him we might be taught the things which were sound and perfect. And this we hope will happen to you also, even as God has vouchsafed it to us, that we may be able to eat and have a common table with you. Thus therefore it was, O mother, that you believed that we were drowned in the sea, while we were stolen by pirates.

Chapter 34. Baptism Must Be Preceded by Fasting.

When Niceta had spoken thus, our mother fell down at Peter's feet, entreating and beseeching him that both herself and her hostess might be baptized without delay; that, said she, I may not even for a single day suffer the loss of the company and society of my sons. In like manner, we her sons also entreated Peter. But he said: What! Do you think that I alone am unpitiful, and that I do not wish you to enjoy your mother's society at meals? But she must fast at least one day first, and so be baptized; and this because I have heard from her a certain declaration, by which her faith has been made manifest to me, and which has given evidence of her belief;

otherwise she must have been instructed and taught many days before she could have been baptized.

Chapter 35. Desiring the Salvation of Others.

Then said I: I pray you, my lord Peter, tell us what is that declaration which you say afforded you evidence of her faith? Then Peter: It is her asking that her hostess, whose kindnesses she wishes to requite, may be baptized along with her. Now she would not ask that this grace be bestowed upon her whom she loves, unless she believed that there is some great boon in baptism. Whence, also, I find fault with very many, who, when they are themselves baptized and believe, yet do nothing worthy of faith with those whom they love, such as wives, or children, or friends, whom they do not exhort to that which they themselves have attained, as they would do if indeed they believed that eternal life is thereby bestowed. In short, if they see them to be sick, or to be subject to any danger bodily, they grieve and mourn, because they are sure that in this destruction threatens them. So, then, if they were sure of this, that the punishment of eternal fire awaits those who do not worship God, when would they cease warning and exhorting? Or, if they refused, how would they not mourn and bewail them, being sure that eternal torments awaited them? Now, therefore, we shall send for that woman at once, and see if she loves the faith of our religion; and as we find, so shall we act. But since your mother has judged so faithfully concerning baptism, let her fast only one day before baptism.

Chapter 36. The Sons' Pleading.

But she declared with an oath, in presence of my lord Peter's wife, that from the time she recognised her son, she had been unable to take any food from excess of joy, excepting only that yesterday she drank a cup of water. Peter's wife also bore witness, saying that it was even so. Then Aquila said: What, then, hinders her being baptized? Then Peter, smiling, said: But this is not the fast of baptism, for it was not done in order to baptism. Then Niceta said: But perhaps God, wishing that our mother, on our recognition, should not be separated even for one day from participation of our table, pre-ordained this fasting. For as in her ignorance she preserved her chastity, that it might profit her in order to the grace of baptism; so she fasted before she knew the reason of fasting, that it might profit her in order to baptism, and that immediately, from the beginning of our acquaintance, she might enjoy communion of the table with us.

Chapter 37. Peter Inexorable.

Then said Peter: Let not the wicked one prevail against us, taking occasion from a mother's love; but let you, and me with you, fast this day along with her, and tomorrow she shall be baptized: for it is not right that the precepts of truth be relaxed and weakened in favour of any person or friendship. Let us not shrink, then, from suffering along with her, for it is a sin to transgress any commandment. But let us teach our bodily senses, which are without us, to be in subjection to our inner senses; and not compel our inner senses, which savour the things that be of God, to follow the outer senses, which savour the things that be of the flesh. For to this end

also the Lord commanded, saying: 'Whosoever shall look upon a woman to lust after her, has committed adultery with her already in his heart.' And to this He added: 'If your right eye offend you, pluck it out, and cast it from you: for it is profitable for you that one of your members perish, rather than your whole body be cast into hell-fire.' Matthew 5:28-29 He does not say, has offended you, that you should then cast away the cause of sin after you have sinned; but if it offend you, that is, that before you sin you should cut off the cause of the sin that provokes and irritates you. But let none of you think, brethren, that the Lord commended the cutting off of the members. His meaning is, that the purpose should be cut off, not the members, and the causes which allure to sin, in order that our thought, borne up on the chariot of sight, may push towards the love of God, supported by the bodily senses; and not give loose reins to the eyes of the flesh as to wanton horses, eager to turn their running outside the way of the commandments, but may subject the bodily sight to the judgment of the mind, and not suffer those eyes of ours, which God intended to be viewers and witnesses of His work, to become panders of evil desire. And therefore let the bodily senses as well as the internal thought be subject to the law of God, and let them serve His will, whose work they acknowledge themselves to be.

Chapter 38. Reward of Chastity.

Therefore, as the order and reason of the mystery demanded, on the following day she was baptized in the sea, and returning to the lodging, was initiated in all the mysteries of religion in their order. And we her sons, Niceta and Aquila, and I Clement, were present. And after this we dined with her, and glorified God with her, thankfully acknowledging the zeal and teaching of Peter, who showed us, by the example of our mother, that the good of chastity is not lost with God; as, on the other hand, said he, unchastity does not escape punishment, though it may not be punished immediately, but slowly. But so well pleasing, said he, is chastity to God, that it confers some grace in the present life even upon those who are in error; for future blessedness is laid up for those only who preserve chastity and righteousness by the grace of baptism. In short, that which has befallen your mother is an example of this, for all this welfare has been restored to her in reward of her chastity, for the guarding and preserving of which continence alone is not sufficient; but when any one perceives that snares and deceptions are being prepared, he must straightway flee as from the violence of fire or the attack of a mad dog, and not trust that he can easily frustrate snares of this kind by philosophizing or by humouring them; but, as I have said, he must flee and withdraw to a distance, as your mother also did through her true and entire love of chastity. And on this account she has been preserved to you, and you to her; and in addition, she has been endowed with the knowledge of eternal life. When he had said this, and much more to the same effect, the evening having come, we went to sleep.

BOOK 8

Chapter 1. The Old Workman.

Now the next morning Peter took my brothers and me with him, and we went down to the harbour to bathe in the sea, and thereafter we retired to a certain secret place for prayer. But a certain poor old man, a workman, as he appeared by his dress, began to observe us eagerly, without our seeing him, that he might see what we were doing in secret. And when he saw us praying, he waited till we came out, and then saluted us, and said: If you do not take it amiss, and regard me as an inquisitive and importunate person, I should wish to converse with you; for I take pity on you, and would not have you err under the appearance of truth, and be afraid of things that have no existence; or if you think that there is any truth in them, then declare it to me. If, therefore, you take it patiently, I can in a few words instruct you in what is right; but if it be unpleasant to you, I shall go on, and do my business. To him Peter answered: Speak what you think good, and we will gladly hear, whether it be true or false; for you are to be welcomed, because, like a father anxious on behalf of his children, you wish to put us in possession of what you regard as good.

Chapter 2. Genesis.

Then the old man proceeded to say: I saw you bathe in the sea, and afterwards retire into a secret place; wherefore observing, without your noticing me, what you were doing, I saw you praying. Therefore, pitying your error, I waited till you came out, that I might speak to you, and instruct you not to err in an observance of this sort; because there is neither any God, nor any worship, neither is there any providence in the world, but all things are done by fortuitous chance and genesis, as I have discovered most clearly for myself, being accomplished beyond others in the discipline of learning. Do not err, therefore: for whether you pray, or whether you do not pray, whatever your genesis contains, that shall befall you. Then I Clement was affected, I know not how, in my heart, recollecting many things in him that seemed familiar to me; for some one says well, that that which is sprung from any one, although it may be long absent, yet a spark of relationship is never extinguished. Therefore I began to ask of him who and whence he was, and how descended. But he, not wishing to answer these questions, said: What has that to do with what I have told you? But first, if you please, let us converse of those matters which we have propounded; and afterwards, if circumstances require, we can disclose to one another, as friends to friends, our names, and families, and country, and other things connected with these. Yet we all admired the eloquence of the man, and the gravity of his manners, and the calmness of his speech.

BOOK 9

Chapter 32. Stubborn Facts.

Now, old man, if you have any thing to say in answer to these things, say on. Then said the old

man: You have most fully argued, my son; but I, as I said at first, am prevented by my own consciousness from according assent to all this incomparable statement of yours. For I know both my own Genesis and that of my wife, and I know that those things have happened which our Genesis prescribed to each of us; and I cannot now be withdrawn by words from those things which I have ascertained by facts and deeds. In short, since I perceive that you are excellently skilled in this sort of learning, hear the horoscope of my wife, and you shall find the configuration whose issue has occurred. For she had Mars with Venus above the centre, and the Moon setting in the houses of Mars and the confines of Saturn. Now this configuration leads women to be adulteresses, and to love their own slaves, and to end their days in foreign travel and in waters. And this has so come to pass. For she fell in love with her slave, and fearing at once danger and reproach, she fled with him, and going abroad, where she satisfied her love, she perished in the sea.

Chapter 33. An Approaching Recognition.

Then I answered: How know you that she cohabited with her slave abroad, and died in his society? Then the old man said: I know it with perfect certainty; not indeed that she was married to the slave, as indeed I had not even discovered that she loved him. But after she had gone, my brother gave me the whole story, telling me that first she had loved himself; but he, being honourable as a brother, would not pollute his brother's bed with the stain of incest. But she, being both afraid of me, and unable to bear the unhappy reproaches (and yet she should not be blamed for that to which her Genesis compelled her), pretended a dream, and said to me: 'Some one stood by me in a vision, who ordered me to leave the city without delay with my two twins.' When I heard this, being anxious for her safety and that of my sons, I immediately sent away her and the children, retaining with myself one who was younger. For this she said that he had permitted who had given her warning in her sleep.

Chapter 34. The Other Side of the Story.

Then I Clement, understanding that he perchance was my father, was drowned in tears, and my brothers also were ready to rush forward and to disclose the matter; but Peter restrained them, saying: Be quiet, until I give you permission. Therefore Peter, answering, said to the old man: What was the name of your younger son? And he said: Clement. Then Peter: If I shall this day restore to you your most chaste wife and your three sons, will you believe that a modest mind can overcome unreasonable impulses, and that all things that have been spoken by us are true, and that Genesis is nothing? Then said the old man: As it is impossible for you to perform what you have promised, so it is impossible that anything can take place apart from Genesis. Then says Peter: I wish to have all who are here present as witnesses that I shall this day hand over to you your wife, who is living most chastely, with your three sons. And now take a token of these things from this, that I know the whole story much more accurately than you do; and I shall relate the whole occurrences in order, both that you may know them, and that those who are present may learn.

Chapter 35. Revelations.

When he had said this, he turned to the crowds, and thus began: This person whom you see, O men, in this poor garb, is a citizen of the city Rome, descended of the stock of Cæsar himself. His name is Faustinianus. He obtained as his wife a woman of the highest rank, Matthidia by name. By her he had three sons, two of whom were twins; and the one who was the younger, whose name was Clement, is this man! When he said this, he pointed to me with his finger. And his twin sons are these men, Niceta and Aquila, the one of whom was formerly called Faustinus and the other Faustus. But as soon as Peter pronounced our names, all the old man's limbs were weakened, and he fell down in a swoon. But we his sons rushed to him, and embraced and kissed him, fearing that we might not be able to recall his spirit. And while these things were going on, the people were confounded with very wonder.

Chapter 36. New Revelations.

But Peter ordered us to rise from embracing our father, lest we should kill him; and he himself, laying hold of his hand, and lifting him up as from a deep sleep, and gradually reviving him, began to set forth to him the whole transactions as they had really happened: how his brother had fallen in love with Matthidia, and how she, being very modest, had been unwilling to inform her husband of his brother's lawless love, lest she should stir up hostility between the brothers, and bring disgrace upon the family; and how she had wisely pretended a dream, by which she was ordered to depart from the city with her twin sons, leaving the younger one with his father; and how on their voyage they had suffered shipwreck through the violence of a storm; and how, when they were cast upon an island called Antaradus, Matthidia was thrown by a wave upon a rock, but her twin children were seized by pirates and carried to Cæsarea, and there sold to a pious woman, who treated them as sons, and brought them up, and caused them to be educated as gentlemen; and how the pirates had changed their names, and called the one Niceta and the other Aquila; and how afterwards, through common studies and acquaintanceship, they had adhered to Simon; and how they had turned away from him when they saw him to be a magician and a deceiver, and had come to Zacchæus; and how subsequently they had been associated with himself; and how Clement also, setting out from the city for the sake of learning the truth, had, through his acquaintance with Barnabas, come to Cæsarea, and had become known to him, and had adhered to him, and how he had been taught by him the faith of his religion; and also how he had found and recognised his mother begging at Antaradus, and how the whole island rejoiced at his recognition of her; and also concerning her sojourn with her most chaste hostess, and the cure that he had wrought upon her, and concerning the liberality of Clement to those who had been kind to his mother; and how afterwards, when Niceta and Aquila asked who the strange woman was, and had heard the whole story from Clement, they cried out that they were her twin sons Faustinus and Faustus; and how they had unfolded the whole history of what had befallen them; and how afterwards, by the persuasion of Peter himself, they were presented to their mother with caution, lest she should be cut off by the sudden joy.

Chapter 37. Another Recognition.

But while Peter was detailing these things in the hearing of the old man, in a narrative which was most pleasing to the crowd, so that the hearers wept through wonder at the events, and through compassion for sufferings incident to humanity, my mother, hearing (I know not how) of the recognition of my father, rushed into the middle of us in breathless haste, crying out, and saying: Where is my husband, my lord Faustinianus, who has been so long afflicted, wandering from city to city in search of me? While she shouted thus like one demented, and gazed around, the old man, running up, began to embrace and hug her with many tears. And while these things were going on, Peter requested the crowds to disperse, saying that it was unseemly to remain longer; but that opportunity must be afforded them of seeing one another more privately. But tomorrow, said he, if any of you wish it, let them assemble to hear the word.

Chapter 38. Angels Unawares.

When Peter had said this, the crowds dispersed; and when we also were intending to go to our lodging, the master of the house said to us: It is base and wicked that such and so great men should stay in a hostelry, when I have almost my whole house empty, and very many beds spread, and all necessary things provided. But when Peter refused, the wife of the householder prostrated herself before him with her children, and besought him, saying, I entreat you, stay with us. But not even so did Peter consent, until the daughter of those people who asked him, who had been for a long time vexed with an unclean spirit, and bound with chains, who had been shut up in a closet, having had the demon expelled from her, and the door of the closet opened, came with her chains and fell down at Peter's feet, saying: It is right, my lord, that you keep my deliverance-feast here today, and not sadden me or my parents. But when Peter asked what was the meaning of her chains and of her words, her parents, gladdened beyond hope by the recovery of their daughter, were, as it were, thunderstruck with astonishment, and could not speak; but the servants who were in attendance said: This girl has been possessed of a demon from her seventh year, and used to cut, and bite, and even to tear in pieces, all who attempted to approach her, and this she has never ceased to do for twenty years till the present time. Nor could any one cure her, or even approach her, for she rendered many helpless, and even destroyed some; for she was stronger than any man, being doubtless strengthened by the power of the demon. But now, as you see, the demon has fled from your presence, and the doors which were shut with the greatest strength have been opened, and she herself stands before you in her sound mind, asking of you to make the day of her recovery gladsome both to herself and her parents, and to remain with them. When one of the servants had made this statement, and the chains of their own accord were loosened from her hands and feet, Peter, being sure that it was by his means that soundness was restored to the girl, consented to remain with them. And he ordered those also who had remained in the lodging, with his wife, to come over; and every one of us having got a separate bed-chamber, we remained; and having taken food in the usual manner, and given praises to God, we went to sleep in our several apartments.

BOOK 10

Chapter 67. Faustinianus is Himself Again.

Whilst he made these and similar statements, the people began to curse him, and to weep and lament because they had sinned against Peter, believing him to be a magician or wicked man. But the same day, at evening, Faustinianus had his own face restored to him, and the appearance of Simon Magus left him. Now Simon, hearing that his face on Faustinianus had contributed to the glory of Peter, came in haste to anticipate Peter, and intending to cause by his art that his likeness should be taken from Faustinianus, when Christ had already accomplished this according to the word of His apostle. But Niceta and Aquila, seeing their father's face restored after the necessary proclamation, gave thanks to God, and would not suffer him to address the people any more.

Chapter 68. Peter's Entry into Antioch.

But Simon began, though secretly, to go among his friends and acquaintances, and to malign Peter more than before. Then all spat in his face, and drove him from the city, saying: You will be chargeable with your own death, if you think of coming hither again, speaking against Peter. These things being known at Laodicea, Peter ordered the people to meet on the following day; and having ordained one of those who followed him as bishop over them, and others as presbyters, and having baptized multitudes, and restored to health all who were troubled with sicknesses or demons, he stayed there three days longer; and all things being properly arranged, he bade them farewell, and set out from Laodicea, being much longed for by the people of Antioch. And the whole city began to hear, through Niceta and Aquila, that Peter was coming. Then all the people of the city of Antioch, hearing of Peter's arrival, went to meet him, and almost all the old men and the nobles came with ashes sprinkled on their heads, in this way testifying their repentance, because they had listened to the magician Simon, in opposition to his preaching.

Chapter 69. Peter's Thanksgiving.

Stating these and such like things, they bring to him those distressed with sicknesses, and tormented with demons, paralytics also, and those suffering diverse perils; and there was an infinite number of sick people collected. And when Peter saw that they not only repented of the evil thoughts they had entertained of him through means of Simon, but also that they showed so entire faith in God, that they believed that all who suffered from every sort of ailment could be healed by him, he spread out his hands towards heaven, pouring out prayers with tears, and gave thanks to God, saying: I bless you, O Father, worthy of all praise, who hast deigned to fulfil every word and promise of Your Son, that every creature may know that You alone are God in heaven and in earth.

Chapter 70. Miracles.

With such sayings, he went up on a height, and ordered all the multitude of sick people to be

ranged before him, and addressed them all in these words: As you see me to be a man like to yourselves, do not suppose that you can recover your health from me, but through Him who, coming down from heaven, has shown to those who believe in Him a perfect medicine for body and soul. Hence let all this people be witnesses to your declaration, that with your whole heart you believe in the Lord Jesus Christ, that they may know that themselves also may be saved by Him. And when all the multitude of the sick with one voice cried out that He is the true God whom Peter preaches, suddenly an overpowering light of the grace of God appeared in the midst of the people; and the paralytics being cured, began to run to Peter's feet, the blind to shout on the recovery of their sight, the lame to give thanks on regaining the power of walking, the sick to rejoice in restored health; some even who were barely alive, being already without consciousness or the power of speech, were raised up; and all the lunatics, and those possessed of demons, were set free.

Chapter 71. Success.

So great grace of His power did the Holy Spirit show on that day, that all, from the least to the greatest, with one voice confessed the Lord; and not to delay you with many words, within seven days, more than ten thousand men, believing in God, were baptized and consecrated by sanctification: so that Theophilus, who was more exalted than all the men of power in that city, with all eagerness of desire consecrated the great palace of his house under the name of a church, and a chair was placed in it for the Apostle Peter by all the people; and the whole multitude assembling daily to hear the word, believed in the healthful doctrine which was avouched by the efficacy of cures.

Chapter 72. Happy Ending.

Then I Clement, with my brothers and our mother, spoke to our father, asking him whether any remnants of unbelief remained in him. And he said: Come, and you shall see, in the presence of Peter, what an increase of faith has grown in me. Then Faustinianus approached, and fell down at Peter's feet, saying: The seeds of your word, which the field of my mind has received, are now sprung up, and have so advanced to fruitful maturity, that nothing is wanting but that you separate me from the chaff by that spiritual reaping-hook of yours, and place me in the garner of the Lord, making me partaker of the divine table. Then Peter, with all alacrity grasping his hand, presented him to me Clement, and my brothers, saying: As God has restored your sons to you, their father, so also your sons restore their father to God. And he proclaimed a fast to all the people, and on the next Lord's day he baptized him; and in the midst of the people, taking occasion from his conversion, he related all his fortunes, so that the whole city received him as an angel, and paid him no less honour than they did to the apostle. And these things being known, Peter ordered the people to meet on the following day; and having ordained one of his followers as bishop, and others as presbyters, he baptized also a great number of people, and restored to health all who had been distressed with sicknesses.