

court, who was the prophet's mistress, descended upon him from the roof and covered him with kisses, the husband looking on, delighted with the honour which had fallen upon him.

In the final scene, Alexander reappeared in his priestly dress. A hymn was sung to the snake, the congregation accompanying or responding. The choir then formed into a circle and went through a mystic dance, the prophet standing in the centre.

The miraculous birth of Alexander, after being thus announced, was made into an article of faith which the disciples were bound to receive. A difficulty arose which had not been foreseen. If he was the son of a god, how could he be Pythagoras? and how came he by the golden thigh? He was equal to the occasion; he was not Pythagoras, he said, and yet he was. He had the same soul with Pythagoras; for that soul was the Spirit of God, which waned and was renewed like the moon. The Spirit descended from heaven at special times and on special persons, and again ascended when its purpose was attained. The gold thigh was perhaps explained as its accompanying symbol.

Having indentified himself with the Pythagoreans, he announced with authority the general truth of their doctrines. He insisted on an elevated