The uncovering of his relics is commemorated by the holy Church on the 7th of May.[14]

On the 12th of November, the holy Church commemorates our holy Father MARTIN, Wonder-worker and Bishop of Tours.[15]

Martin was born ca. 316 at Sabaria (Sarwar) in Pannonia (Hungary) but was brought up at Ticinum (Pavia), which is situated in Italy. His parents were, according to the judgment of the world, of no mean rank, but were heathens. His father was at first simply a soldier, but afterward a military tribune.

From the illustrious Martin's earliest years, he aspired to the service of God. For, when he was of the age of ten years, he betook himself, against the wish of his parents, to the Church and begged that he might become a catechumen. Soon afterward, becoming in a wonderful manner completely devoted to the service of God, when he was twelve years old, he desired to enter on the life of a hermit. Indeed, he would have followed up that desire with the necessary vows, had not his as yet too youthful age prevented this pursuit. His mind, however, being always engaged on matters pertaining to the monasteries or the Church, already contemplated in his boyish years what he afterward, as a professed servant of Christ, would fulfill.

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[14] The complete Life of Saint Neilos is found in *The Great Synaxaristes* on the 7th of May.

[15] Saint Martin is commemorated on the 12th of November in the Greek *Synaxaria*, *Synaxaristae*, and *Menaia* (with the exception of *Neon Eklogion* which gives the date as the 11th of November), but on the 12th of October in the Slavic books. In the West his memory is celebrated on the 11th of November.

The Life of Saint Martin was rendered in simpler Greek by Nikodemos the Hagiorite and published in the *Neon Eklogion*, whence it was borrowed for *The Great Synaxaristes*. There are differences in some of the accounts given in other *Synaxaristae* and *Menaia*, together with some discrepancy regarding the years in which he flourished. Sulpitius Severus (363-420) of Aquitania, as a Western source and contemporary of Saint Martin, provides one version. Severus describes what Saint Martin did previous to his episcopate and what he performed as a bishop, and says, "I was inflamed with the desire of writing his Life. I obtained my information partly from himself, insofar as I could venture to question him, and partly from those who had lived with him or knew well the facts of the case." *The Life of Saint Martin*, § 25, Nicene, 2nd Ser., XI:16. See also Jacobus de Voragines, *The Golden Legend*, Vol. II, on the Life of this saint. A conflation of the three is provided herein.

Saint Martin

Military Service

When Martin became fifteen years of age, an edict was issued by the ruling powers in the state: The sons of veterans should take their fathers' places in the legions. Thus, Martin was drafted at the age of fifteen, though this was not the profession of his choice. Martin, on the information furnished by his father (who looked with an evil eye on his blessed actions), was seized and put in chains and compelled to take the military oath. Thus, he was enrolled in the imperial guard, first under Constantius II (337-361), and then under Julian Caesar (r. 361-363), that is, Julian the Apostate. None of this, however, was done of his own free will. Now Martin showed himself content with only one servant as his attendant. Indeed, even to him, changing places as it were, Martin often acted as though, while really master, he had been inferior; to such a degree that, for the most part, he drew off his servant's boots and cleaned them with his own hand. Although they took their meals together, yet the real master generally acted the part of servant. For nearly three years before his Baptism, he was engaged in the profession of arms, but he kept completely free from those vices in which that class of men become too frequently involved. He showed exceeding kindness toward his fellow soldiers and held them in wonderful affection, while his patience and humility surpassed what seemed possible to human nature. There is no need to praise the self-denial which he displayed. It was so great that, even at that date, he was regarded not so much as being a soldier as a monk. By all these qualities he had so endeared himself to the whole body of his comrades that they esteemed him while they marvellously loved him. Although not yet made a new creation in Christ, he still, by his good works, acted the part of a candidate for Baptism. This he did, for instance, by aiding those who were in trouble, by furnishing assistance to the wretched, by supporting the needy, and by clothing the naked, while he reserved nothing

for himself from his military pay except what was necessary for his daily sustenance. Even then, far from being a senseless hearer of the Gospel, he so far complied with its precepts as to take no thought about the morrow.[16]

Christ Appears to Martin

Accordingly, at a certain period, Martin had nothing except his arms and his simple military dress. It was the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many. Martin, when he was eighteen years old, happened to meet at the gate of the city of Amiens[17] a poor man destitute of clothing. He was entreating those that passed by to have compassion upon him, but all passed the wretched man without notice. Martin, that man full of God, recognized that a being to whom others showed no pity was left to him. Yet, what should he do? He had nothing except the cloak in which he was clad, for he had already parted with the rest of his garments for similar purposes. Taking, therefore, his sword with which he was girt, he divided his cloak into two equal parts, and gave one part to the poor man, while he again clothed himself with the remainder. Upon this, some of the bystanders laughed at the figure he cut, because he was now an unsightly object, and stood out as but partly dressed. Many, however, who were of sounder understanding, groaned deeply because they themselves had done nothing similar. They especially felt this, because, being possessed of more than Martin, they could have clothed the poor man without reducing themselves to nakedness. In the following night, when Martin had resigned himself to sleep, he had a vision of Christ arrayed in that part of his cloak with which he had clothed the poor man. He contemplated the Lord with the greatest attention. Ere long, he heard Jesus saying with a clear voice to the multitude of angels standing about, "Martin, who is still but a catechumen, clothed Me with this robe." The Lord, truly mindful of His own words, "Verily I say to you, insofar as ye did it to one of the least of these My brethren, ye did it to Me [Mt. 25:40]," declared that He Himself had been clothed in that poor man; and to confirm the testimony He bore to so good a deed, Jesus condescended to show Himself to Martin in that very dress which the poor man had received. After this vision the sainted man was not puffed up with human glory; but, acknowledging the goodness of

[16] Sulpitius Severus, *The Life of Saint Martin*, § II.

[17] Modern Amiens was also known as Samarobriva.

God in what had been done, and arriving at the age of twenty years old, he hastened to receive Baptism.[18]

The Great Synaxaristes (in Greek) describes Martin as highly experienced and trained in matters of war, so that, despite his young age, he was elected as commander-in-chief of the armed forces. He was at the head of an army of fifty thousand men and materials of war. He marched against the barbarians, the Alemanni,[19] who declared war on Rome and threatened to despoil the eparchies. Martin pitched camp against the barbarian positions. When he observed, however, their vast numbers, he was seized by fear. His troops also were aware that they would not be able to withstand such an innumerable horde. While Martin was in great anxiety and sorrow, not knowing what to do, another poor beggar appeared to him. He was clad in rags and begged alms. Martin could not help but notice the destitute beggar shivering. He took pity on him, for Martin was a sympathetic and merciful man. Martin then invited the beggar into his tent. He cut his military cloak, though it was the symbol of his office and of costly material, and dressed the poor man. He then gave him bread to eat and wine to drink, and saw that he rested comfortably.[20]

That night before the battle, Martin was tired and confused. He slumbered without dining at all. He then beheld a vision of our Lord Jesus Christ in the person of the poor man whom he aided earlier that day. The Lord was wearing the remnant of Martin's cloak which he gave to the beggar. He then asked Martin, "Why art thou so grieved, O Martin?" He replied, "Because I cannot go up against the mighty host of the enemy, and I know not what to do." The Lord then said, "Be courageous and despair not. Do not fear the enemy. Yesterday, thou didst see Me naked and thou didst clothe Me. I was hungry, and thou didst give Me bread to eat and wine to drink. Thus, in like manner, I shall recompense thee and deliver thee from thine enemies. For when they shall see My face, they shall be terrified and fall at thy feet. They will offer gifts, concessions, and sue for peace. Thus, thou wilt return to Rome in great glory and honor. Moreover, I shall help thee all the days of thy life; and after death I shall vouchsafe thee My kingdom." Thus spoke the

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[18] Sulpitius Severus, § III.

[19] The Alemanni was the Latin term for an amalgamation of a number of smaller Germanic tribes. They were largely concentrated in the area between the Upper Danube and middle Rhine. Relations with the Roman population were mostly hostile.

[20] *The Great Synaxaristes* (in Greek), pp. 392, 393.

Lord, and the commander-in-chief rose up. He marvelled at the vision which he beheld, having gathered much strength from that visitation.[21]

At dawn, Martin ordered his men to stand in battle formation and prepare themselves for combat. The soldiers, from their fear, admitted to him that they were no match for such a mighty barbarian host. Martin, with much emotion and show of will, answered them, "I shall march off to battle alone. You can stay behind, but you shall see that you cannot escape from our enemies without your commander." They all bowed the knee before him and implored him not to be angry with them. Then they all shouted, "We are ready to follow thee in life or death!" Thereupon, they took up their arms and marched off to meet the enemy. When the barbarian horde espied them from afar, they became stricken with terror. The barbarians beheld, all around the army of the Romans, both menacing armed giants sitting in battle chariots, and innumerable calvary. This was the host sent by Almighty God to assist Martin and protect him from his foes, even as He promised him. The barbarians wasted no time. Immediately, they dispatched ambassadors to the commander-in-chief, imploring him to accept peace. Martin, however, would not declare peace, but wished to engage them. The barbarians, learning this, again sent emissaries. This time they were bearing many gifts and promises of allegiance and obedience to the Romans. Martin was convinced and had the articles of peace drawn up. Thus, he subjugated the barbarians and returned to Rome in triumph. Learning this, the emperor went out with all the nobles and greeted him, as a victor, with glory and great honor.[22]

Martin then recounted to the emperor the vision and all the subsequent events, saying also, "I did not put an end to this terrible war, but Jesus Christ, the invincible Power of the Christians. He is the One Who achieved the victory. For this cause, I beseech thee to discharge me from military duty, that I might labor the rest of my life for God Who has helped me." The emperor was saddened by this and said, "We want thee with us that we might bestow upon thee greater dignities and honors, even as thou art deserving for the victory accomplished." The blessed Martin responded, "What I would possess is greater than every rank and honor. I beseech thee, therefore, to give me leave to retire and provide for the salvation of my soul." The

[21] Ib., p. 393.
[22] Ib., pp. 393, 394.

emperor, marvelling at his worthy and God-pleasing aim, gave him permission to do as he desired.[23]

According to Sulpitius, Martin did not, however, retire all at once from military service. He yielded to the urging of his tribune, whom he admitted to be his familiar tent-companion. For the tribune promised that, after the period of his office had expired, he too would renounce and retire from the world. Martin, kept back by the expectation of this event, continued, although but in name, to act the part of a soldier, for nearly two years after he had received Baptism.[24]

Saint Martin Retires from Military Service

In the meantime, as the barbarians were rushing against the two divisions of Gaul, Julian Caesar (360-363), bringing an army together at the city of the Vaugiones,[25] began to distribute a donative (gift, donation) to the soldiers. Emperor Julian was offering these war bounties to the soldiers who would stay and fight the barbarians breaking through the empire's frontiers. As was the custom in such a case, they were called forward, one by one, until it came to the turn of Martin. Then, indeed, judging it a suitable opportunity for seeking his discharge—for he did not think it would be proper for him, if he were not to continue in the service, to receive a donative—he said to Caesar, "Hitherto I have served thee as a soldier. Allow me now to become a soldier to God. Let the man who is to serve thee receive thy donative. I am the soldier of Christ; it is not lawful for me to fight." Then truly the tyrant, becoming indignant, raged on hearing such words, declaring that, from fear of the battle, which was to take place on the morrow, and not from any religious motive, Martin withdrew from the service. But Martin, full of courage, and indeed all the more resolute from the danger that had been set before him, exclaimed, "If this conduct of mine is ascribed to cowardice, and not to faith, I will take my stand unarmed before the line of battle tomorrow; and, in the name of the Lord Jesus, protected by the sign of the Cross, and not by shield or helmet, I shall safely penetrate the ranks of the enemy." He was ordered, therefore, to be thrust back into prison, as he was set on proving his words true by exposing himself unarmed to the barbarians. But, on the following day, the enemy sent ambassadors to convey terms of peace, surrendering both themselves and all their possessions. In these circumstances, who can doubt that this bloodless victory was due to the saintly man?

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[23] Ib., p. 394.

[24] Sulpitius Severus, loc. cit.

[25] This city was called Borbetomagus and is represented by the modern Worms.

It was granted him that he should not be sent unarmed to the fight. And although the good Lord could have preserved His own soldier, even amid the swords and darts of the enemy, yet that his blessed eyes might not be pained by witnessing the death of others, He removed all necessity for fighting. For Christ did not require to secure any other victory on behalf of His own soldier than that, the enemy being subdued without bloodshed, no one should suffer death.[26]

The Great Synaxaristes then says that, after resigning from the army, the ever-memorable Martin gave away all of his belongings to the poor. He renounced the world and the things in the world, and he went to dwell in a place of solitude as a monk. He gave all his mind and contemplation to studying the divine Scriptures and exercising himself in ascetic struggles that he might achieve all the virtues.[27]

Saint Martin Converts a Robber to the Faith

Sulpitius says that from the time he quit military service, Martin earnestly sought after the company of Hilary, Bishop of the city of Pictava,[28] commemorated by the holy Church on the 13th of January, and whose faith in the things of God made him renowned and universally esteemed. For some time Martin made his abode with him. Now, this same Hilary endeavored to attach Martin to himself, and to bind him by leading him to take part in divine service. But when Martin constantly refused, crying out that he was unworthy, Hilary, being a man of penetrating wisdom and understanding, perceived that Martin could only be constrained to accept some unpopular or lowly office. He therefore appointed him to be an exorcist. Martin did not refuse this appointment, from the fear that he might seem to have looked down upon it as somewhat humble. Not long after this, he was warned in a dream that he should visit his native land; and more particularly his parents, who were still involved in heathenism, with a regard for their religious interests. He set forth in accordance with the expressed wish of the holy Hilary, after being adjured by him with many prayers and tears that he would in due time return. According to report, Martin entered on that journey in a melancholy frame of mind, after calling the brethren to witness that many sufferings lay before him. The result fully justified this prediction. For, first of all, having followed some twisting paths among the Alps, he fell into the

[26] Sulpitius Severus, § IV.

[27] *The Great Synaxaristes* (in Greek), loc. cit.

[28] Pictava was a city of the Pictones (or Pictavi), who are mentioned by Caesar, *Bell. Gall.* iii II. Their territory corresponded to the modern diocese of Poitiers.

hands of robbers. When one of them lifted up an axe and poised it above Martin's head, another of them met with his right hand the blow as it fell. Nevertheless, Martin, having had his hands bound behind his back, was handed over to the custody of one of the brigands to be guarded and stripped. The robber, after leading him to a private place apart from the rest, posed questions. Martin replied that he was a Christian. The robber next asked him whether he was afraid. Then, indeed, Martin most courageously replied that he never before had felt so safe, because he knew that the mercy of the Lord would be especially present with him in the midst of trials. He added that he grieved rather for the man in whose hands he was. This is because, by living a life of robbery, he was showing himself unworthy of the mercy of Christ. And then entering on a discourse concerning evangelical truth, he preached the word of God to the robber. Why should I delay stating the result? The robber believed; and, after expressing his respect for Martin, he restored him to the Alpine path and even entreated him to pray to the Lord for him. That same robber was afterward seen leading a religious life; so that, in fact, the narrative I have given above is based upon an account furnished by himself.[29]

Satan Appears to the Saint

Martin, proceeded from thence; after he had passed Milan, the devil met him in the way, having assumed the form of a man. The devil first asked him to what place he was going. Martin answered him to the effect that he was minded to go whithersoever the Lord called him. Thereupon, the devil said to him, "Wherever thou goest, or whatever thou attemptest, the devil will resist thee." Then Martin, replying to him in the prophetical word, said, "*The* Lord *is* my helper and my defender; I will not be afraid what man shall do to me [Ps. 27:8; 55:11]." Upon hearing this, his enemy immediately vanished from his sight. As Martin had intended in his heart and mind, he set free his mother from the errors of heathenism, though his father continued to cleave to its evils. However, he saved many by his example.[30]

Saint Martin Suffers Persecution for the Faith

About this time, the Arian heresy had spread through the whole world and was especially powerful in Illyria. Martin, almost single-handedly, was fighting most strenuously against the treachery of the priests, and had been subjected to many punishments (for he was publicly scourged, and at last was compelled to leave the city). He then betook himself to Italy, where he found the Church of Gaul in the two divisions and in a distracted condition. This

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[29] Sulpitius Severus, § V.

[30] Ib., § VI.

was partly due to the forced departure of Saint Hilary, whom the violence of the heretics had driven into exile. Martin then established a monastery for himself, with a single priest, at Milan. There, too, Auxentius, the originator and leader of the Arians, bitterly persecuted him; and, after he had assailed him with many injuries, he violently expelled Martin from the city. Thinking, therefore, that it was necessary to yield to circumstances, Martin withdrew to the island of Gallinaria,[31] with a certain presbyter as his companion, a man of distinguished excellences. Here he subsisted for some time on the roots of plants; and, while doing so, he took for food hellebore, which is, as people say, a poisonous herb. But when he perceived the strength of the poison increasing within him and death now nearly at hand, he warded off the imminent danger by means of prayer, and immediately all his pains were put to flight. And not long after, there came the penitence of the king. Permission, also, had been granted to holy Hilary to return. Martin made an effort to meet Hilary at Rome; and, with this view, he set out for that city.[32]

Saint Martin Restores a Catechumen to Life

As Hilary had already gone away, so Martin followed in his footsteps; and having been most joyously welcomed by him, he established for himself a monastery not far from the town. At this time a certain catechumen joined him, being desirous of becoming instructed in the doctrines and habits of the most holy man. But, after the lapse only of a few days, the catechumen, seized with a languor, began to suffer from a violent fever. It so happened that Martin had then departed and remained away three days. He found on his return that life had departed from the catechumen. So suddenly had death occurred that he had left this world without receiving Baptism.

The body was laid out in public and was honored by the mourning brethren. Martin made haste to them with tears and lamentations. But then laying hold of the Spirit, Martin ordered the others to quit the cell in which the body was lying. He then bolted the door and stretched himself at full length on the dead limbs of the departed brother, even as Prophet Elias once did.[33] After he had given himself for some time to earnest prayer, and perceived by means of the Spirit of God that power was present, he then rose up for a little. Martin gazed on the countenance of the deceased and waited without misgiving for the result of his prayer and of the mercy of the Lord. And scarcely had the space of two hours elapsed, when he saw the dead man

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[31] Gallinaria is an island near Albium Ingaunum, the modern Alenga, on the Gulf of Genoa.

[32] Sulpitius Severus, loc. cit.

[33] 4 Kgs. (2 Kgs.) 4:32-34.

begin to move a little in all his members and to tremble with his eyes opened. Then, indeed, the man turned to the Lord and gave thanks.

Hearing the noise, those who had been standing at the door immediately rushed inside. And truly a marvellous spectacle met them, for they beheld the man alive whom they had formerly left dead. Thus, being restored to life and having immediately obtained Baptism, he lived for many years afterward. He was the first who offered himself to us, both as a subject that had experienced the virtues of Martin and as a witness to their existence. The same man was wont to relate that, when he left the body, he was brought before the tribunal of the Judge. He was assigned to gloomy regions and vulgar crowds, receiving a severe sentence. Then, however, he added, it was suggested by two angels of the Judge that he was the man for whom Martin was praying; and that, on this account, he was ordered to be led back by the same angels. He was given up to Martin, and restored to his former life. From this time forward, the name of the sainted man became illustrious. He was reckoned holy by all, being deemed powerful and truly apostolical.[34]

Saint Martin Restores A Man Who Hanged Himself

Sulpitius and *The Great Synaxaristes*[35] both mention the following miracle. Not long after these events, while Martin was passing by the estate of a certain man named Lupicinus, who was held in high esteem according to the judgment of the world, he was received with shouting and the lamentations of a wailing crowd. He came to be in an anxious state of mind, so he went up to that multitude. After he had inquired what such weeping meant, he was told that one of the slaves of the family had put an end to his life by hanging. Hearing this, the saint said, "This evil came to pass by the complicity of the devil." Martin entered the cell in which the body was lying and, excluding all the multitude, he turned and faced toward the East and prayed to God for a considerable time. He then spoke aloud and said in the hearing of all, "In the name of our Lord Jesus Christ, I command the unclean and wicked demon that incited the youth to hang himself to appear before this company that we might see him."

Instantly, with the pronouncement of those words, the demon appeared in the guise of a dark-skinned creature, holding a rope in his black hands. His eyes appeared as fire. His black lips were parted, baring white teeth and a tongue hanging out like that of a rabid dog. His feet were irregular and malformed. The creature then spoke and said, "My work is to incite

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[34] Sulpitius Severus, § VII.

[35] *The Great Synaxaristes* (in Greek), p. 396; Sulpitius Severus, § VIII.

people to suicide; for Satan, my chief, has appointed me to this." The saint said, "And why didst thou instigate this youth to hang himself?"

The demon then began to accuse the youth who took his life, saying, "This fellow was formerly an idolater, and later he became a Christian. He, however, did not live according to the commandments which he received, but he did what was bad—even as he willed. He in no wise gave a thought to everlasting punishment; much rather, he gave himself over to working evil. As a result, he despaired and lost hope of his salvation. Of his own volition did he bow his head under the yoke of sin, suffering wounds from head to foot. Taking advantage of this opportunity, I came to him and urged him to hang himself; for I wished to have him with me in future torment. This is my great struggle for which I contest." The saint said to the demon, "Deceiver and liar, thou art an enemy and accuser. Thou didst incite this poor and unhappy fellow to give himself over to darkness and destruction, and thou didst bring it to pass that he was hanged. Thou sayest that he hanged himself, when it was thee. Jesus Christ, therefore, commands thee, through me His humble slave, that thou goest and dwellest at the edge of the inhabited world. Begone until the consummation of the cosmos, when thou wilt be condemned with thy company—even as it has been prepared for thee!" Straightway, that demon became invisible.[36]

After he had said these things, the saint drew near to the dead man and uttered this prayer: "O my Lord God, Who has boundless sympathy and an indescribable gulf of compassion, do not overlook the work of Thine own hands; but, as Thou art good and the Lover of mankind, look down from Thy holy heights and raise this dead man, that he might glorify Thine all-good name unto the ages of the ages. Amen." Immediately, the dead man was resurrected and fell at the feet of the saint, saying, "I give thanks to thee, O saint of God, that thou didst not leave me the sinner in that frightful and bitter place of Hades. I, therefore, beseech thee to guide me that I might gain my salvation." The saint then said to him, "Since, child, thou hast already tasted that darkness and seen the great evil which sins bring upon a man, for this cause offer worthy repentance. Be weeping for thy sins, holding them as abominable and hateful. Make the decision from this day and henceforth to stay away from them." The saint then gave him a suitable rule to keep and

[36] *The Great Synaxaristes* (in Greek), pp. 396, 397.

gave him much instruction on how to conduct his life and to perform works of repentance. He then dismissed him in peace.[37]

The High Esteem in which Saint Martin was Held

Around the same time, Martin was called upon to undertake the episcopate of the Church at Tours.[38] But when he could not easily be drawn forth from his monastery. A certain Ruricius, one of the citizens, pretending that his wife was ill, cast himself down at Martin's knees and prevailed on him to go forth from the monastery. Multitudes of the citizens were posted beforehand by the road on which he traveled, so that Martin was thus escorted under a kind of guard to the city. A numberless crowd of people, from not only that town but also the neighboring cities, had, in a wonderful manner, assembled to give their votes.[39] There was but one wish among all; there were the same prayers; and there was the same fixed opinion: Martin was most worthy of the episcopate, and the Church would be happy with such a priest. A few persons, however, and among these some of the bishops, who had been summoned to appoint a chief priest, were impiously offering resistance. They asserted forsooth that Martin's person was contemptible, that he was unworthy of the episcopate. They claimed that he was a man despicable in countenance, that his clothing was mean and his hair disgusting. This madness of theirs was ridiculed by the people of sounder judgment—inasmuch as such objectors only proclaimed the illustrious character of the man, while they sought to slander him. Nor truly was it allowed them to do anything else than what the people, following the divine will, desired to be accomplished. Among the bishops, however, who had been present, a certain one named Ekdicus (meaning "avenger") is said to have specially offered opposition. For when it so happened that the Reader, whose duty it was to read in public that day, failed to appear, one of those standing by, laying hold of the Psalter, seized upon the first verse which presented itself to him. Now, the psalm ran thus: "Out of the mouths of babes and those suckling didst Thou perfect praise for Thyself, on account of Thine enemies, in order to put down *the* enemy and avenger [Ps. 8:2]."[40] As soon as these words were read, a shout was raised by the people, and the opposite party was confounded. It was

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[37] Ib., p. 397.

[38] The Turones occupied territory on both sides of the River Loire. Caesar refers to them (*Bell. Gall.* ii. 35, &c.). Their chief town was named Caesarodunum, the modern Tours. *The Great Synaxaristes* (in Greek) uses the ancient name of Tours, Constantina (p. 394, n. 1).

[39] In ancient times, the people at large were accustomed to give their votes on the appointment of a bishop.

[40] Ps. 8:2: "Ekdikin" in Greek and "ultorem" in Latin for "avenger."

believed that this psalm had been chosen by divine ordination, that Ekdicus might hear a testimony to his own work.[41]

Saint Martin as Bishop of Tours

When the holy Martin entered on the episcopal office, he distinguished himself in the discharge of its duties. For he remained with the utmost constancy, the same as he had been before. There was the same humility in his heart, and the same homeliness in his garments. Full alike of dignity and courtesy, he upheld the position of a bishop properly—yet in such a way as not to lay aside the objects and virtues of a monk. He found the episcopal residence too grand for his tastes, so he settled first in a cell near the cathedral. Afterward, when he felt it impossible to tolerate the disturbance caused by the numbers of those visiting it, he established a monastery for himself about two miles outside the city.[42] This spot was so secret and retired that he enjoyed in it the solitude of a hermit. For, on one side, it was surrounded by a precipitous rock of a lofty mountain, while the River Loire had fenced in the rest of the plain by a bay extending back for a little distance; and the place could be approached only by one very narrow passage. Here, then, he possessed a cell constructed of wood. Many also of the brethren had, in the same manner, fashioned retreats for themselves; but most of them had formed these out of the rock of the overhanging mountain, hollowed into caves. There were altogether eighty disciples, who were being discipled after the example of the saintly master. No one there had anything which was called his own; all things were possessed in common. It was not allowed either to buy or to sell anything, as is the custom among most monks. No art was practised there, except that of transcribers, and even this was assigned to the brethren of younger years, while the elders spent their time in prayer. Rarely did any one of them go beyond the cell, except when they assembled at the place of prayer. They all took their food together, after the hour of fasting was past. No one used wine, except when illness compelled them to do so. Most of them were clothed in garments of camels' hair. Any dress approaching softness was deemed criminal;[43] and this must be thought the more remarkable, because many among them were such as are deemed of noble rank. These, though brought up far differently, had forced themselves down to this degree of humility and patient endurance; and a number of these afterward were made bishops. For what city or church would there be that

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[41] Sulpitius Severus, § IX.

[42] The hermitage was later transformed into the Monastery of Marmoutier.

[43] Cf. Mt. 11:8.

should not desire to have its priests from among those in the monastery of Saint Martin?[44] The monastic community founded by Saint Martin, traditionally, is considered the first in Gaul.

The Great Synaxaristes comments that, although the holy Martin certainly did not seek the rank of bishop, he still took up that burden and gave himself over to greater struggles. As a good shepherd, he shepherded the rational sheep in the saving law of Christ's commandments. The flock was given to drink from the waves of divine teaching that flowed from his lips. On account of his conduct of life, he was a living model for their emulation. God also endowed him with the gifts of clairvoyance, raising the dead, and driving out demons. He wrought many signs and portents and miracles, worthy of wonder and admiration. Although not all of them can be recounted, yet a few shall be narrated that the reader might be assured of the others.[45]

Saint Martin Demolishes a Counterfeit Altar

Let us proceed to a description of other excellences which Martin displayed as a bishop. There was, not far from the town, a place very close to the monastery. A cult began to develop, for popular opinion supposed that some martyrs had been buried together on that spot and that an altar was placed there by former bishops. But Martin, not inclined to give a hasty belief to things uncertain, often asked from those who were his elders, whether among the presbyters or clerics, that the name of the martyr or the time when he suffered should be made known to him. He did so, he said, because he had great scruples on these points, inasmuch as no steady tradition respecting them had come down from antiquity. He, therefore, for a time kept away from the place. He by no means wished to lessen the religious veneration with which it was regarded, because he was as yet uncertain; but at the same time, he did not wish to lend authority to the opinion of the multitude, lest a mere superstition should obtain a firmer footing. He one day went out to the place, taking a few brethren with him as companions. There standing above the very sepulcher, Martin prayed to the Lord that He would reveal who the man in question was, and what was his character or reward. Next, turning to the left-hand side, he saw standing very near a pitch-black shade of a mean and cruel appearance. Martin commanded the shade of a man to tell his name and character. Upon this, he declared his name and confessed his guilt. He said that he had been a robber, and that he was beheaded on account of his crimes. He had been honored simply by an error of the multitude. Those who stood

[44] Sulpitius Severus, § X.

[45] *The Great Synaxaristes* (in Greek), p. 394.

by heard, in a wonderful way, the voice of the speaker, but they beheld no person. Then Martin made known what he had seen, and ordered the altar which had been there to be removed. Thus, he delivered the people from the error of that superstition.[46]

Emperor Valentinian

It is also given in the *Dialogue* of Sulpitius Severus and Gallus that, at one time, Martin went to Emperor Valentinian I (364-375) about some urgent need. The emperor had received intelligence that the bishop was coming and asking for something, which he, Valentinian, did not wish to grant. Thereupon, Valentinian ordered that the palace doors be closed and barred. Bishop Martin being thus repulsed once and again, then wrapped himself in sackcloth, sprinkled ashes on his head, and took no food or drink for one week. Then, when the saint was bidden by an angel, he got up and went to the palace. The holy man went directly to the emperor without being hindered. Valentinian, infuriated that the bishop was given entrance against his express orders, did not rise up from his throne to acknowledge his presence. It was then that flames burst out from the royal throne and set afire the imperial posterior. The fire was quickly extinguished. The emperor, somewhat irritated, composed himself and went to greet Bishop Martin properly, confessing that he had certainly felt the power of God. The emperor then granted the holy bishop all that he had come to request, even before he asked. Valentinian also offered gifts besides, but the bishop declined them.[47]

Saint Martin Raises a Dead Man

The Great Synaxaristes says that once, as the holy Martin was walking, he encountered a funeral party bearing a deceased man on a bier. They were attempting to bury him, but a certain man kept preventing the interment of the deceased. He was shouting and carrying on that the deceased still owed him thirty florins. The saint then stood in his place and addressed the man who was denouncing the deceased: "Why dost thou not leave them to bury the dead? Indeed, I heard that he did repay thee, and with interest. Is that not so?" The man answered, "He gave me nothing. If he had met his obligation, I would have returned the promissory note." The widow of the deceased then spoke up as she wept, saying, "He lies, holy master. He did receive all moneys owed; but since it was his aim to slander us, he did not return my husband's written pledge. In fact, he told us that he lost it." The

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[46] Sulpitius Severus, § XI.

[47] Jacobus de Voragine, *The Golden Legend*, Vol. II, pp. 293, 294.

saint then said, "Behold, thou hast received thy money. Let these people bury their dead."[48]

That slanderer, nevertheless, would not give place. He maintained with even greater vehemence that he did not receive what was owed him. The saint then said to him, "If the dead should rise and prove otherwise that thou didst receive thy money, what shall happen to thee?" The slanderer, quite audaciously, replied, "Well now, if the dead should rise, even as thou sayest, then may I die and let him live." He spoke thus because he did not really believe that the dead man could rise. The saint then said to him, "Neither the dead need rise nor needest thou to go down to Hades, O wretched man! But since thou, of thine own volition and from thine audaciousness, dost prefer death instead of life, and dost not suffer the dead to be buried, let it be as thou hast declared." After he had spoken thus, the holy Martin approached the dead man and uttered the following prayer: "O Lord our God, the Witness of the truth and the Savior of those suffering injustice, the Resurrection of the dead and the Teacher of the living, the One Who alone knows the depths of the heart, O Thou Life-giver of those who hope in Thee, I command in Thy holy and awesome name that this dead man rise that the full knowledge of the truth might be made manifest to those standing here, and also that they might see Thy wonders and glorify Thee as our only true God unto the ages. Amen."[49]

After he had spoken these things, the saint took the right hand of the deceased and drew it slightly toward him. Then, O the wonder! The dead man, forthwith, arose and sat up on his bier. He looked upon his defamer who stood opposite him and said, "Go, O evil man, to the dark place of punishment which has been prepared for thee, because thou, O false-accuser, didst trouble me in my rest. But the righteous and holy Martin, with his entreaty to God, took me from that place that I might rebuke thee on account of the money which I did return to thee; but thou didst not wish to give me the note, biding thy time until I died. But righteous is God Who renders to each according to his works and speedily avenges the wronged." After he had said these words, he rose up from the bier and approached Saint Martin, before whom he bowed his head to the ground and venerated him. Then, straightway, the slanderer fell down and breathed his last. The wife of the slanderer was screaming, "O, woe to me, on account of this fearful and bitter exchange of the dead! O saint of God, give me back my husband alive; and I shall

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[48] *The Great Synaxaristes* (in Greek), p. 395.

[49] Ib.

return the promissory note, together with the thirty florins and the interest therefrom." The saint then said to her, "Thou criest out in vain, O woman, because the Lord Who raised the deceased commanded that the other should die, even as he himself wished." The bystanders, witnessing this extraordinary event, were astonished and giving glory to God.[50]

Saint Martin Escapes from a Falling Pine Tree

Again, in a certain village, he had demolished a very ancient temple. When Martin had set about cutting down a pine tree which stood close to the temple, the chief priest of that place and a crowd of other heathens began to oppose him. And these people, though under the influence of the Lord they had been quiet while the temple was being overthrown, could not patiently allow the tree to be cut down. Martin carefully instructed them that there was nothing sacred in the trunk of a tree, and urged them rather to honor God Whom he himself served. He added that there was a moral necessity why that tree should be cut down, because it had been dedicated to a demon. Then one of them who was bolder than the others said, "If thou hast any trust in thy God, Whom thou sayest thou dost worship, we ourselves will cut down this tree—and be it thy part to receive it when falling; for if, as thou declarest, thy Lord is with thee, thou wilt escape all injury." Then Martin, courageously trusting in the Lord, promised that he would do what had been asked. Upon this, all that crowd of heathen agreed to the condition named; for they held the loss of their tree a small matter, if only they got the enemy of their religion buried beneath its fall. Accordingly, since that pine tree was hanging over in one direction, so that there was no doubt to which side it would fall on being cut, Martin, having been bound, was, in accordance with the decision of these pagans, placed in that spot where, as no one doubted, the tree was about to fall. They began, therefore, to cut down their own tree with great glee and joyfulness, while there was at some distance a great multitude of wondering spectators. And now the pine tree began to totter and to threaten its own ruin by falling. The monks at a distance grew pale and, terrified by the danger ever coming nearer, had lost all hope and confidence, expecting only the death of Martin. But he trusted in the Lord and waited courageously. As the pine was falling and coming toward Martin, he simply held up his hand and made the sign of the Cross. Then, indeed, after the manner of a spinning-top, it swept round to the opposite side, to such a degree that it almost crushed the rustics, who had taken their places there in what was deemed a safe spot. Then truly, a shout being raised to heaven, the heathen

[50] Ib., pp. 395, 396.

were amazed by the miracle, while the monks wept for joy; and the name of Christ was in common extolled by all. The well-known result was that on that day salvation came to that region. For there was hardly one of that vast multitude of heathens who did not express a desire for the imposition of hands. Each abandoned his impious errors and made a profession of faith in the Lord Jesus. Certainly, before the times of Martin, very few, nay, almost none in those regions had received the name of Christ; but through his virtues and example that name has prevailed to such an extent that now there is no place thereabouts, with either church or monastery, which is not filled to capacity. For wherever he destroyed heathen temples, there he had the custom of immediately building either churches or monasteries.[51]

Saint Martin Destroys the Heathen Temples

Nor did he show less eminence, about the same time, in other transactions of a like kind. For, after he had in a certain village set fire to a very ancient and celebrated temple, the circle of flames was carried by the action of the wind upon a house which was very close to, yea, connected with, the temple. When Martin perceived this, he climbed rapidly to the roof of the house, presenting himself in front of the advancing flames. Then, indeed, the fire was seen to be thrust back in a wonderful manner against the force of the wind. Thus, by the influence of Martin, the fire only acted in the place where it was ordered to do so.[52] Inanimate elements, such as fire and water, did the saint's bidding. On another occasion, when a ship was in danger of sinking, a merchant, who was not yet a Christian, invoked the saint and cried out, "May the God of Martin save us!" Straightway, a great calm settled over the sea.[53]

In a village which was named Leprosum, when he again wished to overthrow a temple which had acquired great wealth through the superstitious ideas entertained of its sanctity, a multitude of the heathen resisted him to such a degree that he was driven back—and not without bodily injury. He, therefore, withdrew to a place in the vicinity. There, for three days, he was clothed in sackcloth and ashes, fasting and praying the whole time. He besought the Lord that, as he had not been able to overthrow that temple by human effort, divine power might be exerted to destroy it. Then two angels, with spears and shields after the manner of heavenly warriors, suddenly presented themselves to him. They said that they were sent by the Lord to put

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[51] Sulpitius Severus, § XIII.

[52] Ib., § XIV.

[53] de Voragine, p. 295.

to flight the rustic multitude and to furnish protection to Martin, lest, while the temple was being destroyed, anyone should offer resistance. They told him, consequently, to return and complete the blessed work which he had begun. Accordingly Martin returned to the village; and while the crowds of heathen looked on in perfect quiet as he razed the pagan temple even to the foundations, he also reduced all the altars and images to dust. At this sight, the rustics, terrified by the intervention of the divine will, almost all believed in the Lord Jesus. They then began to cry out openly and to confess that the God of Martin ought to be worshipped, and that the idols should be despised which were not able to help them.[54]

Saint Martin Offers His Neck to an Assassin

We shall also relate what took place in the village of the Aedui. When Martin was there overthrowing a temple, a multitude of rustic heathens rushed upon him in a frenzied rage. When one of them, bolder than the rest, made ready to attack him with a drawn sword, Martin, throwing back his cloak, offered his bare neck to the assassin. Nor did the heathen delay to strike, but in the very act of lifting up his right arm, he fell to the ground on his back [cf. Jn. 18:6], and being overwhelmed by the fear of God, the assassin entreated for pardon. Not unlike this was another miraculous event which happened to Martin, that when a certain man had resolved to wound him with a knife as he was destroying some idols, at the very moment of fetching the blow, the weapon was supernaturally struck out of his hands and disappeared. Very frequently, too, when the pagans were threatening him and saying, "Take heed not to overthrow our temples," he so soothed and conciliated the minds of the heathen by his holy discourse that, the light of truth having been revealed to them, they themselves overthrew their own temples.[55]

Some Cures Wrought by Saint Martin

Moreover, the gift of accomplishing cures was so largely possessed by Martin that scarcely any sick person came to him for assistance without being at once restored to health. This will clearly appear from the following example. A certain girl at Treves[56] was so completely prostrated by a terrible paralysis that for a long time she had been quite unable to make use of her body for any purpose. She was, as it were, nearly dead; and only the smallest breath of life seemed still to remain in her. Her afflicted relatives were

[54] Sulpitius Severus, loc. cit.

[55] Ib., § XV.

[56] The name Treveri at first denoted the people (as often in Caesar, *Bell. Gall.* I. 37, & c.) and was afterward applied to their chief city, the modern Treves.

standing by, expecting nothing but her death, when it was suddenly announced that Martin had come to that city. When the father of the girl found that such was the case, he ran to make a request on behalf of his all but lifeless child. It happened that Martin had already entered the church. There, while the people were looking on, and in the presence of many other bishops, the old man, uttering a cry of grief, embraced the saint's knees and said, "My daughter is dying of a miserable kind of infirmity; and, what is more dreadful than death itself, she is now alive only in the spirit, her flesh being already dead before the time. I beseech thee to go to her and give her thy blessing; for I believe that through thee she will be restored to health." Martin, troubled by such an address, was bewildered and shrank back. He said that this was a matter not in his own hands. He said that the old man was mistaken in the judgment he had formed; and that he, Martin, was not worthy to be the instrument through whom the Lord should make a display of His power. The father, in tears, persevered and more earnestly pressed the case, entreating Martin to visit the dying girl. At last, constrained by the bishops standing by to go as requested, he went down to the home of the girl. A great crowd was waiting at the doors to see what the servant of the Lord would do. And first, betaking himself to his familiar arms in affairs of that kind, he cast himself down on the ground and prayed. Then, gazing earnestly upon the ailing girl, he requested that oil should be given him. After he had received and blessed this, he poured the powerful sacred liquid into the mouth of the girl. Immediately, her voice returned to her. Then gradually, through contact with him, her limbs began, one by one, to recover life, till, at last, in the presence of the people, she arose with firm steps.[57]

Saint Martin Casts out Several Devils

At the same time, the servant of one Tetradius, a man of proconsular rank, had been seized by a demon and was tormented with the most miserable results. Martin, therefore, was asked to lay his hands on him. He ordered the servant to be brought to him. But the evil spirit could in no way be brought forth from the cell in which he was; for he showed himself fearful, with ferocious teeth, to those who attempted to draw near. Then Tetradius cast himself at the feet of the saintly man, imploring that he himself would go down to the house in which the possessed of the devil was kept. But Martin then declared that he could not visit the house of an unconverted heathen. For Tetradius, at that time, was still involved in the errors of heathenism. Tetradius, therefore, pledged his word that if the demon were driven out of

[57] Sulpitius Severus, § XVI.

the boy, then he would become a Christian. Martin, thereupon, laying his hand upon the boy, cast the evil spirit out of him. On seeing this, Tetradius believed in the Lord Jesus; he immediately became a catechumen and, not long after, was baptized. He always regarded Martin with extraordinary affection, as having been the author of his salvation.

About the same time, as he entered the dwelling of a certain householder in the same town, Martin stopped short at the very threshold and said that he perceived a horrible demon in the courtyard of the house. When Martin ordered it to depart, it laid hold of a certain member of the family who was staying in the inner part of the house; and the poor wretch began at once to rage with his teeth and to lacerate whomsoever he met. The house was thrown into disorder; the family was in confusion; and the people present took to flight. Martin threw himself in the way of the frenzied creature, and first of all commanded him to stand still. But when he continued to gnash his teeth and, with gaping mouth, was threatening to bite, Martin inserted his fingers into his mouth and said, "If you possess any power, devour these." But then, as if red-hot iron had entered his jaws, drawing his teeth far away, he took care not to touch the fingers of the saintly man. The demon was thus compelled to flee out of the possessed body. Since he had no power of escaping by the mouth, he was cast out by means of a defluxion of the belly and left disgusting traces behind him.[58]

Saint Martin Performs Various Miracles

In the meanwhile, as a sudden report had troubled the city regarding the movements and inroads of the barbarians, Martin ordered a possessed person to be set before him. Martin commanded him to declare whether this message was true or not. Then he confessed that there were sixteen demons who had spread this report among the people in order that by the fear thus excited, Martin might have to flee from the city; but that, in fact, nothing was less in the minds of the barbarians than to make any inroad. When the unclean spirit thus acknowledged these things in the midst of the church, the city was set free from the fear and tumult which had at the time been felt.

At Paris, again, when Martin was entering the gate of the city, with large crowds attending him, he gave a kiss to a leper of miserable appearance, while all shuddered at seeing him do so. Thus, Martin blessed him, with the result that he was instantly cleansed from all his misery. On the following day, the man appeared in the church with healthy skin; he gave thanks for the soundness of body which he had recovered. This fact, too, ought not to be

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[58] Ib., § XVII.

passed over in silence, that threads from Martin's garment, or such as had been plucked from the sackcloth which he wore, wrought frequent miracles upon those who were sick.[59] For, by either being tied round the fingers or being placed about the neck, they very often drove away diseases from the afflicted.[60]

It is also recorded that nonrational creatures very often obeyed Saint Martin. Once, when he observed a pack of dogs chasing a little rabbit, he called to the dogs that they halt their pursuit. They stopped in their tracks as though they were tied by the power of his word.[61] At another time, Martin went to bathe in a river where there was a water snake. The holy man said to the snake, "In the name of the Lord, I command thee to return to where thou didst come forth!" The reptile then turned about and crossed to the opposite bank. Martin then groaned and said, "Serpents listen to me and men do not!" At still another time, a dog was barking at one of the saint's disciples. The disciple turned to the dog and said, "In Martin's name, I command thee to be quiet!" The dog then ceased barking as though it had its tongue cut out.[62]

Visions of Saint Martin

The *Dialogue* of Severus and Gallus also records an incident which took place while Saint Martin was sitting alone in his cell. In the meantime, Severus and Gallus, his disciples, were outside, and they were struck with wonder at hearing several voices speaking in his cell. Later, when they enjoined the holy man to speak of this, he admitted, "I will tell you, but I ask you not to relate the matter to anyone else. Saints Agnes, Thekla, and Mary came to speak with me." It was not only on that day but even ofttimes that, as he admitted, these saints came to visit him, as well as the holy Apostles Peter and Paul with some frequency.[63]

The Saint Encounters the Cavalry

We read in the same *Dialogue* that, once, the bishop was clad in a rough garment and a long black cloak. He was riding along the road on his donkey. A troop of cavalry rode toward him; but their horses took fright and bolted, casting the riders to the ground. The soldiers then scrambled to their feet and made for the holy man. They pulled him down from his mount and beat him soundly. He said nothing to them, but only turned away. This made

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[59] Cf. Acts 19:12.

[60] Sulpitius Severus, § XVIII.

[61] Ib., § IX.

[62] de Voragine, loc. cit.

[63] Ib.

the cavalry more angry, because their victim did not seem to feel their blows or regard their soldiers in the least. Then their mounts stood as if rooted in the ground. They were immovable despite spur and whip. Then the men understood that they were in the wrong. They went back to the holy man and confessed the wrong they did him. He gave them leave, and only then were their horses able to move, so that they departed at a lively trot.[64]

The Saint is Preserved in a Fire

Sulpitius Severus, in a letter to Eusebius, mentions the austere manner of Bishop Martin's life. He told him how the bishop once stopped overnight at a villa in his diocese. The clergy in that place prepared for him a bed with a mattress filled with straw. As the holy man lay down upon it, he shuddered at the unaccustomed softness on account of his usual practise of sleeping on the floor with only a single hair shirt as his coverlet. This unintended misunderstanding made him unhappy. He arose and cast out all of the straw from the mattress. He then stretched out to take his ease on the bare floor. At about midnight the straw caught fire. The bishop was roused and tried to leave the chamber, but he was unable. The flames caught the holy man and set his garment afire. The saint did not panic, but took his wonted refuge in prayer. He made the sign of the Cross and stood in the midst of the flames untouched. Moments before he felt the intense heat and pain, but now the flames seemed as refreshing as dew. The monks traveling with him were awakened by the fire and smoke. They came running, thinking to find the holy man burned. They broke in and found him unharmed.[65]

The Demonized Cow

The saint once noticed a sheep that had been shorn, and commented, "That sheep has obeyed the Gospel mandate, inasmuch as she had two tunics, and gave one of them to someone who had none."[66] He then turned to those accompanying him and said, "Go and do likewise." After speaking this, in the *Dialogue*, we read that there was a cow that was possessed by the devil. She raged, made wild sounds, and gored many people. It happened that, as Bishop Martin and his company were passing on the road, the cow rushed furiously at the holy man. The bishop raised his hands and ordered the beast to halt, which she did. The saint saw a demon sitting astride her and goading her. He rebuked the demon, saying, "O evil creature, remove thyself from off her back, and cease tormenting this harmless creature." The demon, forthwith,

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[64] Ib., p. 296.

[65] Ib.

[66] Lk. 3:11.

obeyed. The cow then, wishing to show gratitude, fell to her knees at the bishop's feet. Then he dismissed her; and she got up and ambled away peacefully, returning to the herd.[67]

A Letter of Martin Effects a Cure

On another occasion, Arborius, an ex-prefect, and a man of a very holy and faithful character, had a daughter who was in agony from the burning fever of a quartan ague. He inserted in the bosom of the girl, at the very paroxysm of the heat, a letter of Martin which happened to have been brought to him; and immediately the fever was dispelled. This event had such an influence upon Arborius that he at once consecrated the girl to God and devoted her to perpetual virginity. Then, proceeding to Martin, he presented the girl to him as an obvious living example of his power of working miracles—inasmuch as she had been cured by him though he had been absent. The father would not suffer her to be consecrated by any other than Martin, through his placing upon her the dress characteristic of consecrated virgins.[68]

Saint Martin Slays a Dragon

The Great Synaxaristes recounts how once the holy man was invited to another city, where he was to teach them those things necessary for the salvation of their souls. As he was departing his province, he found a dead man on the road. The saint looked upon the deceased and said, "This bad thing was done by our enemy, the devil." That same night, the saint beheld a vision of a terrible dragon, reaching as high as the heaven. By the saint's prayer, the dragon fell to the earth before the saint. After that vision, the saint decided to divert from his path and go to the beast's lair. The beast followed the saint and lifted him high up into the air. The dragon next opened its mouth that he might swallow the holy man. The saint then blew in his face and—O the wonder!—the creature fell to the ground and died. The saint then trampled upon its head and uttered, "Thou shalt tread upon asp and basilisk, and thou shalt trample underfoot lion and dragon [Ps. 90:12]." Then the saint, having gone over to the dead man, took him by the hand and said, "Jesus Christ, Who rose from the dead and gave life to the dead, raises thee also." And straightway, the dead man was resurrected. Falling before the saint's feet, he thanked him and besought him to make him a Christian, for he had been an idolater. After the saint had catechized him sufficiently, he baptized him in the name of the Father and of the Son and of the Holy Spirit. He communed him

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[67] de Voragine, p. 297.

[68] Sulpitius Severus, § XIX.

the immaculate Mysteries and exhorted him further. He then dismissed the man in peace.[69]

A Pagan Woman's Vision and Conversion

After these events, the saint continued on the road to the province to which he was invited. On the way, he encountered a pitiful beggar who was asking alms. The holy bishop was moved to compassion and instructed his deacon to dispense mercy for the man's needs by giving him as much money as he had. The deacon, however, only doled out half of the money, and he kept back the other half to give to other poor folk. They passed the night in a roadside place owned by a certain rich woman who was an idolater. She had seen the saint and his company passing by and went out joyfully to receive them. They accepted her invitation and she spread a lavish table. The saint, however, did not partake of anything, but constantly prayed for the woman's salvation.[70]

That night the woman went to the saint. She found him in prayer and fell before his feet, imploring him to make her a Christian. She was saying to him, "I beheld in a vision a fearful Judge sitting on a lofty throne. Flanking Him on every side there stood many soldiers. Many condemned and bound persons were being brought before Him. He was commanding some of them to be cast into the fire, and others to be tormented exceedingly. I found myself standing in the midst of this spectacle, bound and trembling. Then one of the Judge's soldiers came over to me and said, 'For what cause art thou condemned and bound?' I said to him, 'I do not know.' He said, 'What wilt thou give me that I might release thee?' I answered, 'I shall give thee all of my possessions.' But he said to me, 'I have no need of those things; only give me thy promise that thou wilt become a Christian; and I shall release thee from the fetters and all these torments with which thou art about to be made trial of.' I gave him my promise, therefore, that I would become a Christian; 'only let me,' said I, 'escape from the hands of that fearful Judge.' He then said, 'Give thy promise before the God of the Christians.' I said, 'I give my promise to the God of the Christians that, if I am released, I will become a Christian.' He then released me from my bonds, and I was set free. Therefore, I beseech thee, O saint of God, that thou makest me a Christian and teach me what is needful for my salvation, lest I should fall into the hands

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[69] *The Great Synaxaristes* (in Greek), pp. 397, 398.

[70] Ib., p. 398.

of that fearful Judge, Who judges righteously and receives no gift and no bribe, and is no respecter of persons."[71]

The saint listened to this account and received great joy. He catechized her and all those in her household. He then baptized them in the name of the Holy Trinity. He further confirmed them in the fear of God and taught them how to struggle for their salvation. After these things, he prepared to depart. The above-mentioned woman then begged the bishop that he receive her offering of a vessel, which contained four pounds of gold and four hundred florins. The holy man, so as not to grieve her, received the gift for the sake of the poor. He then blessed her and departed.[72]

The Disobedient Deacon

Afterward, the bishop asked the deacon, "How much didst thou give to that poor man, the one who was asking alms?" The deacon replied, "I gave him two hundred florins." The bishop then asked, "And how much didst thou hold back?" He answered, "Four hundred." The saint then said, "O thou of little faith, why didst thou not give the four hundred, even as I told thee? See how thou gavest to the poor man two hundred florins, and thou didst receive four hundred florins from the woman, and four pounds of gold besides? If thou hadst given four hundred, thou wouldest have received eight hundred florins and eight pounds of gold. Thou didst bring loss both to thyself and to the woman; for thou wouldest have received fourfold. Moreover, thou also didst injure thyself with thy disobedience."[73]

Secular Music

The bishop then kept on the road leading to the province to which he had been invited. As he traveled, he was hearing songs and the sounds of instruments playing. The saint then stood for a long while. Out of profound grief, he sighed from the depths of his soul and remarked to those standing about, "See by what means the bitter devil appears sweet and by what methods the accursed one deceives? In order to destroy souls, he uses songs and melodies produced by instruments to seize the minds of men, that they might not have the remembrance of God. For many people leave off spiritual odes and hymns. Then, of their own accord, they go and listen to satanical melodies. We have the most sweet psalms of David and the God-inspired words of the prophets and the apostles, together with the melodies of our

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[71] Ib.

[72] Ib.

[73] Ib., p. 399.

Church. These people, however, leave behind such spiritual helps and run to instruments and songs in order to do the will of the wicked devil."[74]

The Harlot Comes to Repentance

After that episode, the saint caught sight of a woman arrayed in full dress and anointed with myrrh and sweet smelling scents. She was standing brazenly in the road and laughing. She was beckoning and making gestures toward men that she might entice them into licentiousness. The holy Martin shed tears for all concerned and said to those present, "If that harlot adorns herself as a bride that she might deceive men and draw them into destruction, thus pleasing the devil, how much ought we to adorn our souls with the virtues and preserve ourselves unsullied from every sin, that we might please our Bridegroom Jesus Christ and might be accounted worthy to enter into His never-ending bridal-chambers that we might reign together with Him forever?" That woman heard the bishop's divine words and his other exhortations, and she was brought to compunction. She hastened to the holy man and fell at his feet, weeping fervently and saying, "Saint of God, do not be turning away from me, the all-wretched and miserable one, steeped in the mire of my iniquities. But I beseech thee, even though I am unworthy of this life, since I am burdened down with a boundless multitude of sins and am liable to everlasting punishment and all the bitter and dreadful torments of Hades, pity me, the sinner and helpless one, and save me."[75]

The bishop, hearing these things, wept, as did everyone else present. He raised her up from the ground and said, "Have courage, O woman, and do not lose hope. The mercy of God, Who loves mankind, is infinite. I, too, shall beseech Him for thy salvation. For thy part, only offer repentance with all thy soul and heart; and I promise that the most compassionate God shall receive thee, even as the prodigal son. He shall heal all the wounds of thy soul, as the Physician of souls and bodies." With a few words, Zoe, for that was her name, was brought to such profound compunction and acute repentance that she not only turned away from and loathed her sins but also renounced the world and the things of the world. She made a full confession to the saint, telling him all of her sins. She then allowed herself to be instructed and guided by him.

Afterward, Zoe distributed all her belongings to the poor. Then she immured herself in a small cell, where she wept and lamented for her iniquities, saying, "How many fountains and rivers are required to wash away

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[74] Ib.

[75] Ib., pp. 399, 400.

my measureless defilements? And how much wailing and how many tears are needed to expiate the righteous Judge and God from such sins as mine?"[76]

Zoe, thereupon, continued her life of repentance, continually making prostrations and wearing sackcloth, imploring God with tears and saying, "O God, be merciful to me a sinner. Let me neither be destroyed with my sins, O Master, nor be led down into Hades on account of my sins. But as Thou art good and the Lover of man, save me on account of the enormity of Thy mercies, O Thou Who didst take away the sins of the world." Such was the blessed woman's repentance that she never ceased struggling with fasts, lying on the ground, keeping vigil, making prostrations, offering prayer, and weeping an unending stream of tears. She maintained this conduct of life for years, becoming an example to many who were led to similar repentance. The most compassionate Lord, Who had accepted her repentance and granted remission of sins, also vouchsafed her the gift of working healings by means of her prayers, so that she cured many different kinds of illnesses. Then, after twelve years from her repentance, the blessed Zoe reposed in the Lord.[77]

As long as Saint Martin remained in that province, he did not cease sowing at all times and in every place the seed of the divine Logos. With divine grace helping, the people's dry and hardened hearts received the dew of the Spirit, and the saint brought forth a great crop. Those that were wild became tamed; those that were angry became gentle; those that were uncompassionate showed compassion, mercy, and charity. Those that used to be drunk and profligate became sober. The impious became pious. The careless and negligent were moved to hasten to the sacred services. Thus, simply put, wherever the saint labored, he bore fruit, bringing sinners to repentance and correction. Having worked as an apostle in this province, he then returned to his own, blessing God and giving thanks to Him for using him to accomplish His will.[78]

The Poor Man's Debt and the Gold Dove

One day, as the saint was coming from the center of the province, he saw a certain poor man who was greatly distressed by his creditors. He owed three hundred florins and had nothing that he could put down toward repaying his debt. The saint was sorrowed for the man, so he asked the creditors to be a little more patient. The saint then raised his hands and eyes heavenward, and said, "Lord, even as Thou didst rain manna out of the heaven upon the

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[76] Ib., p. 400.
[77] Ib.
[78] Ib., 401.

people and didst feed them in the wilderness forty years [Ex. 16], and didst cause Peter to cast a hook and take up the first fish, finding a silver coin in its mouth [Mt. 17:27], do Thou, even now, to the glory of Thy name, send forth to this poor man what he needs to pay his debt; for Thou, O God, only art glorious and wondrous in all the habited earth, and to Thee is due glory unto the ages! Amen." Then—O the wonder!—immediately, a dove descended and perched itself on the saint's right shoulder, and became all gold. The saint took the gold dove and brought it to a goldsmith and said to him, "Receive this dove as a secure pledge, and lend me three hundred florins which I shall give to thee tomorrow."

The goldsmith, however, kept marvelling at the craftsmanship of the gold dove, and said as much. He then happily gave the bishop the requested sum, hoping all along that he might keep the dove. The saint took the money and gave it to those creditors haranguing the poor man, and thus he had him released from all his debt.[79]

The following day, certain Christians came from a faraway place that they might pay their respects to the holy bishop and partake of the benefit afforded by his God-inspired words. They offered the saint much money that he might distribute it as alms. The saint received their gift cheerfully. He then was teaching and instructing them at length, even as was meet, in all those things needful toward salvation. Afterward, he blessed them and dismissed them in peace. Straightway, the bishop returned to the goldsmith and said, "Take, child, the three hundred florins, and receive another thirty for the kindness that thou didst show unto us." The goldsmith could not hide his obvious disappointment. He took the money and gave back the gold dove into the hands of the saint.

The bishop then raised his eyes heavenward and said, "I give thanks to thee, O Lord, that Thou didst hearken to my entreaty." The bishop then said to the dove, "Go thou and do thou live in thy dwelling." And straightway, the dove flew out of his hands. The goldsmith, seeing this extraordinary wonder, fell at the feet of the saint. He besought him to receive the thirty florins that he might dispense the coins among the poor. The goldsmith then added, "Sufficient was it for me, O saint of God, to be vouchsafed to behold such a singular marvel." The saint honored his request and received the thirty

[79] Ib.

florins. He then blessed the goldsmith, saying, "May the Lord, child, have mercy on thee in the day of judgment!"[80]

The Dead Onager and the Pagans

After these events, the saint went outside his diocese and visited another territory, which was heavily populated with idolaters. He desired to teach them the word of God and bring them to the knowledge of God. While on the way, he encountered one idolater who was standing over his dead onager. The pagan was reasoning in his mind, "The Christians preach in vain that the dead shall arise. For when man dies, his body turns into corruption in the earth. So how is it possible that he shall be resurrected?" The saint then, with his gifts of the Spirit, knew the man's thoughts and addressed them, saying to the pagan, "Why art thou thus reasoning, friend, that the dead shall not rise?" The idolater, indeed, verbalized his hidden thought and said, "How is it possible to raise those who have died, suffered corruption inside the tomb, and become dust?" The saint answered, "For the Almighty God, all things are possible, and not one thing is impossible for Him."

The idolater then remarked, "If thou wilt raise my onager, I shall believe that the dead shall also be raised; because He Who can raise this beast shall also be able to raise the dead." The saint then explained, "God shall not be raising the irrational beasts, because they shall be coming neither to the judgment nor to the resurrection. Men, however, who are rational creatures, shall be resurrected in the future, because they shall be judged and shall be asked to give answer for their deeds, whether good or bad. Then each shall receive according to his works."

The Greek pagan then said, "And Who is that God Who shall do those things which thou speakest?" The saint answered, "It is Jesus Christ, the Son of God, Who was crucified for the salvation of man." The pagan then said, "And why did He not take vengeance upon those who treated Him ill?" The saint said, "He did not exact vengeance immediately, because He waited for their repentance, on account of His great goodness and forbearance." The idolater then said, "What need is there for all this talk? If thou wilt raise up this onager, I shall believe whatsoever thou sayest."[81]

The holy man then raised his hands heavenward and prayed, saying, "O Lord, my God, Who art the cause of salvation for every man, raise up this beast, for the conversion of this man, that he might come to full knowledge; for, by this miracle, he shall come to know Thee, the Almighty One, and

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[80] Ib., pp. 401, 402.

[81] Ib., p. 402.

believe in Thee." Having uttered this entreaty, the onager rose up and walked about. The Greek pagan, witnessing this wonderful miracle, fell before the feet of the saint and said, "Now I know that He is true God and the Almighty One. I, therefore, beseech thee, O slave of God, that thou showest Him to me that I might hear His voice and believe in Him." The saint responded, "Whosoever hearkens to us, His humble slaves, hears Him. This is because He does not appear to the eyes of the body, for He is perceived with the eyes of the soul, and in the heart and spirit. But thou, child, if thou desirest to behold Him, believe Thou in Him and He shall enable thee to see Him with thy noetic eyes; and thou shalt live with Him forever." The pagan said, "I beseech thee, O holy master, come to my province that thou mightest guide us to the path of the truth."[82]

Now this was Saint Martin's aim, so he went to that territory with the man and his resurrected onager. When the idolaters beheld him and learned what had happened, that he raised the beast in the name of Jesus Christ, they listened to the word of God being preached by the saint. They came to believe in the Christ, so that they numbered one thousand men alone, not counting women and children. The saint catechized and then baptized them in the name of the Father and of the Son and of the Holy Spirit. The saint abided in that place for many days, teaching them daily, so that the remaining idolaters also received instruction and came to holy Baptism.

After all these events, the saint discoursed particularly on death, the resurrection, and the future judgment. He also spoke about those things concerning everlasting punishment and future good things of the kingdom of the heavens. After he had confirmed them in the Faith of the Christ, he returned to his own diocese, giving glory to God.[83]

Saint Paulinus of Nola

There was also Saint Paulinus (353-431), originally from Bordeaux, commemorated by the holy Church on the 23rd of January, a man who afterward furnished a striking example of the age. He began to suffer grievously in one of his eyes. Very thick skin grew over it and covered up its pupil. Saint Martin touched his eye with a painter's brush and, all its pain being removed, he thus restored it to its former soundness.[84] Paulinus became bishop in 409.

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[82] Ib., pp. 402, 403.

[83] Ib., p. 403.

[84] Sulpitius Severus, loc. cit.

Saint Martin Suffers Wounds

Saint Martin himself also suffered a certain accident. He had fallen out of an upper room and tumbled down a broken and uneven stair. He sustained many injuries and was compelled to lie in his cell at the point of death. He was tortured with grievous sufferings, until he saw in the night an angel appear to him, who washed his wounds and applied healing ointment to the bruised members of his body. He then found himself on the morrow restored to soundness of health, so that he was not thought to have suffered any harm. But because it would be tedious to go through everything of this kind, let these examples suffice, as a few out of a multitude.[85]

Saint Martin and Emperor Maximus

It is a preeminent virtue for priestly firmness not to yield to royal flattery. Now a number of bishops, from various parts, had assembled before Emperor Maximus, emperor in the West, a man of fierce character, who was elated with the victory he won in the civil wars (383-388). Many flattered him disgracefully. The bishops and priests had, with degenerate submissiveness, taken a second place to the royal retinue. In Saint Martin alone, apostolic authority continued to assert itself. For even if he had to make suit to the sovereign for some things, he commanded rather than entreated him. Although often invited, yet Martin kept away from Maximus' entertainments, saying that he could not take a place at the table of one who, dealing with two other emperors, had deprived one of his kingdom and the other of his life.[86] Maximus, however, maintained that he had not of his own accord assumed the sovereignty. He claimed it had been imposed upon him by the soldiers and according to the divine appointment. At length, Martin, overcome by either his reasoning or his entreaties, came to the royal banquet. The king was wonderfully pleased because he had gained this point. Moreover, there were guests present who had been invited as if to a festival, including men of the highest and most illustrious rank: the prefect Evodius, two powerful courtiers, and a brother and uncle of Maximus. Between the brother and uncle, a certain presbyter of Saint Martin was placed. Saint Martin was seated close to Maximus. About the middle of the banquet, according to custom, one of the servants presented a goblet to the king. Maximus ordered it rather to be given

[85] Ib.

[86] In 383, Maximus was made emperor by the Roman army. Gratian (367-383), emperor in the West, who was the son and successor of Emperor Valentinian I (364-375), was defeated and slain when his soldiers rose up against him. His brother, Valentinian II (375-392), was forced to flee and was deposed.

to the very holy bishop, expecting and hoping that he should then receive the cup from his right hand. But Martin, when he had drunk, handed the goblet to his own presbyter. The emperor, as well as all those who were then present, admired this conduct so much that this very thing, by which they had been undervalued, gave them pleasure. The report then ran through the whole palace what Martin had done, at the king's dinner, what no bishop had dared to do at the banquets of the lowest judges. Martin also foretold, far in advance, to the same Maximus, that if he went into Italy—where he then desired to go and wage war against Emperor Valentinian II—it would come to pass that he should know he would indeed be victorious in the first attack, but would perish a short time afterward. And we have seen that this did in fact take place. For, on his arrival, Valentinian had to betake himself to flight; but recovering his strength about a year later, Maximus was taken and slain by him within the walls of Aquileia.[87]

The Devil is Enjoined to Confess to Saint Martin

It is also widely known that angels were very often seen by Martin, so that they spoke in turns with him in set speech. As to the devil, Martin held him so visible and ever under the power of his eyes, that whether he kept himself in his proper form or changed himself into different shapes of spiritual wickedness, he was perceived by Martin under whatever guise he appeared. The devil knew well that he could not escape discovery; and, therefore, he frequently heaped insults upon Martin, being unable to beguile him by trickery. On one occasion, the devil, holding in his hand the bloody horn of an ox, rushed into Martin's cell with great noise. He held out to him his bloody right hand, while at the same time he exulted in the crime he had committed and said: "Where, O Martin, is thy power? I have just slain one of thy people." Then Martin assembled the brethren and related to them what the devil had disclosed. He then ordered them carefully to search the several cells in order to discover who had been visited with this calamity. They reported that not one of the monks was missing; but they remembered that one peasant, hired by them, had gone to the forest to bring home wood in his wagon. Upon hearing this, Martin instructed some of them to go and meet him. On their doing so, the man was found almost dead at no great distance from the monastery. Nevertheless, although just drawing his last breath, he made known to the brethren the cause of his wound and death. He said that, while he was drawing tighter the thongs which had got loose on the oxen yoked together, one of the oxen, throwing his head free, had wounded him

[87] Sulpitius Severus, § XX.

with his horn in the groin. Not long after, by God's permission, the man expired. This was a marvellous feature in Martin: that not only on this occasion, to which I have specially referred, but also on many other occasions of the same kind, he perceived them long beforehand and disclosed to the brethren the things which had been revealed to him.[88]

Saint Martin Preaches Repentance to the Devil

Now, the devil, while he tried to impose himself upon the holy man by a thousand injurious arts, often thrust himself upon him in a visible form—but in very various shapes. For sometimes he presented himself to his view changed into the person of Jupiter, but more often into that of Mercury or Minerva. Often, too, were heard words of reproach, in which the crowd of demons assailed Martin with scurrilous expressions. But knowing that all were false and groundless, he was not affected by the charges brought against him. In one instance, Martin had received the repentance of certain brethren who fell grievously after Baptism. The devil set forth the crimes of each penitent. He reproached Martin, who resisted the devil firmly and answered, "Past sins are cleansed away by the leading of a better life; and, through the mercy of God, those are to be absolved from their sins who have given up their evil ways." The devil spoke in opposition to this that such guilty men as those referred to did not come within the pale of pardon, and that no mercy was extended by the Lord to those who had once fallen away. Martin cried out, "If thou, thyself, wretched being, wouldest but desist from attacking mankind, and even, at this period, when the day of judgment is at hand, wouldest only repent of thy deeds, I, with a true confidence in the Lord, would promise thee the mercy of Christ!" O what a holy boldness he possessed with respect to the loving-kindness of the Lord, in which, although he could not assert authority, he nevertheless showed the feelings dwelling within him![89]

A Case of Diabolic Deception

There was a certain man, Clarus by name, a most noble youth, who afterward became a presbyter; at present, through his happy departure from this world, he is numbered among the saints. He, leaving all others, betook himself to Martin; and, in a short time, he became distinguished for the most exalted faith and for all sorts of excellence. Now, it came to pass that he had erected an abode for himself not far from the bishop's monastery. Many brethren were staying with him, including a certain youth, Anatolius by name,

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[88] Ib., § XXI.

[89] Ib., § XXII.

who had, under the profession of a monk, falsely assumed every appearance of humility and innocence. Then, as time went on, Anatolius began to affirm that angels were in the habit of talking with him. As no one gave any credit to his words, he urged a number of the brethren to believe by certain signs. By and by, he went to such a length as to declare that angels passed between him and God; and now he wished that he should be regarded as one of the prophets.

Clarus, however, could by no means be induced to believe. Anatolius then began to threaten Clarus with the anger of God's afflictions, because he did not believe one of the saints. Anatolius declared, "I am the power of God.[90] Behold, the Lord will this night give me a white robe out of heaven, clothed in which I will dwell in the midst of you." Then truly the expectation of all was highly raised by this profession.

Accordingly, about the middle of the night, it was seen, by the noise of people moving eagerly about, that the whole monastery was excited. It might be seen, too, that the cell in which the young Anatolius lived was glittering with numerous lights; and the whisperings of those moving about in it, as well as a kind of murmur of many voices, could be heard. Then, when it fell quiet, Anatolius went to one of the brethren, Sabatius, and showed him the robe in which he had been clothed. The brethren and Clarus himself then gathered around, and they all carefully inspected the garment. Now, it was of the utmost softness, of marvellous brightness, and of glittering purple (not white as he earlier declared); and yet no one could discover what was its nature, or of what sort of fleece it had been formed. However, when it was more minutely examined by the eyes or fingers, it seemed nothing else than a garment.

In the meantime, Clarus urged the brethren to be earnest in prayer that the Lord would show them more clearly what was the reality of it. Accordingly, the rest of the night was spent in singing hymns and psalms. But when day broke, Clarus wished to take the young man by the hand and bring him to Martin, being well aware that he could not be deceived by any arts of the devil. Then, indeed, the miserable Anatolius began to resist and refuse; and he affirmed that he had been forbidden to show himself to Martin. When they compelled him to go against his will, the garment vanished from among the hands of those who were conducting him. Therefore, who can doubt that this, too, was an illustration of the power of Martin, so that the devil could

[90] Cf. Acts 8:10.

no longer dissemble or conceal his own deception when it was to be submitted to the eyes of Martin?[91]

The Devil Tempts Saint Martin

It was found, again, that about the same time there was a young man in Spain, who, having by many signs obtained for himself authority among the people, was puffed up to such a pitch that he gave himself out as being Elias. When the multitudes had too readily believed this, he went on to say that he was actually Christ. He succeeded so well even in this delusion that a certain bishop named Rufus worshipped him as being the Lord. For so doing, we have seen this bishop at a later date deprived of his office. Many of the brethren have also informed me that at the same time one arose in the East, who boasted that he was John. We are mindful from this, since false prophets of such a kind have appeared, of the words of the Saint John who said: "This is that spirit of the antichrist, which ye have heard that it is coming, and now already it is in the world [1 Jn. 4:3]. Little children, it is the last hour; and even as ye heard that the antichrist is coming, even now many antichrists have arisen, from which we know that it is the last hour [1 Jn. 2:18]." And truly I (says Sulpitius) think this point should not be passed over, with what arts the devil about this very time tempted Martin. For, on a certain day, prayer having been previously offered, the fiend surrounded himself with a purple light. He did this that he might the more easily deceive people by the brilliance of the splendor assumed. He clothed himself in a royal robe and wore a crown of precious stones and gold. His shoes too were inlaid with gold. He presented a tranquil countenance, and a generally rejoicing aspect, so that no such thought as that he was the devil might be entertained. The creature stood by the side of Martin as the latter was praying in his cell. The saint, being dazzled by his first appearance, both preserved a long and deep silence. This was first broken by the devil, who said: "Acknowledge, Martin, who it is that thou dost behold. I am Christ; and being just about to descend to earth, I wished first to manifest myself to thee." When Martin kept silence on hearing these words, and gave no answer whatever, the devil dared to repeat his audacious declaration: "Martin, why dost thou hesitate to believe, when thou seest? I am Christ." Then Martin, the Spirit revealing the truth to him that he might understand it was the devil and not God, replied as follows: "The Lord Jesus did not predict that He would come clothed in purple, and with a glittering crown upon His head. I will not believe that Christ has come, unless He appears with that appearance and form in which He suffered, and

[91] Sulpitius Severus, § XXIII.

openly displaying the marks of His wounds upon the Cross." On hearing these words, the devil vanished like smoke and filled the cell with such a disgusting smell that he left unmistakable evidences of his real character. "This event, as I," says Sulpitius, "have just related, took place in the way which I have stated, and my information regarding it was derived from the lips of Martin himself; therefore let no one regard it as fabulous."[92]

The Priscillianists

There was a time when the churches in Spain and Gaul were disturbed by the Priscillianists, a Gnostic-Manichean sect named after their leader. Priscillian appealed to the Emperor Maximus from a council at Bordeaux (384). Ithacius, Bishop of Ossanova, however, attacked Priscillian vehemently and urged Maximus to put him to death. Neither Saint Ambrose of Milan nor our Saint Martin of Tours would condone Bishop Ithacius or those who supported the putting of heretics to death. Moreover, they did not allow that an ecclesiastical matter was the emperor's jurisdiction. Saint Martin was of the opinion, and he said as much to Maximus, that the blood of the guilty was not to be spilled. It was sufficient that those found guilty be declared heretics and excommunicated by the bishops. Ithacius then made the ridiculous accusation that the Bishop of Tours must be a heretic, since he protects them. Although Maximus agreed to comply with Saint Martin's wishes, yet after the holy man departed Trier, Maximus was prevailed upon and committed the case of the Priscillianists to his prefect, Evodius. The latter found Priscillian and others guilty of certain charges, and they were sentenced to death by beheading. Saint Martin then returned to Trier to prevent further bloodshed. He interceded both for the Spanish Priscillianists, lest they should suffer a bloody persecution, and for adherents of the late Emperor Gratian (367-383). The holy man found himself in an awkward position. In the meantime, both the emperor and Ithacius were censured by Pope Siricius (384-399). Historically, it was the first judicial death-sentence for heresy. What followed was the spread of Priscillianism in Spain.[93]

The Saint Dispels a Drought

When the time drew nigh for the saint's repose, he wrought a wonder which ushered in great joy and consolation to those of his eparchy. At that time, they were suffering a terrible drought in the land, which rendered all to feel sorrow and perplexity. The saint then summoned his flock. After encouraging and exhorting them as needed, he said, "Cease grieving, my

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[92] Ib., § XXIV.

[93] *Butler's Lives of the Saints*, IV:312.

children, for the Lord shall send forth the rain that you so desire—even tomorrow." The saint then made a prayer to the Lord, and he committed his flock to Christ's protection.[94]

The Repose of Saint Martin

The following day, when the saint was eighty-one years old, he fell ill at the country parish, where he had gone on a pastoral visit to the diocese of Candes. He had gone there to make peace among the local clergy, and also foretold his pending repose. After he had collected together his disciples, he foretold his repose, and they lamented and begged him not to depart, saying, "Leave us not as orphans." Saint Martin entrusted the matter to the Lord and said, "Lord, if Thy flock needs me, I shall persevere in their defense; only let Thy will be done!" He continued his entreaty as he lay on a bed of sackcloth and ashes. When offered more comfortable bedding, he answered, "It would be unfitting for a Christian to repose on anything but ashes. I should be sinning if I gave you any other example." The devil then, in a last attempt to deceive the man of God, reproached him. The saint answered him, "Thou wilt find nothing in me that belongs to thee. Abraham's bosom is my lot and is about to receive me." Having uttered these final words, he then surrendered his soul into the hands of God. His face shone like the face of an angel, so that his appearance seemed to bespeak the glory of the future resurrection. Many heard choirs of angels chanting around him. The holy Bishop of Tours reposed on the 8th of November, 397, during the reigns of the Eastern Roman Emperor Arkadios (395-408) and the Western Roman Emperor Honorius (395-423).

Upon his repose, the sky became darkened with clouds. Thunder and lightning led to a tremendous downpour on the entire thirsting land, even as the saint promised.[95]

The saint was interred on the 12th of November, before a great multitude of faithful that came from all over to pay their last respects. The glory of Gaul and a beacon of the Western Church was regarded as the patron of France.

Upon his repose the people of Poitiers and Tours came together, but a bitter altercation broke out. The people of Poitiers contended, "He is our monk; we want him back!" The people of Tours maintained, "Nay, God took him from you and gave him to us!" That night, while the people of Poitiers were sound asleep, the men of Tours passed the saint's body through a

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[94] *The Great Synaxaristes* (in Greek), loc. cit.

[95] Ib., p. 404.

window and ferried it by the Loire to their city of Tours, where the relics were received with great rejoicing.

At the time of the saint's repose, Bishop Severinus of Cologne was making the rounds after Matins on Sunday, when, at the hour of Saint Martin's passing, he heard angels chanting. He turned to his archdeacon and asked if he heard the chanting. The archdeacon heard nothing until the bishop prayed for him. The bishop then exclaimed, "It is my lord Martin who has migrated from the world; and now the angels are bearing him aloft into the heavens!" The archdeacon made a note of the day and hour, and later learned this was indeed the very time when Saint Martin reposed.

On that same day, Saint Ambrose of Milan was celebrating the Sunday service. He had fallen asleep between the readings. No one presumed to awake him, and the subdeacon did not dare to read the Epistle without his bishop's order. Two or three hours passed before they aroused Bishop Ambrose, saying, "Time is passing and the people are getting tired of waiting. May it please your lordship to have the Reader read the Epistle?" Saint Ambrose responded, "Be not upset, for my brother Martin has gone to heaven. But you have disturbed me, and I could not chant the last response." They noted the day and hour, and found that that was when Saint Martin reposed. Saint Ambrose said this about Saint Martin: "Blessed Martin destroyed the temples of pagan error, raised the banners of piety, restored the dead to life, drove wild demons from the bodies of the possessed, and raised up those who suffered from various maladies with the remedy of good health. He was found to be so perfect that he clothed Christ in the poor beggar and dressed the Lord of the universe. Rightly did the savagery of the Arians bow before him! What shall he, who deserved to clothe God and see Him in return for the half of a cloak, receive for the offering of his whole body?"[96]

The saint was buried at Tours, where his successor, Brice (Britus), built over his grave a chapel, which was later replaced by a magnificent basilica. Many miracles took place at the saint's tomb, including cures of the blind and paralyzed. The oldest existing church in England bears his name, that one outside the eastern walls of Canterbury which Saint Bede the Venerable says was first built during the Roman occupation. By the end of the eighth century, there were at least five other Saint Martin dedications in Great Britain.[97]

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[96] de Voragine, pp. 299, 300.

[97] *Butler's Lives of the Saints*, loc. cit.

Sulpitius Severus tells us that words cannot describe the excellences of Saint Martin. "No language, I truly own, can ever be capable of describing his inner life and daily conduct, and his mind always bent upon the things of heaven. No one can adequately make known his perseverance and self-mastery in abstinence and fasts, or his power in watchings and prayers, along with the nights, as well as days, which were spent by him, while not a moment was separated from the service of God, either for indulging in ease or engaging in business. But, in fact, he did not indulge in either food or sleep, except insofar as the necessities of nature required....Never did a single hour or moment pass in which he was not either actually engaged in prayer; or, if it happened that he was occupied with something else, still he never let his mind loose from prayer....O truly blessed man in whom there was no guile—judging no man, condemning no man, returning evil for evil to no man! He displayed, indeed, such marvellous patience in the endurance of injuries that even when he was chief priest, he allowed himself to be wronged by the lowest clerics with impunity; he neither dismissed them from the office on account of such conduct, nor, as far as in him lay, repelled them from a place in his affection."[98]

As an example, we shall now speak of one of Saint Martin's deacons, whose name was Brice. He had no respect for the saintly bishop, and even heaped abuse upon him. Once, when a beggar came looking for Bishop Martin, Deacon Brice remarked, "If thou art looking for that madman, look upwards! He, like a fool, is always looking heavenward!" The poor man found the saint and received his help. The bishop then called his deacon and said to him, "Do I appear to be a raving fool to thee, O Brice?" Although the deacon was put to shame, he still denied having uttered anything of the kind against the saint. The bishop continued, "Was not my ear at thy mouth when thou spokest it at a distance? But now I shall prophesy to thee the truth! I have it from the Lord that thou wilt succeed me as bishop, but be it known to thee that thou wilt suffer much adversity in this office." The deacon laughed and said to those standing about, "Did I not tell the truth when I pronounced him a raving fool?" Indeed, after the saint's repose, this Brice was elected bishop. He, indeed, suffered grievously and was banished for seven years from his diocese as a result of a false charge. He returned a humbled and better man, leading a praiseworthy life until he fell asleep peacefully in the Lord.[99]

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[98] Sulpitius Severus, § XXVI.

[99] de Voragine, pp. 301, 302.

Sulpitius continues the saint's character description: "No one ever saw him enraged, or excited, or lamenting, or laughing. He was always one and the same: displaying a kind of heavenly happiness in his countenance, he seemed to have passed the ordinary limits of human nature. Never was there any word on his lips but Christ, and never was there a feeling in his heart except piety, peace, and tender mercy. Frequently, too, he used to weep for the sins of those who showed themselves his revilers—those who, as he led his retired and tranquil life, slandered him with poisoned tongue and a viper's mouth. And truly we have had experience of some who were envious of his virtues and his life—who really hated in him what they did not see in themselves, and what they had not power to imitate. And—O wickedness worthy of deepest grief and groans!—some of his calumniators, although very few, some of his maligners, I say, were reported to be no others than bishops!....

"Now I am quite persuaded of this, that the present little work will give pleasure to all truly good men. And I shall only say further that, if anyone were to read this narrative in an unbelieving spirit, he himself should fall into sin. I am conscious to myself that I have been induced by belief in the facts, and by the love of Christ, to write these things; and that, in doing so, I have set forth what is widely known, and recorded what is true; and, as I trust, there shall be prepared by God a reward for that man who shall not only read these things but also believe them."[100]

On the 12th of November, the holy Church commemorates the holy Prophet ACHIA of Selom.

Achia (Ahijah), the holy prophet, was from Selom (Shiloh, Selo). His name in Hebrew signifies "brother of Yahweh," "my brother is Yahweh," "Yah is brother." Judges [Judg. 21:19] describes the position of Shiloh (Selom), which fell within Ephraim's portion, as on the north of Bethel (Beitin), eastward on the way that goes up from Bethel to Shechem (Sychem, Nablus), and from the south of Lebona. The ark, which had been at Gilgal during the conquest of Canaan, was removed on the completion of the conquest to Shiloh. It remained there from Jesus of Navee's closing days to Samuel's [Josh. 18:1-10; Judg. 18:31; 1 Kgs. (1 Sam.) 4:3]. At Shiloh, Israel assembled under Jesus of Navee at the close of the war of conquest [Josh 18:1]. Here territory was allotted to the seven tribes who had not yet received their portions. The sanctuary in Shiloh was called a "temple" [1 Kgs. (1

[100] Sulpitius Severus, § XXVII.