LECTIO ECCLESIAE

SULPICIUS SEVERUS

VITA SANCTI MARTINI, EPISTULAE, DIALOGI

The Life of St Martin, with the Letters and the Dialogues

Latin text with the English translation of Alexander Roberts, and an introduction by St John Henry Newman

LECTIO ECCLESIAE PRESS

The Latin text follows Karl Halm's, *Sulpicii Severi libri qui supersunt* (Corpus Scriptorum Ecclesiasticorum Latinorum 1; Vienna, 1866), read for this edition from the printed page.

The translation is Alexander Roberts's, from *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, second series, vol. XI (New York, 1894), with his notes; read for this edition from the printed page.

Both were published before 1929 and are in the public domain; the transcriptions are our own. Vowel lengths are marked throughout.

The introduction is St John Henry Newman's chapter "Martin and Maximus" from *The Church of the Fathers* (*Historical Sketches*, vol. II; London, 1881), in the public domain. The cover engraving is Martin Schongauer's *St. Martin* (c. 1470–91), The Metropolitan Museum of Art, New York, open access.

The spelling of the Latin uses *v* for the consonant and *i* for vowel and consonant alike, as the series does; the edition's own spellings are otherwise kept. The numbers in red within the Latin are the edition's chapter sections, by which the works are cited.

Set in Junicode (SIL Open Font Licence). All rights in this edition reserved.

Published by Lectio Ecclesiae Press · lectioecclesiae.com

Corrections are gratefully received at editor@lectioecclesiae.com.

ISBN 979-8-9821047-4-8 (paperback) · 979-8-9821047-5-5 (hardcover)

CONTENTS

MARTIN AND MAXIMUS 9

VITA SANCTI MARTINI *The Life of St Martin* 23

Praefatio. Preface to Desiderius . . . 23
I Reasons for writing the Life of St. Martin . . . 24
II Military Service of St. Martin . . . 26
III Christ appears to St. Martin . . . 28
IV Martin retires from Military Service . . . 29
V Martin converts a Robber to the Faith . . . 30
VI The Devil throws himself in the Way of Martin . . . 31
VII Martin restores a Catechumen to Life . . . 33
VIII Martin restores one that had been strangled . . . 34
IX High Esteem in which Martin was held . . . 35
X Martin as Bishop of Tours . . . 36
XI Martin demolishes an Altar consecrated to a Robber . . . 37
XII Martin causes the Bearers of a Dead Body to stop . . . 38
XIII Martin escapes from a Falling Pine-tree . . . 39
XIV Martin destroys Heathen Temples and Altars . . . 41
XV Martin offers his Neck to an Assassin . . . 42
XVI Cures effected by St. Martin . . . 42
XVII Martin casts out Several Devils . . . 44
XVIII Martin performs Various Miracles . . . 45
XIX A Letter of Martin effects a Cure, with Other Miracles . . . 46
XX How Martin acted towards the Emperor Maximus . . . 47
XXI Martin has to do both with Angels and Devils . . . 48
XXII Martin preaches Repentance even to the Devil . . . 49
XXIII A Case of Diabolic Deception . . . 50
XXIV Martin is tempted by the Wiles of the Devil . . . 52
XXV Intercourse of Sulpitius with Martin . . . 53
XXVI Words cannot describe the Excellences of Martin . . . 55
XXVII Wonderful Piety of Martin . . . 56

EPISTULAE *The Letters* 59

I To Eusebius. Against Some Envious Assailants of Martin . . . 59
II To the Deacon Aurelius. Sulpitius has a Vision of St. Martin . . . 62
III To Bassula, His Mother-In-Law. How St. Martin passed from this Life to Life Eternal . . . 67

DIALOGUS I *Dialogue I* 73

I Postumianus returns from the East . . . 73
II Sulpicius asks for the story of his travels . . . 74
III The voyage to Africa; a hut in the sands of Cyrene . . . 75
IV The hermit's hospitality . . . 76
V The hermit found to be a presbyter; his church and his people . . . 78
VI Alexandria: the strife over Origen . . . 78
VII Origen's errors; the monks persecuted by the bishops . . . 79
VIII Bethlehem: Jerome . . . 81
IX Jerome's frankness; the journey to the Thebaid . . . 82
X The monasteries by the Nile; the two boys and the serpent . . . 83
XI The recluse who refused the abbot's bread . . . 84
XII The two old men: one never seen feasting, the other never angry . . . 85

XIII The hermit with the well and the ox; the lion . . . 86
XIV The hermit and the she-wolf . . . 88
XV The anchorite and the lioness's cubs . . . 89
XVI The hermit healed by the ibex . . . 91
XVII The monasteries of Antony; the anchorite of Sinai; the rule of obedience . . . 92
XVIII Obedience: the monk who went into the fire . . . 93
XIX Obedience: the withered twig watered for three years . . . 94
XX The exorcist humbled for his vanity . . . 95
XXI Vanity among the clergy of Gaul . . . 96
XXII The tribune's spurious righteousness . . . 97
XXIII The Life of St Martin read throughout the world . . . 99
XXIV Martin compared with the hermits of the East . . . 100
XXV Martin inferior to none of them . . . 101
XXVI Postumianus sets Martin above all; the Gaul is asked to speak . . . 102
XXVII The Gaul consents . . . 103

DIALOGUS II *Dialogue II* 105
I Martin clothes a poor man with his own tunic . . . 105
II A globe of fire at the altar; Evanthius and the boy healed . . . 106
III The soldiers who beat Martin are held fast . . . 108
IV A dead man raised; the catechumens on the plain . . . 109
V Martin before the Emperor Valentinian . . . 111
VI At the court of Maximus: the queen serves him at table . . . 113
VII Whether the queen's service is an example . . . 114
VIII Why Sulpicius keeps silence; the straw of Martin's bed . . . 115
IX The cow freed from a demon; the hare and the hounds . . . 117
X His familiar sayings: the sheep, the swineherd, the meadow . . . 118
XI The soldier-monk who wished to live with his wife . . . 119
XII The virgin who would not receive Martin . . . 120
XIII Agnes, Thecla and Mary visit his cell; the angel's news of the synod . . . 122
XIV Martin on Nero, Antichrist and the end of the world . . . 123

DIALOGUS III *Dialogue III* 125
I The second day: a larger audience . . . 125
II The dumb girl of Chartres healed . . . 126
III The blessed oil that overflowed; the dog silenced . . . 127
IV Avitianus and the prisoners at Tours . . . 129
V The witnesses named; the unbelievers kept out . . . 130
VI The possessed cast out; Jupiter and Mercury confess . . . 131
VII The hail kept from the Senones for twenty years . . . 132
VIII Avitianus freed of his demon; the temple at Amboise overthrown . . . 133
IX The pillar from heaven; the woman healed; the serpent turned back . . . 134
X The pike caught at Easter; the gems on his hand . . . 134
XI Maximus, Ithacius and the Priscillianists: Martin refuses communion . . . 135
XII The bishops accuse Martin before the emperor . . . 137
XIII Martin communicates to save lives; the angel at Andethanna . . . 138
XIV Wonders at a distance: the storm, Lycontius's household, the brother rebuked . . . 139
XV Brictio's fury; Martin bears with him . . . 141
XVI A lesson for an angry bishop . . . 142
XVII Postumianus to carry Martin's fame to the East . . . 143
XVIII The grave of Pomponius . . . 144

INDEX NOMINUM 147

VITA SANCTI MARTINI

The Life of St Martin

PRAEFATIO

Preface to Desiderius

1 Sevērus Dēsīderiō frātrī kārissimō. Ego quidem, frāter ūnanimis, libellum quem dē vītā sanctī Martīnī scrīpseram, schedā suā premere et intrā domesticōs parietēs cohibēre dēcrēveram, quia, ut sum nātūrā īnfirmissimus, iūdicia hūmāna vītābam, nē, quod fore arbitror, sermō incultior legentibus displicēret omniumque reprehēnsiōnis dignissimus iūdicārer, quī māteriem disertīs meritō scrīptōribus reservandam inpudēns occupāssem: sed petentī tibi saepius negāre nōn potuī. quid enim esset, quod nōn amōrī tuō vel cum dētrīmentō meī pudōris inpenderem?

1 Severus to his dearest brother Desiderius sendeth greeting. I had determined, my like-minded brother, to keep private, and confine within the walls of my own house, the little treatise which I had written concerning the life of St. Martin. I did so, as I am not gifted with much talent, and shrank from the criticisms of the world, lest (as I think will be the case) my somewhat unpolished style should displease my readers, and I should be deemed highly worthy of general reprehension for having too boldly laid hold of a subject which ought to have been reserved for truly eloquent writers. But I have not been able to refuse your request again and again presented. For what could there be which I would not grant in deference to your love, even at the expense of my own modesty?

2 vērumtamen eā tibi fidūciā libellum ēdidī, quā nūllī ā tē prōdendum reor, quia id spopondistī. sed vereor, nē tū eī iānua sīs futūrus, et ēmissus semel revocārī nōn queat.

2 However, I have submitted the work to you on the sure understanding that you will reveal it to no other, having received your promise to that effect. Nevertheless, I have my fears that you will become the means of its publication to the world; and I well know that, once issued, it can never[1] be recalled.

3 quod sī acciderit et ab aliquibus eum legī vīderis, bonā veniā id ā lectōribus postulābis, ut rēs potius quam verba perpendant et aequō animō ferant, sī aurēs eōrum vitiōsus forsitan sermō perculerit, quia rēgnum Deī nōn in ēloquentiā, sed in fidē cōnstat.

3 If this shall happen, and you come to know that it is read by some others, you will, I trust, kindly ask the readers to attend to the facts related, rather than the language in which they are set forth. You will beg them not to be offended if the style chances unpleasantly to affect their ears, because the kingdom of God consists not of eloquence, but faith.

4 meminerint etiam, salūtem saeculō nōn ab ōrātōribus, cum utique, sī ūtile fuisset, id quoque Dominus praestāre potuisset, sed ā piscātōribus praedicātam esse.

4 Let them also bear in mind that salvation was preached to the world, not by orators, but by fishermen, although God could certainly have adopted the other course, had it been advantageous.

5 ego enim, cum prīmum animum ad scrībendum appulī, quia nefās putārem tantī virī latēre virtūtēs, apud

5 For my part, indeed, when I first applied my mind to writing what follows, because I thought it disgraceful

[1] "Delere licebit Quod non ediderīs: nescit vox missa reverti." —Hor. Art Poet. 389-90.

mē ipse dēcīdī, ut soloecismīs nōn ērubēscerem: quia nec māgnam istārum umquam rērum scientiam contigissem, et sī quid ex hīs studiīs ōlim fortasse lībāssem, tōtum id dēsuētūdine tantī temporis perdidissem.

that the excellences of so great a man should remain concealed, I resolved with myself not to feel ashamed on account of solecisms of language. This I did because I had never attained to any great knowledge of such things; or, if I had formerly some taste of studies of the kind, I had lost the whole of that, through having neglected these matters for so long a course of time.

6 sed tamen nē nōs maneat tam molesta dēfēnsiō, suppressō, sī tibi vidētur, nōmine libellus ēdātur. quod ut fierī valeat, titulum frontis ērāde, ut mūta sit pāgina et, quod sufficit, loquātur māteriam, nōn loquātur auctōrem.

6 But, after all, that I may not have in future to adopt such an irksome mode of self-defense, the best way will be that the book should be published, if you think right, with the author's name suppressed. In order that this may be done, kindly erase the title which the book bears on its front, so that the page may be silent; and (what is quite enough) let the book proclaim its subject-matter, while it tells nothing of the author.

I

Reasons for writing the Life of St. Martin.

1 Plērīque mortālēs studiō et glōriae saeculārī ināniter dēditī exinde perennem, ut putābant, memoriam nōminis suī quaesiērunt, sī vītās clārōrum virōrum stilō inlustrāssent.

1 Most men being vainly devoted to the pursuit of worldly glory, have, as they imagined, acquired a memorial of their own names from this source; viz. devoting their pens to the embellishment of the lives of famous men.

2 quae rēs utique nōn perennem quidem, sed aliquantulum tamen conceptae Speī fructum adferēbat, quia et suam memoriam, licet incassum, prōpāgābant, et prōpositīs māgnōrum virōrum exemplīs nōn parva aemulātiō legentibus excitābātur. sed tamen nihil ad beātam illam aeternamque vītam haec eōrum cūra pertinuit.

2 This course, although it did not secure for them a lasting reputation, still has undoubtedly brought them some fulfilment of the hope they cherished. It has done so, both by preserving their own memory, though to no purpose, and because, through their having presented to the world the examples of great men, no small emulation has been excited in the bosoms of their readers. Yet, notwithstanding these things, their labors have in no degree borne upon the blessed and never-ending life to which we look forward.

3 quid enim aut ipsīs occāsūra cum saeculō scrīptōrum suōrum glōria prōfuit? aut quid posteritās ēmolumentī tulit legendō Hectorem pūgnantem aut Sōcratēn philosophantem? cum eōs nōn sōlum imitārī stultitia sit, sed nōn ācerrimē etiam inpūgnāre dēmentia: quippe quī hūmānam vītam praesentibus tantum actibus aestimantēs spēs suās fābulīs, animās sepulcrīs dederint:

3 For what has a glory, destined to perish with the world, profited those men themselves who have written on mere secular matters? Or what benefit has posterity derived from reading of Hector as a warrior, or Socrates as an expounder of philosophy? There can be no profit in such things, since it is not only folly to imitate the persons referred to, but absolute madness not to assail them with the utmost severity. For, in truth, those persons who estimate human life only by present actions, have consigned their hopes to fables, and their souls to the tomb.

4 sīquidem ad sōlam hominum memoriam sē perpetuandōs crēdidērunt, cum hominis officium sit, perennem potius vītam quam perennem memoriam quaerere, nōn scrībendō aut pūgnandō vel philosophandō, sed piē sanctē religiōsēque vīvendō.

4 In fact, they gave themselves up to be perpetuated simply in the memory of mortals, whereas it is the duty of man rather to seek after eternal life than an eternal memorial and that, not by writing, or fighting, or philosophizing, but by living a pious, holy, and religious life.

5 quī quidem error hūmānus lītterīs trāditus in tantum valuit, ut multōs plānē aemulōs vel inānis philosophiae vel stultae illīus virtūtis invēnerit.

5 This erroneous conduct of mankind, being enshrined in literature, has prevailed to such an extent that it has found many who have been emulous either of the vain philosophy or the foolish excellence which has been celebrated.

6 unde factūrus mihi operae pretium videor, sī vītam sanctissimī virī, exemplō aliīs mox futūram, perscrīpserō: quō utique ad vēram sapientiam et caelestem mīlitiam dīvīnamque virtūtem legentēs incitābuntur. in quō ita nostrī quoque ratiōnem commodī dūcimus, ut nōn inānem ab hominibus memoriam, sed aeternum ā Deō praemium exspectēmus, quia etsī ipsī nōn ita vīximus, ut exemplō aliīs esse possīmus, dedimus tamen operam, nē is latēret quī esset imitandus.

6 For this reason, I think I will accomplish something well worth the necessary pains, if I write the life of a most holy man, which shall serve in future as an example to others; by which, indeed, the readers shall be roused to the pursuit of true knowledge, and heavenly warfare, and divine virtue. In so doing, we have regard also to our own advantage, so that we may look for, not a vain remembrance among men, but an eternal reward from God. For, although we ourselves have not lived in such a manner that we can serve for an example to others, nevertheless, we have made it our endeavor that he should not remain unknown who was a man worthy of imitation.

7 igitur sanctī Martīnī vītam scrībere exordiar, ut sē vel ante episcopātum vel in episcopātū gesserit, quamvīs nēquāquam ad omnia illīus potuerim pervenīre: adeō ea, in quibus ipse tantum sibi cōnscius fuit, nesciuntur, quia laudem ab hominibus nōn requīrēns, quantum in ipsō fuit, omnēs virtūtēs suās latēre voluisset.

7 I shall therefore set about writing the life of St. Martin, and shall narrate both what he did previous to his episcopate, and what he performed as a bishop. At the same time, I cannot hope to set forth all that he was or did. Those excellences of which he alone was conscious are completely unknown, because, as he did not seek for honor from men, he desired, as much as he could accomplish it, that his virtues should be concealed.

8 quamquam etiam ex hīs, quae conperta nōbīs erant, plūra omīsimus, quia sufficere crēdidimus, sī tantum excellentia notārentur: simul et legentibus cōnsulendum fuit, nē quod hīs pareret cōpia congesta fastīdium.

8 And even of those which had become known to us, we have omitted a great number, because we have judged it enough if only the more striking and eminent should be recorded. At the same time, I had in the interests of readers to see to it that, no undue amount of instances being set before them should make them weary of the subject.

9 obsecrō autem eōs quī lectūrī sunt, ut fidem dictīs adhibeant, neque mē quicquam nisi conpertum et probātum scrīpsisse arbitrentur: aliōquin tacēre quam falsa dīcere māluissem.

9 But I implore those who are to read what follows to give full faith to the things narrated, and to believe that I have written nothing of which I had not certain knowledge and evidence. I should, in fact, have preferred

to be silent rather than to narrate things which are false.[2]

II

Military Service of St. Martin.

1 Igitur Martīnus Sabāriā Pannoniārum oppidō oriundus fuit, sed intrā Ītaliam Tīcīnī altus est, parentibus secundum saeculī dignitātem nōn īnfimīs, gentīlibus tamen.

1 Martin, then, was born at Sabaria[3] in Pannonia, but was brought up at Ticinum,[4] which is situated in Italy. His parents were, according to the judgment of the world, of no mean rank, but were heathens.

2 pater eius mīles prīmum, post tribūnus mīlitum fuit. ipse armātam mīlitiam in adulēscentiā secūtus inter scolārēs ālās sub rēge Cōnstantiō, deinde sub Iūliānō Caesare mīlitāvit: nōn tamen sponte, quia ā prīmīs ferē annīs dīvīnam potius servitūtem sacra inlustris puerī spīrāvit īnfantia.

2 His father was at first simply a soldier, but afterwards a military tribune. He himself in his youth following military pursuits was enrolled in the imperial guard, first under king Constantine, and then under Julian Cæsar. This, however, was not done of his own free will, for, almost from his earliest years, the holy infancy of the illustrious boy aspired rather to the service of God.[5]

3 nam cum esset annōrum decem, invītīs parentibus ad ecclesiam cōnfūgit sēque catēchūmenum fierī postulāvit.

3 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.

4 mox mīrum in modum tōtus in Deī opere conversus, cum esset annōrum duodecim, erēmum concupīvit, fēcis-

4 Soon afterwards, becoming in a wonderful manner completely devoted to the service of God, when he was

[2] This is a remarkable asseveration in view of the many miraculous accounts which follow. When we remember, on the one hand, how intimate Sulpitius was with St. Martin, and how strongly, as in this passage, he avouches the truth of all he narrates, it is extremely difficult to decide as to the real value of his narrative. It has been said (Smith's Dict. II. 967) that Sulpitius' Life of St. Martinus is "filled with the most puerile fables," and undoubtedly many of the stories recorded are of that character. But whether, considering the close relation in which the two men stood to each other, all the miraculous accounts are to be discredited, must be left to the judgment of the reader. The following valuable remarks may be quoted on this interesting question. "Some forty years ago," writes Dr. Cazenove, "an audience in Oxford was listening to a professor of modern history (Dr. Arnold of Rugby), who discussed this subject. After pointing out the difference between the Gospel miracles and those recorded by ecclesiastical historians, the lecturer proceeded as follows: Some appear to be unable to conceive of belief or unbelief, except as having some ulterior object: "We believe this because we love it: we disbelieve it because we wish it to be disproved." There is, however, in minds more healthfully constituted a belief and a disbelief, founded solely upon the evidence of the case, arising neither out of partiality, nor out of prejudice against the supposed conclusions, which may result from its truth or falsehood. And in such a spirit the historical student will consider the case of Bede's and other historians' miracles. He will, I think, as a general rule, disbelieve them, for the immense multitude which he finds recorded, and which, I suppose, no credulity could believe in, shows sufficiently that on this point there was a total want of judgment and a blindness of belief generally existing which make the testimony wholly insufficient; and, while the external evidence in favor of these alleged miracles is so unsatisfactory, there are, for the most part, strong internal evidence against them. But with regard to some miracles, he will see that there is no strong a priori improbability in their occurence, but rather the contrary; as, for instance, when the first missionaries of the Gospel in a barbarous country are said to have been assisted by a manifestation of the spirit of power; and, if the evidence appears to warrant his belief, he will readily and gladly yield it. And in doing so he will have the countenance of a great man (Burke) who in his fragment of English history has not hesitated to express the same sentiments. Nor will he be unwilling, but most thankful, to find sufficient grounds for believing that not only at the beginning of the Gospel, but in ages long afterwards, believing prayer has received extraordinary answers; that it has been heard even in more than it might have dared to ask for. Yet, again, if the gift of faith—the gift as distinguished from the grace—of the faith which removes mountains, has been given to any in later times in remarkable measure the mighty works which such faith may have wrought cannot be incredible in themselves to those who remember our Lord's promise, and if it appears from satisfactory evidence that they were wrought actually, we shall believe them,—and believe with joy. Only as it is in most cases impossible to admit the trustworthiness of the evidence, our minds must remain at the most in a state of suspense; and I do not know why it is necessary to come to any positive decision.'"—"The Fathers for English Readers": St. Hilary of Poitiers and St. Martin of Tours, p. 191. On this subject it has lately been said: "Most, if not all, of the so-called miracles which were supposed to surround Martin with a blaze of glow were either absolutely and on the face of them false; or were gross exaggerations of natural events; or were subjective impressions clothed in objective images; or were the distortions of credulous rumor; or at the best cannot claim in their favor a single particle of trustworthy evidence. They cannot be narrated as though they were actual events. Martin was an eminent bishop but half of the wonderful deeds attributed to him are unworthy and absurd."—Farrar's Lives of the Fathers, I. 644.

[3] Sarwar.

[4] Pavia.

[5] The text is here corrupt and uncertain, but the general meaning is plain to the above effect. Hahn has adopted "divinam servitutem," instead of the common "divina servitute."

setque vōtīs satis, sī aetātis īnfirmitās nōn obstitisset. animus tamen aut circā monastēria aut circā ecclesiam semper intentus meditābātur adhūc in aetāte puerīlī, quod posteā dēvōtus inplēvit.

twelve years old, he desired to enter on the life of a hermit; and he would have followed up that desire with the necessary vows, had not his as yet too youthful age prevented. His mind, however, being always engaged on matters pertaining to the monasteries or the Church, already meditated in his boyish years what he afterwards, as a professed servant of Christ, fulfilled.

5 sed cum ēdictum esset ā rēgibus, ut veterānōrum fīliī ad mīlitiam scrīberentur, prōdente patre, quī fēlīcibus eius actibus invidēbat, cum esset annōrum quīndecim, captus et catēnātus sacrāmentīs mīlitāribus inplicātus est, ūnō tantum servō comite contentus, cui tamen versā vice dominus serviēbat, adeō ut plērumque eī et calciāmenta ipse dētraheret et ipse dētergēret, cibum ūnā caperent, hic tamen saepius ministrāret.

5 But when an edict was issued by the ruling powers[6] in the state, that the sons of veterans should be enrolled for military service, and he, on the information furnished by his father, (who looked with an evil eye on his blessed actions) having been seized and put in chains, when he was fifteen years old, was compelled to take the military oath, then showed himself content with only one servant as his attendant. And even to him, changing places as it were, he 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; while they took their meals together, the real master, however, generally acting the part of servant.

6 triennium ferē ante baptismum in armīs fuit, integer tamen ab iīs vitiīs, quibus illud hominum genus inplicārī solet.

6 During 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.

7 multa illīus circā commīlitōnēs benīgnitās, mīra cāritās, patientia vērō adque humilitās ultrā hūmānum modum. nam frūgālitātem in eō laudārī nōn est necesse, quā ita ūsus est, ut iam illō tempore nōn mīles, sed monachus putārētur. prō quibus rēbus ita sibi omnēs commīlitōnēs dēvinxerat, ut eum mīrō adfectū venerārentur.

7 He showed exceeding kindness towards 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 marvelously loved him.

8 necdum tamen regenerātus in Christō agēbat quendam bonīs operibus baptismī candidātum: adsistere scīlicet labōrantibus, opem ferre miserīs, alere egentēs, vestīre nūdōs, nihil sibi ex mīlitiae stīpendiīs praeter cotīdiānum victum reservāre: iam tum ēvangeliī nōn surdus audītor dē crastinō nōn cōgitābat.

8 Although not yet made a new creature[7] in Christ, he, 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, by clothing the naked, while he reserved nothing for himself from his military pay except what was necessary for his daily sustenance. Even then,

[6] Sulpitius uses reges instead of the more common expression imperatores.

[7] Sulpitius manifestly refers to baptism in these words. However mistakenly, several others of the early Fathers held that regeneration does not take place before baptism, and that baptism is, in fact, absolutely necessary to regeneration. St. Ambrose has the following strong statement on the subject: "Credit catechumenus; sed nisi baptizetur, remissionem peccatorum non potest obtinere."—Libri de his, qui initiantur mysteriis, chap. 4.

far from being a senseless hearer of the Gospel, he so far complied with its precepts as to take no thought about the morrow.

III

Christ appears to St. Martin.

1 Quōdam itaque tempore, cum iam nihil praeter arma et simplicem mīlitiae vestem habēret, mediā hieme, quae solitō asperior inhorruerat, adeō ut plērōsque vīs algōris extingueret, obvium habet in portā Ambianēnsium cīvitātis pauperem nūdum: quī cum praetereuntēs ut suī miserērentur ōrāret omnēsque miserum praeterīrent, intellēxit vir Deō plēnus sibi illum, aliīs misericordiam nōn praestantibus, reservārī. quid tamen ageret?

1 Accordingly, at a certain period, when he had nothing except his arms and his simple military dress, in the middle of winter, a winter which had shown itself more severe than ordinary, so that the extreme cold was proving fatal to many, he happened to meet at the gate of the city of Amiens[8] 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, when Martin, that man full of God, recognized that a being to whom others showed no pity, was, in that respect, left to him. Yet, what should he do?

2 nihil praeter chlamydem, quā indūtus erat, habēbat: iam enim reliqua in opus simile cōnsūmpserat. arreptō itaque ferrō, quō accinctus erat, mediam dīvidit partemque eius pauperī tribuit, reliqua rūrsus induitur. intereā dē circumstantibus rīdēre nōnnūllī, quia dēfōrmis esse truncātus habitū vidērētur: multī tamen, quibus erat mēns sānior, altius gemere, quod nihil simile fēcissent, cum utique plūs habentēs vestīre pauperem sine suā nūditāte potuissent.

2 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 by-standers laughed, 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.

3 nocte igitur īnsecūtā, cum sē sopōrī dedisset, vīdit Christum chlamydis suae, quā pauperem tēxerat, parte vestītum. intuērī dīligentissimē Dominum vestemque, quam dederat, iubētur āgnōscere. mox ad angelōrum circumstantium multitūdinem audit Iēsum clārā vōce dīcentem: Martīnus adhūc catēchūmenus hāc mē veste contēxit.

3 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, and was told to own as his the robe which he had given. Ere long, he heard Jesus saying with a clear voice to the multitude of angels standing round—"Martin, who is still but a catechumen, clothed[9] me with this robe."

4 vērē memor Dominus dictōrum suōrum, quī ante praedīxerat: quamdiū fēcistis ūnī ex minimīs istīs, mihi fēcistis, sē in paupere professus est fuisse vestītum: et ad

4 The Lord, truly mindful of his own words (who had said when on earth—"Inasmuch[10] as ye have done these things to one of the least of these, ye have done them

[8] The place here called by Sulpitius "Ambianensium civitas" was also known as "Samarobriva," and is supposed to be the modern Amiens.

[9] St. Matt. xxv. 40.

[10] There is a peculiar use of quamdiu in the old Latin rendering of the passage here quoted. It is used as an equivalent for the Greek ἐφ' ὅσον, no doubt with the meaning "inasmuch as."