

Harmony 4.5-Famous monks during the reign of Valens and Valentinian

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Socrates	Sozomen	Theodoret
Ammoun, a prominent Egyptian monk		
<p>4.23.1 Since I have referred to the monasteries of Egypt, it may be proper here to give a brief account of them.</p> <p>4.23.2 They were founded probably at a very early period but were greatly enlarged and augmented by a devout man whose name was Ammoun.</p> <p>4.23.3 In his youth this person had an aversion to matrimony. But when some of his relatives urged him not to despise marriage, but to take a wife for himself, he was prevailed upon and was married.</p> <p>4.23.4 After he led the bride with the customary ceremonies from the banquet-room to the nuptial couch, and after their mutual friends had withdrawn, he took a book containing the epistles of the apostles and read to his wife Paul's Epistle to the Corinthians, explaining to her the apostle's admonitions to married persons.</p> <p>4.23.5 Citing many external considerations besides, he expounded on the inconveniences and discomforts that come with matrimonial intercourse, the pain of child-bearing, and the trouble and anxiety connected with rearing a family.</p> <p>4.23.6 He contrasted all this with the advantages of chastity; described the liberty, and immaculate purity of a life of self-control; and affirmed that virginity brings people nearest to God.</p> <p>4.23.7 By these and other arguments of a similar kind, he persuaded his virgin bride to renounce a secular life with him, prior to their having any conjugal knowledge of each other.</p> <p>4.23.8 Having taken this resolution, they retired together to the mountain of Nitria, and lived there in a hut for a short time, in one common ascetic apartment,</p>		

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<p>without regarding their difference of sex, being according to the apostles, ‘one in Christ.’</p> <p>4.23.9 But not long after, the recent and unpolluted bride thus addressed Ammoun:</p> <p>4.23.10 ‘It is unsuitable,’ said she, ‘for you who practice chastity, to look upon a woman in so confined a dwelling. Let us therefore, if it is agreeable to you, perform our exercise apart.’</p> <p>4.23.11 This agreement again was satisfactory to both, and so they separated, and spent the rest of their lives abstaining from wine and oil, eating dry bread alone, sometimes fasting over one day, at others fasting two, and sometimes more.</p> <p>4.23.12 Athanasius, bishop of Alexandria, asserts in his <i>Life of Anthony</i>, that the subject of his memoir who was contemporary with this Ammoun, saw his soul taken up by angels after his decease.</p> <p>4.23.13 Accordingly, a great number of persons emulated Ammoun’s manner of life, so all the mountains of Nitria and Scitis were filled with monks.</p> <p>4.23.14 An account of their lives would require an express work. As, however, there were among them persons of eminent piety, distinguished for their strict discipline and apostolic lives, who said and did many things worthy of being recorded, I deem it useful to interweave with my history a few particular people selected from the many, for the information of my readers.</p> <p>4.23.15 It is said that Ammoun never saw himself naked, being accustomed to say that ‘it did not become a monk to see even his own person exposed.’</p> <p>4.23.16 And when once he wanted to pass a river, but was unwilling to undress, he prayed God to enable him to cross without being forced to break his resolution. And immediately an angel transported him to the other side of the river.</p>		
Other Egyptian monks		
<p>4.23.18 Arsenius, another one of them, would not separate young delinquents from communion, but only those that were advanced in age. ‘For,’ said he, ‘when a</p>		

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<p>young person is excommunicated he becomes hardened. But an elderly one is soon sensible of the misery of excommunication.'</p>		
<p>4.23.19 Pior was accustomed to take his food as he walked along. As a certain person asked him, 'Why do you eat like this?'</p> <p>4.23.20 He answered, 'That I may not seem to make eating a serious business, but rather a thing done by the way.' To another who asked the same question he replied, 'So that even in eating, my mind should not become aware of bodily enjoyment.'</p> <p>4.23.21 Isidore affirmed that he had not been conscious of sin even in thought for forty years, and that he had never consented either to lust or anger.</p>	<p>6.29.26 Pior resolved, from his youth, to devote himself to a life of philosophy. And, with this goal, he left his father's house after having made a vow that he would never again look upon any of his relations. After fifty years had passed, one of his sisters heard that he was still alive, and she was so moved with joy at this unexpected news, that she could not rest until she had seen him.</p> <p>6.29.27 The bishop of the place where she resided was so affected by the groans and tears of the aged woman that he wrote to the leaders of the monks in the desert of Scetis, desiring them to send Pior to him. The superiors accordingly directed him to travel to the city of his birth. He could not say no, for disobedience was regarded as unlawful by the monks of Egypt, and I think also by other monks. He went with another monk to the door of his father's house and announced himself.</p> <p>6.29.28 When he heard the door being opened, he closed his eyes and calling his sister by name. He said to her, "I am Pior, your brother. Look at me as much as you please." His sister was delighted beyond measure at again beholding him and returned thanks to God. He prayed at the door where he stood, and then returned to the place where he lived.</p> <p>6.29.29 There he dug a well and found that the water was bitter, but he persevered in the use of it until his death. Then the height to which he had carried his self-denial was known. For after he died, several attempted to practice philosophy in the place where he had dwelt, but found it impossible to remain there. I am convinced that, had it not been for the principles of philosophy which he had espoused, he could easily have changed the water to a sweet taste by prayer. For he caused water to flow in a spot where none had existed previously.</p> <p>6.29.30 It is said that some monks, under the guidance of Moses, undertook to dig a well, but the expected vein did not appear, nor did any depth yield the water. And they were about to abandon the task when, about midday, Pior</p>	

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	<p>joined them. He first embraced them, and then rebuked their lack of faith and littleness of soul. He then descended into the pit they had excavated and, after engaging in prayer, struck the ground three times with a rod. A spring of water soon after rose to the surface and filled the whole pit. After prayer, Pior departed. And though the monks urged him to break his fast with them, he refused, alleging that he had not been sent to them for that purpose, but merely in order to perform the act he had effected.</p>	
<p>4.23.22 Pambos, being an illiterate man, went to someone for the purpose of being taught a psalm. After hearing the first verse of the thirty-eighth psalm, he said ‘I said I will take heed to my ways, that I offend not with my tongue.’ He departed without staying to hear the second verse, saying, ‘this one will suffice, if I can practically acquire it.’</p> <p>4.23.23 And when the person who had given him the verse reproved him because he had not seen him for six months, he answered that he had not yet learned to practice the verse of the psalm.</p> <p>4.23.24 After a considerable lapse of time, being asked by one of his friends whether he had made himself master of the verse, his answer was, ‘I have scarcely succeeded in accomplishing it during nineteen years.’</p> <p>4.23.25 A certain individual, after placing gold in his hands for distribution to the poor, requested him to reckon what he had given him. ‘There is no need of counting,’ said he, ‘but of integrity of mind.’</p> <p>4.23.26 This same Pambos, at the desire of Athanasius the bishop, came out of the desert to Alexandria</p> <p>4.23.27a And when he beheld an actress there, he wept. When those present asked him why he wept, he replied, ‘Two causes have affected me: one is the destruction of this woman; the other is that I exert myself less to please my God than she does to please obscene characters.’</p> <p>4.23.27b And another person said about the same, blessed Pambos that he used to pray for many years, saying: “Lord, do not glorify me here on this earth.”</p>		

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<p>And for such a prayer God made him worthy of honor, and he glorified him as he had glorified Moses. For as Moses' face was not to be seen because of the glory which God had given to him, so also Pambos received this same gift, and no one was able to gaze at him steadily during the last days of his life.</p>		
<p>4.23.28 Another said that 'a monk who did not work ought to be regarded the same as a covetous man.'</p>		
<p>2.23.29 Piterus was well-informed in many branches of natural philosophy and was accustomed frequently to give speeches on the principles, sometimes of one and sometimes of another department of science, but he always commenced his speeches with prayer.</p>		
<p>4.23.30 There were also among the monks of that period two of the same name, of great sanctity, each being called Macarius. 4.23.31 One of whom was from Upper Egypt, the other from the city of Alexandria. Both were celebrated for their ascetic discipline, the purity of their life and conversation, and the miracles which were wrought by their hands. 4.23.32 The Egyptian Macarius performed so many cures and cast out so many devils that it would require a distinct treatise to record all that the grace of God enabled him to do. His manner toward those who came to him was austere, yet at the same time calculated to inspire veneration. 4.23.33 The Alexandrian Macarius, while in all respects resembling his Egyptian namesake, differed from him in this, that he was always cheerful to his visitors. And by the friendliness of his manners he led many young men to asceticism.</p>		
<p>4.23.34 Evagrius became a disciple of these men and acquired from them the philosophy of deeds, whereas he had previously known only the philosophy of words. He was ordained deacon at Constantinople by Gregory of Nazianzus, and afterwards went with him into Egypt, where he became acquainted with these eminent persons and imitated their course of conduct,</p>	<p>6.30.6 Sometime afterwards, during the ensuing reign, the wise Evagrius formed a friendship with him. Evagrius was a wise man, powerful in thought and in word, skillful in discerning the arguments which led to virtue and to vice, and capable in urging others to imitate the one and to reject the other. His eloquence is fully attested by the works he has left behind him.</p>	

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<p>4.23.35 And miracles were done by his hands as numerous and important as those of his predecessors. Books were also composed by him of very valuable nature.</p> <p>4.23.36 One of which is entitled <i>The Monk</i>, or, <i>On Active Virtue</i>; another <i>The Gnostic</i>, or, <i>To Him who is Deemed Worthy of Knowledge</i>: this book is divided into fifty chapters.</p> <p>4.23.37 A third is designated <i>Antirrheticus</i>, and contains selections from the Holy Scriptures against tempting spirits, distributed into eight parts, according to the number of the arguments.</p> <p>4.23.38 He wrote moreover <i>Six Hundred Prognostic Problems</i>, and also two compositions in verse, one addressed <i>To the Monks Living in Communities</i>, and the other <i>To the Virgin</i>. Whoever shall read these productions will be convinced of their excellence.</p> <p>4.23.39 It will not be out of place here, I think, to add to what has been before stated a few things mentioned by him respecting the monks. These are his words:</p> <p>4.23.40 It becomes us to enquire into the habits of the pious monks who have preceded us, in order that we may correct ourselves by their example. For undoubtedly, very many excellent things have been said and done by them.</p> <p>4.23.41 One of them was accustomed to say that ‘a dry and regular diet combined with love, would quickly conduct a monk into the haven of tranquility.’</p> <p>4.23.42 The same individual freed one of his brethren from being troubled by apparitions at night by urging him to minister while fasting to the sick. And being asked why he prescribed this: ‘Such things,’ said he, ‘are by nothing so effectively dissipated as by the exercise of compassion.’</p> <p>4.23.43 A certain philosopher of those times coming to Anthony the Just, said to him, ‘How can you endure, Father, being deprived of the comfort of books?’</p> <p>4.23.44 ‘My book, O philosopher,’ replied Anthony, ‘is the nature of things that are made, and it is present whenever I wish to read the words of God.’</p>	<p>6.30.7 With respect to his moral character, it is said that he was so completely free from all pride or haughtiness, that he was not pleased when just commendations were awarded him, nor displeased when unjust reproaches were brought against him.</p> <p>6.30.8 He was a citizen of Iberia, near the Euxine. He had philosophized and studied the Sacred Scriptures under Gregory, bishop of Nazianzen, and had filled the office of archdeacon when Gregory administered the church in Constantinople.</p> <p>6.30.9 He was handsome in person and careful in his style of clothing. Because of this, an acquaintanceship which he had formed with a certain lady excited the jealousy of her husband, who plotted his death. While the plot was about to be carried out, God sent him while sleeping a fearful and saving vision in a dream. It appeared to him that he had been arrested in the act of committing some crime, and that he was bound hand and foot in irons.</p> <p>6.30.10 As he was being led before the magistrates to receive the sentence of condemnation, a man who held in his hand the book of the Holy Gospels addressed him and promised to deliver him from his bonds, and confirmed this with an oath, provided he would leave the city.</p> <p>6.30.11 Evagrius touched the book and swore that he would do so. Immediately his chains appeared to fall off, and he awoke. He was convinced by this divine dream and fled the danger. He resolved to devote himself to a life of asceticism, and he proceeded from Constantinople to Jerusalem. Sometime after he went to visit the philosophers of Scetis and gladly decided to live there.</p> <p>6.31.1 They call this place Nitria. It is inhabited by a great number of people devoted to a life of philosophy and derives its name from its proximity to a village in which nitre is gathered. It contains about fifty monasteries, built tolerably near to each other, some of which are inhabited by monks who live together in society, and others by monks who have adopted a solitary mode of existence.</p> <p>6.31.2 More in the interior of the desert, about seventy stadia from this locality, is another place called Cellia. Throughout this place numerous little dwellings are</p>	

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<p>4.23.45 That ‘chosen vessel,’ the aged Egyptian Macarius, asked me, why the strength of a person’s memory is impaired by cherishing the remembrance of injury received from men, while by remembering injuries done to us by devils it remains uninjured?</p> <p>4.23.46 And when I hesitated, scarcely knowing what answer to make, and begged him to account for it, he said: ‘Because the former is an affection contrary to nature, and the latter is conformable to the nature of the mind.’</p> <p>4.23.47 Going on one occasion to the holy father Macarius about mid-day, and being overcome with the heat and thirst, I begged for some water to drink.</p> <p>4.23.48 ‘Content yourself with the shade,’ was his reply, ‘for many who are now journeying by land, or sailing on the deep, are deprived even of this.’</p> <p>4.23.49 Discussing with him afterwards the subject of abstinence, ‘Take courage, my son,’ said he: ‘for twenty years I have neither eaten, drunk, nor slept to my satisfaction.</p> <p>4.23.50 My bread has always been weighed, my water measured, and what little sleep I have had has been stolen by reclining myself against a wall.’</p> <p>4.23.51 The death of his father was announced to one of the monks. ‘Cease your blasphemy,’ said he to the person that told him; ‘my Father is immortal.’</p> <p>4.23.52 One of the brethren, who possessed nothing but a copy of the Gospels, sold it and distributed the price in food to the hungry, uttering this memorable saying—</p> <p>4.23.53 ‘I have sold the book which says, “Sell what you have and give to the poor.”’</p> <p>4.23.54 There is an island around the northern part of the city of Alexandria, beyond the lake called Maria, where a monk from Parembolè dwells, in high repute among the Gnostics.</p> <p>4.23.55 This person was accustomed to say, that all the deeds of the monks were done for one of these five reasons;—on account of God, nature, custom, necessity, or manual labor.</p>	<p>dispersed here and there, hence its name. But at such a distance are these that those who dwell in them can neither see nor hear each other.</p> <p>6.31.3 They assemble together on the first and last days of each week. And if any monk happens to be absent, it is evident that he has been left behind involuntarily, having been hindered by suffering some disease. They do not all go immediately to see and nurse him, but each one in turn at different times, bearing whatever each has suitable for the disease.</p> <p>6.31.4 Except for this reason, they seldom converse together, unless, indeed, there is one among them capable of communicating further knowledge concerning God and the salvation of the soul. Those who dwell in the cells are those who have attained the summit of philosophy and who are therefore able to regulate their own conduct, to live alone, and are separated from the others for the sake of quietude.</p> <p>6.31.5 This is what I had briefly to state concerning Scetis and its philosophers. Someone would probably claim my writing was too wordy if I were to enter into further details concerning their way of life. For they have established individual courses of life, labors, customs, exercises, abstinence, and time, divided naturally according to the age of the individual.</p>	

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<p>4.23.56 The same also said that there was only one virtue in nature, but that it assumes various characteristics according to the dispositions of the soul, just as the light of the sun is itself without form, but accommodates itself to the figure of that which receives it.</p> <p>4.23.57 Another one of the monks said, ‘I withdraw myself from pleasures, in order to cut off the occasions of anger. For I know that it always contends for pleasures, disturbing my peace of mind, and making me unfit for the attainment of knowledge.’</p> <p>4.23.58 One of the aged monks said that ‘Love knows not how to keep a deposit either of provisions or money.’</p> <p>4.23.59 He added, ‘I do not remember ever having been deceived twice by the devil by the same thing.’</p> <p>4.23.60 Thus wrote Evagrius in his book entitled <i>Practice</i>. And in that which he called <i>The Gnostic</i> he says,</p> <p>4.23.61 ‘We have learned from Gregory the Just, that there are four virtues, having distinct characteristics—prudence and fortitude, temperance and justice.</p> <p>4.23.62 That it is the place of prudence to contemplate the sacred and intelligent powers apart from expression, because these are unfolded by wisdom;</p> <p>4.23.63 of fortitude to adhere to truth against all opposition, and never to turn aside to that which is unreal;</p> <p>4.23.64 of temperance to receive seed from the chief husbandman, but to repel him who would sow over it seed of another kind;</p> <p>4.23.65 and finally, of justice to adapt speech to everyone, according to their condition and capacity, stating some things obscurely, others in a figurative manner, and explaining others clearly for the instruction of the less intelligent.’</p> <p>4.23.66 That pillar of truth, Basil of Cappadocia, used to say that ‘the knowledge which men teach is perfected by constant study and exercise, but that which proceeds</p>		

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<p>from the grace of God is perfected by the practice of justice, patience, and mercy.’</p> <p>4.23.67 The former indeed is often developed in persons who are still subject to the passions. Whereas the latter is the portion of those only who are superior to their influence and who, during the season of devotion, contemplate that peculiar light of the mind which illumines them.’</p> <p>4.23.68 That luminary of the Egyptians, holy Athanasius, assures us ‘that Moses was commanded to place the table on the north side. Let the Gnostics therefore understand what wind is contrary to them, and so nobly endure every temptation, and minister nourishment with a willing mind to those who come to them.’</p> <p>4.23.69 Serapion, the angel of the church of the Thmuïtae, declared that ‘the mind is completely purified by drinking in spiritual knowledge’; that ‘charity cures the inflammatory tendencies of the soul’; and that ‘the depraved lusts which spring up in it are restrained by abstinence.’</p> <p>4.23.70 ‘Exercise thyself continually,’ said the great and enlightened teacher Didymus, ‘in reflecting on providence and judgment; and strive to bear in memory the material of whatever speeches you may have heard on these topics, for almost all fail in this respect.</p> <p>4.23.71 You will find reasonings concerning judgment in the difference of created forms, and the constitution of the universe. Sermons on providence comprehended in those means by which we are led from vice and ignorance to virtue and knowledge.’</p> <p>4.23.72a These few extracts from Evagrius we thought it would be appropriate to insert here.</p>		
<p>4.23.72b There was another excellent man among the monks, named Ammonius.</p> <p>4.23.73 He had so little interest in secular matters, that when he went to Rome with Athanasius, he chose to investigate none of the magnificent works of that city, contenting himself with examining the Cathedral of Peter and Paul only.</p>	<p>6.30.3 It is said that Ammonius attained the summit of philosophy and consequently overcame the love of ease and pleasure. He was very studious and had read the works of Origen, of Didymus, and of other ecclesiastical writers. From his youth to the day of his death he never tasted anything, with the exception of bread that had been prepared by means of fire.</p>	

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<p>4.23.74 This same Ammonius, on being urged to enter upon the episcopal office, cut off his own right ear, so that by mutilation of his person he might disqualify himself for ordination.</p> <p>4.23.75 But when long afterwards Evagrius, whom Theophilus, bishop of Alexandria, wished to make a bishop, had effected his escape without maiming himself in any way, he happened to meet Ammonius afterwards. And he told him jokingly, that he had done wrong in cutting off his own ear, as he had by that means rendered himself criminal in the sight of God.</p> <p>4.23.76 To which Ammonius replied, ‘And do you think, Evagrius, that you will not be punished, who from self-love have cut out your own tongue, to avoid the exercise of that gift of speech which has been committed to you?’</p>	<p>6.30.4 He was once chosen to be ordained bishop. And after using in vain every argument that could he could think of to reject the honor, he cut off one of his ears and said to those who had come for him, “Go away. From now on, the priestly law forbids my ordination, for the person of a priest should be perfect.”</p> <p>6.30.5 Those who had been sent for him accordingly departed. But when he found out that the Church does not observe the Jewish law in requiring a priest to be perfect in all his members, but merely requires him to be irreprehensible in point of morals, they returned to Ammonius, and tried to take him by force. He protested to them that, if they attempted any violence against him, he would cut out his tongue. And, terrified at this threat, they immediately departed. Ammonius was ever after surnamed Parotes.</p>	
<p>4.23.77 There were at the same time in the monasteries very many other admirable and devout characters whom it would be too tedious to enumerate in this place. Besides, if we would attempt to describe the life of each, and the miracles they did by means of that sanctity with which they were endowed, we would digress too far from the object we have in view.</p> <p>4.23.78 Should any one desire to become acquainted with their history, in reference both to their deeds and experiences and discourses for the edification of their listeners, as well as how wild beasts became subject to their authority, there is a specific treatise on the subject, composed by the monk Palladius.</p> <p>4.23.79 He was a disciple of Evagrius, and gives all these particulars in minute detail. In that work he also mentions several women who practiced the same kind of life as the men that have been referred to.</p> <p>4.23.80 Both Evagrius and Palladius flourished a short time after the death of Valens. We must now return to the point from which we diverged.</p>		
<p>4.24.1 When the emperor Valens issued an edict commanding that the orthodox should be persecuted both in Alexandria and in the rest of Egypt,</p>		

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<p>depopulation and ruin to an immense extent immediately followed. Some were dragged before the tribunals, others cast into prison, and many tortured in various ways,</p> <p>4.24.2 and in fact all sorts of punishments were inflicted upon persons who aimed only at peace and quiet.</p> <p>4.24.3 When these outrages had been perpetrated at Alexandria just as Lucius thought proper, Euzoius returned to Antioch, and Lucian the Arian, attended by the commander-in-chief of the army with a considerable body of troops, immediately proceeded to the monasteries of Egypt.</p> <p>4.24.4 There, in person, the general attacked the assembly of holy men with greater fury than even the ruthless soldiery.</p> <p>4.24.5 On reaching these places of solitude, they found the monks engaged in their customary exercises, praying, healing diseases, and casting out devils.</p> <p>4.24.6 Yet they, regardless of these extraordinary evidences of Divine power, did not permit them to continue their solemn devotions, but drove them out of the oratories by force.</p> <p>4.24.7 Rufinus declares that he was not only a witness of these cruelties, but also one of the sufferers. In them were renewed those things which are spoken of by the apostle:</p> <p>4.24.8 ‘For they were mocked, and had trial of scourgings, were stripped naked, put in bonds, stoned, slain with the sword, went about in the wilderness clad in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy, wandering in deserts, in mountains, in dens and caves of the earth.’</p> <p>4.24.9 In all these things ‘they obtained a good report’ for their faith and their works, and the cures which the grace of Christ wrought by their hands.</p> <p>4.24.10 But as it appears, Divine Providence permitted them to endure these evils, ‘having for them provided something better,’ that through their sufferings others</p>		

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<p>might obtain the salvation of God. And subsequent events seem to prove this.</p> <p>4.24.11 When therefore these wonderful men proved superior to all the violence which was exercised toward them, Lucius in despair advised the military chief to send the fathers of the monks into exile. These were the Egyptian Macarius and his namesake of Alexandria,</p> <p>4.24.12 Both of whom were accordingly banished to an island where there was no Christian inhabitant, and in this island there was an idolatrous temple, and a priest whom the inhabitants worshiped as a god.</p> <p>4.24.13 On the arrival of these holy men at the island the demons of that place were filled with fear and trepidation.</p> <p>4.24.14 Now it happened at the same time that the priest's daughter became suddenly possessed by a demon. She began to act with great fury and to overturn everything that came in her way; nor was any force sufficient to restrain her, but she cried with a loud voice to these saints of God, saying:—'Why have you come here, to cast us out from here too?'</p> <p>4.24.15 Then, the men there also displayed the peculiar power which they had received through Divine grace. For after casting out the demon from the maid and presenting her cured to her father, they led the priest himself, and also all the inhabitants of the island, to the Christian faith.</p> <p>4.24.16 After this they immediately broke their images into pieces and changed the form of their temple into that of a church. And having been baptized, they joyfully received instruction in the doctrines of Christianity.</p> <p>4.24.17 Thus these marvelous individuals, after enduring persecution on account of the <i>homoousian</i> faith, were themselves more approved, became the means of salvation to others, and confirmed the truth.</p>		

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	<p>6.28.1 As this period was distinguished by many holy men, who devoted themselves to a life of philosophy, it seems necessary to give some account of them. For in that time there flourished a very great abundance of men beloved of God. There was not, it appears, a more celebrated man in Egypt than John. He had received from God the power of discerning the future and the most hidden things as clearly as the ancient prophets. And he had, moreover, the gift of healing those who suffered with incurable afflictions and diseases.</p> <p>6.28.2 Or was another eminent man of this period; he had lived in solitude from his earliest youth, occupying himself continually in singing the praises of God. He subsisted on herbs and roots, and his drink was water, when he could find it. In his old age he went, by the command of God, to Thebaïs, where he presided over several monasteries. Nor was he without part in divine works. By means of prayer alone he expelled diseases and devils. He knew nothing of letters, nor did he need books to support his memory. For whatever he received into his mind was never afterwards forgotten.</p>	
	<p>6.28.3 Ammon, the leader of the monks called Tabennesiotians, dwelt in the same region and was followed by about three thousand disciples. Benus and Theonas likewise presided over monastic orders and possessed the gift of foreknowledge and of prophecy. It is said that though Theonas was versed in all the learning of the Egyptians, the Greeks, and the Romans, he practiced silence for a period of thirty years. Benus was never seen to manifest any signs of anger, and never heard to swear, or to utter a false, a vain, a rash, or a useless word.</p>	
	<p>6.28.4 Copres, Helles, and Elias also flourished at this period. It is said that Copres had received from God the power of healing sickness and various diseases, and of overcoming demons.</p>	
	<p>6.28.5 Helles had from his youth on been trained in the monastic life, and he performed many wonderful works. He could carry fire in his bosom without burning his clothes. He encouraged his fellow-monks to the practice of</p>	

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	virtue by showing that with a good conduct, the display of miracles would follow.	
	6.28.6 Elias, who practiced philosophy near the city of Antinoüs, was at this period about a hundred and ten years of age. Before this he said he had passed seventy years alone in the desert. In spite of his advanced age, he was relentless in the practice of fasting and courageous discipline.	
	6.28.7 Apelles flourished at the same period, and performed numerous miracles in the Egyptian monasteries, near the city of Acoris. He at one time worked as a smith, for this was his trade. And one night a devil tried to tempt him into losing control of his desires by appearing before him in the form of a beautiful woman; Apelles, however, seized the iron which was heating in the furnace and burnt the face of the devil, who screamed like a wild bird and ran away.	
	6.28.8 Isidore, Serapion, and Dioscorus, at this period, were among the most celebrated fathers of the monks. Isidore caused his monastery to be closed, so that no one could either leave or enter, and supplied the wants of those within the walls. 6.28.9 Serapion lived in the neighborhood of Arsenoites and had about a thousand monks under his guidance. He taught all to earn their keep by their labors and to provide for others who were poor. During harvest-time they busied themselves in reaping for pay. They set aside sufficient corn for their own use and shared it with the rest of the monks. 6.28.10 Dioscorus had no more than a hundred disciples. He was a presbyter and applied himself with great exactness to the duties of his priesthood. He examined and carefully questioned those who presented themselves as candidates for participation in the holy mysteries, so that they might purify their minds and not live unconscious of any evil they might have committed.	
	6.28.11 The presbyter Eulogius was still more scrupulous in the dispensation of the Divine mysteries. It is said that, when he was officiating in the priestly office, he could discern what was in the minds of those who came	

Socrates	Sozomen	Theodoret
	<p>to him, so that he could clearly detect sin, and the secret thoughts of each one of his audience. He excluded from the altar all who had perpetrated crime or formed evil resolutions and publicly convicted them of sin. But, when they purified themselves by repentance, he again received them into communion.</p>	
	<p>6.29.1 Apollos flourished about the same period in Thebaïs. From early on, he devoted himself to a life of philosophy; and after having passed forty years in the desert, he shut himself up, by the command of God, in a cave formed at the foot of a mountain, near a very populous district. By the multitude of his miracles, he soon became distinguished, and was the head of many monks; for he directed them profitably by his instructions.</p>	
	<p>6.29.2 Timothy, who conducted the church of Alexandria, has given us a history of his method of discipline and of the divine and marvelous deeds he performed; he also narrates the lives of other approved monks, many of whom I have mentioned.</p> <p>6.29.3 In that time many good monks, to the number of about two thousand, preached philosophy in the neighborhood of Alexandria. Some in a district called the Hermitage, and others more towards Mareotis and Libya.</p>	
	<p>6.29.4 Dorotheus, a native of Thebes, was among the most celebrated of these monks. He spent the day by collecting stones upon the seashore, which he used to erect cells to be given to those who were unable to build them. During the night, he employed himself in weaving baskets of palm leaves. And these he sold, to obtain a living.</p> <p>6.29.5 He ate six ounces of bread with a few vegetables daily and drank nothing but water. Having accustomed himself to this extreme abstinence from his youth, he continued to observe it in old age. He was never seen to recline on a mat or a bed, nor even to place his limbs in a leisurely position, or willingly to surrender himself to sleep. Sometimes, from natural fatigue, his eyes would involuntarily close when he was at his daily labor or his meals. And when nodding during his eating, the food would fall from his mouth.</p>	

Socrates	Sozomen	Theodoret
	<p>6.29.6 One day, being utterly overcome by drowsiness, he fell down on the mat. He was displeased at finding himself in this position, and said, in an undertone of voice, "If angels are persuaded to sleep, you will persuade also the zealous." Perhaps he might have said this to himself, or perhaps to the demon who had become an impediment to his zealous exercises. He was once asked by a person who came to him while he was exhausting himself why he destroyed his body. "Because it destroys me," was his reply.</p>	
	<p>6.29.7 Piammon and John presided over two celebrated Egyptian monasteries near Diolcus. They were presbyters who discharged their priesthood very carefully and reverently. It is said that one day, when Piammon was officiating as priest, he beheld an angel standing near the holy table and writing down in a book the names of the monks who were present, while he erased the names of those who were absent.</p> <p>6.29.8 John had received from God such power over sufferings and diseases that he healed those suffering from gout and restored the paralytic.</p>	
	<p>6.29.9 A very old man, named Benjamin, was practicing philosophy very brilliantly about this period, in the desert near Scetis. God had bestowed upon him the power of relieving the sick of every disease without medicine by the touch only of his hand, or by means of a little oil consecrated by prayer. The story goes that he was attacked by dropsy and his body was swollen to such a size that it became necessary, in order to carry him from his cell, to enlarge the door.</p> <p>6.29.10 As his malady would not allow him to lie in a reclining position, he remained, during eight months, seated on a very large skin, and continued to heal the sick, without regretting that his own recovery had not happened. He comforted those who came to visit him and requested them to pray for his soul, adding that he cared little for his body, for it had been of no service to him when in health, and could not, now that it was diseased, be of any injury to him.</p>	

Socrates	Sozomen	Theodoret
	<p>6.29.11 About the same time the celebrated Mark, Macarius the younger, Apollonius, and Moses, an Egyptian, dwelt at Scetis. It is said that Mark was, from his youth on, distinguished by extreme mildness and prudence. He committed the Sacred Scriptures to memory and displayed such eminent piety that Macarius himself, the presbyter of Celliae, declared that he had never given to him what priests present to the initiated at the holy table, but that an angel administered it to him whose hand up to the forearm he declares himself to have seen.</p> <p>6.29.12 Macarius had received from God the power of dispelling demons. A murder which he had unintentionally committed was the original cause of his embracing a life of philosophy. He was a shepherd, and led his flock to graze on the banks of Lake Mareotis when, in sport, he accidentally killed one of his companions. Fearful of being delivered up to justice, he fled to the desert.</p> <p>6.29.13 Here he concealed himself during three years, and afterwards erected a small dwelling on the spot, in which he dwelt twenty-five years. He was accustomed to say that he owed much to the calamity that had befallen him in early life, and even called the unintentional murder he had committed a beneficial deed, since it had caused him to embrace philosophy and a blessed way of life.</p>	
	<p>6.29.14 Apollonius, after passing his life in the pursuits of commerce, retired in his old age to Scetis. On reflecting that he was too old to learn writing or any other art, he purchased with his own money a supply of every kind of drug, and of food suited for the sick. Some of which he carried until the ninth hour to the door of every monastery for the relief of those who were suffering from disease. Finding this practice advantageous to himself, he adopted this way of life. And when he felt death approaching he delivered his drugs to one whom he exhorted to go and do as he had done.</p>	
	<p>6.29.15 Moses was originally a slave but was driven from his master's house on account of his immorality. He joined some robbers and became leader of the band. After having perpetrated many evil deeds and dared some</p>	

Socrates	Sozomen	Theodoret
	<p>murders, by some sudden conversion he embraced the monastic life and attained the highest point of philosophy.</p> <p>6.29.16 Since the healthy and vigorous nature of his body which had been brought about by his former pursuits acted as a stimulus to his imagination and excited a desire for pleasure, he resorted to every possible means of emaciating his body. Thus, he subsisted on a little bread without cooked food, subjected himself to severe labor, and prayed fifty times daily. He prayed standing, without bending his knees or closing his eyes in sleep.</p> <p>6.29.17 He sometimes went during the night to the cells of the monks and secretly filled their pitchers with water. And this was very laborious, for he had sometimes to go ten, sometimes twenty, and sometimes thirty and more, stadia in quest of water. Despite all his efforts to emaciate his body, it was long before he could subdue his body's natural vigor.</p> <p>6.29.18 It is reported that robbers once broke into the dwelling where he was practicing philosophy. He seized and bound them, threw the four men across his shoulders, and bore them to the church so that the monks who were there assembled might deal with them as they saw fit, for he did not consider himself authorized to punish any one.</p> <p>6.29.19 For they say so sudden a conversion from vice to virtue was never before witnessed, nor such rapid attainments in monastical philosophy. Hence God rendered him an object of dread to the demons, and he was ordained presbyter over the monks at Scetis. After a life spent in this manner, he died at the age of seventy-five.</p> <p>6.29.20 He left behind him numerous eminent disciples. Paul, Pachon, Stephen, and Moses, of whom the two latter were Libyans, and Pior, who was an Egyptian, flourished during this reign. Paul dwelt at Ferme, a mountain of Scetis, and presided over five hundred ascetics. He did not labor with his hands, neither did he receive alms from anyone, except such food as was necessary for his subsistence.</p> <p>6.29.21 He did nothing but pray, and daily offered up to God three hundred prayers. He placed three hundred pebbles in his bosom, for fear of omitting any of these</p>	

Socrates	Sozomen	Theodoret
	<p>prayers. And, at the conclusion of each, he took away one of the pebbles. When there were no pebbles remaining, he knew that he had gone through the whole course of his prescribed prayers.</p>	
	<p>6.29.22 Pachon also flourished during this period at Scetis. He followed this career from youth to extreme old age, without ever being found unmanly in self-control by the appetites of the body, the passions of the soul, or a demon—in short, in all those things which the philosopher should conquer.</p> <p>6.29.23 Stephen dwelt at Mareotis near Marmarica. During sixty years, through exactness, he attained the perfection of asceticism, became very noted as a monk, and was close with Antony the Great. He was very mild and prudent, and his usual style of conversation was sweet and profitable, and well calculated to comfort the souls of the afflicted and to transform them into good spirits, if even they had previously been depressed by griefs which seemed necessary.</p> <p>6.29.24 He behaved similarly about his own afflictions. He was troubled with a severe and incurable ulcer, and surgeons were employed to operate upon the diseased organs. During the operation Stephen employed himself in weaving palm leaves and exhorted those who were around him not to concern themselves about his sufferings. He told them to have no other thought than that God does nothing but for our good, and that his affliction would tend to his real welfare, since it would perhaps atone for his sins. For it is better to be judged in this life than in the life to come.</p> <p>6.29.25 Moses was celebrated for his meekness, his love, and his power of healing sufferings by prayer.</p>	
	<p>6.30.1 At this period Origen, one of the disciples of Antony the Great, was still living at a great old age in the monasteries of Scetis. Also living at that time were Didymus, Cronion, who was about one hundred and ten years of age, Arsisius the Great, Putubatus, Arsion, and Serapion, all of whom had been contemporary with Antony the Great.</p>	

Socrates	Sozomen	Theodoret
	<p>6.30.2 They had grown old in the exercise of philosophy and were at this period presiding over the monasteries. There were some holy men among them who were young and middle aged, but who were celebrated for their excellent and good qualities. Among these were Ammonius, Eusebius, and Dioscorus. They were brothers, but on account of their height were called the “Long Brothers.”</p>	
	<p>6.31.6 Rhinocorura was also celebrated at this period, an account of the holy men, not from abroad, but who were natives of the place. I have heard that the most eminent philosophers among them were Melas, who then administered the church of the country; Dionysius, who presided over a monastery situated to the north of the city; and Solon, the brother and successor to the bishopric of Melas.</p> <p>6.31.7 It is said that when the decree for the ejection of all priests opposed to Arianism was issued, the officers appointed to apprehend Melas found him engaged as the lowest servant, in trimming the lights of the church, with a girdle soiled with oil on his cloak, and carrying the wicks.</p> <p>6.31.8 When they asked him for the bishop, he replied that he was within, and that he would conduct them to him. As they were fatigued with their journey, he led them to the episcopal dwelling, made them sit down at table, and gave them to eat of such things as he had.</p> <p>6.31.9 After the meal, he supplied them with water to wash their hands. For he served the guests, and then told them who he was. Amazed at his conduct, they confessed the mission on which they had arrived. But from respect to him, gave him full liberty to go wherever he would. He, however, replied that he would not shrink from the sufferings to which the other bishops who maintained the same beliefs as himself were exposed, and that he was willing to go into exile. Having philosophized from his youth, he had exercised himself in all the monastic virtues.</p> <p>6.31.10 Solon quitted the pursuits of commerce to embrace a monastic life, a measure which tended greatly to his welfare. For under the instruction of his brother and</p>	

Socrates	Sozomen	Theodoret
	<p>other ascetics, he progressed rapidly in piety towards God and in goodness towards his neighbor.</p> <p>6.31.11 The church of Rhinocorura having been thus, from the beginning, under the guidance of such exemplary bishops, it never afterwards swerved from their precepts, and produced good men. The clergy of this church dwell in one house, sit at the same table, and have everything in common.</p>	
Palestinian monks		
	<p>6.32.1 Many monastical institutions flourished in Palestine. Many of those whom I enumerated under the reign of Constantius were still cultivating the science. They and their associates attained the summit of philosophical perfection and added still greater reputation to their monasteries.</p> <p>6.32.2 And among them Hesycas, a companion of Hilarion, and Epiphanius, afterwards bishop of Salamis in Cyprus, deserve to be particularly noticed. Hesycas devoted himself to a life of philosophy in the same locality where his master had formerly resided.</p> <p>6.32.3 And Epiphanius fixed his abode near the village of Besauduc, which was his birthplace, in the government of Eleutheropolis. Having been instructed from his youth by the most celebrated ascetics and having on this account passed the most of his time in Egypt, Epiphanius became most celebrated in Egypt and Palestine by his achievements in monastic philosophy. He was chosen by the inhabitants of Cyprus to act as bishop of the metropolis of their island.</p> <p>6.32.4 Hence he is, I think, the most revered man under the whole heaven, so to speak. For he fulfilled his priesthood among the crowds of a large city and in a seaport. And when he threw himself into civil affairs, he conducted them with so much virtue that he became known in a little while to all citizens and every variety of foreigner; to some, because they had seen the man himself, and had experienced his manner of living; and to others, who had learned it from these spectators.</p> <p>6.32.5 Before he went to Cyprus, he resided for some time, during the present reign, in Palestine. At the same</p>	

Socrates	Sozomen	Theodoret
	<p>period in the monasteries, Salamines, Phuscon, Malachion, and Crispion, four brethren, were highly distinguished. They practiced philosophy near Bethelia, a village of Gaza.</p> <p>6.32.6 They were from a resident noble family and had been instructed in philosophy by Hilarion. It is said that the brothers were once journeying homewards when Malachion was suddenly snatched away and became invisible. Soon afterwards, however, he reappeared and continued the journey with his brothers. He did not long survive this occurrence but died in the flower of his youth. He was not behind men of advanced age in the philosophy of virtuous life and of piety.</p> <p>6.32.7 Ammonius lived at a distance of ten stadia from those last mentioned. He dwelt near Capharcobra, the place of his birth, a town of Gaza. He was very exact and courageous in carrying out his asceticism.</p> <p>6.32.8 I think that Silvanus, a native of Palestine, to whom, on account of his high virtue, an angel was once seen to minister, practiced philosophy about the same time in Egypt. Then he lived at Mount Sinai. Afterwards he founded at Gerari, in the wadi, a very extensive and most notable convent for many good men, over which the excellent Zacharias subsequently presided.</p>	
Syrian monks		
	<p>6.33.1 Let us go on from there to Syria and Persia, the parts adjacent to Syria. We shall find that the monks of these countries emulated those of Egypt in the practice of philosophy. Battheus, Eusebius, Barges, Halas, Abbos, Lazarus, who attained the episcopal dignity, Abdaleus, Zeno, and Heliodorus, flourished in Nisibis, near the mountain called Sigoron.</p> <p>6.33.2 When they first entered upon the philosophic career they were called shepherds, because they had no houses, ate neither bread nor meat, and drank no wine. But they dwelt constantly on the mountains and passed their time in praising God by prayers and hymns, according to the law of the Church. At the usual hours of meals, they</p>	

Socrates	Sozomen	Theodoret
	<p>each took a sickle and went to the mountain to cut some grass on the mountains, as though they were flocks in pasture. And this served as their meal. Such was their course of philosophy.</p>	
	<p>6.33.3 Eusebius voluntarily shut himself up in a cell to philosophize, near Carrae. Protogenes dwelt in the same locality and ruled the church there after Vitus, who was the bishop at that time. This is the celebrated Vitus of whom they say that when the Emperor Constantine first saw him, he confessed that God had frequently shown this man in appearances to him and commanded him to obey implicitly what he should say.</p>	
	<p>6.33.4 Aones had a monastery in Phadana. This was the spot where Jacob, the grandson of Abraham, on his journey from Palestine, met the woman whom he afterwards married and where he rolled away the stone, that her flock might drink from the water of the well. It is said that Aones was the first who introduced the life of living apart from all men and the severe philosophy into Syria, just as it was first introduced by Antony into Egypt.</p>	
	<p>6.34.1 Gaddanas and Azizus dwelt with Aones and emulated his virtues. Ephraim the Syrian, who was an historian and has been noticed in our own recital of events under the reign of Constantius, was the most renowned philosopher in this time, together with Julian, in the neighborhood of Edessa and its adjacent regions. Barses and Eulogius were both ordained bishops at a later period than that to which we are referring, but not bishops of any city. For the title was merely an honorary one, conferred on them as a compensation for their excellent conduct, and they were ordained in their own monasteries. Lazarus, to whom we have already alluded, was ordained bishop in the same manner.</p> <p>6.34.2 Such were the most celebrated philosophers of asceticism who flourished in Syria, Persia, and the neighboring countries, so far, at least, as I have been able to ascertain. The course common to all, so to speak, consisted in diligent attention to the state of the soul, which by means of fasting, prayer, and hymns to God, they kept themselves constantly prepared to quit the things</p>	

Socrates	Sozomen	Theodoret
	of this world. They devoted the greater part of their time to these holy exercises, and they wholly despised worldly possessions, temporal affairs, and the ease and adornment of the body.	
	6.34.3 Some of the monks carried their self-denial to an extraordinary height. Battheus, for instance, by excessive abstinence and fasting, had worms crawl from his teeth. Halas, again, had not tasted bread for eighty years. And Heliodorus passed many nights without yielding to sleep and added to this seven days of fasting.	
	6.34.4 Although Coele-Syria and Upper Syria, with the exception of the city of Antioch, was slowly converted to Christianity, it was not lacking in ecclesiastical philosophers, whose conduct appeared even more heroic from their having to encounter the enmity and hatred of the inhabitants of the place. And they nobly refrained from resistance or resorting to the law, but spiritedly endured the insults and blows inflicted by the pagans.	
	6.34.5 Such, I found, was the course pursued by Valentian, who, according to some accounts, was born at Emesa, but according to others, at Arethusa. Another individual of the same name distinguished himself by similar conduct, as likewise Theodore. Both were from Titti, which is the home of the Apameans. No less distinguished were Marosas, a native of Nechilis, Bassus, Bassones, and Paul. The latter was from the village of Telmison. He stayed in many communities in many places and introduced the method essential to the knowledge of philosophy, and finally established the greatest and most distinguished community of monks in a place called Jugatum. Here, after a long and honorable life, he died, and was buried.	
	6.34.6 Some of the monks who have practiced philosophy in a distinguished and divine way have survived to our own days. Indeed, most of those to whom allusion has been made enjoyed a very long term of existence. And I am convinced that God added to the length of their days for the express purpose of furthering the interests of religion.	

Socrates	Sozomen	Theodoret
	<p>6.34.7 They were instrumental in leading nearly the whole Syrian nation, and most of the Persians and Saracens, to the proper religion and caused them to cease from paganism. After beginning the monastic philosophy there, they brought forward many like themselves. I suppose that Galatia, Cappadocia, and the neighboring provinces contained many other ecclesiastical philosophers at that time, for these regions formerly had zealously embraced our doctrine.</p> <p>6.34.8 These monks, for the most part, dwelt in communities in cities and villages, for they did not habituate themselves to the tradition of their predecessors. The severity of the winter, which is always a natural feature of that country, would probably make a hermit life unviable.</p> <p>6.34.9 Leontius and Prapadius were, I understand, the most celebrated of these monks. The former afterwards administered the church of Ancyra, and the latter, a man of very advanced age, performed the episcopal functions in several villages. He also presided over the Basileias, the most celebrated hospice for the poor. It was established by Basil, bishop of Caesarea, from whom it received its name in the beginning, and retains it until this day.</p>	
		<p>4.26.1 On the north of the river Orontes lies the palace. On the South a vast two storied portico is built on the city wall with lofty towers on either side.</p> <p>4.26.2 Between the palace and the river lies a public way open to passengers from the town, through the gate in this quarter, and leading to the country in the suburbs. The godly Aphraates was once passing along this thoroughfare on his way to the soldiers' training ground, in order to perform the duty of serving his flock.</p> <p>4.26.3 The emperor happened to be looking down from a gallery in the palace and saw him going by wearing a cloak of undressed goat's skin and walking rapidly, in spite of advanced age. When it was remarked that this was Aphraates to whom all the town was then attached, the emperor cried out, "Where are you going? Tell us." Readily and cleverly he answered, "To pray for your</p>

Socrates	Sozomen	Theodoret
		<p>empire.” “You had better stop at home,” said the emperor, “and pray alone like a monk.”</p> <p>4.26.4 “Yes,” said the divine man, “so I was bound to do and so I always did till now, as long as the Savior’s sheep were at peace. But now that they are grievously disturbed and in great peril of being caught by beasts, I must leave no means untried to save the nurslings.</p> <p>4.26.5 For tell me, sir, had I been a girl sitting in my chamber, and looking after the house, and had seen a flash of flame fall and my father’s house on fire, what ought I to do? Tell me. Sit within and never mind the house being on fire, and wait for the flame to approach? Or bid my chamber good bye and run up and down and get water and try to quench the flame? Of course, you will say the latter.</p> <p>4.26.6 For so a quick and spirited girl would do. And that is what I am doing now, sir. You have set fire to our Father’s house and we are running about in the endeavor to put it out.” Thus spoke Aphraates, and the emperor threatened him and said no more. One of the grooms of the imperial bedchamber, who threatened the godly man somewhat more violently, met with the following fate.</p> <p>4.26.7 He was entrusted with the charge of the bath, and immediately after this conversation he came down to get it ready for the emperor. On entering he lost his wits, stepped into the boiling water before it was mixed with the cold, and so met his end.</p> <p>4.26.8 The emperor sat waiting for him to announce that the bath was ready for him to enter. After a considerable time had gone by he sent other officers to report the cause of the delay. After they had gone in and looked all about the room they discovered the chamberlain slain by the heat and lying dead in the boiling water.</p> <p>4.26.9 When the emperor learned of this, they perceived the force of the prayers of Aphraates. Nevertheless, they did not depart from the impious doctrines but hardened their heart like Pharaoh. And the infatuated emperor, though made aware of the miracle of the holy man, persisted in his mad rage against piety.</p>
		<p>4.27.1 At this time too, the celebrated Julianus, whom I have already mentioned, was forced to leave the desert and</p>

Socrates	Sozomen	Theodoret
		<p>come to Antioch. For when the foster children of lies, the facile framers of slander, I mean of course the Arians, were maintaining that this great man was of their faction, those lights of the truth Flavianus, Diodorus, and Aphraates sent Acacius, an athlete of virtue who afterwards very wisely ruled the church at Beroea, to the famous Julianus. They pleaded with him to take pity on so many thousands of men and at the same time to convict the enemy of lies and confirm the proclamation of the truth.</p> <p>4.27.2 The miracles worked by Julianus on his way to and from Antioch and in that vast city itself are described in my Religious History, which is easily accessible to all who wish to become acquainted with them.</p> <p>4.27.3 But I am sure that no one who has enquired into human nature will doubt that he attracted all the population of the city to our assembly, for the extraordinary is generally sure to draw all men after it.</p> <p>4.27.4 The fact that he performed great marvels is attested to, even by the enemies of the truth. Before this time, in the reign of Constantius, the great Antonius had acted in the same way in Alexandria, for he abandoned the desert and went up and down that city, telling all men that Athanasius was the preacher of the true doctrine and that the Arian faction were enemies of the truth.</p> <p>4.27.5 So those godly men knew how to adapt themselves to each particular opportunity, when to remain inactive and at rest, and when to leave the deserts for towns.</p> <p>4.28.1 There were also others then at this period who emitted the bright rays of the philosophy of solitary life. In the Chalcidian desert, Avitus, Marcianus and Abraames, and more besides whom I cannot easily enumerate, strove in their bodies of sense to live a life superior to sense. In the district of Apamea, Agapetus, Simeon, Paulus and others reaped the fruits of the highest wisdom. In the district of the Zeugmatenses were Publius and Paulus. In the Cyrestian the famous Acepsemas had been</p>

Socrates	Sozomen	Theodoret
		shut up in a cell for sixty years without being either seen or spoken to.
		<p>4.28.2 The admirable Zeumatius, though bereft of sight, used to go about confirming the sheep and fighting with the wolves. So, they burned his cell. But the right faithful general Trajanus got another built for him and paid him other attentions. In the neighborhood of Antioch, Marianus, Eusebius, Ammianus, Palladius, Simeon, Abraames, and others preserved the divine image unimpaired. But the lives of all these people have been recorded by us.</p> <p>4.28.3 But the mountain which is in the neighborhood of the great city was decked like a meadow, for in it shone Petrus, the Galatian, his namesake the Egyptian, Romanus Severus, Zeno, Moses, and Malchus, and many others of whom the world is ignorant, but who are known to God.</p>
Didymus of Alexandria, and Ephraim of Edessa		
<p>4.23.17 Another monk named Didymus lived entirely alone to the day of his death, although he had reached the age of ninety year.</p> <p>4.25.1 About the same period God brought into observation another faithful person, deeming it worthy that through him the faith might be witnessed to.</p>		<p>4.29.1 At that period at Edessa flourished the admirable Ephraim, and at Alexandria Didymus, both writers against the doctrines that are at variance with the truth. Ephraim, employing the Syrian language, shed beams of spiritual grace. Totally untainted as he was by heathen education he was able to expose the niceties of heathen error and lay bare the weakness of all heretical artifices.</p>
		<p>4.29.2 Harmonius, the son of Bardesanes, had once composed certain songs and by mixing sweetness of melody with his impiety beguiled the hearers and led them to their destruction. Ephraim adopted the music of the songs, but set them to piety, and so gave the hearers at once great delight and a healing medicine.</p> <p>4.29.3a These songs are still used to enliven the festivals of our victorious martyrs.</p>
<p>4.25.2 This was Didymus, a most admirable and eloquent man, instructed in all the learning of the age in which he flourished. At a very early age, when he had scarcely acquired the first elements of learning, he was attacked by disease in the eyes which deprived him of sight.</p> <p>4.25.3 But God compensated to him the loss of corporeal vision by bestowing increased intellectual</p>		<p>4.29.3b Didymus, however, who from a child had been deprived of the sense of sight, had been educated in poetry, rhetoric, arithmetic, geometry, astronomy, the logic of Aristotle, and the eloquence of Plato. Instruction in all these subjects he received by the sense of hearing alone—not indeed as conveying the truth, but as likely to be weapons for the truth against falsehood.</p>

Socrates	Sozomen	Theodoret
<p>sharpness. For what he could not learn by seeing, he was enabled to acquire through the sense of hearing;</p> <p>4.25.4 Being endowed with excellent abilities from his childhood, he soon far surpassed his youthful companions who possessed the keenest sight. He made himself master of the principles of grammar and rhetoric with astonishing ease.</p> <p>4.25.5 He proceeded from there to philosophical studies, dialectics, arithmetic, music, and the various other departments of knowledge to which his attention was directed. And he so treasured up in his mind these branches of science that he was prepared with the utmost readiness to enter into a discussion of these subjects with those who had become knowledgeable of them by reading books.</p> <p>4.25.6 Not only this, but he was so well acquainted with the Divine oracles contained in the Old and New Testament that he composed several treatises in exposition of them, besides three books on the <i>Trinity</i>.</p> <p>4.25.7 He also published commentaries on Origen's book <i>Of Principles</i> in which he commends these writings, saying that they are excellent and that those who slander their author and speak slightly of his works are mere complainers. 'For,' says he, 'they are lacking of sufficient insight to comprehend the profound wisdom of that extraordinary man.'</p> <p>4.25.8 Those who may desire to form a just idea of the extensive erudition of Didymus and the intense ardor of his mind must peruse with attention his diversified and elaborate works.</p> <p>4.25.9 It is said that after Anthony had conversed for some time with this Didymus, long before the reign of Valens, when he came from the desert to Alexandria on account of the Arians, he perceived the learning and intelligence of the man. So, he said to him:</p> <p>4.25.10 'Didymus, let not the loss of your bodily eyes distress you. For you are deprived of such eyes which are merely the common possession of gnats and flies. Rather rejoice that you have eyes such as angels see</p>		<p>4.29.4 Of holy scriptures he learned not only the sound but the sense. So among lovers of ascetic lives and students of virtue, these men at that time were conspicuous.</p>

Socrates	Sozomen	Theodoret
<p>with, by which the Deity himself is discerned, and his light comprehended.'</p> <p>4.25.11 This address of the pious Anthony to Didymus was made long before the times we are describing. In fact, Didymus was then regarded as the great bulwark of the true faith, answering the Arians, whose wise-sounding criticisms he fully exposed, triumphantly refuting all their vain subtleties and deceptive reasonings.</p>		