

Tacianus  
comended.  
The prayse  
of Iustinus

Tacianus (a man brought in of a childe in the institutions of the Gentiles, and obtained in the same not a little fame, and which also left behind him many good monuments and Commentaries) writeth in his booke against the Gentiles in this sort: And Iustine sayth he, that most excellent learned man full well spake and uttered his words that

the afore recited men were lyke unto theenes or lyers by a high way side. And in the sayd booke speaking after ward of certaine Philosophers, the sayd Tacianus inferreth thus: Crescens therefore (sayth he) when he came first into that great Citie, passed all other in the vicious loue of children, and was very much geuen to couetousnes, and where he taught that men ought not to regard death, he himself doth feare death, that he did all his indouour to oppresse Iustine with death, as with the most greatesse euill that was, and all because that Iustine speaking truely, reponed the Philosophers to be men onely for the belly and deceaunders, and this was the cause of Iustines Martyrdome. Hierome in his Ecclesiasticall Catalogue thus writeth: Iustine when in the Citie of Rome he had his disputations, and had reproued Crescens the Litike, for a great blasphemour of the Christians: for a bellygod and a man fearing death, and also a follower of lust and lechery: at the last by his indouour and conspiracie was accused to be a Christian, and for Christ shed his blond in the yeare of our Lord. 154. vnder Marcus Antonius, as the Cronicles doe witness, Abb Vrsperg: and Eusebius in his Cronicle in the xiii. yeare of the Emperour Antoninus.

Ex Catalogo Hiero.

The death and martir-  
dome of  
Iustinus,  
the noble  
Philoso-  
pher and a  
Christian  
Martyr,  
Praxedis,  
Potentiana  
Christian  
virgines.

Among these about recited is also to be numbred Praxedis a blessed virgine, the daughter of a Citizen of Rome, who in the tyme of Anicetus there Bishop, was so brought up in the doctrine of Christ, and so affected to his religion, that she with her sister Potentiana, bestowed all her patrimony vpon the relieuing of poore Christians, geuing all her time to fasting and prayer, and to the burying of the bodies of the Martyrs. And after she had made free all her familie with her seruantes, after the death of her sister, she also departed and was buried in peace.

Ptolomeus,  
Lucius  
Martyrs.

Under the same Antoninus also suffered Ptolomeus, and Lucius for the confession of Christ, in a Citie of Egypt called Alexandria, whose history because it is described in the Apology of Iustinus Martyr, I thought therefore so to set forth the same, as it is alledged in Eusebius, declaring the manner and occasion thereof, Lib. 4 cap. 17. in wordes and effect as followeth, &c.

Euseb. lib. 4.  
Cap. 17.

There was (sayth he) a certayne woman maryed vnto a husband, who was geuen much to lechituousnes, whereunto she her selfe in tymes past was also addicte. But she after ward being instructed in the Christian religion, became chaste her selfe and also perswaded her husband to liue chastly: often times telling him that it was written in the preceptes of the Christians, that they should be punished eternally, which liued not chastely and iustly in this life. But he still continuing in his filthines, thereby caused his wife to estrange her selfe from his company. For why? the woman thought it not convenient to continue in her husbandes company, which contemning the lawe of nature, sought otherwise to satisfy his filthy appetite. Therefore she was purposed to be deuozed fro him. But her neighbours and kinsfolkes prouoked her, by promising hys amendment, to keepe company agayne with hym, and so she did. But he after this, tooke hys iourney into Alexandria and when it was shewed her, that there hee liued more licenciously, than at any tyme before, for that she would not be counted partaker of his incestuous lyfe by coupling her selfe any longer with him, she gaue him a letter of diuorce, & so departed fro him. When her husband, who ought rather to haue reioyced to haue so honest and chaste a wife, which not onely would not commit any dishonest thing her selfe, but also could not abide any lewde or misordered behaviour in her husband, and that by this her separation shee went about to reclayne hym from hys incest and wickednes to better amendment of lyfe: He in recompence to hys wyfe agayne, accused her to be a Christian, whiche at that tyme was no lesse than death. Whereupon she being in great perill and daunger deliuered vnto the Emperour (as Iustinus in his Apology writing to the Emperour himselfe declarerth) a supplication, desiring and craving of hys maiesty, first to graunt her so much licence as to set her familie in order, and that done, afterward to come agayne & make answer to all that might or should be layd agaynst her: whereunto the Emperour condescended. When her husband seeing that he could haue no vantage agaynst her deuiced to himselfe, how he might bying Ptolomeus (which was her instructor in the sayth of Christ) in trouble and accusation: vnto the meanes of a certayne Centurion who was hys very friend, whom he perswaded to examine Pro-

tolomeus whether he were a Christian or not. Ptolomeus (as one that loued the truely, & not thinking good to hide hys profession) confessed no lesse than to the examinaour, openly declaring that he had (as truely was) taught and professed the veritie of Christian doctrine. For who so deuzyeth himselfe to be a Christian, and yet secretly in his heart thinketh that he is, or maketh himselfe unworthy of that, the confession wherof he sayth; whiche thing is neuer found in a true and sincere Christian. Thus the he being brought before Vrbicius the iudge and by him condemned to suffer: Due Lucius being also a Christian, standing by, and seeing the wrong iudgement, and hasty sentence of the Iudge, sayd to Vrbicius: what reason, I pray you of equitie is this, that this man, who neyther is adulterer, nor fornicator, nor homicide, nor fealon, neyther hath committed any such crime, wherein hee may be charged, thus is condemned onely for hys name and confession of a Christian? This condemnation and these manner of Judgements (O Vrbici) are neither seemely for the vertuous Emperour, nor to the Philosopher hys soune, nor yet for the estate of hys Senate of Rome.

Which wordes being heard, Vrbicius making no farther examination of the matter, sayd vnto Lucius: me thinketh thou art also a Christian. And when Lucius had giuen him to vnderstand that he was also a Christian, the Iudge without further delay commaunded him to be had away to the place of execution. To whom he answered: I thanke you with all my hart, that you releasie me from most wicked gouernours, and send me vnto my good and most louing father, being also the king of all Goodes. And in like manner the third man also, coming vnto him, and being the like libertie of speeche, had also the like sentence of death and condemnation, and crowned also with the same crowne of Martyrdome. And thus much out of the Apology of Iustinus, by the which story it may appear not to be true, that Gratianus attributerth vnto Hagnus Bishop of Rome, the deciding of causes matrimoniall, seeing that in Iustinus tyme (who was in the same age of Hagnus) the deuozement of this woman in this history about toucht, was not decided by any Ecclesiasticall law, or brought before any Bishop, but was brought before a Heathen Iudice, and determined by the law ciuill.

The boldnes &  
Christian constan-  
ciance of  
Lucius.

Lucius con-  
demned and  
Martyred.

The third also  
condemned and  
Martyred.

A place of  
Gratianus  
suspected.

Henricus de Erfordia recorderth out of the Martyrologe of Isuardus, of one Concordus a minister of the Citie of Spolee, who in the reigne of this Antoninus Verus, because he would not sacrifice vnto Jupiter, but did spit in the face of the Idole, after diuers and sundry punishmentes sustayned, at last with the sword was beheaded. Vincentius in hys 7. booke, chap. 108. reciterth a long story of his actes and liue, whereof some part perchappes may seeme tollerable. But this verily appeareth to be false and fabulous, concerning the water flowing besides his sepulchre in the forenamed Citie of Spolee, vnto the whiche water was geuen (sayth Vincentius) by the vertue of hym, for whose name hee suffered, to restore sight to the blinde, to heale the sicke, and to cast out deuils, &c. which kinde of vertue to open the eyes of the blinde, and to expell deuils, neither doth God geue to any creature of water, neither is it like that Concordus the blessed Martyr did or would require any such thing at the handes of God.

Concordus  
Martyr.

Concordus  
spitteth in the  
face of the  
Idole.

The story of  
Vincentius  
suspected of  
vniuersity.

Isuardus and Bede, Vincentius, and Henricus de Erfordia, with other authors moe, make relation of diuers other Martyrs that by sondry kindes of tormentes were put to death, vnder the foresayd Antoninus Verus: the names of whome be Symmetrius, Florellus, Pontianus, Alexander, Caius, Epipodus, Victor, Corona, Marcellus, Valerianus. The cause of whose Martyrdome was the reprehending of Idolatry and because at the Emperours commaundement, they would not sacrifice to Idols. Many sortes of punishmentes and of miracles are tolde of them, but at length the end of them all is this, that they were beheaded. Whereby it may be the more suspected, the histories of these writers not to be certayne or true, atwell touching these, as also other Martyrs, as may appear in Vincentius, in Petrus de Natalibus, & other authors of like sort. In which authors they which list to read more of their miracles, there may finde them.

Ex Isuardo.  
Vincentio &  
Henrico de Erfordia.

Symmetrius,  
Florellus,  
pontianus,  
Alexander,  
Caius.

Epipodus,  
Victor,  
Corona,  
Marcellus,  
Valerianus,  
Martyrs.

Authors in the  
writing the  
miracles of  
Martyrs sus-  
pected.

A little before, pag 41 mention was made of Symphorosa, otherwise named Symphorosa, wife of Getulus, with her vii. sonnes. This Getulus or Getulius, was a minister or a teacher (as witnesseth Martyrol. Adonis) in the Citie of Cyber, which Getulus with Cerealis, Amantius, and Primitius, by the commaundement of Adria were condemned to the fire, whererein they were Martyred and put to death. The names moreover of the seven sonnes of this Symphorosa, I finde to be Crescens, Iulianus, Nemesius, Primitianus, Iustinus Statteus, and Eugenius, whom the Chronicle of Ado-  
drian,

Getulus,  
Cerealis,  
Amantius,  
Primitianus,  
Ma tyrs,  
The vii. so. mo.  
of Symph rosa,  
Crescens,  
Iulianus.