

caried before him, wherein was written in the Romayne tongue, This is Attalus the Christian. When the people were in a marvellous rage against him, but the governor understanding he was a Romane, commanded him againe to prison, with the rest of his prison fellowes: whereof he wrote to the Emperour, and waited for answer what his pleasure herein was. The prisoners were not idle in y<sup>e</sup> meanes tyme, nor unprofitable to their brethren, but by their patience the unspeakable mercy of Christ shined out. For those which were dead before, were now reuived by them that liued and they which were Martyrs, profited them which were nowe, & the Church did much reioyce, as receiving them againe alivie, who she had lost before as dead. For many of them which before had denied, now by the behauiour were restored and stered vp, and learned to be confessours. And now being reuived and strengthened, and tasting the sweetness of him which desireth not the death of a sinner, but is mercifull to the penitent, came of their own accord to the iudgement seat againe, that they might be examined of the Judge. And first that the Emperour had written backe againe to him, that all the confessors should be punished and the other let go, and that the Sessions or Siles were now begun, which for the multitude that had repayed thereto out of euery quarter, was marvellous great: he caused all the holy martyrs to be brought thither, that the multitude might beholde them, & once againe examine them, and as many of them as he thought had the Romane freedom, he beheaded, the residue he gaue to the beasts to be deuoured. And truly Christ was much glorified by those which a little before had denied him, which againe contrary to y<sup>e</sup> expectation of the Infidels, confessed him euen to the death. For they were examined a part fro the rest, because of their deliuey, which being found Confessours, were ioined to the company of the martyrs, & had with them in their part. But there were then a brigade, which had no faith at all, neither yet so much as the feeling of the wedding garment, nor any cogitation at all, of the feare of God, but blasphemed his waies, by the lewd conuasiati of their life, euen such as were the children of damnation. All the residue ioined themselues to the congregation: which when they were examined one Alexander a phrigian, borne, and a Phisitron, which had dwelt long in fraunce, and known almost of euery man, for the loue he had to God, & boldnes of speaking (neither was he boide of the Apostolical loue) this Alexander standing somewhat neare to the barre, by signes and beckeys perswaded such as were examined to confesse Christ: so that by his countenance sometime reioysing, and some other while sorrowing, he was beloved of the standers by. The people not taking in good part to see those which now decanted, by and by againe to sitte to their first confession: they cried out against Alexander, as one that was the cause of all this matter. And when he was inforced by the Judge and commanded what Religion he was of, he answered: I am a Christian. He had no sooner spoken the worde, but he was iudged to the beasts, of them to be deuoured.

The next day following, Attalus, of whome I made mention a litle before, and Alexander, were brought forth together (for the gouernour granting Attalus vnto the people, was baited againe of the beasts.) when these men were brought to the scaffold, and had taken a tast of all the instruments that there were prepared for their execution, and had suffered the greatest agonie they could put the to, were also at the length slaine: of whome Alexander neuer gaue so much as a sigh, nor held his peace, but fro the bottom of his hart praised and praied to the Lord. But Attalus when he was set in the yron chaire, and began to frye, and the frying sauer of his burning body began to smell, he spake to the multitude in y<sup>e</sup> Romane language: Behold (sayth hee) this is eate mans flesh which you doe, for we neither eate men, nor yet comit any other wickednes. And being demanded what was the name of their God: our God (sayth he) hath no such name as men haue. When said they, now let vs see whether your God can helpe you, and take you out of our handes or not.

After this, being the last day of the spectacle, Blandine againe, & one Poticus, a child of xv. yeare old was brought forth, and this was euery day, so the intent they seeing the punishment of their fellowes, might be compelled thereby to swaie by their Idoles. But because they constantly abode in their purpose, & defied their idols, the whole multitude was in a rage with them, neither sparing the age of the child, nor sparing the sexe of the woman, but put them to all the punishment and paine they could deuise, & often times inforced them to swaie, & yet were not able to capell them therevnto. For Ponticus so being animated of his sister, as the Heathenkes standing by did see, after he had

suffered all torments and paynes gaue by the ghost. This blessed Blandina therefore being the last that suffered, after she had liued a worthy mother giuen exhortations vnto her children, and had sent them before as conquerours to their battles & combats, so much reioiced of her childrens death, & so baited her owne, as though she had bene bidden to a byrdall, & not in case to be throwne to the wilde beasts. After this her pitauill whipping, her deliuey to y<sup>e</sup> beasts, & her tormentes vpon the gridiron, at the length she was put in a net, and throwne to the wild Bill, and when she had bene sufficiently gozed & wounded with the hoznes of the iame beast, & felt nothing of all that chaunced to her, for the great hope and consolation she had in Christ & heauenly things, was thus slaine, in somuch that the berye Beachen men themselues confessed that there was neuer woman put to death of them that suffered so much as this woman did. Neither yet was their furious crueltie thus allwaged against the Christians. For the cruel barbarous people, like wilde beasts when they be moued, knew not when the tyme was to make an ende, but inuented new & sundry tormentes euery day against our bodies. Neether yet did it content them when they had put the Christians to death, for they wanted the senie of men: for which cause both the magistrate & people were vexed at the very harts that the scripture might be fulfilled, which sayth, he that is wicked, let him be wicked still, and he that is iust let him be moze iust. For those which in their prisons they strangled they threw after to the dogs setting keepers both day and night to watch them, that they should not be buried, and bringing forth the remnant of their bones & bodies, some halfe burnt, some left of the wilde beasts, & some all to be mangled, also bringing forth heads of other which were cut off and like maner committed by them to the charge of the keepers to see them remaine vnburied.

The Gentiles grinded & gnashed at the Christians with their teeth, seeking which way they might amplifye their punishment: some other flouted and mocked them, extolling their idoles, attributing vnto them the cause of thys crueltie and vengeance shewed to vs. Such which were of the necker sort, and seemed to be moued with some pitty, did hit vs in the teeth, saying, where is your God, that you so much boast of: & what helpeth this your religion: for which you giue your liues? These were the limboye passions and affects of the Gentiles, but the Christians in the meane while were in great heaumes, that they might burye the bodies and reliques of the holy Martyrs. Neither could the dark night serue them to that purpose, nor any intreaty, nor waging them with money, whiche were appointed for watchmen: but they so narrowly looked vnto the matter, as though they should haue gotten great benefite and profite thereby.

Thus were the bodies of the martyrs made a wonderfull spectacle, and laye fire dayes in the open streets, at the length they burned them, & threwe their ashes into y<sup>e</sup> riuer of Rods, so that there might appaare no remnant of the vpo the earth. And this did they as though they had bene able to haue pulled god out of his seat, & to haue let the regeneration of the Saintes, and taken from them the hope of the resurrection, whereof they being perswaded (sayd they) bying in this newe and straunge Religion, and let thus liue by death and punishment. Atque hoc ex Epistola Viennensium. &c.

Amongest other that suffered vnder Antoninus, mention was made also of Iustinus, who as it is said before, exhibited two Apologies, concerning the defence of christian doctrine, the one to the Senate of Rome, and the other to Antoninus Pius the Emperour, concerning whose suffering, and the causes thereof is partly before declared: this Iustine was borne in Neapoli, in the countrey of Palestine, whose father was Priscus Bachius, as he himselfe doth testifie. By whom in his youth he was set to schole to learne, wherein prolesse of time he became famous and worthy philosopher, of whose excellency many learned & notable men doe record. For first, he being altogether inflamed and cauled with desire of knowledge, would in no wise be satisfied in his mind, before he had gotten instructio; singularly seene in all kinde of philosophy, wherevpon he writeth of him selfe in the beginning of his Dialogue Cum Tripone, thus declaring, that in the beginning he being desirous of that sect and societie, applied himselfe to be the scholar to a certaine Stoicke, & remaining with him a tyme, when he nothing profited in diuine knowledge (whereof the Stoicke had no skill, and affirmed the knowledge thereof not to be necessary) he forsokt him, and went to another of the sect of the Peripatetick, a sharp witted man, as he thought with whom after he had bene a while, he demanded of him a

Attalus commanded to prison.

The denyers returning againe to their confession.

Alexander the Phrigian Martyred.

The worthy patience and constance of Attalus.

Blandine and Ponticus borne brought forth.

Poticus Martyred.

Blandina Martyred.

Apoc. 22.

Iustinus.

Priscus Bachius Iustinus father.

Iustine desirous of Philosophy.