

of the first yeare of Decius. At what tyme he being brought from Hierusalem to Celarea into the iudgement place, after a constant and euident confession of his fayth made before the Iudge, was committed vnto prison, and there finished his lyfe, as testifieth Dionysius Alexandrinus in the first booke of Eusebius. After whome succeeded in that seate Mezabanes the p̄p̄y, Bishop of that Citie, after James the Apostle.

En Euseb. Lib. 6. cap. 41.

Asclepiades Bythop of Antioche Martyr. Ex specu. Vincent. Lib. 11. ca. 52. A place of Vincentius reproved.

Mention was made also before of Asclepiades Bishop of Antioch, who succeeded after Serapion, and in the persecution of Seuerus did likewise perseuer a constant confessor, and as Vincentius testifieth in his 51. booke suffered Martyrdom at last vnder this Decius. But this computation of Vincentius can in no wise agree with the truth of tyme, for as much as by probable writers, as Zonaras, Nicophorus and other, the sayd Asclepiades after Serapion, entred the bishops seate of Antioch, an. 214. and late by yeares before the tyme of Gordianus. After whom succeeded Philetus, an. 221. governing the function 51. yeares. And after him Zebinus followed, an. 232. and so after him Babylas; which Babylas he dyed in this persecution of Decius, then could not Asclepiades also suffer in the same tyme, who dyed so long before him, as is declared.

Of this Babylas bishop of Antioche, Eusebus and Zonaras record, that vnder Decius he dyed in prison, as did Alexander bishop of Hierusalem about rehearsed.

We read in a certaine treatise of Chrysofome, intituled Contra Gentiles, a notable and a long history of one Babylas a martyr, who about these times was put to death for testifying a certaine Emperour, not suffering him to enter into the temple of the Chyistians, after a cruell murder committed, the body of which murder is this: There was a certaine Emperour, who vpon conclusion of peace made with a certain nation, had receiued for hostage of suretie of peace the some of the king being of yong and tender age, with conditions vpon the same, that neither he should be molested of them, nor that they should euer be vexed of him. Vpon this the kings sonne was deliuered not without great care and feare of the father vnto the Emperour, whom the cruell Emperour, contrary to promise, caused in short tyme, without all iust cause to be slayne. This fact so horrible being committed, the tyrant with all hast would enter into the temple of the chyistians: where Babylas being bishop of minister withstode him that he should not into y place approach. The Emperour therewith not a litle incensed, in great rage commaunded him forthwith to be laid in prison with as many irons as he could beare, & from thence shortly after to be brought forth to death and execution. Babylas going constantly and boldly to his Martyrdom, desired after his death to be buried with his irons and bands, & so he was. The story proceedeth moreouer, and saith, that in continuance of tyme in the raigne of Constantinus, Gallus then made the oniclear of the East partes, caused his body to be translated into the suburbs of Antioch called Daphnes, where was a temple of Apollo, famous with diuinitie Oracles & answers, giuen by that Idole, or by the deuill rather in that place. In the which temple after y bringing of the body of Babylas, the idole ceased to geue any more Oracles, saying, that for the body of Babylas, he could geue no more answers, but complaining that that place was wont to be consecrated vnto him, but now it was full of dead mens bodies. And thus the Oracles there ceased for that tyme, till the coming of Iulianus: who inquiring out the cause why the Oracles ceased, caused the bones of the holy Martyr to be remoued agayne from thence by the chyistians, whom he then called Galileans. They conuyning in a great multitude both men, maydens, and children, to the tombe of Babylas, transported his bones according to the commaundement of the emperour, singing by the way as they went, the verse of the Psalme in wordes as followeth: Confounded be all that worship Images and all that glory in Idoles, &c. which coming to the Emperours eares, set him in great rage against the Chyistians, stirring vp persecution against them. Albeit Zonaras declareth the cause something otherwise: saying, that so some as the body of him and other Martyrs were remoued away, incontinent the temple of the Idole with the Image, in the night was consumed with fire. For the which cause (sayth Zonaras) Iulian stirred vp with anger, persecuted the Chyistians, as shall be shewed (Christ willing) in his order and place hereafter.

Babylas Bythop of Antioche Martyr. Ex Chrysof. Lib. contra Gentiles. The story of Babylas.

The body of Babylas stoppeth the oracles of Idols.

En Zonara Tom. 3.

that Emperour to haue bene a Christian. For otherwise if he had come in as an Heathen and as a pericentor, it was not then the manner of christian bishops violently to withstand the Emperours or to stop them out.ouer & beside the testimony of Eusebius, Zonaras doth witness contrary in his 51. booke, that this Babylas which was then Bishop of Antioch after Zebinus, was not put to death by the tyrants, but died in prison, wherefore it is not vnpossible, but this Babylas, and this Emperour which Chrysofome speaketh of may be an other Babylas, than that which suffered vnder Decius. Nicophorus in his 5. booke maketh mention of an other Babylas beside this that suffered vnder Decius, which was bishop of Nicomedia.

Euseb. Lib. 6. cap. 39.

Nicophorus Lib. 5. cap. 5. Bab. Bythop of Nicomedia Martyr. Vincent. lib. 11. cap. 52.

In the forenamed Citie of Antioche, Vincentius, Lib. 11. speaketh of 40. virgines Martyrs, which suffered in this persecution of Decius.

XL. Virgines Martyrs. Peter, of Phrygia Martyr. Andreas, Paulus, Nichomachus, Dionysia Virgine Martyrs.

In the country of Phrygia, and in the tonne of Lampasar, the same Vincentius also speaketh of one Peter, which there was apprehended, and suffered bitter tormentes for Christes name, vnder Optimus the Tyrant. And in Troada likewise of other Martyrs that there suffered, whose names were Andrew, Paule, Nicomachus, and Dionisia a virgin. Lib. 11. cap. 46.

Martyrs of Babylon, which were led away into Spayne, there to be executed. Lib. eodem, cap. 43.

Also in Babylon (sayth he) diuers christian Confessours were found of Decius, which were led away into Spayne, there to be executed. Lib. eodem, cap. 43.

Martyrs of Germania, Theophilus, Celsus, Vitalis, Polychronius, Xosfor.

In the countrey of Cappadocia at the Citie of Celarea, in like manner of the sayd author is testified, of Germanus, Theophilus, Celsus, Vitalis, and Xosfor, to suffer Martyrdom for Christ, eodē cap. 52. And in y same booke mention also is made of Polychronius Bishop of Babylon, cap. 89. And in Samphilia of Nestor there Bishop, y dyed Martyr, cap. 52.

Olympiades, Maximus, ibidem. Anatolin Virgine. Andax, Martyr. Ex Euseb. lib. 6. cap. 40. 41. 42.

At Perse in the Toone of Cardaia, Olympiades and Maximus. In Syrus also Anatolia Virgin, and Audax gaue they lyues likewise to death, for the testimony of Christes name.

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Eusebius moreouer in his first booke, reciteth out of the Epistles of Dionysius Alexandrinus, diuers that suffered directly at Alexandria, the which places of Dionysius, as they be cited in Eusebius, I thought here good for the auncientnes of the author, to insert and note in his own wordes, and in our language, as he wrote them to Fabius bishop of Antioch, as followeth.

The Epistle of Dionysius Bishop of Alexandria to Fabius. A commotion of the people of Alexandria against the christians.

This persecution (sayth he) began not with the proclamation set forth by the Emperour, but began a whole yeare before, by the occasion and meanes of a wicked perion, a Southsayer, and a follower of wicked Artes: who coming to our Citie here, stirred by the multitude of y Heathen against vs, and incited them to maintaine their owne olde superstition and gentilitie of their countrey, whereby they being set a gog, and obtaining full power to prosecute their wicked purpose so thought & no lesse declared, all their pietie & religio to consist only in the idolatrous worship of deuils, and in our destruction. And first slyng vpon a certaine priest of ours named Metra, apprehended him & brought him forth, to make him speake after they wicked blasphemy; which when he would not do, they layd vpon him with staues and clubs, and with sharp reedes picked his face and eyes; and afterward bringing him out into the suburbs, there they stoned him to death. Then they toke a faithfull woman called Quinta, and brought her to the temple of their Idols, to compell her to worship with them, which whē she refused to do, and abhorred their Idols, they bound her feete, and drew her through y whole strette of the citie, vpon the hard stones, & so dashing her against millstones, & scourging her with whippes brought her to the same place of the suburbs, as they did the other before, where she likewise ended her lyfe. This done, in a great outrage, & with a multitude running together, they burst into houses of the religious & godly chyistians, spoiling, sacking, and carrying away all that they could finde of any price. The rest of things, such as were of lesse helthe & of wood, they brought into the open market, & set them on fire. In the meane tyme the brethren boyded aside, & withdrew themselves, taking patiently and no lesse ioyfully the spoyling of their goods, then did they of whome S. Ierulme doth testifie. Neither do I know any of them all (one only excepted) apprehended of them, which resoluyng from his profession, denied the Lord yet to this present day.

Metra, Martyr. Quinta a faithfull wooman and Martyr.

Patience and joy in affliction. The constancy of the Martyrs of Alexandria. Apollonia a blessed virgine and Martyr.

Among the rest that were taken, there was a certayne virgin well striken in yeres, named Apollonia, whom they brought forth, & dashing out all her teeth out of her iawes, made a great fire before the citie, threatening to cast her into the same, unless she would blaspheme with them and deny Christ, whereat the sayng a lile with her selfe, as one that would take a pause, suddenly leaped into the midst of the fire, and there was burned.

Patience and joy in affliction. The constancy of the Martyrs of Alexandria. Apollonia a blessed virgine and Martyr.