

Dear sisters,

*A few weeks ago I was led to read some from the Martyr's Mirror (similar to Foxes Book of Martyrs). I was greatly stirred reading the account of the Tenth General Persecution of Christians under Diocletian in the Fourth Century. I know I've heard different sisters fearing persecution of barbaric intensity, particular for what our children will go through, and as I read account after account of these Christians who suffered so valiantly for Christ, my spirit was stirred in me that we would be found worthy of suffering even as these Christians were, yea suffering with joy and even eagerness to die for Christ, and that even from our midst would come such testimonies from our children as some of these young people had!*

*I have compiled some excerpts from this section in the Martyrs mirror, first is a few selections of information about the time of persecution, after that are the testimonies of those of whom the world was not worthy, with a particular focus on young people, mothers, children and a few other testimonies that showed forth great charity that the brethren had for each other even at the cost of their own liberty and life, towards the end is a testimony of a mighty man of God.*

*May the Lord bless the reading of this to the edification and stirring up of your souls to the end that faith and zeal would consumer your hearts for the cause of Jesus Christ upon this earth!*

*I love you, dear sisters. May we be found worthy.*

*~sister joy*

---

<http://www.ccel.org/ccel/vanbraght/mirror.iii.iv.html>

OF THE TENTH GENERAL PERSECUTION OF THE  
CHRISTIANS, UNDER DIOCLETIAN, COM;  
MENCED A. D. 302

Various eminent writers have made mention of this awful and lamentable deed of the Emperor Diocletian, and they cannot sufficiently wonder at two things: **In the first place, that any one who is at all a human being could commit such great cruelties on his fellow men, as Diocletian inflicted upon the Christians. In the second place, that the Christians, frail men as they were, could endure all this, and not only this, but that many of them, from love to Jesus Christ, and because of the certain hope of their reward, manifested great joy in their sufferings.** We shall first speak of the former, and then of the latter as follows.

---

THE CAUSE AND SEVERITY OF THIS PERSECUTION,  
ACCORDING TO THE ACCOUNT OF P. J. TWISCK,  
FROM VARIOUS ANCIENT AND CELEBRATED  
AUTHORS

These two Emperors (namely, Diocletian and Maximian) jointly governed the empire, in harmony and constancy, and remained undivided. However, when they had reigned about ten years, they took counsel together, and resolved to exterminate the Christians, because the discord of religion caused great dissensions, both in the households and in the Roman Empire.

"The apostate Christians played the part of instigators and firebrands in the rising of this persecution, holding out to the Emperors the hope, that the Christians could be exterminated. The persecution which ensued thereupon, is considered the most grievous."

Then he writes: "But the enemies of the truth took the occasion to incite the Emperor Diocletian against the Christians, from a certain conflagration in the city of Nicomedia at that time the place where the Emperors were wont to reside by which the palace of the Emperor was totally destroyed. With this calamity they charged the Christians. The Emperor, enraged beyond measure on this account, easily believed the slanderers, thinking he had sufficient reason for it. He accordingly, in the nineteenth year of his reign, which coincides with A. D. 302, issued a public decree (as was done in the days of Antiochus), that everyone, in every place, should sacrifice to the gods of the Emperors; and that he who should refuse to do so, should be punished with death; also, that the churches or meeting places, and the books of the Christians should be utterly destroyed. Yea, there was scarcely a large city in the empire, in which not daily a hundred Christians, or thereabouts, were slain. It is also recorded that in one month

seventeen thousand Christians were put to death in different parts of the empire, so that the blood which was shed colored red many rivers. Some were hanged, others beheaded, some burned, and some sunk by whole shiploads in the depths of the sea."

As touching the fearful tortures inflicted, he then writes thus: "These tyrants had some of them dragged through the streets, tied to the tails of horses, and after they were mangled and bruised, they had them put back into prison, and placed upon beds of potsherds, so that rest might be more excruciating for them than actual torment. Sometimes they bent down with great force the branches of trees, and tied one leg to one branch, and the other to another, and then let the branches spring back into their natural position, so that their limbs were shockingly rent in pieces. They cut off the ears, noses, lips, hands, and the toes of many, leaving them only the eyes, to inflict still more pain upon them. They sharpened wooden pegs, which they inserted between the flesh and the nails; and had lead or tin melted, and poured as hot as possible over their bare backs." *Chron., 3d book, p. 78, col. 1, 2, and page 79, col. 1, froth Euseb., lib. 8, cap. 2, 3, 16, 17, 18. Fasc. Temp., fol. 96. Chron. Mich., fol. 196. Chron. Carionis, fol. 248, 249. Chron. Seb. Fr., fol. 19. Paid. Mertd., fol. 232, 238, 239. Pieter Messiv, fol. 148. Chron. Leonh., lib. 1. Hist. Andra, fol. 175, 176. Jan Crisp., fol. 66, 67, 68, 70. A. Schri., lib. 13, fol. 349. 350. Hist. D. Matth. Jud., lib. 4, cap. 3.*

---

FURTHER ACCOUNT OF THE CAUSE AND SEVERI;  
TIES OF THE ABOVE MENTIONED PERSECU;  
TION, ACCORDING TO THE ACCOUNT OF  
J. GYSIUS

He writes: "In A. D. 302, in the 19th year of his reign, the Emperor Diocletian instituted a great and unmerciful persecution against the Christians, which is called the Tenth Persecution. Of this persecution, Salpitiu Severus, speaks thus: 'About fifty years after Valerian, under the reign of Diocletian and Maximian, **there arose the most bitter persecution, which for ten consecutive years ravaged God's people. At this time the whole world was stained with the holy blood of the martyrs; for men hastened emulously to these glorious and famous contests, that is, to martyrdom, for the name of the Lord; and to obtain, through a worthy and honorable death, the honor which belongs to a martyr was then sought with more eagerness, than at the present time, through a false ambition, men seek after a bishopric. Never was the world so greatly depopulated as through this persecution, and never were greater triumphs gained by us, than when by these ten years of slaughter we could not be conquered.**' " *Salpit. Sever. Hist. Sacr.*

\* The author writes: "In Egypt they were beheaded in such eat numbers, that the executioners grew tired, and their swords came dull from cutting. The Christians went unto death gladly, without being bound, fearing lest they should not be there in time to die as martyrs. ' Fol. 41.

"In this persecution, Diocletian also employed his associate, Maximian Hercules, a man hard, cruel, faithless, and licentious by nature, who in all things obeyed Diocletian's behests. In this persecution Diocletian raged against those in the East, and Maximian against those in the West."

The same author then mentions different causes for this persecution, one of which he describes in the following manner: "The Emperor Diocletian, determined to restore the Roman Empire to its ancient flourishing condition, and being desirous therefore, to re establish all the customs which seemed to be trampled upon, endeavored also to prevent and abolish the difference which he found to exist in the matter of worship, seeking first of all to exterminate the Christian religion as one which cursed and rejected all idolatry. There were very many philosophers and sophists who instigated the Emperor to this, and confirmed him in his purpose. By violent and satiric writings they incited the Emperor and all the princes and judges, ridiculed the Christian religion and charged it with being an innovation, falsehood, and wicked superstition. On the other hand, they extolled the heathen religion as the most ancient, together with the worship of the gods, who as they said, ruled the world by their power and majesty.

"Among these instigators, besides Apollinius, were Porphyry, a philosopher, who from a Jew had become a Christian, and from a Christian an apostate; and Hierocles, a man of great popularity. Against Porphyry wrote, Methodius, bishop of Tyre, Eusebius, and Apollinaris; and against Hierocles wrote this same Eusebius. Lactantius wrote against both, and all others of the same stamp.

Touching the torments, he writes among other things the following: "It would take too long to recount in writing, all the different manners in which, through the instigation of the devil, the Christians were put to death at this particular time. Beating, scourging, and lacerating the skin with all manner of sharp instruments, were simply preparatories for severer torments that brought on death. Over some, molten lead was poured; some were roasted before glowing coals, with long continued torments (as we have shown in another place); others had the fingers of both hands pierced with sharp awls and needles, which were inserted between the flesh and the nails; of others we read that after having been beaten on the bare body for a long time with thin rods and leaden plates, they were cast as food before bears, lions, leopards, and other beasts." A little further on he says

"Some were suffocated with smoke of a slow fire of moistened combustibles; others, whose noses, ears, and hands had been cut off, were suffered to roam in misery about the country, as a terror to other, unknown Christians."

As touching the places where these cruelties were inflicted upon the defenseless and innocent Christians, the afore mentioned author writes

"This persecution extended over the whole world Asia, Africa, Europe, and all the islands, especially Cecilia, Lesbos, and Sonnus."

Then, after having related the destruction of several cities, he says: "Many other cities had to taste in their whole body the bitter cup of this persecution; especially, Thebes and Antino, in Egypt; Nicopolis, in Thracia; Aquileia, in Italy, where all the Christian believers were slain; Florence, Bergamo, Verona, Naples, Beneventum, and Venusia; in Gallia, Marseilles and Treves, where Rictionarus proceeded with such violence and cruelty, in this matter, that the blood which was shed, colored many rivers; in Germany, the city of Augusta, and even Spain, Britannia, Rhetia, and other provinces were not exempt." *Ioh. Gys. Hist., fol. 22, col. 2-4, and fol. 23, col. 1, 2, from Euseb., lib. 7. Oros., lib. 7, cap. 26, 27. Nic., lib. 7. Idem, lib. 7. Multis. cap. Vinc., in SQeculo, lib. 12. Sabell. Ennead, lib. 7 and 8.*

---

AN EXTRACT. FROM THE LETTERS WHICH THE  
AFORE MENTIONED MARTYR PHILEAS WROTE  
CONCERNING THE PERSECUTION AT ALEXAN-  
DRIA, TO THE CHURCH OF CHRIST AT  
THUMUS, AND LEFT FOR THE ADMONI-  
TION AND CONSOLATION OF ALL BE-  
LIEVERS; CONTAINING THE AW-  
FULNESS OF THE TORMENTS IN-  
FLICTED ON THE BELIEVERS, AND  
HOW STEADFASTLY THEY BORE  
UP UNDER THEM

Note. The first part of the letter of bishop Phileas is translated thus by Eusebius in his "Church History, 8th book, 10th chapter."

Phileas writes: "The holy martyrs who fought with us, have left us good examples. Being taught out of the divine Scriptures; they fixed the eyes of their hearts on God, and voluntarily, without the least fear, apprehended death for the sake of the truth. For they constantly bore in mind that our Lord Jesus Christ became man for our sakes; and that He has taught us, to fight against sin even unto death. For, being equal with God, He thought it not robbery, but made Himself of no 'reputation, and took upon Him the form of a servant. And being found in fashion as a man, He humbled Himself unto death, even the death of the cross. **The holy martyrs followed His example, enduring all pain and torment, that they might not stain the conscience of their faith; for the perfect love which was in them cast out all fear. It is impossible for me to describe the power, patience, and steadfastness of the martyrs, yea, it is scarcely credible except for those who have seen it with their own eyes; for they were exposed, and every one was at liberty to inflict upon them whatever contumely or torment he pleased, and if any invented a new mode of torture, he was permitted to torment them with it himself.**"

Thus far tusebius' translation; what now follows, is thus related by Mellinus, from the above letter of Phileas.

"As every heathen had been given full power over the Christians, to inflict upon them all manner of vexation, mockery, and ignominy, yea, to put them to death in every way; they beat some with sticks, others with rods, scourges, whips, thongs, ropes, or whatever they could the most readily lay hold of; which spectacle was changed now and then by new kinds of torture and beating which the Christians had to undergo. Some of them had their hands tied behind their backs, and were suspended from a gibbet, and then all their members were stretched apart by executioner's instruments. They were then, through the command of the magistrate, scourged with iron rods on the whole body, not only on their sides, as was customary to do with murderers, but even on the belly, the shins, buttocks, and some on all the most sensitive parts of the body. Others were suspended by one hand to the ceiling of a gallery, and thus stretched limb from limb, which exceeds every other torture. Others were tied back to back to pillars or columns, but so that their feet did not touch the ground; and the more the executioners or their assistants tightened the ropes, the more were the martyrs tormented by the weight of their own bodies. And this cruel torment lasted not only while the President was engaged in examining them, but he often let them hang a whole day in this torment. While the President or criminal judge would go from one to the other to examine them on the rack, he had his servants closely observe the first ones, to see whether any of them, overcome by the intensity of the torments, were ready to yield. He also commanded his executioners

that they should tighten the ropes on them the longer the more. But if they should see that the martyrs were almost ready to die, then they should take them down, and drag them over the ground, over stones, shells, potsherds, and caltrops. For they had no other consideration for the Christians, than how they might subject them, if it were possible, to a thousand deaths just as though they were not human beings.

"Over and above all the tortures mentioned, the enemies of Christ invented still another mode of torment for his anointed, or holy martyrs; for after they had tormented them, they placed some with their feet in the block, and violently stretched apart their legs, as far as they possibly could, even to the fourth hole, and there fastened them, so that the bodies of the martyrs must of necessity lie backwards over the block, yea, that they, on account of their many wounds, could neither move nor stir. Others, who had been taken down from the racks or torture stakes, were thrown half dead upon the bare ground, which was far more horrible to behold than when they were still being tormented. **Of these some died under the executioner's hands, while they were being tormented; others, in whom life was not yet extinct, were thrown half dead back into prison, and in a few days perished of pain; others, again, who triumphed over their long imprisonment, were healed and restored. These became much stronger in the faith than they had been before, and when it was left to the free choice of each of them, either to touch the shameful heathen sacrifices, and thereby be delivered from all trouble, yea, from death itself, and be invested with the former freedom; or to refuse to sacrifice, and receive sentence of death, they without the least deliberation chose the latter, and boldly went unto death, knowing full well, that it is written in the Word of God: 'He that sacrificeth unto strange gods shall be cut off from the people.'** Again 'Thou shalt have no other gods before me.'"

Thus far the words of the martyr Phileas, which he wrote in a letter to the brethren of the church of Thumis, of which he was pastor, while he was still in prison, and before he had received his sentence of death; by which letter he wished to inform his church of his condition in prison, as well as to admonish them in the true godliness in Christ, and that they should steadfastly continue therein after his death, which was soon to follow. Compare *Eusebius*, concerning the death of Phileas, with *A. Mellinus*, 1st book, fol. 101, col. 2, 3.

---

**EULALIA, A CHRISTIAN MAIDEN, BURNED WITH  
LAMPS AND TORCHES, AND SUFFOCATED THERE;  
BY, FOR THE FAITH IN JESUS CHRIST, AT  
EMERITA IN LUSITANIA, A. D. 302**

At this time there was a Christian maiden, called Eulalia, not more than twelve or thirteen years old, who was filled with such a desire and ardor of the spirit, to die for the name of Christ, that her parents had to take her out of the city of Merida, to some distant country seat, and closely confine her there. But this place could not extinguish the fire of her spirit, or long confine her body; for, having escaped on a certain night, she went very early the following day before the tribunal, and with a loud voice said to the judge and the whole magistracy: "Are you not ashamed to cast your own souls and those of others at once into eternal perdition by denying the only true God, the Father of us all, and the Creator of all things? O ye wretched men! do you seek the Christians, that you may put them to death? Behold, here am I, an adversary of your satanical sacrifices. I confess with heart and mouth God alone; but Isis, Apollo, and Venus are vain idols."



*Eulalia suffocated from smoke inhalation of lamp and torch fumes and then burned in Villa Nova, Portugal, AD 302*

The judge before whose tribunal Eulalia spoke thus boldly, was filled with rage, and called the executioner, commanding him to take her away speedily, strip her, and inflict various punishments on her; so that she, said he, may feel the gods of our fathers, through the punishment, and may learn that it will be hard for her, to despise the command of our Prince (that is, of Maximian).

But before he allowed matters to proceed so far, he addressed her with these soft words : "How gladly would I spare thee! O that thou mightest renounce before thy death thy perverse views of the Christian religion? Reflect once, what great joy awaits thee, which thou mayest expect in the honorable state of matrimony. Behold, all thy friends weep for thee, and thy sorrow stricken, well born kindred sigh aver thee, that thou art to die in the tender bloom of thy young life. See, the servants stand ready to torture thee to death with all sorts of torments; for thou shaft either be beheaded with the sword, or torn by the wild beasts, or singed with torches, which will cause thee to howl and wail, because thou wilt not be able to endure the pain; or, lastly be burned with fire. Thou canst escape all these tortures with little trouble, if thou wilt only take a few grains of salt and incense on the tips of thy fingers, and sacrifice it. Daughter, consent to this, and thou shaft thereby escape all these severe punishments."

This faithful martyr did not think it worth the trouble to reply either to the entreating or the threatening words of the judge, but, to say it briefly, pushed far away from her and upset\* the images, the altar, censor, sacrificial book, etc.

\* A certain author:peaks of her having spit into the face of the tyrant; *which is to be under stood of the image or idol.*

Instantly two executioners came forward, who tore her tender limbs, and with cutting hooks or claws cut open her sides to the very ribs.

Eulalia, counting and recounting the gashes on her body, said: "Behold, Lord Jesus Christ! Thy name is being written on my body; what great delight it affords me to read these letters, because they are signs of Thy victory I Behold, my purple blood confesses Thy holy name."

This she spoke with an undaunted and happy countenance, evincing not the least sign of distress, though the blood flowed like a fountain from her body. After she had been pierced through to her ribs with pincers, they applied burning lamps and torches to the wounds in her sides, and to her abdomen. Finally the hair of her head was ignited by flames, and taking it in her mouth, she was suffocated by it. This was the end of this heroine; young in years, but old in Christ, who loved the doctrine of her Saviour more than her own life. *A. Mell., 1st book, fol. 105, col. 4, and fol. 106, col. 1, 2, compared with 1. Gys., fol. 23, col. 3, ex Prudent. Steph. Hym. 3.*

This happened in Lusitania, at Emerita, now called Merida or Medina del Rio Sacco, in the uttermost or lowest part of Spain, under the Emperor Maximian and the Proconsul Dacian, as may clearly be seen in ancient writers, and also in the afore mentioned authors.

EUCRATIS, A VIRTUOUS:MAIDEN, DIED IN PRISON,  
AT CAESAR AUGUSTA, AFTER RECEIVING MANY  
STRIPES AND WOUNDS, FOR THE TESTI;

After the death of Eulalia an account is given (from Prudentius) of another Christian maiden, called Eucratis, who by her steadfastness in suffering, and the violence with which she took the kingdom of heaven, put to shame the spirit of this world, at Caesar Augusta. The ancients tell us in what manner this heroine of Jesus Christ was martyred, namely, that she was not only tormented on her sides with rods and other iron instruments, but that her breasts were cut off, so that her liver could be seen; hence, having been put back into prison, she very miserably died (yet with a glad hope), in consequence of the putrefaction of: the wounds, which she had received for the name of Jesus Christ. See *Mell. as cited above, from Steph. Hym. 4. Flos. Sanct. His(. Mart. Rom., 16 April.*

PANCRATIUS, A YOUTH OF FOURTEEN YEARS, BE;  
HEADED FOR THE TESTIMONY OF JESUS CHRIST,  
WITHOUT THE CITY OF ROME, A. D. 303

There was at that time a Christian youth of fourteen years, called Pancratius, who, when he was brought before the Emperor Diocletian found such special favor in the eyes of the latter, that he promised to adopt him as his son, if he would abandon Christ, and show honor to the gods of the Romans. But this youth, who was old in the knowledge and love of his Saviour, showed such steadfastness in defending his faith and despising the gods, that the Emperor, filled with rage, commanded that he should be decapitated, on the Aurelian way, just out of the city of Rome. Thus this youth loved the honor of his Saviour more than his own life, and hence he is justly reckoned among the number of the pious martyrs. *Acta per Sicrium, bona fide edita, secundum Mellinum, in Tract super, fol. 139, col. 4.*

JUSTUS, A PIOUS AND GOD FEARING YOUTH OF  
AUXERRE, IN BURGUNDY, DECAPITATED FOR  
THE FAITH IN JESUS CHRIST, NEAR LUPE;  
RAM, A. D. 303

When the soldiers of the Emperor Diocletian were engaged in apprehending the Christians, a certain father, called Mattheus, and his two sons, Justinian and Justus, were journeying toward Auxerre, in Burgundy, their place of residence. But having been denounced, in the meantime, by some evil informers, they were pursued by the aforesaid soldiers and four horsemen sent by the Emperor's Proconsul. The younger son, Justus, perceiving this, communicated it to his father and his brother, who hid themselves in a cave, but Justus kept watch without. When he saw the horsemen, he went to meet them. Being asked by them, who he was, and where his companions were, he replied: "I am called Justus, and I freely confess that I am also a Christian; but since I regard you as persecutors of the Christians, it is not lawful for me to betray my companions."

When they drew their swords, and threatened him with them, he answered: "Truly, I shall consider myself happy, if I may be permitted to suffer all manner of punishment, nay, death itself, for the name of Christ; for I am ready to lose my soul in this world that I may keep it unto life eternal."

Thereupon one of the soldiers drew his sword, and struck off his head. His father and his brother buried his dead body at Luperam, which place was near by. This occurred A. D. 303. *Abr. Mell., ex Acta per Surimn edita, ut apparet ex Bede, Acris Rit. Micis de Sumpta.*

APPHIAN, A GOD FEARING YOUTH, DROWNED IN  
THE SEA AT C2ESAREA, IN 'PALESTINE, BE;  
CAUSE HE DEFENDED THE HONOR OF,  
JESUS CHRIST, AND REPROVED IDOL  
ATRY, A. D. 304

When the third year of the afore mentioned persecution had begun; the second oppression of the Christians arose in Palestine, through letters which had been sent in the Emperor's name to Urbanus, the Proconsul; whereby the magistrates of every city were commanded: to exert the utmost diligence, that all Christians, men and women, old and young, would sacrifice to the gods; and that the criers should call together in the city of Caesarea, men, women, and children, to assemble in the temples of the idols; and also that the chief men of every quarter of the city should read off from their lists, the name of every citizen, so as to make it impossible for any one to conceal himself. This caused great misery and distress throughout the whole city.

When it came to pass, on the first day of the goddess Hecate, that the Proconsul of Palestine was engaged in offering his sacrifice, Apphian, who was not yet twenty years old, went undauntedly to the Proconsul, and reproved him for his wicked idolatry, admonishing him to desist from it. Instantly the youth was frightfully torn as by wild beasts by the bodyguards of the Proconsul, suffering stripes without number from them, which he endured with great steadfastness. Thereupon he was

imprisoned for awhile, but was then brought forth again, and dreadfully tormented. He was beaten so inhumanly in his face and on his neck, that owing to the wounds and the swelling of his face he was so disfigured, that those who formerly knew him well, now no longer recognized him. At the command of the Proconsul they also took linen cloths, which they had saturated with oil, wound them around his bare legs, and then set them on fire, so that the flames leaped up high, consuming not only the flesh off the bones, but even melting the marrow within them, causing it to trickle down; which must have caused a pain beyond all comparison. But in all this he remained steadfast. Three days after this he was again brought before the judge, and received sentence of death, namely, that he should be drowned in the sea; which sentence was executed on the second of April, A. D. 304. Compare *Abr. Mell.*, 1st book, fol. 123, col. 1, 2, with *Eus.*, lib. 8, cap. 14.

ULPIAN, A PIOUS YOUNG MAN, CAST INTO THE SEA,  
AND DROWNED, NEAR THE CITY OF TYRE, FOR  
THE TESTIMONY OF JESUS CHRIST, A. D.

304

About that time, almost in those very days, another youth, named Ulpian, was brought forth in the city of Tyre, who, after having been long and very severely tormented, was finally sentenced to an unusual death, for the testimony of Jesus Christ, namely: to be wrapped stark naked, together with a dog and an adder, in the fresh hide of an ox or cow and thus thrown into the sea. This sentence was executed near the city of Tyre.; but the sea shall give up its dead, and then shall this pious witness of Jesus Christ, and his fellow brethren be rewarded and crowned by the Lord with the crown of immortality. *Vide supra Mellin.*, ex *Euseb. Hist.*, lib. 8, cap. 15.

JULITTA OF ICONIA, AN HONORABLE WIDOW, AFTER  
MUCH FLEEING FINALLY BEHEADED FOR THE  
NAME OF THE LORD, AT TARSUS, IN  
CILICIA, A. D. 304

When Diocletian's persecution was at its highest, a certain widow of Iconia tried to flee from it; wherefore she went with her child, which was three years old, from Lyconia to Seleucia, and from there to Tarsus, in Cilicia. But she could not remain concealed there from the heat of the persecution; for Alexander, the Proconsul who had jurisdiction there, apprehended her. After many vain efforts to persuade her to renounce the Christian faith, he caused her to be scourged with tough cowhides.

In the meantime he endeavored to quiet the frightened child, called Quiricus, by many pleasant and coaxing words; but the child resisted with hands and feet, refusing to be caressed by the tyrant, and finally ran to his mother. However, the tyrant caught him up again; but this did not turn out very peacefully or pleasantly, for the child scratched his face, and kicked his sides, so that the pain quite enraged him. He therefore took the child by his legs and pitched him head foremost down the stone stairs. The mother, seeing this, thus addressed the tyrant: "Thou needest not think that I am so timid as to be conquered by thy cruelties; for the tearing of my body shall not intimidate me, nor the racking of my members move my spirit; neither shall the threats of the fire, nor death itself be able to separate me from the love of Christ. The greater the torments are with which you threaten me, the more acceptable they are to me; for I hope thereby the sooner to come to my dear son, and to receive with him the crown of righteousness at the hand of Christ."

Upon this confession, the Proconsul had her suspended to the torture stake, her flesh torn with iron combs, melted pitch poured over her naked body and fresh wounds, and finally caused her to be beheaded. *Acta Fidelia*, per *Metaphrastem*, compared with *A. Mell.*, 1st book, fol. 140, col. 1, 2.

FORTY YOUTHS, WHO CONFESSED CHRIST THEIR  
SAVIOUR, THROWN INTO A COLD POOL, AND  
BURNED ALIVE THE FOLLOWING DAY, AT  
ANTIOCH, A. D. 304

When the East as well as the West was exceedingly disturbed on account of the violence of the persecution, there manifested themselves in the East, namely at Antioch, forty pious youths, as valiant champions of Jesus Christ, inasmuch as they openly and boldly confessed the Son of God, Jesus Christ, as their Saviour. Thereupon, the Governor of that place, after they had been apprehended, strenuously exerted himself to move them from the faith; but when all his efforts proved unsuccessful, he had them stripped naked, in the coldest part of the winter, and cast into a very cold pool. But as they were still alive the next day, he caused them to be burned to powder.

**One of them, who in consideration of his extreme youthfulness had, through compassion, been restored to his mother, was placed by the latter with her own hands upon the wagon in which the others lay, and exhorted, to finish**

**this blessed course with his fellow brethren.** This happened in the third year of the persecution, A. D. 304. Joh. Gys., fol. 23, col. 3, *ex Bas. de 40 Martyr.*

THEODOSIA, A GOD FEARING MAIDEN OF THE CITY  
OF TYRE, WHO CAME TO COMFORT THE BOUND  
MARTYRS, DROWNED IN THE SEA AT C)ESA;  
REA, A. D. 306)

When the fifth year of the tenth persecution had come, on the second day of the month of April, the Sunday of the resurrection of our Saviour, Theodosia, a God fearing maiden of the city of Tyre, about eighteen years old, came to some bound martyrs at Caesarea, as they were standing before the tribunal, to receive their sentence of death. **Her reason in doing so was affectionately to greet them, and to comfort them in their extremity.**

Thereupon she was instantly seized by the soldiers, and brought before the Proconsul, who forthwith caused her to be maltreated as though he had been bereft of reason; for he did not have her tortured with all manner of dreadful torments, on her sides only, as was generally the custom, but he also caused her breasts to be torn open to the very bones, and then cut off. All this she suffered steadfastly and with a happy countenance; but when by reason of the intensity of the pain she could scarcely draw her breath any longer, so that it seemed that she would soon cease to live, the Proconsul had her thrown into the sea; and thus this faithful heroine of Jesus Christ was numbered among her slain fellow brethren and sisters. See *A. Mell., 1st book, fol. 124, col. 2, 3, from Euseb., lib. 8. Also, J. Gys. on the name Theodosia.*

SOME PIOUS CHRISTIANS WHO WENT TO VISIT  
THEIR CONFINED FELLOW BRETHREN, APPRE;  
HENDED.AT CESAREA, AND BANISHED TO  
THE MINES; BUT THREE OF THEM,  
NAMELY, . ARES, PROMUS, AND  
ELIAS, PUT TO DEATH AT  
ASKALON, A. D. 308

About the beginning of the year 308, some Godfearing Christians left Egypt, with the intention of journeying to Cilicia, to supply those, who for the confession of the faith had been banished to the mines there, with some needful things in their misery and poverty. They were apprehended at Caesarea by the guard at the gate of the city. Some of them were sent into misery and slavery through the same sentence, which consisted of this, that the right eye was to be put out, and the left kneepan cut away, and the wound seared; and thus with one eye and one leg they were compelled to labor in this hard slavery.

Three of their number were apprehended at Askalon, in Palestine, and were tormented in various ways, because they steadfastly confessed their faith. One of them, named Ares, was burnt alive; the other two, Promus and Elias, were beheaded, and thus departed this life in a godly manner. *A. Mell., 1st book, fol. 126, eol. 1, from Euseb.*

PETER APSELAMUS, A YOUNG MAN, BURNED ALIVE  
AT CIESAREA FOR THE NAME OF JESUS  
CHRIST, A. D. 308

Shortly afterwards (on the 11th of January), a pious man called Peter, and surnamed Apselamus, was apprehended. He was a native of Amea., a village in the neighborhood of Elentheropolis. For some time he led the life of a recluse, having retired into solitude to give himself over to divine meditations.

Though the judge and the other members of the tribunal had begged him again and again, to have compassion upon himself and his youth (for he was yet in the bloom of life), he disregarded it all, putting his entire confidence in the living and true God, whom he loved more than all this world contains, yea, than his own life. Finally he suffered his confidence in Christ, his Saviour, to be tried, as precious gold, by fire, and was burned alive at Caesarea, for the. name of Jesus Christ, having commended his soul into the hands of God. *Idem, Ibidem, ex Euseb., lib. 8.*

BIBLIS, AQUILINA, AND FORTUNATA, THREE GOD;  
FEARING CHRISTIAN WOMEN, PUT TO DEATH  
FOR THE DIVINE TRUTH, IN PALESTINE,  
A. n. 308



Among various other martyrs who suffered for the testimony of Jesus Christ in the seventh year of Diocletian's persecution, we have noticed that there were also several honorable Christian women who, from love to their Saviour, did not hesitate to give their lives for the truth. They were called Biblis, Aquilina, a girl of twelve years, and Fortunata, a maiden of Caesarea; who together laid down their lives for the truth, in Palestine. 1. *Gys.*, fol. 26, cot. 3, compared with *A. M.*, fol. 131, cot. 3, ex *Mart. Rom. Memol. Grec. MetaQhrast.* 13 Junii.

TWO SISTERS AT ANTIOCH DROWNED IN THE SEA,  
BECAUSE THEY WOULD NOT RENOUNCE CHRIST  
THEIR SAVIOUR, A. D. 309

In the eighth year of Diocletian's persecution, that is A. D. 309, there were at Antioch two sisters, young maidens, of modest manners and pious life, intelligent and well informed in the way of godliness; so that the world was not worthy, to contain them any longer. They were apprehended and examined, and, clinging steadfastly to Christ, cast into the depths of the sea, and drowned, by the servants of Satan. See the above named author, in the same book, fol. 129, cot. 1, from *Euseb.*

IRENE AND HER TWO SISTERS, BURNED ALIVE FOR  
THE TESTIMONY OF JESUS CHRIST, A. D. 309

In the records written, through the clerk of the criminal court, by the Proconsul Dulcetius, concerning some pious martyrs, there is pronounced, at the close, a certain sentence of death over three sisters, who steadfastly continued in the truth of Christ. The last part of the afore mentioned records contain, in regard to this, the following words: "And when he (Dulcetius) had demanded paper, he wrote this sentence of death.: `Whereas Irene would not obey the decree of the Emperors, and sacrifice to the gods, and does still remain a Christian, therefore I command that she be burned alive, as her two sisters were.' "

When the criminal judge had pronounced this sentence upon Irene, the soldiers took her and brought her upon an elevated place, where her sisters had died; and when they had built a great fire of wood, they made her climb upon it; and there, after singing sweet psalms and hymns of praise to the honor of God, she was consumed by the flames. *A. Mell.*, fol. 130 and 131, cot. 1, ex *Act. Tier. Proconsular. apud Metaph.* Also, *Acta cognitionis novissime diei.*

LUCIAN, AN ELDER OF THE CHURCH OF CHRIST AT ANTIOCH, AFTER HAVING CONFESSED THE  
FAITH, CAST INTO PRISON, AND PUT TO  
DEATH THERE, A. D. 310

**Among the many pious witnesses of Jesus Christ, who laid down their lives for the truth, Lucian, who was an elder of the church at Antioch, was not one of the least; for it is stated of him, that he was a very godly, wise, and eloquent man, well versed in the Scriptures, but above all, that he boldly sealed all this with his blood and death, to the honor of God.**

The judge asked him as he stood before his judgment seat, saying: "O Lucian, how does it come that thou, who art such a wise man, dost follow this sect, for which thou canst give no reason at all? Or, if thou hast any, let us hear it."

Having obtained permission to speak, he made a very excellent and glorious profession of his faith; which would well reserve a place here, were we not, in order to avoid prolixity, compelled to omit it. As soon as he had ended his confession, and the people had in some measure, been drawn over to his views, the judge commanded them to lock him up again in prison, and to put him to death there; which, as the ancient writers relate, was accordingly done. But God shall reveal it all on the last day, and reward every one according to his works. Compare with *A. M.*, fol. 135, cot. 1-4, ex *Eusebio and Ruffino, in Hist., Eccles. Hier. Cataal. in Luciano.*