



CON

GARDEN



Ye shall be hated of all men for my name's sake;



but he that endureth to the end, shall be saved.



TRIUMPH OF CHRISTIANITY

CHRISTIAN MARTYRS:

CONTAINING AN ACCOUNT OF THE

LIFE OF CHRIST AND HIS APOSTLES,

AND

#3

CHRISTIAN PERSECUTIONS.

AN AUTHENTIC ACCOUNT OF THE EXEMPLARY LIFE,

THE SUFFERINGS AND TRIUMPHANT DEATH OF OUR

GLORIOUS REDEEMER;

ALSO,

HISTORY OF THE MARTYRDOM AND PERSECUTIONS OF

THE CHRISTIAN CHURCH,

IN ALL COUNTRIES AND ALL AGES,

FROM THE EARLIEST PERIOD DOWN TO THE PRESENT TIME.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS.

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THOMAS MOORE, BOSTON

This book has no Table of Contents so we have made one.

TABLE of CONTENTS
CHRISTIAN MARTYRS

	Page
Life of Our Blessed Lord and Savior Jesus Christ and His Apostles; And His Persecutions.	
CHAPTER I.	7
CHAPTER II.	9
CHAPTER III.	14
CHAPTER IV.	17
CHAPTER V.	21
CHAPTER VI.	25
CHAPTER VII.	31
CHAPTER VIII.	35
CHAPTER IX.	53
Christian Trials, Persecutions and Martyrdoms,	
CHAPTER I.	59
CHAPTER II.	64
CHAPTER III.	66
CHAPTER IV.	68
CHAPTER V.	71
CHAPTER VI.	76
CHAPTER VII.	79
CHAPTER VIII.	81
CHAPTER IX.	87
CHAPTER X.	92
CHAPTER XI.	96
An Account of the Persecutions of the Christians in Persia, In Egypt, &c.	
CHAPTER I.	117
CHAPTER II.	120
CHAPTER III.	124
CHAPTER IV.	128
CHAPTER V.	131
History of the Persecutions in Various Countries Between the Fifth and Seventh Century.	
CHAPTER I.	134
CHAPTER II.	140

Persecutions in Various Countries from the Eleventh to the Sixteenth Century.

CHAPTER I.	150
CHAPTER II.	155
CHAPTER III.	162
CHAPTER IV.	176

Historical Account of the Inquisition in Spain, Portugal, Italy, &c.

CHAPTER I.	180
CHAPTER II.	194
CHAPTER III.	200
CHAPTER IV.	205

Further Historical Accounts of the Persecutions, Sufferings, and Cruel Deaths of Protestant Martyrs ...

Brief Relations of the Horrible Massacre in France, Anno 1572. . .	216
--	-----

Further Accounts of the Persecutions in Foreign Countries.

CHAPTER I.	221
CHAPTER II.	229
CHAPTER III.	234
CHAPTER IV.	237
CHAPTER V.	240
CHAPTER VI.	243

Persecutions of the Protestants, in Various Foreign Countries, Not Before Described.

CHAPTER I.	245
CHAPTER II.	250
CHAPTER III.	253
CHAPTER IV.	259
CHAPTER V.	260
CHAPTER VI.	262
CHAPTER VII.	262
CHAPTER VIII.	277

A Brief History of the Remarkable Circumstances Which Proceed the Reformation.

CHAPTER I.	282
CHAPTER II.	285

ILLUSTRATIONS

	Page
First Page	1
TRIUMPH OF CHRISTIANITY	2
	After page
The Crucifixion of Christ & The Ascension of Christ	49
St. Stephen; the First martyr & A Primitive Christian Flayed Alive.	60
Dreadful Suffering of primitive martyrs & Horrible Cruelties Inflicted on Primitive Christians.	72
St. Lawrence Fastened to a Gridiron and Burned to Death With A Slow Fire & Torture of A Christian Lady	88
Martyrdom of Irene, April 1st, A.D. 384 & Primitive Christian Dragged Through the Streets	108
Early Christian Tortured to Death & Basil Cruelly Tortured to Death, June 28th, A.D. 362.	124
Sufferings of Primitive Christians, by Scalding to Death & Entrails of Christians, while living, devoured by swine.	128
Marcus, After Having Been Smeared with Honey, Hung Up in a Basket and Stung to Death by Wasps. & Cruelties Inflicted by Order of the Inquisition.	180
Rachus, a Carver, Burnt For injuring the Image of the Virgin Mary. & Martyrdom of Nicholas Burton, a Merchant of London.	196
Persecutions in Bohemia and Germany. & Cruelties Exercised on the Waldenses in the Wilderness.	252
Massacre of the Protestants in the Valley of Piedmont. & Butchery of Seventy Protestants, in the Year 1560.	260
Burning of Badby, at Smithfield, in the Reign of Henry IV. & The Burning of Dr. Barnes, the Rev. W. Jerome, and Rev. T. Garrett.	284

LIFE OF
OUR BLESSED LORD AND SAVIOR
JESUS CHRIST
AND HIS APOSTLES;
AND
CHRISTIAN PERSECUTIONS.

CHAPTER I.

The Birth of Christ, with all the various Circumstances that attended it, viz. An Angel bringeth the News thereof to the Shepherds; the heavenly Host praise God; the Shepherds, finding it to be as the Angel had said, glorify God; and the Circumcision of Christ.

THE great King of the creation and righteous Governor of the universe, having fixed, in his eternal counsels, both the time and the place where his only Son was to be born, so ordered the affairs of the world as to bring his great predictions and gracious designs to pass. And as he overrules the counsels of princes, and determines the actions of men, so as to answer the wise ends of his government and accomplish the designs of his grace, so, in this present instance, there is a remarkable manifestation of divine wisdom and power co-operating to bring about this great event. The holy Virgin and her husband dwelt at Nazareth; and, according to the prophet's prediction, the Messiah was to be born at Bethlehem, which was at a considerable distance; but, to bring the great prediction to pass, divine Providence so ordered it that, about three years before the time of our Redeemer's birth, a decree passed at Rome, by the order of the

emperor Augustus, that a survey should be taken and a register made of the persons, estates and wealth contained in his vast empire. This survey seems not to have been taken with an immediate design of taxation, but rather from views of ambition, or that the emperor might know the number and riches of his subjects; for there were no taxes gathered by the Romans till eleven or twelve years after this, when Archelaus, the son of Herod, was deposed for his tyranny and oppression, and Judea reduced into the form of a Roman province; for Herod, and the rest of the tributary kings, received the taxes of their subjects, and paid such tribute to Rome as was stipulated between them and the emperor. This survey, having been carried through various provinces and kingdoms which were subject to Rome in the two years past, was now making in Judea; and every family received orders to repair to their own city, to give an account of their real or personal estate, and there to be registered. Joseph and Mary his wife, being both of the family of David, were obliged on this occasion to take a journey to the ancient city of Bethlehem. The evangelists Matthew and Luke have each inserted in their gospels the genealogy of Jesus Christ, in which there is so great a variation, that it was with reason concluded that Matthew gives the genealogy of Joseph, and Luke of the virgin Mary, that it may appear that they were both of the house and lineage of David, one rising through Solomon, and the other through Nathan, another son of that prince. Though the holy virgin was great with child, and near the time of her delivery, she could not be excused from this long journey.

The town of Bethlehem was crowded on this occasion: every inn, and every house of hospitable entertainment, was full: the extraordinary persons who are the subjects of our present attention made no great appearance in the world, and could not command the best accommodations: and while those whose superior affluence commanded respect took up the best apartments of the inns, the mother of the great Messiah was content to lodge in a stable; and there, having accomplished the full time of her pregnancy, she was delivered of her heavenly son. Some have supposed that, as she had conceived by the mighty power of God, she brought forth her son without pain or common assistance. The stable in which our great Redeemer was born is said to be a cave cut out of a rock; and it is not unlikely that he was born in the night. In this situation the holy virgin, having brought forth her son, wrapped the infant in swaddling-clothes, and, having no better accommodations, laid

him in a manger. What an amazing instance of condescension was this! The Son of the eternal God! the Heir of all things! the Darling of the skies! who was worshiped by angels, and held in veneration equal with heaven's great Supreme, to become man; to take human nature upon him in its most helpless and feeble state; to lay aside his starry crown, and all the glories of his heavenly dignity, and become a suckling child! One would have thought, that, when the great King of the universe condescended to become man, and appear in this world, he would have been received by the inhabitants of the earth with tokens of the highest regard, and that every thing great and good, every thing grand and noble, would have been prepared to honor and accommodate the mighty Prince. It might have been particularly expected that the nation which he chose for his residence, that the people whom he condescended to make his countrymen, would have received him with the highest acclamations, and warmest tokens of honor and respect. But how contrary to this were the counsels of Heaven! how opposite to this the appearance of our great Redeemer! When great princes are born, the city of their birth rings with acclamations, and the illuminated night shines like the day. But when our exalted Redeemer was born, all was silent, all was still. Not the poor peasant, who first draws breath in the homely cottage, steals into the world less unobserved than did the Son of God. He, in all probability, was born in the night, perhaps without light, or by the glimmering of a winking taper. When great princes are born, they are wrapped in fine linen, and adorned with mantles of purple fringed with gold; the floors of their apartments are decorated with splendid carpets; the windows are adorned with noble hangings, and they lie on a bed of state, which shines with crimson and gold. But our great Redeemer and Savior of mankind, the greatest Prince that ever was born into the world, received no honor, no tokens of respect; was received with no demonstrations of joy; had no splendid apartment, no rich decorations; but was brought forth in a stable, without any person to put on the poor habit prepared for him but his virgin mother, who herself wrapped him in swaddling-clothes, and laid him in a manger. But, though our glorious Redeemer was received by the inhabitants of the earth with no tokens of respect, or demonstrations of joy; though he was brought forth in the incommodious limits of a stable, and his companions were the beasts of the field; he was not neglected nor disregarded by the bright natives of the heavenly world. A squadron of shining cherubs was despatched

from the eternal throne, to proclaim the great event, to congratulate the wondering world on their great Deliverer's birth, and proclaim the approach of the exalted Prince of peace. But this report was to be made, not to the great sanhedrim; not to the learned doctors of the law; not to the chief priests and elders; but to a company of poor shepherds, who were watching their flocks by night, in the fields of Bethlehem. The rays of heavenly glory which attended this shining train, breaking through the darkness of night, alarmed and terrified the artless swains. But one of the angels called to them from on high: "Fear not; for, behold! I bring you good tidings of great joy, which shall be unto all people: for unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling-clothes, lying in a manger." No sooner had the angel uttered these words, than the rest of the squadron, who attended him down the skies, appeared; a flood of light illumined the whole concave of heaven, and angels' songs were heard on earthly ground. "Glory to God in the highest. on earth peace, and good-will towards men," was the strain they sung. And, having ended the celestial concert, they vanished out of sight.

Soon as the angelic host was departed, the wondering shepherds repaired to Bethlehem, to seek the heavenly infant whose birth had in this glorious manner been related. And, as the angels had declared, they found the holy child, attended only by his virgin mother, and his supposed father, Joseph: the babe was wrapped in the meanest clothes, and laid in a manger. These circumstances, answering so perfectly to the heavenly declaration, confirmed the affected shepherds, who, with the most ardent joy, adored the holy infant, and related to his wondering parents what a glorious appearance they had seen, and what great things the angels had related concerning the child. The shepherds then, with exultations and joy, returned to their flocks, declaring to all men the great things they had seen, and praising God for his condescending goodness, in this unexpected manifestation of his great designs to persons so low and inconsiderable in the world. When the shepherds were departed, the virgin mother of the Lord of life recollected, with adoration and praise, the various concurring testimonies of the divinity of her son; and treasured them up in her heart, with full expectation of all being accomplished in him which had been predicted by the prophets concerning the Redeemer of Israel.

When the eighth day was arrived since the birth of the holy child, he was circumcised in conformity to the command of the

law of Moses; and received the name of JESUS, according to the directions of the angel who predicted his conception and birth.

CHAPTER II.

Christ presented in the Temple.—The Adoration of the Eastern Sages.—The Departure of the Holy Family into Egypt.—The Murder of the Innocents.—The Death of Herod, and Christ's Return to Nazareth.

THE holy virgin, and her pious husband, Joseph, having performed all that the law required in the sacred rite of circumcision, and it being necessary that the heavenly infant should at the end of forty days be presented in the temple, it is reasonable to suppose that they remained at Bethlehem till those days were accomplished; for Jerusalem was but about six miles from Bethlehem, but a much greater distance from Nazareth, the place of their residence. The days of her purification being fulfilled, the virgin mother, according to the rules prescribed by the law, accompanied by her husband, brought her young son to the temple: she waited in the outer court while the two turtle doves, which, conformably to her mean condition, she had brought for her offering, were presented by the priest as an oblation to the Lord; she was then admitted into the inner court, where the priest received the blessed infant from his mother's arms, and presented him to the Lord at the altar of burnt offering, and received the five shekels which the law exacted from every family, without regard to their circumstances, for the redemption of a first-born son. The God whom Israel expected then "suddenly came to his temple; and the glory of the latter house was greater than the former."

While these sacred rites were performing, a pious and venerable old man came into the temple, whose name was Simeon; he had long waited and earnestly prayed for the redemption of Israel; and it had been revealed to him, by the spirit of God, that before he died he should see the exalted Messiah. Accordingly, the spirit which now directed his steps to the temple impressed on his mind a clear and strong conviction that the infant now presenting at the altar was this glorious person. Full of heavenly transport, he took the holy blessed infant in his

arms, and addressed the throne of that God who had thus highly favored him, in such language as this: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Israel." It may be supposed that these words were heard with wonder and joy by the parents of the holy child; for it must certainly have seemed strange to them that the good old man should be acquainted with the great things which concerned the heavenly infant; and they doubtless had reason to wonder how he came by the information; but, turning to the virgin mother, he added, "Behold, this child is sent for the fall and rising again of many in Israel." In these remarkable words the venerable old man prophesied the opposition which the gospel of Christ should meet with in the world, and showed that the destruction of many would be the consequence of their final unbelief and disobedience; yet, at the same time, many would rise out of that dreadful condition into which they had fallen by their sins, by being enabled to believe in the Son of God, and apply to their souls the benefits of his great salvation. The holy prophet proceeded further to inform the mother of our Lord, that her son should be set up as a mark at which the unbelieving and disobedient should level all the darts of their infernal fury; and that the sorrows which she would feel on that account would be exceedingly cutting and painful: "Yea," said he, "a sword shall pierce through thy own soul, that the thoughts of many hearts may be revealed." The prophecy was remarkably fulfilled when the holy virgin, about thirty-three years after this, stood by the cross, and, in all the bitterness of grief, beheld the sufferings of her expiring son. Various have been the conjectures concerning this good old man, Simeon; but who he was is not decided with any degree of certainty. Some have supposed him to be a priest; others have imagined he was Simeon the Just, a great person who bore an excellent character among the Jews; others have concluded him to be the son of Hillel, a famous doctor in the sanhedrim. But, as the evangelists are silent in these particulars, they must be left without any further inquiry.

The testimony of this great person was confirmed by that of an aged matron, named Anna, whom the evangelist calls a prophetess, and declares that "she departed not from the temple, but served God, with fastings and prayers, night and day." The meaning of which is, that she had dedicated herself to the service of God, and constantly attended on his worship in the

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lined prey? The character and conduct of Herod, in almost every case, is contrary to this; but the great Governor of the universe, when he pleases, can cast confusion on the councils of princes, and preserve the innocent from their wicked designs.

The wise men being departed to their own country, "the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be there until I bring thee word; for Herod will seek the young child to destroy him." Joseph immediately obeyed the divine command, and, for the greater security, set out from Bethlehem in the night; and, taking a journey of near two hundred miles, he settled with his family in Egypt, and there he remained till the tyrant was dead. Herod, in the mean time, having waited for the return of the wise men in vain, and knowing he was hated by the Jews, was so jealous, discontented, and wicked, that he mistrusted every body of plotting against him; and, perhaps, concluding that the Jews might conceal this child till a proper opportunity should offer for them to bring him forth, was full of rage, and, actuated by the most infernal cruelty, sent his soldiers to Bethlehem and the adjacent country, with orders to kill all the young children that were under two years old. The troops too punctually executed the orders of the detested tyrant; and it is asserted by historians that fourteen thousand young children fell in this bloody massacre, and Judah's streams ran infant blood. The horrid cruelty of this transaction is such, that it is almost sufficient to stagger our belief. But if we consider the conduct and character of the man, that he was grown old in murder and cruelty; that he reared his throne in blood; that he was guilty of the most horrid murders to support it; and, at this very time, was most deplorably miserable by quarrels in his family, and was constantly apprehensive of plots against his life; if we consider that he had no friend he could trust, but was jealous of all about him, and thought his own sons conspired to poison him; we shall not wonder at any degree of wickedness which such a man, in such a situation, might be capable of committing. But this horrid scene, as it might be expected, was soon followed by peculiar and distinguished vengeance, which burst on the impious tyrant, and laid him low in death. In the utmost agonies of mind, and the acutest torments of body, he soon after this expired. He ordered the execution of his own son but five days before his death; and he commanded all the nobility of the Jewish nation to be put to death as soon as it was known that he ceased to breathe. But, the persons to whom he trusted to execute

this last order not being so wicked as himself, the noble prisoners were set at liberty.

This affecting and terrible slaughter of the innocents is pathetically described by the evangelist, in referring to a passage in the prophet Jeremiah: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not."

Some time after the tyrant was dead, the angel of the Lord appeared to Joseph in Egypt, in a dream, and commanded him to take the young child and his mother, and go into the land of Israel; at the same time informing him, that they were dead who sought the young child's life. The good man, without hesitation, obeyed the heavenly vision, and returned to his native country, designing to settle in Judea, probably at Bethlehem. But when he heard that Archelaus, the son of Herod, succeeded his father in Judea, and he being a prince of a cruel disposition, Joseph judged it imprudent to settle in his dominions; and hearing that Antipas, another of Herod's sons, but more mild and peaceable in his temper, was governor of Galilee, he by divine direction went thither, and took up his abode at Nazareth, the former place of his residence, "that it might be fulfilled," the evangelists inform us, "which was spoken by the prophet, He shall be called a Nazarine."

CHAPTER III.

The Infancy of Christ, and his Disputing with the Doctors in the Temple.

THE account of our Lord's childhood and youth is very slightly touched on in the sacred writings. How he was employed, from his infancy till he arrived at thirty years of age, is not to be found in any authentic history. This period includes the greatest part of his life, which is absolutely unknown to the Christian world. Luke, who is the most particular in his account of our Lord's younger years, only tells us that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And, speaking of his life at his

father's house at Nazareth, he informs us that he was subject to his parents, and that he "increased in wisdom and stature, and in favor with God and man."

It was the general custom of the Jews to take a journey to Jerusalem and annually attend the feast of the passover. The parents of our great Redeemer, with their numerous relations and friends, when the holy child was twelve years old, went to the capital of the kingdom on this occasion. Whether the child Jesus had been at Jerusalem before is not certainly known; it is generally concluded that he had not. Having remained seven days with them during their attendance at the temple, he separated himself from the company, and, when they set out on their return to their own country, staid behind. They proceeded on their first day's journey and did not miss him till night, supposing he might be in company with some of their relations, who had been at the holy city on the same occasion with themselves, and were now returning. But, inquiring amongst all their kindred and friends, they learnt that he was not in the company. Full of anxiety and distress, they returned to Jerusalem, and searched every place in the city where he was likely to be found. Two days they sought him in vain. On the third day, they found him in the outer court of the temple, amongst the learned doctors of the law, both hearing them and asking them questions.

In the outer court of the temple, called the court of the people, were several chambers belonging to the priests; and here the doctors of the law assembled at the feast of the passover, and at other times, to teach the people, and not only expounded the Mosaical institutions, but debated with one another concerning the difficulties that occurred. Such youths as applied themselves to learning were permitted to converse with the assembly, and received such instructions as were necessary to enable them to pursue their respective studies. At this assembly of the doctors Jesus presented himself, and not only gave attention to their debates, and proposed such questions as naturally arose from the subjects under consideration, but propounded several difficult questions of his own, which, when the doctors could not clear up, he expounded himself, to the satisfaction and surprise of all present.

The learned doctors, with the utmost astonishment, heard the young child manifest such wisdom and deep understanding as not only exceeded men, but such men as were reputed the most learned and judicious amongst them. No doubt there was something remarkably majestic and amiably divine in his

appearance; and, as he led the discourse himself, we may reasonably suppose that the question which he debated with the doctors had reference to some prophecy concerning the Messiah; which he threw such light upon, and explained in such a manner, as raised the admiration of all that heard him. It is certainly very strange that the admiration which the holy child excited in this public assembly, by his understanding and pertinent answers, did not excite some further inquiry after him. But it is to be supposed that the coming of such mean persons as Joseph and Mary, who appeared to be his parents, very much abated the regard which the learned doctors of the law would otherwise have had for so wonderful a child: but things which appear low in the world are always despised by those lazy inquirers after truth who seek the praise of man, and are only candidates for popular applause.

Joseph and Mary, who had been seeking the holy child with the utmost apprehensions and concern, found him in this situation with equal surprise and joy. And there is no doubt but Jesus, when he perceived the approach of his parents, arose and went with them immediately, taking this occasion to withdraw himself from the admiring assembly. His mother was very much affected with the appearance of her son, and the place and company in which she had found him. She gently asked him why he had left them in this manner, rather inquiring into the reasons of his staying behind than designing to blame or chide him; for, no doubt, she perceived that he was under divine direction: yet, proceeding to inform him that her husband and herself had been extremely concerned for him, and had sought him three days with the utmost anxiety and grief, the holy child, with the most amiable meekness, informed her that they need not have wearied themselves with seeking him, nor their minds with anxiety and care, for he was under the protection of his Father, on whose business he had been employed. The expressions which the heavenly child used on this occasion were not clearly understood by his wondering parents; but his mother, on this, as on every other remarkable occurrence in the life and conduct of her son, took notice of his words and treasured them up in her heart; and the child Jesus, having given this early and remarkable instance of his diligence and ready obedience in the work in which he was to be hereafter employed, now proceeded to give an open and manifest instance of his duty to his parents; for he returned with them to Nazareth, and was subject to them as before. Here he remained till he arrived at the age of thirty years, and made wonderful improve-

ments in wisdom and knowledge, being favored by God in an extraordinary manner, and highly esteemed, revered and loved by all that knew him.

CHAPTER IV.

Christ after his Baptism is driven by the Spirit into the Wilderness, where he fasteth Forty Days ; during which Time he is tempted of the Devil several Ways, but overcometh him in all of them : Afterwards Angels administer unto him.

OUR blessed Savior, having been baptized in the river Jordan, and having received the testimony of God in the most manifest and glorious manner, amidst vast numbers of spectators, declaring him to be the Son of the Most High, now prepared to begin his public ministry, and enter upon the great work for which he came into the world.

Jordan, in which our great Redeemer was baptized, was the most considerable river in the land of Canaan, and ran almost from the northern to the southern boundaries of the Holy Land. It ran a great way through the wilderness of Judea, which was not called a wilderness because it was quite uninhabited, but because it was more wild, uncultivated, and less inhabited than the rest of the country. The river Jordan, like the Nile, overflowed its banks at one season of the year : it was much infested with lions, and other wild beasts, who, being driven out of their dens by the rising of the waters, spread themselves over the country ; hence the allusion in the prophet, "He comes like a lion from the swelling of Jordan."

The exalted Savior of mankind, when he began his public ministry, did not seek to aggrandize himself, or court the honor or applause of men. It might have been expected, that, preceded by his forerunner the Baptist, and with a blaze of divine glory round his head, he would have gone to Jerusalem, the seat of power, and made known himself and his pretensions to the great men of the kingdom. But the meek and lowly Jesus, shunning every thing that was grand and noble, retired to the desert. The evangelist Mark informs us that he was driven of the Spirit into the wilderness : it is not to be supposed that he was driven by any irresistible power, but by the influence

of that Holy Spirit which descended on him at his baptism, and always resided in him. The design of this retirement, no doubt, was, that by solitude, contemplation, and spiritual converse with his heavenly Father, he might prepare himself for the great work which lay before him, and, by baffling the temptations of the evil spirit, might triumph over the grand enemy of mankind in our stead, and point out to us the duty of withstanding his temptations. "It behoved him in all things to be like to his brethren, that he might be a merciful and faithful high-priest: for in that he hath suffered being tempted, he is able to succor them that are tempted." That part of the wilderness into which the holy Jesus retired is supposed to be about four miles from the river Jordan, and twenty from Jerusalem. It was a dismal and uncomfortable situation, dry, barren and waste, surrounded by vast craggy mountains, frequented by wild beasts, solitary, dreary and forlorn.

In this dreaded retreat our great Redeemer remained forty days, (the same time which Moses was in the mount when he received the law,) amidst the howlings of beasts of prey, and the constant temptations of wicked spirits, who, no doubt, used all their arts to interrupt his meditations and disturb his peace. The desert was barren and dry; it produced nothing to eat, nor was there any water to allay the thirst. The Son of God fasted forty days, being supported by divine power; at the end of which time he felt the calls of nature, and the painful sensations of hunger and thirst. What our Lord suffered from the temptations and delusive arts of the wicked spirits, during his forty days' abode in the desert, is not particularly recorded; but, it seems, at the end of that time he was attacked by the prince of apostate angels himself. It is not to be supposed but a spirit so subtle and vigilant must be fully acquainted with the late manifestation of divine glory which had, at Christ's baptism, declared him the Son of God; nor could he be ignorant of the circumstances attending his birth, and the various testimonies of his life. But the great adversary of mankind, though he must certainly be convinced that he was an extraordinary person, seems not to be fully satisfied that he was the Son of God; and to prove this important point, took this opportunity, when he was afflicted with hunger and thirst, to ply him with his temptations. The wily tempter approached the holy Jesus—very likely in human shape—and, knowing the extremity of his hunger, expostulated with him why he would endure such hardships when it was in his power so easily to find relief. "If thou be the Son of God," said he, "command that these stones be made bread."

This temptation, seeming so kind and harmless, was the more dangerous; the crafty fiend designing to allure our great Redeemer to some superfluous acts of his divine power, to supply his present necessity, which might have been contrary to an entire resignation and obedience to the will of his heavenly Father: but our Lord repelled this insinuating temptation, by quoting the words of Moses, which implied, that God, when he pleases, can by extraordinary means supply the wants of his creatures and provide food for the support of the human race; "Man shall not live by bread alone, but by every word of God."

The crafty fiend, repulsed in this first open attempt on the blessed Jesus, proceeded to a second trial to ensnare our exalted Savior; in order to which, it is asserted by the evangelist, that "he took him to the holy city and set him upon the pinnacle of the temple." Our great Redeemer must be hurried through air to the distance of twenty miles: it is supposed he was set upon some spire on the south side of the temple; probably on that part which was called Herod's tower, which was built upon the edge of a rock, under which was a valley of prodigious depth. Josephus writes, that he that was on the top of this tower, and looked down to the valley beneath, his head would immediately swim, and grow dizzy! nay, it was farther than his very eyes could reach to the bottom. At this giddy height the crafty tempter set the blessed Jesus, and thus addressed him: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone." Thus, by a partial and mutilated quotation from the Psalms, the great adversary of mankind attempted to draw aside and overcome their only Savior; the words "to keep thee in all thy ways" were not to the artful tempter's purpose, and therefore were craftily omitted. The tendency of this temptation seems to be the exciting our Lord to presume too much upon the divine protection, in his present state of humility and submission; and as he depended on the word of God when he was in danger of being famished in the wilderness, the tempter quoted the same word to assure him, that God would send his angels to preserve him though he should leap from that stupendous height. And perhaps the malicious fiend might secretly hope, that if the Lord could be prevailed upon to make the experiment, he would be dashed to pieces with the fall, and all the apprehensions of the infernal powers, on his account, would then have been at an end. But the blessed Jesus was not thus to be overcome: he stood fixed on the immovable basis of his humility and meekness, and

replied to the insinuating tempter in the words of Moses ; " It is written again," said he, " Thou shalt not tempt the Lord thy God." By which we are to learn, that it is not lawful to try the goodness of God, or the reality of his paternal care in our preservation, by putting ourselves into unnecessary danger, or making wild and extravagant experiments of his protection.

The grand adversary of mankind, though twice repulsed with shame, yet scorned to give up the contest ; but rallying all his powers of deception, stood prepared to make one more bold effort. The evangelist informs us, that from the pinnacle of the temple the devil took our Lord " to the top of an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them." The crafty deceiver here thought to work upon our Savior's ambition ; and, doubtless, by the powers of bold enchantment, he filled the wide-stretched landscape with vast palaces, cities, temples, towers, fleets and armies, chariots, warriors, foaming steeds and all the mighty powers of sovereign greatness : which pointing in order to our Redeemer's view, " All these things," said he " will I give thee, if thou wilt fall down and worship me." To this boldness and blasphemy, the holy Jesus gave a sharper rebuke than he had done to the other temptations, and plainly manifested his divinity, while he assumed a commanding authority, worthy the Son of God ; " Get thee hence, Satan," he cried, " for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The frightened fiend now could stand no longer ; he had received such a defeat, as convinced him that all further attempts were vain : his eyes were dazzled with the divine glory which shone around the Son of God ; and it may be supposed that he fled murmuring to his subject fiends, complaining of his sad defeat, and giving them instructions to use all their infernal arts to influence the minds of men, fill them with rage against their only Savior, and prevent their believing in him, and receiving his glorious gospel.

The grand deceiver thus defeated and fled, a squadron of bright cherubs descended from the heavenly world, congratulating the exalted Savior of mankind on his victory, and administering to his necessities such supplies from the celestial regions as enabled him to pursue the great work which he was now to enter upon.

CHAPTER V.

Christ begins his Public Ministry. His first Miracle at Cana. He goes to Jerusalem at the Passover ; performs several Miracles ; clears the Temple of the Traders ; and holds a Conference with Nicodemus.

It was during the retreat of our great Redeemer into the desert, and his abode there, that the Jewish sanhedrim sent the deputation of priests and Levites to John the Baptist as before related ; and having openly and honestly informed them that he was not the Messiah, they returned to Jerusalem.

The next day after their departure, the Son of God, having defeated the cunning, and disappointed the wiles, of the great enemy of mankind, returned from the wilderness, after an abode there of forty days, and came to Bethabara, where John was baptizing. The holy Baptist, knowing that the great design of his coming into the world was to prepare the way for, and lead the people to, the Messiah, no sooner saw the exalted Savior of mankind, than he pointed him out to the people as the object of their highest regard and reverence : " Behold," he cried, " the Lamb of God, which taketh away the sin of the world ! " And that it might not be supposed that he declared him to be such a dignified person without sufficient grounds, he proceeded to inform the attentive multitude, that he had received a full assurance of this truth at the time when he baptized him, by the appearance of the Holy Spirit, in the shape of a dove, visibly resting on his head : " John bare record, saying, I saw the Spirit descending like a dove, and it abode upon him, and I knew him not ; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost ; and I saw and bare record, that this is the Son of God." After this public declaration of his great forerunner, Jesus departed ; but returning the next day to the banks of Jordan, the Baptist being there with two of his disciples, he no sooner beheld the holy Jesus, than he repeated and confirmed his former declaration which was made to the multitude, " Behold the Lamb of God." It is probable these disciples were absent when Jesus was baptized and the Spirit descended on him, while a

voice from heaven declared him the Son of God. This plain and positive declaration of their master excited their curiosity and filled them with a strong desire to be further informed. To this end they followed Jesus, no doubt desiring to be acquainted with this extraordinary person. Our great Redeemer, knowing their intentions, turned towards them, and, with that condescending kindness and complacency so natural to him, took them with him to his house. We are informed by the evangelist John, that one of these disciples was Andrew, the brother of Simon Peter; the name of the other is not mentioned; some suppose it was the evangelist himself. They, by this invitation, gained an opportunity of conversing with the Savior of mankind; and that conversation, joined with the declaration of their master the Baptist, fully convinced them of the truth of his mission, and they esteemed and revered him as the great Messiah, the long-expected Redeemer of Israel.

Soon after this, Andrew found his brother Peter, and, with the utmost joy and elevation of heart, brought him to Jesus. The Lord immediately called him by his name, and informed him, that he should hereafter be called Cephas, which is, by interpretation, a stone, or rock. The day following, Philip, an inhabitant of the town of Bethsaida, was so happy as to come in company with the great Redeemer; Jesus commanded him to follow him, which that disciple immediately obeyed: perhaps he might not be unacquainted with the character of the Son of God; or if he was, the call of the great Savior of sinners was accompanied with such manifestations of divine power, that he gladly obeyed.

Our Lord having thus given manifest proofs of his divinity, and called five disciples, was the third day after, with his mother and them, invited to a marriage feast at Cana, a small town, not far distant from Nazareth. His mother, it may reasonably be supposed, was either a relation or intimate friend of the married pair; and it happened, at the supper, that they were scarce of wine: she had often, no doubt, been witness of the supernatural power that attended her son, and as she would willingly have every thing so conducted that there might no reproach fall on her new-married friends, she applied to him, perhaps expecting he would work a miracle for their supply. Jesus, upon receiving the information from his mother, replied, with a kind of gentle rebuke, "Woman, what have I to do with thee? mine hour is not yet come;" intimating by this, that the time for his working miracles in Galilee was not yet approached, but his business lay in other parts of the kingdom. His mother

does not seem by this reply to have given up her hopes of his doing something for her friends in this necessity; and, therefore, she ordered the servants punctually to perform whatever he commanded; nor was she mistaken in her supposition; for our Lord kindly condescended, by his miraculous power, to relieve his friends, and to convince his new disciples of the divinity of their master. He ordered the servants to fill six water-pots, each containing about twenty gallons, with water; the servants obeyed, and filled them up to the brim. The whole, in a moment, was changed into the most excellent wine; "Bear," said our exalted Redeemer, "to the governor of the feast:" the governor, ignorant of the miracle, and highly pleased with the delicious flavor and richness of the wine, which was much superior to what they had drunk before, applied to the bridegroom, and, in the hearing of the company, informed him, that he had acted contrary to the common custom of feasts. "Every man at the beginning," said he, "doth set forth good wine; and, when men have well drunk, then that which is worse; but thou hast kept the good wine until now." The bridegroom, doubtless, was much surprised at this account, and, upon inquiry, found that this excellent wine was produced by Jesus, in a miraculous manner. This miracle was the first which our blessed Savior performed; by it he honored the institution of marriage, convinced his disciples that he, in reality, was the Son of God, and the Savior of Israel, and spread his fame over all the country around.

The passover, an annual feast of the Jews, kept in commemoration of their preservation when the Egyptian first-born were slain by a stroke from heaven, being at hand, and our Lord designing to be present at the feast, he departed from Cana, and, taking Capernaum in his way, he went to Jerusalem. He no sooner arrived at the chief city of the Jews, but he went to the temple, and probably it being the eve of the feast, he found the sacred apartments full of traders, money-changers, and merchants, who sold such things as would be wanted at the ensuing festival. The holy Jesus was filled with indignation to see the holy place thus profaned, and immediately applied himself to correct the abuse; accordingly, he made a small whip, or scourge, and assuming the air and fervency of the ancient prophets, he drove this mercenary train out of the temple; awed by his majestic, all-commanding appearance, they ran before him in a tumult; the oxen and sheep, affrighted, fled, and the owners after them, overthrowing the tables of money-changers, and pouring out their money upon the ground; none dared to

make resistance: the seller of doves he also urged to depart, commanding them all, for the future, to take care how they made the temple of God a house of merchandise. The Jews, perceiving a promiscuous throng of people and cattle driving out of the temple in the utmost astonishment and terror, and afterwards finding that Jesus had put them all into this hurry and confusion, by commanding them to depart from the temple, and had driven them before him, probably summoned a council, and demanded of him in form, by what authority he did this; at the same time requiring him to give them a sign, which should prove that he did it by a divine commission. Our Lord, on this occasion, only referred them to the miracle of his own resurrection; "Destroy," said he, "this body, and I will raise it up in three days." The rulers of the Jews, mistaking his meaning, concluded his words had reference to the noble and magnificent temple built by Herod, and were very much surprised at the assertion; "Forty and six years," said they, "was this temple in building, and wilt thou rear it up in three days?" But though this answer of our Lord confounded the great men amongst the Jews, the disciples of Jesus remembered a passage in the Psalms, which was clearly applicable to this part of our Redeemer's conduct, "The zeal of thine house has eaten me up." And, as this prediction of our Lord was delivered in the style of the ancient prophets, whose prophecies were sometimes not understood till they were fulfilled; this saying of their master came fresh into their minds after his resurrection, and confirmed them in their belief of the truth.

Though the blessed Jesus refused to work any miracle in the presence of the rulers of the Jews, and strove not to make himself known to the great and mighty in Jerusalem, yet at this time he wrought several wonderful works amongst the common people, and, by exerting the mighty power invested in him, confirmed the truth of the doctrines he taught, and proved that he was a teacher sent from God, and that great person so long expected to be the Redeemer of Israel.

Our Lord continued performing several wonders amongst the common people, during the time of the passover, and many of them believed on him; for they were fully convinced of his divine mission, by the miracles which they saw him perform. But, Jesus knowing the secrets of men's hearts, and not wanting any information concerning them, he was able to form a just conception of the nature of their belief; and knew how unlikely it was to stand the day of trial, on account of the weakness and fickleness of mankind. In consequence of this knowledge, he

did not think it proper to run the hazard of the inconstancy of the multitude, or trust himself too much in their hands: for this reason he avoided conversing too freely with them, or making more full and clear discoveries of his divinity and the end of his coming into the world; for he knew how likely it was, that great numbers should desert his cause, when he came to be publicly opposed by the great sanhedrim, by the scribes and Pharisees, the chief priests and elders, and all the great men of the nation.

CHAPTER VI.

Christ converses with the Woman of Samaria, and reveals himself unto her: He heals the Nobleman's Son at Cana, while he lay sick at Capernaum. He repairs to Capernaum, and having called more Disciples, he preaches in Galilee and delivers his Sermon on the Mount.

THE feast of the passover being ended, Jesus departed from Jerusalem, and went to some of the obscurer parts of Judea; probably he might retire to the banks of the river Jordan, where he had been baptized, and had received the honor of the divine approbation, and the testimony of a voice from heaven that he was the Son of God. The holy Jesus remained here a considerable time, and his disciples baptized great numbers of people, while his fame was spread through several parts of the country.

John the Baptist was not yet cast into prison, but continued preaching and baptizing, probably at Bethabara, the place of his former residence. Some of the Jews hence took occasion to dispute with the disciples of John about the propriety of this, and wanted to be informed whether the baptism of Jesus was not superior to that of their master. Not being willing themselves to decide this controversy, or answer so important a question, they applied to the Baptist himself. The prophet took occasion to remind them how often he had declared that the person they mentioned was the Messiah, whom God hath sent into the world to accomplish the designs of his grace in the salvation of sinners; and that himself was no more than a messenger to prepare the way before this illustrious person. He likewise proceeded to inform them, that his own ministry now

was on the decline, and would soon be at an end; "He must increase," said he, "but I must decrease." The holy man continued his testimony concerning Christ, by giving his inquiring disciples to understand that he was above all, and as much superior to him, as the heavens were above the earth; and though, comparatively speaking, no man received his testimony, though he was low and despicable in the eyes of mankind, yet he was in the highest estimation in the heavenly world; that he was the well-beloved of his Father, and the heir of all things, both in heaven and earth; that the fulness of the divine spirit dwelt in him, and it was of the utmost importance to mankind to hear, believe in, and obey him. And then the holy man concluded his ministry with these remarkable words, "He that believeth on the Son hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Soon after this, the holy Baptist departed from the banks of Jordan, and leaving the wilderness of Judea, repaired to Galilee, and often visited the court of Herod, who seemed to attend to his precepts, and take delight in his company and conversation; but as the Baptist was too strictly virtuous to flatter that prince, he took occasion severely to reprimand him, on account of his cohabiting with the princess Herodias. This roused the rage of that haughty woman, who, on that account, procured his imprisonment and death.

In the mean time, the blessed Jesus continued in the wilderness of Judea; great multitudes resorted to him, attended on his divine instructions, beheld the miracles he wrought, and were baptized by his disciples. His popularity daily increasing, it excited the envy of the Pharisees, on which account our Lord thought proper to retire into Galilee, and there continue that great work he had so successfully begun.

In this journey he passed through Samaria, and being fatigued with traveling, and overpowered with the heat of the day, he sat down to rest by the side of a noted well, near the city of Sychar, (which was reported to be given by the patriarch Jacob to his son Joseph,) while his disciples repaired to the city to purchase provisions.

Before their return, a woman came from the city to draw water at the well, and Jesus, being thirsty, asked her to give him to drink. The woman, knowing him to be a Jew, was very much surprised at this request; for the hatred between the Jews and Samaritans, which had commenced four hundred years before this time, still continued, and was on all occasions carried on by each party: "How is it," said she, "that thou,

being a Jew, askest drink of me, who am a woman of Samaria? For the Jews have no dealings with the Samaritans." Little did the woman think, that no less a person than the Son of God requested this small favor at her hands: had she been acquainted with his high dignity, she would certainly, without hesitation, have granted his request. But Jesus, perceiving her delay, proceeded to let her know, that he was able to make her the most noble and beneficial return for the favor he asked. "If thou," said he, "knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." The woman, surprised to hear such a declaration, and, no doubt, perceiving something awfully majestic and divinely amiable in the countenance of our Lord, without attending to his first request, was touched with a curiosity to know who this stranger was and how he could come at the water he spoke of: "Sir," said she, "thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus replied to this question, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up unto everlasting life." Thus this divine teacher, from the circumstances of sitting by the side of a well, and the woman preparing to draw water, described, in the most beautiful allegory, the efficacy and effects of divine grace, and at the same time represented the plenitude and perpetuity of its happy consequences, which remain to an eternal duration. But the woman, still understanding the words of our Lord in their plain literal sense, requested him to give her a draught of the water he spoke of, that she might thirst no more, nor have occasion to come daily to that well to draw. Our Redeemer then turned the discourse in such a manner as gave him an opportunity of letting the woman understand that he was acquainted with her former and present way of life, and all her circumstances and affairs. "Sir," says she, "I perceive that thou art a prophet:" and being convinced of his superior knowledge, she desired his opinion of a question which was a matter of contention between the Jews and Samaritans, whether the temple at Jerusalem, or mount Gerizim, was the place where God would be worshiped: "Our fathers," said she, "worshiped in this mountain: but ye say, that in Jerusalem is the place where men ought to wor

ship." Our Lord, in answer to her inquiry, informed her, that the time would soon approach, when the worship of God would not be confined either to that mountain or Jerusalem; but the great King of the universe would be willing to accept all true spiritual worshipers, without any regard to the place where they worshiped. "God," said he, "is a spirit; and they that worship him, must worship him in spirit and in truth." The woman replied to this, that she supposed this point would be settled by the Messiah, who was shortly expected to come, both by the Jews and Samaritans. "I know," said she, "that the Messiah cometh, which is called Christ: when he is come, he will tell us all things." To this Jesus directly replied, "I that speak unto thee am he."

Just at the moment when Jesus had told the woman that he was the Messiah, the disciples returned; and finding their master in close conversation with one that was a native of Samaria, and of consequence an enemy to the Jews, and to the temple worship at Jerusalem, they were very much surprised: but the woman, having heard Jesus call himself the Messiah, left her pitcher at the well, and ran to the city to publish the glad tidings, that the Redeemer was then sitting at Jacob's well, and had told her all the secret transactions of her life. This declaration filled the listening Samaritans with the highest astonishment, and at the same time raised their curiosity to see this extraordinary person, whom Moses and the prophets had foretold, and of whose appearance there was at that time so universal an expectation.

During this interval, the disciples set before the Lord the provisions which they had been procuring, and requested him to eat; but he seemed little to regard their entreaties, having turned his thoughts to divine meditations: but being further urged, he replied, "that he had meat to eat which they knew not of;" and gave them to understand, that it was meat and drink to him to do the will and proceed in the work of his heavenly Father: then looking about him, and seeing the Samaritans coming in crowds from their city, he said to his disciples, "Say ye not that there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." By this our Lord instructed his wondering disciples, and let them know that the conversion of these Samaritans, who were now in great crowds surrounding him, was

a greater satisfaction to him, than the pleasure he could receive from the refreshment he might have experienced in partaking of their provisions ; he let them know, that to gather this spiritual harvest, and finish the work of his heavenly Father, was his proper food ; and adding, for the encouragement of his disciples, that as they had labored with him in this harvest of souls, so should they be partakers in the eternal harvest of joy, which would be the reward of their diligence in the work of God.

The words of the woman had taken such an effect on the inhabitants of the city, that many of them believed that Jesus was certainly the Messiah ; and when they crowded about him with wonder and joy, their first request was, that he would condescend to go to their city, and take his abode amongst them. The kind, indulgent Savior of sinners was so favorable to them, that he complied with their petition, and staid with them two days. This time he spent in preaching the kingdom of God, and instructing them in the nature of his religion. Such success attended his ministry, that a great number of the inhabitants of the city believed on him, and declared unto the woman at his departure, " Now we believe, not because of thy saying ; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

Our Lord having thus favored the Samaritans with his heavenly instructions, he left the city Sychar, and continued his journey to Galilee ; and though he did not expect much honor or esteem amongst his countrymen, he would not neglect giving them an opportunity of receiving his heavenly doctrine. He had performed several miracles at Jerusalem, during the late feast of the passover, at which many of the inhabitants of Galilee were present : his preaching amongst them, in consequence of this, was at first attended with great success, and he dwelt some small time at Cana, where he had turned the water into wine, and both himself and his doctrines were kindly received.

While he abode at that city, a noblerman of Capernaum, having heard of the many miracles he had performed, came to him, and addressed him with the utmost reverence and respect ; at the same time humbly beseeching him to come to Capernaum, and heal his son, who lay at the point of death. Our Lord was so compassionate as to comply with the latter part of the request, but thought proper to give the concerned parent to understand that there was no necessity for him to take a journey to Capernaum to effect his cure ; for that great Being, who was present in all places, could perform his mighty works

without personally appearing at the place where the miracle was wrought: Jesus therefore dismissed the father, with a declaration that his son was restored to health, but refused to accompany him to his city; "Go thy way," said he, "thy Son liveth." The nobleman, not doubting the truth of what our Lord had declared, departed to his house; but, before his arrival, he was met on the road by his servants, who brought the joyful news that his son was perfectly recovered. The father inquired at what time they perceived the first alteration in him; the servants replied, "Yesterday, at the seventh hour, the fever left him." By this, the joyful father perceived that his son recovered immediately as Jesus had spoken the words "thy son liveth;" and was fully convinced, that this cure was performed by the mighty power of God. This amazing instance of divine power and goodness fully convinced the nobleman, and all his family, not only that Jesus was a true prophet, but that he was the Messiah, that great deliverer of his people, so long expected in the world.

Some short time after this, Jesus departed from Cana, and went to Nazareth, the place where he had been brought up, and where he had dwelt till he entered on his public ministry. There, as had been his constant custom, he went to the synagogue on the Sabbath day, and attended on the reading of the law and the prophets. After the passages appointed for the service of the day were read, Jesus took the book from the hands of the person who officiated, and opened it on this celebrated prediction of the Messiah, in the prophecy of Isaiah, "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Accompanied by his disciples, our blessed Redeemer took a tour through several cities, towns and villages in Galilee: the time he spent in this progress is not particularly noted by the evangelists, but we are told, that he wrought a great number of miracles, that he healed the diseases of those that applied to him, and performed such wonderful works, that his fame drew great multitudes of people after him, not only from Galilee, but from the remoter parts of Judea, and even from beyond Jordan: nor was the fame of the wonders he performed confined to the land of Israel, for the inhabitants of Syria brought their sick into the province of Galilee, to be healed by the Savior of mankind. The blessed Jesus, perceiving himself followed by a

vast multitude of people, who all crowded around him, with the utmost earnestness and attention, ascended a mountain that was near at hand, and placing himself on an eminence, while the people stood on the sides of the hill, he addressed the listening throng from thence; and with the most intelligent simplicity and plainness, joined with the most heart-affecting energy, he inculcated in them the moral precepts of his religion.

CHAPTER VII.

Christ, having finished his Sermon on the mount, repairs to Capernaum, and on his way there is met by a leprous person, whom he cleanses: On his entering the city, he is accosted by a Roman Centurion, whose servant was ill of the palsy, whom he heals: He afterwards repairs to the Synagogue on the Sabbath day, where he dispossesseth a devil: He cures Peter's wife's mother of a fever, and many other diseased persons: He travels through Galilee; and directs the disciples to take a great draught of fishes.

THE exalted Savior of sinners, having finished his sermon, came down from the mountain, attended by a great concourse of people, who had listened to his discourse with the mixed emotions of wonder and joy. They surrounded the divine person of our Redeemer, with the most respectful regard, and soon an incident arose which gave them fresh cause of wonder and praise. As he was on his way to Capernaum, he was met by a leprous person, who, doubtless, having heard of his wonderful works, and the condescending goodness with which he relieved the afflicted and diseased, threw himself with the utmost humility at his feet, and cried, "Lord, if thou wilt, thou canst make me clean."

The species of leprosy common amongst the eastern nations and the Jews was very nauseous and infectious, as well as extremely hard to be cured. Our Lord was not deterred by this from approaching an object so lothesome; but, full of pity, he condescended so far as to touch him, with this reply, "I will: be thou clean." The dire infection immediately fled before the touch of the Son of God; who charged the person, thus instantaneously healed, not to publish the matter abroad, but go di-

rectly and show himself to the priest, offering, at the same time, the oblations which the law in such cases required.

The blessed Jesus then proceeded to Capernaum, but as he entered the city he was accosted by a Roman centurion, who, with the care and tenderness of an indulgent master, informed him of the dreadful condition of his servant, who was afflicted with a paralytic disorder, and grievously tormented with pain. The compassionate Redeemer of mankind listened to his complaint with pitying attention, and replied to his address, that he would come and heal him. The centurion thought this goodness too much to be expected by one who was not of the Israelitish nation, and, therefore, told our Lord, that he was not worthy so illustrious a person should come under his roof; and he, very probably, having heard of the nobleman's son, who, while he lay sick at Capernaum, was healed by Jesus when he was so far off as Cana, desired our Lord only to speak the word, and he doubted not but his servant would be healed; for he believed, that diseases and devils were as much under the command of our Redeemer, as his soldiers are subject to the will and obeyed the word of their commander. Our Lord was well pleased with the centurion's faith, and commended it in the highest terms; "I have not found," said he, "so great faith, no, not in Israel."

The believing stranger having applied the most exalted ideas of the divine power and goodness to Jesus Christ, who appeared to be no more than a man, our Lord took occasion, from the open confession of his faith, to declare the gracious design of his Almighty Father towards the Gentile world, and gave the surrounding multitude to understand, that the divine goodness was not confined to the seed of Abraham nor to the land of Israel: "And I say unto you," said he, "that many shall come from the east, and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." And having a clear view of the obstinacy, impenitence, and final unbelief of the Jewish nation, he added, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Having thus spoken to the listening throng, our Lord directed his discourse to the centurion, and said, "Go thy way; and as thou hast believed, so be it done unto thee;" and immediately the servant was healed.

On the next Sabbath day, Jesus went to the Jewish synagogue at Capernaum, and instructed the people with such energy and power, and, at the same time, with such remarkable plainness and simplicity, that the congregation heard him with

the greatest pleasure and surprise; and, to increase their admiration, there was a person in the assembly that was possessed by an unclean and wicked spirit, who cried out in the most dreadful manner, "Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the holy one of God." But the blessed Jesus, who wanted no such testimony, commanded him to keep silence, and immediately come out of the man; this command the wicked spirit durst not disobey, and directly complied, leaving the disordered person, to the astonishment of the whole congregation.

The fame of this miracle was soon spread over the neighboring country. Our Redeemer had healed the sick, and done various wonderful works, which had excited the admiration of the people, and raised their expectations of something very great and advantageous to the Jewish nation to arise from so extraordinary a person. But when the people beheld him, in the public assembly, with a commanding authority, dispossess the devil, and drive the powers of darkness before him, their astonishment increased, and they acknowledged that this was "the mighty power of God."

Our Lord having performed this miracle in the synagogue, he departed to Peter's house, whose wife's mother lay sick of a fever: he took her by the hand, and immediately the fever left her; and so perfectly was she restored to her former health, that "she arose and ministered unto him." The evangelist Luke, in his account of this wonderful cure, says that "he rebuked the fever;" which is a figurative way of speaking, conformable to the language of the scriptures, where not only the inanimate parts of the creation, but diseases, famine, pestilence, and the like, are personated and represented as the servants of the Almighty, to execute his vengeance on rebellious sinners: hence says the prophet, "Before him went the pestilence; and burning diseases went forth at his feet."

Our Lord being grown popular, and famed through the city of Capernaum, for the authority and eloquence of his teaching, and the manifold wonders which he wrought, vast numbers of people resorted to him while he abode at Peter's house, and brought with them great numbers of persons, and those who were possessed with devils. The kind and compassionate Savior of the world was touched with pity at the sight of so many distressed and afflicted objects; when he immediately healed them all, and fulfilled, by his extensive, all-relieving goodness, the prophecy of Isaiah, which says, "He himself took our infirmities, and bare our sicknesses."

But the vast crowds of people, who now gathered about him in Capernaum, were not easily to be borne, and to avoid the troublesome press, our Redeemer retired to the desert, whither he was soon followed by great multitudes of people, who were so delighted with his instructions, and had conceived so high an opinion of him, from his kind condescension, and his many wonderful works, that they desired him never to depart from them. But this request being inconsistent with the nature of his ministry, and the great design of his coming into the world, he departed from the desert, "and preached in the synagogues of Galilee;" and after he had proceeded through various cities of that country, he returned to Capernaum.

When our great Redeemer was known to be returned to the city, he was soon surrounded by great multitudes of people; so that he was forced to retire into a ship, which being a little way from the shore, the divine Instructor taught them from thence, while the attentive multitude crowded the sea-side, and listened with great attention to his heavenly words.

When he had finished his discourse, he turned to Peter, who was the owner of the vessel, and advised him to launch out further from the shore, and let down his fishing net into the sea. Peter informed him of their unsuccessful toil during the night, but said, at his command they would let down their net and make one trial more. Accordingly, they cast into the water, and immediately found that their net had enclosed so prodigious a number of large fish, that it was in danger of breaking. Peter, surprised at so strange a turn, and such an unexpected success, and knowing it must be produced by a supernatural power, fell down at Jesus' feet; "Depart from me," said he, "for I am a sinful man, O Lord!" He was convinced, by this miracle, of the divinity of his master, and was at that time impressed with awe from a sense of his own unworthiness: but the all-gracious Savior of mankind bid him banish his fears, and informed him, that henceforth himself and his companions should be engaged in more noble employments. Our Lord declared that they should catch men, meaning that they should be instrumental in turning them from darkness to light, and from sin and Satan to the knowledge of God.

This miracle was considered, by the disciples of Christ, as a fuller and plainer manifestation of his divine power, and a clearer evidence of his being the Son of God, than those they had seen him perform in Capernaum and the adjacent country. It was the common opinion amongst the Jews, that good men, by their prayers, might prevail so far with the almighty Governor

of the world, as to heal the sick and cast out devils ; but they concluded that the creatures inhabiting the elements of the air or water, were subject only to the commands of our great Creator : and as he never granted to man an authority over these, the miracle which our Savior had just wrought, proved him to be the Son of God, and the great Messiah ; and accordingly this manifestation of divine power fully convinced the disciples of the divinity of their master, and all of them, without hesitation, joined in the resolution to follow him through the world.

CHAPTER VIII.

Considerations upon the Accidents happening on the Vespers of the Passion.

WHEN Jesus had supped and sang a hymn, and prayed, and exhorted and comforted his disciples with a farewell-sermon, in which he repeated such of his former precepts, which were now apposite to the present condition, and reinforced them with proper and pertinent arguments, he went over the brook Cedron, and entered into a garden, and into the prologue of his passion ; choosing that place for his agony and satisfactory pains, in which the first scene of human misery was represented, and where he might best attend the offices of devotion preparatory to his death. Besides this, he therefore departed from the house, that he might give opportunity to his enemies' surprise, and yet not incommode the good man by whose hospitality they had eaten the paschal lamb ; so that he went "like a lamb to the slaughter," to the garden as to a prison, as if, by an agreement with his persecutors, he had expected their arrest, and staid there to prevent their farther inquiry. For so great was his desire to pay our ransom, that himself did assist, by a froward patience and active opportunity, towards the persecution ; teaching us, that, by an active zeal and a ready spirit, we assist the designs of God's glory, though in our own sufferings and secular infelicities.

When he entered the garden, he left his disciples at the entrance of it, calling with him only Peter, James, and John : "he withdrew himself from the rest about a stone's cast, and began to be exceeding heavy." He was not sad till he had

called them; for his sorrow began when he pleased: which sorrow he also chose to represent to those three who had seen his transfiguration, the earnest of his future glory, that they might see of how great glory for our sakes he disrobed himself; and that they also might, by the confronting those contradictory accidents, observe, that God uses to dispense his comforts, the irradiations and emissions of his glory, to be preparatives to those sorrows, with which our life must be allayed and seasoned; that none should refuse to partake of the sufferings of Christ, if either they have already felt his comforts, or hope hereafter to wear his crown.

The holy Jesus, having in a few words poured out torrents of innocent desires, was pleased still to interrupt his prayer, that he might visit his charge, that "little flock," which was presently after to be "scattered:" he was careful of them in the midst of his agonies; they, in his sufferings, were fast asleep. He awakens them, gives them command to "watch and pray," that is, to be vigilant in the custody of their senses, and observant of all accidents, and to pray that they may be strengthened against all incursions of enemies and temptations; and then returns to prayer; and so a third time; his devotion still increasing with his sorrow. And when his prayer was full, and his sorrow come to a great measure, after the third, God sent his "angel to comfort him;" and, by that act of grace, then only expressed, hath taught us to continue our devotions so long as our needs last. It may be, God will not send a comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim God supports us with a secret hand, and, in his own time, will refresh the spirit with the visitations of his angels, with the emissions of comfort from the Spirit, the Comforter. And know this also, that the holy angel, and the Lord of all the angels, stands by every holy person when he prays; and although he draws before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distil in holy dew, and drops sweet as manna, pleasant as nard, and wholesome as the breath of heaven. And such was the consolation which the holy Jesus received by the ministry of the angel, representing to Christ, the Lord of the angels, how necessary it was that he should die for the glory of God; that, in his passion, his justice, wisdom, goodness, power, and mercy, should shine; that, unless he died, all the world should perish, but his blood should obtain their pardon; and that it should open the gates of heaven, repair the ruin of

angels, establish a holy church, be productive of innumerable adoptive children to his Father, whom himself should make heirs of glory; and that his passion should soon pass away, his Father hearing and granting his prayer, that "the cup" should pass speedily, though indeed it should pass through him; that it should be attended and followed with a glorious resurrection, with eternal rest and glory of his humanity, with the exaltation of his name, with a supreme dominion over all the world, and that his Father should make him King of kings, and Prince of the catholic church. These, or whatsoever other comforts the angel ministered, were such considerations, which the holy Jesus knew, and the angel knew not but by communication from that God, to whose assumed humanity the angel spake; yet he was pleased to receive comfort from his servant, just as God receives glory from his creatures, and as he rejoices in his own works, even because he is good and gracious, and is pleased so to do; and because himself had caused a voluntary sadness to be interposed between the habitual knowledge and the actual consideration of these discourses; and we feel a pleasure, when a friendly hand lays upon our wound the plaster which ourselves have made, and applies such instruments and considerations of comfort, which we have in notion and an ineffective habit, but cannot reduce them to act, because no man is so apt to be his own comforter: which God hath therefore permitted, that our needs should be the occasion of a mutual charity.

It was a great season for the angel's coming, because it was a great necessity, which was incumbent upon our Lord; for his sadness and his agony was so great, mingled and compounded of sorrow and zeal, fear and desire, innocent nature and perfect grace, that he "sweat drops" as great as if the blood had started through little undiscerned fontinels, and outrun the streams and rivers of his cross. Now "he came from Bozrah with his garments red and bloody." And this agony verified, concerning the holy Jesus, those words of David, "I am poured out like water, my bones are dispersed, my heart in the midst of my body is like melting wax," saith Justin Martyr. What collateral designs and tacit significations might be designed by this mysterious sweat, I know not; certainly it was a sad beginning of a most dolorous passion: and such griefs, which have so violent, permanent, and sudden effects upon the body, which is not of a nature symbolical to interior and immaterial causes, are proclaimed by such marks to be high and violent. We have read of some persons, that the grief and fear of one night hath put a cover of snow upon their heads, as if the labors of thirty

years had been extracted, and the quintessence drunk off in the passion of that night : but if nature had been capable of a greater or more prodigious impress of passion than a bloody sweat, it must needs have happened in this agony of the holy Jesus, in which he undertook a grief great enough to make up the imperfect contrition of all the saints, and to satisfy all the impertinences of all the world.

By this time the traitor, Judas, was arrived at Gethsemane, and being in the vicinage of the garden, Jesus rises from his prayers, and first calls his disciples from their sleep, and, by an irony, seems to give them leave to "sleep on;" but reproves their drowsiness, when danger is so near, and bids them "henceforth take their rest;" meaning, if they could for danger, which was now, indeed, come to the garden-doors. But the holy Jesus, that it might appear he undertook the passion with choice and a free election, not only refused to fly, but called his apostles to rise, that they might meet his murderers, who came to him "with swords and staves," as if they were to surprise a prince of armed outlaws, whom without force they could not reduce. So, also, might butchers do well to go armed, when they are pleased to be afraid of lambs, by calling them lions. Judas only discovered his Master's retirements, and betrayed him to the opportunities of an armed band; for he could not accuse his master of any word or private action, that might render him obnoxious to suspicion or the law. For such are the rewards of innocence and prudence, that the one secures against sin, the other against suspicion and appearances.

The holy Jesus had accustomed to receive every one of his disciples, after absence, with entertainment of a kiss, which was the endearment of persons, and the expression of the oriental civility : and Judas was confident that his Lord would not reject him, whose feet he had washed at the time when he foretold this event, and therefore had agreed to signify him by this sign ; and did so, beginning war with a kiss, and breaking the peace of his Lord by the symbol of kindness ; which, because Jesus entertained with much evenness and charitable expressions, calling him "friend," he gave evidence, that if he retained civilities to his greatest enemies in the very acts of hostility, he hath banquets, and crowns, and sceptres for his friends, that adore him with the kisses of charity, and love him with the sincerity of an affectionate spirit. But our blessed Lord, besides his essential sweetness and serenity of spirit, understood well, how great benefits himself and all the world were to receive by occasion of that act of Judas : and our greatest enemy

does, by accident, to holy persons, the offices of their dearest friends; telling us our faults, without a cloak to cover their deformities, but, out of malice, laying open the circumstances of aggravation; doing us affronts, from whence we have an instrument of our patience; and restraining us from scandalous crimes, lest we "become a scorn and reproof to them that hate us." And it is none of God's least mercies, that he permits enmities amongst men; that animosities and peevishness may reprove more sharply, and correct with more severity and simplicity, than the gentle hand of friends, who are apter to bind our wounds up, than to discover them and make them smart; but they are to us an excellent probation, how friends may best do the offices of friends, if they would take the plainness of enemies in accusing, and still mingle it with the tenderness and good affections of friends. But our blessed Lord called Judas "friend," as being the instrument of bringing him to glory, and all the world to pardon, if they would.

Jesus himself begins the inquiry, and leads them into their errand, and tells them he was Jesus of Nazareth, whom they sought. But this also, which was an answer so gentle, had in it a strength greater than the eastern wind or the voice of thunder; for God was in that "still voice," and it struck them down to the ground. And yet they, and so do we, still persist to persecute our Lord, and to provoke the eternal God, who can, with the breath of his mouth, with a word, or a sign, or a thought, reduce us into nothing, or into a worse condition, even an eternal duration of torments, and co-habitation with a never-ending misery. And if we cannot bear a soft answer of the merciful God, how shall we dare to provoke the wrath of the Almighty Judge? But in this instance there was a rare mixture of effects, as there was in Christ of natures; the voice of a man, and the power of God. For it is observed by the doctors of the primitive ages, that, from the nativity of our Lord to the day of his death, the divinity and humanity did so communicate in effects, that no great action passed, but it was like the sun shining through a cloud, or a beauty with a thin veil drawn over it; they gave illustration and testimony to each other. The holy Jesus was born a tender and a crying infant; but is adored by the magi as a king, by the angels as their God. He is circumcised as a man; but a name is given him, to signify him to be the Savior of the world. He flies into Egypt, like a distressed child, under the conduct of his helpless parents; but as soon as he enters the country, the idols fall down, and confess his true divinity. He is presented in the temple as the son of man; but by Simeon

and Anna he is celebrated, with divine praises, for the Messiah, the Son of God. He is baptized in Jordan as a sinner; but the Holy Ghost, descending upon him, proclaimed him to be the well-beloved of God. He is hungry in the desert as a man; but sustained his body without meat and drink, for forty days together, by the power of his divinity: there he is tempted of Satan as a weak man, and the angels of light minister unto him as their supreme Lord. And now, a little before his death, when he was to take upon him all the affronts, miseries, and exinanitions of the most miserable, he receives testimonies from above, which are most wonderful; for he was transfigured upon Mount Tabor, entered triumphantly into Jerusalem, had the acclamations of the people; when he was dying, he darkened the sun; when he was dead, he opened the sepulchres; when he was fast nailed to the cross, he made the earth to tremble; now, when he suffers himself to be apprehended by a guard of soldiers, he strikes them all to the ground only by replying to their answer; that the words of the prophet might be verified, "Therefore my people shall know my name; therefore they shall know in that day, that I am he that doth speak; behold! it is I."

The soldiers and servants of the Jews, having recovered from their fall, and risen by the permission of Jesus, still persisted in their inquiry after him, who was present, ready, and desirous to be sacrificed. He, therefore, permitted himself to be taken, but not his disciples; for he it was that set them their bounds; and he secured his apostles to be witnesses of his suffering and his glories; and this work was the redemption of the world, in which no man could have an active share; he alone was to tread the wine-press; and time enough they should be called to a fellowship of sufferings. But Jesus went to them, and they bound him with cords: and so began our liberty and redemption from slavery, and sin, and cursings, and death. But he was bound faster by bands of his own; his father's will, and mercy, pity of the world, prophecies, and mysteries, and love, held him fast: and these cords were as "strong as death;" and the cords, which the soldiers' malice put upon his holy hands, were but symbols and figures, his own compassion and affection were the morals. But yet he undertook this short restraint and condition of a prisoner, that all sorts of persecution and exterior calamities might be hallowed by his susception; and these pungent sorrows should, like bees, sting him, and leave their sting behind, that all the sweetnesses should remain for us.

St. Peter, seeing his Master thus ill-used, asked, "Master,

shall we strike with the sword?" and before he had his answer, cut off the ear of Malchus. Two swords there were in Christ's family, and St. Peter bore one; either because he was to kill the paschal lamb, or, according to the custom of the country, to secure them against beasts of prey, which in that region were frequent, and dangerous in the night. But now he used it in an unlawful war; he had no competent authority; it was against the ministers of his lawful prince, and against our prince we must not draw a sword for Christ himself, himself having forbidden us; as his "kingdom is not of this world," so neither were his defences secular: he could have called for many legions of angels for his guard, if he had so pleased; and we read that one angel slew one hundred and eighty-five thousand armed men in one night; and, therefore, it was a vast power, which was at the command our Lord; and he needs not such low auxiliaries as an army of rebels, or a navy of pirates, to defend his cause: he first lays the foundation of our happiness in his sufferings, and hath ever since supported religion by patience and suffering, and in poverty, and all the circumstances and conjunctures of improbable causes. Fighting for religion is certain to destroy charity, but not certain to support faith. St. Peter, therefore, may use his keys, but he is commanded to put up his sword; and he did so; and presently he and all his fellows fairly ran away; and yet that course was much the more Christian; for though it had in it much infirmity, yet it had no malice. In the mean time, the Lord was pleased to touch the ear of Malchus, and he cured it; adding to the first instance of power, in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate spirits; but they led him in uncouth ways, and through the brook Cedron, in which it is said the rude soldiers plunged him, and passed upon him all the affronts and rudenesses which an insolent and cruel multitude could think of, to signify their contempt and rage. And such is the nature of evil men, who, when they are not softened by the instruments and arguments of grace, are much hardened by them; such being the purpose of God, that either grace shall cure sin, or accidentally increase it; that it shall either pardon it, or bring it to greater punishment: for so I have seen healthful medicines, abused by the incapacities of a unhealthy body, become fuel to a fever, and increase the distemperature, from indisposition to a sharp disease, and from thence to the margin of the grave. But it was otherwise in Saul, whom Jesus threw to the ground with a more angry sound than

these persecutors; but Saul rose a saint, and they persisted devils; and the grace of God distinguished the events.

The house of Annas stood on the mount Sion, and in the way to the house of Caiaphas; and thither he was led, as to the first stage of their triumph for their surprise of a person so feared and desired; and there a naughty person smote the holy Jesus upon the face, for saying to Annas, that he had made his doctrine public, and that all the people were able to give account of it; to whom the Lamb of God showed as much meekness and patience in his answer, as in his answer to Annas he had showed prudence and modesty. For now that they had taken Jesus, they wanted a crime to object against him, and therefore were desirous to snatch occasion from his discourses, to which they resolved to tempt him, by questions and affronts: but his answer was general and indefinite, safe and true, enough to acquit his doctrine from suspicions of secret designs, and yet secure against their present snares: for now himself, who always had the "innocence of doves," was to join with it the prudence and wariness of serpents; not to prevent death, (for that he was resolved to suffer,) but that they might be destitute of all appearance of a just cause on his part. Here it was that Judas received his money; and here that holy face, which was designed to be that object in the beholding of which much of the celestial glory doth consist; that face which the angels stare upon with wonder, like infants at a bright sunbeam, was smitten extrajudicially by an incompetent person, with circumstances of despite, in the presence of a judge, in a full assembly, and none reprov'd the insolence and the cruelty of the affront; for they resolved to use him as they use wolves and tigers, with all things that may be destructive, violent, and impious: and in this the injury was heightened, because the blow was said to be given by Malchus, an Idumæan slave, and, therefore, a contemptible person; but far more unworthy by his ingratitude, for so he repaid the holy Jesus for working a miracle and healing his ear. But so the scripture was fulfilled; "He shall give his body to the smiters, and his cheeks to the nippers," saith the prophet Isaiah; and "They shall smite the cheek of the judge of Israel," saith Micah. And this very circumstance of the passion Lactantius affirms to have been foretold by the Erythræan sibyl. But no meekness, or indifference, could engage our Lord not to protest his innocence: and though, following his steps, we must walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may represent such defences of ourselves, which, by not resist-

ing the sentence, may testify that our suffering is undeserved: and if our innocence will not preserve our lives, it will advance our title to a better; and every good cause ill-judged shall be brought to another tribunal, to receive a just and unerring sentence.

Annas, having suffered this unworthy usage towards a person so excellent, sent him away to Caiaphas, who had formerly, in a full council, resolved he should die; yet now, palliating the design with the scheme of a tribunal, they seek out for witnesses, and the witnesses are to seek for allegations: and when they find them, they are to seek for proof, and those proofs were to seek for unity and consent, and nothing was ready for their purposes; but they were forced to use the semblance of a judicial process, that, because they were to make use of Pilate's authority to put him to death, they might persuade Pilate to accept of their examination and conviction without farther inquiry. But such had been the excellency, and exemplar piety, and prudence, of the life of Jesus, that, if they pretended against him questions of their law, they were not capital in a Roman court: if they affirmed, that he had moved the people to sedition and affected the kingdom, they saw that all the world would convince them of false testimony. At last, after many attempts, they accused him for a figurative speech, a trope which they could not understand; which, if it had been spoken in a literal sense, and had been acted, too, according to the letter, had been so far from a fault, that it would have been a prodigy of power; and it had been easier to raise the temple of Jerusalem, than to raise the temple of his body. In the mean time, the Lamb of God left his cause to defend itself, under the protection of his heavenly Father; not only because himself was determined to die, but because if he had not, those premises could never have inferred it. But this silence of the holy Jesus fulfilled a prophecy, it made his enemies full of murmur and amazement, it made them to see that he despised the accusations, as certain and apparent calumnies; but that himself was fearless of the issue, and, in the sense of morality and mysteries, taught us not to be too apt to excuse ourselves, when the semblance of a fault lies upon us, unless, by some other duty, we are obliged to our defences; since he, who was most innocent, was most silent: and it was expedient, that, as the first Adam increased his sin by a vain apology, the silence and sufferance of the second Adam should expiate and reconcile it.

But Caiaphas had a reserve, which he knew should do the business in that assembly; he adjured him, by God, to tell him

if he "were the Christ." The holy Jesus, being adjured by so sacred a name, would not now refuse an answer, lest it might not consist with that honor which is due to it, and which he always paid, and that he might neither despise the authority of the high priest, nor, upon so solemn occasion, be wanting to that great truth which he came down to earth to persuade to the world. And, when three such circumstances concur, it is enough to open our mouths, though we let in death. And so did our Lord, confessed himself to be "the Christ, the Son of the living God." And this the high priest was pleased, as the design was laid, to call "blasphemy;" and there they voted him to die. Then it was "the high priest rent his clothes:" the veil of the temple was rent when the passion was finished; the clothes of the priests at the beginning of it: and as that signified the departing of the synagogue, and laying religion open; so did the rending the garments of Caiaphas prophetically signify, that the priesthood should be rent from him, and from the nation. And thus the personated and theatrical admiration at Jesus, became the type of his own punishment, and consigned the nation to deletion: and usually God so dispenses his judgments, that when men personate the tragedies of others, they really act their own.

While these things were acting concerning the Lord, a sad accident happened to his servant Peter: for, being engaged in strange and evil company, in the midst of danger, surprised with a question without time to deliberate an answer, to find subterfuges, or to fortify himself, he denied his Lord shamefully, with some boldness at first, and this grew to a licentious confidence, and then to impudence, and denying, with perjury, that he knew not his Lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he professed, but a little before, he would die; but did not do so till many years after. But thus he became to us a sad example of human infirmity: and if the prince of the apostles fell so foully, it is full of pity, but not to be upbraided, if we see the fall of lesser stars.

But, now all things were ready for the purpose, the high priest and all his council go, along with the holy Jesus, to the house of Pilate, hoping he would verify their sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their sin and their reputation quietly. St. Basil affirms, that the high priest caused the holy Jesus to be led with a cord about his neck, and, in memory of that, the priests, for many ages, wore a stole about theirs. But the Jews did it,

according to the custom of the nation, to signify he was condemned to death; they desired Pilate that he would crucify him, they having found him worthy. And when Pilate inquired into the particulars, they gave him a general and indefinite answer; "If he were not guilty, we would not have brought him unto thee:" they intended not to make Pilate judge of the cause, but executor of their cruelty. But Pilate had not learned to be guided by an implicit faith of such persons which he knew to be malicious and violent; and, therefore, still called for instances and arguments of their accusation. And that all the world might see with how great unworthiness they prosecuted the Messiah, they chiefly there accused him of such crimes, upon which themselves condemned him not, and which they knew to be false, but yet likely to move Pilate, if he had been passionate or inconsiderate in his sentences; "He offered to make himself a king." This discourse happened at the entry of the prætorium; for the Jews, who made no conscience of killing the King of heaven, made a conscience of the external customs and ceremonies of their law, which had in them no interior sanctity, which were apt to separate them from the nations, and remark them with characters of religion and abstraction. It would defile them to go to a Roman forum, where a capital action was to be judged; and yet the effusion of the best blood in the world was not esteemed against their religion: so violent and blind is the spirit of malice, which turns humanity into cruelty, wisdom into craft, diligence into subornation, and religion into superstition.

Two other articles they alleged against him; but the first concerned not Pilate, and the second was involved in the third, and, therefore, he chose to examine him upon this only, of his being a king. To which the holy Jesus answered, that it is true, he was a king indeed, but "not of this world;" his throne is heaven, the angels are his courtiers, and the whole creation are his subjects: his regiment is spiritual, his judicatories are the courts of conscience and church tribunals, and at doomsday the clouds: the tribute which he demanded are, conformity to his laws, faith, hope and charity; no other gabels but the duties of a holy spirit, and the expresses of a religious worship, and obedient will, and a consenting understanding. And in all this, Pilate thought the interest of Cæsar was not invaded. For certain it is, the discipline of Jesus confirmed it much, and supported it by the strongest pillars. And here Pilate saw how impertinent and malicious their accusation was: and we, who declaim against the unjust proceedings of the Jews against

our dearest Lord, should do well to take care that we, in accusing any of our brethren, either with malicious purpose, or with an uncharitable circumstance, do not commit the same fault which, in them, we so hate and accuse. Let no man speak any thing of his neighbor but what is true : and yet, if a truth be heightened by the biting rhetoric of a satirical spirit, extended and drawn forth in circumstances and arts of aggravation, the truth becomes a load to the guilty person, is a prejudice to the sentence of the judge, and hath not so much as the excuse of zeal, much less the charity of Christianity. Sufficient to every man is the plain story of his crime ; and to excuse as much of it as we can, would better become us, who perish unless we be excused for infinite irregularities. But if we add this also, that we accuse our brethren before them that may amend them, and reform their error, if we pity their persons, and do not hate them, if we seek nothing of their disgrace, and make not their shame public, but when the public is necessarily concerned, or the state of the man's sin requires it ; then our accusations are charitable ; but if they be not, all such accusations are accepted by Christ with as much displeasure, in proportion to the degree of the malice, and the proper effect, as was this accusation of his own person.

But Pilate, having pronounced Jesus innocent, and perceiving he was a Galilean, sent him to Herod, as being a more competent person to determine concerning one of his own jurisdiction. Herod was glad at the honor done to him, and the person brought him, being now desirous to see some miracle done before him. But the holy Jesus spake not one word there, nor did any sign : so to reprove the sottish carelessness of Herod, who, living in the place of Jesus' abode, never had seen his person, or heard his sermons. And if we neglect the opportunities of grace, and refuse to hear the voice of Christ in the time of mercy and divine appointment, we may arrive at that state of misery, in which Christ will refuse to speak one word of comfort to us ; and the homilies of the gospel shall be dead letters, and the spirit not at all refreshed, nor the understanding instructed, nor the affections moved, nor the will determined : but because we have, during all our time, stopped our ears, in his time God will stop his mouth and shut up the springs of grace, that we shall receive no refreshment, or instruction, or pardon, or felicity. Jesus suffered not himself to be moved at the pertinacious accusations of the Jews, nor the desires of the tyrant, but persevered in silence, till Herod and his servants despised him, and dismissed him. For so it became our High

Priest, who was to sanctify all our sufferings, to consecrate affronts and scorn, that we may learn to endure contempt, and to suffer ourselves, in a religious cause, to be despised; and when it happens in any other, to remember that we have our dearest Lord for a precedent of bearing it with admirable simplicity and equanimity of deportment: and it is a mighty stock of self-love that dwells in our spirits, which makes us, of all afflictions, most impatient of this. But Jesus endured this despite, and suffered this to be added, that he was exposed in scorn to the boys of the streets. For Herod caused him to be arrayed in white, sent him out to be scorned by the people and hooted at by idle persons, and so remitted him to Pilate. And since that accident to our Lord, the church hath not indecently chosen to clothe her priests with albs, or white garments; and it is a symbolical intimation and representment of that part of the passion and affront, which Herod passed upon the holy Jesus: and this is so far from deserving a reproof, that it were to be wished all the children of the church would imitate all those graces which Christ exercised when he wore that garment, which she hath taken up in ceremony and thankful memory; that is, in all their actions and sufferings be so estranged from secular arts and mixtures of the world, so intent upon religion, and active in all its interests, so indifferent to all acts of Providence, so equal in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exterior events, that nothing may draw us forth from the severities of our religion, or entice us from the retirements of a recollected, and sober, and patient spirit, or make us to depart from the courtesies of piety, though, for such adhesion and pursuit, we be esteemed fools, or ignorant, or contemptible.

When Pilate had received the holy Jesus, and found that Herod had sent him back uncondemned, he attempted to rescue him from their malice, by making him a donative and a freed man, at the petition of the people. But they preferred a murderer and a rebel, Barabbas, before him; for themselves, being rebels against the King of heaven, loved to acquit persons criminal in the same kind of sin, rather than their Lord, against whom they took up all the arms which they could receive from violence and perfect malice, "desiring to have him crucified, who raised the dead, and to have the other released, who destroyed the living." And when Pilate saw they were set upon it, he consented, and delivered him first to be scourged; which the soldiers executed with violence and unrelenting hands, opening his virginal body to nakedness, and tearing his tender

flesh till the pavement was purpled with a shower of holy blood. It is reported in the ecclesiastical story, that when Agnes and Barbara, holy virgins and martyrs, were stripped naked to execution, God, pitying their great shame and troubled to have their nakedness discovered, made for them a veil of light, and sent them to a modest and desired death. But the holy Jesus, who chose all sorts of shame and confusion, that, by a fulness of suffering, he might expiate his Father's anger, and that he might consecrate to our sufferance all kind of affront and passion, endured even the shame of nakedness at the time of his scourging, suffering himself to be divested of his robes, that we might be clothed with that stole he put off: for therefore he took on him the state of sinning Adam, and became naked, that we might first be clothed with righteousness, and then with immortality.

After they had scourged him without remorse, they "clothed him with purple, and crowned him with thorns," and "put a cane in his hand for a sceptre," and "bowed their knees before him," and "saluted him" with mockery, with a "Hail, king of the Jews!" and they "beat him," and "spat upon him;" and then Pilate brought him forth, and showed this sad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see the same man in misery. But the earth, which was cursed for Adam's sake, and was sowed with thorns and thistles, produced the full harvest of them, and the second Adam gathered them all, and made garlands of them, as ensigns of his victory, which he was now in pursuit of, against sin, the grave, and hell. And we also may make our thorns, which are in themselves pungent and dolorous, to be a crown, if we bear them patiently, and unite them to Christ's passion, and offer them to his honor, and bear them in his cause, and rejoice in them for his sake. And indeed, after such a grove of thorns growing upon the head of our Lord, to see one of Christ's members soft, delicate, and effeminate, is a great indecency, next to this of seeing the Jews use the King of glory with the greatest reproach and infamy.

When the sentence of death pronounced against the Lord was to be put in execution, the soldiers pulled off the robe of mockery, the scarlet mantle, which in jest they put upon him, and put on his own garments. But, as Origen observes, the evangelist mentioned not that they took off the crown of thorns; what might serve their interest they pursue, but nothing of remission or mercy to the afflicted Son of man; but so it



The Crucifixion of Christ.—John xix : 33, 34.



The Ascension of Christ.—Luko xxiv : 51, 52.

became the King of sufferings, not to lay aside his imperial thorns till they were changed into diadems of glory. But now Abel is led forth by his brother to be slain; a gay spectacle to satisfy impious eyes, who would not stay behind, but attended and waited upon the hangman to see the catastrophe of this bloody tragedy. But when Piety looks on, she beholds a glorious mystery. Sin laughed to see the King of heaven and earth, and the great lover of souls, instead of the sceptre of his kingdom, to bear a tree of cursing and shame. But Piety wept tears of pity, and knew they would melt into joy, when she should behold that cross, which loaded the shoulders of her Lord, afterward sit upon the sceptres, and be engraved and signed upon the foreheads of kings.

Jesus was led out of the gates of Jerusalem, that he might become the sacrifice for persons without the pale, even for all the world: and the daughters of Jerusalem followed him with pious tears till they came to Calvary, a place difficult in the ascent, eminent and apt for the publication of shame, a hill of death and dead bones, polluted and impure, and there beheld him stripped naked, who clothes the fields with flowers, and all the world with robes, and the whole globe with the canopy of heaven, and so dressed, that now every circumstance was a triumph; by his disgrace he trampled upon our pride; by his poverty and nakedness, he triumphed over our covetousness and love of riches; and, by his pains, chastised the delicacies of our flesh, and broke in pieces the fetters of concupiscence. For as soon as Adam was clothed, he quitted Paradise; and Jesus was made naked, that he might bring us in again. And we also must be despoiled of all our exterior adherences, that we may pass through the regions of duty and divine love to a society of blessed spirits, and a clarified, immortal, and beatified estate.

There they nailed Jesus with four nails, fixed his cross in the ground, which, with its fall into the place of its station, gave infinite torture, by so violent a concussion of the body of our Lord, which rested upon nothing but four great wounds; where he was designed to suffer a long and lingering torment. For crucifixion, as it was an excellent pain, sharp and passionate, so it was not of quick effect towards taking away the life. St. Andrew was two whole days upon the cross; and some martyrs have upon the cross been rather starved and devoured with birds, than killed with the proper torment of the tree. But Jesus took all his passion with a voluntary susception, God heightening it to great degrees of torment supernaturally; and

he laid down his life voluntarily, when his Father's wrath was totally appeased towards mankind.

But here we see a great representation and testimony of the divine justice, who was so angry with sin, who had so severely threatened it, who does so essentially hate it, that he would not spare his only Son, when he became a conjunct person, relative to the guilt by undertaking the charges of our nature. For although God hath set down in holy scripture the order of his justice, and the manner of its manifestation, that one soul shall not perish for the sins of another; yet this is meant for justice and for mercy too, that is, he will not curse the son for the father's fault, or, in any relation whatsoever, substitute one person for another to make him involuntarily guilty: but when this shall be desired by a person that cannot finally perish, and does a mercy to the exempt persons, and is a voluntary act of the suscipient, and shall in the event also redound to an infinite good, it is no deflection from the divine justice to excuse many by the affliction of one, who also for that very suffering shall have infinite compensation. We see that, for the sin of Cham, all his posterity were accursed; the subjects of David died with the plague, because their prince numbered the people; idolatry is punished in the children of the fourth generation; Saul's seven sons were hanged for breaking the league of Gibeon; and Ahab's sin was punished in his posterity, he escaping, and "the evil was brought upon his house in his son's days." In all these cases the evil descended upon persons in near relation to the sinner, and was a punishment to him and a misery to these, and were either chastisements also of their own sins, or, if they were not, they served other ends of Providence, and led the afflicted innocent to a condition of recompense accidentally procured by that infliction. But if, for such relation's sake and economical and political conjunction, as between prince and people, the evil may be transmitted from one to another, much rather is it just, when, by contract, a competent and conjunct person undertakes to quit his relative. Thus when the hand steals, the back is whipped; and an evil eye is punished with a hungry belly. Treason causes the whole family to be miserable; and a sacrilegious grandfather hath sent a locust to devour the increase of the nephews.

In the midst of the two thieves, three long hours the holy Jesus hung, clothed with pain, agony and dishonor, all of them so eminent and vast, that he who could not but hope, whose soul was enchased with divinity, and dwelt in the bosom of God, and in the cabinet of the mysterious Trinity, yet had a cloud

of misery so thick and black drawn before him, that he complained as if God had forsaken him: but this was "the pillar of cloud" which conducted Israel into Canaan. And as God behind the cloud supported the holy Jesus, and stood ready to receive him into the union of his glories; so his soul, in that great desertion, had internal comforts proceeding from consideration of all those excellent persons, which should be adopted into the fellowship of his sufferings, which should imitate his graces, which should communicate his glories. And we follow this cloud to our country, having Christ for guide: and though he trod the way, leaning upon the cross, which, like the staff of Egypt, pierced his hands; yet it is to us a comfort and support, pleasant to our spirits as the sweetest canes, strong as the pillars of the earth, and made apt for our use, by having been borne and made smooth by the hands of our elder brother.

In the midst of all his torments, Jesus only made one prayer of sorrow, to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: instead of that, he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God, that within fifty-five days eight thousand of his enemies were converted. So potent is the prayer of charity, that it prevails above the malice of men, turning the arts of Satan into the designs of God; and when malice occasions the prayer, the prayer becomes an antidote to malice. And, by this instance, our blessed Lord consigned that duty to us, which, in his sermons, he had preached. That we should forgive our enemies, and pray for them: and by so doing, ourselves are freed from the stings of anger, and the storms of a revengeful spirit; and we oftentimes procure servants to God, friends to ourselves, and heirs to the kingdom of heaven.

Of the two thieves that were crucified together with our Lord, the one blasphemed; the other had, at that time, such a faith, that all the ages of the church could never show the like. For when he saw Christ "in the same condemnation" with himself, crucified by the Romans, accused and scorned by the Jews, forsaken by his own apostles; a dying, distressed man, doing at that time no miracles to attest his divinity or innocence; yet then he confessed him to be a Lord, and a King, and his Savior; he confessed his own shame and unworthiness; he submitted to the death of the cross: and, by his voluntary acceptance and tacit volition of it, made it equivalent to as great a punishment of his own susception; he showed an incomparable modesty, begging but for a remembrance only.

he knew himself so sinful, he durst ask no more ; he reprov'd the other thief for blasphemy ; he confessed the world to come, and own'd Christ publicly ; he pray'd to him, he hop'd in him, and pitied him ; showing an excellent patience, in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplary faith never can occur ; and until all these things shall, in these circumstances, meet in any one man, he must not hope for so safe an exit, after an evil life, upon the confidence of this example. But now Christ had the key of Paradise in his hand ; and God blessed the thief with this opportunity of letting him in. And, indeed, it is very probable, that he was much advantag'd by the intervening accident of dying at the same time with Christ ; there being a natural compassion produced in us towards the partners of our miseries. For Christ was not void of human passions, though he had in them no imperfection or irregularity ; and, therefore, might be invited by the society of misery, the rather to admit him to participate his joys ; and St. Paul proves him to be a "merciful High Priest," because "he was touch'd with a feeling of our infirmities ;" the first expression of which was to this blessed thief : Christ and he together sat at the supper of bitter herbs, and Christ paid his symbol, promising that he should "that day be together with him in Paradise."

By the cross of Christ stood the holy virgin mother, upon whom old Simeon's prophecy was now verified : for now she felt "a sword passing through her very soul ;" she stood without clamor and womanish noises ; sad, silent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool ; full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses her holy Son had used to build up her spirit, and fortify it against this day. Now she felt the blessings and strengths of faith ; and she pass'd from the griefs of the passion, to the expectation of the resurrection : and she rested in this death, as in a sad remedy ; for she knew it reconcil'd God with all the world. But her hope drew a veil before her sorrow ; and though her grief was great enough to swallow her up, yet her love was greater, and did swallow up her grief. But the sun also had a veil upon his face, and taught us to draw a curtain before the passion, which would be the most artificial expression of its greatness ; whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as the burden and baseness of our sins. And with this veil drawn

before the face of Jesus, let us suppose him at the gates of Paradise, calling with his last words, in a loud voice, to have them opened, that "the King of glory might come in."

CHAPTER IX.

Of the Resurrection and Ascension of Jesus.

WHILE it was yet "early in the morning, upon the first day of the week, Mary Magdalen, and Mary, the mother of James and Salome, brought sweet spices to the sepulchre," that they might again embalm the holy body; (for the rites of embalming, among the Hebrews, used to last forty days,) and their love was not satisfied with what Joseph had done. They, therefore, hastened to the grave; and after they had expended their money, and bought the spices, they begin to consider, "who shall remove the stone:" but yet they still go on, and their love answers the objection, not knowing how it should be done, but yet resolving to go through all the difficulties; but never remember or take care to pass the guards of soldiers. But when they came to the sepulchre, they found the guard affrighted and removed, and "the stone rolled away;" for there had, a little before their arrival, been a great earthquake; and "an angel descending from heaven, rolled away the stone, and sat upon it;" and for fear of him, the guards about the tomb became "astonished with fear," and were "like dead men:" and some of them ran to the high priests, and told them what had happened. But they, now resolving to make their iniquity safe and unquestionable, by a new crime, hire the soldiers to tell an incredible and weak fable, that "his disciples came by night, and stole him away;" against which accident the wit of man could give no more security than themselves had made. The women entered into the sepulchre, and missing the body of Jesus, Mary Magdalen ran to the eleven apostles, complaining that the body of our Lord was not to be found. Then Peter and John ran as fast as they could to see; for the unexpectedness of the relation, the wonder of the story, and the sadness of the person, moved some affections in them, which were kindled by the first principles and sparks of faith, but were not made actual and definite, because the faith was no

raised to a flame: they looked into the sepulchre, and finding not the body there, they returned. By this time Mary Magdalen was come back; and the women who staid, weeping, for their Lord's body, "saw two angels sitting in white, the one at the head, and the other at the feet: at which unexpected sight, they "trembled, and bowed themselves;" but an angel bid them "not to fear," telling them, that "Jesus of Nazareth, who was crucified, was also risen, and was not there;" and called to mind what Jesus had told them in Galilee, concerning his crucifixion and resurrection the third day.

And "Mary Magdalen turned herself back, and saw Jesus; but supposing him to be the gardener, she said to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." But "Jesus said unto her, Mary!" Then she knew his voice, and, with ecstasy of joy and wonder, was ready to have crushed his feet with her embraces: but he commanded her "not to touch him," but "go to his brethren, and say, I ascend unto my Father, and to your Father, to my God, and your God." Mary departed, with satisfaction beyond the joys of a victory or a full vintage, and told these things to the apostles; but the narration seemed to them as talk of abused and fantastic persons. About the same time, Jesus also appeared unto Simon Peter. Towards the declining of the day, two of his disciples going to Emmaus, sad, and discoursing of the late occurrences, Jesus puts himself into their company, and upbraids their incredulity; and "expounds the scriptures, that Christ ought to suffer, and rise again the third day," and "in the breaking of bread disappeared;" and so was "known to them" by vanishing away, whom present they knew not. And instantly they hasten to Jerusalem, and told the apostles what had happened.

And while they were there, that is, "the same day at evening, when the apostles were assembled," all save Thomas, "secretly, for fear of the Jews, the doors being shut, Jesus came, and stood in the midst of them. They were exceedingly troubled, supposing it had been a spirit." But Jesus confuted them by the philosophy of their senses, by feeling his flesh and bones, which spirits have not. For he gave them his benediction, "showing them his hands and his feet." At which sight they rejoiced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity, by the return of their Lord to life: and there he first "breathed on them, giving them the Holy Ghost," and performing the promise twice made before his death; the promise of the keys, or of "binding and

loosing ;” saying, “ whose soever sins ye remit, they are remitted them ; and whose soever sins ye retain, they are retained.” And that was the second part of clerical power, with which Jesus instructed his disciples, in order to their great commission of preaching and government ecclesiastical. These things were told to Thomas, but he believed not, and resolved against the belief of it, unless he might “ put his finger into his hands, and his hand into his side.” Jesus, therefore, on the octaves of his resurrection, appeared again to the apostles met together, and makes demonstration to Thomas, in conviction and reproof of his unbelief, promising a special benediction to all succeeding ages of the church ; for they are such who “ saw not, and yet have believed.”

But Jesus, at his early appearing, had sent an order by the women, that the disciples should go into Galilee ; and they did so after a few days. And Simon Peter being there, went a fishing, and six others of the apostles with him, to the sea of Tiberias, where they “ labored all night, and caught nothing.” Towards “ the morning, Jesus appeared to them,” and bade them “ cast the net on the right side of the ship ;” which they did, and “ enclosed an hundred and fifty-three fishes :” by which prodigious draught, John, the beloved disciple, perceived “ it was the Lord.” At which instant, “ Peter threw himself into the sea,” and went to Jesus ; and when the rest were come to shore, they dined with broiled fish. After dinner, Jesus, taking care for those scattered sheep, which were dispersed over the face of the earth, that he might gather them into one sheepfold under one Shepherd, asked Peter, “ Simon, son of Jonas, lovest thou me more than these ? Peter answered, Yea, Lord ; thou, that knowest all things, knowest that I love thee. Then Jesus said unto him, Feed my lambs.” And Jesus asked him the same question, and gave him the same precept the second time, and the third time ; for it was a considerable and a weighty employment, upon which Jesus was willing to spend all his endearment and stock of affections that Peter owed him, even upon the care of his little flock. And after the intrusting of his charge to him, he told him, that the reward he should have in this world, should be a sharp and an honorable martyrdom ; and, withal, checks Peter’s curiosity, in busying himself about the temporal accidents of other men, and inquiring what should become of John, the beloved disciple. Jesus answered this question with some sharpness of reprehension and no satisfaction : “ If I will that he tarry till I come, what is that to thee ?” Then they fancied that he should not die : but they

were mistaken, for the intimation was expounded and verified by St. John's surviving the destruction of Jerusalem ; for, after the attempts of persecutors, and the miraculous escape of prepared torments, he died a natural death, in a good old age.

After this, Jesus, having appointed a solemn meeting for all the brethren that could be collected from the dispersion, and named a certain mountain in Galilee, "appeared to five hundred brethren at once;" and this was his most public and solemn manifestation : and while some doubted, Jesus came according to the designation, and spake to the eleven ; sent them to "preach to all the world repentance, and remission of sins in his name ;" promising to "be with them to the end of the world." He appeared also unto James, but at what time is uncertain ; save that there is something concerning it in the gospel of St. Matthew which the Nazarenes of Berea used, and which it is likely themselves added out of report ; for there is nothing of it in our Greek copies. The words are these : "When the Lord had given the linen, in which he was wrapped, to the servant of the high priest, he went and appeared unto James. For James had vowed, after he had received the Lord's supper, that he would eat no bread till he saw the Lord risen from the grave. Then the Lord called for bread : he blessed it, and brake it, and gave it to James the Just, and said, 'My brother, eat bread, for the Son of man is risen from the sleep of death.'" So that, by this, it should seem to be done upon the day of the resurrection. But the relation of it by St. Paul, puts it between the appearance which he made to the five hundred, and that last to the apostles, when he was to ascend into heaven. Last of all, when the apostles were "at dinner, he appeared to them, upbraiding their incredulity ;" and "then he opened their understanding, that they might discern the sense of scripture," and again commanded them to preach the gospel to all the world, giving them power "to do miracles, to cast out devils, to cure diseases ;" and instituted the sacrament of baptism, which he commanded should, together with the sermons of the gospel, be administered "to all nations, in the name of the Father, and of the Son, and of the Holy Ghost." Then he led them into Judea, and they came to Bethany, and from thence to the mount Olivet ; and he commanded them to "stay in Jerusalem," till the Holy Ghost, "the promise of the Father, should descend upon them," which should be accomplished in a few days ; and then they should know the times, and the seasons, and all things necessary for their ministration and service, and propagation of the gospel. And while he

“discoursed many things concerning the kingdom,” behold a cloud came, and parted Jesus from them, and carried him, in their sight, up into heaven ; where he sits at the right hand of God, blessed for ever. Amen.

While his apostles “ stood gazing up to heaven,” two angels appeared to them, and told them, that “ Jesus should come in like manner as he was taken away,” viz., with glory and majesty, and in the clouds, and with the ministry of angels. Amen. “ Come, Lord Jesus ; come quickly ”

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CHRISTIAN
TRIALS, PERSECUTIONS,
AND
MARTYRDOM.

CHAPTER I.

The Lives, Sufferings, and Martyrdom, of the Apostles, Evangelists, &c.

ST. STEPHEN.—This early martyr was elected, with six others, as a priest out of the Lord's seventy disciples. He was an able and successful preacher. The principal persons belonging to five Jewish synagogues entered into many altercations with him; but he, by the soundness of his doctrine, and the strength of his arguments, overcame them all; which so much irritated them that they bribed false witnesses to accuse him of blaspheming God and Moses. They caused him to be condemned, and, having dragged him out of the city, they stoned him to death. On the spot where he was martyred, Eudocia, the empress of the emperor Theodosius, erected a superb church; and the memory of him is annually celebrated on the 26th day of December.

The death of Stephen was succeeded by a severe persecution in Jerusalem, in which two thousand Christians, with Nicanor the deacon, were martyred, and many others obliged to leave that country.

ST. JAMES THE GREAT.—He was a Galilean, and the son of Zebedee, a fisherman, the elder brother of St. John, and a relation of Christ himself, for his mother Salome was cousin-german to the virgin Mary. This martyr, on being condemned to death, showed such an intrepidity of spirit and constancy of mind, tha

even his accuser was struck dumb with admiration, and became a convert to Christianity. This transaction so enraged the people in power, that they condemned him likewise to death; when James the apostle and his penitent accuser were both beheaded on the same day, and with the same sword. These events took place in the year of Christ 44; and the 25th of July was fixed by the church for the commemoration of this saint's martyrdom.

About the same period, Timon and Parmenas, two of the seven deacons, suffered martyrdom; the former at Corinth, and the latter at Philippi, in Macedonia.

ST. PHILIP.—This apostle and martyr was born at Bethsaida, in Galilee, and was the first called by the name of Disciple. He was employed in several important commissions by Christ, and being deputed to preach in Upper Asia, labored very diligently in his apostleship. He then traveled into Phrygia, and arriving at Heliopolis, found the inhabitants so sunk in idolatry as to worship a large serpent. St. Philip, however, converted many of them to Christianity, and even procured the death of the serpent. This so enraged the magistrates, that they committed him to prison, had him severely scourged, and afterwards crucified. His friend St. Bartholomew found an opportunity of taking down the body and burying it; for which, however, he was very near suffering the same fate. His martyrdom happened eight years after that of St. James the Great, A. D. 52; and his name, together with that of St. James the Less, is commemorated on the 1st of May.

ST. MATTHEW.—This evangelist, apostle, and martyr, was born at Nazareth, in Galilee, but resided chiefly at Capernaum, on account of his business, which was that of a toll-gatherer, to collect tribute of such as had occasion to pass the sea of Galilee. On being called as a disciple, he immediately complied, and left every thing to follow Christ. After the ascension of his Master, he continued preaching the gospel in Judea about nine years. He was slain by a halberd, in the city of Nadabar, about the year of Christ 60; and his festival is kept by the church on the 21st day of September.

ST. MARK.—This evangelist and martyr was born of Jewish parents, of the tribe of Levi. It is imagined that he was converted to Christianity by St. Peter, whom he served as an amanuensis, and whom he attended in all his travels. Being entreated by the converts at Rome to commit to writing the admirable discourses they had heard from St. Peter and himself, he complied with this request, and composed his gospel



St. Stephen. the first Martyr, stoned to death.



A Primitive Christian flayed alive by the Heathen Persecutors.

accordingly, in the Greek language. He then went to Egypt and constituted a bishopric at Alexandria: afterwards he proceeded to Libya, where he made many converts. On returning to Alexandria, some of the Egyptians determined on his death. They therefore tied his feet, dragged him through the streets, left him bruised in a dungeon all night, and the next day burned his body. This happened on the 25th of April, on which day the church commemorates his martyrdom.

ST. JAMES THE LESS.—This apostle and martyr was called so to distinguish him from St. James the Great. He was the son, by a first wife, of Joseph, the reputed father of Christ: he was, after the Lord's ascension, elected bishop of Jerusalem: he wrote his general epistles to all Christians and converts whatever, to suppress a dangerous error then propagating, viz. "that a faith in Christ was alone sufficient for salvation, without good works." The Jews, being at this time greatly enraged that St. Paul had escaped their fury, by appealing to Rome, determined to wreak their vengeance on James, who was now ninety-four years of age: they accordingly threw him down, beat, bruised, and stoned him; and then dashed out his brains with a club, such as was used by fullers in dressing cloths. His festival, together with that of St. Philip, is kept on the first of May.

ST. MATTHIAS.—This apostle and martyr was called to the apostleship after the death of Christ, to supply the vacant place of Judas, who had betrayed his Master, and was likewise one of the seventy disciples. He was martyred at Jerusalem, being first stoned and then beheaded; and the 24th of February is observed for the celebration of his festival.

ST. ANDREW.—This apostle and martyr was the brother of St. Peter, and preached the gospel to many Asiatic nations. On arriving at Edessa, the governor of the country, named Egeas, threatened him for preaching against the idols there worshiped. St. Andrew persisting in the propagation of his doctrines, he was ordered to be crucified on a cross, two ends of which were transversely fixed in the ground. He boldly told his accusers, that he would not have preached the glory of the cross, had he feared to die on it. And again, when they came to crucify him, he said, that he coveted the cross, and longed to embrace it. He was fastened to the cross, not with nails, but cords, that his death might be more slow. In this situation he continued two days, preaching the greatest part of the time to the people; and expired on the 30th of November, which is commemorated as his festival.

ST. PETER.—This great apostle and martyr was born at Bethsaida, in Galilee, being the son of Jonah, a fisherman, which employment St. Peter himself followed. He was persuaded by his brother to turn Christian, when Christ gave him the name of Cephas, implying, in the Syriac language, a rock. He was called, the same time as his brother, to be an apostle; gave uncommon proofs of his zeal for the service of Christ, and always appeared as the principal speaker among the apostles. He had, however, the weakness to deny his Master after his apprehension, though he defended him at the time; but the sincerity of his repentance made an atonement for the atrociousness of his crime.

When Herod Agrippa caused St. James the Great to be put to death, and found that it pleased the Jews, he resolved, in order to ingratiate himself with the people, that Peter should fall the next sacrifice. He was accordingly apprehended, and thrown into prison; but an angel of the Lord released him, which so enraged Herod, that he ordered the sentinels who guarded the dungeon in which he had been confined to be put to death. St. Peter, after various other miracles, retired to Rome, where he defeated all the artifices, and confounded the magic, of Simon, the magician, a great favorite of the emperor Nero: he converted to Christianity one of the concubines of that monarch, which so exasperated the tyrant, that he ordered both St. Peter and St. Paul to be apprehended. During the time of their confinement they converted two of the captains of the guards, and forty-seven other persons, to Christianity. Having been nine months in prison, Peter was brought out from thence for execution, when, after being severely scourged, he was crucified with his head downwards; which position, however, was at his own request. His festival is observed on the 29th of June, on which day he, as well as Paul, suffered. Before we quit this article, it is requisite to observe, that, previous to the death of St. Peter, his wife suffered martyrdom for the faith of Christ.

ST. PAUL.—This apostle and martyr was a Jew of the tribe of Benjamin, born at Tarsus in Cilicia, and, before his conversion, was called Saul. He was at first a great enemy to, and persecutor of, the Christians; and a principal promoter of the death of Stephen. While on his way to Damascus, the glory of the Lord came suddenly upon him, he was struck to the earth, and was afflicted with blindness during three days; on his recovery from which he immediately became a professor, an apostle, and ultimately a martyr for the religion which he

had formerly persecuted. Amongst his labors in spreading the doctrine of Christ, he converted to the faith Sergius Paulus, the pro-consul of Cyprus, on which he took his name, and, as some suppose, was from thence called Paulus instead of Saulus. After his many labors he took to him Barnabas, and went up to Jerusalem, to Peter, James, and John, where he was ordained, and sent out with Barnabas to preach to the Gentiles. At Iconium, St. Paul and St. Barnabas were near being stoned to death by the enraged Jews; upon which they fled to Lycaonia. At Lystra, St. Paul was stoned, dragged out of the city, and left for dead. He, however, happily revived, and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and whipped; and both were again persecuted at Thessalonica. Being afterwards taken at Jerusalem, he was sent to Cæsarea, but appealed to Cæsar at Rome. Here he continued a prisoner at large for two years; and at length being released, he visited the churches of Greece and Rome, and preached in France and Spain. Returning to Rome, he was again apprehended, and, by the order of Nero, martyred, by being beheaded, on the same day on which Peter was crucified, but in the following year. Two days are dedicated to the commemoration of this apostle; the one for his conversion, on the 25th of January; and the other for his martyrdom, on the 29th of June.

ST. JUDE.—This apostle and martyr, the brother of James, was commonly called Thaddæus. Being sent to Edessa, he wrought many miracles, and made many converts; which stirring up the resentment of people in power, he was crucified, A. D. 72; and the 29th of October is, by the church, dedicated to his memory.

ST. BARTHOLOMEW.—This apostle and martyr preached in several countries, performed many miracles, and healed various diseases. He translated St. Matthew's gospel into the Indian language, and propagated it in that country; but at length, the idolaters, growing impatient with his doctrines, severely beat, crucified, and slew him, and then cut off his head. The anniversary of his martyrdom is on the 24th of August.

ST. THOMAS.—He was called by this name in Syriac, but Didymus in Greek; he was martyred by being thrust through with a spear. His death is commemorated on the 21st of December.

ST. LUKE THE EVANGELIST.—This martyr was the author of a most excellent gospel. He traveled with St. Paul to Rome, and preached to divers barbarous nations, till the priests in Greece hanged him on an olive tree. The anniversary of his martyrdom is on the 18th of October.

ST. SIMON.—This apostle and martyr was distinguished, from his zeal, by the name of Zelotes. He preached with great success in Mauritania, and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified, A. D. 74; and the church, joining him with St. Jude, commemorates his festival on the 28th of October.

ST. JOHN.—He was distinguished for being a prophet, apostle, divine, evangelist, and martyr. He is called the beloved disciple, and was brother to James the Great. He was previously a disciple of John the Baptist, and afterwards not only one of the twelve apostles, but one of the three to whom Christ communicated the most secret passages of his life. He founded churches at Smyrna, Pergamus, Sardis, Philadelphia, Laodicea, and Thyatira, to whom he directs his book of Revelations. Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian, therefore, not being able to put him to death, banished him to Patmos, to work at the mines. He was, however, recalled by Nerva, who succeeded Domitian; but was deemed a martyr on account of his having undergone an execution, though it did not take effect. He wrote his epistles, gospel, and revelations, all in a different style; but they are all equally admired. He was the only apostle who escaped a violent death, and lived the longest of any of them, being nearly one hundred years of age at the time of his death; and the church commemorates the 27th day of December to his memory.

ST. BARNABAS.—He was a native of Cyprus, but of Jewish parents: the time of his death is uncertain, but is supposed to be about the year of Christ 73; and his festival is kept on the 11th of June.

CHAPTER II.

The First Primitive Persecution, under Nero.

THE first persecution, in the primitive ages of the church, was begun by that cruel tyrant Nero Domitius, the sixth emperor of Rome, and A. D. 67. This monarch reigned, for the space of five years, with tolerable credit to himself, but then gave way

to the greatest extravagancy of temper, and to the most atrocious barbarities.

The cruelties exercised upon the Christians, during the first persecution, were such as even excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of punishments for the Christians. In particular, he had some sewed up in the skins of wild beasts, and then worried by dogs till they expired; and others dressed in shirts made stiff with wax, fixed to axle-trees, and set on fire in his gardens. This persecution was general throughout the whole Roman empire; but it rather increased than diminished the spirit of Christianity. Besides St. Paul and St. Peter, many others, whose names have not been transmitted to posterity, and who were some of their converts and followers, suffered; the facts concerning the principal of whom we shall proceed to describe.

ERASTUS, the chamberlain of Corinth, was converted by St. Paul, and determined to follow the fortune of that apostle. He was tortured to death by the Pagans at Philippi.

ARISTARCHUS, the Macedonian, was born in Thessalonica, and being converted by St. Paul, became his constant companion. He suffered the same fate as the apostle; being seized as a Christian, he was beheaded by the command of Nero.

TROPHIMUS, an Ephesian by birth, and a Gentile by religion, was converted by St. Paul to the Christian faith, and accompanied his master in his travels. He went with St. Paul, for the last time, to Rome, where he was witness to his martyrdom, which was but the forerunner of his own; for, being seized soon after on account of his faith, he was beheaded by order of Nero.

JOSEPH, commonly called BARSABAS, was a primitive disciple, and is usually deemed one of the seventy. He was, in some degree, related to the Redeemer; and he became a candidate, together with Matthias, to fill the office of Judas Iscariot. The ecclesiastical writings make very little other mention of him; but Paphias informs us, that he was once compelled to drink poison, which did not do him the least injury, agreeably to the promise of the Lord to those who believe in him. He was during his life a zealous preacher of the gospel, and having received many insults from the Jews, at length obtained martyrdom, being murdered by the Pagans in Judea.

ANANIAS, bishop of Damascus, is celebrated in the sacred writings for being the person who cured St. Paul of the blindness with which he was struck by the amazing brightness which happened at his conversion. He was one of the seventy, and

was martyred in the city of Damascus. After his death, a Christian church was built over the place of his burial, which is now converted into a Turkish mosque.

CHAPTER III.

The Second Primitive Persecution, under Domitian.

THE emperor Domitian was naturally of a cruel disposition: he first slew his brother, and then raised the second persecution against the Christians. His rage was such, that he even put to death some of the Roman senators; some through malice, and others to confiscate their estates; and he then commanded all the lineage of David to be extirpated. Two Christians were brought before him, accused of being of the tribe of Judah, and line of David; but, from their answers, he despised them as idiots, and dismissed them accordingly. He, however, was determined to be more secure upon other occasions; for he took away the property of many Christians, put several to death, and banished others.

Amongst the numerous martyrs that suffered during this persecution, was Simeon, bishop of Jerusalem, who was crucified; and St. John, who was boiled in oil, and afterwards banished to Patmos. Flavia, the daughter of a Roman senator, was likewise banished to Pontus; and a law was made, "that no Christian, once brought before their tribunal, should be exempted from punishment without renouncing his religion."

These persecutions increased the number of informers; and many, for the sake of gain, swore away the lives of the innocent. When any Christians were brought before the magistrates, a test oath was proposed, when, if they refused it, death was pronounced against them; and if they confessed themselves Christians, the sentence was the same. The various kinds of punishments and inflicted cruelties were, imprisonment, racking, searing, broiling, burning, scourging, stoning, hanging, and worrying. Many were torn piecemeal with red-hot pincers, and others were thrown upon the horns of wild bulls.

The following were the most remarkable of the numerous martyrs who suffered during this persecution.

DIONYSIUS, the Areopagite: he was an Athenian by birth,

and educated in all the useful and ornamental literature of Greece. He then traveled to Egypt to study astronomy, and made very particular observations on the great and supernatural eclipse which happened at the time of our Savior's crucifixion. On his return to Athens, he was highly honored by the people, and at length promoted to the dignity of senator of that celebrated city. Becoming a convert to the gospel, he changed from the worthy Pagan magistrate to the pious Christian pastor; for even while involved in the darkness of idolatry, he was as just as he possibly could be in the gross errors of Paganism. He discharged his duty with the utmost diligence till the second year of this persecution, viz. A. D. 69, when he was apprehended, and received the crown of martyrdom by being beheaded.

NICOMEDES, a Christian of some distinction at Rome, during the reign of Domitian, made great efforts to serve the afflicted; comforting the poor, visiting those confined, exhorting the wavering, and confirming the faithful. For those and other pious actions he was seized as a Christian, and being sentenced, was scourged to death.

PROTASIUS and GERVASIUS were martyred at Milan; but the particular circumstances attending their deaths are not recorded.

TIMOTHY, the celebrated disciple of St. Paul, and bishop of Ephesus, was born at Lystra, in the province of Lycaonia: his father was a Gentile, and his mother a Jewess; but both his parents and his grandmother embraced Christianity; by which means he was taught from his infancy the precepts of the gospel. Upon St. Paul's arrival at Lycaonia, he ordained Timothy, and then made him the companion of his labors. He mentions him with peculiar respect, and declares, that he could find no one so truly united to him, both in heart and mind. Timothy attended St. Paul to Macedonia, where, with that apostle and Silas, he labored in the propagation of the gospel. When St. Paul went to Achaia, Timothy was left behind to strengthen the faith of those already converted, or to induce others to be of the true faith. St. Paul at length sent for him to Athens, and then despatched him to Thessalonica, to preach to the suffering Christians there against the terrors of the persecution which then prevailed. Having performed his mission, he returned to Athens, and there assisted St. Paul and Silas in composing the two epistles to the Thessalonians. He then accompanied St. Paul to Corinth, Jerusalem, and Ephesus. After performing several other commissions for St. Paul, and attending him upon various journeys, the apostle constituted him bishop of Ephesus, though he was only thirty years of age; and in two admir. ble

epistles gave him proper instructions for his conduct. He was so very temperate in his living, that St. Paul blamed him for being too abstemious, and recommended to him the moderate use of wine, to recruit his strength and spirits. While that great apostle was in his confinement at Rome, he desired Timothy to come to him; he afterwards returned to Ephesus, where he zealously governed the church till A. D. 97. At this period the Pagans were about to celebrate a feast called Catagogion, the principal ceremonies of which were, that the people should carry sticks in their hands, go masked, and bear about the streets the images of their gods. When Timothy met the procession, he severely reproved them for their ridiculous idolatry, which so exasperated them, that they fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days after.

CHAPTER IV.

The Third Primitive Persecution under the Roman Emperors.

BETWEEN the second and third Roman persecution was but one year. Upon Nerva succeeding Domitian, he gave a respite to the Christians; but reigning only thirteen months, his successor Trajan, in the tenth year of his reign, and in A. D. 108, began the third persecution against them. While the persecution raged, Plinius Secundus, a heathen philosopher, wrote to the emperor in favor of the Christians, stating that he found nothing objectionable in their conduct; and that "the whole sum of their error consisted in this, that they were wont, at certain times appointed, to meet before day, and to sing certain hymns to one Christ their God; and to confederate among themselves to abstain from all theft, murder, and adultery, to keep their faith, and to defraud no man: which done, then to depart for that time, and afterwards to resort again to take meat in companies together, both men and women, one with another, *and yet without any act of evil.*" To this epistle Trajan returned this indecisive answer: "That Christians ought not to be sought after, but when brought before the magistracy they should be punished." Provoked by this reply, Tertullian exclaimed, "O confused sentence! he would not have them sought

for as innocent men, and yet would have them punished as guilty." The emperor's incoherent answer, however, occasioned the persecution in some measure to abate, as his officers were uncertain, if they carried it on with severity, how he might choose to wrest his own meaning. Trajan, however, soon after wrote to Jerusalem, and gave orders to exterminate the stock of David; in consequence of which, all that could be found of that race were put to death.

About this period the emperor Trajan was succeeded by Adrian; who continued the persecution with the greatest rigor.

PHOCAS, bishop of Pontus, refusing to sacrifice to Neptune, was, by the immediate order of Trajan, cast first into a hot limekiln, and being drawn from thence, was thrown into a scalding bath till he expired.

Trajan likewise commanded the martyrdom of Ignatius, bishop of Antioch. This holy man was the person whom, when an infant, Christ took into his arms and showed to his disciples, as one that would be a pattern of humility and innocence. He received the gospel afterwards from St. John the Evangelist, and was exceedingly zealous in his mission. He boldly vindicated the faith of Christ before the emperor, for which he was cast into prison, and was tormented in a cruel manner; for, after being dreadfully scourged, he was compelled to hold fire in his hands, and, at the same time, papers dipped in oil were put to his side and set alight. His flesh was then torn with red-hot pincers, and at last he was despatched by being torn to pieces by wild beasts.

Ignatius had either a presentiment or information of his fate; for writing to Polycarpus at Smyrna, he says, "*Would to God I were once come to the beasts which are prepared for me; which also I wish with gaping mouths were ready to come upon me, whom also I will provoke that they without delay may devour me. And if they will not, unless they be provoked, I will then enforce them against myself.*"

SYMPHOROSA, a widow, and her seven sons, were commanded by Trajan to sacrifice to the heathen deities. Refusing to comply with the impious request, the emperor, greatly exasperated, ordered her to be carried to the temple of Hercules, where she was scourged, and hung up for some time by the hair of her head; then a large stone was fastened to her neck, and she was thrown into the river. Her sons were fastened to seven posts, and being drawn up by pulleys, their limbs were dislocated; these tortures not affecting their resolution, they were thus martyred. Crescentius, the eldest, was stabbed in

the throat; Julian, the second, in the breast; Nemesius, the third, in the heart; Primitius, the fourth, in the navel; Justice, the fifth, in the back; Stacteus, the sixth, in the side; and Eugenius, the youngest, was sawed asunder.

About the same time Alexander, bishop of Rome, after filling that office ten years, was martyred, as were his two deacons; and also Quirinus and Hermes, with their families; Zenon, a Roman nobleman, and about ten thousand other Christians.

Many were crucified in Mount Ararat, crowned with thorns, and spears run into their sides, in imitation of Christ's passion. Eustachius, a brave and successful Roman commander, was ordered by the emperor to join in an idolatrous sacrifice, to celebrate some of his own victories; but his faith was so great, that he nobly refused it. Enraged at the denial, the ungrateful emperor forgot the services of this skilful commander, and ordered him and his whole family to be martyred.

During the martyrdom of Faustines and Jovita, brothers, and citizens of Bressia, their torments were so many, and their patience so great, that Calocerius, a Pagan, beholding them, was struck with admiration, and exclaimed, in a kind of ecstasy, "Great is the God of the Christians" for which he was apprehended and put to death.

Nicephorus makes mention of Anthia, a godly woman, who committed her son Eleutherius to Anicetus, bishop of Rome, to be brought up in the doctrine of the Christian faith, who afterwards, being bishop in Apulia, was there beheaded with his mother Anthia. Justus also and Pastor, two brethren, with like martyrdom, ended their lives in a city of Spain called Complutum, under the before-mentioned emperor.

Adrian died in the year 138 or 139, and had ordered the cessation of the persecutions against the Christians some years before his death. He was succeeded by Antoninus Pius, so amiable a monarch that his people gave him the title of "The Father of Virtues." Immediately upon his accession to the throne, he published an edict concluding with these words: "If any hereafter shall vex or trouble the Christians, having no other cause but that they are such, let the accused be released, and the accusers be punished." This stopped the persecution, and the Christians enjoyed a respite from their sufferings during this emperor's reign, though their enemies took every occasion to do them what injuries they could. The piety and goodness of Antoninus were so great, that he used to say that he had rather save one citizen, than destroy a thousand of his adversaries.

CHAPTER V.

The Fourth Primitive Persecution under the Roman Emperors, which commenced A. D. 162.

ANTONINUS PIUS was succeeded by Marcus Aurelius Antoninus Verus, who began the fourth persecution, in which many Christians were martyred, particularly in several parts of Asia, and in France. Such were the cruelties used in this persecution, that many of the spectators shuddered with horror at the sight, and were astonished at the intrepidity of the sufferers. Some of the martyrs were obliged to pass, with their already wounded feet, over thorns, nails, sharp shells, &c. Others were scourged, till their sinews and veins lay bare; and after suffering the most excruciating tortures, they were destroyed by the most terrible deaths.

GERMANICUS, a young and true Christian, being delivered to the wild beasts on account of his faith, behaved with such astonishing courage that several Pagans became converts to a faith which inspired such fortitude. This enraged others so much, that they cried out, he merited death; and many of the multitude wondered at this beloved martyr for his constancy and virtue. Whilst a great uproar and tumult began to be raised upon those cries, a certain Phrygian, named Quintus, lately arrived from his country, was so afflicted at the sight of the wild beasts, that he rushed to the judgment-seat and upbraided the judges, for which he was put to death.

POLYCARPUS, having dreamed that his bed suddenly became on fire and was consumed in a moment, concluded that it was God's will he should suffer martyrdom. Those who apprehended him were amazed at his serene countenance and gravity. After feasting them, he desired an hour for prayer, which being allowed, he prayed with such fervency that his guards repented they had been instrumental in taking him. He was, however, carried before the pro-consul, condemned, and conducted to the market-place. Wood being provided, the holy man earnestly prayed to Heaven, after being bound to the stake; and as the flames grew vehement, the executioners gave way on both sides, the heat now becoming intolerable. In the mean time the bishop sung praises to God in the midst of the flames but remained unconsumed therein, and the burning of the

wood spreading a fragrance around, the guards were much surprised. Determined, however, to put an end to his life, they struck spears into his body, when the quantity of blood that issued from the wounds extinguished the flames. After considerable attempts, however, they put him to death, and burnt his body when dead, not being able to consume it while alive.—Twelve other Christians, who had been intimate with Polycarpus, were soon after martyred.

METRODORUS, a minister, who preached boldly, and Pionius, who made some excellent apologies for the Christian faith, were likewise burnt. Carpus and Capilus, two worthy Christians, and Agathonica, a pious woman, suffered martyrdom at Pergamopolis, in Asia, about the same period.

FELICITAS, an illustrious Roman lady of a considerable family, and great virtues, was a devout Christian. She had seven sons, whom she had educated with the most exemplary piety. The lady and her family being seized, the emperor gave orders to Publius, the Roman governor, to proceed against her. Upon this Publius began with the mother, thinking that if he could prevail with her to change her religion, the example would have great influence with her sons. Finding her inflexible, he turned his entreaties to menaces, and threatened her with destruction to herself and family. She despised his threats as she had done his promises; he then caused her sons to be brought before him, whom he examined separately. They all, however, remained steadfast in their faith, and unanimous in their opinions, on which the whole family were ordered for execution. Januarius, the eldest, was scourged and pressed to death with weights; Felix and Philip, the two next, had their brains dashed out with clubs; Sylvanus, the fourth, was murdered by being thrown from a precipice; and the three younger sons, viz. Alexander, Vitalis, and Martialis, were all beheaded. The mother was beheaded with the same sword as the three latter.

JUSTIN, the celebrated philosopher, fell a martyr in this persecution. He was a native of Neapolis, in Samaria, and was born A. D. 103. He had the best education those times would afford, and traveled into Egypt, the country where the polite tour of that age was made for improvement. About the year 133, when he was thirty years of age, he became a convert to Christianity. Justin wrote an elegant epistle to the Gentiles, to convert them to the faith he had newly acquired, and lived in so pure and innocent a manner, that he well deserved the title of a Christian philosopher. As the Pagans began to treat the



Dreadful sufferings of Primitive Martyrs.



Horrible Cruelties inflicted on Primitive Christians.

Christians with great severity, Justin wrote his first apology in their favor, and addressed it to the emperor Antoninus, to two princes whom he had adopted as his sons, and to the senate and people of Rome in general. This piece, which occasioned the emperor to publish an edict in favor of the Christians, displays great learning and genius.

A short time after, he entered into frequent contests with Crescens, a person of a vicious life, but a celebrated cynic philosopher; and his arguments appeared so powerful, yet disgusting, to the cynic, that he resolved on his destruction, which, in the sequel, he accomplished. The second apology of Justin was occasioned by the following circumstances: a man and his wife, who were both bad livers, resided at Rome. The woman, however, becoming a convert to Christianity, attempted to reclaim her husband, but not succeeding, she sued for a divorce, which so exasperated him, that he accused her of being a Christian. Upon her petition, however, he dropped the prosecution, and leveled his malice at Ptolemeus, who had converted her. Ptolemeus was condemned to die; and one Lucius, with another person, for expressing themselves too freely upon the occasion, met with the same fate. Justin's apology upon these severities gave Crescens an opportunity of prejudicing the emperor against the writer of it; upon which Justin and six of his companions were apprehended. Being commanded as usual to deny their faith, and sacrifice to the Pagan idols, they refused to do either; they were, therefore, condemned to be first scourged, and then beheaded.

It appears that only seven pieces of the writings of this celebrated martyr, and great philosopher, are now extant: viz. the Two Apologies; an Exhortation to the Gentiles; an Oration to the Greeks; a Treatise on Divine Monarchy; a Dialogue with Trypho the Jew; and an Epistle to Diagnetus.

About this time many were beheaded for refusing to sacrifice to the image of Jupiter; in particular Concordus, a deacon of the city of Spoleto, being carried before the image, and ordered to worship it, not only refused, but spit in its face; for which he was severely tormented, and afterwards had his head cut off with a sword.

The persecution soon after raged in France, particularly at Lyons, where the tortures to which many Christians were put almost exceed the powers of description. All manner of punishments were adopted; torments, and painful deaths; such as being banished, plundered, hanged, burnt, &c.; and even the servants and slaves of opulent Christians were racked and tor-

tured, to make them accuse their masters and employers. The following were the principal of these martyrs: Vetius Agathus, a young man, who, having pleaded the Christian cause, was asked if he was a Christian; to which answering in the affirmative, he was condemned to death. Many, animated by this young man's intrepidity, boldly owned their faith, and suffered likewise. Blandinia, a Christian, but of a weak constitution, being seized and tortured on account of her religion, received so much strength from Heaven, that her torturers became tired frequently, and were surprised at her being able to bear her torments for so great a length of time and with such resolution. Sanctus, a deacon of Vienne, was put to the tortures: red-hot plates of brass were placed upon those parts of the body that were tenderest, which contracted the sinews; but he remaining inflexible, was reconducted to prison. Being brought out from his place of confinement a few days afterwards, his tormentors again proceeded to torture him; but not being able at that time to take his life, they remanded him to prison, where he remained for some time after, and was at length beheaded. Biblides, a weak woman, had been an apostate, but having returned to the faith, was martyred, and bore her sufferings with great patience. Attalus, of Pergamus, was another sufferer; and Pothinus, the venerable bishop of Lyons, who was ninety years of age, was so treated by the enraged mob, that he expired two days after in the prison.

At Lyons, exclusive of those already mentioned, the martyrs were compelled to sit in red-hot iron chairs till their flesh broiled. This was inflicted with peculiar severity on Sanctus, already mentioned, and some others. Some were sewed up in nets, and thrown on the horns of wild bulls; and the carcasses of those who died in prison, previous to the appointed time of execution, were thrown to dogs. Indeed, so far did the malice of the Pagans proceed, that they set guards over the bodies while the beasts were devouring them, lest the friends of the deceased should get them by stealth; and the offals left by the dogs were ordered to be burnt.

The martyrs of Lyons are said to have been forty-eight in number, and their executions happened in the year of Christ 177. They all died with great fortitude.

Besides the above martyrs of Lyons, many others suffered in that city, and different parts of the empire, soon after. Of these the principal were: Epipodius and Alexander, celebrated for their great friendship and their Christian union. The former was born at Lyons, the latter in Greece; they were of mutual

assistance to each other, by the continual practice of all manner of Christian virtues and godliness. Epipodius was severely beaten, and then put to the rack, upon which being stretched, his flesh was torn with iron hooks. Having borne his torments with incredible patience and fortitude, he was taken from the rack and beheaded. Alexander, his companion, was brought before the judge, two days after his execution; and on his absolute refusal to renounce Christianity, he was placed on the rack and beheaded. Alexander, his companion, was brought before the judge, two days after his execution; and on his absolute refusal to renounce Christianity, he was placed on the rack and beaten by three executioners, who relieved each other alternately. He bore his sufferings with as much fortitude as his friend had done, and at length was crucified. These martyrs suffered A. D. 179; the first on the 20th of April, and the other in two days after.

Valerian and Marcellus, who were nearly related to each other, were imprisoned at Lyons, in the year 177, for being Christians. By some means, however, they made their escape, and traveled different roads. The latter made several converts in the territories of Besançon and Chalons; but being apprehended, was carried before Priscus, the governor of those parts. This magistrate, knowing Marcellus to be a Christian, ordered him to be fastened to some branches of a tree, which were drawn for that purpose. When he was tied to different branches, they were let go, with a design to tear him to pieces by the suddenness of the jerks. But this invention failing, he was conducted to Chalons, to be present at some idolatrous sacrifices, at which refusing to assist, he was put to the torture, and afterwards fixed up to the waist in the ground, in which position he expired, A. D. 179, after remaining three days. Valerian was also apprehended, and, by the order of Priscus, was first brought to the rack, and then beheaded, in the same year as his relation Marcellus.

About the same time the following martyrs suffered: Benignus, at Dijon; Speusippus, and others, at Langres; Androchus, Thyrsus, and Felix, at Salieu; Sympoviam and Florella, at Autun; Severinus, Felician, and Exuperus, at Vienne; Cecilia, the virgin, at Sicily; and Thraseus, bishop of Phrygia, at Smyrna.

In the year 180 the emperor Antoninus died, and was succeeded by his son Commodus, who did not imitate his father in any respect. He had neither his virtues nor his vices; he was without his learning and his morality, and, at the same time,

without his prejudices against Christianity. His principal weakness was pride, and to that may be chiefly ascribed the errors of his reign; for having fancied himself Hercules, he sacrificed those to his vanity who refused to subscribe to his absurd opinion.

In this reign Apollonius, a Roman senator, became a martyr. This eminent person was skilled in all the polite literature of those times, and in all the purest precepts taught by our blessed Redeemer. As Apollonius refused to recant his opinions, he was, by order of the Roman senators, to whom he had appealed, condemned to be beheaded. The sentence was executed on the 18th of April, A. D. 186, his accuser having previously had his legs broken, and been put to death.

About this time succeeded Anicetus, Soter, and Eleutherius, about the year of our Lord 189. This Eleutherius, at the request of Lucius, king of Britain, sent to him Damianus and Fugatius, by whom the king was converted to Christ's faith, and baptized about the year 179.

Eusebius, Vincentius, Potentianus, and Peregrinus, for refusing to worship Commodus as Hercules, were likewise martyred.

Julius, a Roman senator, becoming a convert to Christianity, was ordered, by the emperor, to sacrifice to him as Hercules. This Julius absolutely refused, and publicly professed himself a Christian. On this account, after remaining in prison a considerable time, he was, in the year 190, pursuant to his sentence, beat to death with cudgels.

CHAPTER VI.

The Fifth General Persecution under the Roman Emperors.

THE emperor Commodus dying in the year 191, was succeeded by Pertinax, and he by Julianus, both of whom reigned but a short time. On the death of the last, Severus became emperor in the year 192. When he had been recovered from a severe fit of sickness by a Christian, he became a great favorer of Christians in general; and even permitted his son Caracalla to be nursed by a female of that persuasion. Hence, during the reigns of the emperors already mentioned, who suc-

cessively succeeded Commodus, and some years of the latter's reign, the Christians had a respite for several years from persecution. But the prejudice and fury of the ignorant multitude again prevailed, and the obsolete laws were put in execution against the Christians. The Pagans were alarmed at the progress of Christianity, and revived the calumny of placing accidental misfortunes to the account of its professors. Fire, sword, wild beasts, and imprisonments, were resorted to; and even the dead bodies of Christians were torn from their graves, and subjected to every insult; yet the gospel withstood the attacks of its boisterous enemies. Tertullian, who lived in this age, informs us, that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated.

Victor, bishop of Rome, suffered martyrdom in the first year of the third century, viz. A. D. 201, though the circumstances are not ascertained.

Leonidas, the father of the celebrated Origen, was beheaded for being a Christian. Many of Origen's hearers likewise suffered martyrdom; particularly two brothers, named Plutarchus and Serenus: another Serenus, Heron, and Heraclides, were beheaded; Rhais had boiling pitch poured upon her head, and was then burnt, as was Marcella her mother.

Potamiena, the sister of Rhais, was executed in the same manner as Rhais. But Basilides, an officer belonging to the army, and one ordered to attend her execution, became a convert on witnessing her fortitude. When he was required to take a certain oath, he refused, saying, that he could not swear by the Roman idols, as he was a Christian. The people could not, at first, believe what they heard; but he had no sooner confirmed his assertion, than he was dragged before the judge, committed to prison, and beheaded immediately.

^a The persecutions about this time extended to Africa, and many were martyred in that part of the globe; the most particular of whom were Perpetua, a married lady of about twenty-six years of age, with a young child at her breast; she was seized upon for being a Christian. Her father, who tenderly loved her, went to console her during her confinement, and attempted to persuade her to renounce Christianity. Perpetua, however, resisted every entreaty. This resolution so much incensed her father, that he beat her severely, and did not visit her for some days after; and in the mean time she, and some others who were confined, were baptized, as they were before only catechumens. On being carried before the pro-consul

Minutius, she was commanded to sacrifice to the idols; but refusing, she was ordered to a dark dungeon, and was deprived of her child. Her father at length paid her a second visit, and again entreated her to renounce Christianity. His behavior was now all tenderness and humanity; but inflexible to all things but Christ, she knew she must leave every thing for his sake; and she only said to him, "God's will must be done."

Perpetua gave the strongest proof of fortitude and strength of mind on her trial. The judge entreated her to consider her father's tears, her infant's helplessness, and her own life; but triumphing over the softer sentiments of nature, she forgot the ideas of both mental and corporeal pain, and determined to sacrifice all the feelings of human sensibility, to that immortality offered by Christ. She awaited her execution with several other persons, who were to be executed at the same time; one of these, Felicitas, a married Christian lady, was big with child at the time of her trial. She was delivered in prison of a girl, which was adopted by a Christian woman as her own.

Revocatus was a catechumen of Carthage, and a slave. The names of the other prisoners, who were to suffer upon this occasion, were Satur, Saturnius, and Secundulus. When the day of execution arrived, they were led to the amphitheatre. Satur, Saturnius, and Revocatus, having the fortitude to denounce God's judgments upon their persecutors, were ordered to run the gantlope between the hunters, or such as had the care of the wild beasts. The hunters being drawn up in two ranks, they ran between, and as they passed were severely lashed. Felicitas and Perpetua were stripped, in order to be thrown to a mad bull; but some of the spectators, through decency, desired that they might be permitted to put on their clothes, which request was granted. The bull made his first attack upon Perpetua, and stunned her; he then attacked Felicitas, and wounded her much; but not killing them, the executioner did that office with a sword. Revocatus and Satur were destroyed by wild beasts; Saturnius was beheaded; and Secundulus died in prison. These executions took place on the 8th of March. A. D. 205.

The crimes and false accusations objected against the Christians at this time were, sedition and rebellion against the emperor, sacrilege, murdering of infants, incestuous pollution, eating raw flesh, libidinous commixture, for which many, called them *gnostici*, were disgraced. It was objected against them that they worshiped the head of an ass; which calumny was propagated by the Jews. They were charged also with worshiping

the sun, because before the sun rose they met together, singing their morning hymns to the Lord, or else because they prayed towards the east, but particularly because they would not with them adore their idolatrous gods.

Speratus, and twelve others, were beheaded; as was Androclus, in France. Asclepiades, bishop of Antioch, suffered many tortures, but his life was spared. Cecilia, a young lady of a good family in Rome, was married to a gentleman named Valerian. Being a Christian herself, she soon persuaded her husband to embrace the same faith; and his conversion was speedily followed by that of Tiburtius his brother. This information drew upon them all the vengeance of the laws: the two brothers were beheaded; and the officer who led them to execution, becoming their convert, suffered in a similar manner.

When the lady was apprehended, she was doomed to death in the following manner: she was placed naked in a scalding bath, and having continued there a considerable time, her head was struck off with a sword, A. D. 222. Calistus, bishop of Rome, was martyred A. D. 224, but the manner of his death is not recorded; and in A. D. 232, Urban, bishop of Rome, met the same fate.

Agapetus, a boy of Præneste, in Italy, who was only fifteen years of age, absolutely refusing to sacrifice to the idols, was severely scourged, and then hanged up by the feet, and boiling water poured over him. He was afterwards worried by wild beasts, and at last beheaded. The officer, named Antiochus, who superintended this execution, while it was performing, fell suddenly from his judicial seat, crying out that his bowels burned like the supposed pains of hell.

CHAPTER VII.

The Sixth General Persecution under the Roman Emperors.

MAXIMUS, who was emperor in A. D. 235, raised a persecution against the Christians; and in Cappadocia, the president Semiramus made great efforts to exterminate the Christians from that kingdom. A Roman soldier, who refused to wear a laurel crown bestowed on him by the emperor, and confessed himself a Christian, was scourged, imprisoned, and put to death. Pontianus, bishop of Rome, for preaching against idolatry, was

banished to Sardinia, and there destroyed. Anteros, a Grecian, who succeeded this bishop in the see of Rome, gave so much offence to the government by collecting the acts of the martyrs, that, after having held his dignity only forty days, he suffered martyrdom himself. Pammachius, a Roman senator, with his family, and other Christians to the number of forty-two, were, on account of their religion, all beheaded in one day, and their heads set up on the city gates. Simplicius, another senator, suffered martyrdom in a similar way. Calepodius, a Christian minister, after being inhumanly treated, and barbarously dragged about the streets, was thrown into the river Tiber with a millstone fastened about his neck. Quiritus, a Roman nobleman, with his family and domestics, were, on account of their Christian principles, put to most excruciating tortures, and painful deaths. Martina, a noble and beautiful virgin, suffered martyrdom, being variously tortured, and afterwards beheaded; and Hippolitus, a Christian prelate, was tied to a wild horse, and dragged through fields, stony places, bushes, &c. till he died.

While this persecution continued, numerous Christians were slain without trial, and buried indiscriminately in heaps, sometimes fifty or sixty being cast into a pit together. Maximus died in A. D. 238; he was succeeded by Gordian, during whose reign, and that of his successor, Philip, the church was free from persecution for the space of more than ten years; but in the year 249, a violent persecution broke out in Alexandria. It is, however, worthy of remark, that this was done at the instigation of a Pagan priest, without the emperor's privity. At this time, the fury of the people being great against the Christians, the mob broke open their houses, carried away the best of their property, destroyed the rest, and murdered the owners; the universal cry being "Burn them, burn them! kill them, kill them!" The names of the martyrs have not been recorded, with the exception of the three following: Metrus, an aged and venerable Christian, who, refusing to blaspheme his Savior, was beaten with clubs, pricked with sharp reeds, and at length stoned to death. Quinta, a Christian woman, being carried to the temple, and refusing to worship the idols there, was dragged by her feet over sharp flint-stones, scourged with whips, and at last despatched in the same manner as Metrus. And Apollonia, an ancient maiden lady, confessing herself a Christian, the mob dashed out her teeth with their fists, and threatened to burn her alive. A fire was accordingly prepared for the purpose, and she fastened to a stake; but requesting to

be unloosed, it was granted, on a supposition that she meant to recant, when, to their astonishment, she immediately threw herself into the flames, and was consumed.

CHAPTER VIII.

The Seventh General Persecution under the Roman Emperors.

IN the year 249, Decius being emperor of Rome, a dreadful persecution was begun against the Christians. This was occasioned partly by the hatred he bore to his predecessor Philip, who was deemed a Christian, and partly to his jealousy concerning the amazing increase of Christianity; for the heathen temples were almost forsaken, and the Christian churches crowded with proselytes. Decius, provoked at this, attempted, as it were, to extirpate the name of Christian; and, unfortunately for the cause of the gospel, many errors had, about this time, crept into the church; the Christians were at variance with each other; and a variety of contentions ensued amongst them. The heathens, in general, were ambitious to enforce the imperial decrees upon this occasion, and looked upon the murder of a Christian as a merit to themselves. The martyrs were, therefore, innumerable.

Fabian, bishop of Rome, was the first person of eminence who felt the severity of this persecution. The deceased emperor, Philip, had, on account of his integrity, committed his treasure to the care of this good man; but Decius, not finding as much as his avarice made him expect, determined to wreak his vengeance on the good prelate. He was accordingly seized; and on the 20th of January, A. D. 250, suffered martyrdom by decapitation. Abdon and Semen, two Persians, were seized on as strangers; but being found Christians, were put to death on account of their faith; and Moyses, a priest, was beheaded for the same reason.

Julian, a native of Cilicia, as we are informed by St. Chrysostom, was seized upon for being a Christian. He was frequently tortured, but still remained inflexible; and though often brought from prison for execution, was again remanded, to suffer greater cruelties. When all endeavors to make him recant his religion were found ineffectual, he was brought before his judge, stripped, and whipped in a dreadful manner. He was then put

into a leather bag, together with a number of serpents, scorpions, &c. and in that condition thrown into the sea.

Peter, a young man, amiable for the superior qualities of his body and mind, was apprehended as a Christian, at Lampsacus, and carried before Optimus, the pro-consul of Asia, who ordered him to be stretched upon a wheel, by which all his bones were broken in a shocking manner; but his torments only inspired him with fresh courage; he smiled on his persecutors, and seemed, by the serenity of his countenance, not to upbraid, but to applaud his tormentors. At length the pro-consul commanded him to be beheaded; which was immediately executed.

Nichomachus, another Christian, on being ordered to sacrifice to the Pagan idols, answered, "I cannot pay that respect to devils which is only due to the Almighty." This speech so much enraged Optimus, that Nichomachus was put to the rack. He bore the torments, for some time, with patience and great resolution; but, at length, when ready to expire with pain, he had the weakness to abjure his faith, and become an apostate. He had no sooner given this proof of his frailty, than he fell into the greatest agonies, dropped down, and expired immediately.

Denisa, a young woman, only sixteen years of age, who beheld this terrible judgment, suddenly exclaimed, "O, unhappy wretch, why would you buy a moment's ease, at the expense of a miserable eternity?" Optimus hearing this, called to her, and asked if she was a Christian? She replied in the affirmative; and refused to sacrifice to the idols. Optimus, enraged at her resolution, gave her over to two libertines, who took her to their home, and made many attempts upon her chastity, but without effect. At midnight, however, they were deterred from their design by a frightful vision, which so amazed them, that they fell at the feet of Denisa, and implored her prayers that they might not feel the effects of divine vengeance for their brutality. But this event did not diminish the cruelty of Optimus; for the lady was beheaded soon after by his order.

Andrew and Paul, two companions of Nichomachus the martyr, on confessing themselves Christians, were condemned to die, and delivered to the multitude to be stoned. Accordingly, A. D. 251, they suffered martyrdom by stoning, and expired, calling on their blessed Redeemer. Alexander and Epimachus, of Alexandria, were apprehended for being Christians; and on confessing the accusation, were beat with staves, torn with hooks, and at length burnt; and we are informed by

Eusebius, that four female martyrs suffered on the same day, and at the same place, but not in the same manner; for these were beheaded.

Lucian and Marcian, two Pagans, and magicians, becoming converts to Christianity, became zealous preachers. The persecution, however, raging at this time, they were seized upon and carried before Sabinus, the governor of Bithynia. He condemned them to be burnt alive, which sentence was executed soon after.

Trypho and Respicus, two eminent men, were seized as Christians, and imprisoned at Nice. They were soon after put to the rack, which they bore with admirable patience for three hours, and uttered the praises of the Almighty the whole time. They were then exposed naked in the open air, which benumbed all their limbs. When remanded to prison, they remained there for a considerable time; and then the cruelties of their persecutors were again evinced. Their feet were pierced with nails; they were dragged through the streets, scourged, torn with iron hooks, scorched with lighted torches, and at length beheaded, on the 1st of February, A. D. 251.

Agatha, a Sicilian lady, was remarkable for her beauty and endowments; her beauty was indeed so great, that Quintain, governor of Sicily, became enamored of her, and made many attempts upon her virtue. The governor being known as a great libertine, and a bigoted Pagan, the lady thought proper to withdraw from the town, but was discovered in her retreat, apprehended, and brought to Catana: when, finding herself in the power of an enemy, both to her soul and body, she recommended herself to the protection of the Almighty, and prayed for death. In order to gratify his passion with the greater conveniency, the governor transferred the virtuous lady to Aphrodica, an infamous and licentious woman, who tried every artifice to win her to the desired prostitution; but all her efforts were in vain. When Aphrodica acquainted Quintain with the inefficacy of her endeavors, he changed his desire into resentment; and, on her confessing that she was a Christian, he determined to gratify his revenge. He, therefore, ordered her to be scourged, burnt with red-hot irons, and torn with sharp hooks. Having borne these torments with admirable fortitude, she was next laid naked upon live coals, intermingled with glass, and being carried back to prison, she there expired on the 5th of February, A. D. 251.

Cyril, bishop of Gortyna, was seized by order of Lucius, the governor of that place, who first exhorted him to obey the

imperial mandate, perform the sacrifices, and save his venerable person from destruction ; for he was then eighty-four years of age. The good prelate replied, that he could not agree to any such requisitions ; but as he had long taught others to save their souls, that now he should only think of his own salvation. When the governor found all his persuasion in vain, he pronounced sentence against the venerable Christian, in these words : " I order that Cyril, who has lost his senses, and is a declared enemy of our gods, shall be burnt alive." The good worthy prelate heard this sentence without emotion, walked cheerfully to the place of execution, and underwent martyrdom with great resolution.

At the island of Crete, the persecution raged with fury ; for the governor being exceedingly active in executing the imperial decrees, that place streamed with the blood of many Christians. The principal Cretan martyrs, whose names have been transmitted to us, are as follow : Theodulus, Saturnius, and Europus, were inhabitants of Gortyna, who had been grounded in their faith by Cyril, bishop of that city ; and Eunicianus, Zeticus, Cleomenes, Agathopas, Bastides, and Euaristus, were brought from different parts of the island on accusations of professing Christianity. The governor ordered them all to be put to the rack ; the tortures of which they sustained with surprising fortitude. They at length suffered martyrdom, A. D. 251 ; being all beheaded at the same time.

Babylas, a Christian of a liberal education, became bishop of Antioch in A. D. 237, on the demise of Zebinus. He governed the church during those tempestuous times with admirable zeal and prudence. He was committed to prison, loaded with chains, treated with great severities, and then beheaded, together with three young men who had been his pupils. On going to the place of execution, the bishop exclaimed, " Behold me and the children that the Lord hath given me." They were martyred, A. D. 251 ; and the chains worn by the bishop in prison were buried with him.

Alexander, bishop of Jerusalem, about this time was cast into prison on account of his religion, where he died through the severity of his confinement ; or, as some assert, was burned to death with several other Christians in a furnace.

When Serapion was apprehended at Alexandria, he had all his bones broken, and was then thrown from a high loft, when he was killed by the fall. Julianus, an old man, lame with the gout, and Cronion, another Christian, were bound on the backs of camels, severely scoured, and then thrown into a fire

and consumed. A spectator, who seemed to commiserate them, was ordered to be beheaded, as a punishment for his sentiments of tenderness. Macar, a Libyan Christian, was burnt. Horon-Ater and Isodorus, Egyptians, with Dioschorus, a boy of fifteen. after suffering many other torments, met with a similar fate : and Nemesion, another Egyptian, was first tried as a thief ; but being acquitted, was accused of Christianity, which confessing, he was scourged, tortured, and finally burnt. Ischyrian, the Christian servant of an Egyptian nobleman, was run through with a pike by his own master, for refusing to sacrifice to idols ; Venatius, a youth of fifteen, was martyred in Italy, and forty virgins, at Antioch, after being imprisoned and scourged, were destroyed by fire.

The emperor Decius having erected a Pagan temple at Ephesus, in the year 251, he commanded all who were in that city to sacrifice to the idols. This order was nobly refused by seven of his own soldiers, viz. Maximianus, Martianus, Joannes, Malchus, Dionysius, Constantinus, and Seraion. The emperor, wishing to prevail on the soldiers to prevent their fate by his entreaties and lenity, gave them a respite till he returned from a journey. But in the absence of the emperor, they escaped, and hid themselves in a cavern ; which he being informed of at his return, the mouth of the cavern was closed up, and they were all starved to death.

Theodora, a beautiful young lady of Antioch, on refusing to sacrifice to the Roman idols, was condemned to the brothel, that her virtue might be sacrificed. Didymus, a Christian, then disguised himself in the habit of a Roman soldier, went to the house, informed Theodora who he was, and prevailed on her to make her escape in his dress. Thus being found in the brothel, instead of the lady, he was taken before the president, to whom confessing the truth, sentence of death was immediately pronounced against him. In the mean time Theodora, hearing that her deliverer was likely to suffer, came to the judge, threw herself at his feet, and begged that the sentence might fall only on her as the guilty person ; but the inflexible judge condemned both ; and they were executed accordingly, being first beheaded, and their bodies afterwards burnt.

Secundianus, having been accused as a Christian, was conveyed to prison by some soldiers. On the way, Verianus and Marcellinus said, "Where are you carrying the innocent?" This interrogatory caused them to be seized, and all three, after having been tortured, were hanged, and their heads were cut off when they were dead.

Origen, the celebrated presbyter and catechist of Alexandria, at the age of sixty-four, was seized, thrown into a loathsome prison, loaded with chains, his feet placed in the stocks, and his legs extended to the utmost for several days. He was threatened with fire, and tormented by every means that the most infernal imaginations could suggest. But his Christian fortitude bore him through all; indeed such was the rigor of his judge, that his tortures were ordered to be lingering, that death might not too soon put a period to his miseries. During this cruel temporizing, the emperor Decius died, and Gallus, who succeeded him, engaging in a war with the Goths, the Christians met with a respite. In this interim Origen obtained his enlargement, and retiring to Tyre, he there remained till his death, which happened when he was in the sixty-ninth year of his age.*

In the country of Phrygia, and in the town of Lampsar, one Peter was apprehended and suffered bitter torments for Christ's name, under Optimus the pro-consul; and in Troada, other martyrs suffered, whose names were Andrew, Paul, Nichomachus, and Dyonisia, a virgin. In Babylon many Christian confessors were found, who were led away into Spain to be executed.

In the country of Cappadocia, at the city of Cæsarea, Germanus, Theophilus, Cesarius, Vitalis, Polychronius, bishop of Babylon, and Nestor, suffered martyrdom for Christ.

At Perside, in the town of Cardalia, Olympiades and Maximus; in Tyrus, also, Anatolia, a virgin, and Audax, gave their lives for the testimony of Christ's names; as did innumerable others in all parts of the empire, the particulars of whose martyrdoms have not been handed down to us.

The emperor Gallus having concluded his wars, a plague broke out in the empire; and sacrifices to the Pagan deities were ordered by the emperor, to appease their wrath. On the Christians refusing to comply with these rites, they were charged with being the authors of the calamity: and thus the persecution spread from the interior to the extreme parts of the empire,

* Origen is said by his biographers to have been learned, ingenious, laborious, temperate, and charitable. The books written by him, according to St. Jerome, amounted to the almost incredible number of *seven thousand volumes*; and the produce of their sale, added to what he had gained by the instruction of youth, enabled him to support his mother and six brethren after the martyrdom of his father Leonidas. His great work, called the *Hexapla*, from its presenting six versions of the sacred text in as many columns, gave the first hint for the compilation of our Polyglot Bibles.

and many fell martyrs to the impetuosity of the rabble, as well as the prejudice of the magistrates. Cornelius, the Christian bishop of Rome, was, among others, seized upon this occasion. He was first banished to Centum Cellæ, now called Civita Vecchia; and after having been cruelly scourged, was, on the 14th of September, A. D. 252, beheaded, after having been bishop fifteen months and ten days. Lucius, who succeeded Cornelius as bishop of Rome, was the son of Porphyrius, and a Roman by birth. His vigilance, as a pastor, rendered him obnoxious to the foes of Christianity, which occasioned him to be banished; but in a short time he was permitted to return. Soon after, however, he was apprehended, and beheaded, March the 4th, A. D. 253. This bishop was succeeded by Stephanus, a man of fiery temper, who held the dignity few years, and might probably have fallen a martyr, had not the emperor been murdered by his general Æmilian, when a profound peace succeeded throughout the whole empire, and the persecution was suffered to subside.

Many of the errors which crept into the church at this time arose from placing human reason in competition with revelation; but the fallacy of such arguments being proved by the most able divines, the opinions they had created vanished before the sublimity of truth.

CHAPTER IX.

The Eighth General Persecution under the Roman Emperors.

AFTER the death of Gallus, Æmilian, the general, having many enemies in the army, was slain, and Valerian elected to the empire. This emperor, for the space of four years, governed with moderation, and treated the Christians with peculiar lenity and respect; but in the year 257, an Egyptian magician, named Macrianus, gained a great ascendancy over him, and persuaded him to persecute them. Edicts were accordingly published, and the persecution, which began in the month of April, continued for three years and six months.

The martyrs which fell in this persecution were innumerable, and their tortures and deaths as various. The most eminent were the following:

Rufina and Secunda were two beautiful and accomplished

ladies, daughters of Asterius, a gentleman of eminence in Rome. Rufina, the elder, was designed in marriage for Armentarius, a young nobleman: and Secunda, the younger, for Verinus, a person of rank and immense wealth. These suitors, at the time the persecution commenced, were both Christians; but when danger appeared, to save their fortunes, they renounced their faith. They took great pains to persuade the ladies to do the same, but failed in their purpose; and as a method of safety, Rufina and Secunda left the kingdom. The lovers, finding themselves disappointed, informed against the ladies, who being apprehended as Christians, were brought before Junius Donatus, governor of Rome. After many remonstrances, and having undergone several tortures, they sealed their martyrdom with their blood, by being beheaded in the year 257.

In the same year, Stephen, bishop of Rome, was beheaded, and about that time Saturnius, bishop of Thoulouse, was attacked and seized by the rabble of that place, for preventing, as they alleged, their oracles from speaking. On refusing to sacrifice to the idols, he was treated with many barbarous indignities, and then fastened by the feet to the tail of a bull. On a certain signal the enraged animal was driven down the steps of the temple, by which the martyr's brains were dashed out; and the small number of Christians in Thoulouse had not for some time courage sufficient to carry off the dead body; at length two women conveyed it away, and deposited it in a ditch. This martyr was an orthodox and learned primitive Christian, and his doctrines are held in high estimation.

Stephen was succeeded by Sextus as bishop of Rome. He is supposed to have been a Greek by birth or extraction, and had for some time served in the capacity of a deacon under Stephen. His great fidelity, singular wisdom and courage, distinguished him upon many occasions; and the fortunate conclusion of a controversy with some heretics, is generally ascribed to his prudence. Macrianus, who had the management of the Roman government in the year 258, having procured an order from the emperor Valerian, to put to death all the Christian clergy in Rome, and the senate having testified their obedience to this mandate, Sextus was one of the first who felt its severity. Cyprian tells us that he was beheaded, August 6, A. D. 258; and that six of his deacons suffered with him.

Laurentius, generally called St. Laurence, the principal of the deacons, who taught and preached under Sextus, followed him to the place of execution; when Sextus predicted that he should meet him in heaven three days after. Laurentius, con-



St. Lawrence fastened to a gridiron and burned to death with a slow fire.



Torture of a Christian Lady.

sidering this as a certain indication of his own approaching martyrdom, at his return collected all the Christian poor, and distributed amongst them the treasures of the church, which had been committed to his care, thinking the money could not be better disposed of, or less liable to fall into the hands of the heathens. His conduct alarmed the persecutors, who seized on him, and commanded him to give an immediate account to the emperor of the church treasures.

Laurentius promised to satisfy them, but begged a short respite to put things in proper order; when three days being granted him, he was suffered to depart, whereupon, with great diligence, he collected together a great number of aged, helpless, and impotent poor, and repairing to the magistrate, presented them to him, saying, "These are the true treasures of the church."

Provoked at the disappointment, and fancying the matter meant in ridicule, the governor ordered him to be immediately scourged. He was then beaten with iron rods, set upon a wooden horse, and had his limbs dislocated. He endured these tortures with such fortitude and perseverance, that he was ordered to be fastened to a large gridiron, with a slow fire under it, that his death might be the more tedious.

Having lain for some time upon the gridiron, the martyr called out to the emperor, who was present, in a kind of jocose Latin distich, made extempore, which may be translated thus:

"This side enough is toasted,
Then turn me, tyrant, and eat;
And see, whether raw or roasted,
I am the better meat."

On this the executioner turned him, and after having lain a considerable time longer, he had still strength and spirit enough to triumph over the tyrant, by telling him, with great serenity, that he was roasted enough, and only wanted serving up. He then cheerfully lifted up his eyes to heaven, and with calmness yielded his spirit to the Almighty. This happened on August 10, A. D. 258.

Romanus, a soldier, who attended the martyrdom of Laurentius, became one of the converts to his sufferings and his fortitude; and when that martyr was remanded to prison, Romanus took the opportunity of fully inquiring into the nature of the Christian faith; and being entirely satisfied by Laurentius, became firmly a Christian, and received his baptism from the captive. On his sudden change becoming known, he was apprehended, scourged severely, and afterwards beheaded.

Hypolitus, another Roman, for the same offence, was seized and suffered a similar fate.

Fourteen years previous to this period the persecution raged in Africa with peculiar violence.

Cyprian, bishop of Carthage, was an eminent prelate, and a pious ornament to the church. He was educated in the principles of Gentilism, and having a considerable fortune, he lived in great splendor and pomp. About the year 246, Cœcilius, a Christian minister of Carthage, became the instrument of Cyprian's conversion: on which account, and for the great love that he always afterwards bore for his adviser, he was termed Cœcilius Cyprian.

Before his baptism he studied the scriptures with care, and being struck with the beauties of the truths they contained, he determined to practise the virtues they recommended. He sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity and solitude. Soon after his baptism he was made a presbyter; and being greatly admired for his virtues and his works, on the death of Donatus, in A. D. 248, he was almost unanimously elected bishop of Carthage.

In the year 250, he was publicly proscribed by the emperor Decius, under the appellation of Cœcilius Cyprian, bishop of the Christians; and the universal cry of the Pagans was, "Cyprian to the lions! Cyprian to the beasts!" The bishop, however, withdrew from the rage of the populace, and his effects were immediately confiscated. During his retirement he wrote thirty pious letters to his flock; but several schisms that then crept into the church gave him great uneasiness. The rigor of the persecution abating, he returned and did every thing in his power to expunge erroneous opinions and false doctrines.

Cyprian was brought before the pro-consul Aspasius Pater-nus, A. D. 257, when being commanded to conform to the religion of the empire, he boldly made a confession of his faith. This, however, did not occasion his death, but an order was made for his banishment, which exiled him to a little city on the Libyan sea. On the death of the pro-consul who banished him, he returned to Carthage, but was soon after seized, and carried before the new governor, who condemned him to be beheaded; on the 14th of September, A. D. 258, this sentence was executed.

His disciples who were martyred in this persecution, were, Lucius, Flavian, Victoricus, Remus, Montanus, Donatian, Julian, and Primolus.

Perhaps one of the most dreadful events in the history of martyrdom was that which took place at Utica, where three hundred Christians were, by the orders of the pro-consul, placed around a burning limekiln. A pan of coals and incense being prepared, they were commanded either to sacrifice to Jupiter, or be thrown into the kiln. Unanimously refusing, they bravely jumped into the pit, and were suffocated immediately.

Fructuosus, bishop of Tarragon, in Spain, and his two deacons, Augurius and Eulogius, for avowing themselves Christians, were consumed by fire. Malchus, Alexander, and Priscus, three Christians of Palestine, with a woman of the same place, voluntarily accused themselves of being Christians: for which they were sentenced to be devoured by tigers, which sentence was accordingly executed. Donatilla, Maxima, and Secunda, three virgins of Tuburga, had gall and vinegar given them to drink, were then severely scourged, tormented on a gibbet, rubbed with lime, scorched on a gridiron, worried by wild beasts, and at last beheaded.

Pontius, a native of the city of Simela, near the Alps, being apprehended as a Christian, was tortured on the rack, worried by wild beasts, half burned, then beheaded, and lastly thrown into the river; and Protus and Hyacinthus likewise suffered martyrdom about the same period.

Philippus, governor of Alexandria, had a daughter named Eugenia, who was singularly beautiful, had received a liberal education, and having been much in the company of Christians, had embraced their faith. To avoid the persecutions at this time carried on, she eloped from her father's house, and resorted to hear the readings of Helenus, an aged bishop. For the purpose of concealment, she assumed male attire; and, calling herself Eugenius, was admitted into a monastery, or society of Christians, in the suburbs of Alexandria, of which, at length, by her learning and virtue, she became the head.

Here she performed many miracles, and among others who were cured by her, was a certain matron of Alexandria, named Melancia, who supposing her to be a man, conceived a criminal passion for her, and so far lost all sense of virtue and decorum, as to solicit her to gratify her desires. Eugenius exhorted her to continue in the paths of virtue; but Melancia, enraged at the refusal, and fearful of exposure, determined to anticipate the accusation, and therefore immediately charged Eugenius, and the other members of the Christian community, with attempting to debauch her. This matter being heard before Philippus, and Melancia being esteemed virtuous, the accusation gained

credit, especially as it was brought against the Christians. Then Eugenius perceiving that she and her fellow-believers were in imminent danger of death on this infamous charge, and that it was now no time for dissimulation, desired of the judge to allow her time and place to make manifest to him the truth; which being granted, she disclosed to him that she was his daughter, and that her companions were Protheus and Hiacinthus, two pious eunuchs; explaining to him and to her brethren, the cause of her departure from them. By this narration they were convinced of their innocence, and her malignant accuser was utterly confounded. Philippus was afterwards converted to Christianity, made bishop of Alexandria, and suffered martyrdom.

The emperor Valerian, who had so long and so terribly persecuted the Christians, was taken prisoner by Saphores, king of Persia, who carried him into his own country, and there treated him with the most unexampled indignity, making him kneel down as the meanest slave, and treading upon him as a footstool when he mounted his horse.

Having kept him for the space of seven years in this abject state of slavery, he at last caused his eyes to be put out, though he was then eighty-three years of age; and his desire of revenge not being satisfied, he soon after ordered his body to be flayed alive, and rubbed with salt, under which torments he expired.

Gallienus, the son of Valerian, succeeded him A. D. 260, and during his reign, the empire suffered many commotions, particularly earthquakes, pestilence, inundations, intestine broils, and incursions of barbarians. This emperor reflecting, that when his father favored the Christians he prospered, and that when he persecuted them he was unsuccessful, determined to relax the persecution; so that (a few martyrs excepted) the church enjoyed peace for some years. The chief of those few martyrs was Marnius, a centurion, who was beheaded, in the year 262.

CHAPTER X.

The Ninth General Persecution under the Roman Emperors.

IN the year 274, the emperor Aurelian commenced a persecution against the Christians; the principal of the sufferers was

Felix, bishop of Rome. This prelate was advanced to the Roman see in 274, and was beheaded in the same year, on the 22d of December. Agapetus, a young gentleman, who sold his estate, and gave the money to the poor, was seized as a Christian, tortured, and then brought to Præneste, a city within a day's journey of Rome, where he was beheaded. These are the only martyrs left upon record during this reign, as it was soon put a stop to by the emperor being murdered by his own domestics, at Byzantium. Aurelian was succeeded by Tacitus, who was followed by Probus, as was the latter by Carus: this emperor being killed by a thunder-storm, his sons, Carinus and Numerian, succeeded him; and during all these reigns, the church enjoyed rest.

Diocletian mounting the imperial throne, A. D. 284, at first showed great favor to the Christians. In the year 286, he associated Maximian with him in the empire; and the following Christians were put to death before any general persecution broke out:—Felician and Primus, two brothers. They were seized by an order from the imperial court; and owned themselves Christians, were accordingly scourged, tortured, and finally beheaded. Marcus and Marcellianus were twins, natives of Rome, and of noble descent. Their parents were heathens, but the tutors to whom the education of the children was intrusted, brought them up as Christians. Being apprehended on account of their faith, they were severely tortured, and then sentenced to be beheaded.

Zoe, the wife of the jailer who had the care of the before-mentioned martyrs, being greatly edified by their discourses, had a desire to become a Christian; this, as she was dumb with a palsy, she could only express by gestures. They gave her instructions in the faith, and told her to pray in her heart to God to relieve her from her disorder. She did so, and was at length relieved; for her paralytic disorder by degrees left her, and her speech returned again. This enforced her belief, and confirmed her a Christian; and her husband, finding her cured, became a convert himself. These conversions made a great noise, and the proselytes were apprehended. Zoe was commanded to sacrifice to Mars, which refusing, she was hanged upon a tree, and a fire of straw lighted under ' When her body was taken down, it was thrown into ' with a large stone tied to it, in order to sink it.

Tibertius, a native of Rome, was distinguished by his Christian distinction. Being accused as a Christian, he was either to sacrifice to idols, or to

chose the latter, and passed over them without damage; when Fabian passed sentence upon him that he should be beheaded; which was performed in the month of August, A. D. 286, and his body was afterwards buried by some pious Christians.

A very remarkable affair occurred in A. D. 286. A legion of soldiers, consisting of six thousand six hundred and sixty-six men, contained none but Christians. This legion was called the Theban legion, because the men had been raised in Thebais; they were quartered in the East, till the emperor Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy; when passing the Alps under the command of Mauritius, Candidus, and Exuperis, they at length joined the emperor. About this time, Maximian ordered a general sacrifice, at which the whole army were to assist; and he commanded, that they should take oaths of allegiance, and swear, at the same time, to assist him in the extirpation of Christianity in Gaul.

Terrified at these orders, each individual of the Theban legion absolutely refused either to sacrifice, or take the oaths prescribed. This so greatly enraged Maximian, that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest, and put to the sword. This cruel order having been put in execution, those who remained alive were still inflexible, when a second decimation took place, and again every tenth man of those living were put to the sword.

But *this second severity made no more impression than the first*: the soldiers preserved their fortitude and their principles; but, by the advice of their officers, drew up a remonstrance to the emperor. Enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords. This barbarous transaction happened on the 22d of September, A. D. 286.

Alban, from whom St. Alban's, in Hertfordshire, received its name, was the first British martyr. He was originally a Pagan, and being of a very humane disposition, he sheltered a Christian ecclesiastic, named Amphibalus, who took great pains to instruct him, and, before his discovery, perfected Alban's conversion.

He took a firm resolution to preserve the sentiments
die the death of a martyr. The enemies
intelligence of the place where he was
of Alban, in order to apprehend
of protecting his guest, changed

clothes with him, in order to facilitate his escape; and when the soldiers came, offered himself up as the person for whom they were seeking. Being accordingly carried before the governor, the deceit was immediately discovered; and Amphibalus being absent, that officer determined to wreak his vengeance upon Alban; with this view he commanded the prisoner to advance to the altar, and sacrifice to the Pagan deities. The brave Alban, however, refused to comply with the idolatrous injunction, and boldly professed himself to be a Christian. The governor therefore ordered him to be scourged, which punishment he bore with great fortitude, seeming to acquire new resolution from his sufferings: he was then beheaded.

The venerable Bede states, that, upon this occasion, the executioner suddenly became a convert to Christianity, and entreated permission either to die for Alban or with him. Obtaining the latter request, they were beheaded by a soldier, who voluntarily undertook the task. This happened on the 22d of June, A. D. 287, at Verulam, now St. Alban's, in Hertfordshire, where a magnificent church was erected to his memory, about the time of Constantine the Great. This edifice was destroyed in the Saxon wars, but was rebuilt by Offa, king of Mercia, and a monastery erected adjoining to it, some remains of which are still visible.

Faith, a Christian female, of Aquitaine, in France, being informed that there was a design to seize her, anticipated the intention, by surrendering herself a prisoner; and being inflexible in her faith, was ordered to be broiled upon a gridiron, and then beheaded, which sentence was executed A. D. 287. Capacius, a Christian, concealed himself from the persecutors, but being informed of the fortitude of Faith, he openly avowed his religion, and delivered himself up to the governor, who had him first tortured, and then beheaded.—Quintin was a Christian, and a native of Rome, but he determined to attempt the propagation of the gospel in Gaul. He accordingly went to Picardy, attended by one Lucian, and they preached together at Amiens; after which, Lucian went to Beauvais, where he suffered martyrdom. Quintin, however, remained in Picardy, and was very zealous in his ministry. Being seized upon as a Christian, he was stretched with pulleys till his joints were dislocated; his body was then torn with wire scourges, and boiling oil and pitch poured on his naked flesh; lighted torches were applied to his sides and arm-pits; and after he had been thus tortured, he was remanded back to prison. ~~Verns~~ the governor, being obliged to repair to Vermandois, ordered ~~Quin-~~

tin to be conducted thither under a strong guard; and here he died of the barbarities he had suffered, on the 31st of October A. D. 287: his body was sunk in the Somme.

CHAPTER XI.

The Tenth General Persecution under the Roman Emperors.

NOTWITHSTANDING the efforts of the heathens to exterminate the Christians, and abolish their mode of faith, yet they increased so greatly, as to become formidable by their numbers. They, however, forgot the precepts of their meek prototype, and instead of adopting his humility, they gave themselves up to vanity, by dressing gayly, living sumptuously, building stately edifices for churches, &c. which created a general envy, and particularly excited the hatred of Galerius, the adopted son of Diocletian, who, stimulated by his mother, a bigoted Pagan, persuaded the emperor to commence a persecution. It accordingly began on the 23d of February, A. D. 303, that being the day on which the Terminalia were celebrated, and on which, as the Pagans boasted, they hoped to put a termination to Christianity.

The persecution began in Nicomedia; the prefect of that city repaired, with a great number of officers and assistants, to the church of the Christians, where, having forced open the doors, they seized upon all the sacred books, and committed them to the flames. This transaction took place in the presence of Diocletian and Galerius, who also caused the church to be leveled with the ground. It was followed by a severe edict, commanding the destruction of all other Christian churches and books; and an order soon succeeded, the object of which was to render Christians of all denominations outlaws, and, consequently, to make them incapable of holding any place of trust, profit, or dignity, or of receiving any protection from the legal institutions of the realm. An immediate martyrdom was the result of the publication of this edict; for a bold Christian not only tore it down from the place to which it was affixed, but execrated the name of the emperor for his injustice and cruelty; he was in consequence seized, severely tortured, and then burnt alive. The Christian prelates were likewise apprehended and imprisoned; and Galerius privately ordered the imperial palace

to be set on fire, that the Christians might be charged as the incendiaries, and a plausible pretext given for carrying on the persecution with the greatest severity.

A general sacrifice was then commanded, which occasioned various martyrdoms. Among others, a Christian, named Peter, was tortured, broiled, and then burnt; several deacons and presbyters were seized upon, and executed by various means; and the bishop of Nicomedia, named Anthimus, was beheaded. So great was the persecution, that there was no distinction made of age or sex, but all were indiscriminately massacred. Many houses were set on fire, and whole Christian families perished in the flames; others had stones fastened about their necks, and were driven into the sea. The persecution became general in all the Roman provinces, but more particularly in the East; and as it lasted ten years, it is impossible to ascertain the numbers martyred, or to enumerate the various modes of martyrdom; some were beheaded in Arabia; many devoured by wild beasts in Phœnicia; great numbers were broiled on gridirons in Syria; others had their bones broken, and in that manner were left to expire in Cappadocia; and in Mesopotamia, several were hung with their heads downwards, over a slow fire, and suffocated. In Pontus, a variety of tortures were used; in particular, pins were thrust under the nails of the prisoners, melted lead was poured upon them, but without effect. In Egypt, some Christians were buried alive in the earth, others were drowned in the Nile, many were hung in the air till they perished, and great numbers were thrown into large fires, &c. Scourges, racks, daggers, swords, poison, crosses, and famine, were made use of in various parts to despatch the Christians; and invention was exhausted to devise tortures against them.

A town of Phrygia, consisting entirely of Christians, was surrounded by a number of Pagan soldiers, to prevent any from escaping; they then set the town on fire, and all the inhabitants perished in the flames.

Amongst those who forfeited their lives during this bloody persecution, was Sabastian, a celebrated holy man, who was born at Narbonne in Gaul, instructed in the principles of Christianity at Milan, and afterwards became an officer of the emperor's guard at Rome. He was informed against, and betrayed to Fabian, the Roman prætor, by Torquatus, a pretended Christian; the emperor ordered him to be taken to a field near the city, termed the Campus Martius, and there to be shot to death with arrows; which sentence was accordingly executed. A

few Christians attending at the place of execution, in order to give his body burial, perceived signs of life in him, and moving him to a place of security, they in a short time effected his recovery, and prepared him for a second martyrdom; for as soon as he was able to walk, he placed himself intentionally in the emperor's way, as he was going to the temple. The unexpected appearance of a person supposed to be dead, greatly astonished the emperor, nor did the words of the martyr less surprise him; for he began with great severity to reprehend him for his various cruelties, and for his unreasonable prejudices against Christianity.

When Diocletian had overcome his surprise, he ordered Sabastian to be seized, carried to a place near the palace, and beat to death; and that the Christians should not either use means again to recover or bury his body, he ordered that it should be thrown into the common sewer. Nevertheless, a Christian lady, named Lucina, found means to remove it from the sewer, and bury it in the catacombs.

Vitus, a Sicilian of a considerable family, was brought up a Christian; his virtues increased with his years, his constancy supported him under all his afflictions, and his faith was superior to the most dangerous perils and misfortunes. Hylas, his father, who was a Pagan, finding that he had been instructed in the principles of Christianity by the nurse who brought him up, used all his endeavors to bring him back to Paganism; but finding his efforts in vain, he forgot all the feelings of a parent, and informed against his son to Valerian, governor of Sicily, who was very active in persecuting the Christians at this period.

This youth, when apprehended upon the information of his father, was little more than twelve years of age; Valerian, therefore, on account of his tender age, thought to frighten him out of his faith; he was accordingly threatened, and ordered to be severely scourged.

After this, the governor sent him back to his father, thinking that what he had suffered would make him change his principles; but in this he was mistaken; and Hylas, finding his son inflexible, suffered nature to sink under superstition, and determined to sacrifice his son to the idols. On being apprized of his design, Vitus escaped to Lucania, where, being seized, he was, by order of Valerian, put to death, June 14, A. D. 303. His nurse, Crescentia, who brought him up as a Christian, and Modestus, a person who escaped with him, were martyred at the same time; but the manner is unknown.

There was one Victor, a Christian of a good family at Marseilles, in France, who spent a great part of the night in visiting the afflicted, and confirming the weak, which pious work he could not, consistently with his own safety, perform in the day-time; and his fortune he spent in relieving the distresses of poor Christians. When brought before him, Maximian commanded him, under the severest penalties, to sacrifice to the Roman idols; and on his refusal, ordered him to be bound and dragged through the streets. During the execution of this order, he was treated by the populace with all manner of indignities. When upon the rack, he turned his eyes towards heaven, and prayed to God to give him patience; after which he underwent the tortures with admirable fortitude. The executioners being tired with inflicting the torments, he was taken from the rack and conveyed to a dungeon. During his confinement, he converted the jailers, named Alexander, Felician, and Longinus. This affair coming to the knowledge of the emperor, he ordered them immediately to be put to death, and they were beheaded accordingly. Victor was afterwards again put to the rack, beaten with clubs, and then again sent to his dungeon. Being a third time examined concerning his religion, he persevered in his principles; a small altar was then brought, and he was commanded to offer incense upon it immediately; but at the request, he boldly stepped forward, and with his foot overthrew both altar and idol. The emperor Maximian, who was present, was so enraged at this, that he ordered the foot with which he had kicked the altar to be immediately cut off, and Victor to be thrown into a mill, and crushed to pieces with the stones. This horrid sentence was put into execution; but part of the apparatus breaking, he was drawn from the mill, terribly bruised; and the emperor not having patience to stay till it was mended, ordered his head to be struck off, which was executed accordingly.

While Maximus, governor of Cilicia, was at Tarsus, three Christians were brought before him by Demetrius, a military officer. Tarachus, the eldest, and first in rank, was addressed by Maximus, who asked him what he was? The prisoner replied, "A Christian." This reply offending the governor, he again made the same demand, and was answered in a similar manner. Hereupon the governor told him, that he ought to sacrifice to the gods, as that was the only way to promotion, riches, and honors; and that the emperors themselves did what he recommended to him to perform; but Tarachus replied, that avarice was a sin, and gold itself an idol as abominable as any

other; for it promoted frauds, treacheries, robberies, and murders; it induced men to deceive each other, by which in time they deceived themselves, and bribed the weak to their own eternal destruction. As for promotion, he desired it not, as he could not in conscience accept of any place which would subject him to pay adoration to idols; and with regard to honors, he desired none greater than the honorable title of Christian. As to the emperors themselves being Pagans, he added with the same undaunted and determined spirit, that they were superstitiously deceived in adoring senseless idols, and evidently misled by the machinations of the devil himself. For the boldness of this speech, his jaws were ordered to be broken. He was then stripped, scourged, loaded with chains, and thrown into a dismal dungeon, to remain there till the trials of the other two prisoners.—Probus was then brought before Maximus, who, as usual, asked him his name. Undauntedly the prisoner replied, the most valuable name he could boast of was that of a Christian. To this Maximus replied in the following words: “Your name of Christian will be of little service to you; be therefore guided by me; sacrifice to the gods, engage my friendship, and the favor of the emperor.” Probus nobly answered, “that as he had relinquished a considerable fortune to become a soldier of Christ, it might appear evident, that he neither cared for his friendship, nor the favor of the emperor.” Probus was then scourged; and Demetrius, the officer, observing to him how his blood flowed, advised him to comply; but his only answer was, that those severities were agreeable to him. “What!” cried Maximus, “does he still persist in his madness?” To which Probus rejoined, “that character is badly bestowed on one who refuses to worship idols, or, what is worse, devils.” After being scourged on the back, he was scourged on the belly, which he suffered with as much intrepidity as before, still repeating, “the more my body suffers and loses blood, the more my soul will grow vigorous, and be a gainer.” He was then committed to jail, loaded with irons, and his hands and feet stretched upon the stocks.—Andronicus was next brought up, when, being asked the usual questions, he said, “I am a Christian, a native of Ephesus, and descended from one of the first families in that city.” He was ordered to undergo punishments similar to those of Tarachus and Probus, and then to be remanded to prison.

Having been confined some days, the three prisoners were again brought before Maximus, who began first to reason with Tarachus, saying, that as old age was honored from the suppo-

sition of its being accompanied by wisdom, he was in hopes that what had already passed, must, upon deliberation, have caused a change in his sentiments. Finding himself, however, mistaken, he ordered him to be tortured by various means; particularly, fire was placed in the palms of his hands; he was hung up by his feet, and smoked with wet straw; and a mixture of salt and vinegar was poured into his nostrils; and he was then again remanded to his dungeon.—Probus being again called, the governor, attempted to reason with him, paid the most extravagant praises to the Pagan deities, and pressed him to sacrifice to Jupiter; but Probus turned his casuistry into ridicule. The governor ordered him to be struck upon the mouth, for uttering what he called blasphemy: his body was then seared with hot irons, he was put to the rack, and afterwards scourged, his head was then shaved, and red-hot coals placed upon the crown; and after all these tortures, he was again sent to prison.

When Andronicus was again brought before Maximus, the latter attempted to deceive him, by pretending that Tarachus and Probus had repented of their obstinacy, and owned the gods of the empire. To this the prisoner answered, "Lay not, O governor, such a weakness to the charge of those who have appeared here before me in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe that they have disobeyed the laws of their fathers. Fulfil your threats, execute your most sanguinary inventions, and employ every cruel art in your power on me: I am prepared to bear it, for the sake of Christ." For this answer he was cruelly scourged, and his wounds were afterwards rubbed with salt; but being well again in a short time, the governor reproached the jailer for having suffered some physician to attend him. The jailer declared, that no person whatever had been near him, or the other prisoners, and that he would willingly forfeit his head, if any allegation of the kind could be proved against him. Andronicus corroborated the testimony of the jailer, and added, that the God whom he served was the most powerful of physicians.

These three Christians were brought to a third examination, when they retained their constancy, were again tortured, and at length ordered for execution. Being brought to the amphitheatre, several beasts were let loose upon them; but none of the animals, though hungry, would touch them. Maximus became so surprised and incensed at this circumstance, that he severely reprehended the keeper, and ordered him to produce a

beast that would execute the business for which he was wanted. The keeper then brought out a large bear, that had that day destroyed three men; but this creature, and a fierce lioness also refused to touch the Christians. Finding the design of destroying them by the means of wild beasts ineffectual, Maximus ordered them to be slain by a sword, which was accordingly executed on the 11th of October, A. D. 303.

Romanus, a native of Palestine, was deacon of the church of Cæsarea, at the time of the commencement of Diocletian's persecution. He was at Antioch when the imperial order arrived for sacrificing to idols, and was greatly afflicted to see many Christians, through fear, submit to the idolatrous mandate, and deny their faith to preserve their existence. While censuring some of them for their conduct, he was informed against, and soon after apprehended. Being brought to the tribunal, he confessed himself a Christian, and said he was willing to suffer any thing which they might be pleased to inflict upon him for his confession. When condemned, he was scourged, put to the rack, his body torn with hooks, his flesh cut with knives, his face scarified, his teeth beat from their sockets, and his hair plucked up by the roots. Thus cruelly mangled, he turned to the governor, and very calmly thanked him for what he had done, and for having opened for him so many mouths to preach the doctrines of Christianity; "for," says he, "every wound is a mouth to sing the praises of the Lord." He was soon after ordered to be strangled; which sentence was executed on the 17th of November, A. D. 303.

Marcellinus was an ecclesiastic at Rome; being apprehended on account of his religion, he was ordered to be privately executed in the forest, and was accordingly beheaded there.

Peter, a Christian, apprehended for the same cause, was executed at the same time and place. Also, about this period, Smaragdus, Largus, and Cyriacus, a deacon of the Christian church, were martyred; but the mode of their deaths is not specified.

Susanna, the niece of Caius, bishop of Rome, was pressed by the emperor Diocletian to marry a noble Pagan, who was nearly related to him: but she refused the honor, on account of her being a Christian; which so enraged the emperor, that she was immediately afterwards beheaded by his order.

Dorotheus, the high chamberlain of the household to Diocletian, was a Christian, and took great pains to make converts: and he was assisted by Gorgonius, another Christian, and one belonging to the palace: they were both high in the emperor's

favor, but they soon proved that worldly honors, and temporary pleasures, were nothing when set in competition with the joys of immortality; for being informed against, they were first tortured, and then strangled.

There was one Peter, a eunuch belonging to the emperor, who was a Christian of singular humility; insomuch, that he did any servile office to serve the afflicted, and gave whatever he possessed to those who needed assistance. Having been informed against as a Christian, and confessing the charge, he was scourged till his flesh was torn in a terrible manner; and then salt and vinegar were thrown upon the wounds; and after suffering these tortures with the utmost tranquillity, he was laid on a gridiron, and broiled over a slow fire, till he expired in the greatest agony.

Cyprian, known by the title of the Magician, to distinguish him from Cyprian, bishop of Carthage, was a native of Antioch. He received a liberal education in his youth, and applied himself to astrology; after which he traveled through India, Egypt, Greece, &c. His reflections caused him to search into the truths of Christianity; and his inquiry became so beneficial, that he renounced the errors of Paganism. His repentance was truly sincere; he determined to reform his conduct, and to make every amends in his power for the crimes he had committed. He therefore burnt his books of astrology and magic, received baptism, and became animated with a powerful spirit of grace. During the persecution of Diocletian, Cyprian and Justina were seized upon as Christians; when the former was torn with pincers, and the latter chastised; and after suffering other torments, both were beheaded.

Sergius was an officer in the Roman army, and attended the emperor Maximian into Syria. Being accused as a Christian, he was ordered to sacrifice to Jupiter; but refusing, he was stripped of his military habit, and, by way of derision, dressed in women's clothes. He then was forced to walk a considerable way with nails in his sandals, and had a conclusion put to his suffering by being beheaded. Bacchus, an officer of the same rank as Sergius, being apprehended at the same time, underwent similar sufferings, and was beheaded on the same day, A. D. 303.

A Spanish lady, of a Christian family, named Eualia, who was remarkable for sweetness of temper and solidity of understanding, was apprehended as a Christian. The magistrate attempted, by the mildest means, to bring her over to Paganism, but she answered him in so ironical a manner, and ridiculed

the Pagan deities with such asperity, that, incensed at her behavior, he ordered her to be tortured. Accordingly, her sides were torn by hooks, and her breasts burnt in the most shocking manner, till the fire catching her head and face, she expired: this happened in December, A. D. 303.

The emperor Diocletian falling ill in the year 304, the persecution was carried on by Galerius, and the governors of the several provinces, when many fell victims to the zeal or malice of the persecutors; among whom the following persons are enumerated:

Vincent, a Spanish Christian, was educated by Valerius, bishop of Saragossa, who, on account of his great merits, ordained him a deacon. When the persecution reached Spain, Dacian, the governor of Tarragona, ordered Valerius the bishop, and Vincent the deacon, to be seized, loaded with irons, and imprisoned. Some time after, Dacian examined them with great asperity, and threatened them with death, unless they renounced their principles. Vincent, undertaking to speak for both, avowed their full determination to persist in the faith. Hereupon Dacian, in a rage at his freedom of speech, declared, that unless he immediately burnt incense to the gods, he should fall a sacrifice. But the prisoners being firm in their resolutions, Valerius was banished, and the whole of Dacian's rage directed against Vincent, who was racked, had his limbs dislocated, his flesh torn with hooks, and he was laid on a gridiron, which had not only a fire placed under it, but spikes at the top, which ran into his flesh. In this situation, while one side was broiling over the fire, the other was tormented with red-hot irons, or salamanders; and then salt was thrown over the wounds. These torments neither destroying him, nor changing his resolutions, he was remanded to prison, and confined in a dark dungeon, which was strewed with sharp flints and pieces of glass. Orders were also given not to suffer him to have any provisions whatever, and that the news of his death should be carried to Dacian, as soon as that event took place. When the keepers thought him starved, they entered the dungeon; but instead of seeing a corpse, as they expected, they beheld Vincent at prayers, his wounds healed, and his body in tolerable health.

This speedy recovery and preservation had such an effect upon the keepers, that it became the means of their conversion. Dacian, however, instead of being softened by these uncommon circumstances, was enraged at the triumph of Vincent over his cruelties; and gave orders for new tortures to be prepared

for him, of so severe a nature as to make him sink under them. But his malice was again disappointed; for before the instruments could be prepared, God took him to himself, and he died with all the serenity of a good conscience, and as much calmness as if he had only sunk into a gentle sleep.

Dacian then ordered that his body should be exposed in the fields to the birds of prey; but they not offering to touch it, he commanded that it should be thrown into the river, which was done accordingly. His death happened on the 22d of January, 304.

It was in this year the persecution of Diocletian again began to prevail, and many Christians were put to cruel tortures, and the most painful deaths. The most eminent of these were, Saturninus, a priest of Albitina, a town of Africa: he used to preach and administer the sacrament to a society of Christians, who privately assembled in the house of Octavius Felix: having been informed against, Saturninus, with four of his children, and several other persons, were apprehended.

Saturninus, on the examination, gave such spirited answers, and vindicated the Christian religion with such eloquence, as showed that he was worthy to preside over an assembly that possessed a faith of purity and truth. Anulinus, enraged at his arguments, ordered him to be stopped from saying any more, by being put to a variety of tortures, such as scourging, tearing his flesh with hooks, burning with hot irons, &c. Having been thus inhumanly tortured, he was remanded to prison, and there starved to death. His four children, notwithstanding they were variously tormented, remained steady in their faith; on which they were sent back to the dungeon in which their father was confined, and were also starved to death in the same manner.

There were eight other Christians tortured on the same day as Saturninus, and much in the same manner. Two expired on the spot, through the severity of their sufferings; and the other six, being sent back to prison, were suffocated for want of a pure air. Thelico, a pious Christian; Dativus, a noble Roman senator; Victoria, a young lady of considerable family and fortune, with some others of less consideration, who had been all auditors of Saturninus, were seized at the time, tortured in a similar manner, and perished by the same means.

Three sisters, Chionia, Agape, and Irene, were seized upon at Thessalonica. They had been educated in the Christian faith, but had taken great precautions to remain unknown. When Agape was examined before Dulcatius, the governor, and was

asked whether she was disposed to comply with the laws of the land and obey the mandates of the emperor, she answered, that, being a Christian, she could not comply with any laws which recommended the worship of idols and devils; that her resolution was fixed, and nothing should deter her from continuing in it. Her sister Chionia replied in the same manner; when the governor, not being able to draw them from their faith, pronounced sentence of condemnation on them; pursuant to which they were burnt, March 25, A. D. 304.

Irene was then brought before the governor, who fancied that the death of her sisters would have an effect upon her fears, and that the dread of similar sufferings would engage her to comply with his proposals. When the governor found that he could make no impression on her, he ordered her to be exposed naked in the streets; which shameful order having been executed, she was burnt, April 1, A. D. 304, at the same place where her sisters had suffered before her.

One Agatho, a man of a pious turn of mind, with Cassice, Philippa, and Eutychia, were martyred about the same time; as was Marcellinus, bishop of Rome, who succeeded Caius in that see. He suffered martyrdom, by a variety of tortures, in the year 304.

Theotecnus, the governor of Dalmatia, whose cruelty could be equaled by nothing but his bigotry, received the mandate for persecuting the Christians with great satisfaction, and wrote the emperor word that he would do his utmost endeavors to root out Christianity from every place under his jurisdiction. Great numbers were seized upon and imprisoned; their goods were destroyed, and their estates confiscated. Many fled into the woods, or retired to caves, where some supported themselves by feeding upon roots, and others perished by famine. Many were also starved in the city, by means of the following singular stratagem: The governor gave strict orders, that no provisions whatever should be exposed to sale in the markets, without having been first consecrated to the idols; hence the Christians were compelled to eat what had been offered to the devil, or to refrain from food, and perish. The latter dreadful alternative was chosen by many, who, to preserve the purity of their faith, heroically gave up their lives.

In these dreadful times, Theodotus, a Christian innkeeper of Ancyra, did all that he could to comfort the imprisoned, and buried the bodies of several who had been martyred, though it was forbidden on pain of death. Polychronicus, a Christian, being seized, forfeited his faith, in order to preserve his life,

and informed against his friend Theodotus, who, hearing of his treachery, surrendered himself to the governor, of his own accord. On his arrival in the court, he surveyed the instruments of torture with a smile, and seemed totally regardless of their effects. When placed at the bar the governor informed him, that it was still in his power to save himself, by sacrificing to the gods of the empire; "and," he continued, "if you renounce your faith in Christ, I promise you my friendship, and the emperor's protection, and will constitute you one of the magistrates of the town." Theodotus displayed great courage, and absolutely refused to renounce his faith. The Pagans on this were in general extremely clamorous against the prisoner, and demanded him to be immediately punished; the priests in particular rent their clothes, and tore their chaplets, the badges of their offices, through rage. The governor complied with their desire, when Theodotus was scourged, torn with hooks, and then placed upon the rack. After this, vinegar was poured into his wounds, his flesh was seared with burning torches, and his teeth were knocked out of their sockets. He was then remanded to prison. Five days afterwards, he was brought from prison, tortured, and then beheaded.

A Christian, of the name of Timothy, being carried before Urban, governor of Palestine, was sentenced to be burnt to death by a slow fire; which sentence was executed at Gaza, on the 19th day of August, A. D. 304.

Philip, bishop of Heraclea, had, in every act of his life, appeared as a good Christian; the chief of his disciples were Severus, a priest, and Hermes, a deacon, who all did much to promote the cause of Christianity. He was seized and carried before the governor, who severely reprimanded him, and ordered him to the torture. Hermes, expressing himself freely against such barbarities, was ordered to be scourged at the same time.

Finding him as inflexible as the bishop, he committed them both to prison. Soon after this, a new governor, named Justin, arrived; but he was equally cruel as his predecessor. Philip was then dragged by the feet through the streets, severely scourged, and brought again to the governor, who charged him with obstinate rashness, in continuing disobedient to the imperial decrees; but he boldly replied, that "he was obliged to prefer heaven to earth, and to obey God rather than man." On this the governor immediately passed sentence on him to be burnt, which was executed accordingly, and he expired, singing praises to God in the midst of the fire. Hermes, for behaving

in a similar manner, and Severus, who had surrendered himself up in order to suffer with his friends, met with the same fate.

Agricola was a Christian of so very amiable a disposition that he even gained the esteem and admiration of the Pagans. Being apprehended, however, he was crucified, in imitation of the death of our Savior; and his body, together with the cross, was buried at Bologna, in Italy.

Vitalis, the servant and convert of the above Agricola, was seized upon the same account as his master, and being put to the severity of the torture, died under the hands of his tormentors.

Carpophorus, Victorius, Severus, and Severianus, were brothers, and all were employed in places of great trust and honor in the city of Rome. Having exclaimed against the worshiping of idols, they were apprehended, and scourged with the *plumbetæ*, or scourges, to the ends of which were fastened leaden balls. This punishment was exercised with such cruelty, that the pious brothers fell martyrs to its severity.

A Christian of Aquileia, named Chrysogonus, was beheaded by order of Diocletian, for having instructed Anastasia, a young lady of that city, in the Christian faith. This young lady was descended from an illustrious Roman family. Florus, the governor, commanded that she should be put to the torture, when finding her constant in the faith, he ordered her to be burnt, which was executed on December 25, A. D. 304; the event taking place about a month after the martyrdom of Chrysogonus, her instructor.

In the same year, Mouris and Thea, two Christian women of Gaza, were martyred in that city. The former died under the hands of her tormentors, and the latter perished in prison of the wounds she had received when tortured.

Timothy, a deacon of Mauritania, and Maura his wife, had not been married above three weeks, when they were separated from each other by the persecution. Timothy was carried before Arrianus, the governor of Thebais, who did all in his power to induce him to embrace the Pagan superstition. But perceiving his endeavors vain, and knowing that Timothy had the keeping of the holy scriptures, the governor commanded him to deliver them up, that they might be burnt: to which Timothy answered, "Had I children, I would sooner deliver them up to be sacrificed, than part from the word of God." The governor, much incensed at this reply, ordered his eyes to be put out with red-hot irons, saying, "The books shall at least be useless to you, for you shall not see to read them." He endured



Martyrdom of Irene, April 1st, A. D. 384.



Primitive Christians dragged through the streets.

the punishment with such patience, that the governor grew more exasperated, and ordered him to be hung up by the feet, with a weight tied about his neck, and a gag in his mouth.

This treatment he underwent with the greatest courage; when some person acquainted the governor that he had been but newly married to a wife, of whom he was extremely fond. Arrianus accordingly ordered Maura to be sent for, and promised a handsome reward, with the life of her husband, if she could prevail upon him to sacrifice to the idols. Maura, wavering in her faith, tempted by a bribe, and impelled by an unbounded affection for her husband, undertook the impious affair.

When conducted to him, she assailed his constancy with all the persuasive language of affection. When the gag was taken out of his mouth, in order to give him an opportunity of replying, instead of consenting to his wife's entreaties, as they expected, he greatly blamed her mistaken love, and declared his resolution of dying for the faith. Maura repeated her importunities, till the martyr, her husband, reproached her so strongly with her weakness, that she returned to his way of thinking, and resolved to imitate his courage and fidelity, and either to accompany or follow him to glory. Timothy advised her to repair her fault by declaring that resolution to the governor, by whose order she had undertaken the sinful commission. On which, being strengthened by his exhortations, and the grace of God, she went to Arrianus, and told him, that she was united to her husband in opinion as well as love, and was ready to suffer any thing to atone for her late crime, in wishing to make him an apostate. The governor immediately ordered her to be tortured, which was executed with great severity; and after this Timothy and Maura were crucified near each other, A. D. 304.

A bishop of Assisium, named Sabinus, refusing to sacrifice to Jupiter, and pushing the idol from him, had his hands cut off by the order of the governor of Tuscany. After patiently suffering this barbarity, he was committed to prison, where he remained a considerable time, without any assistance or relief but what he received from a Christian widow, whose blind grandson had been by him restored to sight.

The governor, who was himself afflicted with sore eyes, on hearing this intelligence, began to consider the behavior of the Christians, and the tenets of Christianity, in a more favorable light, and sending for Sabinus, he informed him that he now entertained very different sentiments to what he had hitherto done, both with respect to him and his faith; then throwing

himself at the feet of Sabinus, he entreated him to afford him assistance, and to undertake the cure of his body and soul.

The undissembled fervency with which he spoke, convinced Sabinus of his sincerity; he was accordingly baptized, and the disorder in his eyes immediately left them: this conversion of the governor was followed by that of his whole family, and some of his friends. When the tyrant Maximian was informed of these circumstances, he immediately ordered the governor and all his family to be beheaded. Immediately after their execution, Sabinus was scourged to death; and two ecclesiastics, named Marcellus and Experantius, who officiated under Sabinus, were scourged in a most dreadful manner; but remaining constant in their faith, their flesh was torn with hooks till they expired. This took place in December, A. D. 304.

It now happened that, weary of the toils of state, Diocletian and Maximian resigned the imperial diadem, and were succeeded by Constantius and Galerius; the former, a prince of the most mild and humane disposition; and the latter remarkable for his tyranny and cruelty. These divided the empire into two equal governments; Galerius ruling in the East, and Constantius in the West; and the people in the two governments felt the effects of the different dispositions of the emperors; for those in the West were governed in the mildest manner, but such as resided in the East felt all the miseries of cruelty and oppression.

As Galerius bore an implacable hatred towards the Christians, we are informed, that "he not only condemned them to tortures, but to be burnt, in slow fires, in this horrible manner: they were first chained to a post, then a gentle fire put to the soles of their feet, which contracted the callus till it fell off from the bone: then flambeaux just extinguished were put to all parts of their bodies, so that they might be tortured all over; and care was taken to keep them alive, by throwing cold water in their faces, and giving them some to wash their mouths, lest their throats should be dried up with thirst, and choke them. Thus their miseries were lengthened out whole days, till, at last, their skins being consumed, and they just ready to expire, were thrown into a great fire, and had their bodies burned to ashes, after which their ashes were thrown into some river."

Amphianus, of Lycia, and a scholar of Eusebius, pressing through the crowd while the proclamation for sacrificing to idols was read, he caught the governor Uribanus by the hand, and severely reprov'd him for his wickedness. On which the governor, incensed at the freedom, ordered him to be put to the torture, and then thrown into the sea.

Ædesius, brother of **Amphianus**, was, about the same time, martyred at **Alexandria**, in a terrible manner.

Julitta, a **Lycaonian** of royal descent, was a **Christian** lady of great humility, constancy, and integrity. When the edict for sacrificing to idols was published at **Iconium**, she withdrew from that city, taking with her only her young son **Cyricus**, and two female servants. She was, however, seized at **Tarsus**, and being carried before **Alexander**, the governor, she acknowledged that she was a **Christian**. For this confession her son was taken from her, and she was immediately put to the rack, and tortured with great severity, which she bore with pious resignation. The child, however, cried bitterly to get at his mother; when the governor, observing the beauty, and being melted at the tears of the infant, took him upon his knee, and endeavored to pacify him. Nothing, however, could quiet **Cyricus**; he still called upon his mother, and at length, in imitation of her words, lisped out, "I am a **Christian**." This innocent expression turned the governor's compassion into rage; and throwing the child furiously against the pavement, he dashed out its brains. The mother, who from the rack beheld the transaction, thanked the **Almighty** that her child was gone before her; and she should have no anxiety concerning his future welfare. To complete the torture, boiling pitch was poured on her feet, her sides were torn with hooks, and she was finally beheaded, **April 16, A. D. 305**.

Pantaleon, a native of **Nicomedia**, was instructed by his father in the learning of the **Pagans**, and was taught the precepts of the gospel by his mother, who was a **Christian**. Applying to the study of medicine, he became eminent in that science, and was appointed physician to the emperor **Galerius**. But his extraordinary reputation roused the jealousy of the **Pagan** physicians, who accused him to the emperor. **Galerius**, on finding him a **Christian**, ordered him to be tortured, and then beheaded, which sentence was accordingly executed on **July 27, A. D. 305**.

Hermolaus, an aged and pious **Christian**, and an intimate acquaintance of **Pantaleon**, suffered martyrdom for his faith on the same day, and in the same manner.

Julitta, of **Cappadocia**, was a lady of distinguished abilities, great virtue, and uncommon courage. Refusing to offer incense to the **Pagan** deities, she was burnt to death.

Eustratius, secretary to the governor of **Armenia**, was thrown into a furnace, for exhorting some **Christians**, who had been apprehended, to persevere in their faith. **Auxentius** and **Eugenius**, two of **Eustratius's** adherents, were burnt at **Nicopolis**,

Mardarius, another friend of his, expired under torment; and Orestes, a military officer, was broiled to death on a gridiron, for wearing a golden cross at his breast. Theodore, a Syrian by birth, a soldier and a Christian, set fire to the temple of Cybele, in Amasia, through indignation at the idolatrous worship practised in it, for which he was scourged, and on February 18, A. D. 306, burnt to death.

Dorothea, a Christian of Cappadocia, was, by the governor's order, placed under the care of two women, who had become apostates to the faith, in order that she might be induced to follow their example. But her discourses had such an effect upon the two apostates, that they were reconverted, and put to death; soon after which, Dorothea was tortured, and then beheaded.

Pancratius was a native of Phrygia, but being made a Christian, and brought to Rome, by his uncle, he there suffered martyrdom.

Cyrinus, Nazarius, Nabor, and Basilides, four Christian officers, at Rome, were thrown into prison for their faith, scourged with rods of wire, and then beheaded.

Two Roman military officers, Nicander and Marcian, were apprehended on the same account. As they were both men of great abilities, the utmost endeavors were made to induce them to renounce Christianity; but being without effect, they were ordered to be beheaded. The execution was attended by vast crowds of the populace. Besides these there were many others, whose names and sufferings are not recorded by the ancient historians.

In the kingdom of Naples several martyrdoms took place; in particular, Januarius, bishop of Beneventum; Sosius, deacon of Misene; Proculus, another deacon; Eutyches and Acutius, two laymen; Festus, a deacon; and Desiderius, a curate, were all condemned, by the governor of Campania, to be devoured by wild beasts for professing Christianity. The animals, however, not touching them, they were beheaded.

Quirinus, bishop of Siscia, being carried before Matenius, the governor, was ordered to sacrifice to the Pagan deities; but refusing, was ordered to be severely scourged.

The governor then sent him to prison, and ordered him to be heavily ironed; after which he was sent to Anantius, governor of Pannonia, who loaded him with chains, and carried him through the principal towns of that province, exposing him to general ridicule. At length, arriving at Sabaria, and finding that Quirinus would not renounce his faith, he ordered him to

be cast into a river, with a stone fastened to his neck. This took place June 4, A. D. 308; and his body was afterwards taken up and buried by some pious Christians.

Five Egyptian Christians being on a visit to their afflicted brethren in Cæsarea, were apprehended and carried before Firmilian, the governor of Palestine. He condemned the five prisoners to be cruelly tormented, and then beheaded; which sentence was executed on the 16th of February, A. D. 309.

Pamphilius, a native of Phœnicia, of a considerable family, was a man of such extensive learning, that he was called a second Origen. He suffered martyrdom by being beheaded; together with Valens, a deacon of the church of Jerusalem; and Paul, a layman, of Jamnia, in Palestine.

Porphyrius, the servant of Pamphilius, was burnt by a straw fire, for only requesting leave to bury the body of his master and other martyrs who suffered. Theodulus, a venerable and faithful servant to Firmilian the governor, being accused of the Christian faith, confessed the charge, and was, by order of his master, crucified, on February 17, A. D. 309; and, on the same day, Julian, a Cappadocian, was burnt. Marcellus, bishop of Rome, being banished on account of his faith, fell a martyr to the miseries he suffered in exile, A. D. 310, on the 16th of January. Peter, the sixteenth bishop of Alexandria, was martyred November 25, A. D. 311, by order of Maximus Cæsar, who reigned in the East. Lucian, a learned Syrian, was apprehended as a Christian, imprisoned during nine years, put to the rack, rolled upon sharp flints, nails, &c. and then being tortured to death, his body was thrown into the sea; but it was afterwards cast on shore, and received interment.

Valentine, a priest, suffered the same fate at Rome; and Erasmus, a bishop, was martyred in Campania; Cosmus and Damian, Arabians, and brothers, were put to death in Cilicia; Adrian, an imperial officer, was beheaded; Barbara, a young lady, was martyred at Nicomedia; Lucy, a virgin, was put to death at Syracuse; and Serena, the empress of Diocletian, was beheaded for avowing herself a Christian. Innumerable other persons, of all ranks, suffered death for the love of Christ, during this most dreadful persecution. but their names have not been preserved; indeed, such was the horrible cruelty of the Pagans, that they shut up the doors of a church in which a Christian congregation were assembled, and having set fire to the building, every person perished.

George was born in Cappadocia, of Christian parents; by

whom he was instructed in the tenets of the gospel. Being active and spirited, he became a soldier, and was made a tribune or colonel. In this post he exhibited great proofs of his courage, and was promoted in the army of Diocletian. During the persecution, he threw up his command, went boldly to the senate-house, and avowed his being a Christian, taking occasion at the same time to remonstrate against Paganism. This conduct so greatly provoked the senate, that he was ordered to be tortured, which he underwent with great constancy. He was afterwards, by the emperor's orders, dragged through the streets and beheaded. The calendar commemorates his martyrdom on the 23d of April; many churches have been dedicated to him, and he is considered as the tutelar saint and patron of England.

Constantine the Great at length determined to redress the grievances of the Christians, for which purpose he raised an army of thirty thousand foot, and eight thousand horse, with which he marched towards Rome, against Maxentius, the emperor. But, reflecting on the fatal miscarriages of his predecessors, who had maintained a multiplicity of gods, and reposed an entire confidence in their assistance; and considering that while his own father adored only one God, he continually prospered; Constantine rejected the adoration of idols, and implored the assistance of the Almighty; who heard his prayers, and answered them in a manner so surprising and miraculous, that Eusebius acknowledges it would not have been credible, had he not received it from the emperor's own mouth, who publicly and solemnly ratified the truth upon his oath.

"The army being advanced near Rome, and the emperor employed in his devout ejaculations, on the 27th day of October, about three o'clock in the afternoon, when the sun was declining, there suddenly appeared to him a pillar of light in the heavens, in the form of a cross, with this plain inscription on or about it, *TOUTO NIKA*, 'In this overcome.' Constantine was greatly surprised at this strange sight, which was visible to the whole army, who equally wondered at it with himself. The officers and commanders, prompted by the augurs and auspices, or soothsayers, looked upon it as an inauspicious omen, portending an unfortunate expedition; the emperor himself did not understand it, till at length our Savior appeared to him in a vision, with the cross in his hand, commanding him to make a royal standard, like that he had seen in the heavens, and cause it to be continually carried before his army, as an ensign both of victory and safety. Early the next morning, Constantine informed his friends and officers of what he had seen in the

night, and sending for proper workmen, sat down by them and described to them the form of the standard, which he then ordered them to make with the greatest art and magnificence; and accordingly they made it thus: a long spear, plated with gold, with a traverse piece at the top, in the form of a cross, to which was fastened a four-square purple banner, embroidered with gold, and beset with precious stones, which reflected an amazing lustre: towards the top was depicted the emperor between his two sons; on the top of the shaft, above the cross, stood a crown, overlaid with gold and jewels, within which was placed the sacred symbol, namely, the two first letters of Christ in Greek, X and P, struck one through the other: this device he afterwards bore not only upon his shields, but also upon his coins, many of which are still extant."

Afterwards engaging Maxentius, he defeated him, and entered the city of Rome in triumph. A law was now published in favor of the Christians, in which Licinius joined with Constantine, and a copy of it was sent to Maximus in the East. Maximus, who was a bigoted Pagan, greatly disliked the edict, but being afraid of Constantine, did not, however, openly avow his disapprobation of it. At length, he invaded the territories of Licinius; but being defeated, put an end to his life by poison.

Licinius was not really a Christian, but affected to appear such, through dread of Constantine's power; for even after publishing several edicts in favor of the Christians, he put to death Blase, bishop of Sebaste, several bishops and priests of Egypt and Libya, who were cut to pieces, and thrown into the sea; and forty soldiers of the garrison of Sebaste, who suffered martyrdom by fire. This cruelty and hypocrisy greatly incensed Constantine; he marched against Licinius, and defeated him, and that commander was afterwards slain by his own soldiers.

We cannot close our account of the ten persecutions under the Roman emperors, without calling the attention of the Christian reader to the manifestations of the great displeasure of the Almighty against the persecutors. History evidently proves, that no nation or individual can ultimately prosper, by whom Christ Jesus, the Son of God, is contemned. During the persecutions of the holy martyrs, which we have related above, the Roman people were the victims of the cruelty and tyranny of their rulers, and the empire was perpetually torn and distracted by civil wars. In the reign of Tiberius, five thousand persons were crushed to death by the fall of a theatre, and on many other occasions the divine wrath was evinced against that cruel and merciless nation.

Neither did the emperors themselves escape without their just reward. Tiberius was murdered; as were his three immediate successors. Galba, after a reign of only seven months, was put to death by Otho, who, being vanquished by Vitellius, killed himself. Vitellius, shortly after, was tortured, and his body thrown into the Tiber. Titus is said to have been poisoned by his brother Domitian, who was afterwards slain by his wife. Commodus was strangled. Pertinax and Didius were put to death; Severus killed himself; Caracalla slew his brother Geta, and was in his turn slain by Macrinus, who, with his son, was afterwards killed by his own soldiers. Heliogabalus was put to death by the people. Alexander Severus, a virtuous emperor, was murdered by Maximinus, who was afterwards slain by his own army. Papien and Balbinus were murdered by the prætorian guards. Gordian and Philip were slain. Decius was drowned, and his son killed in battle. Gallus and Volusianus were murdered by Æmilianus, who, within three months afterwards, was himself slain. Valerian was taken prisoner by the Persians, and at length flayed alive, and his son Gallienus was assassinated. Aurelian was murdered; as were Tacitus, Florianus, and Probus. Galerius died in a miserable manner, as did Maximinus of a horrible and loathsome disease.

The Jews, also, for their obstinacy and wickedness in rejecting the gospel so graciously offered to them by Jesus Christ, were signally punished. Forty years had scarcely elapsed from the crucifixion of our Savior, when Jerusalem was leveled with the ground, and more than a million of the Jews killed; innumerable multitudes sold for slaves; and many thousands torn to pieces by wild beasts, or otherwise cruelly slain. Indeed, the nation may be said to have been annihilated; its political existence was terminated, and the descendants of that people, which were once peculiarly favored of God, are now scattered over the face of the earth—a byword and a reproach among the nations.

AN ACCOUNT OF THE PERSECUTIONS OF THE CHRISTIANS
IN PERSIA BY SAPORES ; IN EGYPT, &c. BY THE
ARIAN HERETICS ; BY JULIAN THE APOS-
TATE ; BY THE GOTHs, VANDALS,
&c. &c.

CHAPTER I.

Persecutions of the Christians in Persia.

IN consequence of the gospel having spread itself into Persia, the Pagan priests became greatly alarmed, dreading the loss of their influence over the minds of their people. They therefore complained to the emperor, that the Christians were enemies to the state, and held a treasonable correspondence with the Romans, the great enemies of Persia. The emperor, being himself averse to Christianity, gave credit to their accusations, and issued orders for the persecution of the Christians throughout his empire.

In consequence of this mandate, Simeon, archbishop of Seleucia, with many other ecclesiastics, to the number of one hundred and twenty-eight, were apprehended and accused of having betrayed the affairs of Persia to the Romans. The emperor, being greatly exasperated against them, ordered Simeon to be brought before him. The archbishop in his presence boldly acknowledged his faith, and defended the cause of Christianity.

A short time after, Simeon, with his fellow-prisoners, was again examined, and commanded to worship the sun, agreeably to the Persian custom ; but this they unanimously refused. The emperor then sentenced them to be beheaded, which sentence was accordingly executed.

An aged eunuch, named Usthazares, who had been tutor to the emperor, and was in great estimation at court, meeting Simeon as he was led to prison, saluted him. Simeon, however, (as Usthazares had formerly been a Christian, and had apostatized to oblige the emperor,) would not return his salute, but reproved him for his apostasy. This so affected the eunuch, that he burst into tears, and exclaimed, " Ah ! how shall I

hereafter look upon my God, whom I have denied, when Simeon, my old companion and familiar acquaintance, disdains to give me a gentle word, or to return my salute?"

The emperor, learning that his ancient tutor was greatly afflicted, sent for him, and asked him whether he desired any thing which could be procured for him; to which the eunuch replied, "that there was nothing that he wanted, which this earth could afford; but that his grief was of another kind, and for which he justly mourned, namely, that to oblige his sovereign he had denied his God, and had dissemblingly worshiped the sun, against his own conscience; for which," continued he, "I am deserving of a double death; first for denying of Christ; and secondly, for dissembling with my king."

The emperor, greatly offended at this speech, ordered Usthazares to be beheaded; who therefore requested that it might be proclaimed, "that Usthazares did not die for any crime against the emperor or state; but only that, being a Christian, he would not deny his God." This petition was granted, and was a great satisfaction to Usthazares, whose chief reason for desiring it was, because his falling off from Christ had caused many others to follow his example; who now hearing that he died for no crime but his religion, might, like him, return to Christ, and the faith. Usthazares then cheerfully yielded his neck to the sword.

On the Good Friday after the above execution, an edict was published, ordering that all who confessed themselves Christians, should be put to death; which caused the destruction of multitudes. About this time the empress of Persia falling sick, the sisters of Simeon, the archbishop, were accused by some of the magi of causing this calamity. This report being credited, they were, by the emperor's orders, sawed in quarters, and their limbs fixed upon poles, between which the empress passed, as a charm to effect the restoration of her health.

Acapsimus, and many other ecclesiastics, were seized upon, and ordered to adore the sun; which refusing, they were scourged, and then tormented to death, or kept in prison till they expired. Athalas, a priest, though not put to death, was so miserably racked, that his arms were rendered useless, and he was ever after obliged to be fed like a child. In short, by this edict, above sixteen thousand persons either suffered horribly by torture, or lost their lives.

When Constantine the Great was informed of the persecutions in Persia, he was much concerned, and began to reflect in what manner he should redress their grievances, when an

ambassador arrived from the Persian emperor, upon some political business. Constantine received him courteously, granted his demands, and wrote a letter to the Persian monarch in favor of the Christians.

In consequence of this appeal, the persecution ended during the life of Sapores; but it was renewed under his successors.

Hormisdas, a Persian nobleman, being convicted of Christianity, was ordered to attend the emperor's elephants naked. This disgusting task he performed for some time, when the emperor, one day, standing at a window which overlooked the yard where the elephants were kept, saw Hormisdas performing his office. Determining to try him once more, he gave orders that a shirt should be put on him, and that he should be brought into his presence. He then asked him if he would now deny Christ. On which Hormisdas tore off his shirt, and said, "If you think I will deny my faith for the sake of a shirt, take your gift again." The emperor then banished him from Persia, and he died in exile.

Suenes, a Christian nobleman, refusing to deny Christ, his wife was taken from him, and given to one of the meanest of the emperor's slaves; while he was ordered to wait upon his wife and the slave, which broke his heart.

Theodoret, a deacon, was imprisoned for two years, and on being released, was ordered not to preach the doctrine of Christ. He, however, did his utmost to propagate the gospel; for which he was miserably tormented, by having sharp reeds thrust under his nails; and then a knotty branch of a tree was forced into his body, and he expired in the most excruciating agony.

Bademus, a Christian of Mesopotamia, gave away his fortune to the poor, and devoted his life to religious retirement. He was, however, with seven others, seized on and cruelly tortured. His fellow-prisoners immediately received martyrdom, though the manner is not recorded; and Bademus, after having been four months in prison, was beheaded by Narses, an apostate Christian, who acted as the executioner, in order to convince the emperor that he was sincere in the renunciation of his faith.

CHAPTER II.

Persecutions by the Arian Heretics.

THE sect denominated the Arian Heretics, had its origin from Arius, a native of Libya, and priest of Alexandria, who, in A. D. 318, began to publish his errors. He was condemned by a council of Libyan and Egyptian bishops, and the sentence was confirmed by the council of Nice, A. D. 325. After the death of Constantine the Great, the Arians found means to ingratiate themselves into the favor of Constantius, his son and successor in the East; and hence a persecution was raised against the orthodox bishops and clergy.* The celebrated Athanasius, and other bishops, were banished at this period, and their sees filled with Arians.

In Egypt and Libya, thirty bishops were martyred, and many other Christians cruelly tormented; and A. D. 336, George, the Arian bishop of Alexandria, under the authority of the emperor, began a persecution in that city and its environs, which was continued with the utmost severity. He was assisted by Catophonius, governor of Egypt; Sebastian, general of the Egyptian forces; Paustinus, the treasurer; and a Roman officer named Heraclius. Indeed so fierce was this persecution, that the clergy were driven from Alexandria, their churches were shut, and the severities practised by the Arian heretics were as great as those which had been exercised by the Pagan idolaters. If a man accused of being a Christian made his escape, his whole family were massacred, and his effects forfeited. By this means the orthodox Christians, being deprived of

* How humiliating is it to perceive that the Christians had scarcely escaped from the persecutions of their general enemy, ere they began to persecute each other with the most unrelenting fury! How could these men dare to arrogate to themselves the exclusive title of *Christians*, when every part of their conduct was at direct variance with the precepts and practice of the Divine Founder of the religion which they professed? How absurd is the expectation of *enforcing* belief; and how criminal the attempt to effect conviction by the sword! How much more congenial to the mild and tolerant spirit of genuine Christianity, is the sentiment conveyed in the following lines:

“Let not this weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.”

all places of public worship in the city of Alexandria, used to perform their devotions in a desert at some distance from it. On a Trinity-Sunday, when they had met, George, the Arian bishop, engaged Sebastian, the general, to fall upon them with his soldiers, while they were at prayers; and many were sacrificed to the fury of the troops, while others were reserved for more cruel and lingering deaths; some were beaten on their faces till all their features were disfigured; or were lashed with twigs of palm-trees, with such violence, that they expired under the blows, or by the mortification of the wounds. Several, whose lives had been spared, were, however, banished to the deserts of Africa, where, amidst all their sufferings, they passed their time in prayer.

Secundus, an orthodox priest, differing in point of doctrine from a prelate of the same name, the bishop, who had imbibed all the opinions of Arianism, determined to put Secundus to death for rejecting opinions which he himself had embraced. He therefore went with one Stephen, an Arian also, sought out Secundus privately, fell upon and murdered him; the holy martyr, just before he expired, calling upon Christ to receive his soul, and to forgive his enemies.

At this time, not satisfied with the cruelties exercised upon the orthodox Christians in Alexandria, the principal persecutors applied to the emperor for an order to banish them from Egypt and Libya, and to give up their churches to the Arians; they obtained their request, and an order was sent for that purpose to Sebastian, who signified the emperor's pleasure to all the sub-governors and officers. Hence a great number of the clergy were seized and imprisoned; and it appearing that they adopted the opinions of Athanasius, an order was signed for their banishment into the desert. While the orthodox clergy were thus used, many of the laity were condemned to the mines, or compelled to work in the quarries. Some few, indeed, escaped to other countries, and several were weak enough to renounce their faith, in order to avoid the severities of the persecutors.

Paul, the bishop of Constantinople, was a Macedonian, and had been designed, from his birth, for a clerical life. When Alexander, the predecessor of Paul, was on his death-bed, he was consulted by some of the clergy on the choice of a successor; when he told them, "that if they were disposed to choose a person of exemplary life, and thoroughly capable of instructing the people, Paul was the man; but if they had rather have a man acquainted with worldly affairs, and fit for the conversation of a court, they might then choose Macedonius."

This latter was a deacon in the church of Constantinople, in which office he had spent many years, and gained great experience; and the dying prelate did both him and Paul justice in their different characters. Nevertheless, the Arians gave out, that Alexander had bestowed great commendations on Macedonius for sanctity, and had only given Paul the reputation of eloquence, and a capacity for business: after some struggle, the orthodox party carried their point, and Paul was consecrated. Macedonius, offended at this preference, did his utmost to calumniate the new bishop; but not gaining belief, he dropped the charge, and was reconciled to him. This, however, was not the case with Eusebius of Nicomedia, who accused Paul of having led a disorderly life before his consecration; and of having been placed in the see of Constantinople without the consent of the bishops of Nicomedia and Heraclea, two metropolitans, who ought to have been consulted upon that occasion.

Eusebius, to support these accusations, procured the emperor's authority, by representing, that Paul having been chosen during the absence of Constantius, the imperial dignity had been insulted. This artifice succeeded, and Paul being deposed, Eusebius succeeded him.

Paul, having thus lost all authority in the East, retired to the territories of Constans, in the West, where he was well received by the orthodox prelates and clergy. At Rome he visited Athanasius, and assisted at a council held there, by Julius, the bishop of that see. Letters being written by this council to the eastern prelates, Paul returned to Constantinople, but was not restored to his bishopric till the death of Eusebius. The Arians, however, constituting Macedonius their bishop, by the title of bishop of Constantinople, a kind of civil war ensued, in which many were put to death.

Constantius, the emperor, who was then at Antioch, hearing of this schism, laid the whole blame upon Paul, and ordered that he should be driven from Constantinople. But Hermogenes, the officer who had received the emperor's order, attempted in vain to put it into execution, being slain by the orthodox Christians, who had risen in defence of Paul. This event greatly exasperated the emperor, who left Antioch, in the depth of winter, and returned to Constantinople, with a design to punish the Christians. He, however, contented himself with banishing Paul, and suspending Macedonius. Paul then again retired to the territories of Constans, implored the protection of that emperor, and, by his intercession, was again vested in his see. His re-establishment exasperated his enemies, who made

many attempts against his life, against which the affections of his people were his only security; and being convinced that the emperor had no other motive for allowing his stay at Constantinople but the dread of disoblising his brother, Paul could not think himself wholly restored to his bishopric; and being very much concerned at what the orthodox bishops suffered from the power and malice of the Arian faction, he joined Athanasius, who was then in Italy, in soliciting a general council. This council was held at Sardica, in Illyrium, in the year 347, at which were present one hundred bishops of the western, and seventy-three of the eastern empire. But disagreeing in many points, the Arian bishops of the East retired to Philippopolis, in Thrace; and forming a meeting there, they termed it the council of Sardica, from which place they pretended to issue an excommunication against Julius, bishop of Rome; Paul, bishop of Constantinople; Athanasius, bishop of Alexandria; and several other prelates. In the year 350, the emperor Constans died, which gave the Arians fresh courage, and they applied to the emperor Constantius, who, being inclined towards the Arians, wrote an order to the prefect Philip to remove Paul from the bishopric of Constantinople, and to restore Macedonius. Paul was then exiled to Cucucus, confined in a dark dungeon, for six days, without food, and then strangled. He met death with uncommon fortitude.

The Arian party now made Gregory of Cappadocia, a very obscure person, bishop of Alexandria, after having deposed Athanasius. In the accomplishment of this affair they were assisted by Philagerius, the governor of Egypt, who was an apostate, and who authorized them to commit every outrage. Hence, arming themselves with swords, clubs, &c. they broke into one of the principal churches of Alexandria, where great numbers of orthodox Christians were assembled at their devotions, and falling upon them in a most barbarous manner, without the least respect to sex or age, butchered the greater number. Potamo, a venerable bishop of Heraclea, who had formerly lost one of his eyes in Diocletian's persecution, fell a martyr upon this occasion, being so cruelly scourged and beaten that he died of his wounds. The Arians also broke into many places, public and private, under a pretence of searching for Athanasius, and committed innumerable barbarities; robbing orphans, plundering the houses of widows, dragging virgins to private places to be the sacrifices of desire, imprisoning the clergy, burning churches and dwelling-houses belonging to the orthodox Christians; besides other enormous cruelties.

CHAPTER III.

Persecutions under Julian the Apostate.

JULIAN the Apostate was the son of Julius Constantius, and the nephew of Constantine the Great. Constantius died in the year 361, when Julian succeeded him; but he had no sooner attained the imperial dignity, than he renounced Christianity and embraced Paganism. He again restored idolatrous worship, by opening the several temples that had been shut up, rebuilding such as were destroyed, and ordering the magistrates and people to follow his example; but he did not issue any edicts against Christianity. He was chaste, temperate, vigilant, laborious, and apparently pious; so that, by his hypocrisy and pretended virtues, he for a time did more mischief to Christianity than the most profligate of his predecessors.

Julian ordered that Christians might be treated coldly upon all occasions, and in all parts of the empire, and employed witty persons to turn them and their principles into ridicule. Many were likewise martyred in his reign; for though he did not publicly persecute them himself, he connived at their being murdered by his governors and officers; and though he affected never to reward them for those cruelties, neither did he ever punish them. We shall recount the names, sufferings, and martyrdoms of such as have been transmitted to posterity.

By his opposition to Arianism, Basil made himself famous, which brought upon him the vengeance of the Arian bishop of Constantinople, who issued an order to prevent him from preaching. He continued, however, to perform his duty at Ancyra, the capital of Galatia, till his enemies accused him of being an incendiary, and a disturber of the public peace; Julian, however, was too intent on an expedition to Persia to take notice of the accusation, and the malice of his enemies at that time being wholly frustrated, he continued to preach against the idolatry of Paganism on the one hand, and the errors of Arianism on the other; earnestly exhorting the people to serve Christ in the purity of faith, and fervency of truth.

One day meeting with a number of Pagans going in procession to a sacrifice, he boldly expressed his abhorrence of such idolatrous proceedings, and inveighed against such absurd worship. This liberty caused the people to seize him, and carry



Early Christians Tortured to Death.



Basil cruelly Tortured to Death, June 28th, A. D. 362.

him before Saturninus, the governor, where they accused him of reviling the gods, abusing the emperor, and disturbing the peace of the city. Having heard these accusations, Saturninus desired to know his sentiments from his own mouth; when finding him a strenuous Christian, he ordered him to be put to the rack, and then committed to prison. The emperor's agents tampered in vain with Basil by means of promises, threats, and tortures; he was firm in the faith, and remained in prison till the emperor by accident came to Ancyra. The two agents then gave an account of what Basil had suffered, and of his firm resistance. Julian, on this, determined to examine Basil himself; but Basil not only continued firm, but with a prophetic spirit foretold the death of the emperor, and that he should be tormented in the other world. Julian, on this, commanded that the body of Basil should be torn every day in seven different parts, till his skin and flesh were entirely mangled. The inhuman sentence was executed with rigor, and the martyr expired under its severities on the 28th of June, A. D. 362.

About the same time, Donatus, bishop of Arezzo, and Hilarinus, a hermit, suffered for the faith; the first being beheaded, and the latter scourged to death. Gordian, a Roman magistrate, having a Christian before him for examination, was so charmed with the confession of his faith, that he not only discharged the prisoner, but became himself a Christian. This so enraged the Roman prefect, that he ordered him to be scourged and beheaded.

Two brothers, named John and Paul, of a good family, and in high offices under the emperor, on being accused of professing Christianity, were deprived of their posts, and allowed ten days to consider whether they would renounce their faith and be promoted, or retain it and be martyred. Making choice of the latter alternative, they were both beheaded.

Artemius, commander-in-chief of the Roman forces in Egypt, being a Christian, was accused of having formerly demolished several idols, and of having assisted the bishop of Alexandria in plundering the temples. Julian, who was then at Antioch, on hearing of these charges, ordered the general to repair thither, to answer them. On his arrival he owned the charges, when he was first deprived of his commission, then of his estate, and, lastly, beheaded.

Cassian, a schoolmaster of Imola, in the province of Romagna, for refusing to sacrifice to the idols, was taken before the judge; who, being apprized of his profession, and informed that many of the boys had an aversion to him, on account of

the strictness with which he kept them to their studies, determined that they should have permission to murder him. He was accordingly bound and delivered to the boys, who fell upon him with rods, whips, sticks, and stiles, and murdered him. This singular martyrdom happened on the 13th of August, A. D. 362.

Maximilian and Bonosus, two officers of the Herculean guards, upon Julian taking away Constantine the Great's standard of the cross of Christ, threw up their commissions. Being apprehended, the governor had them separately examined, and finding them inflexible, he ordered Bonosus to be beaten with whips that had leaden bullets at the ends of the thongs, and Maximilian to be scourged. They were soon afterwards beheaded.

Bibiana was the daughter of Flavian and Dafrosa, two Christians. Flavian, her father, held a considerable post under the government, but being banished for his faith, died in exile. Dafrosa, her mother, was, for the same reason, ordered to be starved; but Apronianus, governor of Rome, impatient for her death, ordered her to be beheaded. Bibiana, and her sister Demetria, were then stripped of all their effects, and being brought before the governor, were ordered to renounce their religion. Demetria suddenly dropped down dead in the governor's presence, and Bibiana resolutely refused to renounce her faith, on which account she was scourged to death on the 2d of December, A. D. 363.

About the end of the year 363, the persecution raged with more than usual violence. In Palestine many were burnt alive, others were dragged by their feet through the streets naked till they expired; some were scalded to death, many stoned, and great numbers had their brains beaten out with clubs. In Alexandria, innumerable martyrs suffered by the sword, burning, crucifixion, and stoning. In Arethusa, several were ripped open, and corn being put into their bellies, swine were brought to feed therein, who, in devouring the grain, likewise devoured the entrails of the victim; and, in Thrace, Emilianus was burnt at a stake, and Domitius murdered in a cave, whither he had fled for concealment.

Marcus, bishop of Arethusa, having destroyed a Pagan temple in that city, erected a Christian church in its room, on which account he was accused to Julian. His persecutors, stripping him naked, cruelly beat him. He was then thrust into a filthy sewer, or sink, till he was almost suffocated; afterwards he was goaded with sharp-pointed sticks; and, lastly, he was hung up

in a basket in the heat of the sun, after having been smeared over with honey, in order to be tormented to death by wasps. As soon as he was hung up, they asked him if he would rebuild their temple. To which he replied, that he would neither rebuild it, nor contribute in the smallest degree towards its being rebuilt; upon which they left him, and he fell a martyr to the stings of the insects.

Maxentius and Juventius, two Christian officers, were put to death about the same time, for reproving the emperor on account of his idolatries. Eusebius and Nestabus, two brethren, with Nestor also, being Christians, were dragged through the streets, and murdered, by the people of Gaza.

When Julian intended an expedition against the Persians, he imposed a large fine upon every one who refused to sacrifice to the idols, and by that means got a great sum from the Christians towards defraying his expenses. Many of the officers, in collecting these fines, exacted more than their due, and some of them tortured the Christians to make them pay what they demanded, at the same time telling them, in derision, "that when they were injured, they ought to take it patiently, for so their God had commanded them." The inhabitants of Cæsarea were fined in an immense sum, and several of the clergy obliged to serve in the wars, as a punishment for having overthrown the temples of Jupiter, Fortune, and Apollo. The governor at Meris, in Phrygia, having cleansed and opened a Pagan temple, the Christians in the night broke in, and demolished the idols. Next day the governor ordered all Christians that accidentally came in the way to be seized, that he might make examples of them, and by this means would have executed several innocent persons; but those who really perpetrated the act, being too just to suffer such retaliation, voluntarily delivered themselves up; when they were scourged severely, and then put upon gridirons and broiled to death.

Julian died of a wound which he received in his Persian expedition, A. D. 363, and even while expiring, uttered the most horrible blasphemies. He was succeeded by Jovian, who restored peace to the church. After the decease of Jovian, Valentinian succeeded to the empire, and associated to himself Valens, who had the command in the East. The latter was a great favorer of Arianism, and so incensed against the Christians, that he ordered, on a certain day, all who were found in Edessa to be slain, while they were at their devotions in the churches. The officers, however, being more compassionate than the emperor, privately gave notice to the Christians not

to assemble on the day appointed, so that they might escape death.

The Christians thanked the officers for their advice, but resolved to persevere in the performance of their duty. They accordingly repaired to the church, and the troops were put in motion to destroy them. As they marched along, a woman, with a child in her arms, broke through the ranks, when the officer ordered her to be brought before him, and asked her where she was going. She replied, "To church." "Have you not heard," says the officer, "of the emperor's order to put to death all who are found there?" "I have," said she, "and for that cause I make the more haste." "And whither," said the officer, "do you lead that child?" "I take him," replied she, "with me, that he also may be reckoned in the number of the martyrs." Upon this the humane officer returned to the emperor, and telling him that all the Christians were prepared to die in defence of their faith, represented to him the rashness of murdering so great a multitude, and entreated the emperor to drop the design, at least for the present, with which he at length complied.

Urbanus, Menedemus, and Theodorus, with several other orthodox clergymen, to the number of four-score, at Constantinople, petitioned the emperor to relieve them from the oppressions, persecutions, and cruelties of the Arians. But the tyrant, instead of redressing their grievances, ordered them all to be embarked in a ship, and the vessel to be set on fire; when this infernal order being executed, they all perished in the flames.

CHAPTER IV.

Persecution of the Christians by the Goths, &c.

DURING the reign of Constantine the Great several Scythian Goths embraced Christianity, the light of the gospel having spread considerably in Scythia, though the two kings of that country, and the majority of the people, continued Pagans. Fridigern, king of the Western Goths, was an ally of the Romans; but Athanaric, king of the Eastern Goths, was at war with them. The Christians, in the dominions of the former, lived unmolested; but the latter, having been defeated by the Romans, wreaked his vengeance on his Christian subjects.



Sufferings of Primitive Christians, by Scalding to Death.



Entrails of Christians, while living, devoured by swine.

Sabas, a Christian, was the first who felt the enraged king's resentment. Sabas was humble and modest, yet fervent and zealous for the advancement of the church. Indeed, the sanctity of his life and the purity of his manners gave the greatest force to his doctrines.

In the year 370, Athanaric gave orders that all persons in his dominions should sacrifice to the Pagan deities, and eat the meat which had been offered to the idols, or be put to death for disobedience. Some humane Pagans, who had Christian relations, endeavored to save them by offering them meat which had not received the idolatrous consecration, while the magistrates were made to believe that all had been done according to their direction.

Sabas went to spend the ensuing Easter with Sansala, a Christian priest of great piety; but on the third night after his arrival they were both seized by a party of soldiers. The priest was allowed to dress himself and to ride, but Sabas was obliged to leave his clothes behind him, and to walk; and, during the journey, they drove him through thorns and briers, beating him severely. This cruelty he bore without a murmur, and in the evening they extended him between two beams, fastening his legs to the one and his arms to the other; and in that posture left him for the night. The woman of the house, however, went and released him; but though he was now at liberty, he did not avail himself of the opportunity to make his escape. The next morning the persecutors began to tamper with him and his fellow-prisoner to renounce their religion, and eat the meat consecrated to the idols. They, however, positively declared, that they were ready to suffer the most cruel death rather than comply. Sansala was at length discharged, and Sabas was ordered to be drowned; which sentence was put into execution on the 12th of April, A. D. 372.

Nicetas was of Gothic extraction; his parents lived near the Danube, and though he had long been a Christian, he had hitherto remained unmolested. At this time, however, Athanaric directed an idol to be drawn about on a chariot through every place in his dominions inhabited by Christians, who were ordered, on the procession stopping at their door, to pay adoration to the pretended deity. On a refusal, the house was immediately set on fire, and every inmate destroyed. Nicetas, therefore, refusing to worship the idol, was thus consumed, September 15, A. D. 372.

Eusebius, bishop of Samosata, made a distinguished figure in ecclesiastical history, and was one of the most eminent cham-

pions of Christ against the Arian heresy. When the Arians were the most vigilant to propagate their tenets, Eusebius was assiduous in taking measures to prevent their success; and his zeal was always so governed by prudence, that his attempts seldom failed, till at length the emperor, at the instigation of his enemies, gave an order for banishing him into Thrace. He was at Samosata when the messenger came with his commission; it was late in the evening; and Eusebius, who was beloved by his people, begged he would make no noise, but conceal his business; "for," says he, "if it becomes known, the people will fall on you, throw you into the river, and I shall be charged with your death." He then went through his usual devotions; and, when the night was far advanced, left his house on foot, attended by one trusty servant, who carried a pillow and book after him. The people next day missing Eusebius, and hearing which way he was gone, followed in a great number of boats, and overtaking him, entreated him, with tears in their eyes, not to abandon them. Their kindness affected Eusebius, but he determined to obey the emperor's order; and his flock, finding they could not prevail, accommodated him with necessaries for his journey, and left him.

Thrace was at this time the seat of war between the Goths and the Romans; and in these contests the life of Eusebius was in great danger. At length the emperor, in order to terminate the war with the greatest expedition, resolved to march against the Goths in person; but first, to engage the prayers of the Christians, he gave peace to the church, and allowed the Christian prelates to return to their churches. Thus was Eusebius restored to his see, which, however, he did not long enjoy, for an Arian woman threw a tile at him from the top of a house, which fractured his skull, and terminated his life. This happened in the year 380.

The bishop of Apamea, a prelate of great merit, was very active in endeavoring to suppress idolatry in his own diocese, on which account his life was in continual danger, till Cynegius, the prefect, arrived with a considerable body of troops, which kept the Pagans in awe. This officer's design was totally to abolish idolatry, to effect which he determined to destroy the temple of Jupiter: he, however, found this a difficult attempt; for the building was so strong, that he despaired of being able to accomplish the work; when a poor laboring Christian, recommended by Marcellus, undertook to go through with what the prefect had given up, and the business was executed.

The bishop and prefect continued destroying a great number

of idol temples, when being at a town called Aulo upon this business, while the troops were busy in demolishing the buildings, some Pagans privately seized upon the bishop, and burnt him, A. D. 393.

CHAPTER V.

Persecutions of the Christians by the Arian Vandals.

THE Arian Vandals, proceeding from Spain to Africa in the fifth century, under their leader, Genseric, committed many horrible cruelties. They persecuted the Christians wherever they came, and laid waste the country as they passed, in order that those who had escaped the sword might be destroyed by famine. They plundered the churches, and murdered the bishops and ministers by a variety of tortures; in particular, they poured fetid oil and vinegar down the throats of some till they expired; suffocated others by filling their mouths with mud, and martyred many by stretching their limbs with cords till their veins and sinews burst. They compelled some of the nobility to carry their baggage; and if they did not travel fast enough, they pricked them on with sharp goads, insomuch that several died under their burdens. Old men found no mercy, and even guiltless infants felt the rage of their barbarity. Stately buildings were destroyed; and the principal churches in Carthage were employed in their heretical worship, or put to profane uses; and where any castles held out against them, they brought great numbers of Christians and slew them, leaving their bodies under the walls, that the besieged might be forced to surrender, on account of the offensive stench which arose from them.

When they had seized and plundered the city of Carthage, they put the bishop, and all the clergy, into a leaky ship, and committed it to the mercy of the waves, thinking that they must all perish of course; but the vessel, through divine Providence, arrived safe at Naples.

Several Christians were beaten, scourged, and banished to Capsur, where it pleased God to make them the means of converting many of the Moors to Christianity; but this coming to the knowledge of Genseric, he sent orders that they and their converts should be tied by the feet to chariots, and dragged till they were dashed to pieces.

Pampinian, the bishop of Mansuetes, was burnt to death with plates of hot iron; the bishop of Urice was burnt; the bishop of Habensa was banished, for refusing to deliver up the sacred books which were in his possession; and a whole congregation, who were assembled in a church at their devotions, together with the clergyman who was preaching to them, were murdered by those barbarians, who broke in upon them.

Eugenius, bishop of Carthage, was eminent for his learning and piety, which brought upon him the hatred of the Arians, who took great pains to set the king Huneric against him and the orthodox Christians; and he banished above five thousand of them into a desert, where many perished. He also sent an edict to Eugenius, which he commanded that he should read in the cathedral on Ascension-day, A. D. 484. By this it was ordered, that all the orthodox bishops should meet at Carthage on the first day of the ensuing February, for the purpose of disputing with the Arian prelates.

At the appointed time for the conference, the orthodox clergy chose ten of their number to act in the name of the rest. Cyrilla, an Arian, took the title of patriarch upon the occasion, and was seated on a magnificent throne. The Arian prelates were allowed to sit near him, but the orthodox bishops were obliged to stand. They complained of this partial mode of behavior, as an infringement of their liberty; and Eugenius, perceiving that they did not intend to come to a candid decision, proposed to adjourn; but instead of complying with this, each orthodox prelate, by the king's order, received a hundred blows with a stick. Eugenius protested against such violence, but in vain; the prelates were driven from the place, their churches were shut up, and the revenues of their bishoprics were confiscated. Then they were compelled to quit Carthage, and were exposed without the walls of that city to all the inclemencies of the weather. Eugenius was banished to Tripoli; where Anthony, a violent Arian bishop, threw him into a dungeon, and made him suffer every hardship, in order to destroy him by a lingering death. The dampness of the place gave Eugenius the palsy, which Anthony hearing of, went to the jail, and finding him very weak and lying on the floor, he poured some strong vinegar down his throat, with a design to choke him. It had, however, a contrary effect; for instead of suffocating, it promoted a copious perspiration, which cured his palsy, and restored him to health.

When Huneric died, his successor recalled Eugenius, and the rest of the orthodox clergy: the Arians, taking the alarm,

persuaded him to banish them again, which he complied with; when Eugenius, being exiled to Languedoc, in France, died there of the hardships he had undergone, on the 6th of September, in the year 505.

A widow lady of fortune, named Dionysia, being apprehended as an orthodox Christian, was stripped naked, exposed in a most indecent manner, and severely scourged. Her son, a lad, being seized at the same time, seemed afraid of the torture, and looked pitifully at his mother, who ordered him not to fear any torments, but to be constant to the faith in which she had brought him up. When he was upon the rack, she again comforted him with her pious speeches: whereupon the youth patiently persevered, and resigned his soul to his Creator. The mother saw the death of her son, and, soon after, herself received the crown of martyrdom.

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CHAPTER I.

Persecutions from the Fifth to the Seventh Century.

PROTERIUS was made a priest by Cyril, bishop of Alexandria. On the death of Cyril, the see of Alexandria was filled by Dioscorus, an inveterate enemy both to the memory and family of his predecessor. Dioscorus, however, knowing the reputation of Proterius, and his great interest, did the utmost in his power to gain his confidence and favor, as he thought he might be of great service to him in carrying on his evil intentions; but Proterius was not to be corrupted, and no prospect of worldly preferment could bribe him to forego his duty. At length, Dioscorus, being condemned by the council of Chalcedon for having embraced the errors of Eutyches, was deposed, and Proterius chosen to fill the see, and approved by the emperor. On this an insurrection broke out, for the city of Alexandria was divided into two factions; the one to espouse the cause of the old, and the other of the new prelate. Proterius was in imminent danger, from a set of schismatics who would neither obey the decisions of a council, nor the emperor's commands.

These disorders becoming serious, the governor of Thebais marched with a body of troops in order to quell them. The people, however, were in a kind of frenzy; when they heard of the approach of the governor, they armed themselves and marched out of Alexandria, gave him battle, and defeated him. The intelligence of this affair so exasperated the emperor, that he sent a detachment of two thousand men against them; the appearance of whom, and the prudence of the governor of Alexandria, whose name was Florus, soon restored peace to the city: nevertheless, the discontented party beheld Proterius with resentment; so that he was obliged to have a guard to secure his personal safety, and at length, though naturally of a mild temper, was compelled to excommunicate some of them, and obtain their banishment from Alexandria. But when the em-

peror Marcian's death, which happened two years after, gave a new turn to affairs, the exiles returned to Alexandria, renewed their cabals against Proterius, and seemed resolved to be revenged on him for what they had suffered. Timothy, a priest, who was at the head of all the designs that had been formed against Proterius, employed every art to ruin his credit, drawing the people from his communion, and raising himself to that see. At last, taking advantage of the absence of Dionysius, who commanded the forces of that province, and was then in Upper Egypt, he seized on the great church, and was uncanonically consecrated by two bishops of his faction, who had been deposed for heresy. He then continued the exercise of all the episcopal functions, till the commander's return, who, upon hearing the disorders that had been committed, and that Timothy was the chief author of them, expelled him.

This affair so enraged the Eutychians, that they determined to wreak their vengeance on Proterius, who fled to the church for sanctuary: but on Good-Friday, A. D. 457, a large body of them rushed into the church, and murdered the prelate; after which they dragged the body through the streets, cut it to pieces, burnt it, and dispersed the ashes.

When the Vandals sacked Carthage, a lady, named Julia, was taken prisoner, and after being sold and resold as a slave, she became the property of a Syrian Pagan, named Eusebius. Her master frequently took her with him upon his voyages: in one of these they touched upon the island of Corsica, where Eusebius joined in an idolatrous festival; but Julia kept from it. The heathens complained of this conduct as disrespectful to their gods, and informed the governor Felix of it, who sent for Eusebius, and demanded what young woman it was who had refused to join in worship to the gods.

Eusebius replied, that the young woman was a Christian, and that all his authority over her could not induce her to renounce her religion; but she was a very diligent and faithful servant.

Felix pressed him to exert himself, either to oblige her to assist at the Pagan worship, or to part with her; and offered to give him his own price, or four of his best female slaves in exchange for her, which Eusebius refused. When Felix found him inflexible, he determined to get her into his power by artifice, and invited Eusebius to an entertainment, when, having intoxicated him, he sent for Julia in the name of her master. The slave, not suspecting the design, immediately went; when the governor told her that he would procure her liberty, if she would sacrifice to the heathen gods; but, not being able to

prevail, he ordered her to be severely beaten, and finding her still resolute, he commanded that the hair of her head should be pulled up by the roots. This barbarity having no greater effect, he sentenced her to be hanged.

Hermenigildus, a Gothic prince, was the eldest son of Leovigildus, king of the Goths, in Spain. This prince, who was originally an Arian, became a convert to the orthodox faith, by means of his wife, whose name was Igonda. The king, on hearing that his son had changed his religious sentiments, stripped him of the command at Seville, where he was governor, and threatened to put him to death, unless he renounced the new faith. On this, the prince, in order to prevent the execution of his father's menaces, began to prepare for defence; and many of the orthodox persuasion in Spain declared on his side. The king, exasperated at this act of rebellion, began to punish all the orthodox Christians who could be seized; and thus originated a very severe persecution: he marched against his son at the head of a very powerful army; and knowing that he could not oppose the formidable force that his father was bringing against him, he implored the assistance of the Roman troops that were left to garrison those parts of Spain which the emperor still possessed. The Roman commander undertook to assist Hermenigildus, but being bribed by the king, he broke his promise. Leovigildus then made it his business, as much as possible, to detach the orthodox Christians from the interest of his son; and in this he had great success, for it was effected in 581, by convening the Arian prelates at Toledo, who abolished the practice of rebaptizing those who came over to their sect; and he drew up a captious profession of faith, which deceived many, and prevailed upon them to quit the interest of Hermenigildus. Hence, finding himself forsaken by numbers of those whom he most confided in, the prince was obliged to retreat towards Seville, in which city he soon after shut himself up, and sent to Constantinople for assistance from the emperor. The death of that monarch, however, prevented him from receiving any relief; for Maurice, who succeeded him, had no opportunity of affording any succor to Hermenigildus. The king immediately laid siege to Seville: the prince defended the place with great bravery, and held out for twelve months; but finding that the city must soon be taken, he privately made his escape, and fled to the Roman troops to beg protection; when being informed that they intended to give him up, he precipitately retired to Corduba, and from thence to Asseto, which he fortified. On the escape of the prince from Seville, that city

surrendered, and the king, having put a garrison in it, pursued his son, laid siege to Asseto, and soon obliged it to surrender. The prince, being thus driven to extremities, flew to a church for sanctuary, when the king, having a respect for the sanctity of the place, sent an officer, named Reccaredus, to assure him of his pardon, upon his submitting to ask it. The prince, believing his father to be sincere, immediately went to him, and threw himself at his feet; the king, however, instead of forgiving him, loaded him with chains, and carried him to Seville, where he endeavored to make him renounce the Christian faith both by promises and menaces. Nevertheless, the prince remained true, and at the feast of Easter, when the king sent an Arian bishop to him to administer the eucharist, Hermenigildus refused to receive it; which so enraged the king, that he caused him to be cut to pieces by his guards, on the 13th of April, A. D. 586.

Anastasius, a Persian, was brought up a Pagan, and bore arms as a soldier under Cosroes, king of Persia, at the time that monarch plundered Jerusalem; and, among other things, they carried off the very cross on which Christ was crucified. Anastasius could not imagine why the Christians had such a veneration for a person who had died so mean a death as that of being crucified; for that mode of death was held by the Persians in the greatest contempt. At length some Christian captives instructed him in the whole Christian mystery, and being charmed with the purity of their faith, he left the army, and retired to Syria; here he learned the trade of a goldsmith, and then going to Jerusalem, he supported himself by that business; and was baptized by Modestus, vicar-general of Jerusalem.

On going to Cæsarea, which was then in the hands of the Persians, Anastasius was taken up as a spy, and brought before Marzabanes, the governor, to whom he owned that he was a Christian, and was sent to prison. The governor wrote to the king concerning Anastasius, and the sovereign did all in his power to engage him to renounce his religion, but finding his endeavors in vain, he ordered him to be executed, which was performed in this manner: he was laid upon his back, with a piece of wood across his legs, pressed down with the whole weight of two strong men: he was then severely beaten, hung up by one hand, with a weight fastened to his foot; and after being strangled, his head was cut off, and sent to the king.

Martin, bishop of Rome, was born at Lodi, in Italy. He was naturally virtuous, and his parents bestowed on him an excellent education. He took orders, and on the death of Theodore,

bishop of Rome, was advanced to that important see, by a unanimous election, in which all parties gave him the fullest praise, and admitted that he well merited a trust of such importance.

The first vexation he received in his episcopal capacity was from a set of heretics, called Monothelites; who, not daring, after the express decisions of the council of Chalcedon, to maintain the unity of nature in Christ, asserted artfully, that he had but one will and operation of mind. This sect was patronized by the emperor Heraclius; and the first who attempted to stop the progress of these errors was Sophronius, bishop of Jerusalem. Martin, who on this occasion coincided in sentiments with the bishop of Jerusalem, called a council, which consisted of a hundred and five bishops, and they unanimously condemned the errors in question. But the emperor, provoked by these proceedings, ordered Olympius, his lieutenant in Italy, to repair to Rome, and seize the bishop.

Olympius, finding it would be very difficult to destroy Martin, put himself at the head of his troops, and marched against the Saracens, who had made some inroads into Italy, but during this expedition he died. His successor was Calliopas, who received express orders to seize Martin, which, with the assistance of a considerable body of soldiers, he performed; showing the clergy the imperial mandate, which commanded him to dispossess Martin of his bishopric, and carry him a prisoner to Constantinople. Having endured various hardships, during a tedious voyage, he reached the imperial city of Constantinople, and was thrown into prison. While in confinement, he wrote two epistles to the emperor to refute the calumnies forged against him. After lying some months in prison, he was sent to an island at some distance, and there cut to pieces, A. D. 655.

John, bishop of Bergamo, in Lombardy, a learned man and a good Christian, did his utmost to clear the church from the errors of Arianism, and joining with John, bishop of Milan, he was very successful against the heretics. Grimoald, however, an Ariau, having usurped the throne of Lombardy, the orthodox Christians feared that heresy would rise once more in that country; but the bishop of Bergamo used such persuasive arguments with Grimoald, that he brought him to profess the orthodox faith. On the death of Grimoald, and his son who succeeded him, Pantharit came to the crown, and again introduced those errors which had been combated with such spirit by the true clergy. The bishop of Bergamo exerted himself strenuously to prevent the heresy from spreading, on which account he was assassinated on the 11th of July, A. D. 683.

Kilien was born in Ireland, and received from his parents a Christian education. His favorite study was theology, and hence he was very assiduous in bringing many to the light of the gospel. Afterwards he crossed the sea, with eleven other persons, in order to make converts on the continent. On landing, they directed their route to the circle of Franconia, in Germany. On arriving at the city of Wurtzburgh, they found the people in general, and their governor, Gozbert, Pagans, but conceived great hopes of converting them to the gospel faith. Previous to making this attempt, however, he deemed it necessary to go to Rome, in order to obtain his mission from the pontiff. He accordingly went thither, attended by Coloman, a priest, and Totman, a deacon, who had accompanied him from Ireland, and found Conon in Peter's chair. He gave them a favorable reception, and being informed of Kilien's business at Rome, after some questions about his faith and doctrine, consecrated him bishop, with full permission to preach to the infidels, wherever he found them. Thus authorized, Kilien returned to Wurtzburgh, where he opened his mission; but he had not long been employed in his labors, when Gozbert sent for him, and desired to know the nature and tendency of this new religion, which he recommended so boldly. The new bishop had several conferences with the governor on that subject, and God gave such a blessing to his endeavors, that Gozbert not only received the faith, but gave him leave to preach wherever he pleased in his dominions. Gozbert also commanded the attention of his Pagan subjects to Kilien's doctrines; and the greatest part of them became Christians in less than two years.

Gozbert had married his brother's widow, for which Kilien, though he knew the sinfulness of the thing, did not choose to rebuke him till he was thoroughly confirmed in his faith. When he thought him fully instructed in the principles of Christianity, he entreated him, as the last proof of the sincerity of his conversion, to quit that person whom he had hitherto looked upon as a wife, as he could not cohabit with her without committing sin. Gozbert, surprised at the proposal, told the bishop that this was the hardest demand he had ever made upon him. "But," said he, "since I have renounced my own inclinations and pleasures in so many particulars for the love of God, I will make the work complete, by complying with your advice in this too." The wife of the governor, in consequence, determined to be revenged on those who had persuaded Gozbert into such a resolution. She sent accordingly to the place where they usually assembled, and had them all beheaded. Kilien

and his companions submitted without resistance, the former telling them, that they need not fear those who had no power over the soul, but could only kill the body, which, in a short time, would of itself decay. This happened A. D. 689, and the martyrs were privately buried in the night, together with their books, clothes, &c. &c. It is said, that some days after this impious tragedy was acted, Gozbert, surprised that he had not seen Kilien lately, ordered diligent search to be made for him. Geilana, his wife, to stop the inquiry, gave out, that he and his companions had left the town, without giving any account of their motions; but the executioner, with remorse of conscience, ran about like a madman, and declared that Kilien burned him. Thus disordered, he was seized, and Gozbert was considering what to do, when a creature of his wife's, a pretended convert, advised him to leave the God of the Christians, to do himself justice on his enemies, and proposed the event as a test of his power.

Gozbert was weak enough to tempt God, by putting it on that issue: and the murderer, being set at liberty, went raving mad, tore his own flesh with his teeth, and died in a miserable condition. Geilana was so perplexed in her conscience, that she soon after expired; and Gozbert's criminal condescension was punished by a violent death, and in a few years his whole race was exterminated.

CHAPTER II.

Persecutions from the Eighth to the Tenth Century.

BONIFACE, archbishop of Mentz, and father of the German church, was an Englishman,* and is looked upon, in ecclesiastical history, as one of the brightest ornaments of his country.

* As we are speaking of a celebrated English martyr, and have already mentioned the first person who was martyred in England for the Christian faith, it will be interesting to the reader to learn, that before the coming of St. Austin into England, there had been four persecutions in Britain.

The first, under Diocletian, in which many Christians suffered in Britain, in common with every other part of the Roman empire.

The second, by the Picts and Huns, who devastated the southern part of the island, and butchered indiscriminately all who fell in their way.

The third, by the Saxons, under Hengist, about A. D. 450; and the fourth, by the Saxons and other Pagans, about a hundred years after.

His name originally was Winfred, or Winfrith, and he was born at Kirton, in Devonshire, then part of the West-Saxon kingdom. When only about six years of age, he discovered a propensity to reflection, and determined to devote himself to a religious life. When he informed his father of his resolution, he would have dissuaded him from it; but finding him fully resolved, he permitted him to go and reside at a monastery in Exeter. Wolfrad, the abbot, finding that he possessed a bright genius, had him removed to Nutselle, a seminary of learning, in the diocese of Winchester, where he would have a much greater opportunity of attaining improvement. The abbot of Nutselle, who was celebrated for his great learning, took uncommon pains with the young pupil, who, in time, became a prodigy in divine knowledge; and was, at length, employed at Nutselle as a principal teacher.

The abbot of Nutselle, seeing him qualified for the priesthood, conferred on him that holy order, when he was about thirty years of age. From that time he began to labor for the *salvation of his fellow-creatures; in the progress of which he gave the first proofs of that apostolical zeal, which afterwards made such glorious conquests in a most savage and barbarous part of the world.*

There being an important occasion to assemble a synod of bishops in the kingdom of the West-Saxons, it was judged expedient to depute one of their body to the archbishop of Canterbury, to inform him of the exigency of affairs; and Boniface being proposed, was unanimously chosen by the synod.

Boniface discharged this trust with great prudence, and obtained the applause of every member of the synod; but far from being vain of the reputation he had acquired, he proposed to forsake his country, relations, and friends, in order to be of service to the faith, and extend Christianity on the continent. At first, the abbot and monks of Nutselle would have dissuaded him from his purpose; but finding him resolute, two of their number were ordered to assist him. Boniface accordingly left Nutselle, and arrived in Friesland about the year 716; when he found that country in the utmost disorder and confusion. But he perceived that the time of converting that nation was not yet come, and returned to his monastery in England. But he had not been many months there when the abbot died. Boniface undertook to comfort his brethren under that calamity, and discovered so much zeal and charity in the transaction, that they desired he would supply the place of their deceased father and friend; but he either never accepted of that post, or quitted

it very soon; for he obtained letters from Daniel, bishop of Winchester, his diocesan, which recommended him to the pope, and all the bishops, abbots, and princes, he should find in his way to Rome, where he arrived in the beginning of the year 719. He was received by Gregory the Second with great friendship, and after several conferences with him, finding him full of zeal, he dismissed him with a commission at large to preach the gospel to the Pagans, wherever he found them. Having passed through Lombardy and Bavaria, he came to Thuringia, which country had before received the light of the gospel; but at the time that Boniface arrived there, it had made little progress. His first exertions, therefore, were to bring the corrupted Christians back to the purity of the gospel; and having completed this pious work with great assiduity, and hearing that Radbord, whom he formerly in vain attempted to convert, was dead, he repaired to Utrecht, to assist Willebrod, the first bishop of that city. During the space of three years, these worthy pastors labored, in conjunction, in extirpating idolatry and propagating the faith; and so far succeeded, that most of the people received baptism, and many of the Pagan temples were converted into Christian churches. At this time Willebrod being very infirm, thought he could not do better than to appoint Boniface to succeed him; but this the English missionary absolutely refused, saying, he could not stay so long in any place, as he had many evangelical labors to perform. Willebrod, on hearing this, consented to his departure; and Boniface repaired to Hesse, where he brought to a knowledge of the truth two brothers, who, though they called themselves Christians, were sunk into most of the errors of Paganism. They, however, became such sincere converts, that they gave their estate to Boniface, who, instead of applying its revenues to his own use, built and endowed a religious community with them; after which he proceeded to Saxony, where he converted some thousands to the Christian faith. After exerting himself in this new field with prodigious success about a year, he despatched one of his companions to Rome, with an account of what he had done; upon which Gregory II. sent him a letter, desiring him to repair to that city; and he set out for Rome. On his arrival the bishop gave him all marks of esteem and affection, and was resolved not to let him return to his labors without the episcopal character, that he might pursue them with more authority, and to greater advantage. He was accordingly consecrated on the last day of November, 723; from which time he took upon himself the name of Boniface.

On being thus qualified for forming his new church, he left Rome, having with him six letters from the pope. The purport of all these was, to recommend him to the protection of the Christian powers, and exhort the Pagans to hear him, and quit their errors and superstition.

Having made many converts in different parts, he returned to his mission in Germany, and was very successful.

In the year 731, Gregory the Third succeeded to the papal chair, upon whose accession Boniface sent persons to Rome, to acquaint him with the success of his labors, testifying his obedience, and desiring assistance in some difficulties which occurred in his mission. The pope not only answered the message by assuring him of the communion and friendship of the see of Rome, but, as a mark of respect, sent him the pallium, and granted him the title of archbishop.

In the year 741, Gregory the Third was succeeded in the popedom by Zachary, who confirmed Boniface in his power, and approved of all he had done in Germany, making him at the same time archbishop of Mentz, and metropolitan over thirteen bishoprics. He did not, however, lose his simplicity, or forget his innocence, in his ecclesiastical dignity.

During the ministry of this prelate, Pepin was declared king of France; and it being that prince's ambition to be crowned by the most holy prelate he could find, Boniface was solicited to perform that ceremony, which he did at Soissons in 752. The next year his great age, and many infirmities, so afflicted him, that, with the consent of the new king, the bishops, &c. of his diocese, he consecrated Lullus, his countryman, and faithful disciple, and placed him in the see of Mentz, desiring Lullus to finish the church at Fuld, and see him buried in it, for his end was approaching. He then went to Friesland, where he converted and baptized several thousands of the natives, demolished the temples, and raised churches on their ruins. Once he appointed a day for confirming a great number of new converts, and ordered them to assemble in an open plain near the river Bourde, whither he repaired the day before; and pitching a tent, determined to remain on the spot all night, in order to be ready in the morning early. Several Pagans, having intelligence of this intention, poured down upon him, and the companions of his mission, in the night, with a view to massacre them. The servants of Boniface would have repelled the barbarians by force of arms; but he told them and his clergy, that the moment he had long wished for was now come, and exhorted his assistants in the ministry to prepare themselves for martyrdom. While

he was thus employed, the Pagans rushed in upon him, and killed him and fifty-two of his companions and attendants. This happened on June 5, A. D. 755. Thus fell the great father of the Germanic church, the honor of England, and the glory of his barbarous age.*

Forty-two persons of Armorian, in Upper Phrygia, were martyred in the year 845, by the Saracens, the circumstances of which are thus related :

In the reign of Theophilus, the Saracens ravaged many parts of the eastern empire, gained considerable advantages over the Christians, and at length laid siege to the city of Armorian. The garrison bravely defended the place for a considerable time, and would have obliged their enemies to raise the siege, but the place was betrayed by a renegado. Many were put to the sword ; and two general officers, with some persons of distinction, were carried prisoners to Bagdat, where they were loaded with chains, and thrown into a dungeon. They continued in prison for some time without seeing any persons but their jailers, having scarcely food enough for their subsistence. At length they were informed, that nothing could preserve their lives but renouncing their religion and embracing Mahometanism. To induce them to comply, the caliph pretended zeal for their welfare ; and declared, that he looked upon converts in a more glorious light than conquests. Agreeably to these maxims, he sent some of the most artful of the Mahometans, with money and clothes, and the promise of other advantages, which they might secure to themselves, by an abjuration of Christianity. Yet the noble prisoners were proof against all these temptations ; and argued strenuously against the authority of the false prophet. This incensed the Mahometans, and drew greater hardships upon the Christians during their confinement, which lasted seven years. Boidizius, the renegado who had betrayed Armorian, then brought them the welcome news that

* Having given the fair side of the character of Boniface, the archbishop, it behooves us to say, that he was a great abettor of all the absurdities and blasphemies of popery ; though for this he is not so much to be blamed ; because in his time the candle of the true gospel was not lighted. By his authority Childeric, king of France, was deposed, and Pepin, the betrayer of his master, was recognised as king. From Boniface proceeded that detestable doctrine which now stands registered in the pope's decrees, (*dis 40. cap. si papa ;*) which states, that in case the pope were of most filthy living, and forgetful or negligent of himself, and of Christianity, in such a degree, that he led innumerable souls with him to hell ; yet ought no man to rebuke him for so doing, "for he hath," says he, "power to judge all men, and ought of no man to be judged again."

their sufferings would conclude in martyrdom the next day: when taken from their dungeon, they were again solicited to embrace the tenets of Mahomet; but neither threats nor promises could induce them to espouse the doctrines of an impostor. Perceiving that their faith could not by any means be shaken, the caliph ordered them to be executed.

Two ladies of distinction, Mary and Flora, suffered martyrdom at the same time. Flora was the daughter of an eminent Mahometan at Seville; from whence he removed to Corduba, where the Saracen king resided, and kept his court. Her father dying when she was young, Flora was left to the care of her mother, who, being a Christian, brought her up in the true faith, and inspired her with sentiments of virtue and religion. Her brother being a professed enemy to Christianity, and of a barbarous and savage temper, Flora was for some time obliged to use great caution in the practice of such virtues as must have exposed her to a persecution. She was too zealous to bear this restraint long; for which reason she left Corduba, in company with her sister. Her departure soon alarmed her brother, who guessed her motives, and, in revenge, informed against several Christians of Corduba; for as he did not know whither his sister was gone, he determined to wreak his vengeance on such Christians as were present. When Flora was informed of these proceedings, she considered herself as the cause of what the Christians had suffered at Corduba, and having an interior conviction that God called her to fight for her faith, she returned to that city, and proceeded to the persecutors, among whom she found her brother. "If," said she, "I am the object of your inquiry, if the servants of God are tormented on my account, I now freely offer myself to your disposal. I declare, that I believe in Jesus Christ, glory in his cross, and profess the doctrine which he taught." None of the company seemed so much enraged at this declaration as her brother, who, after some threats, struck her; but afterwards endeavored to gain her by expressions of pretended kindness. Finding her insensible to all he could say, he insinuated, that Flora had been educated in the religion of Mahomet, but had renounced it at the suggestion of some Christians, who inspired her with the utmost contempt for the great prophet. When she was called on to answer to the charge, she declared she had never owned Mahomet, but sucked the Christian religion in with her milk, and was entirely devoted to the Redeemer of mankind. The magistrate, finding her resolute, delivered her to her brother, and gave him orders to use his utmost endeavors

to make her a Mahometan. She, however, soon found an opportunity of escaping over a wall in the night, and of secreting herself in the house of a Christian. She then withdrew to Tucci, a village of Andalusia, where she met with her sister, and they never separated again till her martyrdom.

Mary, who was martyred at the same time, was the daughter of a Christian tradesman at Estremadura, who afterwards removed to a town near Corduba. When the persecution began under Abderrama, king of the Saracens in Spain, Mary's brother was one who fell a victim to the rage of the infidels on that occasion. Mary, hearing of his martyrdom, and filled with confusion at being left behind by one so much younger than herself, went to Corduba, where, going into a church, she found Flora, who had left her retreat on the same motive. On conversing together, and finding they acted upon the same heroic principles, and proposed the same glorious end of their labors, they agreed to go together, and declare their faith before the judge. Accordingly they proceeded to the magistrate, when Flora boldly told him, she looked upon Mahomet as no better than a false prophet, an adulterer, and magician. Mary also told the magistrate, that she professed the same faith and entertained the same sentiments as Flora, and that she was sister to Walabonzus, who had already suffered for being a Christian. This behavior so much enraged the magistrate, that he ordered them to be committed to prison for some time, and then to be beheaded; which sentence was executed on the 4th of November, A. D. 850.

Perfectus was born at Corduba, and brought up in the Christian faith. He made himself master of all the useful and polite literature of that age; and at length took priest's orders, and performed the duties of his office with great assiduity and punctuality. One day walking in the streets of Corduba, some Arabians entered into conversation with him, and among other questions, asked him his opinion both of Jesus Christ and Mahomet. Perfectus gave them an exact account of the Christian faith, respecting the divinity of Christ, and the redemption of mankind; but would not deliver his sentiments concerning Mahomet. The Arabians pressed him to speak freely; but he saying, that what he should utter would not be agreeable to their ideas, and therefore he would be silent, as he did not wish to offend any one; they still entreated him to speak his thoughts, declaring at the same time that they would not be offended at any thing he should say. Hence, believing them sincere, and hoping this might be the favorable time allotted by God for their

conversion, Perfectus told them that the Christians looked on Mahomet as one of the false prophets foretold in the gospel, who were to seduce and deceive great numbers, to their eternal ruin.

The infidels could not hear such a discourse without conceiving an indignation against the speaker. They thought proper, however, to disguise their resentment, but were resolved not to let him escape. At first, indeed, they were unwilling to use any violence to him, because they had given him a solemn assurance he should come to no harm; but they were soon eased of that scruple; and watching a favorable opportunity, seized on him, hurried him away to one of their chief magistrates, and accused him of blaspheming their great prophet; on which, the judge ordered him to be put in chains, and confined in prison, till the fast of their Ramadan, or Lent, when he should be made a victim of Mahomet. At the time appointed he was led to the place of execution, where he again made a confession of his faith, declared Mahomet an impostor, and insisted, that the Alcoran was filled with absurdities and blasphemies. In consequence of this he was sentenced to be beheaded, and was executed A. D. 850; after which his body was interred by the Christians.

Wincellaus, duke of Bohemia, was educated in the faith of Christ, as his father Wrattislaus, the preceding duke, was a good Christian; but Drahomira, his mother, was a Pagan, whose morals were as bad as her religious sentiments: she consented, however, to intrust her mother, Ludmilla, with the education of her eldest son. Ludmilla undertook to form his heart to devotion and the love of God, and was assisted in that work by Paul, her chaplain, a man of great sanctity and prudence, who likewise endeavored to cultivate his mind in other respects.

When Wrattislaus died, his son Wincellaus was very young: on which account Drahomira, his mother, declared herself regent during his minority. This princess, now not having any one to control her, gave vent to her rage against Christianity. She began her administration with an order for shutting up the churches; repealed the laws in favor of the Christians, and removed all magistrates of that denomination, supplying their places with Pagans. Thus finding themselves encouraged, the Pagans, upon any frivolous pretence, murdered the Christians with impunity; and if a Christian in his own defence killed a Pagan, his life, and that of nine other Christians, were forfeited. Ludmilla was afflicted at these proceedings, as she could not behold a religion despised which she professed, and which her

consort had established with so much difficulty and zeal. Yet she could not think of any expedient to prevent the total extirpation of Christianity in Bohemia, except persuading Winceslaus, young as he was, to assume the reins of government. Winceslaus at first declined engaging in this task; but upon his grandmother promising to assist him with her advice, he complied with her request; and, to prevent future disputes, divided the country between himself and his younger brother Bolislaw, whose name is still retained by a town and a considerable district of that country. Drahomira now attached herself to Bolislaw, who was a Pagan, and followed implicitly her maxims. Ludmilla, being assured that her death was near, and that several persons were actually employed to despatch her the first convenient opportunity, called all her servants together, acknowledged their fidelity in her service with a liberal hand, and distributed her goods and money among the poor. Thus divested of all she possessed in the world, she went to her chapel, received the holy eucharist, and then employed herself in prayer, recommended her soul to God, and expected his will with the utmost tranquillity and resignation. This was her situation, when two ruffians entered the chapel, seized on her, and strangled her with her own veil.

The young duke severely felt the loss of his grandmother, yet he did not punish the offenders, knowing that they had been instigated to what they did by his mother. He therefore addressed himself to God only, entreated the throne of grace for his mother's pardon and conversion, and patiently submitted to the dispensations of Providence. His mother and brother were the most inveterate of his enemies; and were concerting measures for murdering him, when they understood that he had desired the pope to send some priests into his dominions, with whom he proposed to spend the remainder of his days in a religious retreat. This news suspended the execution of their conspiracy for some time; but, perceiving the affair did not come to a conclusion so soon as was necessary for their ambitious views, they reassumed their practices against him, and gained their ends in the following treacherous manner:

Bolislaw having been some time married, his princess brought him forth a son. This circumstance, which should have diffused joy throughout the family, furnished Drahomira and Bolislaw with an idea of the most horrid nature, and the innocent infant was made the object for perpetrating a deed of unexampled cruelty. The scheme concerted between them, was to get Winceslaus into their power. The birth of the child furnished

them with a pretence; and a message was despatched to the unsuspecting duke, requesting his company at an entertainment upon the occasion. Winceslaus, not having the least surmise of their intention, repaired to the court of Bolislav, where he was received with the greatest appearance of cordiality. He partook of the entertainment, and was festive, till it grew rather late, when he retired before the rest of the company. When he had withdrawn, Drahomira urged Bolislav to follow his brother instantly, and murder him. The prince took his mother's sanguinary advice, and repairing to his brother's chamber, he found him kneeling, and in fervent prayer, when he rushed upon him, and plunged a dagger to his heart. Thus, in A. D. 929, fell Winceslaus, the third duke of Bohemia, by a most infernal act of treachery and fratricide.

Adalbert, bishop of Prague, was a Bohemian by birth. His parents were persons of rank, but more distinguished for their virtue and piety than for their opulence and lineage. They sent him to Magdeburg, and committed him to the care of the archbishop of that city, who completed his education. The rapid progress which Adalbert made in human and divine learning, made him dear to the prelate, who, to the authority of a teacher, joined all the tenderness of a parent. Having spent nine years at Magdeburg, he retired to his own country upon the death of the archbishop, and entered himself among the clergy at Prague. Dithmar, bishop of Prague, died soon after the return of Adalbert to that city.

Soon after the decease of Dithmar, an assembly was held for the choice of a successor, which consisted of the clergy of Prague, and the nobility of Bohemia. Adalbert's character determined them to raise him to the vacant see, which they did on the 19th of February, 983, and immediately despatched messengers to Verona, to desire Otho II. would confirm the election. The emperor granted the request, ordered Adalbert to repair to court for investiture, gave him the ring and crosier, and then sent him to the archbishop of Mentz for consecration. That ceremony was performed on the 29th of June the same year; and he was received at Prague with great demonstrations of public joy. He repaired to Dantzic, where he converted and baptized many, which so enraged the Pagan priests, that they fell upon him, and despatched him with darts, on the 23d of April. A. D. 997.

PERSECUTIONS IN VARIOUS COUNTRIES, FROM THE
ELEVENTH TO THE SIXTEENTH CENTURY.

CHAPTER I.

Persecutions in the Eleventh Century.

ALPHAGE, archbishop of Canterbury, came from a considerable family in Gloucestershire, and received an education suitable to his birth. His parents were Christians, and Alphage inherited all their virtues. He was prudent, humble, pious, and chaste; and made a rapid progress both in polite literature and theological learning.

The see of Winchester being vacant by the death of Ethelwold, a dispute arose respecting a successor to that bishopric. The clergy had been driven out of the cathedral for their scandalous lives, but were admitted again by king Ethelred, upon certain terms of reformation. The monks, who had been introduced upon their expulsion, looked upon themselves as the chapter of that church; and hence arose a violent contest between them and the clergy who had been readmitted, about the election of a bishop; while both parties were vigorously determined upon supporting their own man. This dispute at last ran so high, that Dunstan, archbishop of Canterbury, as primate of all England, was obliged to interpose, and he consecrated Alphage to the vacant bishopric, to the general satisfaction of all concerned in the election.

The behavior of Alphage was a proof of his being equal to the dignity of his vocation. Piety flourished in his diocese; unity was established among his clergy and people; and the conduct of the church of Winchester made the bishop the admiration of the whole kingdom. Dunstan had an extraordinary veneration for Alphage, and when at the point of death, made it his ardent request to God, that he might succeed him in the see of Canterbury; which accordingly happened, though not till about eighteen years after Dunstan's death. In the course of that period, the metropolitan church was governed by three successive prelates; the last of whom was Alfric; upon whose decease, in 1006, Alphage was raised to the see of Canter-

bury. The people belonging to the diocese of Winchester were too sensible of the loss they sustained by his translation, not to regret his removal to Canterbury.

Soon after he was made archbishop, he went to Rome, and received the pall from pope John XVIII.

When Alphage had governed the see of Canterbury about four years with great reputation, the Danes made an incursion into England. Ethelred, who then reigned, was a prince of a very weak mind, and pusillanimous disposition. Being afraid to face the enemy himself, and too irresolute to furnish others with the means of acting, he suffered his country to be ravaged with impunity, and the greatest depredations to be committed by the enemy.

Upon this occasion, the archbishop Alphage acted with great resolution and humanity; he went boldly to the Danes, purchased the freedom of several whom they had made captives; found means to send food to others, whom he had not money enough to redeem, and even made converts of some of the Danes: but the latter circumstance made the Danes, who still continued Pagans, greater enemies to him than they would otherwise have been, and they were determined to be revenged on him. Eddic, an English malcontent and traitor, gave the Danes every encouragement, and assisted them in laying siege to Canterbury. When the design of attacking that city was known, many of the principal people made a precipitate flight from it, and would have persuaded Alphage to follow their example; but he would not listen to such a proposal. While he was employed in assisting his people, Canterbury was taken by storm; the enemy poured into the town, and destroyed all that came in their way. The monks endeavored to detain the archbishop in the church, where they hoped he might be safe. But his concern for his flock made him break from them, and run into the midst of the danger. On this occasion he addressed the enemy, begging the people might be saved, and that he alone might be their victim. The barbarians seized him, tied his hands, insulted and abused him, and obliged him to remain on the spot till his church was burnt, and the monks massacred. They then decimated all the inhabitants, both ecclesiastics and laymen, leaving only every tenth person alive: so that they put seven thousand two hundred and thirty-six persons to death, and left only four monks and eight hundred laymen alive: after which they confined the archbishop in a dungeon, where they kept him for several months. During his confinement, they proposed to him to purchase his liberty with the

sum of three thousand pounds, and to persuade the king to procure their departure out of the kingdom with a farther sum of ten thousand pounds. Alphage's circumstances not allowing him to satisfy the exorbitant demand, they bound him, and put him to severe torments, to oblige him to discover the treasure of his church. But he remaining inflexible, they remanded him to prison again, confined him six days longer, and then taking him with them to Greenwich, brought him to trial. Here he exhorted them to forsake their idolatry, and embrace Christianity. This so enraged them, that the soldiers dragged him out of the camp, and beat him unmercifully. Alphage bore this treatment patiently, and even prayed for his persecutors. One of the soldiers, who had been converted, and baptized by him, was greatly afflicted that his pains should be so lingering, as he knew his death was determined on: he, therefore, in a kind of barbarous compassion, cut off his head, and thus put the finishing stroke to his martyrdom. This happened on April 19, A. D. 1012, on the very spot where the church of Greenwich, which is dedicated to him, now stands. After his death, his body was thrown into the Thames, but being found the next day, it was buried in the cathedral of St. Paul's, by the bishops of London and Lincoln: from whence it was, in the year 1023, removed to Canterbury by Æthelnoth, the archbishop of that province.

Gerard, a Venetian, having devoted himself to the service of God from a youth, entered into a religious house for some time, and then determined to visit the Holy Land. On arriving in Hungary he became acquainted with Stephen, the king of that country, who acted the parts of prince and preacher, and not only regulated his subjects by wholesome laws, but taught them religious duties. Finding Gerard qualified to instruct his people, he tried to detain him in his kingdom; and, at length, founding several churches, he made Gerard bishop of that of Chonad. During the life of Stephen, Gerard received every assistance which that excellent monarch could afford him; but on his demise, his nephew Peter, who succeeded him, was of so different a temper, that Gerard was greatly perplexed. At length, the tyranny of Peter exasperated his subjects so much, that they deposed him, and placed Ouvo on the throne. They, however, soon found that they had changed from bad to worse; for Ouvo proved a greater monster of cruelty than his predecessor. At Easter, Ouvo repaired to Chonad, in order to receive the crown from the hands of Gerard. When he arrived, the other prelates of the kingdom, who were assembled, assured

the prince of their affection for his person, and promised to concur in his coronation; but Gerard refused to pay that compliment to a public and malicious enemy; and told him, that he could not look on Peter's exclusion as regular, and consequently should not proceed to do any thing to the prejudice of his title; he then told him, that if he persisted in his usurpation, the divine Providence would soon put an end to his life and reign. Ouvo, growing more insupportable than his predecessor, was brought to the scaffold, in the year 1044; upon which Peter was recalled, and placed on the throne a second time; but his deposition and retirement had made no alteration in his temper, so that he was again deprived of the royal dignity in less than two years.

An offer was then made of the crown to Andrew, son of Ladislaus, cousin-german of Stephen, upon condition that he would employ his authority in extirpating the Christian religion out of Hungary. The ambitious prince came into the proposal, and promised to do his utmost in re-establishing the idolatrous worship of his ancestors. Gerard, being informed of this impious bargain, undertook to go to Andrew, and persuade him to withdraw his promise. He accordingly set out, attended by three other prelates, full of zeal for religion: but as they were about to cross the Danube, they were stopped by a party of soldiers posted there by a nobleman, remarkable for his aversion to the Christian religion, and to Stephen's memory. They were attacked with a shower of stones, cruelly beaten, and at length despatched with lances. Their martyrdoms happened in the year 1045.

Stanislaus, bishop of Cracow, was of an illustrious family. The piety of his parents was equal to their opulence, and they rendered their wealth subservient to all the purposes of benevolence. In process of time, he was sent to a seminary of learning in Poland, and afterwards to the university of Paris; here he remained several years, and then returned to his own country, where, on the demise of his parents, he became possessed of a large fortune, of which he devoted the greater part to charitable uses. His views were now solely directed to the ministry; but he remained for some time undetermined whether he should embrace a monastic life, or engage among the secular clergy. He was at length persuaded to the latter by Lambert Zula, bishop of Cracow, who gave him holy orders, and made him a canon of his cathedral. In this capacity he lived in a most exemplary manner, and performed his duties with unremitting assiduity. Lambert was charmed with the many

virtues which so particularly distinguished Stanislaus, and would fain have resigned his bishopric to him, alleging as a reason his great age; but Stanislaus absolutely refused to accept of the see. Lambert, however, made him his substitute upon various occasions, and dying on November 25, 1071, all concerned in the choice of a successor declared for Stanislaus; but he declined the acceptance. At length the king, clergy, and nobility, unanimously joined in writing to pope Alexander II., who, at their entreaty, sent an express order that Stanislaus should accept the bishopric. He then obeyed, and exerted himself to the utmost in improving his flock.

Bolislus the Second, king of Poland, had many good qualities, but giving way too much to his passions, he committed many enormities, till, from being deemed a good king, he at last acquired the appellation of CRUEL. The nobility were shocked at his conduct, and the clergy saw his proceedings with grief; but Stanislaus alone had the courage to tell him of his faults. The king was greatly exasperated at this freedom; but awed by the virtues of the bishop, he dissembled his resentment, and appearing to be convinced of his errors, promised to reform his conduct.

The nobility and clergy, finding that the admonitions of the bishop had not the desired effect upon the king, thought proper to interpose. The nobility entreated the bishop to refrain from any further exasperating a monarch of so ferocious a temper; and the clergy endeavored to persuade the king not to be offended with Stanislaus for his charitable remonstrances. But the haughty sovereign determined at any rate to get rid of a prelate, who, in his opinion, was too censorious; and hearing that the bishop was alone, in the chapel of St. Michael, at a small distance from the town, he despatched some soldiers to murder him. The men readily undertook the task; but when they came into the presence of Stanislaus, the venerable aspect of the prelate struck them with such awe, that they could not perform what they had promised. On their return, the king, finding they had not obeyed his orders, snatched a dagger from one of them, and ran furiously to the chapel, where, finding Stanislaus at the altar, he plunged the weapon into his heart. This took place on the 8th of May, A. D. 1079.

CHAPTER II.

Persecutions of the Waldenses in France.

BEFORE this time, the church of Christ was tainted with many of the errors of popery, and superstition began to predominate; but a few, who perceived the pernicious tendency of such errors, determined to show the light of the gospel in its real purity, and to disperse those clouds which artful priests had raised about it, in order to delude the people. The principal of these worthies was Berengarius, who, about the year 1000, boldly preached gospel truths according to their primitive purity. Many, from conviction, went over to his doctrine, and were, on that account, called Berengarians. Berengarius was succeeded by Peter Bruis, who preached at Thoulouse, under the protection of an earl named Hildephonsus; and the whole tenets of the reformers, with the reasons of their separation from the church of Rome, were published in a book written by Bruis, under the title of ANTI-CHRIST.

In the year 1140, the number of the reformed was very great, and the probability of their increasing alarmed the pope, who wrote to several princes to banish them from their dominions, and employed many learned men to write against them.

In 1147, Henry of Thoulouse being deemed their most eminent preacher, they were called Henricians; and as they would not admit of any proofs relative to religion but what could be deduced from the scriptures themselves, the popish party gave them the name of Apostolics.

Peter Waldo, or Valdo, a native of Lyons, at this time became a strenuous opposer of popery; and from him the reformed received the appellation of Waldoys, or Waldenses. Waldo was a man eminent for his learning and benevolence, and his doctrines were adopted by multitudes. His principal accusations against the Roman Catholics were, that they affirm the church of Rome to be the only infallible church of Christ upon earth; and that the pope is its head, and vicar of Christ; that they hold the absurd doctrine of transubstantiation, insisting that the bread and wine given in the sacrament is the very identical body and blood of Christ which was nailed to the cross; that they believe there is a place called purgatory, where the souls of persons, after this life, are purged from the sins of mortality,

and that the pains and penalties here inflicted may be abated according to the masses said by and the money paid to the priests; that they teach the communion of one kind, or the receiving the wafer only, is sufficient for the lay people, though the clergy must be indulged with both bread and wine; that they pray to the virgin Mary and saints, though their prayers ought to be immediately to God; that they pray for souls departed, though God decides their fate immediately on the decease of the person; that they will not perform the service of the church in a language understood by the people in general; that they place their devotion in the number of prayers, and not in the intent of the heart; that they forbid marriage to the clergy, though God allowed it; and that they use many things in baptism, though Christ used only water. When pope Alexander the Third was informed of these transactions, he excommunicated Waldo and his adherents, and commanded the bishop of Lyons to exterminate them: thus began the papal persecutions against the Waldenses.

Waldo remained three years undiscovered in Lyons, though the utmost diligence was used to apprehend him; but at length he found an opportunity of escaping from the place of his concealment to the mountains of Dauphiny. He soon after found means to propagate his doctrines in Dauphiny and Picardy, which so exasperated Philip, king of France, that he put the latter province, which contained most of the sectaries, under military execution; destroying above three hundred gentlemen's seats, erasing some walled towns, burning many of the reformed, and driving others into Flanders and Germany.

Notwithstanding these persecutions, the reformed religion seemed to flourish; and the Waldenses, in various parts, became more numerous than ever. At length the pope accused them of heresy, and the monks of immorality. These slanders they, however, refuted; but the pope, incensed at their increase, used all means for their extirpation; such as excommunications, anathemas, canons, constitutions, decrees, &c., by which they were rendered incapable of holding places of trust, honor, or profit; their lands were seized, their goods confiscated, and they were not permitted to be buried in consecrated ground. Some of the Waldenses having taken refuge in Spain, Aldephonsus, king of Arragon, at the instigation of the pope, published an edict, strictly ordering all Roman Catholics to persecute them wherever they could be found; and decreeing that all who gave them the least assistance should be deemed traitors.

The year after this edict Aldephonsus was severely punished

by the hand of Providence, for his son was defeated in a great battle, and fifty thousand of his men slain, by which a considerable portion of his kingdom fell into the hands of the Moors.

The reformed ministers continued to preach boldly against the Romish church; and Peter Waldo, in particular, wherever he went, asserted, that the pope was Antichrist, that mass was an abomination, that the host was an idol, and that purgatory was a fable.

These proceedings of Waldo and his reformed companions occasioned the origin of inquisitors; for pope Innocent III. authorized certain monks inquisitors, to find and deliver over the reformed to the secular power. The monks, upon the least surmise or information, gave up the reformed to the magistrate, who delivered them to the executioner; for the process was short, as accusation supplied the place of evidence, and a fair trial was never granted to the accused.

When the pope found that these cruel means had not the desired effect, he determined to try others of a milder nature; he therefore sent several learned monks to preach among the Waldenses, and induce them to change their opinions. Among these monks was one Dominic, who appeared extremely zealous in the cause of popery. He instituted an order, which, from him, was called the order of Dominican friars; and the members of this order have ever since been the principal inquisitors in every country into which that horrible tribunal has been introduced. Their power was unlimited; they proceeded against whom they pleased, without any consideration of age, sex, or rank. However infamous the accusers, the accusation was deemed valid; and even anonymous informations were thought sufficient evidence. The dearest friends or kindred could not, without danger, serve any one who was imprisoned on account of religion; to convey to those who were confined a little straw, or give them a cup of water, was called favoring the heretics; no lawyer dared to plead even for his own brother, or notary register any thing in favor of the reformed. The malice of the Papists, indeed, went beyond the grave, and the bones of many Waldenses who had been long dead were dug up and burnt. If a man on his death-bed was accused of being a follower of Waldo, his estates were confiscated, and the heir defrauded of his inheritance; and some were even obliged to make pilgrimages to the Holy Land, while the Dominicans took possession of their houses and property, which they refused to surrender to the owners upon their return.

A knight named Enraudus, being accused of embracing the

opinions of Waldo, was burnt at Paris A. D. 1201. About 1228, such numbers of the reformed were apprehended, that the archbishops of Aix, Aries, and Narbonne took compassion on them, and thus expressed themselves to the inquisitors: "We hear that you have apprehended such a number of Waldenses, that it is not only impossible to defray the charge of their food and confinement, but to provide lime and stone to build prisons for them."

In 1380, a monk inquisitor, named Francis Boralli, had a commission granted him by pope Clement VII. to search for and punish the Waldenses in Aix, Ambrune, Geneva, Savoy, Orange, Arles, Vienne, Avignon, &c. He went to Ambrune, and summoned all the inhabitants to appear before him; when those who were found to be of the reformed religion were delivered over to the secular power, and burnt; and those who did not appear were excommunicated for contumacy, and had their effects confiscated. In the distribution of the effects, the clergy had two thirds of the property of all who were condemned, and the secular power one third. All the reformed inhabitants of the other places named in the commission of this ecclesiastic were equal sufferers.

In 1400, the Waldenses who resided in the valley of Pragela were, at the instigation of some priests, suddenly attacked by a body of troops, who plundered their houses, murdered many, and drove others into the Alps, where great numbers were frozen to death, it being in the depth of winter. In 1460, a persecution was carried on in Dauphiny against the Waldenses, by the archbishop of Ambrune, who employed a monk, named John Vayleti, who proceeded with such violence, that not only the Waldenses, but even many Papists, were sufferers; for if any of them expressed compassion or pity for the inoffensive people who were so cruelly treated, they were accused of favoring the Waldenses, and punished. At length Vayleti's proceedings became so intolerable, that a great number of the Papists themselves addressed a petition against him to Louis XI. king of France, who granted the request of the petitioners, and sent an order to the governor of Dauphiny to stop the persecution. Vayleti, however, by order of the archbishop, still continued it; for, taking advantage of the last clause of the edict, he pretended that he did nothing contrary to the king's precept, who had ordered punishment to such as affirmed any thing against the holy Catholic faith. This persecution at length concluded with the death of the archbishop, which happened in 1487.

Pope Innocent VIII., in 1488, determined to persecute the Waldenses. To this end he sent Albert de Capitaneis, archdeacon of Cremona, to France; who, on arriving in Dauphiny, craved the assistance of the king's lieutenant to exterminate the Waldenses from the valley of Loyse: the lieutenant readily granted his assistance, and marched a body of troops to the place; but when they arrived at the valley, they found that it had been deserted by the inhabitants, who had retired to the mountains, and hid themselves in caverns, &c. The archdeacon and lieutenant immediately followed them with the troops, and apprehending many, they cast them headlong from the precipices, by which they were dashed to pieces. Several, however, retired to the innermost parts of the caverns, and knowing the intricacies, were able to conceal themselves. The archdeacon and lieutenant, not being able to come at them, ordered the mouths of the caves to be filled with fagots, which being lighted, those within were suffocated. On searching the caves, four hundred infants were found smothered, either in their cradles or in their mothers' arms; and, upon the whole, about three thousand men, women, and children, were destroyed in this persecution.

At length, this sect, having spread from Dauphiny into several other provinces, became very numerous in Provence. At their first arrival, Provence was almost a desert, but by their great industry it soon abounded with corn, wine, oil, fruit, &c. The pope, by being often near them at his seat at Avignon, heard occasionally many things concerning their differing from the church of Rome, which greatly exasperated him, and he determined to persecute them. Proceeding to some extremities, under the sanction of his ecclesiastical authority only, without consulting the king of France, the latter became alarmed, and sent his master of requests, and his confessor, to examine into the affair. On their return, they reported that the Waldenses were not such dangerous or bad people as they had been represented; that they lived with perfect honesty, were friendly to all, caused their children to be baptized, had them taught the Lord's prayer, creed, and ten commandments; expounded the scriptures with purity, kept the Lord's day sacred, feared God, honored the king, and wished well to the state. "Then," said the king, "they are much better Christians than myself or my Catholic subjects, and therefore they shall not be persecuted." He was as good as his word, and sent orders to stop the persecution.

It happened that, some time after, the inhabitants of Merindol

received a summons, that the heads of the families of that town should appear before the ecclesiastical court. When they appeared, and confessed themselves Waldenses, they were ordered to be burnt, their families outlawed, their habitations laid waste, and the woods that surrounded the town to be cut down two hundred paces square, so that the whole should be rendered desolate. The king, however, being informed of this barbarous decree, sent to countermand the execution of it; but his orders were suppressed by cardinal Tournon, and the greatest cruelties were consequently exercised.

The president of Opede sent several companies of soldiers to burn some villages occupied by Protestants; which they performed, murdering the men, ravishing the women, cutting off the breasts of mothers and suffering the infants to famish, &c. The president likewise proclaimed, that none should give any manner of assistance or sustenance to the Waldenses. On reaching another small town, the president found there only a boy, the other inhabitants having deserted the place. The boy he ordered to be shot by the soldier to whom he had surrendered, and then destroyed every house in the place. He next marched against Cabrieres, and began to cannonade it. At this time there were not above sixty poor peasants, with their families, in the town; and they sent him word, that he need not expend powder and shot upon the place, as they were willing to open the gates and surrender, provided they might be permitted to retire, with their families, to Geneva or Germany. This was promised them; but the gates were no sooner opened, than the president ordered all the men to be cut to pieces, which cruel command was immediately executed. Several women and children were confined in a large barn, which was set fire to, and every one perished in the flames. Other women and children having taken refuge in a church, the president ordered one of the officers to go in and kill them all: the captain, at first, refused, saying, "Such unnecessary cruelty is unbecoming a military man." The president, being displeased at this reply, said, "I charge you, on pain of being accused of mutiny, immediately to obey my orders." The captain, afraid of the consequences, thought proper to comply. The president then sent a detachment of his troops to ravage the town of Costa, which was accomplished with the greatest barbarity.

At length the judgment of God overtook this monster of cruelty; for he was afflicted with a dreadful flux, and a painful strangury. In this extremity he sent for a surgeon from Arles, who, on examining his disorders, told him they were of a sin-

gular nature, and much worse than he had ever seen them in any other person. He then took occasion to reprehend him for his cruelties, and told him, that, unless he repented, he might expect that the hand of Heaven would fall still heavier upon him. On hearing these words, the president, violently enraged, ordered his attendants to seize upon the surgeon as a heretic. The surgeon, however, found means to escape, and soon after, the president's disorder increased to a terrible degree. As he had found some little ease from the operations of the surgeon, he again sent to him, for he had been informed of the place of his retirement: his message was accompanied with an apology for his former behavior, and a promise of personal security. The surgeon, forgiving what was past, went to him, but too late to be of any service; for he found him raving like a madman, and crying out, that he had a fire within him. After blaspheming for some time, he expired in the most dreadful agonies.

John de Roma, a monk, having a commission from the pope to search for heretics, executed it with great severity in Provence. The king of France, hearing of his proceedings, sent an order to the parliament of Provence to apprehend him: the monk, however, made his escape to Avignon, and thought to live luxuriously upon what he had taken from the Waldenses. But in this he was mistaken, for some robbers soon after plundered him of the greatest part of his treasure; and his grief on this account brought on a violent disorder, which turned him, while living, into a mass of putrefaction, and soon put a period to his existence.

The bishop of Aix being at Avignon, with some priests, they were one day walking along the streets with some courtesans, and seeing a man who sold obscene pictures, they purchased several, and presented them to the women. A bookseller, who had a great number of Bibles in the French language for sale, lived at hand. The bishop, stepping up to him, said, "How darest thou be so bold as to sell French merchandise in this town?" The bookseller replied, with a kind of sneer, "My lord, do you not think that Bibles are as good as those pictures you have bought for the ladies?" Enraged at the sarcasm, the bishop exclaimed, "I'll renounce my place in paradise if this fellow is not one of the Waldenses. Take him away, take him away to prison." These expressions occasioned him to be terribly used by the rabble; and the next day he was brought before the judge, who, at the instigation of the bishop, condemned him to the flames. He was accordingly burnt, with

two Bibles hanging from his neck, the one before and the other behind.

The principal persecutor of the Merindolians was this bishop of Aix, who persuaded the president and counsellors of the court of parliament to send a great army through all Provence, in order to destroy those who professed the reformed religion. These poor people, on seeing the army, recommended themselves to God, and prepared for death. While they were in this grievous distress, mourning and lamenting together, news was brought that the army was retired, and no man knew, at that time, how or by what means; but it was afterwards known, that the lord of Alenc, a wise and good man, declared to the president Cassanee, that he ought not to proceed against the inhabitants of Merindol by force of arms, without judgment or condemnation; and used many arguments to this effect.

CHAPTER III.

Persecutions of the Albigenses.

THE Albigenses were people of the reformed religion, who inhabited the country of Albi. They were condemned on account of religion, in the council of Lateran, by order of pope Alexander III.; but they increased so prodigiously, that many cities were inhabited by persons only of their persuasion, and several eminent noblemen embraced their doctrines. Among the latter were Raymond, earl of Toulouse, Raymond, earl of Foix, the earl of Bezieres, &c. The pope, at length, pretended that he wished to draw them to the Romish faith by sound argument and clear reasoning, and for this end ordered a general disputation; in which, however, the popish doctors were entirely overcome by the arguments of Arnold, a reformed clergyman, whose reasonings were so strong, that they were compelled to confess their force.

A friar, named Peter, having been murdered in the dominions of the earl of Toulouse, the pope made the murder a pretence to persecute that nobleman and his subjects. He sent persons throughout all Europe, in order to raise forces to act coercively against the Albigenses, and promised paradise to all who would assist in this war, (which he termed holy,) and bear arms for forty days. The same indulgences were held out to all who

entered for this purpose, as to such as engaged in crusades to the Holy Land. The pope likewise sent orders to all archbishops, bishops, &c. to excommunicate the earl of Toulouse every Sabbath and festival; at the same time absolving all his subjects from their oaths of allegiance to him, and commanding them to pursue his person, possess his lands, destroy his property, and murder such of his subjects as continued faithful to him. The earl of Toulouse, hearing of these mighty preparations against him, wrote to the pope in a very candid manner, desiring not to be condemned unheard, and assuring him that he had not the least hand in Peter's death; for that friar was killed by a gentleman, who, immediately after the murder, fled out of his territories. But the pope, being determined on his destruction, was resolved not to hear his defence; and a formidable army, with several noblemen and prelates at the head of it, began its march against the Albigenses. The earl had only the alternative to oppose force by force, or submit; and as he despaired of success in attempting the former, he determined on the latter. The pope's legate being at Valence, the earl repaired thither, and said, "He was surprised that such a number of armed men should be sent against him, before the least proof of his guilt had been deduced. He therefore came voluntarily to surrender himself, armed only with the testimony of a good conscience, and hoped that the troops would be prevented from plundering his innocent subjects, as he thought himself a sufficient pledge for any vengeance they chose to take on account of the death of the friar." The legate replied, that he was very glad the earl had voluntarily surrendered; but, with respect to the proposal, he could not pretend to countermand the orders to the troops, unless he would consent to deliver up seven of his best fortified castles as securities for his future behavior. At this demand the earl perceived his error in submitting, but it was too late; he knew himself to be a prisoner, and therefore sent an order for the delivery of the castles. The pope's legate had no sooner garrisoned these places, than he ordered the respective governors to appear before him. When they came, he said, "That the earl of Toulouse having delivered up his castles to the pope, they must consider that they were now the pope's subjects, and not the earl's; and that they must therefore act conformably to their new allegiance." The governors were greatly astonished to see their lord thus in chains, and themselves compelled to act in a manner so contrary to their inclinations and consciences. But the subsequent treatment of the earl afflicted them still more; for he was stripped nearly naked, led

nine times round the grave of friar Peter, and severely scourged before all the people. Not contented with this, the legate obliged him to swear that he would be obedient to the pope during the remainder of his life, conform to the church of Rome, and make irreconcilable war against the Albigenses; and even ordered him, by the oaths he had newly taken, to join the troops, and inspect the siege of Bezieres. But thinking this too hard an injunction, he took an opportunity privately to quit the army, and determined to go to the pope and relate the ill usage he had received.

The army, however, proceeded to besiege Bezieres; and the earl of Bezieres, who was governor of that city, thinking it impossible to defend the place, came out, and presenting himself before the legate, implored mercy for the inhabitants; intimating that there were as many Roman Catholics as Albigenses in the city. The legate replied, that all excuses were useless; the place must be delivered up at discretion, or the most dreadful consequences would ensue.

The earl of Bezieres, returning into the city, told the inhabitants he could obtain no mercy, unless the Albigenses would abjure their religion, and conform to the worship of the church of Rome. The Roman Catholics pressed the Albigenses to comply with this request; but the Albigenses nobly answered, that they would not forsake their religion for the base price of their frail life; that God was able, if he pleased, to defend them; but if he would be glorified by the confession of their faith, it would be a great honor to them to die for his sake. They added, that they had rather displease the pope, who could but kill their bodies, than God, who could cast both body and soul into hell. On this the popish party, finding their importunities ineffectual, sent their bishop to the legate, beseeching him not to include them in the chastisement of the Albigenses; and representing, that the best means to win the latter over to the Roman Catholic persuasion, was by gentleness, and not by rigor. The legate, upon hearing this, flew into a violent passion with the bishop, and declared that, "If all the city did not acknowledge their fault, they should taste of one curse without distinction of religion, sex, or age."

The inhabitants refusing to yield upon such terms, a general assault was made, and the place taken by storm, when every cruelty that barbarous superstition could devise was practised; nothing was to be heard, but the groans of men, who lay weltering in their blood, and the lamentations of mothers, who, after being violated by the soldiery, had their children taken

from them, and dashed to pieces before their faces. The city being fired in various parts, new scenes of confusion arose; in several places the streets were streaming with blood. Those who hid themselves in their dwellings, had only the dreadful alternative to remain and perish in the flames, or rush out and fall by the swords of the soldiers. The bloody legate, during these infernal proceedings, enjoyed the carnage, and even cried out to the troops, "Kill them, kill them all; kill man, woman, and child; kill Roman Catholics as well as Albigenses, for when they are dead, the Lord knows how to pick out his own." Thus the beautiful city of Beziers was reduced to a heap of ruins; and sixty thousand persons were murdered.

The earl of Beziers, and a few others, made their escape, and went to Carcasson, which they endeavored to put into the best posture of defence. The legate, not willing to lose an opportunity of spilling blood during the forty days which the troops were to serve, led them immediately against Carcasson. As soon as the place was invested, a furious assault was given, but the besiegers were repulsed with great slaughter; and upon this occasion the earl of Beziers gave the most distinguished proofs of his courage, saying, to encourage the besieged, "We had better die fighting, than fall into the hands of such bigoted and bloody enemies."

Two miles from the city of Carcasson, there was a small town of the same name, which the Albigenses had likewise fortified. The legate, being enraged at the repulse he had received from the city of Carcasson, determined to wreak his vengeance upon the town; the next morning he made a general assault; and, though the place was bravely defended, he took it by storm, put all within it to the sword, and then burnt the town.

During these transactions, the king of Arragon arrived at the camp, and after paying his obedience to the legate, he told him, he understood the earl of Beziers, his kinsman, was in the city of Carcasson, and that, if he would grant him permission, he would go thither, and endeavor to make him sensible of the duty he owed to the pope and church: the legate acquiescing, the king repaired to the earl, and asked him from what motives he shut himself up in that city against so great an army. The earl answered, it was to defend his life, goods, and subjects; that he knew the pope, under pretence of religion, resolved to destroy his uncle, the earl of Toulouse, and himself; that he saw the cruelty which they had used at Beziers, even against the priests; and at the town of Carcasson; and that they must

look for no mercy from the legate or his army; he, therefore, rather chose to die, defending himself and his subjects, than fall into the hands of so inexorable an enemy as the legate.

The king reported to the legate what the earl had said: the legate, after considering for some time, replied, "For your sake, sir, I will receive the earl of Bezieres to mercy, and with him twelve others shall be safe, and be permitted to retire with their property; but as for the rest, I am determined to have them at my discretion." This answer displeased the king; and when the earl heard it, he absolutely refused to comply with such terms. The legate then commanded another assault, but his troops were again repulsed with great slaughter, and the dead bodies occasioned a stench that was exceedingly offensive both to the besieged and besiegers. The legate, vexed and alarmed at this second disappointment, determined to act by stratagem. He therefore sent a person, well skilled in dissimulation and artifice, to the earl of Bezieres, with a seeming friendly message. The design was, by any means, to induce the earl to leave the city, in order to have an interview with the legate; and to this end the messenger was to promise, or swear, whatever he thought proper; "for," said the legate, "swear to what falsehoods you will, in such a cause, I will give you absolution."

This infamous plot succeeded: for the earl, believing the promises made him of personal security, and crediting the solemn oaths that the perjured agent swore upon the occasion, left the city and went with him. The legate no sooner saw him, than he told him he was a prisoner, and must remain so till Carcasson was surrendered, and the inhabitants taught their duty to the pope. The earl, on hearing this, cried out that he was betrayed, and exclaimed against the treachery of the legate, and the perjury of the person he had employed. But he was ordered into close confinement, and the place summoned to surrender immediately.

The people, on hearing of the captivity of the earl, were thrown into the utmost consternation, when one of the citizens informed the rest, that he had been formerly told by some old men, that there was a very capacious subterranean passage, which led from thence to the castle of Camaret, at three leagues' distance. "If," continued he, "we can find this passage, we may all escape before the legate can be apprized of our flight." This information was joyfully received; all were employed to search for the passage; and at length, it was discovered. Early in the evening the inhabitants began their flight, taking with them their wives, children, a few days' provisions, and such

property as was most valuable and portable. They reached the castle by the morning, and escaped to Arragon, Catalonia, and such other places as they thought would secure them from the power of the sanguinary legate.

Next morning the troops were astonished, not hearing any noise, nor seeing any man stir in the city; yet they approached the walls with much fear, lest it should be but a stratagem to endanger them; but finding no opposition, they mounted the walls, crying out, that the Albigenses were fled; and thus was the city, with all the spoils, taken, and the earl of Beziers committed to prison in one of the strongest towers of the castle, where he soon after died.

The legate now called all the prelates and great lords of his army together, telling them, that though it was requisite there should be always a legate in the army, yet it was likewise necessary that there should be a secular general, wise and valiant; to command in all their affairs, &c. This charge was first offered to the duke of Burgogne, then to the earl of Ennevers, and, thirdly, to the earl of St. Paul; but they all refused it. At length, it was offered to Simon, earl of Montfort, who, after some excuses, accepted of it. Four thousand men were left to garrison Carcasson, and the deceased earl of Beziers was succeeded, in title and dignity, by earl Simon, a bigoted Roman Catholic, who threatened vengeance on the Albigenses, unless they conformed to the worship of the church of Rome. But the king of Arragon, who was in his heart of the reformed persuasion, secretly encouraged the Albigenses, and gave them hopes, that if they acted with prudence, they might cast off the yoke of the tyrannical earl, Simon. They took his advice, and while Simon was gone to Montpellier, they surprised some of his fortresses, and were successful in several expeditions against his officers.

These proceedings so enraged Simon, that returning from Montpellier, he collected together some forces, marched against the Albigenses, and ordered every prisoner he took to be immediately burnt. But not succeeding in some of his enterprises, he grew disheartened, and wrote to every Roman Catholic power in Europe to send him assistance, otherwise he should not be able to hold out against the Albigenses. He soon received some succors, with which he attacked the castle of Beron, and making himself master of it, ordered the eyes to be put out, and the noses to be cut off, of all the garrison, one person alone excepted, who was deprived of one eye only, that he might conduct the rest to Cabaret. He then undertook the siege of

Menerbe, which, on account of the want of water, was obliged to yield to him. The lord of Termes, the governor, was put in prison, where he died; his wife, sister, daughter, and one hundred and eighty others, were committed to the flames. Many other castles surrendered to the forces of this monster, and the inhabitants were butchered in a manner equally barbarous.

In the mean time the earl of Toulouse, by means of letters of recommendation from the king of France, was reconciled to the pope: at least, the pope pretended to give him remission for the death of friar Peter, and to absolve him from all other crimes he had committed. But the legate, by the connivance of the pope, did all he could to ruin the earl. Some altercations having passed between them, the legate excommunicated the earl; and the bishop of Toulouse, upon this encouragement, sent this impudent message to the earl, "That as he was an excommunicated person, he commanded him to depart the city; for an ecclesiastic could not say mass with propriety, while a person of such a description was so near him."

Being greatly exasperated at the bishop's insolence, the earl sent him an order immediately to depart from the place on pain of death. This order was all the prelate wanted, as it would give him some reason to complain of his lord. The bishop, with the canons of the cathedral church, marched out of the city in solemn procession, barefooted, and bareheaded, taking with them the cross, banner, host, &c. and proceeded in that manner to the legate's army, where they were received with great respect as persecuted saints, and the legate thought this a sufficient excuse to proceed against the earl of Toulouse for having, as he termed it, relapsed from the truth. He attempted to get the earl into his power by stratagem, but the latter being apprized of the design, escaped. The legate, enraged at this disappointment, laid siege to the castle of Montferrand, which belonged to the earl, and was governed by Baldwin his brother. On the first summons, Baldwin not only surrendered, but abjured his religion, and turned Papist. This event, which severely afflicted the earl, was followed by another that gave him still greater mortification; for his old friend the king of Arragon forsook his interest, and agreed to give his daughter in marriage to earl Simon's eldest son: the legate's troops were then joined by the forces of Arragon, and those belonging to earl Simon, on which they jointly laid siege to Toulouse.

Nevertheless, the earl determined to interrupt the besiegers by frequent sallies. In the first attempt, he met with a severe repulse; but in the second, he took Simon's son prisoner, and

in the third, he unhorsed Simon himself. After several furious assaults given by the popish army, and some successful sallies of the Albigenses, the earl of Toulouse compelled his enemies to raise the siege. In their retreat, they did much mischief in the countries through which they passed, and put many defenceless Albigenses to death.

The earl of Toulouse now did all he could to recover the friendship of the king of Arragon; and as the marriage ceremony between that monarch's daughter, and Simon's son, had not been performed, he entreated him to break off that match, and proposed another more proper, viz. that his own eldest son and heir should wed the princess of Arragon, and that by this match their friendship should be again united and more firmly cemented. His majesty was easily persuaded not only to agree to this proposal, but to form a league with the principal Albigenses, and to put himself as captain-general at the head of their united forces, consisting of his own people, and of the troops of the earls of Toulouse, Foix, and Comminges. The Papists were greatly alarmed at these proceedings; Simon sent to all parts of Europe, to engage the assistance of the Roman Catholic powers, and the pope's legate began hostilities by entering the dominions of the earl of Foix, and committing the most cruel depredations.

As soon as the army of Albigenses was ready, the king of Arragon began his operations by laying siege to Murat, a strongly fortified town near Toulouse, belonging to the Roman Catholics. Earl Simon, by forced marches, came to the assistance of the place, at a time when the king of Arragon, who kept very little discipline in his army, was feasting and reveling. Simon suddenly attacked the Albigenses, while they were in confusion, when the united forces of the reformed were defeated, and the king of Arragon was killed. The loss of this battle was imputed to the negligence of the king, who would have as much entertainment in a camp as if he had been securely at peace in his capital. This victory made the popish commanders declare they would entirely extirpate the whole race of the Albigenses; and Simon sent an insolent message to the earls of Toulouse, Foix, and Comminges, to deliver to him all the castles and fortresses of which they were possessed. Those noblemen, instead of answering the demand, retired to their respective territories, to put them into the best posture of resistance.

Soon after, Simon marched towards the city of Toulouse, when the earl of Toulouse, who had retired to Montalban, sent

word to the citizens to make the best terms they could with the Roman Catholics, as he was confident they could not hold out a siege; but he recommended them to preserve their hearts for him, though they surrendered their persons to another. The citizens of Toulouse, upon receiving this intimation, sent deputies to Simon, with offers of immediate surrender, provided the city itself, and the persons and properties of its inhabitants, should be protected from devastation. These conditions were agreed to, and Simon, in order to ingratiate himself at court, wrote a letter to prince Louis, the son of Philip, king of France, informing him that the city of Toulouse had offered to surrender to him; but being willing that the prince should have the honor of receiving the keys, and the homage of the people, he begged that he would repair to the camp for that purpose. The prince, pleased with the invitation, went directly to the army, and had the city of Toulouse surrendered to him in form. The pope's legate, however, was greatly displeased at the mild conditions granted to the people, and insisted, that though the prince might take upon him the sovereignty of the place, and receive the homage of the people, yet the plunder belonged to the *holy pilgrims*; (for so the popish soldiers employed in these expeditions were called;) and that the place, as a receptacle of heretics, ought to be dismantled. The prince and earl Simon in vain remonstrated against proceedings so contrary to the conditions granted at the surrender: the legate was peremptory, when earl Simon and the prince, unwilling to come to an open rupture with him, gave up the point. The legate immediately set his holy pilgrims to work, when they presently dismantled the city, and plundered the inhabitants of all their property, in defiance of the security granted to them by the articles of the surrender.

Now the legate, finding that among the Albigenses were many lucrative places which would fall to the disposal of the prince, determined, by an artifice, to deprive him of any advantage which might accrue from them; to this end he gave absolution to the Albigenses, which, though they had not in the least changed their religious opinions, he called reconciling them to the church. The prince, not apprized of this stratagem, was about to give his officers possession of some places of profit; when, to his great astonishment, the legate informed him, that he had no power to dispose of those places. The prince demanded an explanation of his meaning. "My meaning," replied the legate, "is, that the people have received absolution, and being reconciled to, are consequently under the protection

of the church ; therefore, all places among, or connected with them, are in the disposal of the church only."

The prince, offended at this mode of reasoning, and highly displeas'd at the meanness of the subterfuge, nevertheless thought proper to dissemble his resentment. But being determin'd to quit the legate, he put the troops that were under his command in motion, and march'd to attack some other fortresses ; but he found, wherever he came, that the legate had play'd the same trick, and plainly perceiv'd, if he continu'd his military operations; that when unsuccessful, he should bear all the blame, and when successful, the legate would steal all the profit ; he therefore left the army in disgust, and return'd to court.

On this, earl Simon, with his own forces, those the prince had just quitted, and some other auxiliaries, undertook the siege of Foix, being chiefly provok'd to it by the death of his brother, who was slain by the earl of Foix. He lay before the castle of Foix for ten days, during which time he frequently assaulted it, but was as often repuls'd. Hearing that an army of Arragonese were in full march towards him, in order to revenge the death of their king, he rais'd the siege, and went to meet them. The earl of Foix immediately sallied out and harass'd his rear, and the Arragonese attacking his front, gave him a total defeat, which compell'd him to shut himself up in Carcasson.

Soon afterwards, the pope's legate call'd a council at Montpellier, for renewing the military operations against the Albigenes, and for doing proper honor to earl Simon, who was present ; for the Arragonese, not taking advantage of their victory, had neglect'd to block up Carcasson, by which omission Simon had an opportunity of repairing to Montpellier. On meeting the council, the legate, in the pope's name, paid many compliments to Simon, and declar'd, that he should be prince of all the countries that might in future be taken from the Albigenes : at the same time, by order of the pontiff, he styl'd him "the active and dexterous soldier of Jesus Christ, and the invincible defender of the Catholic faith." But just as the earl was about to return thanks for these great honors and fine encomiums, a messenger brought word, that the people, having heard earl Simon was in the council, had taken up arms, and were coming thither to destroy him as a common disturber. This intelligence threw the whole council into great confusion ; and earl Simon, though a minute before styl'd an *invincible* defender of the faith, jump'd out of a window, and stol'd away from the city.

The disputes becoming serious, according to the opinion of the Papists, the pope himself soon after called a council, to be held at Lateran, in which great powers were granted to Roman Catholic inquisitors, and many Albigenses were immediately put to death. This council of Lateran likewise confirmed to earl Simon all the honors intended him by the council of Montpellier, and empowered him to raise another army against the Albigenses. Earl Simon immediately repaired to court, received his investiture from the French king, and began to levy forces. Having now a considerable number of troops, he determined, if possible, to exterminate the Albigenses, when he received advice, that his countess was besieged in Narbonne by the earl of Toulouse. He proceeded to the relief of his wife, when the Albigenses met him, gave him battle, and defeated him; but he found means to escape and get into the castle of Narbonne.

After this Toulouse was recovered by the Albigenses; but the pope, espousing earl Simon's cause, raised forces for him, and enabled him once more to undertake the siege of that city. The earl assaulted the place furiously, but being repulsed with great loss, he seemed sunk in affliction; when the pope's legate said, to comfort him, "Fear nothing, my lord, make another vigorous attack; let us by any means recover the city, and destroy the inhabitants; and those of our men who are slain in the fight, I will assure you shall immediately pass into paradise." One of the earl's principal officers, on hearing this, said with a sneer, "Monsieur cardinal, you talk with great assurance; but if the earl believes you, he will, as heretofore, pay dearly for his confidence." Earl Simon, however, took the legate's advice, made another assault, and was again repulsed. To complete his misfortune, before the troops could recover from their confusion, the earl of Foix made his appearance, at the head of a formidable body of forces, and attacking the already dispirited army of earl Simon, easily put them to the rout; when the earl himself narrowly escaped drowning in the Garonne, into which he had hastily plunged, in order to avoid being captured. This miscarriage almost broke his heart; but the pope's legate continued to encourage him, and offered to raise another army, which promise, with some difficulty, and three years' delay, he at length performed, and that bigoted nobleman was once more enabled to take the field. On this occasion he turned his whole force against Toulouse, which he besieged for the space of nine months, when, in one of the sallies made by the besieged, his horse was wounded. The animal, being in great anguish, ran away with him, and bore

nim directly under the ramparts of the city, when an archer shot him in the thigh with an arrow; and a woman immediately after throwing a large stone from the wall, it struck him upon the head, and killed him: thus were the Albigenses, like the Israelites, delivered by the hand of a woman; and thus this atrocious monster, who had so long persecuted the people of God, was at length himself slain by one of those whom he had intended to have slaughtered if he had been successful. The siege was raised; but the legate, enraged to be disappointed of his vengeance on the inhabitants, engaged the king of France in the cause, who sent his son to besiege it. The French prince, with some chosen troops, furiously assaulted Toulouse; but meeting with a severe repulse, he abandoned that city to besiege Miromand. This place he soon took by storm, and put to the sword all the inhabitants, consisting of five thousand men, women, and children.

The bloodthirsty legate, whose name was Bertrand, being very old, grew weary of following the army; but his passion for murder still remained, as appears by his epistle to the pope, in which he begs to be recalled on account of age and infirmities; but entreats the pontiff to appoint a successor, who might carry on the war, as he had done, with spirit and perseverance. In consequence, the pope recalled Bertrand, and appointed Conrade, bishop of Portua, to be legate in his room. The latter determined to follow the steps of his predecessor, and to persecute the Albigenses with the greatest severity. Guido, earl of Montfort, the son and heir of earl Simon, undertook the command of the troops, and immediately laid siege to Toulouse, before the walls of which he was killed. His brother Almeric succeeded to the command, but the bravery of the garrison soon obliged him to raise the siege. On this the legate prevailed upon the king of France to undertake the siege of Toulouse in person, and reduce to the obedience of the church those obstinate heretics, as he called the brave Albigenses. The earl of Toulouse, hearing of the great preparations made by the king of France, sent the women, children, cattle, &c. into secret and secure places in the mountains, ploughed up the land, that the king's forces should not obtain any forage, and did all that a skilful general could perform to distress the enemy. By these wise regulations the French army, soon after entering the earldom of Toulouse, suffered all the extremities of famine, which obliged the troops to feed on the carcasses of horses, dogs, cats, &c., which unwholesome food produced the plague. The king died of grief; but his son, who succeeded him, deter-

mined to carry on the war : he was, however, defeated in three engagements, by the earl of Toulouse. The king, the queen-mother, and three archbishops, again raised a formidable army, and had the art to persuade the earl of Toulouse to come to a conference, when he was treacherously seized upon, made a prisoner, forced to appear barefooted and bareheaded before his enemies, and compelled to subscribe the following ignominious conditions: 1. That he should abjure the faith that he had hitherto defended. 2. That he should be subject to the church of Rome. 3. That he should give his daughter Joan in marriage to one of the brothers of the king of France. 4. That he should maintain in Toulouse six popish professors of the liberal arts, and two grammarians. 5. That he should take upon him the cross, and serve five years against the Saracens in the Holy Land. 6. That he should level the walls of Toulouse with the ground. 7. That he should destroy the walls and fortifications of thirty of his other cities and castles, as the legate should direct. 8. That he should remain prisoner at Paris till his daughter was delivered to the king's commissioners. After these cruel conditions, a severe persecution took place against the Albigenses, many of whom suffered for the faith; and express orders were issued that *the laity should not be permitted to read the sacred writings.*

From this period we find no further account of the Albigenses till the commencement of the seventeenth century: but although they are not distinctly mentioned, they suffered, in common with their Protestant brethren, at various times; and in 1620, a cruel persecution was commenced against them.

At a town called Tell, while the minister was preaching to a congregation of the reformed, the Papists attacked and murdered many of the people. A lady of considerable eminence, being exhorted to change her religion, if not for her own sake, at least for that of the infant she held in her arms, said, with undaunted courage, "I did not quit Italy, my native country, nor forsake the estates I had there, for the sake of Jesus Christ, to renounce him here. With respect to my infant, why should I not deliver him up to death, since God delivered up his son to die for us?" As soon as she had done speaking, they took the child from her, delivered it to a popish nurse to bring up, and then cut the mother to pieces.

Dominico Berto, a youth of sixteen, refusing to turn Papist, was set upon an ass with his face to the tail, which he was obliged to hold in his hand. In this condition he was led to the market-place, amidst the acclamations of the populace;

after which they cut off his nose, ears, and cheeks, and burnt holes in several parts of his body till he at last died. An Albigenese young lady, of noble family, was seized by the Papists, and carried through the streets with a paper mitre upon her head. After mocking, beating her, and smearing her face with dirt, they bade her call upon the saints; to which she replied, "My trust and salvation is in Christ only; for even the virgin Mary, without the merits of her son, could not be saved." On this the multitude fell upon, and destroyed her.

Many other horrible cruelties were perpetrated by these bigoted monsters; and the pope sent them a letter, approving what they had done, and commanding them, if possible, not to leave one *heretic* alive in that part of the country; which command they strictly fulfilled; butchering all the Protestants in the Valteline and neighboring districts.

CHAPTER IV.

Persecutions in France, previous to and during the Civil Wars of that Nation.

IN the year 1624, at a town in France called Melden, one John Clark affixed a bill on the church door, in which he called the pope Antichrist: for this offence he was repeatedly whipped, and then branded in the forehead. His mother, who saw the chastisement, cried with a loud voice, "Blessed be Christ, and welcome these marks for his sake." He went afterwards to Metz, in Lorraine, and demolished some images, for which he had his right hand and nose cut off, and his arms and breasts torn by pincers: while suffering these cruelties, he sang the 115th psalm, which expressly forbids superstition. On concluding the psalm, he was thrown into fire and burnt to ashes.

About the same time several persons of the reformed persuasion were beaten, racked, scourged, and burnt to death, in several parts of France; but particularly at Paris, Limoisin, and Malda.

A native of Malda was burnt by a slow fire, for saying that mass was a plain denial of the death and passion of Christ. At Limoisin, John de Cadurco, a clergyman of the reformed religion, was apprehended, degraded, and ordered to be burnt. When

under examination, a friar undertook to preach a sermon upon the occasion; when, opening the New Testament, he pitched upon this text, in the first epistle of St. Paul to Timothy, chap. iv. ver. 1. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The friar began to expound this verse in favor of the Roman Catholic persuasion, and in condemnation of the reformed religion, when John de Cadurco begged, that before he proceeded in his sermon, he would read the two verses which followed his text. The friar again opened the Testament, but on casting his eye on the passage, he appeared confounded. Cadurco then desired that the book might be handed to him; this request being complied with, he read thus: "Speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The Roman Catholics, irritated at this exposure, condemned him to the flames.

At Paris, Alexander Kanus, a clergyman, was burnt in a slow fire; and four men were committed to the flames for distributing papers which ridiculed the saying of mass. One had his tongue bored through for ridiculing the Romish superstitions. Peter Gaudet, a Genoese, was burnt on the accusation of his own uncle, a bigoted Roman Catholic; and John Pointer, a surgeon, had his tongue cut out, and was then burnt.

At Arras, Fontanis, and Rutiers, many were martyred for being of the reformed religion; at the latter place, in particular, one Stephen Brune was condemned to be burnt for refusing to attend mass. When the fire was kindled, the flames were driven from him by a brisk wind, which occasioned the executioner to heap more fagots round him, and pour oil on them. Still, however, the wind blew the flames in a contrary direction, when the executioner was absurdly enraged with Brune, and struck him on the head; but Brune very calmly said, "As I am condemned only to be burnt, why do you strike me like a dog?" This expression so greatly enraged the executioner, that he ran him through with a pike, and then burnt his lifeless body.

Aymond de Lavoy, a minister of Bourdeaux, had a complaint lodged against him by the Romish clergy of that city. His friends advised him to abscond, but he refused. He remained nine months in prison. Being then brought to trial, he was ordered to be racked; and when in the extremity of torture, he

comforted himself with this expression : " This body must once die, but the soul shall live ; for the kingdom of God endureth forever." At length he swooned ; but on recovering, he prayed for his persecutors. The question was then put to him, whether he would embrace the Roman Catholic persuasion ; which positively refusing, he was condemned to be burnt. At the place of execution, perceiving some who used to attend his sermons, he addressed them thus : " My friends, I exhort you to study and learn the gospel ; for the word of God abideth forever. Labor to know the will of God, and fear not them that kill the body, but have no power over the soul." The executioner then strangled him, and burnt his body afterwards.

Husson, an apothecary of Blois, went to Rouen, and there privately distributed several small pamphlets, explaining the tenets of the reformed church, and exposing the Romish superstitions. These books gave a general alarm, and a council being called, an order was issued for search to be made for the author and distributor. It was discovered that Husson had brought them to Rouen, and that he was gone to Dieppe, and orders were given for pursuing him. He was brought back to Rouen, where he confessed he was both author and distributor of the books. This occasioned his condemnation, and he was executed in the following manner : his tongue being cut out, his hands and feet were tied behind, and he was drawn up by a pulley to a gibbet, and then let down into a fire kindled beneath ; in which situation he called upon the Lord, and soon breathed his last.

Francis Bribard, secretary to cardinal de Bellay, for speaking in favor of the reformed, had his tongue cut out, and was burnt, A. D. 1544. James Cobard, a schoolmaster in the city of St. Michael, was burnt, A. D. 1545, for saying the mass was useless and absurd ; and about the same time, fourteen men were burnt at Malda, their wives being compelled to behold their martyrdom.

Peter Chapot brought a number of Bibles in the French tongue to France, and publicly sold them there in the year 1546, for which he was condemned to be burnt ; as, soon after, were a cripple of Meaux, a schoolmaster of Fera, named Stephen Polliot, and a man named John English.

Michael Michelot, being told either to recant and be beheaded, or to persevere and be burned, chose the latter, making use of these words : " God has given me grace not to deny the truth, and will give me strength to endure the fire." About the same

time many were burnt at Paris, Bar, &c. ; and at Langres five men and two women suffered for being of the reformed religion.

Monsieur Blondel, a rich jeweller, was, in 1549, apprehended at Lyons, and sent to Paris, where he suffered death for the faith. Hubert, a youth of nineteen years of age, was committed to the flames at Dijon ; as was Florent Venote, at the same time.

A lady, named Ann Audebert, who designed, on account of her faith, to retire to Geneva, was seized and sent to Paris. She was led to execution by a rope placed round her waist.

Shortly after the coronation of Henry the Second, a tailor was apprehended for working on a saint's day ; he was committed to prison, and the affair being soon after rumored at court, some of the nobles persuaded the king to be present at the trial. On the day appointed, the monarch appeared in a superb chair of state, and the bishop of Mascon was ordered to interrogate the prisoner. The tailor, on perceiving the king, paid his obedience to him in the most respectful manner. The king was much affected with his arguments, and seemed to muse ; on which the bishop exclaimed, " He is an obstinate and impudent heretic ; let him be taken back to prison, and burnt to death." The prisoner was accordingly conveyed to prison, and the bishop endeavored to persuade the king to be present at the execution, who at length consented, and repaired to a balcony which overlooked the place. On seeing the king, the tailor fixed his eyes steadfastly upon him, and even while the flames were consuming him, kept gazing in such a manner, as threw the monarch into visible confusion, and obliged him to retire before the martyr was dead. He was so much shocked, that he could not recover his spirits for some time.

A pious man, named Claudius, was burnt at Orleans ; a Genoese youth, called Thomas, having rebuked a Roman Catholic for profanely swearing, was informed against as a heretic, and burnt at Paris ; as were three men at Lyons, two of them with ropes about their necks ; but the third, having been an officer in the king's service, was exempted from that disgrace. He, however, begged to be treated in the same manner as his companions, in honor of the Lord : his request was complied with ; and after having sung a psalm with great fervency, they were all consumed.

A citizen of Geneva, Simon Laloe ; Matthew Dimonet, a converted libertine ; and Nicholas Naile, a bookseller of Paris, were burnt for professing the reformed religion. Peter Serre was originally a priest, but reflecting on the errors of popery,

he, at length, embraced the reformed religion, and learned the trade of a shoemaker. Having a brother at Toulouse, who was a bigoted Roman Catholic, Serre, out of fraternal love, made a journey to that city, in order to dissuade him from his superstitions: the brother's wife not approving of his design, lodged a complaint against him, on which he was apprehended, and made a full declaration of his faith. The judge asked him concerning his occupation, to which he replied, "I have of late practised the trade of a shoemaker." "Of late!" said the judge, "and what did you practise formerly?" "That I am almost ashamed to tell you," exclaimed Serre, "because it was the vilest and most wicked occupation imaginable." He was, however, ordered to explain precisely what he meant; when, with tears in his eyes, he exclaimed, "O! I was formerly a **POPISH PRIEST!**" This reply so much exasperated the judge, that he condemned Serre to be first degraded, then to have his tongue cut, and afterwards to be burnt.

In 1554, two men of the reformed religion, with the son and daughter of one of them, were committed to the castle of Niverne. On examination they confessed their faith, and were ordered for execution: they were first smeared with grease, brimstone, and gunpowder; their tongues were then cut out, and they were afterwards committed to the flames.

Philip Hamlin, a priest, was apprehended for having renounced the errors of popery. Being brought to the stake, he began to exhort the people to quit the errors of the church of Rome; on which the officer who presided at the execution ordered the fagots to be lighted, and that a trumpet should be blown while Hamlin was burning, that the people might not hear his voice.

HISTORICAL ACCOUNT OF THE INQUISITION IN SPAIN, PORTUGAL, ITALY, &c.

CHAPTER I.

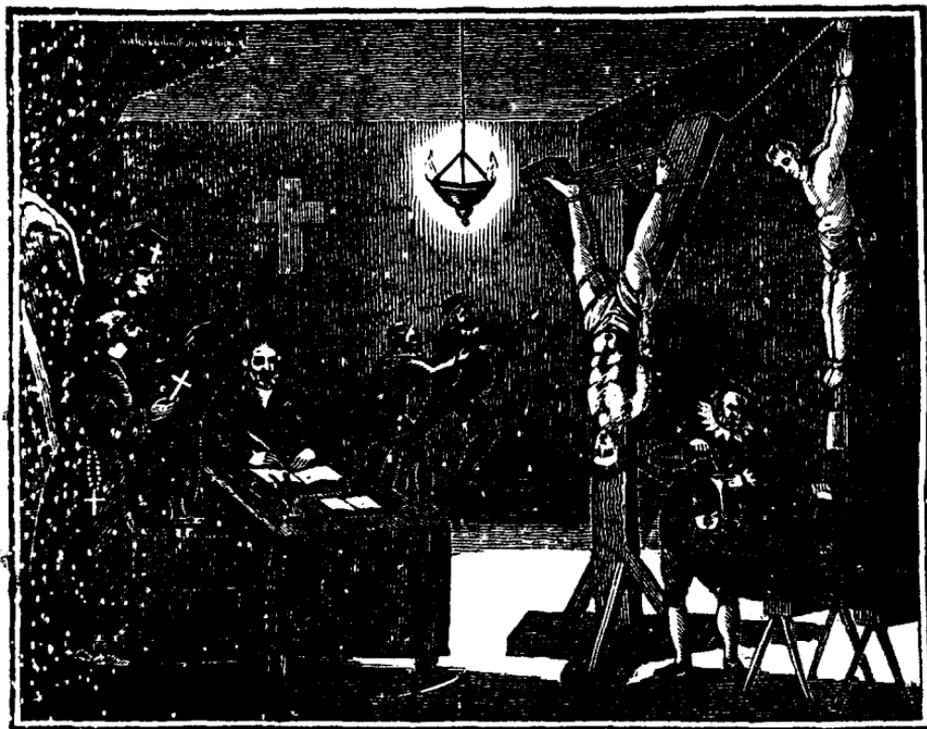
Origin, Progress, and Cruelties of the Inquisition.

WHEN the reformed religion began to diffuse the pure light of the gospel throughout Europe, the bigoted Roman Catholics, fearing the exposure of the frauds and abuses of their church, determined to leave nothing unattempted to crush the Reformation in its infancy; pope Innocent III. therefore instituted a number of *inquisitors*, or persons who were to make inquiry after, apprehend, and punish the professors of the reformed faith. At the head of these inquisitors was one Dominic, who was canonized by the pope, in order to render his authority the more respectable. He and the other inquisitors visited the various Roman Catholic countries, and treated the Protestants with the utmost severity; but at length the pope, not finding them so useful as he had expected, resolved upon the establishment of fixed and regular courts of inquisition; the first office of which was established in the city of Toulouse, and Dominic became the first inquisitor.

Courts of inquisition were also erected in several other countries; but the Spanish inquisition became the most powerful, and the most dreadful of any. Even the kings of Spain themselves, though arbitrary in all other respects, were taught to dread its power; and the horrid cruelties exercised by the inquisition compelled multitudes, who differed in opinion from the Catholics, carefully to conceal their sentiments. The Dominicans and Franciscans were the most zealous of all the monks; these, therefore, the pope invested with an exclusive right of presiding over, and managing, the different courts of inquisition. The friars of those two orders were always selected from the very dregs of the people, and therefore were not much troubled with scruples of conscience; they were obliged, by the rules of their respective orders, to lead very austere lives, which render-



Marcus, after having been smeared with honey, hung up in a basket and stung to death by wasps.



Cruelties inflicted by order of the Inquisition.

ed their manners unsocial, and better qualified them for their barbarous employment.

The pope gave the inquisitors the most unlimited powers, as judges delegated by him, and immediately representing his person; they were permitted to excommunicate, or sentence to death, whom they thought proper, upon the slightest information of heresy; were allowed to publish crusades against all whom they deemed to be heretics, and enter into leagues with sovereign princes, to join those crusades with their forces. About the year 1244, their power was further increased by the emperor Frederic the Second, who declared himself the protector and friend of all inquisitors, and published two cruel edicts, viz. that all heretics, who continued obstinate, should be burnt; and that all who repented, should be imprisoned for life. This zeal in the emperor for the inquisitors, and the Roman Catholic persuasion, arose from a report which had been propagated throughout Europe, that he intended to turn Mahometan; the emperor therefore judiciously determined, by the height of bigotry and cruelty, to show his attachment to *popery*.

The officers of the inquisition are, three inquisitors or judges, a proctor fiscal, two secretaries, a magistrate, a messenger, a receiver, a jailer, an agent of confiscated possessions, and several assessors, counsellors, executioners, physicians, surgeons, door-keepers, familiars, and visitors, who are all sworn to profound secrecy. The chief accusation against those who are subject to this tribunal is heresy, which comprises all that is spoken or written against any of the articles of the Creed, or the traditions of the Romish church. The other articles of accusation are, renouncing the Roman Catholic persuasion, and believing that persons of any other religion may be saved, or even admitting that the tenets of any but Papists are in the least reasonable. There are two other things which incur the most severe punishments, viz. to disapprove of any action done by the inquisition, or disbelieve any thing said by an inquisitor.

Heresy comprises many subdivisions; and upon a suspicion of any of these, the party is immediately apprehended. Advancing an offensive proposition; failing to impeach others who may advance such; contemning church ceremonies; defacing idols; reading books condemned by the inquisition; lending such books to others to read; deviating from the ordinary practices of the Romish church; letting a year pass without going to confession; eating meat on fast days; neglecting mass; being present at a sermon preached by a heretic; not appearing when summoned by the inquisition; lodging in the house of,

contracting a friendship with, or making a present to, a heretic ; assisting a heretic to escape from confinement, or visiting one in confinement, are all matters of suspicion and prosecuted accordingly. All Roman Catholics are commanded, under pain of excommunication, to give immediate information, even of their nearest and dearest friends, if they judge them to be heretics, or inclining to heresy. All who give the least assistance to Protestants, are called fautors, or abettors of heresy, and the accusations against these are for comforting such as the inquisition have begun to prosecute ; assisting, or not informing against such, if they should happen to escape ; concealing, abetting, advising, or furnishing heretics with money ; visiting, or writing to, or sending them subsistence ; secreting or burning books and papers, which might serve to convict them. The inquisition also takes cognizance of such as are accused of being magicians, witches, blasphemers, soothsayers, wizards, common swearers ; and of such who read, or even possess the Bible in the vulgar tongues, the Talmud of the Jews, or the Alcoran of the Mahometans.

Upon all occasions, the inquisitors carry on their processes with the utmost severity. They seldom show mercy to a Protestant ; and a Jew, who turns Christian, is far from being secure ; for if he is known to keep company with another new-converted Jew, a suspicion arises that they privately practise together some Jewish ceremonies ; if he keep company with a person who was lately a Protestant, but now professes popery, they are accused of plotting together ; but if he associate with a Roman Catholic, an accusation is often laid against him for only pretending to be a Papist, and the consequence is a confiscation of his effects, and the loss of his life, if he complain.

A defence is of little use to the prisoner ; for a suspicion only is deemed sufficient cause of condemnation, and the greater his wealth the greater his danger. Most of the inquisitors' cruelties are owing to their rapacity ; they destroy life to possess the property ; and under pretence of zeal, plunder individuals of their rights. A prisoner of the inquisitors is never allowed to see the face of his accuser, or any of the witnesses against him, but every method is taken, by threats, and tortures, to oblige him to accuse himself. If the jurisdiction of the inquisition be not fully allowed, vengeance is denounced against such as call it in question ; or if any of its officers are opposed, those who oppose them are almost certain to be sufferers for their temerity ; the maxim of the inquisition being to strike terror, and awe those who are the objects of its power into

obedience. High birth, distinguished rank, or eminent employments, are no protection from its severities; and its lowest officers can make the most exalted nobleman tremble at their authority.

Such are the circumstances which subject the person to the rage of the inquisition; and the modes of beginning the process are, 1. to proceed by imputation, or prosecute on common report; 2. by the information of any indifferent person who chooses to impeach another; 3. on the information of spies who are retained by the inquisition; and, 4. on the confession of the prisoner himself.

The inquisitors never forget or forgive; length of time cannot efface their resentments; nor can the humblest concessions, or most liberal presents, obtain a pardon: they carry the desire of revenge to the grave, and wish to have both the property and lives of those who have offended them. Hence, when a person once accused to the inquisition, after escaping, is retaken, pardon is next to an impossibility. If a positive accusation be given, the inquisitors direct an order to the executioner, who takes a certain number of familiars with him to assist in the execution. Father, son, brother, sister, husband, or wife, must quietly submit; none dare resist, or even speak; as either would subject them to the same punishment as the devoted victim. No respite is allowed, but the prisoner is instantaneously hurried away.

This dreadful engine of tyranny may at any time be introduced into a country where the Catholics have the upper hand; and hence how careful ought we to be, who are not cursed with such an arbitrary court, to prevent its introduction! In treating of this subject, an elegant author pathetically says, "How horrid a scene of perfidy and inhumanity! What kind of community must that be whence gratitude, love, and mutual forbearance with regard to human frailties, are banished! What must that tribunal be, which obliges parents not only to erase from their minds the remembrance of their own children, to extinguish all those keen sensations of tenderness and affection wherewith nature inspires them, but even to extend their inhumanity so far as to force them to commence their accusers, and consequently to become the cause of the cruelties inflicted upon them! What ideas ought we to form to ourselves of a tribunal which obliges children not only to stifle every soft impulse of gratitude, love, and respect, due to those who gave them birth, but even enforces them, and that under the most rigorous penalties, to be spies over their parents, and to discover to a set of

merciless inquisitors the crimes, the errors, and even the little lapses to which they are exposed by human frailty! In a word, a tribunal which will not permit relations, when imprisoned in its horrid dungeons, to give each other the succors or perform the duties which religion enjoins, must be of an infernal nature. What disorder and confusion must such conduct give rise to in a tenderly affectionate family! An expression, innocent in itself, and, perhaps, but too true, shall, from an indiscreet zeal, or a panic of fear, give infinite uneasiness to a family; shall ruin its peace entirely, and perhaps cause one or more of its members to be the unhappy victims of the most barbarous of all tribunals. What distractions must necessarily break forth in a house where the husband and wife are at variance, or the children loose and wicked! Will such children scruple to sacrifice a father, who endeavors to restrain them by his exhortations, by reproofs, or paternal corrections? Will they not rather, after plundering his house to support their extravagance and riot, readily deliver up their unhappy parent to all the horrors of a tribunal founded on the blackest injustice? A riotous husband, or a loose wife, has an easy opportunity, assisted by means of the persecution in question, to rid themselves of one who is a check to their vices, by delivering him or her up to the rigors of the inquisition."

When the inquisitors have taken umbrage against an innocent person, all expedients are used to facilitate his condemnation; false oaths and testimonies are employed to prove the accused to be guilty; and all laws and institutions are sacrificed to the bigoted revenge of papacy.

When a person accused is taken, his treatment is deplorable. The jailers first begin by searching for books and papers which might tend to his conviction, or for instruments which might be employed in self-murder or escape, and on this pretext they even rob him of his wearing apparel. When he has been searched and robbed, he is committed to prison. Innocence, on such an occasion, is a weak reed; nothing being easier than to ruin an innocent person.

The mildest sentence is imprisonment for life; yet the inquisitors proceed by degrees, at once subtle, slow, and cruel. The jailer first of all insinuates himself into the prisoner's favor, by pretending to wish him well, and advise him well; and among other pretended kind hints, tells him to petition for an audit. When brought before the consistory, the first demand is, "What is your request?" To this the prisoner very naturally answers, that he would have a hearing. Hereupon one of the inquisitors

replies, "Your hearing is this: confess the truth, conceal nothing, and rely on our mercy." Now, if the prisoner make a confession of any trifling affair, they immediately found an indictment on it; if he is mute, they shut him up without light, or any food but a scanty allowance of bread and water, till his obstinacy is overcome; and if he declare he is innocent, they torment him till he either die with the pain, or confess himself guilty.

-On the re-examinations of such as confess, they continually say, "You have not been sincere, you tell not all; you keep many things concealed, and therefore must be remanded to your dungeon." When those who have stood mute are called for re-examination, if they continue silent, such tortures are ordered as will either make them speak, or kill them; and when those who proclaim their innocence are re-examined, a crucifix is held before them, and they are solemnly exhorted to take an oath of their confession of faith. This brings them to the test; they must either swear they are Roman Catholics, or acknowledge they are not. If they acknowledge they are not; they are proceeded against as heretics. If they acknowledge they are Roman Catholics, a string of accusations is brought against them, to which they are obliged to answer extempore, no time being given even to arrange their answers. On having verbally answered, pen, ink, and paper are given them, in order to produce a written answer, which must in every degree coincide with the verbal answer. If the verbal and written answers differ, the prisoners are charged with prevarication; if one contain more than the other, they are accused of wishing to conceal certain circumstances; if they both agree, they are charged with premeditated artifice.

After a person impeached is condemned, he is either severely whipped, violently tortured, sent to the galleys, or sentenced to death; and in either case his effects are confiscated. After judgment, a procession is performed to the place of execution. which ceremony is called an *Auto da Fé*, or Act of Faith.

The following is an account of an *Auto da Fé* at Madrid, in the year 1682.

"The officers of the inquisition, preceded by trumpets, kettle-drums, and their banner, marched on the 30th of May, in cavalcade, to the palace of the great square, where they declared by proclamation, that on the 30th of June the sentence of the prisoners would be put in execution. There had not been a spectacle of this kind at Madrid for several years, for which reason it

was expected by the inhabitants with as much impatience as a day of the greatest festivity and triumph.

“When the day appointed arrived, a prodigious number of people appeared, dressed as splendidly as their circumstances would allow. In the great square was raised a high scaffold; and thither, from seven in the morning till the evening, were brought criminals of both sexes; all the inquisitions in the kingdom sending their prisoners to Madrid. Twenty men and women of these prisoners, with one renegado Mahometan, were ordered to be burnt; fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes, were sentenced to a long confinement, and to wear a yellow cap; and ten others, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped, and then sent to the galleys; these last wore large pasteboard caps, with inscriptions on them, having a halter about their necks and torches in their hands.

“On this solemn occasion the whole court of Spain was present. The grand inquisitor’s chair was placed in a sort of tribunal, far above that of the king. The nobles here acted the part of the sheriff’s officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords: the rest of the criminals were conducted by the familiars of the inquisition.

“Among those who were to suffer, was a young Jewess of exquisite beauty, only seventeen years of age. Being on the same side of the scaffold where the queen was seated, she addressed her, in hopes of obtaining a pardon, in the following pathetic speech: ‘Great queen! will not your royal presence be of some service to me in my miserable condition? Have regard to my youth; and, oh! consider that I am about to die for professing a religion imbibed from my earliest infancy!’ Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in behalf of a person who had been declared a heretic by the inquisition.

“Mass now began, in the midst of which the priest came from the altar, placed near the scaffold, and seated himself in a chair prepared for that purpose. Then the chief inquisitor descended from the amphitheatre, dressed in his cope, and having a mitre on his head. After bowing to the altar, he advanced towards the king’s balcony, and went up to it, attended by some of his officers, carrying a cross and the gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the Catholic faith, to extirpate heretics, and support, with all their power, the prosecutions and decrees of

the inquisition. On the approach of the inquisitor, and on his presenting this book to the king, his majesty rose up bareheaded, and swore to maintain the oath, which was read by one of his counsellors: after which the king continued standing till the inquisitor had returned to his place; when the secretary of the holy office mounted a sort of pulpit, and administered a like oath to the counsellors and the whole assembly. The mass was begun about twelve at noon, and did not end till nine in the evening, being protracted by a proclamation of the sentences of the several criminals, which were all separately rehearsed aloud one after the other. Next followed the burning of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing: some thrust their hands and feet into the flames with the most dauntless fortitude; and all of them yielded to their fate with such resolution, that many of the amazed spectators lamented that such heroic souls *had not been more enlightened!* The situation of the king was so near to the criminals, that their dying groans were very audible to him: he could not, however, be absent from this dreadful scene, as it is esteemed a religious one; and his coronation oath obliges him to give a sanction by his presence to all the acts of the tribunal."

Another Auto da Fé is thus described by Dr. Geddes: "At the place of execution there are so many stakes set as there are prisoners to be burned, a large quantity of dry furze being set about them. The stakes of the Protestants, or, as the inquisitors call them, the professed, are about four yards high, and have each a small board, whereon the prisoner is seated within half a yard of the top. The professed then go up a ladder betwixt two priests, who attend during the whole day of execution. When they come even with the fore-mentioned board, they turn about to the people, and the priests spend near a quarter of an hour in exhorting them to be reconciled to the see of Rome. On their refusing, the priests come down, and the executioner, ascending, turns the professed from off the ladder upon the seat, chains their bodies close to the stakes, and leaves them. Then the priests go up a second time to renew their exhortations, and if they find them ineffectual, usually tell them, at parting, that they leave them to the devil, who is standing at their elbow ready to receive their souls, and carry them with him into the flames of hell-fire, as soon as they are out of their bodies.

"A general shout is then raised, and when the priests get off the ladder, the universal cry is, 'Let the dogs' beards be

made,' which implies, singe their beards; this is accordingly performed by means of flaming furzes thrust against their faces with long poles. This barbarity is repeated till their faces are burnt, and is accompanied with loud acclamations. Fire is then set to the furzes, and the criminals are consumed."

The inquisition of Portugal is exactly upon a similar plan to that of Spain, having been instituted about the same time, and put under the same regulations, and the proceedings nearly resemble each other. The house, or rather palace, of the inquisition, is a noble edifice. It contains four courts, each about forty feet square, round which there are about three hundred dungeons or cells. The dungeons on the ground-floor are for the lowest class of prisoners, and those on the second floor are for persons of superior rank. The galleries are built of free-stone, and hid from view both within and without by a double wall of about fifty feet high. So extensive is the whole prison, and it contains so many turnings and windings, that none but those well acquainted with it can find the way through its various avenues. The apartments of the chief inquisitor are spacious and elegant; the entrance is through a large gate, which leads into a court-yard, round which are several chambers, and some large saloons for the king, royal family, and the rest of the court, to stand and observe the executions during an *Auto da Fé*.

A testoon (sevenpence halfpenny English money) is allowed every prisoner daily; and the principal jailer, accompanied by two other officers, monthly visits every prisoner to inquire how he would have his allowance laid out. This visit, however, is only a matter of form, for the jailer usually lays out the money as he pleases, and commonly allows the prisoner daily a porringer of broth, half a pound of beef, a small piece of bread, and a trifling portion of cheese.

Sentinels walk about continually to listen: if the least noise is heard, they call to, and threaten, the prisoner; if the noise is repeated, a severe beating ensues. The following is a fact: a prisoner having a violent cough, one of the guards came and ordered him not to make a noise; to which he replied that it was not in his power to forbear. The cough increasing, the guard went into the cell, stripped the poor creature, and beat him so unmercifully that he soon after died.

Sometimes a prisoner passes months without knowing of what he is accused, or having the least idea of when he is to be tried. The jailer at length informs him, that he must petition for a trial. This ceremony being gone through, he is taken for

examination. When they come to the door of the tribunal, the jailer knocks three times, to give the judges notice of their approach. A bell is rung by one of the judges, when an attendant opens the door, admits the prisoner, and seats him on a stool.

The prisoner is then ordered by the president to kneel down, and lay his right hand upon a book, which is presented to him close shut. This being complied with, the following question is put to him: "Will you promise to conceal the secrets of the holy office, and to speak the truth?" Should he answer in the negative, he is remanded to his cell, and cruelly treated. If he answer in the affirmative, he is ordered to be again seated, and the examination proceeds; when the president asks a variety of questions, and the clerk minutes both them and the answers.

When the examination is closed, the bell is again rung, the jailer appears, and the prisoner is ordered to withdraw, with this exhortation: "Tax your memory, recollect all the sins you have ever committed, and when you are again brought here, communicate them to the holy office." The jailers and attendants, when apprized that the prisoner has made an ingenuous confession, and readily answered every question, make him a low bow, and treat him with an affected kindness, as a reward for his candor.

He is brought in a few days to a second examination, with the same formalities as before. The inquisitors often deceive prisoners by promising the greatest lenity, and even to restore their liberty, if they will accuse themselves: the unhappy persons who are in their power frequently fall into this snare, and are sacrificed to their own simplicity. Instances have occurred of some, who, relying on the faith of the judges, have accused themselves of what they were totally innocent of, in expectation of obtaining their liberty; and thus became martyrs to their own folly.

There is another artifice made use of by the inquisitors: if a prisoner has too much resolution to accuse himself, and too much sense to be ensnared by their sophistry, they proceed thus: a copy of an indictment against the prisoner is given him, in which, among many trivial accusations, he is charged with the most enormous crimes of which human nature is capable. This rouses his temper, and he exclaims against such falsehoods. He is then asked which of the crimes he can deny. He naturally mentions the most atrocious, and begins to express his abhorrence of them, when, the indictment being snatched out of his hand, the president says, "By your denying only

those crimes which you mention, you implicitly confess the rest, and we shall therefore proceed accordingly." Sometimes they make a ridiculous affectation of equity, by pretending that the prisoner may be indulged with a counsellor, if he chooses to demand one. Such a request is sometimes made, and a counsellor appointed; but upon these occasions, as the trial itself is a mockery of justice, so the counsellor is a mere cipher; for he is not permitted to say any thing that might offend the inquisition, or to advance a syllable that might benefit the prisoner.

Though the inquisitors allow the torture to be used only three times, yet at those three it is so severely inflicted, that the prisoner either dies under it, or continues always after a cripple. The following is a description of the severe torments occasioned by the torture, from the account of one who suffered it the three respective times, but happily survived its cruelties.

The prisoner, on refusing to comply with the iniquitous demands of the inquisitors, by confessing all the crimes they charged him with, was immediately conveyed to the torture-room, which, to prevent the cries of the sufferers from being heard by the other prisoners, is lined with a kind of quilting, which covers all the crevices, and deadens the sound. The prisoner's horror was extreme on entering this infernal place, when suddenly he was surrounded by six wretches, who, after preparing the tortures, stripped him naked to his drawers. He was then laid upon his back on a kind of stand, elevated a few feet from the floor. They began by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes round each arm, and two round each thigh; which ropes, being passed under the scaffold, through holes made for that purpose, were all drawn tight at the same instant of time, by four of the men, on a given signal. The pains which immediately succeeded were intolerable; the ropes, which were of a small size, cut through the prisoner's flesh to the bone, making the blood gush out at eight different places. As he persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

A physician and surgeon attended, and often felt his temples, in order to judge of the danger he might be in; by which means his tortures were for a small time suspended, that he might have sufficient opportunity of recovering his spirits to sustain each ensuing torture. During this extremity of anguish, while the tender frame is being torn, as it were, in pieces, while at every pore it feels the sharpest pangs of death, and the ago-

nized soul is just ready to burst forth, and quit its wretched mansion, the ministers of the inquisition have the obduracy to look on without emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, on doing which they tell him he may obtain a free pardon, and receive absolution. All this, however, was ineffectual with the prisoner, whose mind was strengthened by a sweet consciousness of innocence, and the divine consolation of religion.

While he was thus suffering, the physician and surgeon were so barbarous as to declare, that if he died under the torture, he would be guilty, by his obstinacy, of self-murder. In short, at the last time of the ropes being drawn tight, he grew so exceedingly weak, by the stoppage of the circulation of his blood, and the pains he endured, that he fainted away; upon which he was unloosed, and carried back to his dungeon.

These inhuman wretches, finding that the torture inflicted, as above described, instead of extorting a discovery from the prisoner, only served the more fervently to excite his supplication to Heaven for patience and power to persevere in truth and integrity, were so barbarous, in six weeks after, as to expose him to another kind of torture, more severe, if possible, than the former; the manner of inflicting which was as follows: they forced his arms backwards, so that the palms of his hands were turned outward behind him; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them by degrees nearer each other, in such a manner that the back of each hand touched and stood exactly parallel to each other. In consequence of this violent contortion, both his shoulders were dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again taken to the dungeon, and delivered to the physician and surgeon, who, in setting the dislocated bones, put him to the most exquisite torment.

About two months after the second torture, the prisoner, being a little recovered, was again ordered to the torture-room, and there made to undergo another kind of punishment. The executioners fastened a thick iron chain twice round his body, which, crossing upon his stomach, terminated at the wrists. They then placed him with his back against a thick board, at each extremity whereof was a pulley, through which there ran a rope that caught the ends of the chain at his wrists. Then the executioner stretching the ends of this rope, by means of a roller placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chain were drawn

tighter. They tortured him in this manner to such a degree, that his wrists, as well as his shoulders, were quite dislocated. They were, however, soon set by the surgeons; but the barbarians, not yet satisfied with this infernal cruelty, made him immediately undergo the like torture a second time; which he sustained (though, if possible, attended with keener pains) with equal constancy and resolution. He was then again remanded to his dungeon, attended by the surgeon to dress his bruises and adjust the parts dislocated; and here he continued till their *Auto da Fé*, or jail delivery, when he was happily discharged.

It may be judged, from the before-mentioned relation, what dreadful agony the sufferer must have endured. Most of his limbs were disjoined; so much was he bruised and exhausted, as to be unable, for some weeks, to lift his hand to his mouth; and his body became greatly swelled from the inflammations caused by such frequent dislocations. After his discharge, he felt the effects of this cruelty for the remainder of his life, being frequently seized with thrilling and excruciating pains, to which he had never been subject till after he had the misfortune to fall into the power of the merciless and bloody inquisition.

The unhappy females who fall into their hands have not the least favor shown them on account of the softness of their sex, but are tortured with as much cruelty as the male prisoners, with the additional mortification of having the most shocking indecencies added to the most savage barbarities.

Should the above-mentioned modes of torturing force a confession from the prisoner, he is remanded to his horrid dungeon, and left a prey to the melancholy of his situation, to the anguish arising from what he has suffered, and to the dreadful ideas of future barbarities. Should he refuse to confess, he is, in the same manner, remanded to his dungeon; but a stratagem is used to draw from him what the torture fails to do. A companion is allowed to attend him, under the pretence of waiting upon him, and comforting his mind, till his wounds are healed: this person, who is always selected for his cunning, insinuates himself into the good graces of the prisoner, laments the anguish he feels, sympathizes with him, and, taking an advantage of the hasty expressions forced from him by pain, does all he can to dive into his secrets. This companion sometimes pretends to be a prisoner like himself, and imprisoned on similar charges. This is to draw the unhappy person into a mutual confidence, and persuade him, in unbosoming his grief, to betray his private sentiments.

Frequently these snares succeed, as they are the more allur-

ing by being glossed over with the appearance of friendship and sympathy. Finally, if the prisoner cannot be found guilty, he is either tortured or harassed to death, though a few have sometimes had the good fortune to be discharged, but not without having suffered the most dreadful cruelties.

The inquisition also takes cognizance of all new books; and tolerates or condemns with the same *justice* and *impartiality* by which all its proceedings are distinguished.

When a book is published, it is carefully read by some of the familiars; who, too ignorant and bigoted to distinguish truth, and too malicious to relish beauties, search not for the merits, but for the defects, of an author, and pursue the slips of his pen with unremitting diligence. They read with prejudice, judge with partiality, pursue errors with avidity, and strain that which is innocent into an offensive meaning. They misapply, confound, and pervert the sense; and when they have gratified the malignity of their disposition, charge their blunders upon the author, that a prosecution may be founded upon their false conceptions and designed misinterpretations.

Any trivial charge causes the censure of a book; but it is to be observed, that the censure is of a three-fold nature, viz.

1. When the book is wholly condemned.
2. When it is partly condemned; that is, when certain passages are pointed out as exceptionable, and ordered to be expunged.
3. When it is deemed incorrect; the meaning of which is, that a few words or expressions displease the inquisitors. These, therefore, are ordered to be altered, and such alterations go under the name of corrections.

There is a catalogue of condemned books annually published under the three different heads of censures already mentioned, which being printed on a large sheet of paper, is hung up in the most public and conspicuous places. After which, people are obliged to destroy all such books as come under the first censure, and to keep none belonging to the other two censures, unless the exceptionable passages have been expunged, and the corrections made, as in either case disobedience would be of the most fatal consequence; for the possessing or reading the proscribed books are deemed very atrocious crimes.

The publisher of such books is usually ruined in his circumstances, and sometimes obliged to pass the remainder of his life in the inquisition.

Where such an absurd and detestable system exercises its deadening influence over the literature of a nation, can we be

surprised that the grossest ignorance and the most bigoted superstition prevail? How can that people become enlightened, among whom the finest productions of genius are prohibited, all discussion prevented, the most innocent inquiries liable to misconstruction and punishment, the materials for thinking proscribed, and even *thought* itself chained down, and checked, by the fear of its escaping into expression, and thus bringing certain and cruel punishment on him who has dared to exercise his reason, the noblest gift of his almighty Creator. Surely every well-wisher to the human race must rejoice in the downfall of the most barbarous and infernal of all tribunals; and must view with indignation and abhorrence the iniquitous attempts now making to re-establish it in those unhappy countries which so long groaned under its sway.

CHAPTER II.

Barbarities exercised by the Inquisitions of Spain and Portugal.

FRANCIS ROMANES, a native of Spain, was employed by the merchants of Antwerp, to transact some business for them at Eremen. He had been educated in the Romish persuasion, but going one day into a Protestant church, he was struck with the truths which he heard, and beginning to perceive the errors of popery, he determined to search farther into the matter. Perusing the sacred scriptures, and the writings of some Protestant divines, he perceived how erroneous were the principles which he had formerly embraced; and renounced the impositions of popery for the doctrines of the reformed church, in which religion appeared in all its genuine purity. Resolving to think only of his eternal salvation, he studied religious truths more than trade, and purchased books rather than merchandise, convinced that the riches of the body are trifling to those of the soul. He therefore resigned his agency to the merchants of Antwerp, giving them an account at the same time of his conversion; and then resolving, if possible, to convert his parents, he went to Spain for that purpose. But the Antwerp merchants writing to the inquisitors, he was seized upon, imprisoned for some time, and then condemned to be burnt as a heretic. Having been placed upon a pile of wood, the fire quickly reached him, whereupon he lifted up his head suddenly; the priests

thinking he meant to recant, ordered him to be taken down. Finding, however, that they were mistaken, and that he still retained his constancy, he was placed again upon the pile, where, as long as he had life and voice remaining, he kept repeating the seventh psalm.

At St. Lucar, in Spain, resided a carver, named Rochus, whose principal business was to make images of saints and other popish idols. Becoming, however, convinced of the errors of the Romish persuasion, he embraced the Protestant faith, left off carving images, and for subsistence followed the business of a seal engraver only. He had, however, retained one image of the virgin Mary for a sign; when an inquisitor passing by, asked if he would sell it. Rochus mentioned a price; the inquisitor objected to it, and offered half the money. Rochus replied, "I would rather break it to pieces than take such a trifle."—"Break it to pieces!" said the inquisitor; "break it to pieces if you dare!" Rochus, provoked at this expression, snatched up a chisel, and cut off the nose of the image. This was sufficient; the inquisitor went away in a rage, and soon after the carver was apprehended. In vain did he plead that what he had defaced was his own property: his fate was decided: he was condemned to be burnt, and the sentence was executed accordingly.

A lady, with her two daughters and her niece, were apprehended at Seville for professing the Protestant religion. They were all put to the torture: and when that was over, one of the inquisitors sent for the youngest daughter, pretended to sympathize with her, and pity her sufferings; then binding himself with a solemn oath not to betray her, he said, "If you will disclose all to me, I promise you I will procure the discharge of your mother, sister, cousin, and yourself." Made confident by his oath, and entrapped by promises, she revealed the whole of the tenets they professed; when the perjured wretch, instead of acting as he had sworn, immediately ordered her to be put to the rack, saying, "Now you have revealed so much, I will make you reveal more." Refusing, however, to say any thing farther, they were all ordered to be burnt, which sentence was executed at the next Auto da Fé.

The keeper of the castle of Triano, belonging to the inquisitors of Seville, happened to be of a disposition more mild and humane than is usual with persons in his situation. He gave all the indulgence he could to the prisoners, and showed them every favor in his power, with as much secrecy as possible. At length, however, the inquisitors became acquainted with his

kindness, and determined to punish him severely for it, that other jailers might be deterred from showing the least traces of that compassion which ought to glow in the breast of every human being. With this view they immediately threw him into a dismal dungeon, and used him with dreadful barbarity, so that he lost his senses. His deplorable situation, however, procured him no favor; for, frantic as he was, they brought him from prison, at an *Auto da Fé*, to the usual place of punishment, with a *sanbenito* (or garment worn by criminals) on, and a rope about his neck. His sentence was then read, and ran thus: that he should be placed upon an ass, led through the city, receive two hundred stripes, and then be condemned for six years to the galleys. This unhappy, frantic wretch, just as they were about to begin his punishment, suddenly sprung from the back of the ass, broke the cords that bound him, snatched a sword from one of the guards, and dangerously wounded an officer of the inquisition. Being overpowered by multitudes, he was prevented from doing further mischief, seized, bound more securely to the ass, and punished according to his sentence. But so inexorable were the inquisitors, that, for the rash effects of his madness, four years were added to his slavery in the galleys.

A maid-servant to another jailer belonging to the inquisition, was accused of humanity, and detected in bidding the prisoners keep up their spirits. For these heinous crimes, as they were called, she was publicly whipped, banished her native place for ten years, and had her forehead branded with these words: "A favorer and aider of heretics." Near the same time, John Pontic, a Protestant gentleman, was, principally on account of his great estate, apprehended by the inquisitors, and charged with heresy. On this charge all his effects were confiscated to the use of the inquisition, and his body burnt to ashes.

John Gonsalvo, originally a priest, but who had embraced the reformed religion, was, with his mother, brother, and two sisters, seized upon by the inquisitors. Being condemned, they were led to execution, singing a part of the 106th psalm. They were ordered at the place of execution to say the creed, which they immediately complied with, but coming to these words, "the holy Catholic church," they were commanded to add the monosyllables "of Rome," which absolutely refusing, one of the inquisitors said, "Put an end to their lives directly;" when the executioners obeyed, and strangled them.

Four Protestant women were seized upon at Seville, tortured, and afterwards ordered for execution. On the way they began



Rachus, a carver, burnt for injuring the image of the Virgin Mary.



Martyrdom of Nicholas Burton, a Merchant of London.

to sing psalms ; but the officers thinking that the words of the psalms reflected on themselves, put gags into their mouths to make them silent. They were then burnt, and the houses where they resided ordered to be demolished.

A Protestant schoolmaster, named Ferdinando, was apprehended by order of the inquisition, for instructing his pupils in the principles of Protestantism ; and after being severely tortured, was committed to the flames.

A monk, who had abjured the errors of popery, was imprisoned at the same time as Ferdinando ; but through the fear of death, he said he was willing to embrace his former communion. Ferdinando hearing of this, got an opportunity to speak to him, reproached him with his weakness, and threatened him with eternal perdition ; when the monk, sensible of his crime, returned to the Protestant faith, and declared to the inquisitors that he solemnly renounced his intended recantation. Sentence of death was therefore passed upon him, and he was burned at the same time as Ferdinando.

A Spanish Roman Catholic, named Juliano, on traveling into Germany, became a convert to the Protestant religion ; and undertook to convey from Germany into his own country a great number of Bibles, concealed in casks, and packed up like Rhenish wine. This important commission he succeeded in, so far as to distribute the books. A pretended Protestant, however, who had purchased one of the Bibles, betrayed him, and laid an account of the affair before the inquisition. Juliano was then seized upon, and all means being used to find out the purchasers of these Bibles, eight hundred persons were apprehended. They were all tortured, and most of them sentenced to various other punishments. Juliano was burnt, twenty were roasted upon spits, several imprisoned for life, some publicly whipped, many sent to the galleys, and very few indeed acquitted.

A Protestant tailor of Spain, named John Leon, traveled to Germany, and from thence to Geneva, where, hearing that a great number of English Protestants were returning to their native country, he, and some more Spaniards, determined to go with them. The Spanish inquisitors, being apprized of their intentions, sent a number of familiars in pursuit of them, who overtook them at a seaport in Zealand. The prisoners were heavily fettered, hand-cuffed, gagged, had their heads and necks covered with a kind of iron network, and in this miserable condition they were conveyed to Spain, thrown into a dungeon, almost famished, barbarously tortured, and then burnt.

A young lady, having been put into a convent, absolutely refused to take the veil; and on leaving the cloister she embraced the Protestant faith, on which she was apprehended and committed to the flames.

An eminent physician and philosopher, named Christopher Losada, became extremely obnoxious to the inquisitors, by exposing the errors of popery, and professing the tenets of Protestantism. He was apprehended, imprisoned, and racked: but those severities not making him confess the Roman Catholic church to be the only true one, he was sentenced to the fire; which he bore with exemplary patience, and resigned his soul to his Creator.

Arias, a monk of St. Isidore's monastery at Seville, was a man of great abilities, but of a vicious disposition. He sometimes pretended to forsake the errors of the church of Rome, and become a Protestant, and soon after turned Roman Catholic. Thus he continued a long time wavering between both persuasions, till God thought proper to touch his heart. He now became a true Protestant; and the sincerity of his conversion being known, he was seized by the officers of the inquisition, severely tortured, and afterwards burnt at Auto da Fé.

A young lady, named Maria de Coceicao, who resided with her brother at Lisbon, was taken up by the inquisitors, and ordered to be put to the rack. The torments she felt made her confess the charges against her. The cords were then slackened, and she was reconducted to her cell, where she remained till she had recovered the use of her limbs; she was then brought again before the tribunal, and ordered to ratify her confession. This she absolutely refused to do, telling them, that what she had said was forced from her by the excessive pain she underwent. The inquisitors, incensed at this reply, ordered her again to be put to the rack, when the weakness of nature once more prevailed, and she repeated her former confession. She was immediately remanded to her cell: and being a third time brought before the inquisitors, they ordered her to sign her first and second confessions. She answered as before, but added, "I have twice given way to the frailty of flesh, and perhaps may, while on the rack, be weak enough to do so again; but depend upon it, if you torture me a hundred times, as soon as I am released from the rack I shall deny what was extorted from me by pain." The inquisitors then ordered her to be racked a third time; and, during this last trial, she bore the torments with the utmost fortitude, and could not be persuaded to answer any of the questions put to her. As her courage and constancy

increased, the inquisitors, instead of putting her to death, condemned her to a severe whipping through the public streets, and banishment for ten years.

A lady of a noble family in Seville, named Jane Bohorquia, was apprehended on the information of her sister, who had been tortured and burnt for professing the Protestant religion. Being pregnant, they let her remain tolerably quiet till she was delivered, when they immediately took away the child, and put it to nurse, that it might be brought up a Roman Catholic. Soon afterwards this unfortunate lady was ordered to be racked, which was done with such severity, that she expired a week after of the wounds and bruises. Upon this occasion the inquisitors affected some remorse, and in one of the printed acts of the inquisition, which they always publish at an *Auto da Fé*, this young lady is thus mentioned: "Jane Bohorquia was found dead in prison; after which, upon reviving the prosecution, the inquisitors discovered she was innocent. Be it therefore known, that no further prosecutions shall be carried on against her; and that her effects, which were confiscated, shall be given to the heirs at law." One sentence in the above ridiculous passage wants explanation, viz. that no further prosecutions shall be carried on against her. This alludes to the absurd custom of prosecuting and burning the bones of the dead; for when a prisoner dies in the inquisition, the process continues the same as if he was living; the bones are deposited in a chest, and if sentence of guilt is passed, they are brought out at the next *Auto da Fé*; the sentence is read against them with as much solemnity as against a living prisoner, and they are committed to the flames. In a similar manner are prosecutions carried on against prisoners who escape; and when their persons are far beyond the reach of the inquisitors, they are burnt in effigy.

Isaac Orobio, a learned physician, having beaten a Moorish servant for stealing, was accused by him of professing Judaism, and the inquisitors seized him upon the charge. He was kept three years in prison before he had the least intimation of what he was to undergo, and then suffered the following six modes of torture: 1. A coarse linen coat was put upon him, and then drawn so tight that the circulation of the blood was nearly stopped, and the breath almost pressed out of his body. After this the strings were suddenly loosened, when the air forcing its way hastily into his stomach, and the blood rushing into its channels, he suffered the most incredible pain. 2. His thumbs were tied with small cords so hard that the blood gushed from

under his nails. 3. He was seated on a bench with his back against a wall, wherein small iron pulleys were fixed. Ropes being fastened to several parts of his body and limbs, were passed through the pulleys, and being suddenly drawn with great violence, his whole frame was forced into a distorted mass. 4. After having suffered for a considerable time the pains of the last-mentioned position, the seat was snatched away, and he was left suspended against the wall. 5. A little instrument with five knobs, and which went with springs, being placed near his face, he suddenly received five blows on the cheek, which put him to such pain as caused him to faint. 6. The executioners fastened ropes round his wrists, and then drew them about his body. Placing him on his back with his feet against the wall, they pulled with the utmost violence till the cord had penetrated to the bone. He suffered the last torture three times, and then lay seventy days before his wounds were healed. He was afterwards banished, and in his exile wrote the account of his sufferings, from which the foregoing particulars are chiefly extracted.

A famous writer of Toledo, and a Protestant, was fond of producing fine specimens of writing and having them framed to adorn the different apartments of his house. Among other curious examples of penmanship, was a large piece containing the Lord's prayer, Creed, and Ten Commandments, in verse. This piece, which hung in a conspicuous part of the house, was one day seen by a person belonging to the inquisition, who observed that the versification of the commandments was not according to the church of Rome, but according to the Protestant church: for the Protestants retain the whole of the commandments as they are found in the Bible, but the Papists omit that part of the second commandment which forbids the worship of images. The inquisition soon had information of the circumstance, and this gentleman was seized, prosecuted, and burnt, only for ornamenting his house with a specimen of his skill.

CHAPTER III.

Discovery of some Enormities of the Inquisition.

IN the beginning of the last century, when the crown of Spain was contested for by two princes, France espoused the cause of one competitor, and England of the other. The duke of Ber-

rick (a natural son of James II. of England) commended the Spanish and French forces, and defeated the English, at the battle of Almanza. The army was then divided into two parts; the one, consisting of Spaniards and French, headed by the duke of Berwick, advanced towards Catalonia; the other body, consisting of French troops only, commanded by the duke of Orleans, proceeded to the conquest of Arragon. On the troops approaching the city of Arragon, the magistrates came to offer the keys to the duke of Orleans; but he told them haughtily they were rebels, and that he would not accept the keys, for he had orders to enter the city through a breach. Accordingly, he made a breach in the walls with his cannon, and then entered the city through it, together with his whole army. When he had made regulations here, and ordered that heavy contributions should be levied, he departed to subdue other places, leaving a strong garrison under the command of his lieutenant-general, M. De Legal. This gentleman, though brought up a Roman Catholic, was totally free from superstition: he united great talents with great bravery; and was, at once, the accomplished gentleman and skilful officer.

The money levied upon the magistrates and principal inhabitants, and upon every house, was paid as soon as demanded; but when the persons applied to the heads of the convents and monasteries, they found the ecclesiastics very unwilling to part with their cash.

M. De Legal sent to the Jesuits a peremptory order to pay two thousand pistoles immediately. The superior of the Jesuits returned for answer, that for the clergy to pay money to the army, was against all ecclesiastical immunities; and that he knew of no argument that could authorize such a procedure. M. De Legal then sent four companies of dragoons to quarter themselves in the college, with this sarcastic message: "To convince you of the necessity of paying the money, I have sent four substantial arguments to your college, drawn from the system of military logic; and, therefore, hope you will not need any further admonition to direct your conduct."

The Jesuits, greatly perplexed at these proceedings, despatched an express to court to the king's confessor, who was of their order; but the dragoons were much more expeditious in plundering and doing mischief, than the courier in his journey: so that the Jesuits, seeing every thing going to ruin, thought proper to adjust the matter, and paid the money before the return of the messenger. The Augustins and Carmelites, taking warning by what had happened to the Jesuits, prudently went and paid

the money, and by that means escaped the study of military arguments, and of being taught logic by the dragoons.

On the other hand, the Dominicans, who are all agents of the inquisition, imagined that that very circumstance would be their protection; but they were mistaken, for M. De Legal neither feared nor respected the inquisition. The chief of the Dominicans sent word to the military commander, that his order was poor, and had not any money whatever to pay the donative; "for," said he, "the whole wealth of the Dominicans consists only in the silver images of the apostles and saints, which are placed in our church, and to remove which would be accounted sacrilege."

This insinuation was meant to terrify the French commander; he, however, sent word that the silver images would make admirable substitutes for money, and would be more in character in his possession than in that of the Dominicans themselves; "for," said he, "while you possess them, they stand up in niches, useless and motionless, without being of the least benefit to mankind; but when they come into my possession, they shall be useful; I will put them in motion; for I intend to have them coined, when they may travel like the apostles."

The inquisitors were astonished at this treatment, which they never expected to receive, even from crowned heads; they therefore determined to deliver their precious images in a solemn procession, that they might excite the people to an insurrection. The Dominican friars were accordingly ordered to march to De Legal's house, with the silver apostles and saints, in a mournful manner, having lighted tapers with them, and bitterly crying all the way, "Heresy! heresy!"

When M. De Legal heard of these proceedings, he ordered four companies of grenadiers to line the streets which led to his house; each grenadier was ordered to have his loaded fusee in one hand, and a lighted taper in the other; so that the troops might either repel force with force, or do honor to the farcical ceremony. The friars did all they could to raise a tumult, but the people were too much afraid of the troops; the silver images were, therefore, delivered up to M. De Legal, who sent them to the mint to be coined.

The inquisitors, however, determined to excommunicate M. De Legal, unless he would release their precious saints from imprisonment in the mint before they were melted down. The French commander absolutely refused to do this, upon which the inquisitors drew up the form of excommunication, and ordered their secretary to go and read it to him.

This commission the secretary punctually performed, and read the excommunication deliberately and distinctly. The French commander heard him with great patience, and politely told him he would answer it next day. As soon as the secretary was gone, M. De Legal ordered his own secretary to prepare a form of excommunication exactly like that sent by the inquisition; but instead of his name, to put in those of the inquisitors.

The next morning he ordered four regiments under arms, and commanded them to accompany his secretary, and act according to his direction. The secretary went to the inquisition, and insisted upon admittance; which, after a great deal of altercation, was granted. As soon as he entered, he read, in an audible voice, the excommunication sent by M. De Legal against the inquisitors. They were all present, and heard it with astonishment. They cried out against De Legal, as a heretic; and said this was a most daring insult against the Catholic faith. But, to surprise them still more, the French secretary told them, they must remove from their present lodgings; for the French commander wanted to quarter his troops there, as it was the most commodious place in the whole city. On this the inquisitors exclaimed loudly, when the secretary put them under a strong guard, and sent them to a place appointed by M. De Legal to receive them. Here, finding their threats disregarded, they begged that they might be permitted to retire from the city, taking with them their private property, which was granted, and they immediately set out for Madrid, where they made the most bitter complaints to the king; but the monarch told them, he could not grant them any redress, as the injuries they had received were from the troops of his grandfather, the king of France, by whose assistance alone he could be firmly established in his kingdom.

In the mean time, M. De Legal set open all the doors of the inquisition, and released the prisoners, who amounted in the whole to four hundred; and among these were *sixty beautiful young women*, who formed a *seraglio* for the three principal inquisitors.

This discovery, which laid open the enormity of the inquisitors, greatly alarmed the archbishop, who desired M. De Legal to send the women to his palace, and he would take proper care of them; and at the same time he published an ecclesiastical censure against all such as should ridicule or blame the holy inquisition. But the French commander sent word to the archbishop, that the prisoners had either run away, or were securely

concealed by their friends, or his own officers, that it was impossible for him to send them back again; and, therefore, the inquisition having committed such atrocious actions, must now put up with their exposure and shame.

One of the ladies thus delivered from captivity was afterwards married to the French officer who opened the door of her dungeon, and released her. She related many singular circumstances respecting the *holy fathers* to her husband, and to M. Gavin, who afterwards made them public in his work entitled "The Master-Key to Popery."

From the foregoing narrative it will be perceived, that the inquisitors, under the exterior garb of sanctity and self-denial, are guilty of the greatest enormities. Lust, pride, avarice, and cruelty, are their predominant passions; and such is the blindness and bigotry of the deluded people over whom they extend their despotic sway, that not a voice is raised, not a murmur heard, against the most horrible barbarities, if they be sanctified by the specious pretext of zeal for the Catholic faith, and executed by the familiars of the *Holy Office*.

It might have been expected, that their influence over the minds of the higher orders of society would have been less powerful; and that some one would have been found, among the sovereigns of Spain or Portugal, sufficiently enlightened to see through the imposture, and courageous enough to assert his own rights and those of his subjects against the hypocritical tyrants who trampled on both. But such is the benumbing effect of this horrible tribunal, so powerful has it become by the weakness and folly of the people, that the only prince who dared to threaten its existence, was put to death by the machinations of the inquisitors, before his accession to the throne gave him an opportunity of executing his noble purpose. This unfortunate prince was Don Carlos, son of Philip the Second, and grandson of Charles the Fifth.

Don Carlos possessed all the good qualities of his grandfather, without any of the bad ones of his father. He had sense enough to see into the errors of popery, and abhorred the very name of the inquisition. He inveighed publicly against it, ridiculed the affected piety of the inquisitors, and declared, that if he ever came to the crown, he would abolish the inquisition, and exterminate its agents. This irritated and alarmed the inquisitors; and they, accordingly, determined on his destruction. They therefore employed all their emissaries to spread the most artful insinuations against the prince; and, at length, raised such a spirit of discontent among the people, that the

king was under the necessity of removing Don Carlos from court. They even pursued his friends, and obliged the king to banish Don John, duke of Austria, his brother, together with his own nephew, the prince of Parma, because both these illustrious persons had a most sincere attachment to their kinsman, Don Carlos.

Shortly after, the prince having shown great lenity and favor to the Protestants in the Netherlands, the inquisitors gladly seized the opportunity of declaring, that as the persons in question were heretics, the prince himself must be one, since he gave them countenance. Thus they gained so great an ascendancy over the mind of the king, who was an absolute slave to superstition, that he sacrificed the feelings of nature to the force of bigotry, and from fear of incurring the anger of the inquisition, passed sentence of death on his only son.

The prince had what was termed an indulgence; that is, he was permitted to choose the manner of his death. He chose bleeding, and the hot bath; when, the veins of his arms and legs being opened, he expired gradually, falling a martyr to the malice of the inquisitors, and the besotted bigotry of his father.

CHAPTER IV.

Further Accounts of the Persecutions of Protestants in Foreign Countries.

DR. ÆGIDIO was educated at the university of Alcala, and applied himself to the study of the sacred scriptures. The professor of theology dying, he was elected in his place, and gave great satisfaction to every impartial person by his learning and piety. His enemies, however, laid a complaint against him to the inquisitors, who sent him a citation, and when he appeared to it, cast him into a dungeon.

As the greatest part of those who belonged to the cathedral at Seville, and many persons belonging to the bishopric of Dor-tois, approved of the doctrines of Ægidio, which they thought perfectly consonant with true religion, they petitioned the emperor in his behalf. Though the monarch had been educated a Roman Catholic, he was not a bigot; and therefore sent an immediate order for his liberation. Soon after, he visited the church of Valladolid, did every thing he could to promote the

cause of religion, and returning home he fell sick, and died in an extreme old age.

The inquisitors having been disappointed of gratifying their malice against him while living, determined (as the emperor's whole thoughts were engrossed by a military expedition) to wreak their vengeance on him when dead. They therefore, soon after he was buried, ordered his remains to be dug up; and a legal process being carried on, they were condemned to be burnt, which was accordingly executed.

Dr. Constantine, an intimate acquaintance of Dr. Ægidio, was a man of uncommon natural abilities and profound learning. He preached boldly such doctrines only as were agreeable to gospel purity, and uncontaminated by the errors of the Romish church. This created him many enemies among the Roman Catholics, who determined on his utter ruin. One Scobarte, a worthy gentleman, having erected a school for divinity lectures, appointed Dr. Constantine to be reader therein. He immediately undertook the task, and read lectures, by portions, on the Proverbs, Ecclesiastes, and Canticles; but while beginning to expound the book of Job, the inquisitors seized him. When brought to examination, he answered with such precaution that they could not find any explicit charge against him, but remained doubtful in what manner to proceed, when the following circumstance occurred.

The doctor had deposited with a woman, named Martin, several books, which to him were very valuable, but which he knew were exceptionable in the eyes of the inquisition. This woman was apprehended, and, after a short process, her goods were ordered to be confiscated. Previous, however, to the officers coming to her house, her son had removed several chests full of the most valuable articles, and among these were the books of Dr. Constantine; but a treacherous servant having given intelligence of this to the inquisitors, an officer was despatched to the son to demand the chests. The son supposing the officer only came for Constantine's books, said, "I know what you come for, and I will fetch them to you immediately." He then fetched the books and papers, and delivered them to the officer, who was greatly surprised to find what he did not look for.

The inquisitors, thus possessed of Constantine's books and writings, were soon enabled to form charges against him. When he was brought up for re-examination, they presented one of his papers, and asked him if he knew the handwriting. Perceiving it to be his own, he confessed the writing, and justified the doc-

trine it contained. Having been detained upwards of two years in prison, he was at last seized with a bloody-flux, which put an end to his miseries. The process, however, was carried on against his body, which was burnt at the ensuing Auto da Fé.

Nicholas Burton was a merchant of London, who traded into Spain. Being at Cadiz, a familiar of the inquisition called upon him one day at his lodgings, pretending that he wanted to send a quantity of merchandise to London. Having asked many questions, he departed, and the next day one of the inquisitorial officers took Mr. Burton into custody. The president, on his examination, demanded if he had said or insinuated any thing disrespectful to the Roman Catholic persuasion. Mr. Burton replied in the negative, saying, that he was sensible, in whatever country we were, respect ought to be paid to its established religion. This defence, however, availed him nothing; they proceeded to torture him, in the most cruel manner, in order to gain information. Failing in this, they condemned him for invincible obstinacy, and at the next Auto da Fé he was burnt.

Several other Englishmen in Spain were, about the time of Mr. Burton's martyrdom, put to death by the inquisition; particularly John Baker, William Burgate, and William Burgess, were burnt, and William Hooker was stoned to death.

William Gardener was born at Bristol, received a good education, and was, at a proper age, placed under the care of an eminent merchant. When twenty-six years of age, he was sent to Lisbon as factor. Here he applied himself to the study of the Portuguese language, conversed privately with a few, whom he knew to be zealous Protestants; and, at the same time, cautiously avoided giving the least offence to the Roman Catholics; but hitherto he had not gone into any of their churches.

A marriage being concluded between the king of Portugal's son and the infanta of Spain, upon the wedding-day the bridegroom, bride, and the whole court, went to the cathedral attended by multitudes of all ranks of people, and among the rest William Gardener, who staid during the whole ceremony, and was greatly shocked at the superstitions he beheld. He, therefore, formed the noble, though inconsiderate design, of effecting a reform in Portugal, or perishing in the attempt; and determined to sacrifice his prudence to his zeal, even though it should cost him his life. For this purpose he settled all his worldly affairs, paid his debts, closed his books, and consigned over his merchandise.

On the ensuing Sunday he went again to the cathedral, and

placed himself near the altar with a New Testament in his hand. In a short time the king and his court appeared, and a cardinal began mass : at that part of the ceremony in which the people adore the wafer, Gardener, springing toward the cardinal, snatched the host from him, and trampled it under his feet. The whole congregation were thunderstruck, and one person, drawing a dagger, wounded Gardener in the shoulder, and would, by repeating the blow, have killed him, had not the king ordered him to forbear. Thinking that he had been stimulated by some other person to act as he had done, the king demanded who was his abettor ? to which he replied, " My own conscience alone. I would not hazard what I have done for any man living ; but I owe that and all other services to my Creator."

Hereupon he was sent to prison, and an order was issued to apprehend all Englishmen in Lisbon. This order was immediately put in execution, (very few escaping,) and many innocent persons were tortured to make them confess if they knew any thing of the matter ; in particular, a person who resided in the same house with Gardener was treated with unparalleled barbarity, to make him confess something which might throw a light upon the business.

Then Gardener himself was tormented in the most excruciating manner : but in the midst of all his torments he gloried in the deed. Being condemned to death, a large fire was kindled near a gibbet ; Gardener was drawn up to the gibbet by pulleys, and then let down near the fire, but not so close as to touch it ; for they burnt or rather roasted him by slow degrees. Some of the sparks were blown from the fire which consumed Gardener, towards the haven, burnt one of the king's ships of war, and did other considerable damage. The Englishmen who were taken up on this occasion were, soon after Gardener's death, all discharged, except the person that resided in the same house with him, who was detained two years before he could procure his freedom.

William Lithgow was descended from a good family, and having a natural propensity to traveling, he rambled, when very young, over the Northern and Western Islands ; after which he visited France, Germany, Switzerland, and Spain. He set out on his travels in March, 1609, and went to Paris, where he staid for some time. He then prosecuted his travels through Germany and other parts, and at length arrived at Malaga in Spain.

While he resided here, he contracted with the master of a French ship for his passage to Alexandria, but was prevented

from going by the following circumstances: in the evening of the 17th of October, 1620, the English fleet, at that time on a cruise against the Algerine rovers, came to anchor before Malaga, which threw the people of the town into the greatest consternation, as they imagined them to be Turks. The morning, however, discovered the mistake; and the governor of Malaga perceiving that they bore the English flag, went on board the admiral's ship, and, on his return, banished the fears of the people.

Many persons from on board the fleet came ashore the next day. Among these were several friends of Mr. Lithgow, who invited him on board, which invitation he accepted, and was kindly received by the admiral. The fleet sailing for Algiers the next day, he returned on shore, and proceeded towards his lodgings by a private way, (being to embark the same night for Alexandria,) when, in passing through a narrow uninhabited street, he found himself suddenly surrounded by nine serjeants, or officers, who threw a black cloak over him, and forcibly conducted him to the governor's house. After some little time the governor appeared, when Mr. Lithgow earnestly begged he might be informed of the cause of such violent treatment. The governor only shook his head, and gave orders that the prisoner should be strictly watched till he returned from his devotions; directing, at the same time, that the captain of the town, the alcaid major, and town notary, should be summoned to appear at his examination, and that all this should be done with the greatest secrecy, to prevent its reaching the ears of the English merchants who resided in the town.

These orders were strictly fulfilled; and on the governor's return, Mr. Lithgow was brought before him for examination. The governor began by asking several questions, as to what country he was a native of, whither he was going, how long he had been in Spain, &c. The prisoner, after answering these questions, was conducted to a closet, where he was again examined by the town-captain, who inquired whether he had lately come from Seville; and, pretending great friendship, conjured him to tell the truth; finding himself, however, unable to extort any thing from Mr. Lithgow, he left him.

The governor then proceeded to inquire the quality of the English commander, and the prisoner's opinion of the motives that prevented his accepting an invitation to come on shore. He demanded, likewise, the names of the English captains in the squadron, and what knowledge he had of the embarkation, or preparation for it, before its departure from England. His

answers were set down in writing by the notary ; but the junta particularly the governor, seemed surprised at his denying any knowledge of the fitting out of the fleet, and declared that he was a traitor and a spy, and came directly from England to favor and assist in the designs of that country against Spain ; and that he had been for that purpose nine months in Seville, in order to procure intelligence of the time the Spanish navy was expected from the Indies. They exclaimed against his familiarity with the officers of the fleet, and many other English gentlemen, between whom, they said, unusual civilities had passed, but all these transactions had been noticed with peculiar attention. In short, they said, he came from a council of war held that morning on board the admiral's ship, in order to put in execution the orders assigned him. They upbraided him with being accessory to the burning of the island of St. Thomas, in the West Indies ; " wherefore," said they, " these Lutherans, and sons of the devil, ought to have no credit given to what they say or swear."

Mr. Lithgow in vain endeavored to obviate every accusation laid against him, and, in order to prove his innocence, begged that his papers might be examined ; this request was complied with ; but although they consisted of passports and letters of recommendation from persons of quality, the prejudiced judges refused all belief to them, and their suspicions appeared to be confirmed rather than weakened by the perusal. A consultation was then held as to where the prisoner should be confined. The alcaid, or chief judge, was for putting him in the town prison ; but this was objected to, particularly by the corregidor, who said, " In order to prevent the knowledge of his confinement from reaching his countrymen, I will take the matter on myself, and be answerable for the consequences ;" upon which it was agreed, that he should be confined in the governor's house, and the greatest secrecy observed.

He was then stripped, searched, and robbed of a large sum which he had about him, by a serjeant, and confined in an apartment of the governor's house. At midnight the serjeant and two Turkish slaves released him from his confinement, but it was to introduce him to one much more horrible. They conducted him through several passages to a chamber in a remote part of the palace, towards the garden, where they loaded him with irons, and extended his legs by means of an iron bar above a yard long, the weight of which was so great that he could neither stand nor sit, but was obliged to lie continually on his back. They left him in this condition for some time, when they returned, bringing him a pound of broiled mutton

and a loaf, with a small quantity of wine; after delivering which, they again left him.

He received a visit from the governor the next day, who promised him his liberty, with many other advantages, if he would confess being a spy; but on his protesting that he was entirely innocent, the governor left him in a rage, saying he should see him no more till further torments constrained him to confess; commanding the keeper, to whose care he was committed, not to allow his sustenance to exceed three ounces of musty bread and a pint of water every second day; and that he should be allowed neither bed, pillow, nor coverlet. "Close up," said he, "this window in his room with lime and stone; stop up the holes of the door with double mats; let him have nothing that bears any likeness to comfort." The unfortunate Lithgow continued in this melancholy state, without seeing any person, for several days, in which time the governor received an answer to a letter he had written, relative to the prisoner, from Madrid; and, pursuant to the instructions given him, began to put in practice the cruelties devised, which they hastened, because Christmas approached, it being then the forty-seventh day since his confinement.

About three o'clock in the morning, he heard the noise of a coach in the street, and some time after heard the opening of the prison doors, not having had any sleep for two nights. Immediately after the prison doors were opened, the nine serjeants who had first seized him, with the notary, entered the place where he lay, and without uttering a word conducted him in his irons into the street, where a coach waited, in which they laid him at the bottom on his back, being unable to sit. Two of the serjeants rode with him, and the rest walked by the coach side, but all observed the most profound silence. They drove him to a vinepress house, about a league from the town, to which place a rack had been privately conveyed before; and here they shut him up for that night.

About day-break the next morning the governor and the alcaid arrived, into whose presence Mr. Lithgow was immediately brought, to undergo another examination. The prisoner desired he might have an interpreter, but was refused; nor would they permit him to appeal to the superior court of judicature at Madrid. After a long examination, which lasted the whole day, there appeared in all his answers so exact a conformity with what he had before said, that they declared he had learned them by heart. Mr. Lithgow still persisting in his

innocence, the governor ordered him to be tortured immediately.

He was then conducted to the end of a stone gallery, where the rack was placed. The executioner immediately struck off his irons, which put him to very great pain, the bolts being so closely riveted, that the sledge hammer tore away about half an inch of his heel in forcing off the bolt; the anguish of which, together with his weak condition, (not having had the least sustenance for three days,) occasioned him to groan bitterly; upon which the merciless alcaid said, "Villain! traitor! this is but the beginning of what you shall endure."

As soon as his irons were off, he fell on his knees, uttering a short prayer, that God would be pleased to enable him to be steadfast, and undergo courageously the trial he had to encounter; he was then stripped naked, and fixed upon the rack.

It is impossible to describe the various tortures inflicted upon him. He lay on the rack for above five hours, during which time he received above sixty different tortures of the most infernal nature; and had they continued them longer, he must have expired.

On being taken from the rack, and his irons again put on, he was conducted to his former dungeon, having received no other nourishment than a little warm wine, which was given him rather to reserve him for future punishments, than from any principle of pity.

In this horrid situation he continued, almost starved, till Christmas day, when he received some relief from Marianne, waiting-woman to the governor's lady. This woman having obtained leave to visit him, carried with her some refreshments, consisting of honey, sugar, raisins, and other articles.

Mr. Lithgow at length received information which gave him little hopes of ever being released. The substance of this information was, that an English seminary priest, and a Scotch cooper, had been for some time employed by the governor to translate from the English into the Spanish language all his books and observations; and that it was commonly said in the governor's house, that he was an arch and dangerous heretic. About two days after he had received the above information, the governor, an inquisitor, and a canonical priest, accompanied by two Jesuits, entered his dungeon, and, after several idle questions, the inquisitor asked Mr. Lithgow if he was a Roman Catholic, and acknowledged the pope's supremacy? He answered, that he neither was the one, nor did the other. In the bitterness of his soul he made use of some warm expressions

"As you have almost murdered me," said he, "for pretended treason, so now you intend to make a martyr of me for my religion."

They gave the prisoner eight days to consider and resolve whether he would become a convert to their religion. On the eighth day after, being the last of their inquisition, when sentence is pronounced, they returned again, but quite altered both in their words and behavior. After repeating much the same kind of arguments as before, they, with seeming grief, pretended they were sorry from their hearts he must be obliged to undergo a terrible death; but above all, for the loss of his most precious soul; and falling on their knees, cried out, "Convert, convert, O dear brother, for our blessed lady's sake, convert!" To which he answered, "I fear neither death nor fire, being prepared for both."

Lithgow received a sentence that night of eleven different tortures, and if he did not die in the execution of them, he was, after Easter holidays, to be carried to Grenada, and there burnt to ashes. The first part of the sentence was executed with great barbarity that night; and it pleased God to give him strength both of body and mind, to adhere to the truth, and to survive the horrid punishments.

After these cruelties, they again put irons on, and conveyed him to his dungeon. The next morning he received some little comfort from a Turkish slave, who secretly brought him in his shirt-sleeve some raisins and figs, which he licked up in the best manner his strength would permit with his tongue. During this period, he was attended by a negro slave, who found means to furnish him with refreshments still more amply than the Turk, being conversant in the house and family. She brought him some victuals, and with it some wine in a bottle, every day.

He now waited with anxious expectation for the day, which, by putting an end to his life, would also end his torments. But his melancholy expectations were, by the interposition of Providence, rendered abortive, and his deliverance obtained, from the following circumstances.

A Spanish gentleman of quality came from Grenada to Malaga; who being invited to an entertainment by the governor, he informed him of what had befallen Mr. Lithgow, from the time of his being apprehended as a spy, and described the various sufferings he had endured. He likewise told him, that after it was known the prisoner was innocent, it gave him great concern. That on this account he would gladly have released

him, restoring his money and papers, and made some atonement for the injuries he had received; but that, upon an inspection into his writings, several were found of a blasphemous nature. That on his refusing to abjure these heretical opinions, he was turned over to the inquisition, who finally condemned him.

While the governor was relating this tale, a Flemish youth, servant to the Spanish gentleman, who waited at table, was struck with amazement and pity at the description of the sufferings of the stranger. On his return to his master's lodging, he began to revolve in his mind what he had heard, which made such an impression on him that he could not rest in his bed; and when the morning came, without disclosing his intentions to any person, he went into the town, and inquired for an English factor. He was directed to the house of one Mr. Wild, to whom he related the whole of what he had heard the preceding evening, between his master and the governor; but could not tell Mr. Lithgow's name. Mr. Wild, however, conjectured it was he, by the servant remembering the circumstance of his being a traveler.

Mr. Wild, therefore, on the departure of the servant, immediately sent for the other English factors, to whom he related all the particulars relative to their unfortunate countryman. After a short consultation it was agreed, that information of the whole affair should be sent, by express, to Sir Walter Aston, the English ambassador of Madrid. This was accordingly done, and the ambassador having presented a memorial to the king and council of Spain, obtained an order for Mr. Lithgow's enlargement, and his delivery to the English factory. This order was directed to the governor of Malaga; and was received by the whole assembly of the bloody inquisition with the greatest surprise.

Mr. Lithgow was released from his confinement on the eve of Easter-Sunday, when he was carried from his dungeon on the back of a slave that had attended him, to the house of one Mr. Busbich, where all comforts were given him. After some time, Mr. Lithgow was restored, from the most wretched spectacle, to a great share of health and strength; but he lost the use of his left arm, several of the smaller bones being so crushed and broken, as to be rendered ever after unserviceable.

Notwithstanding every effort, Mr. Lithgow could never obtain any part of his money or effects, though his majesty, and the ministers, interested themselves in his behalf. Gondamore the Spanish ambassador, indeed, promised that all his effects

should be restored, with the addition of ten thousand pounds, English money, as some atonement for the tortures he had undergone, which last was to be paid him by the governor of Malaga. These engagements, however, were never kept; and though the king was a kind of guarantee for the performance of them, the cunning Spaniard found means to elude the order.

FURTHER HISTORICAL ACCOUNT OF THE PERSECUTIONS,
SUFFERINGS, AND CRUEL DEATHS OF PROTESTANT
MARTYRS IN FOREIGN COUNTRIES, DURING THE
SIXTEENTH AND SEVENTEENTH CENTURIES.

Brief Relation of the Horrible Massacre in France, Anno 1572.

AFTER a long series of troubles in France, the Papists, seeing nothing could be done against the Protestants by open force, began to devise how they could entrap them by subtlety, and that by two ways: first, by pretending that an army was to be sent into the lower country, under the command of the admiral, prince of Navarre and Condé; not that the king had any intention of so doing, but only with a view to ascertain what force the admiral had under him, who they were, and what were their names. The second was, a marriage suborned between the prince of Navarre and the sister of the king of France; to which were to be invited all the chief Protestants. Accordingly, they first began with the queen of Navarre; she consented to come to Paris, where she was, at length, won over to the king's mind. Shortly after she fell sick, and died within five days, not without suspicion of poison; but her body being opened, no signs thereof appeared. A certain apothecary, however, made his boast, that he had killed the queen by venomous odors and smells, prepared by himself.

Notwithstanding this, the marriage still proceeded. The admiral, prince of Navarre and Condé, with divers other chief states of the Protestants, induced by the king's letters and many fair promises, came to Paris, and were received with great solemnity. The marriage at length took place on the 18th of August, 1572, and was solemnized by the cardinal of Bourbon upon a high stage set up on purpose without the church walls: the prince of Navarre and Condé came down, waiting for the king's sister, who was then at mass. This done, the company all went to the bishop's palace to dinner. In the evening they were conducted to the king's palace to supper.

Four days after this, the admiral coming from the council table, on his way was shot at with a pistol, charged with three bullets, and wounded in both his arms. Notwithstanding which, he still remained in Paris, although the Vidam advised him to flee.

Soldiers were appointed in various parts of the city to be ready at a watch-word, upon which they rushed out to the slaughter of the Protestants, beginning with the admiral, who being dreadfully wounded, was cast out of the window into the street, where his head being struck off, was embalmed with spices to be sent to the pope. The savage people then cut off his arms and privy members, and drew him in that state through the streets of Paris, after which, they took him to the place of execution, out of the city, and there hanged him up by the heels, exposing his mutilated body to the scorn of the populace.

The martyrdom of this virtuous man had no sooner taken place, than the armed soldiers ran about slaying all the Protestants they could find within the city. This continued many days, but the greatest slaughter was in the three first days, in which were said to be murdered above ten thousand men and women, old and young, of all sorts and conditions. The bodies of the dead were carried in carts and thrown into the river, which was all stained therewith; also whole streams in various parts of the city ran with the blood of the slain. In the number that were slain of the more learned sort, were Peter Ramus, Lambinus, Plateanus, Lomenius, Chapesius, and others.

These brutal deeds were not confined within the walls of Paris, but extended into other cities and quarters of the realm, especially to Lyons, Orleans, Toulouse, and Rouen, where the cruelties were unparalleled. Within the space of one month, thirty thousand Protestants, at least, are said to have been slain, as is credibly reported by those who testify of the matter.

When intelligence of the massacre was received at Rome, the greatest rejoicings were made. The pope and cardinals went in solemn procession to the church of St. Mark to give thanks to God. A jubilee was also published, and the ordnance fired from the castle of St. Angelo. To the person who brought the news, the cardinal of Lorraine gave one thousand crowns. Like rejoicings were also made all over France for this imagined overthrow of the faithful.

The following are among the particulars recorded of the above enormities.

The admiral, on being wounded in both his arms, said to Maure, preacher to the queen of Navarre, "O my brother, I

now perceive that I am beloved of my God, seeing that for his most holy name's sake I do suffer these wounds." He was slain by Bemjus, who afterwards reported that he never saw man so constantly and confidently suffer death.

Many honorable men, and great personages, were, at the same time, murdered, namely, count Rochefoucault; Telinius, the admiral's son-in-law; Antonius Claromontus, marquis of Ravelly, Louis Bussius, Bandineus, Pleuvialius, Bernius, &c.

Francis Nompar Caumontius, being in bed with his two sons, was slain with one of them: the other was strangely preserved, and afterwards came to great dignity. Stephen Cevalerie Prime, chief treasurer to the king in Poitiers, a very good man, careful of the commonwealth, after he had paid for his life a large sum of money, was cruelly and perfidiously murdered.

Magdalen Brissonet, an excellent woman, and learned, the widow of Ivermus, master of requests to the king, flying out of the city in poor apparel, was taken, cruelly murdered, and cast into the river.

Two thousand were murdered in one day; and the same liberty of killing and spoiling continued several days after.

At Meldis, two hundred were cast into prison, and being brought out as sheep to the slaughter, were cruelly murdered. There also were twenty-five women slain.

At Orleans, a thousand men, women, and children, were murdered.

The citizens of Augustobona, hearing of the massacre at Paris, shut the gates of their town that no Protestants might escape, and cast all they suspected into prison, who were afterwards brought forth and murdered.

At Lyons there were eight hundred men, women, and children, most miserably and cruelly murdered. Three hundred were slain in the archbishop's house. The monks would not suffer their bodies to be buried.

At Toulouse two hundred were murdered.

At Rouen five hundred were put to death; and, as Thuanus writes, "This example passed unto other cities, and from cities to towns and villages, so that it is by many published, that in all the kingdom above thirty thousand were in these tumults divers ways destroyed."

A little before this massacre, a man, nurse, and infant, carried to be baptized, were all three murdered.

Bricamotius, a man of seventy years, and Cavagnius, were laid upon hurdles and drawn to execution; and after being in

the way reviled, and defiled with dirt cast upon them, they were hanged. The first might have been pardoned, if he would publicly confess that the admiral had conspired against the king, which he refused to do.

At Bourdeaux, by the instigation of a monk, named Enimund Angerius, two hundred and sixty-four persons were cruelly murdered, of whom some were senators. This monk continually provoked the people in his sermons to this slaughter.

At Agendicum, in Maine, a cruel slaughter of the Protestants was committed by the instigation of Æmarus, inquisitor of criminal causes. A rumor being spread abroad that the Protestants had taken secret counsel to invade and spoil the churches, above a hundred of every estate and sex were by the enraged people killed, or drowned in the river Igonna, which runs by the city.

On entering Blois, the duke of Guise (to whom the city had opened its gates) gave it up to rapine and slaughter; houses were spoiled, many Protestants who had remained were slain or drowned in the river; neither were women spared, of whom some were ravished, and more murdered. From thence he went to Mere, a town two leagues from Blois, where the Protestants frequently assembled at sermons; which for many days together was spoiled, many of its inhabitants killed, and Cassebonius, the pastor, drowned in the next river.

At Anjou, Albiacus, the pastor, was murdered, certain women slain, and some ravished.

John Burgeolus, president of Turin, an old man, being suspected to be a Protestant, having bought with a great sum of money his life and safety, was, notwithstanding, taken and beaten cruelly with clubs and staves, and being stripped of his clothes, was brought to the bank of the river Liger, and hanged with his head downward in the water up to his breast; then the entrails were torn out, while he was yet alive, and thrown into the river, and his heart put upon a spear and carried about the city.

The town of Barre being taken by the Papists, all kinds of cruelty were there used; children were cut to pieces, and their bowels and hearts being torn out, some of the barbarians, in their blind rage, gnawed them with their teeth.

At Albia of Cahors, upon the Lord's day, the sixteenth of December, the Papists, at the ringing of a bell, broke open the houses in which the Protestants were assembled, and killed all they could find; among whom was one Guacerius, a rich

merchant, whom they drew into his house, and then murdered him, with his wife and children.

In a town called Penna, three hundred persons (notwithstanding their lives had been promised them) were murdered by Spaniards, who were newly come to serve the French king.

The town of Nonne having capitulated to the Papists, upon condition that the foreign soldiers should depart safe with horse and armor, leaving their ensigns, that the enemy's soldiers should not enter into the town, and that no harm should be done to the inhabitants, who (if they chose) might go into the castle; after the yielding of it, the gates were set open, when, without any regard to these conditions, the soldiers rushed in, and began murdering and spoiling all around them. Men and women without distinction were killed; the streets resounded with cries and groans, and flowed with blood. Many were thrown down headlong from on high. Among others, the following monstrous act of cruelty is reported: a certain woman, being drawn out of a private place, into which, to avoid the rage of the soldiers, she had fled with her husband, was, in his sight, shamefully defiled; and then being commanded to draw a sword, not knowing to what end, was forced by others, who guided her hand, to give her husband a wound, whereof he died.

Bordis, a captain under the prince of Condé, at Mirabellum, was killed, and his naked body cast into the street, that, being unburied, the dogs might eat it.

The prince of Condé, being taken prisoner, and his life promised him, was shot in the neck by Montisquius, captain of the duke of Anjou's guard. Thuanus thus speaks of him: "This was the end of Louis Bourbon, prince of Condé, of the king's blood, a man above the honor of his birth, most honorable in courage and virtue; who, in valor, constancy, wit, wisdom, experience, courtesy, eloquence, and liberality, all which virtues excelled in him, had few equals, and none, even by the confession of his enemies, superior to him."

At Orleans one hundred men and women being committed to prison, were, by the furious people, most cruelly murdered.

The enemies of the truth, now glutted with slaughter, began everywhere to triumph in the fallacious opinion, that they were the sole lords of men's consciences; and, truly, it might appear to human reason, that, by the destruction of his people, God had abandoned the earth to the ravages of his enemy. But he had otherwise decreed, and thousands yet, who had not bowed

the knee to Baal, were called forth to *glory and virtue*. The inhabitants of Rochelle, hearing of the cruelties committed on their brethren, resolved to defend themselves against the power of the king; and their example was followed by various other towns, with which they entered into a confederacy, exhorting and inspiring one another in the common cause. To crush this, the king shortly after summoned the whole power of France, and the greatest of his nobility, among whom were his royal brothers; he then invested Rochelle by sea and land, and commenced a furious siege, which, but for the immediate hand of God, must have ended in its destruction.

Seven assaults were made against the town, none of which succeeded. At one time a breach was made by the tremendous cannonade; but, through the undaunted valor of the citizens, assisted even by their wives and daughters, the soldiers were driven back with great slaughter.

The siege lasted seven months, when the duke of Anjou being proclaimed king of Poland, he, in concert with the king of France, entered into a treaty with the people of Rochelle, which ended in a peace: conditions, containing twenty-five articles, having been drawn up by the latter, embracing many immunities both for themselves and other Protestants in France, were confirmed by the king, and proclaimed with great rejoicings at Rochelle and other cities.

The year following died Charles IX. of France, the tyrant who had been so instrumental in the calamities above recorded. He was only in the twenty-fifth year of his age, and his death was remarkable and dreadful. When lying on his bed, the blood gushed from various parts of his body, and, after lingering in horrible torments during many months, he at length expired.

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FURTHER ACCOUNTS OF THE PERSECUTIONS IN FOREIGN COUNTRIES.

CHAPTER I.

Persecutions in Bohemia and Germany.

THE severity exercised by the Roman Catholics over the reformed Bohemians induced the latter to send two ministers and four laymen to Rome, in the year 977, to seek redress from the pope. After some delay, their request was granted, and their grievances redressed. Two things in particular were permitted to them, viz. to have divine service in their own language, and to give the cup in the sacrament to the laity. The disputes, however, soon broke out again, the succeeding popes exerting all their power to resume their tyranny over the minds of the Bohemians; and the latter, with great spirit, aiming to preserve their religious liberties.

Some zealous friends of the gospel applied to Charles, king of Bohemia, A. D. 1375, to call a council for an inquiry into the abuses that had crept into the church, and to make a thorough reformation. Charles, at a loss how to proceed, sent to the pope for advice; the latter, incensed at the affair, only replied, "Punish severely those presumptuous and profane heretics." The king, accordingly, banished every one who had been concerned in the application; and, to show his zeal for the pope, laid many additional restraints upon the reformed Christians of the country.

The martyrdom of John Huss and Jerome of Prague* greatly increased the indignation of the believers, and gave animation to their cause. These two great and pious men were condemned by order of the council of Constance, when fifty-eight of the principal Bohemian nobility interposed in their

* These two great men were first brought to the light of truth by reading the doctrines of our countryman John Wickliffe, who, like the morning star of reformation, first burst from the dark night of popish error, and illumina.ed the surrounding world.

favor. Nevertheless they were burnt; and the pope, in conjunction with the council of Constance, ordered the Romish clergy everywhere to excommunicate all who adopted their opinions, or murmured at their fate. In consequence of these orders great contentions arose between the Papists and reformed Bohemians, which produced a violent persecution against the latter. At Prague it was extremely severe, till, at length, the reformed, driven to desperation, armed themselves, attacked the senate-house, and cast twelve of its members, with the speaker, out of the windows. The pope, hearing of this, went to Florence, and publicly excommunicated the reformed Bohemians, exciting the emperor of Germany, and all other kings, princes, dukes, &c. to take up arms in order to extirpate the whole race; promising, by way of encouragement, full remission of all sins to the most wicked person who should kill one Bohemian Protestant. The result of this was a bloody war; for several popish princes undertook the extirpation, or at least expulsion, of the proscribed people; while the Bohemians, arming themselves, prepared to repel them in the most vigorous manner. The popish army prevailing against the Protestant forces at the battle of Cuttenburgh, they conveyed their prisoners to three deep mines near that town, and threw several hundreds into each, where they perished in a miserable manner.

A bigoted popish magistrate, named Pichel, seized twenty-four Protestants, among whom was his daughter's husband. On their all confessing themselves of the reformed religion, he sentenced them to be drowned in the river Abbis. On the day of the execution, a great concourse of people attended; and Pichel's daughter threw herself at her father's feet, bedewed them with tears, and implored him to pardon her husband. The obdurate magistrate sternly replied, "Intercede not for him, child; he is a heretic, a vile heretic." To which she nobly answered, "Whatever his faults may be, or however his opinions may differ from yours, he is still my husband, a thought which, at a time like this, should alone employ my whole consideration." Pichel flew into a violent passion, and said, "You are mad! cannot you, after his death, have a much worthier husband?"—"No, sir," replied she, "my affections are fixed upon him, and death itself shall not dissolve my marriage vow." Pichel, however, continued inflexible, and ordered the prisoners to be tied with their hands and feet behind them, and in that manner thrown into the river. This being put into execution, the young lady watched her opportunity, leaped into the waves, and embracing the body of her husband, both sunk together.

The emperor Ferdinand, whose hatred to the Protestants was unlimited, not thinking he had sufficiently oppressed them, instituted a high court of reformers, upon the plan of the inquisition, with this difference, that the reformers were to move from place to place. The greater part of this court consisted of Jesuits, and from its decisions there was no appeal. Attended by a body of troops, it made the tour of Bohemia, and seldom examined or saw a prisoner; but suffered the soldiers to murder the Protestants as they pleased, and then to make report of the matter afterwards.

The first who fell a victim to their barbarity was an aged minister, whom they killed as he lay sick in bed. Next day they robbed and murdered another, and soon after shot a third, while preaching in his pulpit.

They ravished the daughter of a Protestant before his face, and then tortured her father to death. They tied a minister and his wife back to back, and burnt them. Another minister they hung upon a cross beam, and making a fire under him, broiled him to death. A gentleman they hacked into small pieces; and they filled a young man's mouth with gunpowder and setting fire to it, blew his head to pieces.

But their principal rage being directed against the clergy, they seized a pious Protestant minister, whom they tormented daily for a month in the following manner: they placed him amidst them, and derided and mocked him; they spit in his face, and pinched him in various parts of his body; they hunted him like a wild beast, till ready to expire with fatigue; they made him run the gauntlet, each striking him with a twig, their fists, or ropes; they scourged him with wires; they tied him up by the heels with his head downwards, till the blood started out of his nose, mouth, &c.; they hung him up by the arms till they were dislocated, and then had them set again; burning papers, dipped in oil, were placed between his fingers and toes; his flesh was torn with red-hot pincers; he was put to the rack; they pulled off the nails of his fingers and toes; he was bastinadoed on his feet; a slit was made in his ears and nose; they set him upon an ass and whipped him through the town; his teeth were pulled out; boiling lead was poured upon his fingers and toes; and, lastly, a knotted cord was twisted about his forehead in such a manner as to force out his eyes. In the midst of these enormities, particular care was taken lest his wounds should mortify, and his sufferings be thus shortened, till the last day, when the forcing out of his eyes caused his death.

The other acts of these monsters were various and diabolical. At length, the winter being far advanced, the high court of reformers, with their military ruffians, thought proper to return to Prague; but on their way meeting with a Protestant pastor, they could not resist the temptation of feasting their barbarous eyes with a new kind of cruelty. This was to strip him naked, and to cover him alternately with ice and burning coals. This novel mode of torture was immediately put in practice, and the unhappy victim expired beneath the torments which delighted his inhuman persecutors.

Some time after, a secret order was issued by the emperor for apprehending all noblemen and gentlemen who had been principally concerned in supporting the Protestant cause, and in nominating Frederic, elector palatine of the Rhine, to be the king of Bohemia. Fifty of these were suddenly seized in one night, and brought to the castle of Prague; while the estates of those who were absent were confiscated, themselves made outlaws, and their names fixed upon a gallows as a mark of public ignominy.

The high court of reformers afterwards proceeded to try those who had been apprehended, and two apostate Protestants were appointed to examine them. Their examiners asked many unnecessary and impertinent questions, which so exasperated one of the noblemen, that he exclaimed, opening his breast at the same time, "Cut here; search my heart; you shall find nothing but the love of religion and liberty: those were the motives for which I drew my sword, and for those I am willing to die."

As none of the prisoners would renounce their faith, or acknowledge themselves in error, they were all pronounced guilty; the sentence was, however, referred to the emperor. When that monarch had read their names, and the accusations against them, he passed judgment on all, but in a different manner; his sentences being of four kinds, viz. death, banishment, imprisonment for life, and imprisonment during pleasure. Twenty of them, being ordered for execution, were informed they might send for Jesuits, monks, or friars, to prepare for their awful change, but that no communication with Protestants would be permitted them. This proposal they rejected, and strove all they could to comfort and cheer each other upon the solemn occasion. The morning of the execution being arrived, a cannon was fired as a signal to bring the prisoners from the castle to the principal market-place, in which scaffolds were erected, and a body of troops drawn up to attend. The prison-

ers left the castle, and passed with dignity, composure, and cheerfulness, through soldiers, Jesuits, priests, executioners, attendants, and a prodigious concourse of people assembled to see the exit of these devoted martyrs. They were executed in the following order :

1. LORD SCHILLIK, a nobleman about the age of fifty. He possessed great abilities, natural and acquired. On being told he was to be quartered, he smiled with great serenity, and said, "The loss of a sepulchre is but a trifling consideration." After repeating a short prayer, he told the executioner he was ready, who cut off his right hand and head, and then quartered him. His hand and head were placed upon the high tower of Prague, and his quarters distributed in different parts of the city.

2. LORD WINCESLAUS : this venerable nobleman, exalted by his piety, had attained the age of seventy, and was respectable equally for his learning and hospitality. He was so little affected by the loss of worldly riches, that on his house being broken open, his property seized, and his estates confiscated, he only said, with great composure, "The Lord hath given, and the Lord hath taken away." He approached the block, stroked his gray beard, and said, "Venerable hairs, the greater honor now attends you ; a crown of martyrdom is your portion." Then laying down his head, it was severed from his body, and afterwards placed upon a pole in a conspicuous part of the town.

3. LORD HARANT was a nobleman whose natural abilities were improved by traveling. The accusations against him were, his being a Protestant, and having taken an oath of allegiance to the elector palatine, as king of Bohemia. Approaching the block, he kneeled down, and exclaimed, with great energy, "Into thy hands, O Lord ! I commend my spirit ; in thee have I always trusted ; receive me, therefore, my blessed Redeemer." The fatal stroke was then given.

4. LORD FREDERIC DE BILE suffered as a Protestant, and as an instigator of the war ; he met his fate with firmness, and only said, he wished well to the friends whom he left behind, forgave his enemies, denied the authority of the emperor in that country, acknowledged Frederic to be the only true king of Bohemia, and trusted for salvation in the merits of his Redeemer.

5. LORD HENRY OTTO, on first coming upon the scaffold, seemed greatly agitated. Kneeling before the block, he said, "Almighty God ! to thee I commend my soul ; receive it for the sake of Christ, and admit it to the glory of thy presence." The pains of his death must have been severe, the executioner mak-

ing several strokes before his head was separated from his body.

6. **THE EARL OF RUGENIA** was distinguished for his great accomplishments and unaffected piety. On the scaffold he said, "We, who drew our swords, fought only to preserve the liberties of the people, and to keep our consciences sacred. As we were overcome, however, I am better pleased at the sentence of death than if the emperor had given me life; for I find that it pleases God to have his truth defended, not by our swords, but by our blood." He then went boldly to the block, saying, "I shall now soon be with Christ," and was instantly launched into the ocean of eternity and glory.

7. **SIR GASPAR KAPLITZ.** This gentleman was eighty-six years of age. On coming to the place of execution, an officer told him that, in consideration of his great age, if he would only ask pardon, he would immediately receive it. "Ask pardon!" exclaimed he; "I will ask pardon of God, whom I have frequently offended, but not of the emperor, whom I never offended. Should I sue for pardon, it might justly be suspected I had committed some crime for which I deserved this fate. No, no; as I die innocent, and with a clear conscience, I would not be separated from these noble companions:" so saying, he cheerfully resigned his neck to the block.

8. **PROCOPIUS DORZECKI** said on the scaffold, "We are now under the emperor's judgment; but in time he shall be judged, and we shall appear as witnesses against him." He then cheerfully submitted to the fatal blow.

9. **DIONYSIUS ZERVIUS.** This gentleman had been educated as a Roman Catholic, but had embraced the reformed religion. The Jesuits used their utmost endeavors to make him recant when on the scaffold, and return to his former faith, but he gave not the least heed to their exhortations. Kneeling down, he said, "They may destroy my body, but cannot injure my soul; that I commend to my Redeemer."

10. **VALENTINE COCKAN** was a gentleman of great fortune, and eminent for his piety and uprightness. His talents and acquirements were, however, of very inferior order; yet his imagination seemed to brighten, and his faculties to improve, on the approach of death, and just before he was beheaded, he expressed himself with such eloquence, energy, and precision, as amazed his hearers.

11. **TOBIAS STEFFICK** was remarkable for his affability and the serenity of his temper; which did not desert him in this awful crisis. A few minutes before he died, he said, "I have

received, during the course of my life, many favors from God; ought I not therefore cheerfully to take one bitter cup, when he thinks proper to present it? or rather, ought I not to rejoice, that it is his will I should give up a corrupted life for that of immortality?"

12. DR. JESSENIUS was a student of physic, and was accused of having spoken disrespectfully of the emperor, of having sworn allegiance to the elector Frederic, and of being a Protestant: for the first accusation he had his tongue cut out; for the second he was beheaded; and for the last, his body was quartered.

13. CHRISTOPHER CHOBER. No sooner had this gentleman stepped upon the scaffold, than he said, "I come, in the name of God, to die for his glory; I have fought the good fight, and finished my course; so, executioner, do your office." On this he instantly received the crown of martyrdom.

14. JOHN SHULTIS was, by all who knew him, beloved in his life, and regretted at his death. The only words he spoke before his martyrdom were, "The righteous seem to die in the eyes of fools, but they only go to rest. Lord Jesus! thou hast promised that those who come to thee shall not be cast off. Behold, I am come; look on me, pity me, pardon my sins, and receive my soul."

15. MAXIMILIAN HOSTIALICK was celebrated for his learning, piety, and humanity. When he first came on the scaffold, he seemed terrified at the approach of death. Soon after, he said, "Christ will wash me from my crimes." He then told the officer he should repeat the song of Simeon; at the conclusion of which the executioner might do his duty. He accordingly said, "Lord! now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation:" after uttering these words his head at one blow was severed from his body.

16. JOHN KUTNAUR was ordered to be hanged. Just before he was turned off, he said, "I die, not for having committed any crime, but for following the dictates of my conscience, and defending my country and religion."

17. SIMEON SUSSICKEY was father-in-law to Kutnaur, and was ordered to be executed in the same manner. He appeared impatient to be gone, saying, "Every moment delays me from entering into the kingdom of Christ."

18. NATHANIEL WODNIANSKEY. This gentleman was also hanged. At the gallows, the Jesuits used all their persuasions to make him renounce his faith. His own son approached the gallows, and said, "Sir, if life should be offered to you on con-

dition of apostasy, I entreat you to remember Christ." To this the father replied, "It is very acceptable, my son, to be exhorted to constancy by you; but suspect me not; rather endeavor to confirm in their faith your brothers, sisters, and children, and teach them to imitate my constancy." He had no sooner concluded these words, than he received his fate with great fortitude.

19. WINCESLAUS GISBITZKEY, during his whole imprisonment, had great hopes of life given him, from which his friends became very apprehensive for the safety of his soul. He, however, continued steadfast in his faith, prayed fervently at the gallows, and met his end like a Christian hero.

20. MARTIN FOSTER was an unfortunate cripple; the chief accusations against whom were, his being charitable to heretics, and advancing money to the elector Frederic. It is supposed, however, that his great wealth was the principal cause of his death.

CHAPTER II.

Life, Sufferings, and Martyrdom, of John Huss.

JOHN HUSS was born in the village of Hussenitz, in Bohemia, about the year 1380. His parents gave him the best education they could bestow, and having acquired a tolerable knowledge of the classics, at a private school, he was sent to the university of Prague, where the powers of his mind, and his diligence in study, soon rendered him conspicuous.

In 1408, he commenced bachelor of divinity, and was successively chosen pastor of the church of Bethlehem, in Prague, and dean and rector of the university. The duties of these stations he discharged with great fidelity, and became at length so conspicuous for the boldness and truth of his preaching, that he attracted the notice, and raised the malignity, of the pope and his creatures.

The English reformer, Wickliffe, had so kindled the light of reformation, that it began to illumine the darkest corners of popery and ignorance. His doctrines were received in Bohemia with avidity and zeal, by great numbers of people, but by none so particularly as John Huss, and his friend and fellow-martyr, Jerome of Prague.

Strongly attached to the doctrines of Wickliffe, Huss strenuously opposed a decree of the archbishop, who, notwithstanding, obtained a bull from the pope, authorizing him to prevent the publishing of Wickliffe's writings in his province. By virtue of this bull, he proceeded against four doctors, who had not delivered up some copies, and prohibited them to preach. Against these proceedings, Huss, with some other members of the university, protested, and entered an appeal from the sentences of the archbishop. The pope no sooner heard of this, than he granted a commission to cardinal Colonna, to cite John Huss to appear at the court of Rome, to answer accusations laid against him, of preaching heresies. From this appearance Huss desired to be excused, and so greatly was he favored in Bohemia, that king Winceslaus, the queen, the nobility, and the university, desired the pope to dispense with such an appearance; as also that he would not suffer the kingdom of Bohemia to lie under the accusation of heresy, but permit them to preach the gospel with freedom in their places of worship.

Three proctors appeared for Huss before cardinal Colonna. They made an excuse for his absence, and said, they were ready to answer in his behalf. But the cardinal declared him contumacious, and accordingly excommunicated him. On this the proctors appealed to the pope, who appointed four cardinals to examine the process: these commissioners confirmed the sentence of the cardinal, and extended the excommunication, not only to Huss, but to all his friends and followers. Huss then appealed from this unjust sentence to a future council, but without success; and, notwithstanding so severe a decree, and an expulsion from his church in Prague, he retired to Hussenitz, his native place, where he continued to promulgate the truth, both from the pulpit, and with the pen.

He here compiled a treatise, in which he maintained, that reading the books of Protestants could not be absolutely forbidden. He wrote in defence of Wickliffe's book on the Trinity; and boldly declared against the vices of the pope, the cardinals, and the clergy of those corrupt times. Besides these, he wrote many other books, all of which were penned with such strength of argument, as greatly facilitated the spreading of his doctrines.

In England, the persecutions against the Protestants had been carried on for some time with relentless cruelty. They now extended to Germany and Bohemia, where Huss, and Jerome of Prague, were particularly singled out to suffer in the cause of religion.

In the month of November, 1414, a general council was

assembled at Constance, in Germany, for the purpose of determining a dispute then existing between three persons who contended for the papal throne.*

John Huss was summoned to appear at this council; and to dispel any apprehensions of danger, the emperor sent him a safe-conduct, giving him permission freely to come to, and return from the council. On receiving this information, he told the persons who delivered it, "That he desired nothing more than to purge himself publicly of the imputation of heresy; and that he esteemed himself happy in having so fair an opportunity of it, as at the council to which he was summoned to attend."

In the latter end of November, he set out to Constance, accompanied by two Bohemian noblemen, who were among the most eminent of his disciples, and who followed him merely through respect and affection. He caused some placards to be fixed upon the gates of the churches of Prague, in which he declared, that he went to the council to answer all allegations that might be made against him. He also declared, in all the cities through which he passed, that he was going to vindicate himself at Constance, and invited all his adversaries to be present.

On his way he met with every mark of affection and reverence from people of all descriptions. The streets, and even the roads, were thronged with people, whom respect, rather than curiosity, had brought together. He was ushered into the towns with great acclamations; and he passed through Germany in a kind of triumph. "I thought," said he, "I had been an outcast. I now see my worst friends are in Bohemia."

On his arrival at Constance, he immediately took lodgings in a remote part of the city. Soon after, came one Stephen Paletz, who was engaged by the clergy at Prague to manage the intended prosecution against him. Paletz was afterwards joined by Michael de Cassis, on the part of the court of Rome. These two declared themselves his accusers, and drew up articles against him, which they presented to the pope, and the prelates of the council.

* These were, John, proposed and set up by the Italians; Gregory, by the French; and Benedict, by the Spaniards. The council continued four years, in which the severest laws were enacted to crush the Protestants. Pope John was deposed and obliged to fly, the most heinous crimes being proved against him; among which were, his attempt to poison his predecessor, his being a gamester, a liar, a murderer, an adulterer, and guilty of unnatural offences.

Notwithstanding the promise of the emperor, to give him a safe-conduct to and from Constance, he regarded not his word ; but, according to the maxim of the council, that " Faith is not to be kept with heretics," when it was known he was in the city, he was immediately arrested, and committed prisoner to a chamber in the palace. This breach was particularly noticed by one of Huss's friends, who urged the imperial safe-conduct ; but the pope replied, *he* never granted any such thing, nor was he bound by that of the *emperor*.

While Huss was under confinement, the council acted the part of inquisitors. They condemned the doctrines of Wickliffe, and, in their impotent malice, ordered his remains to be dug up, and burnt to ashes ; which orders were obeyed.

In the mean time, the nobility of Bohemia and Poland used all their interest for Huss ; and so far prevailed as to prevent his being condemned unheard, which had been resolved on by the commissioners appointed to try him.

Before his trial took place, his enemies employed a Franciscan friar, who might entangle him in his words, and then appear against him. This man, of great ingenuity and subtlety, came to him in the character of an idiot, and, with seeming sincerity and zeal, requested to be taught his doctrines. But Huss soon discovered him, and told him that his manners wore a great semblance of simplicity ; but that his questions discovered a depth and design beyond the reach of an idiot. He afterwards found this pretended fool to be Didace, one of the deepest logicians in Lombardy.

At length, he was brought before the council, when the articles exhibited against him were read : they were upwards of forty in number, and chiefly extracted from his writings.*

On his examination being finished, he was taken from the court, and a resolution was formed by the council, to burn him as a heretic, unless he retracted. He was then committed to a filthy prison, where, in the day-time, he was so laden with fetters on his legs, that he could hardly move ; and every night he was fastened by his hands to a ring against the walls of the prison.

He continued some days in this situation, in which time any noblemen of Bohemia interceded in his behalf. They drew up a petition for his release, which was presented to the council by several of the most illustrious nobles of Bohemia ;

* That the reader may form a judgment of his writings, we here give one of the articles for which he was condemned : " An evil and a wicked pope is not the successor of Peter, but of Judas."

notwithstanding which, so many enemies had Huss in that court, that no attention was paid to it, and the persecuted reformer was compelled to bear with the punishment inflicted on him by that merciless tribunal.

Shortly after the petition was presented, four bishops, and two lords, were sent by the emperor to the prison, in order to prevail on Huss to make a recantation. But he called God to witness, that he was not conscious of having preached, or written, any thing against his truth, or the faith of his orthodox church. The deputies then represented the great wisdom and authority of the council: to which Huss replied, "Let them send the meanest person of that council, who can convince me by argument from the word of God, and I will submit my judgment to him." This pious answer had no effect, because he would not take the authority of the council upon trust, without the least shadow of an argument offered. The deputies, therefore, finding they could make no impression on him, departed, greatly astonished at the strength of his resolution.

On the 4th of July, he was, for the last time, brought before the council. After a long examination, he was desired to abjure, which he refused, without the least hesitation. The bishop of Lodi then preached a sermon, the text of which was, "Let the body of sin be destroyed," (concerning the destruction of heretics,) the prologue to his intended punishment. After the close of the sermon his fate was determined, his vindication rejected, and judgment pronounced. The council censured him for being obstinate and incorrigible, and ordained, "That he should be degraded from the priesthood, his books publicly burnt, and himself delivered to the secular power."

He received the sentence without the least emotion; and at the close of it, he kneeled down with his eyes lifted towards heaven, and, with all the magnanimity of a primitive martyr, thus exclaimed: "May thy infinite mercy, O my God! pardon this injustice of mine enemies. Thou knowest the injustice of my accusations: how deformed with crimes I have been represented; how I have been oppressed with worthless witnesses, and a false condemnation; yet, O my God! let that mercy of thine, which no tongue can express, prevail with thee not to avenge my wrongs." These excellent sentences were received as so many expressions of heresy, and only tended to inflame his adversaries. Accordingly, the bishops appointed by the council stripped him of his priestly garments, degraded him, and put a paper mitre on his head, on which were painted devils, with this inscription: "A ringleader of heretics."

This mockery was received by the heroic martyr with an air of unconcern, which appeared to give him dignity rather than disgrace. A serenity appeared in his looks, which indicated that his soul had cut off many stages of a tedious journey in her way to the realms of everlasting happiness.

The ceremony of degradation being over, the bishops delivered him to the emperor, who committed him to the care of the duke of Bavaria. His books were burnt at the gate of the church; and on the 6th of July he was led to the suburbs of Constance, to be burnt alive.

When he had reached the place of execution, he fell on his knees, sung several portions of the Psalms, looked steadfastly towards heaven, and repeated, "Into thy hands, O Lord! do I commit my spirit: thou hast redeemed me, O most good and faithful God."

As soon as the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this, for my sake; why then should I be ashamed of this old rusty one?"

When the fagots were piled around him, the duke of Bavaria desired him to abjure. "No," said he, "I never preached any doctrine of an evil tendency; and what I taught with my lips, I now seal with my blood." He then said to the executioner, "You are now going to burn a *goose*, (*Huss* signifying *goose* in the Bohemian language,) but in a century you will have a *swan*, whom you can neither roast nor broil." If this were spoken in prophecy, he must have meant Martin Luther, who flourished about a century after, and who had a *swan* for his arms.

As soon as the fagots were lighted, the heroic martyr sung a hymn, with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles, and the noise of the multitude. At length his voice was interrupted by the flames, which soon put a period to his life.

CHAPTER III.

Life, Sufferings, and Martyrdom, of Jerome of Prague.

THIS hero in the cause of truth was born at Prague, and educated in its university, where he soon became distinguished

for his learning and eloquence. Having completed his studies, he traveled over great part of Europe, and visited many of the seats of learning, particularly the universities of Paris, Heidelberg, Cologne, and Oxford. At the latter he became acquainted with the works of Wickliffe, and translated many of them into his own language.

On his return to Prague, he openly professed the doctrines of Wickliffe, and finding that they had made a considerable progress in Böhemia, from the industry and zeal of Huss, he became an assistant to him in the great work of reformation.

On the 4th of April, 1415, Jerome went to Constance. This was about three months before the death of Huss. He entered the town privately, and consulting with some of the leaders of his party, was easily convinced that he could render his friend no service.

Finding that his arrival at Constance was publicly known, and that the council intended to seize him, he retired, and went to Iberling, an imperial town, a short distance from Constance. While here, he wrote to the emperor, and declared his readiness to appear before the council, if a safe-conduct were granted to him; this, however, was refused.

After this, he caused papers to be put up in all the public places in Constance, particularly on the doors of the cardinals' houses. In these he professed his willingness to appear at Constance in the defence of his character and doctrine, both which, he said, had been greatly falsified. He farther declared, that if any error should be proved against him, he would retract it; desiring only that the faith of the council might be given for his security.

Receiving no answer to these papers, he set out on his return to Bohemia, taking the precaution to carry with him a certificate, signed by several of the Bohemian nobility then at Constance, testifying that he had used every prudent means in his power to procure an audience.

He was, however, notwithstanding this, seized on his way, without any authority, at Hirsaw, by an officer belonging to the duke of Sultzbach, who hoped thereby to receive commendations from the council for so acceptable a service.

The duke of Sultzbach immediately wrote to the council, informing them what he had done, and asking directions how to proceed with Jerome. The council, after expressing their obligations to the duke, desired him to send the prisoner immediately to Constance. He was, accordingly, conveyed thither in irons, and, on his way, was met by the elector palatine, who

caused a long chain to be fastened to him, by which he was dragged, like a wild beast, to the cloister, whence, after an examination, he was conveyed to a tower, and fastened to a block, with his legs in stocks. In this manner he remained eleven days and nights, till becoming dangerously ill in consequence, his persecutors, in order to gratify their malice still farther, relieved him from that painful state.

He remained confined till the martyrdom of his friend Huss; after which he was brought forth, and threatened with immediate torments and death if he remained obstinate. Terrified at the preparations which he beheld, he, in a moment of weakness, forgot his resolution, abjured his doctrines, and confessed that Huss merited his fate, and that both he and Wickliffe were heretics. In consequence of this, his chains were taken off, and he was treated more kindly; he was, however, still confined, but in hopes of liberation. But his enemies, suspecting his sincerity, proposed another form of recantation to be drawn up and proposed to him. To this, however, he refused to answer, except in public, and was, accordingly, brought before the council, when, to the astonishment of his auditors, and to the glory of truth, he renounced his recantation, and requested permission to plead his own cause, which was refused; and the charges against him were read, in which he was accused of being a derider of the papal dignity, an opposer of the pope, an enemy to the cardinals, a persecutor of the prelates, and a hater of the Christian religion.

To these charges Jerome answered with an amazing force of elocution, and strength of argument. After which he was remanded to his prison.

The third day from this, his trial was brought on, and witnesses were examined. He was prepared for his defence, although he had been nearly a year shut up in loathsome prisons, deprived of the light of day, and almost starved for want of common necessaries. But his spirit soared above these disadvantages.

Bigotry, however, prevailed, and his trial being ended, he received the same sentence as had been passed upon his martyred countryman, and was, in the usual style of popish duplicity, delivered over to the civil power; but, being a layman, he had not to undergo the ceremony of degradation.

Two days his execution was delayed, in hopes that he would recant; in which time the cardinal of Florence used his utmost endeavors to bring him over. But they all proved ineffectual: Jerome was resolved to seal his doctrine with his blood.

On his way to the place of execution he sung several hymns ; and on arriving there, he knelt down, and prayed fervently. He embraced the stake with great cheerfulness and resolution ; and when the executioner went behind him to set fire to the fagots, he said, " Come here, and kindle it before my eyes ; for had I been afraid of it, I had not come here, having had so many opportunities to escape."

When the flames enveloped him, he sung a hymn ; and the last words he was heard to say were,

" This soul in flames I offer, Christ, to thee !"

Jerome was of a fine and manly form, and possessed a strong and healthy constitution, which rendered his death extremely lingering and painful. He, however, sung till his aspiring soul took its flight from its mortal habitation.

CHAPTER IV.

General Persecutions in Germany.

MARTIN LUTHER, by unmasking popery, and by the vigor with which he prosecuted his doctrines, caused the papal throne to shake to its foundation. So terrified was the pope at his rapid success, that he determined, in order to stop his career, to engage the emperor, Charles V. in his scheme of utterly extirpating all who had embraced the reformation. To accomplish which, he gave the emperor two hundred thousand crowns ; promised to maintain twelve thousand foot, and five thousand horse, for six months, or during a campaign ; allowing the emperor to receive one-half of the revenues of the clergy in Germany during the war ; and permitting him to pledge the abbey-lands for five hundred thousand crowns, to assist in carrying on hostilities. Thus prompted and supported, the emperor, with a heart eager, both from interest and prejudice, for the cause, undertook the extirpation of the Protestants ; and, for this purpose, raised a formidable army in Germany, Spain, and Italy.

The Protestant princes, in the mean time, were not idle ; but formed a powerful confederacy, in order to repel the impending blow. A great army was raised, and the command given to the elector of Saxony, and the landgrave of Hesse. The imperial forces were commanded by the emperor in person, and all Europe waited in anxious suspense the event of the war.

At length the armies met, and a desperate engagement ensued, in which the Protestants were defeated, and the elector of Saxony, and landgrave of Hesse, both taken prisoners. This calamitous stroke was succeeded by a persecution, in which the most horrible cruelties were inflicted on the Protestants, and suffered by them with a fortitude which only religion can impart.

Among others, Henry Voes, and John Esch, were apprehended and brought to examination; when, confessing and defending their adoption of the tenets of Luther, they were both condemned to the flames, and, soon after, suffered with the fortitude of real Christians.

An eloquent and pious preacher, named Henry Stutphen, was taken out of his bed at night, and compelled to walk barefoot a considerable way, so that his feet were terribly cut. On desiring a horse, his conductors said, in derision, "A horse for a heretic! no, no, heretics may go barefoot." On arriving at the place of his destination, he was condemned to be burnt; and while suffering in the flames, he was cut and slashed in a terrible manner.

Many were murdered at Halle. Middleburgh being taken by assault, all the Protestants were put to the sword. Great numbers were also burned at Vienna.

Peter Sprengler, a divine, of the town of Schalet, was thrown into the river, and drowned.

Wolfgang Seuch and John Huglin, two worthy ministers, were burned; likewise Leonard Keyser, a student of the university of Wirtemberg; and George Carpenter, a Bavarian, was hanged.

The persecutions in Germany, having been suspended many years, again broke out in 1630, on account of a war between the emperor and the king of Sweden; the latter being a Protestant prince, the Protestants of Germany, in consequence, espoused his cause, which greatly exasperated the emperor against them.

The imperial army having laid siege to the town of Passewalk, (then defended by the Swedes,) took it by storm, and committed the most monstrous outrages on the occasion. They pulled down the churches, pillaged and burnt the houses, massacred the ministers, put the garrison to the sword, hanged the townsmen, ravished the women, smothered the children, &c. &c.

In 1631, a most bloody scene took place at the Protestant city of Magdeburg. The generals Tilly and Pappenheim having taken it by storm, upwards of twenty thousand persons,

without distinction of rank, sex, or age, were slain during the carnage, and six thousand drowned in attempting to escape over the river Elbe. After which, the remaining inhabitants were stripped naked, severely scourged, had their ears cropped, and being yoked together like oxen, were turned adrift.

On the popish army's taking the town of Hoxter, all the inhabitants, with the garrison, were put to the sword.

When the imperial forces prevailed at Griphenburgh, they shut up the senators in the senate-chamber, and surrounding it by lighted straw, suffocated them.

Franhental, notwithstanding it surrendered upon articles of capitulation, suffered as cruelly as other places, and at Heidelberg many were shut up in prison and starved.

To enumerate the various species of cruelty practised by the imperial troops, under count Tilly, would excite disgust and horror. That sanguinary monster, in his progress through Saxony, not only permitted every excess in his soldiers, but actually commanded them to put all their enormities in practice. Some of these are so unparalleled, that we feel ourselves obliged to mention them.

In Hesse-Cassel some of the troops entered a hospital, in which were principally mad women, when stripping all the poor wretches naked, they made them run about the streets for their diversion, and then put them to death.

In Pomerania, some of the imperial troops entering a small town, seized upon all the young women, and girls of upwards of ten years, and then placing their parents in a circle, they ordered them to sing psalms, while they ravished their children, or else they swore they would cut them to pieces afterwards. They then took all the married women who had young children, and threatened, if they did not consent to the gratification of their lusts, to burn their children before their faces, in a large fire which they had kindled for that purpose.

A band of Tilly's soldiers met with a company of merchants belonging to Basil, who were returning from the great market of Strasburg, and attempted to surround them: all escaped, however, but ten, leaving their property behind. The ten who were taken begged hard for their lives; but the soldiers murdered them, saying, "You must die, because you are heretics, and have got no money."

Wherever Tilly came, the most horrid barbarities and cruel depredations ensued: famine and conflagration marked his progress. He destroyed all the provisions he could not take with him, and burnt all the towns before he left them; so that murder, poverty, and desolation followed him.

Peace, at length, chiefly through the mediation of England, was restored to Germany, and the Protestants, for several years, enjoyed the free exercise of their religion.

Even as late as 1732, above thirty thousand Protestants were, contrary to the treaty of Westphalia, driven from the archbishopric of Saltzburg, in the depth of winter, with scarce clothes to cover them, and without provisions. These poor people emigrated to various Protestant countries, and settled in places where they could enjoy the free exercise of their religion, free from popish superstition and papal despotism.

CHAPTER V.

Persecutions in the Netherlands.

THE glorious light of the gospel spreading over every part of the continent, and chasing thence the dark night of ignorance, increased the alarm of the pope, who urged the emperor to commence a persecution against the Protestants; when many thousands fell martyrs to superstitious malice and barbarous bigotry: among whom were the following.

A pious Protestant widow, named Wendelinuta, was apprehended on account of her religion, when several monks unsuccessfully endeavored to persuade her to recant. Their attempts, however, proving ineffectual, a Roman Catholic lady of her acquaintance desired to be admitted to the dungeon in which she was confined, promising to exert herself towards inducing the prisoner to abjure her religion. On being admitted to the dungeon, she did her utmost to perform the task she had undertaken; but finding her endeavors fruitless, she said, "Dear Wendelinuta, if you will not embrace our faith, at least keep the things which you profess secret within your own bosom, and strive to prolong your life." To which the widow replied, "Madam, you know not what you say; for with the heart we believe to righteousness, but with the tongue confession is made unto salvation." Still holding her faith against every effort of the powers of darkness, her goods were confiscated, and she was condemned to be burnt. At the place of execution a monk presented a cross to her, and bade her kiss and worship God. To which she answered, "I worship no wooden god, but the eternal God, who is in heaven." She was then executed, but

at the intercession of the before-mentioned lady, it was granted that she should be strangled before the fagots were kindled.

At Colen, two Protestant clergymen were burnt; a tradesman of Antwerp, named Nicholas, was tied up in a sack, thrown into the river, and drowned; and Pistorius, an accomplished scholar and student, was carried to the market of a Dutch village, and burnt.

A minister of the reformed church was ordered to attend the execution of sixteen Protestants who were to be beheaded. This gentleman performed the melancholy office with great propriety, exhorted them to repentance, and gave them comfort in the mercies of their Redeemer. As soon as they were beheaded, the magistrate cried out to the executioner, "There is another remaining; you must behead the minister: he can never die at a better time than with such excellent precepts in his mouth, and such laudable examples before him." He was accordingly beheaded, though many of the Roman Catholics themselves reprobated this piece of treacherous and unnecessary barbarity.

George Scherter, a minister of Saltzburg, was committed to prison for instructing his flock in the truth of the gospel. While in confinement he wrote a confession of his faith; soon after which he was condemned, first to be beheaded, and afterwards to be burnt to ashes, which sentence was accordingly put in execution.

Percival, a learned man of Louviana, was murdered in prison; and Justus Insparg was beheaded, for having Luther's sermons in his possession.

Giles Tolleman, a cutler of Brussels, was a man of singular humanity and piety. He was apprehended as a Protestant, and many attempts were made by the monks to persuade him to recant. Once, by accident, a fair opportunity of escaping from prison offered itself to him, but of which he did not avail himself. Being asked the reason, he replied, "I would not do the keepers so much injury; as they must have answered for my absence had I got away." When he was sentenced to be burnt, he fervently thanked God for allowing him, by martyrdom, to glorify his name. Observing at the place of execution a great quantity of fagots, he desired the principal part of them might be given to the poor, saying, "A small quantity will suffice to consume me." The executioner offered to strangle him before the fire was lighted, but he would not consent, telling him that he defied the flames; and, indeed, he gave up the

ghost with such composure amidst them, that he hardly seemed sensible of pain.

In Flanders, about 1543 and 1544, the persecution raged with great violence. Many were doomed to perpetual imprisonment, others to perpetual banishment; but the greater number were put to death, either by hanging, drowning, burning, the rack, or burying alive.

John de Boscane, a zealous Protestant, was apprehended in the city of Antwerp. On his trial, he undauntedly professed himself to be of the reformed religion, on which he was immediately condemned. The magistrate, however, was afraid to execute the sentence publicly, as he was popular through his great generosity, and almost universally revered for his inoffensive life and exemplary piety. A private execution was, therefore, determined on, for which an order was given to drown him in prison. The executioner, accordingly, forced him into a large tub; but Boscane struggling, and getting his head above the water, the executioner stabbed him in several places with a dagger till he expired.

John de Buisons, on account of his religion, was, about the same time, secretly apprehended. In this city the number of Protestants being great, and the prisoner much respected, the magistrates, fearful of an insurrection, ordered him to be beheaded in prison.

In 1568, were apprehended at Antwerp, Scoblant, Hues, and Coomans. The first who was brought to trial was Scoblant, who, persisting in his faith, received sentence of death. On his return to prison, he requested the jailer not to permit any friar to come near him. On the day of execution, he took a pathetic leave of his fellow-prisoners. At the stake he uttered with great fervency the Lord's prayer, and sung the fortieth psalm; then commending his soul to God, the flames soon terminated his mortal existence.

A short time after, Hues died in prison; upon which occasion Coomans thus vents his mind to his friends: "I am now deprived of my friends and companions; Scoblant is martyred, and Hues dead by the visitation of the Lord; yet I am not alone; I have with me the God of Abraham, of Isaac, and of Jacob; he is my comfort, and shall be my reward." Being condemned, he went cheerfully to the place of execution, and died with Christian fortitude and resignation.

Baltazar Gerard, a native of Franche Comté, a bigoted and furious Roman Catholic, thinking to advance his own fortune and the popish cause by one desperate act, resolved upon the

assassination of the prince of Orange. Having provided himself with fire-arms, he watched the prince as he passed through the great hall of his palace to dinner, and demanded a passport. The princess of Orange, observing in his tone of voice and manner something confused and singular, asked who he was, saying, she did not like his countenance. The prince answered, it was one that demanded a passport, which he should have presently. Nothing further transpired until after dinner, when, on the return of the prince and princess through the same hall, the assassin, from behind one of the pillars, fired at the prince; the balls entering at the left side, and passing through the right, wounded in their passage the stomach and vital parts. The prince had only power to say, "Lord, have mercy upon my soul, and upon this poor people," and immediately expired.

The death of this virtuous prince, who was considered as the father of his people, spread universal sorrow throughout the United Provinces. The assassin was immediately taken, and received sentence to be put to death in the most exemplary manner; yet such was his enthusiasm and blindness for his crime, that, while suffering for it, he coolly said, "Were I at liberty, I would repeat the same."

In different parts of Flanders, numbers fell victims to popish jealousy and cruelty. In the city of Valence, in particular, fifty-seven of the principal inhabitants were butchered in one day, for refusing to embrace the Romish superstition; besides whom, great numbers suffered confinement in prison till they perished.

CHAPTER VI.

Persecutions in Lithuania.

THE persecutions in Lithuania began in the year 1648, and were carried on with great severity by the Cossacks and Tartars. The cruelty of the former was such, that even the Tartars, at last, revolted from it, and rescued some of the intended victims from their hands.

The Russians, perceiving the devastations which had been made in the country, and its incapability of defence, entered it with a considerable army, and carried ruin wherever they went. Every thing they met with was devoted to destruction. The

ministers of the gospel were peculiarly singled out as the objects of their hatred, while every Christian was liable to their barbarity.

Lithuania no sooner recovered itself from one persecution, than succeeding enemies again reduced it. The Swedes, the Prussians, and the Courlanders, carried fire and sword through it; and continual calamities, for some years, attended that unhappy district. It was afterwards attacked by the prince of Transylvania, at the head of an army of barbarians, who wasted the country, destroyed the churches, burnt the houses, plundered the inhabitants, murdered the infirm, and enslaved the healthy.

In no part of the world have the followers of Christ been exempt from the rage and bitterness of their enemies; and well have they experienced the force of those scripture truths, that they who will live godly in Christ shall suffer persecution, and those who are born after the flesh have always been enemies to such as are born after the spirit: accordingly, the Protestants of Poland suffered in a dreadful manner. The ministers in particular were treated with the most unexampled barbarity; some having their tongues cut out, because they had preached the gospel truths; others being deprived of their sight on account of having read the Bible; and great numbers were cut to pieces for not recanting. Several private persons were put to death by the most cruel means. Women were murdered without the least regard to their sex; and the persecutors even went so far as to cut off the heads of sucking babes, and fasten them to the breasts of their unfortunate mothers!

Even the silent habitations of the dead escaped not the malice of these savages; for they dug up the bodies of many eminent persons, and either cut them to pieces and exposed them to be devoured by birds and beasts, or hung them up in the most conspicuous places. The city of Lesna, in this persecution, particularly suffered; for, being taken, the inhabitants were totally extirpated.

PERSECUTIONS OF THE PROTESTANTS, IN VARIOUS FOREIGN COUNTRIES, NOT BEFORE DESCRIBED.

CHAPTER I.

Persecutions in Abyssinia and Turkey.

ABOUT the end of the fifteenth century, some Portuguese missionaries made a voyage to Abyssinia, and began to propagate the Roman Catholic doctrines among the Abyssinians, who professed Christianity before the arrival of the missionaries.

The priests gained such an influence at court, that the emperor consented to abolish the established rites of the Ethiopian church, and to admit those of Rome; and, soon after, consented to receive a patriarch from the pope, and to acknowledge the supremacy of the latter. This innovation, however, did not take place without great opposition. Several of the most powerful lords, and a majority of the people, who professed the primitive Christianity established in Abyssinia, took up arms, in their defence, against the emperor. Thus, by the artifices of the court of Rome and its emissaries, the whole empire was thrown into commotion, and a war commenced, which was carried on through the reigns of many emperors, and which ceased not for above a century. All this time the Roman Catholics were strengthened by the power of the court, by means of which conjunction, the primitive Christians of Abyssinia were severely persecuted, and multitudes perished by the hands of their inhuman enemies.

Mahomet was born at Mecca, in Arabia, A. D. 571. His parents were poor, and his education mean; but by the force of his genius, and an uncommon subtlety, he raised himself to be the founder of a widely spread religion, and the sovereign of kingdoms. His Alcoran is a jumble of Paganism, Judaism and Christianity. In composing it, he is said to have been assisted by a Jew and a Roman Catholic priest. It is adapted entirely to the sensual appetites and passions; and the chief promises held out by it to its believers of the joys of paradise,

are women and wine. Mahomet established his doctrine by the power of the sword. "The sword," says he, "is the key of heaven and of hell. Whoever falls in battle, his sins are forgiven him: his wounds shall be resplendent as vermilion, and odoriferous as musk: the loss of his limbs shall be supplied with the wings of angels." He allowed that Christ was a great prophet and a holy man; that he was born of a virgin, received up into glory, and shall come again to destroy Antichrist.

He, therefore, in his early career, affected to respect the Christians. But no sooner was his power established, than he displayed himself in his true colors, as their determined and sanguinary enemy. This he proved by his persecutions of them in his lifetime, and by commanding those persecutions to be continued by his deluded followers, in his Alcoran, particularly in that part entitled "The Chapter of the Sword." From him the Turks received their religion, which they still maintain. Mahomet and his descendants, in the space of thirty years, subdued Arabia, Palestine, Phœnicia, Syria, Egypt, and Persia. They soon, however, broke into divisions and wars amongst themselves. But the princes of the Saracens, assuming the title of sultan, continued their rule over Syria, Egypt, and Africa, for the space of about four hundred years, when the Saracen king of Persia commencing war with the Saracen sultan of Babylon, the latter brought to his aid the Turks. These Turks, feeling their own strength, in time turned their arms against their masters, and, by the valor of Othman, from whom the family who now fill the Turkish throne are descended, they soon subdued them, and established their empire.

Constantinople, after having been for many ages an imperial Christian city, was invested, in 1453, by the Turks under Mahomet the Second,* whose army consisted of three hundred thousand men, and, after a siege of six weeks, it fell into the hands of the infidels, and the Turks have, to this day, retained possession of it.† They no sooner found themselves masters

* He was the ninth of the Ottoman race, and subdued all Greece.

† About fifteen years before this fatal event took place, the city had yielded the liberties of its church to the pope of Rome. A manifest want of patriotism was evidenced in the inhabitants, who, instead of bringing forth their treasures to the public service and defence of the place, buried them in vast heaps; insomuch, that when Mahomet, suspecting the case, commanded the earth to be dug up, and found immense hoards, he exclaimed, "How was it that this place lacked ammunition and fortifications, amidst such abundance of riches?" The Turks found a crucifix in the great church of St. Sophia, on the head of which they wrote, "This is the God of the Christians," and then carried it with a

of it, than they began to exercise on the inhabitants the most unremitting barbarities, destroying them by every method of ingenious cruelty. Some they roasted alive on spits, others they starved, some they flayed alive, and left them in that horrid manner to perish; many were sawn asunder, and others torn to pieces by horses. Three days and nights was the city given to spoil, in which time the soldiers were licensed to commit every enormity. The body of the emperor being found among the slain, Mahomet commanded his head to be stuck on a spear, and carried round the town for the mockery of the soldiers.

About the year 1521, Solyman the First took Belgrade from the Christians. Two years after, he, with a fleet of four hundred and fifty ships, and an army of three hundred thousand men, attacked Rhodes, then defended by the knights of Jerusalem. These heroes resisted the infidels till all their fortifications were leveled with the ground, their provisions exhausted, and their ammunition spent; when, finding no succors from the Christian princes, they surrendered, the siege having lasted about six months, in which the Turks suffered prodigiously, no less than thirty thousand of them having died by the bloody flux. After this, Solyman retook Buda from the Christians, and treated those who were found there with the greatest cruelty. Some had their eyes put out, others their hands, noses, and ears, cut off. Pregnant women were ripped open, and their fruit cast into the flames, while many children were buried up to their necks in the earth, and left to perish.

Mad with conquest, Solyman now proceeded westward to Vienna, glutting himself with slaughter on his march, and vainly hoping, in a short time, to lay all Europe at his feet, and to banish Christianity from the earth.

Having pitched his tent before the walls of Vienna, he sent three Christian prisoners into the town, to terrify the citizens with an account of the strength of his army, while a great many more, whom he had taken in his march, were torn asunder by horses. Happily for the Germans, three days only before the arrival of the Turks, the earl palatine Frederic, to whom was assigned the defence of Vienna, had entered the town with fourteen thousand chosen veterans, besides a body of horse. Solyman sent a summons for the city to surrender; but the

trumpet around the city, and exposed it to the contempt of the soldiers, who were commanded to spit upon it. Thus did the superstition of Rome afford a triumph to the enemies of the cross.

Germans defying him, he instantly commenced the siege. It has before been observed, that the religion of Mahomet promises to all soldiers who die in battle, whatever be their crimes, immediate admission to the joys of paradise. Hence arises that fury and temerity which they usually display in fighting. They began with a most tremendous cannonade, and made many attempts to take the city by assault. But the steady valor of the Germans was superior to the enthusiasm of their enemies. Solyman, filled with indignation at this unusual check to his fortune, determined to exert every power to carry his project. To this end he planted his ordnance before the king's gate, and battered it with such violence that a breach was soon made, whereupon the Turks, under cover of the smoke, poured in torrents into the city, and the soldiers began to give up all for lost. But the officers, with admirable presence of mind, causing a great shouting to be made in the city, as if fresh troops had just arrived, their own soldiers were inspired with fresh courage, while the Turks, being seized with a panic, fled precipitately, and overthrew each other, by which means the city was freed from destruction.

Grown more desperate by resistance, Solyman resolved upon another attempt, and this was by undermining the Corinthian gate. Accordingly he set his Illyrians to work, who were expert at this mode of warfare. They succeeded in coming under ground to the foundations of the tower; but being discovered by the wary citizens, they, with amazing activity and diligence, countermined them; and having prepared a train of gunpowder, even to the trenches of the enemy, they set fire to it, and by that means rendered abortive their attempts, and blew up about eight thousand of them. Foiled in every attempt, the courage of the Turkish chief degenerated into madness; he ordered his men to scale the walls, in which attempt they were destroyed by thousands, their very numbers serving to their own defeat, till, at length, the valor of his troops relaxed; and, dreading the hardihood of their European adversaries, they began to refuse obedience. Sickness, also, seized their camp, and numbers perished from famine; for the Germans, by their vigilance, had found means to cut off their supplies. Foiled in every attempt, Solyman at length, after having lost above eighty thousand men, resolved to abandon his enterprise. He accordingly put this resolve in execution, and, sending his baggage before him, proceeded homewards with the utmost expedition, thus freeing Europe from the impending terror of universal Mahometanism.

The Georgians are Christians, and being remarkable for their beauty, the Turks and Persians persecute them by the most cruel method. Instead of taking money for their taxes, they compel them to deliver up their children, the females for concubines in the seraglios, maids of honor to sultanas, &c., or to be sold to merchants of different nations, who proportion their price to the beauty of the devoted fair. The boys are taken for mutes and eunuchs in the seraglio, clerks in the offices of state, and soldiers in the army.

Westward of Georgia is Mingrelia, a country likewise inhabited by Christians, who undergo the same persecutions and rigors as the Georgians, by the Turks and Persians, their children being torn from them, or they murdered for refusing to consent to the sale.

In no part of the globe are Christians so hated, or treated with such severity, as at Algiers. The conduct of the Algerines towards them is marked with perfidy and cruelty. By paying a most exorbitant fine, some Christians are allowed the title of Free Christians; these are permitted to dress in the fashion of their respective countries, but the Christian slaves are obliged to wear a coarse gray suit, and a seaman's cap.

The following are the various punishments exercised towards them: 1. If they join any of the natives in open rebellion, they are strangled with a bow-string, or hanged on an iron hook. 2. If they speak against Mahomet, they must become Mahometans, or be impaled alive. 3. If they profess Christianity again, after having changed to the Mahometan persuasion, they are roasted alive, or thrown from the city walls, and caught upon large sharp hooks, on which they hang till they expire. 4. If they kill a Turk, they are burnt. 5. If they attempt to escape, and are retaken, they suffer death in the following manner: they are hung naked on a high gallows by two hooks, the one fastened quite through the palm of one hand, and the other through the sole of the opposite foot, where they are left till death relieves them. Other punishments for crimes committed by the Christians are left to the discretion of the judges, who usually decree the most barbarous tortures.

At Tunis, if a Christian is caught in attempting to escape, his limbs are all broken; and if he slay his master, he is fastened to the tail of a horse, and dragged about the streets till he expires.

Fez and Morocco conjointly form an empire, and are the most considerable of the Barbary states. The Christian slaves are treated with the greatest rigor: the rich have exorbitant

ransoms fixed upon them ; the poor are hard worked and half starved, and sometimes, by the emperor, or their brutal masters, they are murdered.

CHAPTER II.

Persecutions in Calabria.

ABOUT the fourteenth century, a great many Waldenses of Pragela and Dauphiny emigrated to Calabria, where, having received permission to settle in some waste lands, they soon, by the most industrious cultivation, converted those wild and barren spots into regions of beauty and fertility.

The nobles of Calabria were highly pleased with their new subjects and tenants, finding them honest, quiet, and industrious ; but the priests, filled with jealousy, soon exhibited complaints against them, charging them with not being Roman Catholics, not making any of their boys priests, not making any of their girls nuns, not going to mass, not giving wax tapers to their priests, as offerings, not going on pilgrimages, and not bowing to images.

To these the Calabrian lords replied, that these people were extremely harmless, giving no offence to the Roman Catholics, but cheerfully paying the tithes to the priests, whose revenues were considerably increased by their coming into the country, and who, consequently, ought to be the last persons to make a complaint.

Those enemies to truth being thus silenced, things went on in peace for a few years, during which the Waldenses formed themselves into two corporate towns, annexing several villages to their jurisdiction. At length they sent to Geneva for two clergymen, one to preach in each town. This being known, intelligence was conveyed to pope Pius the Fourth, who determined to exterminate them from Calabria without further delay. To this end cardinal Alexandrino, a man of a violent temper, and a furious bigot, was sent, together with two monks, to Calabria, where they were to act as inquisitors. These authorized persons came to St. Xist, one of the towns built by the Waldenses, where, having assembled the people, they told them, that they should receive no injury if they would accept of preachers appointed by the pope ; but if they refused, they

should be deprived both of their properties and lives; and that to prove them, mass should be publicly said that afternoon, at which they must attend.

But the people of St. Xist, instead of obeying this, fled with their families into the woods, and thus disappointed the cardinal and his coadjutors. Then they proceeded to La Garde, the other town belonging to the Waldenses, where, to avoid the like disappointment, they ordered the gates to be locked, and all avenues guarded. The same proposals were then made to the inhabitants as had been made to those of St. Xist, but with this artifice: the cardinal assured them that the inhabitants of St. Xist had immediately come into his proposals, and agreed that the pope should appoint them preachers. This falsehood succeeded; for the people of La Garde, thinking what the cardinal had told them to be truth, said, they would exactly follow the example of their brethren at St. Xist.

Having thus gained his point by a lie, he sent for two troops of soldiers with a view to massacre the people of St. Xist. He accordingly commanded them into the woods, to hunt them down like wild beasts, and gave them strict orders to spare neither age nor sex, but to kill all they came near. The troops accordingly entered the woods, and many fell a prey to their ferocity, before the Waldenses were apprized of their design. At length, however, they determined to sell their lives as dear as possible, when several conflicts happened, in which the half-armed Waldenses performed prodigies of valor, and many were slain on both sides. At length, the greater part of the troops being killed in the different rencounters, the remainder were compelled to retreat; which so enraged the cardinal, that he wrote to the viceroy of Naples for reinforcements.

The viceroy, in obedience to this, proclaimed throughout the Neapolitan territories, that all outlaws, deserters, and other proscribed persons, should be freely pardoned for their several offences, on condition of making a campaign against the inhabitants of St. Xist, and of continuing under arms till those people were destroyed. On this several persons of desperate fortune came in, and being formed into light companies, were sent to scour the woods, and put to death all they could meet with of the reformed religion. The viceroy himself also joined the cardinal, at the head of a body of regular forces; and, in conjunction, they strove to accomplish their bloody purpose. Some they caught, and, suspending them upon trees, cut down boughs and burnt them, or ripped them open and left their bodies to be devoured by wild beasts or birds of prey. Many they shot at a

distance; but the greatest number they hunted down by way of *sport*. A few escaped into caves; but famine destroyed them in their retreat: and the inhuman chase was continued till all these poor people perished.

The inhabitants of St. Xist being exterminated, those of La Garde engaged the attention of the cardinal and viceroy. The fullest protection was offered to themselves, their families, and their children, if they would embrace the Roman Catholic persuasion; but, on the contrary, if they refused this *mercy*, as it was insolently termed, the most cruel deaths would be the certain consequence. In spite of the promises on one side, and menaces on the other, the Waldenses unanimously refused to renounce their religion, or embrace the errors of popery. The cardinal and viceroy were so enraged at this, that they ordered thirty of them to be put immediately to the rack, as a terror to the others. Several of these died under the torture: one Charlin, in particular, was so cruelly used, that his belly burst, his bowels came out, and he expired in the greatest agonies. These barbarities, however, did not answer the end for which they were intended; for those who survived the torments of the rack, and those who had not felt it, remained equally constant in their faith, and boldly declared, that nothing, either of pain or fear, should ever induce them to renounce their God, or bow down to idols. The inhuman cardinal then ordered several of them to be stripped naked, and whipped to death with iron rods: some were hacked to pieces with large knives; others were thrown from the top of a high tower; and many were cased over with pitch and burnt alive.

One of the monks who attended the cardinal, discovered a most inhuman and diabolical nature. He requested that he might shed some of the blood of these poor people with his own hands; his request being granted, the monster took a large sharp knife, and cut the throats of fourscore men, women, and children. Their bodies were then quartered, the quarters ~~placed upon stakes, and sent in different parts of the country.~~

The four principal men of La Garde were hanged, and the clergyman was thrown from the top of his church steeple. He was dreadfully crushed, but not quite killed, by the fall. The viceroy being present, said, "Is the dog yet living? Take him up, and cast him to the hogs;" which brutal sentence was actually put in execution.

The monsters, in their hellish thirst of cruelty, racked sixty of the women with such severity, that the cords pierced their limbs quite to the bone. They were after this remanded to



Persecutions in Bohemia and Germany.



Cruelties exercised on the Waldenses in the Wilderness.

prison, where their wounds mortified, and they died in the most miserable manner. Many others were put to death by various means; and so jealous and arbitrary were those monsters, that if any Roman Catholic, more compassionate than the rest, interceded for any of the reformed, he was immediately apprehended, and sacrificed as a favorer of heretics.

The viceroy being obliged to return to Naples, and the cardinal having been recalled to Rome, the marquis of Butiane was commissioned to complete what they had begun; which he at length effected by acting with such barbarous rigor, that there was not a single person of the reformed religion left in all Calabria. Thus were a great number of inoffensive and harmless people deprived of their possessions, robbed of their property, driven from their homes, and, at length, murdered, only because they would not sacrifice their consciences to the superstitions of others, embrace doctrines which they abhorred, and attend to teachers whom they could not believe.

CHAPTER III.

Persecutions in the Valleys of Piedmont.

THE Waldenses, in consequence of the continued persecutions they met with in France, fled for refuge to various parts of the world; among other places, many of them sought an asylum in the valleys of Piedmont, where they increased and flourished exceedingly for a considerable time.

Notwithstanding their harmless behavior, inoffensive conversation, and their paying tithes to the Romish clergy, the latter could not be contented, but sought to give them disturbance, and accordingly complained to the archbishop of Turin, that the Waldenses were heretics; upon which, he ordered a persecution to be commenced, in consequence of which many fell martyrs to the superstitious rage of the monks and priests.

At Turin, one of the reformed had his bowels torn out, and put into a basin before his face, where they remained, in his view, till he expired. At Revel, Catelin Girard submitted cheerfully to the flames. A great many more were oppressed or put to death, till, wearied with their sufferings, the Waldenses flew to arms in their defence, and formed themselves into regular bodies. Full of revenge at this, the archbishop of Turin

sent troops against them; but in most of the skirmishes the Waldenses were victorious; for they knew, if they were taken, they should not be considered as prisoners of war, but be tortured to death as heretics.

Philip the Seventh, who was at this time duke of Savoy, and supreme lord of Piedmont, determined to interpose his authority, and stop these bloody wars, which so disturbed his dominions. Nevertheless, unwilling to offend the pope or the archbishop of Turin, he sent them both messages, importing, that he could not any longer tamely see his dominions overrun with troops, who were commanded by prelates in the place of generals; nor would he suffer his country to be depopulated, while he himself had not been even consulted upon the occasion.

The priests, perceiving the determination of the duke, had recourse to their usual artifice, and endeavored to prejudice his mind against the Waldenses; but he told them, that although he was unacquainted with the religious tenets of these people, yet he had always found them quiet, faithful, and obedient, and was therefore determined they should be persecuted no longer. In order to come at the truth, he sent twelve gentlemen into the Piedmontese valleys, to examine into the real character of the people.

These gentlemen, after traveling through all their towns and villages, and conversing with the Waldenses of every rank, returned to the duke, and gave him the most favorable account of them, affirming, in contradiction to the priests, that they were harmless, inoffensive, loyal, friendly, industrious, and pious; that they abhorred the crimes of which they were accused; and that, should an individual, through his depravity, fall into any of those crimes, he would, by their laws, be punished in the most exemplary manner. "To convince your highness of what we have said," continued one of the gentlemen, "we have brought twelve of the principal male inhabitants, who are come to ask pardon in the name of the rest, for having taken up arms without your leave, though even in their own defence, and to preserve their lives from their merciless enemies. We have likewise brought several women, with children of various ages, that your highness may have an opportunity of judging for yourself." His highness then accepted the apology of the twelve delegates, conversed with the women, examined the children, and afterwards graciously dismissed them. He then commanded the priests, who had attempted to mislead him, immediately to leave the court; and gave strict orders, that the persecution should cease throughout his dominions.

During the remainder of the reign of this virtuous prince, the Waldenses enjoyed repose in their retreats; but, on his death, this happy scene changed, for his successor was a bigoted Papist. About the same time, some of the principal Waldenses proposed, that their clergy should preach in public, that every one might know the purity of their doctrines; for hitherto they had preached only in private, and to such congregations as they well knew to consist of none but persons of the reformed religion.

When this reached the ears of the new duke, he was greatly exasperated, and sent a considerable body of troops into the valleys, swearing that if the people would not conform to the Romish faith, he would have them flayed alive. The commander of the troops soon found the impracticability of conquering them with the number of men then under him: he, therefore, sent word to the duke, that the idea of subjugating the Waldenses with so small a force was ridiculous; that they were better acquainted with the country than any that were with him; that they had secured all the passes, were well armed, and determined to defend themselves. Alarmed at this, the duke commanded the troops to return, determining to act by stratagem. He, therefore, ordered rewards for taking any of the Waldenses, who might be found straying from their places of security; and these, when taken, were either flayed alive or burnt.

Pope Paul the Third, a furious bigot, ascending the pontifical chair, immediately solicited the parliament of Turin to persecute the Waldenses, as the most pernicious of all heretics. To this the parliament readily assented, when several were suddenly seized and burnt by their order. Among these was Bartholomew Hector, a bookseller of Turin. He had been brought up a Roman Catholic, but some treatises written by the reformed clergy having fallen into his hands, he was fully convinced of their truth, and of the errors of the church of Rome; yet his mind was, for some time, wavering between fear and duty. when, after serious consideration, he fully embraced the reformed religion, and was apprehended, as we have already mentioned, and burnt.

A consultation was again held by the parliament of Turin, in which it was agreed that deputies should be sent to the valleys of Piedmont, with the following propositions: 1. That if the Waldenses would return to the bosom of the church of Rome, they should enjoy their houses, properties, and lands, and live with their families, without the least molestation. 2. That to prove their obedience, they should send twelve of their

principal persons, with all their ministers and schoolmasters, to Turin, to be dealt with at discretion. 3. That the pope, the king of France, and the duke of Savoy, approved of, and authorized the proceedings of the parliament of Turin, upon this occasion. 4. That if the Waldenses of Piedmont rejected these propositions, persecution and death should be their reward.

In answer to these hostile articles, the Waldenses made the following noble replies: 1. That no consideration whatever should make them renounce their religion. 2. That they would never consent to intrust their best friends to the custody and discretion of their worst enemies. 3. That they valued the approbation of the King of kings, who reigns in heaven, more than any temporal authority. 4. That their souls were more precious than their bodies.

As may be conjectured, these spirited and pointed answers greatly exasperated the parliament of Turin; in consequence of which they continued, with more avidity than ever, to seize such Waldenses as unfortunately had strayed from their hiding-places, and put them to the most cruel deaths.

They soon after solicited from the king of France a considerable body of troops, in order to exterminate the reformed from Piedmont; but just as the troops were about to march, the Protestant princes of Germany interposed, and threatened to send troops to assist the Waldenses. On this, the king of France, not wishing to enter into a war, remanded the troops. This greatly disappointed the sanguinary members of the parliament, and for want of power the persecution gradually ceased, and they could only put to death such as they caught by chance, which, owing to the caution of the Waldenses, were very few.

After a few years' tranquillity, they were again disturbed in the following manner: the pope's nuncio, coming to Turin, told the duke he was astonished that he had not yet either rooted out the Waldenses from Piedmont entirely, or compelled them to return to the church of Rome. That such conduct in him awakened suspicion, and that he really thought him a favorer of those heretics, and should accordingly report the affair to the pope. Roused by this reflection, and fearful of being misrepresented to the pope, the duke determined to banish those suspicions; and to prove his zeal, resolved to persecute the unoffending Waldenses. He, accordingly, issued express orders for all to attend mass regularly, on pain of death. This they absolutely refused to do, on which he entered Piedmont with a great

body of troops, and began a most furious persecution, in which great numbers were hanged, drowned, ripped open, tied to trees, pierced with prongs, thrown from precipices, burnt, stabbed, racked to death, worried by dogs, and crucified with their heads downwards. Those who fled had their goods plundered and their houses burnt. If any whom they took seemed wavering in their faith, they did not put them to death, but sent them to the galleys, to be made converts by dint of hardships.

At Pignerol was a monastery, the monks of which, finding they might injure the reformed with impunity, began to plunder their houses, and pull down their churches: and not meeting with opposition, they next seized upon the persons of those unhappy people, murdering the men, confining the women, and putting the children to Roman Catholic nurses.

In the same manner the Roman Catholic inhabitants of the valley of St. Martin did all they could to torment the neighboring Waldenses; they destroyed their churches, burnt their houses, seized their property, carried away their cattle, converted their lands to their own use, committed their ministers to the flames, and drove the people to the woods, where they had nothing to subsist on but wild fruits, the bark of trees, roots, &c.

The monks of Pignerol, having a great desire to get into their possession a minister of the town of St. Germain, hired a band of ruffians for the purpose of seizing him. These fellows were conducted by a treacherous servant to the clergyman, who knew a secret way to the house, by which he could lead them without alarming the neighborhood. The guide knocked at the door, and being asked who was there, answered in his own name. The clergyman, expecting no injury from a person on whom he had heaped favors, immediately opened the door; perceiving the ruffians, he fled, but they rushed in, and seized him. They then murdered all his family; after which they proceeded with their captive towards Pignerol, goading him all the way. He was confined a considerable time in prison, and then burnt.

The murderers continuing their assaults about the town of St. Germain, murdering and plundering many of the inhabitants, the reformed of Lucerne and Angrogne sent some armed men to the assistance of their brethren. These men frequently attacked and routed the ruffians, which so alarmed the monks, that they left their monastery of Pignerol, till they could procure regular troops for their protection.

The duke of Savoy, not finding himself so successful as he at first imagined he should be, augmented his forces, joined to them the ruffians, and commanded that a general delivery should

take place in the prisons, provided the persons released would bear arms, and assist in the extermination of the Waldenses.

No sooner were the Waldenses informed of these proceedings, than they secured as much of their property as they could, and quitting the valleys, retired to the rocks and caves among the Alps.

The army no sooner reached their destination than they began to plunder and burn the towns and villages; but they could not force the passes of the Alps, gallantly defended by the Waldenses, who in those attempts always repulsed their enemies; but if any fell into the hands of the troops, they were treated in the most barbarous manner. A soldier having caught one of them, bit his right ear off, saying: "I will carry this member of that wicked heretic with me into my own country, and preserve it as a rarity." He then stabbed the man, and threw him into a ditch.

At one time, a party of troops found a venerable man upwards of a hundred years of age, accompanied by his granddaughter, a maiden, of about eighteen, in a cave. They murdered the poor old man in a most inhuman manner, and then attempted to ravish the girl, when she started away, and being pursued, threw herself from a precipice and was dashed to pieces.

Determined, if possible, to expel their invaders, the Waldenses entered into a league with the Protestant powers in Germany, and with the reformed of Dauphiny and Pragens. But the duke of Savoy himself was tired of the war, it having cost him great fatigue and anxiety of mind, a vast number of men, and very considerable sums of money, and fearing that the Waldenses, by the treaties they had entered into, would become too powerful for him, he determined to return to Turin with his army, and to make peace with them.

This resolution he put in practice, greatly against the wish of the ecclesiastics, who by the war gratified both their avarice and their revenge. Before the articles of peace could be ratified, the duke himself died; but on his death-bed he strictly enjoined his son to perform what he had intended, and to be as favorable as possible to the Waldenses.

Charles-Emanuel, the duke's son, succeeded to the dominions of Savoy, and fully ratified the peace with the Waldenses, according to the last injunctions of his father, though the priests used all their arts to dissuade him from his purpose.

CHAPTER IV.

Persecutions in Venice.

BEFORE the terrors of the inquisition were known at Venice, a great number of Protestants fixed their residence there, and many converts were made by the purity of their doctrines, and the inoffensiveness of their conversation.

The pope no sooner learned the great increase of Protestantism, than he, in the year 1542, sent inquisitors to Venice, to apprehend such as they might deem obnoxious. Hence a severe persecution began, and many persons were martyred for serving God with sincerity, and scorning the trappings of superstition.

Various were the modes by which the Protestants were deprived of life; but one in particular, being both new and singular, we shall describe: as soon as sentence was passed, the prisoner had an iron chain, to which was suspended a great stone, fastened to his body; he was then laid flat upon a plank, with his face upwards, and rowed between two boats to a certain distance at sea, when the boats separated, and, by the weight of the stone, he was sunk to the bottom.

If any dared to deny the jurisdiction of the inquisitors at Venice, they were conveyed to Rome, where, being committed to damp and nauseous dungeons, their flesh mortified, and a most miserable death ensued.

A citizen of Venice, named Anthony Ricetti, being apprehended as a Protestant, was sentenced to be drowned in the manner above described. A few days previous to his execution, his son went to him, and entreated him to recant, that his life might be saved, and himself not left an orphan. To this the father replied, "A good Christian is bound to relinquish not only goods and children, but life itself for the glory of his Redeemer." The nobles of Venice likewise sent him word, that if he would embrace the Roman Catholic religion, they would not only grant him life, but redeem a considerable estate which he had mortgaged, and freely present him with it. This, however, he absolutely refused to comply with, saying that he valued his soul beyond all other considerations. Finding all endeavors to persuade him ineffectual, they ordered the execution of his sentence, which took place accordingly, and he died recommending his soul fervently to his Redeemer.

Francis Sega, another Venetian, steadfastly persisting in his faith, was executed, a few days after Ricetti, in the same manner.

Francis Spinola, a Protestant gentleman of very great learning, was apprehended by order of the inquisitors, and carried before their tribunal. A treatise on the Lord's Supper was then put into his hands, and he was asked if he knew the author of it. To which he replied, "I confess myself its author; and solemnly affirm, that there is not a line in it but what is authorized by, and consonant to, the holy scriptures." On this confession he was committed close prisoner to a dungeon. They asked him if he would recant his errors, to which he answered, that the doctrines he maintained were not erroneous, being purely the same as those which Christ and his apostles had taught, and which were handed down to us in the sacred scriptures. The inquisitors then sentenced him to be drowned, which was executed in the manner already described.

CHAPTER V.

Martyrdoms in various parts of Italy.

JOHN MOLLIUS was born at Rome of a respectable family. At twelve years old his parents placed him in a monastery of gray friars, where he made so rapid a progress in his studies, that he was admitted to priest's orders at the early age of eighteen years. He was then sent to Ferrara, where, after six years' further study, he was appointed theological reader in the university of that city. At length, happily reading some treatises written by ministers of the reformed religion, he was suddenly struck with the errors of popery, and became in his heart a zealous Protestant. But when the priests learned his doctrines, they despatched an account thereof to the pope, who immediately ordered Mollius to be apprehended. He was seized accordingly, and kept in close confinement. The bishop of Bononia sent him word that he must recant or be burnt; but he appealed to Rome, and was in consequence removed thither. Here he begged to have a public trial; but this the pope absolutely denied him, and commanded him to explain his opinions in writing, which accordingly he did on scripture authority. The pope, for reasons of policy, spared him for the present; but, in 1553, had him hanged, and his body afterwards burnt to ashes.



Massacre of the Protestants in the Valley of Piedmont.



Butchery of seventy Protestants, in the year 1560.

Francis Gamba, a Lombard and a Protestant, was apprehended, and condemned to death by the senate of Milan, in the year 1554. At the place of execution, he was presented by a monk with a cross. "My mind," said Gamba, "is so full of the real merits and goodness of Christ, that I want not a piece of senseless stick to put me in mind of him." For this expression his tongue was bored through, after which he was committed to the flames.

About the same period Algerius, a learned and accomplished student in the university of Padua, embraced the reformed religion, and was zealous in the conversion of others. For these proceedings he was accused of heresy to the pope, and being apprehended, was committed to the prison at Venice, whence he wrote to his converts at Padua the following celebrated and beautiful epistle:—

"DEAR FRIENDS,

"I cannot omit this opportunity of letting you know the sincere pleasure I feel in my confinement; to suffer for Christ is delectable indeed; to undergo a little transitory pain in this world, for his sake, is cheaply purchasing a reversion of eternal glory, in a life that is everlasting. Hence I have found honey in the entrails of a lion; paradise in a prison; tranquillity in the house of sorrow; where others weep, I rejoice; where others tremble and faint, I find strength and courage. The Almighty alone confers these favors on me; be his the glory and the praise.

"How different do I find myself from what I was before I embraced the truth in its purity! I was then dark, doubtful, and in dread; I am now enlightened, certain, and full of joy. He that was far from me is present with me; he comforts my spirit, heals my grief, strengthens my mind, refreshes my heart, and fortifies my soul. Learn, therefore, how merciful and amiable the Lord is, who supports his servants under temptations, expels their sorrows, lightens their afflictions, and even visits them with his glorious presence in the gloom of a dismal dungeon.

Your sincere friend,
ALGERIUS."

The pope being informed of Algerius's great learning and abilities, sent for him to Rome, and tried, by every means, to win him to his purpose. But finding his endeavors hopeless, he ordered him to be burnt.

In 1559, John Alloisius, a Protestant teacher, having come from Geneva to preach in Calabria, was there apprehended, carried to Rome, and burnt, by order of the pope; and at Messina, James Bovellus was burnt for the same offence.

CHAPTER VI.

Persecutions in the Marquisate of Saluces.

THE marquisate of Saluces, or Saluzzo, is situated on the south side of the valleys of Piedmont, and in the year 1561 was principally inhabited by Protestants; when the marquis began a persecution against them at the instigation of the pope. He commenced by banishing the ministers; if any of whom refused to leave their flocks they were imprisoned and severely tortured: he did not, however, put any to death.

A little time after, the marquisate fell into the possession of the duke of Savoy, who sent circular letters to all the towns and villages, that he expected the people should all go to mass. Upon this the inhabitants of Saluces returned a submissive yet manly answer, entreating permission to continue in the practice of the religion of their forefathers.

This letter for a time seemed to pacify the duke, but, at length, he sent them word, that they must either conform to his former commands, or leave his dominions in fifteen days. The Protestants, upon this unexpected edict, sent a deputy to the duke to obtain his revocation, or at least to have it moderated. Their petitions, however, were vain, and they were given to understand that the edict was peremptory.

Some, under the impulse of fear or worldly interest, were weak enough to go to mass, in order to avoid banishment, and preserve their property; others removed, with all their effects, to different countries; many neglected the time so long, that they were obliged to abandon all they were worth, and leave the marquisate in haste; while some, who unhappily staid behind, were seized plundered, and put to death.

CHAPTER VII.

Persecutions in Piedmont, in the Seventeenth Century.

POPE CLEMENT the Eighth sent missionaries into the valleys of Piedmont, with a view to induce the Protestants to renounce

their religion. These missionaries erected monasteries in several parts of the valleys, and soon became very troublesome to the reformed, to whom the monasteries appeared not only as fortresses to curb, but as sanctuaries for all such to fly to as had injured them in any degree.

The insolence and tyranny of these missionaries increasing, the Protestants petitioned the duke of Savoy for protection. But instead of granting any redress, the duke published a decree, in which he declared that one witness should be sufficient in a court of law against a Protestant; and that any witness who convicted a Protestant of any crime whatever, should be entitled to a hundred crowns as a reward.

In consequence of this, as may be imagined, many Protestants fell martyrs to the perjury and avarice of the Papists, who would swear any thing against them for the sake of the reward, and then fly to their own priests for absolution from their false oaths.

To encourage, as much as possible, the apostasy of the Protestants, the duke published a proclamation, granting an exemption for five years from all taxes to every Protestant who should become a Catholic. He likewise established a court called the council for extirpating the heretics; the object and nature of which are sufficiently evident from its name.

After this, the duke published several edicts, prohibiting the Protestants from acting as schoolmasters or tutors; from teaching any art, science, or language; from holding any places of profit, trust, or honor; and, finally, commanding them to attend mass. This last was the signal for a persecution, which, of course, soon followed.

Before the persecution commenced, the missionaries employed kidnappers to steal away the children of the Protestants, that they might privately be brought up Roman Catholics; but now they took away the children by open force, and if the wretched parents resisted, they were immediately murdered.

This was followed by a most cruel order, published on January 25, 1655, which decreed that every family of the reformed religion, of whatever rank, residing in Lucerne, St. Giovanni, Bibiana, Campiglione, St. Secondo, Lucernetta, La Torre, Fenile, or Bricherassio, should, within three days after the publication thereof, depart from their habitations to such places as were appointed by the duke, on pain of death and confiscation.

This order produced the greatest distress among the unhappy objects of it, as it was enforced with the greatest severity in the depth of a very severe winter, and the people were driven from their habitations at the time appointed, without even sufficient

clothes to cover them ; by which many perished in the mountains through the severity of the weather, or for want of food. Those who remained behind after the publication of the decree, were murdered by the popish inhabitants, or shot by the troops, and the most horrible barbarities were perpetrated by these ruffians, encouraged by the Roman Catholic priests and monks, of which the following may serve as a specimen.

Martha Constantine, a beautiful young woman, was first ravished, and then killed, by cutting off her breasts. These some of the soldiers fried, and set before their comrades, who ate them without knowing what they were.

Peter Simonds, a Protestant, of about eighty years of age, was tied neck and heels, and then thrown down a precipice. In his fall the branch of a tree caught hold of the ropes that fastened him, and suspended him in the mid-way, so that he languished for several days, till he perished of hunger.

Esay Garcino, refusing to renounce his religion, the soldiers cut him into small pieces, saying, in ridicule, they had minced him. A woman, named Armand, was torn limb from limb, and then the respective parts were hung upon a hedge.

Several men, women, and children, were flung from the rocks, and dashed to pieces. Among others, Magdalen Bertino, a Protestant woman of La Torre, was stripped naked, her head tied between her legs, and she was then thrown down a precipice. Mary Raymondet, of the same town, had her flesh sliced from her bones till she expired ; Magdalen Pilot, of Villaro, was cut to pieces in the cave of Castolus ; Ann Charboniere had one end of a stake thrust up her body, and the other end being fixed in the ground, she was left in that manner to perish ; and Jacob Perrin the elder, of the church of Villaro, with David, his brother, was flayed alive.

Giovanni Andrea Michialin, an inhabitant of La Torre, with four of his children, was apprehended ; three of them were hacked to pieces before him, the soldiers asking him, at the death of every child, if he would recant, which he constantly refused. One of the soldiers then took up the last and youngest by the legs, and putting the same question to the father, he replied as before, when the inhuman brute dashed out the child's brains. The father, however, at the same moment started from them, and fled : the soldiers fired after him, but missed him ; and he escaped to the Alps, and there remained concealed.

Giovanni Pelanchion, on refusing to abjure his faith, was tied by one leg to the tail of a mule, and dragged through the streets of Lucerne, amidst the acclamations of an inhuman mob, who

kept stoning him, and crying out, "He is possessed of the devil." They then took him to the river side, chopped off his head, and left that and his body unburied, upon the bank of the river.

A beautiful child, ten years of age, named Magdalene Fontaine, was ravished and murdered by the soldiers. Another girl, of about the same age, they roasted alive at Villa Nova; and a poor woman, hearing the soldiers were coming towards her house, snatched up the cradle in which her infant son was asleep, and fled towards the woods. The soldiers, however, saw and pursued her, when she lightened herself by putting down the cradle and child, which the soldiers no sooner came to, than they murdered the infant, and continuing the pursuit, found the mother in a cave, where they first ravished and then cut her to atoms.

Jacobo Michelino, chief elder of the church of Bobbio, and several other Protestants, were hung up by hooks fixed in their flesh, and left so to expire. Giovanni Rostagnal, a venerable Protestant, upwards of fourscore years of age, had his nose and ears cut off, and the flesh cut from his body, till he bled to death.

Daniel Saleago and his wife, Giovanni Durant, Lodwich Durant, Bartholomew Durant, Daniel Revel, and Paul Reynaud, had their mouths stuffed with gunpowder, which being set fire to, their heads were blown to pieces.

Jacob Birone, a schoolmaster of Rorata, was stripped naked; and after having been so exposed, had the nails of his toes and fingers torn off with red-hot pincers, and holes bored through his hands with the point of a dagger. He next had a cord tied round his middle, and was led through the streets with a soldier on each side of him. At every turning the soldier on his right-hand side cut a gash in his flesh, and the soldier on his left-hand side struck him with a bludgeon, both saying, at the same instant, "Will you go to mass? Will you go to mass?" He still replied in the negative, and being at length taken to the bridge, they cut off his head on the balustrades, and threw both that and his body into the river.

Paul Garnier, a Protestant beloved for his piety, had his eyes put out, was then flayed alive, and being divided into four parts, his quarters were placed on four of the principal houses of Lucerne. He bore all his sufferings with the most exemplary patience, praised God as long as he could speak, and plainly evinced the courage arising from a confidence in God.

Daniel Cardon, of Rocappiata, being apprehended by some soldiers, they cut off his head. Two poor old blind women, of

St. Giovanni, were burnt alive; and a widow of La Torre, with her daughter, was driven into the river, and stoned to death there.

A man named Paul Giles, attempting to run away from some soldiers, was shot in the neck: they then slit his nose, sliced his chin, stabbed him, and gave his carcass to the dogs.

Some of the Irish troops having taken eleven men of Garcigliana prisoners, they heated a furnace red-hot, and forced them to push each other in till they came to the last man, whom they themselves pushed in.

Michael Gonot, a man about ninety years old, was burnt to death; Baptista Oudri, another old man, was stabbed; and Bartholomew Frasche had his heels pierced, through which ropes being put, he was dragged by them to the jail, where, in consequence of his wounds mortifying, he soon died.

Magdalene de la Peire, being pursued by some of the soldiers, and taken, was cast down a precipice, and dashed to pieces. Margaret Revella and Mary Pravillerin, two very old women, were burnt alive; Michael Bellino, with Ann Bocharno, were beheaded; Joseph Chairret, and Paul Carniero, were flayed alive.

Cipriana Bustia, being asked if he would renounce his religion, and turn Roman Catholic, replied, "I would rather renounce life, or turn dog;" to which a priest answered, "For that expression you shall both renounce life, and be given to the dogs." They, accordingly, dragged him to prison, where they confined him till he perished of hunger, after which they threw his corpse into the street before the prison, and it was devoured by dogs.

Joseph Pont was severed in two; Margaret Soretta was stoned to death; and Antonio Bertina had his head cleft asunder.

Daniel Maria, and all his family, being ill of a fever, several Papist ruffians broke into his house, telling him they were practical physicians, and would give them all present ease; which they did, by murdering the whole family.

Lucy, the wife of Peter Besson, being in an advanced state of pregnancy, determined, if possible; to escape from such dreadful scenes as everywhere surrounded her: she accordingly took two young children, one in each hand, and set off towards the Alps. But on the third day of the journey she was taken in labor among the mountains, and delivered of an infant, who perished through the inclemency of the weather, as did the two other children; for all three were found dead by her side, and herself just expiring, by the person to whom she related the above circumstances.

Francis Gross had his flesh slowly cut from his body into small pieces, and put into a dish before him; two of his children were minced before his sight, while his wife was fastened to a post, to behold these cruelties practised on her husband and offspring. The tormentors, at length, tired of exercising their cruelties, decapitated both husband and wife.

The Sieur Thomas Margher fled to a cave, where, being discovered, the soldiers shut up the mouth, and he perished with famine. Judith Revelin, with seven children, were barbarously murdered in their beds.

Jacob Roseno was commanded to pray to the saints, which he refusing, the soldiers beat him violently with bludgeons, to make him comply, but he continuing steady to his faith, they fired at him. While in the agonies of death, they cried to him, "Will you pray to the saints?" To which he answered, "No!" when one of the soldiers with a broadsword clove his head asunder, and put an end to his sufferings.

A young woman, named Susanna Ciacquin, being attempted to be ravished by a soldier, made a stout resistance, and in the struggle pushed him over a precipice, when he was dashed to pieces by the fall. His comrades then fell upon her with their swords, and cut her to atoms.

Giovanni Pullius, being apprehended as a Protestant by the soldiers, was ordered by the marquis of Pianessa to be executed in a place near the convent. When brought to the gallows, several monks attended, to persuade him to renounce his religion. But finding him inflexible, they commanded the executioner to perform his office, which he did, and so launched the martyr into the world of glory.

Paul Clement, an elder of the church of Rossana, being apprehended by the monks of a neighboring monastery, was carried to the market-place of that town, where some Protestants had just been executed. The monks ordered him to be hung up directly; and while he was hanging, the soldiers amused themselves by shooting at the body.

Daniel Rambaut, of Villaro, the father of a numerous family, was seized, and, with several others, committed to the jail of Paysana. They ordered one joint of his fingers to be cut off every day, till all his fingers were gone; they then proceeded in the same manner with his toes; afterwards they alternately cut off, daily, a hand and a foot; but finding that he bore his sufferings with the most unconquerable fortitude, and maintained his faith with steadfast resolution, they stabbed him to the heart, and then gave his body to be devoured by dogs.

Peter Gabriola, a Protestant gentleman of considerable eminence, being seized by a troop of soldiers, and refusing to renounce his religion, they hung several bags of gunpowder about his body, and then setting fire to them, blew him up.

Anthony, the son of Samuel Catieris, a poor dumb lad, and extremely inoffensive, was cut to pieces by a party of the troops : and, soon after, the same ruffians entered the house of Peter Moniriat, and cut off the legs of the whole family, leaving them to bleed to death, they being unable to assist each other in that melancholy plight.

Daniel Benech, being apprehended, had his nose slit, and his ears cut off; after which he was divided into quarters, and each quarter hung upon a tree. Mary Monino had her jaw-bones broken, and was then left to languish till she was starved to death.

Mary Pelanchion, a widow, of the town of Villaro, was seized by a party of the Irish brigades, who, having beat her cruelly, and ravished her, dragged her to a high bridge which crossed the river, and stripping her naked, hung her by the legs to the bridge, with her head downwards towards the water, and then going into boats, they shot her.

Mary Nigrino, and her daughter, a poor idiot, were cut to pieces in the woods, and their bodies left to be devoured by wild beasts ; Susanna Bales, a widow of Villaro, was immured and starved to death ; and Susanna Calvio running away from some soldiers, and hiding herself in a barn, they set fire to the straw, by which she was burnt to death.

Daniel Bertino, a child, was burnt ; Paul Armand was hacked to pieces ; Daniel Michialino, having his tongue plucked out, was left to perish in that condition ; and Andreo Bertino, a lame and very old man, was mangled in a most shocking manner, and at length had his belly ripped open, and his bowels carried about on the point of a halberd.

A Protestant lady, named Constantia Bellione, was apprehended on account of her faith, and asked by a priest if she would renounce the devil and go to mass ; to which she replied, " I was brought up in a religion by which I was always taught to renounce the devil ; but should I comply with your desire, and go to mass, I should be sure to meet him there, in a variety of shapes." The priest was highly incensed at this, and told her to recant, or she should suffer cruelly. She, however, boldly answered, " That she valued not any sufferings he could inflict, and, in spite of all the torments he could invent, she would keep her faith inviolate." The priest then ordered slices

of her flesh to be cut off from several parts of her body. This she bore with the most singular patience, only saying to the priest, "What horrid and lasting torments will you suffer in hell, for the trifling and temporary pains which I now endure!" Exasperated at this expression, the priest ordered a file of musketeers to draw up and fire upon her, by which she was soon despatched.

Judith Manuon was fastened to a stake, and sticks thrown at her from a distance. By this inhuman treatment, her limbs were beat and mangled in a most terrible manner. At last, one of the bludgeons striking her head, she was at once freed from her pains and her life.

Paul Genre and David Paglia, each with his son, attempting to escape to the Alps, were pursued, and overtaken by the soldiers in a large plain. Here they hunted them for their diversion, goading them with their swords, and making them run about till they dropped down with fatigue. When they found that their spirits were quite exhausted, the soldiers hacked them to pieces, and left their mangled bodies on the spot.

Machael Greve, a young man of Bobbio, was apprehended in the town of La Torre, and being led to the bridge, was thrown over into the river. Being an expert swimmer, he swam down the stream, thinking to escape, but the soldiers and mob followed on both sides, and kept stoning him, till, receiving a blow on one of his temples, he sunk and was drowned.

David Armand was forced to lay down his head on a block, when a soldier, with a large hammer, beat out his brains. David Baridona was apprehended at Villaro, and carried to La Torre, where, refusing to renounce his religion, he was tormented with brimstone matches being tied between his fingers and toes and set fire to, and afterwards, by having his flesh plucked off with red-hot pincers, till he expired. Giovanni Barolina, with his wife, were thrown into a pool of stagnant water, and compelled, by means of pitch-forks and stones, to duck down their heads till they were suffocated with the stench.

A number of soldiers assaulted the house of Joseph Garniero, and before they entered, fired in at the window and shot Mrs. Garniero, who was at that instant suckling her child. She begged them to spare the life of the infant, which they promised to do, and sent it immediately to a Roman Catholic nurse. They then seized the husband and hanged him at his own door, and having shot the wife through the head, left her body weltering in its blood.

Isaiah Mondon, an aged and pious Protestant, fled from the merciless persecutors to a cleft in a rock, where he suffered the most dreadful hardships; for, in the midst of the winter, he was forced to lie on the bare stone, without any covering; his food was the roots he could scratch up near his miserable habitation; and the only way by which he could procure drink, was to put snow in his mouth till it melted. Here, however, some of the soldiers found him, and after beating him unmercifully, they drove him towards Lucerne, goading him all the way with the points of their swords. Being exceedingly weakened by his manner of living, and exhausted by the blows he had received, he fell down in the road. They again beat him to make him proceed; till, on his knees, he implored them to put him out of his misery. This they at last agreed to do; and one of them shot him through the head, saying, "There, heretic, take thy request."

To screen themselves from danger, a number of men, women, and children, fled to a large cave, where they continued for some weeks in safety, two of the men going by stealth to procure provisions. These were, however, one day watched, by which the cave was discovered, and, soon after, a troop of Roman Catholics appeared before it. Many of these were neighbors and intimate acquaintances, and some even relations, to those in the cave. The Protestants, therefore, came out, and implored them, by the ties of hospitality and of blood, not to murder them. But the bigoted wretches told them they could not show any mercy to heretics, and, therefore, bade them all prepare to die. Hearing this, and knowing the obduracy of their enemies, the Protestants fell on their knees, lifted their hearts to heaven, and patiently awaited their fate; which the Papists soon decided, by cutting them to pieces.

The blood of the faithful being almost exhausted in all the towns and villages of Piedmont, there remained but one place that had been exempted from the general slaughter. This was the little commonalty of Roras, which stood upon an eminence. Of this, one of the duke of Savoy's officers determined, if possible, to make himself master; with that view, he detached three hundred men to surprise it.

The inhabitants, however, had intelligence of the approach of these troops, and captain Joshua Gianavel, a brave Protestant officer, put himself at the head of a small body of the citizens, and waited in ambuscade, to attack the enemy in a narrow passage, the only place by which the town could be approached.

As soon as the troops appeared, and had entered the passage,

the Protestants commenced a well-directed fire against them, and kept themselves concealed behind bushes. A great number of the soldiers were killed, and the rest, receiving a continual fire, and not seeing any to whom they might return it, made a precipitate retreat.

The members of this little community immediately sent a memorial to the marquis of Pianessa, a general officer of the duke, stating, "That they were sorry to be under the necessity of taking up arms; but that the secret approach of a body of troops, without any previous notice sent of the purpose of their coming, had greatly alarmed them; that as it was their custom never to suffer any of the military to enter their little community, they had repelled force by force, and should do so again; but, in all other respects, they professed themselves dutiful, obedient, and loyal subjects to their sovereign the duke of Savoy."

The marquis, in order to delude and surprise them, answered, "That he was perfectly satisfied with their behavior, for they had done right, and even rendered a service to their country, as the men who had attempted to pass the defile were not his troops, but a band of desperate robbers, who had, for some time, infested those parts, and been a terror to the neighboring country." To give a greater color to his treachery, he published a proclamation to the same purpose, expressive of thanks to the citizens of Roras.

The very day after, however, he sent five hundred men to take possession of the town, while the people, as he thought, were lulled into security by his artifice.

Captain Gianavel, however, was not thus to be deceived; he, therefore, laid a second ambuscade for these troops, and compelled them to retire with great loss.

Foiled in these two attempts, the sanguinary marquis determined on a third, still more formidable; but, with his usual duplicity, he published another proclamation, disowning any knowledge of the second attempt.

He soon after sent seven hundred chosen men upon the expedition, who, in spite of the fire from the Protestants, forced the defile, entered Roras, and began to murder every person they met with, without distinction of sex or age. Captain Gianavel, at the head of his friends, though he had lost the defile, determined to dispute the passage through a fortified pass that led to the richest and best part of the town. Here he succeeded, by keeping up a continual fire, which did great execution, his men being all good marksmen. The Roman Catholic commander

was astonished and dismayed at this opposition, as he imagined that he had surmounted all difficulties. He, however, strove to force the pass, but being able to bring up only twelve men in front at a time, and the Protestants being secured by a breast-work, he saw all his hopes frustrated.

Enraged at the loss of so many of his troops, and fearful of disgrace if he persisted in attempting what appeared so impracticable, he thought it wiser to retreat. Unwilling, however, to withdraw his men by the defile at which he had entered, on account of the danger, he designed to retreat towards Villaro, by another pass called Piampra, which, though hard of access, was easy of descent. Here, however, he again felt the determined bravery of captain Gianavel, who having posted his little band here, greatly annoyed the troops as they passed, and even pursued their rear till they entered the open country.

The marquis of Pianessa, finding all his attempts baffled, and all his artifices discovered, resolved to throw off the mask; and therefore proclaimed, that ample rewards should be given to any who would bear arms against the obdurate heretics of Roras, and that any officer who would exterminate them, should be honored accordingly.

Captain Mario, a bigoted Roman Catholic, and a desperate ruffian, stimulated by this, resolved to undertake the enterprise. He therefore levied a regiment of one thousand men, and with these he resolved to attempt gaining the summit of a rock which commanded the town. But the Protestants, aware of his design, suffered his troops to proceed till they nearly reached the summit of the rock, when they made a most furious attack upon them; one party keeping up a well-directed and constant fire, and others rolling down large stones. Thus were they suddenly stopped in their career. Many were killed by the musketry, and more by the stones, which beat them down the precipices. Several fell sacrifices to their own fears, for, by attempting a precipitate retreat, they fell down, and were dashed to pieces; and captain Mario himself, having fallen from a craggy place into a river at the foot of the rock, was taken up senseless, and after lingering some time, expired.

After this, another body of troops from the camp at Villaro made an attempt on Roras; but were likewise defeated, and compelled to retreat to their camp.

Captain Gianavel, for each of these signal victories, made a suitable discourse to his men, kneeling down with them to return thanks to the Almighty for his providential protection, and concluding with the eleventh psalm.

The marquis of Pianessa, now enraged to the highest degree at being thus foiled by a handful of peasants, determined on their expulsion or destruction. To this end, he ordered all the Roman Catholic militia of Piedmont to be called out and disciplined. To these he joined eight thousand regular troops, and dividing the whole into three distinct bodies, he planned three formidable attacks to be made at once.

The three armies were accordingly put in motion, and the first attack ordered to be made by the rocks of Villaro; the second by the pass of Bagnol; and the third by the defile of Lucerne.

As might be expected, from the superiority of numbers, the troops gained the rocks, pass, and defile, entered the town, and commenced the most horrid depredations. Men they hanged, burnt, racked to death, or cut to pieces; women they ripped open, crucified, drowned, or threw from the precipices; and children they tossed upon spears, minced, cut their throats, or dashed out their brains. On the first day of their gaining the town, one hundred and twenty-six suffered in this manner.

Agreeably to the orders of the marquis, they likewise plundered the estates, and burnt the houses, of the people. Several Protestants, however, made their escape, under the conduct of the brave Gianavel, whose wife and children were unfortunately made prisoners, and sent to Turin under a strong guard.

He, with his followers, retired to the Alps, where, being afterwards joined by several Protestant officers, with a considerable number of fugitive Protestants, they conjointly defended themselves, and made several successful attacks upon the Roman Catholic towns and forces; carrying terror by the valor of their exploits, and the boldness of their enterprises.

But that God, whom they worshiped in purity of spirit, now raised them up a more powerful champion in the person of Oliver Cromwell, lord protector of England. This extraordinary man, however criminal in the means by which he obtained power, certainly deserves the praise of having exercised it with dignity and firmness; and if his usurpation be censured, it must be acknowledged that he raised this country to a station among the neighboring powers to which it had never before attained. From the throne which he had just seized, he dictated to the most potent monarch of Europe; and never was his influence more justly exercised than in behalf of the persecuted Protestants of Piedmont. He caused subscriptions to be set on foot throughout England in their

favor;* he sent an envoy to the court of France, and wrote to all the Protestant powers of Europe, to interest them in the same good cause. He despatched an ambassador to the court of Turin, who was received with great respect by the duke, who pretended to justify his treatment of the Piedmontese, under the pretence of their being rebellious.

But Cromwell would not suffer himself to be trifled with; his ambassador gave the duke to understand that if negotiation failed, arms would be had recourse to; and as the kings of Denmark and Sweden, the Dutch government, and many of the German states, encouraged by the example of the protector, now came forward in the same cause, the duke found himself under the necessity of dismissing the English ambassador, with a very respectful message to his master, assuring him that "the persecutions had been much misrepresented and exaggerated; and that they had been occasioned by his rebellious subjects themselves: nevertheless, to show his great respect for his highness, he would pardon them, and restore them to their former privileges."

This was accordingly done; and the Protestants returned to their homes, grateful for the kindness which had been shown to them, and praising the name of the Lord, who is as a tower of strength to those who put their trust in him.

During the lifetime of Cromwell, they lived in peace and security; but no sooner had his death relieved the Papists from the terror of his vengeance, than they began anew to exercise that cruel and bigoted spirit which is inherent in popery: and although the persecutions were not avowedly countenanced by the court, they were connived at, and unpunished; insomuch that whatever injury had been inflicted on a Protestant, he could obtain no redress from the corrupted judges to whom he applied for that protection which the laws nominally granted to him.

At length, in the year 1686, all the treaties in favor of the Protestants were openly violated, by the publication of an edict prohibiting the exercise of any religion but the Roman Catholic, on pain of death.

The Protestants petitioned for a repeal of this cruel edict; and their petitions were backed by their ancient friends the Protestant cantons of Switzerland. But the cries of his subjects, and the intercession of their allies, were equally unavailing; the

* They amounted in England and Wales to forty thousand pounds; a very large sum in those days, when the nation was exhausted and impoverished by a long civil war.

duke replied that "his engagements with France obliged him to extirpate the *heretics* from Piedmont."

Finding supplications useless, the Protestants flew to arms; and being attacked by the duke's army, and some French troops, on the 22d of April, 1686, they, after an obstinate engagement of several hours, obtained a complete victory, killing great numbers of the French and Savoyards.

Exasperated by this defeat, the duke immediately collected a large army, which he augmented with a reinforcement of French and Swiss troops; and was so successful in several engagements against the Protestants, that the latter, despairing of success, consented to lay down their arms and quit the country, on his solemn promise of safety for themselves, their families, and property.

No sooner were they disarmed, than the treacherous Papists, acting upon their maxim that no faith is to be kept with heretics, massacred a large body of them in cold blood, without distinction of age or sex; and burnt and ravaged the country in every direction.

The horrors perpetrated by these faithless and bigoted monsters almost exceed belief. We will not weary and disgust our readers with the recital; suffice it to say, that every variety of rapine, lust, and cruelty, was exhausted by these demons in human shape. Those Protestants who were fortunate enough to escape, found an asylum in the Swiss cantons, and in Germany, where they were treated kindly, and lands granted to them for their residence.

The natural consequence of these horrible proceedings was, that the fruitful valleys of Piedmont were depopulated and desolate; and the barbarous monster, who had caused this devastation, now feeling its ill effects, tried, by all means in his power, to draw Roman Catholic families from all parts of Europe, to repeople the valleys, and to cultivate the fields which had been blasted by the malignant breath of bigotry.

Some of the exiles, in the meanwhile, animated by that *love of country* which glows with peculiar warmth in their breasts, determined to make an attempt to regain a part of their native valleys, or to perish in the attempt. Accordingly, nine hundred of them, who had resided, during their exile, near the lake of Geneva, crossing it in the night, entered Savoy without resistance, and seizing two villages, obtained provisions, for which they paid, and immediately passed the river Arve, before the duke had notice of their arrival in the country.

When he became acquainted with this, he was astonished at

the boldness of the enterprise, and despatched troops to guard the defiles and passes; which, however, were all forced by the Protestants, and great numbers of the Savoyard troops defeated.

Alarmed by this intelligence, and still more by a report that a great body of the exiles was advancing from Brandenburg to support those already in Savoy, and that many Protestant states meant to assist them in their attempts to regain a footing in their native country, the duke published an edict by which he restored them to all their former privileges.

This just and humane conduct was, however, so displeasing to that bigoted and ferocious tyrant, Louis XIV. of France, that he sent an order to the duke of Savoy to extirpate every Protestant in his dominions; and to assist him in the execution of this horrible project, or to punish him if he were unwilling to engage in it, M. Catinat was despatched at the head of an army of sixteen thousand men. This insolent dictation irritated the duke; he determined no longer to be the slave of the French king, and solicited the aid of the emperor of Germany and the king of Spain, who sent large bodies of troops to his assistance. Being also joined, at his own request, by the Protestant army, he hesitated no longer to declare war against France; and in the campaign which followed, his Protestant subjects were of infinite service by their valor and resolution. The French troops were at length driven from Piedmont, and the heroic Protestants were reinstated in their former possessions, their ancient privileges confirmed, and many new ones granted to them. The exiles now returned from Germany and Switzerland: and were accompanied by many French refugees, whom the cruel persecutions of Louis had driven from their native land in search of the toleration denied to them at home. But this infuriated bigot, not yet glutted with revenge, insisted on their being expelled from Piedmont; and the duke of Savoy, anxious for peace, was compelled to comply with this merciless demand, before the French king would sign the treaty. The wanderers, thus driven from the south of Europe, sought and found an asylum from the hospitality of the elector of Brandenburg, and consoled themselves for the loss of a genial climate and a delightful country, in the enjoyment of the more substantial blessing of liberty of conscience and security of property.

CHAPTER VIII.

Persecutions of the Protestants in France, during the Sixteenth and Seventeenth Centuries.

In a preceding chapter we related the sufferings of the French Protestants, to the period of the siege of Sancerre, in 1573; from which time we will now continue the narrative.

The persecutions were then interrupted by the election of the duke of Anjou to the throne of Poland, one of the conditions of that election being, that the king of France should cease to molest his Protestant subjects on account of their faith. But this state of peace did not continue long; the wars were renewed during the succeeding reigns, with various success; and the history of this period is filled with the most horrible relations of battles, sieges, assassinations, massacres, and treasons. At length, Henry III. favoring the Protestants, although more from political than religious motives, was assassinated by Clement, a friar; and was succeeded by the king of Navarre, under the title of Henry IV.

This prince, after struggling with his numerous enemies during several years, found it expedient to declare himself a Roman Catholic, and thus to obtain the suffrages of the majority of his subjects. This apostasy was a severe affliction to the faithful; but, although he abandoned his religion, and sacrificed a heavenly for an earthly crown, he did not, like many apostates, persecute the members of the church which he had quitted. He was, in all other respects, truly worthy of the appellation of *Great*; a title so frequently and so unjustly bestowed on men who sacrifice the lives and happiness of their fellow-creatures at the shrine of their own vanity and cruelty, and deserve rather to be execrated than admired, and regarded as demons than as demi-gods.

Upon the restoration of tranquillity in his dominions, Henry applied himself to the cultivation of the arts of peace, and by encouraging agriculture, manufactures, and trade, labored successfully to recover France from the desolation and misery which thirty years of civil war and religious persecution had brought upon her. Nor was he unmindful of his ancient friends the Protestants. By the edict of Nantes, issued in 1598, he granted them a full toleration and protection in the exercise of

their religious opinions. In consequence of this, the true church of Christ abode in peace during many years, and flourished exceedingly.

Henry was at length assassinated in 1610, by Ravaillac, a Jesuit, filled with that frantic bigotry which the Roman Catholic religion has so peculiar a tendency to inspire and to cherish.

Louis XIII. being a minor at the death of his father, the kingdom was nominally governed by the queen-mother, but really by her minion, cardinal Richelieu, a man of great abilities, which were unhappily perverted to the worst purposes. He was cruel, bigoted, tyrannical, rapacious, and sensual; he trampled on the civil and religious liberties of France; and hesitated not to accomplish his intentions by the most barbarous and infamous methods.

The Protestants at length, unable longer to endure the injuries daily heaped upon them, resolved to take arms in defence of their religion and their liberty. But the vigor of the cardinal defeated all their enterprises, and Rochelle, the last fortress which remained in their possession, was, in 1628, after a long siege, in which the defenders were reduced to the most horrible extremities of famine and suffering, surrendered to his victorious arms. He immediately caused the walls and fortifications to be destroyed; and those of the garrison who survived, were either put to death by the infuriated soldiery, or condemned to the galleys for life.

During the fifty years which succeeded the reduction of Rochelle, the Protestants suffered every indignity, injustice, and cruelty, which their barbarous persecutors could devise. They were at the mercy of every petty despot, who, "dressed in a little brief authority," wished to gratify his malice, or signalize the season of his power, by punishing the *heretics*, and evincing his attachment to the *infallible church*. The consequences of this may easily be imagined; every petty vexation which can render private life miserable, every species of plunder and extortion, and every wanton exertion of arbitrary power, were employed to harass and molest the Protestants of all ranks, sexes, and ages.

At length, in 1684, the impious and blasphemous tyrant Louis XIV., who, in imitation of the worst Roman emperors, wished to receive divine honors, and was flattered by his abject courtiers into the belief that he was more than human, determined to establish his claim to the title of *le grand*, which their fulsome adulation had bestowed on him. by the extirpation of the *heretics* from his dominions. Pretending, however, to wish

for their conversion to the *true faith*, he gave them the alternative of voluntarily becoming Papists, or *being compelled to it*.

On their refusal to apostatize, they were *dragooned*; that is, the dragoons, the most ruffianly and barbarous of his *Christian* majesty's troops, were quartered upon them, with orders to *live at discretion*. Their ideas of *discretion* may easily be conceived, and accordingly the unhappy Protestants were exposed to every species of suffering which lust, avarice, cruelty, bigotry, and brutality, can engender in the breasts of an ignorant, depraved, and infuriated soldiery, absolved from all restraint, and left to the diabolical promptings of their worst passions, whose flames were fanned by the assurances of the bishops, priests, and friars, that they were fulfilling a sacred duty, by punishing the enemies of God and religion!

An order was issued by the king, for the demolition of the Protestant churches, and the banishment of the Protestant ministers. Many other reformers were also ordered to leave the kingdom in a few days; and we are told by Monsieur Claude, the celebrated author of "*Les Plaintes des Protestans*," who was himself banished at this time, that the most frivolous pretexts were employed to detain those who were about to quit France, so that by remaining in that country beyond the time allowed by the edict, they might be sent to the galleys as a punishment for infringing an order which they were thus prevented from complying with.

On the whole, more than five hundred thousand persons escaped or were banished. And these industrious citizens, whom the blind bigotry of a besotted tyrant had driven from their native land, found shelter and protection in England, Germany, and other countries, which they amply repaid by the introduction of many useful arts and processes; in particular, it is to them that we are indebted for the commencement of the silk manufacture in Great Britain.

In the meanwhile, those who either were purposely detained, or were unable to escape, were condemned to the galleys; and after being imprisoned in the most horrible dungeons, and fed only on bread and water, and that very scantily, were marched off in large bodies, handcuffed, and chained all together, from one extremity of the kingdom to another. Their sufferings during this dreadful journey were indescribable. They were exposed to every vicissitude of weather, almost without covering; and frequently, in the midst of winter, were obliged to pass the nights on the bare earth, fainting from hunger and thirst, agonized by disease, and writhing from the lash of their

merciless conductors. The consequence was, that scarcely half the original number reached their place of destination; those who did, were immediately exposed to new sufferings and additional calamities.

They were put on board the galleys, where they were subjected to the absolute control of the most inhuman and barbarous wretches who ever disgraced the human form. The labor of rowing, as performed in the galleys, is described as being the most excessive that can be imagined; and the sufferings of the poor slaves were increased a hundred fold by the scourgings inflicted on them by their savage taskmasters. The recital of their miseries is too horrible to be dwelt upon; we shall therefore pass to that period when the Lord, of his infinite mercy, gave ear to the cries of his afflicted servants, and graciously raised them up a deliverer in Anne, queen of England, who, filled with compassion for the unhappy fate of so many of her fellow-Protestants, ordered her ambassador at the court of France to make a spirited remonstrance in their favor, which Louis, whose affairs were then in a very critical situation, was under the necessity of complying with; and he accordingly despatched orders to all the sea-ports for the immediate release of every galley-slave condemned for his religion.

They were ordered to sail from the ports at which they had been confined; and the difficulty of obtaining vessels for their conveyance, which the malignant priests used all their arts to augment, occasioned a long delay, during which the poor prisoners were suffering all the agonies of uncertainty. But their heavenly Father, ever mindful of those who suffer for his sake, at length removed every obstacle which bigotry and malice could interpose, and delivered them from the hand of the oppressor.

A deputation of those who had been released by the interposition of queen Anne, waited upon her majesty in London, to return their most grateful thanks, on behalf of themselves and their brethren, for her Christian interference in their favor. She received them very graciously, and assured them that she derived more pleasure from the consciousness of having lessened the miseries of her fellow-Protestants, than from the most brilliant events of her reign.

These exiles also established themselves in England, which by their industry and ingenuity acquired new riches every day, while France, by expelling them, received a blow, from which her commercial and trading interests never recovered. Thus, even on earth, did the Almighty punish the bigoted and cruel,

and reward the pious and beneficent. But how fearful shall be the judgment of the persecutors in that great day when every action shall be weighed in the balance of Eternal Justice! How awful the denunciation—"Depart from me, ye cursed: I know you not!" Will the plea of *religious zeal* be then allowed? Will not the true motives of their barbarity be exposed to Him "from whom no secret is hid?" Undoubtedly they will; and lamentably ignorant are they of the genuine spirit of Christianity, who imagine that cruelty and persecution form any part of it. Let them look to the conduct of its divine Founder; to his meekness, his charity, his universal benevolence; let them consider these, and blush to call themselves his followers; and tremble at the doom his justice will award to those who have perverted his maxims of mercy and of peace into denunciations of hostility and extirpation.

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A BRIEF HISTORY OF THE REMARKABLE CIRCUMSTANCES
WHICH PRECEDED THE REFORMATION.

CHAPTER I.

*Particulars relative to the great Ascendency of the Popes
throughout Christendom, in the Middle Ages.*

To relate the tyrannical innovations upon the religion of Christ during the space of more than three hundred years, would be the province of a writer on church history, and is quite incompatible with our limits. Suffice it to say, that scarcely a foreign war or civil broil convulsed Europe during that period, which did not originate in the infernal artifices of popes, monks, and friars. They frequently fell victims to their own machinations; for, from the year 1004, many popes died violent deaths: several were poisoned; Sylvester was cut to pieces by his own people; and the reigns of his successors were but short. Benedict, who succeeded John XXI., thought proper to resist the emperor Henry III. and place in his room Peter, king of Hungary; but afterwards being alarmed by the success of Henry, he sold his seat to Gratianus, called Gregory VI. At this time there were three popes in Rome, all striving against each other for the supreme power, viz. Benedict IX., Sylvester III., and Gregory VI.

But the emperor, Henry, coming to Rome, displaced these three monsters at once, and appointed Clement the Second, enacting that henceforth no bishop of Rome should be chosen but by the consent of the emperor. Though this law was necessary for public tranquillity, yet it interfered too much with the ambitious views of the cardinals, who accordingly exerted themselves to get it repealed; and failing in this, on the departure of the emperor for Germany, they poisoned Clement, and at once violated the law by choosing another pope, without the imperial sanction.

This was Damasus II., who being also poisoned, within a

few days from his appointment, much contention took place. Whereupon the Romans sent to the emperor, desiring him to give them a bishop; upon which he selected Bruno, a German, called Leo IX. This pope was also poisoned, in the first year of his popedom.

After his death Theophylactus made an effort to be pope, but Hildebrand, to defeat him, went to the emperor, and persuaded him to assign another bishop, a German, who ascended the papal chair under the title of Victor II.

The second year of his papacy, this pope also followed his predecessors, like them being poisoned.

On the death of Victor, the cardinals elected Stephen IX. for pope, contrary to their oath, and the emperor's assignment. From this period, indeed, their ascendancy was so great, that the most powerful sovereigns of Europe were obliged to do them homage; and Nicholas, who succeeded Stephen, established the Council of the Lateran.

In this council first was promulgated the terrible sentence of excommunication against all such as "do creep into the seat of Peter by money or favor, without the full consent of the cardinals;" cursing them and their children with the anger of Almighty God; and giving authority and power to cardinals, with the clergy and laity, to depose all such persons, and call a council-general, wheresoever they will, against them.

Pope Nicholas only reigned three years and a half, and then, like his predecessors, was poisoned.

To such a height had papal insolence attained, that, on the emperor Henry IV. refusing to submit to some decrees of pope Gregory VII., the latter excommunicated him, and absolved all his subjects from their oath of allegiance to him: on this he was deserted by his nobility, and dreading the consequences, though a brave man, he found it necessary to make his submission. He accordingly repaired to the city of Canusium, where the pope then was, and went barefooted with his wife and child to the gate; where he remained from morning to night, fasting, humbly desiring absolution, and craving to be let in. But no ingress being given him, he continued thus three days together; at length, answer came, that his holiness had yet no leisure to talk with him. The emperor patiently waited without the walls, although in the depth of winter. At length his request was granted, through the entreaties of Matilda, the pope's paramour. On the fourth day, being let in, for a token of his true repentance, he yielded to the pope's hands his crown, and confessed himself unworthy of the empire if he ever again offended

against the pope, desiring for that time to be absolved and forgiven. The pope answered, he would neither forgive him, nor release the bond of his excommunication, but upon condition that he would abide by his arbitrament in the council, and undergo such penance as he should enjoin him; that he should answer to all objections and accusations laid against him, and that he should never seek revenge; that it should be at the pope's pleasure, whether his kingdom should be restored, or not. Finally, that before the trial of his cause, he should neither use his kingly ornaments, nor usurp the authority to govern, nor to exact any oath of allegiance from his subjects, &c. These things being promised to the pope by an oath, the emperor was only released from excommunication.

The ascendancy of the popes was never more fully evinced than by a remarkable fact in the history of England. King John having incurred the hatred of his barons and people by his cruel and tyrannical measures, they took arms against him, and offered the crown to Louis, son of the French king. By seizing the possessions of the clergy, John had also fallen under the displeasure of the pope, who accordingly laid the kingdom under an interdict, and absolved his subjects from their allegiance. Alarmed at this, the tyrant earnestly sued for peace with his holiness, hoping, by his mediation, to obtain favorable terms from the barons, or, by his thunders, to terrify them into submission. He made the most abject supplications, and the pope, ever willing to increase the power of the church, sent cardinal Pandulf as legate to the king at Canterbury; to whom John resigned his crown and dominions; and the cardinal, after retaining the crown five days, in token of possession, returned it to the king, on condition of his making a yearly payment of one thousand marks to the court of Rome, and holding the dominions of England and Ireland *in farm* from the pope.

But if John expected any benefit from this most disgraceful transaction, he was disappointed; and instead of enjoying the crown which he had so basely surrendered and received again, the short remainder of his life was disturbed by continual insurrections, and he at last died either of grief, or by poison administered to him by a monk of the convent of Swineshead in Lincolnshire. The latter cause is assigned by many historians, and we are told that the king, suspecting some fruit, which was presented to him at the above convent, to be poisoned, ordered the monk who brought it to eat of it; which he did, and died in a few hours after.

The papal usurpations were extended to every part of Eu-



Burning of Badby, at Smithfield, in the reign of Henry IV.



The Burning of Dr. Barnes, the Rev. W. Jerome, and Rev. T. Garrett.

rope. In Germany, the emperor Fræderic was compelled to submit to be trodden under the feet of pope Alexander, and dared not make any resistance. In England, however, a spirit of resentment broke out in various reigns, in consequence of the oppressions and horrible conduct of those antichristian blasphemers, which continued with more or less violence till the time of the great Wickliffe, of whom we shall speak more fully in the following pages.

CHAPTER II.

Account of Wickliffe, and of the Martyrs who suffered in Defence of his Doctrines.

THE first attempts made in England towards the reformation of the church, took place in the reign of Edward III., about A. D. 1350, when John Wickliffe appeared. This early star of the English church was public reader of divinity in the university of Oxford, and, by the learned of his day, was accounted deeply versed in theology, and all kinds of philosophy. This even his adversaries allowed, as Walden, his bitterest enemy, writing to pope Martin, says, that he was wonderfully astonished at his strong arguments, with the places of authority which he had gathered, with the vehemency and force of his reasons, &c. At the time of his appearance, the greatest darkness pervaded the church. Scarcely any thing but the name of Christ remained; his true doctrine being as far unknown to the most part, as his name was common to all. The people were taught to worship no other thing but that which they saw, and almost all they saw they worshiped. But Wickliffe was inspired with a purer sense of religion; and knowing it to be his duty to impart the gracious blessing to others, he published his belief with regard to the several articles of religion in which he differed from the common doctrine. Pope Gregory XI., hearing this, condemned some of his tenets, and commanded the archbishop of Canterbury, and the bishop of London, to oblige him to subscribe the condemnation of them; and, in case of refusal, to summon him to Rome.

Wickliffe, paying less regard to the injunctions of the bishops than to his duty to God, continued to promulgate his doctrines, and gradually to unveil the truth to the eyes of men. He wrote

several books, which, as may be supposed, gave great alarm and offence to the clergy. But God raising him up a protector in the duke of Lancaster, he was secure from their malice. He translated the Bible into English, which, amidst the ignorance of the times, may be compared to the sun breaking forth in a dark night. To this Bible he prefixed a bold preface, wherein he reflected on the immoralities of the clergy, and condemned the worship of saints, images, and the corporal presence of Christ in the sacrament: but what gave the greatest offence to the priests, was his exhorting all people to read the scriptures, in which the testimonies against all those corruptions appeared so strongly.

His followers greatly multiplied. Many of them, indeed, were not men of learning; but being wrought upon by the conviction of plain reason, they were the more steadfast in their persuasion. In a short time his doctrines made a great progress, being not only espoused by vast numbers of the students of Oxford, but also by many of the nobility, particularly by the duke of Lancaster and lord Percy, earl marshal.

Wickliffe may thus be considered as the great founder of the reformation in England. He was of Merton college in Oxford, where he took his doctor's degree, and became so eminent for his fine genius and great learning, that Simon Islip, archbishop of Canterbury, having founded Canterbury college, now Christ church, in Oxford, appointed him rector; which employment he filled with universal approbation, till the death of the archbishop.

Langholm, successor to Islip, being desirous of favoring the monks, and introducing them into the college, attempted to remove Wickliffe, and put Woodhall, a monk, in his place. But the fellows of the college, being attached to Wickliffe, would not consent to this. Nevertheless, the affair being carried to Rome, Wickliffe was deprived in favor of Woodhall. This did not at all lessen the reputation of the former, every one perceiving it was a general affair, and that the monks did not so much strike at Wickliffe's person, as at all the secular priests who were members of the college. And, indeed, they were all turned out, to make room for the monks. Shortly after, Wickliffe was presented to the living of Lutterworth, in the county of Leicester, where he remained unmolested till his death, which happened December 31, 1385. But after the body of this good man had lain in the grave forty-one years, his bones were taken up by the decree of the synod of Constance, publicly burnt, and his ashes thrown into a river.

Wickliffe wrote several works, which, in the year 1410, were burnt at Oxford, the abbot of Shrewsbury being then commissary. And in Bohemia, likewise, his books were burnt by the archbishop of Prague.

The clergy, alarmed lest the doctrines of Wickliffe should ultimately become established, used every exertion in their power to check them. In the reign of Richard II. the bishops had obtained a general license to imprison heretics, without being obliged to procure a special order from court, which, however, the house of commons caused to be revoked. But as the fear of imprisonment could not check the pretended evil dreaded by the bishops, Henry IV., whose particular object was to secure the affection of the clergy, earnestly recommended to the parliament the concerns of the church. How reluctant soever the house of commons might be to prosecute the Lollards, the credit of the court, and the cabals of the clergy, at last obtained a most detestable act, for the burning of obstinate heretics; which bloody statute was not repealed till the year 1677.

Notwithstanding the opposition of the popish clergy, Wickliffe's doctrine continued to spread greatly in Henry the Fourth's reign, even to such a degree, that the majority of the house of commons were inclined to it; whence they presented two petitions to the king, one against the clergy, the other in favor of the Lollards. As it was the king's interest to please the clergy, he answered the commons very sharply, that he neither could nor would consent to their petitions. And with regard to the Lollards, he declared he wished the heretics were extirpated out of the land. To prove the truth of this, he signed a warrant for burning Thomas Badby.

Thomas Badby was a layman, and by trade a tailor. He was arraigned in the year 1409 before the bishop of Worcester, and convicted of heresy. On his examination he said, that it was impossible any priest could make the body of Christ sacramentally, nor would he believe it, unless he saw, manifestly, the corporal body of the Lord to be handled by the priest at the altar; that it was ridiculous to imagine that at the supper Christ held in his own hand his own body, and divided it among his disciples, and yet remained whole. After this he was brought before the archbishop of Canterbury at St. Paul's church, and again examined in presence of a great number of bishops, the duke of York, and several of the first nobility. Great pains were used to make him recant; but he courageously answered, that he would still abide by his former opinions, which no power should force him to forego. On this, the archbishop of Canter-

bury ratified the sentence given by the bishop. He was brought to Smithfield, and being put in an empty tun, was bound to a stake, and had dry wood piled around him. In the mean time, the prior of St. Bartholomew's brought with all solemnity the sacrament, with twelve torches borne before, and showed it to the poor man at the stake. And when asked how he believed in it, he answered that he knew well it was hallowed bread, and not God's body. He was not at all abashed at their torments, but persevered invincibly till his body was reduced to ashes.

The clergy thought that the most effectual way to check the progress of Wickliffe's doctrine would be to attack the then chief protector of it, viz. Sir John Oldcastle, baron of Cobham; and to persuade the king that the Lollards were engaged in conspiracies to overturn the state. Accordingly a false rumor was spread, that Sir John had got together twenty thousand men in St. Giles's in the Fields: the king went thither at midnight, and finding no more than fourscore or a hundred persons, who were privately met on a religious account, he fell upon them and killed many. Some of them being afterwards examined, were prevailed upon, by promises or threats, to accuse Sir John Oldcastle; who was apprehended, and imprisoned in the Tower, but escaping from thence, fled into Wales, where he long concealed himself. Being afterwards seized, he was brought to London.

Sir John was of a very good family, and a man of extraordinary merit, notwithstanding which he was ordered to be hung up by the waist with a chain, and burnt alive. This most barbarous sentence was executed amidst the curses and imprecations of the priests and monks, who used their utmost endeavors to prevent the people from praying for him. He left the world with a resolution and constancy that answered perfectly to the brave spirit with which he had maintained the cause of truth.

Not satisfied with his single death, the clergy induced the parliament to make fresh statutes against the Lollards. It was enacted, among other things, that whosoever read the scriptures in English should forfeit land, chattels, goods, and life, and be condemned as heretics to God, enemies to the crown, and traitors to the kingdom; that they should not have the benefit of any sanctuary; and that if they continued obstinate, or relapsed after being pardoned, they should first be hanged for treason against the king, and then burned for heresy against God.

This act was no sooner passed, but a violent persecution was raised against the Lollards; several of them were burnt alive, some fled the kingdom, and others were weak enough to abjure their religion to escape the torments prepared for them.