

them many other absurd fictions, as of thirty Æônes or ages, a kind of inferior deities, with whimsical histories of their pedigrees. Having broached these opinions at Alexandria, he left Egypt for Rome. At first he assembled his heresies, but by degrees his extravagant doctrines came to light. Hyginus, being the mildest of men, endeavored to reclaim him without proceeding to extremities; so that Valentine was not excommunicated before the first year of Saint Pius, his immediate successor.

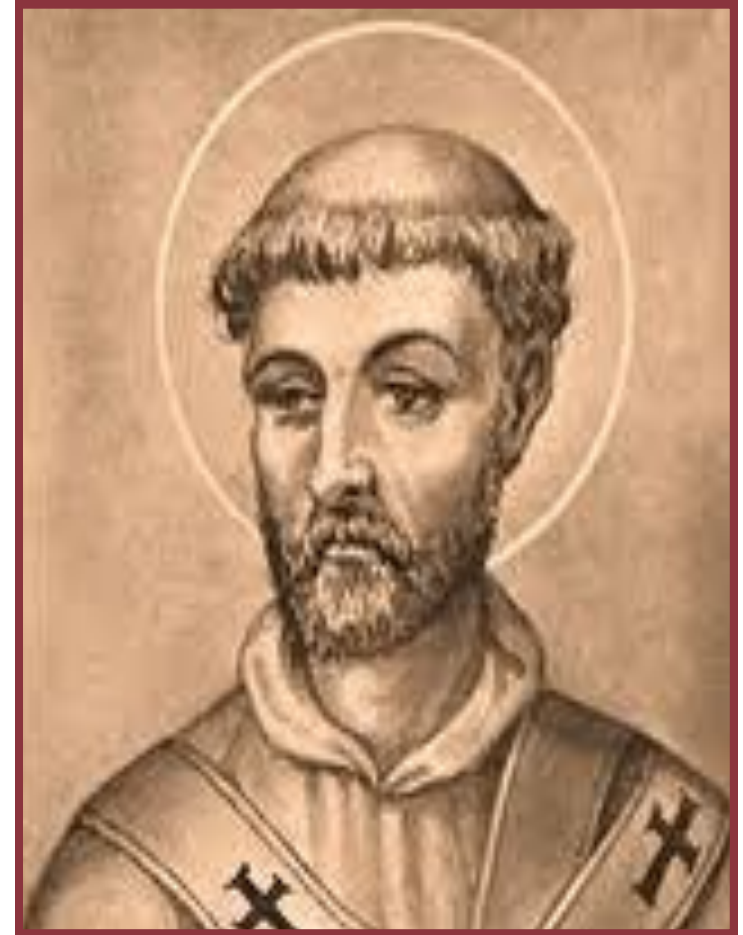
Saint Hyginus did not sit quite four years, dying in 142. Novaes affirms that this pope suffered martyrdom, but Eusebius and Saint Cyprian say that, though he endured much for the sake of the Church, he did not, strictly speaking, suffer martyrdom. He is styled a martyr in some ancient calendars, as well as in the present Roman Martyrology; undoubtedly on account of the various persecutions which he suffered, and to which his high station in the Church exposed him in those perilous times. He was buried at the Vatican.

\*(excerpted from: [www.bartleby.com](http://www.bartleby.com); [www.third-millennium-library.com](http://www.third-millennium-library.com))

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## ***Saint Hyginus*** ***Pope and Martyr***

**Feast Day: January 11**



**Patient towards the  
errors of others  
regarding the faith.**

## Saint Hyginus

\*Saint Hyginus was born at Athens, and was raised to the papacy by the clergy and people in A.D. 139. He was placed in the chair of Saint Peter after the martyrdom of Saint Telesphorus. Eusebius informs us that he sat for nearly four years. The Church then enjoyed some sort of calm, under the mild reign of the emperor Antoninus Pius; though several martyrs suffered in his time by the fury of the populace, or the cruelty of certain magistrates. The emperor himself never consented to such proceedings; and when informed of them by the governor of Asia, Athens, Thessalonica, and Larissea, he wrote to them in favor of the Christians, as is recorded by Saints Justin and Eusebius.

Saint Hyginus settled the order of priority among the clergy, which has led to the supposition that he was the founder of the College of Cardinals. The custom of having a godfather and a godmother at the baptismal font, which some have attributed to Hyginus, is stated by Novaes, on the authority of Tertullian, to have been in use prior to the reign of that pontiff.

In the year 140, Cerdon, came from Syria to Rome, and began to teach the false principles which Marcion adopted afterwards with more success. He impiously affirmed that there were two Gods; the one rigorous and severe, the author of the Old Testament; the other merciful and good, the author of the New, and the father of Christ, sent by him to redeem man from the tyranny of the former; and that Christ was not really born in the Virgin Mary, or true man, but such in shadow only and appearance. Hyginus excommunicated Cerdon, the author of this heresy. The heresiarch, imposing upon him by a false repentance, was again received; but the zealous pastor having discovered that Cerdon secretly preached his old opinions, excommunicated him a second time.

Another minister named Valentine, who being a Platonic philosopher, puffed up with the vain opinion of his learning, and full of resentment for another being preferred to him in an election to a certain bishopric in Egypt, as Turtullian relates, revived the errors of Simon Magus, and added to