

## 5.5-Events Toward the End of Theodosius' Reign (392-395)

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Socrates	Sozomen	Theodoret
<b>May 392 - Eugenius assassinates Valentinian</b>		
<p>5.25.1 There was, in the Western regions, a grammarian named Eugenius, who after having time taught the Latin language for some time, left his school and was appointed to service at the palace, established as chief secretary to the emperor.</p> <p>5.25.2 Possessing a considerable degree of eloquence and being on that account treated with greater distinction than others, he was unable to bear his good fortune with moderation.</p>	<p>7.22.4b A certain man named Eugenius, who was by no means sincere in his professions of Christianity, aspired to sovereignty, and assumed the symbols of imperial power. He was hoping to succeed in the attempt safely, for he was led by the predictions of individuals who professed to foresee the future by the examination of the entrails and livers of animals and the course of the stars. Men of the highest rank among the Romans were addicted to these superstitions.</p> <p>7.22.5 Flavian, then a praetorian prefect, a learned man, and one who appeared to have an aptitude for politics, was noted for being conversant with every means of foretelling the future. He persuaded Eugenius to take up arms by assuring him that he was destined for the throne, that his warlike undertakings would be crowned with victory, and that the Christian religion would be abolished.</p>	
<p>5.25.3 For associating with himself Arbogastes, a native of Galatia Minor, who then had the command of a division of the army, a man harsh in manner and very bloodthirsty, Eugenius determined to usurp the sovereignty.</p> <p>5.25.4 These two therefore agreed to murder the Emperor Valentinian, having corrupted the eunuchs of the imperial bed-chamber.</p> <p>5.25.5 These, on receiving tempting promises of promotion, strangled the emperor in his sleep.</p>	<p>7.22.1 While Theodosius was thus occupied in the wise and peaceful government of his subjects in the East, and in the service of God, intelligence was brought that Valentinian had been strangled.</p> <p>7.22.2 Some say that he was put to death by the eunuchs of the bedchamber, at the insistence of Arbogastes, a military chief, and of certain courtiers, who were displeased because the young prince had begun to walk in the footsteps of his father, concerning the government, and contrary to the opinions approved by them. Others assert, however, that Valentinian committed the fatal deed with his own hands, because he found himself impeded in attempting deeds which are not lawful in one of his years; and on this account he did not deem it worthwhile to live; for although an emperor, he was not allowed to do what he wished.</p> <p>7.22.3 It is said that the boy was noble in person, and excellent in royal manners; and that, had he lived to the age of manhood, he would have shown himself worthy of holding the</p>	

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	reins of empire, and would have surpassed his father in generosity and justice. 7.22.4a But though endowed with these promising qualities, he died in the manner above related.	
5.25.6 Eugenius immediately assumed the supreme authority in the Western parts of the empire, conducting himself in such a manner as might be expected from a usurper.	7.22.6 Deceived by these flattering representations, Eugenius raised an army and took possession of the gates into Italy, as the Romans call the Julian Alps, a high and steep range of mountains; these he seized beforehand and fortified, for they had but one path in the narrows, and were shut in on each side by precipices and the loftiest mountains.	
<b>January 393 - Theodosius makes Honorius co-ruler</b>		
5.25.7 When the Emperor Theodosius was made acquainted with these things, he was exceedingly distressed, because his defeat of Maximus had only prepared the way for fresh troubles. 5.25.8 He accordingly assembled his military forces, and having proclaimed his son Honorius Augustus, on the 10th of January, in his own third consulate which he bore with Abundantius, he again set out in great haste toward the Western parts, leaving both his sons invested with imperial authority at Constantinople.		
<b>Prophecy of John of Thebaid</b>		
	7.22.7 Theodosius was perplexed as to whether he ought to await the issue of the war, or whether it would be better in the first place to attack Eugenius and in this dilemma he determined to consult John, a monk of Thebais, who, as I have before stated, was celebrated for his knowledge of the future. He therefore sent Eutropius, a eunuch of the palace and of tried fidelity, to Egypt, with orders to bring John, if possible, to court, but, in case of his refusal, to learn what ought to be done. 7.22.8 When he came to John, the monk could not be persuaded to go to the emperor, but he sent word by Eutropius that the war would end favorably for Theodosius and that the tyrant would be slain, but that, after the victory, Theodosius himself would die in Italy. The truth of both of these predictions was confirmed by events.	5.24.1 In this manner the peace of the churches was secured by the most religious emperor. Before the establishment of peace he had heard of the death of Valentinianus and of the usurpation of Eugenius and had marched for Europe. At this time there lived in Egypt a man of the name of John, who had embraced the ascetic life. 5.24.2 Being full of spiritual grace, he foretold many future events to persons who from time to time came to consult him. To him the Christ-loving emperor sent, in his anxiety to know whether he ought to make war against the tyrants. In the case of the former war he foretold a bloodless victory. In this second war he predicted that the emperor would only win after a great slaughter.
<b>September 394 – Theodosius kills Eugenius</b>		

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5.25.9 As he marched against Eugenius a very great number of the barbarians beyond the Danube volunteered their services and followed him in this expedition.	7.24.1 When he had completed his preparations for war, Theodosius declared his younger son Honorius emperor. Left him to reign at Constantinople with Arcadius, who had previously been appointed emperor, and departed from the East to the West at the head of his troops. His army consisted not only of Roman soldiers, but also of bands of barbarians from the banks of the Ister.	
	7.24.2 It is said that when he left Constantinople, he came to the seventh milestone, and went to pray to God in the church which he had erected in honor of John the Baptist and in his name prayed that success might attend the Roman arms and besought the Baptist himself to aid him.	
5.25.10 After a rapid march he arrived in the Gauls with a numerous army, where Eugenius awaited him, also at the head of an immense body of troops.	7.24.3 After offering up these prayers he proceeded towards Italy, crossed the Alps, and took the first guard-posts. On descending from the heights of these mountains, he perceived a plain before him covered with infantry and cavalry and became at the same time aware that some of the enemy's troops were lying in ambush behind him, among the recesses of the mountains.	
5.25.11 Accordingly an engagement took place near the river Frigidus, which is [about thirty-six miles] distant [from Aquileia]. In that part of the battle where the Romans fought against their own countrymen, the conflict was doubtful: but where the barbarian auxiliaries of the Emperor Theodosius were engaged, the forces of Eugenius had greatly the advantage.	7.24.4a The advance guard of his army attacked the infantry stationed in the plain, and a desperate and very doubtful conflict ensued. Further, when the army surrounded him, he considered that he had come into the power of men and could not be saved even by those who would desire to do so, since those who had been posted in his rear were seizing the heights.	5.24.3a With this expectation the emperor set out, and, while drawing up his forces, shot down many of his opponents, but lost many of his barbarian allies.
5.25.12 When the emperor saw the barbarians perishing, he cast himself in great agony upon the ground, and invoked the help of God in this emergency; nor was his request unheeded.	7.24.4b He fell prone upon the earth, and prayed with tears, and God instantly answered him	5.24.3b When his generals reported that the forces on their side were few and recommended him to allow some pause in the campaign, so as to muster an army at the beginning of spring and out-number the enemy, Theodosius refused to listen to their advice. 5.24.4 "For it is wrong," said he, "to charge the Cross of Salvation with such infirmity, for it is the cross which leads our troops, and to attribute such power to the image of Hercules which is at the head of our foe's forces." Thus in right faith he spoke, though the men who were left to him were few in number and very discouraged. Then, when he had found a little oratory on the top of the hill where his

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		<p>camp was pitched, he spent the whole night in prayer to the God of all.</p> <p>5.24.5 About cock-crow sleep overcame him, and as he lay upon the ground he thought he saw two men in white raiment riding upon white horses, who bade him be of good cheer, drive away his fear, and at dawn arm and marshal his men for battle. "For," said they, "we have been sent to fight for you."</p> <p>5.24.6 And one said, "I am John the evangelist," and the other, "I am Philip the apostle."</p> <p>After he had seen this vision the emperor ceased not his supplication but pursued it with still greater eagerness.</p> <p>5.24.7 The vision was also seen by a soldier in the ranks who reported it to his centurion. The centurion brought him to the tribune, and the tribune to the general. The general supposed that he was relating something new and reported the story to the emperor.</p> <p>5.24.8 Then said Theodosius, "Not for my sake has this vision been seen by this man, for I have put my trust in those who promised me the victory. But that none may have supposed me to have invented this vision, because of my eagerness for battle, the protector of my empire has given the information to this man too, that he may bear witness to the truth of what I say when I tell you that first to me did our Lord vouchsafe this vision.</p> <p>5.24.9 Let us then fling aside our fear. Let us follow our front rank and our generals. Let none weigh the chance of victory by the number of the men engaged, but let every man bethink him of the power of the leaders."</p> <p>He spoke in similar terms to his men, and after thus inspiring all his host with high hope, led them down from the crest of the hill.</p>
<p>5.25.13 For Bacurius, his principal officer, inspired with sudden and extraordinary ardor, rushed with his vanguard to the part where the barbarians were hardest pressed, broke through the ranks of the enemy, and put to flight those who a little before were themselves engaged in pursuit.</p>		<p>5.24.10 The tyrant saw the army coming to attack him from a distance, and then armed his forces and drew them up for battle. He himself remained on some elevated ground, and said that the emperor was desirous of death, and was coming into battle because he wished to be released from this present life. Therefore, he ordered his generals to bring him alive and in chains.</p> <p>5.24.11 When the forces were drawn up in battle array those of the enemy appeared by far the more numerous, and</p>

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		the tale of the emperor's troops might be easily told. But when both sides had begun to discharge their weapons the front rank proved their promises true.
	7.24.5 For the officers of the troops stationed in ambush on the height sent to offer him their services as his allies, provided that he would assign them honorable posts in his army. As he had neither paper nor ink within reach, he took up some tablets, and wrote on them the high and befitting appointments he would confer upon them, provided that they would fulfill their promise to him. Under these conditions they advanced to the emperor.	
5.25.14 Another marvelous circumstance also occurred. A violent wind suddenly arose, which blew upon themselves the darts cast by the soldiers of Eugenius, and at the same time drove those hurled by the imperial forces with increased impetus against their adversaries. So powerful was the emperor's prayer.	7.24.6 The issue did not yet incline to either side, but the battle was still evenly balanced in the plain, when a tremendous wind descended into the face of the enemy. It was such a one as we have never before recorded and broke up the ranks of the enemies. The arrows and darts which were sent against the Romans, as if projected by the opposing ranks, were turned upon the bodies of those who had cast them; and their shields were wrenched from their hands and whirled against them with filth and dust. 7.24.7a Standing thus exposed, in a defenseless condition, to the weapons of the Romans, many of them perished, while the few who attempted to escape were soon captured.	5.24.12 A violent wind blew right in the faces of the foe, and diverted their arrows and javelins and spears, so that no missile was of any use to them, and neither trooper nor archer nor spearman was able to inflict any damage upon the emperor's army. 5.24.13 Vast clouds of dust, too, were carried into their faces, compelling them to shut their eyes and protect them from attack. The imperial forces on the other hand did not receive the slightest injury from the storm, and vigorously attacked and slew the foe.
		5.24.14 The vanquished then recognized the divine help given to their conquerors, flung away their arms, and begged the emperor for quarter. Theodosius then yielded to their entreaty and had compassion on them and ordered them to bring the tyrant immediately before him. Eugenius did not know how the day had gone. 5.24.15 And when he saw his men running up the hillock where he sat, all out of breath, and showing their eagerness by their panting, he took them for messengers of victory, and asked if they had brought Theodosius in chains, as he had ordered. "No," said they, "we are not bringing him to you, but we are come to carry you off to him, for so the great Ruler has ordained."
5.25.15 The success of the struggle being in this way turned, the usurper threw himself at the emperor's feet, and begged that his life might be spared: but as he lay a	7.34.7b Eugenius threw himself at the feet of the emperor and implored him to spare his life; but while in the act of offering up these entreaties, a soldier struck off his head. Arbogastes fled after the battle and fell by his own hands.	5.24.16 Even as they spoke they lifted him from his chariot, put chains upon him, and carried him off thus fettered, and led away the vain boaster of a short hour ago, now a prisoner of war.

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<p>prostrate suppliant at the feet [of the emperor] he was beheaded by the soldiers.</p> <p>5.25.16 This happened on the 6th of September, in the third consulate of Arcadius, and the second of Honorius. Arbogastes, who had been the chief cause of so much mischief, having continued his flight for two days after the battle, and seeing no chance of escape, despatched himself with his own sword.</p>	<p>7.24.8 It is said that while the battle was being fought, a demoniac presented himself in the temple of God which is in the Hebdomos, where the emperor had engaged in prayer on starting out, and insulted John the Baptist, taunting him with having his head cut off, and shouted the following words:</p> <p>7.24.9 “You conquer me, and lay snares for my army.” The persons who happened to be on the spot, and who were waiting impatiently to learn some news of the war, were amazed, and wrote an account of it on the day that it occurred, and afterwards ascertained that it was the same day as that on which the battle had been fought. Such is the history of these transactions.</p>	<p>The emperor reminded him of the wrongs he had done Valentinianus, of his usurped authority, and of the wars which he had waged against the rightful emperor.</p> <p>5.24.17 He ridiculed also the figure of Hercules and the foolish confidence it had inspired and at last pronounced the sentence of right and lawful punishment.</p> <p>Such was Theodosius in peace and in war, ever asking and never refused the help of God.</p>
<b>Donatus</b>		
	<p>7.26.1 There were at this period many other bishops in various parts of the empire highly celebrated for their sanctity and high qualifications, of whom Donatus, bishop of Euroea in Epirus, deserves to be mentioned in particular. The inhabitants of the country relate many extraordinary miracles which he performed, of which the most celebrated seems to have been the destruction of a dragon of enormous size. It had stationed itself on the high road, at a place called Chamaegephyrae and devoured sheep, goats, oxen, horses, and men.</p> <p>7.26.2 Donatus came upon this beast, attacked it unarmed, without sword, lance, or javelin; it raised its head, and was about to dash upon him, when Donatus made the sign of the cross with his finger in the air, and spat upon the dragon.</p> <p>7.26.3 The saliva entered its mouth, and it immediately expired. As it lay extended on the earth it did not appear inferior in size to the noted serpents of India. I have been informed that the people of the country yoked eight pair of oxen to transport the body to a neighboring field, where they burnt it, that it might not during the process of decomposition corrupt the air and generate disease.</p> <p>7.26.4 The tomb of this bishop is in a magnificent house of prayer which bears his name. It is situated near a fountain of many waters, which God caused to rise from the ground in answer to his prayer, in an arid spot where no water had previously existed.</p> <p>7.26.5 For it is said that one day, when on a journey, he had to pass through this locality and, perceiving that his</p>	

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	<p>companions were suffering from thirst, he moved the soil with his hands and engaged in prayer. Before his prayer was concluded, a spring of water arose from the ground, which has never since been dried up. The inhabitants of Isoria, a village in the territory of Euroea, bear testimony to the truth of this narration.</p>	
<b>Theotimus</b>		
	<p>7.26.6 The church of Tomi, and indeed all the churches of Scythia, were at this period under the government of Theotimus, a Scythian. He had been brought up in the practice of philosophy; and his virtues had so won the admiration of the barbarian Huns, who dwelt on the banks of the Ister, that they called him the god of the Romans, for they had experienced divine deeds wrought by him.</p> <p>7.26.7 It is said that one day, when traveling toward the country of the barbarians, he perceived some of them advancing towards Total. His attendants burst forth into lamentations and gave themselves up at once for lost, but he merely descended from horseback and prayed. In the end, the barbarians passed by without seeing him, his attendants, or the horses from which they had dismounted.</p> <p>7.26.8 As these tribes frequently devastated Scythia by their predatory incursions, he tried to subdue the ferocity of their disposition by presenting them with food and gifts. One of the barbarians concluded that he was a man of wealth, and, determining to take him prisoner, leaned upon his shield, as was his custom when parleying with his enemies. The man raised up his right hand in order to throw a rope, which he firmly grasped, over the bishop, for he intended to drag him away to his own country; but in the attempt, his hand remained extended in the air, and the barbarian was not released from his terrible bonds until his companions had implored Theotimus to intercede with God in his behalf.</p> <p>7.26.9 It is said that Theotimus always retained the long hair which he wore when he first devoted himself to the practice of philosophy. He was very temperate, had no stated hours for his repasts, but ate and drank when compelled to do so by the calls of hunger and of thirst. I consider it to be the part of a philosopher to yield to the demands of these appetites from necessity, and not from the love of sensual gratification.</p>	

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<b>Epiphanius</b>		
	<p>7.27.1 Epiphanius was at this period at the head of the metropolitan church of Cyprus. He was celebrated, not only for the virtues he manifested and miraculous deeds during his life, but also for the honor that was rendered to him by God after his death; for it was said that demons were expelled, and diseases healed at his tomb.</p> <p>7.27.2 Many wonderful actions wrought while he lived are attributed to him, of which the following is one of the most remarkable that has come to our knowledge. He was extremely liberal towards the needy, either to those who had suffered from shipwreck or any other calamity, and after using the whole of his own patrimony in the relief of such cases, he applied the treasures of the church to the same purpose. These treasures had been greatly increased by the donations of pious men of various provinces who had been induced by their admiration of Epiphanius to entrust him with the distribution of their alms during their lives, or to bequeath their property to him for this purpose at their death.</p> <p>7.27.3 It is said that on one occasion the treasurer, who was a godly man, discovered that the revenues of the church had been nearly drained, and so little remained in the treasury that he considered it his duty to rebuke the bishop as a spendthrift. Epiphanius, however, ignored these rebukes and, having given away the small sum that had remained, a stranger went to the little house where the treasurer lived, and placed in his hands a bag containing many gold coins. Since neither the giver nor the sender was visible, it seemed very naturally miraculous, that in a gift of so much money a man should keep himself unknown; thus everybody thought it to be a Divine work.</p> <p>7.27.4 I desire also to relate another miracle that is attributed to Epiphanius. I have heard that a similar action has been told of Gregory, who formerly governed Neocaesarea; and I see no reason to doubt the truth of the account; but it does not disprove the authenticity of the miracle attributed to Epiphanius. Peter, the apostle, was not the only man who raised another from the dead; John, the evangelist, wrought a similar miracle at Ephesus; as did likewise the daughters of Philip at Hierapolis. Similar actions have been performed in different ages by the men of God.</p>	



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	<p>7.27.5 The miracle which I wish to describe is the following. Two beggars, having ascertained when Epiphanius would pass that way, agreed to extract a larger donation than usual from him by resorting to stratagem. As soon as the bishop was seen approaching, one of the beggars flung himself on the ground and simulated death; the other stood by and uttered loud lamentations, deploring the loss of his companion, and his own poverty, which made him unable to procure sepulture for him.</p> <p>7.27.6 Epiphanius prayed to God that the deceased might rise in peace, he gave the survivor sufficient money for the interment, and said to the weeper, "Take measures, my son, for the burial of your companion, and weep no more; he cannot now arise from the dead; the calamity was inevitable, therefore you ought to bear it with resignation."</p> <p>7.27.7 Saying these words, the bishop departed from the spot. As soon as there was no one in sight, the beggar who had addressed Epiphanius touched the other with his foot, as he lay extended on the ground, and said to him, "You have well performed your part; arise now, for through your labor, we have a good provision for to-day." He, however, lay in the same way, neither heard any cry, nor perceived him who moved him with all his strength; the other beggar ran after the priest and confessed their artifice, and, with lamentations and tearing of his hair, he besought Epiphanius to restore his companion.</p> <p>7.27.8 Epiphanius merely exhorted him to submit with patience to the catastrophe and sent him away. God did not undo what had happened, because, I feel persuaded, it was his design to show that those who practice deception on his servants are accounted as guilty of the fraud as if it had been perpetrated against Him who sees all, and who hears all.</p>	
<b>Acacius</b>		
	<p>7.28.1 The following details are also the results of inquiry. Acacius was well-known among the bishops; he had already previously administered the episcopate of Beroea in Syria. There are of course many actions of his, which are worthy of record. He was from his youth brought up to the profession of ascetic monasticism and was rigid in observing all the regulations of this mode of life.</p>	

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	<p>7.28.2 When he was raised to the bishopric, he gave this evidence of greatest virtue, in that he kept the episcopal residence open at all hours of the day, so that the citizens and strangers were always free to visit him, even when he was at meals or at repose.</p> <p>7.28.3 This course of conduct is, in my opinion, very admirable; for either he was living in such a way as to be always sure of himself, or he devised this as a means of preparation against the evil in one's nature, so that in expecting to be caught by the sudden entrance of persons, it would be necessary for him to be on continuous guard, not to err in his duties, but rather to be engaged in covenanted acts.</p>	
<b>Zeno and Ajax</b>		
	<p>7.28.4 Zeno and Ajax, two celebrated brothers, flourished about the same period. They devoted themselves to a life of philosophy but did not fix their abode as hermits in the desert, but at Gaza, a maritime city, which was also called Majuma. They both defended the truth of their religion with greatest fidelity, and confessed God with courage, so that they were frequently subjected to very cruel and harsh treatment by the pagans.</p> <p>7.28.5 It is said that Ajax married a very lovely woman and, after he had known her thrice in all that time, had three sons. Subsequently he held no further intercourse with her but persevered in the exercises of monasticism. He brought up two of his sons to the divine life and celibacy, and the third he permitted to marry. He governed the church of Botolium with propriety and distinction.</p> <p>7.28.6 Zeno, who had from his youth renounced the world and marriage, persevered in steadfast adherence to the service of God. It is said, and I myself am witness of the truth of the assertion, that when he was bishop of the church in Majuma, he was never absent at morning or evening hymns, or any other worship of God, unless attacked by some malady.</p> <p>7.28.7 And yet he was at this period an old man, being nearly a hundred years of age. He continued his course of life in the monastic philosophy, but, by pursuing his trade of weaving linen, continued to earn the means of supplying his own wants and of providing for others. He never deviated from this course</p>	

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	<p>of conduct till the close of his life, although he exceeded all the other priests of that province in age; and although he presided over the people and property of the largest church.</p> <p>7.28.8 I have mentioned these as examples of those who served as priests at this period. It would be a task to enumerate all where the main part of them were good, and God bore testimony to their lives by readily hearing their prayers and by working many miracles.</p>	
<b>A Discovery of the Bones of Habakkuk and Micah</b>		
	<p>7.29.1 While the Church everywhere was under the sway of these eminent men, the clergy and people were excited to the imitation of their virtue and zeal. Nor was the Church of this era distinguished only by these illustrious examples of piety; for the relics of the proto-prophets, Habakkuk, and a little while after, Micah, were brought to light about this time.</p> <p>7.29.2 As I understand, God made known the place where both these bodies were deposited by a divine vision in a dream to Zebennus, who was then acting as bishop of the church of Eleutheropolis. The relics of Habakkuk were found at Cela, a city formerly called Ceila. The tomb of Micah was discovered at a distance of ten stadia from Cela, at a place called Berathsatia. This tomb was ignorantly styled by the people of the country, “the tomb of the faithful”; or, in their native language, Nephsameemana.</p>	
<b>January 395 – Death of Theodosius I</b>		
<p>5.26.1 The Emperor Theodosius was, in consequence of the anxiety and fatigues connected with this war thrown into bodily illness. Believing the disease which had attacked him would be fatal, he became more concerned about the public affairs than his own life, considering how great calamities often overtook the people after the death of their sovereign.</p>	<p>7.29.3 These events, which occurred during the reign of Theodosius, were sufficient for the good repute of the Christian religion. After conquering Eugenius, Theodosius the emperor remained for some time at Milan, and here he was attacked with a serious malady. He recalled to mind the prediction of the monk, John, and conjectured that his sickness was unto death.</p>	
<p>5.26.2 He therefore hastily summoned his son Honorius from Constantinople, principally desiring to set in order the state of things in the western parts of the empire.</p> <p>5.26.3 After his son’s arrival at Milan, he seemed to recover a little, and gave directions for the celebration of the games of the hippodrome on account of his victory. Before dinner he was well, and a spectator of the sports.</p>	<p>7.29.4a He sent in haste for his son Honorius from Constantinople; and on seeing him by, he seemed to be easier, so that he was able to be present at the sports of the Hippodrome.</p>	<p>5.25.1 After this victory, Theodosius fell sick and divided his empire between his sons, assigning to the elder the sovereignty which he had wielded himself and to the younger the throne of Europe. He charged both to hold fast to the true religion.</p>

Socrates	Sozomen	Theodoret
		5.25.2a “For by its means,” said he, “peace is preserved, war is stopped, foes are routed, trophies are set up and victory is proclaimed.”
5.26.4 But after he had dined he became suddenly too ill to return to them and sent his son to preside in his stead; when the night came on he died on the seventeenth of January, during consulate of Olybrius and Probus.	7.29.4b After dinner, however, he suddenly grew worse, and sent his son to preside at the spectacle. 7.29.4c He died on the following night. This event happened during the consulate of the brothers Olybrius and Probianus.	5.25.2b After giving this charge to his sons he died, leaving behind him imperishable fame. His successors in the empire were also inheritors of his piety.
5.26.5 This was in the first year of the two hundred and ninety-fourth Olympiad. 5.26.6 The emperor Theodosius lived sixty years, and reigned sixteen. This book therefore comprehends the transactions of sixteen years and eight months.		