

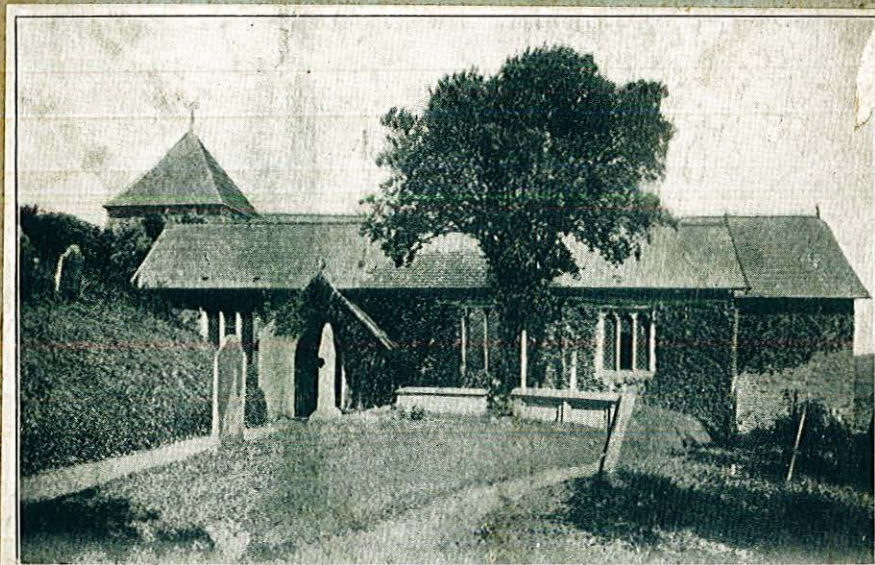
H. Pérennès. *Hommage sincère*
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"Cornish Saints," Series No. 38.

SAINT GENNYS

By the Rev. GILBERT H. DOBLE, M.A.

*Honorary Canon of Truro Cathedra Vicar of Wendron,
and Examining Chaplain the Bishop.*



CHURCH OF ST. GENNYS, CORNWALL
(before 1910)

(Reprint from the *Buckfast Abbey Chronicle*)

1936



CONSECRATION OF A CHURCH



^{pro} & ^{crucis} crucem ^{pacti} xpi & ^{relietio} aqua benedicta . super
 omnes aspergatur . & qui ad sint omnes
 ieiunent . & sic proiciantur singuli in aquam
 INCIPIT ADIURATI FERRI ET AQVE FER VEH
 TIS . ADIUDICIUM . In simplo unum pondus .
 In triplo tria ferrum & qui per &
 pondera & in illa adiuratione non ad sint .
 ut pre diximus nisi ieiun .
 & dictis laetantiis sic sacerdos in loco
 ubi ferrum accenditur uel aqua infer
 uescatur adiurationem intando . incho& .

D s qui per ignem signa magna ostendens
 habraham puerum tuum de incendio chaldeorum
 quibusdam pereuntibus eruisa . ds qui rubum
 ardere ante conspectum moysi & minime
 conburi permisisti . Ds qui ab incendio fornacis
 caldaicis plerisque succensis tres pueros tuos
 in lesos eduxisti . Ds qui incendio ignis populum
 sodomę & gomorre inuoluens . loth famulum
 tuum cum suis salua donasti . Ds qui in aduentu
 sci sps tui in lustratione ignis fideles tuos

SECUNDE DICENDI SUNT. OMNES RESISTENTES DI OMNIPOTENTIS
 VOLUNTATI. EISCEDI AECCE AB ORE BEATI PETRI APOSTOLI
 PRINCIPIS APTORUM ET AB OMNIUM AZIMORUM EPISCO
 PORUM SUI SUBSEQUENTIUM.

Diuinitatis suffixigio. lana leicensis. mona
 sterii epis^{us} omnib; scæ diaecce fidelibus
 notum sit. Quia quidam omnes rapto
 res pueris cupiditate incitati. post posito
 di timore pene resomniū aeccliarum inua
 dere non timuerunt. Quib; int̄ dixim^{us} multis
 uicib; cum illorū f. autorib; & intercedendo
 comminantes. ne ultius quicquā derebus
 p̄fatarum usurparent aeccliarum. sed datam
 pueris p̄sumptione recipiscerent. Quibus
 parere contempnentes p̄fatas res. more
 lupi crudelit̄ lacerare non desistunt. Quos
 patient̄ sustinere disponentes. eos sepius ut
 ad emendationē uenissent uocauimus.
 & ut resipiscerent iussimus. Quia g̃. uocati
 bis. terq; dñm inhonore non timuerunt.
 canonica statuta contempserunt & adhuc

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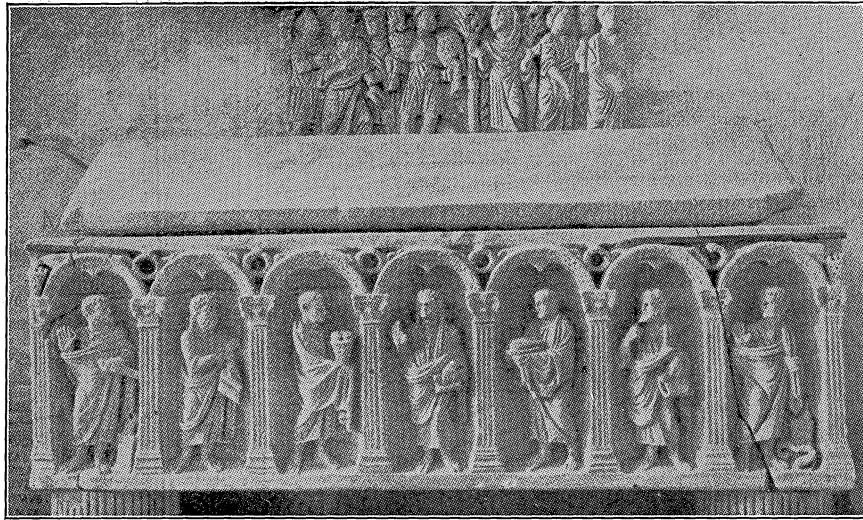
By the Rev. GILBERT H. DOBLE, M.A.

*Honorary Canon of Truro Cathedral, Vicar of Wendron,
and Examining Chaplain to the Bishop.*

Author of "S. Mawes," "S. Euny, with S. Hya and S. Erc,"
"S. Budoc," "S. Winwaloe," "S. Corentin," "S. German,"
"S. Melaine," "S. Gwinear," "SS. Mewan and Austol,"
"S. Feock," "S. Petrock," "SS. Docco and Kew," "S. Melor,"
"S. Carantoc," "S. Senan," "S. Nonna," "A John Wesley of
Armorican Cornwall," "S. Brioc," "SS. Sithney and Elwin,"
"S. Selevan," "Four Saints of the Fal," "S. Neot," "S. Cuby,"
"S. Tudy," "S. Clether," "SS. Nectan and Keyne, and the
Children of Brychan in Cornwall," "SS. Constantine and Merryn,"
"S. Symphorian," "S. Decuman," "S. Perran, S. Keverne and
S. Kerrian," "S. Augustine of Canterbury in Anjou," "Les
Saints du Cornwall," "Les Saints Bretons," "Two Cornish
Parishes in the 18th century," "Breage in the 18th century,"
"S. Gudwal," "A Kalendar of Saints for the Diocese of Truro,"
"S. Mawgan," "S. Day," "Some Remarks on the Exeter
Martyrology," "S. Yvo," "S. Meriadoc," "S. Hermes," "S.
Samson in Cornwall," "S. Sulian and S. Tysilio," "Miracles
at S. Michael's Mount in 1262," "John Wesley and his work in
Cornwall," "The Lanalet Pontifical," etc.

(Reprint from the *Buckfast Abbey Chronicle*)

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1936



"SARCOPHAGUS OF SAINT DOROTHEA," ARLES
(Above, part of Tomb of Saint Hilary and figure of the Good Shepherd)



EPITAPH ON TOMB OF SAINT HILARY OF ARLES



Église catholique
en Finistère

Document numérisé en 2021

SAINT GENNYS

FEW names of parishes in Cornwall have proved such a puzzle as has that of *St. Gennys*. Hals has a characteristic "wild shot" at explaining it: "Its name," he says, "is taken from the church, and this is so denominated from the British words *San* and *Genis*, which are derived from the word *Genesis*." Even Canon Taylor has been led by the extraordinary difficulty of the problem into a suggestion which I cannot help feeling is decidedly far-fetched—"is it possible that *St. Gennys* may be a corruption of a Latinized Greek word *συγγενεῖς* (kinsmen)?"* As far back as the 15th century those most interested in the parish of *St. Gennys*—the canons of Launceston, to whom the great tithes and the advowson belonged, told travellers like William Worcester amazing stories about its patron saint—so extraordinary that one wonders whether they were all meant to be taken seriously. Further, the name *Genesius* has given rise to a series of confusions, wrong identifications and inventions in France, Spain and Italy, as well as in Cornwall, and some of these confusions have been introduced into a parish in Lincolnshire, where the church is dedicated to a saint of somewhat similar name†. The name of the Cornish parish has (as in so many other cases), become a family name, so that there are many who are interested in its origin. It seems, therefore, worth while to make some attempt to unravel the mystery of this very baffling question. I do not know whether it is possible, with our present scanty knowledge,

* *Celtic Christianity in Cornwall*, p. 126.

† The patron saint of Scotton in Lincolnshire is a "Saint Genewys." In one document the name is spelt *Genouesse*, which Prof. Hamilton Thompson suggests is meant for *Genoueffe*—Genovefa or Genevieve. (I might point out *St. Genevius*, Bishop of Dol, as another possible patron.) Rev. E. G. Hall, late Rector of Scotton, tells me that "a lady (daughter of a former Rector of Scotton) in spite of my warning when I was Rector, took the opportunity when the living was long vacant after my resignation, of putting in a window with an episcopal figure, boldly (and falsely) stated beneath to be 'St. Genewys, Bishop of Clermont.'" One cannot too strongly condemn this manufacture of false traditions.

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definitely to solve its difficulties, but at any rate we can state and examine all the facts with which we are acquainted and at least straighten out some of the tangled threads which have been woven round it.

The name of the Cornish parish was certainly regarded as the name of a saint as far back as the time of the Norman Conquest. It is one of the few places in Domesday which have the prefix "Saint." The patron saint, in official documents written in Latin, has, for the last 700 years at any rate, been a SAINT GENESIUS; and as there is no doubt as to the existence of the name *Genesius* in Gaul in Roman and Merovingian times (and even later), it will be well to begin by briefly sketching the lives of the various saints who have borne this name.

The famous list of martyrs known as the Hieronymian Martyrology (originally composed in Italy in the 5th century, but revised in Gaul somewhat later, probably at Auxerre), mentions two saints called Genesius. On August 24th we find the entry "at Rome Saint Genesius martyr," on August 25th "at Arles the *natale* [birthday] of Saint Genesius martyr"*.†

No one has ever challenged the claim of St. Genesius of Arles to his place in the Hieronymian Martyrology. Genesius was the chief martyr of this famous Roman city of Provence. His name comes immediately after those of the apostles in the list of saints in the *deprecatio* used at mass at Arles in the 6th century.† Prudentius, the first great Christian poet, speaks of him when reckoning up the most celebrated martyrs of the Western Church in his *Peristephanon* (IV. 35):

* "IX Kal. Sept. . . . Romae sancti Genisi martyris. . . . VIII Kal. Sept. . . . Arelato natale sancti Genisi martyris," (another reading is "in Ariolato Genisi.")

† Warren, *Liturgy and Ritual of the Celtic Church*, p. 107.

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"Teque praepollens Arelas habebit,
Sancte Genesi."

The martyr of Arles is also mentioned in one of the poems of the great hymn-writer Venantius Fortunatus (the author of *Vexilla Regis* and *Pange Lingua*), a century later.* The *Acts* of St. Genesius of Arles, by a bishop called Paulinus, though not contemporary or nearly contemporary, give the traditional story of his martyrdom as told at Arles in the 6th century, and there seems to be no reason to question its substantial truth. As this *Passion* is quite a short one, I will give a translation of it.

ACTA

auctore Paulino episcopo.

THE memory of the most blessed martyr Genesius, who is the city of Arles' own martyr, since he was a native of Arles by right of birth and became her patron by reason of the death he bravely endured there, ought to have been recorded, from the first, by the writings of religious men, as well as honoured by the devotion of the faithful, in order that the story of such a meritorious career should be handed down unimpaired and uncorrupted to posterity, faithfully preserved in a written document, and future ages should regard with ever fresh admiration what had so long excited the veneration of the past. But since successive generations in time's uncertain course have preferred to trust the facts to memory rather than to commit them to writing, it has now become necessary to put the story on paper, for fear that in time to come what is at present still preserved by tradition may one day be considered a baseless fable.

Saint Genesius, when a young man, served as a soldier in [or, held an official position in the government of] the province. Now it came to pass one day, that while he was performing the duties of a notary† [or, clerk to the magistrates—*exceptor*], impious and sacrilegious decrees ordering a persecution [of the Christians] were read, which, devoted as he was to the true God, he was grieved to hear, and his holy hand refused to record on the wax tablets.

* "Porrigit ipsa decens Arelas pia dona Genesi
Astris, Caesario concomitante suo."

† Hence St. Genesius is the patron saint of notaries ("and against scrofula," adds Hollweck).

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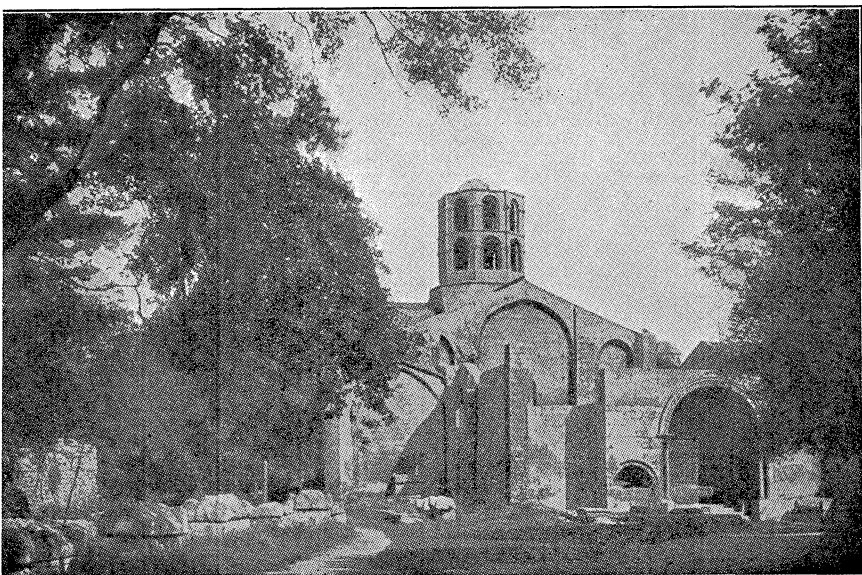
And so he threw down the tablets at the judge's feet, and, since he had given himself to God, he determined to abandon a post which required him to participate in such cruelty. In the Gospel we are permitted, nay, even directed*, to withdraw from the power of the persecutor if we may, and in accordance with this precept he concealed himself for a time from the judge's fury. His arrest was commanded, but he was so securely hidden that search proved in vain. The judge gave orders to his serjeants that, when found, he was to be executed. The blessed Genesius, hearing of this, either by the information of secret friends, or by common rumour, changed his hiding-place several times, not through infirmity of spirit, as the event showed, but through the natural shrinking of the flesh.

In the meantime, desirous to obtain the confirmation of the faith he had embraced, since he was not yet born again of water and the Holy Ghost, he sent through faithful messengers to ask from the bishop of the Catholic Religion the gift of Baptism. The bishop however, hindered perchance by the difficulties of the time [of persecution], signified to him that the willing shedding of his blood for Christ would supply the full consummation even of this gift.

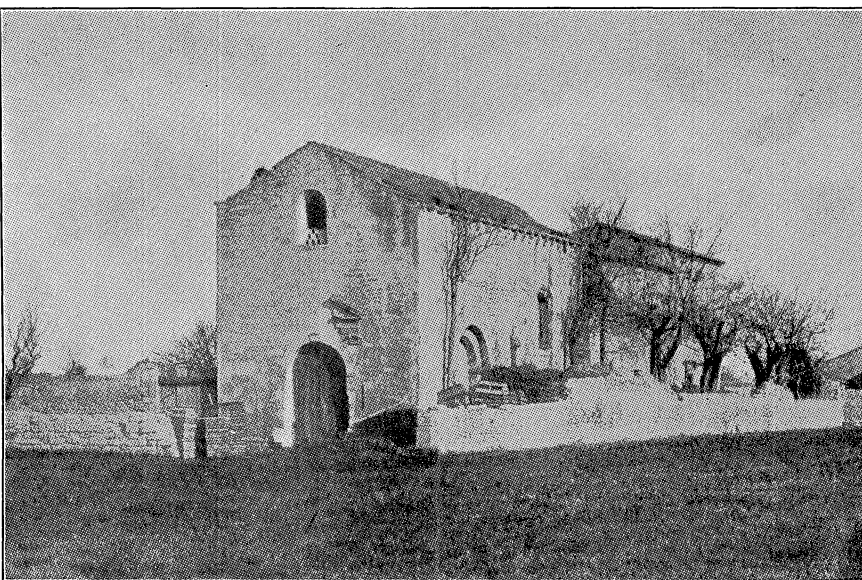
So when in the mystery of the Divine Providence the Holy Spirit announced that it was the will of the Lord that the giving of the crown should no longer be deferred where He saw that victory was assured, he gave himself up and showed himself to the cruel enemies who were thirsting for his blood. By the inspiration of the Lord he threw himself into the Rhone when he saw that he was caught, and committing his holy members to the stream swam to the opposite bank. The executioner followed him across the river and overtook the blessed martyr, now secure of obtaining the reward of suffering for Christ, in the place which the Lord had chosen for the shedding of his glorious blood, and which is now the scene of constant prayer that never fails to obtain an answer,† and there the soul, hastening toward God, by the welcome stroke of the sword was released from the bands of the body, and, either substance seeking the elements from which it originated, the earthly members were committed to the earth and the heavenly spirit was sent forth to heaven. The faithful servants of God of that time provided however that the protection of the martyr should embrace each bank of the stream, since the city extends to both banks. For in the place of the holy martyrdom they left the traces of his sacred blood, and carried the

* Matt. x. 23.

† i.e. the church of Saint-Genest de la Colonne in the suburb of Trinquetaille west of the Rhone.



CHURCH OF ST. HONORAT (FORMERLY ST. GENESIUS) IN THE ALISCAMPS, ARLES



CHURCH OF SAINT-GENEST DE LA COLONNE, IN TRINQUETAILE, ARLES

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honoured relics of his body back to the other bank,* that Saint Genesius might be present in both places, by his blood in one and by his body in the other.

Here is the true story of what took place. Ye who knew it already acknowledge it with gladness. Ye who knew it not, receive it, and beholding with the eye of the mind the glory of this famous martyr, which grows from year to year and will endure for endless ages, prepare your souls each of you to endure the like sufferings if the like season [of persecution] should ever return, and pray that the blessed Genesius who before the throne of God awaits the hour which shall avenge the blood of the martyrs† may protect the priests and ministers, the clergy and you all, and him who has composed this homily for your instruction.

In due course the Christians built two churches in honour of the martyr, which the author of the *Acts of Saint Genesius* clearly has in his mind—one on the west side of the Rhone, on the site of his martyrdom, in what is now the faubourg of Trinquetaille, and the other over his tomb in the Aliscamps east of the city. The dedication of one of these churches (Fr. Delehaye thinks it is the one in Trinquetaille), is mentioned in the Hieronymian Martyrology under 16th December.‡ Both churches were visited by innumerable pilgrims on the saint's *natale*. Gregory of Tours tells us that so many of them carried off a leaf or a piece of bark from a mulberry tree which grew on the site of the martyrdom that the tree died, after which the pilgrims had to content themselves with chipping small fragments from a column close by.§ He also relates that on one occasion (about the year 429), the bridge of boats across the Rhone gave way under the weight of the crowd of devotees of the saint who were on their way to

* A late tradition asserted that the saint, after being decapitated, carried his head in his hands, like St. Denys. (See *Acta SS.* August V, pp. 132-3. Paris ed.)

† Rev. vi. 9-11.

‡ "Arelato dedicatio basilicæ et altaris sancti Genesii martyris."

§ See Appendix. A similar practice still prevails at the church of Saintes-Maries de la Mer, near Arles, where pilgrims, M. Benoit tells us, break chips off a marble boulder called "The Saints' pillow."

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visit this spot "on the day of his solemnity," without anyone losing his life—owing, it was believed, to the intercession of St. Genesius. Round his tomb, we learn from the same authority, rails had been placed. They had been torn up more than once by the Lombards and other invaders, who had been punished by being immediately seized with madness, tearing their own flesh with their teeth, and the rails could never be carried away.* The contemporary author of the *Life* of St. Apollinaris, Bishop of Valence in the first half of the 6th century, tells us how Apollinaris desired to visit the tomb of St. Genesius of Arles before he died (*sisti se voluit liminibus sancti Genesii martyris*), and how he accompanied him on his journey thither, in the days when St. Caesarius was Bishop of Arles. The *Acts* of St. Quinidius, Bishop of Vaison, who lived a little later in the 6th century, mention a miracle which took place at the doors of the church of St. Genesius.† It was regarded as a great honour to be allowed to be buried near his tomb.

I will deal in an Appendix with the subsequent history of his cult at Arles. I would only remind the reader at this point of the special interest the subject possesses for us. Hardly any city on the continent has such a fascination for the student of the beginnings of Christianity in these islands as has Arles. "The earliest fact of which we can be sure" in the ecclesiastical history of Britain "is the

* Gregory also described how a woman, falsely accused of a crime, was sentenced by the judge to be thrown into the Rhone with an immense stone tied round her neck. Having invoked the saint's assistance, with the words "O holy Genesius, glorious martyr, who didst sanctify these waters by swimming over them, behold me, an innocent unjustly condemned, and save me," she floated on the surface, and was rescued by the bystanders, who conducted her to the saint's basilica. M. Fernand Benoit says that St. Genesius is often the patron of places on rivers or by the sea.

† "The festival of the blessed Genesius the martyr of Christ, who suffered at Arles, was being kept. Among the crowd gathered round his sanctuary was she who was soon to be the mother of Quinidius, drawn by ardent devotion to the place, where she was a frequent worshipper. The doors of the church were shut and she was keeping vigil outside, when she heard a most sweet sound of angels singing." The doors flew open and an angel foretold the birth of Quinidius.

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presence of three British bishops at the Council of Arles in 314."* These bishops must have visited the shrine of St. Genesius during their stay at Arles and have heard his name recited in the diptychs at mass, and it is quite possible that they may have brought back the cult of Genesius to Britain. St. Patrick, too, was trained for his mission to the people of Ireland in Provence, either in the island of Lerins or at Arles itself, in the monastery at Trinquetaille, then an island, called the *Insula de Gallico*, or Ile de Gallègue, at the head of the delta called the Camargue: Tirechan says, "he was in one of the islands called Aralanensis." This last word is usually considered an error for *Lerinensis*, but it may be meant for *Aralatensis*. So that the Christian origins both of the British and of the Irish churches are closely associated with Arles.†

Originally the cult of a martyr was confined to the chapel erected over his tomb, though sometimes (as we have seen in the case of Genesius), the site of his martyrdom shared in it. After a time the practice arose of bestowing relics of a martyr (not at first his bones) on other churches. When this custom became usual, the cult of St. Genesius began to spread from Arles to other parts of Gaul, and to Spain and Italy. Gregory of Tours tells us that Embrun in Dauphiné and Narbonne in Languedoc possessed some of his relics.‡ The cathedral of Lodève in Languedoc has been dedicated in honour of St. Genesius at least as far back as the 12th century, and perhaps earlier, and has possessed important relics of him since 1246: the anniversary of the translation of these relics used to be celebrated annually a fortnight after Easter, and the dedication of the cathedral on the first Sunday in October, and the 25th August was observed at Lodève with an octave. The cult of the saint spread to the diocese of Uzès in

* Dom Gougaud, *Christianity in Celtic Lands*, p. 20.

† See note on page 40

‡ In *gloria martyrum*, XLVI, XXII.

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Languedoc (north of Nîmes) and to Saintonge, the neighbourhood of Bordeaux, and along the pilgrims' way from Arles to St. James of Compostella.* Longnon, in his *Noms de lieu de la France*, (p. 412) gives a long list of names of places called Saint-Genès, Saint-Genest, Saint-Geney, Saint-Genies, Saint-Geniez, Saint-Genis, Saint-Genix, Saint-Gineis (Ardèche) and Saint-Ginies (Aude).†

From Gaul the cult of St. Genesius spread to Spain. His feast is found in all the Mozarabic kalendars on 25th August. The Mozarabic Breviary has a proper hymn for his festival :

“Genesius igitur ille juvenculus,
Civis eximius Arelatis oppidi,
Ætatis peragens floscula primulæ
Injuncto paret ordini.”

He was honoured at Seville, Salamanca, Toledo and Cordova, and on the coast at Cartagena was a famous hermitage of *San Gines de la Xara*, dear to shipwrecked mariners, connected with which is a whole series of legends and mistaken identifications.‡

No doubt the popularity of the cult of St. Genesius of Arles led to his name becoming a favourite name to give to Christian children, and we find some of these in turn enrolled among the saints. Thus we read that when the Norsemen attacked the monastery of Besne in the diocese of Langres in Burgundy on 21st May, 888, a monk named Genesius was among the slain, and he is honoured there as a martyr. A St. Genesius was Bishop of Clermont in the 7th century, he died at Lyons c. 662, and was buried in the church of St. Symphorian at Clermont which he had built (it was destroyed in the Revolution). He is honoured on 3rd June. A little later lived a Count of Clermont, honoured as a saint (5th June); he built

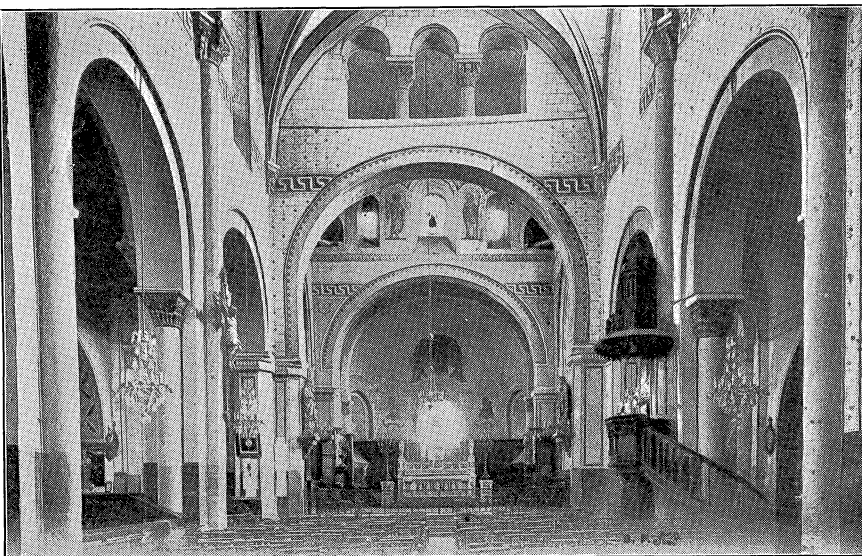
* F. Benoit, *Les cimetières suburbains d'Arles*, p. 9.

† M. Benoit has also found the forms *Genoys*, *Geny*, *Gein*.

‡ See Acta SS., August. V, pp. 125-129.



CHURCH OF SAINT-GENÈS, THIERS (AUVERGNE)



INTERIOR OF SAINT-GENÈS, THIERS

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several churches and was a benefactor to the monastery of Menat. He is buried at Combronde near Riom. The 37th Archbishop of Lyons was also called Genesius. He was born at Meaux, became prior of Fontanelle, and almoner to Queen Bathildis, and was elected Archbishop of Lyons about 657. He took the part of St. Leger of Autun against the Mayor of the Palace, Ebroin, and defended Lyons successfully when attacked by the latter. He died 1st November, 679.

Two other saints of the name of Genesius were honoured in Gaul. Gregory of Tours* tells us that in the "Urbs Beorritana," which Longnon identifies with Cieutat (Hautes-Pyrénées), was the tomb and basilica of a priest and martyr called Genesius. A false oath taken in this church, he says, always brought punishment on the guilty person. He also tells us a story of how a young martyr named Genesius appeared in a vision to a rustic near Thiers in Auvergne. His body was discovered, and the Bishop of Clermont, St. Avitus, was informed, and a large church built over his tomb. Avitus came to consecrate it, and placed there some relics of St. Genesius of Arles. He commanded the anniversary of the dedication to be observed as a feast. It became, Gregory tells us, a place of pilgrimage, and miraculous cures were wrought there. A monastery was erected by the church, which was later united to the order of Cluny. A description of this very interesting and important church will be found in the *Guide Bleu* for Auvergne (p. 377). It formerly contained inscriptions saying that it had been consecrated in 575, restored in 1107, and partly burnt by the Calvinists in 1578. This "local saint" Genesius (as Gregory calls him)† is honoured on 28th October. He is said to have been a young man of 18 years of age and a

* op. cit. LXXIII.

† "ejusdem loci sanctus." (*In glor. Mart.*, LXVI.)

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martyr "qui in albis positus per martyrium ad cælum migravit." A commune in the Puy-de-Dôme still bears the name "Saint-Genès l'enfant."

The Roman Martyrology commemorates a Genesius, with Anastasius, Placidus and their companions, martyrs, on 11th October, but gives neither place nor date.*

Finally, there is a Greek Saint Genesios, of Heraclea or Perinthus on the north shore of the Propontis (Sea of Marmora), commemorated in the old Syrian Martyrology, in company with Eutyches and Sabinus, on 29th September.

We have seen that the Hieronymian Martyrology, in its present form, has the entry "at Rome Saint Genesius, martyr" on 24th August, the day before the feast of St. Genesius of Arles, and later martyrologies contain a "Passio" which tells us that Genesius was a famous actor at Rome during the last great persecution under Diocletian. One day he was invited by the Emperor to give a public entertainment in the theatre, in which he was to turn Christianity into ridicule. Accordingly he appeared on the stage lying in bed, pretending to be very ill, and sending for a Christian priest to baptize him before he died. When the priest arrived and, seated by his bedside, asked why he had been sent for, Genesius, as he began to answer, was, by a sudden inspiration of God, made to feel that he really did desire to be a Christian. Having been duly baptized, he arose from the bed, and, clothed in the usual white baptismal chrysom, climbed on to the highest part of the stage, and addressed the Emperor, declaring that he was indeed a Christian. Diocletian in a fury ordered him to be tortured and beheaded.

Now critics are usually suspicious when they find two saints of the same name commemorated in a martyrology

* This seems to be a Spanish martyr, from Barcelona, who suffered under Julian in the south of Spain.

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on the same day or on successive days, as it often means that one person has been split into two (as, e.g., has happened to St. Valentine) and the Bollandists of the 20th century are now confident that this is what has happened here. St. Genesius of Arles is a perfectly authentic person, his cult, which is very ancient, is based on a trustworthy tradition, little though that tradition has to tell us about the story of his life. But "St. Genesius of Rome" is probably not a historical character (for if he was, he would have a *natale* of his own), and is an intrusion in the Hieronymian Martyrology. The question is discussed by Fr. Van de Vorst in *Analecta Bollandiana* for 1910 (pp. 258f).* It is certain that a St. Genesius was honoured at Rome at an early period. Two guidebooks for pilgrims to Rome written in the 7th century—the *Itinerarium Salisburgense* and the *Epitome libri de locis sanctorum martyrum*—mention "St. Genesius, martyr" in describing the ancient Christian cemeteries of Rome and the tombs of the martyrs contained in them, and in the 8th century Pope Gregory III "restored the roof of the church of the blessed Genesius the martyr" (no doubt the shrine referred to in the guidebooks just quoted). In the Vatican museum there is a gilded glass vase, as old as the 5th century, found in the catacombs, which has two saints painted on it, with the words GENESIUS LUCAS. An inscription found in the church of St. Martin at Rome, and said to date from the second half of the 4th century, contained, when perfect, the words PETRUS PAULUS SALVATOR GENESIUS. We have ample evidence, then, of the cult of St. Genesius at Rome. But none of the facts I have referred to indicate necessarily that he was a local Roman saint, any more than St. Luke was. The figure on the vase represents him as a young man wearing a *pallium* and holding a book under

* And by Fr. Delehaye in the Edition of the Hier. Mart. in the Acta SS., Nov. II., part 2, pp. 464, 465.

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his arm, which seems to suit the youthful Arles clerk to the magistrates better than the Roman actor. The shrine of "St. Genesius the martyr" in the cemetery may have been in honour of the saint of Arles. The Itineraries mention chapels of saints like St. Thecla and St. Felix of Nola who were certainly not Roman saints. On the other hand the *Calendarium Carthaginense*, which belongs to the first half of the 6th century, has the words "... [Kal] sept. s. Genesimimi" (=actor), clearly referring to "St. Genesius of Rome," and showing that the story I have summarized was already in vogue. This story, Fr. Van de Vorst says, is based on two sources of dubious authenticity, and is imitated from similar stories of martyrs of the Eastern Church, who were said to have been actors converted while ridiculing Christian ceremonies.*

We see then that the entries in the Hieronymian Martyrology for 24th and 25th August are probably a duplication of what should be a single entry, and the creation of two saints where there was really only one. In due course this second saint was provided with a "Passion." Soon fresh confusion is caused by compilers of catalogues of saints mixing up these two different stories, the one true and the other false, and rolling the two saints into one again, assigning to the saint of Arles details taken from the story of the supposed saint of Rome! The reader will now be prepared by the difficulties he has met with in the trying experiences of dealing with the cult of saints called Genesius on the Continent for the fresh difficulties which face us when we come to the cult of St. Genesius in Cornwall.

* They are St. Gelasius, St. Ardalion and St. Porphyrius.

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II

We have seen that the patron of St. Gennys in Cornwall has been, at any rate from the 13th century, a Saint *Genesius* (*Sanctus Genesius* 1259, *Sanctus Genisus* 1263, *Ecclesia Sancti Genesii* 1288). In one document, dated 1269, the name is spelt Gignasius. In this case the second *g* is clearly intrusive—Mr. R. Morton Nance thinks that it is due to French influence, and was not sounded—and the spelling is phonetic. In 1246 we find "a plough-land in *Sancto Ginasio*" mentioned. In Domesday we find St. Gennys called *Sanguinas* or *Sanwinas*, and the local pronunciation has always preserved the short *i* sound—John Wesley calls the parish "St. Ginny's," and the present Vicar tells me that old people still pronounce the name as *Ginniss*. (We have already seen, by the way, that both in France and Spain *Genès* is sometimes written *Gines*.)

Who was the saint who gave his name to St. Gennys?

The place to search for the traditions about the patron saint of a parish, surviving in the Middle Ages, is usually not the parish itself, but the cathedral or monastery to which the parish belonged, as very many parishes (the majority, in fact), did belong. The canons or monks frequently compiled *Lives* of the saints of the parishes whose tithes they received, and stored them in their library. Most (perhaps all) of the *Lives* in the famous collection called *Nova Legenda Anglie* were found by John of Tynemouth in cathedral or monastic libraries. (In some cases we find that Cornish parish churches possessed a copy of a Life of the patron, but having no muniment room to store it in safety, it has in no single

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instance survived.) Now St. Gennys was given to Launceston Priory in the second part of the 12th century, and it is there that we must look for information about its saint. Unfortunately the library of the Canons of Launceston was dispersed at the Reformation, and we have only a book of Hours of the Blessed Virgin, recently discovered at Little Malvern Court in Worcestershire, and the notes made by William Worcester of Bristol when he visited Launceston in 1478.

The Book of Hours contains, as usual, a Kalendar and a Litany, though it has of course not got the Proper of Saints, which would be only in the Breviary. In the Litany St. Genesius is invoked among other saints, and the Kalendar contains the entry "Saint Genesius, Bishop and Martyr, IX lessons" on 2nd May, and also the Feast of the Translation of his head, with nine lessons, on 19th July.

William Worcester made the following notes in his journal :

IN THE CHURCH OF LANCESTON.

In Ireland. The translation of Saint Genesius Archbishop of Lismore, on 2nd or 3rd May (*6 vel 5 nonas Maii*). Translation of the head of Saint Genesius, Martyr, on 19th July (*14 kal. Augusti*).

TOWN OF LAUNCESTON, IN THE CHURCH OF THE CANONS OF LAUNCESTON.

In Britain, the *natale* of Saint Genesius, Martyr, who being beheaded (*ob. capitis truncationem*) . . . [several words are missing] in the church of the canons of Lancesdon.

And there were three brothers named Saint Genesius (*III fratres sub nomine Sancti Genesii*), and each one carried his head; one was archbishop of Lismore.

Now this is a most puzzling passage. The words "In Hibernia" and "In Britannia" with which the first and third sentences begin suggest that they are extracts from

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martyrologies. But I do not think that any martyrology would contain such entries, since no local Genesius is honoured anywhere in Ireland, nor any in Britain—except in Cornwall. There was never any Archbishop of Lismore, nor was any Bishop of Lismore called Genesius. No martyrology could contain such ridiculous statements, which every clerk would know to be not only false but patently absurd. The second sentence is a note made by Worcester when examining the kalendar in use at the Priory. The third sentence is imperfect. The fourth sentence is one of the most amazing I have ever seen. It tells us not only that St. Genesius was a "cephalophore," but that he belonged to a family of cephalophores, all of whom were called Genesius, and it ends by repeating the strange assertion about a martyr archbishop of Lismore. The whole of this last sentence is clearly gossip Worcester heard in Launceston, probably in the house of "Dr. Ewen," with whom he says he talked.*

It is a pity that Worcester did not ask the important question, *Who cut his head off?* or if he did, neglected to record the answer. The nine lessons on the saint's two festivals must surely have related the story of his martyrdom, and as the Canons of Launceston had a feast in honour of the translation of his head they may very likely have possessed his head among those relics in their church which a 14th century vicar of St. Gennys was reproved for speaking scoffingly of (see p. 25)—and in fact the omitted words in Worcester's note probably stated that they did, and it is inconceivable that they had no explanation of the presence of his head at Launceston. It is clear that they were particularly interested in the patron of St. Gennys, and honoured him with a special liturgical cult.

The problem before us is not the simple one of the

* It was a fancy of the Middle Ages that many of the Cornish Saints came from Ireland.

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substitution of a well-known saint of the Western Church for some forgotten Celtic saint, as has happened so often in Cornwall (e.g. at Phillack, St. Erme, St. Ervan, etc.) and in Brittany. The saint honoured at St. Gennys was a *Bishop*, whose head was apparently a local relic, and he was not honoured on 25th August, as he would have been if he had been identified with St. Genesius of Arles. At Tavistock Abbey William Worcester found *Sanctus Genosius* honoured on 25th August, so that it was quite well known in the West of England which was the right day to honour the saint of Arles on. M. Fernand Benoit, curator of the Archæological Museum of Arles, who has made a special study of the cult of St. Genesius in France, writes to me saying "he has been often localised, and it would not surprise me if he were honoured in Cornwall as *Saint Gennys*." I think that this is not impossible, especially when one remembers that, as we have seen (p. 7), Genesius was represented at Arles as a cephalophore, and that his name in the vernacular takes forms so similar to those used in Cornwall as *Genès* and *Gines*. But I have shown that "Saint Gennys" was not identified with Genesius of Arles, and we have still to enquire how the name came to Cornwall.

There is a clue, apparently never noticed before, which is suggested by the statement in Domesday that the manor of *Sainguinas* with that of *Podestoc* (Poundstock),* had been taken by the Count of Mortain from the manor of *Lannohoo* or *Lanehoo*. Now the Iolo MSS. contain two entries in which it is asserted that *Llangenys* was an old name for the famous monastery of Llandocha Fawr, now Llandough-juxta-Cardiff. On p. 104 is the entry "Cyngar, the son

* The name was spelt PONDESTOK before 1251 (the Domesday spelling may be a mistake). "Half a mile away, at the cross roads, a (now extinct) place-name *Crows-bare* (= *Crous hir*, or *Long Cross*) indicates a Celtic monument. The name *Bangors* or *Bangor* is also applied to a tenement at this place." (C.G.H.)

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of Arthwg, the son of Ceredig, the son of Cunedda Wledig, whose college was in Morganwg, the place being now called Llangenys," while on p. 116 we find "Cyngar, the son of Geraint, the son of Erbin, of the college of St. Germanus, established a college in Llangenys called Llan Docheu Vawr, which was destroyed by the pagan Saxons* ; and St. Docheu founded a college in its stead, called Bangor Docheu." Now scholars at the present day do not attach much importance to any of Iolo's statements. He was a well-meaning but unscrupulous literary forger. But even liars do not tell *only* lies. They can be sometimes believed, when they have obviously no interest in lying, and above all when they say what they could not possibly have invented. Now in this case what Iolo says about "Llangenys" (a most interesting name which no one would fabricate without any reason, and which no one *could* fabricate without some previous clue) happens to fit in with a very remarkable fact of which he was entirely ignorant. Domesday, as I have said, tells us that *Sainguinas* had before the Norman Conquest belonged to the manor of *Lannohoo*.† *Lannohoo* (*Landocho* 1185) has been proved to be the *Docco*‡ of the *Vita Samsonis*, which must have been a daughter establishment of the great Glamorgan abbey of Llandough or Docho. Iolo did not know these facts, because no one knew them until they were discovered by the late M. Joseph Loth in the 20th century. Even if Iolo had heard of St. Gennys in Cornwall, he had no

* This must be the source of the statement in Holweck's *Biographical Dict. of the Saints* that St. Genys "was beheaded by the Saxons."

† "From this manor Lannohoo have been taken 2 manors, of which 1 is called PODESTOT, which belonged there in the time of King Edward, and the other is called SAINGUINAS."

‡ The name *Docco* is found as a personal name in ancient inscriptions, both by itself and compounded with other words. *Doca* is found (as a surname) at York, *Docca* at Bâle, *Docco* at Cimella, *Docci* at Lydney Park (Glos.), *Doccae* at Jublains, *Doccius* at London, *Docci-rix* (on several coins), *Dixtuidoci* in Devon, and *Doccalus*, *Doccialus*, *Doccius*, *Docci-unos*, *Dociacus*, *Docila*, *Docilo* and *Docilus*. (See A. Holder's *Altceltischer Sprachschatz*.)

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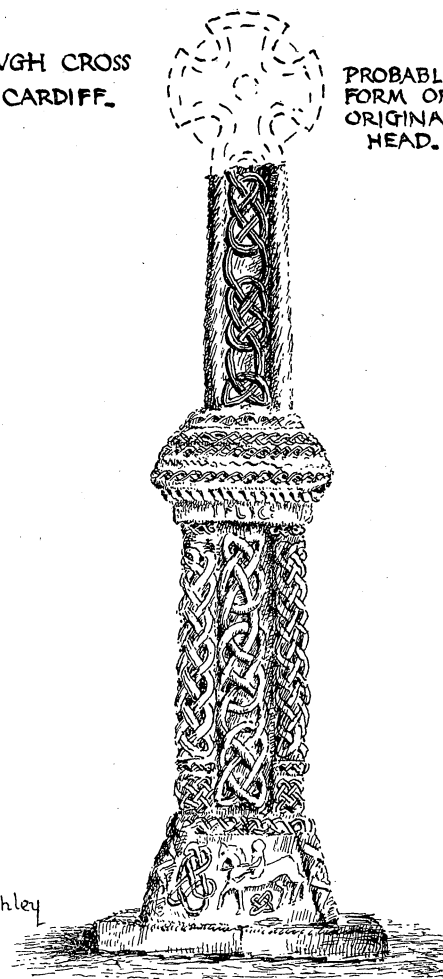
reason whatever to associate it with Llandough. "Llangenys" might well mean "The Monastery of Genesisus."

The suggestion is so attractive that I want to warn the reader against too hastily accepting it. Neither Prof. William Rees of Cardiff nor Mr. J. W. Langstaff, whom I have consulted on the subject, can find any confirmation for the name "Llangenys" at Llandough or anywhere else in Wales.* Mr. Langstaff however reminds me of the fact that the complete name of Saint Docco, the founder of Llandough, is a composite name. The *Vita Cungari* calls him *Docuinus*, and the Abbot of Llandough signs his name in the Book of Llandaff variously as *abbas Docguinnis*, *Docuenni* and *Docunni*. In Cornwall we find St. Kew in Bishop Stafford's Register (1400), called *parochia sancti Doquinais*. It is true that Loth was inclined to see in the second part of the composite name the word *win* = Saint, but this would not explain such forms as *Docguinnis* or *Docquinais*, which remind one strangely of the Domesday name for St. Gennys, *Sanguinas*. I think we may without too great rashness assume that the dedication of St. Gennys is due to the monks of Docco, who built a church on their estate there, perhaps the first church to be built in the

* Mr. Langstaff thinks that "Llangenys" is a perversion of Iolo's. He points out that in 1803 Owen Pughe (Iolo's partner) on p. 73 of his *Cambrian Biography* stated that Llandough was "now called Llangenys" (which was untrue). "He got this information from his literary partner." He also points out that there is a *Llangenydd* at the western extremity of the peninsula of Gower in Glamorgan, where the eponym is said by Camden to be "St. Kenned" or Cenydd, whom some of the *Achau* or Genealogies describe as a son of Gildas. Roger de Bellomont, the Norman conqueror of Gower in Stephen's reign, is said to have founded a priory at Llangennith which he affiliated to the Abbey of St. Taurin at Evreux. It was supported by the incomes of the churches of Llangennith and Pennard, and, as an alien priory, was transferred to All Souls' College, Oxford, in 1441. There was also a Capel Cynnydd in the parish of Rhosili (and there is a *Sengenydd* at Caerphilly). Iolo may have got his idea of "Llangenys" from Llangenydd. Mr. Langstaff has also reminded me that the *Vita Paterni* speaks of a disciple of St. Padarn called *Guinnis*, who may be the eponym of Llanwnaws in Cardiganshire or of Llanwynio in Carmarthenshire.

LLANDOUGH CROSS
NEAR CARDIFF.

PROBABLE
FORM OF
ORIGINAL
HEAD.



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neighbourhood, and called it by a name brought from Llandough. In any case the name probably comes from Wales.†

III

Origins are usually obscure, and the origin of the parish of St. Gennys is no exception to the rule. As the Middle Ages advance however our knowledge becomes both more certain and more detailed. The late Mr. Charles Henderson has related the story of St. Gennys in a short sketch he wrote in 1928, which has been already utilized by the present Vicar in a pamphlet he has printed. I shall give it here verbatim, omitting only the sections on the spelling of the name and on the question as to who the patron saint is, which I have discussed already, and adding a little to his account of the 18th century vicar George Thompson. I will also add a few facts culled from Mr. Henderson's own materials at Truro, made when he was analysing the Launceston Cartulary at Lambeth and the diocesan documents at Exeter. The story gives us interesting pictures of life in a mediæval Cornish parish. We have clues to that very difficult but very important question—the origin of the parochial system. We see, first, a parish where there is no Vicar, but several *sacerdotes*, whose exact status, duties, and relations to each other are unknown. We then find the Bishop insisting that the monastic patrons shall appoint a "perpetual Vicar." We find a sub-parish or chapelry with its own "parishioners" (like that of St. Constantine in St. Merryn)† and the struggle of those

† Mr. Raleigh Radford states that the earliest pottery found at Tintagel "suggests a southern origin, possibly in Southern Gaul, with which the Britons of the Dark Ages are known to have had connections." I mention this, with hesitation, as a possible clue to a direct connection with Arles.

† See No. 26 in my "Cornish Saints" series.

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parishioners to secure regular services in the chapel: and in the action brought in 1559 against a churchwarden who shirked his duties we have an interesting glimpse into the social life of a mediæval parish where everyone wishes for the rites of the Church, carries a candle in the procession on Candlemas Day, joins in the Rogation processions, and desires the Vicar to read a Gospel in his house.

We owe most of this knowledge to the possession of the patronage by a monastery, which was obliged to keep a careful record of the charters proving its rights there. (We have seen that in many cases the monks also preserved the traditions about the saintly founder, so that the appropriation of parishes to monasteries was not altogether the unmitigated evil that it seems.) From the 13th century we have a long series of charters and deeds about St. Gennys all placed together in a section of their own in the Cartulary of Launceston Priory, entitled the "Register of the Mother Church of Saint Genesis."*

* *Incipit Registrum de ecclesia matrice sci. Genesii, cum capellis sce. Julitte and sci. Gregorii de Hill ac eciam de Treworgy.*

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SOME NOTES ABOUT THE PARISH OF ST. GENNYS

Taken from original documents by Charles Henderson.

IN Domesday (1085) the two manors of *Podestoc* and *Sanguinas* are stated to have been taken away from the Royal Manor of Lannoho, and were then held by Jovin under the Count of Mortain. Gutda had held it in the time of King Edward. From Jovin the Manor of St. Gennys eventually came to an important Devonshire family *De Raddona*. In the time of Bartholomew, Bishop of Exeter (1161-1186), Richard de Raddona, as Lord of the Manor, gave the Church of St. Genesis, with its chapels, to the Canons of St. Stephen's Priory at Lanstavatton, restoring at the same time three and a half acres of land which he had unjustly taken from the church and asking pardon for his sacrilege. These three acres are described as having been held by Heggam the Priest, Godric the Priest, and John the Priest (*sacerdos*) respectively, suggesting that the church may have been collegiate at the time of the Conquest and served by a body of clergy representing the Celtic monks of an earlier period.* There is of course no doubt that the church was in existence hundreds of years before 1066. The archaic names Heggam and Godric seem Anglo-Saxon rather than Celtic Cornish. Richard de Raddona wrote a letter to Bartholomew, Bishop of Exeter, asking him to confirm his gift in favour of the Canons of Launceston. The Bishop did so, and in his confirmation mentions the Church of St.

* I think however that they may have been the priests of St. Gennys, St. Juliot and St. Gregory, as each had his own separate piece of land—"terra que fuit Heggam sacerdotis et illa que fuit Godrici sacerdotis et illa que fuit Johannis sacerdotis."—G.H.D.

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Genesius with its Chapels of St. Julitta (St. Juliot), and Cracumton (i.e. Hill Chapel, in the Manor of Crackington).

About 1246 Baldwin de Raddona confirmed Richard's gift, and so did his son, another Baldwin.* The latter gave permission to the Canons to serve the church either by themselves (for the Augustinian Rule permits members of the Order to take parishes), or by secular chaplains. They were to take all the emoluments, tithes and offerings for themselves, but their souls would answer for it if the church and parishioners were neglected. We learn from a later document of 1336 that the church of St. Genesius, before its appropriation to Launceston Priory, had Rectors of its own, appointed no doubt by the Raddons as Lords of the soil.

It is probable that the Canons of Launceston would have liked to serve the church by one of their number, in order to secure as much revenue as possible, but there was a growing feeling throughout the Church in the 13th century that appropriations of this kind were not fair to the parishioners. Backed up by Papal authority, Diocesan Bishops were insisting that in cases where a Religious House owns a distant church, a perpetual Vicarage should be established, to which a secular clerk should be presented by the monastery for institution, and once instituted and inducted by the Ordinary should be irremovable.

In 1259 the reforming Bishop Bronescombe expressed his disapproval of a lease of the Rectorial tithe of St. Gennys, which the Prior and Canons of Launceston had made without his permission to one Adam de Middeltone, clerk, for a large sum. In 1263 we find this Bishop in-

* The Raddons retained a good deal of property in the parish, as we find later a deed by which Baldwin acknowledges the right of the Priory of Launceston to "the whole land called Stumecat, and the whole land called Candur," but reserving his "mill of St. Genys." He also granted "to the Priory and its men of Saint Genesius common of pasture for all beasts throughout the whole land of Saint Genesius," and allowed them a sandingway to the sea.—G.H.D.

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stituting Hamelin de Hopetone, the first recorded Vicar, presented by the patrons. In 1269 Bishop Bronescombe came down to Cornwall to draw up the *Taxaciones* of numerous new Vicarages, i.e. to make a permanent division of the Tithes between Rectorial Impropriators and Vicars. Among others, he drew up the *Taxacio* of St. Gennys, assigning to the Vicar for his portion the whole Altalage (i.e. what was offered on the Altar, or the Small Tithe) of the Mother Church and the Chapel of St. Julitta, except the Tithe of Hay of the Mother Church, and half the mortuary fees of the Chapel. The Vicar was to have all the Glebe Land or "Sanctuary"* of the Mother Church, and to bear all ordinary burdens. The Priory had the valuable Garb Tithe [Corn and Grain] and all other emoluments. This division was more favourable to the Vicar than that of most parishes. In 1288 the assessment of the Rectory of St. Gennys was £5 and the Vicarage £4 : 6 : 8. Master William de Middelwoda (Middlewood), the next recorded Vicar, was an important person in the Diocese, and in 1308 was appointed the Bishop's Representative to attend the Launceston Assizes and take charge of any clerks who claimed benefit of clergy. This Vicar took a lease of the Tithe and Glebe of St. Juliot from his patrons without the Bishop's licence, and in 1293 the Bishop ordered him to appear before his tribunal in St. Mary Major church at Exeter. At the same time the Bishop instructed his Official to warn and induce the Vicar no longer to presume to disfigure (*or*, cast down, *deturpare*) the relicks which reposed in sacred vessels in the Priory Church of Launceston, but to make satisfaction to the Canons for his past offences in that respect.

In 1319 Mr. William de Middelwoda, Vicar of St. Genesius, was again at loggerheads with his Patrons about the repair of the Church and the enjoyment of half the

* Hence the name of *Sanctuary* or *Sentry*, applied to the Glebe fields.

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mortuary fees at St. Juliot, and 2d. for every parishioner on his burial day. After much strife and expense on both sides, it was agreed to submit to the arbitration of the Rector of Week St. Mary and the Vicar of Altarnon, who decided, on the morrow of the Conversion of St. Paul, that the Vicar should undertake a third part of the expense of repairing the Chancel, and should enjoy his customary right of a moiety of the mortuary and his fee of 2d. A similar dispute arose in 1380, in the time when Sir Robert Moke was Vicar. It was finally settled in the Prior's Hall at Launceston on February 9th, when the Vicar acknowledged that he ought to bear a third of the cost of the Chancel, and in recompense for his past neglect and refusal he handed over to the Patrons a *Portiforium* (breviary) which was to be kept for ever in the church of St. Genesius for the use of the services.

Vicar Middelwoda seems to have been succeeded about 1320 by a Vicar named John, who can only have held the benefice two years, when Philip was instituted. The latter was Vicar in 1336, when he suddenly refused to continue services in the Chapel of St. Gregory at Hill in the parish. This Chapel, like St. Juliot, was a daughter church to St. Gennys, and had its district parishioners and parochial limits for at least a century before 1336. The chapel of St. Gregory was really the manorial chapel of the Manor of Crackington belonging to the Bottreaux or Boterel family, Lords of Bottreaux Castle (Boscastle). In the 12th century William de Bottrel gave this Chapel of Cracumton, with a carucate of land at Hille, and the land of *Saiet* or *Saget* the Priest, to the Canons of Launceston. He made the gift at the request of Reginald, Earl of Cornwall, on the day of his (Botrell's) wife Alice Corbet's funeral. Thenceforth there had been continuous services in the Chapel, and since the appropriation of the benefice the Vicars of St. Gennys had provided a Chaplain or Curate

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at their own expense. In 1336, however, Mr. Philip the Vicar refused to continue the services, and the parishioners of the Chapel sued him in the Bishop's Court. Witnesses were called, including Simon the Rector of Otterham, aged 40, who could recall three Vicars of St. Gennys—Sir Philip, the present incumbent, who had held the benefice 14 years, Sir John, and Mr. William de Medelwoda. All these had maintained the Chapel and its services, and old men reported that there were once resident Rectors at St Gennys who did the same. Another witness was Sir John Hethnant, a priest aged 30, who had been hired as Curate for the Chapel by the present Vicar. Walter Atte Hole, a parishioner of St. Gregory's Chapel, assessed the damages of the parishioners at 100s. through lack of services.

The same question arose again in 1402, when the Lady Elizabeth, widow of Sir William Botreaux, Lord of Crackington, and the parishioners of the Chapel of La Hille came to an agreement with Sir Adam Thomas, the Vicar of St. Genesius, about the services in the Chapel. It was decided that the Vicar should not be "vexed" to provide services more than one day a week* and two Sundays in the year, "on account of the slenderness of the benefice." The Lady of the Manor and the parishioners undertook to supply a chaplain for the other days.

The Chapel of St. Gregory, like many others, fell into ruin at the Reformation. It appears from a plan of the Manor of Crackington (1874) that three fields at Hille are called Chapel, Ann Chapel and Higher Ann Chapel. The latter name is probably from the Cornish *Par-k-an-Chapel* or "Field of the Chapel." Here the Chapel of St. Gregory must have stood.

Vicar Philip seems to have fallen a victim to the terrible

* "salva tamen devotione vicarii." When he celebrated, the chapel was to be "ornata ad hoc" for him.

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pestilence called the Black Death, which carried off two-thirds of the clergy in the diocese in 1348-9, for a new Vicar, Sir William Penwaryn, was instituted in that fatal year. The second visitation of the Plague may have carried him off as well, for in 1352 Sir William Bonevyle was instituted. In 1362 the patronage lapsed to the Bishop, who collated Robert Moka or Moke. The new Vicar took an oath to keep himself properly tonsured and to wear clothes of decent length and width. It was this Vicar who gave the Patrons a Portiforium in 1380, as already mentioned. He resigned in 1392, and Sir Thomas Skydea, priest, was instituted. He exchanged for Bridgrule (26th February, 1393-4), with Sir Adam Thomas, who in turn exchanged (21st April) for Yarnscombe with John Lavington. In 1434-5 Thomas Lawys occurs. In 1462, on the death of John Ronell, Sir William Helyar was instituted. He resigned in 1504 and was succeeded (17th September), by Sir Henry Brode, who resigned in 1548, when William Lawes was presented by a grantee of the Priory. In 1556 Sir John Sutton was presented by King Philip and Queen Mary. While he was Vicar, at the beginning of Queen Elizabeth's reign, a slack churchwarden of St. Gennys, Stephen Frenche, was sued in the Consistory Court by the parishioners, and his misdeeds were thus described by a witness—he had failed to have candles made for Candlemas Day, "the warden should have delivered his candles after masse to every parishioner at the church dore, and Frenche delivered none, contrary to old order and custom, Frenche was frequently absent from the church on Holy days, and he never gathered corne from the most part of the parish to brew ale against the procession weeke, also a flice of woulle apice, and on the procession week of every parishioner a peny a pece that should have had a gospell said in his house, and by the warden's neglect to collect for the maintenance of the

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church of St. Genys the parish has lost £3." It appears incidentally that it was the custom at St. Gennys for the outgoing churchwarden to nominate his successor, with the consent of the parish—this had been done in Frenche's case.*

In 1583 William Barnes was appointed Vicar, patron Queen Elizabeth. He was Vicar Choral of the Chapel Royal. The Queen also appointed his successor, Mathew Adams, when he resigned in 1591. In 1601 this Vicar sent in a Terrier or Report of his benefice to the Bishop. His glebe measured 20 acres. As to "Implements"† or fixtures in the house "I found none at all, no not to the value of a pennie, but a bare ragged howse, wasted walls, rotten roofes, and decayed hedges, all which to my great costs I have repayred." "What commodities I purpose to leave in it is very uncertain. I do not yet think upon leaving . . . I do not know how the Lord will bless and increase my portion here, so can I certainly determine nothing, for like as it came unto me naked and bare so may it peradventure depart againe, but I trust it shall not." The good man died next year however, and on 23rd February, 1602, John Carter, B.A. was instituted, the Patrons being John Hender of Botreaux Castle esqre and Richard Gedy gent, who had purchased the advowson from the Queen about 1598. He held the living for a long time, until 1663, when John Turner was presented by John Eliot esqre and John Molesworth esqre, descendants of Gedy and Hender. On Turner's death in 1712 Richard Crews, B.A. was instituted, the Patron being William Crews of Gerrans, by grant of Edward Eliot of Port Eliot esqre and John Molesworth of Pencarrow esqre.

* From the Terrier of 1613 we learn that the parish possessed a "Church House for the poor to dwell in."

† Before the Reformation, when the clergy were celibate, vicarages and Rectory houses were furnished with fixtures that passed from priest to priest.

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What the vicarage was like at this time we can judge by the returns made by Turner and Crews. The former said (1680) that it consisted of 2 upper rooms, 3 under rooms, viz a Hall, Parlour and Lever-House, with a buttery, the walls being of stone, floors of earth, roof of Cornish slate. Crews says (1727) it was built of stone and mud with healing stones and "rags," containing 6 rooms, with a large entry: one room had a deal floor, but none are "wainscoted or ceiled." The Church plate then consisted of a pewter flagon, silver chalice and cover weighing 1 lb. and half a quarter, a silver paten of 12 ozs. inscribed, "The gift of Grace Fortescue of Trevige" with a coat of arms and motto "Forte scutum salus ducum"; 6 glass bottles, 1 Bier, 1 Hearse and 3 Bells.

In 1727 Richard Hoblyn was appointed. He was succeeded by George Thomson, LL.B., instituted 13th September, 1732, a relative of Mr. Eliot, the Patron.

In 1745 this Vicar reported to the Bishop that "there are 80 families in the parish, and no dissenters of any sort. There is no school and no charity. I reside in the Vicarage, and have no curate. I preach constantly, every Lord's Day twice when on the spot, and often on other days when I can get my people together. There are 5 yearly celebrations, and the usual number of communicants is 70. There were 103 last Whitsunday."

In 1779 he reported that he resided in the Vicarage, "which I have new built in 1734. I have only one benefice, and 80-100 families in my parish, but no dissenters."

Though sprung from the upper class, Mr. Thomson was one of the few zealous clergymen in Cornwall at a time when Church life was very dead. As a consequence he welcomed Wesley's first missionary enterprise, and assisted him as far as he could.

It is said that he had been converted by a dream (about 1735). "He had studied at Oxford from 1716 to 1719.

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Three years later we find him as curate at Jacobstow. . . . Gay and even dissolute according to some accounts, he found the sober duties of his calling a troublesome burden. With an income that made him fairly independent, and a love of society that fretted for more indulgence than Jacobstow afforded, he soon resigned this charge and sought a more exciting life as chaplain on board H.M.S. 'Tyger,' and afterwards, it would seem, in a regiment of foot. In 1732, when about 35 years of age, Mr. Thomson was presented to the living of St. Gennys, and returned once more to Cornwall, as little fitted as ever for the office he had undertaken. Then came the dream. On a certain day, clearly made known to him, with startling exactness as to the very hour, and exactly a month from that night, he was to die. He woke greatly terrified, only to dream again that he was called before God to account for his wasted life. He sent for the graver of his parishioners and told them of his vision, earnestly entreating their prayers. Then he shut himself up alone to read the Scriptures and to pray for forgiveness. After a fortnight the light dawned and he rejoiced with a great joy in the God of his salvation. With a quiet hope he waited for the appointed hour. The day arrived, and he kneeled in prayer with a company of friends. Then the clock struck; the hour was past, and he was spared. The next day he gathered the wondering parish together in the church to tell them of the great change he had undergone."*

John Wesley did not come to St. Gennys till his third visit to Cornwall, in 1745. "We left Bristol early on Friday, 14th June, and on Sunday morning reached St. Ginny's. The church was moderately filled with serious hearers, but few of them appeared to feel what they heard. I preached both morning and afternoon, and on Monday

* Mark Guy Pearse, in the *Cornish Magazine*, 1899, pp. 67 f.

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evening ; and many assented to and approved of the truth. . . . Wednesday 19th . . . in the evening, Mr. Thompson and Mr. Shepherd rode with me to St. Eath (Teath), and the next day to Redruth.”*

Mr. Thomson was regarded with great suspicion by his conservative brethren. In 1745 the Vicar of Marhamchurch informed the Bishop that “I have no dissenters in my parish but one family who frequent Mr. Thompson’s (the Vicar of St. Gennys), irregular meetings and accompany him at his circumforaneous vociferations. There is no licensed Meeting-house in the parish, nor any who take upon themselves to teach, unless in the said family, where (I have been told) some of these deluded people who stile themselves Methodists—Thompsons and Bennets followers, do meet together in private.” (The Revd. John Bennet was curate of Laneast and 3 other neighbouring parishes.) The Vicar of Treneglos also wrote to the Bishop in 1745, “I have no dissenters, unless they may so be called who go by the name of Methodists, a set of people who are chiefly encouraged and abetted and taught by a neighbouring clergyman.” The Rector of Kilkhampton also reported that the teacher of some Methodists in his parish was the Vicar of St. Gennys.

January, 1928.

C. HENDERSON,
Penmount, Truro.

Students of the history of the Breton Missions of the 17th century will find there exact parallels to this critical attitude among the clergy towards a new spirit of reform and religious revival. The *Vie du Vénérable Dom Michel Le Nobletz, par le Vénérable Père Maunoir, S.J.*, edited by Canon Pérennès in 1934, has many instances of hostility shown at first by priests who felt Le Nobletz’s exertions to be a reproach to them for their own lack of zeal. But in

* See Wesley’s Journal.

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Brittany the clergy soon rallied to the support of Fr. Maunoir. If the Methodist movement had been shepherded by the Jesuits, and welcomed by the English Bishops as the Breton Missions were welcomed by the devout and far-seeing Bishops of Cornouaille and Léon, the religious condition of our parishes in English Cornwall would be very different to-day from what it is.* It is sad to think that in scores of parishes like St. Gennys, where there were “no dissenters” in the 18th century, the labours of men like Thomson and Bennet and Wesley should have had a result so different from what they desired or intended as the practical desertion of the churches they loved !

Before leaving the story of this lovely and interesting parish I would again remind the reader that St. Gennys has, like many other Cornish parishes, given its name to a family. The common Cornish surnames *Maddern, Keverne, Vague, Gluyas* and *Petherick* are derived from the parishes of Madron, St. Keverne, Feock, St. Gluvias and Little Petherick, and through them, from the Saints who are the eponyms of those parishes. So the well-known Irish family of Guinness owe their name to the Genesius commemorated at St. Gennys in Cornwall.† As early as 1260 a John *de Sancto Genesio* appears as a witness to a charter in the Launceston cartulary. In 1315 we find that William *de Sancto Genesio* and Thomasina his wife hold Trengeyr of the Priory at a yearly rent of 5s. and the jury report that William’s ancestor gave the rent to the Priory. In 1388

* I have pointed out the similarity of the two movements in a recent book, *John Wesley and his work in Cornwall* (1935).

† It is interesting to find that *de St. Genys* is a family name in France. A gossip-writer in a well-known English newspaper tells us that “Count Louis de St. Genys, who has a host of friends in England, is a frequent visitor at St. Cloud : from his family vineyards in Touraine is produced a very excellent white wine.” I find that there is also a M. Philippe de St. Genis at Libourne (Gironde), a Marquis de St. Genys at the château de la Lorie, Segré (Maine-et-Loire), a Count Jean de St. Genys at the château de Chirat, Voussac (Allier), and a Vicomtesse de St. Genys at the château de St. Aubin-sur-Loire (Saone-et-Loire.)

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a Symon *Gynes* or *Genes* "of the vill of Seynt Genys," claimed (in vain) a corrody from the Priory. In 1532 Sir William Genys, a Canon of Launceston, was described by the Prior as "known openly to be a man of vicious living, without learning to understand the rules of his religion," and guilty of simoniacal compacts. In 1537 the Prior wrote again, "my old mortal enemy, Sir William Genys, has most devilishly invented a lie against me." We are not surprised, considering the close connection of St. Gennys with Launceston, to find *Genys* as a common family name there. A John Gennys was Town Clerk, and four times Mayor, of Launceston, under Elizabeth and James I, and the names *Gynnys* and *Ginnys* appear six times in the Marriage Registers of the church of St. Mary Magdalene.* The name is also found at Padstow† and at Helston in the 17th century.

* Thus in 1571 John Gynnys married Alice Arscott, and in 1630 Nicholas Ginnys married Wilmot Grylls.

† In 1601 Thomas Gennes married Honor.

SAINT GENNY'S

APPENDIX I

A DESCRIPTION OF THE ARCHITECTURE OF THE PARISH CHURCH OF ST. GENNY'S IN CORNWALL

By M. H. N. CUTHBERT ATCHLEY

THE Church consists of a chancel and nave, North and South aisles with chapels, South porch and West tower.

There is nothing remaining of the building used by the Keltic monks, and the earliest parts of the existing Church are Norman of the 12th century, and are the base of the East wall, and the North and South walls of the chancel together with the two lower stages of the tower. Norman towers are unusual in the West Country, there are only five others in Cornwall, and this most interesting example is comparable with that of St. John's Church in South East Cornwall, near the mouth of the Tamar.

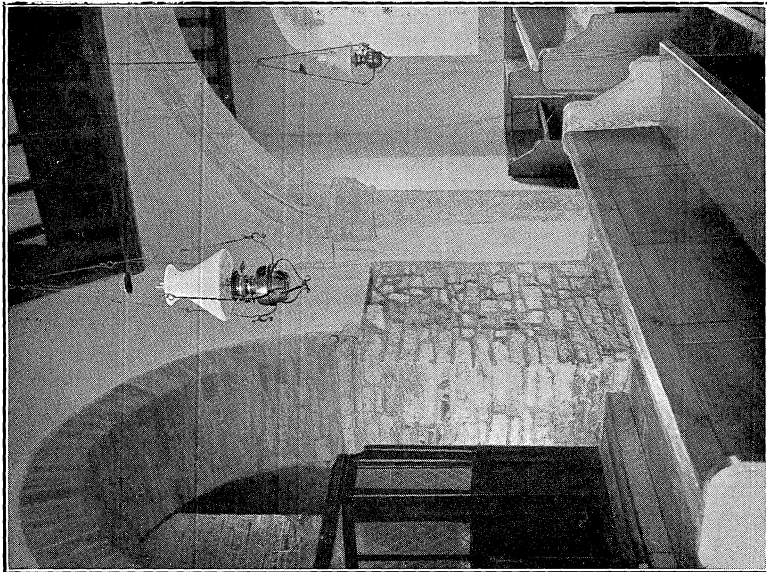
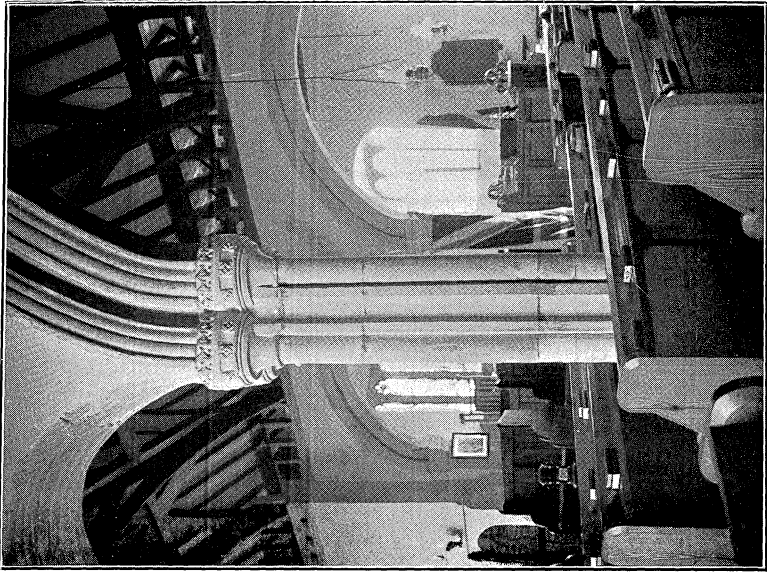
At St. Gennys the tower walls (over four feet thick on the ground floor) are pierced at the North and South by small lights with wide interior splays in much the same way as may be seen further West down the coast at St. Enodoc Church or in the nave at Tintagel. The proximity of the rising ground prevented the usual West door, whilst Eastwards the arch into the nave is possibly rather later than the tower itself, as its pointed arch suggests, though the imposts are coeval. The top stage, with its pinnacles, was built in the early years of the 20th century and replaces a pyramid roof of slate. The original top may have been destroyed by gales, for it is on the North coast.

Other Norman works in the Church are accessories:—the holy water stoup of Tintagel green stone, now in the South porch, and which was found some years ago in another part of the parish. Also the font, likewise of green stone, with sunk panels on its four sides, which dates from the 3rd quarter of the 12th century. It is similar to the font in the neighbouring Church of Poundstock and several others in North Eastern Cornwall: e.g., St. Mabyn, St. Tudy, and Egloshayle. The base and shaft are modern replacements.

Towards the end of the 14th century the building was enlarged by the addition of the North aisle to the already ancient Church. This aisle is divided from the nave by a beautiful arcade of Polyphant stone with unusually moulded arches resting on richly carved capitals.

ST. GENNY'S CHURCH, CAPITAL IN NORTH AISLE

ST. GENNY'S CHURCH, THE TOWER ARCH



SAINT GENNYS

This same stone was used for the square headed North windows, the cusped arches of which have been mostly renewed.

Some 50 years later the South aisle and porch were built, together with the Westernmost arch of the North aisle. The piers are octagonal moorstone (granite) and only 14 to 15 inches wide. A half of one of the capitals is to be seen in the churchyard. The South windows, like the East, are of the mid-15th century, and retain their old traceried heads.

Nothing is left either of the pulpit, or of the roodscreen which once stretched right across the nave and both aisles, and even the roodloft stairway has been lost in the heavy buttress erected against the North wall. Of the ancient seating all that remains are two bench-ends and one desk-end, made in Henry VIII's time, now formed into a Litany desk. One of these ends with its moulded border is similar to those at the neighbouring Churches of Forrabury and Laneast. No ancient glass has survived. The letter of thanks from King Charles the Martyr to the Cornish people for their loyalty has been lost—probably when the Church was "restored" so drastically in 1871—and the Royal Arms made of plaster, dated 1714, have also disappeared.

The visitor must not condemn the 19th century "restoration" too severely, for nothing seems to have been done to the Churches of the district since the Restoration repairs following the Cromwellian violence and sacrilege.

The sill of the East window seems at first to be some three feet too low, for the floor was raised when the building was "restored" in the Victorian days. Originally the floor of the nave and aisles was at least 4 or 5 inches lower than now and it is probable that there was one step down into the chancel, that the nave floor sloped slightly from the West down to the East, and that the high altar was placed on only one step. If these old levels had been retained the East window would be found to be at its proper height. It is its design, and not the raising of the altar on steps, as the restorer imagined, that makes it more prominent. In the same way as did the floor, so did the roof, following the contour of the land, slope down to the East, as may be seen from the tabling at the upper part of the exterior face of the South wall. At the East end of the South aisle there is about 18 inches difference between the old roof line and the new. The restorer committed a grave blunder in altering these levels both within the Church and without, and in such hilly surroundings a roof that slopes in the same direction as the land, though to a lesser degree, is very pleasing to the eye, as well as providing better drainage for the roof.

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Cornish Churches having a chancel and side chapels often finish with the three East walls in one line, as may be seen at Bodmin, Blisland, St. Columb Major, etc. In those Churches in which it is known that relics of the patron saint were kept the chancel extends beyond the aisles, presumably to provide the extra space for them. There is no known evidence of relics at St. Gennys though the extended chancel may suggest the possibility of them.

The many beautiful slate memorials are noteworthy, specially behind the altar in the North chapel and in the tower. As is common in this part of Cornwall many are worded "was buried," instead of "who died."

On the altar of the South chapel is an interesting cross, probably French work of the 15th century, the Figure being some 200 years earlier. It was a processional cross and after the procession it would have been removed from its staff and placed on a stand, as now, on the altar. It is not known whence it came.

Outside and near the North wall of the tower is a small place called a "holy well" since 1927. It is a most improbable place for a holy well and may have been a drain. The well outside the churchyard to the South East is much more likely to have been the St. Gennys holy well.

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APPENDIX II

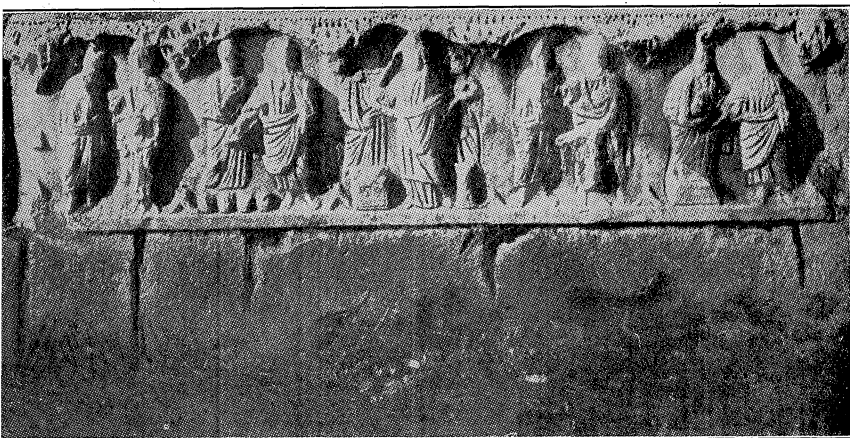
Arles was a Roman colony founded, by order of Julius Cæsar, in 46 B.C. In the 3rd century A.D. its Bishop, Marcian, is mentioned in the Epistles of St. Cyprian. The majority of the members of the corporation of the city seem however to have been hostile to Christianity as late as the reign of Constantine. In the 5th and 6th centuries the Church of Arles was ruled by a series of illustrious bishops: St. Honoratus (426-429), the founder of Lerins; St. Hilary (429-449)*; and St. Cæsarius (502-542).† The *Vita St. Hilarii*, written about 450, mentions three basilicas in Arles: that of St. Stephen (now St. Trophimus, the cathedral), the Constantian basilica, and St. Genesius. In 417 the Pope, in a rescript raising its bishop to the rank of Primate of the Gauls, said that all Gaul had received the Faith from Arles. This rescript also declared that the first bishop of Arles was St. Trophimus, who had been sent thither from Rome. The cult of St. Trophimus however was late in developing, though eventually it to a large extent supplanted that of St. Genesius. In 824 we find the cathedral of Arles, originally dedicated to St. Stephen, called the "Church of SS. Stephen and Genesius": after 985 it becomes the "Church of SS. Stephen and Cæsarius," after the 11th century St. Trophimus becomes the sole patron of the newly rebuilt cathedral, replacing both St. Stephen and St. Cæsarius. This period marks a decline in the popularity of the cult of St. Genesius at Arles. He is replaced by St. Honoratus even in the church built over his tomb in the Aliscamps, and ceases to be the principal saint of Arles, though as late as 1687 the clergy of the city held an annual procession on 25th August, with a station at his church in the amphitheatre.

The city of Arles had always consisted of two parts, separated by the Rhone (hence the 4th century poet Ausonius calls it "duplex Arelas"), and we have seen that two famous sanctuaries marked the connection of St. Genesius with both towns—"the martyr was present *illic sanguine, hic corpore*." (There was a third church *in amphitheatro*, destroyed at the restoration of this monument in the 19th century. It may have commemorated a temporary placing of the saint's relics there for safety when the amphitheatre was used as a castle in the time of the barbarian invasions.)

As in the case of other Roman towns, the principal roads which led to the city of Arles were bordered with cemeteries, which formed

* St. Hilary (to be carefully distinguished from his namesake of Poitiers) was the author of a long homily, relating the miracle of the bridge of boats.

† St. Cæsarius was a celebrated writer. He composed two Rules for monks and nuns, and a homily for the Dedication of a Church, which is given in full in many ancient Pontificals, including that of Lanalet (St. Germans), that of Archbishop Robert, etc. He is thus a fresh link between Arles and Britain.



FRAGMENT OF TOMB FORMERLY AT CHURCH OF SAINT GENEST DE LA COLONNE
ARLES



CHRISTIAN EPIGRAPH PRESERVED AT ABBEY OF SAINT CESAIRE, ARLES
(A child called Secunda)

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a "city of the dead." The two most important were those of the Aliscamps east of the city, and of Trinquetaille, west of the river Rhone.

Archæologists have been busy in both these groups of cemeteries.

TRINQUETAILLE

The first monastery at Arles mentioned in any document was in Trinquetaille. It was probably founded by St. Hilary of Arles. St. Cæsarius was its abbot 499-502. It was near the church of St. Genest, as in a will of the second half of the 12th century a bequest of 3s. is made "So. Genesisio monasterio Trencatallie." Close by there stood a pillar, as we have seen. This pillar, of white marble, probably taken from an old temple, no doubt marked the site of his martyrdom. It was removed to Paris by order of Napoleon in 1806 to ornament the Louvre. The church of Saint Genest de la Colonne is now, alas! disused. It is a building with nave and apse of the 12th century, the west end is a 17th century restoration. It had been repaired from time to time with pieces of carved stone-work belonging to sarcophagi from the neighbouring cemetery—a photograph of one of these carvings (now in the Museum of Christian Art at Arles) is here given. It represents the miracles of Christ, in niches formed by trees. (M. Benoit, however, told me, in June of this year when he showed me this stone in the very rich and interesting Musée set up in the old chapel of the Jesuits, that it is now thought that the central figure may very likely represent St. Genesius, with the two sergeants who arrested him on each side, and the block on which he was beheaded on the left.) A few Christian inscriptions were found close by this church in the 18th century. Excavations recently made have brought to light numerous tombs of the 4th and 5th centuries, but no more inscriptions or carving. A fourth church of St. Genesius stood in the Trinquetaille at the head of the bridge.

THE ALISCAMPS

The suburb of Trinquetaille was the abode of fishermen, boatmen, carpenters, and other artisans (the principal parish church was appropriately dedicated to St. Peter). It was also exposed to attack by hostile armies and was several times sacked. Its cemetery was forgotten in Merovingian times. Much more important was the cemetery of the Aliscamps (*Elisii* or *Alisii campi*—the name is also found in Berry, in Champagne and elsewhere), east of the city. It was here that Genesius was buried, and his tomb became the nucleus of a new Christian cemetery* The bishops of Arles were buried

* Similarly the Christian cemeteries at Narbonne, Bordeaux, Aix, Autun, and Marseilles grew up round the tombs of St. Paul, St. Seurin, St. Mitre, St. Symphorien and St. Victor.

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round it—a grave in the neighbourhood was a coveted possession* and the cemetery became eventually one of the most famous in Europe. The *Guide of the Pilgrims of Saint-James of Compostella* makes a halt at Arles, and mentions its cemetery, observing that none can equal it for the number of sepulchres. The greatest of Italian poets, Dante, refers to it in the 9th Canto of the *Inferno* :

“As where Rhone stagnates on the plains of Arles,

The place is all thick spread with sepulchres.”

Marvellous legends, both religious and romantic, grew up around the cemetery of the Aliscamps, and the “tombs of Roland and of Archbishop Turpin” were shown there in the Middle Ages.

The cemetery abounded in countless oratories, chapels and churches, the most famous of which was of course that of St. Genesius. It is mentioned, as we have seen, in the 5th century, and it still bore his name in 897, but after it had been rebuilt in the 12th century the name of Honoratus was added to that of Genesius, which finally disappeared altogether. Some of the episcopal tombs it formerly contained have been preserved, and a number of richly carved sarcophagi. For a full account of them and of the Christian antiquities of Arles I must refer the reader to M. Fernand Benoit's very interesting, scholarly and beautifully illustrated book *Les cimetières suburbains d'Arles* (Paris, Société d'édition “Les Belles Lettres,” 1935), the fruit of years of research, of which I have made full use in this booklet.

* An inscription has been found at Arles of a certain Silvina, who was buried AD SANCTUM MARTYREM.

Footnote from page 9.

† M. Joseph Gazay, in an article “De l'influence des moines irlandais dans l'Eglise provençale au début du Moyen Age” in the *Annales du Midi* (July, 1935), says that the monastery of the Trinquette, “even more than the great Abbey [Lerins] on which it depended, was constantly frequented by British monks, and one of their colonies was perhaps for some time attached to it . . . A persistent tradition, referred to by Chantelou and Mabillon, identified it with the monastery in which the Irish monk Ailbeus was trained, during his stay in Gaul, before going on to Rome. His legend represents him as the disciple of a bishop named Hilarius.” (The *Vita Albei*, in its present form, says that Hilarius was Bishop of Rome, but the stories about him are inconsistent with this statement, which is clearly a blunder—indeed Hilarius sent him to the Pope to be ordained: see Plummer, *Vitae Sanctorum Hiberniae*, i. 49-51). “The sympathy felt by the Bishop of Arles for the representatives of the Celtic communities may have something to do with the cult of S. Hilary in England—his memory was quickly intertwined with a series of legends.” M. Gazay refers to the existence of a church of S. Hilary in Cornwall (now dedicated to S. Hilary of Poitiers). He also reminds us that Faustus, Abbot of Lerins in the first quarter of the 5th century, was a Briton. In a letter written to him by Sidonius Apollinaris mention is made of a British bishop and monk called Riochatus, and of the books by Faustus which Riochatus, “twice a pilgrim to these regions, has taken back to thy Britons.” M. Gazay thinks that British influence had something to do with the Pelagian leanings of the Church of Arles at this period, which seem undoubted.