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SAINT SYMPHORIAN,
MARTYR,

Patron of Veryan, Cornwall,

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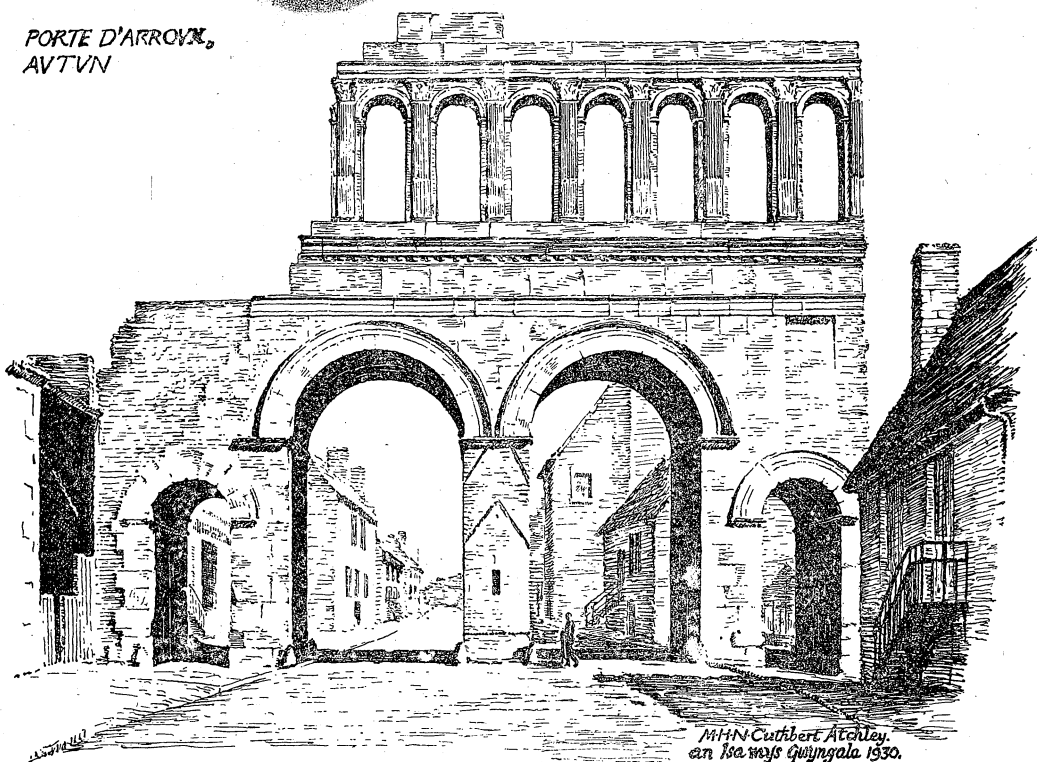
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1931.

PORTE D'ARROYX,
AUTUN



MHN Cuthbert Atchley.
an 18a mays quingala 1930.

The city of Autun is the Roman Augustodunum, built near the site of Bibracte, the capital of the Ædui. The Roman wall remains in great part. It dates from a period long before St. Symphorian's time, and the illustration above is of a gateway which he must have known.

SAINT SYMPHORIAN, MARTYR AT AUTUN.

Based on a sermon preached in Veryan Church on 21st August, 1930, at the First Evensong of the Festival of St. Symphorian the Martyr, on the occasion of the revival of the Parish Feast at Veryan.

2 Maccabees, VII: 20—23.

The name of the parish of Veryan, of which the observance of the Feast has just been revived, is the name of a saint, as is the name of practically every other parish in that part of Cornwall. But whereas the parishes around it—Gerrans, Ruan, Philleigh, Cuby, St. Ewe—are all called after Celtic saints, who came here and founded churches and monasteries in the neighbourhood, the parish of Veryan is called after a French (or, more strictly, a Gallo-Roman) saint, who never came near Cornwall. *Veryan* is a contraction for *Symphorian*, and Symphorian was a Christian who lived 1650 years ago in the part of France which is now called Burgundy.

The Saints of Gaul.

If we study the Kalendar at the beginning of the Prayer Book we find that it contains the names of a good number of French saints, and it is fitting that it should, for the Church of England is under a deep debt of gratitude to the Gallican Church. None can tell us exactly when and how Christianity first came to this island, but of one thing we may be sure—it came to us through the country nearest to us, the country which we now call France. And so the first two saints in the English Kalendar are saints of the Church of Gaul, and as we turn



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over the pages we find the names of many others. French saints—martyrs, like Lucien of Beauvais and Crispin of Soissons and Denys of Paris, doctors and fathers of the Church, like Hilary of Poitiers, bishops who built up the faithful and converted the heathen, Martin and Britius of Tours, Remigius of Rheims and Evurtius of Orleans, hermits like Leonard—laid the foundation of Christianity in their own land, and from their land it passed to ours. Some of these saints of the Gallican Church, like Victrice of Rouen and Germanus of Auxerre (whose names are unfortunately not in our present Kalendar), even paid visits to Britain, at the invitation of British Christians, to strengthen the daughter Church by their wisdom and their eloquence. To all of them British as well as French Christians owe a great debt, but especially to the martyrs of the first three centuries, because it was “the blood of the martyrs” that was “the seed of the Church.” “We are Christians,” said a French unbelieving writer (Renan), “because Blandina, the slave-girl of Lyons, so willed it.”

St. Symphorian of Autun.

The saint after whom Vervins is called was one of those Gallican martyrs whose blood was so fruitful. St. Symphorian was a Christian of Autun, a country town in Eastern France, built on a little hill in the midst of a fertile plain sheltered by a semi-circle of wooded mountains. Nineteen hundred years ago it was one of the most important places north of the Alps. It had been built by the Romans in the heart of the country where they had found their best allies when they were conquering Gaul—the country of the Aedui. It owed its name—Augustodunum—to the first Emperor of Rome. The Romans had compelled the Aedui to abandon their old capital, Bibracte, and to come and live

in the new Roman city—the “Sister and Rival of Rome” it was called. (1). It was fortified with a wall four miles long, strengthened with sixty-two towers, and was the largest fortress, after Nimes and Treves, in the whole of Gaul. It possessed a capitol, magnificent gates, palaces and baths, flourishing schools, a theatre and an amphitheatre. It had a large number of heathen temples, of some of which there are still considerable remains.

But Christianity came to Autun. Many converts were made, and the Church of Autun, like the other Churches of Gaul, produced its martyrs when the emperors at Rome strove to destroy the religion of Jesus Christ by persecution. One of its martyrs, a young man named Symphorian, was specially venerated by the Church of Autun, and later on, after Gaul had become a Christian country, the name of Symphorian, the Autun martyr, came to be honoured not only in his own city but throughout the whole land. About the middle of the fifth century (we learn from Gregory of Tours [538—593]) Euphronius, a presbyter, afterwards bishop of Autun, built a church there in his honour (2), and the same authority tells us that the basilica of St. Symphorian at Autun was a sanctuary (3), and

(1) Francis I., who visited Autun in 1521, said “she is my French Rome.”

(2) “At that time also the basilica of the Blessed Symphorian, the martyr of Autun, was built by Eufronius the presbyter. And Eufronius himself afterwards became bishop of that city.” *Hist. Franc.*, Lib. II., c. 12.

(3) *Hist. Franc.*, Lib. VIII., c. 30. After describing the desolation of Auvergne by war, when all the churches near the highways were plundered and left without services, he says that the pious King Guntchramnus, “coming to the basilica of Saint Symphorian the Martyr at his solemnity,” remonstrated with the leaders of his undisciplined army, who had taken sanctuary there, fearing his wrath. The Bollandists thought that “the basilica of Saint Symphorian,”

that a hundred years later there was another church of St. Symphorian at Bourges(1). Before long the cult of St. Symphorian began to spread in a most extraordinary way, and at last it reached distant Cornwall.(2).

Let us first see what is known about the life of the saint whose name, because it is the name of a Cornish parish, is often on our lips, and afterwards we will deal with the history of the honour paid to him in France and neighbouring countries.

In the early Church an annual festival was held in the chapel erected over the tomb of a martyr, and often the story of his martyrdom, called his Acts, was read aloud at these anniversary services. In some cases the story had been written down immediately after the event,

whose site is not specified by Gregory of Tours, was in Auvergne, and M. Fawtier also takes this view. I am bound to say, however, that it appears to me that there is much to be said for Dinet's placing it at Autun, as the Saint's tomb is always the chief centre of his cult, and we know that the Burgundian kings visited the basilica of St. Symphorian on his feast, (as St. Germanus of Paris did). Gregory's words, *Quibus reversis*, seem to me to point to Autun. (Dinet's two big volumes, *St. Symphorien et son culte*, are the result of immense labour, which was clearly a labour of love, though his work is uncritical, especially in the earlier chapters).

(1) *De Gloria Confessorum*, c. 80. He speaks of "the basilica of Saint Symphorian, which the said pontiff" (Probian, Bishop of Bourges) "had built in front of the wall of Bourges."

(2) The parish of Veryan is the only parish in England dedicated to St. Symphorian. The assertion that he is the patron of Forrabury is entirely without foundation, and the statement of Leland that Tintagel and Minster were dedicated to him is, as Mr. Henderson has shown (*Cornish Church Guide*, p. 95) a mistake on the part of that writer. St. Materiana is the patron of both parishes. (This mistake has led to a further mistake—St. Symphorian has been painted in a window at Tintagel church vested in cope and mitre as a bishop!)

sometimes in order to be sent as a message to other churches. This was done after the martyrdoms of St. Polycarp, of the Martyrs of Lyons, of St. Perpetua, and of St. Cyprian. But too often the story was forgotten, especially when the country had been swept by a hostile invasion(1), and the Acts of the martyr had to be invented in later ages, when nothing except his name and the place where he was buried was remembered. Unfortunately this was frequently done, and the number of spurious Acts of martyrs greatly exceeds the genuine Acts. Fr. Delehaye(2) reckons that there are about seventeen really genuine Acts of Martyrs, and a vastly greater number of Acts which are forged (completely or in part) or doubtful.

Now a document called the *Acts of St. Symphorian* has come down to us. It was printed at Paris in 1689 by Ruinart in his famous *Acta Martyrum Sincera*. He says that the only complete form of these *Acts of St. Symphorian* he had found was in two manuscripts, preserved, one in the library of the Abbey of St. Germain des Prés at Paris, the other at Conches near Evreux in Normandy. Ruinart believed them to be the *History of the Passion of St. Symphorian the martyr* which Gregory of Tours had seen, and had quoted from in his *De Gloria Confessorum*. The question of the authenticity of these Acts will be discussed later, after we have examined them in Ruinart's version, of parts of which I will give as literal a translation as the highly affected style of the original allows.(3).

(1) Autun, e.g., was sacked and devastated by the Bagaudes in 270, and never entirely recovered.

(2) *Les Légendes Hagiographiques*, p. 113 (ed. 1927),

(3) Augustodunum was famous for its schools of rhetoric.

Vita Sancti Symphoriani.

1. Under the Emperor Aurelian (1), when a storm of terrible persecution was raging against the Christian name and was using the imperial edicts as a means of abolishing the religion of the Catholic law, there was at that time in the city of Augustodunum a son of Faustus, a man of noble birth, and his name was Symphorian, of Christian family, well educated and well brought up, so that, though in the prime of life, he anticipated the wisdom and self-restraint of mature years. (2).

(1) Usuard and the Bollandists read *Aurelius*, instead of Aurelian, and date the martyrdom of Symphorian about the year 180.

(2) Two manuscripts used by the Bollandists (one a Burgundian compilation, the other from the library of the Queen of Sweden) insert at this point the following passage: "When he was a child of three years old his father sought to have him made a Christian at the hands of some worshippers of the divine law who happened to come there, that is, Benignus, Andochius and Thyrsus, and asked that he might be baptized, together with the whole family, under the name of the same Religion; and they, acceding to his request, baptized the boy in the name of the Holy Trinity and gave him back to his father. It was Saint Benignus who baptized him, and Blessed Andochius was his god-father. And when this had been duly performed, and the sacred mysteries of the Lord celebrated, the aforesaid boy began truly to believe in Christ, and to continue in the study of the divine law. And when the most wicked Emperor was wickedly persecuting the aforesaid worshippers of God, and had left them crowned with martyrdom, living indeed in spirit, but dead in body, in the place which is called Sedelocus..." *Benignus*, said to have been a disciple of St. Polycarp, was, according to tradition, the apostle of Burgundy: every visitor to Dijon will remember the magnificent Abbey Church of St. Bénigne, now the Cathedral. The *Acta Sancti Benigni* may be read in the Bollandist *Acta Sanctorum* for 17 January. They gave a description of the baptism of St. Symphorian by St. Benignus. Unfortunately these *Acts* are obvious forgeries of very late date. The *Acta Sancti Andochii* are also printed in the *Acta Sanctorum* (24 September). They are composed on the same model as those of St.

2. He grew up, and had just reached the age of manhood, so full of promise that in the eyes of all good men he seemed to be already the companion of angels. He was regarded with universal admiration, for he was distinguished by heavenly wisdom and simplicity: and pursuing the even tenor of a blameless life, guided and guarded like a ship skilfully piloted, he avoided the shipwreck to which the deceitful flattery of this wicked world beguiles us.

3. The city of the Aedui was at that time of ancient nobility, filled too with the names and ceremonies of a sacrilegious religion, and, enslaved to the error of the Gentiles, was full of divers temples of idols, and was enthralled by the love of vain superstition. For she venerated with a special devotion the worship of Berecynthia, Apollo and Diana. Therefore at the profane solemnity of Berecynthia the mother of demons a multitude of people had come together. Heraclius, the consular man (*vir consularis*) in those days residing in the same city, sought diligently by skilfully organized enquiry to hunt down and examine Christians. Saint Symphorian was brought before him. He had despised and refused to worship the statue of Berecynthia, which was being carried in a chariot escorted by a dense crowd of people. This caused a riot; he was arrested and brought before Heraclius the consular to be sentenced.

Benignus. The fine abbey church of Saulieu (the *Sedelocus* referred to above) is dedicated to St. Andoche and is built on the site of the basilica erected over his tomb. A monastery for nuns, called the Abbey of St. Andoche, was founded at Autun at the end of the sixth century, and flourished down to the time of the Revolution. It was restored to its former use by an order of sisters in the nineteenth century. St. Andoche is the patron of six other parishes in Burgundy.

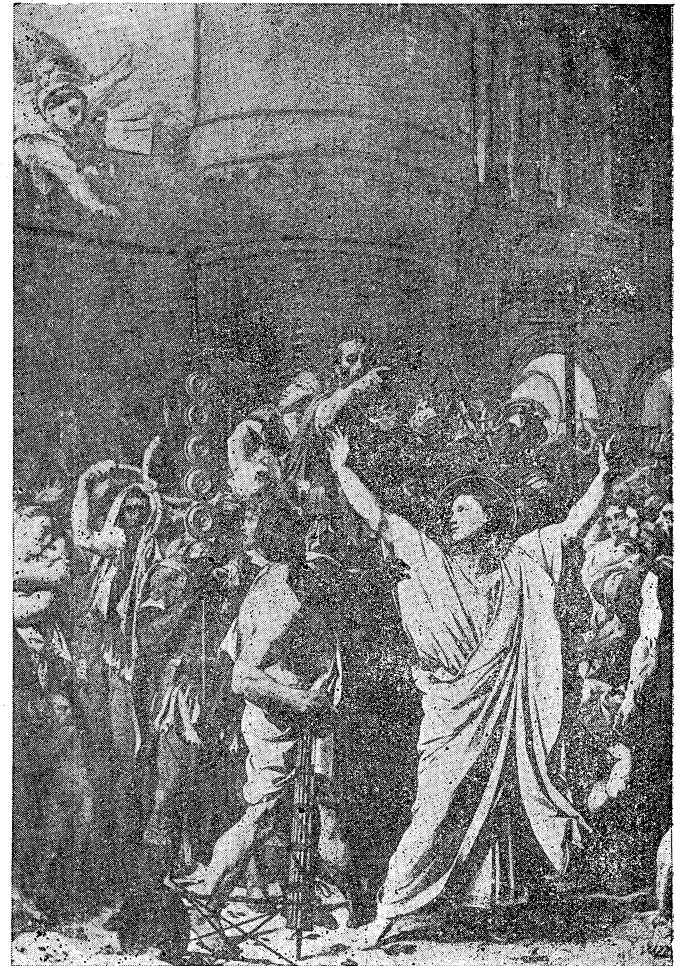
The tradition which associated St. Symphorian with St. Benignus and St. Andochius is referred to in the ancient Mass of St. Symphorian (see Appendix 1).

4. Heraclius the consular man, sitting on the tribunal, said to blessed Symphorian, "State your name and rank." He replied, "I am a Christian, I am called Symphorian."

[The rest of c. 4, and c. 5—10, describe the trial of Symphorian. The edict of Aurelian against the Christians is read aloud. Symphorian still refuses to sacrifice to the image of Berecynthia, giving lengthy reasons for his refusal. In consequence he is beaten by the lictors and imprisoned. After some days in prison he is again brought before the judge and told to sacrifice to the Goddess Mother, to Apollo and Diana. He is promised many honours if he will do so. Symphorian again refuses and pronounces an elaborate discourse of considerable length and studied eloquence on the folly of idolatry, and kindred subjects. The result is that (c. 11) the judge condemns him to be beheaded, and the sentence is immediately carried out].

As the blessed man of God was being led to the place of execution, his venerable mother exhorted him from the wall with her familiar voice, saying, "My son, my son, Symphorian, have the living God in mind. Hold fast thy constancy, my son. We cannot fear death which without doubt leads to life. Lift up thy heart, my son, behold him who reigns in heaven. To-day life is not taken from thee, but changed for the better. To-day, my child, by a happy exchange, thou shalt pass from death to a higher life."

12. So Saint Symphorian was led without the wall, and fell before (the blows of) the executioner. (His body) bathed in the stream of crimson blood which flowed from him, was secretly removed thence by religious men. So the martyr was carried to a fountain which is



THE MARTYRDOM OF ST. SYMPHORIAN.

From the famous picture by Ingres (painted 1834) in the cathedral at Autun.

In the midst stands the martyr, looking back towards his mother, who, from the city wall, close to the Porte St. André, is exhorting him to constancy. Behind him is the proconsul, pointing with his finger to the place of execution. A lictor stands to the right of the saint and listens to the proconsul's orders. The majority of the crowd gaze at the martyr with respect and admiration for his courage.

outside the *publicus campus*, (1) and buried there in a little cell, (2) and yet he never ceased to proclaim his presence (there) by the miracles (which he wrought), so that even by the Gentiles, who marvelled at the miraculous cures (which took place there), he was held at that time in the highest honour, not far from his basilica, which, built by the exceeding zeal of our bishop, raises its lofty roof (in that place), (and) shines adorned with more than one privilege of his gift, filled with the virtues (*or*, miracles) of our patron Symphorian the martyr, who, while he triumphed over the devil, escaped the shipwreck of this transitory life, and, while he hastened to the true native-land, became the defender of his native-land (on earth); and appeared as a tower of defence against the face of the enemy, which he built by the shedding of his blood. Our unfailing protector, he raised as an impregnable wall the assistance (provided by the presence) of his body, he grants innumerable cures by the virtue of his merits. Finally by him there is a plain way of mercy opened for us to our Lord Jesus Christ, and a happy

(1) The *Public Field*, says Dinet (*St. Symphorien et son culte*, I. 217) was close to the road from Autun to Langres, on the right, just outside the city gate.

(2) Dinet says, "There are three fountains that claim to be the one near which St. Symphorian was buried. One is in a meadow by the Porte St. André, beneath the old city walls; another is in a field close to the place where the road from St. Pantaléon to St. Symphorian is joined by the way leading to St. Pierre; the third is under the wall of the churchyard of St. Pantaléon, a few steps only from the ancient parish church of St. Pantaléon, which has just been demolished. The best supported traditions declare that this is the real well of the saint. The neighbours affirm that it has always been called the "Fountain of St. Symphorien." It formerly gave much more water than it does now. . . . In pulling down the old church of St. Pantaléon the walls of a little building were found, which may have been the "little cell" mentioned in the *Acts* of the Saint. (*op. cit.*, I.227,8).

entrance into the fulfilment of all our desires, by the gift of our Lord Jesus Christ, who is the endless Life of all the Saints, and reigns with the Father in the unity of the Holy Ghost, God, world without end. Amen.

The words "our bishop" in c. 12 may be taken as fixing the date of the *Acts of St. Symphorian* about the middle of the 5th century, when, as we learn from Grégory of Tours, "Euphronius, yet a presbyter, built the basilica of St. Symphorian." It is true that Ruinart, who considered the *Acts* a genuine composition of the second century, thought that the last chapter was an addition made 250 years later, in proof of which he pointed out that this chapter was missing in several manuscripts. However, even in Ruinart's time scholars doubted the possibility of assigning an early date to the *Acts*. Tillemont denied their authenticity, and assigned them to the middle of the 5th century. The ascription to Aurelius of decrees against the Christians, the mention of promises made to Symphorian by the judge of honours if he would sacrifice, the statement that Symphorian's tomb was venerated even by the heathen, seemed to him proof that the *Acts* could not be contemporary. Another anachronism has been detected in the use of the word *consularis* for governor, which is not found in Roman writers of the classical period. (1).

But apart from this evidence of a later date, the whole document has every appearance of having been written several centuries after the martyrdom of Symphorian. If the *Acts of St. Symphorian* be compared with the genuine *Epistle of the Gallican Churches*, which was written at Lyons about the time when Symphorian

(1) Le Blant, *Actes des Martyrs*, 25.

was martyred at Autun, the contrast is most striking. The words (in c. 3) "the city of the Aedui was at that time" could only have been written when Autun had long ceased to be a heathen city. The fact that the martyr is always called "Saint Symphorian" is another mark of late date. And the fact that two-thirds of the story consists of a long argument against idolatry, which no heathen judge would have allowed an accused Christian to pronounce, in which Symphorian "speaks like a book" rather than like a prisoner being examined in a law-court, is most significant. Our author had to fill up his meagre *Life* with padding of the conventional type. In short, the *Acts of St. Symphorian* seem to answer exactly to Fr. Delehaye's description of the typical forged *Acta*. "Nothing is easier to imitate than an imperial edict, and in hagiographical romances edicts abound.... The examination of the martyr is one of the favourite themes of the hagiographer, on which he principally depends to assure his composition attaining the normal length.....he inserts dissertations on the absurdity of paganism and the beauty of the Christian religion, discourses which are obviously to the last degree improbable in such circumstances, and which would be better placed in the mouth of a preacher rather than on the lips of a defendant undergoing a rapid examination in a court of justice.... Often the writer has not taken the trouble to compose this discourse himself, but has copied it out of some treatise—thus the Apology of Aristides has been preserved for us owing to its having been inserted in the History of SS. Barlaam and Joasaph. Anyone who has read the genuine *Acts* of the martyrs needs not to be reminded how all this rhetoric rings false, and what a distance there is between the brief and touching answers of the martyrs,

in which the wisdom of the Spirit of God shines forth, and these affected declamations, which at best are only like a school exercise."

On the other hand, the *Acts of St. Symphorian* are not later than the 5th century, since they are clearly in substance, as Ruinart saw, the *History of the Passion of the holy martyr Symphorian* which Gregory of Tours saw and quotes in the passage in his *De Gloria Confessorum* already referred to. His words are: "They say also that in this city there was an image of Berecynthia, as the History of the Passion of the holy martyr Symphorian declares." Gregory obviously refers to the passage in c. 3 of the *Acts*, which is one of the most interesting points in the story. (2). Gregory is also a witness to the continuance of the cult of Berecynthia at Autun down to a much later period, as in his *De Gloria Confessorum* (c. 77) he relates how, during a procession in which the image of Berecynthia was being carried through the city, "at the prayers of Simplicius, the Aeduan Bishop, the idol fell to the ground and could not be moved, by which miracle many were converted to the Christian faith."

(1) *Lég. Hag.*, pp. 88, 89.

(2) *Berecynthia* (the Berecynthian goddess) was the surname of the Phrygian goddess Cybele (Berecynthus being a mountain in Phrygia on which she was worshipped). The worship of Cybele, "the Great Mother" or "Mother of the Gods" (identified by the Greeks with Rhea, the mother of Zeus), was in its origin entirely Asiatic, though it finally spread throughout the Greek and Roman world. It was "of a wild and enthusiastic character," and, from "the orgiastic nature" of its rites, became "closely connected with the worship of Bacchus." (See Smith's Classical Dictionary). "She was worshipped with great solemnity at Pessinus, in Galatia, which town was regarded as the principal seat of her worship." (ib.) The cult of Cybele became popular at Rome, where her priests were called *Galli*. The reasons given by Bishop Lightfoot in his Commentary on the *Epistle to the Galatians* for the

The diffusion of his fame.

I think we may, then, conclude that the story of the life of St. Symphorian, as it has come down to us in his Acts, can tell us nothing except what were the traditions about him which had been handed down at Autun during the 270 years or so which elapsed between his martyrdom and the episcopate of Euphronius. One thing at any rate is clear, *viz.* that in the fifth century St. Symphorian was the most venerated martyr of the Church of Autun, and the influence of that important city soon spread his fame all over Gaul. We have seen how far his cult had travelled by the time of Gregory of Tours. This writer has, in addition to the passages already quoted, two other references to him. At the end of the *Historiae Francorum* he gives a list of fasts and vigils established at Tours by Bishop Perpetuus. Among the vigils we find the day before the Birthday of Saint Simphorian, at the basilica of St. Martin. (1).

cult of the goddess "with its wild ceremonial and hideous mutilations" being likely to appeal "to the Gaulish mind" among the Celts of Galatia may perhaps explain the introduction of the worship of Berecynthia in the cities of Romanized Gaul. Lightfoot points out how the last heathen Emperor, Julian, in his vain efforts to bolster up paganism, thought that the cult of Cybele might be "a fit rallying-point for the broken ranks of heathendom." He "visited the shrine of Cybele and offered costly gifts and sacrifices there. At Ancyra a Christian martyr, Basil, opposed Julian and was tortured and executed. At Pessinus another zealous Christian, entering the temple, openly insulted the Mother of the Gods and tore down the altar. Summoned before Julian, he appeared in the imperial presence with an air of triumph, and even derided the remonstrances which the Emperor addressed to him." (Lightfoot, *Ep. to the Gal.* pp. 34—35).

(1) *Natale sancti Simphoriani ad basilicam domni Martini.* The spread of the cult of St. Simphorian to Tours is explained by the fact that St. Euphronius was a friend of St. Perpetuus, the successor of St. Britius at Tours, and sent him some magnificent marble columns, taken from

(The only other saints in this list, besides scriptural saints, are Martin, Hilary, Litorius, and Britius). In his *De Gloria Martyrum* he has a story of a miracle worked in Auvergne by the relics of St. Symphorian. "The martyr Symphorian suffered in the City of Autun. A certain religious person took, from the place where the sword fell upon him and his blood flowed, three little stones (smeared) with that blood, and placed them, enclosed in a silver box, in a holy altar in a church built of wooden blocks at Thigernus (Thiers) a fort of the Arvernian city. But at the time when Theodoric, King of the Franks, devastated that region, this fort was burnt by the enemy. And when the house of God, which, as we said, was built of wooden blocks, caught fire from the other houses burning near it and was being consumed (by the flames), the people, bewailing its destruction, cried, "O that at least the blessed relics had not perished!" Meanwhile the church had become a huge heap of glowing embers, when suddenly the north wind began to blow strongly and the ashes left by the fire were scattered in every direction, and behold! that silver box, shining and quite uninjured, appeared like a glorious star. The clergy who were there at the moment picked it up and found nothing of those blessed pledges diminished, and marvelled that in the midst of so great a conflagration an object so slight should thus have been saved, when not only this box but even a thousand pounds of silver or iron might have been melted. In truth it was a great miracle, which confirmed

heathen temples at Autun, to construct the new tomb of St. Martin. St. Martin's body was laid in a marble sarcophagus given by Euphronius. St. Perpetuus showed his gratitude by leaving him in his will a silver reliquary which he wore. (M. Fawtier tells me that the Will of St. Perpetuus has been proved to be a forgery, see *Bibliothèque de l'Ecole des Chartes*, t. XLVI., 1885, 207—222).

the people in the worship of God and the honour of his Name, and later when they had made another basilica in the same place, they placed the holy relics in an altar."

Another witness to the widespread honour paid to Symphorian in the sixth century is the celebrated Poet-Bishop of Poitiers, Venantius Fortunatus, the author of the hymns *Vexilla Regis* and *Pange lingua*. He refers to Symphorian in a poem about the most famous saints of different countries (1), and in his *Life of St. German of Paris*. The influence of the latter had a great deal to do with the spread of the fame of our saint. The diffusion of the cult of St. Symphorian throughout France during the centuries that followed, as shown by the vast number of parishes called after him and of churches dedicated in his honour, is very remarkable, and is not always easy to explain. But in one case it is possible to trace and account for the current of this devotion. In 555 a native of Autun, Germanus who was then Abbot of St. Symphorian, became Bishop of Paris. He had naturally a special regard for the martyr of Autun (Fortunatus tells us that when he was at Autun he used to spend a considerable part of every night in praying by the tomb of Symphorian), (2) and he carried the cult of his favourite saint to Paris, where he founded in the Abbey of the Holy Cross and St. Vincent (now St. Germain des Prés) a chapel of St. Symphorian, in which, after his death in 576, he

(1) After mentioning St. Denys ("Parisiaca properat Dyonisius orbe"), he adds a ponderous pentameter. "Augustoduno, Symphoriane, venis."

(2) From Fortunatus's *Life* we learn that a large silver cross, the gift of a man who had been converted by Germanus, hung over the tomb of St. Symphorian. Fortunatus also tells us that Germanus, after becoming Bishop of Paris, used to visit the tomb at Autun every year on 22 August.

was buried. The chapel was in the south aisle of the nave, and beneath was a crypt containing the tomb of St. German. (1). Consequently we are not surprised to find that there were two churches of St. Symphorian in Paris. One was in the old Cité, on the island in the Seine. In the seventeenth century it was believed to contain some of his bones. (Acta SS. Aug. IV. 492). It became the chapel of the Academy of St. Luke in 1704, and its parish was absorbed by that of the Madeleine, in whose church a chapel of the saint was fitted up. The present Hotel Dieu covers the site. The other, called *des Vignes*, stood in the Rue St. Symphorien (or *des chiens*), near the college Ste. Barbe, close to the Abbey of Ste. Geneviève.

Another fact that helps to explain the spread of his cult is this. The *Gothic Missal*, one of the chief monuments of the ancient Gallican Liturgy, which dates from the end of the seventh century, was written at Autun. It contains a Proper Mass for St. Symphorian, in which we find explicit references to incidents in his *Acts*, and its influence must have been considerable (2).

His name is found in the Roman liturgical books at an even earlier date. "He was so famous that the Roman Kalendar inserted his name on 22 August, in spite of the fact that a local saint, Timothy, was already commemorated."

(1) This perhaps is why the Abbey had a complete copy of his *Acts*.

(2) We may observe that another great monument of the Gallican Liturgy, the famous *Letters* of St. Germanus of Paris explaining the service as used in his day, was found at Autun (in the Abbey of St. Martin). It is interesting to note that several of the peculiar features of the Gallican Liturgy, such as the singing of the Benedictus during the mass of Christmas, the observance of the feast of the Assumption in January, and the custom of holding Solemn Baptisms on the feast of the Epiphany, survived at Autun long after the time of Charlemagne.

ated on that day. We find Symphorian in some of the earliest Roman Gospel Books, dating from the beginning of the 8th century."(1).

St. Symphorian in France.

It would be a task involving immense research to give anything like an exhaustive account of the cult of St. Symphorian in France and neighbouring countries during the early Middle Ages. We find churches dedicated in his honour in almost every part of France. In Burgundy his cult is, naturally, more frequently met with than anywhere else. He is patron of sixteen parishes in the united diocese of Autun, Chalons and Macon, and of fifteen in that of Dijon. At Nuits and its neighbourhood the majority of the children are christened *Phorien* and *Phorienne*. In the diocese of Auxerre he is, or was, patron of eight churches, one of which is said to have been built, on a hill just outside the city of Auxerre, by St. Amator, the predecessor of St. Germanus (see *Acta SS.*, Oct., t. VIII). We have seen that a church at Thiers in Auvergne contained his relics in the time of Gregory of Tours; a fine Romanesque church now stands on its site. He was also honoured at Issoire and Clermont in Auvergne (the church of St. Symphorian at Clermont was destroyed in the Revolution). At Rheims there was a very ancient church of St. Symphorian, whose tower served as the city belfry, where a watch was kept, and a bell rung to give the alarm. It was on the site of the original cathedral, and became in the 11th century a collegiate church. It contained some of his bones. It was destroyed in the Revolution, but two parishes in the diocese are still dedicated to St. Symphorian. At Metz there was an abbey of St. Symphorian, on the bank of the Moselle, outside the walls

(1) Note kindly sent me by the Bishop.

of the city, destroyed by the Northmen and rebuilt by Adalberon. An island in the Moselle, and two parishes in the diocese, still bear his name. Near Beauvais in the Ile de France was a monastery of St. Symphorian, in the church of which miracles due to the intercession of the saint are recorded. It owed its origin to Bishop Dodon, who, one night, on his way to matins in the cathedral, had a vision of angels on a hill near the city. A street within the walls bore his name. Creil in the diocese of Beauvais also had relics of the saint, which were burnt by the Huguenots in the wars of religion. At Tours a church of St. Symphorian was built in the faubourg on the right bank of the Loire by the Bishop Perpetuus. He is also honoured in eleven other parishes in the diocese. In 682 a church of St. Symphorian was built just outside the walls of the city of Sens (this seems to have been a favourite position for churches bearing his name) by Bishop Mederic. Close to the city of Orleans was an important Abbey of St. Symphorian, mentioned in a charter of 1067. There are also five parishes in the diocese of which he is the patron. In Upper Normandy his cult is not often met with; the thirteenth century Breviary of Rouen had merely a Commemoration of SS. Timothy and Symphorian on 22 August. The Abbey of Conches in the diocese of Evreux possessed, as we have seen, a complete copy of his *Acts*. Perhaps it is not an accident that a little to the S.W. of Conches we find St. Symphorien des Bruyères, near l'Aigle. There are parishes called after him in the diocese of Lisieux, in that of Bayeux (at Billy) and in that of Séez, and three in the diocese of Coutances. There was an altar of St. Symphorian in the cathedral of Avranches, and just outside the walls of the little city was a chapel dedicated to him; a

street in which it stood bears his name.(1) In a parish in the diocese, Saint-Laurent-de-Cuves, is a village called *Forien*, where a chapel in his honour once stood.(2) At Mont St. Michel is a Fontaine St. Symphorien on the ramparts, near the gate of the Abbey. (A seventeenth century writer, Dom Huynes, tells us that there was a tradition that, before the dedication of the Mount to the Archangel, while it was still a rock in a forest, some hermits established themselves there and built two chapels, one in honour of St. Stephen and the other in honour of St. Symphorian. We also find the first Christian martyr and the first martyr of Gaul associated together 'at Autun and at Paris).

The diocese of Arles inscribed his name on its diptychs, and in the Breviary of Vienne his Acts were read on 22 August. Churches of St. Symphorian are, or were, found in the following dioceses:—Lyons (2), Moulins, Langres (5), Besançon, Arras, Nantes, Luçon, La Rochelle (3), Cavaillon, Avignon (one church dedicated to St. Symphorian, in the city of Avignon, was destroyed at the Revolution, but the principal church in Carpentras is that of our saint), Aix, Belley (3), Grenoble (2), Annecy (3), Limoges (3), Montauban, Rhodéz (2), Montpellier, Digne, Viviers (3), Puy, Meaux, Verdun (3), Strasbourg (2), Cambrai, Bourges (7), Tulle, Mende, Poitiers (3), Angoulême, Agen, Le Mans (5), and Angers (eight churches; there were more before the Revolution).

Brittany is very rich in Symphorian dedications.*

(1) Seguin, *Saints Guérisseurs en Basse-Normandie*, p. 126.

(2) *ib.*

* My friend, M. le Comte de Laigue, has very kindly sent me the following note on the cult of St. Symphorian in Brittany. "His cult must have been imported into

Outside France we find churches of St. Symphorian in the dioceses of Malines, Namur, Trèves, Liège, Geneva and Lausanne—where his cult was probably introduced by Bishop Marius, a native of Autun, who became Bishop of Avenicum in 575, and transferred the seat of

Armorica by the first Gallo-Roman missionaries, for it is generally found associated with that of St. Peter, who was the patron of five cathedrals of Armorican Brittany. His chapels are nearly always in localities traversed by Roman roads. [It may be remarked that St. Symphorien-d'Ozon (= 'Octavium) is at the eighth milestone on the road from Lyons to Vienne (Longnon, p. 117)]. In Ille-et-Vilaine, he is the patron of Dingé and of St. Symphorien, two parishes near Tinténac. He is also the patron of one of the two ancient churches of Martigné-Ferchaud near Chateaubriant, the other being dedicated to St. Peter. He had a chapel in the same town, also at Gaël, Rennes, etc. In Morbihan there are villages called after him at Bubry, Inzinzac and Nostang (in each case the parish church is dedicated to St. Peter). At Vannes there was formerly a priory of St. Symphorien, dependant on the Abbey of St. Jean des Prés. Its chapel still exists, near the Gallo-Roman ruins of the ancient faubourgs of Vannes, and close to the chapel a great Fair of St. Symphorien is held every 22nd August. He is also the patron of the parish church of Surzur. 'The Church of Vannes (says M. Le Mené in his *Histoire du diocèse de Vannes*, I. 20) formerly honoured with a special devotion the memory of this martyr.... The influx of pilgrims who visited his chapel on 22nd August gave rise to the Fair which bears his name.' He is sometimes called St. Syphen. The *Reformations de fougages* of 1427 mentions at Inzinzac Le Port de St. Siphoren, belonging to Jehan de St. Ciffer.

At Auceleuc near Dinan (Côtes du Nord) he is invoked, says Sébillot, by persons suffering from gout. In 1070 the Abbey of Ste. Croix at Quimperlé possessed some of his relics." There was a Fontaine St. Symphorien at Gaël near St. Méen, resorted to in cases of hydrophobia.

At le Leslay in the diocese of Saint-Brieuc (canton of Quintin) is a parish church of St. Symphorian. Till 1841 it was only a pilgrimage chapel. The saint's feast is celebrated there as a "double of the first class," and throughout the octave pilgrims come in great numbers, especially those suffering from gout. (Dinet, II. 545).

the bishopric to Lausanne in 590 after the devastation of Aventicum by the barbarians.

At Cologne was a rib of St. Symphorian, and the cathedral of Arras possessed relics of him and of St. Léger (a martyr bishop of Autun—well known in England in a different connection). (1).

Pilgrims visit Biozat (in the old diocese of Clermont) in great numbers to obtain cure in cases of ophthalmia. At Meaulne (in the old diocese of Bourges) is a walled fountain in the middle of a meadow two kilometres from the church, called the Fountain of St. Symphorian, greatly frequented each year on 22 August by pilgrims, often from a considerable distance, who come there in procession and drink or wash in the water while a priest reads Gospels. In the diocese of La Rochelle is a well called the Fontaine St. Symphorien or á Miracles, which is also the object of a pilgrimage; close by was a chapel. Many still come to this well to obtain cures, and wash in its water, especially during the night before the feast of St. Symphorian.

At Marausson, in the old diocese of Béziers, is a statue of the saint in gilded wood, and behind the high altar a picture of St. Symphorian offering to the Trinity his martyr's palm. The Chapter of Béziers used to come to celebrate his feast in this church every 22 August. There is a magnificent sixteenth century triptych containing a picture of our saint in the church of Nuits. It was given by "Jacques Maisot, lieutenant des gardes du roy, au nom de Dieu et de saint Syphorien" in 1509. There is a very fine window, dated 1525, representing in four scenes the baptism and martyrdom of St. Symphorian, in the church of

(1) I wonder how many Englishmen know the tragic story of Saint Leger.

Crissey in Burgundy. He also appears in an ancient window in the Abbey of St. Denys.(1).

The name of our saint enters into several place-names in France where we might not at first sight recognize it. We have seen that Forien near Avranches is called after him. Domcevrin (Meuse) means *Domnus Simphorianus*. At Sainte-Feyre (Creuse) he has become a female saint. M. Longnon (*Les noms de lieu de la France*, pp. 395, 442) says Siforianus was the vernacular form of the name, found in such words as Domcevrin. He explains the philological process by which Saint-Sinfeira has become Sainte-Feyre.

St. Symphorian in Cornwall.

We have seen the process of abridgement and alteration the name Symphorian has undergone in various French parishes called after our saint, and are prepared to find a similar process at work in Cornwall. "Veryan," Mr. Henderson says, "is one of the few West Cornish churches for which there is no evidence of a pre-Norman existence." In a letter to me he writes, "Elerky (Elerchi 1085, Lerky 1250) is the name of the manor. I suppose it is a secular name, but I cannot suggest a meaning. The Church and Manor belonged in the 12th century to the Pincerna family, the Aluredus of Domesday was their ancestor. From them descended the Montacute earls of Salisbury. About 1110

(1) St. Symphorian maintained his place in the veneration of Western Christendom throughout the Middle Ages. The Golden Legend of Jacobus de Voragine (c. 1270) contains a short Life of the saint, about the size of a small page, drawn from his *Acta*, except that Venus, instead of Berecynthia, is mentioned as the idol he refuses to worship. Symphorian became a not uncommon Christian name. Even as far away as England we find that in the twelfth century a canon of York Minster, a chaplain of the archbishop St. William, was called Symphorian.

Aluredus Pincerna gave the church of Lerky to the Cluniac Priory of Montacute in Somerset. Although the grant was confirmed by Henry I and Stephen, the monks did not keep the church. About 1230 John de Montecuto gave the Church of Hilerky to the Church of Exeter. Thus the Dean and Chapter of Exeter acquired the Rectory and advowson of the Vicarage, and retained it until they generously gave it to the new Chapter of Truro. The earliest reference to the dedication to Symphorian I have found is in 1281, when 'a little bell of St. Symphorian' (*campanicula Sancti Symphoriani*) is named among the possessions of the church. This sounds as if St. Symphorian was muddled up with a local Celtic saint."

We seem here to have a clue to the early history of Veryan. There must of course have been a church in this large district in Celtic times, founded by a saint whose bell was treasured there centuries afterwards. His name sounded something like Symphorian to the monks from Montacute (Cluny is in Burgundy, not far from Autun), and they called the bell and the parish as well, after the well-known Burgundian saint. (1).

The parish is Severian in 1545, St. Verian alias Simphorian in 1662, St. Zephorian in 1695.

APPENDIX I.

The Proper Mass for the Feast of St. Symphorian in the Gothic Missal.

Praefatio [i.e. the bidding of the following prayer at the opening of the mass of the faithful]. As we enter on the religious observance of this holy day, dearly beloved brethren, let us praise the Lord in his Saints, and worship

(1) The first Abbot of Cluny (Bernon) was a monk from the Abbey of St. Martin at Autun.

him while we honour the most blessed martyr Sinfurian, giving God thanks for his triumphs and glory, whom, combating in the power of the Spirit, He did strengthen with the might of hope against the weakness of the body and the savage pains inflicted on him, did shelter with a wall of faith, and bring victoriously to the rewards of immortality. Let us therefore pray that a like fortitude may not be denied to us also in this world, although we have not the same trials to face; and as the exhortation of his pious mother spurred him on to win the victory in this conflict, so may the faith of the Catholic Church (our Mother), kept without reproach, lead us to pardon, win for us a crown. Through our Lord Jesus Christ.

Collectio Sequitur. O God, the glorious Protection of all the Saints, who didst not deny thy help to thy blessed martyr Sinfurian, and didst deign to call him through the cruel mockings of death to this glory, grant that we, who have still to endure a season of suffering in the arena, by the like faith may be united to the Martyr; and as a rough and stony path through bitter sufferings did place him in Paradise, so may the contempt of present pleasures lead us likewise thither. Through our Lord.

Collectio Sequitur. Having recited, dearest Brethren, the names of those who are offering, let us beseech the mercy of Almighty God, that the gift of divine faith may be poured upon thy people, who pay their vows at the altars in honour of blessed Sinfurian, that they who have not the merits of the Martyr may be confirmed by his assistance: and as he, after enduring imprisonment, torture, and hunger, now possesses the infinite joys of eternity, so the souls of the departed, the pains of hell being loosed, may be placed in the bosom of Abraham. Which may he deign to grant, who, etc.

Collectio ad Pacem. O God, the Giver of all good things, who hast admitted the precious, and to us especially dear, martyr Blessed Sinfurian, among those bands of martyrs gleaming with snowy faith, which are (now) spread through the world with shining grace, grant to the daily prayers of thy suppliants that, as we rejoice with fervent gladness in his feast, so we may hereafter be joined to his companionship, and may be united by spiritual affections as men are by bodily kisses. Through, etc.

Immolatio Missae. It is very meet, right and our bounden duty that we should offer sacrifices to thee in honour of thy blessed martyr Sinfurian, O Lord, Eternal God, for in his solemnity manifest reason and perfect knowledge of virtues strengthens us: who did shine, not merely with the honour of high rank on earth, but also with the sublimity of heavenly virtues; and as being the son of Faustus conferred on him the privilege of high birth, he was happily exalted (*fausti martyrii*) to the high honour of martyrdom: and following the blessed fathers Andochius and Benignus, chosen for the fiery trial of martyrdom, he attained to the palm; while the present afflicts, he becomes the instructor of those who shall come after; and by the exhortation of his mother is encouraged to advance to the prize, while she bids him not to fear death, because for the martyrs life is not taken away but changed. O faith marvellous among graces, which exults in heart for the glorious life of her blessed son; and she who was thought to be mourning is seen to be rejoicing; secure of the rewards of thy kingdom, she exhorts her son with immense gladness, knowing that they who die in Christ do live and receive the life they lost when he restores it to them. Worthily then is he honoured in thy Name, who honoured thee with his blood; he

who for thee suffered on the scaffold, is by thee glorified in his sepulchre (*supplicio . . . sepulchro*); he who honoured thee by receiving the sword's stroke, reigns with thee in heaven; who through the strait gate of present tribulation did attain to the spacious home of heavenly joys, through Christ our Lord, through whom, etc.

APPENDIX II.

The Abbey of St. Symphorian at Autun.

We have seen that the tomb of St. Symphorian was outside the city. It was on a hill on the N.E. side of Autun, separated from it by a little valley, in which flows a stream called the Accaron. Leaving the city by the Porte St.



The Porte St. André, Autun.

André, and crossing the stream, you come first to the village of St. Pantaléon; then, climbing the hill, you reach the great garden which is all that remains of the ancient Abbey of St. Martin, founded by the famous Merovingian Queen Brunhild, commanding a beautiful view of the old Roman city you have left behind on the other side of the valley. Just beyond St. Martin is the village of St. Symphorian, where once stood the famous abbey containing the Saint's tomb. A little below St. Symphorian you find St. Pierre l'Etrier, so called from the *via strata*, the Roman road which passed close by. Along this road stretched an ancient cemetery. At first used by the heathen inhabitants of Augustodunum, it remained the chief place of repose for the dead after the city had become Christian, and was once full of tombs of early Bishops of Autun, pilgrims, nobles, and Burgundian princes. Ancient heathen monuments, erected by patrician families, became oratories sheltering the relics of saints. Close by were the churches of St. Peter and St. Stephen, themselves full of tombs of saintly bishops. These churches gave their names to two of the chief stalls in the cathedral. In the 6th century Gregory of Tours visited this *celebratissimum coemeterium*, as he calls it, and describes the miraculous cures reported by those who came on pilgrimage to its tombs. Twelve hundred years later, in the 18th century, Dom Martenne tells us that "the most sacred spot in Autun is Saint-Pierre-l'Estrier, where is the first cemetery of the Christians. An enormous number of stone coffins covered (with little buildings) are to be seen there."

It was here that the body of the famous martyr of Autun was laid to rest, and his tomb soon became, as we have seen, a specially sacred place. Over it Euphronius built a basilica, in

which he was himself buried; his tomb, a sarcophagus of white marble, was shown in the church there down to the Revolution. He was regarded as a saint, and his feast was kept on the 17th August. Around the church grew up a college of priests to serve it, which became known as the "Abbey of St. Symphorian," though its denizens were not (like their neighbours at St. Martin) Benedictine monks, but canons; they later adopted the Rule of St. Augustine. The Abbey of St. Symphorian quickly became a famous school of learning and devotion, a "nursery of saints" like the still more famous monastery of Lerins, providing bishops and abbots for the whole of France. We have seen how one of its abbots, Germanus, was chosen to be Bishop of Paris. He brought a monk, Droctoveus, from his old abbey to be the first abbot of the great religious house which he founded at Paris and which was afterwards known as St. Germain-des-Prés. Another Abbot of St. Symphorian, Virgilius, was made Archbishop of Arles. It was he who, at St. Gregory's request, consecrated Augustine, the first Archbishop of Canterbury, and assisted him in his journey to England—another interesting link between Great Britain and Autun.

About 670 St. Léger translated the body of St. Symphorian into a new tomb in the crypt, which he had richly decorated. An annual festival on the 17th January commemorated this event.

In 725 the Saracens swept over Gaul, and took and sacked Autun. Since this catastrophe Autun has always been more or less a city of ruins. The Abbeys of St. Martin and St. Symphorian lay desolate for many years. Powerful nobles appropriated their lands, and the Dukes of Burgundy for a time took to themselves the title of Abbot of St. Symphorian.

But in the 10th century a wave of monastic revival, associated with the foundation of Cluny, was felt all over Burgundy, and St. Martin and St. Symphorian were quickened to new life. The relics of the martyr had not been destroyed by the Saracens, and his tomb was still regarded with the greatest veneration. Lords and knights gave lands to the abbey in return for the privilege of being buried at St. Symphorian. Kings and dukes used to make it their custom to keep Easter there. (1). As early as 1377 we find the usage already established of the Chapter of the Cathedral coming in solemn procession, amid vast crowds of pilgrims, to the Abbey of St. Symphorian on the feast of the saint, to join the religious there in singing High Mass. They were greeted by the ringing of all the bells of the abbey. After the service the abbey "honestly and graciously" entertained them to dinner. (This came to be regarded as a burden, and was replaced by a payment of ten francs). A curious custom prevailed of the tongues of all oxen and cows killed by the butchers of Autun on the 20th, 21st and 22nd of August being offered to the abbey.

In the fifteenth century (1467) Cardinal Rolin, Bishop of Autun, a great builder, to whom Autun owes much of the beauty of its cathedral, restored the abbey church. He opened the three sarcophagi containing the bodies of St. Symphorian and his father and mother (2), which had lain in the crypt since the time of St. Léger, and put some of the bones in three new stone coffins which he placed behind the

(1) We learn from a charter of 927 that King Rodolphe used every year, during Lent, to visit all the *Loca sanctorum* in Autun, praying at each tomb or shrine.

(2) Near them was an inscription:—

*Faustus et Augusta jacent inter haec duo busta;
Integer et sanus medius jacet Symphorianus.*

high altar, raised eight or nine feet above the ground. The rest of the bones he laid in a magnificent silver shrine. In memory of this a second Feast of the Translation of St. Symphorian was observed on the 27th April.

A hundred years later, in 1570, during the Wars of Religion, a Huguenot army under Coligny ravaged Burgundy and approached Autun. Finding the city prepared to offer a vigorous resistance (twenty years later the inhabitants, having joined the League, beat off the army of Marshal d'Aumont) the Protestants contented themselves with burning and plundering the Abbeys of St. Martin and St. Symphorian. The relics of St. Symphorian were thrown into the fire, but, as the enemy were obliged to continue their march immediately, the villagers were able to rescue them before the flames had had time to consume them. St. Symphorian's head was for a time preserved in a wooden reliquary in the parish church of St. Pantaléon, where so little care was taken of it that children used to use it as a toy to play with. Finally the parishioners gave it to the monks of St. Martin, on condition that the latter repaired their church.

The great reforming movement which transformed the Church of France during the seventeenth century helped St. Martin and St. Symphorian to recover once more from their ruined state. In 1654 the Canons of the Congregation of France, called Génovefains, took charge of St. Symphorian, while the monks of St. Maur revived the strict observance of the rule of St. Benedict at St. Martin.

In the 18th century both abbeys were re-built on a magnificent scale, only to disappear finally in the storm of the Revolution. The iconoclastic spirit which has no reverence for the past had

shown itself at Autun some years before. In 1774 M. Hémeu, the Grand Vicaire of a bishop usually absent from his diocese, and Canon of the Cathedral, a priest clearly tinged with the scepticism of the period, whose zeal for religion had shown itself principally in hunting down a few harmless Jansenists, actually sold the famous cemetery, and all its tombs and oratories, with the chapels of St. Cassian, St. Amateur and other saints, and the churches of St. Pierre and St. Etienne, to a peasant. The greedy purchaser levelled the ground, turning the stone of the tombs and chapels into lime to manure his land. Scores of inscriptions dating back to Gallo-Roman times thus perished. Then appears the sinister figure of Talleyrand. Less than 20 years later the Abbeys of St. Martin and St. Symphorian were suppressed. The latter abbey contained only four religious at the time of the dissolution. (Monasticism, so far as the Orders for men were concerned, was at a low ebb in France at the end of the eighteenth century, as was to be expected after two generations of Frenchmen had been saturated with Voltairianism). The churches of both abbeys were demolished a few years later, though part of the eighteenth century buildings of St. Symphorian remain. Some pious women rescued most of the relics of the first martyr of Autun. The little parish church of St. Pantaléon remained, the only sanctuary on this sacred hill which had once abounded with magnificent churches, ancient chapels, and oratories of saints. It has since been pulled down, and a new church, dedicated to St. Symphorian, erected in its place.

My best thanks are due to the Rev. Gerwyn Rhys, Vicar of Vryan, at whose kind invitation the sermon on S. Symphorian was preached at the revival of the Feast in 1930, and who

encouraged me to print this booklet; to Mr. Charles Henderson; to Mr. Cuthbert Atchley, to whose skilled pencil the view of the Porte d'Arroux at Autun is due; to M. l'abbé Charlet, Curé of St. Symphorien at St. Pantaléon-lez-Autun, for most valuable and prompt assistance; and to the well-known scholar M. Robert Fawtier, who kindly read my proofs, and made several suggestions and corrections. (He thinks that the passage from Gregory of Tours, cited in Note (2) on p. 4, has been misinterpreted, and that it means that another Eufronius, who afterwards became Bishop of *Tours*, built a church of S. Symphorian at *Tours*. After the passage I have quoted Gregory adds "Hic enim marmorem, qui super sanctum sepulcrum beati Martini habetur cum grandi devotione transmisit." Personally, it seems to me that the word *transmisit* favours the interpretation that the marble was the gift of a Bishop of Autun (see p. 16). M. Fawtier points out that Gregory nowhere definitely refers to a church of S. Symphorian at *Autun* (though he calls him "the martyr of Autun"), and says "I am not sure that the *Passio* which we have is not the result of the reading by some Autun clerk of Gregory of Tours. He could have got from him the story of Berecynthia. He could also have borrowed the story of the church built by "our bishop." He knew that the old episcopal catalogues mentioned an Eufronius as Bishop of Autun. He found in Gregory that a presbyter, afterwards a bishop, called Eufronius, had built a church dedicated to St. Symphorian, and did not know that there had been a Bishop of *Tours* called Eufronius." This is an interesting suggestion. But in Lib. II Gregory has just been speaking of Perpetuus, Bishop of Tours. Now in his list of the Bishops of Tours in Lib. X Gregory gives Euphronius as the *eighteenth* bishop of Tours, and Perpetuus as the *sixth*. It

would be very strange for Gregory to speak of Perpetuus as rebuilding the basilica of S. Martin "and many others" and then immediately adding "*At that time* Eufronius," etc. In Lib. X. Gregory mentions churches built by Eufronius of Tours, but *not* one dedicated to S. Symphorian. It seems to me that it would be very forced to interpret the passage in Lib. II of Eufronius of Tours). Also to Dr. Brightman, of Magdalen College, Oxford, by whose kindness I have been enabled to make some corrections in my translation of the Mass of S. Symphorian.