

dictin monastery, but now belongs to the great seminary of the French Oratorians, and the abbacy is united to the archbishopric. See Lobin. *Hist. Ecc. de Paris*, t. 1. l. 3. pp. 119, 548. et *Vies des SS. de Bretagne*, p. 144. Baillet and the new Paris Breviary.

OCTOBER XXV.

SS. CHRYSANTHUS AND DARIA, MARTYRS.

See Jos. Assemani, in *Cal. Universa*, t. 6, p. 193, and Falconius comment. ad tab. *Ruthenas Capponianus*, p. 79, ad 19, Martij. Their acts in *Metaphrastes*, *Lipomanus*, and *Surius* are of no authority.

IN THE THIRD CENTURY.

CHRYSANTHUS and **DARIA** were strangers, who came from the East to Rome, the first from Alexandria, the second from Athens, as the Greeks tell us in their *Menæa*. They add, that Chrysanthus, after having been espoused to Daria, persued her to prefer a state of perpetual virginity to that of marriage,

Snier bishop of Avranches, St. Leonore bishop, St. Guenau priest, St. Brieu, St. Corentin, St. Leuthern regional bishop, St. Levien bishop, St. Ciferien bishop; parts of the bodies of St. Meloir, (count of Cornouaille, a pious young prince, murdered in the sixth century, honoured on the 2nd of October, with the title of martyr at Quimper, Vannes, Leon, and in the English litany of the seventh century, in Mabillon, *Anal.* t. 2,) of St. Trimore, (or Gildas, surnamed Treuch-meur, a prince murdered in his childhood by Conomor, count of Cornouaille, honoured on the 8th of November,) of St. Guinganton abbot, of St. Escuphte abbot, of St. Paternus bishop of Avranches, of St. Scubillion, and of St. Buzeu, a native of Great Britain, disciple of St. Gildas in Armorica, and martyr (24th of November.) These saints are honoured at St. Magloire's on the 17th of October, the day of the reception of their relics: though they have all particular days assigned for their festivals, except four, viz. St. Leuthern, St. Levien, St. Escuphte, and St. Guinganton, abbot in the diocess of Vannes. Count Hugh Capet having suffered the Britons to carry away only part of these relics, kept portions of those of each. Those of St. Magloire are kept in a case of silver gilt, those of St. Leuthern in one of wood gilt, those of St. Meloir were carried to Meaux, of St. Paternus to Orleans and Issoudun; part of those of St. Brieu and St. Corentin were afterwards given to a nunnery, founded by Philip Augustus in the diocess of Chartres on the Seine, called St. Corentin's. Part of St. Sampson's was left by the Britons, in their return at Orleans, in the church of St. Symphorian, now called St. Sampson's. The Britons in return for those they received back, sent to St. Magloire's in Paris, portions of the relics of St. Paul of Leon, of SS. Maimbeuf and Apotheme, bishops of Angers, of St. Gervail, St. Briach, St. Golvein, &c. See Chatelain, *Mart. Univ.* p. 802.

that they might more easily, with perfect purity of heart, trample the world 'under their feet, and accomplish the solemn consecration they had made of themselves to Christ in baptism. The zeal with which they professed the faith of Christ distinguished them in the eyes of the idolaters; they were accused, and, after suffering many torments, finished their course by a glorious martyrdom, according to their acts in the reign of Numerian; Baillet thinks rather in the persecution of Valerian, in 237. Several others who, by the example of their constancy, had been moved to declare themselves Christians, were put to death with them. St. Gregory of Tours says,(1) that a numerous assembly of Christians, who were praying at their tomb soon after their martyrdom, were, by the order of the prefect of Rome, walled up in the cave, and buried alive. SS. Chrysanthus and Daria were interred on the Salarian Way, with their companions, whose bodies were found with theirs in the reign of Constantine the Great. This part of the catacombs was long known by the name of the cemetery of SS. Chrysanthus and Daria. Their tomb was decorated by Pope Damasus, who composed an epitaph in their honour.(2) Their sacred remains were translated by Pope Stephen VI. in 866, part into the Lateran basilic, and part into the church of the Twelve Apostles.(3) This at least is true of the relics of their companions. Those of SS. Chrysanthus and Daria had been translated to the abbey of Prom, in the diocess of Triers, in 842, being a gift of Sergius II. In 844, they were removed to the abbey of St. Avol, or St. Navor, in the diocess of Metz.(4) The names of SS. Chrysanthus and Daria are famous in the sacramentaries of St. Gelasius and St. Gregory, and in the Martyrologies both of the western and eastern churches. The Greeks honour them on the 19th of March and 17th of October: the Latins on the 25th of October.

(1) L. de Glor. Mart. c. 38 and 83.

(2) Damas. Carm. 36.

(3) Bosius and Aringhi Roma subterr. l. 3, c. 24, and Anastasius the Librarian in his authentic relation of this translation.

(4) See Mabill. Sæc. 4, Ben. p. 611.