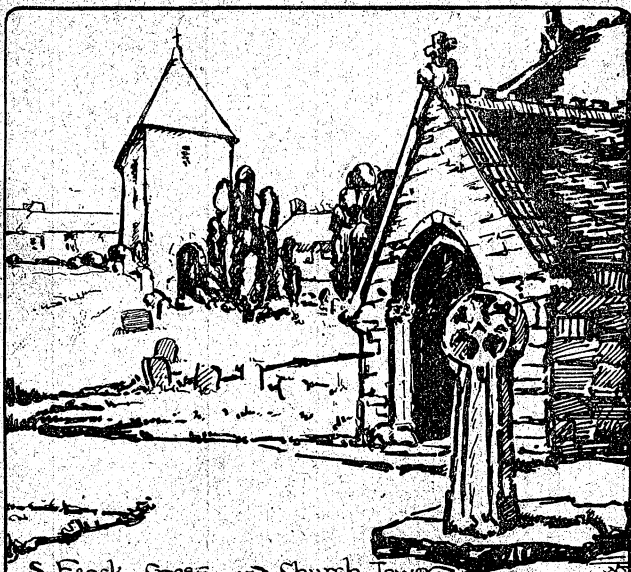


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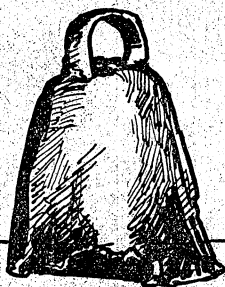


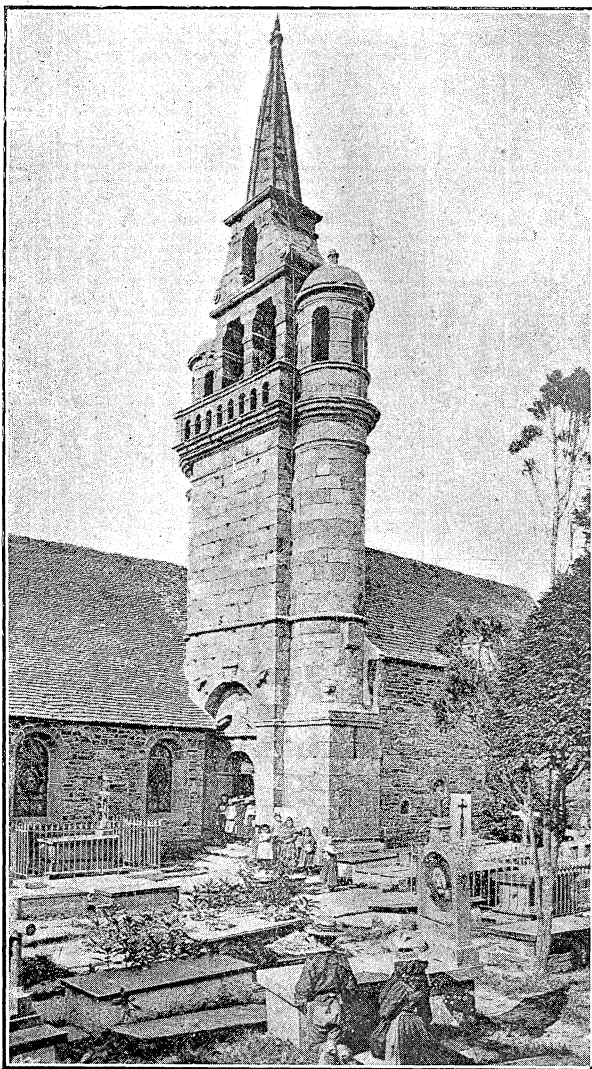
S. Feock Gros and Church Tower

S.FEOCK, Celtic Saint.



The
Bell
of a
Celtic
Saint





GUIMAËC CHURCH, BRITTANY.

"CORNISH SAINTS" SERIES. No. 10.

SAINT FEOCK,

Patron of the Parish of Feock, Cornwall.

Being a Sermon preached in Feock Parish Church on
Feock Feast Sunday, 6th February, 1927.

BY THE

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

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

Author of

'S. Mawes,' 'S. Euny,' 'S. Budoc,' 'S. Winwaloe,'
'S. Corentin,' 'S. Hermes,' 'S. Carantoc,' 'S. Gwinear,'
'S. Melaine,' 'S. German,' 'SS. Mewan & Austol,'
'S. Petrock,' 'SS. Docco & Kew,' 'S. Melor,' 'S. Nonna,'
'S. Brioc,' 'SS. Sithney & Elwin,' 'S. Senan,' 'Four
Saints of the Fal,' 'S. Neot,' 'S. Selevan,' 'S. Tudy,' 'S.
Clether,' 'S. Cuby,' 'A John Wesley of Armorican
Cornwall,' 'SS. Nectan & Keyne and the children of
Brychan in Cornwall,' 'S. Constantine & S. Merryn,'
'S. Symphorian,' 'Two Cornish Parishes in the
Eighteenth Century,' 'S. Decuman,' 'Breage in the
Eighteenth Century,' 'S. Perran, S. Keverne & S.
Kerrian,' 'S. Augustine of Canterbury in Anjou,' 'Les
Saints du Cornwall,' 'Les Saints Bretons,' 'S. Gudwal,'
'S. Day,' 'Cornish Church Kalendar,' 'Some Remarks
on the Exeter Martyrology,' 'Miracles at S. Michael's
Mt. in 1262,' 'S. Meriadoc,' 'S. Samson in Cornwall,'
'S. Yvo,' 'S. Sulian & S. Tysilio,' 'S. Gennys,' etc.

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DEDICATED TO
THE VENERABLE
GUY WITTENOOM HOCKLEY, M.A.,
ARCHDEACON OF CORNWALL,
At whose kind suggestion this little book was
printed, to assist in the revival of Feock Feast,
1927.



Document numérisé en 2021



A.M.D.G.

SAINT FEOCK,

Patron of the Parish of Feock, Cornwall.

"Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith." Heb. xiii: 7.

We are met together here in this house of God to-day because it is Feock Feast Sunday. What is Feock Feast? Why is the first Sunday in February in this part of Cornwall called Feock Feast Sunday?

Feock is the name of one of the most beautiful places in Cornwall. Its wooded shores, running up here and there into 'pills' or creeks, are washed by the blue waters of the great landlocked harbour of Falmouth called Carrick Road. Now every name has a meaning and was given for some reason. The names of parishes in other parts of England usually describe their situation, though very often they are the names of families who settled there many centuries ago. The names of parishes in Cornwall are almost always the names of persons, and those persons you will invariably find were Saints of the Celtic Church who once lived there and built churches there. Feock is the name of a saint who built a church on the site of this building in which we are assembled now, and who was loved and respected by the people of this district 1400 years ago, so that the church and the district round it was called after him. Feock Feast is the anniversary of the day Feock died. It reminds us that the people here, owing to Feock's influence, became Christian.

I.

Cornwall is a Celtic country. The people of Cornwall are not really English at all. They are of the same race as the people in Wales, in Ireland, in the Highlands of Scotland, and in the part of France called Brittany because it was colonized by Britons from Cornwall and Devon. We belong to the Celtic race. The people of Cornwall were once very distinct from the English people. They had their own native rulers, and their own native language. And religious differences also separated them from the English, even after the English became Christians. The Celtic Churches had institutions and customs of their own, and the Cornish Church was a Celtic Church.

Let me remind you of the reason why the Celtic Churches differed in some respects from the rest of Western Christendom.

The people of France are of Celtic blood, but they were conquered by the Romans, and learned to speak the Roman language and became in every way like other parts of the great Roman Empire. The Romans conquered Britain too, but the people of this island were not so romanized as their brethren in Gaul (as France was then called), and the Romans never conquered Ireland at all. Britain became Christian, and Ireland was converted to Christianity by a British Missionary, S. Patrick. Shortly before Patrick began preaching in Ireland the Roman armies left Britain, and hordes of English savages came over the German Ocean and settled in the East and South East of the island. Thus the Christians of Britain were cut off from the Christians of the Continent, while on the other hand, they were in close communication with the new Christian Church in Ireland.¹ The Irish had accepted Christianity with enthusiasm, and Ireland had become a great focus of Missionary work. Irish Missionaries converted Scotland. Irish kings seem to have exercised some temporal rule over the South West of Britain, about which very little is known, but in any case it is clear that there was close intercourse between the Christians of Wales and

¹ I have been obliged to modify or omit several statements in the first edition of this booklet. It is now thought that Irish monasticism in the 6th century was inspired by British monastic ideals, and not *vice versa*. See Ryan, *Irish Monasticism*, (Dublin, 1931), pp. 108, 165. Closer study of the subject has convinced me that hardly any of the Cornish saints were Irish—this was a fancy of the Middle Ages.

Cornwall on the one hand and the Christians of Ireland on the other. Now as Ireland had never been conquered by the Romans, the Christianity of Ireland took in many ways a different form to that which it had taken in the Roman Empire, and the great wedge of heathenism driven in between the Celtic Christians and the Christians of the continent helped to preserve and augment the peculiarities of Celtic Christianity.

One of the peculiar features of Celtic Christianity was the special importance of monasteries in every Celtic Church. In 6th cent. Ireland dioceses with fixed boundaries did not exist.¹ The ecclesiastical history of Celtic countries is almost entirely the history of monasteries and monks. Glamorgan and Cardiganshire and Pembrokeshire had many important monasteries in the fifth and sixth centuries. As a result of S. Patrick's preaching a great many Irish men and women became monks and nuns. Ireland was later covered with monasteries, sometimes very large ones, containing hundreds of monks. These monasteries were centres of learning and Religion. They contained schools, and workshops where books were copied and beautifully illuminated and ornaments for Churches were made. They sent out men 'hungering and thirsting after righteousness,' longing for Christian perfection, who travelled over Scotland and the Isle of Man, and over Gaul and Switzerland, while missionaries from the monasteries of Wales visited Cornwall and Brittany, sometimes living as hermits and sometimes as missionaries, and frequently in both capacities in turn. Our Lord said His disciples were to be "the light of the world" (Matt. v: 14). Each of these missionaries became a source of light in a dark world of ignorance and violence. He possessed stores of learning and spiritual power. The people came to him for instruction and counsel. The little Church he built close by his hermitage, usually by the side of a spring of water, was called after him, and when the parochial system came into existence the whole parish took his name.

That is how our Cornish parishes got their names. Sometimes they are called after well-known saints, the story of whose life has been preserved, like Budock and Kea and Mawes (Maudez) and Winwaloe. More often we know nothing of them except their names. Sometimes we find several parishes in different parts of Cornwall called after the same saint—some once well known evangelist, like

¹ But cf. *Analecta Bollandiana*, 1936, pp. 208-210.

S. Perran the patron of your neighbours of Perran-ar-worthal, or S. Euny, whose name is found in five West Cornwall parishes (Redruth, Lelant, Crowan, Wendron and Sancreed). Very often we find a parish called after a saint who is only known in that parish. This is apparently the case of Feock.

I am afraid I cannot tell you much about S. Feock. I am not even sure whether S. Feock was a man or a woman. In the registers of the Bishops of Exeter in the Middle Ages the saint is always a female saint (*e.g.*, "Sancta Feoca" in Bp. Stapledon's Register.)¹ But Hals, the 17th cent. historian of Cornwall, tells us that in his time "in the glass windows (of Feock Church) is the figure of a man in priest's robes, with a radiated or shining circle about his head and face, and under his feet written *S. Feock*: beneath whom also in glass were painted, kneeling and bending forward, by way of adoration, the figure of a man and woman, and behind them several children, out of which figurative man and woman's mouths proceeded a label with this inscription—'Sancte Feock, ora pro bono statu S. Trewonwell² et Elionorae uxoris ejus.' From whence I was fully satisfied that he was indeed the tutelar guardian of this Church." I cannot help feeling that in many cases a Celtic monk, the story of whose life had been forgotten, has been supposed by the Bishop's clerks at Exeter 800 years later to have been a woman. This is M. Loth's opinion. It is remarkable that, nearly all the saints of Brittany are men, not women, while in West Cornwall five very large parishes, adjacent parishes (Breage, Crowan, Wendron, Gwennap and Stithians), all now have female patrons.

Fiacc was a very common man's name in Ireland. The name "occurs 12 times in the index to O'Donovan's Annals of Ireland." There is a very interesting Hymn in honour of S. Patrick, in Gaelic, containing the story of the saint's life, ascribed to "Fiacc, who was consecrated Bishop of Slebte by S. Patrick," though the real date of the poem must be about 700.³ A very well-known Irish saint with an almost

¹ Also *Ecclesia Sancte Feoce* 1267, *Sancta Feoca* 1269.

² Trewonwell is a place in Lamorran parish, a few miles away, on the Fal; it was the residence of the De Halep family. An east window in the south transept of Lamorran church "retains some fragments of ancient stained glass, including a shield bearing the arms of De Halep, namely *Or, two bendlets sable*." (Parochial Hist. of Cornwall).

³ The real author may have been Bishop Aed of Slebte.

identical name—Fiacre—settled in France in the 7th century. S. Faro, Bishop of Meaux, gave him some land at Breuil, where he "established a hermitage and built a guest-house for foreign travellers. These have since resulted in the existing village of Saint-Fiace, where for centuries numbers of pilgrims have gathered in search of health. S. Fiace was one of the most popular saints of ancient France. He was invoked for the cure of a great variety of ills."¹ Many centuries later a Parisian cab-proprietor named Savage used to let out carriages at five sous the hour. Over the door of his house in the rue St. Martin hung a sign-board with the popular Saint Fiace painted on it, and in consequence French cabs were long known as "fiacres." In the old Life of St. Fiace the saint is described as making a garden outside the monastery S. Faro had given him three miles from Meaux, and so S. Fiace became the patron saint of gardeners, and is represented in statues in Breton churches holding a spade. One of the most beautiful chapels in Brittany is that of S. Fiace near Le Faouet with its exquisite rood screen; and in the diocese of Vannes he is patron of a chapel at Radenac, much frequented by pilgrims. There is a *Lanfiacre* in the parish of Meilars near Quimper and in that of Mahalon (the form *Lanfiat* is also found).

But although the name *Fiacc*, with the *i* pronounced as *e*, sounds like *Feock*, as the latter name is now pronounced, it is clear that S. Fiacc is not the eponym of this or of any other Cornish parish. The ancient pronunciation of the *e* both in the name *Feock* and in the name of the adjacent parish of *Kea* was like the *a* in *Day*. The parish of Feock has, like St. Gluvias and several other Cornish parishes, given its name to a family. *Vague* means a Feock man,² and this family name preserves the original pronunciation of the name of the parish of Feock. Now in Cornish, Welsh and Breton the same word may begin with *f*, *v*, *b* or *m*, according to the well-known grammatical Law of Mutations. (Llanfair, *e.g.*, a common Welsh place-name, means the Church of Mary.) It is therefore

¹ Dom Gougaud, "Gaelic Pioneers of Christianity."

² Hals gives *Feighe*, *Veage* and *Feage* as alternatives for Feock. The lane which leads from the church to La Feock running through the Churchtown here is called Vague Street. There are farms in the parishes of Altarnon and Gorran called *Treveague*.

significant that in Brittany we find several parishes where a Saint *Maeoc* or *Miuc* is honoured. (A very large number of the patron saints of the parishes in the basin of the Fal are Breton saints,—Budoc, Mylor, Perran, Kea, St. Mawes, Lansioch (St. Just), Philleigh, Ruan, etc. It is clear that there was constant communication by water between this part of Cornwall and Brittany.) M. Loth regarded *Maeoc* as the more correct form of the name; it is originally, he says, *Magiacos*,—the root *mag* meaning *great*. *Mioc* is only found in the French-speaking parts of Brittany. In Finistère S. Maeoc is eponym of a parish called Lanveoc, a name which is practically identical with the *Lafeage* or *La Feock* near Feock church, and consequently Loth unhesitatingly ascribes to him the patronage of Feock. Two places where he is patron are in the diocese of Dol, and the 1769 Lectionary of Dol honoured him on 2 November as “S. Miocus, a solitary (*i.e.* hermit) in the diocese of Dol,” and the 9th lesson at Mattins on that day was as follows:

Miocus hallowed, by vigils, prayer, fasting and other good works, a thickly-wooded place [the name Coet-mieux=Mioc's wood] now situated within the borders of the diocese of Saint-Brieuc, though under the jurisdiction of the Bishop of Dol. After his death, this territory gloried in possessing his name, and preserves it even to the present day. The parish church is built over his tomb. The sacred relics of the saintly hermit, which were placed under the high altar, were exhibited to the veneration of the faithful in a more easily accessible shrine by Hector, the worthy Bishop of Dol, in the 17th century.

The church of Coet-mieux (Côtes-du-Nord) was dedicated to Saint Mieuc. A lepers' hospital formerly existed here.¹ M. René Couffon tells me that “the Chronicle of Lamballe, by Jean Chapelain (Bibl. Nat., fonds franç. 22,329, fol. 693) states that during the episcopate of Mgr. Hector Douvriec (1629-1664) the high altar of Coetmieux church was rebuilt, and beneath it was discovered a reliquary, consisting of a chest of pine, on which was written the words RELIQUIE STI MIOCI.”²

There was also a small monastery dedicated to this saint near Combour, not far from Dol, mentioned in the Second Life of Saint Thuriau, Bishop of Dol, as *monasterium Sancti Maoki*, and

¹ Loth, *Noms des Saints Bretons*, 86.

² see also Ogée, *Dict. de Bret.*, article *Coesmieux*.

Maokus¹ may have been a disciple of S. Samson.² It is now called Tre-meheuc (formerly *tref-Mahuc*). The cartulary of Redon mentions a small chapel *Sancti Maioci*, now called Plu-miuc. Saint *Mieux* or *Mieu* is honoured at Trégomar, in Trébry, and in Saint-Trimoele (C.-du-N.) and at Plumieux (C.-du-N.) and Saint-Mayeux (C.-du-N., in 1468 *Stus Maeocus*) in the French-speaking zone of Brittany. In the Breton-speaking zone we find Guimaëc, on the coast near Morlaix (the frontispiece of this little book shows Guimaëc church³); Lanveoc, on the Rade de Brest, in the peninsula of Crozon; Tremeoc (in the 14th cent. *Treff-maeheuc*), a parish between Quimper and Pont-l'Abbé; Lanveac in Peumerit-Jaudy, Ploumagoar and Paule in the Department of the Côtes-du-Nord, and Lesmaec in Locmalo (Morb.) In 1630 there was a chapel in Landéda called *St. Tavayoc*, which may be *To-maioc* (*To* being an honorific prefix).

As in Cornwall, the name Maeoc became a family name. A 15th century Bishop of Rennes, the Blessed Yves Mahyeuc, a Dominican, was honoured as a saint in Brittany.⁴

The churchtown farm at Feock is called La Feock (pronounced *Lavague*) which is a corruption of Lan-Feock (=the monastery or hermitage of Feock) and preserves the old Celtic name of the Church. I see that in Bp. Stapledon's register one of his ordination candidates

¹ Rivalon, a powerful Seigneur in the neighbourhood of Dol, attacks and plunders the monastery of Saint Maokus. The Church is burnt, with its ornaments, except the missal containing the Holy Gospels, which leaps off the altar and places itself in the hands of one of the monks. S. Thuriau goes to meet Rivalon at Lan-Camfront reproaches him with his crime, and brings him to repentance, enjoining him to repair the monastery.

² see La Borderie, *Hist. de Bretagne*, I. 491, 2.

³ For Guimaëc cf. *St. Melor*, No. 13 in this series, p. 8. As Guimaëc adjoins the principle centre of the cult of S. Melor, it is worth reminding the reader that I have already said (p. 7) that there is a Lanliacre, perhaps a corruption of Lanveoc, in Meilars, where also S. Melor is honoured, while in Cornwall Mylor is near Feock.

⁴ see his *Life* in Albert Le Grand, 20 Sept.

Canon Pérennès, of Quimper Cathedral, tells me that St. Nic, on the Bay of Douarnenez, is pronounced St. Veek or Veeg. In old documents, M. l'abbé Parcheminou tells me, Sant Nic is written *Saint Mic*. He says “there is a place-name in Lanveoc called *Poulmic*. I think that St. Mayeux in the Côtes-du-Nord is pronounced *Sant Veg* in Breton.”

was called William de Lamfeocke. In the adjacent parish of Kea, Mr. Henderson notes, is a place called Sevioc (pronounced *Sevague*) "thought to have been *Sen Feock*."

II.

We do not know much about the saint whose name your parish bears. But because we know little or nothing of many Cornish saints except their names, that does not mean that the subject is one of little or no interest to us. Suppose you heard that in your house had once lived a sailor of whom all that you knew was that he had sailed in the same ship with Christopher Columbus on the voyage in which America was discovered. Surely you would feel that that gave an extraordinary interest to your house. You would read and re-read that wonderful and most romantic story of the discovery of America and you would say to yourself "One of those who shared in that adventure lived in this very house!" So the name of Feock parish reminds you of a most romantic period in the history of your country—the age of the saints of Celtic Christianity. We do not know much about the particular saint whose name is honoured here, but we do know a great deal about some of the Celtic saints. We know a good deal about S. Patrick, and still more about S. Columba, the founder of Iona, S. Aidan the apostle of Northumbria, and S. Columbanus the apostle of Burgundy. Read Adamnan's *Life of S. Columba*, read Bede's *Ecclesiastical History*, and you will know what S. Feock must have been like.

I have said that most of the Celtic saints were monks. But when I speak of a monastery, you must not imagine a great Church like Westminster Abbey, with cloisters and large buildings, refectory, dormitory, etc. A Celtic monastery was a collection of little beehive¹ huts of wood or stone with a tiny Church, or several small Churches. A tall carved stone cross stands near the Church. The abbot's cell is on a piece of rising ground, from which he can survey the whole community. There is a holy well, and several burying places, with rude crosses in them. The whole is surrounded by an enclosing wall. These little cells and Churches have disappeared, with the exception of the oratories at Perran Zabulo and Gwithian, and Madron, and large parish Churches have taken their places. But Cornwall has still many stone crosses erected by the Celtic saints, or on the site of

those they erected. At every place of prayer was a cross. Crosses guarded the roads. They were also put up as memorials of miracles and remarkable events.¹ There were once more than 300 crosses on the island of Iona. Our Cornish crosses are almost the only visible thing remaining to remind us of the presence of the saints who converted this country.² In your Churchyard is a late cross of the old Celtic shape, though the details of the carving on it are Gothic.

How do the inhabitants of a Celtic monastery spend their time?

(a) A third of every day is spent in manual labour. They live by cultivating the Church land which is now the glebe.

(b) "When outside labour was finished, they returned to the cells of the monastery, and spent the whole day till evening in reading or writing or praying. On the approach of evening, when the stroke of the bell was heard, each one left his study immediately, without even waiting to complete the letter his pen had begun to

¹ See Adamnan's *Life of S. Columba* (pp. 82, 83 in the charming little edition published by Routledge), and Rhygyvarch's *Life of S. David*, p. 36 (ed. Wade-Evans, published by S.P.C.K.)

² In Ireland and Brittany several of the *bells* used by the Celtic Saints have been preserved,—e.g. that of S. Patrick at Dublin, that of S. Paul Aurelian in the Cathedral of S. Pol de Léon, and that of S. Mériadec at Stival, near Pontivy in Brittany. Every Celtic saint carried a hand-bell shaped like a cow bell. S. Patrick's bell was called "The wave-voice of the Tyrrhene Sea," because it seemed to echo the sound of the waves lapping against the walls of the island-monastery off the Riviera coast where he had been trained for his mission. Another bell was called Findfaidech (=sweet sounding), made by Macc-Cecht his smith. We find from the Tripartite Life of S. Patrick, written in the 11th century, that the vivid Celtic imagination of the Irish people believed that one at least of Patrick's companions was still living, and that his bell could sometimes be heard,—"they hear the voice of his bell, and he is not found,"—the legend shows that the saint and his bell were inseparable to the Celtic mind, cf. *Life of S. David* (S.P.C.K.) pp. 21, 24, 101, 106, 107. Great reverence was paid to a bell which had once belonged to a saint. [Giraldus Cambrensis (*Everyman's Library*) pp. 16, 24, 186.] In Cornwall the bell of S. Petrock was kept at his monastery of Bodmin, and was on one occasion carried to Liskeard that a pious lady might free her slaves in its presence. (*Journal of the Roy. Inst. of Corn.*, 1924, p. 245) The little copper bell of S. Perran was preserved as a relic at Perranzabulo in 1281. The bell of S. Kea plays an important part in his legend (see No. 20, and No. 27, p. 26, in this series).

¹ The Celtic monastery at Tintagel, excavated by Mr. Raleigh Radford in 1933-4, consisted, however, of rectangular buildings.
10]

draw, and thus in silence proceeded to the Church."¹ (Rhygyvarch's Life of S. David). The services in Church were in Latin, following more or less the Gallican Liturgy, but with many local variations. For example, at the communion in Irish Churches the hymn translated in H. A. and M. as "Draw nigh and take the Body of the Lord" was sung. It was believed to have been heard sung by angelic voices. "While Patrick and Sechnall were going round the cemetery they heard a choir of angels chanting at the offering (*i.e.* the Mass) in the Church, and this is what they chanted, the hymn whose beginning is 'Sancti venite, corpus Christi sumite.' Wherefore from that time forward this hymn is sung in Ireland when one goes to Christ's Body." (Tripartite Life of S. Patrick).

Many of the Celtic monks followed the example of S. Patrick and recited the whole psalter daily. Among the duties of a priest of the small country churches in Ireland we find "The three fifties (*i.e.*, the 150 Psalms), to be sung every day unless teaching or spiritual direction prevent him." On the other hand Mass ("Oifrend") was only "every Sunday and every chief solemnity." A favourite

Some of the staves ("bachalls")—resembling walking sticks rather than shepherd's crooks—used by Celtic saints have also been preserved. One kept at Vannes has a handle like that of a spade—I have seen in the island of Patmos an exactly similar staff which once belonged to the 11th cent. Greek abbot S. Christodoulos. These too were regarded with great veneration in Celtic countries. S. Bernard tells us in his Life of S. Malachy the "foolish and senseless people" of Ireland thought that whoever possessed the staff of S. Patrick called "Jesu's staff," which had been carefully preserved and adorned with gold and jewels, was *ipso facto* Archbishop of Armagh! (cf. also Life of S. David, p. 101).

¹ We have a vivid picture of Irish monks at prayer in the story of the two daughters of Loegaire the son of Niall, Eithne the Fair and Feidelm the Red, in the Tripartite Life of S. Patrick: "The girls went early to the well to wash their hands as was their custom. Patrick went to the fountain called Cliábech, on the slopes of Cruachan, at sunrise. The clerics sat down at the fountain. The maidens found the synod of clerics at the well, with white garments and their books before them. And they wondered at their appearance, and thought they were *fir-sidhe* (men of the elves), or apparitions. They asked Patrick, 'Whence are ye? Are ye of the elves, or of the Gods?' " (The story proceeds to relate how Patrick taught them and baptized them).

form of private prayer was that called "lorica" or *breastplate*. The best known is the "breast-plate" of S. Patrick, but those ascribed to S. Gildas and various other Celtic saints have come down to us. S. Patrick is said to have composed his "breast-plate" when the treacherous King Loegaire sent men to lie in wait and murder him as he went to Tara. "But God permitted not this to him. Patrick went with eight young clerics, and Benén as a gillie with them, and Patrick blessed them before going.....The heathen who were hiding in the snares saw eight deer going past them under the mountain and behind them a fawn with a bundle on its shoulder, (that was) Patrick with his eight and Benén behind them with his tablets on his back. Then the holy man composed that hymn in Irish which is commonly called Fáed Fíada (=the Deer's cry) and by others is known as "lorica Patricii." And it is held in such veneration by the Irish that it is popularly believed, and experience proves, that it preserves those who piously recite it from bodily and spiritual dangers."

S. Patrick's Breast-plate.

"I bind unto myself to-day the strong Name of the Trinity, by invocation of the same, The Three in One, and One in Three.

.....
Christ with me, Christ within me, Christ behind me, Christ before me,

Christ beside me, Christ to win me, Christ to comfort and restore me.

Christ beneath me, Christ above me, Christ in quiet, Christ in danger,

Christ in hearts of all that love me, Christ in mouth of friend and stranger."¹

(c) Our Lord joined *Fasting* with *prayer*. The Celtic saints "kept under their bodies" by severe mortifications and great austerities. They fasted almost daily. Legends say that some would pray with their hands held out in the form of a cross and continue in that position till the birds settled on their hands. Patrick, and after him many other Celtic saints, used to stand up to their neck in cold water for an hour or more during the night, reciting psalms and prayers, even when the ice had to be broken. A priest who made a mistake in

¹ Mrs. C. F. Alexander's beautiful translation of S. Patrick's Breast-plate can be found in the English Hymnal (No. 212), or in the Second Supplement to H. A. & M. No. 655, set to an Irish melody.

the prayer of Consecration was punished with 50 stripes. Anyone who coughed during the psalm was punished with six stripes. The laity accepted severe penances. People from all parts of France "flocked to S. Columbanus' monastery at Luxeuil to partake of the benefit of the 'medicine of penance.' Books containing rules, by which sins and the appointed penances were arranged in order were called PENITENTIALS." The austerity of the Celtic saints appears strange to us in our softness and luxury, but it was necessary. The heathen Irish and Britons were a wild race,—violence and lust and brutal passion governed them, and "this kind cometh not out but by prayer and fasting." Matt. xvii : 2.

"Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith." I have spoken to you to-day about the past history of Cornwall. You and I who are Cornish people ought to be interested in our own county. S. Paul himself remembered that he was a citizen of Tarsus in Cilicia and was a "citizen of no mean city." But I came to this house of God to-day to preach to you the word of God, not to give a lecture on history. The name of your parish is the name of a Christian saint who once lived here, and was conspicuous for Faith and Hope and Charity. The parish Feast is the day on which the parish remembers how it became a Christian community. Cornwall was made Christian by the Cornish saints. The age of the saints in Cornwall 1400 years ago was an age which saw a great spiritual movement. We need to study such spiritual movements,—e.g. the Franciscan movement of the 13th century, the Methodist movement of the 18th century, the religious movement (the "holy contagion" of mysticism, a French writer has called it) which filled France and Brittany in the 17th cent., the Tractarian movement of the 19th cent.; for that is how the Spirit of God works in kindling or re-kindling among men, age after age, "the sacred flame of religious conviction." I want Cornish people to honour these first apostles of our land, as they do in Brittany. We have to go to Brittany to-day, to learn about our own saints, because they have never been forgotten there, as here, alas! they have. Every saintly life is an inspiration to the ordinary Christian, and each great religious movement produces saintly lives. They "served their own generation by the will of God." Acts. xiii : 36.

May God raise up saints to-day in this generation! What the Church needs to-day is saints. Keep up your parish Feast, the Feast of S. Feock. It is the oldest tradition in your parish, and was probably observed without a break from the time when S. Feock died till it was allowed to drop a few years ago. It was observed within living memory and has now been happily revived. Each Feast-tide thank God that He "hath called you out of darkness into His marvellous light." Join in Mission work, for S. Feock was a Missionary. May we in Cornwall remain faithful to

"the Faith which saints believed of old,"

and may we send forth that light to those who still "sit in darkness and in the shadow of death!"

APPENDIX.

The supposed prophecy of the Irish Druids about the coming of Patrick and the introduction of Christianity into Ireland at least shows us what the Irish themselves considered the most striking outward features of the Religion Patrick had taught them :—

"Adze-head (or 'a tonsured man') shall come across the stormy sea,

His garment head-pierced (*i.e.*, pierced to put on over the head) his staff head-bent,

His Table in the east of his house,

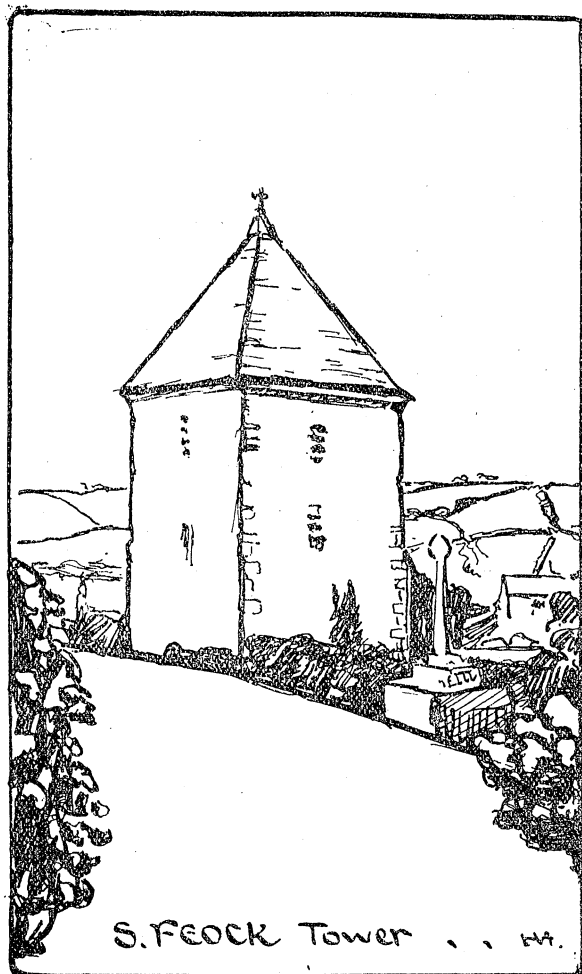
His people all shall answer Amen, Amen.

Tonsured men shall come who will build monasteries,

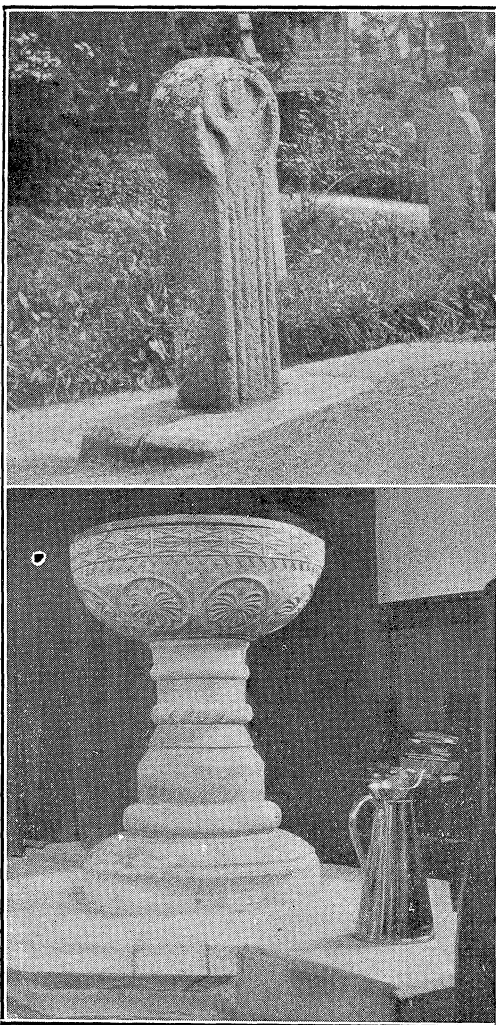
Shall consecrate churches, high houses where they will sing,

Many pointed roofs, and princes bearing croziers."

The tonsure, or shaven head, of the Celtic missionary was one of the first things to strike a stranger. Then his chasuble. The Tripartite Life of S. Patrick tells us that nuns wore chasubles as well as priests, so whether S. Feock was a man or a woman, we can be sure that your saint wore one. Next we see the Celtic saint's staff, and the altar at the east end of the church he built, and we hear the loud Amen, Amen, at the end of the Prayer of Consecration, and the singing at the Christian services, in particular (according to a reputed "saying of S. Patrick," which may however be much later than his time) the repeated Kyrie Eleison, Christe Eleison (Lord, have mercy, Christ, have mercy).



The church of Feock is beautifully situated at the bottom of the hill, near the water's edge. The tower is detached and stands well above the church at the top of the sloping churchyard, capped



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with a very short spire. Its appearance in this lofty situation is pleasing, though the architecture is very simple (13th cent.?) The church itself was practically rebuilt in 1874, and is of very little interest. The circular font of Catacleuse stone, resembling those in Fowey and Ladock, is Norman.



In 1549, during "the Great Pillage," when the King's Council seized the ornaments of every church, in the name of King

Edward VI, an inventory was made in every parish of the plunder the Government hoped to grab to fill the Royal Exchequer. That for Feock is as follows :

"Item iij bellys wayng M.li.

Item ij chalices parcell gylte...xviiij unces."

As soon as Queen Mary came to the throne, she ordered all these ornaments to be returned to the churches from which they had been taken. Consequently in 1553 we find this entry :

"Recevyd ther ij challys with patents [patens] of xix onces q. [and a quarter] and a pix of sylver of iijj onces. [Total—] xxiiij onces q. and redelivered."¹

Mr. Charles Henderson says: "The church lay within the episcopal manor of Tregear but was held under the Bishops (of Exeter) after the conquest by the Lords of Trevilla, one of whom gave it in 1267 to Bishop Bronescombe to be appropriated to Glasney College, near Penryn. Trevilla is not named in Domesday, because it was only part of Tregear. It embraced the eastern and more important part of the parish; the residue, to the west of the Penpoll stream, lay within the manor of Blanchelande,—the Uderon and Woderon (Gooderne) of Domesday." Canon Taylor has shown that the lands belonging to the Bishop of Exeter in Cornwall in 1085 (the date of Domesday) are all lands once belonging to Celtic monasteries.

There are singularly few documents about the history of this little parish. I have consulted the material accumulated by the late Mr. Charles Henderson in his Notebook for the parishes of the Hundred of Powder, and the few sentences I have given above are all that he has to say about the parish of Feock, except so far as regards its topography. He had compiled a list of interesting early forms of the place-names in the parish, a selection of which I will give here, as place-names are of course a very important (sometimes the only) clue to the early history of a locality.

¹ Exchequer, K.R. Church Goods, 1/49 and 12/42. I am indebted to the kindness of the Secretary of the Record Office for this information.

Some of the place-names in Feock have changed little in the course of several centuries, such as Carnan, Tregew, Tregye and Nancassick. Others have changed considerably. Harcourt was *Harcrake* in 1549, *Harecrak* in 1710. Devoran was *Deffrion* in 1277, *Devrian* alias *Defran* in 1696. Killiganoon was *Kellygohan* in 1294. Narabo was *Nanskanabo* in 1470, *Larabo* in 1511, *Larabba* in 1725. Lamouth was *Nansmogh* in 1538. The parish itself is called "Layffeyge parish" in 1568.

A good many names are descriptive of the natural features of the parish. It is a waterside parish, so we find many names like *Chyandower* (The house by the water); *Penpoll*; *Pylle* (1538)—*Tonne Pill* (1613); several *Ponsmean* or *Ponsmayne* (= stone bridge); *Dower Ruth* (= Red water, a sign of tin-streaming); "*Loewartha* and *Loevean* and Park Gorland" (1800); *Loowartha* and *Nansalwa* in 1570); *Passage* ("Kebelys Passage" in 1547). Many names show how well-wooded the parish used to be: such as *Chycoose*, ("the house in the wood," *Chekoys* in 1511); *Tregoose* (*Tregoy's Fyoc* in 1325); *Laqoose* in Trelessick (*Laygoose* 1767); "*Croftdewe* and the wood of Tregy" (1568). There is one moorland name—*Goonpiper*.

A few field-names may indicate the site of ancient chapels and crosses; in Trevilla (which is full of interesting names) there are "Chapel Closes" in 1767. There are "Chapel Closes" also in Trelessick. In Loe are "Cross Parks," and in Treolver a "Cross close." In Higher Devoran was a *Clodgy*, which means a lazaret-house, for lepers.

The parish of Feock is of special interest, among other reasons, as having been one of the last strongholds of the Cornish language. Hals says, "The Cornish tongue was retained in this parish by the old inhabitants thereof till about the year 1640. Mr. William Jackman then Vicar thereof, chaplain of Pendennis castle at the siege thereof by the Parliament army, was forced for divers years to administer the sacrament to the communicants in the Cornish tongue, because the aged people did not well understand the English, as himself often told me."

My best thanks are due to the skilful artist, Miss Violet Adamson, Breageside, Porthleven, for the charming illustrations she has made for this little book.