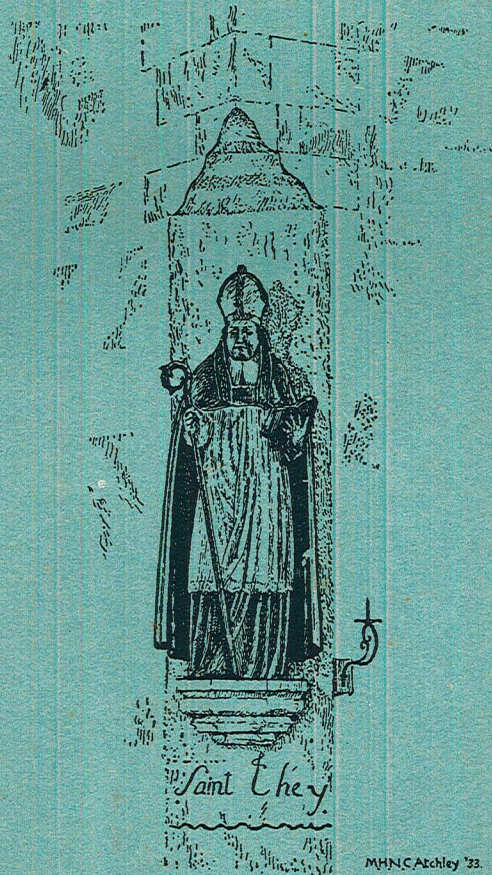


à Monsieur le Chanoine Pénness,
hommage de l'auteur. G.H. Doble
"Cornish Saints" series, No. 32.

3 octobre 1933.

SAINT DAY, Patron of St. Day in Cornwall.



M.H.N.C. Archley '33.

BY

The Revd. GILBERT H. DOBLE, M.A.

SAINT DAY,

Monk and Confessor.

PATRON OF ST. DAY IN CORNWALL.

BY

The Revd. GILBERT H. DOBLE, M.A.

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

AUTHOR OF:—

"S. Mawes," "S. Euny," "S. Budoc," "S. Winwaloe," "S. Corentin,"
"S. Melaine," "S. Carantoc," "S. Gwinear," "S. German," "SS. Mewan
and Austol," "S. Feock," "S. Petrock," "SS. Docco and Kew," "S.
Melor," "S. Nonna," "S. Brioc," "SS. Sithney and Elwin," "S. Senan,"
"S. Tudy," "S. Clether," "Four Saints of the Fal," "S. Neot," "S.
Selevan," "S. Cuby," "SS. Nectan and Keyne and the Children of Brychan
in Cornwall," "S. Constantine and S. Merryn," "S. Symphorian," "S.
Perran, S. Keverne, and S. Kerrian," "S. Gudwal," "A Kalendar of Saints
for the Diocese of Truro," "Some Remarks on the Exeter Martyrology,"
"A John Wesley of Armorian Cornwall," "Two Cornish Parishes in the
18th Century," "Breage in the 18th Century," &c.

With Notes on the ancient
CHAPEL OF THE HOLY TRINITY AT ST. DAY,

BY

CHARLES HENDERSON, M.A.,

Fellow of Corpus Christi College, Oxford.

(sent to Rome 6 24 Sept.)

EXETER:

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1933.

I am grateful to Canon Pérennès of Quimper for a great deal of most valuable information ; to M. Le Guennec, City Librarian of Quimper, for the views of Lothey Church and of the Chapel in Poullan ; to M. Monot of Pont l'Abbé for the photographs of the chapel in Plouhinech and of the chapel of St. Evy ; to Mr. M. H. N. Cuthbert Atchley for his sketches of the statue of Saint They and of the Holy Well at Plouhinech (the latter from a photograph by M. Monot) ; and to Mr. R. Morton Nance for the map.



Église catholique
en Finistère

Document numérisé en 2021

SAINT DAY, MONK AND CONFESSOR.

THE name of the saint after whom the little mining-town of St. Day, in the parish of Gwennap, near Redruth, is called, has given rise to an unusually large number of misconceptions. Hals says "St. Dye chapel in this parish was heretofore a chapel of ease to Gwennap ; the tutelar guardian whereof is St. Dey of Gaul very famous in that country for his piety and holy Christian living about the fifth century, who held the faith in opposition to Arianism and Pelagianism, then raging in the church. And there is a church in the province of Lorraine still bearing his name."¹ A few years ago I took down the words and tune of a traditional carol which Mr. W. D. Watson had just heard an old man (Mr. Thomas Beard) sing at St. Day, and communicated it to the late Dr. Dunstan, who printed it, with the title of "The St. Day Carol," in *A Second Book of Carols* (1925). In 1928 the Editors of *The Oxford Book of Carols* reprinted this carol, and to my amazement I found it described as "The Sans or Holy Day Holly Carol," which shows into what traps those ignorant of Cornish hagiography may fall!² In Brittany the name has also led to inevitable confusions owing to the spelling frequently becoming identical with that of the genitive of the Latin word for God (Lothey is called *Locus Dei* in the Quimper Cartulary), and sometimes also bearing a strong resemblance to the names of two other entirely different Celtic saints, St. Dewi (=David) and St. Ivy.³

¹St. Déodat, also called *Diè* and *Didier*, Bishop of Nevers, became a hermit in the Vosges mountains, where he founded a monastery now called Notre Dame de Saint-Dié, to which pilgrimages are made. He died 19th June, 679.

²*The Oxford Book of Carols* also asserts that the carol is a translation from a Cornish original!

³See note at end. I cannot find a Latin form of the name of St. Day in Cornwall.

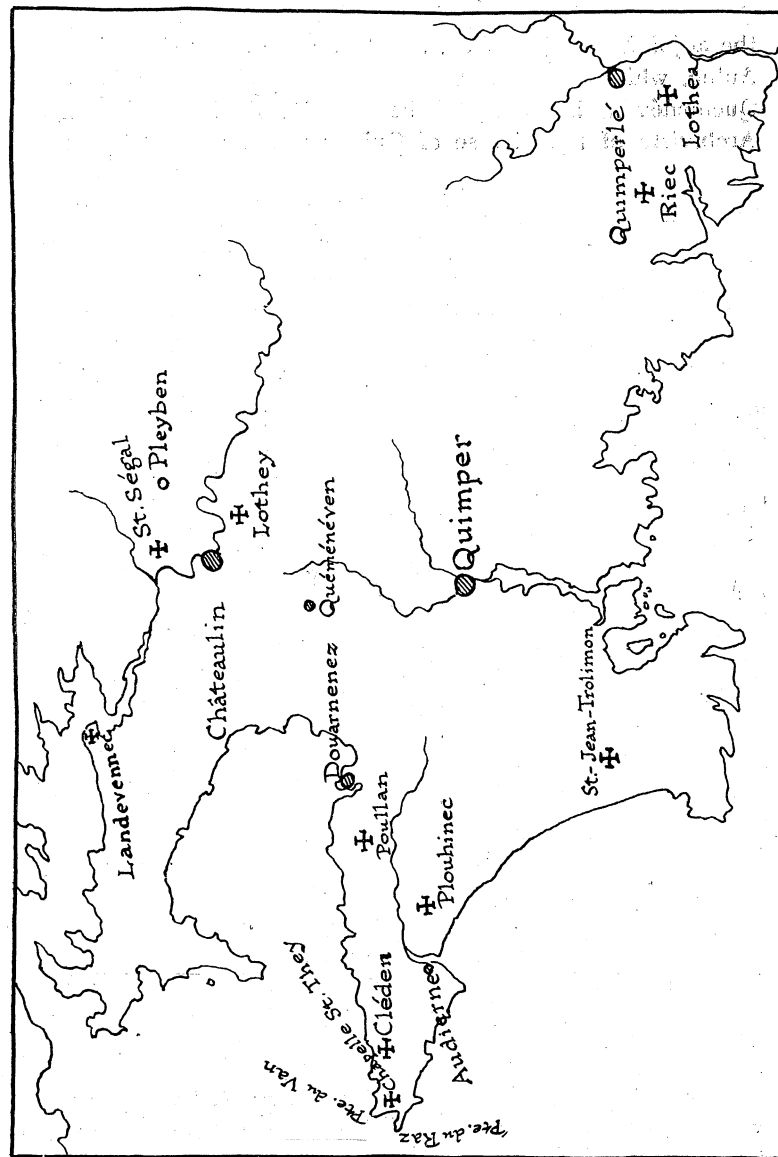
Everyone at the present day, I think, will agree that the saint who has given his name to St. Day in Cornwall is the St. Dei, or They, whose cult is very widespread in the Armorican Cornwall which lies so close to us on the other side of the Channel. I propose to give all the information it is possible to gather about this Breton saint; it is little enough, but I hope it may clear the ground, and perhaps lead the way to future discoveries. Mr. Henderson has very kindly added an extremely interesting account of the town of St. Day and the history of its famous chapel in the Middle Ages.

* * * * *

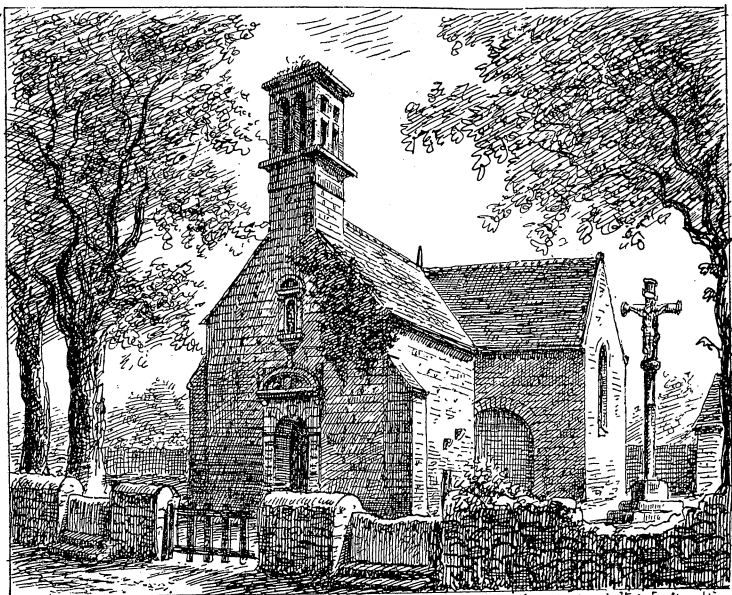
St. Dei is a saint who unfortunately possesses no written *Life*. Neither does his name appear in the Kalendars or liturgical books of any diocese in Brittany. His cult is purely popular, not official. He lives in popular tradition, his festival is kept in the chapels dedicated to him, and his name is preserved in the topography of Cornouaille. This is all we have to go on.

Garaby, on the last page of the second Supplement to his *Vies des Saints de Bretagne* (Saint-Brieuc, 1839, p. 544), gives a list of "Little-known Saints of Brittany," whom he proposes should be commemorated on Christmas Day. Among them comes "St. Dei, or Thei, a monk of Landevennec, who withdrew into a solitude, now called Locthéi, near Châteaulin." Although this tradition is a very late one, it has great probability in its favour, for the parish of Lothey is on the river Aulne, near the mouth of which, only a few miles distant, lie the ruins of the great Abbey of Landevennec.¹ Further, St. Dei is commemorated in

¹In Tresvaux's edition of the famous book of the eighteenth-century Benedictine Dom Lobineau, *Les Vies des Saints de Bretagne* (Paris, 1836), "S. Dey or Tey, Confessor" appears in a "Catalogue of certain saints honoured in Brittany whose history is unknown or little-known." Dom Lobineau says that "Loc-Tey is sometimes called Loc-Tea" (pp. xlvii, xlviii). On p. 99 "S. Dei, who lived at the place called after him Loc-Taï or Loc-Dai, near Châteaulin," is mentioned as one of the disciples of S. Winwaloe.



the adjoining parish of St. Ségal,¹ on the other side of the Aulne, while close by, to the south-west, in the parish of Quéménéven, is *Lanzey*. The late M. l'abbé Pondaven, Archiviste of the diocese of Quimper, told me some years



Eglise du Vieux-Lothey.

ago that a local tradition in this neighbourhood represents St. They as "one of the companions of St. Idunet and St. Ethbin." This is what we should expect, since the huge parish of Pleyben bounds St. Ségal and Lothey on the

¹At the village of Lanvélé (pronounced Lanvêlé), "where there was formerly a chapel of St. Thei" (M. Mevel, *Bulletin d'Hist. et d'Arch. du diocèse de Quimper*, 1926, p. 89).

east. St. Ethbin appears in the *Life* of St. Winwaloe, the founder of Landevennec.¹



M.H.C. Archley '23.

STATUE OF SAINT THEY IN VIEUX-LOTHAY CHURCH.

¹The late M. Mevel says (*Sainte-Anne-la-Palme, Chapelle et Pèlerinage*, p. 57) that at the village of Lanzey (old people pronounce Lanzei) in Quéménéven, two kilometres south-east of Plonévez-Porzay, a chapel (of St. Dei?) is remembered as having existed formerly. Close by was a chapel of St. Guenolé (Winwaloe). St. Guenolé was also honoured at Lanzent, not far away. Porzay may itself contain the name *Dei*.

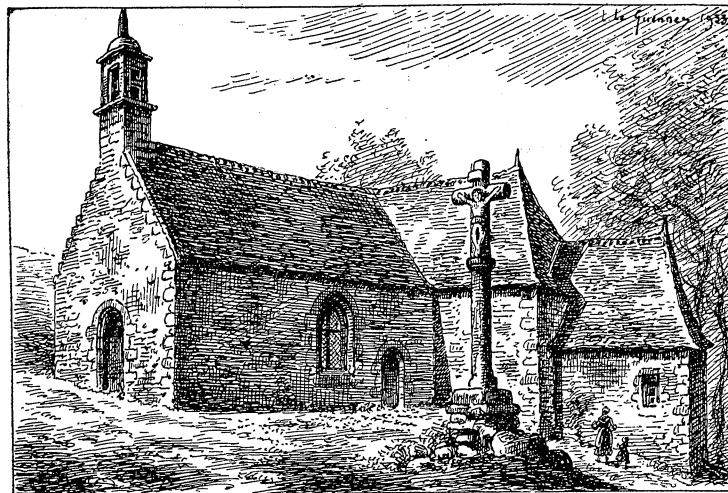
In the south transept of the church of Lothey is a statue of St. They as an abbot. The saint has a holy well about 500 yards east of the church, in the wood of Coat-Mor. In a manuscript by Commandant Faty at the Evêché at Quimper, written in 1882, it is stated that a pilgrimage used to be made each year to this fountain to obtain a cure for fever, on the Sunday before the Rogation Days, called the Pilgrimage of the Three Mondays. According to an eighteenth century document in the Departmental Archives of Finistère, there were formerly four days when an *assemblée*, or pardon, was held at Lothey, viz., on the feast of St. They on the Sunday after St. Peter's Day, on the second Sunday in August, on the Sunday after the Feast of SS. Simon and Jude, and on Passion Sunday. In 1500 Pope Alexander VI granted 100 days Indulgence in perpetuity for each of these days.

Some distance to the south-west, in the peninsula of Cap-Sizun, St. They is the patron of three beautiful chapels still frequented by pilgrims: at Poullan near Douarnenez, at Plouhinec near Audierne, and on the cliffs of the Pointe du Van, close to the Baie des Trépassés, in full view of the Pointe de Raz, the Land's End of Brittany.

The chapel of Saint-Tey in Poullan (between Douarnenez and Pont-Croix) is $3\frac{1}{2}$ kilometres south-east of the *bourg*. It is a plain cruciform little building, in a pretty situation, surrounded by trees. Close by is a calvary which bears the date 1577 and the words X : Bars (=Christopher Le Bars). Inside the chapel is a wooden statue of a saint¹ with the words 'St. Evy' painted on it. The saint's intercession is sought by pilgrims suffering from rheumatism. A bell cast for this chapel just before the Revolution, was taken down by Republican soldiers a few years later and given to a war-ship, which was captured

¹South side of the altar. The people at the farm told me a nameless statue of a hermit on the north side was St. They.

by Lord Howe's fleet on 1st June, 1794. It ultimately found its way to Scotland, and now hangs in the Town Hall of Alyth in Perthshire. It bears the following inscription: J'AI ETE FAITE POUR ST. TEYS DU TEMPS MRE LE BESCON DE COATPONT RTR DE POUILLAN, CORENTIN LESTENNET, FABRIQUE, LEPINE FONDEUR A QUIMPER, L'AN



Chapelle de Saint They, en Poullan.

1789. (Messire Bescon, more correctly Bescond, was then Rector of Poullan; Corentin Lastennet was *marguillier*, or warden, of St. They.)

The chapel of St. Thei at Plouhinec is much smaller. It is situated in the bend of a very Cornish-looking combe, by a little stream which flows into the Bay of Audierne a quarter of a mile below. There is a holy well on the south side. When I saw it in July, 1932, the statue of the saint over the well was vested in the baptismal robe and tiny

bonnet of some little child whose mother wished in this way to place him under the saint's protection for the cure of some infantine ailment. M. Monot tells me that he has seen the statue wearing a *coiffe de Bigoudenne* (head-dress

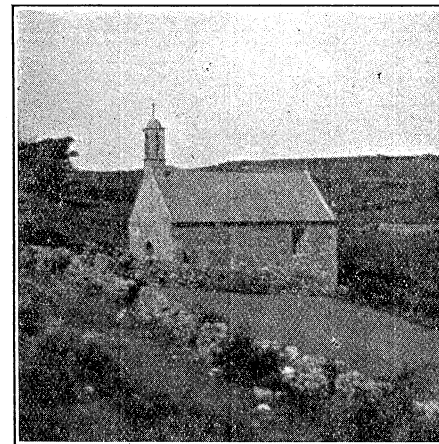


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HOLY WELL AT PLOUHINECH.

of a woman of the Pont l'Abbé district). The statue of St. Thei inside the chapel represents him as a tonsured monk, holding in his right hand a crozier. As at Poullan, the saint is invoked by those afflicted with rheumatism. In 1795, during the Revolution, the little chapel was sold for 800 livres. It is still, however, used for worship.

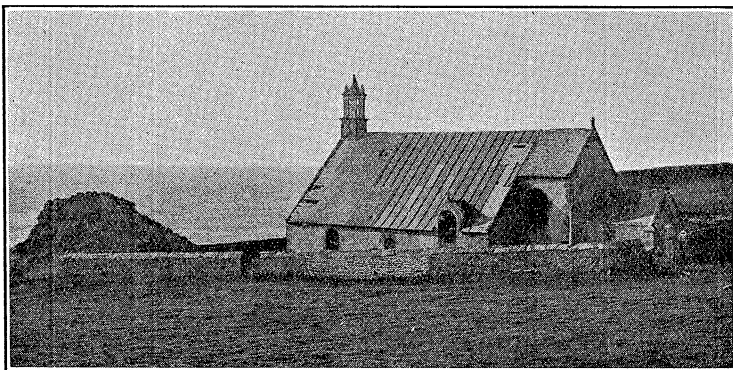
But the most important of these three chapels is that in the parish of Cleden, on the Pointe du Van. Its romantic situation is described by Anatole Le Braz in the Introduction to his *Vieilles Chapelles de Bretagne*. Within this large and handsome building, which dates from 1636 (when it was rebuilt), are some particularly interesting old statues. The cross belonging to this chapel was often



CHAPEL OF SAINT THEI IN PLOUHINECH.

carried to the sick-bed of dying persons; for example, in 1646 we find that 5 livres 6 sols were paid "for taking the cross to the house of Marguerite Le Gall at Audierne at the time of her death." Sermons were preached at St. They during Lent in the seventeenth century. Four pardons were held here each year. The principal pardon was on the first Sunday in July. This is still observed. (The statue of the saint frequently has a bride's *coiffe* placed on its head as an *ex-voto*. The women of the village

used first to dip the statue in the holy well.) Other pardons were held on the Sunday before the Feast of St. Matthew, who has a holy well east of the chapel, called Feunten Sant Vao; on the Sunday before the Feast of St. Roch; and on the second Sunday in May. The "Grand Pardon" lasted three days. Pilgrims came from all over the surrounding district, and camped around the chapel during the night before the pardon. On arriving, they washed



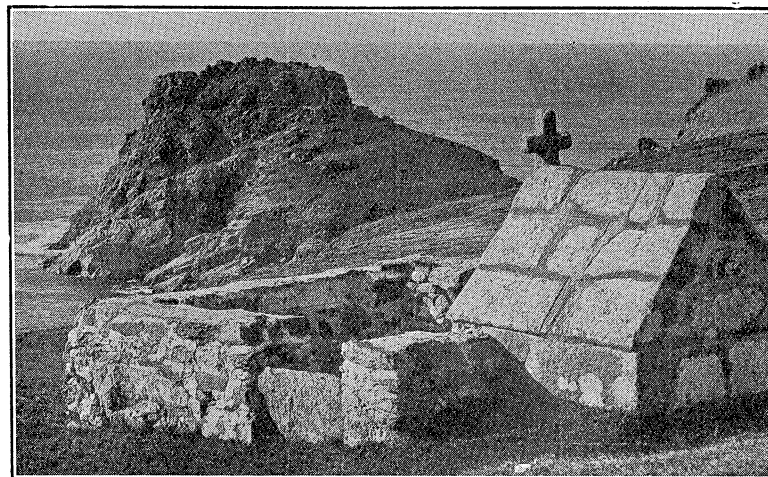
CHAPELLE SAINT THEY
at the Pointe du Van.

their faces at the holy well. Cross-bowmen marched at the head of the procession. In the "House of St. They" in the churchyard food was prepared, including some special dainties bearing the saint's name.¹ The offerings brought by pilgrims amounted often to considerable sums; between 1636-1646 the average was 39 livres 10 sols, and twice as much during the pestilence of 1639-1641. Large sums were also offered at the time of Fr. Maunoir's missions.

¹*Louzaouensan-They*, a fricassée of sea-mollusc with sugar, vinegar and honey, and the *pasté*, a 'hachis' made with scraps of meat. (Is this word the same as the Cornish *pasty*?)

A Breton proverb says that no one comes to pray at this chapel without finding relief—"anez beza bed frankis."

In the *Rolle des Décimes* of the diocese of Cornouaille for the "Don Gratuit"¹ of 1774, this chapel paid £9 7s.6d., while the chapel of St. They at Plouhinec paid £1 10s. for the *Décimes extraordinaires* and £1 5s. for the *Quote-part*



THE HOLY WELL OF SAINT THEY
at the Pointe du Van, Brittany.

des dons gratuits, and the chapel of the saint at Poullan paid 3s. and 1s. 5d., which shows how much richer and more important was the chapel in Cleden than the other two.

Fifty yards south of the chapel is the Holy Well of St. They, constantly visited by pilgrims who seek relief from rheumatic pains.

In a deed of 1640 the saint is called "Monsieur Saint Dei," and a local legend, embodied in an ancient vernacular hymn

¹It is entirely untrue to say that the clergy paid no taxes under the Ancien Régime.

collected by M. Le Carguet and printed by him in 1903,¹ says that he was the brother of St. Trémeur (who has a chapel in this same parish of Cleden) and like him was beheaded by the tyrant Comore. They arrived at the coast carrying their heads, and embarked on a boat. They proceeded to replace their heads, but St. Trémeur, unlike St. They, found considerable difficulty in keeping his on, and was so troubled by the wind blowing it about that he decided to carry it in his hand, while St. They steered. Finally they landed at Porz-ar-Zent (=The Saints' Port), constructed a hermitage, and afterwards built their chapels in Cleden parish. Traditions of the saint are particularly vigorous in this district, but I fear they have little or no historical basis.²

The cult of St. They is found in the neighbourhood of Quimperlé, in the south-east of Cornouaille. The *Rolle des Décimes* of 1783 (Archives of the Evêché of Quimper) shows that there was formerly a chapel of St. They in the parish of Riec, not far from the coast. A short distance south of Quimperlé is the chapel (formerly the parish church) of Lothéa. It has been thought that the eponym of Lothéa is St. They. This is the opinion of Canon Pérennès, who tells us that the local pronunciation is *Lothé*, and that the saint is called by Breton-speaking people of the neighbourhood *Sant Thé*.³ This identification, however, is by no means certain. In a charter of 1028 in the Cartulary of the Abbey of Sainte-Croix de Quimperlé,⁴ Lothéa and a neighbouring church are called the "*Monasteriola Sanctorum Taiaci et Terethiani*." In a charter of the second half of the twelfth century⁵ Lothéa is written

¹*Sant They ac Sant Trenver.*

²See Le Carguet's article "Chapelles du Cap-Sizun," in *Bull. de la Soc. Arch. du Fin.*, 1903, p. 202.

³*Bull. d'Hist. et d'Arch. du diocèse de Quimper*, 1930, pp. 57-8.

⁴*Cartulaire de l'Abbaye de Sainte-Croix de Quimperlé*, Rennes, 1904, pp. 124, 135.

⁵*Ibid.*, p. 236, note 1.

"*loco Thadei*," and the editors of the Cartulary think it possible that this change may be a sign that at that period St. Dei had begun to be regarded as the patron of Lothéa.¹ In another charter of the same period it is called "*locus Teiaci*."

The pardon of Lothéa is on Trinity Sunday. I suppose it is only a coincidence that the famous chapel of St. Day in Cornwall was dedicated to the Holy Trinity. St. Day Feast is on the second Sunday after Trinity Sunday. The pardon at Poullan is on the third Sunday in May. At St. They in Cleden the pardon is, as we have seen, on the first Sunday in July; at the chapel of the saint at Plouhinec it is on the second Sunday in July, but depends partly on the date of Pentecost. The porter at the gate of the Abbey of Solesmes, who comes from the neighbourhood of Audierne, told me that a distich in Breton says that the peasants begin to cut their barley each year at the Feast of Saint They:

"Da c'houel Sant Tey
E laker ar falz en aiz."

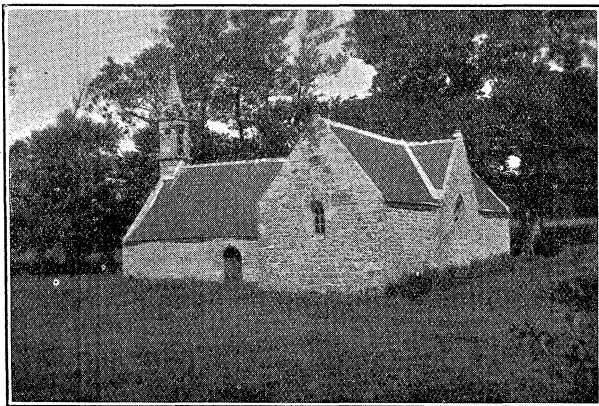
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It will be observed that all the places where St. Dei is honoured are on or near the sea, or on the river Aulne. Another Cornish saint, St. Petroc, is honoured at Lopérec, on a tributary of the Aulne, and at Lopaerrec, on the coast at Tréboul, not far from Poullan. It looks as if St. Dei, who was evidently an active missionary, travelled by water (as we know the Cornish saints preferred doing) when going from Landevennec to the different places he evangelised. These places are all in Cornouaille. St. Dei is not found in any other part of Brittany. In our own Cornwall he has no dedication except at St. Day. It will be observed that St. Day is not near Landewednack or any other place where St. Winwaloe is honoured. It is,

¹M. Loth says that *Taiacus* is an incorrect form. The name must be *Taia*. (*Noms des SS. Bretons*, p. 83.)

however, close to St. Euny of Redruth, who seems to be the eponym of Plévin in Cornouaille. It stands on the slope of Carnmarth hill. The Restronguet creek must 1,500 years ago have been navigable to within a comparatively short distance.

Note:—The reader has observed that the inscription on the statue of the patron saint in St. They's chapel at Poullan calls him St. Evy. There is a chapel of St. Evy (pronounced Sant Tevy¹) in the parish of Saint-Jean-



CHAPEL OF ST. EVY
in St. Jean Trolimon.

Trolimon—Le Carguet calls it "Sant They-ar-Gorzec" (=reeds). M. Mevel thought that St. Dei might have been the original patron of the chapel of St. Dewi (*Sanctus Davidagius*, 1518) at Tréguer in Plonévez-Porzay, and of the parish of Poul-David at Douarnenez—in Breton Pouldéü (*op. cit.*, pp. 20 and 43). The patron saint of the chapel of St. Avit in the cemetery at Quimperlé is popularly called St. Thé, like the eponym of Lothéa (see p. 00), and there is a farm of St. Avit near the chapel of St. They in Poullan.

G. H. Doble.

¹I find that in the parish of St. Jean Trolimon there are persons called EVY, which shows that the saint is Evy, *not* Tevy.

HOLY TRINITY CHAPEL AT ST. DAY.

Until 1835 the large village of St. Day, capital of an important tin- and copper-mining district, remained within the ancient and extensive parish of Gwennap (*Lanwenep*, 1199).¹ Its Chapel of Holy Trinity, locally famous as a place of pilgrimage, served the spiritual needs of the villagers until the Reformation, when it appears to have fallen into ruin. The present church, built in 1828, retains the dedication, though it does not occupy the same site. It is clear, however, that the earliest patron of the place was the Celtic Saint Day whose name the town still bears, a saint who has no other shrine in Cornwall, but is well enough known in Brittany as *St. Dei*. Precisely when his chapel in Cornwall was put under the protection of the Holy Trinity does not appear, but it was certainly before 1269. St. Day then lay upon the principal thoroughfare through Cornwall, the ancient ridgeway and pilgrim road from London to St. Michael's Mount. Norden, writing about 1600, says, "St. Daye, a hamlet: There was sometime a chappell, now decayde, called Trinitye, to which men and women caome in times paste from far in pilgrimage. The resorte was so greate, as it made the people of the COUNTRYE to bringe all kinde of provision to that place; and so longe it contynued with increase, that it grew to a kinde of market; and by that meanes it grew and contynueth a kinde of market to this daye, without further charter."

The fact that St. Day lay upon the main road was doubtless of great importance in its history. The change

¹The following extract from the Assize Roll (J.I. 1/1502, m. 189) shows that the district surrounding the chapel of St. Day was at one time regarded as a sub-parish: "In 1393 an assize was held to enquire if Thomas Peverell, Reginald Helygan, John Helygan, Henry Thorne, John Burgh of Berlandu & Johanna his wife, & John Burgh, Jr., unjustly disseized Roger Trewynnard of certain free tenements in the parishes of *Seynt deie & Gwennap*."

of dedication to Holy Trinity¹ and the reputation of the place among pilgrims, point to some miracle having occurred there, possibly to some pilgrim making the longer and older pilgrimage to St. Michael's Mount. As for the growth of a market and then a village round the chapel, we find an exactly similar development at Goldsithney further along the road, near Marazion, where the celebrated Fair grew up by the wayside chapel of St. James. In the seventeenth and eighteenth centuries the mines developed so rapidly that St. Day soon became the capital of a thickly-populated industrial area, and its wayside character was eclipsed by the construction of a new line of road through Scorrier and Mount Ambrose.

Let us now trace the history of the Chapel from documentary sources. In 1269, when Bishop Bronescombe divided the revenues of the parish of Gwennap (*Sancta Weneppa*) between the Chapter of Exeter and the Vicars, he assigned to the latter, among other things, "the whole altalage (or offerings) of the Church of Saint Weneppa and of the Chapel of Holy Trinity." In return, the Vicars are to keep up the Church and Chapel and maintain the chantry (*cantaria*) of the latter. In 1281, when the Commissary of the Dean and Chapter of Exeter held a visitation of Gwennap, it was found that there were "at the Chapel of Holy Trinity three acres of glebe (*sanctuarium*) which had been given to the chapel, but lay waste because the donor of the same had distrained upon them to compel two masses to be said weekly in the Chapel, which he claimed by agreement as his right. And the said Donor sells the grass of the said three acres and takes all the other profits which arise therefrom." As the site of St. Day was then wholly surrounded by the Manor of Tolgullow,

¹St. Day is called "the towne of Seynt Trynyste in the parish of Gwenape" in 1540.

it is reasonable to suppose that this "Donor" was the Lord of the Manor.¹

In another visitation, held in 1331, it was again found that the Vicar of Gwennap was liable for the maintenance of the chantry in the Chapel of Holy Trinity. It is fairly clear that the Vicars of Gwennap were loth to admit their obligation to maintain a private chantry in their chapel-of-ease. Possibly they considered the endowment insufficient to meet the burdens.

Wayside chapels such as St. Day were frequently used by the Bishops for ordination services during their journeys through Cornwall. On 15th August, 1427, Bishop Lacy ordained the following persons to the First Tonsure in "the Chapel of Holy Trinity within the parish of St. Weneppa":

Richard Gwavys, John Leyte (Laity), John Nicoll, Henry Gille, Ralph Nicoll, Thomas Harry, John Spicer, illegitimate, John Vyntow the like, David Rawlin, Stephen Crane, Robert Crane and John Hunter.

Norden's remark about St. Day being a famous pilgrim-place is borne out by the frequent bequests made by Cornishmen to the "Holy Trinity," under which designation St. Day is always intended. It comes next after St. Michael's Mount in popularity. For example, John Trevelyan, Vicar of Perran, by his will dated 1447, left 3d. to the "Honour of the Holy Trinity in the chapel of the same near Redruth"; John Bakere in 1420 left 12d. to the Holy Trinity of "Seyndey";² John Meger in 1419 left 12d. to the "Church of St. Dye in Cornwall"; John Mowla in 1503 left 8d. to the "Store of Holy Trinity at Seynt Day and 4d. as an offering to the same Holy Trinity."

¹A deed of 1423, referring to Trevarth Common, mentions as a bound-mark the "cross of Penhalvyngam, which was erected for the soul of the Lord of Talgollow." This cross is also named in a deed of 1327, and again in 1731, as "the White Cross." Apparently it stood somewhere between the lands of Trevarth or Trevince and Cusgarne. Penhalvyngam is now Penhalwidden Moor, near Trevince.

²Here we find the same spelling as in Brittany.—G.H.D.

In 1510 John Enys left 6d. to the "Image of the Holy Trinity of Sent Degye"¹ and the same sum to the store there. These are just a few of many such instances.

At the time of the Reformation the Chapel appears to have been a large and handsome building with a fifteenth century tower and pinnacles.² Unfortunately, part of its endowment rested, as we have seen, upon an obligation to maintain a Chantry, or masses for the soul of the founder. This was sufficient to bring it under the Chantry Act of 1545, whereby all such foundations were declared forfeit to the Crown. Accordingly the endowment and the building of the Chapel were seized, and in 1568 we find Queen Elizabeth selling "the Chapel of Holy Trinity" with its lands in the parish of "St. Gwynep" to a government contractor, among a vast number of other forfeited ecclesiastical holdings. The site of the Chapel and its glebe became a secular tenement known as "Trinity Chappell" (1729), and in 1745 the Vicar of Gwennap reported to the Bishop that the "Chapel dedicated to ye Holy Trinity" was "quite in ruins." Another Vicar in 1812 wrote that there were "no remains of it." The last ruins, including the tower, appear to have been removed in or about 1780. Some of the carved stones can be seen built into houses in St. Day, and there is a fifteenth century crocketed pinnacle in the grounds of Scorrier House which is said to have come from the tower. Also there are said to be pillars from St. Day Chapel in the gardens at Tregulow. If these stones came from the chapel of Holy Trinity, it is clear that the chapel was rebuilt, like nearly all the Cornish churches, during the fifteenth century, and that it must have been as large and imposing as many a parish church.

C. Henderson.

¹Asser spells St. David's *Sancti Degui*. It looks as if both in Brittany and in Cornwall St. Day has been identified with St. David.—G.H.D.

²A picture-map of St. Day (*circa* 1720), in the writer's possession, shows a large square tower, presumably the Chapel tower, in the middle of the village.