

St Mary's Church, Cusop.

A visit to St. Mary's Church, Cusop, today shows a typical small rural church of the Welsh Borders, situated within trees, in a large churchyard on a hill. It is listed as Grade 2 star. A number of the trees are ancient yews and the churchyard is round, these two facts suggest that Cusop was a Pre-Christian site. A measurement of the largest yew shows a girth of over thirty feet. Experts allow thirty five annual rings to the inch of radius, using this formula thirty feet equals over two thousand years of growth, and puts our yews back into pagan times. The nearness to Wales makes it possible that this was a Druid site as it is known that Druids favoured circular sites on hills and yew trees that they associated with death and the afterlife. Whilst this is highly speculative it is pretty certain that the site at Cusop was in use before Christ and long before the present building. The original dedication of the church was to the sixth century Celtic saint, Saint Cewydd. Very little is known of his life due to the scarcity of records in the early Dark Ages in Wales, however ten churches are associated with him including Aberedw and Disserth. Cewydd is the Welsh 'Rain Saint' and, like Saint Swithin, his day is 15 July when, if it rains on that day, it will continue for 40 days.

Early records

One of the earliest records does not shine a good light on some parishioners, the *Visitation returns for the Diocese of Hereford 1397*, originally written in Latin translates as follows-

'The parishioners say that the chancel is in ruins and defective in the roof, walls and windows, default the Rector. Also they have neither masses nor other divine services only on Sundays, and this at their own cost, in default of the Rector. Also Jevan Gwyn is committing adultery with Nest the daughter of Howel, having turned his wife out. Also that Jevan ap Phyllyp is fornicating with Joanna daughter of Hoedlywe, whom he keeps. Also Sir Owain chaplain, is incontinent with a certain Wiodus daughter of Jakkyn.'

Generally early records of the church are few. It was under the patronage of the Prior of Llanthony from 1290 when the Rector was David de Merchynt and a list of patrons and Rectors from that date exists. Many Rectors were absentees and some were also vicars of Hay, running the parish was left to a poorly paid curate. See a partial list of these at Annex 5. There are Baptism, Marriage and Burial records available from 1662. The church owns a Welsh Prayer Book of 1664 an indication that Welsh was the spoken language in Cusop at that time.

An extract from John Duncumb's Collections towards the History and Antiquities of the County of Hereford 1812

“ECCLESIASTICAL ACCOUNT Cusop is a rectory, anciently in the patronage of the Prior and Convent of Llanthony; it was sold *inter alia*, at the suppression of religious houses by Henry VIII to Nicholas Arnold, esq. from whose family it was purchased by Edmund Harley, Esq and thus descended to the present patron Edward Harley, Earl of Oxford and Mortimer. The annual value is about one hundred pounds.

PATRONS	A.D.	RECTORS
Abbot of Llanthony	1290	David de Merchynt
The same	1300	John Wroth
The same	1316	Vincent Wroth
The same	—	Reginald Lane
The same	1421	Richard Walsh
The same	1430	David ap Griffith
The same	1449	Llewelyn Jones
The same	—	___ Ap Thomas
The same	1505	William Harbord
Sir Nicholas Arnold, knt.	1563	David Jenkins
___ Arnold	—	John Rawlins
John Arnold, esq.	1687	Henry Rogers
Nicholas Arnold, esq.	1709	David Williams
Edmund Harley, esq.	1731	Henry Gwilym
Edward, Earl of Oxford	1745	Walter Vaughan
Sir Francis Charlton, bart. &		
Sir Francis Dashwood, bart.	1754	Edward Edwards
Trustees of Edward Earl of Oxford.		
Earl of Oxford	1804	Edward Hamley

The church is dedicated to St. Mary, and is situated in a pleasant vale extending from north to south. It consists of a nave, chancel (paved by the present rector), a large porch, having in a loft or cupola over it, two small bells thus inscribed; "Lewis Watkins, Philip David, 1670, wardens." The nave and chancel communicate under a plain semi-circular arch, and at the western end of the church is an ancient stone font, having a cavity nearly two feet in diameter, and one foot in depth, slightly narrowing towards the bottom. The outside is carved in ribs intersecting each other so as to form a net-work of small lozenges. The windows are small and of lancet form: the alter is placed on an elevation of eighteen inches above the pavement of the church, and within the communion rails are these inscriptions, on flat stones

James Butler, gent. died Oct. 31, 1711, aged 69

Thomas Gunter, died March 4, 1711 aged 37

The Duppa Family

The following is inscribed on an escutcheon affixed to the south wall of the church:-

The Coat Armour of Sir Thomas Duppa, knight; he was eldest son of Thomas Duppa, Lord Archbishop of Canterbury, and father of Robert Duppa of Castle Town. Robert Duppa's son, was Baldwin Duppa esq. of Hollinbourn Court, in the County of Kent. Robert Duppa was Grandfather to Richard Lewis of Broad Meadow, both in the county of Hereford, Gentlemen. Drawn by the ancient paternal arms of the families aforesaid. Richard Lewis departed this life, Jan. 25, 1772, aged 78 years.

Within the inscription are the arms of Duppa and Lewis, viz. *azure*, a lion's gamb erased in fesse, between two chains barways *or*. In a canton *or*, a cinquefoil *gules*, Duppa; impaled with *sable*, a cross chequy *or* and *gules*, Lewis."

N.B. The estate of Castleton is situated in the adjoining parish of Clifford: Broadmeadow is principally in the same parish, but part of the lands extend into Cusop.

[NOTE: The report from the Woolhope Club later in this paper says that the escutcheon was removed and sent to the Duppa family by a former rector.]

North Wall

*John Watkins of Broadmeadow, gent. died
May 7, 1762, aged 80.
Mary, his wife, died June 27, 1752, aged 70*

South Wall

*James Butler, gent. gave 6s. per annum,
Charged on a tenement in the occupation
of William Harry, to the poor of this parish*

Other Monuments and Tombs

An altar monument at the west end of the church is thus inscribed:-

Edward Edwards, rector of Cusop and Whitney, died April 11, 1804, aged 81 years, leaving issue one daughter, Althea, who married Thomas Philips, esq. surgeon of artillery at Bengal. Mary Fletcher Edwards, eldest daughter of the above, died December 4, 1790, aged 22 years. Althea, his wife died July 27, 1775, aged 46.

The inscription to James Butler and Thomas Gunter may still exist beneath the altar floor but the other inscriptions would appear to be lost.

There are 4 chest tombs listed as Grade 2 in the graveyard. The three close to the east wall are early C19. They are identical apart from the inscriptions. To the north *Walter Watkins died 1824*, in the middle *Elizabeth James died 1860*, to the south *Mary Watkins died 1838*. The Watkins family lived at Llydyadyway.

Close to the west wall is a tomb *In Memory of Althea the Wife of Revd Edward Edwards Rector of this parish who died July the 27th 1775 Aged 46*.

All of these tombs are in a poor condition.

Cusop Rectors and major changes to the church fabric.

Cusop church has a Rector and, at various times, a Curate, the difference between various titles for priests is explained in the extracts from Wikipedia at Annex 7.

A full list of Rectors hangs on the church wall and is reproduced as Annex 5 of this paper. Although we have a complete list little is known about the majority of them, some were also vicar of Hay, some, held multiple livings and some were absentees. Curates, (see Annex 6), undertook most or all of the work, yet even less is known about them. A change came in 1853 with the appointment of Reverend Kearsley Thomas as curate by the absentee rector Rev. D. Rodney Murray. On arrival Rev. Thomas found “ the sacred building almost entirely devoid of ecclesiastical character presenting externally an exceedingly wide barnlike appearance is an acknowledged fact, whilst internally the flooring was damp, even to absolute wetness thus rendering the whole church so unwholesome and unfit for the use of parishioners, that the Chancel in particular was altogether unavailable throughout many months of the year; the pews also, levers of the old fashioned cumbrous description, being most inconvenient and unsuited to the wants of the people and without any free sittings for the use of the poor, a few clumsy forms or benches not excepted.” [A separate project is being undertaken on the life of Rev Thomas Kearsley Thomas.]

Renovations

Between 1853 and 1858 Rev. Kearsley Thomas mobilised the community, donations were promised and money granted from the Church Building Society on condition that “sixty sittings shall be free and unappropriated for ever.” Rates of one shilling in the pound were levied to cover costs that amounted to £570. Mr St. Aubin was appointed architect and work began, the floor was raised, flagstones were laid, old pews removed, there was work on the windows and the old belfry from above the porch removed and a new porch built. A vestry was constructed on the north side of the church. However this work did remove much of the original character of the church.

Based on an article in *Archaeologia Cambrensis* there are pews in the nave of Whitney Church that belonged to Cusop Church but were bought by Whitney when Cusop Church was restored. See Annex 8. This does not fit with the record of Whitney Church pews displayed in Whitney Church, this says that the pews in the baptistery are older than those in the rest of the church and speculates that these came from the original church. However, it also records pews being re-arranged in 1853 and seating increased from 83 to 125 and that the chancel was restored in 1868 when the architect was J P St Aubyn, the same person responsible for the Cusop renovations. The re-arrangement of 1853 would have been too early to incorporate the Cusop pews and the current pews in the chancel match those of the nave, however pews from Cusop would have been much older than these, are they the ones in the baptistery? See photographs at Annex 8.

Minutes of the Cusop Church Council meeting dealing with the project are available as an annex to this paper along with before and after architectural drawings. Annex. 2 & 3.

Changes described by the Woolhope Club

The best description of the church before these changes is contained in a record of a visit by the Woolhope Club in July 1899. The full text is included as Annex. 1.

Cusop Church, which we see today, presents a very different appearance to what it did previous to restoration in 1857. Outside, the church was then covered many coats deep with Reformation whitewash, while inside, a lath and plaster ceiling covered the whole church. At restoration the outside whitewash was scraped away, disclosing the walled-up priests' doorway in the north wall of the nave. Inside, the ceiling was taken down, opening up the fine 14th century roof. But if these restorers of 1857 made these undoubted improvements to the church, they swept away at the same time a very great deal of antiquarian interest and have in a great measure altered the whole character of the building.

The three lighted 14th century east window in the chancel was taken out, and the present one was inserted. The two side windows of the same date however remain. All the windows in the nave which were Norman, were also removed, with the exception of one behind the south door; this and the interesting arch communicating between the chancel and the nave, stamp the character of the church. Round the course of the arch was originally an ornamentation; this has been chipped away, with the exception of a small fragment still to be seen inside the chancel. Over the arch was a handsome rood loft, the entrance to which, as was always the case, was by a flight of steps from the chancel. The walled up doorway is still to be seen.

The ancient porch was also removed with its stoup and bells overhead. One bell was inscribed Lewis Watkins, and the other Phillip David, and both had the date 1670. At the restoration the present porch was erected, also the belfry, and new bells were hung. The floor of the church was made deeper by seven inches: in doing this the old pavement was taken up and a large quantity of bones removed, these were all re-interred in the churchyard.

Cusop church is dedicated to St Mary and was built by the Monks of Llanthony, or rather re-built by them on probably an older foundation, towards the end of the 12th, or beginning of the 13th century. The Prior and Convent of Llanthony were the patrons of the living, down to the dissolution of the monasteries, when the patronage was sold by the Crown to Nicholas Arnold with the Llanthony estates, from whose family it was purchased by Edward Harley, and until recent years was the property of the Earls of Oxford and Mortimer. Behind the colouring, the walls of the chancel were covered in frescoes. That on the north wall represents a female figure, probably the Virgin Mary, to whom the church is dedicated. This was discovered some three years ago.

Other Curates and Rectors

Rev. Andrew Pope was curate at Cusop from 1868- 1873 when he was appointed vicar of Preston and Blakemere. Pope was a great friend of Rev. Francis Kilvert and features in his famous diaries. He later became vicar of Diddlebury and in April 1888 returned to Cusop to preach the sermon at the dedication of an organ from The Moor.

Rev. George Pagdon may be remembered for dying suddenly in the pulpit. The South Wales Daily News from November 1900 reports that *“He had been conducting the service, and seemed quite well, but he had only just entered the pulpit when he staggered and fell. There was a large congregation present and painful sensation was caused. The rev. gentleman was carried into the vestry and messengers were despatched for medical aid, but he expired in a few minutes. Dr T. Hincks was soon in attendance, but found life extinct. Deceased was about 47 years of age, and leaves a family”*.

Reverend David Christmas Moore died in 1905 aged 80. He was a prominent mason. The record says:-

“The funeral of the late Most Worshipful Brother the Reverend David Christmas Moore, Vicar of Cusop, Hay, late Grand Master of Nova Scotia in the Dominion of Canada and a member of No. 120 Palladian Lodge of Hereford under the Constitution of the Grand Lodge of England took place at Cusop on 21st March 1905.”

Plaques

Plaques on the wall of to-days church are for Celia Lyde, William Seward, and those of the parish who gave their lives in World War 1 (see Annex 4 for more details). William Seward is buried in the churchyard and a booklet describing his life is available in the church

Bells

Rev. Percy Griffiths lived at Woodlands in Cusop Dingle, he was not a Rector of Cusop, however he paid for the church to be re-roofed and installed the present clarion of 6 bells in memory of his wife in the early 1960s.



The bells are of pure copper and chime in the key of G. The largest bell weighs 3 ½ cwt and the smallest 84 lbs, the total weight of all six is 11 ½ cwt. The bells were manufactured, tuned, erected by White Chapel Bell Foundry, London for the sum of £705.

The two old bells were sold for scrap to Messrs Steenbank, Bell Founders of London.

Annex 1

Paper presented to the Woolhope Club by Charles J. Lilwall at the Club's visit on 24th July 1899.

We learn that the name Cusop has been variously written, such as 'Ceushope', 'Caushope' and 'Keushope' but the etymology in the British language from 'Ceu' or 'Caw' a hollow and hope a 'hill' seems fully to describe the situation of Cusop, being placed in a hollow, formed by Cusop Hill on the east, and the Hainalt hills on the west, which unite towards the south in a low lying hill which runs right across the valley and forms a watershed in this district. Cusop Church, which we see today, presents a very different appearance to what it did previous to restoration in 1857. Outside, the church was then covered many coats deep with Reformation whitewash, while inside, a lath and plaster ceiling covered the whole church. At restoration the outside whitewash was scraped away, disclosing the walled-up priests' doorway in the north wall of the nave.

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I have been unable to find any dedication crosses on the outside walls of the church. Inside there is a dearth of memorial tablets, one only remaining on the south wall. The following was inscribed on the escutcheon affixed to the same wall:-

- 1. "The coat of arms of Sir Thomas Duppa, Knight. He was the eldest son of Thomas Duppa, Lord Archbishop of Canterbury, and father of Robert Duppa, of Castle Town. Robert Duppa's son was Baldwin Duppa, of Hollinbourne Court, in the county of Kent. Robert Duppa was grandfather to Richard Lewis of Broad Meadow, in the county of Hereford, Gentleman. Richard Lewis departed this life January 25th 1772 aged 78 years."*

I regret that this tablet was removed some years ago by a former Rector, who sent it to a member of the Duppa Family.

The yew trees in the churchyard are undoubtedly among the finest in the county, that opposite the south door was measured by Duncumb in 1804, and he gives a measurement at four feet from the ground as twenty feet in circumference. The trees were measured by the Club when they visited Cusop in 1889. Opposite the Lych Gate, and on the green formed by the cross roads, stood in olden days the parish whipping post and stocks. The old building down the lane on the right, now covered with a slate roof and convened into two cottages, was, in the days of Queen Elizabeth, the Rectory, and is still called Old Rectory House. In the garden of the cottage occupied by Mr Lewis stood, twenty-five years ago the Tythe Barn.

Annex 2

Minutes regarding the repair of Cusop Church

8.12.1855 Notice of vestry meeting Friday 14 December to consider levying a rate towards repairs. William Wellings (Churchwarden)

23.11.1855 Messrs Boddington (Lydiart-y-wain) sought an interview with Rev. Kearsey Thomas (Curate) stated gift of £100 to repair church and render it a suitable and comfortable place of worship. Especially raising the floor, substituting low pews or seats and erection of a bell tower. Rev. Thomas advised a private preliminary meeting of the most influential parishioners at his cottage,

Friday 23.11.1855 (present Rev. Thomas, Messrs Lindsay, Thompson, Wellings, Stokes and B. Boucher). Unanimous decision to raise funds and call a vestry meeting. – raise the floor, lay flagstones, remove old pews and repair church throughout, bell tower, window in west end, vestry on north side. Remove dilapidated belfry and erect porch in lieu, clean and repoint walls, alteration of windows.

14.12.1855 Moved – repairs to contribute to comfort of parishioners and respectability of the Parish. One shilling in pound levied. Committee – Rev. Thomas, Mr Boddington, Lindsay, Wellings, James, Stokes, Thompson.

20.12.1855 Secretary lengthened interview with the Lord Bishop of Hereford, who gave a donation and wished God Speed. Awaiting visit of Mr St Aubin. Lady Langdale of Eywood sanctioned repairs as patroness of living (27.12.1855).

Item from Eccles Gazette re right to pews – only through “immemorial occupancy and repair”.

17.1.1856 Meeting to appoint Mr St Aubin as architect in place of Mr George Jones of Hay.

14.2.1856 Drawings received and approved. Chancel to be raised, windows glazed.

18.2.1856 Request for July meeting of Diocesan Building Society to be held earlier to avoid delay. Rev. Thomas expenses to and from Hereford to be paid.

22.2.1856 Application for grant to Church Building Society. Work on chancel to go ahead, East window if funds permit. “Sixty sittings shall be free and unappropriated for ever”.

17.3.1856 Complaint from Rector (D Rodney Murray) “lack of courtesy” etc in going ahead with application to building society – he withheld his signature. He will receive minutes in future. The roof will not be touched.

2.5.1856 £50 given by Soc. of B. of churches if 60 seats free for poor parishioners. Ads. For tenders in Hereford Times and Journal. Stones and blocks are ready.

16.5.1856 Ads. Scrapped and a few “respectable persons” be invited to tender.

- 5.6.1856 Drawings received. Notes on building supplies and draughts in churches.
- 18.6.1856 Invited tenders – Geo. Jarvis, Hay; Maddox, Hay; John Price, Hay; William Jarvis, Hay and others. Estimates of £580 and £675 received, not accepted.
- 24.6.1856 Estimates declined.
- 26.12.1856 Strike out building of vestry. Mr Ward requested to attend.
- 9.6.1857 Flue in W. end of church.
- 16.8.57 Finances considered good. Tables of Commandments and new Communion table suggested but a vestry for the Church paramount. Tables dispensed with at present. Rate of 60d in pound to be proposed at vestry meeting. Mr Ward's account £478 6s 3d. 'The Ten Commandments' Quarterly Review on 'internal arrangement and decoration of churches'. Scrolls and Ten Commandments 'cannot without impinging the law be dispensed with' ----'should be written in characters which at least some of the congregation can read.'
- 27.8.1857 Held in churchyard after rate payers meeting had agreed rate of 6d in £. (Rev. Thomas at seaside). Decided to ask Mr Ward to go ahead as per plans for vestry. Need for economy – grate and fireplace 'of an expensive character' desired to be lesser. New N. window just fitted to be removed to S. wall to replace "old dilapidated window". Also to enlarge old communion table to 5' x 2' 6" and 2' 8" height.
- 18.9.1857 Cttee. Of Ways and Means formed (in Rev. Thomas's absence) and Mr Lindsay (as Sec. pro. tem.) to write to Rev. D R Murray, Brampton Bryan Rectory, Shrewsbury. "In the absence of Rev. T K Thomas, who since he has lost the use of the Barn for his Sabbath Ministrations, is recruiting his health by a short visit to the seaside" ----"the sacred edifice is rapidly advancing towards completion" ----the Cttee. "will feel obliged by your paying of you sub. Of £10 into N P Bank" -----"£300 has been paid to contractor. "Perhaps, Sir, you may not be aware that the parishioners have liberally consented" ---- to rate ----"thinking our little sanctuary would be incomplete without this important addition" ---- of a vestry. This "inflicts further subscriptions on the respectable portion of the parishioners".
- 18.9.1857 Mr Wm Thompson, Tregoyd, "you are understood to have expressed your readiness to pay"- ---- "cttee. most anxious".
- 2.11.1857 Further appeal to Church Building Society. "vestry separated from the body of the church by elegant but modest screen.
- 18.11.1857 Re-opening of the church to be delayed until Spring when Bishop can visit more easily and walls will be less damp. Mr Lindsay to see Bishop.
- 27.11.1857 Letter to Boddington of Bircher. Mr Lindsay had seen Bishop, but they returned and showed him the letter and meeting will be held 4.12.57.
- 4.12.1857 Appeal to Hereford Church Building Society.
- 4.12.1857 Mr Boddington had not wished the poor to be deprived of service through the winter, therefore "Divine Service should be performed within the walls as soon as practicable".
- 7.12.1857 Letter to Bishop. On reconsidering, Mr B's view prevails. Service will be held on Christmas Day. Rev. Thomas returns to duties at Cusop, and in the meantime he is enabled to take services for Mr Dew at Witney throughout the winter.
- 15.1.1858 Letter to Wm. Ward, Westbourne Cottage, Kington enclosing bankers draft for £120.

22.1.1858 Letter to Sam Yapp, Bye St., Hereford. Noting failure to secure grant of £50, endorsed certificates enclosed and application renewed.

17.2.1858 Letter to Church B/Soc Whitehall, £60 received.

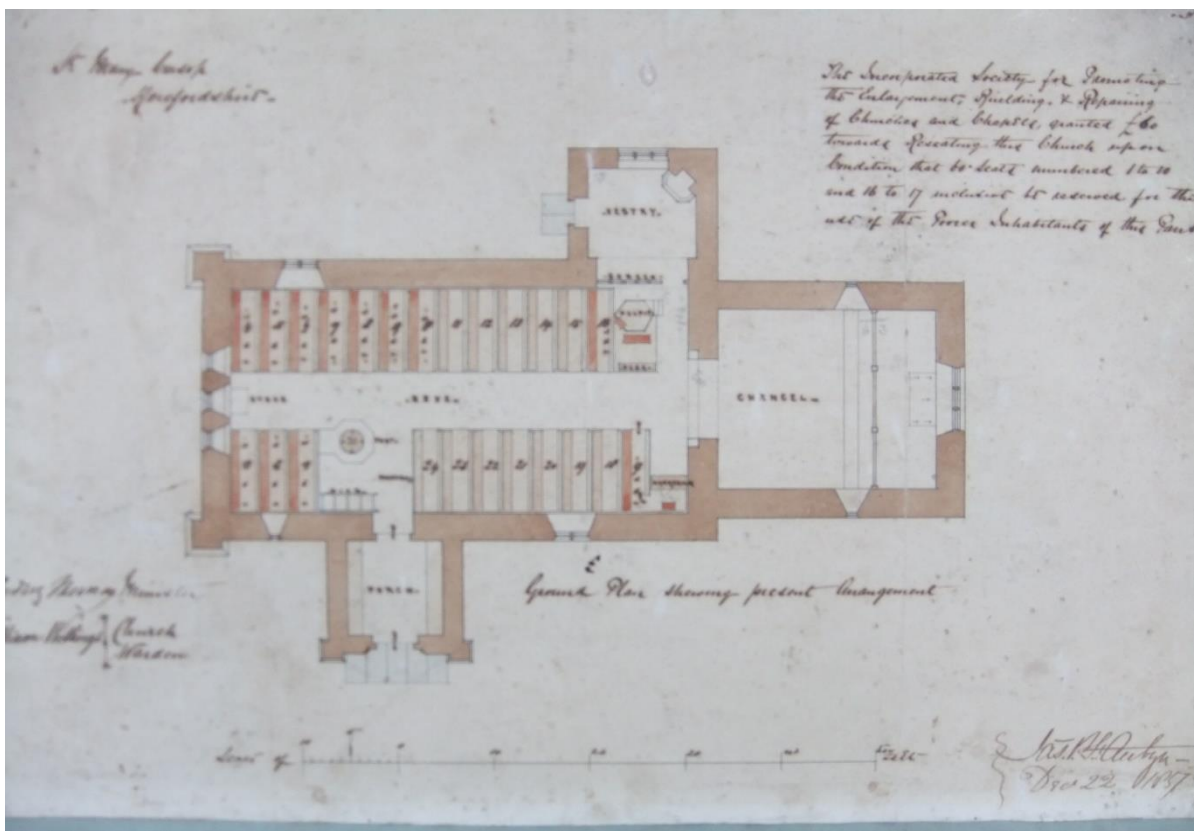
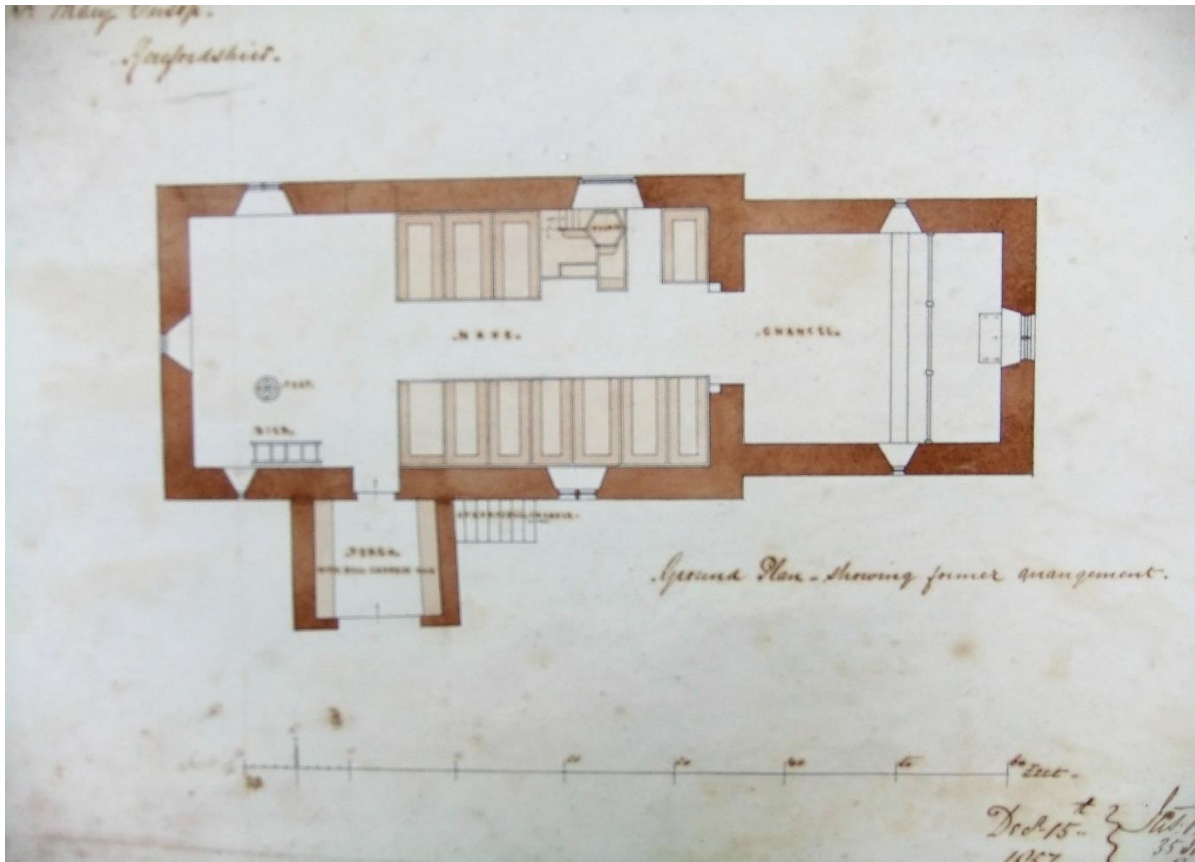
5.3.1858 Mr Price Mason of the Brook, Hay to paint chancel.
Letter to Boddington, Glam. " Thus all will be gathered in".

Letter in Hereford Times – re-opening of “the sequestered little church of St Mary, Cusop on 1 June 1858”.

10.6.1858 Silver Communion Service to be purchased, not exceeding £16. Accounts approved. Thanks to Rev. Thomas. From the highly objectionable state of things the sacred edifice has happily been redeemed, and in recording their deeply held thankfulness to the Giver of every good for the blessing which has been vouchsafed to their united efforts at the same time to express their conviction that much of the credit of what has been effected is due to the active, unceasing energy of the chairman Rev. T. Kearsy Thomas.

Annex 3

Plans of the church before and after the 1857 alterations.



Annex 4

Cusop memorial tablet for 1914-19 (Updated by Sue Hodgetts July 2019)

Here is the small amount we know about those from this parish who gave their lives in the 1st World War.

2nd Lieutenant Ronald William St. George Cartwright.

Born 1895, killed 26 February 1918, age 23. Served in the 16 Squadron, Royal Flying Corps.

Parents - Arthur & Ellen Mabel Cartwright of Rothbury, Cusop.



2nd Lieutenant Eric Percival St George Cartwright.

Younger brother of Ronald, born 1897, fell to a sniper's bullet, being killed instantly, on August 13th 1916, age 19.

Serving in the 4th Battalion Leinster Regiment then the 45th Company of the Machine Gun Corps. A scholar of Charterhouse he had written a number of poems, one of which he wrote on the eve before going over the top for the last time.

The 4th Battalion Leinster Regiment was an 'extra reserve' battalion mainly based in Ireland. The transfer to the newly formed Machine Gun Corps placed Eric in the line of fire at the Somme.

This poem by Lieutenant Eric Cartwright of Rothbury, Cusop was found in his note book after he fell at daybreak on August 13th 1916.



Alphabet of the War

A is for "Archibald" anxious to try conclusions with aeroplanes up in the sky

B is for bombs that can boastfully tell of the numbers of Bosch they have hastened to hell.

C is for Crump that appears to be sent direct at our heads with malignant intent

D, the delight of us all in a 'dud' when it strikes on the ground with a confident thud.

E's the explosion, we bob if discreet but if others can be we remain on our feet

F, Flamenwerfen we don't want to meet, the war's hot enough without any more heat.

G is for Gas just despatched by the Hun, but we're not slow to follow where he has begun.

H are the 'heavies' who's shooting is fine when they strafe his positions behind the front line.

I is for "if" which we frequently use to explain a mistake that we cannot excuse.

J is a Johnson, a very big shell, - there is not much left on the spot where it fell.

K, Kite balloons that are soon on the track of a naughty headquarters that plans some attack.

L is for land-mine that gives us the pip; when we've got to crawl forward and lie on the tip.

M, Minenwerfer or "Minnie" for short, - "Miss Minnie's" advances in vain have I sought,

For all who have wooed her with quivering knees have not arms to enfold her nor lips to appease.

N's for "Napoo", the result of above, or the fate of all those who to Minnie make love.

O is the Omnibus, worshipped and blest, when it carried us back to our long deserved rest.

P is for "pip-squeak", an impudent lout, who entered my dug-out when I was without.

Q is for queue, daily lined up and dressed for the Military Cross to be pinned on their breast.

R is the rifle-grenade in the air, - if I see them descending, I'm not often there,
But with trying to spot them I find pretty quick that my neck has developed a vertical crick.

S is the sniper who aimed at my head, also the sandbag he peppered instead.

T was the time I had to attack, 'twas the thought that I might not ever come back.

U's an unwelcome and impudent guest, whose unceasing attentions destroyed my rest.

V is for Vary-light nosing around to discover a 'party' prostrate on the ground.

W stands for the whiskey we quaff when we've got to go out on the night of a strafe
And W's water that robs it of heat – If you've got any sense, you will swallow it neat.

X is the number of prisoners shown, the number of anything never made known.

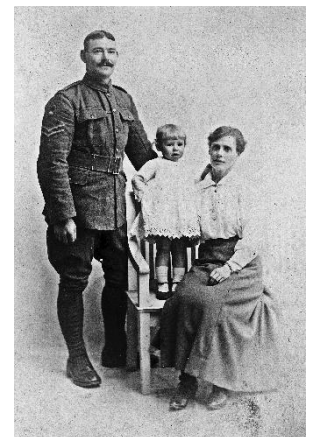
Y is the yawn which is hard to conceal, a sign of the boredom you certainly feel –

Z is for Zero, - at five minutes past, I've got to go over, so **Z** is my last.

Corporal Arthur F Clarke.

Corporal Arthur Frederick Clarke of Middleton House, Cusop was killed in action on 29th September 1918 aged 37. Served in the Dorset Yeomanry and the Worcester Regiment in Ireland and France and is buried at Pidgeon Ravine Cemetery on the western front in France. Mrs Laura Clarke, (the daughter of Police Sargeant Henry Jones, deceased) married Corporal Clarke on 15th January in 1915 and their son Arthur was born in October 1915.

In a letter to Mrs Clarke, his chum says that they went over the top together and nothing was heard of him afterwards.



Sergeant Herbert Edward Gordon Davies.

Born 1885, killed in action 10 November 1917, age 32.

Served with the 1st Battalion South Wales Borderers in France and Flanders.

Husband of Lily Davies of 4 Dulas Terrace, Cusop.

Private George G Duggan.

Born 1890, killed in action 26 October 1917, age 27.

Served with the 1st Battalion Royal Welsh Fusiliers in France and Flanders. Husband of Mrs F L Duggan.

Lance Corporal Charles Thomas Roger Jones.

Born in Cusop, age unknown, killed in action 13 April 1918.

Served with the Grenadier Guards in France and Flanders.

Corporal Gilbert Charles Reynolds.

Born 1897, died 27 October 1918, age 21. Died of pneumonia.

Served with the 1/1st Brecknockshire Battalion South Wales Borderers in India.

Parents – Malcolm & Alice Reynolds, Cooper’s Hall, Cusop.



Sergeant Fred Hugh John Stephens.

Born 1880, died 2 April 1919, age 38.

Served with the 1/1st Brecknockshire Battalion South Wales Borderers in India.

Parents Alfred & Isabella Stephens, husband of Ada Stephens

The memorial plaque, installed in 1922.



Annex 5

List of Rectors of Cusop Church

From 'Collections towards the History and Antiquities of the County of Hereford 1812' by John Duncumb, 'The Story of Cusop' compiled by 'Through the Church Door' group in 1995 and updated to 2019.

1290 David de Merchynt	1958 Joseph J. Williams
1300 John Wroth	1972 J. J. Williams
1316 Vincent Wroth	1979 Walter King
13 ? Reginald Lane	1987 Paul Barnes
1421 Richard Walsh	2003 Roger James
1430 David ap Griffith	2010 Anand Sodadasi
1449 Llewelyn Jones	2018 Luci Morriss
14 ? Llewelyn ap Thomas	
1505 William Harbord	
1563 David Jenkins	
15 ? John Rawlins	
1687 Henry Rogers	
1709 David Williams	
1731 Henry Gwilym	
1745 Walter Vaughan	
1754 Edward Edwards	
1804 Edward Hamley	
1828 D. Rodney Murray	
1878 Albert Henry Seacome	
1891 John Lloyd Keating	
1894 George Derwer Pagden	
1901 David Christmas Moore	
1905 Francis Long-Price	
1907 Douglas H. G. Sargent	
1910 Edward W. Stredder	
1920 Charles M. Buchanan	
1928 William J. Parker	
1935 John W. Hubbard	
1938 Stephen Wheeler	
1946 G. A. M. Griffiths	

Annex 6

List of Curates of Cusop Church

From theclergydatabase.org.uk

1813 Morgan Walters

1817 Thoresby Thomas

1819 Morgan Walters

1831 John Leyson

1834 John-Leyson Penoyre

1835 John Leyson Stallard Penoyre

From the Church Calendar and Clergy List

1865 Thomas Woodhouse

1867 Andrew Pope

1872 William Brooks

1874 James Paton (Welsh Newspapers online)

1889 J W Marsden

1890 C L Balfour

1893 A G Devereaux-Quicke

1905 F Long-Price

1938 S Wheeler

1959 J J Williams

Annex 7

Rector and vicar

Historically, parish priests in the Church of England consisted of rectors, vicars, and perpetual curates. Parish churches and their incumbent clergy were supported by tithes, a form of local tax levied on the personal as well as agricultural output of the parish. A rector received direct payment of both the greater and lesser tithes of his parish, whilst a vicar received only the lesser tithes (the greater tithes going to the lay holder, or impropiator, of the living). A perpetual curate held the Cure of souls in an area which had not yet been formally or legally constituted as a parish, and received neither greater nor lesser tithes, but only a small stipend in return for his duties. Perpetual curates tended to have a lower social status, and were often quite poorly remunerated.

Quite commonly, parishes that had a rector as priest also had glebe lands attached to the parish. The rector was then responsible for the repair of the chancel of his church — the part dedicated to the sacred offices — while the rest of the building was the responsibility of the parish. This rectorial responsibility persists, in perpetuity, with the occupiers of the original rectorial land where it has been sold. This is called chancel repair liability, and affects institutional, corporate and private owners of land once owned by around 5,200 churches in England and Wales.

The traditional titles of rector and vicar continue in English use today, although the roles and the conditions of employment are now essentially the same. Which of the titles is held by the parish priest is largely historical, some parishes having a rector and others a vicar. Owing to the origins of the terms, parishes with a rector are often of more notable historical importance or prominence than parishes with a vicar.

The title of perpetual curate was abolished in 1968. However, "Priest-in-charge" is now a common third form of title in the contemporary Church of England, and is applied to the parish priest of a parish in which presentation to the living has been suspended - a process by which the bishop takes temporary responsibility for the appointment of the parish priest, regardless of who holds the legal rights of patronage in that parish.

From the middle of the twentieth century the Church of England has developed team ministries, in which several priests work in a team to run a group of parishes and churches. In such a team arrangement, the senior priest holds the title "Team Rector", whilst other incumbent priests in the team are entitled "Team Vicar".

Curates are defined as follows:-

In the Church of England today, "curate" refers to priests (or, in the first year, transitional deacons) who are in their first post after ordination (usually for four years), and are completing their training. The technical term "curate", as found in the 1662 Book of Common Prayer, meant the incumbent of a benefice, that is the person licensed by the diocesan bishop to the "cure of souls", who, depending on how the benefice income was raised and distributed, was a rector, a vicar, or a perpetual curate.

Although the expression "curate-in-charge" was mainly used of an informal arrangement whereby an incumbent gave substantial responsibility for one of the churches within the parish to an assistant, in law it denoted a cleric licensed by the bishop to exercise some or all of the cure of souls when the incumbent had failed to make adequate provision for them or was subject to disciplinary measures. Once in possession of their benefices, rectors and vicars enjoyed a freehold, and could only be removed after due legal process, and for a restricted number of reasons. Perpetual curates were placed on a similar footing in 1838 and were commonly styled "vicars", and this practice was legally recognised in 1868. Clergy (both transitional deacons and priests) who assist the "curate" were, and are, properly called assistant curates, but are often referred to as "the curate". A house provided for an assistant curate is sometimes colloquially called a "curatage". Assistant curates are also licensed by the bishop, but only at the request of the "curate", who had the right of dismissal subject to certain conditions. Although it is customary for a priest to serve as a curate in one or more parishes before becoming an incumbent, it is by no means unknown for priests who have previously been beneficed or consecrated bishop to return to a curacy (as assistant curate), sometimes as a matter of choice. For example, [Geoffrey Francis Fisher](#) served as Curate of Trent near Sherborne after retiring as Archbishop of Canterbury in 1961.

Annex 8 Whitney Church pews



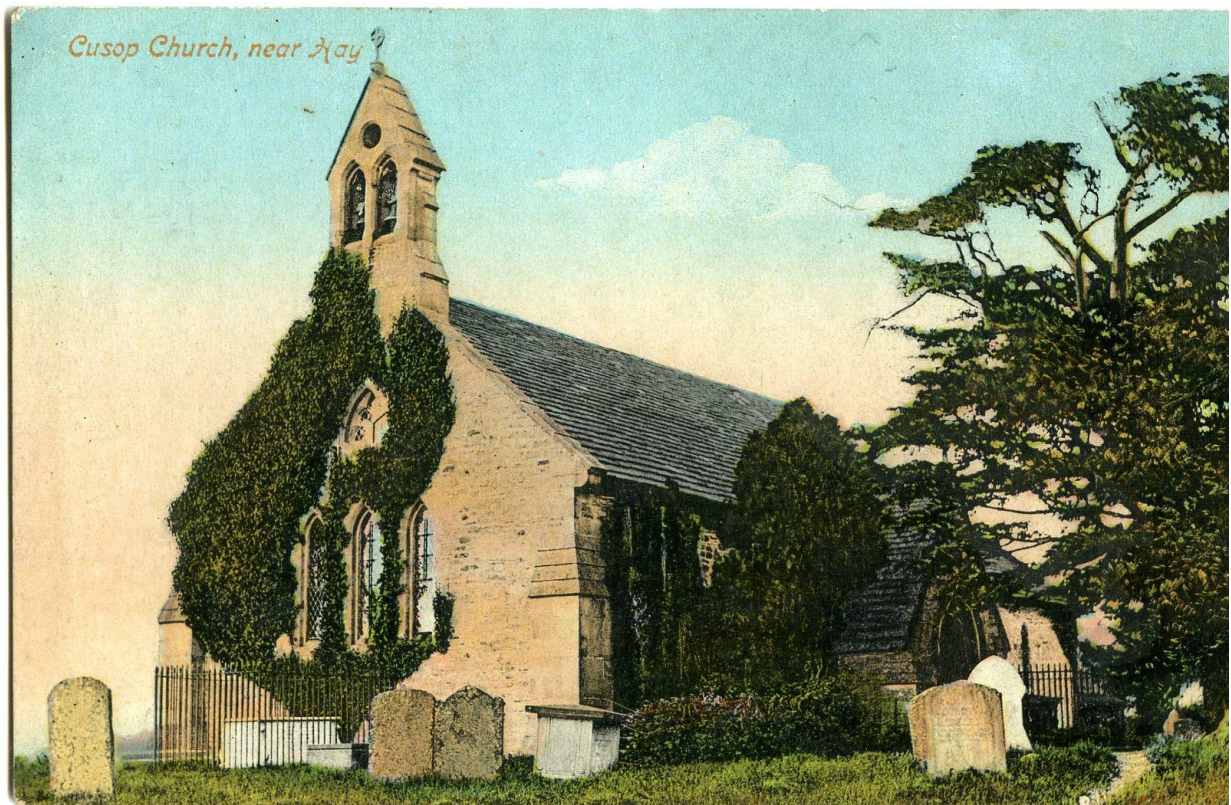
Chancel



Nave



Baptistry – are these from Cusop Church?



The church before re-roofing in the 1960's



The church and school before the school closed in 1942



Church interior before war memorial was erected in 1922 (Bustin)



Tree planting in the Churchyard



The Church before the bellcote was removed in 1961



The modern church 2013



The Church Organ before it was removed



The organ from The Moor, now in Ireland