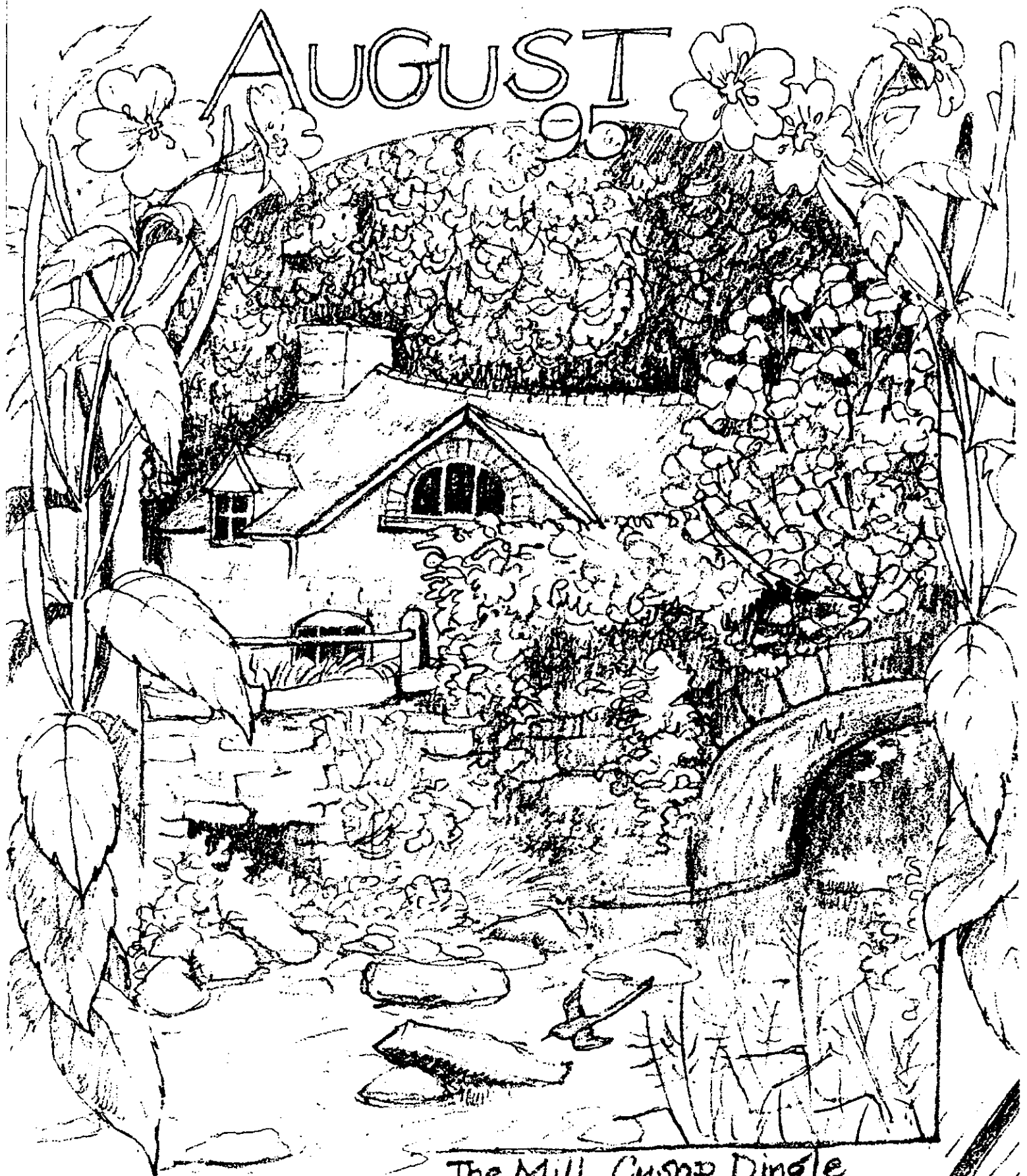
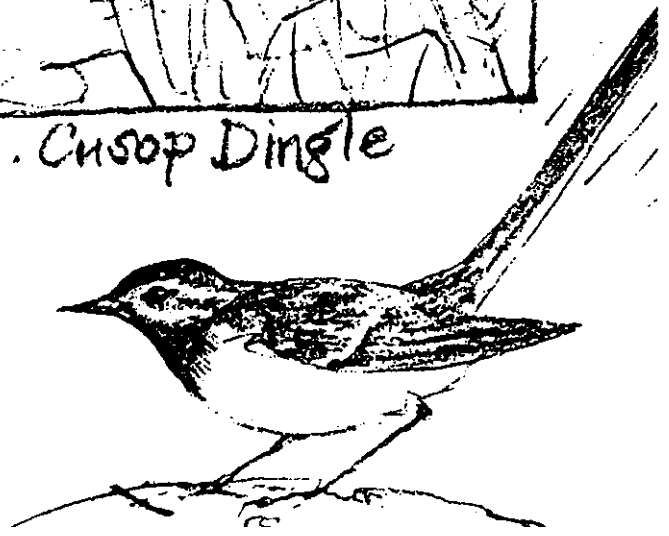


AUGUST 05



The Mill. Cusop Dingle

THE STORY
OF CUSOP.



This is based on research by the members of the Cusop
'Through the Church Door' group of 1995.

'Footpaths'	Margaret Flack.
'Celia Lyde'	Elizabeth Carter.
'Trees'	Philip Roper.
'Flowers'	Pam Roper.
Inside the Church'	Liz Charles.
Illustrations	Rebecca Milliken.
Cover	Alison Alcock.
Co-ordinator	Jackie Morris.

Other members of the group---

Celia Cundale, Penny Evans, Teresa Layton, Myrtle Roberts,
Jackie Barnes, Robin Flack, Anne Wicks, Chris Playford and
Mary Ridger.

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. All these things however, show different stages of a site, used for worship over many hundreds of years.

A closer look shows a number of the trees are large and ancient yews, that the churchyard was round, and 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 plus equals over two thousand years, and puts our yews back into pagan times. Our nearness to Wales makes it not impossible that this was a Druid site, It is known that Druids favoured circular sites on hills, and yew trees, which they associated with death and the afterlife. This may be fanciful but it is a fact that the site at Cusop was in use before Christ, and long before the present building.

The original dedication of the church is to Saint Cewydd, a Celtic saint of the fifth century, Pagan burial places were sometimes occupied by hermits, and this was thought to cleanse the site. By taking it over conversion was easier among people already used to visiting the place, and also further pagan practices were disrupted. Cusop thus became a Celtic Christian site, taking its name from Cewydd, the inhabitant of the site, or the founder of the order from where the hermit came.

The Roman occupation of Britain was long term, and as years went by, included Romans who were converts to Christianity. Their influence on Britons in the lowlands led to further conversions. The first British Christian martyrs, Aaron and Julian, died at Caerleon, on the Welsh Borders. By 111AD. Christianity was a capital offence, nevertheless within two centuries of the birth of Christ, the church in Rome was highly organised. One wonders what was happening on the extremes of the Roman Empire, in places like Cusop.

Although there was a Roman marching camp across the Wye at Clyro, on the main route into Mid Wales, Roman influence here is minimal, if measured by finds of Roman artefacts. On the foothills of the great mountainous region of Mid Wales, Cusop did not attract Roman attention. We can imagine it continuing under the influence of the Celtic Christians on its now holy grove on the hill.

Cusop is not the only church dedicated to St. Cewydd. Aberedw and Disserseth share the distinction, but students of Welsh genealogy can find no trace of Cewydd in the long and complicated tables which exist. This is not to say he did not exist. The Welsh use of nicknames totally mystified the English scribes who wrote up the tables. Mistakes are common. It is said that Cewydd was the son of Caw of Prydyn, who in turn was the son of Geraint, prince of Devon and Cornwall, Cewydd is the Welsh equivalent of St. Swithin and the weather for forty days following his day on July 2nd., is said to be directly attributable to the weather on that day.

Although we know little of Cewydd, he was a contemporary of Saint Dyfrig, or Dubricious, to give him his Latin name. Dubricious was born at Madley around 450AD, lived and taught at Hentland, near Ross, and founded a monastery at Moccas. Legend has it that he was looking for a place with pigs, 'mochyn', being directed to do so in a dream. He found them there, and hence the placename Moccas.

From there Dubricious travelled to South Wales, acting as a bishop and at last retired and died on Bardsey Island, a place of great holiness. This we know from the writings of Gildas. We also know that dedication to a Celtic saint was not formal as now, rather that a place founded on a mission became known by the founder's name, hence Cusop would have been Cewydd's Church, when he had moved on, maybe to Aberedw or Disserth, or much further afield if he travelled as did Dubricious.

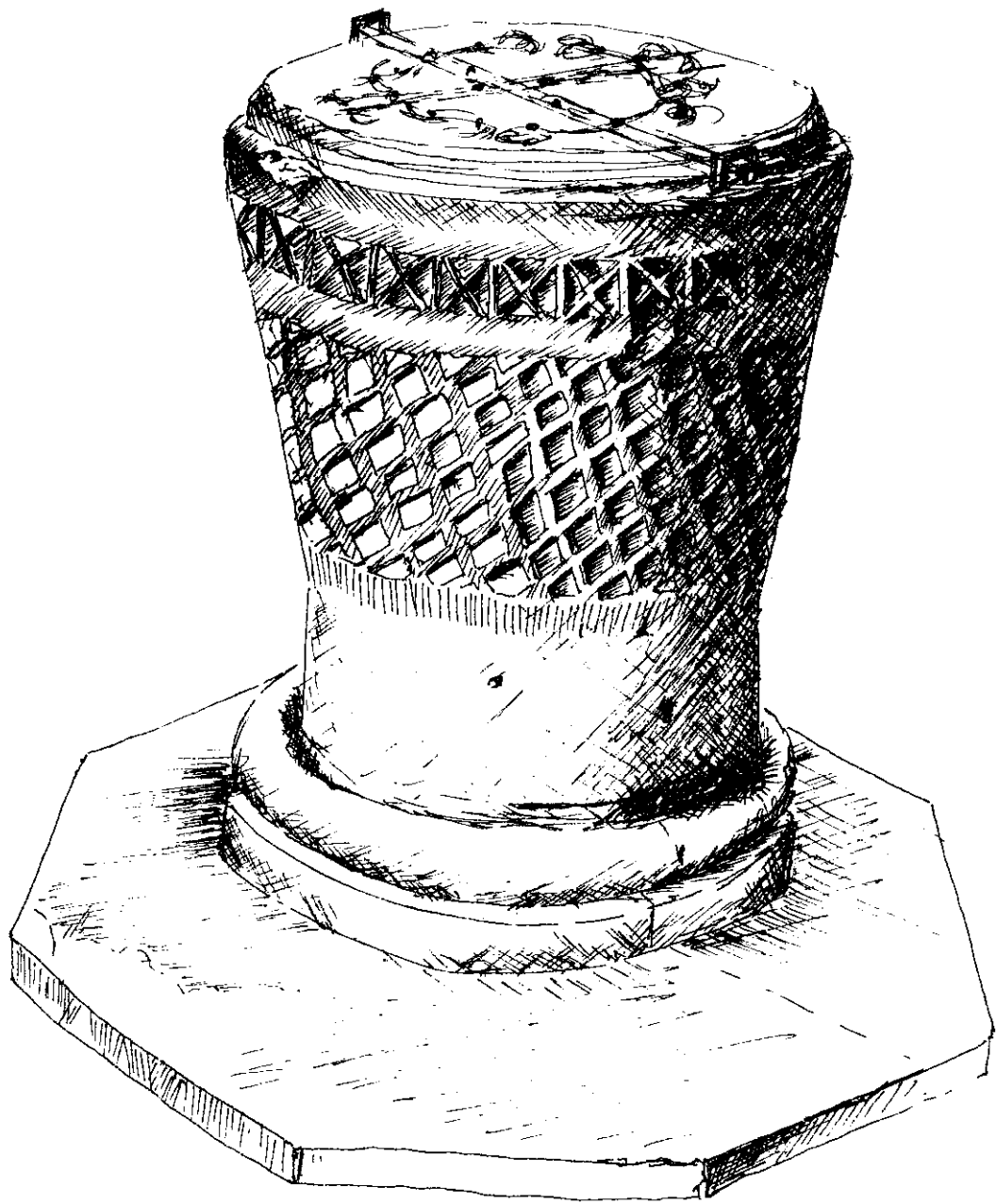
While the Celtic Church was establishing itself in this manner throughout Wales and the borders, the Roman Church underwent great changes, when Constantine was victorious in 312AD. He found himself the Emperor of a scattered and divided kingdom, and saw in Christianity a force to unite all in a common religion. To him we owe many of the links between church and state which are only now beginning to be questioned. Constantine reinterpreted many pagan festivals, establishing Christmas, Easter, Pentecost etc. To him we owe our special day of Sunday, and thence to the liturgy which had time to develop on that day. Candles, incense and shrines were taken into the Christian faith, Constantine's changes were many and far reaching, and very long lasting. By 314AD. the Council at Arles, called to determine church policy, included British bishops, indicative of the stage Christianity had reached here.

Upon the forced withdrawal of the Romans to defend Rome in 410AD. Angles, Saxons and Jutes were free to invade, not in one large event, but gradually taking over lowland Britain, and they were pagan. Our site was upland, and probably not fertile enough to be coveted by them. In many places Christianity and paganism existed side by side, but the first was much better for the community.

By the fifth century monasteries were well established in Wales, but these were modest and not to be compared to present remains like Llanthony. Monks dug ditches and threw up mounds of earth around their chosen site. This was called a 'llan' or enclosure, a defensive site with a religious centre, but the word later came to mean the buildings erected within. The word llan was then coupled with the name of the founder. Within the enclosure, which sometimes was surrounded by a fence, were small huts or cells for the monks and a central church. Llans were often strung out along the border to defend from the pagan Saxons, and Cusop, as an early Christian foundation within the ancient area of Archenfield, could have been part of this system. Certainly at this stage the church would have been a small wooden building, as all churches in this area were, until the tenth century.

Augustine's mission to bring Christianity to Britain in 597 endorsed the 'Christianizing' of pagan sites. Pope Gregory wrote in 601 to Abbot Mellitus, that missions should sanctify pagan sites and set up Christian altars there. Worship in those early days included music, plainsong and Gregorian chants, short prayers, often with raised arms, and a kiss between prayers and communion, the equivalent of our peace. The gospel had really come to Cusop.

Cusop's present church dates from Norman times, and its yew trees are mentioned in the Domesday Book. The first Norman motte and bailey castle in Hay was established around 1100, and St. Mary's Church in Hay in 1115. We cannot be so specific in Cusop, half a mile away, but we have Norman remains in the Chancel Arch, the small South window, the font, and the blocked up North doorway. Building then was a 'rough and ready' exercise, requiring few



masons, just lots of obedient semi-skilled labour. Building the church must have provided much work for local men. Stone had to be taken and transported from the quarry further up the hillside.

We can imagine the impact on this small hamlet, of a permanent stone building. The castle mound close by, is a typical motte and bailey, showing no sign of ever being more than a wooden defensive site. The church was very soon taken over by the Prior of Llanthony, who became our patron. He then had the right to appoint vicars, and we have the complete list from 1290. He also had the right to the 'great' tithes, which were compulsory from the 10th. century. The 'great' tithes were the easily gathered ones of corn and hay, and these would have been stored at the grange or outlying farm, belonging to the Priory and run by lay brothers, up the valley at Llangwathan. The small, more difficult to collect tithes, chickens, eggs, milk, cheese, garden produce, were left as a living for the clergy. At this time the clergyman need not be an educated man. All that was required in a small church was that he memorised the prayers. The church at that time would have been dark unlit and draughty, with shutters but no glass in the windows. evensong had to be in the early afternoon. There were no seats, only one stone bench against the wall for the weak, hence the saying "the weakest go to the wall." The rest of the congregation were expected to stand or kneel on the dirt floor, while prayers were said in Latin, which no one understood. Communion wafers and wine were taken in the chancel, but thankfully, considering the discomfort, there was no sermon. It was at this time that, along with many other churches, our Celtic dedication changed to the more usual St. Mary.

The influence of the church on the life of the people in medieval times was great. It was the main provider of education and help for the poor, the old, and the sick. The church also had rights to gather tithes and charge fees for the necessary services of baptism, marriage and burial. Justice was held in church hands through the Church Courts. There was little questioning by the population, who were mostly illiterate and had no source of written material to provide an alternative view, until the birth of printing in the mid 15th. century.

The special role of the church in a small community was very necessary, at this time of great uncertainty and incurable disease. Llanthony Abbey too, through the grange would have provided food and shelter for those in dire need. They too, in their role of 'improving landlord' would have increased the production of sheep in our upland pastures. Yellow fever decimated the population in nearby Wales. Before this Wales had been over-populated. People had to move to survive and in doing so, no doubt added to the Welsh influence in our area. Cusop was changing.

Our richly timbered roof dates from the 14th. century. It is a style found throughout the Welsh Marches, an area rich in timber and influenced by Celtic settlement. There are five bays, each approximately ten feet long, separated by four large tie beams. Six pairs of heavy scissor beams brace the roof. Through purlins run the length of the nave and vertical ashlarings tie in beams and wall plate. The elaborate nature could stem from the influence of Llanthony and its builders. The Rood Screen and Loft, of which all that is left is the outline of the door, high in the wall to the left of the chancel arch, also dates from this period. Choir and/or musicians might have led the singing from the loft. The congregation still had no seating and they stood throughout the

service. There were readings, in Latin, and bells were rung at significant points in the service. The people bowed their heads and received the blessing. Communion was considered too holy for ordinary folk and taken only by the priest, except at Easter when each parishioner was required to go to confession, and then received the bread of communion only.

The church in medieval times fulfilled a very necessary paternalistic and caring role in an otherwise uncaring world. However, with the advent of print, and the circulation of publications such as Piers Plowman and the Canterbury Tales, dissatisfaction grew with the clergy on the ground, and with 'the church' in general.

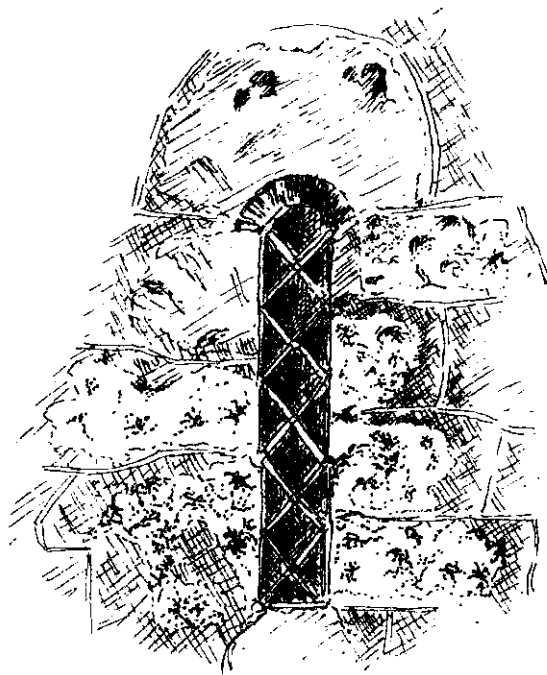
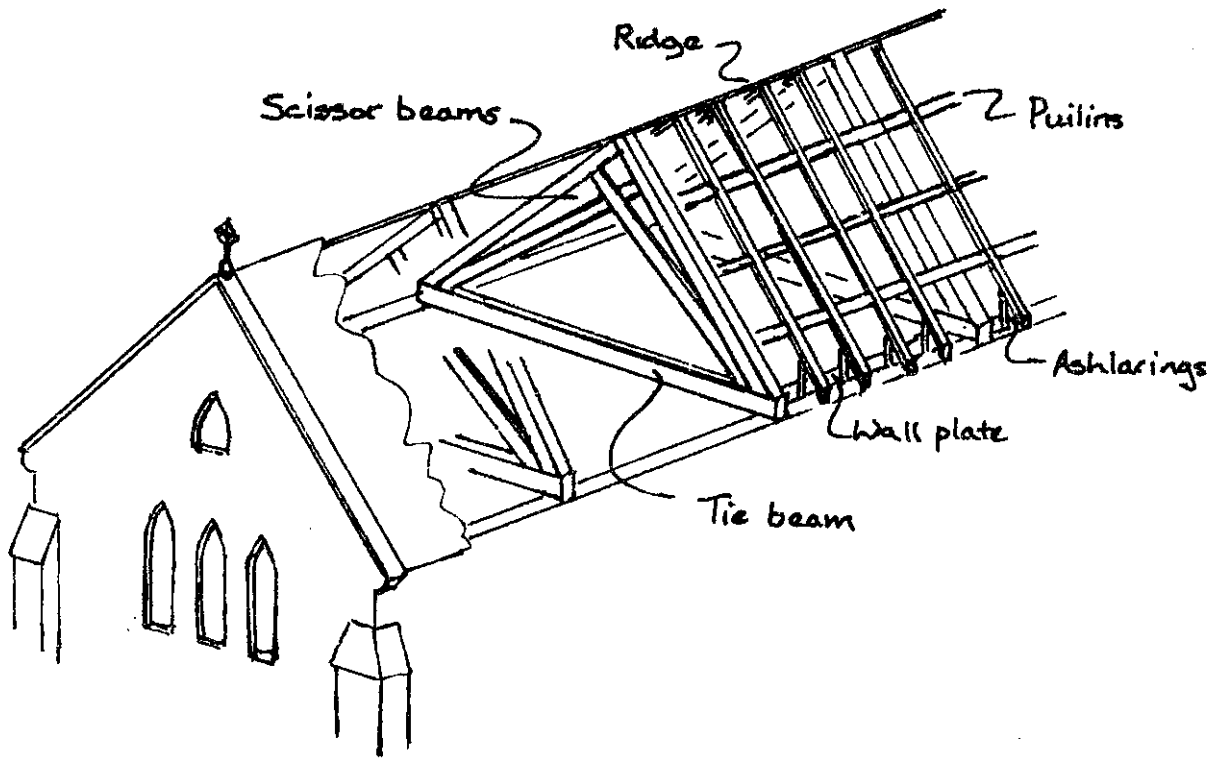
On the Continent in the early 16th. century Martin Luther led this dissatisfaction with the church, and in particular with the sale of indulgencies. He saw the practice as salvation for sale, rather than his belief the forgiveness for all, and salvation, were available through faith alone. Luther attempted to reform the church from within, concentrating on individual readings of the Bible. Calvin took these ideas, but led towards the establishment of a new church, through missionaries, and from him we get the beginning of the 'Protestant work ethic' which formed such a great part of Britain's moral upbringing until the very recent times of the 'Welfare State.'

In Britain at the same time, Henry VIII's problems, personal and matrimonial, led to his excommunication, the break with Rome, and the beginning of Anglicanism. It benefitted Henry, both in his establishment of Anglo-Catholicism, and in his constant quest for money, to agree to the dissolution of the monasteries. This affected us locally when Llanthony was finally closed in 1539. The Patronage of our church was sold to Sir Nicholas Arnold in 1563, and there began a chain of absentee patrons who passed Cusop and its living from hand to hand, taking little personal interest in the village.

William Tyndale's translation of the New Testament into English was published on the continent in 1525, and had a great effect both at the time, as the first printed translation, and since, as much of the King James version of 1611 is based on Tyndale's work. Coverdale's English Bible printed in 1535 was the first published by authority. The Bible readings at services until 1535 had always been in Latin, now at last with Miles Coverdale's English translation people could hear and understand the scriptures.

The opposing extremes of Edward VI and Mary must have affected the services even in our remote church, as they tried to conform to differing views. During the reign of Edward VI, Archbishop Cranmer laid the foundations of the Protestant Church of England, in Litany, Prayer Books and the 39 Articles. Communion services were rare, but when they occurred, all were allowed to partake. Cranmer had changed the congregation from "isolated watchers of ritual" to real worshippers.

The reign of Elizabeth and the church's search for a 'Middle Way' provided a breathing space from all the changes. Her long reign provided the stability in which the liturgy of the church was established, much of which is still recognisable in our services today. This toleration also allowed the return of religious radicals exiled in previous reigns, and they in turn began the spread of new ideas which led to the next upheavals.



Patron.	Date	Rector.
Prior of Llanthony	1290	David de Merchynt.
"	1300	John Wroth
"	1316	Vincent Wroth
"	13 ?	Reginald Lane
"	1421	Richard Walsh
"	1430	David ap Griffith
"	1449	Llewelyn Jones
"	14 ?	Llewelyn ap Thomas
"	1505	William Harbord
Sir Nicholas Arnold	1563	David Jenkins
"	15 ?	John Rawlins
John Arnold Esq.	1687	Henry Rogers
Nicholas Arnold Esq.	1709	David Williams
Edmund Harley Esq.	1731	Henry Gwillym
Edward Harley	1745	Walter Vaughan
Earl of Oxford		
Sir Francis Chatton Bart.		
Sir Francis Dashwood Bart.		
and trustees of	1754	Edward Edwards
Edward Earl of Oxford		
Earl of Oxford	1804	Edward Hamley
"	1828	D.Rodney Murray
Lady Langdale	1855	
Colonel Seacome and		
Wm.Donne, Trustees	1878	Albert Henry Seacome M.A.
Arthur Labron Lowe Esq	1891	John Lloyd Keating M.A.
"	1894	George Derwer Pagden M.A.
Miss J.B.Thomas	1901	David Christmas Moore
Mrs.C.J.Lilwall	1905	Francis Long-Price
J.Cecil Clay Esq. and		
Alline Bushell Esq	1907	Douglas H.G.Sargent M.A.

When Elizabeth died, and James Stuart came to the throne in 1603, there began a period which, within half a century, led to Civil War, the execution of the monarch, and the interregnum period of Oliver Cromwell. This short time saw the destruction of much of the ostentation of churches. The drive was towards plain Puritan ideals in architecture and service. Beautiful windows were removed and plain glass inserted, but in Cusop there was no old glass to be removed. The only stained glass is recent.

The restoration of the monarchy in Charles II brought the Book of Common Prayer, printed in 1662, and still used widely today. At first the book was not popular, and nearly two thousand ministers left the Church of England, refusing to use it, and lay ministers like John Bunyan were imprisoned. In Cusop our 'treasure' is a Welsh Prayer Book of 1664, now in safe keeping, but showing Welsh was the language in use here at that time. The creed became an established part of the service, and often the Ten Commandments and the Lord's Prayer were written on the walls, to aid those able to read, and to provide the first, and sometimes only, reading material for the illiterate majority. In our porch are copies of the commandments removed now from the church, but ours are much later versions.

From Cromwellian times religious sects grew. The Baptist Church in Hay was founded in 1650, one of the first in Wales. Non-Conformity flourished, and was legalised in the William and Mary Toleration Act of 1689. This act paved the way for 18th. century Evangelism, epitomised in the story of John Wesley and the Methodists.

The Wesleys were the sons of an Anglican priest, and while at Oxford, founded a society which met each evening for Bible readings, prayer and discussion. This 'holy club' who ordered their religious lives so methodically, soon were nicknamed the Methodists. John Wesley was ordained in 1725, but under George Whitefield's influence, changed to a travelling preacher. George Whitefield was the son of a Gloucester innkeeper and worked his way through Oxford as a servant, receiving his education as payment. A friend of the Wesleys, with his gift for words and engaging personality, he began the outdoor preaching, which became the religious revival, and spread through the land.

On the wall of our church is a memorial to William Seward, buried here in 1740, and a friend of John Wesley, George Whitefield, and Howell Harris, "injured on a preaching tour in South Wales in the Autumn of 1740, and died a week after he had spoken to hostile crowds in Hay." Our 'martyr' was born in Badsey, Worcs. , to a wealthy family, and after education made a name for himself as a commercial and financial expert in South Sea matters. An Anglican, he was the churchwarden of a London church, when influenced by Wesley, he threw it all up, and joined the itinerant preachers, just beginning with their enthusiasm, to stir up a church long sunk in comfortable complacency and neglect.

In the Autumn of 1740, Howell Harris and William Seward were in South Wales. At Caerleon they were heckled, and stones were thrown, one hitting William Seward and temporarily blinding him. Later in Newport the reception was similar. In October they reached this area, parted, Harris's home being near Talgarth, and Seward came to Hay alone. He attempted to preach on the Black Lion Green, but soon after the meeting started, the vicar arrived with constables the crowd became hostile, and Seward withdrew. It is thought he went to Broadmeadow, a nearby farm and recognised meeting place

Church Pastoral Aid Society	1910	Edward W. Stredder
"	1920	Charles M. Buchanan
"	1928	William J. Parker
"	1935	John W. Hubbard M.A.
"	1938	Stephen Wheeler
"	1946	G.A.M.Griffiths M.A.
"	1958	Joseph J.Williams R.D.
"	1972	Prebendary J.J.Williams
"	1979	Walter R.King M.A.
"	1987	Paul Barnes M.Sc.

Bap: Tho^s son of Tho^s Preece & Eliz: his wife! Sept: 21
 * Bur: M^r: William Swaro _____ Oct: 24.
 Bur: Jane wife of John Brace _____ Nov: 2.
 Bur: Mary Williams wid: _____ Nov: 7
 Bap: Eliz: W. of Erasmus Prosser, M^r: his wife _____ Dec: 7.
 Bur: Thomas Grace of Landis _____ Dec: 14.
 Bur: William Lloyd _____ Mar: 14.
 Bur: Martha Gunter wid: _____ Mar: 20

A: 9. 1741

Bur: William Samuel _____ Mar: 27.
 Bap: Samuel the son of Evan Bruce & Mary his wife _____ Mar: 31
 Bur: Elizabeth Powell wid: _____ Apr: 30
 Mar: Tho^s Lloyd & Mary Aubrey _____ May: 3
 Bur: Eliz: wife of Walter Beaman _____ Jun: 14
 Mar: John Powell & Eliz: Prosser _____ Jul: 15.
 Bap: Evan son of Rees Evans & Joan his wife _____ Oct: 4.
 Bap: Joanna W. of R. Wellington & Eliz: his wife _____ Nov: 6.
 Bur: Margaret wife of John Harry _____ Nov: 6.

for itinerant preachers. A week later William Seward was dead, and buried in Cusop by the same vicar who broke up the meeting in Hay, for he was the vicar of Cusop too.

Seward's grave was unmarked for fifty years. By 1797 when the stone was erected, Methodism was established and flourishing, and Whitefield and Harris had founded the Calvinist branch of non-conformity in Wales, aided by their benefactress, the Countess of Huntingdon. Harris's home at Trevecca became their college for training ministers.

In the early 16th. century on the continent, the Anabaptist movement was established and spread throughout Europe. Their aim was a life of discipleship, modelled on Christ, 'a daily walk with God' based on truth, love and a rejection of violence. Their most criticised practice was adult baptism. They were persecuted for these ideals, which seem to us laudable, both by Catholics and Protestants, and many were martyred for their beliefs. Our first register in Cusop, contains in 1731, the following entry-- "Bur. Aug 23 Griffiths Lewis Anabaptist, O Dura Cleri Anglicani sors quod ijs Ecclesie privilegia post mortem largiri benemuir qui in sinum ejus recipi quamdiu vixebunt fashidose dedignati sunt," which, translated by Sue Hubbard reads, "O Hard Fate of an Anglican clergyman because we are compelled to bestow the privileges of the church after death, on those who, as long as they lived, scornfully scorned to be received into her bosom." It is fascinating that such a remote church has such an interesting history.

The end of the 18th. century and the beginning of the 19th. century saw changes in the Church of England, firstly through Charles Simeon, who tried to apply the enthusiasm of the evangelicals, to the lukewarm church as he saw it. He influenced ordinands at Cambridge, and through the Camden Society, published tracts of practical advice, eg. 'A few words to churchwardens on church and church ornaments' (1841) He also founded the Church Missionary Society.

A second very influential man was John Newman whose base was at Oxford. He had great effect on clergy, and published academic tracts directed at the highly educated. In 1845 Newman left the Anglican Church and became a Catholic, but his influence reached Cusop in 1853, when Rev. Kearsey Thomas was appointed as curate by the absentee rector Rev. D. Rodney Murray, who held multiple livings in the area. Rev Thomas's description of Cusop Church as he found it, is worthy of quoting in full--

"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 the 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."

Between 1853 and 1858 Rev. 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

Excerpt December 14th 1853

At a Vestry Meeting holden this day after due notice the Rev. A. S. P. Thomas in the Chair it was
was proposed by Wm Thompson and seconded by Mr. Boddington
that it is the opinion of this meeting that the object proposed for the repairs and improve-
ments in this Church would largely contribute to
the comfort of the Parishioners and add to the
respectability of the Parish, Proposed by Mr Wellings
and seconded by David Meredith and unanimously
carried. "That" in consequence of the liberal donation
of £100:0:0 volunteered by the Trustee Boddington
towards the improvement of the Parish Church
it is desirable that the Subscribers should show
their appreciation of the Principals by meeting
the gift in a becoming spirit and that a
Rate of One Shilling in the Pound be levied
upon the Parish accordingly. Proposed by Mr
Stokes and seconded by Mr James "That" a
managing Committee of seven Persons of whom
three should form a Quorum, shall be ap-
pointed and that such Committee do consist

do consist of
The Rev. A. S. P. Thomas
Chairman of the Committee; James
Mr Boddington
Mr Lendray
Mr Wellings
Mr James
Mr Stokes
Mr Thompson

Richard Thomas, Clerk
R. B. Boddington
Mr Thompson
Mr Wellings
Mr Lendray
William Stokes,
Mr James
Richard Boucher,
David Meredith
John Boddington

A. A. Washington Esq.
The Canada, Barbado,
Glasgow, Jamaica

C. Cook, 20 Hay, C.M., 5 Mar. 1838.

My dear Sir,

The enclosed Copy of the Minutes of Proceedings at the Town Meeting held on this day will show, I think, that all the points in your letter of the 3rd Instant were fully considered.

It may be gratifying to you to hear of the £60 from the London Socy. The grant for the Dissension Socy's building is now a sum we shall be paid in shortly. The rate, amounting to £35, I received today. Yours all will be forwarded in a moment, in the course of another week or so.

Believe me to be, Sir, my dear Sir,
The Hon. Wm. Parnell, Chairman of the C.C. Com.

HAY

REOPENING OF CUSOP CHURCH.
TO THE EDITOR OF THE HERFORD TIMES.
SIR,—Of all the various movements for which the times see life to be remarkable, there is, perhaps, none more than the present zeal shown in the good work of Church extension, whether considered with reference to building new churches, or with regard to the reparation, enlarging, and restoration of our parish-churches throughout the length and breadth of the land. In some districts, so laudable an action is exhibited in this direction, that it really seems to be too highly engrossed; and there are, perhaps, few localities here, where it has of late years been more actively carried out than in the vicinity of Hay.

The Tregear family were the first to set a most excellent example by the building on the site of the handsome new church, with its consecration, in 1810, as the Haywick; next, in succession, followed the entire rebuilding of the De Winton family, if I mistake not, of Bowdler church, with the pretty spire, forming one of the most beautiful portions of the Wye Valley; then, the restoration of Cyren and Llanwen churches—both of them, with the exception of their respective old towers, entirely rebuilt and repaired; next, in the march of improvement, succeeded the very extensive repairs, alterations, and re-erecting of Ilamston church; next, in the glorious race, comes the sequenced little church of St. Mary, Cusop, the formal reopening or which, fixed for Tuesday, the 1st of June, has induced this catalogue of a series of improvements so honorable to the good feeling of the inhabitants of the locality, and all of them carried into effect within the last six or seven years. Nor must the old fabric at Newchurch be omitted, which is at this moment in course of re-erection. That many of the Welsh churches have for centuries been most discreditable to the taste of the people—indeed, a byword and reproach to them—exhibiting, in fact, nearly any style of architecture whatever,—and, at the same time, been altogether unworthy of their object, considered as places devoted to the worship of the Most High God—is a truth which must have long been patent to all observers. It is, therefore, with feelings of the utmost satisfaction that all must had a movement so evidently in the right direction.

Cusop Church (supposed to belong to the 12th century), with its splendid new tower, which for so many ages have given their shelter and their shade to the venerable pile, is every where admired, commanding a considerable expanse of country, the only elevated valley of the Wye and the Radnor hills in one direction; and the new elevations which he built in one direction; and the new elevations on the other. Although the present of the Black Mountains situated on the borders of Herefordshire, it was, nevertheless, until its characters had happily been altered by the recent improvements of the genuine Welsh type, and fully deserving of the acclamations of the nation just applied to too many of the sacred edifices of the Principality; for all, who have ever seen it, must agree that, however admirably it was adapted for a barn in which the corn might be advantageously garnered by the Boscobel of the parish—certainly the church of poor Cusop little resembled anything of an ecclesiastical character, and so far as outward appearance so, was wholly unworthy of one of these sacred edifices in which God is to be worshipped and glorified, and in which the souls of men are to be gathered by the reapers of the harvest of the great harvest on the last day.

The spirit of the parishioners, however, aided by other generous contributors, have succeeded, under the guidance

REOPENING OF CUSOP CHURCH.
TUESDAY, JUNE 1st, 1838.
MORNING SERVICE AT 11.15.
THE SERMON
will be preached by
The Right Rev. the Lord Bishop of Hereford:
EVENING SERVICE AT 3.15.
THE SERMON
BY
The Ven. Rev. H. James, M.A.
Archdeacon of Hereford.

The fabric of your attendance is particularly requested.

The Parish has undergone extensive repairs and considerable improvement. The Pouch—the Western End, with its Windows and Bell-turret—the Vestry, with its Gothic Arched Entrance—the East Window are entirely new; in addition to which the flooring has been raised throughout, and the Church re-papered providing 120 sittings, of which 60 are free and 60 are for hire.

The funds have been raised by special donations from a few of the parishioners, aided by some kind friends, a purchased lot of £1. 6d. in the pound, and grants from the Incorporated and Diocesan Church Building Societies.

The Collections will be devoted to the liquidation of the outstanding debt.

Any donations kindly sent by friends, unable to be present at the re-opening of the Church, will be thankfully received.

THE REV. T. KEARSEY THOMAS, Curate.

Ms. W. WELLS, Churchwarden.

Goods sent Hay, South Wales.

HAY.

RE-OPENING OF GUSOP CHURCH

The "glorious first of June" was indeed a glorious day for the parishioners of Gusop, for on that day they assembled, in obedience to the invitation of their esteemed pastor, the Rev. T. Kearney Thomas, to celebrate the reopening of the parish church, the sacred edifice in which their forefathers have attended the appointed means of grace...

The parish of Gusop, it may be perhaps well to observe for the special edification of the more distant reader, is of considerable extent, running close up to the quiet and beautiful town of Dunfermline, and abounding with a population of some 2000 souls. It is a parish in which the ablest of the local tongue, and at the head of movements in the same, have endeavored to erect a sturdy and spacious church, which would fearfully displace the fine old Gothic edifice which it has supplanted...

The church has undergone extensive repairs and considerable improvements. The porch—the western end with its Gothic archway and the east window are entirely new; in addition to which the flooring has been raised throughout and the church repaved, providing 1200 sittings...

The general appearance of the churchyard, with its newly-gravelled paths, is highly creditable to Mr. William Wellings, the churchwarden, &c.

The short and simple eulogy of the Rev. T. Kearney Thomas, which he delivered in the choir, was highly creditable to the Rev. T. Kearney Thomas, who presided at the service...

The singing of the 100th Psalm (100th Psalm) was sung with much spirit and fervor, and the Rev. T. Kearney Thomas read the first part of the service, after which an anthem from the 76th Psalm ("In Thy God we know") was sung...

The Right Rev. Prelate selected his text from Ephesians 4, v. 1-6: "There is one body and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."...

devoted to a plain and lucid exposition of the conduct of the Church of Ephesus, to which St. Paul addressed the words in the text, showing that where it might have been expected to be found in the Epistles to the Romans...

At the conclusion of the sermon the Offertory was read by the Ven. the Archbishop, during which a collection was made for the support of the Rev. T. Kearney Thomas, &c. The Bishop pronounced the benediction, and the morning service was concluded...

The greater portion of the morning service, however, was devoted to a simple and touching prayer, in which the Rev. T. Kearney Thomas, &c. proceeded to read the first part of the service, after which an anthem from the 76th Psalm ("In Thy God we know") was sung...

The Right Rev. Prelate selected his text from Ephesians 4, v. 1-6: "There is one body and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."...

It is in that attendance, the strongest ties of blood and affection all acknowledged and strengthened and sanctified by the public services of religion; "young men and maidens, old men and children" all meeting in the bosom of God in peace and in confidence; to be the manner of any to forsake the assembly of themselves together. And still what is the case? Numbers do stay away from church altogether, and still the numbers attend very seldom. This is one of those subjects which seem to lead the minister of Christ to think of, and to speak to his poorer brethren more especially, and I hope I shall be forgiven if I do so now very plainly. The Ven. Archbishop proceeded to lament that the temptations and inducements which have caused the poor to stray away from church are more numerous than they do on these subjects in any other part of the world, &c.

The Ven. the Archbishop of York, during which a collection was made for the support of the Rev. T. Kearney Thomas, &c. The Bishop pronounced the benediction, and the morning service was concluded...

The Right Rev. Prelate selected his text from Ephesians 4, v. 1-6: "There is one body and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."...

will be the sorrow of the good and the sorrows of our times, notwithstanding all our lights and knowledges, and in the present, the preacher went on to consider the various means of grace, which are made for more or less relief of the public means of grace, by those who do as they come to church. Few exerts, perhaps (he observed), are more often made by our poorer brethren than, the want of decent clothes to come to church in. Now it is quite fair to put this question to any one who makes this excuse—Have you really done your best to have decent clothes? Have you so desired to keep the Lord's-day holy that you have done your duty honestly and heartily on other days of the week so as to earn money by honest means? Have your earnings been well bestowed? Have they been spent carefully and rightly? or has any part of them been wasted foolishly and unskillfully? If you have not done your best to provide yourselves with decent clothes, you are scarcely telling the strict truth in saying that the want of them hinders you from coming to church. After all, if you have done your best, and still cannot appear as you would wish, just think whether, if notices was given that bread or money was to be distributed on any particular Sunday, you would not cheerfully face your fellow-parishioners in your commonest working-dress rather than lose your share? To be sure you would; and the difference is just this—that then you would really wish to appear decent, as you now are careless and indifferent to the point, as the text says. "Ho, every one that thirsteth, come ye to the waters, and be ye satisfied with money, come ye buy and eat ye bread." It is not milk with us that God looks; only let your hearts be right before him, and your worship will be acceptable. The text also teaches, which the Ven. Archbishop proceeded to notice, was that the labour of the week—harder on Saturday than on any other day—lead the labouring poor to rise and rest, as they find so much to do in getting the house put to rights, in mending and looking after their own and their children's clothes, in making ready the only comfortable family dinner they have in the week, they cannot possibly manage to come to church. This, he contended, is a miserable excuse to make even to a false-creature. How much more useless it is to offer such to Almighty God! The good-will and the good opinion of neighbours is all very well, but the Church is God's house—Sunday is the Lord's day, and we withhold from him what He is pleased to claim as his due when we turn it to other purposes than those to which He has appointed it. Having enlarged upon this excuse for absence from public worship, the Archbishop touched upon a third excuse—our drawn entirely and exclusively from their family. Their family is large and young, and they must stay away from church to look after them. Beyond all question, this excuse has much more weight than the others. Poor people cannot but feel the burden of a large family, and it is in such cases that the burden who are the most off in the world; and there are undoubtedly cases, in which that God who will have mercy rather than sacrifice would allow the necessary employment of a mother

in humble life, to be a sufficient reason for his staying away from the public services of the sanctuary. But this can only be another pretext for his idleness, and not a necessary consequence, without fear of his neglecting his duties, or a plea for his neglecting his duties, or a plea for his neglecting his duties, or a plea for his neglecting his duties. He clearly pointed out that a mother must not lightly yield to difficulties, and too readily make her family an excuse for staying away from church. Amusements—as one hindrance to the proper observance of the Sabbath—should always bring with them so much that is noisy and worldly, that they are not likely to be regarded as an open unhappy practices which he had noticed at the beginning, and those who indulge in them are little likely to attend to any warnings and remonstrances. Reiterous amusements, leading as they often do to bad language and bad tempers, are an open violation of the sacred character of the day; and sauntering and loitering about are not the rest of a Christian Sabbath. Towards the conclusion of his excellent, practical discourse, the Archbishop specially addressed himself to the higher and wealthier classes, and showed how he who stays away from church not only wrongs his own soul, but also by his example wrongs the souls of his neighbours in a degree and to an extent which he cannot by any possibility know, at least in this world. He concluded with an affectionate exhortation to all classes to try to think of the Lord's house and day as they would think of them on their dying bed.

The musical services of the church were performed very creditably, receiving the special commendation of the church dignitaries & clergy present. Mr. Hollinghead, the blind organist, & Mr. Keary, the choir, presided at the service, but no parochial performers, viz. a few boys from the school, Miss Mary Watkins, Mr. G. Jones (of Hay), and Mr. Legg, the master of Hay school, whose powerful tenor voice told with good effect, aided by Mr. Robinson of the Hawkswood farm (who has a rich sonorous tenor voice), and the Rev. T. F. Haverford, of Haverford, who kindly added his fine manly bass to that of Mr. Lindsay. The collections were—morning, £39 10s. 4d.; afternoon, £12 8s.—total, £52 4s. 8d., in addition to which various contributions had been previously sent by parties who were unable to attend, amounting altogether to £27 12s. Amongst these kind donors were the excellent ladies of the Moor—Mrs. Pender and her sister—who generously sent a cheque for £20; a help for which the committee felt all the more grateful, since it was given at a time when the assisting circumstances under which these amiable ladies are placed, might well have excited the kindly interest which led to the handsome donation. We have only to add that the arrangements of the day enabled the children and poorer parishioners to participate in the ceremony, and that, as the weather was delightfully fine, all visitors—apart from the interest specially incident to the occasion—were much pleased with their journey to Crop, and with its warm-hearted inhabitants.

London, 10 June, 1850.

On this day Mrs. A. B. Boddington, James, London, and the Rev. J. Keary, James met in Committee, in order to inspect and pass the account up to the present date. On the 7th inst.

Mr. S. Foster makes his entry in the Treasurer's Book Book, which he had compared with the Bankers a/c. "1850 June 7. The foregoing statement has been audited by me & found correct, showing a balance of £ 60. 13. 1 due for the Bank, and £ 1. 19. 5 due for the Treasurer on a/c of Petty Cash & S. Foster."

The foregoing note is appended. Examined & approved by us June 10. 1850. A. B. Boddington, Treasurer. The Treasurer's instructions were given to the Treasurer to settle the out-standings accounts with Mrs. J. Keary & Co. for the printing of the fabric. It was then proposed in due form by Mr. Boddington & approved by Mr. James, that in the Chamber of Accounts, a revised statement of £10 towards printing

From the "Aberford Times," June 5th 1850.

" a Solemn Communion Service, to consist of Prayer,
" Lecture, and Psalm, & sung with exceedingly EOs
" the? He wanted to visit it, and that a
" Collecting Box is being to also named.
" Proposed by Mr James & seconded
" by Mr. Boddington that votes to take
" Mr. Smith in having a glass, in wh. to display
" such &; in that in ~~the~~ suitable part of
" the Church yard, at wh. Mr. Boddington's name
" and the South Wall begin an aisle.
" Said, that it would be put up as soon
" as practicable at the cost of the Church.

Proposed by Mr. Pops & seconded
" by Mr. Pops James that
" The two members of this Committee are now
" to the Rev. T. Henry Thomas, the worthy &
" exemplary Curate of South. In his place
" worthy gentlemen in carrying through the
" business connected with the improvements
" of the Parish Church, to so successful &
" satisfactory a conclusion.

" By the unanimous vote of the Comtee.
" on the first day of March, Mr. Thomas
" was elected to the Market Office, & Mr. Thomas
" Secretary, & Treasurer, and the members
" of the Comtee were, sent a pecuniary
" vote, & action in favor of receiving the wife
" since they entertain of her in which she
" resides in full view of the Comtee due to
" Mr. Boddington's report upon her in
" consequence of the numerous official positions
" in wh. he had been placed.
" That the Rev. Gentleman, in his first
" introduction to the Comtee, by the Bishop
" in 1853, found the sacred buildings
" almost entirely devoid of all that
" character, propriety, & beauty, an occasion
" made, some like appearance, in an
" unfinished part, which, in the
" morning was damp, even to a degree
" wetting, thus rendering the whole
" church so unwholesome & unfit for the
" use of the parishioners, that the success,

" in particular, was attractive means to the
" throughout many more of the way; the
" Prot, also, with some of the old shewn
" numbers description, his most numerous
" amounted to the wants of the people, and
" any like articles for the use of the poor
" which, a few shewy, some or purchased
" excited.
" From this brief description shall I
" think the same sketch has happened from
" witness, and in various these like
" instances, the same other evidence that the
" short memorial of the best condition of
" to work Church which most general to
" with the present state of the Church to
" labor, and the same, whilst working
" them with the best, and for each to the
" of every good for the Church etc. had been
" multiplied to their number of 100, at the same
" time to express their mission. That would I
" the best of God has been offered under to the
" American Society of the Church, the
" Society, Thomas! The Society of the
" in Society of the Church.

At a meeting of the Parishioners held at
Cusop Church on Friday the first day of
January 1858.

The following appropriation of the Pews
was made by Mr William Wellings
Churchwarden, and agreed to as satisfactory

vul

- 11 Street & Poobert (Coopershall)
- 12 George (Penhoetland) & Price (Surreth)
- 13 Mr Wellings (Nautyglaster)
- 14 Mr Stokes (Llydyadyway)
- 15 Mr James (Nautyglaster House)
- 18 Baldwin Boucher (Cusop Mill)
- 19 Rev. R. Thomas (Cusop Cottage)
- 20 Mr Lindsay (Orlas)
- 21 Mr Allen (Dolace)
- 22 Dr Meredith (Redday) Williams (Tybordey)
- 23 Mr Williams (Blainey) Meredith (Splash)
- 24 Mr Newman (Tyroch)

N.B. The remaining Twelve Pews are free
William Wellings

St. Marys Church Herefordshire.

Expenses incurred in carrying out the Restoration
Builder's Contract & Extras.

Mr Wm. Ward's tender for works according
to Drawings & specification £ 580. 0. 0

Deduct for seats in the
Chancel included in Mr Ward's contract
but not executed £ 10. 0. 0

£ 570. 0. 0

Bill of extras & additional works £ 13. 1. 6

£ 607. 12. 0

I put the work Mr Ward should
have done to the bells against the
little matters done by him see
his letter dated 23 Jan. 1858.

£ 24. 10. 6

£ 583. 1. 6

35 John St. Bedford Row
Feb 25. 1858.

Memorandum -

The fence of the Church-yard has
been kept in repair by the ~~Proprietors~~
occupiers of the following farms, as
I have been informed.

Llydycwys-
penhellen

Trevadog

Redlan

Tyberdey

Tyisoaf

Tycoth

Pentrehiggin

Blaney

E Hamley,

aug⁴. 18. 1811.

S. MARY'S CHURCHYARD,

GUSOP, HEREFORDSHIRE.

TABLE OF BURIAL FEES.	Rector.		Sexton.		Parish Clerk for tolling.		Total.			
	£	s. d.	£	s. d.	£	s. d.	£	s. d.		
For ordinary interment of a person above 12 years of age in space assigned by Rector	1	0	5	6	1	6	1	8	0	
For ditto in a spot selected by the friends	15	6	6	6	1	6	1	3	6	
For ordinary interment of a person below 12 years of age in space assigned by Rector	1	0	3	6	1	6		6	0	
For ditto in a spot selected by friends	12	6	4	0	1	6		18	0	
For purchase of a grave-space in perpetuity	1	1	0					1	1	0
For receipt certifying such purchase	2	6						2	6	
For each interment in a purchased grave-space	1	1	0	6	6	1	6	1	9	0
For re-opening such purchased grave-space	5	0		5	6			10	6	
For Excavation for Bricked Grave for person over 12 years of age				10	0					
For Excavation for Bricked Grave for person under 12 years of age				7	6					
For erecting a headstone, not exceeding 4ft. in height, 2½ft. wide, and 6in. thick	10	0	1	0				11	0	
For enclosing a grave space with kerb, either of stone or iron, not exceeding 8in. in height	1	0	0	1	0			1	1	0
For enclosing a grave space with kerb-stone and palisades not exceeding 2ft. in height	2	0	0	2	0			2	2	0
For placing a coffin-shaped tomb or flat-stone not exceeding 1ft. 6in. in height or 18 superficial feet in area	2	0	0	2	0			2	2	0
For erecting any other tomb or monument	4	0	0	4	0			4	4	0
For every inscription after the first on a headstone or tomb	5	0						5	0	
For ordinary interment of a non-parishioner not being a Pauper	12	6	5	6	3	0	1	1	0	
For same at the expense of the Parish	6	0	5	6	1	6		13	0	
For tolling bell _____ days before funeral, 1s. each day, to Clerk										

Excavation of earth for vaults is, in all cases, at the rate of 8d. per cubic yard down to 6ft., and 10d. per yard below that, but double fees will be charged to non-parishioners in respect to all other matters notified in this Table of Burial Fees.

No coffer tombs are to be erected. All monuments and inscriptions must be submitted to the Rector, and his written approval obtained, before they are erected and before any change is made in the Church or Churchyard. In every case all the fees must be paid before the masons, sexton, or others begin the works desired.

T. T. LAUDEN, Senior Warden.

JOHN EASTHOPE, People's Warden.

LLOYD KEATING,

Rector of Gusop

Marriage Fees at Gusop.

	Rector.		Clerk.	
	s.	d.	s.	d.
Banns of Marriage	1	0		6
Wedding	5	0	2	6
Certificate of Marriage	2	6		
Wedding by License	15	0	5	0

A License dispensing with Banns costs £2 16s. 6d. These Licenses are issued from the Diocesan Registry, or by any of the Surrogates, and are only available in the Diocese; and, before they can be issued, one of the parties to be married must make an affidavit before a Surrogate, that his or her usual place of abode for the space of 15 days, immediately preceding such License, has been within the Parish in which the marriage is to be solemnized; and a License thus issued is valid for 3 months only.

Churchings and Baptisms

Baptisms are administered, and Churchings take place at, before, or after any of the Services, or by arrangement. No fee is charged, but an offering should be made by Christian Parents on such occasions.

SEPTEMBER, 1892.

costs, which amounted to £570. £100 was given by Mr Boddington of Llydiart-y-wain, planning was started by the 'most influential parishioners' (Messrs. Lindsay, Thompson, Wellings, Stokes and Boucher), the Bishop wished them 'God speed' and gave a donation, Mr St Aubin was appointed architect and they were off. The work included raising the floor, laying flagstones, removing old pews and replacing, work on windows, removing the old belfry and building a porch on the south side, and building the vestry on the north side. The work was completed by Mr Ward of Kington.

The church re-opening was delayed until June 1858, when travelling was easier, although services were held from Christmas 1857 onwards. It was a time of great joy and celebration, judging by the report in the Hereford Times, and gives a good picture of life in Cusop in the 1850s.

Our lovely roof was uncovered when the ceiling was removed during the restoration.

The organ was moved to the church in the 1880s, and was originally at the Moor, the home of the Penoyres, to the east of the parish and now demolished. Rev. Andrew Pope preached at the dedication. He was the curate of Cusop who is featured in Kilvert's Diary. There is an especially endearing story of him for April Eve 1870, when arriving late by train for a confirmation at Whitney, with just one candidate, the bishop mistook him for a candidate himself, and insisted on confirming him too. 'Such a farce' Kilvert notes. When Pope left Cusop he gave us a gilt offertory dish which is still in regular use.

The first payments recorded in the churchwardens account re. the organ are--

1888 Donation to organ account Mr Lilwall £9.
1888 March 25. Mr Portman engaged as organist.
1888 £9 Mr Portman annual pay.
1889 April 5. £1.10s. blowing the organ.
1889 £8.10s Mr Portman annual pay.

Our bells are a carillon, an Italian style, which consists of bells in the bellcote rung from within the church. These were donated by Rev. Percy Griffiths in memory of his wife Zoe, and changed the view of the church as the two old bells on the west end were removed, and the bellcote inserted over the chancel arch, We also owe our only stained glass window and the re-roofing of the church to his generosity.

1874

At a meeting of the Inhabitants of the Parish of Cusops held this twenty first day of March after due Notice given and published two sundry resolutions for the purpose of nominating and making out a list of persons to serve the office of Overseers for the ensuing year and to elect a Waywarden for the ensuing year

The Revd William Brooks in the Chair

Resolved that Mr Tho Lilwall Sydygodgony and Mr John Newman of Inglethorpe be appointed to fill the Office of Overseers for the ensuing year

Resolved that Mr Tho Lilwall be appointed Waywarden for the ensuing year

In pursuance of the Statute of the 13th of Geo 3rd the meeting discussed the business of the building of the Parish School when it was resolved that endeavours be made to get up the needful funds by voluntary subscriptions and that the next year be asked to contribute in proportion to the amount of the rateable value of their holdings and that another meeting be held on the 7th of April at 11 o'clock to proceed further in the business as may be found necessary

William Brooks, G. A.
Chairman

1887

At a meeting of the Inhabitants this parish held this 26th day of March after due notice given and published on Sunday previous held for the purpose of nominating and making out a list of House holders to fill the office of Overseers for the year ensuing and to nominate and elect a Waywarden. The duties of Waywarden were to commence on the 1st day of May next —

Present —

Rev. Allsebrook (Chairman)

J. Landen Esq.

Mr. H. C. Lloyd.

Resolved that the following be nominated to the office of Overseers.

John Newman. - Tysoch. -

John Meredith. - Redlay. -

James Griffiths. - The Serrett. -

John Watkins the Waywarden -

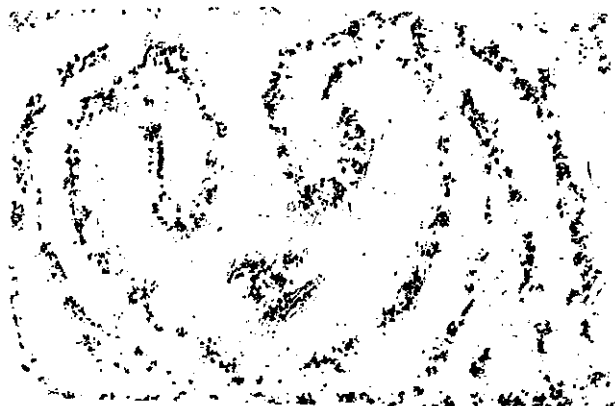
Proposed by Mr Lloyd and seconded by Mr. Seacon that Mr. Landen be Waywarden for the ensuing year of the office to commence 1st May next.

Proposed by Mr Seacon and seconded by Mr Lloyd that Mr Landen be Guardian for the ensuing year.

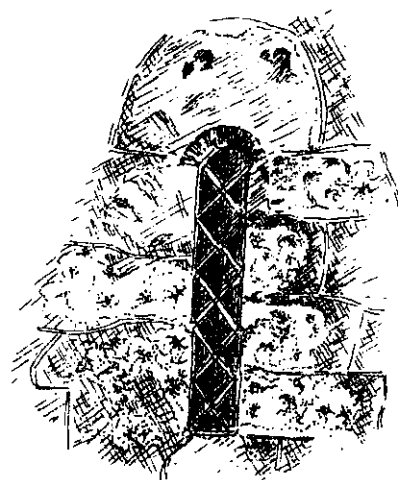
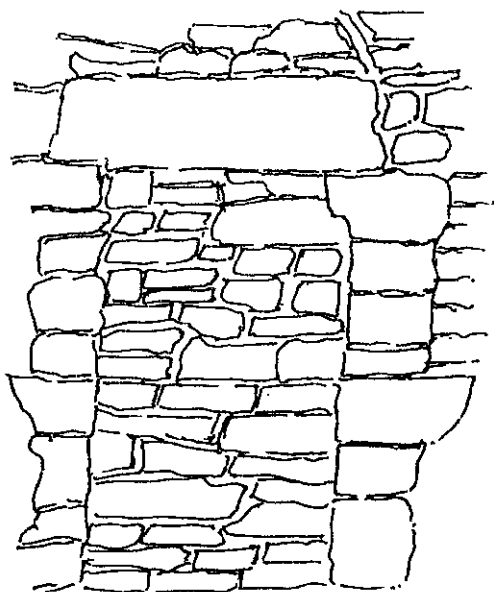
Allsebrook (Chairman)

A Look Around Cusop Church.

The chancel arch is Norman and has carving on the chancel side of the arch.



The small window to the west side of the main door is an original Norman window.



The north door is blocked but can easily be seen from outside, at the back of the church.

There was once a Rood Loft and Screen, in front of the chancel arch. Now all that is left is the built-in doorway above the War Memorial.

The Altar. The word 'altar' is derived from a Latin word meaning the place where a sacrifice is offered. In Old Testament times, this might be a table, a platform or an elevated place on which a priest placed a sacrifice as an offering to God. No physical Christian altar appears in the New Testament. There is now no need for an altar on which sacrifice is offered, since atonement for sins is complete through the death of Jesus.

The wooden table upon which the bread and wine are consecrated during the service of Eucharist recalls the sacrifice of Jesus Christ, His death, Resurrection and Ascension. The altar may be referred to as a Communion Table to underline the importance of the fellowship of the people of God.

Through the seasons of the Church year, the colours of the vestments and hangings may be changed to reflect the festivals and holy days in the Church Calendar. For example, at Christmas and Easter, the Church will be filled with the festival colour of gold, or the colour of purity, white. In periods of mourning, the colours used may be black, violet or blue. Throughout Lent, the colours would be veiled and traditionally there are no flowers in the Church. From Passion Sunday to Easter Eve, red is used in the Church, as it may be used on days associated with the Apostles, Evangelists or Martyrs.

The Lectern Throughout the history of the Christian Church, the Bible has occupied a central place in worship and teaching. It is accepted by the Christian Church as uniquely inspired by God, providing guidelines for belief and behaviour. The Lectionary provides a framework of daily readings which are followed both in public and private worship. A portion of the Bible is read at some point in every act of worship and a two year cycle of these readings is found in the Church Lectionary which covers all the important events from both the Old and the New Testaments.

The importance attached to these readings is emphasised by the position of the Lectern, occupying a central place in the Church.

The quality of the workmanship in this lectern is also evidence of the importance of public reading of the word of God in the Church services. The symbolism of the eagle, with its outspread wings, supporting the Bible, is thought to represent the word of God being carried to all corners of the earth.

The Pulpit. In the fifth Century B.C, it is recorded that Ezra the Scribe 'stood upon a wooden pulpit which they had made for that purpose'. Such a platform was often used in Old Testament times in connection with the gathering of the people of Israel to hear the reading of the Law of God and its interpretation. Before the development of the Lectern, readings from the Scriptures were made from the pulpit. During the Reformation, the demand for teaching and preaching grew and it was in this period that many pulpits were built. Today the function of the pulpit is to enable the interpretation of God's Word to be heard clearly and audibly by the whole congregation, hence the need for the raised platform.

The Font The name of this feature of the Church is from the Latin word fons, meaning a spring of water. Water is a symbol of the new spiritual life which Christians have in God and their entry into that new life is shown by the rite of baptism. A new member of the Church shows his or her commitment to the Christian faith by following the example of Jesus Christ in baptism. Water is poured into the font and is blessed by the priest. The sign of the cross is made on the forehead of the candidate after sprinkling the water on his or her head. At the baptism there is an affirmation of faith by the new member of the Church and afterwards he or she is welcomed by the rest of the worshipping community of the Church.

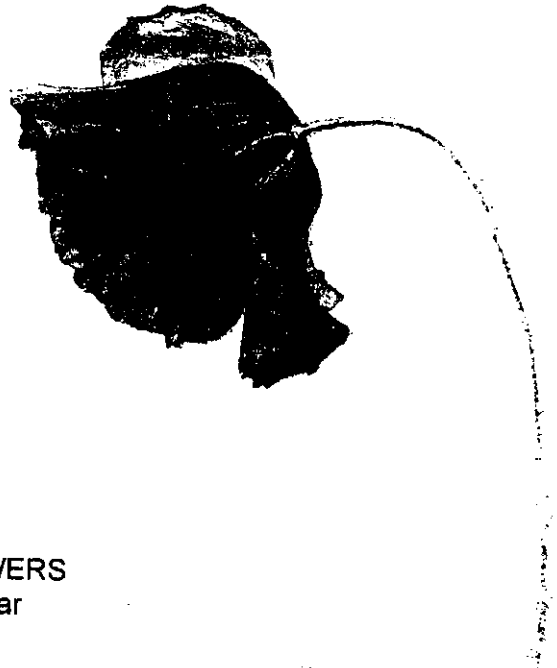
The water is a symbol both of the death and resurrection of Jesus Christ, and of the purification of Christians from their sin. The font, holding the water for this solemn ceremony, is full of significance in its shape and the material from which it is made. The Font in this Church is made of a single, massive stone decorated with saltire crosses. The round font symbolises rebirth through faith. It may date as far back as the fourteenth century.

For centuries the church has been decorated with flowers and flowers placed on the graves in the churchyard. In earlier times villagers would have used wild flowers from the fields, hedgerows and woodlands but now the majority of flowers used have their origins in other parts of the world.

There are no reliable records of how plants were brought into this country before 1548 when William Turner, who had a garden at Kew compiled a list of plants grown in England. His list included a number of plants from overseas already well known in cultivation in this country.

The original trickle of plants brought home by adventurers and tradesmen turned to a flood towards the end of the 18th Century when plant collecting became popular. In 1807 the Horticultural Society of London(now the Royal Horticultural Society) was formed and organised plant collecting expeditions to various parts of the world. The result has been the development of a very limited natural flora to one of richness and diversity that would have seemed unbelievable to early churchgoers.

There follows a list of some of the native plants thought to have been present in the parish at the time of Cusop Church's original dedication to the 5th Century Celtic Saint Cewydd and then some of the main events in the history of Cusop Church together with the now common plants that are thought to have been introduced at the time and subsequently brought into cultivation in the area.



WILD/NATIVE FLOWERS
throughout the year

SNOWDROP*
DAISY
COLTSFOOT
PETTY SPURGE
WHITE & RED
DEADNETTLE*
PRIMROSE
VIOLET*
LESSER PERIWINKLE*
WILD DAFFODIL*
LADY'S SMOCK*
WOOD ANEMONE*
BUTTERCUP
COWSLIP*
DANDELION

COW PARSLEY
JACK-BY-THE-HEDGE
GREATER STITCHWORT*
BLUEBELL
BUGLE
OX-EYE DAISY, DOG
DAISY
FORGET-ME-NOT
RED CAMPION
SWEET WOODRUFF
HERB ROBERT*
PIGNUT
WHITE CAMPION
CLOVER

HOGWEED
YARROW
YELLOW ARCHANGEL*
WELSH POPPY
FOXGLOVE
ROSEBAY WILLOW HERB
TANSY
CORNFLOWER
MEADOW SWEET
OLD MAN'S BEARD
LESSER BULRUSH
HAREBELL
IVY
HOPS

* with special significance to religious names and associations



INTRODUCED PLANTS

11th Century - change of dedication to Saint Mary. The present stone-built church has its origins in this period and remaining Norman features include the chancel arch, the small south window and the, now blocked, north door.

CAMPANULA species - Bellflower
ROSMARINUS officinalis - Culinary herb
CHEIRANTHUS - Wallflower

13th Century - beginning of the Patronage of Llanthony, (1290). The Prior of Llanthony appointed the Rectors of Cusop and collected the tythes for almost 250 years.

NEPETA cataria - Catmint
SALVIA officinalis - Sage

16th Century - the Rood Screen was in place and the loft used by musicians.

AGAPANTHUS
ALCEA - Hollyhock
AQUILEGIA vulgaris - Columbine/Granny's bonnet
CYCLAMEN

17th Century - the Restoration. The Register for Cusop Church shows two "infants" baptised and two buried in 1698.

IBERIS - Candytuft
KNIPHOFIA - Red hot poker
LATHYRUS - Perennial sweet pea
ACANTHUS - Bear's breeches
ALCHEMILLA vulgaris - Lady's mantle
ANTIRRHINUM asarina - Snapdragon
DIATHUS plumarius - Pinks
DICTAMNUS - Burning bush
HELIANTHUS annuus - Sunflower
HELLEBORUS niger - Christmas rose
HYACINTHUS - Common hyacinth
IRIS
LAVANDULA/augustifolia - Lavender
LYCHNIS chalcedonica - Jerusalem cross
NIGELLA damascena - Love-in-a-mist
TAGETES patula - French Marigold
TRADESCANTIA virginiana - Spiderwort

18th Century - William Seward, our martyr, buried in the churchyard in 1740.

ASTER novae-angliae - Michaelmas Daisy
CLEMATIS alpina
HOSTA
MIMULUS luteus - Monkey Musk
MONARDA didyma - Scarlet bergamot
PAEONIA lactiflora - Herbaceous peony
PAEONIA suffruticosa - Tree peony
PAPAVER orientale - Oriental poppy
PELARGONIUM - Ivy Leaved Geranium

19th Century - Celia Lyde died in 1825. Her memorial is above that of William Seward on the north wall of the church.

1853 - "the sacred building (is) almost entirely devoid of Ecclesiastical character" and in a state of disrepair.

1858 - the Church is re-opened on the "glorious first of June" following extensive refurbishment.

c 1880 - the organ is installed in the church.

LOBELIA erinus
PENSTEMON
PHLOX
GERANIUM psilostem - Hardy geranium
EPIMEDIUM pinnatum - Bishop's hat
DICENTRA spectabilis - Bleeding heart/Dutchman's breeches
CAMPANULA porscharskyana - Bellflower
GERANIUM himalayense - Hardy geranium
ALCHEMILLA mollis - Lady's mantle

We are fortunate in Cusop, that the Family History Soc.
has recorded the memorials in the churchyard. A selection follows.

'Dear husband adieu my life is past
My love was true whilst life did last,
Since I am not, no sorrow take
But love my children for my sake'
1790.

'Ye that are young prepare to die
For I was so, yet here I lie,
As I am now you soon shall be,
Prepare in time for eternity.'
1767.

'As God together us did join
So death did part us for a while
But now together here we lies
Till Christ do call us to arise.'
1791.

Prayers on tombs
Are trifles dainty spent
A man's good name
Is his best monument.
1798.

'Now my friends pray weep no more
For I am gone, but haste before,
My time was short
My glass soon run,
Prepare yourselves my friends to come.'
1730.

'Cease dear parents
And grieve no more,
I am not lost
But gone before.
1760.

'Oft as the bell with solemn toll
Speaks the departure of a soul
Let each one ask himself, am I
Prepared should I be called to die.'
1825.

'May all attend the solemn call,
The silent grave awaits us all.'
1863.

Things to see
outside the
church.



Listed tombs.

William
Seward's
grave.



Celia Hyde
→
brother:
etc.



Celia Hyde's
□ grandfather.

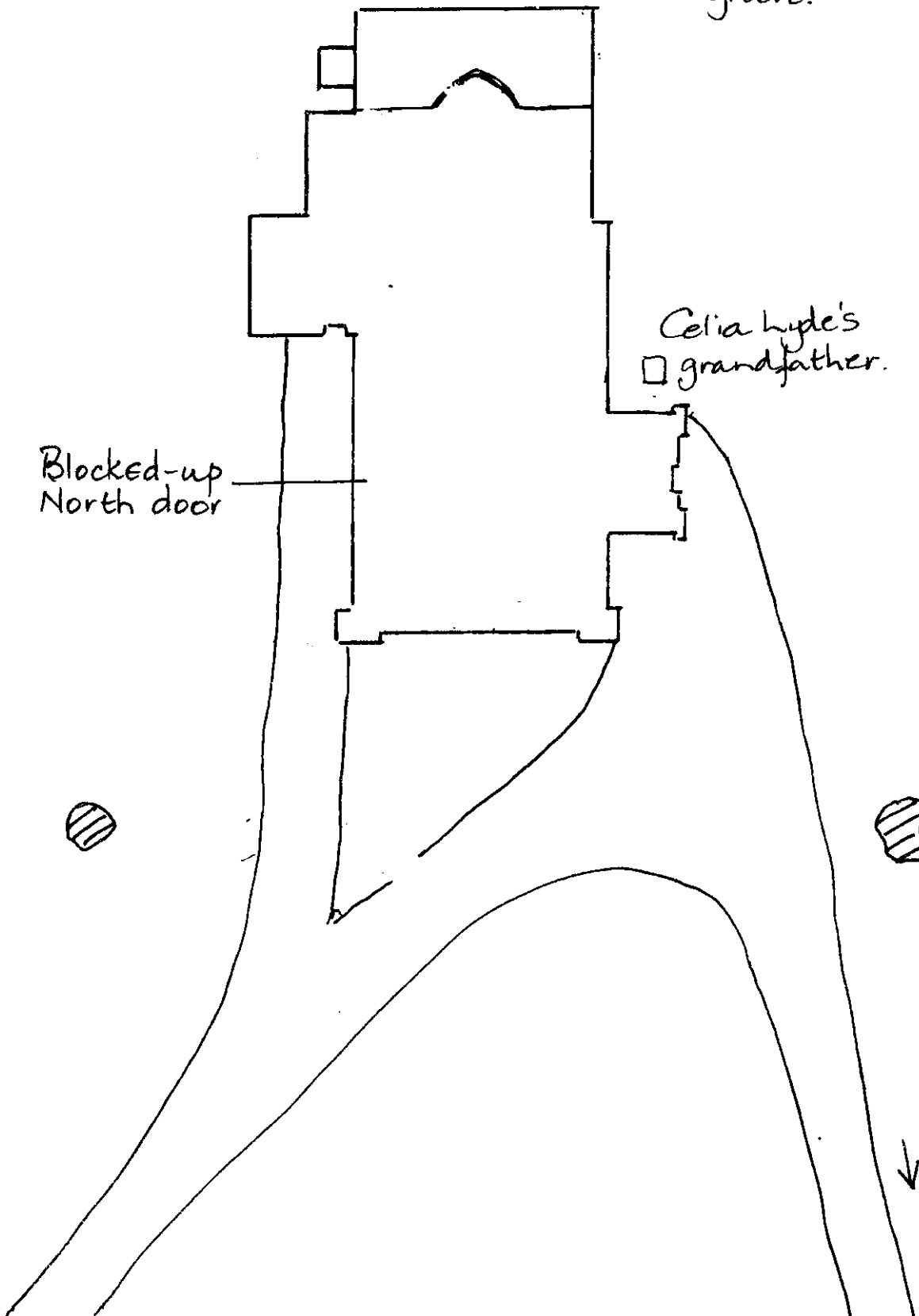
Blocked-up
North door



Ancient
Yews



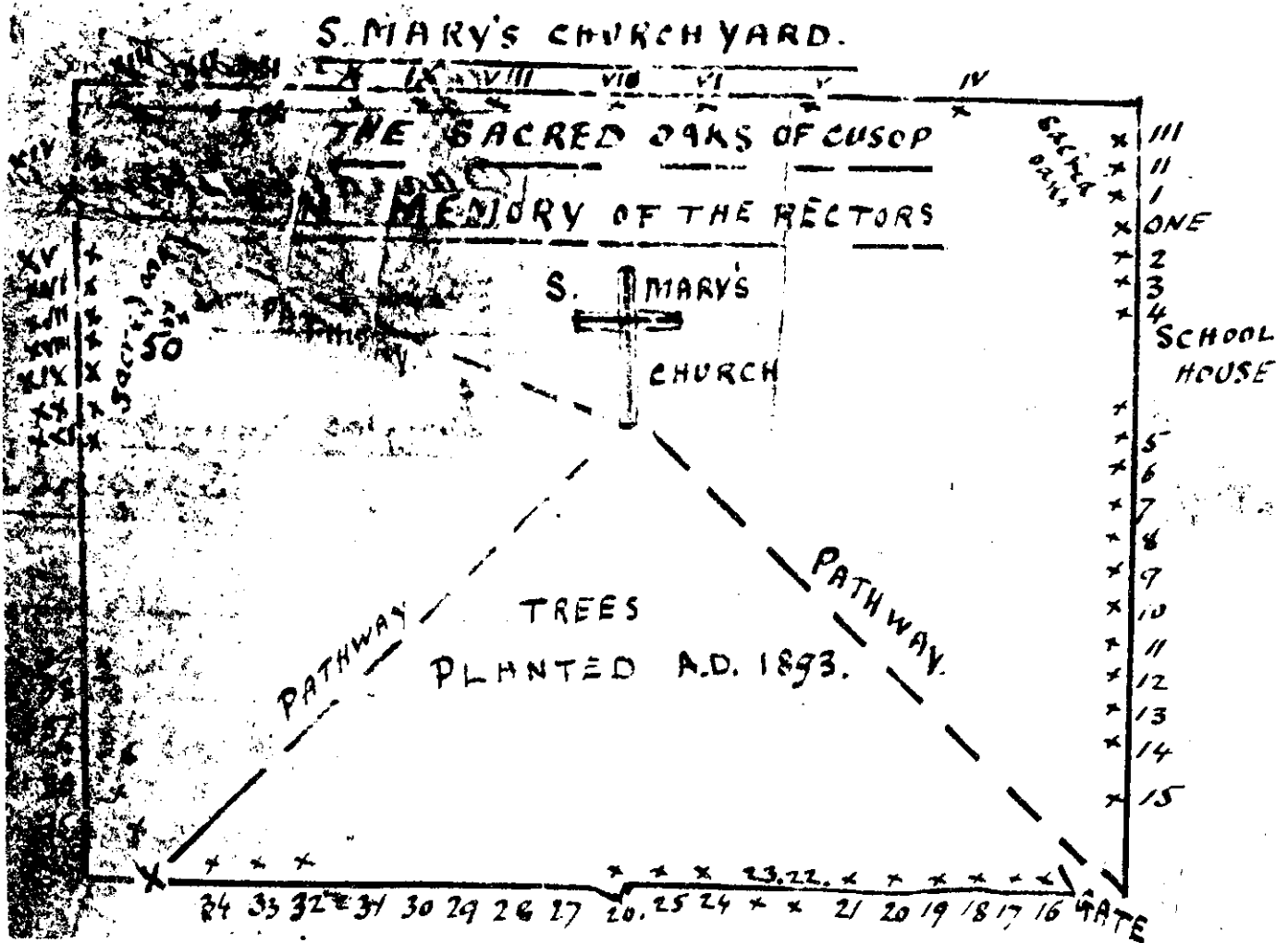
Lychgate



CHURCHYARD TREES

The Churchyard is dominated by the four ancient Yew Trees, at least one of which is thought to be of the order of 2000 years old and which together encircle the church. "giving their shelter and their shade to the venerable pile"

According to church records 20 Oak trees were planted in 1893, one in memory of each of the rectors who spanned the period from 1290 to 1891. In addition to these "Sacred Oaks of Cusop" shown, marked I - XI and XIII - XXI on the plan taken from the records of the time and reproduced below, a Copper Beech (tree number XII) was planted in memory of the Revd. Thos. Kearsby Thomas "who was pastor curate in sole charge of Cusop for seven years, 1852-1859" and through whose labours the church was restored.



By 1893 steel and teak had largely supplanted Oak in the building of our navy and our "walls of defence" were no longer of wood. Never the less the Rector in 1893, John Lloyd Keating MA, was among those who recognised the economic value of a "succession of Stout Oaks". It was he that donated the "Sacred Oaks" and he requested that "if in the far distant future any of these trees become valuable and can be utilised in any way for the benefit of Cusop Church any tree or trees removed should be replaced by another Oak tree to serve the same purpose."

John Lloyd Keating's wishes have not been carried out but of the trees standing in the Church yard now, a number are thought to have their origins in that planting of 1893. These are marked, with their original numbers on the plan (right).

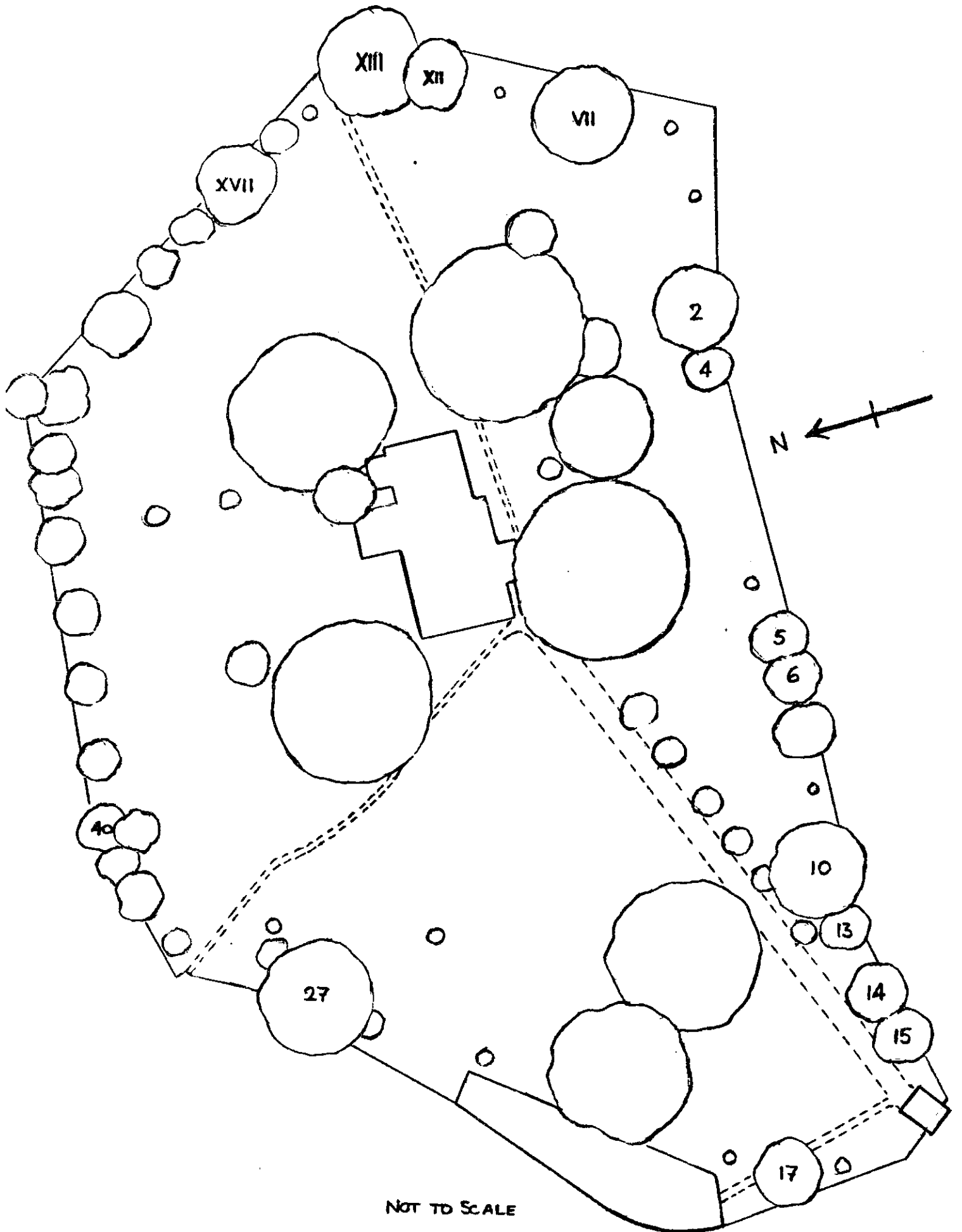
Since 1893 various trees have been planted in memory of the dead and to mark important occasions. The two Oak trees which stand towards the western end of the church yard mark Queen Victoria's diamond jubilee in 1897.

More recent planting has included the Mountain Ash by the north gate (now properly named *Sorbus aucuparia*) planted to celebrate Queen Elizabeth II's silver Jubilee in 1977. In November 1992 another of Queen Elizabeth's anniversaries - 40 years since her accession - was marked by the planting of 40 trees in the parish of Cusop. Five of these trees were planted along the eastern and southern boundaries of the churchyard and are, clockwise on the plan, a Yew, a Lime, a Holm Oak, a Walnut and a Wild Service Tree.

1893 also saw the planting of some 54 trees by parishioners and friends of the church listed below. Some of the tree species chosen were native to Britain whilst others, such as the Douglas Fir (tree number 17) were, at the time, relatively recent introductions. In Britain we owe much of our present varied tree-landscape to the pioneering planting of the Victorians and clearly the Victorians of Cusop played their part in the enhancement of this part of the Herefordshire landscape.

TREES.	NOS.
<u>Scotch Fir</u>	<u>ONE.</u>
" "	<u>2</u>
" "	<u>3</u>
<u>Spruce</u>	<u>4</u>
<u>Spence</u>	<u>5</u>
"	<u>6</u>
<u>Holly</u>	<u>7</u>
<u>Silver Holly</u>	<u>8</u>
<u>Spence</u>	<u>9</u>
<u>Scotch pine</u>	<u>10</u>
<u>Golden Holly</u>	<u>11</u>
<u>Cypress</u>	<u>12</u>
<u>Irish Yew</u>	<u>13</u>
<u>Spence</u>	<u>14</u>
<u>Spence</u>	<u>15</u>
<u>Juniperus Borcais</u>	<u>16</u>
<u>Juniperus</u>	<u>17</u>
<u>Cypreas</u>	<u>23</u>
<u>Cypreas</u>	<u>24</u>
<u>YEW.</u>	<u>25</u>
<u>Juniperus Borcais</u>	<u>26</u>
<u>Scotch Fir</u>	<u>27</u>
<u>Spence</u>	<u>28</u>
<u>Silac</u>	<u>32</u>
<u>Salmann</u>	<u>33</u>
<u>Holly</u>	<u>34</u>
<u>Holly</u>	<u>35</u>
<u>Silver Holly</u>	<u>36</u>
<u>Spence</u>	<u>40</u>
<u>Austrian Pine</u>	<u>50</u>
" "	"
" "	"
" "	"
" "	"

PLANTED BY.
<u>Round East School House</u>
<u>Mrs Esther May East School House</u>
<u>Edward Davies Sy-cord</u>
<u>Mrs Martha Davies " "</u>
<u>Letitia M. Seacome</u>
<u>Esther Emily Seacome</u>
<u>Thos. S. Landon, Edwina</u>
<u>Mrs. Y. Landon " "</u>
<u>Ellis Jones Thornhill</u>
<u>Scabilla Campbell Thornhill</u>
<u>Robt. S. Griffiths Sy-glyn</u>
<u>Mrs. S. Griffiths Sy-glyn</u>
<u>Ann Griffiths Sy-glyn</u>
<u>Ralph Southey Seacome</u>
<u>Rev. A. S. Seacome</u>
<u>Rev. J. L. Keatley, George Cottage</u>
<u>John Williams</u>
<u>Mrs Mary Ann Brown, Castle Hoys</u>
<u>Abigail James " "</u>
<u>Miss M. B. Scott Penybarn, Diles</u>
<u>Charles Grant Postman, Organist</u>
<u>Mrs Williams, Moor Lodge, Cusop</u>
<u>Sarah Richards, Cusop</u>
<u>Mrs Jane Lewis " "</u>
<u>Saml. Archer, " "</u>
<u>Charles Richards " "</u>
<u>Frank Richards " "</u>
<u>Elizabeth Lloyd " "</u>
<u>Marian Mott " "</u>
<u>John Linacre " "</u>
<u>Linacre " "</u>
<u>Linacre " "</u>



NOT TO SCALE

CELIA LYDE

1785-1825



Lower House

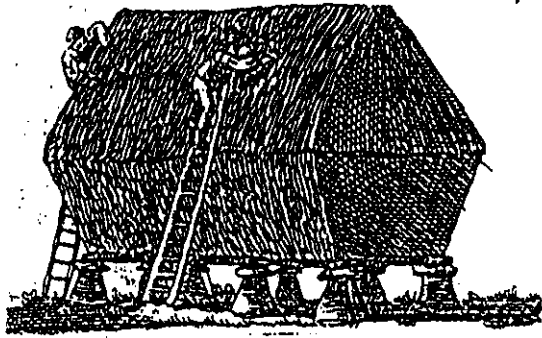
The elegant and affectionate memorial tablet to Celia Lyde has remained on the south wall since her death in 1825 at the age of 40. Celia was the daughter of James and Elizabeth Lyde, who from the date of their marriage in 1783 lived at Lower House, Cusop. It seems likely that Elizabeth's family was local, and already owned the house; and that James ('Dr Lyde') was an established surgeon/apothecary in Hay. The Lyde family appear to have had an unbroken connection with Cusop and Hay for well over 100 years.

Celia was James and Elizabeth's second child: the first was James, born in 1784, who subsequently followed his father's profession in Hay. It is James, Elizabeth and her husband (William Dunsford of Swindon) who together pay their tribute to Celia in the memorial tablet.

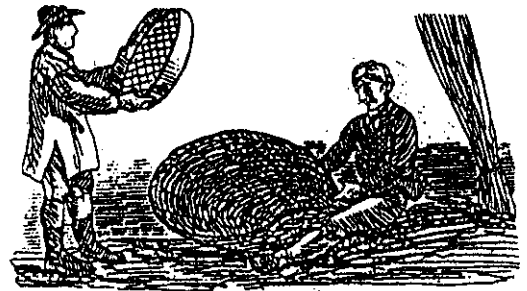
Clearly, the Lydes were a family of some standing and their family crest on the tablet identifies a link with the baronetcy of another branch of the Lyde family. It is known also that Celia herself became the owner of Lower House which at that time held some tenancies. The elegantly decorated gravestones in the churchyard, however, show a darker side to the family's life: these are inscribed to the memory of Celia's younger brothers, each of whom died in his infancy; and to her mother who died "in the 37th year of her life" in 1793 following the birth of her fourth son, John. These illustrate all too poignantly the deprivations and hazards of existence in the late 18th century, whatever one's station.

Celia Lyde's home, Lower House, is reached by a narrow bridge over the Dulas Brook, which separates not only Cusop from its neighbouring parish, but England from Wales. The walk to Cusop Church would have been a fairly gruelling one at any time: the only roads (or paths) to the church are mainly steep and were likely to have been little more than muddy tracks for much of the year. And so it would have been when she went on her rounds; one can imagine Celia wearing stout boots, however elegant the rest of her attire. Like her contemporary Jane Austen, she lived in a predominantly rural age: but the Industrial Revolution was already under way, and for most of her adult years the Napoleonic Wars were a central feature of national life. Both these great movements must have affected her in some way. Nevertheless, in her day-to-day round, she would have observed many of the rural scenes depicted in the engravings of 1813/14 which surround this narrative.





BUILDING A HAYRICK



BASKET-MAKING



SPINNING



RETURNING FROM MARKET



BEE-KEEPING



THE SCHOOLROOM



WASHDAY



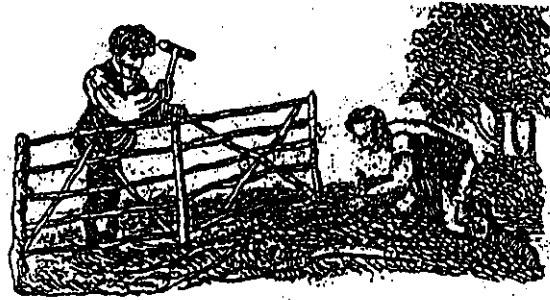
THE TINKER



BUYING A PAIR OF DUCKS



THE FISHMONGER



MAKING HURDLES



GATHERING APPLES



THE COBBLER



THE CHAIRMENDER



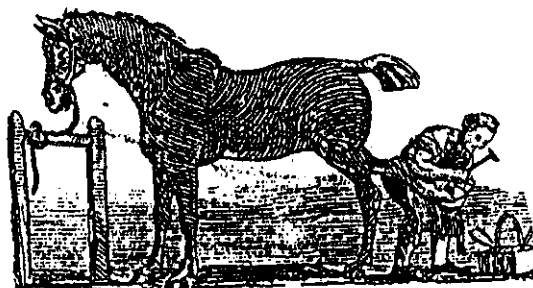
PLOUGHING



RECRUITING FOR THE ARMY



THE BRICKLAYER



BLACKSMITH SHOEING A HORSE

CUSOP'S ROADS

The paths that were worn to the castle and the site where the church now stands, developed into four main tracks converging on the church. Evidence of these tracks is there today. A triangular area of grass near the Lych Gate, where the roads meet, was known as Cusop Green. The stocks and the whipping post were there. The Green has now gone, but three roads remain.

The tracks were improved and developed as mills and quarries made Cusop a busy place. At the Quarter Sessions in 1812 the Jurors requested that the road from Broad Meadow to Dulas Brook be repaired because "they could not, nor yet can go, return, pass, repass, ride and labour without great danger to their lives and the loss of their goods, to the great damage and common nuisance of all the King's Subjects. Inhabitants of the said Parish of Cusop, in the said County of Hereford, the Common Highway aforesaid being in decay, ought to repair and amend when and so often as it should be necessary."

And so in 1813 we find in the Disbursements of Parish Overseer, Joseph Beavan was paid "a bushel of wheate for working on the rodes". In the Cusop Orderly Book 1821, David Roberts was "employed to break stone for repairing the roads and that he shall be paid out of the Poor Rates or Highway Assessments".

In 1838 repairs were made to many roads in Cusop including:- Cusop Green, Llydyadway, Tycoch, Cusop Dingle, Road to Church, Upper Road, Lower Road. (from Surveyor of Highways Account Book).

A rate of 10d in the pound was levied to pay for road repairs and raised a total of £71.15s.8d for the year 1838. (This sum should be considered in the context of the following extract from the Surveyor of Highways Accounts Book for that year)

Richard Nott 1s 9d per day Forming road Cusop Green
William Nott 1s 9d per day Forming road Cusop Green
M. Cartwright 8d per day Breaking and spreading stones

In the Highways Account Book 1840 the list of work done included:-

Siding
Rising of stone
Siding, breaking stone and putting in
Widening the road
Hauling 3 loads of stone
Scraping and tumping
Picking stone and pitching drips
Scraping and opening gouts
Carpenter for mending barrow

Roads led to crossing points over the Dulas Brook. When the Toll Bridge was opened one farmer built his own bridge across Dulas Brook to avoid the toll. There still remains evidence of a road running from the north of Fernleigh and Cusop Crescent across the brook and up behind the dairy. It is possible that Kilvert would have followed a path from Hay Castle running along by Mill Race, crossing Dulas Brook at Cum-dlli-ddwr Ford and up to the church.

In 1874 reference is made in the Parish Minutes to the raising of subscriptions and rates for the building of the Parish School. So with the building of the school and the coming of the railway certain roads became busier .

By 1903 the Thirty Acres estate was developed, and when Trewern was built a road was made which linked the Dingle Road with the Lidiat-y-wain Road on the west side of the church. At first, this road-- which is now the main route to the church-- had a grass path on the right side leading up the hill. There must have been many anxious moments as the horse drawn hearse was led up the steep climb to the church on wet or snowy days.

With the arrival of motor cars and tarmacadam, the roads improved rapidly. "Lengthsmen" were employed to keep the ditches clear and the roads and verges in good order. It was an exciting event to go and watch the cars pass as gradually the inhabitants of Cusop became proud owners.

In 1930 Cusop Bridge was repaired at a cost of £35. Tolls were no longer paid.

In 1941 men working on the roads were employed from 8.30am to 6pm. They complained that these hours meant leaving work during Blackout, and asked for the hours to be altered to 7.30am to 5pm. Their request was not granted. They were allowed one weeks holiday per annum, if they had been employed by the council for twelve months. Gradually lighting and speed restrictions were introduced on certain roads. The school was closed in 1942 and the railway station in 1962. The mills and quarries are now disused and Cusop is a residential area.

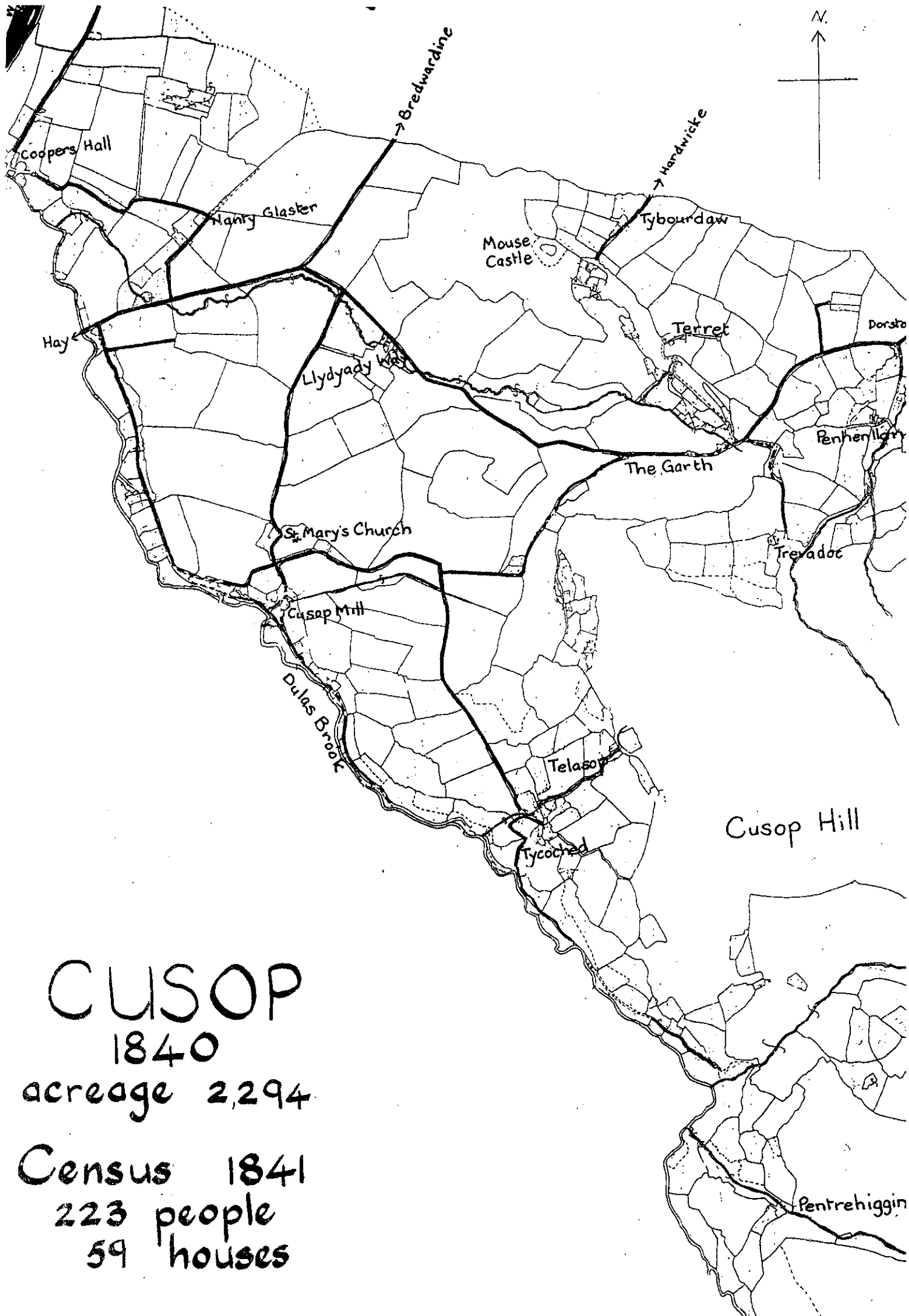
Most people now drive to church up the New Road and park their cars in the recently made parking area just before the Lych Gate.



CUSOP

1832

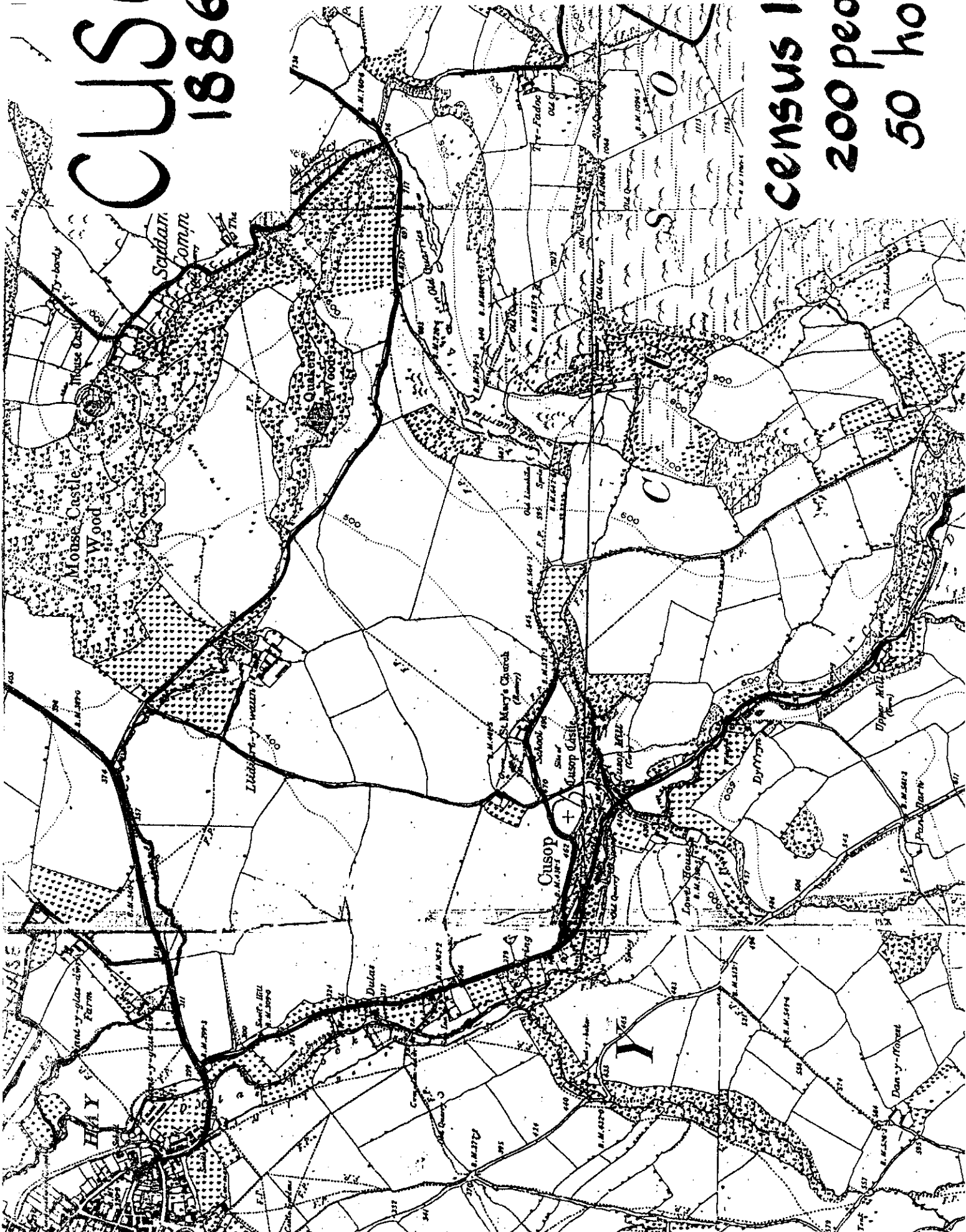
census 1831
252 people
56 houses



CUSOP
1840
acreage 2,294

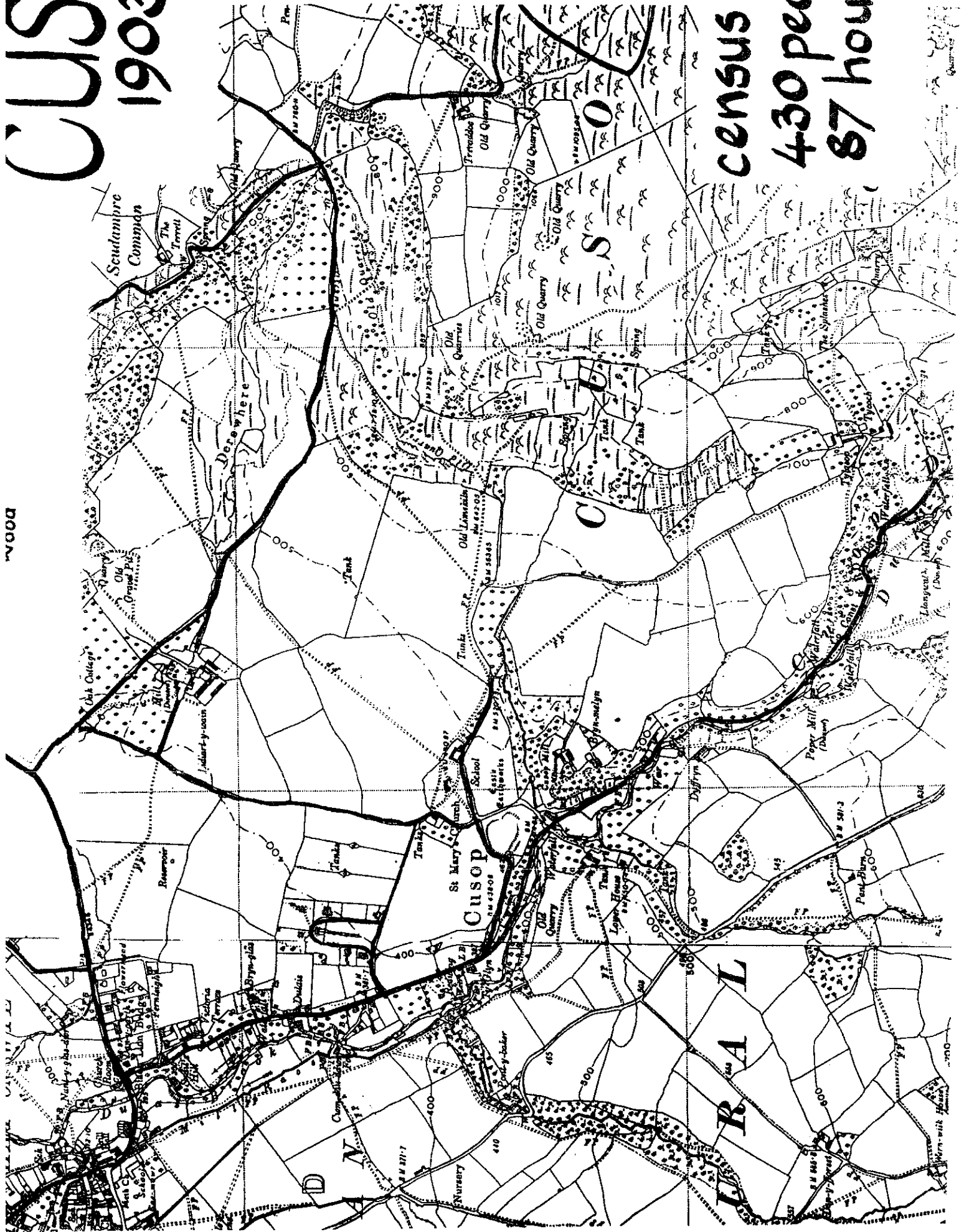
Census 1841
223 people
59 houses

CUSOP 1886



census 1881
200 people
50 houses

CUSOP 1903



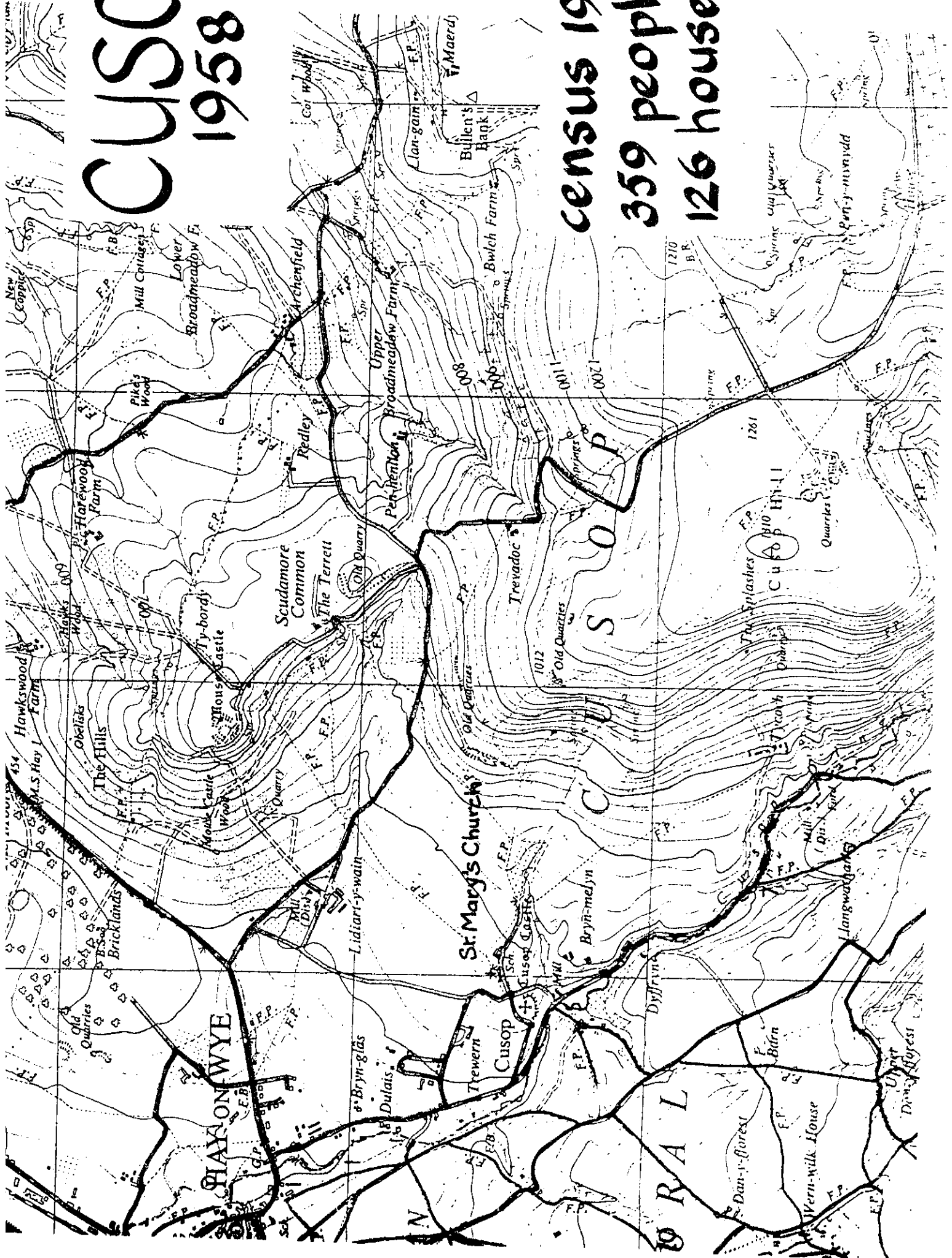
census 1901
430 people
87 houses

DOON

LURRAL

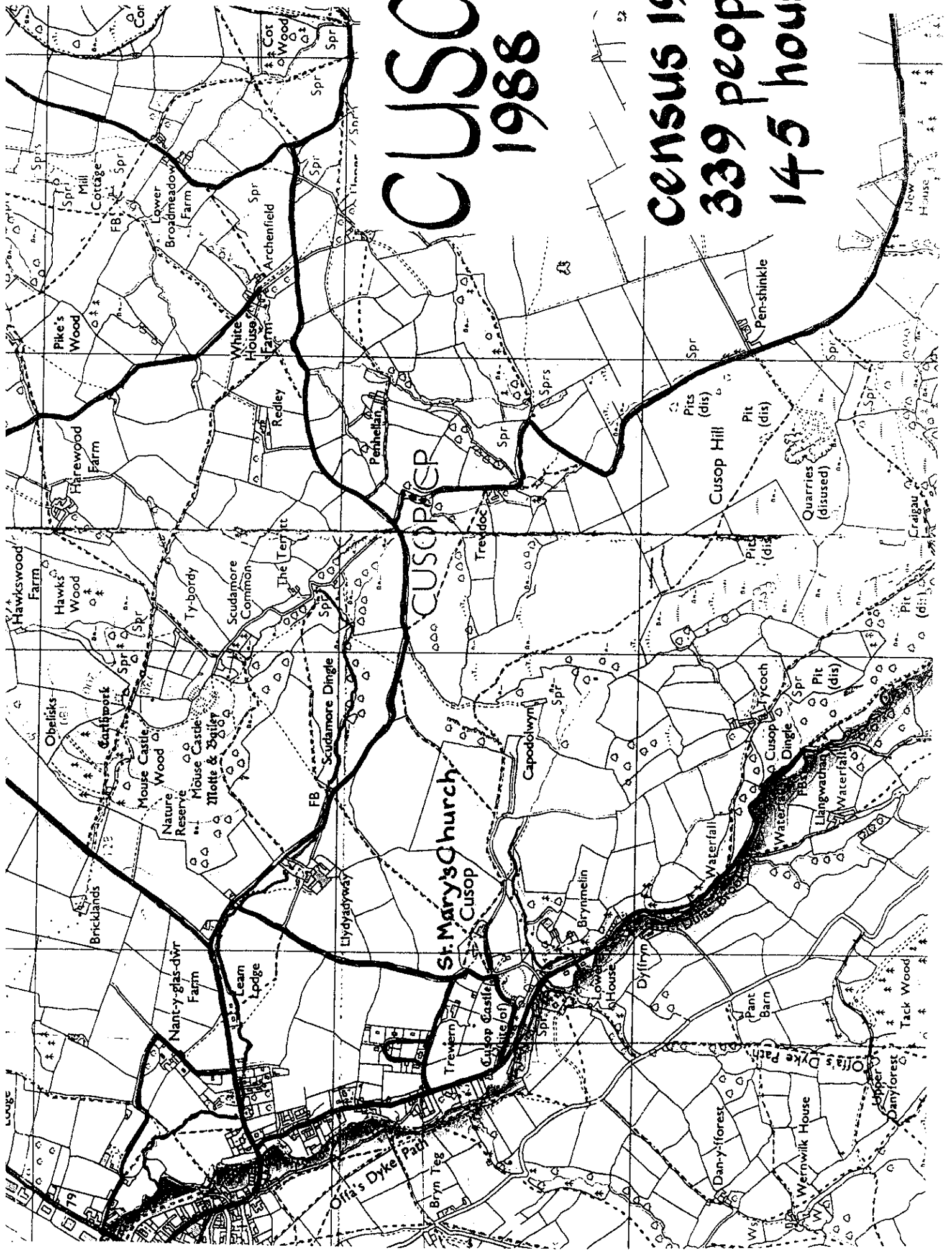
CUSOP 1958

census 1961
359 people
126 houses



CUSOP 1988

census 1991
339 people
145 houses



We have been through all the Cusop Registers, starting with the lovely old vellum register started in 1698. Handling that, as Sue Hubbard the Hereford archivist remarked, was handling the skin of an animal which had maybe wandered on Cusop Hill three hundred years ago.

We found so many interesting things, tragic tales of infant deaths, accidents and events of long ago. Marriages marked with crosses by happy couples unable to write. Often the covers or back pages were used as notebooks, or places to practise signatures. One register was used as a 'terrier' recording property of the church. One contained details of the sale of Danyforest, once owned by the church, and sold for £1000 in 1892. One has a plan of trees planted, 'The Sacred Oaks of Cusop.' A selection follows.

An analysis of the baptism registers compared with the burial records of infants, shows the high infant mortality rate. In 1698, the first year of Cusop registers, there were two baptisms and two infant burials. The percentage of deaths to baptisms is 35% at times, is regularly around 20%, and infant burials do not cease until 1910-15.

From the Burial Registers.

1850 Feb 26 Sarah Watkins age 73

"Sarah Watkins was found dead on Cusop Hill, supposed to have fallen off her horse. An inquest held on this body."

1857 Aug 12 Anna Williams, Blaenau, Cusop, age 7 years.

" In consequence of the inclemency of the weather it was deemed prudent to detain this interesting little girl at home, although she earnestly requested to be allowed to attend her Sabbath Church School. In the course of the day she with one of her brothers repaired to the quarry pond to amuse themselves. While stooping over the water she overbalanced herself, and very soon after was 'found drowned' "

1871 nov.6

1871 Nov 6 Morgan Jones, Hay, age 28

"Found dead on the Black Mountain Common. Inquest"

1879 Sep 5 John Sheen, Mousecastle age 14.

1879 Sep 6 Elizabeth Sheen, Mousecastle, age 6.

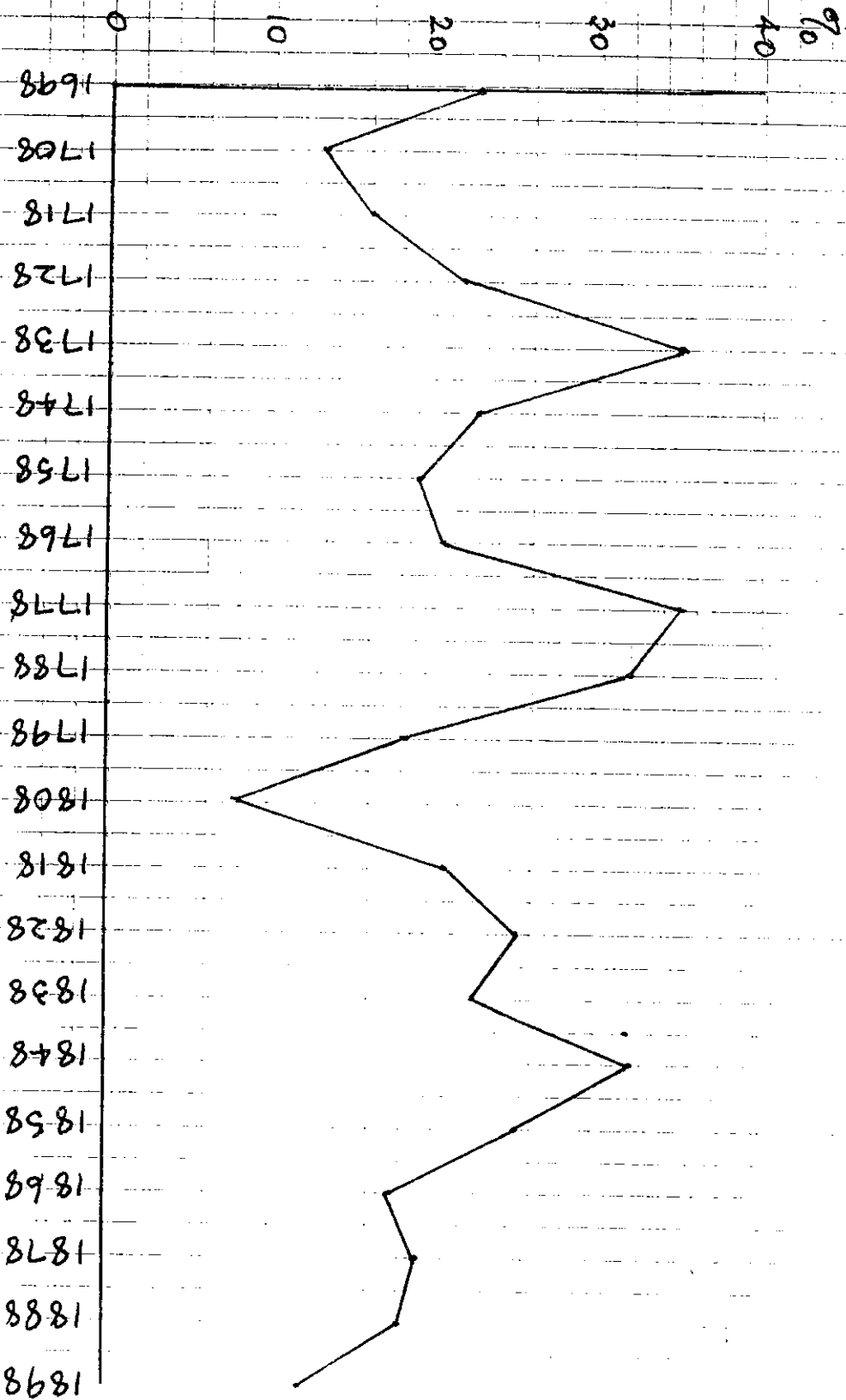
1879 Sep 6 Charles Sheen, Mousecastle, age 2.

1879 Sep 25 Hannah Sheen, Mousecastle, age 4.

1881 Feb 12 Caroline Beavan, Paper Mill, age 24.

1881 Mch 26 Arthur Beavan, Paper Mill, age 21.

Infant Mortality over ten year intervals.
Deaths expressed as a percentage
of baptisms.



Ten year intervals	Beginning 1698	Baptisms	Infants Buried	%
30	7	23.3		
69	9	13.04		
65	11	16.92		
46	10	21.73		
57	20	35.0		
73	17	22.66		
85	16	18.82		
79	16	20.25		
57	20	35.08		
72	23	31.94		
90	16	17.77		
86	7	8.11		
77	16	20.7		
60	15	25.0		
71	16	22.5		
84	27	32.1		
70	18	25.7		
62	11	17.7		
52	10	19.2		
60	11	18.3		
49	6	12.2		

Cusop Charities.

PARISH OF CUSOP.

JAMES'S CHARITY.

See the township of Crasswall, p. 259.

The annual sum of 1*l.* paid to this parish in respect of this charity is laid out in the purchase of bread, which is generally distributed by the churchwardens amongst such of the necessitous poor belonging to the parish as are not in the receipt of weekly pay, in shares proportioned to the number in each family.

Cusop.

James's Charity.

PENNOYER'S CHARITY.

It appears from an entry in an old parish register book that Mr. *William Pennoyer*, merchant, of London, left by Will 12*l.* a-year for ever to a schoolmaster for keeping a school at the Hay for poor children, and all the children of the name of Butler in the parish of Cusop were to be free for ever; and he also gave 2*l.* a-year to buy books for the said poor children, if their parents were not able to do so. The property charged with these annual sums is situate in the county of Norfolk, and belongs to the president and governors of Christ's Hospital, who regularly pay the same to the schoolmaster of a school at the Hay.

Pennoyer's Charity.

It is believed that there are now no children in this parish of the name of Butler, and it is not known when any children of that name last derived benefit from the charity.

BUTLER'S CHARITY.

It appears from an entry in the same register that *James Butler*, gent., gave 6*s.* to be paid to the poor of Cusop for ever, charged on a tenement in this parish.

Butler's Charity.

This tenement has long disappeared. The site of it forms part of a farm called Trellis Hope, which belongs to Mr. Thomas Jennings, of the Vro, in the parish of Rollstone.

The annuity has not been paid for 45 years, and no application for it has been made for at least 30 years.

We were informed that the property charged with it could be identified without difficulty. An old man of the name of *William Foster Williams*, aged 84, stated to us that he had lived many years in the house in question as tenant to Mr. John Jennings, and that during his occupancy he was in the habit of paying the money to the churchwardens; and further, that the last time he paid it was about 1782, when he gave up possession of the house, which was soon after taken down, and that he knew the site of it.

HEREFORD.]

INQUIRING CONCERNING CHARITIES.

959

MR. WHISHAW'S REPORTS.

HUNDRED OF EWYAS LACY.

PARISH OF CLODOCK.

TOWNSHIP OF CRASSWALL.

THOMAS'S CHARITY.

For the particulars of this charity, see the parish of Michael Church Eskley, p. 264.

Crasswall.

Thomas's Charity.

JAMES'S CHARITY.

It is stated in the Parliamentary Returns of 1786, that *William James* gave by Will, for bread to the poor of this township, and also of the parishes of Cusop, St. Margaret's and Michael Church Eskley, the annual sum of 1*l.* each, and that the same were then respectively vested in James Carpenter.

James's Charity.

These annuities are charged upon a farm called the Merry Hurst, in the parish of St. Margaret's, the property of Lady Boughton, whose agent regularly pays them to the churchwardens of the above parishes.

The annual sum of 1*l.* due to this township is paid to David Jenkins, an inhabitant, who expends it in the purchase of flour, which he makes into loaves of bread. The loaves are distributed by the overseers and other inhabitants, in the spring, among all the poor belonging to the township, according to the necessities and number in family of each object.

The Banns of Marriage between William Davies of the
Parish of Hay and Sarah Pitt of this Parish were three
several Sundays duly published in this Church by me

William Davies of the Parish of Hay and Sarah Pitt
of this Parish were married in this Church by Banns the
24th Day of July 1777 by me ^{Edward Pector} Edward Pector.

This Marriage was solemnized between us
William Davies
Sarah Pitt

In the Presence of us
James Wellington
Samuel Lloyd

William Morgan of this Parish & Jane Smith of the
Parish of Hay in the County of Brecon were married
by Licence in this Church the 23rd Day of August
1777 by me John Thomas Officiating Minister

This Marriage was solemnized
between us
William Morgan
Jane Smith

In the presence of us
James Smith
John Lucas

The care of the poor.

The parish in the past had many duties which are now dealt with by the Welfare State. Care of the old and the sick, of widows and orphans and the poor were all administered through the church, which appointed an overseer at £10 per annum., and levied rates to raise the necessary funds. Costs were kept down as far as possible, and 'settlement' had to be established by the needy, either through birth or by marriage. Parishes only supported their own poor, others were moved on, or returned to their home parish. Rents and lodgings were paid, fuel and clothing bought, weekly payments made, doctors paid, burials paid for, apprentices placed, pawned goods redeemed, and all recorded in Minutes of the Vestry Meetings and in Order Books. Cusop has both for the early 1800s and they make fascinating reading. Meetings were held fortnightly in the church, but were often adjourned to the Nelson Head Inn, when payments for 'room beer and pies' for 2/- were sanctioned. Some extracts are included.

Appointment of parish officers continued in the vestry books. A note for 1865 describes the duties of the assistant overseer--

'keep books, collect poor rates, proceed against defaulters, attend meetings of Hay Union, attend office in Hay for receipt and payment of poor rates, market and fair days 10am.-4pm., attend vestry and parish meetings, to remove paupers to last settlement, pay in monies to N.P.Hay, to present accounts half-yearly, and to give security of £100 by bond.' What a job!

The note below shows the difficulty of being churchwarden. 'Ordered that the Church Wardens and Overseers do call on Mr Page and enquire into the current reports of the Pregnancy of his servants.'

*Ordered that the Church Wardens
& Overseers do call on Mr Page and
enquire into the current reports of
the Pregnancy of his servants*

Leonard Richards Church Warden

John Weaver

John Powell

John Drust

John Williams

at a vestry meeting on the 20th of
January 20th 1875. of the Substantials & Ratepayers
of the Parish, held on this day after due notice
given -

William Colley in the Chair

Resolved that Henry Charles Lloyd be appointed
the Assistant Overseer for this Parish, and attend
to the following duties. To Collect and check the
Rates. To take proceedings against Defaulters and
appear before the magistrates. attend before
the Auditor, and check up the Half Yearly
Books. Attend before the Magistrates in Petty
Sessions for the purpose of obtaining orders of
Removal. To look into and investigate all cases
of Removal from other parishes & this. at a
Salary of £4 in the £. upon the amount of Poor
Highway & Church Rates. Collected

William Colley
Samuel Clark
William Williams
William Postle
John Newman
David Meredith

April the 11th. James Prosser died
Coffin £1.0.0 Shroud 7/-
Laying out and Shrouding 2/6
Clerk 4/- beer for the men as carried 3/-
total £1.16.6
(1816)

Joseph Beavan a bushel of wheate
for workeing on the rodes 9..0
March 23 1816

For putting Hanna Harris to bed 5..0
Jan. 16 1817.

Mary Jinkins a plank to make a
bedstid. 2..0
Feb. 26 1817.

Sammewell Lloyds 40 weeks lodgin £2.0.0
Nov. 7th. 1817.

Catherine Morgans boy ill with the
small pox ^{6^d}
March 27 1818

Georg Harris breechis ment ^s 1.0
August 27 1818

Allowed to cure James Harris for a
bad breaking out on him ^s 1.6
June 7 1819

Paid for Sedan Chair to carry Webb
to Infirmary ^s 3.0
April 1 1820

Mrs Mary Williams for laying out
Morris and Thomas Phillips 1/6 each.
March 7 1822

'That the Assistant Overseer redeem the Bed etc. that is belonging to Moses Cartwright and now in Pawn with Mr Isaac James of the town of Hay.' 10th May 1821.

'That David Roberts be Employed to break stone for Repairing the Roads and that he shall be paid out of the Poor Rates or Highway Assessments.' 13th June 1821

'That Henry Jenkins be allowed a flannel wascoat.' Oct. 4 1821

'That there be a warrent for Mr Smyth respecting the child swore on him.' April 1822

'That David Roberts to be Allowed £3.0.0 to build him a shop.' 11 June 1822

To pay for bleeding 6d.
June 10 1822

'Jane Williams to have two pairs of
stockings, two skirts, Jacket, petticoat
and apron' May 10 1821

'That William Price be bound apprentice'
Dec. 26 1822.

Payment for Turnpikes for James Harris
and the Old Woman' 11d
July 11 1821

Edward Jones allowed 10/- to redeem his
potatoes with Mr Pugh.
Oct. 24 1821

24	David	a bushel of Wheate	4 0
31	Edward	Jones	3
April 1	Edward	Jones for working in the ^{Rode}	0
	Edward	for a pointment of ouersur	1
2	John	Floris half	4 3
		a bushel of flower	2 0 6
3	Weekly	List	1
	Sarah	Davis	2
4	Henry	Jenkins	5
	Enoch	Jones	
	William	Rowlands for mending	1
		the Pound	
5	William	Davis half a bushel of flower	4
	Weekly	List	2 0 6
10	Sarah	Davis	1
	William	Davis half a bushel of flower	4
11	Henry	Jenkins	2
	Ann	Powel ill	1
13	Edward	Jones ill	2
16	Edward	Jones ill	2

April the 11th James Profser died
 Coffin 1.0.0 Snude 4/6
 Laying out and Shroud 2/6
 Clarke 1/- been for the men as covered } 1 16

£ 161 0

Brought Forward	206	11	8
- Mary Rowlands is Rent	1	11	6
Juliah Prichard Rent	1	1	"
The Allowance from the parish	16	"	"
Doctor Lyde's Bill	6	3	0
Constable Bell	3	2	"

Dew from Parish last year	23	9	10
	24	1	9 1/2

Poor rates for part of the year 1814 } and part of the year 1815 }	£261	11	7 1/2
---	------	----	-------

First Rate 21..16..4	}	242	16	11
To 2 Rate 21..16..4				
To 3 Rate 21..16..4				
To 4 Rate 21..16..4				
To 5 Rate 22.. 4..1				
To 6 Rate 22.. 4..1				
To 7 Rate 22.. 4..1				
To 8 Rate 22.. 4..1				
To 9 Rate 22.. 4..1				
To 10 Rate 22.. 4..1				
To 11 Rate 22.. 4..1				

Cash Rec ^d of the Overseer of Longenigg for John Pugh and his wife being under a suspended order	6	6	"
---	---	---	---

Cash Rec ^d of Thomas Price for Cornhill house	1	5	"
---	---	---	---

£250	5	11
------	---	----

Dew to Overseer from Parish	11	5	8 1/2
---------------------------------------	----	---	-------

Weekly list Paid by Edw James Asst. Overseer

1822.	Black. J. M.	Davis Sarah	Davis Mary	Evans Ann	Hlyde Samuel	Gilbert Jno.	Harry Sarah	Harry Hanna	Johns Hanna	Jenkins Widow	James Edw.	Winn Kate
Oct 10 th		6	1	8	1	6	1	6	3	2	2	1
17		6	1	8	1	6	1	6	3	2	2	1
24		6	1	8	1	6	1	6	2	6	2	6
31		6	1	8	1	6	1	6	2	6	2	6
Nov 7	7	6	1	8	1	6	1	6	2	6	2	6
14	5	6	1	8	1	6	1	6	2	6	2	6
21	5	6	1	8	1	6	1	6	2	6	2	6
28	5	6	1	8	1	6	1	6	2	6	2	6
Dec 5	5	6	1	8	1	6	1	6	2	6	2	6
12	5	6	1	8	1	6	1	6	2	6	2	6
19	5	6	1	8	1	6	1	6	2	6	2	6
26	5	6	1	8	1	6	1	6	2	6	2	6
Jan 2	5	6	1	8	1	6	1	6	2	6	2	6
9	5	6	1	8	1	6	1	6	2	6	2	6
16	5	6	1	8	1	6	1	6	2	6	2	6
23	5	5	1	8	1	6	1	6	2	6	2	6
30	5	5	1	8	1	6	1	6	2	6	2	6
Feb 6	5	5	1	8	1	6	1	6	2	6	2	6
13	5	5	1	8	1	6	1	6	2	6	2	6
20	5	5	1	8	1	6	1	6	2	6	2	6
27	5	5	1	8	1	6	1	6	2	6	2	6
Mar 6	5	5	1	8	1	6	1	6	3	6	2	6
13	5	5	1	8	1	6	1	6	2	6	2	6
20	5	5	1	8	1	6	1	6	2	6	2	6
27	5	5	1	8	1	6	1	6	2	6	2	6
Apr 3	5	5	1	8	1	6	1	6	2	6	2	6

Wardens of the Poor, Surveyors of Highways, and
all Parish Officers, and all Certificates, Orders of the
Court of Justice and other Parish Books, Documents,
and Public Papers belonging to this Parish, shall
be immediately deposited in the Church —
And all Persons holding any of the before-
mentioned Papers, shall have notice thereof

Ordered

That Francis Powell (Churchwarden)

doth with make demand, and give reasonable
Notice in Writing to all Persons holding
any of the above mentioned Papers in

Order that the same may be deposited as a

Francis Powell
Churchwarden

Francis Powell

Charles James

Edmund Robert

James Jones his mark +

The Mark of John Pugh

St. Andrew's Church May 2^d 1828

At a Vestry Meeting held this Twenty-fourth day of April 1821. Pursuant to Notice given on Sunday the eighth day of April 1821, for the purpose of Nominating Appointing and Electing a Vestry for the Management of the Poor and other purposes relating to the Poor, in and for the Parish of Cusack in the County of Hereford. When the Under written Names were Nominated Appointed and Elected by the Under signed Parishioners, Present:

- Clement Robert John Watkins Stephen Ball
- Joseph B. Watkins James Bevan John Milward
- James Jones George Jones David Davies
- John Cuyler W. E. Pollock James Williams
- William Lloyd.

Parishioners Present

- John Powell The Mark of
- William Lloyd John Pugh
- Clement Probert The Mark of
- William Pritchard The Mark of
- David Davies

Cusack Church April 24th 1821

At a Vestry Meeting held this 3rd day of pursuant to Notice put on the Church Door, public Notice given on Sunday April the 3rd month. It was unanimously agreed undesignated Parishioners being present. The Thomas Powell of Lydiardly way should be a Vestry Overseer, for this Parish for the year with a salary of Ten Pounds. Also that the said Thomas Powell should have power to make and collect all Poor Rates for ensuing Year; and Manage and pay of the belonging to the Parish of Cusack; and that shall execute all such duties of the Officers of this Parish, in like manner, and as, as the same may be executed, by any Overseer of the Poor.

Ordered

That all Vestry Books, and all Rates, and Accounts and Receipts, of Churchwardens

That Hannah Price be paid two Pounds for one
red Rent

20 That Williams Jones be Allowed with 5/12
till further Orders

20 That James Williams have two Pounds of the
two shirt jacket Cottonat and Upon

That Elizabeth Price have two shillings for
riding Hannah Harris to Drury her
Government

That the Assistant Overseer redeem the Red Re-
d is belonging to Moses Cartwright and how
Down with Mr Isaac James of the town of

20 That William Howlands have Five shillings
till further Orders

That James Webb have one shirt and Five

* Ordered That Sarah Jones be paid Five shillings
* Also that one shillings be paid to Mr Richard for
Copy of Poor Rate

* Also That James Webb be paid Five shillings -

* Also That Fred. Watkins be paid three shillings -

* Also That William Jones be paid two shillings -

* Also That James Bithell be paid two Pounds towards
Rent

* Also That David Richards be Allowed Fourteen shillings
for down Weeks pay for Jane Williams -

* Also That Sarah Harris be Allowed five shillings
and sixpence.

* Also That Hannah Jenkins be paid four shillings
till further Orders

* Also That Williams Williams be Allowed two shillings
till further Orders

* Also That Joseph Williams be paid two shillings
till further Orders

At a Vestry Meeting held this 10th day of May four
-o'clock to Notice, held in the Church-Door and also published
Notice given on Sunday May the sixth - For the
purpose of making above Orders for the Relief of
the Poor and other business relating to the Poor of
the Parish of Custer, being that according to the
foregoing when the following Orders were made by
the Under signed Parishioners being Present
(W. J.)

Ordered
That Clement Probst be Chairman of this Vestry
Assembled

Ordered That all landlords & lease holders Notice in
August next to take up all Cottages Land and
Instruments held under them by the Poor of the
Parish of Custer

Ordered That Maria Costing be paid 9. Shillings

Our Community then-----

Cusop was far more 'industrial' then than now. Houses were built and tiled in local bricks and tiles. Stone for houses was quarried in one of the eight local quarries. Lime kilns provided lime for limewash, soil dressing and pit lavatories. There were five mills on the Dulas, including a paper mill. Farms depended on man power rather than machinery. All were labour intensive and provided labour for the men of Cusop. The baptism register for the first half of the nineteenth century records the occupations of 150 fathers as labourers, out of a total of 255 baptisms. The self supporting nature of the community is seen in the other occupations, weaver, tanner, shoemaker, miller, limeburner, blacksmith, mason, carpenter, tiler, wheelwright, stonecutter, sawyer and saddler.

A picture of local road conditions can be imagined from the jobs recorded in the Highways Account of 1840. These include 'rising of stone', 'breaking stone', hauling stone', 'scraping and tumping', 'picking stone', 'pitching drips', and 'opening gouts'. Most of the stone for roads at that time came from Scudamore Common.

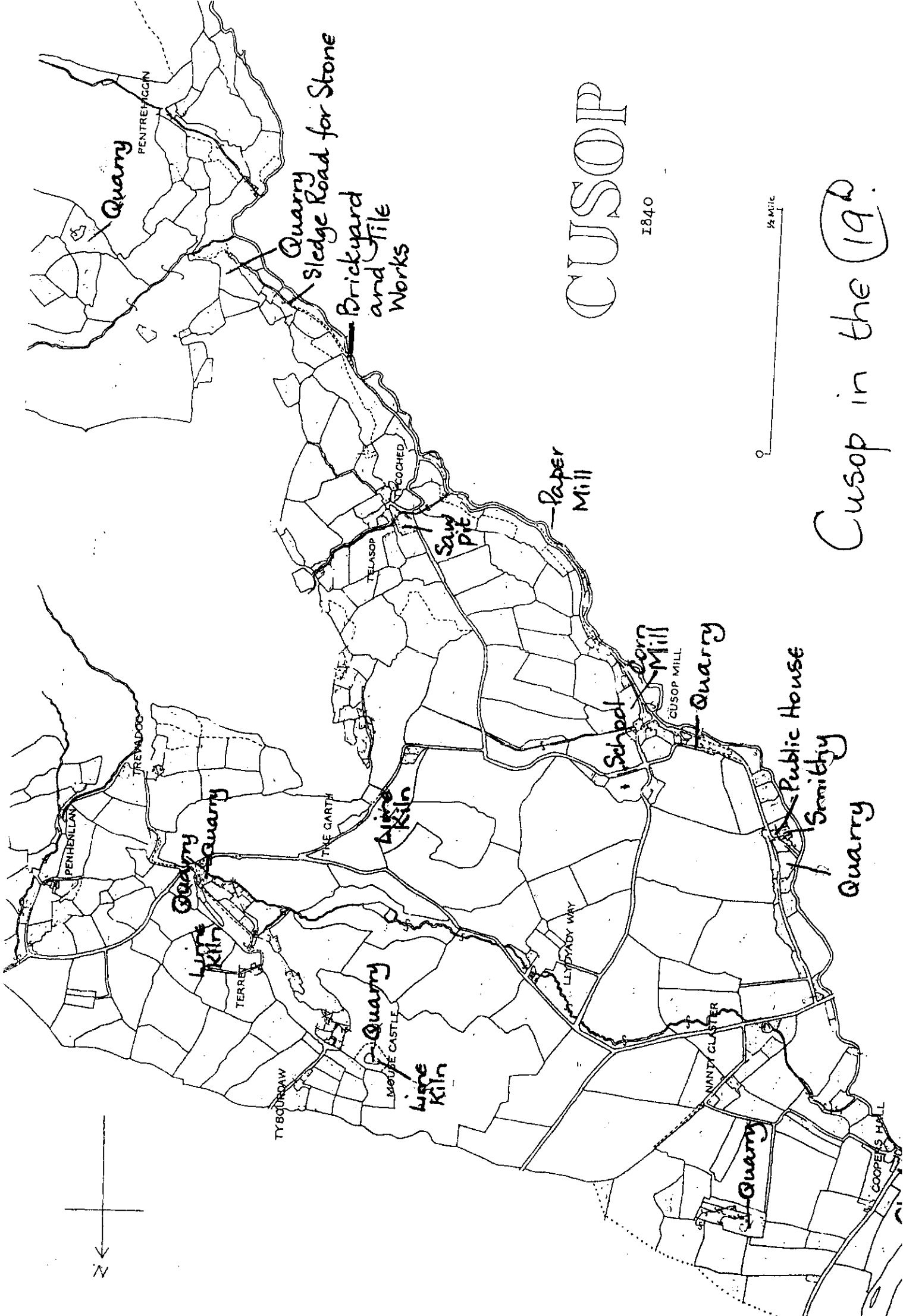
-----and now.

Cusop's 'industrial' past has vanished and its farms are very changed. Some smaller holdings have been taken into larger ones. Farms are now larger but mechanised, and employ few men. Many 'tied' cottages which were labourers homes, have become private houses. Some of the more remote houses have been abandoned but some have become fine houses.

Now there is little work in Cusop, most people work in Hay, or further afield, and travel by car. There is little unemployment. Many inhabitants are retired. Our school closed in 1942. Primary children now go to school in Hay, Clifford or Clyro. Older children travel to Peterchurch, Gwernyfed, Brecon or Hereford, for their education.

The station closed with 'Beechings Axe.' The site is now part of Hay's development, and houses Hay's only supermarket. Housing sites in Cusop are now sought after, and new houses appear each year. Cusop's number of dwellings rises steadily, as does the number of its inhabitants.

It is said that when the search for coal in South Wales began, the Cusop valley was also investigated. Thankfully coal was not found and Cusop remains a beautiful and peaceful place in which to live.



CUSOP

1840



Cusop in the 19th

The following is the Parliamentary Gazetteer report on the parish of Cusop, published in 1843-44.

CUSOP ,

a parish in the hundred of Ewyaslacy, union of Hay, county of Hereford; 1½ mile east by south of Hay.

Living, a discharged rectory in the archdeaconry and diocese of Hereford; rated at £5"19s"7d.; gross income £205.

Patron, in 1835, the Earl of Oxford.

There is a school at the Hay, endowed for the benefit of the poor children of this parish, of the name of Butler, with £14 per annum.

Other charities in 1836, £1 per annum.

Acres, 2,570.

Number of houses, 56.

A.P. £1,570. (assessed property).

Population in 1801, 242.

Population in 1831, 252.

Poor rates in 1838, £143"5s.

CUSOP is a parish and village, 20 miles south-west from Hereford railway station, 1 north-east from Hay, 11 south from Kington, and 158 from London, in Ewais Lacy Hundred, Hay Union, Hereford archdeaconry and bishopric; situated on the Hereford and Hay road, on the borders of Brecknockshire. The church is an old stone building, supposed to have been erected about A.D. 1100, in a very plain style; has nave, chancel, porch, and two bells. The living is a rectory, in which considerable improvements will shortly be effected at a cost of about £350. There are some barrows in the township. The population in 1851, was 224, and the acreage is 2,294. The soil is sandy, the sub-soil is chiefly sandstone and limestone. The commons in this parish will be soon enclosed.

LETTERS through Hay, which is the nearest money order office.

MISCELLANEOUS.

Allen Mr. William
Boncher Baldwin, miller
Howells John, Nelson Inn
James Thos., Esq., solicitor, Nant-y-glas-dwr
Lindsay Thomas, Esq., Dolace cottage
Price George Mason, Sun Inn
Probert John, gardener and farmer
Thomas Rev. Kearsey, curate, the Cottage
Winstone Walter, clerk and sexton

FARMERS.

Meredith David Ridley
Meredith Edward, Tyllshope
Newman John, Ty-coch
Stokes William, Llydiat-y-wain
Wellings William, Nant-y-glas-dwr farm
Williams John, Bleanan

1991 CENSUS : PARISH PROFILE

PARISH

CUSOP

1. RESIDENTS	
- 1981	296
- 1991 (1981 base)	333
- 1991 (1991 base)	339

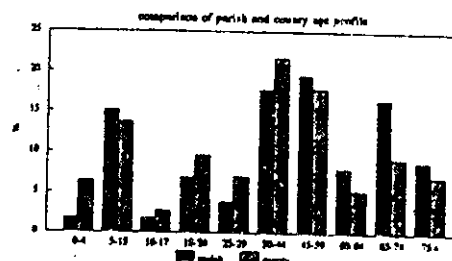
2. HOUSEHOLDS	
- Total Households	148
- Population in Households	337
- Population in Communal Establishments	2

3. LIFESTAGE	
	Households
- Head aged 16-24 with:	
- no children	3
- children	0
- Head aged 25-34 with:	
- no children	7
- children	4
- Head aged 35-54 with:	
- no children	28
- children	26
- Head aged 55 - Pensioner	15
- Pensioner	61
- Lone Pensioners	26
- Lone Parent Households	3

4. LONG TERM ILLNESS	
- Aged 0-15	1
- Aged 16-44	5
- Aged 45 - Pensioner	7
- Pensioners	31

5. ECONOMIC ACTIVITY	
- Employees -full time	71
- part time	18
- Self employed	56
- On Government Scheme	0
- Unemployed	10
Economically Inactive	
- Students	10
- Permanently sick	4
- Retired	68
- Other	40
- Unemployment rate (%)	6.45

6. AGE STRUCTURE



	Male	Female	Total
0-4	4	2	6
5-15	25	26	51
16-17	3	3	6
18-24	9	14	23
25-29	7	6	13
30-44	29	31	60
45-59	32	34	66
60-64	11	16	27
65-74	31	25	56
75+	9	21	30
Total	160	178	338

7. HOUSEHOLD TYPE

	Households	Percentage
Owner Occupied	101	68.2
Rented Privately	22	14.9
Rented from LA/HA	13	8.8
Other Rented	9	6.1
No Permanent Accommodation	1	0.7
Accommodation not used as main residence		
Second Residences	11	
Holiday Accommodation	0	
Student Accommodation	0	

8. HOUSEHOLDS WITH NO CARS

- With Dependent Children	0
- With a Pensioner	24
- All Households with no car	28

9. NO CENTRAL HEATING

- Pensioner Households	12
- All Households	16

HEREFORD AND WORCESTER COUNTY COUNCIL

We have a fascinating piece of detective work still to complete on a case concerning tithes heard in 1292 at Abergavenny. It was between David de Merthyr, rector of Cusop, and the prior and chapter of the Benedictine Priory of Clifford. The rector had leased out tithes to the priory on an annual payment. These payments had ceased but the tithes were still collected by the Prior. The rector petitioned the Pope, and the case was heard by the papal delegate, the prior of Abergavenny. In 1293 Clifford appealed to the Court of Canterbury.

The spelling of Cusop varies from Kyussope, Kussope, Kyussope, Kyweshop, Kynehope, to Kynslope. The dispute was over the boundary, the brook Smalebroch from Rub Colle to the river Wayham. The brook was said to be a 'little stream or dried up watercourse' dividing the parishes. Is Wayham The Wye? Is Smalebroch the Hardwicke Brook or the other stream just south of it?

David de Merthyr then described the area in dispute between Smalebroch and another stream Kethyr, which was nearer Cusop, near the crossroads of Haya, and quotes placenames Anneston, Agatefield, Perchbengam and Reubadryg. The result of the case is not reported.

Can you solve the mystery?

(Courtesy of Mark Robinson.)

APPENDIX

[From the formal libel of the rector of Cusop, setting out his case against the monks of Clifford for the recovery of tithes from them; Canterbury Dean and Chapter Muniments, Ecclesiastical Suit Roll 94, reproduced here by kind permission of the Dean and Chapter.]

Coram vobis domine ... prior de Bergeveny iudex principalis a sede apostolica delegate ... dico et edendo propono ego David rector ecclesie de Kyussoppe Herfordensis dyocesis contra religiosos viros priorem et monachos de Clifford eiusdem dyocesis ... quod cum quoddam sychetum seu rivulus qui vocatur Smalebroch descendens de Rub' Colle, prout idem rivulus descendit et ducit deorsum usque ad descensum eius in Wayham, ut limes notarius et approbatus parochiam ecclesie mee de Kyussope predictae et parochiam de Clifford dividit et dividere consueverit ab antiquo, iidem cum religiosi, sue salutis immemores, tertiam partem decime garbarum a dicto rivulo Smalebroch' usque ad alium rivulum ecclesie mee predictae magis propinquum qui vocatur Kethyr infra limites parochie mee predictae provenientium ut totam decimam garbarum de quibusdam campis infra limites eiusdem parochie existentibus qui sunt iuxta furcas de Haya, videlicet a lapide qui vocatur Anneston' usque ad predictum rivulum Smalebrok, et de quodam campo qui dicitur Agatefeld', percipiunt minus iuste ... iidem cum religiosi ecclesiam meam sepe predictam et me tertiam parte garbarum a dicto rivulo Kethyr usque ad villam de Kyussope, et supra villam usque ad locum qui dicitur Perchbengam, et sub villa usque ad locum qui dicitur ab' Reubadryg' provenientium, spoliarunt ... ['Before you, lord, prior of Abergavenny, principal judge delegated by the Apostolic See, I, David, rector of the church of Cusop in the diocese of Hereford, say and propose against the religious men the prior and

monks of Clifford, of the same diocese, that although a certain dried-up stream or rivulet called *Smalebroch*, from its source on *Rub' Colle* down to the place where it flows into the Wye, divides and was accustomed to divide since antiquity, as the well-known and approved boundary, the parish of my church of Cusop aforesaid from the parish of Clifford, the same religious men, paying no thought to their own salvation, are unjustly collecting a third part of the garb tithes between the said *Smalebroch'* and another stream, closer to my aforesaid church, called *Kethyr*, which are thus inside my parish, and represent the entire tithe of garbs from certain fields within the boundaries of the same parish next to the *furcas de Haya*, that is to say, from the stone which is called *Anneston'* up to the said *Smalebrok*, and from a field called *Agatefeld'* ... The same religious men are despoiling my said church and me of a third part of the garb tithes from the said *Kethyr* up to the village of Cusop, and as far above the village as the place called *Perchbengam*, and as far below it as the place called *ab' Reubadryg'* ...].

