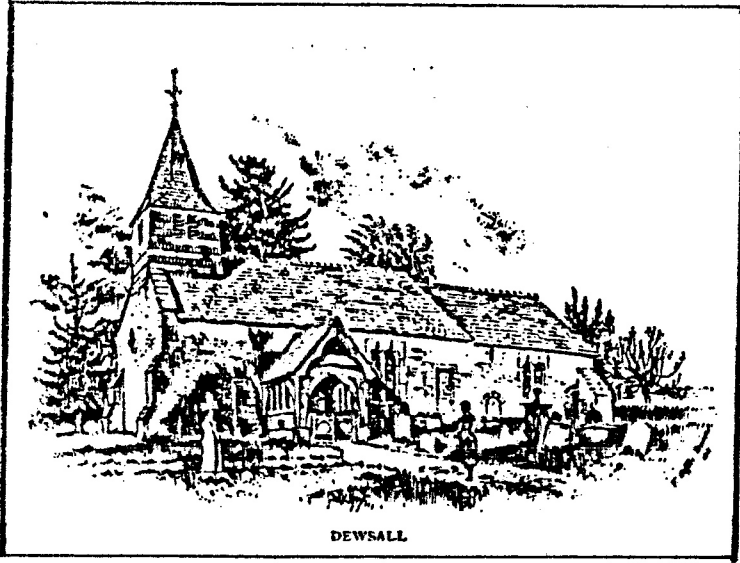
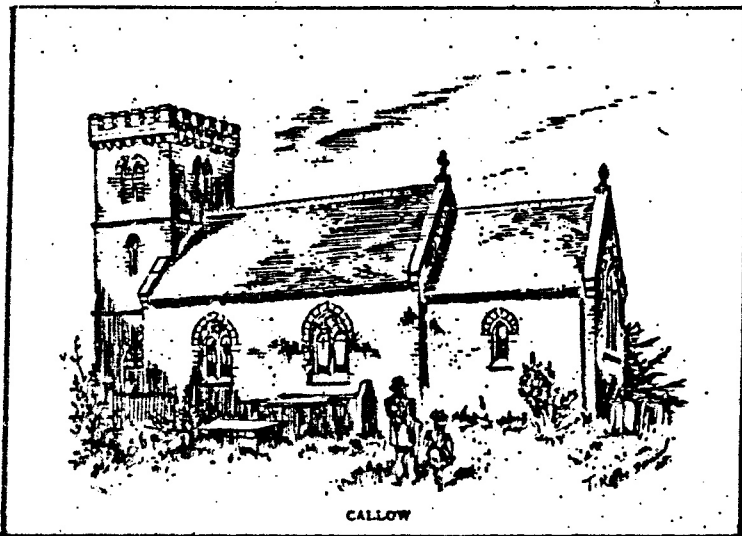


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PECULIAR,

CHAPELRY



& LIBERTY

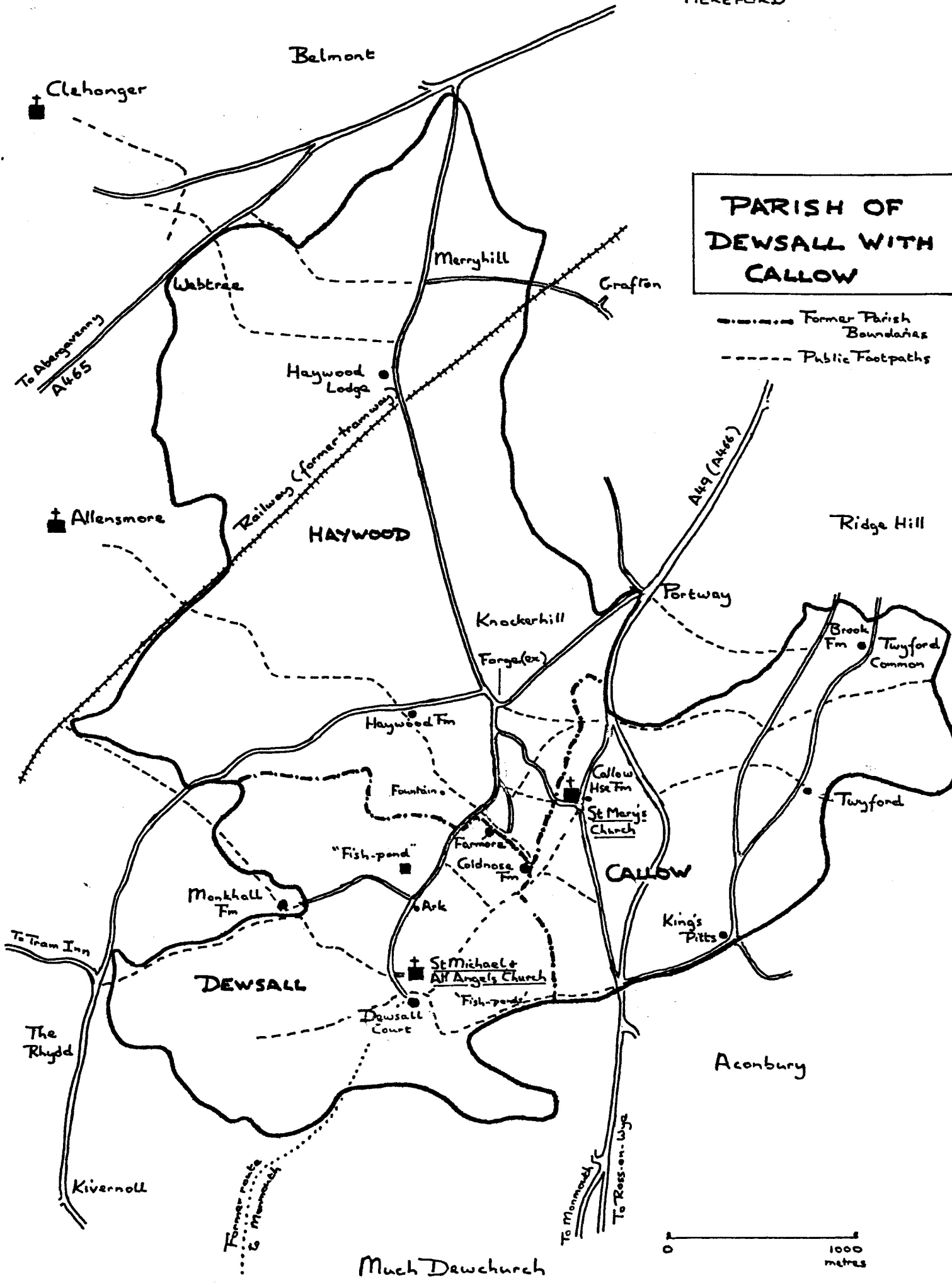
The Story of a Herefordshire Parish

45p

Belmont

**PARISH OF DEWSALL WITH CALLOW**

----- Former Parish Boundaries  
- - - - - Public Footpaths



Clehonger

Merryhill

Grafton

Wabtrae

To Abington  
A465

Haywood Lodge

Railway (former tramway)

A49 (A466)

Allensmore

HAYWOOD

Ridge Hill

Knockerhill

Portway

Forge(en)

Brook Fm  
Twyford Common

Haywood Fm

Fountain

Callow Hse Fm  
St Mary's Church

Twyford

"Fish-pond"

Farmore  
Coldnose Fm

CALLOW

Mankhall Fm

Ark

King's Pitts

St Michael & All Angels Church

To Tram Inn

DEWSALL

Dawsall Court

Fish-pond

The Rhidd

Aconbury

Kivernoll

Former route  
to Marnock  
& Marnock

To Marnock  
To Ross-on-Wye

Much Dewchurch

0 1000 metres

DEWSALL WITH CALLOW (and HAYWOOD):  
A PECULIAR, CHAPELRY AND LIBERTY

STEP BACK IN TIME

Leaving Hereford on the A 49 towards Ross or Monmouth you may catch a glimpse of St Mary's Church at Callow\*, standing watch on the southern approaches to the City. But St Michael and All Angels, the senior church in the united benefice, is tucked into its valley at Dewesall\* so you will drive on through the peaceful and picturesque Marcher landscape, unaware of its presence.

Not so 200 years ago: Dewesall was then on the main highway to Monmouth and if you were travelling towards Ross you might well have changed horses at the coaching station which is now Callow House Farm - and probably glad of the opportunity because Herefordshire roads were infamous for their atrocious condition; "roads without bottom" was one wry comment. Callow was still a chapelry and its structure has since changed but you would recognise some of the other buildings. Fields were smaller and a greater diversity of crops were being grown. Every house would have its cider apple orchard - some very extensive - and although there were more trees in the landscape (about 760 acres in Haywood alone) not many would be mature because of the insatiable demands for house and ship building, as well as kindling. And there would be many more people about, particularly at hop-picking and harvest.

But now go back 700 years. Yes, Dewesall Church is there though there may only be a preaching cross at Callow. But you would have much more than bad roads or the harvest to worry about. To begin with the Marcher countryside was a war zone, based on a frontier which was in dispute at the best of times, and although its peoples were nominally under the less than benevolent protection of a Norman overlord they knew only too well that the normally amicable working relationship with their Welsh neighbours could erupt into carnage and destruction. Dewesall was particularly vulnerable because it lay in the buffer zone of Wormelow Hundred, whereas Callow was in Webtree and much more solidly English in character. To make matters worse there were frequent feuds between the King and his Marcher Lords and punitive expeditions were mounted against them, as well as the Welsh. And to cap it all both vills were situated on the southern perimeter of the Royal Forest of Hay, which was defined in 1300 - following illegal attempts by successive monarchs to annex more land for the Forest - like this:

*'...begin at Suthbrugge in the suburbs of Hereford, passing along the Highway to the Vill of Calwe, as far as the cross at the head of the same Ville, and from the said cross as far as the windmill outside the Ville of Deweswell ...to Kiverno... Westbrugge... Stockwell... Welbetre... Suthbrugge'*

\* Callow, 'Bare Hill' [Old English]; Dewesall 'St David's Spring' - Dewi is the Welsh form of David. See also the NOTES.

Proximity to this Royal Forest, second only in importance to the New Forest and once regarded by King Offa as his special demesne, imposed a number of restrictions and obligations on the common people; indeed, for many years, each house in Hereford had to provide one man to assist in gathering the game when the king hunted there. However the major disadvantage would have been the damage to crops caused by the deer which were stringently protected by the Crown for their valuable meat, though there were compensations in rights to dig turf and gather firewood (by hook or by crook, ie not using tools with a cutting edge), rights which were to remain until the time of enclosure centuries later..

How our forebears fared when the unseen but just as deadly enemy of the Black Death struck twice within a generation during this already troubled period we shall never know. But what we do know is that they derived comfort and strength from the Christian faith which had been firmly established here several centuries earlier.

After the Roman withdrawal it was the Celtic Church that became the major Christian influence in the area south west of the Wye known as Archenfield and the Deanery of that name was under the jurisdiction of the Bishopric of Llandaff. St Kinemark's near Chepstow was probably the 'mother' church. Liber Landavensis tells that Herwald, Bishop of Llandaff (1059-1104) consecrated Lanmihagcel Cilluch *'under the heirs of Ceheic and Melwas and ordained Selif to be priest, and after him Heddlwy'*. So the first mention of St Michael Church puts it at Callow, not Dewsall, and a footnote tells us that it was a chapelry under Much Dewchurch.

Traces of this era have all-but vanished under the onslaught of arable farming. However there was evidence (now ploughed out) of the site of a mediaeval settlement just to the south of the Dewsall parish boundary and fragments of iron slag can be found in the southern 'tongue' of the parish, indicating that smelting - probably using local charcoal - was carried out here, perhaps even as late as the 17th Century. There are also unsubstantiated reports that Twyford was a Roman settlement, although it would have been a township in its own right at some stage.

The Domesday Survey makes no mention of Callow although we know that Dewsall was in the composite manor of Westwood, together with Wormeton Saucey, Wormeton Tirel and Llanwarne. However *'St Mary's of Lyre holds the church of this manor, a priest and land for one plough'*, an interesting example of the Church being bound to the State because the priory of that name in Normandy was under the patronage of William FitzOsborn, Earl of Hereford. Haywood is not mentioned directly in the Survey but in 1220 Michael the Welshman and Hugh de Kilpec were appointed custodians of the Royal Forests, including Haya. Subsequently the custodianship of Haywood appears to have been linked with the ownership of Kilpeck (a parish to the south of Dewsall), though Alan Plunkenet assumed responsibility for it in the following century and his name is commemorated in the name of the hamlet of Allensmore, the adjoining parish to the west.

Records of the period are, at best, fragmentary but we learn that in 1300 that John, clerk of Deweswelle granted to Mathew, the taverner of Hereford, *'lands and houses he formerly held in the cemetery of Deweswelle'*. The rent was to be one penny per annum at the altar of St Peter in the church of

In the 13<sup>th</sup> & 14<sup>th</sup> centuries prior landowners often made generous gifts of land to the Cistercian Order or  
Templars and Hospitallers. Both orders long before - rechristianise.

X On the suppression of the Order of Templars in 1310, Dewesall may have been expected in the  
Group and Church of <sup>(Dewesall)</sup> ~~Callow~~, a Templar possession, and passed with it to the Hospitallers. The Canon  
Prescribes the Templars had many other Churches attached to it.  
When the Order of St John Hospitaller was suppressed at the Reformation in 1540, its holdings included (under  
the Commandery of Dunsore), the Church and two vicarages of land (about 200 acres) at Callow, and the  
church with advowson of Dewesall. These the passed to the Crown, and then the private hands.

[Garway]

Deweswelle for the souls of the grantor's ancestors, together with one  
rose. Forty years later we learn that the 'Ecclesia de Clya Sanctae  
Margarete de Calewe' had come into the possession of the Knights  
Hospitaller of St John of Jerusalem, together with tithe-free farmland.  
Dewesall was also subject to the Knights Hospitaller up to the mid-16<sup>th</sup> - 1540  
Century, at which time the two benefices were joined, Callow being  
designated as a perpetual curacy, endowed with the rectorial tithes and  
annexed to the vicarage of Dewesall.

Cross-border incursions continued to be a problem for many years. For  
example we learn from the Chancery proceedings for 1426 that Thomas Baue  
laid a complaint against John Aberhale, to the effect that 'he lately sent  
John ap Pee, Walter ap Pee and other his servants, with other Welsh  
malefactors to the number of 60 in warlike arrae, to Deweswall...and there  
did cut complainant's corn and hay to the value of £20 and carried the same  
to Irchenfield...'

In the Puritan Survey of Ministry for the County in 1642 Dewesall was  
described as 'a rectory worth £30 per annum, Mr Pearle parson, noe preacher  
and one that serveth 2 churches, the patron Mr Pearle'; and Callow, 'a  
Chappel to Dewesall, one Bullock Curate and of Dewesall, neither preacher nor  
yet of good life'. We can infer from these tart remarks that the author  
of the survey was unimpressed by what he found, although as the living for  
the curacy was valued at only £4 per annum perhaps one could not expect  
over much!

At the Visitation in 1678 by the Bishop of Llandaff and the Dean of the  
Cathedral Church of Hereford (one and the same person) Mr Beath, the  
Churchwarden, reported that the church at Dewesall was 'in good repair and  
has decent furniture and a surplice book of Homilies etc', but with evident  
anger and frustration, added 'our minister has not house nor gleab. Only  
there are a few posts standing of an old ruined house and which our  
minister intends to throw down...We have neither Hospital, school,  
schoolmaster, physician, chirurgeon, midwife etc'. His successor, Mr  
William Gwatkin, was more economical in his reports which, year by year,  
hardly varied from 'The church is in good and sufficient repair and becomes  
the House of God.'

It is unlikely that the Rev Henry Pearle (whose name is, curiously, omitted  
from the list of incumbents in Dewesall) was entirely bereft because  
his wealthy grandfather had just rebuilt Dewesall House (Court) on its  
present site, to the south of the church. However it was not until 1724  
that an indenture was drawn up under the Duke of Chandos<sup>†</sup> authorising a  
transfer of land which enabled the vicar to build a parsonage on '...a  
decayed messuage or tenement called Stallard's Farm' in exchange for 'the  
toft adjoining the churchyard formerly glebe where the vicarage stood...'  
The new vicarage eventually became redundant and is now a private residence  
(Farmore).

The population of both parishes was never large and raising money to  
support both churches has always been difficult: and certainly not helped  
if misappropriation was afoot. For example we read in the Proceedings of  
the King's Bench in Herefordshire in 1292 that the Lord King (Edward I) had  
issued a writ against the Abbot of Lyre who '...has appropriated to himself

† For whom Handel wrote the cantatas: Ruygmaster to Marlborough's friends, captured in  
Dunsall 12 Jan 1678 (born in Dunsall Court). ~~Arms of the Duke of Chandos~~

*the fines of the broken assize of bread and beer of his tenants in Dewyaswalle'*. Tithes were the traditional method and they were paid in kind until the Commutation Act of 1836 required them to be rendered in cash; £114. 4s 6d for Dewsall and £86. 16s 10d for Callow per annum. The tithe barn, which probably adjoined the south-west corner of the Dewsall churchyard, now became redundant and was rased to the ground. A portion of the Queen Anne's Bounty was used to purchase 14 acres of land in the adjoining parish of Much Dewchurch and its rental was used to supplement the income to the benefice.

Callow continued as a chapelry until the late 19th Century. In 1898 both Dewsall and Callow were transferred from the historic Deanery of Archenfield to that of Hereford, although Dewsall, as a 'Dean's Peculiar', (ie exempt from the jurisdiction of the Hereford diocese because of its possession by Llandaff) seems to have had a somewhat ambiguous position in the establishment.

Haywood, meanwhile, began to lose its royal status when it was leased to one John Jackson in 1570 and its 915 acres were eventually enclosed by Sir Christopher Hatton, an action which led to complaints from the people of Dewsall and Callow who lost valuable privileges as a result. Probably because of its former status and its lack of inhabitants Haywood remained outside the parochial system - ie extra-parochial as a 'Liberty'- and had neither church nor school. Such inhabitants as there were - the family at the forge, for example - had therefore either to walk to Callow or Clehonger and the routes of the foot-paths still bear witness to these journies.. The last lord of the manor was R Wegg-Prosser of Haywood Lodge and he was instrumental in the founding of Belmont Abbey. Legislation in 1879 brought the 'extra-parochials' into the ecclesiastical system and Haywood was joined to Dewsall with Callow on that date, thereby more than doubling the size of the parish at a stroke. Curiously (and sadly) the title of Haywood was not included in the name of the new parish.

There is no longer any trace of the former Wesleyan Methodist chapel situated on Twyford Common or records of its history.

Together with the parishes of St Martin's Hereford, Bullinghope with Grafton, Holme Lacy with Dyndor, Little Dewchurch with Aconbury, Ballingham and Bolstone, Dewsall with Callow (and Haywood under our breaths!) are now part of the South Wye Team Ministry.

## THE TWO CHURCHES

Our two churches could hardly be more different in their character and setting; St Michael and All Angels, tucked into its valley, austere and retaining its mediaeval ambience. And St Mary's, standing boldly on its eminence and very much a Victorian village church.

St Michael is approached from the hollow-way which leads off the narrow lane which was once the main highway between Hereford and Monmouth but now ends at Dewsall Court, which dominates the view as you enter the churchyard. The structure of the church is mainly 14th century though

some elements probably date back to the 12th. An extensive restoration and reordering took place in 1868.

Construction is of coursed sandstone rubble with Welsh slate and shingle roofs. In layout it consists of an almost continuous two-bay nave and a one-bay chancel. The bell-turret largely dates from the Victorian restoration and mounts a broach spire with shingles and weathercock. The first bell was cast at Gloucester in ca 1325, the second at Bristol in ca 1540 and the third (currently on loan to St Francis, Hereford) is attributed to R Hendley of Gloucester in the 15th Century.

The West elevation has weathered buttresses to each side and a blocked doorway with a two-centred head. The North elevation of the nave has two pairs of two-light windows with ogeed and trefoiled heads. The East window has two restored windows, similar to those in the nave, but containing stained glass memorials to the Morris family of Dewsall Court. The South elevation has two more pairs of ogeed and trefoil-headed windows, the one to the nave being relatively unrestored. Between them is a square-headed, blocked window, which probably lit the family pew, together with a chamfered, blocked priest's door which has a round, almost 2-centred head. The fact that the south wall is undulating and somewhat thicker than the others suggests that it may be of earlier construction than the remainder of the building.

The South porch is probably 14th century and little restored. The South doorway has a semi-circular head, continuously chamfered, and probably dates to the 12th or 13th century.

The interior is simple and austere; the elliptical ceiling and walls are plastered without decoration. Much of the visible timber work and furnishings are relatively recent: the struts, ties and king post in the roof date from the restoration in the 19th Century, as does the removal of the earlier vestry screen.

The communion table is early 17th century in origin, with a restored top. The harmonium dates from the late 19th century and was manufactured in the USA by the Esley Organ Co. The bench for the instrument is probably contemporary and consists of a mahogany plinth on a cast iron frame. Both pulpit and lectern date from the late 19th century. The 14th century font has an octagonal shaft stopped to a square base and circular bowl, the underside of which is also octagonal. Four of the faces of the underside each have a large ball flower. It is possible that the bowl was refashioned from an earlier font.

A schedule of the monuments is held by the Churchwarden and the registers are in the custody of the South Wye Team Ministry and the County Record Office, both in Hereford.

At least two springs arise in the vicinity of the church but which one was named for St David is not known; nor, indeed, is the location of the altar of St Peter, referred to earlier..

The churchyard has been modified and probably enlarged, as shown by the differing constructions of the south wall. The remains of the churchyard

cross, just south east of the porch, probably date back to the 14th century. The west face of the base contains a small, round-headed niche, not uncommon in Herefordshire but whose purpose still remains unclear. The remnant of the octagonal shaft was not intended for this base. The tithe map suggests that the tithe barn stood outside and to the south-west of the churchyard and remains of other structures have been found to the south-east. A hollow-way, which may have marked the boundary of the Royal Forest, passes the church on its north side and climbs the shoulder of the Callow and the possible site of the windmill mentioned in the perambulation of 1300, past Cold Nose, emerging at St Mary's Church.

On its eminence overlooking Hereford adjacent to the steep incline of the then main road to Ross and opposite the coaching inn St Mary's could hardly have occupied a more prominent position in the village and it is therefore unfortunate that no trace can be found of any plans or illustrations of the structures which antedated the current building which was rebuilt in 1830-31 and substantially enlarged in 1884, perhaps to coincide with the addition of Haywood to the parish.

Constructed of squared and rock-faced sandstone and roofed with Welsh slate the current building is early Victorian Gothick in character and comprises a west tower (embattled), a two-bay nave, a one-bay chancel, a vestry and organ chamber. The tower contains two bells. The vestry is on the north side of the tower and was added during the enlargement, having previously been over the cellar on the north of the chancel, now occupied by the organ. The roof of the nave has three trusses resting on corbels and the chancel has an open wagon roof. The chancel arch, which was raised during the enlargement, is two-centred and a low stone wall, which rises to a plinth supporting a five-sided pulpit, further marks the division between chancel and nave.

The oak altar table is 19th Century in origin and it is flanked by a pair of 17th Century chairs. The two-manual organ was constructed by Brindley and Foster of Sheffield in 1887.

The font is probably the oldest remnant of the earlier buildings on this site. Probably 13th century in origin it has a cylindrical stem on an octagonal base. The rounded bowl has convex sides and a trefoil-headed niche on the south side, reminiscent of the niche in the preaching cross base at Dewsall..

At the time of writing there is no schedule of monuments for St Mary's but it is worth noting two monuments from the earlier church on the north wall of the tower - one of them to Henry Pearle, whom we will meet later. Stained glass windows -made by the same craftsman as the ones at Dewsall- commemorate Mary and Daniel Dimery (who is also commemorated separately for his 57 years' service as Churchwarden) and the family of the Rev Horton. In the churchyard the chest tomb for John Addis is worthy of note.

## THE LAND

The red soils in the parish, typical of this part of Herefordshire, are inherently very fertile and only slopes or inadequate drainage prevent



cultivation. Overlying sandstone or marl the top soils vary from silt to loam to clay although, in the north of the parish, the substrate consists of the remains of a terminal moraine from the Wye glacier; an even earlier invader from the west!

The tree, coppice and scrub cover in the parish has declined markedly over the centuries. Other than a name on the map there is no obvious remnant of the original Forest which not only served to build ships and houses, but also to smelt iron and to provide heat for the citizens of Hereford and its environs. Substantial areas were also cleared for agriculture. There has also been a substantial reduction, mostly since the 1950s, in the hedgerows to facilitate the economical use of large farm machines.

Marked changes are also evident in the nature of farming itself. Direct comparisons are difficult but in the mid-19th Century Dewsall Farm - then about 518 acres in size - was managed by a tenant, Mrs Sarah Tomkins, on a regime based largely on beef, sheep, wheat and cider and a high degree of self-sufficiency, as follows:

	%
Pasture & meadow	37
Wheat	20
Orchard pasture	11
Clover	8
Fallows etc	6
Oats	4
Roots, peas, beans & seeds	3 each
Hops	2

whereas in 1988 the same farm - now over 1000 acres in area - was cropped as follows:

	%
Wheat	46
Barley	17
Oil seed rape	17
Beans	14
Pasture	6

But perhaps the greatest contrast is in the manpower needed to run the farms. In the mid-19th Century Dewsall required up to 50 people at harvest times; now - double the size - it requires only half-a-dozen at peak periods.

Indeed, whereas all but a handful of the parishioners worked within the parish, now most of them either work away, or are retired.

## THE PEOPLE

We have already heard from some of the people in the parish and noted that they were not mincers of words! For example, Richard, the grand-father of

the Revd Henry Pearle, made conditional provision for his wife in his will as follows:

*'...if she does not agree she will shew herself a great dissembler and a very disobedient woman...'*

and his aunt only got her bequest

*'...on condition that she will before Michaelmas next coming get out of the parish of Calowe and Dewswell and out of the Haywood and do not come to dwell in any of them again'.*

Henry's son, a merchant, established the Pearle Charity whose object was - and still remains - the annual distribution, on St Thomas's Day, the income derived from the rents of 21 acres in Much Dewchurch parish, for the relief of the poor and elderly.

Henry's niece, Mary, married into the Brydges family of Wilton (near Ross) and her eldest son, James Baron of Chandos, fathered no less than 22 children. Of the 15 who survived the eldest, James, was born at Dewsall Court and baptised at St Michael's on 12 January 1677. His career was meteoric, as MP for Hereford and Paymaster-General to the Duke of Marlborough and he was soon advanced to the Dukedom when he acquired the nickname of 'The Princely Chandos' in recognition of the magnificence and extravagance of his living. However his extensive estates (including Dewsall and Callow) were not equal to supporting such a life-style and - on the verge of ruin - he sold them to the Governors of Guy's Hospital who were seeking land to provide the income needed to maintain the newly-built hospital in London. So began an association with absentee landlords that has lasted to the present day.

Because the estates were administered from London and the Governors rarely visited them the local agents had to provide detailed reports on the state of the land, buildings and crops. Sometimes personal comments were slipped in. For example, in 1754, the agent noted that Coldnose Farm was held by John Kiff, a carpenter, and:

*[he] 'is very much wronged if he has not made free with the timber in the neighbouring woods, for his Wife's family as were informed had cleared off all that was on this farm before he entered. We therefore gave him admonition to be careful what he did for time to come... To be sure Carpenters are very improper tenants where they can so easily help themselves to wood without being discovered. For this farm is surrounded with some of the finest Groves on the Hospital Estate'.*

It appears that John Kiff undertook (somewhat cheekily one feels) to put his buildings in repair if the Estate gave him the necessary timber, but the agent clearly was not prepared to have insult piled on injury and sternly recommended that the farm buildings should be pulled down when the lease fell due and the land transferred to the holding of Mr William Gwatkin at Dewsall Court; he of the economical reports as Churchwarden.

However the threat was not carried out and Coldnose Farm still stands today.

Nevertheless the Governors were mindful of their duty to the local people (after all they employed most of them, directly or indirectly and, perhaps in belated response to Mr Beath's remarks of 200 years earlier), they signed a Conveyance with the Archdeacon of Hereford in 1873 which obliged them to establish a school for children and adults of the poorer classes in Dewsall and Callow. However the people for whom this charitable benefit was intended were less than impressed and - echoing many a parent in rural areas today - they declared that it was:

*'...utterly impossible that children from outlying districts of Callow can attend because of the distance was too great and the roads or path-ways too hilly and bad'.*

In short, lacking any form of transport, they preferred the shorter walks involved in reaching the Dame schools, one of which was on the Dewsall road and the other in Twyford. Despite the grumblings there was no shortage of pupils because the building soon had to be enlarged but, although average attendances peaked at 42 the decline thereafter was inexorable; 29 in 1913, 14 in 1939 and the school finally closed in 1953. The building is now used as the village hall.

In passing it is interesting to note that while the number of houses in Dewsall and Callow has barely altered in 300 years, the population has halved in the last 150 years:

	Hearth Tax 1664 Houses	Census 1801 Houses People	Census 1981 Houses People
Dewsall	8	6 47	6 20
Callow	21	20 109	19 52

But statistics are not people and we close with some glimpses of daily life in our parish at the opening of the 20th Century.

Let us start, in 1906, at the school at Callow:

*'When children first started to school they were given a small tray with sand in it, and a wooden skewer. You gently shook the tray to level out the sand ready to try at forming the letters and figures. If it was wrong teacher would shake the tray and you started all over again. When you were able to perform this task you were given a slate in a wooden frame and a slate pencil. What was done wrong was wiped off with a damp cloth. If you happened to be a left-handed child that hand was tied to the seat so that you were forced to use your right'.*

Mrs Christopher from Much Dewchurch carried up to four passengers in her cart to and from Hereford each Wednesday and Saturday. Her pony was not of the fastest, hence the children's rhyme:

*'Mrs Kitty like lightning she flew.  
And arrived at the city by half past two'.*

Dennis was the village rabbit and mole-catcher but, as far as the children were concerned, he was the story-teller. Every evening he would stop at the forge and tell his latest whopper, such as:

*'A man went out shooting with his muzzle-loader but forgot to take out the ramrod out after loading. He shot a crow but he did not kill it and it flew away. A year later he saw it sitting on a branch, the ramrod still through its body and a baby crow sitting on both ends of it!'*

Grown-ups had little time to loiter. The blacksmith was always particularly busy - shoeing horses, soldering milk churns and buckets, making gate irons, pikes, axes, spades and all manner of other implements and shrinking iron bands onto the rim of cart-wheels, as well as tending his small-holding which included (in common with most of his peers) cider apples and a pig or two. Incidentally the village pig killer doubled as the undertaker.

The smith's wife was hardly idle either. She had six children at home and an apprentice to care for. She made most of the family's clothes as well as mending their boots. One of her children recalls the making of the weekly bread:

*'The fire was stoked up until the oven roof was white-hot. The ashes were shovelled out and then brushed out clean with a besom made from birch twigs. To test the temperature a little flour was sprinkled on the oven bottom; if it turned brown at once it meant that the oven was now too hot so it was damped down by putting the besom into clean water and brushing it round the oven.... If mother was not able to go to town to fetch the yeast two of us would walk to Kingsthorpe to get it. On some occasions we would call in on our way home at the (turn)pike house near the end of the Callow road for a bottle of pop. This house has long disappeared'.*

Children made their own fun...cricket and rounders, hide and seek, marbles and hopscotch; in winter, ludo, snakes and ladders, draughts and cards. The boys made their own whistles, peashooters and catapults'.

*'The old Angel Inn was closed after many years and it is now a private house....The Ark, which had two families living in it, was originally an ale house. It is now a private house...'*

Perhaps revellers returning home (and there is more than one tale of ponies finding their own way unaided) saw the ghost house on the left of the Callow where it was said that that corpses of murdered travellers were deposited. Pulled down many years ago the house can still be seen at dusk - if the conditions are right! And how do you account for the figure of a little girl who would be seen entering one of the bedrooms at Callow Farm; dressed in blue, as for a ball, but minus one slipper and always weeping. About 60 years ago, during structural alterations to that bedroom, a small powder closet was disclosed; and inside it - a little blue slipper.

'People relied on simple remedies for curing their illnesses. Rosemary and cider for measles, a tar rope bound round with silk fastened round the neck, for whooping cough, elderflower which had been dried and a large spoon of blackcurrant jam for curing a cold. For warts the juice from a dandelion root. For a cold on the chest rub on some goose grease. A bandage soaked in in crab-apple vinegar wrapped round a sprained wrist or ankle. And for a sore throat, wrap your sock around it on going to bed. People did not call the doctor without it really being necessary...'

As much as anything because the farm labourers' wages in Herefordshire were the lowest in the Kingdom. Here is the budget for a family with four children at the time of the Napoleonic Wars:

Cost of living per week:

	s	d
Bread, flour & oatmeal	5	11
Yeast & salt		2½
Thread & worsted		2½
Bacon or pork	1	4½
Tea, sugar & butter		10½
Soap, starch & blue		3½
Candles		4½
Small beer		6½
Cheese		5½
Total	10	3

Annual Costs

	£	s	d
Living expenses	26	14	1
Rent	2	1	0
Wood	2	10	0
Clothes	3	1	0
Births, burials, sickness	1	6	0
Total	35	12	1

but the average weekly earnings were:

	s	d
Man	7	10
Woman & children (hoeing, weeding, picking stones, bird-scaring)	4	0
	11	10
or, annually:	£30	15 4

leading to a deficit balance of nearly £5. Harvest money would go some to redress the balance but the influx of itinerant Welshmen at that season limited the possibilities for earning much more. As a result it was common-place for labourers' wages to be subsidised regularly from the parish rates. However there were some recompenses; most cottages had a close with its orchard and potato patch and there were extra 'perks' of skim milk and cider, anything up to six quarts per man per day at harvest-time.

But let Violet have the last word, because it is from her reminiscences that this section has drawn heavily:

*'When the Harvest Festival was held at Callow Church you had to get there early because every seat was filled, and chairs which were put down the aisle were filled - and the porch; and the rest of the people stood under the light of the lamp which was over the gate'.*

## THANKSGIVING

The passer-by on the A49 is unlikely to give the parish a second glance. Why should he - it seems little different from any other rural community? And yet we have seen that it has a history rich in achievement, interest, hardship and toil. Its people, while their circumstances were often unbelievably different from ours, behaved and reacted in ways with which we can readily emmpathise.

But the central strands of that history have been the Land and its People; and their Church. We, in this generation, are heirs to a thousand years of unbroken Christian worship in Dewsall and Callow; and have the awesome duty of safeguarding it for generations to come.

We can all give thanks for that inheritance by offering:

Our Time

Our Skills, and

Our Money

to fulfill our obligations to God, to each other and to those who will follow us in turn.

## NOTES AND POSTSCRIPT

The current name Dewsall has been variously spelt Dewyeswelle, Deweswall, Dewys Wall, Dewewall, Dyswall & Davyswalle: likewise Callow - Calua, Calewhull, Calowe, Llancalcuch & Calew.

For an authoritative description of the buildings of special architectural or historic interest reference should be made to the relevant pamphlet issued by the Department of Environment in 1986.

Anyone attempting to compile a history, even of relatively so small a community as ours, is inevitably faced with a jigsaw whose pattern is sometimes uncertain, many of whose pieces are missing or belong to other puzzles and the remainder do not always seem to fit properly. This study has been no different. It is based on the earlier booklet entitled 'Dewsall with Callow' but many other sources have been consulted, principally from the County Record Office, the City Reference Library, the Diocesan Library and the Proceedings of the Woolhope Club. Other important ones have not been examined for lack of opportunity, eg. in the Public Record Office. The reminiscences of the late Miss Violet Howells have been immensely valuable in adding a human dimension to what could have easily become a dry recital of events.

However, if this study does nothing else, it should act as the spur to further research and to unlock further sources, be they documents, illustrations or memories. There is certainly more work to be done on, for example, the parish boundaries, field names and the relationships with other adjacent parishes; principally Much Dewchurch.

The illustrations of the two churches on the front cover were taken from 'A History of Archenfield' by the Rev Preb Seaton, published in 1903 by Jakeman & Carver.

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Any enquiries or correspondence should be directed to the Team Vicar or relevant Churchwarden (details are on the Church noticeboards, together with times of services); or to:

The Secretary PCC Dewsall with Callow  
c/o South Wye Team Ministry  
St Martin's Vicarage  
Ross Road  
Hereford  
HR2 7RJ