

St. Mary the Virgin, Ross on Wye

Church and Town

Activities to support Key stage 2 and 3 use of St. Mary's by visiting groups and families

These activities offer some further exploration of the ideas that are given in the background booklet. Overall we have five topic areas and the activities tie in with these. The links between topic and activities are suggested as follows:

Topic A. The Church in the Middle Ages

Topic B. Disagreements - the Civil War

Topic C. Education across the centuries

Topic D. Health and helpers - John Kyrle

Topic E. Remembering

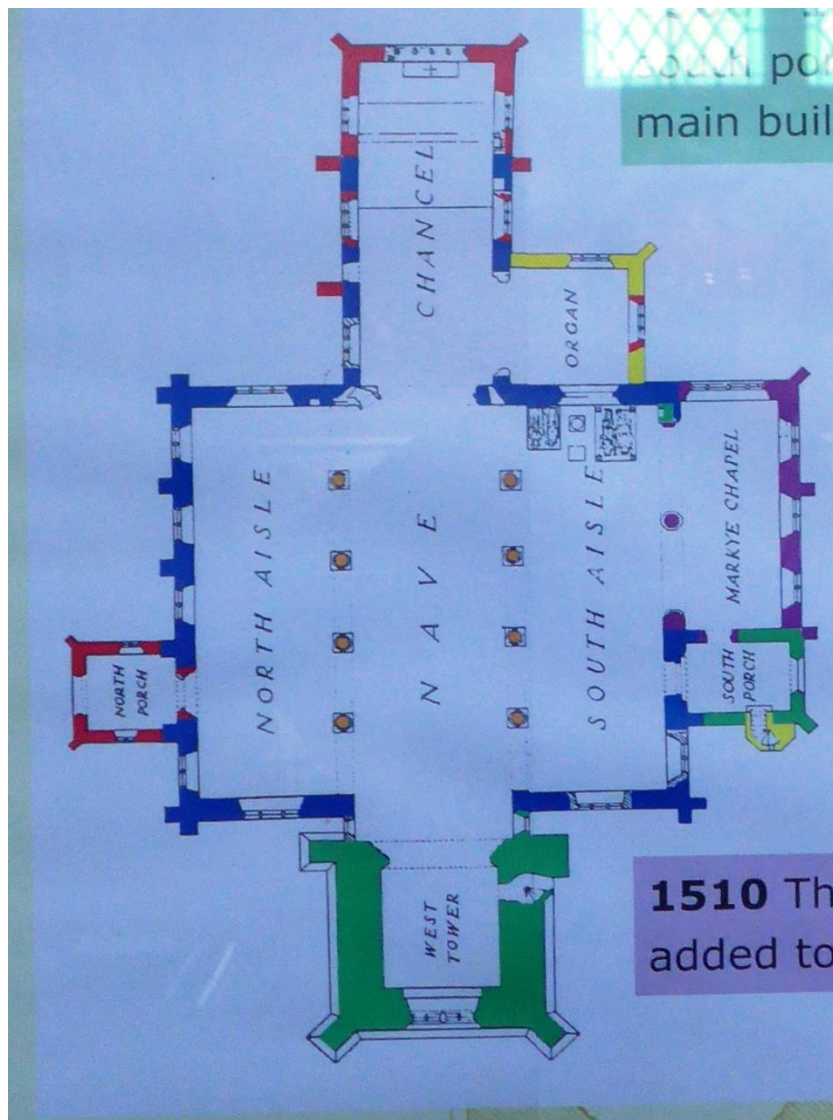
Activities:

- 1. How the church grew: playing with maths**
- 2. Stained glass windows**
- 3. Numeracy in the building**
- 4. Hereford to Ross in the Middle Ages: looking at maps**
- 5. Looking at postage stamps: the link to Church**
- 6. Why is Colonel Rudhall remembered as a Roman?**
- 7. Paying for the Civil War**
- 8. The Rudhall (Rudhale) Monuments: history in stone**
- 9. Copperplate: writing with pride**
- 10. Sharing the Word: Lectern and Pulpit**
- 11. Walter Scott: working for others**
- 12. John Kyrle: using English literature**
- 13. John Kyrle and his ideas - using the costume box**
- 14. Remembering back in time - The Plague Cross drama**
- 15. What the war memorials tell us**

1. How the Church grew - playing with maths!

By measuring the building phases of the Church we can show how St. Mary's grew in response to greater numbers needing the building for different purposes as Ross on Wye grew. We can do this by looking at the area of building added across the years.

Let's begin by looking at a simple plan of the church. Try to lay this plan down so that you have the church and the plan lined up - it will make the tasks much easier.



The squarish area bordered in blue was the original building and so:

A. Using the metre rule count the number of metres from the wall on the North side (where you came in), and the wall on the opposite side (by the Markye Chapel)

This comes to metres

B. Now measure from the wall by the tree growing on the East side to the back wall in the Baptistry where the hymn books are kept.

This comes to.....metres

C. We think that originally there was a small Chancel going from the step as far as the upper side of the entrance to the organ loft.

This comes tometres.

Now, if we add A+B+C we have the total area of the original church (in 1316)

This was.....square metres.

Very soon (in the 1300s but rebuilt in 1721) the Tower and South Porch were added. We can measure the size of the tower in the Choir Vestry (call that D)

and the South Porch is quite an easy area to measure (call that E),

and so a total ofsquare metres was added then.

The area bounded in red was added in about 1420 and includes the top half of the chancel (beyond the organ loft door to the East Wall, (call that F) and the North Porch (call that F)

giving a total ofsquare metres.

A simpler addition was made when the Markye Chapel was added in 1510. Measure that and call it G.

Now for the tricky bit. What is the grand total floor area of the Church ?

A.....

B.....

C.....

D.....

E.....

F.....

G.....

Total

Do you think that there are any bits of the building we have missed? Look back at the plan

Old photographs show that there were two balconies (or galleries) above the North and South Aisles. How much more floor space do you think that they might have added for the Victorian worshippers? Estimate it by looking at the floor area north of the pillars on the north side and south of the pillars on the south side. It must have given a greater area but then many more people than to-day went to Church - can you give reasons for this?

2. Stained glass windows

As you walk around St. Mary's you will see that most of the windows are coloured (or stained) glass. Some tell a story, some tell us about people from the past and some are memorials to people who were important in their time. Look at the windows above the First World War memorial in the Markye Chapel - they tell a story and are a memorial as well. The story is from the Gospel of St. Matthew, chapter 25, verses 35-40, reminds us that we should help our neighbours - the question we often ask is 'who are my neighbours?'



You can make your own stained glass windows:

1. Find a window that interests you and then draw part of it on the sketch paper
2. Trace from the sketch paper on to the acetate sheet using a fine pen
3. Colour the picture using the felt tip pens - and leave to dry
4. Use the black pen to outline where the lead would be
5. Put the card frame over the dry stained glass and stick the corners in place
and you have a reminder of St. Mary's so that you can think of the story or person.

3. Numeracy in the building

1. Look around St. Mary's - it is big isn't it? It was built to say thank you to God as the biggest building in the town of Ross. As you came in you may have noticed the spire reaching up to the sky because that was where people thought that Heaven was.

How high do you think that spire goes?

So let's try and see if we can estimate and then measure distances.

How many paces from the High Altar to the Choir Vestry, and from the North to the South Door.

But we all have different pace lengths, and so, about how many centimetres are there in YOUR pace?

If we multiply the number of paces by the number of centimetres we get to:

And then, to make it easier we convert to metres - How?

FINAL FACT - the length you have measured and the height of the spire are nearly the same!

4. Hereford to Ross in the middle ages: using maps

Take a walk out of Church and onto the Prospect. This was set out as a leisure garden in John Kyrle's time (about 1700 A.D.) but it was a cliff looking out to the river. There is a panoramic map at the lookout point.

Look out for a while and try to identify

Now look at map A. Ross is halfway between Hereford and Gloucester. Directly, it is 30 miles between the cathedrals and so we are _____ miles from Hereford. In medieval times the Bishop of Hereford had a summer retreat for the priests and lay workers of the Cathedral where the Royal Hotel now stands. The people coming here usually walked, although the more important would travel by horse. To-day at three miles an hour it would take _____ hours to walk here. But we have wide roads going by a fairly direct route. This is now the _____ road. In medieval times the land was forested and so the journey would not have been as easy (why not?) and many followed the route just above the river level coming through Mordiford, Fownhope and Sellack taking longer but in more open country. They would also take time to visit the churches along the route and so it may have been a two or three day journey. Can you name three possible stopping points _____ .

But the river was also a barrier. Crossing points were very important - show the medieval bridges with a thick line across the river at Mordiford and Wilton, and ferry boats were used at Sellack...and the walkers saw the cliffs as their destination.

Just study your map B for a few moments and then note the direction for Hereford with an arrow and put another arrow on the river to show the way in which you think that it flows. Look at the bridge at Wilton which is one kilometre away - what is the distance between the Prospect and Wilton Bridge on this map? So the **scale** of the map is _____ centimetres on the map is the same as one kilometre on the ground or 1: 25,000.

When the visitors got the Ross they would have worshipped at St. Mary's and so although we think of them as being on holiday they would continue to work (the sinks in the Church show that there were several altars in use). They would also use their skills to help local people with herbal medicine, teaching the older children Latin and Mathematics and Divinity, and visiting the sick and elderly.

Why do people come to Ross to-day? List three attractions that you can see

5. Looking at stamps

Looking around church with the postage stamp collection.

Lots of stamps are used throughout the world but they do tell us something about our history. The windows of St. Mary's show scenes of the story of Christianity made out of pieces of coloured glass, some of it very old and very pretty. Can you see any of St. Mary on these stamps? They show that the custom of using stained glass in churches is worldwide. Here are some from Australia, Canada, France and the UK.



Sea shells are associated with pilgrimage and Christianity. Pilgrims, through the ages, travelled to the Holy Land, Spain and within the UK, from Herefordshire. Two of our congregation walked on a pilgrimage to St. James de Compostella in Spain fairly recently. Can you find any shells in St. Mary's? They possibly show that the people concerned were pilgrims.

Have you found our eagle? Try looking at our bible stands. The eagle is a very powerful bird it is suggested that this is true of the bible message. Eagles of different sorts are on stamps from all over the world. They are

predatory birds - some eat fish and some eat small animals like mice.



Our church is called St. Mary the Virgin. Mary was the mother of Jesus. She is often shown on stamps, especially at Christmas, all over the world. Some are famous paintings and some are on stained glass dating back to the middle ages when this church was being built.



Hedgehogs are a symbol for Ross and have been so since the Romans called the area Archenfield. They are endangered and we need to help them survive. World-wide there are varieties of prickly animals. Have you found the hedgehogs in this church?

6. Why is Colonel Rudhall remembered as a Roman?

The local hero was Colonel Rudhall who is commemorated by the odd erect (or standing) statue in the collection of Rudhall monuments. His claim to fame was that he was part of a local Royalist unit who tried to hold the bridge against the Roundheads and tried to stop an advance across Wilton Bridge in 1644. Rudhall's men wanted to keep the traditional way of living but the Roundheads wanted to bring about a much tougher life for all the people - no celebration of Christmas, no partying under any pretext and a very austere Church life. The Roundheads were successful and Rudhall and his men had to flee into the countryside. Ross was then ruled by Oliver Cromwell's people based in Hereford

The statue is of a Cavalier dressed as a Roman centurion commemorating Rudhall's death in 1691, apparently the end of the family line but a reminder of the turbulent times.



The clue to the Roman uniform is from the letter to the Ephesians, chapter 10

³ Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. ¹⁴ Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, ¹⁵ and with your feet fitted with the readiness that comes from the gospel of peace. ¹⁶ In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. ¹⁷ Take the helmet of salvation and the sword of the Spirit, which is the word of God.

Look at the statue for a few moments and then try to find

Belt of truth

Breastplate of righteousness

Sandals of peace

Shield of faith

Helmet of salvation

Sword of the Spirit

Do you think that there was any message about Rudhall because he was remembered as a Roman? Were people proud of him because he defended the bridge or were they poking fun because he had lost to the Roundheads? How would your attitude as Cavalier or Roundhead affect your answer?

7. Paying for the Civil War

Although we talk about the Cavaliers and the Roundheads as separate armies very few of the men concerned were regular fighters. Most of the Cavaliers were farm and estate workers required to do military service because the landowners had the right to have their service. Most of the Roundheads were from the towns and volunteered to join up because there was no other employment for them.

However, the units were commanded by officers who were responsible for finding food, clothing and shelter for their people and to pay their wages. Sometimes this did not happen and the soldiers stole food and goods from the local people. The finances were in pounds, shillings and pence but we can work out things in to-day's currency. One pound in 1650 would be worth 75 pounds to-day and so all prices at the time of the Civil War would be multiplied by 75 to get to-day's value.

Essential facts:

One old pound was made up of twenty shillings, and a shilling was made up of twelve pennies.

Can you work out the sums in to-day's currency:

50 p. to-day is the same as _____ shillings in old money

15 shillings old money is the same as _____ pence to-day

25 p. is 1/4 of a new pound and so would be _____ how many shillings....can you think how many old pennies this might be _____?

Costs included damage to property, stolen food, stolen clothing and stolen personal goods

When the Civil War was over a local man worked out that the cost to the people then was:

Community	Total cost in 1650	Total cost to-day	Population in 1650	Cost per person now
Lea	£135	£10,125	120	
Weston	£752		150	
Walford	£ 91 and 10 shillings	£6,862 and 50 p.	200	£34.31
Ross	£1190	£89,250	2,500	£5.70
Brampton	£49 and 5 shillings		100	£371

Can you fill in the gaps? Why do you think the Brampton people felt that the war had been bad for them? Why did the Ross people feel that the war was not too much of a bother to them?

8. The Rudhall (Rudhale) Monuments

Just in front of the Organ Loft there are a collection of tombs. There are two stories about these:

a. That they came from the Rudhall Chapel (just outside Ross) when it was closed after Henry the Eighth wanted an end to private chapels so that everyone worshipped in Parish churches which could be controlled and followed the new plain religion.

b. That they were originally spread over a larger area but then had to be 'closed up' to leave space by the Markye Chapel.

Whatever the story we are lucky to have the memorials here because they tell us a lot about the people of the time.

What do **William and Anne Rudhale** tell us?

Look carefully at their tomb. They were obviously important people because the tomb would have cost a lot of money - made from Derbyshire alabaster, carved in Nottingham and transported from Nottingham to Ross by horse and cart (look at the map, covering four miles each day how long would it take?)

On top - William dressed in uniform of Sarjeant of Arms (high court official) and had been attorney general (lawyer) to Prince Arthur who was the eldest son of Henry VII. He was married to Catherine of Aragon but when he died and his brother Henry became Henry VIII , he married the widow. (This was the start of the first big conflict because Henry VIII wanted a divorce and the Pope said 'no'....this led to the foundation of the Church of England).

The easy sides to see and work at are the North side (with the saints that meant so much to the family) and the West side (with the family details).

2. There are nine figures on the long side:

Look at them - there are three angels, can you spot these, and you might find St. George,

There are nine figures and starting from the organ side as number 1 fill in the gaps on the worksheet.

That should take you to 4 spaces completed. Helping you with the other five - can you spot St. Edward the Confessor (has a ring as a symbol of holiness) - here because he is one of the patron saints of the Cathedral in Hereford

St. Michael the Archangel - in the stories about good and evil he was fighting for God and bad things were summed up as a monster.

St. Catherine - she was allegedly killed by being strung on what we now call a Catherine wheel and then burnt.

St. Anne - the mother of the Blessed Virgin Mary, teaching Mary to read.

St Zita - this is not a saint that we often hear about - a servant girl in Italy who was more devoted to God than to her work and the story goes that she was baking bread and became distracted because she wanted to pray. When she remembered what she should be doing she went to the oven in great fear that all would be burnt but an angel had removed the bread for her.

2. Now that you have got the saints sorted (remember that there are nine on the other side as well), count the number of sons and daughters

Look at the memorial to William and Margaret (it isn't complete with figures possibly damaged in the Civil War) . William (son of William and so one of the figures on the first memorial) was recognised for his goodness to all - Rudhall Almshouses (*a good opportunity to take the group out to look at and draw these and talk about the caring in Tudor times*). Margaret came from a wealthy family (Croft Castle) and her father (Jacob) was the keeper of the Household for Queen Elizabeth). On a tablet in Latin on the wall we know that they had 4 sons and 13 daughters but only 2 sons and 4 daughters lived after their parents had died.

This tells us a lot about health issues at this time and the lack of medical care

9. Copperplate: writing with pride

Young people in the past had to learn styles of writing that we call 'Copperplate'. It involved great care and the use of guidelines. The alphabet looked like this. There were three styles and they became more difficult as time went on but when St. Mary's was the main school they would have used what we call the Victorian style. Good writing was called 'penmanship' and the most important task that children wanted to do was to be an ink monitor (taking the ink to fill the inkwells) in the classroom. Having good pen knibs was also important and older boys and girls looked after these,

Look at these examples of Victorian children's' copperplate handwriting.
Why do you think these sentences were chosen for children to copy and learn?
Can you copy out these sentences in copperplate handwriting?

Too many cooks spoil the broth

Time and tide wait for no man.

<i>Least</i>	<i>said,</i>	<i>soonest</i>	<i>mended.</i>

<i>Little</i>	<i>wealth,</i>	<i>little</i>	<i>care.</i>

The sentences that were copied were examples of what was called 'improving' literature because as boys and girls copied the words they would be learning what they meant.

Here is another example of improving literature that children may have learnt but couldn't really understand.

*Hear my prayer, O heavenly Father,
Ere I lay me down to sleep;
Bid Thy angels, pure and holy,
Round my bed their vigil keep.*

*Keep me through this night of peril
Underneath its boundless shade;
Take me to Thy rest, I pray Thee,
When my pilgrimage is made.*

*Pardon all my past transgressions,
Give me strength for days to come;
Guide and guard me with Thy blessing
Till Thy angels bid me home.*

Charles Dickens

Dickens visited Ross and stayed at the Royal Hotel in the 1830s. I wonder whether he came into St. Mary's then?

10. Sharing the Word: Lectern and Pulpit

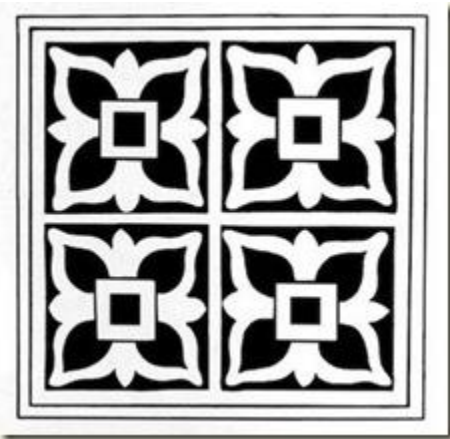
Across the centuries more people learnt to read and write. Originally the documents held by the church were copied by hand from books held in the Chained Library at Hereford Cathedral. From the beginning of the sixteenth century printing, as a result of Caxton's printing press, was more usual but books were still very expensive. So that people could read the Bible a copy had to be freely available in every church.

In the lifetime of St. Mary's people have had to use illuminated manuscripts, and then printed books and then material printed using computer technology.

Using the paints illuminate an initial for your name here is an example:



Using the printing blocks produce a design



Look at the Youth Bible produced by modern means - copies available

Now think for a moment - which is the best way of getting a message to the people, which is the most beautiful, which would have taken longest?

The Bible is held on the **Lectern**. People could come and turn the pages themselves or hear a priest read every morning or evening. Some lecterns are very simple wooden supports, others are much more elaborate. The eagle is often used because:

- a. Its wings support _____
- b. Its feet are on the ball which was the symbol for the Roman Empire, showing the power of _____
- c. It is the most powerful of the birds and The Bible is the most powerful of the Word.

On the other side of the aisle is the **Pulpit**. This is the place used by the preacher so that he or she can be seen and, before we had sound systems, heard. Churches often used their pulpit as a sign of their wealth and preachers almost looked as if they were in some sort of heaven. Our lectern is simple and made of oak - it was said that if the pulpit was too grand then the people would concentrate on the design of the pulpit rather than the explanation of the Word of God. When a preacher speaks from the pulpit he or she is said to give a sermon. This is an explanation of what something from the Bible might mean for us.

The words for the parable of the Good Samaritan are found at Luke, 10 verses 25-37. Can you find this on the lectern Bible.

This is a story of long ago and there have been many sermons about what it means for us to-day. Imagine that a refugee has tried to get across to Dover from France by hiding in a lorry. He has been hurt because he has knocked into the side of the lorry as he travelled and so, having escaped when the driver went for a break at a service station on the motorway, he is found by the side of the car park. Another lorry driver walks past and ignores him (because it was his own fault), another refugee stops for a moment and then moves quickly away (because he doesn't want to get caught and sent back to France) and then an elderly lady stops, asks what the problem is and what can be done, and persuades the refugee to go with her to the security people (because it is the only way in which the refugee can get help and a proper asylum application made).

Old words and modern sermon! Can you think of a modern equivalent of the parable of the Prodigal Son Luke 15, vv.11-32

11. Walter Scott : working for others

Walk down from the Church towards St. Mary's St. On your right is a large memorial.

This is to Walter Scott - can you work out when he died and what age he was then?

1=1, V=5, X=10, L= 50, C=100, D = 500, M = 1000but the order makes a difference!

At the start of the eighteenth century around 1710 there was a school at the bottom of the Church yard known as the grammar school (because it taught Latin and Greek) but there was another school, known as the Blue Coat school for poor children and it was more practical in its subjects to help them get apprenticeships.

There were 50 pupils until 1728 but then the number was reduced to 35 because there was not enough money to pay for the uniforms that were worn and for the teachers.

In 1726, but at to-day's prices:

2 metres of blue cloth (at £5 per metre) and one metre of white linen (at £3 per metre) were needed for the shirt and cloak worn by each pupil.

One pair of shoes per pupil cost the equivalent of £15.

Two teachers were needed for every 25 pupils costing £20,000 per year

Can you work out what the saving would be by reducing the number of pupils?

For 50:

_____ metres of blue material would cost _____

_____ metres of white material would cost _____

_____ pairs of shoes would cost _____

Two teachers would cost _____

Total £ _____

For 35:

_____ metres of blue material would cost _____

_____ metres of white material would cost _____

_____ pairs of shoes would cost _____

One and two fifths teachers would cost _____

Total £ _____

So they would save the equivalent of £ _____ at to-day's prices.

One of the pupils at the original Blue Coat School was Walter Scott who had been taught in Ross but then gone to London to work as a plasterer with his uncle. After uncle died he left the business to Walter and in gratitude he used the money that he earned through the business to re-establish his old school in a rather grand building half way along Old Gloucester Road.



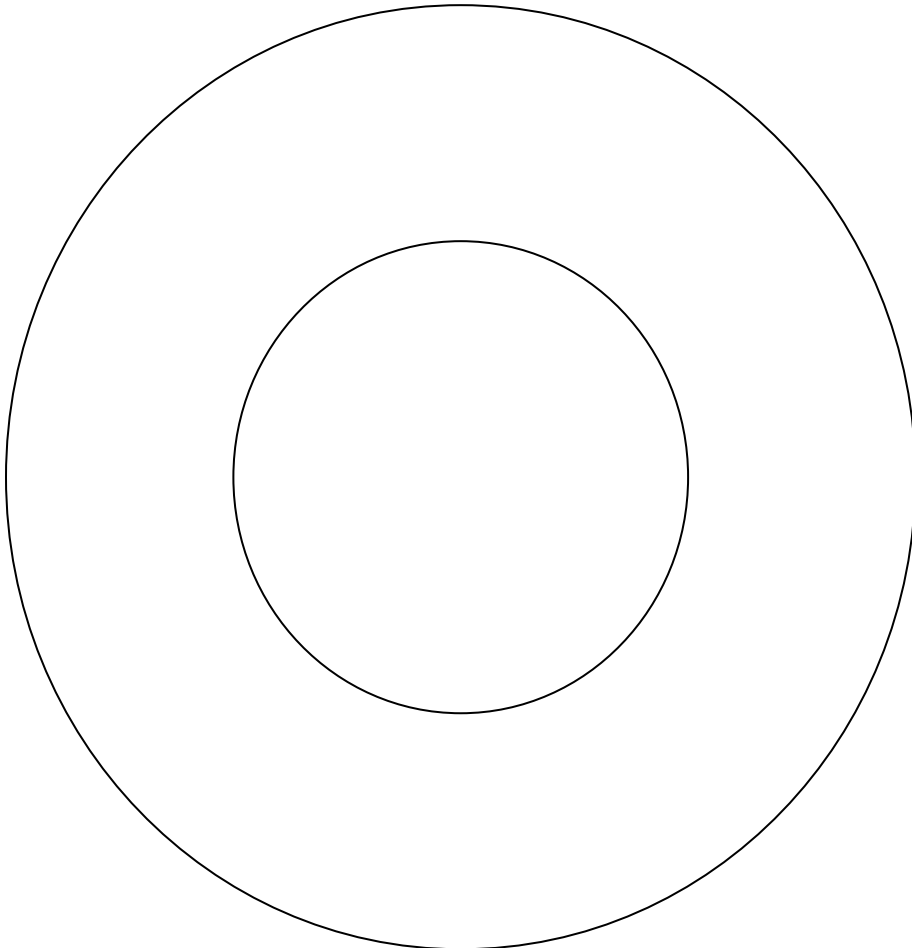
The trade of being a plasterer was well paid because the skilled work was needed for the new buildings in London and then in Bath, Cheltenham and even Hereford. On the attached page we have shown some of the plasterers work and then left one example for you to create. Remember that it has to be a repeated design that can be moulded as the plaster (made of gypsum) sets.

Plaster of Paris has been used since ancient times and dates back to 9000 years ago to Anatolia and Syria. Egyptians used to use plaster as a binding material in their pyramids.

In fact we call it Plaster of Paris because large quantities of gypsum are available from Montmartre in Paris. Paris developed as a centre of experts of plaster during the 1700s. During the period the walls of wooden houses were covered with plaster to ensure that they became fire resistant. This was a precaution that the French King took after the great fire that devastated London. Plaster of Paris releases water vapour when exposed to a flame, making it ideal as a fire resistant substance. The walls were lined with plaster and then decorations made from plaster were fixed on to show that people were wealthy. There are some designs below and an empty circle for you to use to make your own design to give to the plasterer.



The money that Walter Scott raised for his schools was an endowment and the interest paid by the banks continues to give an income which is used so that students from Ross can apply for grants to pay for textbooks and equipment they use in their training. No wonder we continue to show gratitude by keeping his memorial looking good



13. John Kyrle: using English literature

John Kyrle was a person who gave much to the town of Ross and the poet, Alexander Pope, praised him in the following verse. It is difficult to get the real sense of it, but the underlined words show just how John Kyrle worked for other people

The Man of Ross By Alexander Pope (1688–1744)

The Man of Ross, who has been immortalized by Pope in these lines, was named John Kyrle, and died on Nov. 7, 1724.

RISE, honest Muse! and sing the Man of Ross:
Pleased Vaga echoes through her winding bounds,
And rapid Severn hoarse applause resounds.
Who hung with woods yon mountain's sultry brow?
From the dry rock who bade the waters flow? 5
Not to the skies in useless columns tost,
Or in proud falls magnificently lost,
But clear and artless, pouring thro' the plain
Health to the sick, and solace to the swain.
Whose causeway parts the vale with shady rows? 10
Whose seats the weary traveller repose?
Who taught that heaven-directed spire to rise?
"The Man of Ross," each lisping babe replies.
Behold the market-place with poor o'erspread!
The Man of Ross divides the weekly bread: 15
He feeds yon alms-house, neat, but void of state,
Where Age and Want sit smiling at the gate;
Him portioned maids, apprenticed orphans blest,
The young who labour, and the old who rest.
Is any sick? the Man of Ross relieves, 20
Prescribes, attends, the med'cine makes, and gives.
Is there a variance? enter but his door,
Balked are the Courts, and contest is no more.
Despairing Quacks with curses fled the place,
And vile Attorneys, now an useless race.

Vaga is the Roman name for 'Wye'

line 5 - Refers to the piped water from the Wye to the reservoir under the Prospect.

line 9 - Refers to care for the sick. 'Solace to the swain' possibly tells us that young people could talk to John Kyrle in the way that we use counsellors to-day.

line 11 - Refers to the new road from Wilton Bridge across the floodplain.

line 12 - Refers to the seating for visitors to the Prospect as a public park.

line 13 - Refers to the rebuilding of the Church spire.

line 15 - Refers to food parcels for the poor.

line 16 - Refers to the funding of the alms houses for elderly people.

line 18 - Refers to the way in which young people were found apprenticeships.

line 20 - Refers to the way in which John Kyrle arranged for proper medicine.

John Kyrle has been described as 'the social services of his time' but although he gets a lot of praise here the records show that he persuaded other people to help with this work. Do you think that he deserved the memorial in the Chancel by the high altar? Does the memorial tell us anything about the people who were grateful to him?

Now try to recall all that he was responsible for in the word search below:

The words are waterworks, medicine, causeway, prospect, maids, apprentice, bread, health, almshouses, education

E C I T N E R P P A N Q P A U M G F D W
G P G D E I N B J C O T A R A R V S A B
Y A I U N K C V M N I Z V I O Y W T B P
D A E R B R Z C K U T H D R S S E Z L B
B U U C D D E N F H A S X F V R P S E B
O Q F Y J L O S R Q C P X J W W G E I L
F A X D U H D N R V U I Y O U E M J C A
L I R R T V M S L I D E R H N E Z Z W T
P O S B J A V Q M I E K D I K M X A F X
C H F E W S H V I W S N C A U S E W A Y
H U C E S K F Q K M C I A K K H X X Y I
S E H C C U F B M E D N O D G E O E F C
T L B E Z Q O B P E Y M W N C A G A Y T
W J H L T I Y H M H C V H D J L W N I F
I O G H R D X P S K E M B J K T V G L I
L I S K F L H F H M C D I Y C H P F E I
H B C I K P U M H K L N Z T Z X W M V L
D Y U Q K Y W T O H V A I W T P Q D I O
R L R F A P R A L J Q N D T F W X I E I
Z E U F K W Z A T Q O X S B L E M P Q F

13. John Kyrle and his ideas - using the costume box

The costumes for each character are on the rack but we suggest that you read through a couple of times and link to the wall tablet in the Sanctuary before getting the group involved

Characters:

Alice Kyrle (widowed mother to John)

John Kyrle

William Fisher (steward of the estates)

Dr. Newton (Rector)

Jane Garway (widow)

Lucy Garway (daughter)

There are two scenes to this playlet. Conversations along the following lines...

Scene 1. 1660 In a room in the Kyrle house

Alice: John things have been more difficult since your father died - the ;and at Dymock and The Cleeve isn't as good as it was.....we are only gaining about £500 each year....I know that you want to help people but we really need to keep reserves for ourselves.

John: I know mother but so many people are so poor that they can't feed their children and we have to help them as Father would have wanted.

Alice: I suppose that you are right but can't you get others to help you?

(There is a knocking at the door)

John: Come in Mistress Garway and Lucy - why do you want me?

Jane: We know that you are a really helpful man and we want you to recall that when you came to the street that is named after you, Kyrle Street, you saw how crowded the people who lived in the cottages are. Lucy has got a fever and we need some wood for the fire and we need to buy a potion from the herb woman but I have no money since my husband died.....please help us.....we knew that you are a good man

Alice: Go to, John, your father would have wanted you to help...but you will only be able to get all your dreams of Ross come to reality if you persuade others to help you ...it can't be for one family only.

Scene 2. 1710 In the Churchyard

John: Good morrow Rector - it is good to see you back here after your time in Oxford, but we need some of your mathematical skill here in Ross.

Rector: Why is that? I make sure that you have good vicars here and since the Civil War the town has become more prosperous.

John: But we still have to feed the people in the lower part of town - the farms and the rope factory just don't yield well.....but here is William my steward - he will tell us how things are.

William: Good day, good sirs. I am just on my way to see how the builders are progressing in making the causeway to Wilton and when that work finishes we will have some workers back on the parish for their care.

Rector: I can see that there are people with difficulties here in Ross but I have told my Oxford friends that there are several of you working to change things.

John: That is true - the water is now pumped from the river to the land we call the Prospect and it now flows through pipes to the top part of town but William also has an idea ...tell the Rector

William: You know that Master Kyrle has the land at the top of the cliffs all the way to Walford. We think that when the men building the causeway finish that work they can lay out a garden for the townspeople on the land above the reservoir ...we thought that it could be 'The Prospect'

Rector: I can see that you really are The Man of Ross but can you use your persuasion to ask people to subscribe to the repairs to the Church Spire?

John: All in good time.

14. Remembering back in time: The Plague Cross Drama

Characters - Vicar Price

Master Goodbody

Mistress Goodbody

Nathan Welshman - an older child

Hannah Welshman - a younger child

Grandmother Welshman

They are talking together by the burial pit in the Churchyard....and the activity develops along these lines....

Hannah and Nathan are very upset because they have come to see where their mother and father have been buried and they stand by the pit with their grandmother

Nathan: Oh, Hannah, we cannot do anything to bring mother and father back - this plague illness is dreadful and it has taken hundreds of people away - so try to stop crying.

Granny Welshman: That is not easy though Nathan. There may be a lot of people who have been ill and some have died and gone to Heaven but Hannah can't understand what has happened.

Mistress Goodbody: But it isn't difficult just for the children, We have taken two orphans into our house - and they have nobody to find money for them

Master Goodbody: Caring is our Christian duty and so the Lord will provide but I must admit that it is a dreadful disease - we have had to keep the people of Bridstow and Wilton out of town and they cannot bring in the food that we need, or buy the clothes and tools that we have made to sell - what can be done.

Vicar Price: We have to show God that we care for each other and that we are seeking to change what is happening. I propose that we come back in the morning and at five of the clock we will form a procession and walk around the borders of the town saying the Litany and asking God for deliverance

All the others : We will because we have faith - and there must be a better future!

They move off.....

This gives an opportunity to give out a fact sheet on the Plague in Ross

The Plague in Ross and district

In 1636 an outbreak of plague possibly carried in by a trader from Gloucester, caused awful misery - families losing their underfed children, no services in St. Mary's, money washed before it was used, the market moved out to Wilton. The Vicar, Revd. Philip Price, said the funeral service for the dead each day at the spot where the Plague Cross now stands by a deep pit for burials. He led a 5.0 a.m. procession of prayer in September and the number dying began to fall from then on... but over three hundred people lost their lives. The problem had been lack of clean water and poor personal hygiene - as well as the large number of people travelling through the town! Too many, too close, and meetings in church may not have helped. The Plague Cross was erected in the church yard of St. Mary's church in 1637 as a memorial to 315 people who died in the town of the plague that year. It was also known as the Corpse Cross.



15. What the war memorials tell us

There was a difference between the people losing their lives in the two World Wars.

Count the number remembered in WW1 _____

Count the number remembered in WW2 _____

Can you suggest why there is such a difference? Think how warfare changed between the wars as science and engineering were used to make for airborne fighting and for more disastrous bombs. the effect of these was that civilian people in towns and cities were as open to warfare as those fighting at what we call 'the front'.

How many different regiments did local men come from in WW1? _____

Complete the table and the graph by marking the numbers from KSLI (Kings Shropshire Light Infantry), The Herefordshire Regiment, The Glosters and The Welch Regiment

Regiment	Number remembered
KSLI	
Glosters	
Herefordshire	
Welch	

Show the numbers by shading in the blocks in the graph below:

Number killed				
Regiment	KSLI	Glosters	Herefordshire	Welch

You may need to make each block represent more than one soldier if the data is to be fitted in, so:

Vertical scale One block represents _____ soldiers killed.

Although most served in the army there were some who served in the Navy (RN) and the early air force (RAF). What percentage were they of the total?

Number of army _____

Number of other services _____

Total killed _____

and so to find out the percentage we use:

e.g. Other services

$\frac{4}{80}$ or 4 divided by 80 = 0.05 and this is multiplied by 100 = 5%

Total 80



What do you notice If you compare the memorials from the First and the Second World War?

Look at numbers killed in both wars, the proportions of Navy and RAF compared with the Army in the Second World War, and the regiments listed.

Your comments:



Why do we use the Flanders poppy as a sign of remembering? Partly because it was the flower that was so widespread in the area but also because - the black of the stamens reminds us of lost lives, the green reminds us of new life despite the destruction, and the red reminds us of the blood of sacrifice and the love of country. Colour this, and mount it as a reminder of your thinking time to-day.