Battle and District Historical Society

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BATTLE & DISTRICT HISTORICAL SOCIETY

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THE SOCIETY

The Society was founded in 1950 to encourage the knowledge and study of local history within Battle and the surrounding area, through:-

A Programme of illustrated lectures given by specialists.
Lectures take place in St. Mary's Church Hall in Battle at 7.30 pm on selected Fridays from October to March.

A Programme of day or half day visits to places of historic or architectural interest.

An Annual Commemoration Lecture of the Battle of Hastings 1066 and participation in a service in St. Mary's Church.

A free annual Journal with reports on lectures and visits.

Free admission to the Battle Museum of Local History, and access to the Society's Library that is housed in the museum.

Membership of the Society's Research Group in the active study of all aspects of local history. No experience is necessary, new members are especially welcome.

Publication of local history guides.

The Society is affiliated to the Sussex Record Society.

To join the Society complete the application form on the end page.

Battle and District Historical Society

Charity no. 292593

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Miss M Millar MA
Dr D Nicol

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Website www.battlehistorysociety.btik.com

CHAIRMAN'S REPORT 2009/10

Once again the meetings of the Society were well attended and thanks to Malcolm Stocker who compiled the programme the lectures were a happy mixture from subjects of international importance like the role of monks and nuns in developing European civilisation in the Middle Ages and the British slave trade and its abolition to a subject of local interest like the harvesting of hops. This used to be a feature of every September in Battle district when the smell of hops drying in the oast houses was delicious.

The Society enjoyed too the vivid account of the survivor of the Titanic Elsie Bowerman whose adventurous career was a reminder of how much women achieved in war as well as peace in times when they were far from the legal equals of men.

Regrettably two of our lectures could not be given; the first on "The History of Silversmithing" was cancelled at very short notice as the speaker was unable to travel that night due to the exceptionally inclement weather. Our Secretary Neil Clephane Cameron stepped in to give a slide show to those hardy members who braved the elements.

Illness prevented Mark Parry Nash from giving his talk "In the Footsteps of the Legions" but this has now been rescheduled for 8 July 2011. We were fortunate to be able to call on Imogen Corrigan whose excellent talk "Signs of the Times" was much appreciated and finished the season on a high note. I look forward to her next appearance on 8 October 2010.

The continued success of the Society depends of course on the hard work of people like our Secretary Neil Clephane Cameron. I have spent more hours of my life in Committee meetings than I care to contemplate and I can honestly say that I have seldom if ever known a more efficient producer of Minutes than our Secretary.

That we are able to organise our special 60th Anniversary celebration on 23 October 2010 without any strain on our finances is thanks to the stewardship of our Treasurer David Sawyer and to Diane Braybrooke our Membership Secretary. She is indefatigable in collecting subscriptions and keeping our membership list up to date and frequently helps me with her practical advice and local knowledge. Her husband Cliff, who used to serve on the Society's committee, published last year an interesting history of St Mary's church Battle where our 60th Anniversary meeting will be held.

Julie Ede who organised our lecture programmes for several years, but whose health has not been good recently, resigned from the committee in the autumn. The Society is much in her debt. She has been replaced by Dinah Lampitt who is full of ideas for making the Society more appealing to young people.

Our thanks are due to Trevor Devon our Vice-Chairman who has chaired several meetings in my absence and who runs the Society's website. He also organised a visit to Lewes by members who travelled there independently. By all accounts it was much enjoyed due to the expert guidance of David Powell whose lecture on Tom Paine, a famous resident of Lewes, was such a success at the beginning of last year.

Thanks to Nick Hollington our activities have been reported in the local press. That the lectures were heard and the slides that illustrated them seen so clearly was due to the technical skill of Chris O'Brien. I must add a word of appreciation on behalf of all those who enjoyed the coffee and tea served by Sue Moore (no relation) after the lectures with the help of other members.

Because the last Saxon king fell at Battle the Committee decided to send £60 to the appeal of the Art Fund for money to by restore and house the Saxon Hoard. This was recently discovered in the Midlands and consists of about 1500 pieces of Saxon jewellery metalwork and armour. Happily the Art Fund's appeal has raised the money required and the Hoard can be seen at the Birmingham Museum and Art Gallery and the Potteries Museum and Art Gallery at Stoke-on-Trent

Richard Moore

THE ZEAL OF THE SPIRIT
MONKS THE DYNAMO BEHIND A NEW EUROPEAN CULTURE C9-C14

Patricia Wright 16th October 2009

For our Commemoration Lecture Mrs Wright began by pointing out that, due to the Protestant Reformation, monks do not have a very good press in this country; we tend to think of them when they were well past their prime. However when you go back to the break up of the Roman period it is a very different matter. With the withdrawal of the legions, Christianity and law and order largely disappeared from these shores.

In Ireland, which the Romans never reached, it was a different matter. At that time on the Continent the monks were part of the Church but in Ireland they were the Church. The Irish monks had no monasteries, but they travelled extensively, setting up wayside crosses and preaching by them in the open air. These small groups set out in all directions and reached mainland Britain by way of the Isle of Man. They set up many small communities, and in 563AD St. Columba, who was born in Ireland, started preaching at Iona, on the west coast of Scotland, where two of the original standing crosses can still be seen. This community thrived and ultimately became one of the largest religious centres in Europe. In 640AD, Oswald, King of Northumberland, converted to Christianity and gave the community some land at Lindisfarne. St. Aidan, who was also born in Ireland and who had trained at Iona, went to Lindisfarne to start a grass roots mission to bring Christianity to the North. At both Iona and Lindisfarne the teaching of reading and production of bibles was of prime importance and by about 650 AD small religious settlements were springing up where monks, who could read, would have books of parts of the Gospels and copies of the Lord's Prayer. About this time the magnificent Lindisfarne Gospel and also the Book of Kells were produced in the scriptorium at Lindisfarne. These priceless bibles were written in Latin and superbly illustrated in a mixture of Celtic and Anglo-Saxon styles. They represent the absolute pinnacle of the art of the period. The travelling monks soon realised that their bibles needed more human portraits, as the mostly illiterate pagan population could not relate to just words. By 688AD, the Venerable Bede, who never travelled outside the North of England, had a magnificent library at the monastery in Jarrow and with the aid of books brought to him from the Continent, human illustrations began to appear in bibles.

St. Cuthbert, Bede's successor, soon saw the need for bigger and better buildings and so he sent to Europe for someone to teach the monks how to make mortar. Then because he heard of windows in continental abbeys having coloured glass windows, he again sent for help and soon his monks set up a workshop and were making simple stained glass. We were shown a slide of some fragments of stained glass from St. Paul's, Chapel in Jarrow dated 690AD. So monks were making a new begining in what was a pretty chaotic world.

The Jarrow – Wearmouth community by now had about 90 monks and many more hangers on, and they needed a regular supply of food and wine, water at that time was undrinkable; and so they began to reclaim land and farm it, using local labour. This brought some prosperity to the local area. The abbots then began a rudimentary system of banking. These were still lawless times and so local farmers would bring their stock and produce to the monasteries. The monks would pay them and then move everything to the market with armed escorts. However this system had its drawbacks as some of the abbeys became very wealthy and almost too powerful. Fountains Abbey in Yorkshire owned great swathes of the county and had over 2000 sheep. However, farming and trade were crucial to civilisation because they led to bigger settlements and more importantly a more lawful countryside.

As well as becoming traders and accumulating great wealth, the abbeys and monasteries became debating centres where people came to listen and learn. All over the Continent the monasteries became centres of learning and many of our oldest universities such as Oxford University started in this manner, as did the Sorbonne in Paris. Life was hard in the early centuries and many monks were received into monasteries at a young age. If they had no particular aptitude they could lead very tedious lives; but monasteries were an avenue open to the intelligent poor, to better themselves, particularly for work in the scriptoriums. Virtually every book produced before 1250AD was produced in a monastery.

Mrs Wright, in her beautifully illustrated lecture, summed up by reminding us that every time we visit the ruins of one of our great abbeys or monasteries we should remind ourselves of what they had achieved in literacy, architecture, building, teaching, trading, banking, music and the use of medical herbs. We should also remember how their ideas and enthusiasms spread like the ripples on a pond all over Europe.

Joanne Lawrence

SAMUEL PEPYS – A MAN OF HIS TIME

Jean Bannister

30 October 2009

Our speaker commenced by saying there would be no slides but hoped to compensate with her readings from the Diary of Samuel Pepys. His personal Diary of some six volumes, which he had bound and always kept in order, and all his papers were bequeathed by Pepys to the Magdalene College in Cambridge, which college he had attended. The Diary basically gives a day by day account during the years 1660-1669 of Charles II, the Plague and the Great Fire of London.

The question was raised "Why was Pepys published at all" ? An answer given was that following the successful publication by John Evelyn in 1817 of his Diary about the Great Fire and the Plague, the Pepys Diary was translated, word for word, in 1819 by John Smith and the decision made to publish – it being thought to be a better description of what had taken place. Pepys had written the entire volume(s) in code, a special shorthand of the seventeenth century (*known as Tachygrophy*) of which he would have been aware, had actually walked the streets of London during the plague and the great fire and wrote down exactly what he had witnessed on a daily basis.

Our speaker informed us that there were really two civil wars in the 17th century – the poor versus the rich and the freedom of religion versus the Church of England.

Pepys was born in 1632, the son of a tailor, his mother washed clothes. His parents were strong in their Puritan beliefs. Consequently, in later years, having witnessed the execution of Charles I, with which at the time he had concurred, he had to hide his Puritanical feelings as he was working amongst Royalist sympathizers.

In 1655 Pepys married Elizabeth St Michel, the daughter of a French Huguenot but this was not to be a happy marriage and they had no children. About this time, Pepys cousin, Sir Edward Montagu, was appointed to the Admiralty Commision and asked Pepys to join him in Whitehall, as an aide. Being involved in the collection of taxes, Pepys learnt his arithmetic tables, used a "Chequer" cloth and worked with Mr Downing of Downing Street fame.

Around 1658 Pepys had a recurrence of his kidney stone problem and underwent an operation. He was to remain ever thankful for the success of the operation and kept the date as a celebration – "God in Heaven be praised". Following the death of the Protector in 1658, Montagu, having become Earl of Sandwich, accompanied by Pepys, visited Charles II in Holland in preparation for the Monarch's return. Charles had been brought up in the knowledge that one day he would be King and needed to have a protestant faith, although his brothers and sisters remained catholics. Charles II was crowned in 1660 with a new crown, the original crown jewels having been sold to pay for the army. It was about this time that Pepys started writing his daily Diary.

Over the years Pepys work in the Navy Office increased. He became instrumental in many reforms, and had suggested that midshipmen should learn seamanship before going to sea. His zeal and industry brought him the esteem of the Duke of York, Lord High Admiral and as a result, his wealth increased and he was able to move his wife and servants into better living accommodation.

June 1665 was very hot and the plague which had started earlier had now increased rapidly and he moved Elizabeth to Woolwich with her maids and made his will. August remained hot with 10,000 deaths per week but as the months passed and the frosts came the numbers went down only to recur the following year.

On the 2nd September 1666 Pepys was awakened with news of a fire in the City. This had started in Pudding Lane and the wind was blowing the flames into the heart of the City. Later that day he hired a boat and went along the Thames to see the devastation for himself. He then went to see the King and advised him that houses must be pulled down to prevent the spread of the fire. He went home, dug a pit in the garden and buried his wine, papers and Parmesan cheese. Following the fire disaster, the City of London and St Paul's Cathedral was rebuilt, and Fire Insurance came into being.

Pepys was now involved in a court action and suspected of taking bribes, as a result of which his hopes of becoming and MP were dashed. He also began to have problems with his eyes, and even bought green spectacles in the hope they would make an improvement. His job depended on his eyesight and he made his last entry to his Diary on the 31st May 1669

indicating he would employ another to write in longhand what could be made public but insisted on a margin in which he could make notes in his own shorthand on personal matters.

Elizabeth Pepys died on the 10th November 1669 after a short illness. There is a statue of Elizabeth in St.Olave's Church which Samuel placed in her memory. Samuel Pepys died in 1703

Our speaker had interspersed her talk with readings from the Diary of Samuel Pepys which had demonstrated that he really was a "Man of his Time" who was compelled to write down exactly what he witnessed. This made for a most enjoyable evening.

Diane Braybrooke

SAMUEL PEPYS
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BRITISH SLAVE TRADE & ABOLITION

Prof. David Killingray. 13 November 2009.

Prof. Killingray spoke to the Society on the emotive subject of slavery - in particular the English Slave Trade and its abolition. He stressed that the abolition of the commercial trade in slaves was not the same thing as the abolition of slavery itself. Indeed he speculated that, in some form or the other, it probably still exists.

In the seventeenth and eighteenth centuries slavery was widespread and involved both white and black people. The whites were often indentured servants in America but not wholly so. Pirate raids had captured white people in Europe and sold them into Muslim North African encampments. But, when slavery is discussed most people think of negroes from West Africa.

From the early fourteenth century, Spanish and Portuguese ships had started to drift down the coast of Africa, trading with indigenous native chiefs who were happy and mercenary enough to supply the human black cargo to fill the pool of slaves in the Mediterranean market. Later, with the opening of the Americas, and the inexhaustible demand of workers to satisfy the sugar and cotton industries, the movement became transatlantic and was joined by the British in about 1520. The British with typical entrepreneurial skill refined and exploited the trade and prospered .

Fortunes were made by traders who lived on grand estates , who had no misgivings that their wealth was based on the misery of others. These were men such as Jack Fuller of Brightling and the owners of estates in Kent such as Chilham Castle and Danson Park. They rarely, if ever, saw their American (mainly West Indian) properties and certainly were blind to the appalling conditions in which slaves were transported across the Atlantic in leaky, unhygienic and brutal conditions. Slave captains were notoriously cruel and live bodies were known to have been thrown overboard to lighten vessels in storms , such was their indifference.

By the eighteenth century coloured slaves were regarded as animals which is actually an interesting development because, in the preceding two centuries England had an established coloured population of about 10000. Although this minority was a rarity- mostly freed slaves working as domestic servants, there is no evidence of discrimination. The belief is that, in the Americas, the existence of slavery induced a contempt for the slaves themselves which eventually translated into a discrimination against the black race.

Having arrived in the Americas, the slaves were sold off and dispersed without regard to family relationships which had the effect of destroying

Their own dignity and kinship and inducing a contempt towards them. By the late eighteenth century , a move for abolition gained pace and in 1807 the trade was abolished. The ownership of slaves, however, was still permitted and continued for another thirty years in British territories; it existed in the United States until the Civil War and was not abolished in Brazil until 1888.

Prof.Killingray then turned to the individuals who were prominent in the cause of abolition. Whilst acknowledging the public and supremely influential role of William Wilberforce, he stressed the vital contribution of others who- whilst not in Parliament- helped to load the weapon that Wilberforce fired.

A set of British stamps, issued in 2007, featured other significant people. Two of these, Obadiah Equiano and Ignatius Sancho were former slaves themselves. Sancho, born aboard a slave ship and freed by his master in England left two volumes of letters at his death in 1780.

Granville Sharp, the grandson of an Archbishop of York, became involved in the campaign of abolition by accident. He took pity on an abandoned slave in a London street and fought for his liberation. The outcome of the case prompted him to institute the Society for the Abolition of Slavery of which he became President

Thomas Clarkson, another devoted enemy of the trade, became involved as the result of gaining a University prize for a Latin dissertation on the subject "Is it lawful to make slaves of others against their will ?". This academic exercise provided him with his life's work. He realised early that abolitionists needed to limit their efforts to the suppression of the slave *trade* as the extinction of slavery itself appeared to be unattainable.

Hannah More was a prominent and influential campaigner and one of the few women of intellect prepared to speak out.

Public opposition to slavery was shallow. Society's conservatism was reflected in other ways. In the 1700's the number of capital crime statutes in England increased alarmingly. In the one hundred and sixty years from the Restoration to the death of George 111 in 1820, statutes defining crimes with capital punishment increased to over two hundred. Even as late as 1820 the House of Lords rejected Bills to abolish the death penalty for shop lifting to the value of 5 shillings. If Parliament was unmoveable the Church was equally so. The Established Church was Ultra Tory ; in 1815 for example, eleven Bishops were from titled families. In all these circumstances, it is amazing that the Slave Trade was abolished when it was.

David Sawyer.

SEEING IT THROUGH THEIR EYES

Michael Gandy 11 December 2009

A bravura performance by the speaker Michael Gandy ensured that his talk "Seeing it through their Eyes" lived up to the billing as "an entertainment". The "eyes" were those of Edwardian Cockney Londoners and their responses to their everyday lives were illustrated by the music hall songs of the period. The songs, extracts from which were sung by the speaker, were arranged in life order exhibiting cheerful humour but excluding various subjects such as religion, death and areas of the country outside London.

The first songs referred to the important subject of sex (which as we know *was* invented before the 1960s) and included "The boy in the gallery" "I'll be your sweetheart if you will be mine" and other double entendre favourites sung by Marie Lloyd. Names were used in songs such as "Joshua, Joshua" "Lijah, can't oblige ya". Marriage was a fruitful source of humour and women's desire to be married was illustrated by songs such as "Always a bridesmaid, never a bride" and "There was I, waiting at the church, waiting at the church...." The fact that many brides were pregnant when they married had a practical side as it meant that they continued to earn a wage for as long as possible, rather than sitting at home afterwards for some time before the children arrived

There are no songs complaining about marriage by women as this was generally considered a desirable state but men did voice complaints about domestic work such as cleaning knives and "winders", "When father papered the parlour.." was an example of this category. Few songs referred to children who were generally considered to be an encumbrance. The very large families common in the C19 were referred to and the fact that the numbers generally gradually reduced from about 1880 onwards when the working class had access to the idea of contraception. Nevertheless the song "Don't have any more Mrs Moore, please don't have any more" emphasised the problem. The recently released 1911 census highlights this as it lists the length of the marriage and the number of children in the family currently alive as well as those that have died.

Outings were another popular subject for songs such as "I do like to be beside the seaside" though Kent (hopping) and Epsom (horse racing) were the limits; Cockneys did not do the country. Daydreams were included such as "The man who broke the bank at Monte Carlo" Many could be almost as meaningless as present-day pop songs eg "Ten green bottles hanging on the wall and if one green bottle should accidently fall...." More general songs included "Knock me in the Old Kent Road" "Any old iron, any old iron" and "Where did you get that hat?" and "What a mouth what a mouth..."

Perhaps surprisingly indulgence in drink was more of a problem for women than men. The men had to keep sober for work and didn't have as much access to money as the women did. Babies were frequently accidentally (?)'overlaid' (smothered) in bed by their mothers. Tea was introduced as a drink about 1890 and provided a suitable alternative beverage.

The streets in the Edwardian working class areas were full of children playing and mothers talking with their neighbours with the natural give-and-take between the old and young, an attitude that has now practically disappeared.

Until cheap sugar became available in 1878 teeth were relatively sound but after that false teeth were considered more desirable and convenient. A humorous song about "Matilda" whose teeth bit me, (don't do it again!), must have made life hell for those unfortunate enough to be named Matilda. Songs generally did not refer to subjects such as politics, religion, fights or drunkenness unlike the Irish and Scottish songs, such as "Glasgow belongs to me".

The Boer war was the first conflict in which volunteers, as opposed to professional soldiers, took part and a popular song of the period named the scenes of the various battles as well as the generals in charge

The members present knew most of the songs and were able to sing along with the speaker and at the same time absorbed valid social comments. An enjoyable evening appropriately concluded with wine and mince pies.

Ann Stocker

HOPS AND HOP PICKING

Mr Richard Filmer 29 January 2010

Hops were grown by the Romans in Britain but were used only as a herb. It was in Tudor times that hops became used in this country in the making of beer which largely replaced the traditional ales. At their height in 1857 the production of hops covered 72,000 acres. They were grown in many parts of the country, some even in Scotland. Today less than 5,000 acres are cultivated.

Large quantities of hops are imported from Germany, Poland and the United States. Foreign competition was already a problem for English producers as early as 1908 when large demonstrations, calling for protection, were organised in the East End of London from where thousands of hop pickers were recruited every September. In the interest of free trade the government refused to impose a tariff and although at the time between the Wars of the agricultural depression, a small import tax was imposed it was too low to make much difference.

One of the problems of hop production has always been that it is labour intensive. The hop fields, or hop gardens as they were often called, were said to require attention 'every day of the year'. Wooden poles had to be set up with wires to connect them and string hung over or trained along the wires. At one time Whitbreads, the brewers, used 220,000 miles of string. Fifteen miles were needed for each acre every year.

In some farms no string or wire to connect the poles was used and the hops were simply trained up the poles. The large number of chestnut trees which grew in Kent and East Sussex encouraged hop growing in these parts as chestnut was the best wood for the poles.

Where the poles were linked, men walked on stilts between the poles to do the work of stringing, training the hops with string along the wires. In many places a weight would be tied to a string with hop vines attached and thrown over the wire from the ground.

The stilts were tall, about fifteen feet was usual and had to have special baskets round the end touching the ground to avoid sinking into soft soil. It gives some idea of the work involved that a Mr Pepper who retired in 2002 had walked 7000 miles on stilts during his 40 years working in the Kent hop gardens. Hop vines could grow by as much as 9 inches a day producing 10 tons of foliage an acre in a good year.

Besides much work well above ground, hop growing required a great deal to be done at ground level. Hop plants are vulnerable to disease and this made it necessary to prune them severely during the winter months and also to cover the plants with sulphur dust to kill pests. Both these jobs were hard work, often performed by women. To weigh down the sulphur dust with the morning dew work would start at 4 in the morning. Special pruning tools, known as 'dressing knives', were used to trim 900/1100 plants an acre.

In spite of these precautions disease caused fortunes to be lost. In 1830 for example a Mr Jeremy Page a farmer in East Kent who had made large profits before lost £32,000 (about £2,000,000 in modern money) when his entire crop was wiped out by disease. He died bankrupt.

There was much difference in detail in farming practices in different districts; for instance in East Kent, after the hop picking, the poles were often stacked like wigwams leading a Victorian visitor to Canterbury to imagine that the city was surrounded by army encampments. In East Sussex they were more often stacked to form arches. Sometimes the poles were simply left standing but this often lead to heavy losses in winter storms.

Sometimes the hop fields were ploughed by teams of horses but often the soil between the poles was turned over by handploughs worked by men without horsepower.

Inspite of this variety, essentially the growing of hops remained much the same as in Tudor times for 350 years. A well illustrated book by a Sir Robert Smith, published in 1572 demonstrates this.

After being picked the hops were laid in the oast houses on floors of sacking spread over frames of thin planks and dried by furnaces from below. They would then be gathered by shovels known as 'sappets' and poured into tall sacks known as 'pockets'. By a law of 1762 each pocket had to be marked with the name of its farm and parish of origin. In 1862 a hop press was introduced to force the hops more tightly in the pockets. Samples taken from the tops of pockets enabled hop exchanges to be established in which brokers bought and sold hops for brewers and dye makers.

From the beginning hop farmers needed more labour than was locally available to pick the crops in the first three weeks of September. Already in Tudor times gypsies were much employed for this work and this

continued until the late 20th century. From the late 18th century until the 1960s very large numbers of poor people would leave the large cities, especially London, to camp on the farms and pick the hops all day. Whole families were employed picking the hops from the vines stretched over 'bins' of sacking on wooden frames. The pickers were paid by the number of bins filled not by the weight of hops and this led the pickers to leave as much air as possible among the hops in the bins!

Although the money earned and the life in the open air, far from the dirt and smoke of the streets, were very welcome, conditions were often deplorable. For many years there was no sanitation, polluted water supplies and no medical treatment provided. This often led to epidemics of cholera. In one Kentish village there is a memorial to 43 people who dies in one such epidemic in the 19th century. The dead are anonymous since nobody had records of their names.

If the hop harvest failed through plant disease or could not be picked in sufficient quantity because of persistent and heavy rain the pickers went hungry and as late as the 1890s reports of 'starvation' among them appeared in the national press. In the early 20th century legislation was introduced establishing sanitation, clean water and where there were many pickers, huts to live in. Special trains brought pickers to the hop fields and until well after the Second World War the influx of Cockney families to Kent and East Sussex continued.

Mechanical picking first appeared in England in Worcestershire in 1938 which reduced the need for pickers by 80% and this, combined by the greater prosperity in the cities and holidays with pay meant that hop picking, the nearest English equivalent to the wine vintage in France and other continental countries ceased to be a major feature of life in rural East Sussex and Kent by the end of the 1960s.

Richard Moore

ELSIE BOWERMAN – SURVIVOR OF THE TITANIC

Judith Kinnison Bourke 12 February 2010

Our Chairman invited our speaker to join the audience at the front and to our delight **Elsie Bowerman** walked in. Our speaker was dressed, she said, as Elsie had been dressed when she met her, in her mid-calf length skirt with a shirt blouse underneath a tweed jacket, plus a delightful hat and she immediately adopted the persona of Elsie Bowerman.

She said, yes she had survived the Titanic but that had been only part of her "super" life and so she would start at the beginning.

"Papa" went to live, as a widower, in Hastings and St Leonards. He owned several rental properties, a chain of drapers and became a councillor. "Mama" came from Suffolk and had found a job in a draper's shop in Hastings where she met "Papa". After a courtship they were married, he was 64 yrs. and she was 24 yrs. and both were committed Christians.

"Elsie" said she was born in 1889 in Tunbridge Wells. "Papa" died when she was 5 years old and she and her mother moved to St Leonards. They were well provided for from the sale of the property in St Leonards. "Mama" wanted her to be well educated but not pampered. They both loved music and so she was taught to play the pianoforte, which she loved. She was given a puppy which she had to train and look after (including clearing any mess). She was taught to cook and had to wash up afterwards. When "Elsie" was 11 years old she went to a school for girls in Hastings run by a Miss Dove. She had a super time, playing hockey, lacrosse, and even cricket and rowing. They had cold baths but she didn't complain and was very happy at school. She won a scholarship to Girton College for Girls in Cambridge where she studied mediaeval and modern languages, joined the suffragette movement and spent her holidays delivering leaflets for the cause. She and her mother also travelled abroad, on many occasions by tramp steamer and even went to Egypt.

"Mama" then decided they should visit "Papa's" relations in America and the only ship available at the time was the "Titanic". They paid £55 for the two tickets, sailed from Southampton and had Cabin 33 in the 1st Class section. For exercise they would walk round the decks and then go to bed. On that fateful night it had been very cold and they were woken by the

feeling that the engines had stopped. Someone knocked at their door and the Ladies were told to get up, put on warm clothing and go on deck where they were put in Lifeboat 6. They were all ladies in the lifeboat with the exception of Robert Hichens, an officer, Frederick Fleet, the lookout yachtsman and a man with a broken arm. So "Elsie" and an American lady, Mrs Brown, took the oars and started rowing away from the Titanic which was already beginning to sink and they were worried about the suction. They rowed to keep warm, there were no lights and it was very dark. In the end the Titanic just slipped into the sea with a loss of 1000 lives. Some of the lifeboats managed to tie themselves to each other and they were rescued at 6 am. 750 lives were eventually saved. Having acquired more luggage "Elsie" and "Mama" continued their journey to see relatives in Ohio and then went on to Alaska, just for the fun of it.

Back in England it was obvious that war was coming and so "Elsie" had to put the suffragette movement on the "back burner" and joined an association called the Scottish Womens Hospital and went to Siberia as an orderly. Their uniform consisted of pantaloons, boots, skirt, long jackets and cowboy hats. She made friends with a "gal" called Yvonne Fletcher and together went to Archangel via Liverpool and the Black Sea to nurse Russian soldiers. They were welcomed with open arms but shortly after their arrival, the army decided to retreat during which time they organized a Field Kitchen. "Elsie" said she was having a marvellous time but the newspapers were painting a terrible picture and her mother was worried. They were highly respected by the Russians and at the end of their tour of duty, were given a medal. On their way home via St Petersburg the Russians had a revolution. Elsie and Yvonne received no help from the British Embassy and made their own way home via Finland and Sweden to Aberdeen.

The war was over, "Elsie" was 33 years old and she decided to become a barrister. She was the first woman to defend at the Old Bailey when she won her case. She wrote a book on Child Protection. Then there was another war. She joined the Ministry of Information and worked with the BBC Overseas Services where her languages came in useful. She was in America with the United Nations dealing with the rights of women when "Mama" became ill and she came home. After her mother's death, "Elsie" sold the property and bought a house (Bachelors) near Hailsham and Herstmonceux. "Elsie" retired and joined the Women's Institute.

"Elsie" suddenly looked at her watch and said she was sorry she had to go to help arrange the flowers in the Church.

The audience was enraptured with the life history of this amazing woman and the manner in which our speaker had portrayed her in such a lively and interesting way.

Diane Braybrooke

English Women's History
Hastings - 1912

ARCHAEOLOGY OF THE DEFENCES OF EAST SUSSEX FROM THE TUDORS TO THE PRESENT

Chris Butler 26 February 2010

The speaker said his interest in military defences started at an early age and continues and his survey of the post medieval defensive sites has resulted in his book *East Sussex Under Attack, Anti-Invasion Sites 1500-1990,* on which this lecture is based. A desk-based survey is an essential first step, an enormous amount of information is available at Kew and military museums, maps, documents, unit war diaries and photographs. To study them all would take a team of researchers many years. The Luftwaffe's aerial reconnaissance photographs provide contemporary details of the WWII defences especially along the coast where all but a few have been demolished or lost to the action of the sea. With the knowledge of the desk survey he commenced a field survey along the coast and then inland to see what has survived. Students from the University of Sussex assisted him on the survey and all sites were recorded on standard forms; the information will be eventually be computerised.

Commencing with the Tudor period an early example of an artillery fort is Camber Fort 1512-14, this was strengthened by Henry VIII and remained in use up to the Civil War. A less obvious site is Pevensey Castle which has a Tudor gun emplacement and the Wealden iron cannon that is displayed is the only surviving example in the country. Other batteries are known from records, e.g the one sited at the mouth of the river Ouse to defend Newhaven. It must be remembered that the Channel was the first defence and wrecks of warships like that of the "Anne" badly damaged at the Battle of Beachy Head 1690, beached at Pett where at low tide her wreck can be seen.

The Royal Military Canal commenced during the Napoleonic Wars runs from Pett to Hythe skirting Romney Marsh. Built to act as a defensive barrier and as a means of moving troops quickly, given the lack of adequate roads. Iden Lock still survives and the original barracks now converted into houses, are an example of how a change to civilian use has saved the buildings. Seventy-four Martello Towers were built starting at Folkestone on to Seaford and most have now been demolished (the distinctive yellow bricks of which they were constructed are to be seen in many local houses

and churches). Formerly used as targets for artillery practice, some remain in poor condition and others have been converted into private houses. Inland the redoubt at Canterbury was used later in WWI & II. Large numbers of barracks were built along the south coast most have now gone but of the artillery barracks at Ringmer the officers' accommodation, hospital and armoury survive in civilian use. The speaker has found and recorded field kitchens at Ashdown Forest built in 1793.

With the fear of invasion by France in the latter 19th.C a large number of new fortifications were built and old ones enhanced and updated. Many of these along the coastline have been lost through sea storms. Drill halls were also built to house the volunteer militias which were inherited by their successors the Territorial Army. World War I again saw large areas of the south coast utilised by the military especially the Downs where training camps were established including those at Seaford and Bexhill, initially tented later replaced by wooden huts. All have gone but a survey is under way to establish the sites. A WWI airfield was sited just outside Eastbourne, all that remains is the guardhouse which is now private bungalow. Remains exist of the airship station at Polegate and the seaplane slipways at Seaford.

In 1940 the threat of invasion following the fall of France led to a rapid programme of defences, pillboxes, anti-tank cubes, battery positions, observation posts and air raid shelters along the south coast and hinterland. The beaches were lined with the concrete anti-tank cubes and barbed wire with pillboxes and gun batteries providing fire cover. These have virtually all gone, demolished at the end of the war in the enthusiasm to return to normal. Anti-tank cubes may still be seen but few are in their original position an example though is at Bulverhythe. Whilst the defences were being constructed at Brighton a large number of photographs were taken, this valuable archive is held in the Brighton & Hove Museum. Only one pillbox remains of these defences by the West Pier and this may soon be destroyed when the site is redeveloped. Apart from one at Cuckmere it is the last one remaining on the East Sussex coast. Moving along to Seaford of the sites recorded 20 years ago over 25% have now disappeared. The site of a heavy gun battery was situated in the golf course but this was bulldozed and levelled four years ago for Health and Safety reasons. At Friston reputedly nothing was left of an emergency aircraft landing strip but the speaker has located two pillboxes (now garden sheds), air raid shelters, the hospital fire station building plus bays in the woods for the storage of ammunition, all

shown on the original plans. At Pett the site of a gun battery still has anti-tank cones; cones also exist in Rye. The remains of pumping stations can be seen at Camber. These were to pump oil onto the sea which would be set alight in the event of attempted landings. An interesting wartime reminder are the painted white lines on country bridges to assist drivers in the blackout which are still just visible. Air raid shelters above and below ground were built in great numbers; most have gone though some survive put to other uses. Many schools had shelters built under the playgrounds. At White Hawk primary school the shelter has been reopened and renovated for use as a teaching resource. Inland GHQ stop lines were established to delay the German invaders and to give time for counter-attacks to be made. One with fortified villages and 350 pillboxes ran from Newhaven via the Royal Military Canal the Medway to the Thames. Another line was between Bodiam and Mayfield. Pillboxes of various designs were of an outer skin of brick which formed permanent shuttering for a reinforced concrete core, sometimes wooden shuttering was used leaving the concrete exposed. They were often disguised at the seaside as ice-cream kiosks or chalets and in the country as farm sheds or haystacks. Designed to hold a section of eight men with embrasures to take Bren guns or 6 pounder guns (taken out and stored from WWI tanks) most soldiers considered them to be death traps and would have fought outside. Many of these pillboxes were destroyed by Sappers training in demolitions for D Day

Towns and villages were fortified to cover strategic bridges and cross-roads. Battle was an example of the former known as a nodal point; it was designed to stop the invading forces for 1 to 5 days. Cripps Corner is a most impressive survivor with much evidence of the defence works remaining, including the anti-tank perimeter of concrete cubes between the then dense woods and the pillboxes which covered the crossroads.

During the Cold War a bunker was completed as late as 1990 at Brede (open to the public on some Saturdays) and Royal Observer Corps nuclear monitoring posts were built at Fairlight and Ditchling, the former still exists. Depots were built to hold emergency supplies the one at Ringmere is now in civil use. Most of the defensive sites have no conservation protection and can be knocked down at any time it is therefore important to record them now. Please inform the County Archaeologist if you know of an unrecorded site. With this plea Chris Butler concluded his well illustrated and informative talk.

Malcolm Stocker

STUART LONDON

Ian Bevan 12 March 2010

On March 24th 1603 Queen Elizabeth I lay dying at Richmond Palace age 69. A messenger was sent to James VI of Scotland, son of Mary Queen of Scots to tell him that he had succeeded to the throne of England. Thus Ian Bevan a City of London guide began his talk which covered the expansion of London in the 17th century and the people & events that shaped it. On hearing the news James proceeded slowly southwards partying on the way and eventually meeting Robert Cecil (his future Chief Minister) in Hertfordshire a month later. 1603 was a plague year and it was July before James reached London. He was crowned James I of England on July 25th St James's Day the start of the Stuart dynasty.

London was expanding rapidly with a population of some 200,000 living in a warren of extremely narrow streets lined with mediaeval timber-framed buildings as shown in Ralph Treswell's contemporaneous prints. All this was to change when in1630 the Duke of Bedford obtained permission to build on land formerly owned by the convent of St Peter, hence 'Covent Garden' He commissioned Inigo Jones the King's surveyor to design the first square in London and at the Duke's suggestion included a church dedicated to St Paul (the Actors' Church). Inigo Jones was influenced by the Italian Renaissance architect Andrea Palladio and the church reflects this with its classical colonnaded portico facing the square. Strangely there is no entrance to the church from the portico as the door is at the opposite (west) end

For James I in 1622 Inigo Jones designed the Banqueting Hall in Whitehall the first Renaissance style building in London where James held masquerades plays and general entertainment. He also designed the Queen's House for Anne of Denmark the wife of James on the site of the old Greenwich Palace which had fallen into disrepair

At this time an attempt was made to bring fresh water to the population of London. Hugh Myddleton brother of the Lord Mayor had a canal built from Amwell in Hertfordshire to the New River Head Clerkenwell. From here wooden conduits took the water to the city. Present day "Conduit Street" and " Lambs Conduit Street" are reminders of that event.

Civil war broke out between King and Parliament in the reign of Charles I. As London supported Parliament he left only to return at the end of the war. He was put on trial, convicted and beheaded on a specially erected scaffold approached from a first floor window in the Banqueting Hall. Among the large crowd of spectators was Samuel Pepys. During the Puritan Commonwealth period the Protector Oliver Cromwell closed the theatres and banned the celebration of Christmas. However in 1652 the first coffee house was opened by Pasqurosa who had been brought from Jamaica as a servant. Here merchants discussed business and the most famous of the coffee house sets later became Lloyds of London.

On the death of Oliver Cromwell in 1658 the Commonwealth collapsed and in 1660 the Stuart dynasty was reinstated when Charles II was restored to the throne. Charles was politically astute but embraced a high life style with many mistresses. The Puritans restrictions on entertainment were swept away and the theatres re-opened. 1665 saw the city afflicted by the Great Plague and thousands died. The following year a fire which raged for three days swept through the city and destroyed four-fifths of the buildings; only a change of wind direction averted complete destruction.

An opportunity was then presented to sweep away the mediaeval street pattern and plan an appropriate layout for a capital city. As the King's Surveyor John Dennis was involved in scandal the King appointed Christopher Wren in his place. Various proposals for the rebuilding were made including those by John Evelyn and Wren but none came to fruition as the original owners claimed back their old property boundaries.

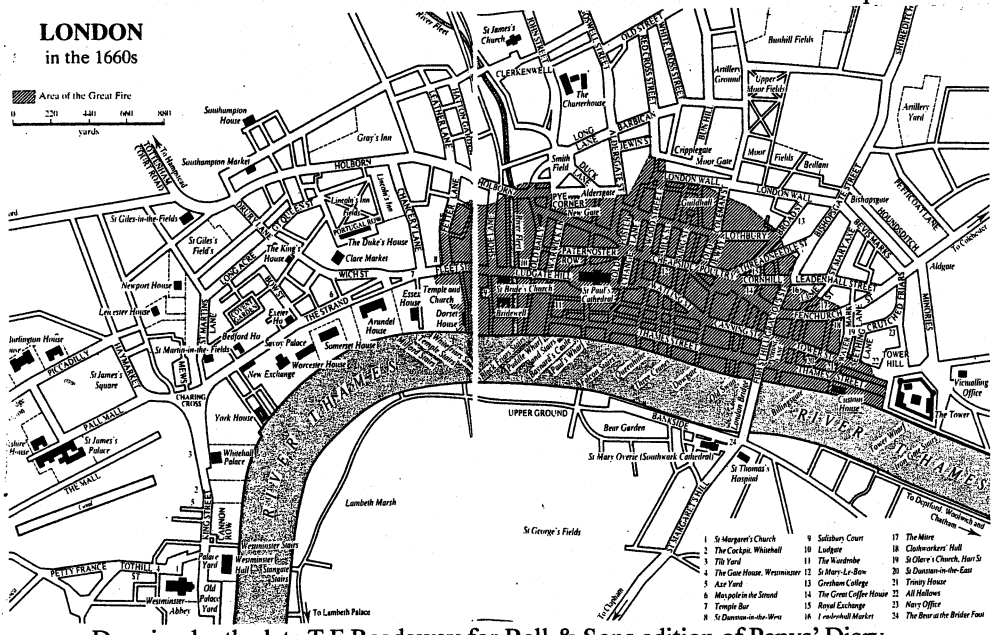
Ian Bevan then showed slides of the new Classical stone-faced buildings erected after the fire and explained how London extended westwards. A number of Wren's city churches were illustrated including St Bride's Fleet Street and St Stephen Walbrook. He considered that the exteriors of these churches were simple but the different designs for the spires were their most important architectural feature and that the design and construction of the cupola at St Stephen's was the prototype for the dome of St Paul's Cathedral. From 1675 to 1710 Wren worked on St Paul's Cathedral developing his early proposals into the building which we see today. Initially there was opposition to the dome but he persisted. The construction is interesting as there are actually two domes, an inner smaller one which

supports the timber structure of the larger outer dome.

King William and Queen Mary commissioned Wren to design other buildings, a hospital for wounded soldiers at Chelsea and the Royal Naval Hospital at Greenwich with the famous painted hall by James Thornhill, father-in-law of Hogarth. On the ceiling is a self-portrait of Thornhill holding out his hand (reputably he was never paid for his work!) Queen Anne continued to commission Wren and upon his death at the age of 82 his pupil Nicholas Hawksmoor took over and designed churches in the Baroque style including Christ Church Spitalfields. Queen Anne died in 1714 and the Stuart dynasty ended when the Protestant Elector of Hanover became George I of Great Britain.

Ian Bevan finished his interesting and enjoyable talk with a slide showing London in 1720 which illustrated its growth.

Dinah Lampitt



Drawing by the late T F Readaway for Bell & Sons edition of Pepys' Diary

SIGNS OF THE TIMES - HOW TO READ MEDIEVAL ART

Imogen Corrigan 26 March 2010

The range of Medieval Art of the 12th to 15th centuries is large, varied and sometimes unexpected. Contrary to public perception it embraces secular as well as religious subjects. To illustrate this Imogen Corrigan's first slide was of a bench end, close to the high altar in a 15thC church on the Swiss/French border which was adorned with a "silver" plaque showing two high-born ladies pulling each others hair and fighting. She had no idea what this represented. The carved undersides of wooden misericords are another source of medieval art which is recorded in over seven hundred churches in England and more in Western Europe. In Chester Cathedral 1380 there is a beautiful misericord carving depicting a wife beating her husband; the speaker knew of twenty other examples (gentlemen beware the women are always winning!). When these were carved before the Reformation the secular subjects would not have been seen by the congregation only by the monks, what message were they giving?

The power of the Church was enormous with religion paying an important role in everyday life. The teaching of the Church focused on the Seven Acts of Mercy. It was the duty of everyone to try to live a blameless life and thus get to Heaven and to help others to do so. The fear of refusal of entry into Paradise was very real for ordinary people especially after the mid 14thC outbreak of the Black Death which killed some 50% of the population. They were cynical about the Church but you did not mess about with your chance of eternity. If you had not lived a blameless life you had a second chance in Purgatory where you were sent and awaited judgement on your sins.

Pagan images were used in a Christian context, the Foliate head (misnamed by Lady Raglan in 1939 as the Green Man) for example. Skull and crossed thigh bones represented hope (not pirates), it was the belief that however you died as long as a fragment of these remained you would be resurrected as a whole person before your Maker. An ossuary in St. Leonard's Church Hythe contains some 2000 skulls and 8000 thigh bones which someone had preserved to give the gift of eternal life to these unknown people.

Another recurring theme Scenes of the Day of Judgement is usually carved externally on the Continent (internally in England) on the stone tympanum

over entrance doors to the church as at Rheims. The standard layout is Christ in Majesty at the head with Mary and John the Baptist either side below the chief intercessors and under them are the common people climbing out of their coffins. Note they are all 33 years old Christ's age when he was crucified. Next on the left are listed the Seven Deadly Sins and on the right the Seven Virtues and in the middle St Michael weighing their souls. Viewers could check their own chances!

Medieval art can be seen everywhere, at all levels, from the ceiling bosses on the walls, stained glass to floor tiles. Unsurprisingly it is difficult to find early stained glass that has not been restored. Abbot Suger is credited with having introduced stained glass the windows of Saint-Denis Paris in the 12th Century. The coloured light streaming through the glass was he thought from Heaven and must therefore be the Spirit of God. Numbers had a religious significance, for instance the eight-sided columns in church arcades represented the eight days from Palm Sunday to Christ's resurrection. In the Middle Ages the people knew the Gospels, the Disciples, the Saints and hagiography and could literally read the messages in the Church art and decoration.

Imogen Corrigan gave numerous other examples in this fascinating and illuminating lecture and has reawakened our interest in medieval art.

Malcolm Stocker

See article by Richard Hayman in History Today April 2010

EXCURSION TO LEWES SUNDAY JUNE 6TH

Following several cancellations our group was reduced to only eight members but the weather was on our side as we assembled in the sunshine close to the Priory ruins to meet our guide David Powell for the walking tour of the town. Apart from the insightful historical commentary provided by David, this tour took in places many of us had never seen in Lewes before and enriched our knowledge of those places we thought we knew!

The theme of David's exposition was "radical Lewes", a town where the people had throughout history showed a streak of rebelliousness. This was illustrated by the Battle of Lewes where the Barons forced the King to accept a new constitutional body that became the House of Commons; in 1382 there was a riot by the townspeople against excessive taxes and Lewes Castle was ransacked; 17 Protestant martyrs were burnt at the stake in Lewes during the reign of Queen Mary leading to a longstanding "no popery" tradition in the town; the Protestant puritans of Lewes rallied to the Parliament's cause against the Royalists in The Civil War and Lewes MP Colonel Anthony Stapley of Framfield signed the king's death warrant; finally in 1768 Thomas Paine a radical propagandist and voice of the common man, arrived in Lewes and lived there before travelling to America and France to participate in their revolutions. I think David made his point!

During our walk we were able to see many references to this and other aspects of the town's history. We started at the Priory Ruins where little is left of the once great 12th Century Cluniac Priory built of Caen stone. This was another casualty of the dissolution of the monasteries conducted by Thomas Cromwell under King Henry VIII. After a short walk through the village of Southover we came to the peaceful gardens of Southover Grange. Built for the Earl of Dorset the Grange is a considered a fine example of Elizabethan architecture. In the gardens we crossed "The Stream" which marked the southern boundary of Lewes town; thus crossing the stream was "south over".

From the Grange we then "climbed" the very steep cobbled Keere Street where it is alleged the Prince Regent (later George IV) drove a coach and horses down the street for a wager! Keere Street, which marks the boundary of the medieval town, is lined with quaint old buildings right up to the top corner where the 15th Century bookshop resides. Turning into the town, David introduced us to several historic buildings including the Church of the Dissenters; Bull House the marital home of Thomas Paine and across the road the home of

Gideon Mantell. Mantell a local GP was famous for his hobbies, geology and palaeontology and in particular the discovery in 1822 in a Sussex pit of the fossil remains of the first Iguanodon. As an amateur his many contributions were not appreciated until late in his life when he was elected a Fellow of the Royal Society.

The High Street is a real mix of architectural styles and buildings – including homes shops pubs churches public buildings towers and of course the Castle ruins. Our walk took us past the Castle Gateway, Museum and Castle Lodge (one-time home of the local solicitor Charles Dawson who, as an amateur geologist, was associated with the infamous Piltdown Man hoax). Behind the Museum, on what was originally the Castle tilting yard, is an ancient and rather unusual bowling green where we saw two players engaged in old English style bowling, on an uneven green with slim wooden bowls! Further along the narrow lane (known locally as a "twitten") we came to a viewing area in the Castle Precincts overlooking a steep escarpment on which the Battle of Lewes took place in 1264.

While in the Castle Precincts David was keen for us to see The Tree of Liberty a good sized copper beech that had been planted recently as a belated memorial to Thomas Paine. Just below us on our descent from the Castle Precincts we passed the old Maltings a building now used to store the County archives rather than to ferment barley for beer making. Our next stop was the Bell Tower where inset on the wall was a portrait of Thomas Paine by the modern artist Julian Bell; the scene shows him in front of a map of the world pointing towards America.

The final steps of our conducted tour took us down the hill to the bridge over the River Ouse where we could see the old warehouses from the days when the river was navigable from the sea and Lewes was a thriving port. Up river we could also see the famous old Harvey's Brewery and a collection of pubs and restaurants: this marked a good spot to bid farewell to David, have lunch and explore the Castle and Museum individually at leisure in the afternoon. As a postscript, I should explain that I have not reported David's account during this visit of the life of Thomas Paine, as this has already been well covered in last year's Journal.

Trevor Devon

PROGRAMME 2010-2011

2010

Friday 10 September
Battle of Britain & Battle
(70th Anniversary) Andy Saunders

Friday 8 October
The Dregs of the People Remain
(Black Death and its aftermath)
Imogen Corrigan

Saturday 23 October
Diamond Jubilee Lectures
(see separate programme)

Friday 12 November
Annual General Meeting

Friday 3 December
The History of Bonfire in Sussex
and Kent
Derek Legg

2011

Friday 14 January
The Industrial History of Sussex
Geoff Mead

Friday 11 February
Aunt Barbara and her fireplace
A Victorian feminist & her circle
Charlotte Moore

Friday 11 March
The Battle for Moscow 1941-42
(Hitler's first defeat)
Dr. M K Jones

Friday 8 April
Sir David Salomons Inventor and
motoring pioneer
Dr. Ian Beavis

Friday 13 May
History & Work of the Royal
Botanic Gardens Kew
Sarah Oldridge

Friday 10 June
Droughts Deluges Dust Devils
(300 years of S.E. weather)
Ian Currie

Friday 8 July
Robertson Commemoration Lecture
In the footsteps of the Legions
Mark Parry Nash

Illustrated lectures and the AGM are held at
7.30pm in St Mary's Church Hall Battle
A complimentary glass of wine will be available at
the end of the Commemoration , December & Robertson
Memorial lectures. Coffee is served at other times

OBITUARY

Ernest Goldsworthy

My husband Ernest Goldsworthy, died on 30th September 2009. Members will remember him from his activities as Outings Organiser. I volunteered him for this post when the then organiser was not able to lead a party on a visit to Lord Mountbatten's house. I think members found it quite a culture shock that when Ernest said " Be back at the coach at 3.00pm" he meant 3.00pm not 3.05pm! In the early 80's he extended the scope and range of the outings programme organising not only day visits to places such as the Mary Rose, Portsmouth, St. Mary's Bramber and the Museum of London. There were also five and seven day visits to places of interest including Hadrian's Wall, Durham, Salisbury and Bath. We also ventured abroad to Normandy, Rouen, Chartres and Giverny. Happy days!

Joan Goldsworthy

The season started with a new venture a trip to Normandy to visit the Bayeux Tapestry, an historic Abbey or two and the D Day landing beaches. Given we set off on Friday 13 May and the Ferry strike had been settled only a day or so earlier our departure from Battle can best be described as not eventful. But we did get off, and had a reasonable crossing and a delightful journey in warm sunshine through the countryside to our hotel in Caen.
The next day we went to Bayeux as guests of the town. Mme. Bertrand, ex Director of the Tapestry Museum gave a short introductory talk before escorting us round the Museum concerned solely with the Tapestry----------Mme. then accompanied us to the British War Cemetery where she and Alan Denny, our Chairman, laid a wreath an extremely emotional experience. After this we visited the Battle of Normandy Museum where we were met by M. Jean-Pierre Benamou the Curator, who presented us on behalf of the Mayor of Bayeux a book and a medallion which can now can be seen in our Museum----------The remainder of the day we visited the D Day landing beaches starting at Arromanches. After two long days our planned itinerary was being looked at with caution and we altered our schedule to make an easier day for us but it did not work out that way. A planned 10 minute visit to Pegasus Bridge turned into extremely interesting hour and a half, which meant a shortened stay in Caen where we visited the Abbaye aux Hommes where William the Conqueror was buried-------Then onward to Dieppe calling en route at a Hypermarket-------A tired but happy group disbanded in Battle at 11.00pm.

Extracts from the report on the Society's visit to Visit to Normandy 11-16 May 1988

BATTLE & DISTRICT HISTORICAL SOCIETY

DIAMOND JUBILEE CELEBRATION

Saturday 23rd October 2010

In the Parish Church St Mary the Virgin
Upper Lake, Battle

PROGRAMME

10.00	Registration and coffee in St. Mary's Church Hall
10.30	Welcome and Introduction: Professor John Gillingham F.B.A. (President)
10.45	England after the Norman Conquest: Dr Harriet Harvey Wood
	Comfort break
12.00	Dissolution of the Monasteries: Professor Robert Swanson
	Lunch Break
14.30	Great Britain in 1950: Dr David Kynaston
15.30	Vote of Thanks: Dr Don Nicol
16.00	Tea in St.Mary's Church Hall

----------Tear off----------

BATTLE & DISTRICT HISTORICAL SOCIETY

DIAMOND JUBILEE CELEBRATION

Saturday 23rd October 2010

BOOKING FORM

Day Ticket for the Lectures:

BDHS Members @ £5 Number of tickets..... Total Cost.....

Non-members @ £15* Number of tickets..... Total Cost.....

*includes one year's membership of BDHS.

Pre-booked Lunch @ £6 Number..... (Pay to caterer on the day)

Please send this booking form with your cheque payable to Battle & District Historical Society **together with a stamped and addressed envelope** to the Treasurer, Mr David Sawyer, Flishinghurst, Battle Hill, Battle, TN33 0BN.

Name(s).....

Address.....

..... Telephone Number.....

BATTLE AND DISTRICT HISTORICAL SOCIETY

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