



NEWSLETTER

2018, ISSUE 3

June 2018

We welcome the following new member:

Mr R Lunt

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Chairman's Notes

The Areas of High Archaeological Potential (AHAP) in Surrey have recently been reviewed to ensure they are comprehensive and up to date. Although they have no special legal status they are meant to be part of the planning process – a material consideration that should be taken into account. In most of the county's boroughs they generally seem to be plugged into the process. However in E&EBC it often seems a bit hit and miss. We are seeking to ensure that the maps for the AHAPs are on line in the Borough's Interactive Map. Also, the implication of an AHAP is that it should trigger consideration of above ground archaeology, i.e. historic buildings. We have had a few cases where this has been ignored. A recent example is 127 High Street, Epsom, the building that was fire damaged last year. The Structural Report provided in respect of the repair proposals stated that a drawn record be made of the historic timberwork. Unfortunately this seems not to have been made a condition of the PP and we have not been allowed access so the opportunity is lost. We are following this up!

May I remind members of the Epsom Common Day on 28 July where we hope to have a table but we do need a few volunteers to help man the stall. So please contact Nikki if you can do just an hour or so.

Lecture Diary

July 4th Buildings in the Landscape: Ian West

August 1st Members' Evening

September 5th 'Why on Earth is Ewell where it is? The answer lies in geology, naturally.': Professor Richard Seeley

Meetings are held on the first Wednesday of each month at St. Mary's Church Hall, London Road, Ewell KT17 2BB.

Doors open 7.45 for 8pm start. Members free, visitors £4, includes refreshments.

April Meeting – Clandon Park – Life after the Fire – Tom Dommett Nikki Cowlard

Tom Dommett, National Trust archaeologist, presented members with an overview of rescue work undertaken at Clandon Park since the fire in 2015, which destroyed much of the interior of the building. Tom had worked for the NT for five years before he took over as Project Archaeologist, a year into the project. Clandon Park was one of the country's most complete examples of Palladian mansion, and is Grade I listed. It was the family seat of the Onslow family, built in the early 18th century and significant for its interiors which were designed to impress. It was designed by Giacomo Leoni, little of whose work remains (7 Burlington Gardens shows similarities to Clandon). The interiors owe much of their opulence to Giuseppe Artari and Giovanni Bagutti, ceiling experts, and the overmantels and firebacks of John Michael Rysbrack.



Clandon Park from a drone

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The fire started about 4pm in the basement, caused by a faulty fuse box, and spread rapidly. The fire was so hot that the water from the fire brigade hoses evaporated on the lead roofs. A huge initial salvage operation saw the removal of over 400 items which required secure storage. Tom told how a fireman was given a scalpel and told to cut pictures from their frames, in order to save them. After a couple of days the resulting debris was 8ft high. Initial aims were to conserve what survived, learn more about the building and to work towards restoration. Whilst four stories of the building fell in on itself, a number of overmantels and statuary survived *in situ*. Salvaging at Clandon was an enormous task with collection items, furniture, fixtures and fittings and historic building fabric needing recovery. The archaeologist's skill base was ideally suited to this task, but first the surviving timbers had to be recorded and removed to ensure safe working beneath. Drones were used to record from above, with a number of large tie beams surviving. The beams had collapsed into rooms below but were too large to remove by hand, so a large crane was brought in. Each timber was mapped and labelled; many offered information as to how the roof was originally constructed. The beams were up to 40ft in length and were dense enough to withstand intense heat. 800 individual timbers were removed, and amongst them were

found carpenters' marks and timber straps. The ceilings were found to be of a complex construction (4 layer timber latticework) to support the heavy ceiling panelling. Frieze and plasterwork formers were found showing how the decorative plasterwork was created.

Dendrochronology showed that the beams were of Scandinavian pine, felled in winter AD 1729 – spring 1730. They were probably felled to order and shipped after felling to be worked unseasoned. This gave a precise date for the commencement of the building of Clandon Park. Once the timbers were cleared the building was wrapped, with scaffolding and plastic, to prevent further weather damage. Archaeologists could now start work, excavating the debris. Rather than the usual top down excavation, horizontal clearing was done, starting by clearing paths from one doorway to the next to access further rooms. It was an unusual project in that excavation was indoors under artificial light, and they knew exactly what they were looking for. They had to work in hazmat suits, gloves, masks and hard hats, as the lead roof debris had contaminated the whole site; this made for uncomfortable working especially in the warmer months. Conservators also wore hazmat suits to decontaminate items. Abseilers were used to retrieve debris and items from high up in holes and niches. Items that survived the fire included large amounts of plasterwork, marble, porcelain and metal objects like fixtures and fittings (locks, doorknobs, sash pulley weights and guttering).



Abseiling

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A terrestrial laser scanner was used to record the exterior of the building, to record both the fabric as found and its stability over time. 360° recording of rooms were put on the website, enabling people virtual access. Close examination revealed hitherto unknown features such as builders' marks on bricks, metal supporting plasterwork, blocked up windows, doors and fireplaces. Original colour schemes were found beneath damaged wallcoverings and the oak

staircase was found to be veneer over pine. It is known that 'Capability' Brown had some input to the function of the building in 1780 when he was commissioned to landscape the garden and park. As part of the process the archival background was examined, comparing Clandon to other Leoni's designs. Inconsistencies in the brickwork suggest that either the main building was built in three independent blocks or by three separate contractors. Narrowing courses of external bricks were found to be out of sequence with bricks behind. Each elevation was found to be different – the plans appear to have been modified. One elevation was found to have decorative details in a style from c.1704, more than 25 years out of date. It is known that Onslow's wife died of smallpox in 1731 – did this have an impact on the project? It was found from one basement that the building had no foundations, sitting directly on the chalk. A wooden beam was integrated into a wall for no structural reason, and was found to have apotropaic marks, thought to ward off evil spirits. This may have been retained from an earlier house on the same site, a lodge bought by Sir Richard Onslow in 1642. Evidence for this was found in a basement with brick, tile and mortar types suggesting a date of 1600-1700AD, and a view of Clandon in 1708 by Knyff shows a Jacobean mansion in a formal garden setting.

Historic England provided geophysical survey support to identify sensitive archaeological remains before temporary buildings were erected, and revealed the remains of the formal gardens. Targeted excavation revealed fragments of architectural brickwork, 17th c. 'robbed out' walling, and a garden wall demolished and the area levelled relating to the 18th c. landscaping. While the formal gardens were replaced by Brown's natural landscaping, a more formal element was reinstated in 1925.

Visitors were welcomed back in 2017 to see the building as it is now. Future plans include restoring parts of the house to their former 18th c. glory, whilst creating a building of beauty and relevance for the 21st century (Dame Helen Ghosh, former Director-General, NT). The public were enthusiastic about retaining the light flooding into the heart of the building, and are keen to see a rooftop café. Architects Allies and Morrison have been chosen to lead the design team in what will be the largest and most exciting conservation project undertaken by the National Trust in a generation.

May Meeting - Hubert de Burgh (1170-1243) - Richard Mantle

Steve Nelson

Richard Mantle of the Banstead History Research Group (BHRG) came to talk to us about the life of Hubert de Burgh, described as one of, or perhaps the most, influential men of the middle ages as a statesman, soldier and even sailor. His long life from c 1170 to 1243 was one of rise and fall and then rise and fall again - an eventful life even by medieval standards. He was born into a minor yeoman family in Burgh next Aylsham in Norfolk, one of four brothers. He is associated with Banstead as he owned the manor in the early C13.

He managed to enter the household of Prince John sometime before 1198 and through shrewd moves rose in importance in royal circles. By the time John was crowned in 1199, Hubert had risen in John's confidence and become one of the most influential men in the Court. He was Chamberlain of the John's household and it was in this role that he witnessed a number of royal charters.

In 1202 Hubert was in France to assist in defending Poitou against Phillip II. Appointed Castellan or Governor of the castle of Chinon, he held there the captured Arthur, Duke of Brittany, nephew of John and - it was rumoured - murdered by him. Chinon was besieged in



Prince Arthur and Hubert de Burgh by
William Frederick Yeames, 1882.
Manchester Art Gallery

1204/5 but eventually captured, and Hubert was held hostage until 1207. On his return to England after being ransomed, he found that he had lost most of his castles and appointments and was Chamberlain no more. Aged nearly 40, he had lost most of his power and needed to consolidate his position. He took the opportunity to marry for the first time, Beatrice de Warenne, the only surviving child of William de Warenne and through whom Hubert acquired a number of estates. He managed to regain influence with King John and in 1212 was sent again to France as Seneschal of Poitou.

Hubert remained loyal to John during the Baronial rebellion that led to the Magna Carter in 1215; both Hubert and his brother Geoffrey were witnesses to the charter. It was soon after this that he was created Chief Justiciar and eventually Chief Justiciar for life in 1228. During the open warfare that followed John's apparent refusal to abide by the Charter, the Barons sought support from the French King and Hubert was sent to defend Dover. At the Battle of Sandwich,

1217, he defeated the French fleet, captured their flagship commanded by Eustace the Monk who was promptly executed. Meanwhile Beatrice had died and in 1217 he married Isabella, Countess of Gloucester, who had been married twice before, including to King John. However, she also died soon after her marriage to Hubert. He then married again in 1221, Margaret, sister of the King of Scotland. On the accession of Henry III, Hubert ingratiated himself with the new King. However, he had ruffled too many feathers among the Barons who managed to turn the new king against him and he was accused of a variety of charges. He took sanctuary in Merton Priory. The King relented and allowed him and Margaret to "retire" but reneged on this and he was taken to the Tower. He escaped yet again and managed to regain many of his estates although no formal position at Court. Just when he thought he was safe for the rest of his life the King turned again and the plots of his enemies succeeded and he was removed from office in 1232.

Hubert had acquired the Manor of Banstead from William de Mowbray who had supported the French and was captured after the Battle of Lincoln in 1217. It was to Banstead that Hubert and Margaret retired after his final fall from power after 1232, and where he died in 1243. Margaret survived until 1259. Their son, Sir John de Burgh, apparently held the manor until 1273 when it was sold to Edward I. Nothing of the medieval manor buildings survived after the C16, although the church, around which the buildings were ranged, has a very substantial square tower and which it has been suggested was strengthened by Hubert. Further information on Hubert is in the BHRG's book 'The Life and Times of Hubert de Burgh' and of Banstead in Hubert's day in the 'History of Banstead in Surrey' by Henry Lambert, 1912.



Banstead church

**THE LIFE AND TIMES OF
HUBERT DE BURGH**
LORD OF THE MANOR OF BANSTEAD,
JUSTICIER OF ENGLAND



GEOFF MARSHALL

Family Devotions - Jeremy Harte

In the John Rylands Library of the University of Manchester, there is a book of devotion written in Middle English (Eng MS 98). That's not uncommon, but it has something of unique interest to us: two columns of neatly written entries on f.138, beginning 'Thomas Horde generosus filius Alani Horde de Ewell in Comitatu Surrie armigeris natus fuit die mercurii in ffesto omnium Sanctorum viz primo die Novembris anno domini m^l d xxxj': that is to say, 'Thomas Horde, gentleman born, son of Alan Horde of Ewell in the County of Surrey, esquire, was born on Wednesday, the feast of All Saints, which is 1st November, 1531'.

We can, I think, skip the Latin and summarise the entries which follow. On the left column are five more of Alan Horde's children: Edmund, born on 6th January (Epiphany) 1534; Alan, on 15th February 1535; Mary, on a Tuesday in September (there's a blank for the date of the month) 1543; Dorothy, 26th December (St. Stephen's Day) 1544; and Ursula, 25th October 1547. After that, a final entry – 'The mother of all the above was Dorothy Roberts daughter of Thomas Roberts of Willesden in the County of Middlesex, esquire' – then, 'And the above Alan Horde esquire died on the 16th August 1553'.

The right-hand column begins a fresh set of entries. 'Dorothy Horde daughter of Edmund Horde of Ewell in the County of Surrey, gentleman born, was born on Sunday, which was 10th September 1559'. After which come five more of Edmund's children: Arthur, born on

17th January 1560; Elizabeth, on 7th June (Trinity Sunday) 1563; Anne, on 18th September 1564; Alan, on 17th August 1566; and Edward on 15th May 1568. The last two entries use Arabic, not Roman numerals for the year.

These names should have a familiar ring to anyone who has seen the brass in St. Mary's church in the name of Dorothy Taylare. That's our Dorothy Horde née Roberts, who married again after Alan's death in 1553, to Lawrence Taylare or Taylard of Huntingdonshire. At the top of the brass are Dorothy and Alan, with their children beside them – more than in MS 98, for the names William and John come at the end of the row of boys, and Ketheren and Elyzabeth at the head of the row of girls. At the bottom of the brass are Edmund and his wife Elizabeth, with their children as listed in the manuscript, except that the brass says 'Edmond' not Edward.

'Here lyeth the lady Dorothe', the brass begins, and she is the largest figure on it. She seems to have been a dominant character in life as well, and was probably in charge of the entries in the manuscript. For on the previous page, f. 137v, is another column naming the children of Thomas Roberts: Dorothy born 1508, Anne 1509, Alice 1511 – then a gap, because their mother Ann Roberts has died – followed, after Thomas' second marriage to Katherine, by the births of Michael in 1519, Edmund 1520, and John 1531. The entries conclude with the death of Thomas Roberts in 1542.

It looks very much as if the book was kept by Thomas Roberts at his home in Willesden until 1531, when it was handed over to his eldest daughter Dorothy on her marriage to Alan Horde. It seems from the Lay Subsidy returns that the Hordes were already living in Ewell then, presumably at Fitznells, although Alan did not purchase the manor until 1562. Dorothy survived her husband. She must have left Ewell for her second marriage but returned on Lawrence Taylard's death in 1573. Edmund was presumably living there with her, which is why the book records Dorothy's grandchildren through him and not through her son Alan or the girls. Certainly Edmund's widow Elizabeth was occupying Fitznells at the time of the 1577 survey of Ewell. The entries were probably made by Edmund and not the women of the family, for he was a bencher of the Middle Temple and they are written in legal hand.

So MS 98 served as a kind of family Bible, except that it was a very different book, the *Myrroure of the Blessed Lyf of Jesu Christ*. This was a translation of a Latin text made by Nicholas Love of Mount Grace Priory in Yorkshire. The Carthusian monastery at Mount Grace produced many texts promoting two late medieval forms of devotion – contemplative, which brought readers in touch with the mysteries of God, and meditative, through which they entered into imaginative participation in the Bible story. Originally both kinds of devotion had been developed for hermits and recluses, but by the fifteenth century meditations were a popular form of lay piety. The manuscript was copied in the mid-fifteenth century, so it was about fifty years old when it came to the Roberts family. It was a holy text: by entering the names of their children, the Robertses and Hordes were not just keeping notes on family history, they were enrolling each successive member of their lineage in the Book of Life. Dorothy's brother Edmund kept a similar volume, now Bodleian MS Rawlinson C 894.

The *Myrroure* translates the *Meditationes vitae Christi*, written in the early fifteenth century by a Franciscan friar. For many years this work was attributed to St. Bonaventure, the mystic theologian and second leader of the Franciscans, but it is now thought to have been written after his time by John de Caulibus or James de Sancto Geminiano. The *Meditationes*, or *Myrroure*, is a kind of structured retelling of the Gospel story, divided into

the seven days of the week so that you can focus your thoughts a day at a time, with Friday for Good Friday and Sunday for the Resurrection. Like other works of meditation, it is vivid, almost cinematic. The Franciscan author wants to make you feel that you're right there, seeing every incident as it unfolds, feeling just what it was like to be with Jesus as a child, in Galilee, at the Crucifixion.

And for us, there's a kind of double fascination about this empathy – because we know exactly who was experiencing it, where and when. Whereas so many people in sixteenth-century Ewell are just names to us, we can read the *Myrroure* (it's been edited and published) knowing that we are sharing what Dorothy shared, from one day of the week to the next, 1531 to 1577, as she sat in the solar at Fitznells overlooking the quiet waters of the Hogsmill and hearing the pulse of work of the Upper Mill.

But the family continuity of the book disguises the important events that happened over its sixty years of entries. When Dorothy was married, England was still Catholic and the kind of lay piety represented by the *Myrroure* was quite unexceptional. But while she continued logging her children and grandchildren over the years, the religious landscape had changed utterly. Nicholas Love ended his translation with praise of 'that blessed and worthy feste of the precious sacrament of Jhesu body in the whiche he is every day bodily present... to comforte of hem that trewe bileven and to confusion of alle false lollards'. But from 1558 onwards the 'false Lollards' were in charge at St. Mary's and even owning a book like this might have struck them as suspicious.

The Hordes had already weathered one change of religion. When Alan made his will at the beginning of Mary's reign, he left £30 to be given to any Carthusian house which should be set up in the restoration of the Catholic religious orders. He had kept 'a little chalice of silver and gilt, which is in my study at Ewell, and a little coffer with relics, and a vestment': no doubt saved from the forays of Edward VI's commissioners at the parish church in Ewell and elsewhere. Alan's brother Edward had been prior of Hinton Charterhouse, so there was a family link with meditative spirituality.

We know that Elizabeth, the mother of the last six children to be listed in MS 98, was committed to the old religion. She appears in the 1577 Diocesan Return of Recusants as one who 'refuseth to receive the communion, and cometh seldom to church. She is thought to be better worth than tenne pounds in goodes'. In 1591, after a second marriage to Cuthbert Browne, she was still holding out against the changes in religion. The lessons of the *Myrroure of the Blessed Lyf of Jesu Christ* had been well learnt.

Consulted:

Innes-Parker, Catherine, 'The "gender gap" reconsidered: manuscripts and reader in late-medieval England', *Studia Anglica Posnaniensia* 38 (2002) pp230–760 at pp255–6.

Love, Nicholas, *The Mirror of the Blessed Life of Jesu Christ*, ed Michael Sargent (Liverpool University Press, 2005)

Stephenson, Mill, 'A list of monumental brasses in Surrey: IV', *Surrey Arch. Coll.* 28 (1915) pp51–110 at pp62–70.

Valentine, K.J., 'The Roberts family of Willesden', *Tr. Of the London and Middlesex Arch. Soc.* 36 (1985) pp183–8 at p183.

With many thanks to the John Rylands library, who have digitised Eng MS 98, which can be viewed at <http://luna.manchester.ac.uk/luna/servlet/s/o2ceua>.

New Knowledge from Old Archives - Nikki Cowlard

The King William IV site in the centre of Ewell Village was excavated piecemeal over 11 years from 1967, with 26 trenches and 5 directors. This was an important site in that there was evidence for both prehistoric and Roman activity. Professor Clive Orton took on the mammoth task of writing up the work and it was published in the *Surrey Archaeological Collections* in 1997. Evidence for activity on the site included: a beaker of Early Bronze Age date, likely to be from a burial; curved gullies which may be eaves-drip gullies for Late Bronze Age round houses (with associated pot); a large Late Iron Age pit with a cremation burial in 1-2 butt beakers, at least 2 Roman wells, a mortared floor building, a possible corn-drier, butchery evidence, large postholes and rubbish pits. Pottery evidence dates main activity on the site to 70-280AD when the features were demolished, filled in and the site levelled by 350AD. One interpretation of the evidence is that this was a ritual site with prehistoric beginnings continuing into the Roman period.

The published paper did not include either a Samian report (although it had been seen and reported on by Samian expert, Joanna Bird) or a Samian stamp report which had been done by Brenda Dickinson (and later lost). Samian is a red, glossy tableware, known on the continent as terra sigillata, and a common find on sites occupied during its period of production (1st-mid 3rd century AD). It has plain and decorated forms, and many are stamped with the name of the potter or factory that produced them. The plain wares comprise a range of cups, dishes and bowls, wheel-made in a number of standard forms. The commonest type of decorated ware is the mould-made bowl, but other less common types of decoration include barbotine, incision, rouletting and appliqué.



Joanna Bird recording Samian stamps

Joanna Bird is working on a project to upload all Samian stamps found on Surrey sites to a continental database (the link to which can be found at <http://www.epsomewellhistory.org.uk/archaeological-papers/>). The site archive is stored at Bourne Hall Museum and access was arranged for Joanna to study the stamps. Decorated Samian is unusual in that it is usually recorded by taking rubbings, using thin tissue paper and flake graphite. These are relatively quick to make, are accurate, show the condition of the vessel and can be scanned digitally. The results can be seen via the link above.

Nineteen stamps were recorded, including sherds stamped MARTIM (Martius iv of Lezoux. c AD 155-190), OFLVCCEI (Luceius i of La Graufesenque. c AD 30-65) and TITTIVS (Tittius of Lezoux. c AD 130-160). Graffiti had been noted on two Samian sherds, and photos were taken to disseminate this information to graffiti specialists. While Joanna was at Bourne Hall she also looked at the Samian from two Romano-British shafts excavated by Warne in 1860 at Staneway House. More than 150 years on, archaeological archives stored at Bourne Hall Museum are still revealing their secrets.



Peter Webster 1987 *Roman Samian ware: Background Notes* University of Cardiff

Edward Biddulph (ed.) 2014 *Illustrating Samian Ware* Study Group for Roman Pottery

Forthcoming Events

Carshalton And District History & Archaeology Society: Coach trip to Knole House

Thursday 7th June 2018. Pick up at 9.30am at Wallington, Shotfield and 9:45am at Carshalton, Ruskin Road. Members £25, non-members £26, plus Knole admission.

Surrey Archaeological Society - Mediaeval Studies Forum: Some Surrey Medieval Churches - a study trip

Saturday 9th June 2018 9:30am - 4:30pm. A full day of visits, with talks, around some of Surrey's finest medieval churches; including Compton, Wanborough, Shere and Wotton.

Surrey Archaeological Society - Roman Studies Group: Excavation at Cocks Farm, Abinger

Saturday 16th June 2018. The start of another season of excavation at Cocks Farm, Abinger. Work will continue in the area of Iron Age and Romano-British agricultural activity, and the dig will run for a month. For details contact our secretary Nikki Cowlard.

Kingston upon Thames Archaeological Society: The Tudor Mint at the Tower of London

Thursday 14th June 2018, at 8pm, Surbiton Library Halls, Ewell Road, Surbiton. A talk by Dr Justine Bayley on the archaeological and scientific investigation of two workshops in Legge's Mount and Mint Street.

Leatherhead & District Local History Society: TBA

Friday 15th June 2018, at 7:30pm for 8pm, Letherhead Institute, 67 High Street, Leatherhead.

Kingston upon Thames Archaeological Society: A Treasure Trove of Amazing Richness

Thursday 12th July 2018, at 8pm, Surbiton Library Halls, Ewell Road, Surbiton. A talk by Dr Angela Care Evans (KUTAS President) on the influence of Sutton Hoo on late sixth and early seventh century jewellery.

Carshalton And District History & Archaeology Society: Coach trip to Chatham Dockyard

Wednesday 18th July 2018. Pick up at 9.30am at Wallington, Shotfield and 9:45am at Carshalton, Ruskin Road. Members £40, non-members £41.

Leatherhead & District Local History Society: TBA

Friday 20th July 2018, at 7:30pm for 8pm, Letherhead Institute, 67 High Street, Leatherhead.

Kingston upon Thames Archaeological Society: A Walk Around Ewell

Sunday 12th August 2018, at 2pm. Meet at St Mary's Church. A guided walk by our Ian West.

What you need to know about GDPR and your membership of EEHAS

Due to new legislation which came into force on May 25th this year (it's called General Data Protection Regulation or GDPR), we are obliged to take additional precautions with regard to your data privacy. We need to let you know what personal data we hold for you, how it is used, and to ask you if we can continue to contact you by e-mail.

We hold a computer record of your name, title, postal address, telephone number and email address while you are a member of the Society and for one year thereafter. We only use your personal information where you have provided your consent (as in claiming Gift Aid), where the Society has a legitimate interest in doing so, or as required by law. You have a right to request a copy of the information we hold about you and ensure it is accurate. If you would like a copy of your personal information, would like it corrected or removed, or to object to our use of it, please contact the Society. You also have a right to complain to the Information Commissioner's Office.

We will continue to send newsletters to you by post (if you do not attend meetings) but, if you do not want us to do so, please let us know. If your newsletter is hand delivered by another member your address will be shared in order to make this possible and again, if you are not happy for this to continue, please let us know. We will not pass your personal information to any other third parties without your written consent.

If you have given us your e-mail address you should have received an e-mail asking for permission to use it to contact you for Society-related information/activities. We are also obliged to have a Privacy policy on our website.

2018 Subscriptions

Members are reminded that subscriptions for 2018 became due on 1st January. Subscriptions can be paid at the monthly meetings, or by post to the Treasurer, Jane Pedler, or the Membership Secretary, Doreen Tilbury. Subs are £15 for ordinary membership, £22 for family membership, £6 for student, or £22 for corporate and school memberships. A slip is provided below:

2018 Subscriptions

I (we) wish to renew membership for 2018 Amount enclosed.....

Name and address.....

.....

.....

E-mail address.....

Epsom & Ewell History & Archaeology Society

Founded 1960 Registered Charity No.259221

Useful contact details

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Archaeology Officer: Frank Pemberton

Conservation Officer: Nikki Cowlard (see details above)

Membership Secretary: Doreen Tilbury

Newsletter Editor: Jeff Cousins

Programme Secretary: Vacant

If you are interested in this post please contact the Secretary.

Please send copy for the next newsletter to the Newsletter Editor by 12 August 2018.

Visit our website

www.epsomewellhistory.org.uk

Gift Aid

Just a further reminder that if you pay tax EEHAS, as a charity, can claim Gift Aid on your subscription or donations, at no cost to yourself. In order for us to do this you need to sign a Gift Aid Declaration form which is available at meetings and can also be found on the Society website on the Membership page.

You can see a colour copy of this newsletter on the Society website from mid June

www.epsomewellhistory.org.uk