



Family Roots

Family History Society for Eastbourne & District

www.eastbournefhs.org.uk



St Michael and All Angels. Berwick.

Vol. 38.1 August 2023



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£18.00 overseas (Includes 4 magazines and air mail postage)

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Editorial

Well putting DNA online throws up some surprises. A hint came up from Ancestry with a name I had never heard of, so I messaged the person saying we may be related, it turned out to be the daughter of a first cousin that I had not seen since my eldest sister's wedding in 1954. After messaging for a while we arranged to meet in Eastbourne to compare notes. It proved to be a worthwhile catch up as I now have a selection of family pictures I had never seen, I am now looking for some pictures to send them.

I have also messaged a couple of other people but as yet no reply.

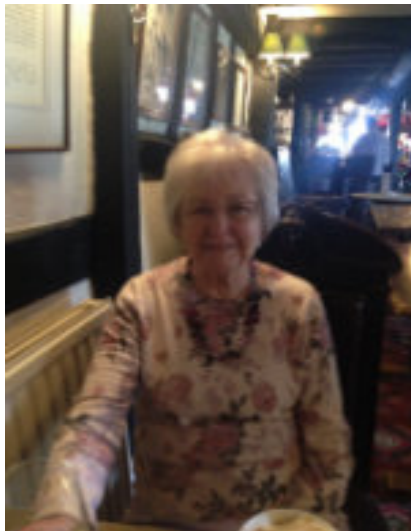
So far I have had only maternal matches which was not what I was hoping for.

If people are not really interested in finding possible matches why do they upload their DNA? Very frustrating.

Till next time John Titmuss

The cover image St Michael and All Angels Berwick © Rosalind Hodge

Norma Weir member No 4



Norma died on 24th April 2023 in Tenerife. She and her husband Hugh moved there permanently in October 2022 for health reasons.

We first met Norma during Evening Classes, in 1984/5, for research into our family histories.

The classes were run by Judith Kinnison-Bourke who encouraged us and made them so interesting that on 17th April 1986 we had a meeting of like-minded people and Family Roots was formed. Norma was a member of the Committee and became our first Librarian.

Norma attended classes in reading Palaeography at Lewes Record Office and later Latin through Canterbury Archives. She also, annually, visited summer camp at Keele University to improve her Latin and Old English.

Through these courses Norma gained knowledge that was to help other members in researching and reading of old wills etc.

She was a very quiet person but made a great impression on all who met her. Those who knew her will miss her.

June Johnson

Life as a Genealogist

Speaker: Mathew Homewood

Family Roots meeting – Thursday, 2nd March 2023

Mathew said he had been a genealogist for 14 years and told us a bit about his own family history. His three times great-grandparents ran the Crowborough Cross pub, and his great-great-grandfather Henry was born in Maresfield and grew up in Crowborough Cross, before moving to Brighton with his brother George, where they set up a plumbing and decorating business. Henry married a much younger wife and they had a family, including Mathew's great-grandfather William. He married and had his own family in Brighton, including Mathew's grandfather, Jack.

Mathew stressed the importance of talking to living relatives when you start your family history. He 'introduced' us to Peter Roberts, one of his clients, born in 1921. Peter knew his grandfather well, who was born in 1850, and often stayed with him. Mathew was born in 1970, and he said he was amazed when he went to interview Peter that he was chatting to a man of 90 who knew a man who was born in 1850, 120 years earlier. Peter's uncle, Stanford Smith, fought in WW1 and then went on to travel the world, but he really got interested in tracing his family tree, at a time when nothing was on computer, and he told Peter's mother about her family history, and she wrote down all her memories. She noted a family

story that her uncle had killed himself after being spurned in love. Mathew looked into this and got the death certificate for Ebenezer Hobden, aged 35, which related his gruesome death by cutting his own throat.

Tracing a family history through original sources such as ancient parish registers can be hard work. The parish registers date from around 1538, but the oldest one in Sussex is from Uckfield in 1530. Some handwriting can be difficult to read and persistence is needed, but if you are lucky some handwriting is quite beautifully clear. In the early burial registers sometimes a vicar may record the reason for an unusual death, but when the printed registers came in in 1813 there was no longer room to write more than a name and age of death. In baptism registers where only a mother's name is shown it would usually indicate an illegitimate birth, but it is worth checking for bastardy orders to try and find the father's name. You may also find family information in newspaper announcements. Children born at the time of national events and jubilees were often given names that reflect that. Much information can sometimes be found on headstones on family graves, which may relate several generations of a family.

Mathew stressed the importance of keeping things in perspective as it is easy to be led astray when basing all your research on online sources. His 5x great-grandfather John Roser was born in Falmer and

was sexton there for 70 years. He had 11 children, so possibly as many as 33 grandchildren and 99 great-grandchildren, and more, based on averages. It is much better to focus on finding out more about closer ancestors and their stories than spreading your research too wide.

Be proud of your ag.lab. ancestors as they often have more interesting lives than researching ancestors related to nobility or royalty. Mathew recommended looking for books about the lives of ordinary people, such as “I Walked by Night” by Liliias Rider Haggard, writing about his own life as a Norfolk poacher who turned gamekeeper and went straight. Another good place to find potted histories of people’s lives is in obituaries in the newspapers.

Mathew encouraged us to write a narrative version of our own family history, including photographs and copies of documents, which makes it much more interesting to read. He loves to hand draw his family trees. He also tries to trace living relatives to reconnect them with their family history, and told us about a family photograph album that he bought with photos dating from 1875. Using his knowledge of styles of dress and clues to location in the photos he was able to identify the family and managed to trace living descendants of the family, and he was able to reunite them with their ancestor’s family photo album.

He mentioned some of the more extraordinary cases he has been asked to research. One about a German lady named Maria Scroggs who

had married an Englishman in St Petersburg. He left her and she was found starving in the street and appealed for help to find her husband. Mathew managed to trace him to a circus where Charles Scroggs was performing as a clown.

Another case was of Levi Welch, who was the great-great grandfather of Mathew's tutor at university. Levi had committed robbery and murder, was convicted and went to prison. Mathew found a prison photograph of him.

A client of Mathew asked him to find out what happened to his grandfather, Eric Kauf. Eric had lived with a lady and they had children together but never married. Mathew was able to find out that he married another lady and moved to Germany, but had died in Auschwitz in 1943.

One of the more sensitive cases Mathew had dealt with was reuniting an adopted son with his birth mother. Edith Hepple gave birth to her son but her parents never knew. Mathew wrote to Edith's last known address and managed to find out that Edith had emigrated to New Zealand. After further enquiries in New Zealand Mathew managed to track down Edith and eventually his client was able to re-connected with his mother. Mathew urged anyone tracing an adopted parent or child it is always advisable to do it through a third party as it can open very sensitive memories and the other party may not wish to be reunited.

It was a very entertaining evening and Mathew gave us some helpful

pointers for researching our own families through the cases he had highlighted.

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Genetic Links to the Ellman and Shoosmith Families

Contributed by: Rosalind Hodge

Together with Thomas Turner the diarist of East Hoathly, one of my favourite Sussex characters is Edward Boys ELLMAN who became the rector of Berwick in 1846. I am fortunate to have a letter written by him addressed from Berwick Rectory in 1873 and a first edition of his interesting and often amusing book, 'Recollections of a Sussex Parson' published in 1912.

He was born at Place Farm West Firlie on 7th September 1815, the son of John Spencer ELLMAN a gentleman farmer, magistrate and deputy lieutenant of Sussex and grandson of John Ellman of Glynde who circulated in high society and is famous for developing the well-known breed of Southdowns sheep. This book opens a fascinating window into town and country life of the 19th century in and around Lewes, of some local characters long forgotten and great men who frequented the royal court in Brighton and visited Ellman's home. It includes an 1830s reference to my FILDER family at Jevington Place with the story of the 'Jevington Organ' when a barrel organ for the church became muddled

with a mangle bought in London at the same time by John Turner Filder, churchwarden. The mangle was delivered to the church and the barrel organ to Jevington Place. This article in Ellman's book must have been Arthur Beckett's source for his story of the 'Jevington Argin', which he wrote in his Sussex County Magazine. Beckett changed the names and used much poetic licence to create his story, which differed from the original events.

I have read Ellman's book several times over the years. He was an amazing man, building the village school and schoolhouse mostly with his own money. He visited his parishioners daily and completely restored the dilapidated church, again much at his own expense. There are some amusing descriptions of events; unusual Christmas decorations in the local churches and Jevington had the reputation of being the most musical church in the district. I still have a musical instrument that one of my Filder family played in a west gallery.

In 2000 Miles Jenner wrote a play adapted from sections of the book. It was performed in costume to a packed audience in Berwick church together with members of the West Gallery choir playing their old instruments and singing songs of the time. It was delightful and repeated six years later on the centenary of Ellman's death. More recently Firle church also hosted a talk about this remarkable man and his life.

When restrictions were eased in lockdown and we could walk further

afield I continued photographing and transcribing memorials in local churchyards and uploading them to Find A Grave. In Berwick churchyard are three Ellman graves including Edward's. I knew something of his grandfather John whose farming and breeding of sheep is well documented. Curious to know a little more of him I started reading about his life and work in Glynde. John was born in 1753 the son of Richard Ellman and Elizabeth née SHOOSMITH. This fact interested me as I have a line of Shoosmiths of Laughton in my family. My 4 x great grandmother was Mary Shoosmith born at Laughton in 1774, daughter of Edward Shoosmith and Mary née FULLER. The Shoosmith family, who farmed at Laughton for many generations, were Churchwardens there for 200 years and gave three of the bells in the church tower. I thought maybe there was a slim chance of a connection to Edward's great grandmother Elizabeth.

I checked the Sussex Family History Baptism Index and double-checked with the original Laughton register, which conveniently has a pencil X beside each Shoosmith entry. The registers indicated that Elizabeth was the daughter of Edward Shoosmith and Elizabeth née DAWE. I double-checked against various documents, which confirmed that Elizabeth born 1710 was the younger sister of my 6x great grandfather James Shoosmith born 1708. They were the seventh and eighth of Edward and Elizabeth's eleven children. This meant that

Edward Boys Ellman and I shared common ancestors Edward and Elizabeth Shoosmith. That was far more than I had expected. I worked out that Edward Boys Ellman was the third cousin of my 3x great grandmother Frances PELLING b. 1799 at Framfield, the daughter of Peter Pelling and Mary née Shoosmith. This makes Edward my third cousin five times removed! It is a very tenuous link but a link none the less and I couldn't think of a nicer local character with whom to share genetic links. Having always admired this man I now look on him with even greater interest. There is a portrait of Edward's grandfather, John Ellman, in Micheham Priory where I was a guide. Now I can look at this painting in a different light knowing he too is my relative. If you are interested in reading Edward's book the East Sussex libraries do hold copies. Berwick Church also had a reprint made, with photographs, in 2006. It was Edward Ellman's restored Berwick church, which was later, decorated during the Second World War by the famous artists of the Bloomsbury Set, Duncan Grant and Vanessa and Quentin Bell.



Edward Ellman

Quiz

Do you know your Accoucheur from your Ankle Beater?

1. Accoucheur
2. Ankle Beater
3. Barker
4. Boniface
5. Bowyer
6. Chiffonier
7. Cooper
8. Cordwainer
9. Devil
10. Falkner
11. Fletcher
12. Hansard
13. Higgler
14. Hostler
15. Knocker-Up
16. Osnard
17. Palmer
18. Sawbones
19. Spittleman
20. Wainwright

Are you being served?

Eastbourne's Department Stores. Speaker: Paul Jordan

Family Roots meeting – Thursday, 6th April 2023

By: Jenny Wootton.

Paul Jordan gave us an illustrated talk about the many department stores that had existed in the town, now all sadly closed. He also recommended visiting the Eastbourne Heritage Centre which currently has an exhibition of photographs and memorabilia about Eastbourne's department stores.

In the 18th and 19th centuries people only went into a shop to buy what they needed and shops were dark with small windows and mostly sold basic essentials. In the mid-19th century plate glass was invented, which allowed shops to display more goods in the window. With the rise in the middle classes and more money being available for luxury goods, shopping became more attractive to women. In 1909 Selfridges opened their first store in Oxford Street, London, with the aim to make shopping a more attractive experience, offering a restaurant where one could stop for coffee, hairdresser, music within the store, and shop assistants to serve you.

In the early 19th century Eastbourne consisted of small village areas – Old Town, Seahouses, Southbourne – made up of small houses and small

shops. Messrs Miller & Franklin opened several drapery shops along Terminus Road in the 1860s and celebrated their 50th anniversary during the First World War. A Belgian family escaped to Eastbourne with a large quantity of Belgian lace which Miller & Franklin sold in their stores to raise money for Belgian refugees. They were still trading in the Second World War when blast damage in Terminus Road in 1940 blew out all of their windows and Miller & Franklin was forced to wind up their business. Vinalls store moved into the premises after their shop was damaged.

Plummer Roddis moved to Eastbourne from Hastings in the 1870s into premises on what is now HSBC corner, but by 1890 they had expanded into larger premises in Terminus Road along towards the station. Plummer Roddis had a catwalk where models would demonstrate the latest fashions, as did most other department stores. They also opened stores in Hailsham and Lewes, and had a show flat kitted out in Hyde Gardens. They were one of Eastbourne's main department stores in the mid-20th century, but closed down in 1982.

Bobby & Co was another of Eastbourne's big stores. Frederick James Bobby had established several drapery stores in the South of England, mainly in seaside towns. The one in Eastbourne opened in 1910 after he purchased the premises of Atkinson & Co on the corner of Terminus Road and Lismore Road. It was taken over by Debenhams in 1972. Bobby's

and Plummer Roddis had shop girls living in on the premises in the 1911 census. Debenhams Eastbourne store closed at the end of 2019, and Debenhams had closed all of its UK stores by May 2021.

Beales had a store on the corner of Terminus Road and Trinity Trees, where the Co-op used to be (now the Premier Inn and British Heart Foundation shop). Beales had their main store in Bournemouth, but the Eastbourne store had a café with a soda fountain and orchestra, and a library. One of the highlights every year was the Christmas parade which started at the railway station with Father Christmas being drawn by carriage to Beales store. The Bournemouth store was badly bombed during the Second World War so Beales moved all their fixtures and fittings from the Eastbourne store to refurbish the main one in Bournemouth.

Dale & Kerley opened in Eastbourne in 1926 on the corner of Terminus Road and Seaside Road, on the site that became T.J. Hughes, which was originally several small shops. The store had electric lifts with lift attendants to take customers up to the large café with a domed skylight roof on the top floor, where the Sevona dance band played for afternoon tea dances and for dances in the evenings. The building was badly damaged by bombs during the Second World War and Dale & Kerley moved to one of the former Miller & Franklin stores. The building was restored and enlarged after the war and it was taken over by Barkers

of Kensington in 1953 which became part of House of Fraser. They were bought out by Army & Navy Stores in 1973 and eventually the premises were taken over by T.J. Hughes in the 1990s. T.J. Hughes closed their store in Eastbourne in 2019.

The ‘Golden Age’ of these large department stores was between the wars in the 1920s and 30s. Sadly, with the falling numbers of tourists to the town and the growth in online shopping, all of the main department stores in Eastbourne have now closed for good.

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This was spotted by John Crane

Somewhere in New Zealand.



Don't forget at our meetings the book stall has reduced **all books** by 50%.

Another Brick Wall

Contributed by: Ailna Martin.

The article that follows will hopefully serve as a warning to all who wish their descendants to know the identities of the family members whom they have photographed; always ensure that the minimum details of name, place and date are recorded.

I was fortunate enough to inherit a beautiful Morocco leather-bound family photograph album containing a collection of Victorian/Edwardian photographs of my ancestors on my maternal grandmother's side of the family. Many of those photographed have been identified but there are still several whose names continue to evade me. One of these is a high quality $\frac{3}{4}$ length cabinet sized portrait of a beautiful young woman. I noted that the photographer was Lafayette, 30 Westmoreland Street, Dublin, and my research has revealed that the business is still in existence, but is currently based in Omagh, County Tyrone, in Northern Ireland. The portrait has puzzled me for a considerable time, the only clues being the name of the photographer and the style of her costume, which is likely to date from the early Edwardian period in the first decade of the 20th century. Many of the higher echelons of society chose to be photographed by Lafayette and the innumerable gold medals displayed on the reverse of the photograph bear witness to the photographer's prestige.

The young lady's dress suggests that the photograph may have been taken for a special occasion and the three white ostrich feathers hint at a Court presentation as a debutante. On close examination one can just discern a pencilled reference number, 68668, on the reverse of the photograph, which I had hoped might lead me to the sitter's identity and the date on which the photograph was taken. Although the photo mount gives an address in Dublin, I do know that there were Lafayette studios in



London and Manchester. My instinct is that these locations would be more likely to have been favoured by the family in question.

Sadly, following my contact with the company, I was told that they no longer retained an archive of early sitters. This was hugely disappointing, but I still hope to identify this young woman. I understand that both the National Portrait

Gallery and the Victoria and Albert Museum hold large archives of Lafayette photographs. There are still several avenues left for me to explore.

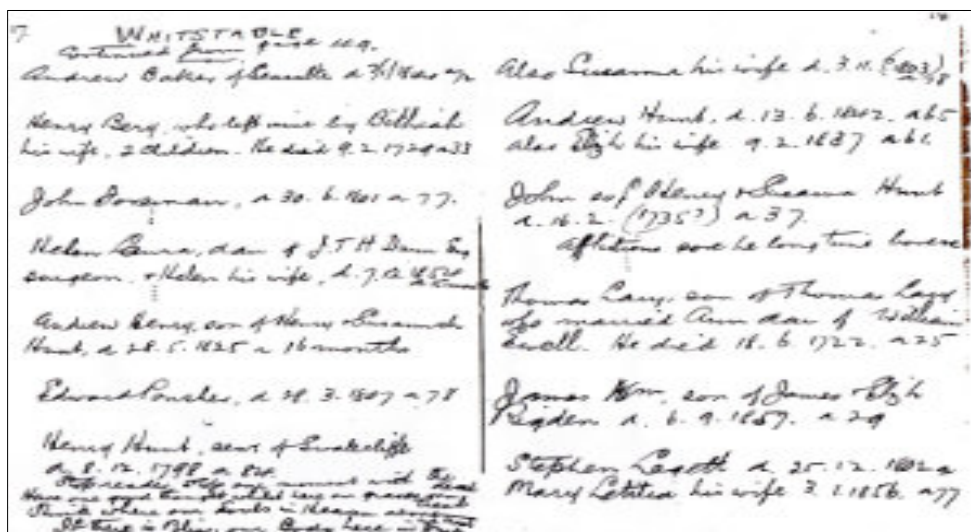
Whitstable Death Records from 1772

Contributed by: June Johnson

I have been researching my maiden name of LEGGETT over many years knowing that they came from Kent and later moving into London in 1839 although some remained in Kent.

I found a Stephen LEGGETT listed in the death record of Whitstable with a quotation on the left hand side of the page. (see below) I have seen quite a few notes in Parish Registers, over the years, but this was a first.

The deaths do not appear to be in order but contain other family connections of which is very useful for researchers.



Stop reader stop one moment with the dead
 Have one good thought whilst here on graves you tread
 Think where our Souls in Heaven above we trust
 If there is Bliss, our Body here in dust.

Programme update

September 7th - Tour of Compton Lodge. "A rare opportunity to visit this Grade I listed building which is owned by the Duke & Duchess of Devonshire which is currently leased to a language school. Two tours have been arranged at 6pm & 7pm - booking in advance essential as places limited. Tickets £12.50 with a £5 discount for members of Family Roots. Originally a Jacobean manor named Bourne Place - a staircase & some panelling still survive - it nestles hidden away down a long drive with many Eastbournians unaware of it's existence. It has been remodelled over the centuries and has many interesting stories to tell!"

October 5th Kevin Gordon on Friends of Ocklynge Cemetery."The Friends of Ocklynge Cemetery was established last year. Amongst our aims are to research the people buried there. Kevin will give a brief history of the cemetery and report on some of the case studies and interesting stories."

November 2nd Tim Cookson, Researching the History of Your House TBC

December 7th - Family Heirlooms Evening."An informal meeting where members & guests can mingle & chat. Bring along a family heirloom or a particular story of one of your ancestors to share over a mince pie!"

William Booth, The Salvation Army and Skeleton Army Riots 1881-1893

Speaker: James Gardner

Family Roots meeting – Thursday, 4th May 2023
By: Jenny Wootton.

The Salvation Army is one of the most respected charities today known worldwide for its work with the homeless, but between 1881 and 1893 they were hated for their aggressive tactics and strict beliefs. It was founded by William and Catherine Booth in 1878. William was born in Nottingham in a fairly wealthy family, until William's father lost his money and William had to become an apprentice to earn a living, which was when he found out about poverty. William and Catherine were both very religious, and they had a large family and travelled around the country preaching but they wanted to go where the sin was worse and ended up in the East End of London. They were Wesleyan Methodists but they felt the church had become too respectful, and they wanted to move away from the pulpit and take God's word out to the community, and felt the slums of the East End was where they were needed most. Catherine was the more religious of the two, a strong believer in temperance and equality for women. One of her sayings was "If we are to better the future we must disturb the present". Their belief was simple – if your

soul was to be saved from the Devil you must confess your sins, and they made no distinction between deserving or undeserving people, they believed everyone could be saved. William went around the street preaching against alcoholism, gambling, music halls and all the pleasures of the working class, but William was often beaten and bruised. As his audience grew they started putting up tents but the tents would be pulled down by rioters. They then moved into large halls and theatres, and William would encourage the congregation to come forward and confess their sins in order to be saved, and hoped that they would join the movement afterwards.

William was very good at getting benefactors and raising money for his Christian Mission, which changed its name to the Salvation Army (SA) in 1878. He had already established himself as General-Superintendent of the Mission, so calling himself “General Booth” was an easy change to make. At the same time it started to become a quasi-military organisation, they had articles of war and strict regulations and an army style uniform. Catherine’s belief that women were just as good as men meant there were as many women Salvationist as men, known as ‘Hallelujah Lasses’, and couples were only allowed to marry within the organisation. It was working class based, and they advertised for working class preachers as they felt the poor would respond better to them. The SA adopted a military style of language which was very rigid, their mission centres

were called barracks. Only the officers were paid, the ordinary preachers were volunteers.

Groups would go out three times a day from the mission centres with a band to preach to the poor, and would drag them back to the 'barracks' to try and convert them and get them to join the SA. The three main things the poor lacked were food, shelter and work, so they were encouraged to join the SA to better themselves. The SA set up mission centres all over the country and members could learn to play an instrument, but to begin with these bands were poorly trained and they became a nuisance on the streets for their discordant playing. The SA held all night prayer meetings which they called 'Jumping for Jesus' where they were believed to be down on their knees groping around simulating being lost in sin, but the critics called it 'Groping for Jesus' and it was ridiculed, though this was totally wrong.

William Booth had all the money donated to the SA given directly to him, and people were suspicious that there was corruption, but this was not true. Booth himself was very frugal and honest, but he was good at raising money by getting attention. All the funds went into the fastest growing Christian movement in the 1880s and 90s, but they were resented by other churches and there was a lot of criticism in the papers and from the public, and it was called a corrupt organisation.

The tactics of the SA were seen as aggressive, against the pleasures of the

poorest class, and this criticism led to them being attacked in the streets. These riots started all over the country and often in communities where there was a brewery in the town, such as Basingstoke, where their anti-drink campaign upset the public. Salvationists were often the ones imprisoned for starting the riot, accused of obstructing the highway and playing music on a Sunday, never the rioters. When they were released they were welcomed enthusiastically back into their own communities, and they had prison uniforms made in order to attract even more attention. They were seen as a public nuisance, attacking the pleasures of the working class, and an autocratic and secretive organisation. In 1882 669 Salvationists were attacked and 56 buildings were wrecked all over the country. The riots were also happening in other countries.

The Skeleton Army was started in Exeter by the bonfire societies whose emblem was the skull and cross bones, and they set out to mimic the SA. They wore uniforms, carried banners, had their own bands and had rowdy bonfire nights. They were supported by the Mayor of Exeter who was a brewer, and often in other towns prominent business men would secretly support the Skeleton Army to protect their own businesses. Their objective was to ban the SA from the town. The SA had their magazine, "The War Cry"; the Skeleton Army in Honiton published "The Skeleton" in retaliation as an anti-Salvation Army magazine.

Salvationists were pacifists, but they were often the ones arrested for

damage caused by the Skeleton Army. The Skeleton Army would disrupt the SA marches and were brutal in their attacks, especially on SA women, and this eventually turned public opinion against the Skeletons. The protests spread to London from the West Country. The SA was not popular as their method of preaching in the streets at all times of the day and night, with noisy bands and banner waving, provoked a lot of public anger, but police clamped down very quickly on the rioters in London, and the Skeleton Army then moved south.

The SA targeted Worthing, which had a large working class population with a tradition of drunkenness and domestic violence. The SA would put up posters to announce their arrival in a town, and they did this in 1884 in Worthing, saying they were coming “to make people good”. This provoked the anger of the Skeleton Army, which was backed by the Worthing Gazette. The following riot was led by “General” Arthur Reed, bonfire society leader. Stones were thrown at the crowd and many were injured, and buildings were set on fire. The police were unable to control the rioters and the dragoon guard was called out. There were many casualties and a young man died of his wounds. The riots moved on to Shoreham, where 21 rioters were arrested and committed to prison. They then moved into Brighton, but the police quickly arrested the Skeleton rioters.

The Eastbourne riots in 1891-92 were the worst ones in the country. A

serious outbreak of scarlet fever in the town occurred in 1863 and the coming of the railway in 1867 led to hoteliers lowering their prices which attracted poorer tourists, and there was a distinct difference between the poor eastern end of the town and the more wealthy west end. The Mayor William Morrison was a devout Christian and Freemason, and had an absolute hatred of the SA, saying they were “an outrageous, infamous and degrading movement” and a “great nuisance which must be put down”. He encouraged the Skeleton Army to do the work and it was with his backing that the riots exploded in Eastbourne. In 1885 the local council brought in a law banning music processions on Sundays. The rioting got so bad in Eastbourne that William Booth sent his daughter Eva to calm the situation. She met the Mayor and asked if she could pray and he said he would kneel down and pray with her. They were both very stubborn and neither side would give way. The rioting continued, the Salvationists kept on marching and the Mayor kept having them arrested and no solution was achieved.

The violent situation in Eastbourne continued for about a year. William Booth wrote to all MPs in Parliament asking them to repeal the local Eastbourne Act. This was just before a General Election and many MPs were worried about losing their vote so the Act was repealed, even though the Eastbourne rate payers voted 6 to 1 to keep the Act. The rioting was putting off tourists coming to Eastbourne, and the cost of security and

legal fees to protect the town was very expensive for the town council. Catherine Booth died in 1890. Shortly afterwards William published his book “In Darkest England: the Way Out”, which was his solution to poverty in England. He said poor people should be settled in hostels in the cities and be given basic work there; they should then be sent into the countryside to learn agriculture, and thirdly they should be sent abroad to the Colonies where there was plenty of land. He starts to collect funds for his plan, but also he splits the SA into two wings – social work and spiritual. The social side in the late 19th century had established so many resources which is probably why they survived. They set up a missing persons bureau, probation service for prisoners, poor man’s legal assistance. By 1900 they became more accepted for their social work. William Booth toured the country to promote the work of the SA and appease the negative opinions. He died in 1912 and he was given a massive funeral.

Why did the SA survive? William Booth and his wife were charismatic leaders, and the attacks, especially on the ‘Hallelujah Lasses’, had produced a lot of sympathy for the SA. This helped create a more positive public image and changed the focus from salvation to social welfare, which is what they are better known for today.

LESLEY IRVING



On 14th May 2023 we lost another member, Lesley Irving (member no 118).

Lesley joined Family Roots with her friend Carol Wood after they had attended classes run by Judith Kinnison-Bourke at her home in Herstmoncuex. Lesley, like many of our members, was born in Eastbourne. She worked for Eastbourne Mutual and at the local District General Hospital.

She had many lovely pictures and stories of her family. Lesley was a person who took life at face value and never once complained about her circumstances. She had such a jolly personality. When she became housebound, after giving up research, she spent her time knitting blankets for the Cats Protection Welfare Charity

She will be greatly missed by all who knew her.

June Johnson

A Question of Speed.

Contributed by: Kevin Gordon.

In June 1900, two motor-car drivers were fined at Eastbourne Magistrates Court for 'Furious Driving' in Seaside Road. The defendants claimed to be driving at 7 miles per hour but a constable thought they were travelling faster. The Eastbourne Gazette opined that 'People who drive motor-cars must exercise common sense' and that for horseless carriages to travel at a rapid pace was the 'height of imprudence.' The magistrate warned that driving a motor-car at speed might one day cause a fatal accident.

Two years later Alexander White was fined £2 for 'driving a light-locomotive at a greater speed than was reasonable and proper'. Police Sergeant Arthur Walls (who in 1912 was murdered whilst on duty) said he saw the vehicle travelling along Eastbourne Parade at 25-miles an hour. Another witness thought it was speeding at 50 miles-per-hour! These speeds were disputed by the defendant who reported that the top-speed of the vehicle was only 16 mph.

At lunchtime on Thursday 31st March 1904, two little nine year old girls crossed Upperton Road at Watts Lane to walk down to Old Town. As they crossed the road a motor-car approached them heading towards the town centre. The two girls hesitated in the middle of the road, one turned back towards the pavement the other ran for the other side. The driver of

the car swerved to miss one girl but hit the other. The girl and car ended up on the pavement. A doctor who witnessed the accident tried to help the little girl but she had died immediately. Her mother Clara was soon on the scene and carried the girl back to their home at 19, Watts Lane. The deceased was nine year-old Marjorie the daughter of Clara and Ernest Newman who was well known, being the the Secretary of both the Eastbourne Football Association and Eastbourne Horticultural Society. Marjorie was the first person in Eastbourne to be killed by a motor-car.

The following Monday, an inquest was held in the school room of Upperton Congregational Church a few yards from the scene of the accident. The motor-car, described as being bright yellow with black seats, was parked outside for the jury to inspect. The foreman of the jury was Mr Clement Reed, Eastbourne's Town Crier. The Coroner took evidence from a number of witnesses including Marjorie's little friend and the driver and occupants of the car; Mr Charles Clinton (described as a gentleman) and Miss Muriel Fladgate (described as a fashionably dressed young lady). Both were from London but staying at the Grand Hotel. The driver, William Wilkins, was the chauffeur for the Fladgate family and had been driving motor cars for about four years.

The jury heard that at the time of the accident the car was travelling at about eight miles an hour. The driver said that when he saw the children he decided not to brake but to swerve around them. He said that after he

hit Marjorie he applied two of the cars three brakes. Although the make of the car was not mentioned it would have been open and the brakes would have to be applied by hand and not with a foot-pedal. It should also be noted that at the time the road was not metalled and was just a flint-packed dusty track. The Coroner asked a police constable what the speed-limit was for Upperton Road but was advised that there were no speed-limits for motor-cars within the borough.

The jury returned a verdict of ‘Accidental death’. Two things happened the following day. Firstly little Marjorie was laid to rest in



Ocklynge Cemetery where hundreds of brightly coloured wreaths and posies carried by her school friends decorated the grave. Secondly, at a that evening’s Parish vestry meeting, a motion was passed “That this vestry desire to express in very strong terms their sense of great danger to pedestrians and others from the great pace motor

cars travel within the boundaries of the Borough of Eastbourne and call upon the Town Council to pass such bye-laws as to remove such dangers”. The Reverend Charles Pratt, the vicar of St Michael and All Angels, who a few hours earlier had conducted Marjorie’s funeral said that the Mayor had assured him that a board was to be fixed at Ocklynge Hill instructing that motor cars were not to travel at more than ten miles

an hour.

At the next Town Council meeting there seemed to be little sympathy for Marjorie by limiting the speed of motor cars. The Chief Constable said that his officers had plenty of powers to summons motor-car drivers if they were ‘driving to the common danger’. It was under this law that bus driver, Henry Key, was summonsed in August 1904 for driving a steam-bus along Meads Road at a speed of between 12 and 15 miles an hour. He was fined £2. It should be noted that the Motor Car Act of 1903 had set a national a speed limit of 20mph but local authorities had the power to impose lower limits.

In may 1906 a visitor, Miss May Matters was in a motor-car when the brakes failed as it was descending East Dean Hill from Friston. At the bottom of the hill the car hit a wall ‘at alarming speed’ and disintegrated, killing the young passenger. Witnesses said that the 12 horse-power wooden vehicle with solid wooden wheels was ‘more or less telescoped’. A message was telegraphed to Eastbourne to fetch a doctor. The nearest police officer was on point duty outside the Lamb Inn at Eastbourne and he was instructed to make his way to the scene by foot – a distance of about 3 miles. Although the speed in this case was unintentional, it is clear that early motor-vehicles were unsafe.

Eastbourne Council considered imposing a 10 mph speed limit in October 1909 but this was rejected.

Another child was killed in 1913. 10-year old Marie Hillman was with her brother on the pavement at the junction of Upperton and Enys Road when she was hit by a motor-car driven by Arthur Hope, the son of Fitzalan Hope the MP for Sheffield. He had swerved off the road to avoid colliding with another car which had just emerged from the Goffs. Hope stated he was travelling at a 'moderate speed' – between 12 and 13 miles per hour. The inquest at the jury returned a verdict of 'Accidental Death due to a lack of judgement on behalf of the driver, Hope'. Again it seems that the first instinct of the driver had been to swerve rather than brake. Marie was also buried at Ocklynge Cemetery.

A few weeks later a public petition was handed to the council stating "We the undersigned, realizing the grave danger arising from excessive speed at which motor cars are driven in the streets of Eastbourne strongly urge the council to arrange for a speed-limit of ten miles an hour." The petition was refused. The reasons given by the council included:

The roads of Eastbourne were fairly wide

The Borough Police had sufficient powers to prosecute dangerous driving

A 10mph speed limit would encourage motorists to drive at this speed

There were no speed limits in most other seaside resorts

The AA had requested their members to drive with care when visiting Eastbourne.

Alderman Martin told the council that if a speed limit were introduced

in Eastbourne, the town would lose many visitors. A letter to the Eastbourne Gazette praised the council's decision saying that "speed-limits are an absurdity, condemned by impartial authorities, incapable of being enforced and ignored by every driver".

The question of speed-limits was frequently raised at Eastbourne council meetings but no limits were set until the passing of the Road Traffic Act 1934 which introduced a national speed limit of 30mph in built-up areas – a limit which remains today. The law was initiated by Transport Minister Leslie Hore-Belisha. He also advocated safe crossings for pedestrians – zebra crossings with orange warning lights named after him. (Belisha Beacons). You can see one of his crossings today near the junction of Ocklynge Road and Watts Lane just a few feet where little Marjorie was killed in 1904. If only it was there for her then.

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A Scandal in the Family

Contributed by: Helen Warren.

I know that sometimes the census was boycotted in the past, especially by some of the suffragettes in 1911 who said that if we don't count then we will not be counted and by others who just wanted to disappear but what about a person that is recorded twice on the same night, both times in a different county?

My great uncle, John Paulson Greaves, was brought up in Hoboken, New Jersey, USA. His parents had emigrated in 1862, leaving the poverty of Manchester at the time of the American Civil War when there was an embargo on raw cotton and therefore little work in the cotton warehouses of Cottonopolis. At the same time as fleeing across the Atlantic they changed their names so probably escaping the law but despite many searches the reason remains a mystery!

When Great Uncle John was about fourteen years old the family up sticks again and returned to England, settling in Belgrave on the outskirts of Leicester. Maybe at this early age John joined the merchant navy, he was certainly missing from home in 1881. He is recorded on various shipping lists where he is employed as clerk in charge of ship's stores. I also have his letters home; these were usually addressed to his mother and came from all sorts of places in North and South America.

However, by 1881 the census records that John is living with his family including his brother Allen, who is twenty two years younger than him and my grandfather, in Belgrave. Maybe the reason he had decided to give up his seafaring days was because he had met Annie Eliza Collins, a beautiful Leicester girl, an accomplished pianist and the daughter of a prosperous fishmonger and licenced victualler.

John had a job as an accountant to one of the Leicester yarn companies.

In 1883 they married in St Peters Church, Belgrave. Quite soon a son, Arthur Reginald arrived. But all was not well with John and Annie Greaves because by 1885 they were living in Paddington, London, where a second son, John Collins, was born and very soon afterwards they split up. John went back to sea working as a ship's purser and Annie went to live with her parents in Leicester taking young Arthur Reginald with her. But what of John Collins Greaves, aged 5? He is there on the 1891 census for Leicester described as 'visitor' living with Samuel Allen and his wife Emma.

But where was Annie in 1891? Well, I have found her recorded in two separate places! Together with others in her family she is at the Old White Swan, The Market Place, Leicester, this is one of the pubs her father kept. But also Mrs Annie Greaves (and her son Arthur Reginald) are lodgers staying with Samuel and Ada Mower at 38 Wellington St, Batley, Yorkshire. Ada is Annie's sister! Also staying in the house is lodger John Gregory, Acting Theatrical Manager and Annie's boyfriend!

I believe that it was because of her affair with John Gregory, manager and musical director of the Royal Opera House, Leicester, a venue where Annie had given piano recitals, that she left John Greaves. Maybe her father said she was staying at the Old White Swan to avoid gossip or maybe he thought she really was there. Whatever the reason she is clearly recorded in both places, but my money is on the Batley address.

The next surprise was to discover that John Gregory had recently been divorced. This was very unusual for Victorian times. He had married Mary Alice Finch in 1876. The divorce case was heard in the Royal Court of Justice, London in 1890. Mary Alice was granted a divorce on the grounds of adultery coupled with cruelty; her ex had to pay £50 a year for the maintenance of their two children.

In 1893 John Paulson Greaves returned from his ship in Liverpool an ill man, he died in Belgrave in September from phthisis (tuberculosis) or perhaps a broken heart! Probably before 1901, John Gregory and Annie had set up home together. In 1901 they are recorded as husband and wife living in Leicester with a daughter, Vera, was born in 1895 and a son Clifford in 1896. Annie and John Gregory went on to have more children. However, I cannot find a marriage. With John Paulson Greaves dead and John Gregory divorced there is no legal reason why they should not have married.

Then disaster struck in 1907 when John Gregory, age 57, died suddenly while conducting the orchestra at the Royal Opera House, Leicester. His youngest son Alfred was two years old at the time. A cutting from the Leicester Mercury dated 1952 shows Alfred Gregory with mementoes from his father. These include a programme for a benefit concert held to raise money for his widowed mother (Annie) and her children.

Sadly Annie did not fare well either. In 1911 she was working as housekeeper to a family living in a village south of Leicester, her son Alfred, age 6, was in a children's home and the older children have disappeared. Annie herself died just a few years later in 1916.

John Paulson Greaves and Annie's two sons kept in contact with my family. My great aunt Ada told the family that Arthur Reginald Greaves was not to get any of her money as she had given him enough already!

However, there is a happy ending to this saga as John Collins Greaves did well for himself. He emigrated to Australia in 1908 living in Scone in NSW. He married and had a daughter Doris. I am in contact with Doris's son and his wife Lynette Silver who is a highly acclaimed published author living in Sydney. It is Lynette who has greatly assisted in the search to find out more about Annie Collins, the woman who is recorded twice on the 1891 census.

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EASTBOURNE HERITAGE LIST

A Local Heritage List is a formal process developed by HistoricEngland to allow community groups, local authorities and other interested groups to identify local heritage assets that may not have been deemed sufficiently important to be added to the National

Heritage List for England. Among the purposes of a Local Heritage List are:

*To raise awareness of an area's local heritage assets and their importance to local distinctiveness.

*To record the nature of the local historic environment more accurately.

The councils of Hastings, Brighton, Lewes and Seaford all have Local Heritage Lists. Among the items on the Local Heritage lists for nearby towns in Sussex are: Street Furniture (lamp-posts, pillar and telephone boxes etc), groynes, bollards, shelters, gates & railings, tombstones, monuments, plaques and parks and gardens.

The development of Eastbourne from a small farming and fishing community to a thriving seaside resort has left many (sometimes small and overlooked) pieces of historic evidence. It is important that these should be recorded before they are lost.

The compilation of an Local Heritage List for Eastbourne was agreed by the Eastbourne Heritage Forum on 14th March 2023. It is being overseen by Katherine Buckland, Eastbourne Council's Heritage Engagement and co-ordinated by Kevin Gordon. (a member of Family Roots)

The mandate of the Eastbourne Heritage List project is not to 'protect' every asset but rather to record, photograph and research items to

enhance the rich and diverse history of the town.

Suggestions for inclusion are initially submitted to Kevin who will collate the information and submit it to Katherine Buckland for inclusion on the list which is held at Eastbourne Borough Council (Heritage Eastbourne). At time of writing (July 2023) there are nearly 150 items on the list which will hopefully be made available to the public via a website.

Kevin Gordon kevinsussex@btinternet.com

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Quiz Answers

1. Accoucheur man who acts as a midwife
2. Ankle Beater youth employed to assist drover to herd cattle
3. Barker tanner
4. Boniface innkeeper
5. Bowyer bowmaker
6. Chiffonier wigmaker
7. Cooper maker or repairer of barrels, casks and tubs.
8. Cordwainer shoemaker, any leather worker using Cordovan leather
9. Devil printer's errand boy
10. Falkner keeper / trainer of falcons
11. Fletcher maker of bows and arrows; arrow maker

- 12.Hansard weapon maker or seller
13.Higgler itinerant peddler
14.Hostler a groom who took care of horses, often at an inn
15.Knocker-Up person employed to wake workers by
knocking on their bedroom windows with a long pole
16.Osnard herder of oxen
17.Palmer a pilgrim; one who had been to the Holy Land
18.Sawbones physician
19.Spittleman hospital attendant
20.Wainwright wagon maker

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Book Review

Georgian Meads - Family life in the rural hamlet - By Chris Ward

Chris Ward began writing this his first novel during Covid lockdown. The book was prompted by the discovery of two items in the National Archive. When the year 1739 dawned the residents of the rural hamlet of Meads were not capable of writing a record of their daily lives but in the bustling streets of London there was knowledge to be had in the nascent institutions and coffee houses. Many had begun to use their knowledge and one of these was the surveyor who came to Meads and spent time busy with his measuring chain to prepare the financial map of Collstocks Manor upon which this story is based.

At The Keep in Brighton the author discovered the journal of Mary Thomas of Ratton, a diarist and artist who helpfully left a sketch of the old cottages in Beachy Head Road, Meads in her diary of 1835 - 37. This drawing is depicted on the book cover.

The story concerns the fictitious Applegate family, who live on the edge of the chalky Downs in the rural hamlet of Meads near Bourne (now Eastbourne) at the time of George II. They eke out a living by working the land and employing country crafts. Although the main characters are made up the happenings and customs that occur are based upon real people, incidents and places. For example the Passing Bell, the curfew, Collstocks Manor (now St Andrews School), the fisher folk living at Holywell and the process of becoming literate, these are all fact.

Georgian Meads gives a glimpse into life in bygone times, it helps us to understand the lives of our rural ancestors lived and connect to places that although very different today are still familiar. Although our way of life and our customs have changed this is a heartwarming story that is timeless! Definitely worth a read if you like a story set in the past but with links to local places and happenings. The book is self-published and should soon be available to purchase from local shops in Meads.

Review by Helen Warren.

MAP OF "DISTRICT"

Showing parishes for "Family Roots" local research.



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Alciston * Alfriston * Arlington * Berwick * Bishopstone
*Chalvington * Chiddingly * Dallington * East Blatchington
*East Dean * East Hoathly * Eastbourne * Folkington
*Friston * Glynde * Hailsham * Heathfield * Hellingly*
Herstmonceux * Hooe * Jevington * Laughton * Litlington
*Lullington * Ninfield * Pevensey * Ringmer *Ripe*
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West Firle *Westham * Willington * Wilmington

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