

## The Effingham Tithe Barn

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*We might never have known of Effingham's former tithe barn had it not been for a single indication of it on a plan accompanying a contract of sale made in 1803. In this article we explain the history and application of tithes in order to set this finding in context, and also discuss some of the tithe records for Effingham pertaining to the approximate period when the plan was drawn. The article finishes by comparing the tithe barn's site as shown on that plan with how the site appears today.*

### Introduction

Knowledge of the existence and location of this now-vanished building rests largely on a single label on a plan within a contract of 1803 [Surrey History Centre (SHC) Ref: G165/139/10].

The contract was between Oliver de Lancey, Lord of the Manor of Effingham East Court, and William Currie, Lord of the Manor of East Horsley. De Lancey was selling to Currie a landholding in two large sections. They had been known together as Nyce Court Farm or Nice Farm historically, but the northern section had recently become known as Indian Farm. Figure 1 shows the section of the plan covering the southernmost of the two parts.



Figure 1 Detail of the 1803 contract.

Figure 2 is a detail of Figure 1, picking out the details of the Church, the Tithe Barn and its Yard (the Vicarage is not shown). Presumably, these features were highlighted because they marked a boundary of the area being sold.

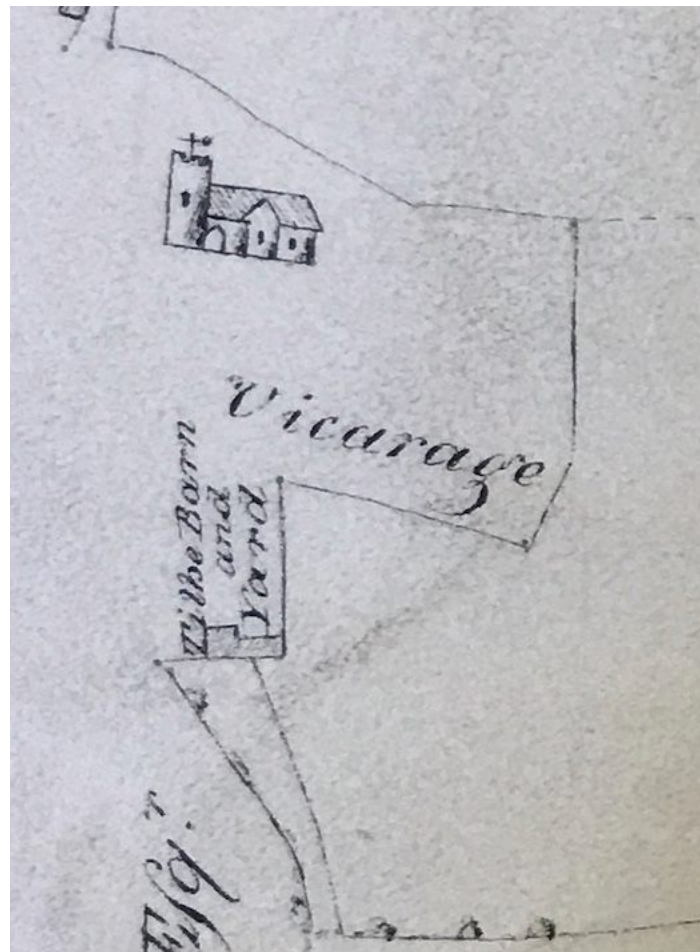


Figure 2 Detail of Figure 1.

How old was this tithe barn likely to have been? How was it used? When did it disappear? Tithes were a very significant part of every household's life for centuries so before discussing the building designed to hold them, a brief explanation of what they were, and what they were for, will perhaps be useful.

### Tithes

King Ethelwulf first granted the English church the right to receive tithes in AD 855. Tithes were seen as a gift or donation to the church. The giver acknowledged that God was the benevolent being behind the natural annual cycle which kept each person alive through the increase of living things, such as the harvest from fields or orchards etc, the arrival of new lambs, calves, hens, the harvest of peas, that year's honey and so on. The tithe (= tenth or 10%) was a gift of produce from each year's new yield, not of the resource as a whole. If you had a flock of 50 ewes which produced 50 new lambs in spring, the tithe would be 10% of the new lambs = 5 lambs; it did not mean a tenth of the 100 animals you now owned. Not everyone or every activity was tithe-able. Someone whose property yielded inanimate slate or stone for instance would not necessarily be tithed in stone, but may have had to contribute money. Land which yielded game was not tithed, these creatures being wild not husbanded; sea fish similarly. Mills for grain or wool, being dependent on the produce of the fields, were tithed. People in mercantile business for instance in towns or city parishes, where no growing took place, paid tithes in money not goods to their church.

The intended practical results of tithing were:

- to ensure that the clergy themselves were adequately fed, clothed and so on whilst they acknowledged God, and did His work on behalf of the nation
- for the clergy to be able to give away alms to the poor, sick and so on as God would wish, or to other spiritual causes the clergy favoured.

Tithes were not conceived of as a straight direct tax of a person's capital wealth. A modern parallel is the difference between 'being taxed' for Income Tax, and 'making contributions' to National Insurance – the concepts are fundamentally different in origin although both result in handing over money. Tithes were also thought of as 'spiritualities' ie rooted in the demonstration of faith, quite different from 'temporalities' like secular forms of taxation or payment.

For organizational purposes, tithes were divided into two types. 'Great tithes' were the more valuable, bulkier and less immediately perishable produce such as corn, hay and wool. 'Small tithes' on the other hand were the produce of cottagers' gardens – such things as milk, butter, eggs, poultry, pigs, fruit, vegetables, seeds, roots, saffron, woad, madder, hops, hemp, flax, honey, wax and of course turnips. They were less valuable, came in smaller quantities, and many were quite perishable.

All households, at whatever point on the social scale, insofar as their circumstances allowed donated both 'great tithes' and 'small tithes' to the relevant religious in their vicinity. A distinction was however made about who would receive the great and the small tithes. Great tithes went to the 'rector', and small tithes to the 'vicar'. We have therefore to introduce the concepts of, and the difference between, rector and vicar.

### **Rectors and vicars**

Many churches, chapels and so on were originally founded by pious, wealthy, but secular people. The church hierarchy had a great aversion to leaving those churches permanently in lay control and normally a religious body or person was found to take on the management. 'Rector' was thus the role which developed in the earliest days of the expansion of the church as part of this drive to ensure that every area had a religious entity responsible for the care of souls and to look after buildings dedicated to God. Depending on how the patchwork of ad-hoc arrangements evolved locally, the rector could just as easily be an organisation, for instance a minster church or a monastery, as an individual. Whichever it was, the rector was responsible for ensuring the provision of sufficient religious support (the service of a cleric) to the residents using the church and also the suitable upkeep of the building, in whatever form these responsibilities took and over whatever distance. To reiterate, the rector did not have to reside in the parish and did not have to be a single person – for instance, a monastery at some considerable distance away could be a rector.

Whereas the rector was thus usually the earliest role responsible for religious provision in a parish, eventually a 'vicar' for each parish usually appeared. This role was established to live on-site in the parish and to look after more comprehensively the day-to-day spiritual needs of the local residents. When this step of installing a vicar was taken, the roles of rector and of vicar became complementary; one did not replace the other.

### **Problems of the tithing system**

Tithing may sound reasonably straightforward, but it most certainly was not. Inevitably there were endless complications and arguments. In the hope that there need not be disputes every year, all sorts of undertakings, assessments and contracts were made setting out what an individual's property should give each year and to whom. But, to take just the example of a humble cottager trying to fulfill his obligation to donate small tithes to his vicar: each year it could be easier or harder to render the agreed amount depending on how the crop, herd, etc had actually fared. A vicar might well find himself haggling every single year with some or other parishioners over whether they had rendered their small tithes in full, and many were constantly on the lookout for those who were trying to minimize or evade their traditional agreed contributions. Jane Austen's godfather, Rev Samuel Cooke who became Vicar of Great Bookham in 1769, was made very cross and miserable in the first decade of his ministry by the conviction that he was being cheated of tithes which were rightfully his. He was advised he did not have the evidence to take it to law.

There was also tension over the use to which tithes were put. The contribution had to be physically delivered to a local priest, monastery etc. The recipient was then supposed to apportion the proceeds fairly between the clergy's legitimate needs (they were not supposed to enrich themselves) and the poor. It was not always clear that this sharing was being performed punctiliously. For instance, monasteries or other large clerical communities sometimes retained for themselves not half the tithe, but two thirds: a third was released to the poor, but a third was kept to fund the upkeep of the monastic church, and the final third was kept by the monks themselves on the basis that of course monks were also the poor. If a lord founded a new church near a pre-existing one, there could be arguments about which one was now the correct body to receive the tithes. If a lord made a pious dedication of all future tithes from his own land (demesne) to some distant monastery he especially favoured, this effectively permanently diverted tithes away from the

local rector and/or vicar of the parish church, impoverishing them. In order to receive much-needed cash, people or institutions in receipt of tithes could make contracts with any individual, clerical or lay, who would pay them with money in return for the right to collect in and keep (or sell) the actual produce. Naturally this also often resulted in disputes; but if an aggrieved person then wanted to go to court, it wasn't easy to know if the case should be heard by a church or a secular court. It was a system mired in difficulty for all concerned. As we shall later see, eventually in 1836 Parliament put forward a new option.

### Effingham's tithes

On current knowledge, Effingham may have had a church in Saxon times but whilst that is theoretically possible there is no surviving evidence for it. One was however certainly founded here in the early 1100s. It was placed in the care of Merton Priory, ie Merton was the rector so, for decades, all tithes from the parish of Effingham (apart from some which had been gifted in perpetuity to Chertsey Abbey, but this issue need not detain us here) were destined for Merton. Details of the practical arrangements of this – collection, transport, storage etc – are not recorded.

For nearly two centuries from the founding of Effingham church, Effingham did not have an on-site resident vicar or a local parsonage. Presumably there was therefore no need for a tithe barn for storage of the small tithes. Around 1300 however this changed. A document of 1297 [British Library, Cotton MS Cleopatra C.vii] reveals that Merton Priory had decided to set up a vicar and a parsonage in the village. A plan proposed by the Prior was approved by the King. It fell to the Bishop of Winchester, in whose diocese Effingham was, to thrash out the details. A meeting with local men and some from the Priory was convened in Effingham by the Bishop's representative, and the necessary decisions were made.

The Bishop approved this settlement of 13 September 1297, recording the particulars in an Ordinance (*Ordinatio*) as below. The first section deals with how the vicar is to be remunerated via a mixture of occasional donations and fees, tithes, glebe land and access to common land; the next is about providing him with a parsonage; the next about the rector's claim to the great tithes from which they will arrange to fund a stipend to the vicar, and finally come details for the sharing between vicar and rector of future recurring and incidental costs:

'The Vicar to have all altarage and small tithes and profits belonging to the altarage, and tithes of crofts and gardens dug by foot and spade, and tithe of all hay and produce of all lands in the Parish held by William Wrenne, in whose hands soever they may happen to come, and 18.5 acres arable land, and common pasture pertaining to the Church, and without tithe as the Rector used to hold it, with free use of the churchyard; and to have a competent site near the church, to be assigned by the Priory, wherein they should build a vicarage house, fit for his position, within a year. The Priory, as Rector of the Church, to enjoy the rest of the tithes of the parish and to repair and maintain the chancel, and pay the pension [meaning wage or stipend, not 'old-age pension'] of two marks (£1. 6. 8.), which the Rector was accustomed to pay. The Vicar to find the books and ornaments of the Church and all ordinary charges both to the Bishop and the Archdeacon. Extraordinary charges to be paid by the Priory and Vicar pro rata.'

'Altarage' was a term used to describe any additional gifts or donations made to the church. It could include for instance bequests or legacies from the pious but also fees for special extra services the vicar might be asked to perform such as memorial masses. The future vicar will be able to take these occasional, not regular, incomes as part of his own remuneration; they will not have to be handed over to Merton Priory or the Bishop.

The *Ordinatio* was written in the heavily abbreviated Latin customarily used by administrators and secretaries at that time. Figure 3 illustrates the final section of the original text. Here is the same section in expanded Latin, and the translation:

*Dicti etiam Religiosi ipsius Ecclesiae Rectores decimas garbaros et foeni totius Parochie exceptis garbaris et foeno prenotatis integre percipient, et Cancellam dicte Ecclesiae reparabunt et sustinebunt*

The said religious rectors of the church shall receive the tithes of the sheaves and hay of the whole parish, except the previously mentioned sheaves and hay, and they shall repair and maintain the chancel of the said church

*ac Pensionem duas marcas quam Rector dictae Ecclesiae solvere consuevit persolvent*

and they shall also pay to the said church the pension of two marks which the Rector is accustomed to pay.

*Vicarii quoque, qui pro tempore fuerint libros et ornamenta dictae ecclesiae invenient et onera ordinaria tam Episcopalia quam Archidiaconalia subibunt et sustinebunt.*

Vicars who shall be in post shall supply the books and ornaments of the said church, and shall undertake and bear the [cost of] the ordinary episcopal and archdeaconal dues.

*Extraordinaria vero quilibet pro rata suae portionis tam Religiosi predicti quam Vicarii sustinebunt.*

But both the religious men and the Vicars will bear pro rata any extraordinary costs.

*In Cuius rei testimonium Sigillum dicti Patris quo presens utebatur, una cum Sigillo Officialitatis Wyntonum praesentibus est appensum.*

In witness whereof the seal of the said Father for whom the present was done, together with the seal of the Official of Winchester is attached to these presents.

*Dato die et loco et anno Supradictis.* Day, place and year as above.

The King approved this settlement on 10 April 1299, and we may assume that a resident vicar, parsonage and tithe barn first appeared in Effingham around that time. As however has been seen, the great tithes would still be rendered to Merton. The vicar was only to receive the small tithes. Granted he would also need to store his own harvest from his glebe land distributed in strips around the village, but it seems unlikely that a very large barn would be needed.

From 1536 onwards, the Dissolution of the Monasteries created seismic changes within the tithe system. The Vicar of Effingham at that time was Rev John Holgate (in post 1501-43). The implication of a later surviving document [The National Archives Ref: LR 2/190 f187v] is that Merton Priory had at some point granted to Holgate 'a lease of the rectory with all tithes and profits ...' in return for cash. Then in 1535 Rev Holgate had himself sublet this to 'his assign', one William Hammond. Judging by how the rectorial tithes featured in the possession of later generations of this family, this was William Hammond 'woollen draper' of Guildford: a very significant individual indeed. He served as mayor in 1515, 1521, 1527 and 1532. According to the subsidy assessments for Guildford of 1546 and 1549, he was the wealthiest man in the town' [The History of Parliament, online]. He died in about 1549.

Whether there was any further relationship between the Effingham vicar and the wealthiest man in Guildford – other than that Hammond had the money Holgate presumably thought he would need – is not securely known. However, although it is speculation, it is not impossible that the Hammonds were already friends or acquaintances with people in the Effingham / Horsley area, and more material connections do soon become visible. In 1555 Hammond's wife Joan, by then a widow, acquired the manor of Bishops Horsley. Shortly afterwards, Hammond's son William (by 1525-1575), future MP for Guildford, married (after 1558) Elizabeth née Agmondesham as his second wife. The Agmondeshams' family seat was Rowbarns manor, held in Elizabeth's time by her brother John Agmondesham (I) (c1511-73). The Agmondeshams felt that they were Effingham people. In the next generation, John Agmondesham (II) (c1543-98) claimed vigorously that historically Rowbarns was within the Hundred of Effingham for taxation purposes. His wills of 1597 and 1598 made gifts to the poor of Effingham and the then vicar. When he died he was buried in the church at Effingham. Major Heales who surveyed the church in the 1880s noted that 'In the centre of the nave-floor is a small brass [tablet with an] inscription in Roman characters as follows:

'HERE LYETH BURIED THE BODY OF JOHN  
AGMONDESHAM, LATELY OF ROUGH BARNES  
IN THE COUNTY OF SURRY: ESQUIRE, SOMTYME  
READER OF NEW INNE, AND AFTER AN  
APPRENTICE OF THE LAWE WHO DYED  
THE FIRST DAY OF AUGUST, ANNO DNI, 1598'.

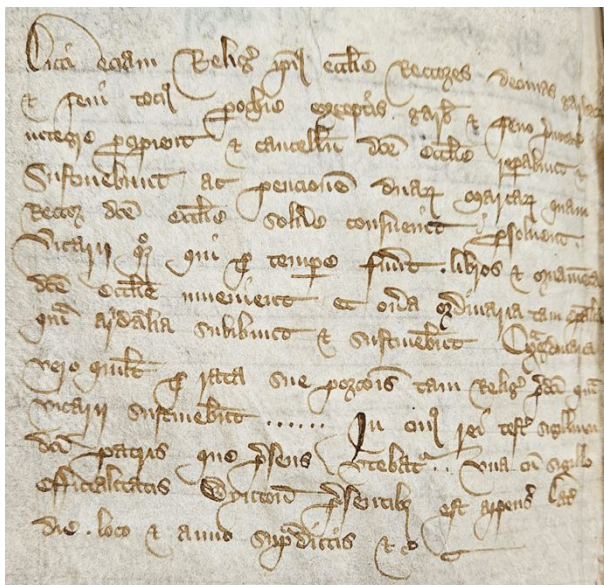


Figure 3 The final section of the original text of the 1297 *Ordinatio*.

This brass is now on the south wall of the tower.

The terms of the sublet from Holgate to Hammond were 'for 21 years at £12 6s 8d'. Rather surprisingly – but by no means uniquely for that period – the contract was dated to begin nine years later: 'to hold from Midsummer 1544 ...'. Before then however the Dissolution of the Monasteries intervened, after 1538 Merton Priory itself was no more, and in 1543 Holgate himself died. In the great sorting out of the assets of all the monasteries, Hammond's lease of what were in essence Merton Priory's tithes was recorded and seems to have held good. The monarch, who now owned the lease, apparently honoured it because the lease of the tithes passed on after Hammond to a long sequence of secular people. Subsequent vicars of Effingham would have the dubious pleasure of seeing a secular person collect up all Effingham's great tithes, ironically on an arrangement initiated by one of their own who could not have foreseen how events would turn out.

Interestingly, a tiny notebook or 'Memorandum book' [SHC Ref: BKL/18/1a] which once belonged to the vicars of Effingham records information on who owed what by way of small tithes in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries. It shows the tithes due to Rev Joshua Andrews who was Vicar 1674-77, Rev William Walker 1677-96, Rev John Miller 1696-1724, and Rev Joseph Godfrey 1735-1738. Alongside lists of small tithes in kind due from named parishioners of Effingham for the years 1677, 1678, and 1679, there is an account of the glebe land belonging to the Vicar of Effingham dated 1698, and a series of sketch plans of plots and strips of land, presumably of glebe, dated 27<sup>th</sup> February 1709-10. A complete transcription of the notebook was made by John Harvey [SHC Ref: BKL/18/1b] and extracts published by Monica Mercy O'Connor in *The History of Effingham in Surrey*, p73 and Appendix 3, p123.



Figure 4 The vicar's notebook with a pencil for scale.

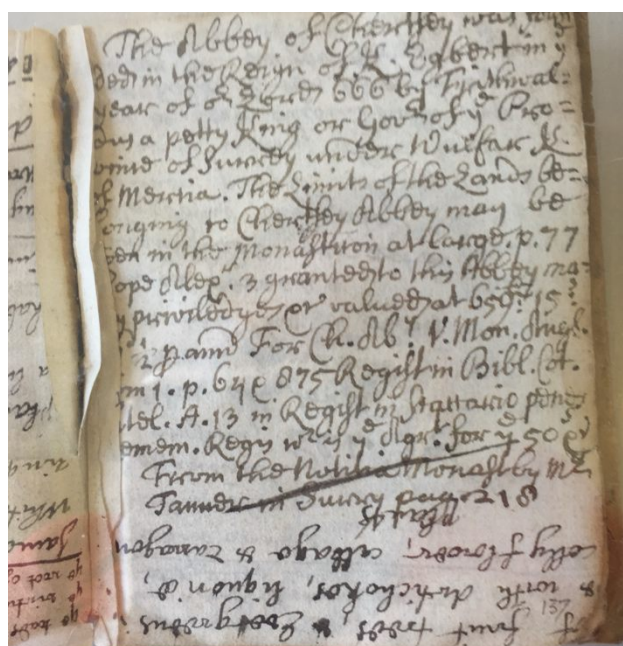


Figure 5 A page from the vicar's notebook showing how tightly the various owners filled up any spaces.

Two extracts from the notebook will serve to illuminate the detail of what the vicars were dealing with. The first, below, shows Rev Joshua Andrews tallying up the value of tithes he either should receive or has received for 1675, soon after his arrival. The notes he has made on the entries are evidence of the continual juggling that had to be made as circumstances changed. The list has been rearranged here by order of value, the wealthiest parishioners at the top. There are entries and notes for 59 names, but some of them (eg Morgan Phillips and the Widow Jeeter) appear twice.

|                                                                                                             | £ | s  | d |
|-------------------------------------------------------------------------------------------------------------|---|----|---|
| Mr. Berblock                                                                                                | 3 | 0  | 0 |
| Jeffery Roffe, for which recd. but 40s.<br>of his father after his decease                                  | 3 | 0  | 0 |
| Rich. Finden for tithe                                                                                      | 1 | 18 | 0 |
| For Glebe alias use of the barn, pd nothing                                                                 |   | 10 | 0 |
| Richard Skeete                                                                                              | 1 | 15 | 0 |
| George Preston for Vicar's ham, when he had it                                                              | 1 | 4  | 0 |
| Robert Lee for Bowls                                                                                        | 1 | 0  | 0 |
| Idem for Marchouse<br>(for both recd but 20s. by reason<br>of his relinquishing Bowls)                      |   |    |   |
| Francis Arundel – Thomas Killick for tithe<br>For Glebe land nothing because not<br>in his hands, when used | 1 | 0  | 0 |
| George Preston for tithe                                                                                    |   | 12 | 0 |
| Will Elliott – now Will Cooke                                                                               |   | 12 | 0 |
| Thos. Martyr (raised to)                                                                                    |   | 10 | 0 |
| Widd. Richbell                                                                                              |   | 10 | 0 |
| Thos. Preston                                                                                               |   | 9  | 0 |
| John Box pd. but 6s.                                                                                        |   | 8  | 0 |
| Hen. Cooke                                                                                                  |   | 6  | 0 |
| Mrs. Lee                                                                                                    |   | 6  | 0 |
| Edw. Sinke – pd. but 2s.                                                                                    |   | 6  | 0 |
| Hen. Merch                                                                                                  |   | 5  | 0 |
| Thos. Bishop                                                                                                |   | 5  | 0 |
| Will Jeeter                                                                                                 |   | 5  | 0 |
| John Chipping                                                                                               |   | 5  | 0 |
| John Vicary (in whose room Ed. Mascall of whom recd but 3s.)                                                |   | 5  | 0 |
| Widd. Jeeter now Good Butts but 2s                                                                          |   | 5  | 0 |
| Robt. Duddington                                                                                            |   | 5  | 0 |
| Robt. Berry                                                                                                 |   | 4  | 0 |
| Edward Cowley                                                                                               |   | 4  | 0 |
| Will Wilkinson                                                                                              |   | 4  | 0 |
| Robt. Blundell                                                                                              |   | 4  | 0 |
| Hen. Hillar                                                                                                 |   | 3  | 0 |
| Abram Lee                                                                                                   |   | 3  | 0 |
| Widd. Martyr. Recd 2s.                                                                                      |   | 3  | 0 |
| Thos. Mascall                                                                                               |   | 3  | 0 |
| Goodman Eger pd but 1.6                                                                                     |   | 3  | 0 |
| Thos. Longust                                                                                               |   | 2  | 6 |
| John Neal                                                                                                   |   | 2  | 0 |
| Hen. Killick                                                                                                |   | 2  | 0 |
| Thos. Scovill                                                                                               |   | 2  | 0 |
| Widd. Humphrey                                                                                              |   | 2  | 0 |

|                                          | £  | s | d  |
|------------------------------------------|----|---|----|
| John Killick                             |    | 2 | 0  |
| Widd. Cooke                              |    | 2 | 0  |
| John Matthew (recd but 12d)              |    | 2 | 0  |
| Will Mascall                             |    | 2 | 0  |
| Goodman Nye pd. but 1s.                  |    | 2 | 0  |
| Lawrence Giles                           |    | 2 | 0  |
| Robt. Nettlefield                        |    | 2 | 0  |
| Elderfield                               |    | 2 | 0  |
| Robt. Grover                             |    | 2 | 0  |
| Thos. Sanders                            |    | 2 | 0  |
| Morgan Phillips (in twice?)              |    | 2 | 0  |
| John Ven                                 |    | 1 | 0  |
| Clayton                                  |    | 1 | 0  |
| Robt. Giles – Senr.                      |    |   | 6  |
| James Briggs                             | [- | - | -] |
| Goodman Snelling                         | [- | - | -] |
| Morgan Phillips                          | [- | - | -] |
| Widd. Williams                           | [- | - | -] |
| Goody Butts Ante Widd. Jeeter (in twice) | [- | - | -] |
| Davy Baggs                               | [- | - | -] |
| Rich. Dibden                             | [- | - | -] |
| Woodroofe                                | [- | - | -] |

Rev Andrews did not stay at Effingham very long. The second extract, below, comes from the time of his successor, Rev William Walker. In 1677 Walker made notes of his ‘composition’ (agreement) with individual parishioners about what specific items of produce each was apparently supposed to contribute. The agreements for Richard Finden, Henry Cooke and Edward Mascall are shown. In each case the top figure in bold is the total value owed. By this token, of the three ‘accounts’ shown here, Richard Finden was the wealthiest and Edward Mascall, a shoemaker, the poorest; this is the order in which they are presented here, but is not the order in the Memorandum book. Richard Finden and Henry Cooke appeared in Rev Andrews’ list above and so did two Mascalls, but neither of them Edward.

|                                                                                                                                                     | £ | s  | d |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|---|----|---|
| <b>Richard ffinden</b>                                                                                                                              | 1 | 18 | 0 |
| offering & garden                                                                                                                                   |   |    | 9 |
| cows white                                                                                                                                          |   | 5  | 6 |
| 1 calfe to me                                                                                                                                       |   | 15 | 0 |
| 4 lambs                                                                                                                                             |   | 16 | 0 |
| wooll 26 fleeces                                                                                                                                    |   | 1  | 0 |
| pigs 3                                                                                                                                              |   | 3  | 6 |
| fruit & bees                                                                                                                                        |   | 5  | 0 |
| geese                                                                                                                                               |   | 2  | 0 |
| corn                                                                                                                                                |   | 3  | 0 |
| March: 13 <sup>th</sup> . 78 [1678]. Agreed for 40s. pr Ann. 2 acres plowing, 2 geese. 1. pig & the tith of that pt of the close by the churchyard  |   |    |   |
| [O'Connor comments 'Presumably Richard Finden was living at the East Court Manor House situated north east of the church close by the churchyard']. |   |    |   |
| <b>Henry Cooke</b>                                                                                                                                  |   | 6  | 8 |
| 6 Hens & Pulletts                                                                                                                                   |   | 0  | 5 |
| Offerings, & garden                                                                                                                                 |   | 0  | 5 |
| 42 sheep abroad                                                                                                                                     |   | 2  | 0 |
| 30 att home                                                                                                                                         |   | 3  | 0 |

|                   |   |   |
|-------------------|---|---|
| 2 lambs att home  |   | 6 |
| 3 cows            | 1 | 6 |
| 2 calves weaned   |   | 3 |
| 1 to be sold      | 1 | 6 |
| fruit hops & bees | 3 | 0 |

[All the money values above crossed out]

Agreed for 8s pr annu. & pigs.

|                       |   |   |
|-----------------------|---|---|
| <b>Edward Mascall</b> | 3 | 0 |
| 4 hens 1 cock         |   | 4 |
| garden                |   | 1 |
| offerings             |   | 4 |
| fruit & grasse        |   | 6 |
| carus (?)             |   | 6 |

Agreed for a pr shoes & pigs eggs offerings & beans 6

Regarding other entries not included above, O'Connor comments:

'Most of the parishioners had hens and bees' ... 'Thomas Martyr's composition was agreed for 20s per annum and one acre "plowing". In 4 cases the labour service of ploughing was part of their tithes; on one occasion it is to be done at "3 or 4 days warning".'

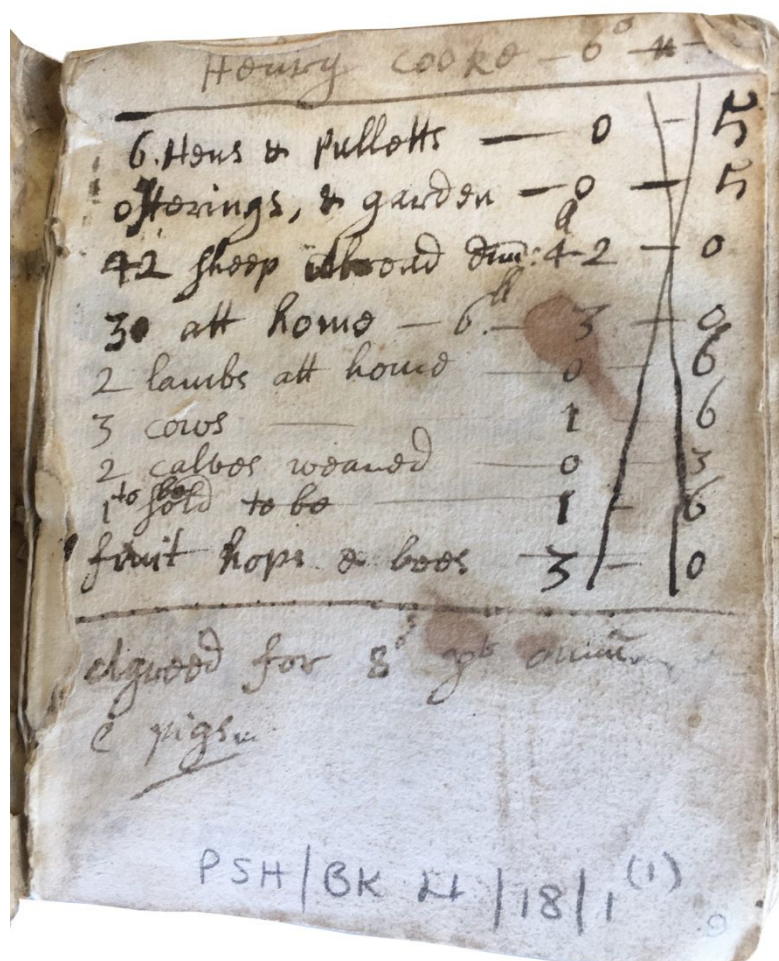


Figure 6 The entry for Henry Cooke as it appears in the notebook.

John Miller who became Vicar of Effingham in 1696 was a scholarly person extremely interested in all aspects of the history of Effingham and of the church. Regarding the terms he was entitled to, he made a visit to see the original 1297 *Ordinatio* at the then Cotton Library, copied it out, and some time after about 1710 wrote it into the new parish Register he had created [SHC Ref: EFF/1/2]. His notes both in this Register and in the tiny notebook show him struggling to reconcile the terms of the *Ordinatio* with what the Vicar currently received, especially the glebe and the tithes.

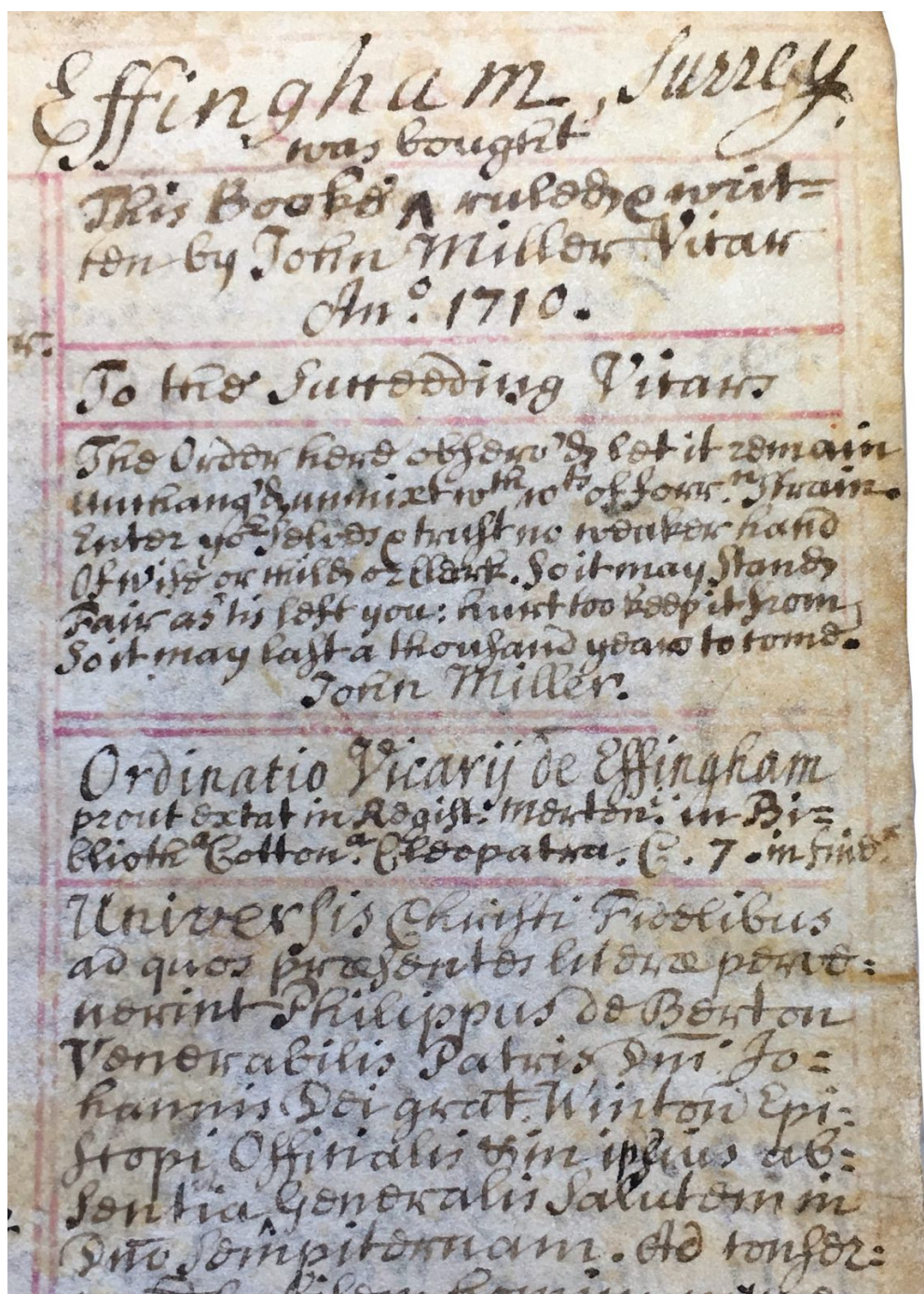


Figure 7 The beginning of John Miller's copy of the *Ordinatio* into the 2<sup>nd</sup> parish register.

### The tithe barn

With this background, we have some grasp of what sort of things an Effingham tithe barn would be likely to have had to store. We can also be broadly confident about what it would probably have looked like. Whether built of timber or stone, thatched or tiled, most barns had some fairly standard features. These would include a high roof, plenty of openings for air to circulate through the building, and a central pair of doors high and wide enough to allow a team of animals to pull a cart into the building where it could be unloaded under cover. Since these teams could not then reverse out, there would often be another pair of doors due opposite, ie ahead, by which they could exit in forward gear. Inside the barn there would often be timber bulwarks marking out bays for storing separate types of produce, grain for example. There was often a hardened section of floor near the doors used for threshing grain, so that the through-draft could carry away the lighter chaff. The barn in Figure 8 helpfully illustrates these. It is the famous great barn at Pilton near Glastonbury Abbey. It was probably originally a barn for the Abbey's own produce, not for tithes, and is much larger than anything likely to have been at Effingham.



Figure 8 Barn at Pilton near Glastonbury.

We know that in 1679, Rev William Walker had his thatched barn repaired. Figure 9 shows the relevant page in the vicars' notebook.

Disburied for repair of my Barn at  
Effingham Began to be repaired  
October: ye 14 1679

|                                               |   |    |    |
|-----------------------------------------------|---|----|----|
| To thatcher                                   | 1 | 15 | 0  |
| To the carpenter                              | 0 | 5  | 10 |
| 200 of 6 <sup>d</sup> nails                   | 0 | 1  | 0  |
| 200 of 3 <sup>d</sup> nails                   | 0 | 0  | 6  |
| 100 of 2 <sup>d</sup> nails                   | 0 | 0  | 2  |
| 50 sap lath                                   | 0 | 0  | 8  |
| 100 flatt lath                                | 0 | 3  | 6  |
| 105 boxes lath                                | 0 | 4  | 2  |
| an iron dog                                   | 0 | 1  | 9  |
| 40. hils of straw of Rich <sup>d</sup>        | 0 | 0  | 0  |
| finder                                        | 0 | 8  | 0  |
| 16 hils of mine con                           | 0 | 0  | 9  |
| one c <sup>t</sup> of Rich <sup>d</sup> Water | 0 | 2  | 0  |
| 500 of Binding faves                          | 0 | 5  | 0  |
| 100 foot board facing                         | 0 | 0  | 6  |
| 100 nails from Rysley                         | 0 | 0  | 0  |

Figure 9 The account for repairing Rev Walker's barn, 1679.

Below is John Harvey's transcription of the barn repair account:

|                                                                    |    |     |     |
|--------------------------------------------------------------------|----|-----|-----|
| Disbursed for repair of my Barn att Effingham began to be repaired |    |     |     |
| October: ye 14 1679                                                |    |     |     |
| To thatcher                                                        | £1 | 15s | 0d  |
| To the carpenter                                                   |    | 5s  | 10d |
| 200 of 6d. naills                                                  |    | 1s  | 0d  |
| 200 of 3d. naills                                                  |    |     | 6d  |
| 100 of 2d. naills                                                  |    |     | 2d  |
| 50 Sap lath                                                        |    |     | 8   |
| 100 slatt lath                                                     |    | 3   | 6   |
| 15 Eeves lath                                                      |    | 4   | 2   |
| an Iron dog                                                        |    | 1   | 9   |
| 40 hile of straw of Rich Finden                                    | 1  | 0   | 0   |
| 15 hile of mine own                                                |    | 8   | 0   |
| one & ½ of Rich: Waterer                                           |    |     | 9   |
| 400 of Binding staves                                              |    | 2   | 0   |
| ...) foot board sawing                                             |    | 3   | 0   |
| ...) 6d. naills from Ripley                                        |    |     | 6   |



Figure 10 A thatched barn at Upminster, built in about 1450.

Not all barns were tithe barns, despite the seemingly irresistible impetus to name them as such down the years. They were only 'tithe barns' if they stored tithes, ie the assessed contributions of others, not merely the produce a property-owner had generated on their own land for themselves. For instance, the Great Barn of Wanborough, shown in Figure 11, which was built in 1388 for the monks of Waverley Abbey, 'the oldest and most important wooden structure in Sussex, Surrey and Hampshire', seemingly stored first and foremost the Abbey's own harvest and produce. In other words, it was an Abbey barn, but not a tithe barn.

In Effingham there is a splendid surviving historic farm barn – but not a tithe barn – at Norwood Farm, shown in Figure 12. It is believed to be probably 17<sup>th</sup> century and is Grade II Listed. It exhibits the typical structural features mentioned above. It has been altered and extended over the years.

In 1912 a fine old barn at Warren Farm was the subject of an article by one Gordon Home [*Journal of the Surrey Archaeological Society*, Vol 25]. Carvings on the roof beams revealed that it had been built in 1742. Sadly it burned down on 27 September 1917. Manor Barn House and Manor Barn Cottages on Church Street preserve the name and presumably the original location, of barn structures attached to the farm variously called Upper Farm or Manor Farm, now Browns.



Figure 11 The interior of Wanborough Great Barn – not a tithe barn.



Figure 12 Norwood Farm barn – not a tithe barn.

The date of the timber barn at Home Farm, now converted to residential use, is not known. Figures 13 and 14 show the wide and high entrances on both sides, evidently the larger one being the west-facing one nearer to the farmland.



Figure 13 View of the west-facing side of Home Farm barn, early 1990s, before later repair and refurbishment.



Figure 14 View of the east-facing side of Home Farm barn, 1991; it was being used as an architectural salvage business.

### Location of the Effingham tithe barn

Given the need for people to drop off produce at a tithe barn, easy accessibility from the road was presumably important. Perhaps the east-west orientation of the original Effingham barn allowed this; it seems to be standing alongside (north of) a wider patch in the highway. Quite possibly the ancient former line of the road is still preserved by today's triangle of green verge which was originally highway. Figures 15 and 16 show comparative views.

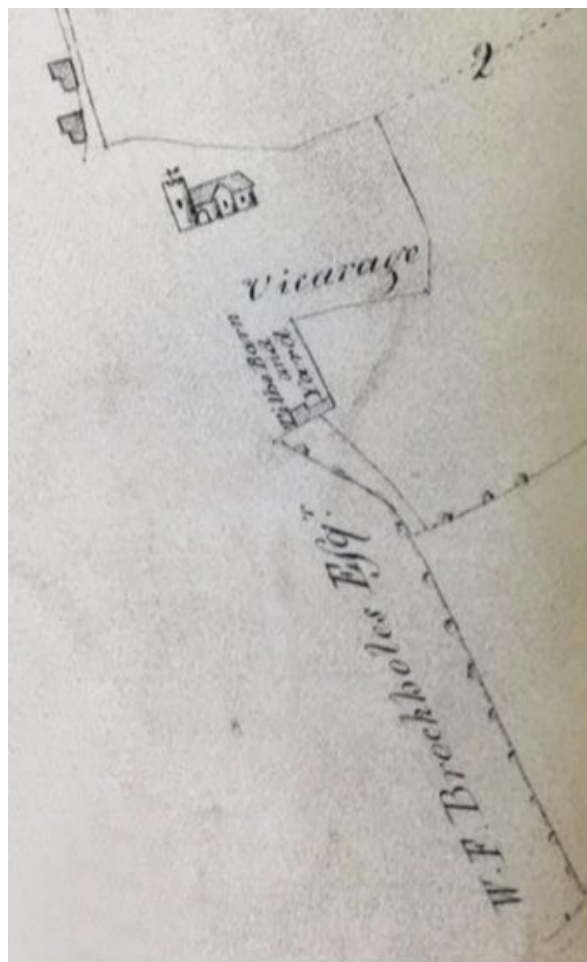


Figure 15 The longer length of the tithe barn is presented to a wide wedge-shaped part of the highway just south of it.



Figure 16 The road layout today, showing the wedge.

### The end of the Effingham tithe barn

It is not known for sure when the barn was demolished, but we can make a reasonable assumption that it was between 1836 and 1839. Why do we think this?

The 1803 plan illustrated at the top of this article shows the tithe barn oriented roughly east-west. By the time of Effingham's Tithe Map dated 1842, it had been replaced by a long narrow building running north-south, very similar to the one still on the site today. The plot it was on (Plot 266) was being described as a 'pighouse and yard'. Figure 17 compares the outlines of the buildings as they were shown in 1803 and 1842, whilst Figure 18 shows a recent view of the former pighouse which now stands on the site of the former tithe barn.

We can propose that in 1842 the pighouse may have been very recently built. As we have seen, the giving of tithes in kind was troublesome and disliked by almost everyone. As time passed more and more people made individual arrangements to contribute cash instead, whether to the church or to the lay people who had acquired the right to receive the tithes. Tithe barns began falling out of use. In 1836 the Tithe Commutation Act acknowledged this trend and facilitated the process. It laid down a system by which parishes could convert all tithes in kind to money payments. An extensive process of defining and mapping who held what land, and calibrating the equivalent sum in money to what would previously have been contributed so as to continue funding the tithe-owners, had to be carried out. Once this was all complete, people would subsequently pay 'tithe rent-charges'.

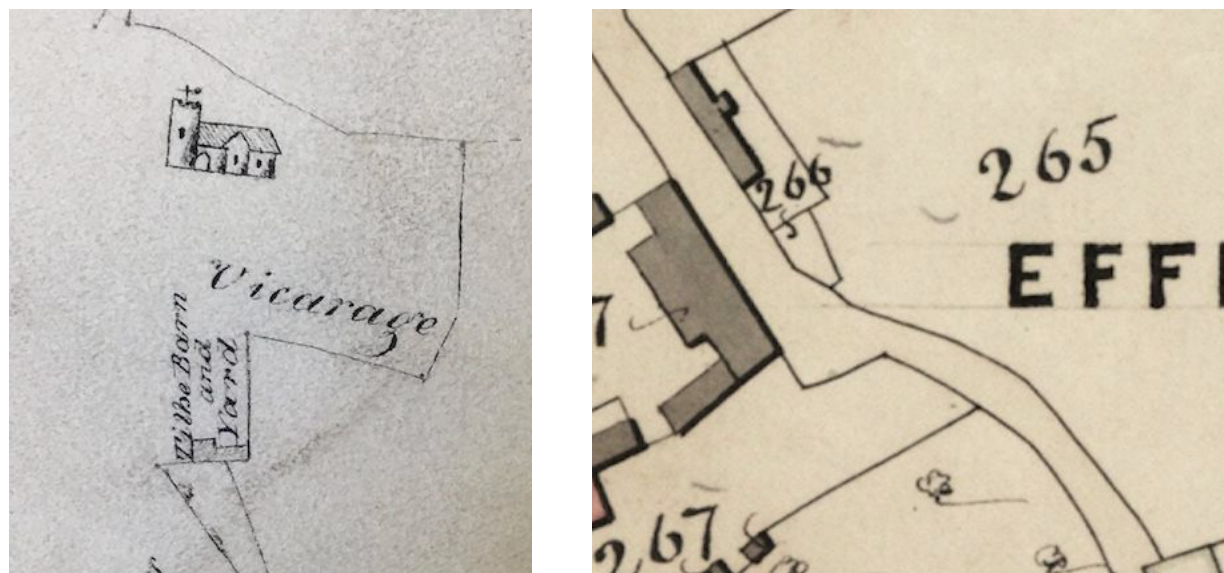


Figure 17 A comparison of the outlines of the buildings as shown in 1803 (17a, left) and 1842 (17b, right).



Figure 18 Within the grounds of The Old Vicarage stands the former pighouse building (since altered) which is today on the site of the former tithe barn. This view 2025.

The timing of the 1836 Act was quite fortuitous for Effingham. In the following year, 1837, Rev William Farley died aged 78. His replacement was Rev Henry Malthus who on arrival apparently found the parsonage buildings in disrepair. It was the perfect moment to make the transition to a money system. The work of assessing everyone's holdings began and on 3 June 1839 Effingham's most important landholders formally confirmed the new arrangements for payment in money rather than kind. As well as the written listings recording each person in the parish's holding or occupation of property, the Commissioners required a detailed map. This was surveyed by 'Michael Fitzgerald Surveyor', and dated 1842, probably September. It was certified by the Tithe Commissioners on 30 September 1843.

The mapping captured the pighouse on the parsonage site, as explained above. A tithe barn had not only become surplus Malthus's requirements, we also know that he liked keeping pigs! (although other vicars had also kept them). For these reasons it seems reasonable, if not fully provable, to suppose that the old Effingham tithe barn was demolished between 1836 (the Act) and 1839 (the mapped agreement about each holding).

### The end of the tithe rent-charges

The payment of tithe rent-charges was less inconvenient than payments in kind, but, as other religious denominations challenged the claim of the Anglican church to represent everyone, they became increasingly irksome. They were however to continue for a further century. Effingham Local History Group (ELHG) has seen a document for sale online which was a demand for a half-year of 'Rectorial Tithe Rent-charge' due at 1 October 1920. Addressed to the Executors of James Ross deceased (he had died that year), it related to 'Part Lot 5' and was for 13s 6d (the 'Annual Commuted Rent-Charge' quoted being £1 4s 9d). The sender was White & Sons, Estate and Tithe Agents, 18 High Street, Dorking.

Tithing by whatever means was brought to an end by The Tithe Act 1936. The State intervened to bring it to a close. All tithe rent-charges payable on land before 2 October 1936 were abolished. Instead, people would pay (to the State) tithe annuities for 60 years (unless they paid off a lump sum before then), to end in any event in 1996. People who had previously received the tithes were compensated with government stock. The responsibility for checking annuities, redemptions etc fell to a body which eventually was absorbed by the Inland Revenue. The whole scheme was wound up 'prematurely' by The Finance Act 1977.

## ILLUSTRATIONS

Figures 1, 2, 15, 17a: from the Surrey History Centre, SHC Ref: G65/139/10

Figure 3: from the British Library, Cotton MS Cleopatra C.vii

Figures 4-7, 9: from the Surrey History Centre, SHC Ref: BKL/18/1a

Figure 8: from *Wikidata* via <https://www.wikidata.org/wiki/Q7809947>

Figure 10: from Historic England via the *BBC News* website at <https://www.bbc.co.uk/news/articles/c626l654x56o>

Figure 11: from *Visit Surrey* at <https://www.visitsurrey.com/listing/wanborough/123906101/>

Figure 12: from the late Mary Alfreda Rice-Oxley

Figure 13: from the late James Louie Nicholls

Figure 14: from Kathleen Hilda Gwenda Parrish

Figure 16: from Guildford Borough Council planning portal

Figure 17b: by kind permission of the Surrey History Centre

Figure 18: from Susan W Morris

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*The Revd Samuel Cooke, Jane Austen's 'fidgetty' godfather* by Irene Collins, Jane Austen Society Annual Report, 2010, p80.

*Tithe Barns* by Joseph Rogers, Amberley Publishing, 2021.