

## Editorial

God gave us memories so that we should have roses in December.

*James Barrie 1860 - 1937*

We are very grateful to Margaret Moule who has given the Society two boxes of Michael Moule's photos and reminiscences. His memories of his school days are inserted in this issue.

There have been many new people who have moved into the village over the last few years and have joined enthusiastically in the social life of the village. Many of them have joined the Daffodil Weekend Committee and worked hard to produce a splendid time for so many visitors. Those of us who helped in the past must be extremely grateful to them for continuing the tradition but also to innovate and create new ideas.

Change often comes slowly and if we do not record the small differences before they are gone, then suddenly we will be surprised that there is no record of these changes taking place and new comers will have no idea of how it used to be.

Change can sometimes be sudden and destructive as the plan to destroy over 700 years of farming at Rectory Farm purely for profit. What will the future inhabitants of Thriplow think of that?

*Editorial Team, Shirley Wittering, Bernard Meggitt and Angela Rimmer*

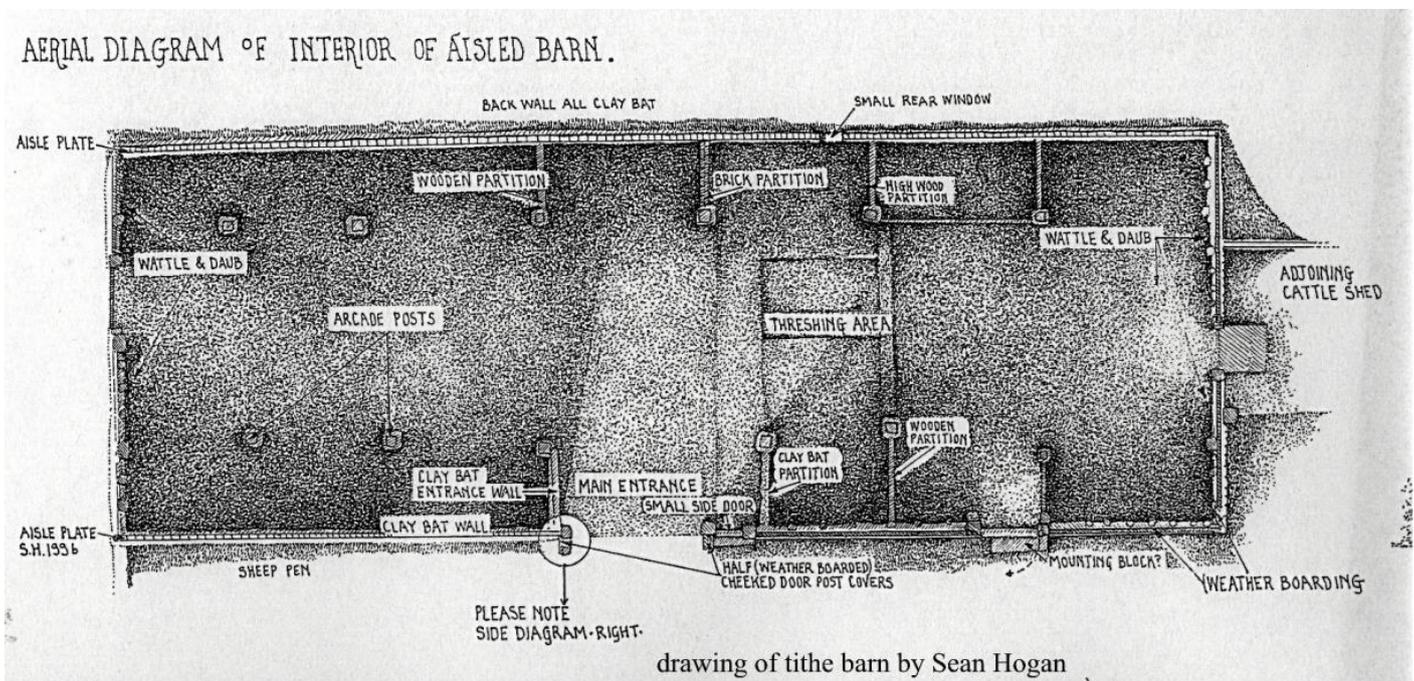
## THE TITHE BARN

The tithe barn at Rectory Farm, Middle Street, the home of George and Olive Deller, is well known to most of you as a venue for crafts at Daffodil Weekend. But it is more than just an old barn; it is the oldest secular building in the village. Its beams have been dated to around 1320 by the type of joint used known as scarf joints.



Modern version of a scarf joint

Documentary evidence dates from earlier than that. In 1284 the Bishop of Ely, Hugh de Balsham used the tithes from Thriplow Church to found the first college in Cambridge, Peterhouse. On the 12<sup>th</sup> April 1284 he issued another deed reiterating his ‘appropriation of the church to the scholars alone and reserving to himself the right to ordain a vicarage to the Church of Thriplow and to appoint to the benefice’. This meant that Peterhouse as beneficiary of the tithes became the Rector of Thriplow, and a vicar was appointed to care for the souls and to perform the rites of the church and was to be paid a small fixed stipend.<sup>1</sup> It was this arrangement of lay Rector receiving the ‘Great tithes’ or tenth part of corn, hides and lambs, and the Vicar receiving the ‘small tithes’ of fruit, hay and seeds, which was to cause so much acrimony in later years.



Bird's eye view of the Tithe Barn, Rectory Farm, drawn by Sean Hogan

The barn itself is made up of seven bays and is 106.ft long and 40 ft wide. It is constructed of timber and clunch with a brick foundation. Sean Hogan has made some meticulous drawings of it. The one shown is a view from above. The photograph below taken in the 1920s shows it with its thatched roof; this was removed in the 1960s and the roof line lowered and covered with corrugated iron.

<sup>1</sup> Peterhouse muniments,

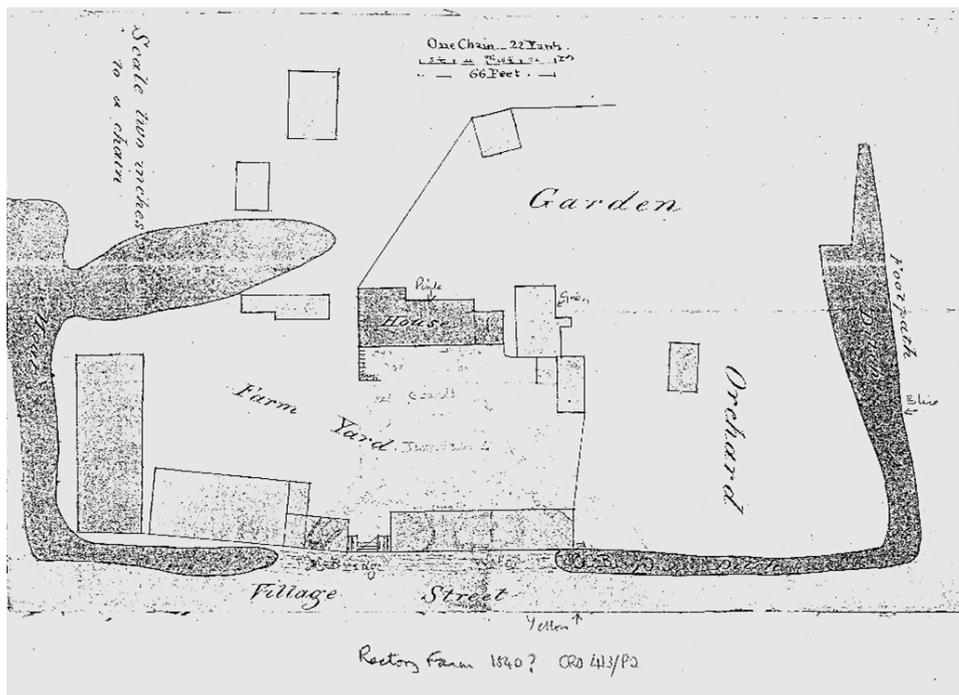


The Tithe Barn in the 1930s

Further details of its construction come from a series of documents kept in the archives of Peterhouse, Cambridge. In 1647, during the civil war, Peterhouse was persuaded by the incoming tenant to take Richard Prime, the outgoing tenant, to the court of Chancery for not paying his rent, removing a Granary, stealing over one hundred pigeons and generally letting the property become ruinous, as well as letting his land in the open fields become so intermingled with land he rented from Peterhouse, Trinity Hall (Crouchmans) and the Dean and Chapter of Ely (Pittensaries) that no-one could decide who owned what. Part of this trouble was that Richard Prime and his family had been tenants of the Rectory for over 100 years and inevitably his land had lost its boundary markers over such a long period of time. Over twenty-one witnesses were called to testify as to how long they had known Richard Prime, in what condition the Parsonage house (as it was then called) and its outbuildings were in when he was tenant, and whether he had committed the actions of which he had been accused. Some of the witnesses were builders, bricklayers and carpenters and their replies provide us with the evidence of what the Rectory farm was like in the mid seventeenth century.

It appears that there were two garners or granaries and that Richard Prime had taken down the Great Garner, but a granary is not a barn and another witness Lawrence Sorby, a builder, described the two barns as ‘the Great Barn and the Great Long Barn’. ‘He had worked for 3 days last past in and about the house and did Masons work for ten weeks except the weather hindered him. He said that the Great Long Barn ‘did want underpinning at one end and that he and Stephen Watson his labourer did underpinne the same barn in part at the said end only. If the said barn had not been underpinned it would have slipped into the Ditch there as he verily beleeveeth.’ A later map of the Rectory dated around 1840 shows a ditch running down the side

of the barn between it and the house to the left in the plan. 1646 must have been a wet year as he goes on to say 'the other Barne there being called the Great Barne at that time wanted pinning round about and that he and the said Watson did amend the under pinning of the same round about it to save from the rising water there. The same map also shows a ditch running down the road (Middle Street) and a bridge to cross the water from the road, so the Great Barn was probably the one running parallel to the road, of which only the external wall remains. The moat on the right of the picture has now become the ditch that runs down Narrow Lane, the footpath between Middle Street and Lower Street and the Orchard now has 3 houses in it.



Plan of Rectory Farm showing Moat with bridge and Barns, Middle Street is labelled as *Village Street*.

Lawrence Sorby describes further work done to the House, a Malt house, a Stable, Storehouse and a Milk house. The cost of repairing the house and its surrounding buildings was estimated at more than £50 and to repair the Granaries as £30, at today's values that is about £64,000 to £111,000.

Around 1780 Peterhouse made a survey of its land holdings in Thriplow, giving details of each tenant and how much land he held. At the back of the book was a drawing of the Rectory and a plan of the house and farm, see next page. It shows many more barns than are there now and a plan of the ground floor of the house. The whole area is surrounded by the moat which now grows a good crop of nettles.

In more recent times, plays were performed by the Women's Institute in the barn and from 1978 Bill and I organised craft demonstrations and sometimes sheep shearing by Mark Deller in the barn at daffodil weekend. We would clean out the barn and put up lights and stuff the

holes with newspaper; we even borrowed heaters from the church to keep the exhibitors warm on chilly Daffodil Weekends. This continues with many people admiring the great beams and echoey size of this wonderful building.

Such details bring these old buildings to life and give them an individuality that otherwise we might not feel. Many villages have old buildings, but no two are identical and such precious heritage must be preserved for future generations to enjoy.

Plan  
The



of



Rectory dated circa 1780

Shirley Wittering



*Current view from No 24, Jean and Bob Tomlinson's house*



*Proposed view from back of 22, 23, 24 Middle Street, taken from developer's plan.*

### **THRIPLow SOCIETY REPORTS OF TALKS**

#### **Thursday 20<sup>th</sup> July – Historic Houses in Essex.**

Our speaker was Ben Cowell from Newport who talked about Historic houses in Essex. Ben is the Director General of Historic Houses (formerly The Historic Houses Association), which was an association formed in 1973 at a time of great uncertainty for our architectural heritage. After the 2<sup>nd</sup> world war and the changing economic and social conditions hundreds of significant historic houses had been lost; although some were requisitioned by the armed forces for war work during that time. This organisation is now mainly supporting privately owned large residential properties and their land. It can help to provide support and business knowledge to face new challenges in this century. As opposed to the remit of English Heritage and The National Trust they aim to keep these large properties lived in for future generations, so their variety and grandeur are not lost to the UK. Some

are open to the public just for private group visits, and others have become popular as wedding venues and other uses, which provide much needed income.

Ben described how many wealthy families built north and east of London because of the increasing prosperity in commerce and business in the city, from the 16<sup>th</sup> century onwards. He mentioned that there is a wry comment in the Essex architectural building guide by Pevsner that not many houses of interest were built in Essex, due to the poor state and general drabness of Liverpool street station! However, from the pictures we were shown at the talk there seem to have been plenty built. The majority of properties were built in the 18<sup>th</sup> Century because of the rapid growth in industry at that time, and this was making people rich. Some used well known garden and landscape designers such as Capability Brown and William Repton. Running these houses provided work and lodgings for ordinary working people. In the 1890s some survived, some were lost. Expenses rose when the then Chancellor of the Exchequer, William Harcourt, introduced taxation of the landed gentry, and they also had to pay death duties.

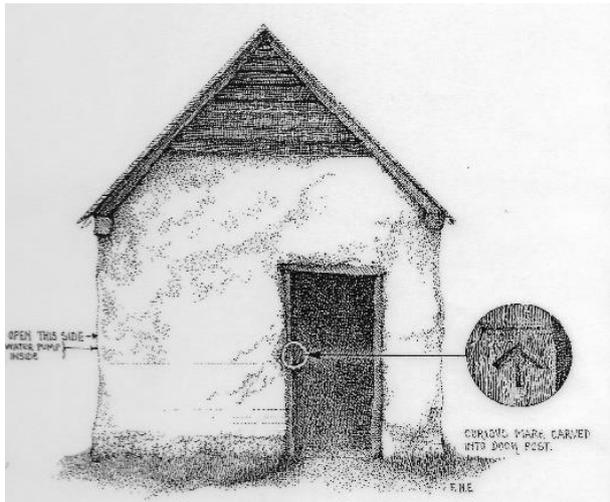
The National Trust was formed in 1895 and supported by the Liberal party to help keep these grand houses open. With the changes of lifestyle in the 20<sup>th</sup> century it was a struggle to keep these places going and in 1947 it was decided to list them officially to protect their place in history. Some of the larger houses like Blickling Hall and Audley End were sold or given by their owners to the National Trust or English Heritage. Historic Houses have more than 1650 members and of these 320 can be visited. Most are lived in by families determined to keep them well looked after. Ben presented a slide show of some of the local houses, quite a lot of which our group did not know about. Many had fallen into ruin or disrepair between 1875 and 1975, but thankfully we now have a good number remaining for generations to come to enjoy. It was an interesting talk.

*Angela Rimmer*

## **FURTHER ORDINANCE SURVEY BENCH MARKS IN THRIFLOW AND FOWLMERE**

This is a further report on the state of the bench marks in Thriplow and also Fowlmere, following the article in the Thriplow Journal Vol.25/1.

Bench marks (BMs) were used as fixed reference points in a trigonometry method of measuring elevation and distance in map-making before the advent of more accurate satellite Global Positioning System (GPS) in 1987. Basically, this earlier system involved 'triangulation' where the country was divided by large, medium and small triangles with the reference bench marks fixed at their points or along their lines. There were three main types of bench marks and one triangulation station pillar



Rectory Farm - Pump House with Bench Mark left wooden door post – drawing by

Sean Hogan 1997



Bench Mark

1<sup>st</sup> Ed O/S Thriplow Village Map 1886 - section showing historic Bench Mark on the NW corner of 61 Church Str, lost in later house extension – scan: SW



Thriplow House Lodge Bench Mark on lower old brick gate pillar inner-side in good state – photos: BM



1. Fundamental BM – a solid rock or concrete block, a few feet high sunk into the ground with a cavity beneath and a fixed iron rod protruding, giving a very accurate elevation measured against the ‘Datum’, the mean of high and low tides at Newlyn in Cornwall. There were originally 115 being set 40 km (25 miles) apart usually on high ground. These were

positioned at the apex of the largest triangles. Our nearest FBN was in Buntingford but has long gone with road widening.

2. Flush Bracket BM - these were metal plates cemented flush into the faces of buildings. These act as Bench Marks along levelling lines between Fundamental Bench Marks (FBM). They were also set on triangulation pillars as below. They are placed about 1.5 km (1 mile) apart. Each has a number on it, but this is just a serial number and does not give the height above sea level. If they are not affixed to a triangulation pillar, they are often referred to as Non-Pillar Flush Brackets (NPFB).

3. Bench Mark or Cut Mark (Lower Order) - this usually took the form of a horizontal line with an arrow pointing up from below. These marks were cut by Ordnance Survey levelling staff to provide a network of points at which height has been precisely measured (to the centre of the horizontal line) above sea level. About 5 bench marks per 1Km square in rural areas, about 30 to 40 in urban areas, and there was a policy to check and renew marks to compensate for losses due to building and road works. There were about half a million bench marks in Great Britain but they are not needed any more and about half have disappeared. They are found mainly on buildings (especially churches), on bridges and milestones. The name derives from the angle iron which is fitted into the horizontal cut to give a 'bench' or support for a levelling staff.

4. Triangulation Pillars - over 6500 [triangulation pillars](#) were erected by the Ordnance Survey of Great Britain. Often referred to as trig points, these were on levelling lines between FBM at or near the summits of hills. They are usually a solid rock or concrete slightly tapering pillar with a horizontal top and a tri-lined brass inset and 'O/S Triangulation Station' with two theodolite holding staples. The triangulation pillars were built for the 'Re-triangulation of Great Britain', 1936-62 and were constructed from 1935 to 1960. Flush Bracket BMs are often set lower down.

The last and most accurate mapping, the 'Re-triangulation of Great Britain' was during 1936 to 1962. Reviewing the BMs recorded around Thriplow and Fowlmere then, there were about 25 lower order but after, they were no longer tended and most were left to age, covered over, removed or replaced with the buildings.

My search in Thriplow showed only 4 BMs of the original 15 still visible: St. George Church and the Green Man Pub (shown in last article), the right gate pillar entrance to Thriplow House and cut in the oak door post of Rectory Farm pump house (very poor state and awaiting demolition). Recent photos are shown with a Sean Hogan drawing 1997. An historic BM is shown in the 1st Edition O/S Thriplow Village Map 1886 on 61 Church Street but was lost in later extension.

In Fowlmere, of the original 10 BMs, I could only find 4 now with my very recent Photos shown. The lower order BM is in good state on St. Mary's Church wall but the London Road milestone, on the N-facing edge, is poor, covered in lichen. The most interesting is the Triangulation Pillar towards the hilltop of Manor Farm Way with the brass inset in the flat top and a 'Flush Bracket' low in the S-facing side. They are both in a good state and worth the walk to see a real historic heritage of the 'Bench Mark Triangulation Era' of map making.



Triangulation Pillar - hilltop Manor Farm Way, Fowlmere: two types of Bench Marks

*Bernard Meggitt*

## **HEALTH CARE IN THE PAST. PART I**

Before the National Health Service was introduced in 1948, various means were adopted to raise money to pay for doctors' care and the cost of medicine.

Friendly Societies were voluntary bodies run for mutual support, social contact and financial aid. They were financed by an entry fee and a monthly or weekly subscription. They gave material benefit, medical assistance, sick benefits, pensions and burial expenses.

In the 18<sup>th</sup> century their membership lists are often the only evidence of a person's existence apart from parish registers. They are seen as the epitome of Victorian self-help and as evidence of the growing respectability of the working classes.

Friendly societies date back to the 17<sup>th</sup> century. Daniel Defoe in 1697 wrote an *Essay on Projects* in which he forecast many of today's customs such as social welfare. He also suggested a Central Pensions Office in each county and a Crisis Charity Lottery! He wrote of friendly societies as "A number of people entering a mutual compact to help one another". They were intended to aid the poor and not to add to the rich. Their aim was to alleviate poverty by providing almshouses and hospitals.

The societies provided for various sectors of the population such as Widows, Sailors – That at Chatham gave a life pension to sailors and the next of kin received £50. This was fine until there was a sea battle with many killed. Some of the earliest recorded societies are the Bethnal Green Friendly Benefit Society started in 1687 and was still in existence when the Society Registration Act came in in 1774. In the 18<sup>th</sup> century servants set up mutual aid societies.

Friendly Societies fell into several categories:

**Affiliated:** These were large national organisations with local branches. They met in pubs and were often modelled on the Free Masons. They had such names as The Ancient order of Oddfellows which was based in Manchester and catered for millworkers. The Antediluvian Order of Recobites which flourished in Yorkshire was a Temperance Society but lacked cohesion, the Ancient Order of Foresters which functioned in the South and East, the Water Buffaloes, and the Order of Druids from the south and West. Their magazines and membership lists going back to the 1830s can often be found in Record Offices, as well as their rule books.

**Ordinary or General:** These were commercial societies with names such as Hearts of Oak and Royal Standard. They were not social; their subs were low and aimed at working men in the 1920s and 1930s.

**County Societies:** Named after counties such as the Essex Provident Society and the Cambs Benevolent Society, these were managed by middle class or professional people. They were philanthropic and intended to help the working classes. They often had two tiers of membership. Benefit Members had no voice in its management, and Honorary members who often kept the societies afloat by their subscriptions and donations.

**Trade Friendly Societies** Miners were too great a risk for ordinary societies and formed their own, as did Shoemakers in Newcastle in 1711 and Carpenters in Bristol. These were often used for undercover trade union meetings to circumvent the Combination Laws which were designed to prevent large groups of people congregating.

**Dividing Societies** Focused on public health. Subs were paid and divided equally among the members at the end of the year. They were refused registration. They attracted the very poorest sector of society in the 19<sup>th</sup> century mainly agricultural labourers. They were often called slate clubs, as the landlord of the pub would write their name and amount paid on a slate kept behind the bar and were popular in the south and west.

**Deposit Friendly Society** worked as a savings bank, it was started by the rev Samuel Best in 1831 in Abbatsann. The money did not go into a communal box but remained the property of the individual.

**Burial Society:** Money paid in to pay for burials, Widows or Annuity clubs was a way of saving towards a pension. In Devon in 1872 there were 10, and 1 in Nottingham.

**Female Friendly Societies:** these were organised exclusively by and for women. They had names as The Odd Sisters and the Ancient Order of Shepherdesses. They also had feasts and a beer fund and met in pubs. They helped with pregnancies with allowances and baby clothes but did not pay medical expenses. They were very concerned with respectability and did not admit unmarried mothers.

**Clothing Clubs:** Thriplow had a *Parish Clothing Club* ran by the vicar the Rev. Lambert Woodard. Parents paid a small amount a week to belong. By March 1885 it was not

flourishing and was renamed *The Clothing Club of St George's Sunday School, Thriplow*. The rules stated –

1. The club is open to all parents whose children attend Sunday School.
2. Each parent may pay in once a fortnight, on alternate Mondays at 12.15 pm, either one shilling or sixpence.
3. The payments commence on the first Monday in Advent, and end with the termination of the Sunday school year.
4. The money paid into the Club by each member shall not exceed sixteen shillings and is to be spent in purchasing articles of clothing at shops selected by the Vicar.
5. A bonus of 25 per cent (i.e. 4 shillings in sixteen shillings), will be added to all contributions of ten shillings or more.
6. The benefit of the Club will be forfeited, and only the amount of the Contributions (without the addition of 25 per cent) will be returned to those parents whose children are absent from School without permission, more than twelve Sundays during the School year.

Parents wishing to join the Club must make their first payment on or before April 20th.

Those societies founded by the working classes were criticised by the middle classes but were often smaller and better funded. They played an important part in the social life of their members. The subs paid for a room in a public house for meetings. The landlord looked after the “Box”. Sometimes the society was named after the pub and was extremely local. The monthly sub included money for beer.

The local feast day was a holiday for the whole community from the beginning of the 19<sup>th</sup> century. The day would start with processions with banners and regalia, with members wearing sashes holding wands for which they had to pay 6d. The banners had brass emblems on top of the poles, and these have often survived and can be found in local museums. The society would pay for a sermon to be preached (this was an example of role reversal, with the working men paying the priest), and the procession would then wend its way to their meeting place usually a pub, for a celebration dinner of beef and beer, often with a brass band, choir or handbell ringers playing. There was a distinct hierarchy for seating at the table. After the dinner which was just for members there was often a dance which was open to all, usually in the open air but sometimes in a hall.

Records of these societies are fairly plentiful and include poems, hymns and woodcuts. Quarter Sessions will record those registered post 1774, often with their accounts showing the amount paid out in pensions etc. There is a special file “Friendly Society File” of the Quarter Sessions.

One such was the Hospital Saturday Fund - When the Fund was founded in 1873 there was little co-ordination of health services and these were mainly performed by the existing hospitals, all of which were voluntary - except the workhouse infirmaries. Lack of nutrition, over-crowding, poverty and ill-health were very prevalent. The twelfth Earl of Meath, Reginald Brabazon, a Victorian social reformer, the principal founder of the Fund and other pioneers did their utmost to bring these appalling conditions to the notice of the nation.

At a meeting held in Hyde Park, London, in 1873, they made an appeal for the inauguration of a Fund to which all in employment would pay a regular weekly amount which would help to meet the cost of hospital maintenance. In those days Saturday was pay-day and so the title HOSPITAL SATURDAY FUND was chosen. In February 1890 the Fund received its Certificate of Incorporation under the Companies Act. (HSF web site).



Bill Wittering in his toy car dressed up as an ambulance and his Mother raising funds for the Stevenage branch of the HSF, 1930.

In 1871 there was a Royal Commission on Friendly Societies. Return of the Registrar General 1824-1906 see British Parliamentary Papers. This had been reprinted by the Irish University press.

In order to remain economic there was an upper age limit for new members of 45 years.

In the 19<sup>th</sup> century these societies often attracted well-meaning but patronising comments from reverend gentlemen. Sir Frederick Eden wrote a book of guidelines in 1801.

Evidence from the rise of Friendly Societies can be used as part of the debate on the rise of respectability of the working classes in the mid-19<sup>th</sup> century, and their adoption of middle class values. The Primitive Methodists saw them as an opportunity to promote temperance. It has also been claimed that the societies health care delayed the introduction of state health though the state adopted the rules of the societies into its National Insurance Schemes.

The Hammonds took up the subject of working class budgets. They contended that it was more important to the working classes in the 18<sup>th</sup> and 19<sup>th</sup> centuries to save for their funerals and the proverbial 'rainy day' than buying goods, - the complete antithesis of today.

## A CHANCE MEETING

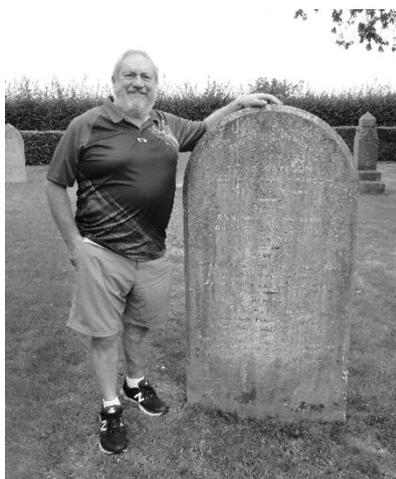


On Wednesday the 29<sup>th</sup> August 2018 whilst calling into the Village shop, Maureen asked whether I had a key to the Smithy. She advised that a couple, visiting Thriplow, had asked to see the interior of the Smithy. The couple, a

Mr Bill (William) Bateson and his wife, were visiting from Australia.

I opened the Smithy and during my conversation with Bill, learnt that one of his descendants, a Robert Bateson and his father Elias, had been Blacksmiths in the Thriplow forge. The History Societies list of Blacksmiths identifies an Elias Bateson in 1847 and again in 1851 when he was joined by his son Robert and by 1858 Robert was on his own. Robert was still mentioned in 1864 together with a William Lodge. By 1867 Robert was the only one mentioned and it is the last record we have of Robert at the Forge.

Bill was excited to see inside the forge where his ancestors had worked. It is thought that the Forge was probably built around the time Elias was there.



He also had time to pop into the United Reform Church in Fowlmere to see a gravestone with his forebears' names on it. When Bill and his wife finally got home to Australia in October from their epic European tour, he said that "the highlight of his trip was visiting the Blacksmiths' shop". He said he was quite emotional standing in the place where his forebears had worked so many years before and was very grateful that the forge was being maintained. Bill has kindly made a generous donation towards the upkeep of

the forge and will be visiting Thriplow again with his brother, sometime in the future.

**THE CLEANING AND REWRITING OF THE THRILOW WAR MEMORIAL – 25 JULY 2018**



The Cleaning & Rewriting of the Thriplow War Memorial – 25 July 2018

In Remembrance of the Thriplow Fallen – We shall not forget them

*'If I should die think only this of me:  
That there's some corner of a foreign field  
That is forever England' –The Soldier - Rupert Brooke 1914*

*Rupert Brook*

All photos: Bernard Meggitt

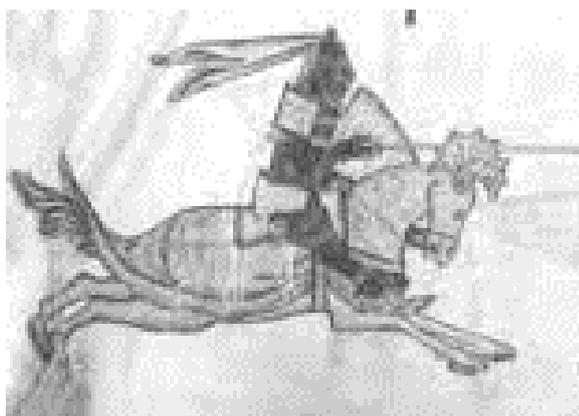
### **FROM AN INQUIRY TAKEN AT CAMBRIDGE ON AUGUST 9TH 1316:**

Item: `That from the village of Triplow was levied a tax of 35shillings of which was used in the purchase of one Aketon 5s. One Bacenett 2s 4d. One Bow with Arrows 2s. One sword 18d. One Knife 6d. The rest is in the hands of Robert de Corneye and John son of Walter le Clerk, Constables, together with the armour.`

Aketon = padded wool body armour covering from the neck to the knees, worn under a coat of mail.

Bacenett = Helmet

N.b. In 1314 King Edward the second was fighting the Scots under Robert the Bruce. He was defeated soundly at the Battle of Bannockburn. Edward was an unpopular king and in 1327 he was murdered in Berkley Castle under the orders of his wife Isabella.



### **GLEANINGS**

We were very sorry to hear of the death of Joyce Luckham, who died on July 28<sup>th</sup> 2018. She, with John was a member of many organisations in Thriplow, including Thriplow Amateur Dramatic Society (TADS), the WI, the Church and the Village Hall. We send our condolences to her children.

THANK YOU to Erica and Richard Webber for a collection of *Archaeology* magazines, which has now been passed on to an eager reader. Also, a fascinating letter dated 1993, describing how he used to visit Thriplow when he was a boy and including a map of the house. I will try and include a copy in this edition.

Also to Erica and Richard for some interesting old bottles they have dug up in their garden. One, a broken 'Cod' bottle has a lovely Trademark: -



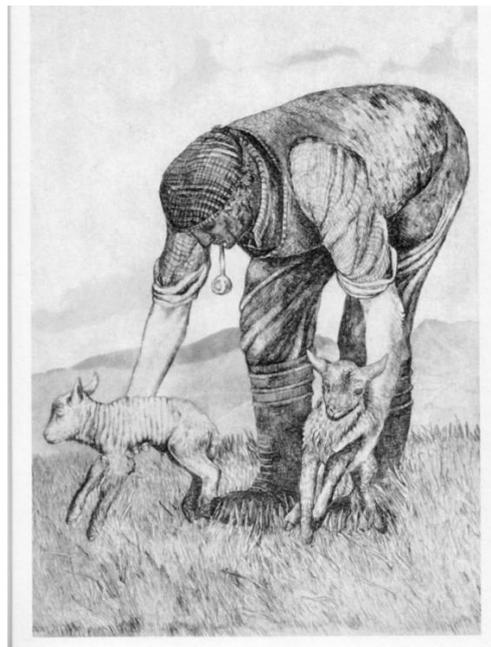
THANK YOU too, to David Heinzlemann for two copies of photos he has taken, Jpeg and DVD editions of the village parade at the D/W 50<sup>th</sup>. celebrations in May; Fowlmere Air Museum and the War Memorial refurbishment. A lovely addition to the archives of the Thriplow Society.

Date for your diary , Fowlmere Air Museum will open on January 30<sup>th</sup>.  
[en.wikipedia.org/wiki/RAF\\_Fowlmere](https://en.wikipedia.org/wiki/RAF_Fowlmere)

Thank you to Geoff Axe and David Easthope for mending and stabilising the Christmas tree and also Angela Rimmer and Shirley Wittering for putting up the new lights and the Baubles. The baubles were given by Jean Tomlinson, who was not well enough to help this year. We send her our best wishes and hopes for a speedy recovery.

Good wishes, too, to Barbara Pointon and Harriet Swinerton-Dyer who are also not well, we hope they and all members have a happy and healthy New Year.

*Back Cover*



*New Year New Life*