On Her Majesty's Service

KING HAROLD'S TOWN

WALTHAM ABBEY HISTORICAL SOCIETY

K I N G H A R O L D ' S T O W N

Waltham Abbey is a small market town fourteen miles north-east of London, lying on a gravel terrace between the River Lee and the rising ground of London clay, capped by sand and gravel, of Epping Forest. The town is the principal settlement of the large parish of Waltham Holy Cross and also of the Hundred (or half-Hundred) of Waltham.

1. Prehistoric

Prehistoric remains of man-made implements and extinct animals are occasionally found in gravel-workings in the Lee Valley. A group of Mesolithic (Middle Stone Age) flint implements was found during excavations in the cloister garth of the later Abbey. The artefacts are similar to a group from Broxbourne, four miles to the north, and probably represent the remains of a fishing camp, whereas another group found at High Beech, three miles south-east (and also in Waltham Holy Cross Parish) may represent a hunting camp.

Neolithic (New Stone Age) pottery of the Ebbsfleet type was also found in the cloister garth and there are a few stray finds of flint axes and arrowheads of the same period.

2. Roman

The Roman period is represented by a tantalising selection of re-used fragments of Roman building material, sherds and occasional coins, which would seem to indicate that there may have been a settlement of some sort not yet discovered in the area. Ermine Street lies only three miles west of Waltham, and the causeway across the Lee from Waltham Cross may be a Roman construction.

A local tradition claims that Boudicca's rebellion against the Romans in 61 A.D. ended in this neighbourhood when Suetonius defeated the Queen's warriors near the already old univallate camp at Ambresbury Banks in a battle possibly fought on Nazeing Common, and Boudicca poisoned herself with hemlock gathered on the banks of Cobbins Brook. This (unsubstantiated) legend is commemorated by two obelisks near Warlies at Upshire.

A report is appended on the less romantic but rare and interesting collection of blacksmith's tools of the same early Roman period found during gravel-digging south of the town in 1967.

WALTHAM ABBEY, TOWN MEAD, IRON HOARD
by W. Manning

Contents

The hoard consists of a large group of blacksmith's tools (3 anvils, 5 pairs of tongs and a hammer), together with a variety of other tools (a file, spoon-bit, socketed gouge,

adze (or hoe), a bill-hook, a flat "spoon", probably for skimming molten metal, and several pieces which are probably connected with modelling or sculpture). In addition there is a fragment of tyre, a bent rod within an iron handle, an incomplete ring-headed linch pin, and a sword.

Date

All of the pieces would appear to be of late pre-Roman Iron Age or Roman date, and many of them could be compared with closely similar examples from the Llyn-Cerrig-Bach hoard or the Flavian fort at Newstead. Upon the whole an early Roman rather than I.A. date would seem most probable.

Reason for deposition

Several of the pieces have been deliberately bent and damaged, particularly the tongs. Such damage is reminiscent of the ritual breaking of objects before offering them at shrines or burial with the dead. The hoard was found in waterlogged gravel in the Lea Valley, close to the river. The presence of an overlying layer of peat suggests that the area was marshy at the time of deposition of the hoard. Taken together, these facts suggest that the hoard was a votive deposit of the type familiar in the Iron Age and Roman period.

Comments

The hoard can be compared with a number of others of Roman date (e.g. Newstead, Pit XVI; Brampton, Cumberland; Great Chesterford; Silchester 1890 and 1900; and Sandy, Beds.). It contains, however, a number of pieces which are not represented in these hoards and which appear indeed to be unique. These include all three anvils, several of the modelling tools and the flat spoon. The range and number of the tongs is also greater than in any other known Romano-British group.

The hoard is therefore of prime importance and is one of the most valuable groups of ironwork to be discovered in this century.

3. The Foundation of the Town

The name Waltham derives from weald or wald, "forest", ham(m) "homestead", or "enclosure", and may indicate that the settlement was originally the hunting lodge of the early Saxon kings of Essex. Excavation has revealed a hall of about 850 A.D. to the north of the present church. This was a building 24ft. wide by over 50 ft. long with timber gable ends and probably turf walls. Underneath was an earlier ditch. A palisade fence under the site of the later Abbey forge near Crooked Mile probably represents the boundary of this settlement until the foundation of the Abbey.

In the early 11th century, the area passed into the possession of Tovi the Proud, staller or marshal to King Cnut, who used Waltham as a hunting lodge. The discovery of a miracle-working crucifix on another of Tovi's estates at Montacute in Somerset and its subsequent transfer to Waltham, leading to the building of a church

to hold it, the foundation of the first town, and the appointment of two priests to serve the church, are related in detail in an account by a 12th century canon of Waltham. (A modernised version of this is obtainable from the Society - The Legend of the Miraculous Cross of Waltham).

4. King Harold and Waltham

After Tovi died, Waltham reverted to the King (then Edward the Confessor), who gave it to Earl Harold Godwinson (later king). Harold continued to contribute generously to the church and the honour of the miraculous Cross. He is said to have been cured of a form of paralysis through praying before the Cross of Waltham and in gratitude, in 1060, refounded the church as a collegeof a Dean and twelve secular canons (that is, priests who formed a kind of "group practice" in serving the churches of the district). The church itself was rebuilt in the new "Norman" style, perhaps in rivalry with the King's new church at Westminster, but the canons lived in houses in the town. The full story of Harold's connection with Waltham, his last visit and his burial here, are contained in "The Legend of the Miraculous Cross of Waltham" mentioned above. His brothers Gyrth and Leofwine were probably also buried here.

After the Norman Conquest, Waltham was given by William I to the Bishop of Durham, and appears among his holdings in Domesday Book.

5. Building the Abbey

Tovi's original church may have been of wood. Harold's church (1060) was of stone, and probably ended in an apse at the east end, traces of which were found in the 1955-62 excavations. The foundations were of mortar rubble, flint, re-used Roman material and stone (including Barnack stone).

The existing nave of the church is believed to have been built during the reign of Henry I, who gave the manor to his successive wives as part of their dower. (Matilda of Scotland d.1118, and Adeliza of Louvain d.1151). It was a cruciform building with a central tower, and the architecture of the remaining part shows a strong resemblance to that of several contemporary buildings, especially Durham Cathedral.

In 1170, after a long quarrel with Henry II over the rights of the Church, Thomas Becket, Archbishop of Canterbury, was murdered at Canterbury by some of the King's men. As part of his penance ordained by Pope Alexander III for his part in causing the murder, Henry had to found three new monastic houses in England. He chose Waltham as one. The others were a nunnery at Amesbury, Wilts., and a Charterhouse at Witham, Somerset, and although these were new foundations, less money was spent on them than on Waltham. The foundation at Waltham in 1177 replaced the college Harold had founded by a priory of Augustinian Canons Regular (that is, priests living and working in a community under the Rule of St. Augustine) for sixteen canons and a prior. In 1184 this was altered and Waltham became an Abbey with an Abbot and twenty four canons.

Work started promptly on the rebuilding in 1177 under William de Vere, a canon of St. Paul's, and Walter Gant, later first Abbot. The King gave £1,200 towards the expenses over the next eight years, and £373. 8s. 5d. for building materials.

The church when completed was a double cross with two towers and two pairs of transepts, with a total length of over 400 ft. The eastern end (choir and presbytery) of the earlier church was demolished for these additions to be made; the Norman nave was probably already in use as the parish church. The present Lady Chapel was added in the 14th century and contains the only extensive surviving area of the wall-paintings which would have coloured the interior of the church.

The domestic buildings of the Abbey lay (unusually) to the north of the church, but all that remains is a small vaulted passage; part of the Chapter House; part of the Gatehouse and a fragment of the enclosure wall. There would have been a number of buildings including a dormitory, refectory, kitchens, storerooms, brewhouse, bakehouse, stables, a guesthouse for visitors (who included many of the Kings of England); an Abbot's house and probably a hospital and a school.

A piped water supply was "laid on" by conduit from Wormley, on the far side of the Lee valley, and the record of its construction in 1220 is one of the few Abbey documents which survived the Dissolution.

5. Life in the Middle Ages

Waltham was a prosperous place during the Middle Ages, with most of the population engaged in farming. In 1086, there were 3 mills and 5 fisheries, plenty of woodland for pigs, enough ploughland for 47½ teams, and an unusually large area of meadowland for hay, some of which may already have been reserved for the royal stables, as it certainly was later. When the Abbey was dissolved in 1540, most of the land in the parish had belonged to it since the 12th century, and its extent can be gauged from the lease to Sir Anthony Denny in 1541 of the Abbey lands, which details over 1200 acres in all.

At the Dissolution, an inventory was made of the contents of the Abbey, including the Grange (farm) buildings. Many of these buildings were excavated during the building of the Northern Relief Road in 1970-2 (a detailed report has been published). Also listed in the inventory were 100 sheep, 15 cattle, 19 oxen, 21 pigs, 6 carthorses and 6 malt-horses.

The Abbey Great Barn (Building X on the plan of the Grange) was pulled down in the 1830's. At its greatest size it was 210 feet long (the third largest known aisled mediaeval barn in England) with a timber frame and red-tiled roof. The other buildings of the Grange included a dovecote, oat- and hay-barns, ox-stalls, and a plough-house. The only building visible now is the forge, with its hearth bases and well, which has now been conserved and laid out by the Society for visitors to see. (It is by the car-park near the Crooked Mile roundabout).

Twin watermills to grind corn stood to the west of the Abbey and the mill-races can still be seen.

There was a fulling-mill going back at least to 1402, showing that the weaving of cloth was a local industry; it probably stood on or near the site of the later gunpowder mills. Windmills are known to have stood on Galley Hill in the 15th century and off Honey Lane in the 19th and 20th centuries. Pottery was made in the Upshire area.

Waltham was a market town from very early on, the canons already having the right to hold a market (confirmed by Richard I in 1189), and also the right to hold fairs on the two festivals of the Holy Cross (May and September) granted by Matilda, first wife of Henry I, and confirmed by Henry II.

The Forest was a royal hunting preserve, but the Abbey was allowed various privileges in that respect and as Lord of the Manor of Waltham, the Abbot was entitled to three bucks a year. The townspeople had the right to pasture branded animals in the Forest, and to take a certain amount of wood.

Note on the Waltham Plough, by P.J. Huggins.

The share beam and stilt of the oak plough were made from a knee-jointed timber, but the handle had rotted away. Three mortise-holes in the share beam and the the slot and dowels in the stilt suggest how the plough may have appeared when complete. It is not clear if there was a second handle or whether the plough was of swing, foot or wheel type. The plough was found in the Crooked Mile ditch silt with sherds dated after 1450 but before 1500.

7. Life in the Abbey

After Henry II's refoundation in 1177, Waltham Holy Cross became an Augustinian Abbey. The Augustinian, Austin or Black Canons were an order, founded in the 11th century, of priests living a semi-monastic life in community and following the Rule of St. Augustine of Hippo, which was more adaptable than the Rule of St. Benedict. The Order aimed to replace the "corrupt" (which usually meant married) secular clergy by communities living a regular life. Parochial work was an important part of the canon's life, unlike that of monks, who were usually confined to the monastery and were not necessarily priests. At the time of the greatest expansion of the Order c. 1250, there were about 170 Augustinian houses in England and Waltham was amongst the chief of them.

The Abbot was entitled to wear a mitre and ring like a bishop. He was responsible only to the Pope and sat in the House of Lords with the other principal abbots. During his frequent absences, the running of the Abbey was left in the hands of the Prior, assisted by officers appointed from among the canons. Besides the main duty of providing for the regular services in the Abbey church and the churches in the outlying parishes belonging to the Abbey, the canons had a responsibility to provide education for the children placed with them for this purpose, for caring for the sick and providing for the pilgrims who came to the Abbey, attracted by the miraculous Cross. Hospitality had also to be provided for the various mediaeval kings who came to stay for hunting or for more serious purposes. Henry III came here for spiritual retreat, and Richard II stayed here during part of the Peasants' Revolt of 1381. The body of Eleanor of Castile rested here in 1290 on its way to Westminster for burial (hence the Eleanor Cross over the county

boundary which gives Waltham Cross its name - not to be confused with the much older miracle-working Cross of Waltham). The body of her husband, Edward I, also lay in state here for fifteen weeks in 1307. The most frequent royal visitor was probably Henry VIII, who finally ended the life of the Abbey in 1540.

As lords of the manor after 1189, the Abbots of Waltham were entitled to various services, dues and fines, collected rents, had rights in the use of land in the Forest, and in holding markets and fairs. They maintained the market house and the prison and held the manorial courts of justice and land tenure at regular intervals.

The Abbey possessed a fine library of which an important survivor is the Waltham Bible (now in the Passmore Edwards Museum, Stratford, E.15.) The Bible contains a list of the other books the Abbey owned at the time (c.1200), some of which may still exist. The magnificent collection of altar furnishings given by King Harold was taken by William Rufus for his parents' foundations in Normandy, but the Dissoluation Inventory shows that the church was well-supplied with chalices, crosses, etc. (most of which were taken by Henry VIII) but the fate of the Cross, the raison d'etre of the church, remains a mystery.

There were three organs in the church, and two famous musicians, John Wylde and Thomas Tallis, served the Abbey for parts of their respective careers.

The cartulary written by the last Abbot, Robert Fuller, with its amusing ornaments, lists the large number of charters which the Abbey had received during its history to confirm the gifts of land and various rights granted to the Abbey by kings and commoners.

8. The Reformation

In 1529, when Henry VIII was seeking a means of ending his marriage to Katharine of Aragon, an outbreak of plague in Cambridge brought Thomas Cranmer to Waltham to stay with two of his pupils, the Cressys, at their father's house in Romeland. In conversation with two of Henry's advisers, Cranmer suggested that the King might seek an opinion on the legality of his marriage from the Universities of Europe, and so began the process which led to the English Reformation.

Waltham Abbey was the last monastic house to be dissolved, the delay being apparently due to the possibility that the church might become a cathedral, but this came to nothing, and in 1540 Abbot Fuller and the remaining 18 canons surrendered and, together with the servants of the Abbey, were pensioned off by the King, each receiving a lump sum and an annual pension (which were, on the whole, generous, considering that this was the first redundancy award in English history).

Among the dispossessed was Thomas Tallis, the father of English music, who became organist of the Chapel Royal. The possessions of the Abbey, valued at about £1,000, were mostly sold, or taken into the possession of the King, after a detailed inventory had been made of the contents of every chapel, room and farm building.

In 1541, Henry VIII leased most of the Abbey demesne land at Waltham to Anthony Denny of Cheshunt, principal Gentleman of the Bedchamber (the man who was later charged with the technically

treasonable task of telling Henry he was dying) . In 1547, he was granted the reversion of these lands and others in the area and in 1555, his widow, Joan, acquired the whole manor of Waltham

The Dennys lived first at Ballance, a mile to the east of Waltham, but by 1600 were living in a house they built apparently out of the Chapter House and some of the other Abbey buildings to the north of it. The Denny monument in the church is to Sir Anthony's younger son, Sir Edward, who spent most of his active life in Ireland.

In 1637, the manor passed to James Hay, Earl of Carlisle, through his mother, Honora Denny. He died without issue in 1660 and the estate passed through various hands to the family of Wake (or Wake-Jones) and the Wakes remain lords of the manor to this day. They reconstructed the Abbey House in the early 18th century, but it was demolished in 1770.

During the vicissitudes of the four changes in religion which occurred in the 16th century, the people of Waltham succeeded in keeping the Abbey church for their own use, but most of the rest of the Abbey buildings were destroyed. In 1552, the great Norman tower of the church fell down, following the demolition of the choir, and in 1556 a new tower was built at the west end of the nave, using stone and flint from the Abbey. The old bells were sold to pay for it. New bells have been bought at intervals over the years until the present peal of twelve, Tennyson's "wild bells", was completed in the 19th century.

John Foxe, author of "Acts and Monuments", generally called "The Book of Martyrs", lived in Waltham and probably translated his book from the original Latin here. His house stood where Foxe's Parade is now, at the east end of Sun Street, and his son, Samuel, worked for the owners of Copt Hall and Warlies.

On the Stage THE ROYAL GUNPOWDER FACTORY

(The whole of this section of the exhibition has been lent by the Explosives Research and Development Establishment in Powdermill Lane, and the Society extends warmest thanks to the Director of the Establishment and Mr. M. McLaren for their assistance.)

The first idea of establishing a gunpowder mill in Waltham seems to have arisen in 1561, when there was some correspondence between John Tanworth, a local resident, and one Marco Antonio Erizzo about the necessary ingredients. The erection of powder mills appears to have been delayed until the 17th century, when they are mentioned by Thomas Fuller as "lately erected". Fuller was recording that the mills had blown up five times in seven years, and the deaths of men in other explosions appear at intervals in the parish registers during the next two hundred years.

In the early 18th century, the owner of the mills was John Walton, a cousin of the "Compleat Angler", Izaak, who sometimes visited for the fishing. A later John Walton sold the mills to the Government in 1787, and the long period of war which followed soon after led to a great expansion of the industry.

The Comptroller on behalf of the Board of Ordnance was Sir William Congreve, whose son, also William, inherited his father's post and invented a type of military rocket which, when demonstrated against the cavalry to the Duke of Wellington, elicited the acid comment that the rockets would have scared the horses stiff - if they had gone anywhere near them! However, the rockets were used at the

battle of Leipzig in 1813, when the Czar of Russia was so impressed by the performance of the Rocket Brigade that he pinned his own Cross of St. Anne on the coat of one of its members. The following year, the Brigade supplied "the rocket's red glare" at the bombardment of Baltimore, which appears in the American National Anthem. The rockets were also employed at Waterloo. Congreve's rockets remained in use for nearly half a century.

The unreliability of gunpowder led to a search for more reliable substitutes, and one of the results was the development of guncotton at Waltham by Mr., afterwards Sir Frederick Abel, starting in 1863. Large-scale manufacture of this began in 1872, and was transferred to a new site in the Sewardstone Road in 1890. By this time, the Royal Gunpowder Factory employed 500 men, and the town had come to rely on it as a major source of employment. Cordite production began in 1891, and the plant was enlarged several times to keep up with demand, as by 1914, Waltham was the only source of production in the country. High explosives were also manufactured, and production did not entirely cease until 1943, and after the Second World War the factory became a research establishment.

9. <u>The 17th Century</u>

Several of the existing houses in the centre of the town were built during the 17th century, oftimber-framed construction with lath and plaster or brick in-filling. At this time, the town consisted of High Bridge Street, Romeland, Church Street, Sun Street, Market Place, Sewardstone Street, Silver Street, Fountain Place and Quaker Lane.

In 1966, an excavation was made of the site of a house in Sewardstone Street (Nos. 46/48) which had been demolished in the early 1920s. This house and others near it, all cleared in the 1960s for redevelopment, formed part of the estate of Thomas Winspear, a prosperous mercer of London. He purchased a small cottage and orchard on the site in 1638-9 for £72 and extended the cottage to make a house.

Winspear was born in 1598. He became churchwarden at Waltham in 1643 and held the office until his death in 1653, when he was buried in the Abbey church. His son, Thomas II, inherited the Waltham property, but he was indicted at the Waltham manorial court and at the Assizes for sodomy in 1669, and as this was a capital offence, he probably went into exile or hiding for a time. Later, he must have returned as he was buried here in 1695, leaving his house to his daughter, Sarah, for life and then to his grandson, Thomas IV.

The original timber-framed cottage, built in the mid-16th century, was one room deep with a brick cellar at one end, and by the 1630s it seems to have had six rooms in all. Thomas I doubled the size of the house by building on at the back, and he also added a latrine pit (built into the brick chimney) which was of the greatest archaeological interest, for it contained what appears to be a complete 17th century meal of a dozen oysters; three joints of mutton; half a pig's head and a trotter; a dish of fowl, and a raspberry dessert, served on a very rare and handsome Turkish Isnik plate, a slipware dish from Harlow, delft plates, a pipkin and a large black jug. Drinking glasses, wine bottles, tobacco pipes and the personal sheathed knives which were the only tableware used at the time, complete the setting. All these things can be dated to a period around 1669, and it is tempting to speculate whether this collection of objects is the remains of the supper Thomas II

might have been eating when he heard he was about to be arrested. Did he then run away, leaving his family or servants to hide the evidence of his presence by throwing the entire meal, including two valuable dishes, into the latrine?

Thomas I must have been well-acquainted with Thomas Fuller, who came to Waltham in 1649 as incumbent of the Abbey church at the invitation of the Earl of Carlisle, then Lord of the Manor, and remained here until he left in 1658 to be rector of Cranford in Middlesex. Fuller wrote the first history of Waltham Abbey in English, but this short book is not as famous as his later work, the "History of the Worthies of England" for which he is chiefly remembered.

Fuller's appointment to Waltham came at a black point in his life, just after the execution of Charles I, which he called "the midnight of misery", for he was a Royalist and had been chaplain to the King's youngest daughter. He liked Waltham, not least for its associations with Cranmer, Foxe the Martyrologist, and Joseph Hall, a former incumbent of Waltham who had become Bishop of Norwich. He spent nearly ten happy years here, acquiring books to replace those he lost in the Civil War, defending himself (successfully) against the attacks of the Puritans, and endeavouring to protect the work and fabric of his church from the depredations of anything from fire to the Ecclesiastical Board.

The troubles of the Civil War touched Waltham when the Lord of the Manor had his estates sequestrated for fighting for King Charles (but he managed to recover them by changing sides) and the Parliamentarian soldiers are debited with smashing a window, depicting King Harold, in the church and with damaging the Denny monument.

Being near London, Waltham housed some of the refugees from the Great Plague of 1665, and the inevitable result can be seen in the burial section of the Parish Register.

10. <u>The 18th Century</u>

The town seems to have been something of a backwater during this period. It was just too far from London for convenient daily travel, and it was off the main roads. Few examples of 18th century buildings remain in the town, St. Kilda's in High Bridge Street being probably the best. The Wake family, on acquiring the Lordship of the Manor, partially rebuilt the Abbey House and laid out the gardens, which boasted a famous tulip tree (and the moat may date from this period), but most of the house was demolished c.1770, and the land was subsequently a market garden.

The existing Copt Hall is in Epping, but the original house was in Waltham, and was the manor of the Fitz Auchers from the 12th to the 14th century. In 1350, Waltham Abbey acquired the estate in exchange for another, and kept it until just before the Dissolution in 1540, when it was exchanged again with Henry VIII. Edward VI gave it to his sister Mary, and then it passed through various hands - Cornwallis, Heneage, Finch, the Earl of Middlesex, Sackville, Webster and Conyers. John Conyers built the existing house on a new site in Epping from 1751 onwards. It was enlarged by a later owner, and is now a ruin since it was gutted by fire in 1917. Much of the interior decoration, and the

two lodges on the Upshire road, were by James Wyatt.

Warlies, another old estate in the area, was the home of Samual Foxe, son of the Martyrologist, in the 17th century. Part of the present house was built for Richard Morgan in the 18th century, and it has a classical rotunda and two obelisks, set in a park landscaped in an individual, romantic style atypical of the area and times, which may reflect the influence of Morgan's Welsh background.

New industries, or developments of old ones, began to appear in the town. There was a fulling mill at Sewardstone c.1770, and a pin factory in Waltham, east of Romeland, near the Abbey gateway, at the end of the century. Silk and calico-printing were important activities. Three clock-makers lived in the town, including Henry Bridges, who built a remarkable creation, the remains of which are now in the British Museum.

The Lee Navigation was greatly improved at this period, a lateral canal across the marshes being opened in 1769, and this must have brought more trade to the town.

11. The 19th and early 20th centuries

The expansion of the Royal Gunpowder Factory and later, the development of the nursery industry, brought an increase in population, and there are still many terraces of brick cottages dating from this time in the town.

Although the Wake Lords of the Manor no longer lived in Waltham, there were several notable families in the large houses around the outskirts of the town, such as the Buxtons, who had acquired Warlies and Woodredon.

Responsibility for law and order had become increasingly the responsibility of the parish vestry, although the constables were appointed by the manorial court until the mid-19th century. Waltham became part of the Metropolitan Police District in 1840, and acquired a Local Board of Health in 1850, principally in order to promote the installation of main drainage. The area became an Urban District in 1894, and the Town Hall, a fine and rare example of a public building in the Art Nouveau style, was built ten years later.

The churchmen of the town had established a system of education by the beginning of the 19th century, but this voluntary effort had difficulty in meeting the demand, and its responsibilities passed to a School Board in 1872, apart from Leverton's School, founded by bequest of Thomas Leverton, a noted architect and member of a local family, in 1824. This survived as a charity school until 1942. The recently demolished school in Quaker Lane was built in 1844 on the site of the old Friends' Meeting House, where George Fox preached in the 17th century.

Waltham continued to attract authors during the 19th century, and local residents for lengths of time included Alfred Tennyson (who wrote part of "In Memoriam" and "Locksley Hall" at Beech Hill Park); John Clare (whose stay, unfortunately, was in a lunatic asylum), and Tom Hood, the comic poet, was a frequent visitor. John Maynard and William Winters both wrote on local history, and a number of military gentlemen produced papers and books on topics related to the manufacture of explosives.

A major restoration of the Abbey church was carried out in 1859-60 under the direction of William Burges. The Burne-Jones east windows and the painted ceiling by Sir Edward Poynter also date from this period and they, together with Burges' work, are perhaps only now beginning to be appreciated.

The Baptist Chapel was built in 1836 on the site of an earlier one (the 1729 Manse has now been demolished). The Methodist Church (recently bought by the Roman Catholics) at the end of Monkswood Avenue, was built at the turn of the century.

The panels in the centre of the hall and in the vestibule show various aspects of life and history in Waltham, with illustrations drawn from the Society's collection.

The Waltham Abbey Historical Society wishes to thank all those individuals and institutions which have lent exhibits or helped in other ways in the making of this exhibition, and also thanks you, the Public, for your support.

August 1973.

John Camp
Dinah Dean.