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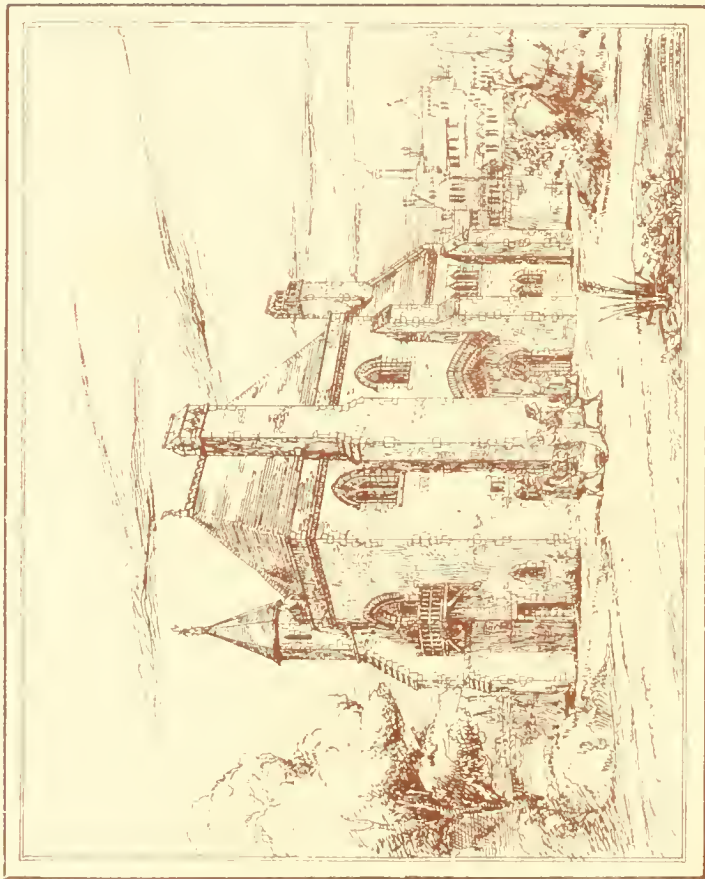














AN ACCOUNT  
OF THE  
PRIORY OF S. MARTIN,  
DOVER.

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BY

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1871



THE following account forms the substance of a paper read on the occasion of the opening of the Refectory to the Priory of S. Martin, Dover, after its restoration for the use of the Dover College Company. The history of the building can only be gathered from county chronicles, or the publications of archaeological societies, not easily accessible to general readers; this pamphlet is intended to give in a more convenient form the information which would otherwise have to be painfully gleaned from old and cumbersome volumes. It is also hoped that it may call some attention to a building, which, from its position, and the neglect to which it has so long been subjected, is too little known. Any profit which may arise from the sale will be devoted to further works of restoration, more particular to the new refectory door.

*Chelsea*, 1871.

## PLATES.

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General View of the Gateway, as proposed  
to be restored . . . . . *Frontispiece.*

Interior of the Refectory as restored . . . *Title.*

The door to be inserted in the south wall  
of the Refectory adjoining the Lavatory . *Page 18.*

Plan of remains of the Priory . . . . . ,, 24.

(In this plan the parts now standing are tinted, the other portions have been recently destroyed, and are restored partly from Dr. Plumtree's plan of the church, and partly from the Ordnance Survey and other sources.)

## PRIORY OF S. MARTIN, DOVER.

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AMONG the many remains of mediæval art left to us in this country there are few so interesting as those of the Priory of SS. Mary and Martin at Dover. Whether for its history, or for its artistic value as the wreck of a once magnificent pile of buildings, it is well worthy of careful study. The history of its foundation carries us back to the time when the Roman had scarcely quitted our shores, and its architecture is an example of that brilliant period of art when almost all our principal buildings were founded or reconstructed by the Norman conquerors.

Early after the conversion of the Saxons we find a college for secular canons was established at Dover, and, if tradition be correct, this was only the revival of a still earlier foundation.<sup>1</sup> Its history, and the

<sup>1</sup> The church in the Castle is said to have been raised by the British King Lucius, and re-built by Eadbald, the son and successor of S. Ethelbert. Eadbald founded here a college of secular canons, but at the end of the seventh century, they were removed to the new priory of S. Martin-le-Grand by King Wiltred.

history of the church with which it was connected, have been well told by Canon Puckle in his valuable work on the Church in the Castle,<sup>2</sup> a work which is doubtless well known to all interested in the antiquities of Dover. The canons of this first foundation appear, however, to have been early dispossessed of their house; and they found a new home in the Priory of S. Martin-le-Grand in the valley below. There, boasting of royal privileges and perhaps ill-advisedly presuming on them, we find them when our history of this Priory commences.<sup>3</sup>

The great Norman Conquest was not merely a change of dynasty but a complete subjugation of the people; and the English monks in the quiet of their cloisters felt, as well as their countrymen, the hard hand of the victor. Throughout the length and breadth of the land the intrusion of Norman priors and abbots into the religious houses soon followed the conquest, and the discontent and murmuring of the brothers often produced violent tumults and changes. Everywhere we find the secular priests superseded by monks of the newer orders; while in places like Durham, the

<sup>2</sup> "The Church and Fortress of Dover Castle," by the Rev. John Puckle, M.A.

<sup>3</sup> The special privileges with which they were endowed are given by Hasted as follows: They were to have the same franchises and privileges as they had hitherto enjoyed in the

castle. They were to be subject to no prelate or ordinary. Mass was not to be begun in any church in the town until the bell of S. Martin-le-Grand gave notice that it had commenced there. The church was to be esteemed as the King's chapel, and to be subject only to his jurisdiction.

fame of whose Saxon saint, Cuthbert, was too great and wide-spread to be ignored, it was a Norman bishop and his alien followers who raised the glorious pile which still frowns above the Wear, to the memory of the sainted compatriot of those whom he had just ruthlessly thrust out at their own convent doors.

Some such change took place at Dover: and, although we may know nothing of the incidents connected with it, the ruins of S. Martin-le-Grand and these buildings testify that it was at once violent and complete. The jealousy existing between the secular priests and the so-called religious orders was very strong at the period when this Priory was commenced and affected to a considerable extent its early history. William Corboil, Archbishop of Canterbury, at whose instigation, or under whose direction, these changes were made at Dover, was himself an Austin Canon. He had been for some time before his appointment Prior of the House of S. Osyth, and had been put into his high position as a man holding a middle place between the two great parties which at that time disturbed the English Church. For some years he had been clerk to the celebrated Flambard, bishop of Durham,<sup>4</sup> and

<sup>4</sup> Ralph Flambard, or Passeflabere, was the son of a village priest of Bayeux, and his mother was reputed to be a witch. He was Dean of Christ Church, Hampshire, and afterwards the Bishop of Durham. Walcott says, "He was the most subtle

of men in evil; he robbed every church under his charge, and reduced rich and poor to such indigence that they preferred death to life under him. In 1095 the kingdom was entrusted to him, while he held sixteen churches, cathedrals and abbeys,

it would be interesting to know how far he possessed in common with his master, the taste and love for architectural magnificence. At Christchurch Twynham, at Durham, and throughout his diocese, Flambard had commenced and carried out works, large and important even for that time of building activity; and one who was so closely associated with him as his chaplain, must have been more or less influenced by the works he saw around him. Accordingly, at Canterbury, at Merton,<sup>5</sup> and here at Dover, we find the Archbishop displaying that love for bricks and mortar which he might well have acquired under such a master.

Instead of attempting any enlargement of the old house, by means of the funds the suppression placed at his disposal and of a grant made by the king, he commenced an entirely new house upon a different site. The ground he selected for his work was at that time outside the town walls and was, no doubt, unencumbered with

without bishop or abbot, which he reduced to the depths of poverty." He was a great architect, and built, besides the naves of Christchurch, Twynham, and Durham; Norham Castle, Mottesford Priory, Lincoln, and Keyper Hospital, Durham. In association with such a man, Corboil, if not rendered more suitable for his high office of archbishop, no doubt acquired some knowledge of architectural art.

<sup>5</sup> The foundations of the Austin Canon Priory of Merton were said to have been laid in 1092 (Stone), but a convent of wood was erected in 1115 (Lysons), and the first prior and canons took possession in 1117, (Tanner). The convent was first built of stone in 1130, and the new convent entered by the canons in 1136, so that the works here were in progress at the same time as at Dover.



other buildings. Being himself an Austin Canon, he prepared his new house for members of his order, passing over the Benedictines of Christ Church Canterbury, in a manner that provoked their jealousy to such a degree as to cause him much trouble afterwards.

The Austin Canons were an order of regular clergy holding a middle position between the newer orders of monks brought over to a great extent after the conquest, and the older orders of secular canons. They were in fact a community of parish priests living under rule. Such an order would be of most value in a town at that time increasing in importance, and with but few churches for the use of the people. They required ample accommodation in their churches for congregations and cared less about the extent and gorgeousness of their choral arrangements. In the architectural character they gave to their buildings they were more modest than the Benedictines and other enclosed orders of monks; they cared little about towers as a decoration to their churches, and preferred square east ends to the more rich and varied apsidal terminations then so fashionable. It will be interesting in going over the plan of this Priory to see how far it accorded with their rules; and although it afterwards became a Benedictine house, I think we shall find, from a careful examination, that the Priory of S. Martin was in fact a house built according to the rules of the Austin Canons.

Archbishop Corboil obtained permission for the sup-

pression of the old house in 1130. The king had been present at Canterbury at the dedication of the Cathedral,<sup>6</sup> which had been conducted with great magnificence in the presence of the King of Scotland and all the Bishops of England. Corboil also received a grant of stone from a quarry near Caen—said still to be known as the quarry of S. Martin—and arrangements were made so that the work was actually commenced in the following year. The work seems to have been hurried on considerably, and a large portion was completed in the course of the following three years, when some of the Canons for whom it was preparing were sent to take possession. These canons were from the Abbey of Merton in Surrey, a house with which the Archbishop had been connected and in which he evidently took some interest. This introduction was, however, violently opposed by the monks of Christchurch, who claimed to have received from the king the grant of the new Priory, and who naturally preferred that it should be inhabited by those of their own order. To support their claim, they prepared to send one of their number to Rome, and, what was perhaps more to the purpose, they at once introduced some of their monks to turn out the intruders, and hold the house for their convent until the matter in dispute was settled. By the death of the Arch-

<sup>6</sup> This was the dedication of the church built by Lanfranc, and enlarged by Anselm, afterwards destroyed by the great fire.

bishop the canons soon lost their friend and supporter, and they disappear entirely from the story, disputing no further for the house which had been prepared for them. The monks of Christchurch do not, however, appear to have been at first successful in keeping peaceable possession. Henry of Winchester, the papal legate, to whom they appealed at the death of Corboil, decided that they were in illegal occupation, and forthwith sent them home again to Canterbury. But on the appointment of Theobald, Corboil's successor to the Archbishopric, after some further disputing, the matter was finally settled by the introduction of some Benedictines, with the sacrist of Christchurch as prior. Constant bickerings and petty quarrels as to their right to join in the elections of the archbishops, or as to the appointment of their own priors, disturbed their peace for many years, but no attempt was again made to alter the arrangement and rule of the Benedictine order.<sup>7</sup>

The progress of the works had probably been stopped

<sup>7</sup> The history of the foundation from the beginning was briefly this:—

(1) At an uncertain date the church in the Castle was built. (2) Eadbald founds there a college for twenty-two secular canons. (3) About 696, Wihtrud moves those canons to the new foundation of S. Martin-le-Grand, and endows them with special privileges. (4) In 1130, Archbishop

Corboil obtains permission for a change of the order. (5) He commences the new work and introduces Austin canons. (6) The convent of Christ Church oppose, and turn out the new canons. (7) Corboil dying, on appeal, the Pope's legate turns out the monks from Canterbury. (8) The new Archbishop re-introduces Benedictines, who maintain possession afterwards.

while these serious disagreements were proceeding; but the new Archbishop soon interested himself in the completion of the buildings, and it would appear that in the first year or two of his rule they were nearly finished.

The Priory, as left by Theobald, was not much altered at any subsequent period, and the principal portions remaining at the Reformation, with a few exceptions, were of his times. About a hundred years after the foundation, considerable works were in progress—a bake-house and brew-house being particularly mentioned. Although we find no reference to them, no doubt about this date the Gateway and Barn were built. In 1295 very much damage was done to the buildings by the French forces at that time laying siege to the Castle, and traces of their mischief are evident both in the refectory and the gate. It is somewhat doubtful if the cloister court had its usual arcade surrounding it from the first, as the remains which have been discovered rather indicate that it was built about the same time as the gateway and the bake-house. In 1484, however, the will of a Robert Lucas was proved, by which thirteen and four pence was left for the making of the new cloister. It is scarcely probable, however, that this cloister was ever built, as no fragments of work so late in date have been found in the ruins.

When, before the suppression, the convent was inspected by the King's Visitors it seems to have been in

a decaying condition. Bad management or diminished revenues had brought the house to the verge of bankruptcy: and we see good cause for the grief of the honest inhabitants of Dover, to which the commissioners referred in their report, in the inventory of goods, which at that time were “impledged”<sup>8</sup> to other inhabitants, to whom the Prior had had recourse.<sup>9</sup> The house was voluntarily surrendered by the Prior and brethren on the 16th November, 1535, and the buildings and revenues granted to the See of Canterbury. The stalls in the Church were given to S. Mary’s, but the altars were not finally removed until 1549.<sup>10</sup> The materials of the church were then given to the town of Dover for the repairs of the town walls and gates, and so, piece by piece, one of the finest monastic churches in this country has been utterly swept away.

These are all the historical facts I can give you in reference to the Priory, but we may yet find several

<sup>8</sup> *Certen parcells plate to certain parsons impledged.*—j. pyx of sylver and gilte impledged to Thomas Mansell, of Dover, Bocher, for vij<sup>li</sup>. j. cote for an image of S. Thomas, garnyshed with divers broches, rynges, and other jewells impledged to Robert Malyn for . . . —“*Archæologia Cantiana.*” Vol. 7. *Walcott.*

(as it was reaported unto us) found the house at his fyrst comyng thither indented in ix.<sup>xx</sup>li. and hath reduced and brought that to c<sup>li</sup>. as itt is said, of whose nowe case dyvers of the honest inhabitants of Dovor shewe themselves veray sorry.” The original letter in MS. Cotton. Cleop., E. IV., fol. 219.<sup>b</sup>

<sup>9</sup> “The house of Dovor is a goodly house, and well repayred in all places, as far as we coud perceyve; and that the prior

<sup>10</sup> No traces of the stalls or pews I believe were discovered in S. Mary’s, when it was restored some years since.

matters to interest us by turning to the buildings themselves.

The most important part, the centre round which all the monastic buildings grouped themselves, has almost entirely disappeared. The great Priory Church of S. Martin, must have been comparable, both in importance and extent, to many of the cathedrals now standing.<sup>11</sup> Thanks to the careful attentions of Dr. Plumtree, at a period peculiarly favourable to observation, we have a tolerably complete plan of the church in its original state. Its square east end, and the absence of all preparation for western towers, point to the progress it had made before the Benedictine influence was felt; while the proportions of the nave and the means of access provided on the town side shew the arrangements which were made for large congregations.<sup>12</sup> Portions of the north and west walls of the nave may still be seen in situ, thanks to the

<sup>11</sup> The dimensions of this church, as ascertained from an inspection of the foundations, are, total length about 300 ft., breadth across transepts 160 ft. The centre aisle of the nave was about 35 ft. wide, and the side aisles 18 ft. The size of the crossing was about 30 ft., and seems to have been prepared for a tower. The transepts, which had no aisles but apsidal chapels in the east side, were the same width as the centre aisle of the nave.

<sup>12</sup> It will be seen by reference to the plan at the end, that these separate entrances are shown in the south and west sides of the church, the sides most accessible to the town, while the side next the cloisters only shows a single entrance. How far this is correct we cannot now judge, but at the time Mr. Plumtree prepared his plan he was doubtless well able to avoid any mistake on these points.

care of Mr. Chignell, in whose hands the ruins have been for two years.<sup>13</sup>

It is somewhat curious that the fate which overtook the Priory Church of S. Martin, Dover, has its parallel in that which has overtaken that of S. Martin at Tours.<sup>14</sup> There, one of the main streets of the town runs down the centre aisle of the choir and nave, while a cross street occupies the position of the transepts. And here at Dover, the houses of Saxon Street look out into what was once the choir, while Effingham Street exactly takes the place of the transepts, the chapter-house and the dormitory.<sup>15</sup>

The chapter-house adjoined the north transept north-

<sup>13</sup> While the buildings were in Mr. Chignell's possession he also did a great deal of work to the refectory and gateway, with a view of maintaining rather than restoring the old work, and we have to thank him, to a considerable extent, for their present comparatively perfect state.

<sup>14</sup> "Notice sur le Tombeau de Saint Martin," Tours, 1861. This great church was almost entirely destroyed at the beginning of this century, but active measures were being taken before the last war for a restoration of at least the choir.

<sup>15</sup> The following is an inventory of the plate in the church at the Reformation:—  
*Plate and Jewels in the Queyre and Vestjere*:—

First, j. crosse of sylver with

the crucifix, Marye and John, of sylver and parcell gilte. Item, ij. chalics with the patents of sylver and gylte. Item, j. chalice with one paten of sylver parcell gylte. Item, j. senser of sylver parcell gylte. Item, j. paxe of sylver and gylte, with the crucifix Marye and John parcell gylte. Item, j. shippe of sylver parcell gylte. Item, j. small spone belonging to the same shippe of sylver. Item, j. crewytts of sylver parcell gylte. Item, j. olde relique partly covered with sylver plate and the residew with cooper and gylte. Item, j. pyx of cooper and gylte with certen reliques therein conteyned. Item, j. litle dubell crosse of wood plated with sylver. Item, j. basson of lattyn, gylted. Item, j. payre of orgaynes.

ward without the usual slype or small apartment intervening. Its plan and proportions were nearly identical with those of Durham, but its size was considerably less.<sup>16</sup> The dormitory, which was about 150 feet long, continued the line of buildings as far as Effingham House, passing by the end of the Refectory.<sup>17</sup>

The building on the north side of the cloisters formed the Refectory of the Priory, and it is the most important of the remains. It measures about 100 feet in length by 27 feet in width, and its height to the starting of the roof is about 30 feet. The windows are pierced through a simple continuous arcade, which runs all round the inside of the building. It will be noticed that the capitals and abaci of the north and south sides differ from those at the end, and do not properly accord with the style of the work. These capitals were evidently inserted after the French attack, when

<sup>16</sup> The Chapter-house at Durham, the work of Galfrid Rufus, was about 80 ft. long, ending with an apse as here. It was vaulted with a barrel vault and semi-dome over the apse. Not being convenient for modern capitular meetings, it was pulled down at the beginning of this century to make way for a modern parlour.

It was usual in Benedictine houses to have a small passage, called the slype, between the transept to the church, as at

Winchester, Gloucester, S. Albans, Durham, Finchale, &c. It formed a passage between the cloisters and the cemetery or space at the back of the dormitory and chapter-house.

<sup>17</sup> The Dortor here at Dover appears to have been a low building of one storey, as the gable of the refectory was provided with windows at the end adjoining it, which must have looked over its roofs.



the Refectory must have been seriously damaged by fire. The windows on the south side have their sills at a higher level than those on the north, an arrangement necessitated by the height of the cloisters passing along below.

The roof with which it was covered previous to the restoration was almost entirely of modern construction, and quite out of keeping with the style of the building itself. It was besides in a very unsafe state, and the opportunity was taken to replace it with a roof more in accordance with the character of the Norman work.

For two hundred years at least this Refectory was used as a barn, and was ruthlessly knocked about to suit the unworthy purpose to which it was devoted; but fortunately one of the most interesting features in the place has nevertheless been preserved. The large drawing of the Last Supper at the east end is, I believe, unique in England, and though it is so much damaged that it has ceased to be in any way ornamental, it bears most valuable traces of what was once a great work of art, and should be carefully and religiously preserved untouched by any attempt at restoration.<sup>18</sup>

The doorway at the west end occupies the same

<sup>18</sup> The general arrangement of this work would almost suggest that it had been painted after some account of the celebrated "Last Supper," which Leonardo da Vinci painted for the refectory of S. Dominic, of Milan. The figures are life-size. The painting has been retouched

at a later date, and the position of S. John's head altered. Portions of the second work falling away, have disclosed the other head, giving to S. John a somewhat ludicrous effect. The nimbi are in all cases stamped into the plaster with sunk rays.

position as the original entrance; but the stone work has unfortunately been removed. One fragment remains in the grounds, which may perhaps have formed part of the lintel, and quantities of enriched arch-mouldings lying about shew how fine the doorways here must have been. Those who know the rich works of the same kind at Patricxbourne, Barfrestone, and S. Margarets at Cliffe near Dover, will easily restore in their own minds an image of the doorway here.<sup>19</sup>

The arrangements of the refectory, when in use, were very simple. The Prior and his guests sat at a table placed across the east end, slightly raised on a dais. The cups and vessels belonging to his table were kept in the aumbrye at the side—now devoted to housing the gas meter. The tables for the monks were ranged down the sides of the room, and a wooden pulpit stood near the dais, from which the appointed psalms were read during the meal.

The inventory given of the utensils and furniture found in the refectory at the suppression scarcely supports the popular delusion that eating was one of the chief employments of the monks in the middle ages:—

<sup>19</sup> In a plate, No. 134, of "Buck's Antiquities," is a view of the Maison Dieu, with the Priory in the background. The Refectory and the Guest house appear therein much in their present state, except that at the east end of the latter there is a small building shown adjoining, and at the west end of the former is a tower-like erection rising above the roof of the Refectory. In the middle is a wall pierced by two tall arches which looks like the gable end of the Dortor.





“ In the Vawte where the Moncks do dyne,  
 j. olde table, j. fourme, j. cusshon of verder,  
 j. booke of the Bybyll wrytten.

“ In the Buttrye next to the same vawte where the  
 moncks do use to dine,  
 j. salte of sylver parcell gylte with a cover  
 to the same, vj. silver sponnes with wreethed  
 knoppes gylted, ij. old playne table clothes,  
 ij. old playne towells, iij. napkyns playne,  
 j. bason and j. ewar of pewtar, iij. bell  
 candillsticks, j. smalle lampe, v. chaffyn  
 dyshes of latten.”

After their dinner the monks washed their hands at the lavatory by the refectory door in the cloisters. This lavatory consisted of an arcade of three arches over the washing place, and appears to belong to the second period of building operations at the Priory, to which we have already referred.

At the west end of the refectory stood the kitchen, and the remaining side of the cloister was occupied by the cellarage.

In the houses of the Austin Canons, the Prior's lodge was almost invariably attached to the south-west angle of the nave of the church. Here, however, the position of the church in reference to the town prevented such an arrangement, and the lodge would seem to have stood between the gateway and the cellarage ; or, possibly, if built by the Benedictines, on the other side of the great court by the Guesten Hall.

The gateway appears to have suffered more from the French devastations than any other part of the convent. At the time of their attack it must have been barely finished, but it would seem nevertheless that a considerable portion was thrown down. Reconstructed at a later date of fragments saved from the ruins, it presents some strange anomalies. The gateway was originally groined and prepared for one or two portcullises; but, in the rebuilding, these and the groining were omitted. In the upper chambers are some fireplaces with wooden lintels, which evidently from their character could only have been inserted shortly anterior to the dissolution. A small chamber, reached by an external staircase, and with a window opening into the gateway, seems to have formed a chapel, and at the entrance to it is a niche for the holy water stoop, and a recess for the altar and a piscina are in the east wall. The upper chamber of the gateway appears only to have been reached from the buildings on the east side, adjoining which is a small turret staircase leading to the roof. The gateway, unfortunately now in a very ruinous condition, urgently demands careful repairs. It is to be hoped that if some other means be not forthcoming, the success of the College will justify the council in restoring and devoting it to some appropriate use.<sup>20</sup>

<sup>20</sup> The frontispiece shows a view of this gateway as proposed to be restored. No alteration would be made in the structure beyond raising the walls to their original level and re-roofing the whole.

The great Priory barn, which some living doubtless very well recollect, stood at the south-west corner of the great court, and seems, from the views of it remaining, to have been a fine example of 13th century work.<sup>21</sup>

Another building, which I have only mentioned incidentally, is the Guesten Hall. It is quite possible that the erection of a building of this size was not at first contemplated by the founders of the Priory, and that it was part of the scheme the completing the work and fitting it as far as could be for its Benedictine owners. The Guest house, however, was frequently placed at some distance from the cloister, and in a town such as Dover, where the succession of travellers must have been nearly continuous, it was perhaps thought necessary not to allow of too close an intercourse between the monks and their guests. The character of the work is distinctly later than that of the church and refectory. The building consists of one broad aisle, opening into a narrower one through pointed arches carried on bold cylindrical piers, with an elegant variety of the usual Norman scalloped capital. These capitals are similar to some at S. Margarets at Cliffe, but are nevertheless of an exceedingly rare form. At the west end of the centre aisle was a large fire-place, the chimney of which remains. The windows into the hall are all lancet shape, and more than any other feature shew the advance of style.

<sup>21</sup> There is a view of this of the Priory, about a hundred barn in the foreground of a years since, in "Grose's Antiquities of England."

The inventory already quoted gives the following list of the various chambers, buildings, &c., throughout the Priory, which contained any furniture:—Choir and vestry, Prior's own chamber, Chapel next the Prior's chamber, the Great chamber, the White chamber, the Prior's inner parlour, Outer parlour, the Vawt (refectory), the Buttery, the Kitchen, the Schoolmaster's chamber, and Richard Elam chamber.

A plan is given at the end, from which the general disposition of the monastic buildings will be seen, and it may be possible with its assistance to trace some of the apartments mentioned above. The church is shewn at the south-east angle of the ground, on the side nearest Dover. Its west and two south doors appear to have opened outside the convent enclosure, to give free access to the people of the town. The cloisters lay on the north side of the nave, and had to the east successively the north transept of the church, the chapter house and the dormitory. The north side was occupied entirely by the refectory, and the east side appears to have been devoted, as is usually the case, to cellarage. The kitchen and buttery may have been in the angle between the cellarage and the refectory. The prior's lodging in all probability extended from the west end of the nave to the gateway, with which possibly it communicated. In the above list is mentioned the prior's own chamber and the chapel adjoining. The upper chamber of the gateway was a fine apartment, with a large fire-place inserted at a



later period than that of the building, with two traceried windows, and having a small chapel adjoining it to the west. It may perhaps, therefore, be the chamber referred to. The Great chamber and the White chamber may have been the Guest house, as there would scarcely have been room for them close to the other buildings. Round the Guest house will be seen on the plan traces of considerable remains, possibly of stables and lodgings for the servants of travellers.

The position of the library is not shewn, nor is it mentioned in the inventory, but we know that at one time it was of some little importance. Among the MSS. in the Bodleian Library at Oxford, is a catalogue of the library of S. Martin Dover. It is a small folio in vellum, very legibly written, but damaged in the middle by damp, and still more so by the knife of some illumination hunter with thieving propensities. The compiler was John Whitefield, who appears from the catalogue to have been the author of several treatises.

The seal of the Priory is figured in Hasted's "Kent." The impression shews S. Martin dividing his cloak with the beggar. The legend was that the saint riding one day out of the gate of Amiens, met a poor and naked man, and having nothing about him but his cloak, he shared it with the unhappy one. In the restoration of the doorway to the refectory the legend will be illustrated by the sculpture of the tympanum.

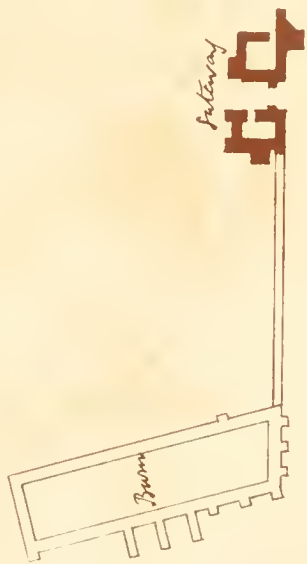
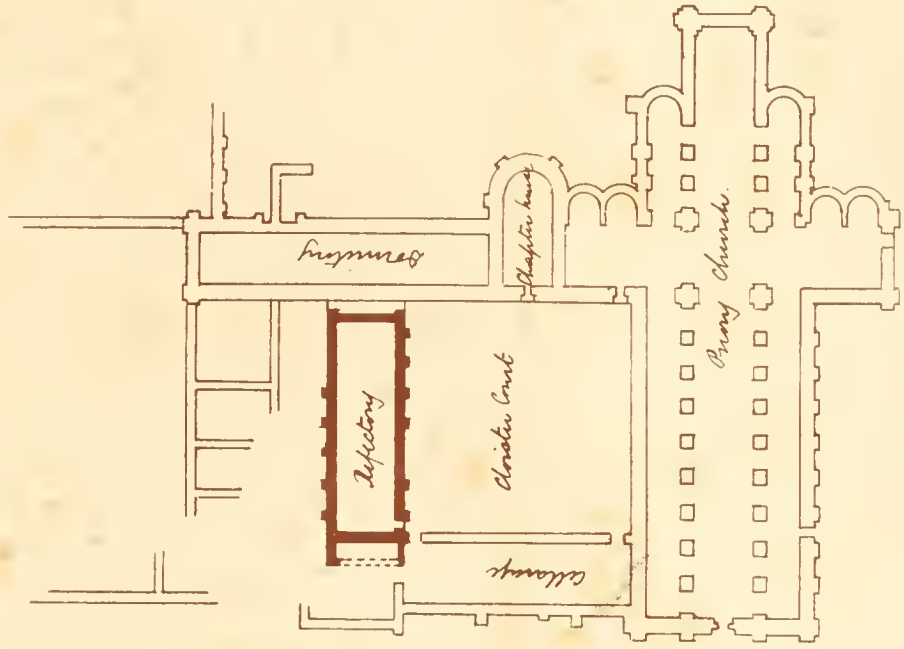
The arms of the Priory are given by Dugdale as *Sa.*

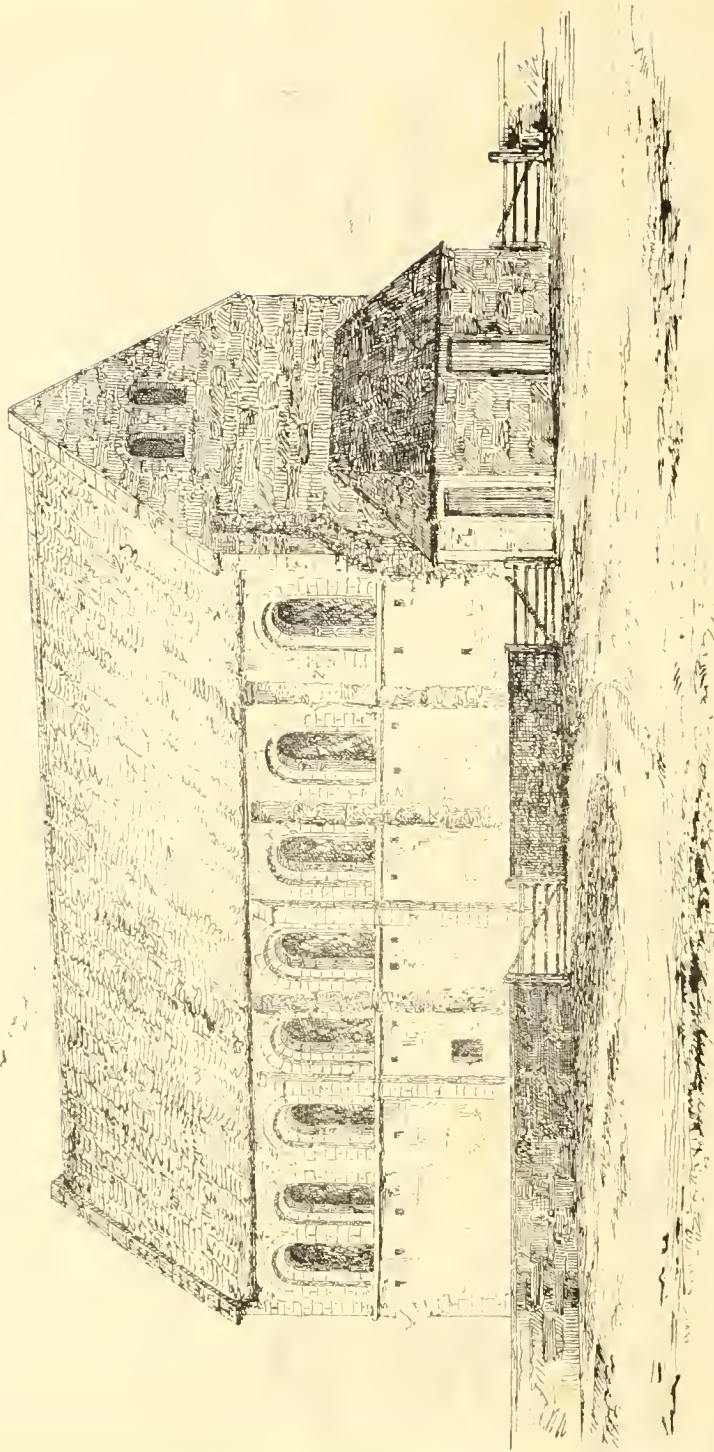
a cross *Ar.* between four leopards faces *Or.* The cross is sometimes given as *Or.* as well as the faces.

The names of the Priors form an uninteresting list. One only seems to have attained any high position in the Church—Hugh, who was made Prior in 1157, and who in 1174 succeeded Thomas Becket as Archbishop of Canterbury.

We have now touched on all the points in the history and remains of the Priory of general interest, and little more has to be said. Some considerable portion of the buildings have come into the hands of the Dover College Company, and the Council, with praiseworthy regard to the value of their acquisition, have devoted some of their funds to the restoration of the Refectory. More, they cannot do at present ; but as their timely work has saved to Dover one of its most perfect mediæval buildings, others in their turn may possibly be induced to step forward and give them a helping hand in saving from the destruction which threatens them, the Gateway and the Guest house.

Plan of the Remains  
of the  
Abbey of S. Martin, Troyes

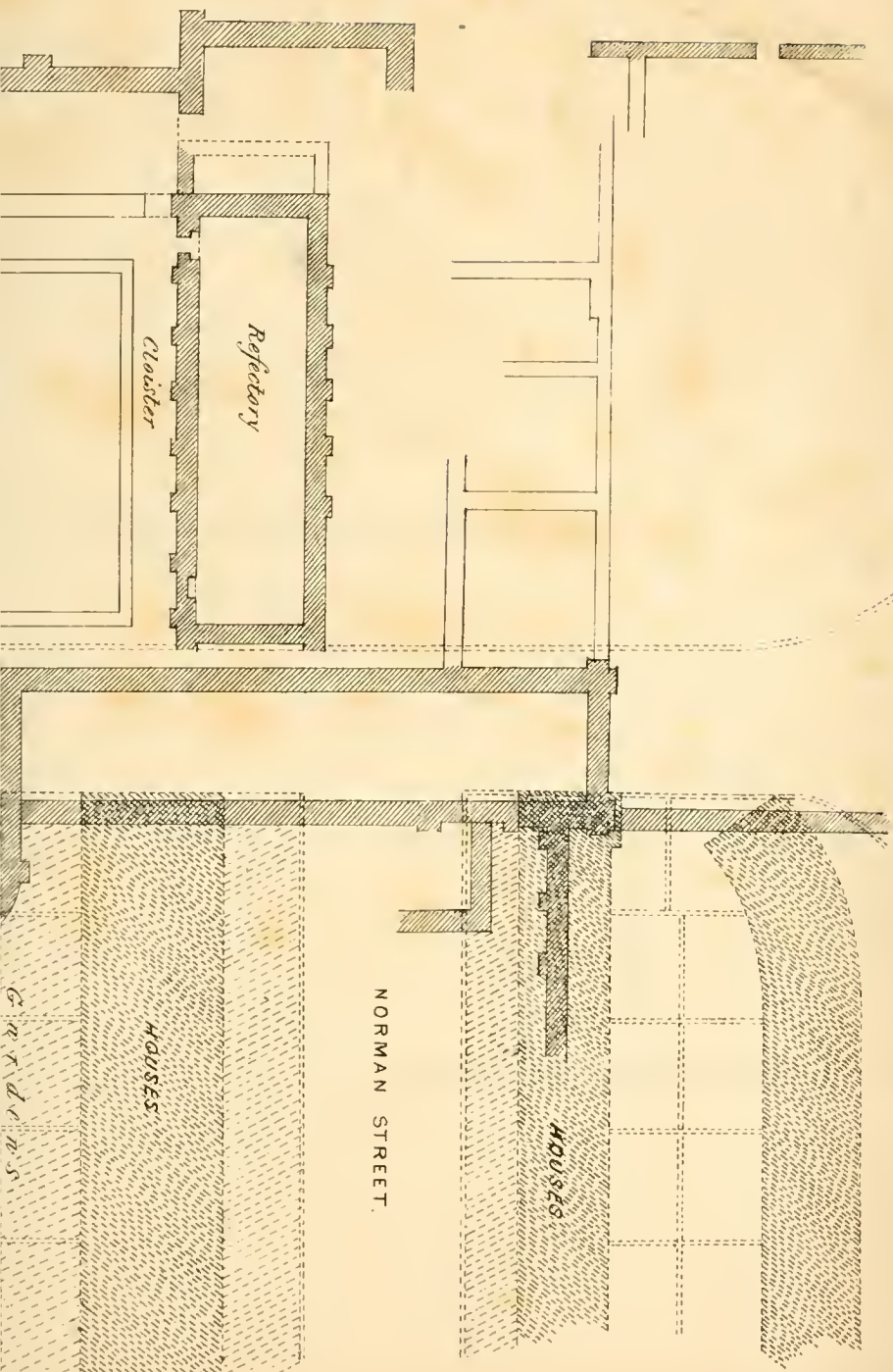


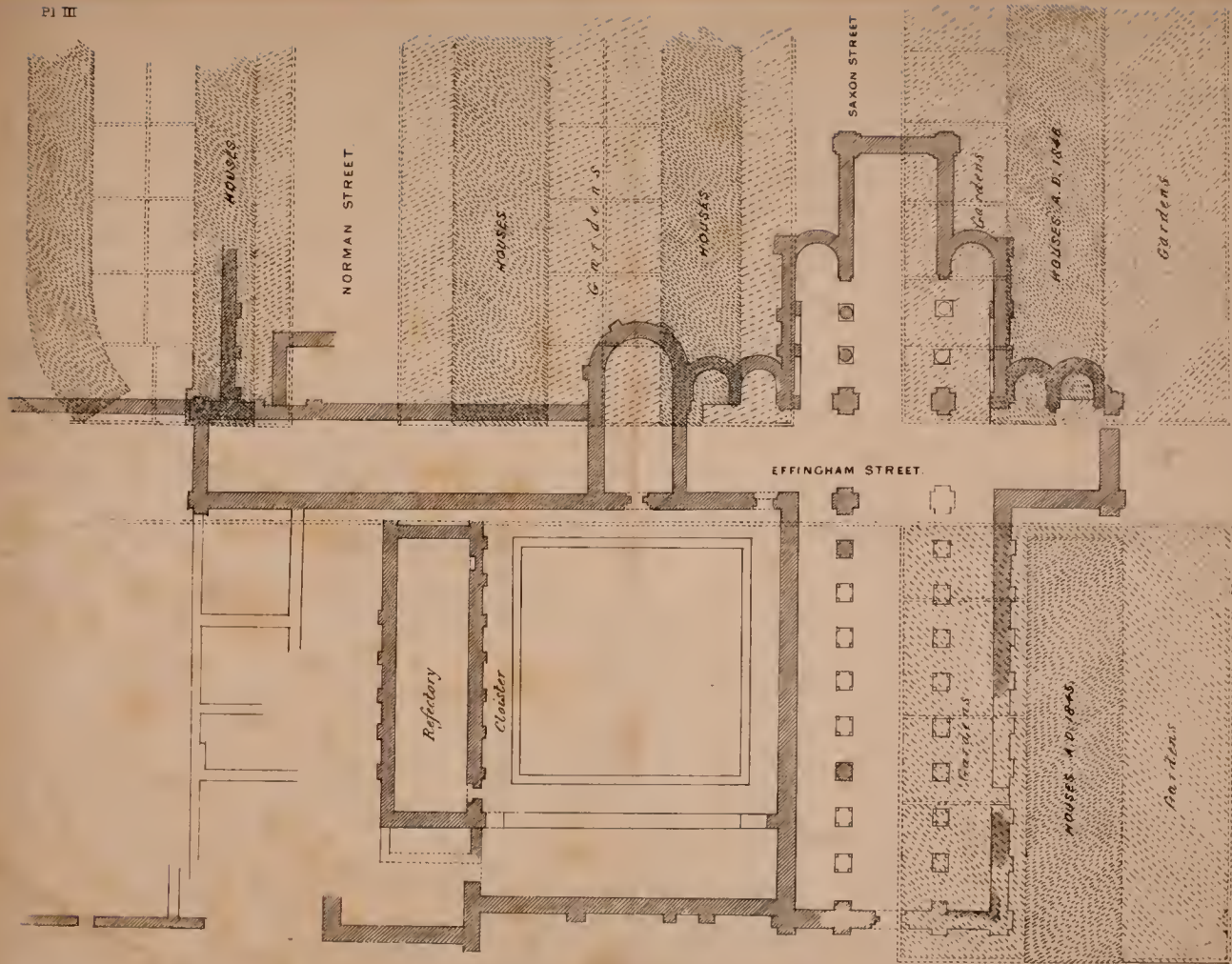


ST. MARTIN'S PRIORY DOVER . N.W. VIEW OF REFECTORY

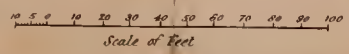
Scale  
10 5 0 10 20 30

GROUND PLAN OF STM

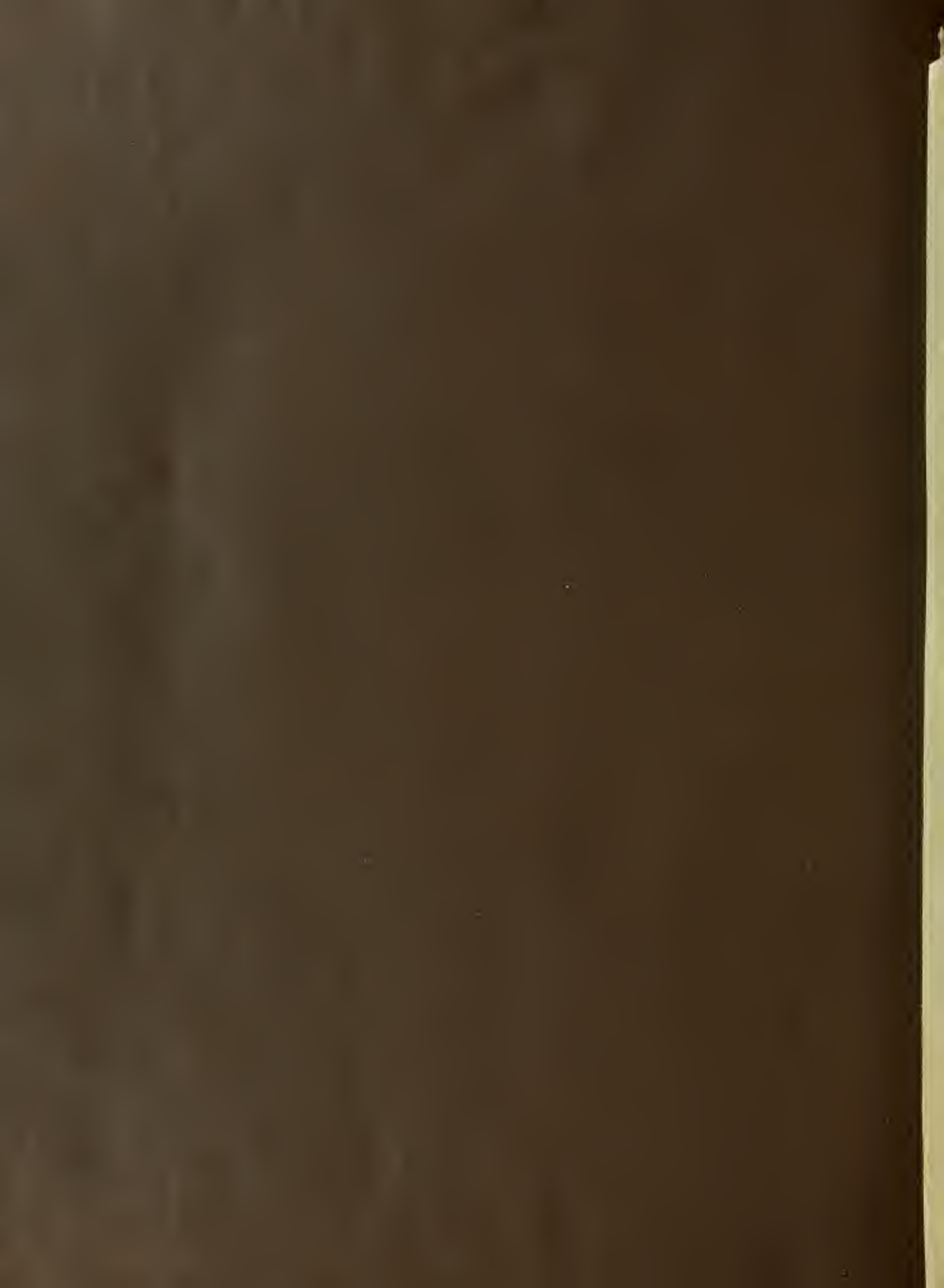




GROUND PLAN OF ST MARTIN'S PRIORY DOVER









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