

treated them harshly and Archbishop Laud denounced their churches as "great nurseries of inconformity." Charles I thereupon wrote: "Put me in mynd of this at some convenient time, when I am at counsell, and I shall redress it." After this many of the Huguenots left the country and settled in Holland; others went to Spitalfields. In 1719 there were only 58 "Master Weavers."

In 1582 the plague raged in Canterbury and in the register of the foreign Protestants has this pathetic entry:

"La feme Direlin,
Un autre enfant
Magdalene sa fille,
Un autre petit,
Et am autre le mesme jour—
La dernier fille."

At a little distance from the Cathedral and without the city wall stands the Monastery of St. Augustine, the building of which he commenced but it was not completed and consecrated till after his death. Here were buried Ethelbert and all the Christian kings of Kent, St. Augustine and the nine Archbishops who immediately succeeded him. The Danes in 1011 destroyed the Cathedral and a great part of the city, but the Monastery escaped. Some historians suggest that the Abbot paid a ransom, others that his safety was his reward for betraying the city. The lands of the Convent consisted of 11,862 acres in 1162, and in 1390 its income when taxed amounted to £1232 14s 4 1-2d. In 1464 circumstances had so altered, that one of the Monks, writing to a friend, informs him: "The holdyst brother in our place never herd nor saw our church in that mysere that is now," while another complained that they were "forced to procure drink in ale houses."

Henry VIII in 1538 suppressed the Monastery with many others and it gradually from that time fell into decay and certain citizens took away portions to build their houses. The same year saw the destruction of St. Thomas' shrine and the confiscation of its treasury. The site of the ruins of the Monastery were pur-

chased in 1844 and a missionary college erected.

Not far from the Monastery, stands the Church of Saint Martin on the road leading to Sandwich. Some portions of the building are believed to have been in their present positions when the Romans occupied the country and evidence of Roman work is noticeable in the external south wall. A church stood here when Augustine the Monk came from Rome with his followers in the early part of 597 and here, or in the River Stour close by he baptized the King of Kent on Whitsunday of the same year. The font of this church is remarkable. The irregularity of the circles and interlaced arches in the carving are worthy of notice. Some archæologists affirm the font to be Norman, others Saxon, others again that the font is Saxon, and the carving Norman. The Kent Archæological Society being of opinion that the lower part is Saxon and the upper Norman. The church contains the oldest brass in the city inscribed to the memory of Stephen Fulks and Alice his wife, dated 1406.

Passing over the meadows into the Dover Road we re-enter the city and find ourselves in the Dane John, a public garden, which has been the property of the citizens from time immemorial. Here they shot at the butts with arrows, and later on "practised at the target with culverins, blundering musquets and other firearms." In writings of the thirteenth century the place is called "Dungonen," "Dangun," and Daungeon," in 1486 "Dungeon Hill," in 1663 "Dunge Hill," and in 1757 "Little Dung Hill." The Maypole was annually set up here but was discontinued in 1588. During the wars of the Roses one William Pennington having a lease of the Manor of Donjon, essayed to prevent the ingress of the citizens to their favourite recreation ground, but later on the local historian has recorded that "the said William Pennington was summarily beheaded nigh unto the same ground, because of the grudge which the city had against him."

A short walk brings us to the ruined castle, the third largest Norman keep in