

and, if the weather be warm, removed altogether, to prevent the plants from drawing; and, if they are at all crowded, they must be thinned by pulling up some, for, when they are too close, they damp off, as it is called—that is, they rot at the bottom. If you have no hand-glasses, you must put upright sticks, to stand a few inches, say six, out of ground, so that you can cover with a mat at night; but the more air and room the young plants have the better.

With regard to the distance between the little plants, an inch apart would be sufficient, because they only have to stand till they can form six good leaves, and may be planted out any time after the middle of May. If room is scarce, and plants wanted; they would not take much harm if they were only half an inch apart, so that they were not closer.

We have for years got our tender seedlings up at two seasons—the first early under glass, pricked them out in pots and pans, and protected them in the greenhouses; and the second sown in the open ground, in April. If those under glass were much earlier in bloom, those raised in the open air were much stronger; and if they began to flower later, they remained in bloom longer.

If we except the cook's-omb, which requires constant heat and moisture, there is hardly an annual worth growing that may not be sown in the open air about this time, and come to perfection in the season, although somewhat later. They are all best sown in drills a foot apart, because we can step between them to weed, clean, and thin them.

If we propose to dress the borders with any further plants, it is quite time to set about it. Everything hardy that has been grown in pot, and not forced, may be turned out with the ball of earth whole; such as phloxes, cheiranthuses, perennial candy-tuft, lychnisses, Canterbury bells, and other campanulas; sweet-williams, wall-flowers, peonies—in fact, anything that is naturally hardy.

Sow the hardy annuals in borders, if it be not already done; and we may now sow everything not already sown in the kitchen garden, with two exceptions, French and scarlet beans. These are as tender almost as hot-house plants, and a very slight frost will kill them; therefore, those who depend on one sowing should not venture till the second week in May.

THE CHARTERHOUSE.

THIS charitable institution has been described as the noblest ever founded by a single individual. Its history has supplied the subject of several works at different periods, and we believe that a brief account of its origin will be read with interest by the readers of this paper.

In the year 1349 the plague was raging in London with a fury of which we can scarcely form an idea. The churchyards were soon filled, and other places had to be selected for the bodies of the dead. At this juncture, Stratford, the then Bishop of London, bought three acres of land, called No Man's Land, and consecrated it, and it became known as Pardon churchyard. The plague continuing to rage, this was soon filled, and Walter de Manny then bought thirteen acres of land of the Master and Brethren of the Bartholomew Spittle, which adjoined the churchyard, to which it was added; and so numerous were the burials, that Stowe relates that he read on a stone cross in this burial-ground, that fifty thousand persons had been buried there during the plague of 1349; and, still further to show the magnitude of the affliction, and the extent to which the population of London was diminished by it, he states that a fine horse which before the plague would have fetched forty shillings in the market, was afterwards sold for six shillings and eightpence; a best-fed ox was reduced in price from twenty-four shillings to four shillings; a cow from twelve shillings to one shilling; a fat mutton from twenty pence to sixpence; and other things in a similar proportion. After the plague had passed away, Pardon churchyard was used for burying suicides and executed felons in, whose bodies were brought here in a close cart, covered with a black cloth tilt, on which a white cross was painted. This cart was called the Friary cart, and belonged to the Knights of St. John, whose Hospital stood close by—a portion of which can still be seen in St. John's-square. In those days, when executions were so frequent as to attract comparatively little attention, this cart was often seen passing along the street in the direction of Pardon churchyard, its passage being accompanied by the jingling of a bell, which hung inside. The same powerful Order claimed sanctuary for this cart, and the right of taking possession of the bodies of persons who had given aims

to their fraternity, no matter how they came by death, and conveying them away in it to burial. It is stated in *Dugdale's Monasticon*, that some of the servants of the Order drove up to a gallows, and took down the bodies of some executed felons and buried them, and that one of them, named Adam Le Messer, came to life after being laid in the grave, and took refuge in St. John's church, where he remained in safety until an opportunity offered of getting him out of England; the law being powerless to drag him from sanctuary.

Sir Walter de Manny did not confine his liberality to the first purchase of thirteen acres, but, after the plague was over, he bought ten and a-half acres more, and obtained a Bull from Pope Clement, authorising him to found a college for a dean and twelve secular priests. He was prevented from carrying out his intention just then by being summoned to serve in the wars. Soon after this, Michael de Northburgh, who had succeeded Stratford as Bishop of London, gave £2,000—a very large sum in those days—beside a good deal of other property, to assist in founding a convent here. Encouraged by these bequests, and with the consent of the then Bishop of London, Manny, on returning from the wars, resumed his project, and applied to Edward III. for a licence, on obtaining which he founded a convent of monks of the Carthusian Order—an Order instituted by one Bruno, the principal seat of which was in France, at a place called Chartreux, from whence, by corruption, comes the term Charterhouse. This Order was remarkable for the severity of its discipline. Its members were forbidden to speak to each other or to strangers, except by permission of the superior; and it was a rule most strictly adhered to, that no woman should be allowed to enter the precincts of their establishment; and a penance was once inflicted on a prior of the convent in Paris for having suffered the Queen of France to violate this rule. It was a prior and monks of this Order whom de Manny installed in the building erected for their reception, with directions to pray for the souls of himself, his wife, and certain other persons named, and for the souls of those whom he had killed in battle. The convent of the Charterhouse continued till 1534, when Henry VIII. sent commissioners to administer the oath of supremacy; which Prior Houghton and other of the monks refusing to take, were sent to the Tower. After being confined here for a month, the prior gave in; but failing to practise the injunction of silence which the founder of his Order had laid such stress on, and expressing his opinions of the matter in a way which was not agreeable to the Royal savage, he was again seized, along with two others—a monk of Sion House, and the Vicar of Isleworth—and with them was hanged, drawn, and quartered, and a portion of his body was stuck on the gates of the Charterhouse. Many more of the monks were very badly treated; but Prior Trafford, who succeeded Houghton, was more tractable, and not only complied with the statutes against the Pope, but surrendered the convent to the king in 1537, and, in return, he and the monks who adopted his way of thinking, received pensions. Henry gave it to Sir Edward North, who was confirmed in its possession by Queen Mary, who likewise made him a peer. Her successor to the throne, Queen Elizabeth, came here from Hatfield, and stayed some days, until she removed to Sion House; and three years later, when she dismissed its owner from her privy council, to punish him still further, she took up her residence with him for four days. A son of Lord North sold the Charterhouse to the Duke of Norfolk, who, having been weak enough to entertain a project of marrying Mary Queen of Scots—notwithstanding her husband, Bothwell, was still alive—he was convicted of high treason and executed. To show his regard for the memory of the man who had died on his mother's account, as some say, but more probably because it was a convenient central position, about as far removed from the city as it was from Whitehall, James I. stayed here, as the guest of Lord Thomas Howard, on making his first entry into London. Eight years later the Charterhouse was purchased by Mr. Sutton, for £13,000.

Mr. Sutton, who was the founder of the noble institution as it exists at present, was a merchant and banker of London, and among those who applied to him for money in 1577 were Queen Elizabeth, who borrowed £100 of him for one year, and the Earl of Sussex, who urgently requested the loan of £50, and, to mark his sense of the obligation Mr. Sutton had conferred upon him, by complying with his request, he directed his keeper to send him a fat buck every summer, and a doe in winter, as long as Mr. Sutton was alive.

The great riches of Mr. Sutton tempted a Sir John Harrington to intrigue, for the purpose of inducing him to leave his money to the Duke of York, afterwards Charles I., and it was generally reported that such was his intention, and that the king, in return, would ennoble him; but the noble old man energetically disclaimed any desire for worldly distinctions, or of an intention to dispose of his money in the manner suggested, and at once began to provide for the foundation of the splendid charity which, perhaps, surpasses any ever founded by a single individual.

It seems to have been the founder's intention to have presided over the establishment himself, but, his health failing him, he appointed another to fill the post; and that same year (1611) he died, and was buried in a leaden shroud, in Christchurch, from whence he was subsequently removed to the Hospital chapel.

Immediately after his death, his next heir, not satisfied with the legacy left him, attacked the will; but a decision confirming it was obtained in a manner which looks uncommonly like bribery of the highest personage in the State. His executors paid into the Exchequer 10,000*l.*, for the purpose of enabling King James to repair the bridge over *Berwick-on-Tweed*, no doubt to facilitate the migration of his Majesty's countrymen to the vicinity of the Court. Whether any portion of this money was expended in the performance of this laudable object is not stated; but it is only reasonable to suppose that it was a shabby method adopted by the king for getting possession of a portion of the spoil. However this may be, five days after this sum was paid into his Majesty's Exchequer, the Lord Chancellor pronounced a decision confirming the will.

At the present time there are eighty pensioners—or, as they are termed in the writings, poor brethren—supported in the Charterhouse, each of whom has good apartments, and all necessaries provided for him, receiving in lieu of clothes 1*l.* a-year and a gown. They live together in the manner usual in colleges.

The direction of the Charterhouse rests with the reigning King or Queen, the Archbishops of Canterbury and York, and thirteen others; and with them rests the nomination of pensioners and scholars.* The internal arrangements are entirely under the control of the Master. The grounds attached to the Charterhouse are very extensive and pleasant. On the anniversary of the foundation—that is, on the 12th December—there is a meeting in the Old Court Room, when those on the foundation join in singing the old Carthusian song, the chorus to which runs:—

"Then blessed be the memory
Of good old Thomas Sutton;
Who gave us lodging—learning;
And he gave us beef and mutton."

Portions of the old monastery still remain—for example, the wooden gates, the washhouse court, &c.; but the greater portion of the present building is of more modern date. In the Governor's room there hangs a fine portrait of the munificent founder, painted in the year in which he died, at the ripe age of seventy-nine years.

THE PRESENT AND THE FUTURE.

WHAT to that for which we're waiting,
Is this glittering, earthly toy?
Heavenly glory, holy splendour,
Sum of grandeur, sum of joy!
Not the gems that Time can tarnish,
Not the hues that dim and die;
Not the glow that cheats the lover,
Shaded with mortality.
Hear of glory,
That shall be for thee and me!
Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day,
But the everlasting beauty,
And the endless melody.
Hear of glory,
That shall be for thee and me!
City of the pearl-bright portol,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival;
City of JEROVAN, Salem!
City of Eternity!
To thy bridal halls of gladness,
From this prison would I flee!
Hear of glory,
That shall be for thee and me!

* For an account of the Charterhouse School see the "Ladies' Treasury" for April.