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THE CARTHUSIAN MONASTERY OF LONDON.

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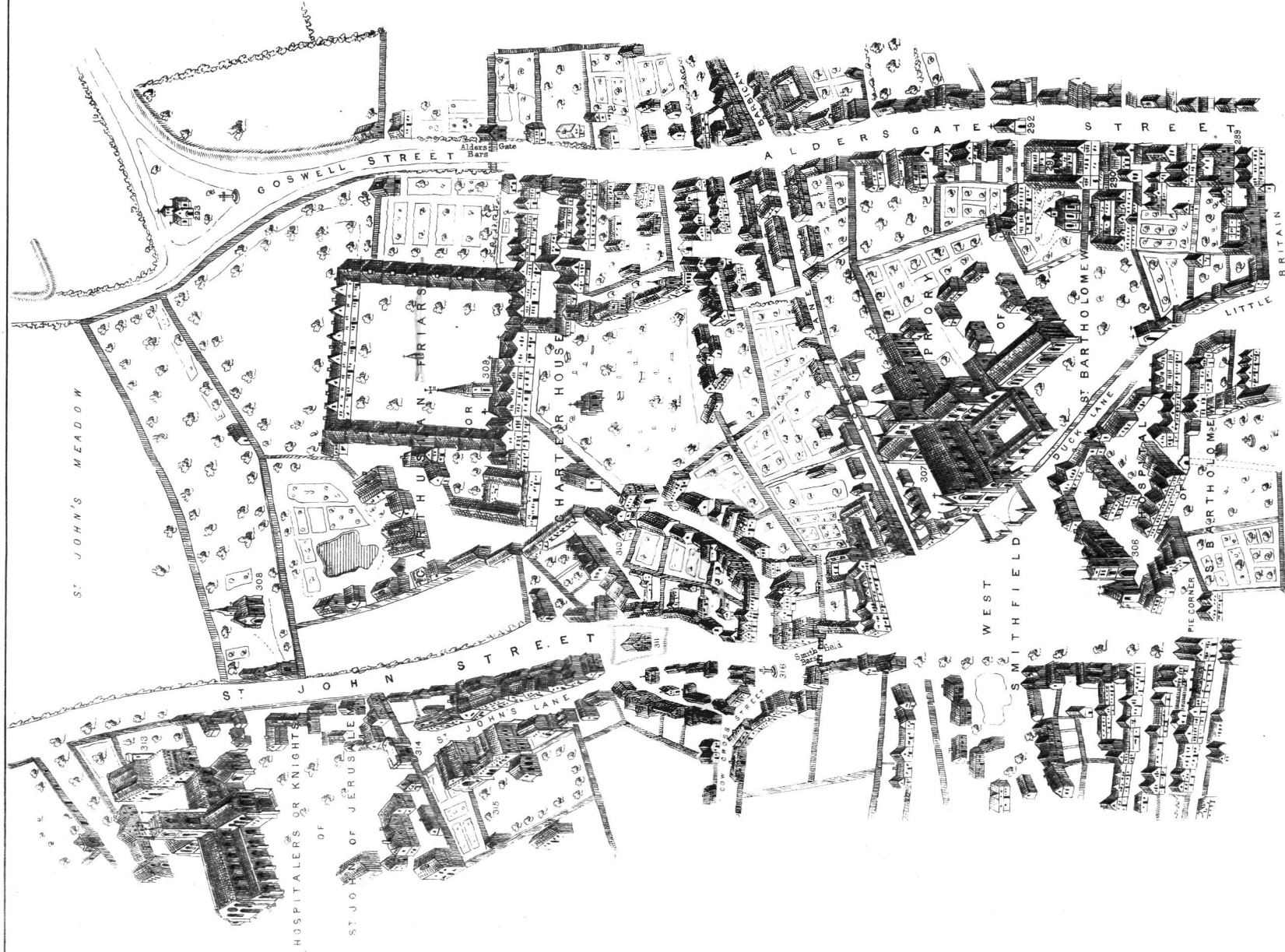
THE compilation of the following notes, illustrative of the Carthusian Monastery of London, owes its origin to the Meeting of the Society at the Charterhouse on the 10th of June 1867, and to the address, which on that occasion the author, at a short notice and with little preparation, delivered to a numerous assembly. The attention of the auditory was at that time limited to the use and occupation of the place by the monks of the Carthusian order until the dissolution of the monastery, and to its subsequent occupation by those wealthy noblemen who converted the monastery into a palatial residence. Accordingly the observations now to be made will be confined to the same subjects; nor will any notice be taken of the hospital and school which were founded by Thomas Sutton, when in 1611 he purchased, from Thomas Earl of Suffolk, Howard House and the lands adjoining, which are now held by the Governors of the Charterhouse under the authority of a royal charter of James I., confirmed by subsequent Acts of Parliament, as "Governors of the Goods, Lands, Possessions, and Goods of the Hospital of King

James founded in Charterhouse, in the county of Middlesex, at the humble petition and only cost and charges of Thomas Sutton, Esquire."

The Charterhouse has been for many centuries an extra-parochial place, but anciently it was in the parish of St. Sepulchre. The church of that parish is outside the wall of the city of London beyond Newgate, and within the ballium at the bottom of which flowed the river Fleet. The parish extended beyond the boundaries of the city into the county of Middlesex. The church, which has been always served by a Vicar, was granted by Roger Bishop of Salisbury to the Prior and Convent of St. Bartholomew, upon the foundation of that monastery by Rahere in 1123. Whence the Bishop of Salisbury derived his right to that church cannot now be discovered. It is sufficient to state, that by his grant the Prior and Convent became possessed of the great tithes of the parish, and continued to be Rectors until the dissolution of the monastery. It is probable that at that period the whole site of the two parishes of St. Bartholomew the Great and St. Bartholomew the Less was in the parish of St. Sepulchre. That they were not distinct parishes until after the Dissolution appears from the fact that no mention is made of them in the *Valor Ecclesiasticus* of Henry VIII. (1535) among the parishes of the city of London.

The appropriation of the present site of the Charterhouse to purposes of religion began with the provision made by Ralph Stratford, Bishop of London, in the year 1349, for the interment of the dead in a time of general pestilence. That prelate bought three acres of land, called "No Man's Land," inclosed it with a wall, and erected a chapel in which masses were said for the repose of the dead. The chapel was afterwards called Pardon Chapel, and the churchyard Pardon Churchyard. Its situation may be seen in the plan of the Charterhouse and its vicinity, (see Plate I. copied, with permission, from Mr. Newton's map of London in the Olden Time), as abutting upon the north wall of the garden of the monastery, and extending from St. John Street to Goswell Street.

About the same time Sir Walter de Manny purchased from



Reference.

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| 283. Brotherhood of the Trinity. | 292. Conduit in Aldersgate Street. | 307. St Bartholomew the Great. | 310. Windmill Inn. | 314. St John's Gate. |
| 290. Westminster House. | 293. Mount Calvary. | 308. Randon Church Yard. | 311. Hicks's Hall. | 315. Berkeley House. |
| 291. Peter House. | 305. St Bartholomew the Less. | 309. Charterhouse Chapel. | 313. Prior's House. | 316. Cow Cross. |

the Master and Brethren of the Hospital of St. Bartholomew a field of thirteen acres and one rood, called the Spittle Croft, in which, as is recited in his charter of foundation, more than 50,000 persons were buried in the time of that pestilence.* Sir Walter also erected a chapel in honour of the festival of the Annunciation, from which building the Spittle Croft acquired the name of "New Church Hawe." The Spittle Croft occupied the space between the boundary of Pardon churchyard on the north, and the boundary wall of Charterhouse churchyard (now called Charterhouse Square) on the south. Twenty-two years elapsed (1349-1371) between the first purchase of the Spittle Croft by Sir Walter de Manny and his foundation of the Carthusian monastery. In the interval between 1349 and 1352 Sir Walter had signified to Pope Clement VI. the provision which he had made near London for the burial of the dead, his having built a chapel, his purpose to found a college for twelve chaplains under a warden, and had requested a licence of foundation, and power to the Archbishop of Canterbury and Bishop of London to unite to it three benefices, not exceeding in value 100*l.* per annum.

Such is the evidence which we have of the early purpose of Sir Walter de Manny to devote the property which he had acquired to religious purposes, and of his endeavour to obtain the sanction of the Papal authority for the endowment of his college by the annexing to it benefices of the value of 100*l.* per annum. This took place under the popedom of Clement VI., which was between the years 1349 and 1352. In 1354 Michael de Northburgh became Bishop of London. An attentive study of his last will and comparison of the dates of the documents will confirm the idea, that in the establishment of the Monastery he took

* Stowe in his Survey of London says, "I have seen and read an inscription fixed on a stone crosse, sometime in the same churchyard, and having these words:—

"An. Dom. M.CCCXLIX.

"Regnante magna pestilentia, consecratum fuit hoc Cœmeterium, in quo et infra septa presentis Monasterii sepulta fuerunt Mortuorum corpora plusquam quinquaginta millia: præter alia multa adhuc usque ad præsens. Quorum animabus propitiatur Deus. Amen."

a very important part, such as fairly entitles him to be accounted one of its founders. He died in 1361. It would appear that the property which Sir Walter de Manny had acquired, and on which he intended to build his college, had in some way or other passed into the hands of the Bishop. The words of his will are as follows:—"Item, lego duo millia librarum ad fundandam construendam et complendam, quam ocius executores mei hoc facere poterunt, quandam domum Ordinis Carthusiani juxta situm et modum ejusdem ordinis in loco Newechurche-hawe vulgariter nuncupato, ubi est ecclesia Annunciationis Beatæ Mariæ Virginis, *quem locum et patronatum ejusdem perquisivi de domino Waltero de Manny milite.* Item, eidem domui cum completa et perfecta fuerit duas pelves argenti meliores quas habeo ad ministrandum in magno altari ejusdem domus, et vas meum argenteum aymelatum in quo solet poni corpus Christi, et meliorem stopum argenteam quam habeo pro aqua benedicta cum aspersorio ejusdem et cum campanella argenti. Et ad meliorem completionem dicti operis et dotationem ejusdem ampliorem lego omnes terminos meos quos habeo in quibuscumque locis usque ad quadriennium post tempus mortis meæ. Et nihilominus omnes redditus meos et tenementa quos et quæ Londini habeo, et reversiones tenementorum quæ Johannes Cantebrigg tenet de me ad terminum vitæ suæ in civitate Londonensi, et omnes alias reversiones quos habeo in eadem civitate lego eidem domui in perpetuum possidendas, redditibus infrascriptis duntaxat exceptis. Item, lego eidem domui omnes libros meos divini servitii per me non legatos. Item, duo meliora integra vestimenta quæ post mortem meam reperientur. Quod si domus prædicta juxta voluntatem meam hujusmodi fieri non poterit, tunc præfatos redditus et tenementa cum reversionibus prædictis lego executoribus meis infrascriptis ad vendendum et disponendum de eisdem pro salute animæ meæ prout eis videbitur melius expedire et voluerint die judicii respondere. Item, ejusdem loci patronatum et omne jus quod in dicto loco habeo cum pertinentiis suis, quantum ad me attinet vel poterit attinere, lego successoribus meis Episcopis London. humiliter rogans eos ob honorem Jesu Christi et beatissimæ Mariæ Virginis et Sancti Pauli, quatenus ordinationem dictæ

domus faciendam et fabricationem ac completionem ejusdem operis cum diligentia supervideant et intendant eisdem." From the instructions thus contained in the will of the Bishop, the declaration that the Newchurch Hawe and the patronage of the church in it were in his possession, his bequeathing all his right in it to his successors, and appointing them the supervisors of that part of his will which related to the construction and completion of the monastery, we may reasonably believe that his intentions, if not perfectly, were in some degree fulfilled, and that a portion of the monastery was built by the funds which he provided. There is a phrase in the bull of Pope Urban (in which permission is granted to annex benefices of double the value originally proposed, viz. 200*l.* per annum,) which leads to the conjecture, that when Sir Walter de Manny made over to the Bishop the Newchurch Hawe and the church, they had come to some understanding upon the subject; the Knight having changed his purpose of erecting a college, and agreed with the Bishop that a double convent of Carthusian monks should be founded, a convent for twenty-four monks, instead of a college for twelve canons. In that bull both the Bishop and the Knight are said to have founded the monastery. The words are very remarkable:—"Bonæ memoriæ Michael Episcopus Londinensis et idem Miles, prædicto Collegio nondum instituto, Conventum duplicem Monachorum Ordinis Carthusiani in loco prædicto, mutato proposito dicti Militis, fundaverunt." The Bishop, possibly prevented by death from erecting the building, left the money and the rents bequeathed in his will to accomplish his purpose. Between the death of Bishop Northburgh and Sir Walter de Manny's obtaining the King's licence and executing the charter of foundation of the monastery nine years elapsed. During that time he had probably the satisfaction of witnessing the executors fulfilling the trust in the erection of buildings for the habitation of the monks. The sum to be appropriated to this purpose was more than 2000*l.*, four years' rent of certain property being added to it. Some idea may be formed of the extent of the building which might have been erected for such a sum from the amount (160*l.*) which in 1378 the executors of

Felicia de Thymelby agreed with the Prior and Convent to pay for constructing a cell with a competent portion of the cloister and garden ground, and for the endowment of a monk to dwell in that cell and pray for the souls of Thomas Aubury and Felicia de Thymelby his wife. On the supposition that Bishop Northburgh contributed so largely out of his estate to the erection of the building of the monastery, it might have been expected that in the charter of Sir Walter de Manny much more ample mention should have been made of him than that of special prayer for him as one of the benefactors. Still there is nothing in the terms of the charter which contradicts the idea of so much having been done for the monastery by the Bishop, although it leaves unexplained by what means Sir Walter de Manny, having formerly made over the property to the Bishop, again became so possessed of it as in his own name to obtain a royal licence and to grant a charter of foundation. In the royal licence for the erection of the monastery it was conceded, that Sir Walter de Manny might grant and assign to the prior and monks a certain house, *on his own land* (solo suo proprio), called New Church Hawe, not held of the King in capite, and also twenty acres of his own land. In the charter Sir Walter de Manny mentions the New Church Hawe as containing thirteen acres and one rood, and that he had caused it to be consecrated by Bishop Stratford, and there built a chapel; but in giving the thirteen acres for the habitation of the monks, with the buildings upon it, the buildings are not said to have been erected by himself.

The original charter of foundation by Sir Walter de Manny, now preserved in the evidence room of the Charterhouse, was exhibited at the meeting of the Society. The witnesses to the charter were the Bishops of Ely and Lincoln, the Earls of Pembroke, Hereford, March, and Salisbury, the Mayor and the two Sheriffs of London, of whom William de Walworth was one. Although the King's licence empowered Sir Walter to convey twenty acres, the quantity of land described in the charter was only sixteen acres and one rood, consisting of the Spittle Croft (thirteen acres and one rood), originally bought of the monks of

S. Bartholomew, and other three acres particularly described as "lying to the north outside the walls," by which it would seem that the whole site of the monastery was at that time inclosed by walls. It would be interesting could the site of these three acres be identified. It is probable that they were situated on the east side of Pardon churchyard, the churchyard not extending so far to the east as described in Mr. Newton's map, though some writers have concluded that they were the three acres originally bought by Bishop Stratford, and consecrated as Pardon churchyard. Were this however the case, it is probable that they would have been described as Pardon churchyard, or as No Man's Land, and also that some mention would have been made of the chapel and cottage situated in it. We find that in the year 1514 Pardon Chapel, with its oblations, ornaments, and other things pertaining to it, together with the cottage at the gate, were in the possession of the Hospitallers of St. John, and that the ground was used as a burial-place by them for "the bodyes of all dede people by auctorite of the Pope's p̄ualege, after the usance and custome of our frary."* It is also mentioned by Stowe that the churchyard was under the control of the convent of St. John. It does not seem probable, supposing that that land had been made over to the Carthusians by Sir Walter de Manny, that they would ever have parted with it, lying as it did in the midst of the Carthusian property between New Church Hawe and Hervyes Croft.

The three acres in question are described as lying between the lands of the abbot and convent of Westminster and the land of the prior and convent of St. John of Jerusalem.

It is an interesting fact, that, having requested the Dean of Westminster to inform me of any lands belonging to the Abbey being in the proximity of the Charterhouse, a deed was discovered by the diligence of Mr. Burt of the Record Office, by which the abbot of Westminster granted to the prior and convent of the Charterhouse a piece of land thus described: "*Quandam parcellam terræ juxta Nomanneslonde versus orientem juxta viam regiam, versus Iseldon et terram dictorum Prioris*

* Grant by Sir Thomas Doewra, Prior in 1514, to Edmund Travers.

versus occidentem et austrum et Nomanneslonde." This was probably a small piece by the wayside, the consideration for it being only the rendering of a red rose and the saying a mass annually for the sacred King and Confessor Edward.

We have yet to notice another transaction by which the monks of the Charterhouse eventually became possessed of another parcel of land now included in the property of the Charterhouse. In the same year, and at the same time that Sir Walter de Manny executed the charter of foundation, he himself, together with Roger de Evesham and John de Whitwell, were enfeoffed by the prior of the Hospital of St. John with a parcel of land of more than ten acres and a half in Hervyes Croft lying between the lands of St. John of Jerusalem on the north and the New Church Hawe on the south, at the rent of twenty-five shillings per year, the rent to be continued to be paid until other rents or possessions of the same annual value were made over to the prior and convent of the hospital. The name of Whitwell was perpetuated in Whitwell Becch. The land so called, together with Pardon Chapel, was in the possession of Lord North, and became part of the property purchased by Thomas Sutton from the Howard family.

Such is the history of the acquirement by Sir Walter de Manny of the lands upon part of which the monastery was erected, and which, but little impaired in extent, are now in the possession of the Governors of Sutton's Hospital founded in the Charterhouse in 1611.

From various documents it appears that the Carthusians had other land in the neighbourhood, and that the present site of the Charterhouse was but a small part of their possessions.

In the year 1377 four acres of land adjoining the monastery, for the making of cells and gardens, were granted by the Hospital of St. John of Jerusalem (a grant confirmed by King Richard II.), thus described: "*Quatuor acras terræ jacentes prope dictam Domum Carthusianam, et pertinentes ad domum de Clerkenwell, quæ ad Hospitalem predictam pertinet.*"

In the year 1391 Sir William de Beauchamp, knight, granted to the Carthusians three acres of land with their appurtenances,

to hold in free and perpetual frank-almoign, thus described : " In parochia Sanctæ Sepulchri extra Barram de West Smythefeld, London."

In the year 1429 William Rendre, citizen and barber of the city of London, demised, for the term of eighty years, at the rent of a red rose to be paid annually on the feast of the Nativity of St. John Baptist, one acre, thus described : " Unam acram pasturæ jacentem in campo vocato Conduit Shote, prope Trillemylle Brook, in parochia Sancti Andreæ de Holborne, scilicet inter pasturam predictorum Prioris et Conventus ex partibus boreali et occidentali, ac pasturam Prioris et Conventus prioratus Sancti Bartholomæi de West Smythefeld ex parte australi, et viam regiam ducentem de Holborne versus Kentishtown ex parte orientali."

It has been mentioned above that the rectory of the parish of St. Sepulchre was originally granted to the Prior and Convent of St. Bartholomew, and that the two parishes of St. Bartholomew the Great and St. Bartholomew the Less were formerly part of St. Sepulchre's parish.

In the Register of Bishop Stokesley there is a record of a composition relative to tithes made between the Prior of St. Bartholomew's and the Vicar of the parish in 1531. A clause in this document precluding the Vicar from taking tithes of Clerkenwell Field, as well as the reference made to a composition for tithes made between the Lord of St. John of Jerusalem in England and the Prior and Convent of St. Bartholomew, afford good evidence of the ancient extent of the parish. From the Valor Ecclesiasticus in 1536 it appears that the rectory of St. Sepulchre, then in the hands of the monastery, was valued at 42*l.* per annum. From the same document we learn that Clerkenwell had its parish church, from which the Prioress of Clerkenwell received oblations and tithes amounting annually to 53*s.* 2½*d.*, and the Priory of St. John's oblations averaging 15*l.* 14*s.* 2*d.* annually. The Charterhouse also was within the parish of St. Sepulchre, but was exempt from the payment of any parochial dues, and had all the privileges of a separate parish, as appears from a copy of an indenture now remaining in the archives of the Dean and Chapter of

Westminster, transcribed by Mr. Burt, of the same date as the composition made between the Monastery of St. Bartholomew (as Rectors of the parish) and the Vicars, in which the Rectors and the Vicars acknowledge and agree that the Prior and Convent of the Charterhouse shall have all tithes, oblations, and other rights and ecclesiastical emoluments within the house or priory, as well within the brick wall which surrounded the cemetery called the Charterhouse churchyard as within the other boundaries of the house, and also shall administer the *sacramenta* and *sacramentalia* to all persons living in the house and within its precincts. It was further agreed that they should receive all the oblations made in the Chapel of the Assumption, lately built by one Hullett in the middle of the churchyard, the Rector and Vicar giving up all emoluments, and right to minister within the Charterhouse to its inhabitants. It was agreed also, that, saving the rights of the parish church of St. Sepulchre in respect of burial, any persons who made choice of the Charterhouse churchyard as the place of their burial might be buried in it. On the other hand the Prior and Convent of the Charterhouse consented not to administer the sacraments within their house or the aforesaid chapel, either at Easter or any other time, to any of the parishioners of St. Sepulchre without the special licence of the Rectors or the Vicar.

Thus far it would seem as if the terms of this document were wholly to the advantage of the Prior and Convent of the Charterhouse; from the later clauses, however, it will appear that concessions were made by the Carthusians to the Vicar and inhabitants of St. Sepulchre which were valuable then, but are particularly interesting at this time as indicating the formation of the present Charterhouse Square by the erection of houses upon the land contiguous to the churchyard. The owners of the tenements in Charterhouse Square have all of them their entrance into the square, which is the property of the Governors of the Charterhouse, as an easement, for which a small sum is paid. Without the permission of the Carthusians there was no access to these tenements, as is evident from the undertaking recorded in this document on the part of the Carthusians to make a decent way by which the vicar or his curate might go to administer the

sacraments to the parishioners who dwelt near the churchyard immediately contiguous to the brick wall of the churchyard. Three houses are mentioned as the dwellings of Mr. Welch, Mr. Walwyn, and Mr. Hyde; a fourth, the house of Chawsey, is particularly described as near the west gate of the churchyard towards the north,—as it would appear, at the present entrance into the square at the top of Charterhouse Lane. It was also agreed that if any other houses should be built near the churchyard outside the wall, within the parish of St. Sepulchre, from Mr. Welch's house to the western gate, the inhabitants of those houses should be esteemed parishioners of the parish of St. Sepulchre, a provision which has been strictly fulfilled by the inhabitants of those houses being parishioners of St. Sepulchre, although they were built upon land belonging to the Charterhouse. *The last article in the agreement, which secures to the rectors, vicars, and curates free ingress and egress, night and day, to the lane called Charterhouse Lane, to minister the sacraments to the inhabitants of the parish in the lane, would indicate that the lane passed through land then belonging to the monastery, over which there was not a public right of way—very probably the land granted by Sir William de Beauchamp, knight, in the year 1391. This indenture was, in two parts, sealed in the two Chapter-houses on the 1st of April, 1530, and by Robert Dukin, the Vicar, on the same day, at the manse of the vicarage.*

At the meeting of the Society the Registrar of the Charterhouse, Mr. Keightley, very kindly produced from the archives and exhibited for the inspection of the members two very interesting vellum rolls, the one ten feet in length and twenty inches in breadth, of four skins, the other of three skins, nine feet in length, and twenty-three inches in breadth; both of them showing the plan of the course by which the water was brought from Islington across the fields for the supply of the monastery. Originally each roll was composed of four skins; it is a happy circumstance that one of the fourth skins has been preserved, which enables us to exhibit on a very reduced scale the plan of the monastery at the time when the conduit was constructed,

and which, as appears from documents of which notice will be taken, took place soon after the year 1430.

The plan of the monastery is shown in Plate II., and the descriptions given of it upon the roll are as follows:—

1. the Water that fro the Wyndmyll is of
the Waste Water by the sufferance of the Charter House.

2. The Wyndmyff.

3. Egipte the fleyshe Kychyne.

4. this pipe gothe to the Wyndmyff.

5. this pipe gothe outte of the cesterne by the kychen doore ⁊
fuith (serveth) chmys ⁊ the harts horne.

6. the corner selle.

7. the susperell in the gardē.

8. the launderi Cok.

9. the sexten' is cok in his Wassyng place.

10. this pype lyeth iiij foote from the chapl' hous ende in y^e
garden.

11. y^e launderi.

12. y^e chapetor howsse.

13. sacrastra.

14. the botery cok.

15. puā clausū. (Parvum Claustrum.)

16. the brew hous.

17. this pipe gothe oute of the bake syde of the cett next the
prior's sel wy'n ij foote of y^e ende of y^e frayto^r w'towt y^e wall ⁊ so
throw the litill Cloyst^r by the buttry to the fleyshe Kychyn
vppon. . . .

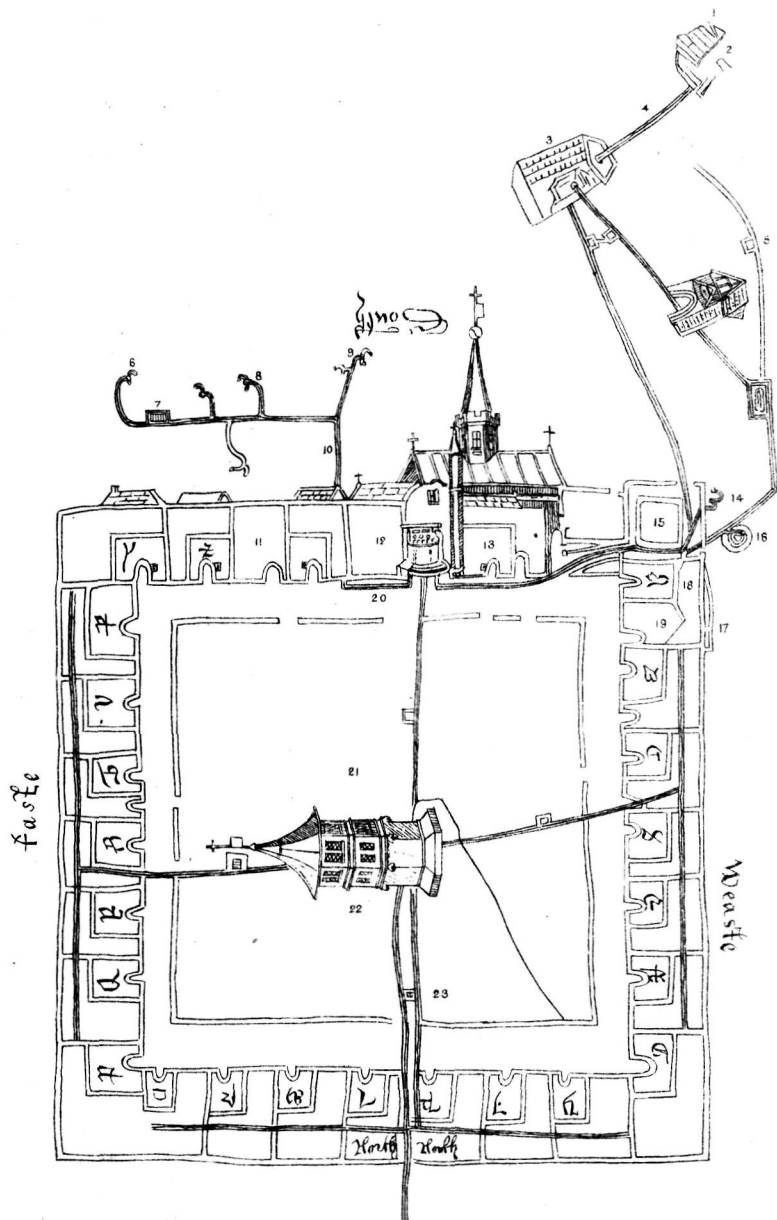
18. the pⁱor selle. (The prior's cell.)

19. ffreytor.

20. xvi zerdys ⁊ di frō y^e lavoirs it turnyth in.

21. M^d that the doore Goyng into the Aye beneth dothe stand
dyrectlye Southe warde And the doore into the aye above
openythe east Warde and the goyng vp therevnto ys by a ladder.
And above ys a Greate Cestron square of leade, and in the myddē
therof dothe Ryse the Mayne pype And at the heyht.

22. M^d that thys Aye ys made viijth square And in that square
Whych ys north warde dyrectlye from the Suspyrell the Mayne



pype dothe come ⁊ Rysythe vp into the Aye in the myddē of a foure square Cestron of leade yt Runnythe downe out of the in the top of the Aye into a nother pype on the Weast syde of the same Whych dothe fve the howse.

23. this suspall fuith (serveth) for thes ij pipes.

It thus appears that the monastery originally consisted of a number of cells, which, with the chapel, chapter-house, sacristan's cell, and little cloister formed a quadrangle, to which some other irregular buildings were attached. The laundry was in the principal court; near to it, but partially separate from it, was the sacristan's washing place, used for washing the sacred utensils and vestments. The cells lettered from A to Z were twenty-three in number. The prior's cell adjoined the little cloister and the freytor or refectory, near to which were the buttery and the brew-house. The whole number of cells was twenty-five.

The waterpipes are seen entering under the cells on the north side of the quadrangle, and the water was received in an octangular building resembling a small pagoda, and which is called the Aye, the use and derivation of which word has not been discovered. There were two doors through which the building was entered, one on the south side going into the Aye below, the other on the east side going into the Aye above, the access being by a ladder. Above there was a great square cistern of lead, in the middle of which was the main pipe, through which the water rose, the pipe through which the water passed for the service of the house being on the west side. The cells on the north, east, and west sides appear to have had water supplied to them by pipes running at the back of the cells, and, although cocks for the supply of water to each cell are not marked on these three sides as they are on the south side, they probably existed. Between the chapter house and the sacristy, which are numbered on the plan 12 and 13, there is a peculiar building, the supply to which of water rising to a certain level is more distinctly seen in the original plan. In the inscription beneath, the spot is termed "lavoirs," probably washing places, the water in which, rising to the level of that in the Aye, passed to the right and to the left. The chapter-house was at the east end

of the chapel, and the sacristy on the north side, on the space now forming the north aisle of the chapel, which was added to it after Sutton's foundation.

The plan does not show all the buildings which had been erected. The brewhouse is only marked as supplied with water, and the buttery cock is shown without any building attached to it, whilst the water is described as passing on in two courses to the flesh kitchen, one through the cloister, another through the gateway from the cistern at the kitchen door, with a branch to a place or house called Elmys and the Hartes Horne. We thus find two kitchens mentioned, the first denoted by the kitchen door (5), the second the building numbered 3, the remains of which are to be found in the wall next the present gateway of the Charterhouse, formed of squares of flint and stone. The gateway on the plan appears disconnected with the rest of the buildings, but it still exists. From the flesh kitchen the water went to the windmill, of which the Windmill Inn in St. John's Street is a remnant and a remembrance.

The Plan, to which the reader's attention is next to be directed (see Plate III.), is a reduction of that described on the three skins of the vellum rolls above mentioned. It shows the course of the conduit from Islington to the Monastery, through Pardon Churchyard, the best comment upon the plans being the descriptions of it upon the roll itself on the spots designated by each number, and which are as follows:—

0. Thys well ys a large well, and when yt shall be openyd for ye clensynge of ye same yt muste be opennyd on the syde towarde london in the howse of stoneworke whyche reacevythe the water of the same well and of the other wellys & sprynge bytwene the same well and the same howse of stoneworke in a gutter of stone.

1. This sprynge enterythe in to the gutter of stone that comythe fro ye fyrste well by the space of ij perches and di.

2. ffons ij^o Thys well ys ix perche fro the furste well.

3. ffons iij^o this well is xvij peche fro ye fyrste well.

4. ffons iiij^o This wellys oppynnynge is j perche and di fro the iiij^{de} well towarde yslyngeton, and ye vaute off the same

well gothe towarde y^e stone y^e whiche apperythe above the grounde.

5. *fions q'nt^o* This well ys xxvj perche fro the furste well.

6. [In the] yere of o^r lorde M v^e and xj and in the yere followinge all the wellys and gutters a bove the howse wer serchide, clensyd, and all the pipis of lede fro the howse vnto the new cysterne vnder y^e hegge and xxxij pche be yonde homewarde were new made ⁊ leyde.

7. *fions vj^o* Thys well ys xxxiiij ⁊ di perche fro y^e furste well.

8. This welle is v fete fro the house, and a pipe of lede fro the same welle in to the cysterne wⁱn the house.

9. This howse stondeth fro y^e fyrst sprynge lyne ryght xliij pchis ⁊ wⁱn y^e howse cysterne of lede ⁊ in y^e bottm y^r of hole to a voyde y^e waste watir by a of lede whan nede ys. Whiche pipe he south lyne ryght xij pchis ⁊ vj fete to y^e fyrste Suspirell that stondith in the diche that depu^tthe y^e groūde of seint Jōhn ⁊ y^e groūde of barnerisberi ⁊ in y^e same diche bothe y^e Suspirell ⁊ y^e waste pipe a voyden her wat^r in a gutt^r of bryke.

10. Est fro the house xxx fete begynyth y^e vth springe, and it runethe in a gutter of stone fro y^e southe in to the northe ij pches ⁊ x fete, and fro thens yt retornyth and gothe weste ij perches in to the pⁱncypall gutter that comyth fro the furst sprynge to the house.

11. The waste pipe.

12. The homepipe. This is the pipe y^t bringith y^e water home and yt goth fro y^e house to y^e fyrst Suspirell even south.

13. The well in the first fylde.

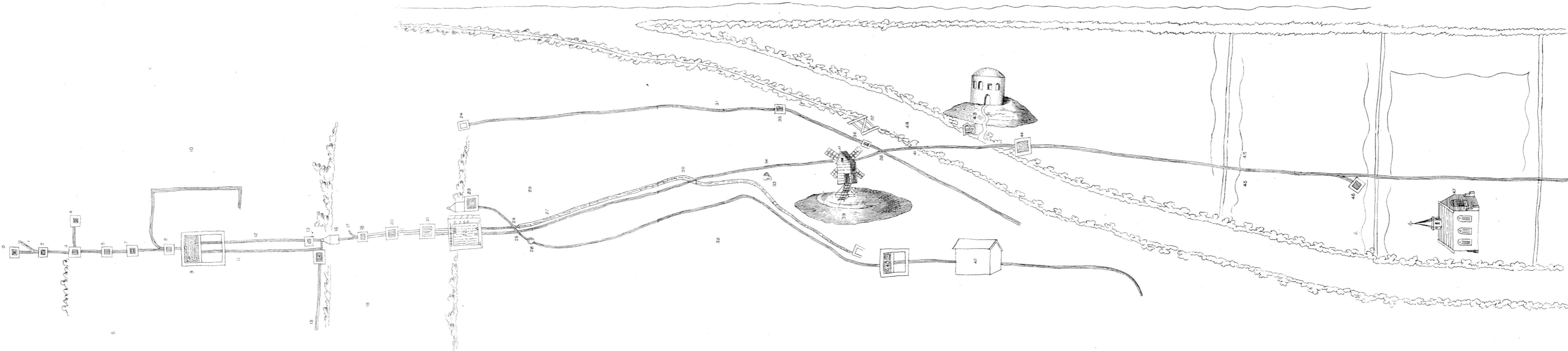
14. The fyrst suspirell xij pchis vj fete fro y^e house.

15. The gutt^r of bryke for y^e waste.

16. The first wynde went (another name for the suspirell) closide in stone vij fete fro y^e suspirell wⁱn seint Johns groūde yecalled Commaunders mantell.

17. Here entrith a sprynge in to y^e fyrst well.

18. The first welle xvj pchis fro y^e winde went in y^e same felde.



19. In y^e botome of this well vnder a stone ys a Suspirall w^t a tāpioñ (*sic.*) to clouse the home pipe.

20. The seconde welle in the same felde.

21. The thyrde welle in y^e same felde.

22. The receyt vnd^r y^e hege.

23. Seynt John receyte vnd^r y^e hege.

24. Here begynnyth the nōnys condith of Clarkynwell.

25. Here seynt John pipe Crossyth vnder oure pipe.

26. Here within iij pchis fro y^e cisterne vnder the vautte y^e waste pipe cōmynge fro y^e same cisterne Entrith in to a gutter of stone.

27. Home pipe.

28. lapis. (*sic.*)

29. xxvj pche ⁊ di fro y^e receyte vnd^r y^e hege gothe vnd^r oure pipe a lityll gutt^r of stone oute of o^r gutt^r of stone in to a Suspirall of seynt Johns.

30. The gutt^r of stone is on y^e est syde of oure pipe, ⁊ xxxv^{ti} perches fro y^e cisterne vnder the vautte yt tornyth to the weste syde of oure pipe.

31. The cōdith of y^e nōnys of clarkynwell.

32. Here the stone depteth sainte Johne condite from owers.

33. A cxxxvij perche fro y^e howse there stande a stone on the west syde of our pipe, and ther deptyth the gutter.

34. Here a geynst y^{is} mylle hill o^r home pipe brekyth some- dele unto y^e est.

35. petra.

36. y^e receite of clarkynwell condite.

37. porta in pratū do^s s^ci Johis.

38. Here iiij^{xx} ⁊ xiiij pchis fro y^e wynde went by seint Johñ receite vnder y^e hege y^e home pipe crossith the cōdite of clarkenwell.

39. The myll hill in y^e Commaunders mantillis.

40. The first house off seint Johus condithe.

41. here o^r pipe goth in a pece of oke keled w^t a creste of oke ouer y^e diche in to the hyc Waye and to lyne ryght frō y^t of oke to y^e suspirell in the nōnys felde throughe the hyc way the pipe gothe closyd in harde stone.

42. The seconde howse of seint John condite.

43. This myll hille in y^e nōnys felde of Clarkynwell. This hill ys made playne w^t the felde.

44. This Suspirell stondith in y^e syde off the diche y^t departyth y^e nōnys felde of clarkynwelle ⁊ y^e hye Wey y^t gothe fro london to Jseldon.

45. Seynt John medue that ys callyd whyte welle beche medue.

46. This spurgell standeth in the dyche of this same medue.

47. Pardon Chappell.

48. The highe way fro Jseldon towarde london.

With such pains and labour, and expense of construction, was water brought from the higher land at Islington to the Charterhouse, to a spot which till within the last forty years had springs of water within twelve feet of the surface, and which either by pumps or by wells might have supplied water in great abundance. Of the measures taken for the formation of the Conduit we have the fullest information. Islington was noted for its numerous springs and ponds as late as the seventeenth century. "They lay" (says Mr. Tomlins in his *Perambulation of Islington*,) "at the back of Islington, and were fed by the springs that were plentiful in that locality. On the north side of White Conduit House there existed a deep and dangerous pool called the Wheel Pond, fed by the land springs and the overflowing of the water received at the White Conduit. This watery or oozy district was the place from which constant supplies of water were obtained for the priory of St. John's and the Charterhouse, "sweet water," to use the words of Stowe, "being in former times as great a desideratum with our ancestors as it is now." It would seem that when the prior and monks of the Charterhouse began to construct their conduit, the conduits marked 23 and 24 on the plan, the one carrying water to the Priory of St. John of Jerusalem, the other to the Nunnery at Clerkenwell, had been already constructed. It may be supposed that the supply was not considered enough for a third establishment, and hence the necessity of bringing the water from a spot further to the north

at very considerable expense and trouble. The water which supplied the first two conduits rose in the ditch which separated the land of St. John from the land in the manor of Barnesbury, and both the conduits appear to have been carried along the lands of St. John, though it is probable that the conduit of St. John's did not reach the priory without passing over the Nuns' lands, the two bodies agreeing to accommodate each other.

Beyond the ditch was the manor of Barnesbury, then in the possession of John Feriby esquire, in right of his wife Margery, daughter and heir of Sir James de Berners knight. The distance of the spring from the boundary of the manor and of the Hospitallers' land was 33 perches (288 yards), and the width required for laying down the pipes was twelve feet. But in order that the Monks of the Charterhouse might acquire the right to possess this strip of land for their conduit, and carry the water-course across the King's highway, the following measures were necessary: First, an inquest was taken, at Islington, upon a writ, on the part of the Crown, *ad quod damnum*, by which it appeared that the spring and the land were worth twelve pence annual rent. Then the King, with the advice of his Council, by letters patent, granted licence to John Feriby and his wife Margery to grant the spring and the land to the monks, and to the monks licence to receive and possess the spring and the land, and to lay down leaden pipes under the land and the king's highway, the statutes against alienating lands in mortmain notwithstanding. The monks were to pay twelve pence as rent annually, at Easter, and to have access to the land to repair and maintain the conduit, but the herbage and profit of the land were to remain to John Feriby and his wife and their heirs. Upon petition presented in parliament by the prior and monks of the Charterhouse, the agreement was confirmed by act of parliament in 10 Hen. IV., 1432. A money rent was thus to be paid for the privilege of bringing the water from the manor of Barnesbury to the boundary of the Hospitallers' lands. For the privilege of passing through the land of the Hospitallers a less expensive but, as it was supposed, a more valuable consideration was given, *viz.*, the admission of the Hospitallers to share in the prayers and masses of the monks.

By the kind assistance of Mr. Burtt, of the Record Office, and the permission of the Dean of Westminster, the author is enabled to state the terms upon which the privilege of laying down the pipes and constructing the aqueduct from Islington across the land of the prior and brethren of St. John of Jerusalem was conceded by them to the prior and convent of the Charterhouse. The whole transaction is detailed in a document of considerable length, under the seal of the prior and brethren of St. John of Jerusalem, bearing date the 19th of June, 1431, from which it appears that, although no rent was demanded (as in the case of the land in the manor of Barnesbury belonging to John Feriby and Margaret his wife,) the prior and brethren of St. John did not grant passage for the aqueduct through the land without obtaining the most valuable privilege, viz., that of fraternity with the prior and convent of the Charterhouse.

There can be little doubt that the work of laying down the aqueduct was begun prior to the signing of this grant, and it would seem that it was made, not only to confirm permission already granted or received, but also to record the motive of the grant, and the obligations to which the prior and monks of the Charterhouse had subjected themselves to the great spiritual advantage of the Hospitaliers.

The charter of the prior and brethren of St. John recited at length two letters of fraternity granted by the Carthusians. They are both dated on the same day—the Assumption of the Mother of God, 1430, but the one is confined to the privileges of fraternity granted personally to William Hulles, the prior of St. John, the other to the privileges of fraternity to be enjoyed by all the members of the order.

In behalf of William Hulles it was granted that when he died he should have his obit celebrated, that a trental, masses during thirty days, should be offered for him, and his name enrolled in the martyrology of the Carthusians.

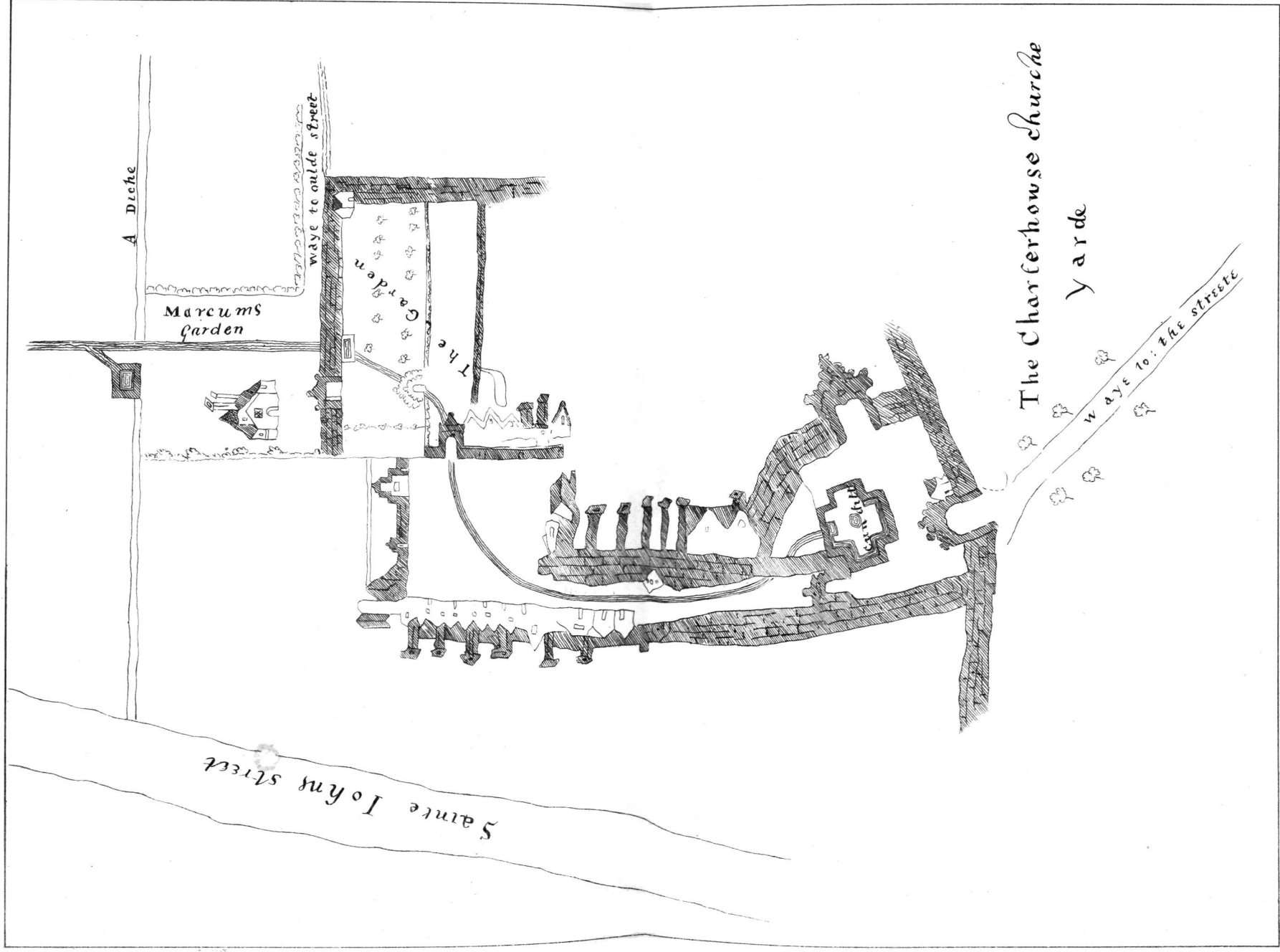
Whenever obits were founded an endowment was generally given by charging certain estates or benefices with the payment of a sum of money, to be distributed annually at the celebration of the obit. The cost of the celebration for William Hulles was

the value to the Carthusians of their aqueduct, and the obit may be considered as rent annually paid. If the Prior of St. John's thus provided in perpetuity spiritual benefits for himself he cannot be charged with neglecting his brethren. The second document, the grant of fraternity, enrolled the brethren of St. John of Jerusalem among the founders and principal benefactors of the Carthusians. It provided that whenever the death of any Prior of St. John's should be intimated an obit should be celebrated, and that all future priors, preceptors, knights, presbyters, and non-presbyters should partake of the fraternity, and, upon their death being intimated, should have commendation, suffrages, and masses offered for them, as for the dearest brethren of the order, and should share the benefit of all the prayers, fastings, and other religious services of the Carthusians.

We may dismiss the consideration of the water supply to the Charterhouse with exhibiting the accompanying rough sketch (see Plate IV.) of the course of the conduit as it existed in 1624, from which it appears that the "Aye" in the centre of the quadrangle occupied by the monks had disappeared, and that the water was brought to a reservoir still existing, but now supplied from the New River instead of from the conduit. No record can be found of the time when this change took place. The drawing exhibits, in a rude manner, traces of buildings which still exist, as well as of those which were taken down for the erection of the new rooms for the pensioners some forty years since.

Referring once more to Mr. Newton's map, a small quadrangle will be seen at the south-west corner, which is not laid down in the plan of the conduit. If not coeval with the building of the monastery as shewn in the plan of the conduit, it must have been a very early addition to it. Three sides of it still remain; the windows and door-ways give evidence of great variety of structure, and of date, and the joints of the brickwork proofs of many alterations. There are letters on the west external wall, J. H., which we would willingly assume to be the initials of John Houghton, the last Prior but one, and the wall itself as of his building.

The cells of the monks, which were in the quadrangle, in the



centre of which the conduit stood, have been all destroyed with the exception of some few doorways still remaining. The buildings of the monastery now remaining are on the south side of that quadrangle; they include the chapel, the small quadrangle above mentioned, and the courts of Howard House, including the great Hall and the court called the Master's court. At what time these buildings were erected between the ancient flesh kitchen, the small quadrangle to the west, and the prior's lodgings on the north, has not been discovered. The masonry, chiefly of freestone, appears to be of the middle of the fifteenth century. The purpose for which they were erected was, doubtless, the accommodation of strangers who resorted to and were received at the monastery. It has been said that much information respecting the temper and feelings of the people was obtained by Henry VII., from the knowledge which the Carthusian monks acquired through intercourse thus kept up with the higher classes. The walls of these buildings are of great thickness, and are rarely cut into for the purpose of alteration or repair without pieces of wrought masonry being brought to light, mullions, and transoms, pieces of pillars, and fragments of monuments, so numerous as to indicate that some important building had been destroyed. In 1381 the neighbouring Hospital of St. John had been burnt by the rebels of Essex and Kent; so extensive were the buildings, that the fire lasted for seven days. That hospital does not appear to have been rebuilt in its ancient splendour before the end of the fifteenth century, and it may be possible that the ruins of St. John's supplied some of these materials, supposing them to have been lying waste. Amongst other interesting fragments which have been discovered was the head of an Indian or Egyptian idol, (for full size illustration see page 331,) and which was found embedded in the mortar amidst the rubble. The connexion of the brethren of St. John of Jerusalem with the East suggests the idea that this little figure might have found its way to the Charterhouse from St. John's.

How the site of the monastery, first granted at the Dissolution to Sir Edward North, the treasurer of the Court of Augmenta-

tions, was by him made over to the Duke of Northumberland, and upon his attainder having escheated to the donor, was re-granted to him, and sold by his son Roger Lord North to the Duke of Norfolk in 1565, need not be particularly detailed. That unfortunate nobleman possessed it but a very few years, being convicted of high treason in corresponding with the Queen of Scots, and beheaded in 1572. The room in which the meeting of the Society was held, which gave rise to the compilation of these notes, anciently styled the Great Chamber, contains some interesting memorials of the residence of the Duke and his two sons Philip Earl of Arundel and Thomas Earl of Suffolk. The original splendour of Howard House is shown in the tapestry which covered the walls, now faded and discoloured,—in the broad cornice round the room, formerly resplendent with gold,—in the mantel-piece rising from the floor to the ceiling, with its four Corinthian pillars, having medallions of the twelve apostles,—its centre panel, with the royal arms, and in the spandrels the four evangelists,—and on a base, an Annunciation and a Last Supper,—to which must be added the ceiling of flowing tracery, exhibiting in panels and compartments the armorial bearings of the family, those of Philip Earl of Arundel and Thomas Earl of Suffolk being evidently the work of a different hand, and inserted at a later period. The Earl of Arundel was the eldest son of the Duke of Norfolk. Of his possession of the Charterhouse after his father's death no mention is made by the various authors who have written its history; nor was there any other trace of him in connection with the place (except the insertion of his arms on the ceiling) until of late years a discovery was made of a survey of Howard House in the year 1590, upon his attainder, from which it appears that he was seised of an estate for term of life and to the heirs male of his body of the capital messuage or house called Howard House, &c., and that by force of the attainder the Queen was to receive the rents and profits of the estate. This document is now in the custody of the Master of the Rolls. On the reversal of the Earl's attainder by Queen Elizabeth, the property was granted to Thomas Earl of Suffolk, and from him purchased in 1611 by Thomas Sutton.

The writer of these notes cannot conclude them without expressing his regret that want of leisure has prevented him from making them as complete as he would desire them to have been, and at the same time he is able to encourage further research into the antiquities of the Charterhouse, by stating that many documents illustrative of its history, and of its possessions, still remain to be produced from the Public Records, and which would repay those who have leisure for the time expended upon the research.



IDOL FOUND AT THE CHARTERHOUSE.

(See p. 329.)