

THE LAYE BRETHERNS STATUTES (SHENE).

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INTRODUCTION

THE Priory of Shene was founded by Henry V in 1414, at a short distance north-west of the Palace restored by him, the site being now included in the Old Deer Park, close to the Observatory erected there by George III.

It was the last pre-Reformation Charterhouse to be founded in England, as well as the largest and most wealthy. Nothing of it now remains, the buildings being ruinous by the middle of the seventeenth century: its last relic, the Gatehouse, was destroyed in 1770. As in other Houses of the Order, the inmates consisted of two classes, Fathers and Lay-brothers, a distinction more clearly marked in this Order than in any other. Since the income of the monastery was drawn from cultivation of land and cattle-breeding, and as the Fathers themselves never went outside the walls, the services of the Lay-brethren were vital to its maintenance. They each occupied a cell consisting of one room only, forming part of a block called the Lower House, and quite separate from the Monks' or Great Cloister, known as the Upper House, into which they were permitted to enter only on ceremonial occasions, unless their duties as servants to the Fathers required them to do so.

The only link between the two "houses" was the Proctor, who, although a monk, was responsible for all the temporal affairs of the house, and in consequence was the head of the lay brethren. These included the Converses and the Donates, the former being those who had taken vows to remain in the service of the monastery for life, and the latter those who, while giving voluntary service as did the Converses, were not pledged to remain indefinitely.

The statutes which follow are those of Shene Charterhouse at the end of the fifteenth or early sixteenth century, and give a very clear indication of the organization and life of the Lay-brethren of this period. They embody much of the Carthusian Statutes in general use throughout the Order, and are transcribed from Brit. Mus. *Add. MS.* 11303.

OF THE LAYE BRETHERNES DIVINE SERVICE

THE FIRST CHAPTER

Wee have admitted laye men into our Societie because our purpose is to live by housbandrye and feedinge of cattle rather then by rentes or revenewes to be received of other men, Who therefore must diligently looke unto husbandrye and nourishinge of beastes, and other corporall excercises, as it shalbe enjoyed them.

Our will neverthesse is, that those laye men be so occupied about outwarde excercises, that at due tymes they also omitt not spirituall excercises. Whearfore they must every day ryse to Mattynes when the hower cometh that they must ryse in the lower howse, Let the bell be twyse rongue, with a little space betweene both peales. At the firste they must make them redye: At the seconde, they come with due gravitie to the Church, For Psalmes they say Pater nosters. Whearof doe consiste all theyr howeres, and with the which they fulfyll their whole servyce whiche they have to say: Wheresoever they are.

When entringe into the Church they have made due inclynation with bare heades, Let them settle them selves in their seates, and everie one endevoure with as greate devotyon as he possible cane, to say his Mattyns of Pr. nrs. with their due Ceremonies, notwithstanding that ye Proctour is there present, whom in his Ceremonies they are not bounde to followe.

But let them that dwell with the Mounkes in the higher house ryse to ye Mounkes Mattyns, and in the Converses queere say their Mattyns. Whence they shall not departe untill Mattyns be ended, unlesse ye Pryour graunte them lycence so to doo.

As oft soever as the Converses heare dyvine servyce in ye

higher house, let them observe the same regular Ceremonies which ye Mounkes doo : and yet let them say their Pr. nrs. withall in ye meane season. Nether let them nor the Donates at any tyme have bookes in their handes, nether reade in them in ye Church, but onely their Rosarie, and therewith let them say their due servyce. Let them not go to Church without their coule and long vesture, white mantell, or their Pylche.

The most blissted Virgyn Maries office or service they are bounde to say. After this maner which immediatlye folowith : Fyrst before everie houre of the daye, they shall say an houre of ye saied Virgyn, save ye Complyn of the day, which must alwaies be sayed before Complyn of ye glorious Virgyn Marie, When they come to our Ladies Mattyns, Fyrst of all, they kneele downe & take a Venie, and so say one Pr. nr. and one Ave Marie : Then they rise up, & blesse them selves with the signe of ye Crosse, & enclyne. Which donne, They stande upright & say two & twentie Pr. nrs. with as many Ave Maries and a Gloria patri, with a Venie, or inclynation as the tyme requireth. Then adde they one Pr. nr. & an Ave Marie for the Collet upon their knees, or inclyning, as ye tyme is. For Mattyns of ye day, let them say with all devotion & attention, fyrst one Pr. nr. & an Ave Marie with inclynation onelye, when Venie is not taken, otherwise yf it is taken, upon their knees. Then standing up let them six tymes repete the same prayer, falling doune at ye end of everye one upon their knees, and saying Gloria Patri. That done, they sitt downe, & rehearse ye same prayer twentie two tymes. Which ended, they ryse up & say ye same agayne six tymes with inclynation & Gloria pri : And then they contynue standynge, and say ye selfe same prayer two and twenty tymes agayne without Gloria pri. and inclyninge : which donne, They yet repete it once for the Collet.

After their Mattyns is ended, the Converses must pray every day in their mother tongue, after the maner & order which here folowith, Lyinge down prostrate one the grounde, Let them in their Vulgar Language make intercession for all estates : to witt, for ye good state of our owne order or Relygion : of the holye Romane Church, & of ye Popes holynes, for their owne Bushoppe, and all other Bushops & ecclesiasticall persons : for the Romaine Emperour, or their

owne Kynges : And for all other Christian Kynges & Prynces, For their Benefactours, and such as have recommended them to their devotions, and all their frindes & famyliars : For all yt are in tentation or any tribulation eyther of soule or bodye : For such as ar in mortall synne, and for ye returne of Heretykes & Schismatyks to ye unities of ye Catholyke Church : For Conversion of the Jewes & Paynims : For them that sayle on the sea, For Pylgrymes and sicke persons, For the fruytes of the earth, and their husbanders : For temperature of the ayre : For their owne perseveraunce in the Order, and observation of Goddes comaundementes & the ordinaunces of our Religyon, and for any other speciall thinges, yf any shalbe which ye inspiration of ye holy Ghost shall move their spirites to praye for. Over this, yt is to be knowen that, at everye state, they yt so will do aftre their prayer made for ye same in their owne tongue, say humbly & devotelie on Pr. nr. and an Ave Marie, lengthenyng or shortenynge their said vulgar prayer as their tyme permytteth, or as their owne discretion & fervoure shall leade them.

From Easter to Mychelmas day ye bell is ronge to Pryme at Sunne rysing, but in Harvest, yf neade requireth, sooner, from S. Mychaels feast to Easter, it is ronge verye earlye in the mornynge.

At our Ladies Pryme let them alwaies say one Pr. nr. and an Ave Mari upon their knees with a Venie : then adde the Adiuitorium nrm in nomine dni qui fecit caelum et terram After yt they stande up, and say three Pr. nrs. and Ave Maries with a Gloria Pri. & a Venie, or an inclynation, according to ye tyme.

But the Pryme of the day, they shall begyne thus : Adiuitorium nrm. in nomine dni. qui fecit caelum et terram. Then let ym say thryse Pr. nr. with Gloria Pri., & a Venie or inclynation, as ye tyme serveth. Havyng so done, let them adde to one Pr. nr. mo for ye Collect.

At theyr other houres as well of our Ladie as of the daye, they say the same which they did at Pryme : this exceptede, that at both Evensonges they adde one Pr. nr. moo, sayinge to wytt aftre Adiuitorium nrm. foure tymes Pr. nr. with Gloria Pri. Aftre the Pryme of ye day also and aftre Complyn let them say Credo and Confiteor.

When they have ended their Complyn, let them goo to bedd, and endeavour to sleap, least haplye when they shuld be bounde to watch, beinge not able to resyst, they be compelled to sleape, But whether they sleape or watch, they must take hede, as much as they may, that they keepe them styll and quiet, and make no sturre or noyse.

In all the Converses houses which stand aparte from the Mounkes houses, and ar otherwyse called the lower houses, wherein is a Chappell, let Masse be celebratede twyse or thryse at the least every weeke by the Proctour or Pryour, or some other Preist, which let the Pryour cause to be diligently observyde. There also let the blyssed bodie of Chryst be reverentlye reserved to soccour the sycke withall, which everye moneth let be chaunged or renewede.

We ordeyn that by no dyspensation or lycence Converses or Donates be permytted to beare Clerkes tonsure, that is to say, to be shoren Clerkwyse or to learne Grammar, or to synge, neyther that they be suffred to ascende to the state of Mounkes, But everye man contynew in that state which he is called unto: and let them not moleste their Pryours or Vysitours with this matter because they cane in no wyse dispense with them therein.

OF THE FEAST DAYES. HOW & WHEN CONVERSES DO OBSERVE THEM

THE SECOND CHAPTER

Let the Converses that abyde in the higher house resorte upon the Eves of Chapter feastes to the Church to heare Evensong. But let them that dwell in the lower house, or in ye graunges, when they ar discharged of their laboures, come up upon the sayd Eves to the hygher house, but in such ordre yt halfe of them ascend in the evenynge as their workes of obedience may spare them, to heare Mattyns & the residue of the feast dayes servyce with them which dwell in the higher house: all within their regular Ceremonies let them follow the Mounkes which ar in ye queare. Let the remnant which abode behynde in the lower house say theyre Mattyns there in the Church, but on the morow come up betyme to the higher house, there to heare dyvine servyce.

When the Mounkes Chapter is done, and our Ladies Masse said in pryvate, let a Chapter be holden them, where they shall hedefully geve eare to Goddes worde, which shall there be preached to them, eyther by the Pryour, or by hym unto whom it is by ye Pryour enjoyned, and clame their culpes. Notwithstanding, upon the solompe Feastes of Chrystmas, Easter, and Whitsontyde no Chapter is holden them. But upon there Eves, after Evensonge is ended, upon Chrystmas day, and on the twoo dayes next following, & on the first and seconde day immediatlie commyng aftre the Festyvall daies of Eastre and Whytsontyde, let them aftre ye None heare the worde of God in the Chapter house, of hym whom the Pryour shall appoynt to preach yt unto them. Uppon which dayes also when ye Mounkes Chapter is done, let their Statutes be redd unto them, and uppon the feast of S. John ye Evaungelyst, and on Mounday in Eastre weeke, let that be reed unto them out of the Visitours Charte which conserneth them.

Uppon the vigills or Eves of the moost blyssed Virgyn Maries Puryfication, of Palmes Sondaye, of Corpus Christies festyvall day, of S. John Baptystes solempe feast, of ye sayd moost gloriouse Virgyns Assumptyon, of Alhallowes day, and of all the other pryncipall feastivities, let all ye Converses, so farre as their Obedience doo permytt, assemble up to the hygher house, there to heare dyvine service: Upon which said holy dayes, we will also, that they take their meales in ye Refectorye.

When the Brethren Converses are aboute to ascende to the hygher house, fyrst they come to ye Proctour, and with his lycence they ascend, keping their sylence, and caryinge with them, what he shall commaunde them. And in the hygher house, as also everywhere els, from Evensonge to Pryme, and from the Chapter to None, they must keepe sylence. Yet the Coquynarie or Mayster of the Kytchen and his Adjutors or helpers, may speake when neede requireth.

Aftre Evensong is doune, they departe, carying with them what thinges they ar comaunded to carye. Befor supper the Proctour holdeth them a Chapter, when he thincketh yt good, or may conveyentlie.

In the Solempnities of Chrystmas, Eastre, and Whytsontyde

let them descend backe to ye lower hous the thirde day afre Evensong following the solempe dayes, unlesse it be a Sunday or a Chapter day, for then they goo not downe untyll afre Evensong the next day following. Uppon the feast dayes let none descend without lycence untyll Evensong be ended. Those Converses which come not up but remayne beneath upon Chapter dayes, let them kepe their Celles, unlesse their Obedience do no suffre them so to do. The space which is betwene the Terce and the Sext, let them spend in prayer.

The Converses ar bounde to keepe all the feastes which ye Church commaundeth to be kept by commaundement of their diocesane Busshopp holye : Uppon which they worke not upon the feastes which ar willed to be kept by comaundement of their Diocesane Bysshop, they must also cease frome worke, and repayre to ye Church. And yf such feastes have besyde ye Mounkes Chapter upon them, let the Converses also have a Chapter holden them.

Uppon these Solempnities which follow, when they ar transferred, they cease not from worke. Yet must they not labour about the hygher house, if it may without incomditie be avoydede. These Solempnities ar the Conceptyon of our blessed Ladye, The Dedication of their Church, the Feastes of S. Benedict and of Saint Hughe of Lyncolne.

They must not also cease from worke upon the Compassyon and Presentation dayes of ye moost blessed Virgyn : Neyther upon the holy dayes of S. Gregorie, Saint Ambrose, S. Austine, S. Hiero the Doctours, neyther upon the feastes of S. Barnarde, Saynt Thomas of Aquyne, S. Agatha and the Eleven Thousand Virgyns. If they dwell in any parysh, they must conforme them selves to them amonge whom they abyde, in celebratinge or not celebratynge feastes.

If they travyle any journey upon Festyvall dayes, they ar bounde, if they can, to heare Masse.

OF THE LAY BRETHERNS DISCIPLYNE AND CERTEYN
OTHER POYNTES APPERTEYNNGE TO THEIRE
DIVINE SERUYCE

THE THYRDE CHAPTER

In Advent and Quinquagesima the Converses do every weeke take every one dyscipline, in the lower houses Church, at the Proctours handes, when he hath said his Mattyns, But yf the Proctour chaunce not to be there present, let them say every one in steede of his dyscipline, thryse Pr. nr. and Ave Maries with Venies. The same he also doth that is absente when the Proctour geveth disiplyne. But in ye hygher house, they take dyscipline before Laudes, at ye Pryours handes, or in his absence, at the Vicars, which dyscipline is geven on the seconde Ferie or Monday, unlesse it be a Chapter day : for then it is deferred to the thirde Ferie or Tuesdaye.

Suche as ar present take ashes upon Ashwedensday in the lower Churches Chapell at ye Proctours handes : but let them which ar in ye hygher house, take it of ye Hebdomadarie Priest. Let suche as ar absent, say thre Pr. nr. and Ave Maries with Venies, From the begynnyng of Lent unto Eastre, let them say everye day lyyng on the grounde three Pr. nr. and Ave Maries for the Masse.

Uppon Palme Sunday let all the Converses assemble together in ye Mounkes Chapter house, and there all Proprietaries be excommunicate, which with will or entente to hyd & conceale it, have kept, geven, lent, or altered any maner way ye possession of ought more worthe in pryce or valew then three souses of Tours, and will wittinglie neglect to revele or confesse it to their Pryour at the leeste way within ye space of tyme appoynted or prescrybed them so to doe : which is for such as ar present, from ye instante unto Maundy Thursdaye, that day also beinge reckned : But for them that ar from home or absent unto ye eyght day of their returne to the house aftre the aforsaide terme.

The three dayes yt go next before Easter, they ar bounde to saye Gloria Patri in their servyce aftre our Lordes prayer.

Uppon Maundie Thursday let them all in the hygher house receive the moost Sacrede body of Chryst at ye Pryours handes, or in his absence at the Vicars. For his love which yt day in-

stituted yt moste reverende Sacrament of ye Alter & made all yt there were present parteners of that worthy benefyte with his owne moost holy handes. This day let there be no Colloque neyther also upon other feastes in lent fallynge upon the weeke dayes.

When the appoynted houre commeth, let all the Converses, that possyble cane, come together with ye Mounkes into the Chapter house to ye Maundie, and do there every one his due servyce, and let their feete also be wasshen: yet they must wash their owne feete before, and prepare them for the Pryours after wasshinge of them, And yf it so happen yt some of the lay Brethren abyde this day in the lower house, we will that afre dynner they come into ye kytchen, and their feete be wasshen of hym that is Senyor of them all in the Ordre.

One the next morow, yt is Good Frydaye, after ye None, which upon that day is deferred longer, and sayd latter then upon other dayes, our will is, that they come to Church, and there saye a Pr. nr. for the Church, An other for ye Pope, An other for all Bysshops & holy Ordres, And an other for the Emperour or the Kynge, An other for them that ar lately instructed in the fayth, An other for all such as ar in affliction & daunger, An other for the Heretikes, An other for the Jewes, An other for all Heathens: that is in all nyne Pr. nrs., and at every Pr. nr. save the eyght which is sayd for the Jewes, Let them take a Venie. Afre ye Mounkes have done, let them come barfooted, and adore ye Crosse, sayenge every one secretlye within hym selfe, Adoramus te Christe, et benedicimus tibi, quia per sacram crucem tuam redemisti mundum:—That is to say, We adore the, O Christ, and blesse the, because by thy holy Crosse thou hast redemed the worlde.

He that cane not say it, let hym say for it a Pr. nr. This day also the Converses must helpe the Sexten to make cleane the Church.

Uppon Easter eave let ye Brethren which remayned the nyght before in ye hygher house, go downe earely in the mornynge to the lower: but to Evensonge come backe to the hygher agayn.

Durynge ye weeke of the Generall Chapter, let the Converses everye day say a Pr. nr. and an Ave Maria for the sayd Generall Chapters good directyon.

Let all the Converses & Donates the fyrst Sunday of everye moneth with due preparation and Confessyon of their synnes which they must make in good tyme before ye Masse at which they shall communycat, unlesse they be otherwyse lawfully hyndered by ye judgement of their Confessours : and then let them communycate an other daye, whan yt shall please the Pryour. Upon the Solemne Feastes of Maundy Thursday, of Eastre, of Whytsontyde, and Corpus Christi day, they must also communycate.

We advyse and geve counsell that all, as well Converses as Donates, make confession of their synnes every weeke uppon the abstynence day, or some other day which their Pryour shall appoynte them : Which confession they make on their knees & bareheded, but their penaunce they say prostrat on ye grounde.

We also exhorte them in our Lorde yt they lyve so purely accordynge to their vocation, that they may safely the oftner receyve ye blessed Sacrament. And yf the Pryour shall judge any of them so well disposed he may geve them leave oftner to communycate.

Our Converses, without their Pryours lysence, cane make to no secular Priest or regular, that is not of our Order, their Confession.

WHAT THEY MUSTE SAYE FOR THE DEADE

THE FOURTH CHAPTER

For every Mounke or Convers of their house of Professyon newly deade, And for every Monach at enioynede with Psalters by ye Generall Chapters Charte, the Converses ar bounde to three hundreth and thirtie Pr. nr. halfe where of must be said with Venies. Everye daye they must say 9 Pr. nostres, a Venie for ye Dirge.

They ar also bounde weekely to two brevyes, eyther whereof must have thirtie Pr. nrs. with Venies sayd for it.

For the Generall Chapter office and the Clunyacenses, they muste say three hundreth & thirtie Pr. nrs. : I meane severall for eyther of both the Offyces. For the Benefactours Office which is denounced upon S. Stephens day, they ar bounde but to three hundrede.

For every Tricenarie of ye Generall Chapters Charte, let them say fyftie Pr. nrs. But for straungers Tricenaries which ar not of ye Charte, they muste say an hundred and fyftie.

For every Masse of our Ladye enioynede all the Priestes in partycular, let them say fyftie Pr. nrs. : For a Misericorde or generall prayer, three Pr. nrs.

WHICH OF THEM OUGHT TO ANSWER MEN. WHEN NEDE REQUYRETH, AND WHO AMONGE THEM IS CHEYFE OR PRESYDENT, AND IN WHAT THEY OUGHT TO KEEPE THEIR CELL AND SYLENCE

THE FYFTE CHAPTER

When the Proctour being absente the lay Brethren come together to ye Church, He in the place of ye Proctour is their heade or Presydent, who is the fyrst & auntienteste in the Ordre. The same is to be obseruede in other places also in laboures, unless perhapes the Obedience which they be doinge be specially enioyned to some other of them: for then, let hym be chyefe or Presydent, whom the charge of yt Obedience is partycularly commytted unto. Whom also let aunswere suche as come to them or meet them.

Uppon Sondayes and other holy dayes the Converses muste keepe their Cell and cylenche. Every worke day also from Complyne to Pryme the daye next followinge, they ar bounde to Sylence, unlesse their worke enioyned them requyre otherwyse: And such tymes let them aske no lycence to speake, unlesse greate & iuste occasyon compell them, Moreover, let hym that hath no worke geuen hym in charge to be occupyede aboute resorte to the Church also upon Feriall or work dayes, and keepe his Cell & Cylenche.

If the Pryour or Proctour see or fynde the Converses talkinge together, let them sharply rebuke them for it: especiallye yf it be upon holy dayes, when they be bounde to Sylence, or also at tymes forbydden.

They maye at no tyme, whatsomever it be, enter without lycence into an others Cell or Woorke house. We strayghtlye also forbydd the Converses & Donates without their Presydenes leave to goe into any Mounkes Cell: yf any wyll be so bolde as doo it, let hym for every tyme take his meales syttinge

uppon the bare grounde, Let non of them also speake with ye Mounkes in the Monasterye, neyther brynge them commendacions, newes, gyftes, or letters from any. Otherwyse accordyng to ye measure of their offence, let their Pryor as he shall thinke good sharplye punysh them for yt.

The Converses also may not without lycence talke or speake with seculars commynge where they ar : but whan they meete them or come where they be, they may salute them agayne with bowinge ye heade onely, show them the way, and answeere to their demaundes, yea, or nay, And excuse them selves yt they have no lycence to speake any more with them.

Converses that ar appoynted to woorke or do any one Obedyence together, maye common or talke amonges them selves, or with such as help them, of profytable & necessarye thynges : But they may not speake with other yt come to them where they worke, or Brethren of an other Obedyence, but of necessitye & with few words.

Whensoever they breake Sylence otherwyse, the next Chapter Feast, let them clayme their culpe, and tak dyscipline at their Presydenes handes for it. And yet yf they make a custome of doyenge soe, let them be more grevously punyshede, For all this upon the Eves of Eastre, Whytsonday and Chrystmas, and upon Pryncipall Solempe feastes, and as ofte as they muste Communycate in Conventu, or as ofte as for a reasonable cause the Pryour shall thinge good, some other penaunce is enioynede them for their dyscipline.

They muste keepe sylence in their meale tymes in the Refectorye or their Celles and yf they then breake it, for every tyme let them say fyve and twentye Pr. nrs. & Ave Maries. And yet ye next Chapter day followinge, let them clayme their culpe for it, and take dyscipline.

And because Sylence is verye yll kept amonge them, when the Proctour or els the Mayster of ye Kytchen see them breaking it, let them sharpely rebuke them for yt : And if for all that they see no amendment thereof to ensue, Let them complayne of it to ye Pryour, who besyde dyscipline to be receyved in ye Chapter house, shall yf he perceave them to be common breaker of Sylence, lay greater penaunce upon them : as to keepe them frome wyne, or to make them take their meate downe upon the grounde. Fynallye, let their Presydenes

looke dyligentlye that these matters aforsayde be well observede, and let Converses be more careful then hytherto they have bene, about keepynge of Sylence.

OF THE COOKE OR MASTER OF THE KYTCHEN, AND
YE BUTLER

THE SYXT CHAPTER

Let one of the Brethren be Master of the Kytchen, whose office muste be, so to dresse ye accustomed meate, that no occasyon of murmurynge may be geven the Mounkes or Converses: which beyng daylye dressed he muste distrybute in portyons, and besyde yt, he must serve with breade & wyne at appoynted seasons. He may never geve a pytaunce to any but what tymes it is due by order, without speciall lycence.

He can brynge no Brother into the Kytchen or Buttrye, but when verey necessytie causeth hym so to doe, which necessitye beinge dyspatched, he muste dyspatch hym furth agayne whome he brought in, keepyng sylenc unbroken, so much as possyblye may be.

The Cooke cane lawfull enter, sytt, and talke in no mans Cell, unlesse on chaunce to be sycke. The Refectorie, Brethrens Dortour, and Guestes chambers, eyther he muste make cleane, or caused to be made cleane.

He may not be so bolde as to geve or take any thyng without ye Pryours lycence, Yet to them yt brynge benefyttes or gyftes that ar sent, he may geve to eate: But to none other without lycence.

Uppon feastes dayes he must do what he cane to make such provysion before Masse, and after, touchynge those thinges which ar to be dressed & prepared, that he and his healper may be present to heare ye Offyce of the Masse.

The Cooke or the Butler must prepare the Refectory, and this he ought to commytt to be done of his adiutour or healper as lyttle and seldome tymes as may possyblye be. Let hym never hyre workeman without lycence.

When any man through his neglygence lacketh ought which by custome he shulde have, as soone as in a convenyent place & tyme he shall fynde the Pryour, or the Vicar in his absence,

let hym acknowledg his faulte : and besyde that aske forgivenes of hym that susteyned the want by his neglygence.

All feast dayes, he muste, yf he cane, come to the Chapter house and clayme his culpe.

When gwestes come, he must provyde the Pylches & nyght shoes or slyppers. To the Mounkes also he geveth dysshes, a spoone, a cupp, wyne and water vessells, and such other necessaries, unlesse the Proctour hym selfe mynyster them, or cause them to be mynystred by an other, accordyng to ye house custome.

The head Cooke also or ye Butler, when the Proctour is not in the way, muste provyde that the gwestes which ar Religyouse men, or other, that will come to Mattins, have lyght when they come to Church and returne backe agayne, When a pytaunce is geven to the Mounkes, he also afre dynner gathereth that which remayneth.

The Cooke or the Butler muste looke that the breade which is sett in the Refectory be cleane that is to say, that it be not brent, neyther mouseaten, nether spotted with any other fylthe or uncleannes, nor havynge ought one yt that muste be wyped, scraped, or parede awaye. His dutye is also to see that the vessells wherein the meate and drynke are served be cleane washed & well wyped underneath, that the tableclothes on which they muste be layde maye not be fylled. The cuppes, wyne-vessells & spoones he must every festivall day diligentely make cleane, purvey that ye Salt sellar & salte which ar sett on the table be cleane, and yt the Salte be dried, least by moysture, yt melt into bryne.

To his charge doth it also belonge to keepe the knyves from rustinge, and to whett them, when they ar blunte or dull edgede, and to see, that when the Covente eateth in the Refectorye, no noyse or voyce be hurde there, save onely ye Readers.

Fynally, wheareas in some houses besyde the Mayster Cooke there is also a Butler ordeynede to serve breade & wyne and other suche victualles, all that is heare sayde in this Chapter to perteyne to the Mayster Cooke, or Coquynaries Offyce, ar accordyng to ye houses costome to be referred to the said Mayster Cooke, or elles to the Butler.

OF THE MASTER COOKE OR COQUYNARYE OF THE
LOWER HOUSE

THE SEAVENTH CHAPTER

Let one of the Brethren in lyke sort be Mayster of the lower Kytchen, whose dutye muste be to dresse and serve in portyons the Brethrens wonted portyon, and to ryng the bell at ye appoynted houres: Who moreover must mynyster them breade, wyne, salte, spones, dysshes, lumbares, nydle, thread, & waxe to waxe it. And other thyng without ye Proctours leave he cane not geve them.

Suche fare as he mynystreth to other, suche muste he content hym selfe withall, Let hym not presume to geve or take ought of those that ar not of his house, without the Proctours comaundement. And yf haplye he be not in the way, and in the meane season any necessytie shall chaunce, let hym do therein eaven as he shall thynke the Proctour wolde do yf he ware present: to whom beinge returnede he muste declare what he hath done and howe.

He cane bryng no Brother into the Kytchen, unlesse iuste constreynt of necessytie force hym so to doe: Whom also beyng brought in he muste incontynente when that necessytie is paste, byde goe his wayes agayne, kepyng sylence, as muche as ye matter permytteth, unbroken.

To his Offyce doth it apperteyne to kepe and take heade to ye Church and the gate, and to geve aunswere to such men as come, and to have in his custodye the common yron tooles or instrumentes (unlesse there be a Symth to keape them) and to have the care of all the house & moveable stuffe or implements thereof. Of all which yf any thyng perysh or be loste, we wyll that he clayme his culpe lyenge prostrate on ye ground. This wyll we have mente of hym also, whosoever he be, that serveth in his place.

Uppon hygh solempe dayes, neyther hym selfe, neyther he that supplyeth his Roome hath auctoritie to geve or lende any thinge to any yt come to begge or borrowe frome the next towne or Vyllage, Unlesse perhapes ye nede of them that aske be suche yt denyall may not with reason be made them: But onely for answeere he must byde them departe, least upon suche dayes they accustome to come & trouble or dysquyet us.

Too the lower Cookes dutye it also belongeth to ryng the fyrst peale to Mattyns to lyght the lampe in ye Church, and to sytt by it, to goe & look for them that abyde at home for sycknes, and to brynge lyght to Relygious gwestes before he ryngeth. At Benedictus also let hym go furth with a lyghtede candell, and put it in the place where it shulde stande, that the Brethren goynge home may have lyght, which candle the Novyce in the ende muste put out.

This Cooke may speake with straungers that come without lysence, Yet when the Proctour is absente, he may speake with whom he wyll. He cane geve none of the Brethren leave to speake with any, the Proctour beyng present. Neyther also for his presence may any Brother talke with any man.

When the Brethren ar eyther present or absent, he ought to goe into non of their Cells without leave, but when he wyll geve them any thyng beyng not within, or put in or ells take oute his necessaryes thynges.

He muste not washe ye deade but prepare nedle and threade.

Let hym not geve wheaten breade or chease or wyne to hyrede servauntes without lysence, save onely when they ought to have yt of duety. He in no wyse ought to geve wyne to gwestes when they go abroad. To gwestes servinge men or pages, yf they wyll go furth to take meate in their lodgyngs, let hym geve them breade and cheese, yf the day permytt the use of whyte meate. He may never geve them any without lysence, but once in ye day.

In the upper guesthouse let hym geve no man of the Conventes breade without lycense, and to the hygher lodgyng let hym receyve none, but honest & worshipfull gwestes.

Let hym beware that ye hyrede servauntes entre not the gate which letteth into the mounkes cloyster.

Let hym geve none any pytaunce but when it is due. Salt, pot-herbes, and suche other thyngs to be used with meate, let hym geve to the Shepheardes, when gwestes ar with us he muste go often & vysytt them.

When the Proctour is sycke or let bloude, or gone in the mornyng to the hygher house to celebrate Masse, he muste ryng to Pryme. But to Masse let hym never ryng, but when he is commaunded.

Let hym seathe no pease, neyther make twoo kyndes of pottage without lycence. His pottes & dysshes he must marke and wash, or cause to be wasshede.

For a Converse of our Order, when he cometh orderly, he muste provyde a cell.

Let hym not take (breade) or cheese without lycence. He is bounde notwythstandynge when the Proctour goeth to ye hygher house or ells whether, that he have sufficient necessaries for the gwestes, or for the Brethren.

He muste also looke that ye hyred workemen be not ydle, and see to ye garden & hens, and yf nede requyre, to the Frankes also. He muste also provyde for the clensynge of ye corne, and put the Proctour in mynde of suche thynges as muste be done, and take heede beforehande so farre as he cane, that nothyng anywhere peryshe or be loste by his or any others neglygence. Let hym not geve newe breade without lycence, but when it is customable geven to ye Mounkes. When the Pryour goeth downe to passe or execute his week, he maketh his lodgyng redye, and prepareth hym a whyte clothe.

This Cooke in Advente and Quinquagesime ryngeth to Pryme, and lyghteth the candle, when the Brethren take dyscipline of the Proctour.

He muste temper the wyne as the Proctour advyseth hym. When straungers come aboute dynner or supper tyme, he ought, yf he cane, to holde or reteyne them.

Let hym brynge into ye kytchen no straunger without lycence. What thyng so ever the hygher Cooke eyther hymselfe or by a messenger requyreth of hym, he muste yf he hath it, sende yt hym without delaye.