

# THE LAYE BRETHERNS STATUTES (SHENE).

BY

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*Continued from Vol. XXXVIII., p. 210*

## OF THE BAKER

### THE EYGH T CHAPTER

**L**ET the Baker receyve so muche corne or grayne as is necessarye to serve for all the yeares provysyon, and lay it by measure in the Garner, drye it, kepe it, wynowe it & grynde it, or speake to the Proctour for the gryndynge of it. He must also provyde that the meale be brought in good season, and make & bake ye breade.

When the Baker muste bake breade, let necessarye helpe be appoynted hym, accordynge to the Pryour or Proctour dispotyon, The verye daye that he baketh, let hym be excused from Mattyns and alwayes let hym bake so muche as ye Proctour shall commaunde, he may seeke no workemen without lysence.

It is the Baker that muste sprynkle holy water aboute Cells, and carye it downe frome the hygher house : which yf the Baker be absent, the Cooke doth, yf both be absent, the Cooke muste provyde that by some one or other it be brought.

## OF THE SHOEMAKER OR COBLER

### THE NYNTH CHAPTER

The Shoemaker or Cobler let keepe and cude the leather, make & mende the Shoes, also when it is enjoynede hym, let hym buye the Leather and grease : Which when he hath bought and is returned home, let hym shewe the Proctour, and rendre hym

accounte of all thynges done by hym. Once in the yeare, with suffycient helpe assignede hym, let hym dresse his leather, and than make as many payre of Shoes as may suffyce to serve for a greate parte of the yeare. He it is yt greaseth and mendeth the Mounkes shoes, but the Converses muste alwayes grease theyr owne shoes, but he never. Let hym reprove them which keepe their nyght or day shoes negligentlye.

He maye geve leather or grease to no straunger without lysence, neyther also to the Brethren or any of the house, excepte suche tymes as it is due by order.

Barkes, with healpe which he muste requyre, let him gett, drye, dresse, and grynde in Sommer.

## OF THE SMYTHE

### THE TENTH CHAPTER

Let the Smythe keepe & repayre the common Iron toyles of the house: He maye lende out no vessell to any straunger without lysence: Once in the yeare he muste show all thynges that he hath to the Proctour, who muste take a note of them, that nothyng may be loste.

In Wynter, and when he cane do no other woorke, let hym make and mende nedefull Iron implementes or tooles. When he hammereth or beateth out Iron, let the Proctour commaunde some of the hyrelynges to helpe hym.

He muste make the Brethren nothyng without lycence, saynge that which they muste have by Order.

At tymes convenyent let hym gett Toolles or cause them to be gotten hym.

## OF THE GARDENER

### THE ELEVENTH CHAPTER

Let the Gardener be keeper of the Garden, and of the Bees. Let hym have a partycular house wherein he may lay up his usuall thynges and seddes: He muste delve and dresse the garden, sowe and weede the hearbes, with suche as ar appoynted to help hym.

Let hym hyre no labourers without the Proctours lysence.

When there is no Gardener, the Cooke, or any other whom

the Proctor shall geve it in charge, muste looke to the garden : and when there is a Gardener, the Cooke muste geve hym suche helpe as he cane.

## OF THE CARPENTER

### THE TWELFTH CHAPTER

The Carpenter accordynge to the Proctours wyll and advyse, let cover, make, & repayre the house, seeke necessarye labourers to helpe hym, and of all thynges done by hym geve the Proctour accounte.

## OF THE MAYSTER OF HUSBANDRYE

### THE THIRTIETH CHAPTER

Hym that is Mayster of Husbandry let have the charge of the Rother beastes grange, and all thyngs belongynge to that Obedyence, as the usage of the house is.

The Mayster of the Rother beastes let in wynter be contente onely with two hyrelynges. In the Sprynge let a thyrd be hyrede, yf he may be gotten, yet but for a tyme.

The Wayns and Cartes and suche others thynges necessary for his use, yf he cane tell howe, let hym make hym selfe : and that at suche tymes as his other workes may not be hyndrede thereby.

The medowes he muste cause to be mowede, and the hey dressed : which also he muste fetch home, as besyde yt any other thyng that muste be drawn by oxen. Woode more-over he muste make to be cutt, clefte, and made redye, which he muste fetch home.

Necessarye workemen he muste procure hym selfe, and let hym take money of the Proctour to pay them theyre hyer, yet no more then is nedefull, For he may have no purse, & in all thynges he doth he must aske the Proctours counsell, and rendre hym an accounte of all.

In the begynnynge of Wynter he muste geve the Oxen no hey, without the Proctours knowledge.

Seede grayne let hym receyve & lay up by yt selfe in measure, Salte also let hym receyve by measure of the Cooke to geve the Oxen.

## OF THE MAYSTER OF THE SHEAPHEARDES

## THE FOURTENTH CHAPTER

Hee that is Mayster of the Sheapherdes muste have under his charg all thynges and instrumentes belongynge to that Offyce or Obedyence, whom with the Proctours advyse let buy, and sell with straungers suche thynges as apperteyne to his charge. But let hym have no lysence to talke with them of other matters.

Let hym be encharged to eschew all othes, fraude, deceate, lyes, and other myschyfes, which be wont to come in use emonge suche affayres and more to esteme his soules everlastinge health, then temporall thynges, profyttes, and commodyties.

The Mayster of the Sheape shall also be Mayster of the Goates : and in all thynges which he doth, buyeth, or selleth, let hym aske his fellowes counsell : He also and his fellowes commonly kepeth the Graung.

The deyrie house wherein the Cheese is made, which we call the Arcell, properlye perteynyng to their charge, they ar commaundede to keepe as one of the Cells.

When they goe furthe to Wynter abrode, they have commaundement to geve or take nothyng.

The hyred boye which is with them muste goe to the mylle, bake theyre breade, and buye theyr wyne, least them selves, which is daungerous, be dryven to goo to the townes or vyllages, as in no wyse they may doe, yf yt maye be possyble avoyded.

Too mylke twenty tymes thirtye, that is to say, syx hundreth sheepe, let seaven Sheepherdes be suffycient, When they goe furth to wynter, two Brethren, foure Sheapherdes, and syx dogges ar enough to keepe thirtye Tricennaryes of Sheep, that is to say, nyne hundreth.

Let the Brethren have two coulled clokes made them, and the Sheepeherdes twoo.

Let the Sheepe Mayster buy the heye, yearely provysyon, and necessaryes for hym selfe, and his companyons, When the sheape do eaue or bryng furth, He as the Proctour commaundeth muste keepe theyr felles, and those Lambes that ar to be bredd : the reste let hym sell, and geve the Proctour accounte thereof.



The Sheepe Mayster and his fellowes, when nede requyreth, muste turne and make the Cheese, and carefullye take heede that they be not empared. When the Sheepe are mylkede, let the Brethren under whose charge they be, yf they ar in the lower house, goo home frome church at the Laudes.

Ever when the Seepe [*sic*] ar mylkede, one of the Brethren muste be present : He hym selfe also with other muste mylke them, make and keepe the Cheese.

When in Wynter the Sheepe come in to be feede with heye, they ar ledd about the Graunges as the Proctour commaundeth.

Let the Brother that keepeth the Goates have their hyerlynges, and one coulled Clooke for wynter, and three dogges. To keepe the bucke goates two hyerlyngs ar suffycient. Let not the Goates be separated from the Sheepe without the Proctours lysence.

We have yet graunted the Sheepeherdes lytle pelves, which may almoste be made with two wethers felles or skynnes.

In mylkyng, wheresoever they be, let them keepe sylence alwayes.

Let not the Sheape Mayster keepe under every of his Sheepeherdes above the nombre of twyntye sheepe : Whose lambes let hym not keepe, save from their eavinge tyme unto Alhallowes daye.

## OF THE LAYE BROTHERS ABSTYNENCE AND FASTES

### THE FYFTENTH CHAPTER

Let the Brethren Converses everye weeke kepe one abstynence daye, on which let them content them selfe onely with breade & water and salte, unless some thyng ells by grace be graunted them : excepte them whose sycknes, olde age, weakenes, or some other cause, reasonable in ye Pryours iudgemente, excuseth.

Let no man have generall grace from their abstynence geven them, but let such as desyer release from them, aske grace of their Presydent everye abstynence daye.

Who as he shall deme yt expedient, shall eyther graunte or denye yt them.

It is not lawfull to eat egges & whytmeate upon Abstynence dayes, and in Advente, and all ye tyme of Quynquagesme unless

it be in syckenes and in iourneyes, when other convenyent meate cane not be gotten.

Let them kepe abstynence upon the Eves of Chrystmas day, & of our Lordes Ascension, of Whytsonday, of Corpus Chrysties day, of all ye Solempe feastes of ye moste blyssed perpetuall Virgyn Marye, of S. John Baptyst, of S.S. Peter & Paule, thapostles, of S. Bruno our Patryarch, of all Sayntes day.

All other weekes in which none of the aforesayde Eves happen, let them do their abstynence upon ye Frydaye, unless a feaste of twelve Lessons, whether it have a Chapter or not, fall thereone, for then theyr abstynence day is upon Weddensday, or Mounday, or Satturdaye, or Tuesday, or Thursdaye, as ye Presydent shall ordeyne yt: so yt they muste nedes ever abstayne one day at the leaste everye weeke.

In Advente also Quynquagesme & one ye Cater temps Ymbre dayes, they muste do abstynence also one Weddensdaye.

But one the Eves of ye Apostels S.S. James, Bartholomew, Mathew, Symon & Jude, Andrew, Thomas, Mathie, and Lawrence the Martyrs dayes, and upon the Cater Temps Ymber fastes, & Moundaye and Tewsdays in Rogatyon week, they muste fast eatyng one meal only.

All Advent & Quynquagesme, savynge ye Sondayes, let them evere faste & forbear Whytmeate: so let them do every Frydaye also: But when out of Advente & Quynquagesme a Chapter feast falleth there one: for they have than two meales; But yet no whyte meate.

All other dayes throughout ye yeare, least overmuch laboure break them, they may take two meales: But yet let them have a Pytaunce onely once, Unless the Pryour thynke good to deale with them otherwyse. And how much soever remayneth of ye Pytaunce yt is geven them, they may not reserve it, but muste yealde it up to the Cooke.

Out of meales tymes, they may take no meate, nor drynke anye wyne, unlesse necessytye or sycknes compell them to it.

To the Brethren yt worke in ye Graunges or els where, no wyne is sent unlesse they muste abyde there all nyght.

Pure wyne, yt is, not alayde with water, they muste never drynke: ether within meale tymes or withoute. As ofte as they shall so doo, so oft make them forbear wyne, when they may lawfully drynke yt.

In countryes where wyne groweth not, or is not mayde, Let the Converses be contente to have wyne upon suche Festyvalle dayes as they eate in ye Refectorye, all other dayes let them use beare.

None of them may aske ye Cooke what meate is dressed for dynner or supper neyther can any of them lawfully refuse ye meate or Pytaunce which is generallye prepared for all, unlesse syckenes enforce hym, If any shall presume to grudge or repyne for his victualls, let yt be utterly taken from hym, for which he murmured.

The Auncient custome is, yt twoo sortes of breade be made : one, which is ye fayrer & fyner, for ye Mounkes, ye other courser for ye Converses, Which when ye Pryour wyll have done, let none be so bolde as gaynsaye yt.

When one of them wyll not for some cause eate his meate, that is mynystred hym in ye Refectorye, he maye not reache it to an other except breade, frute, and rawe hearbes.

Theyr eyes in all places let them restreyn : But cheyflye in ye Church & Refectorye, leaste they fynde thereby occasyon of murmuryng or lawghyng.

Before meate for blessinge the table let them say one Pater noster and Ave Maria, and thereone ye Sygne of the Crosse : But aftre meate, for grace or thanks gevinge let them say fyrst Agimus sibi gratias &c yf they can say it, then three Pater nosters & Ave Maries.

## OF THE LAY BRETHERNS SHAVYNGE AND BLOUDE LETTYNGE

### THE SYXTENTH CHAPTER

The olde custome is, that ye Converses be shaven, and the uper parte of theyre beardes be rased awaye, as oft as ye Mounkes them selves ar shaven, And ye lower remaynante of theyre bearde which alwayes hath bene lefte them to weare for theyr penaunce, we wyll least ever it be abused, ever have of them to be neglectede. Yf any be perceyvede not to do so, but ye contrarye, let all his bearde be taken from hym.

Generall munytions or recreatyons of munytions ye Converses muste have none : But yf any of them lacke lettyng of bloude or any other meddycene, Let hym crave it of his Pryour,

Who with fatherlye affectyon shall provyde for hym, as ye houses abylytie may & ye qualytie of his sycknes requyreth.

The dyseasede neverthelesse ar to be warnede, that by callinge for superfluyties, or thynges not possyble to be gotten, or els perchaunce by murmurynge, they be not grevouse or troublesome to suche as serve them, But remembrynge ye state of lyfe which they have embraced, thynke and consyder, that as in health, so also in sycknes, there ought dyfference to be betwene them & secular or wordlye [*sic*] men : & yt those thynges ar not to be requyred in Hermytages, which cane hardely be founde in Cytties, Yet let dylygent heede be taken, yt the sycke be not neglygentlye looked unto of such as serve them.

Notwithstandynge, the use of fleash which our Order hath utterly renouncede, let never be permyttede any Converse to eate, no though he be lepprous.

The Proctour, & Cooke, or Butler, let be dylygent & bounteous towardes to ye sycke, as also they ought to be to wardes gueastes & hyrede servauntes, whan they chaunce to be taken with syckenes.

If one or moe Converses be sycke at one tyme, yf nede requyre, they maye be placed in one house or Cell.

When any of ye Brethren lye sycke out of ye houses boundes, but not farre of, the Proctour or Pryour, yf it be needefull may goe & vysytte them, But ye Brethren of the heade house, ye Pryours of the Order yt ar ye nygher shall vysytt at ye commaundement of the Reverent Father of ye heade house.

## OF THE LAY BRETHERNS GARMENTES AND CELL STUFFE OR NECESSARYES

### THE SEAVENTH CHAPTER

For their clothing let them have twoo longe garmentes, thre shertes, thre coules, thre payre of hose, foure of socks, one Pyltch and one Pylchett, or double coote, twoo lumbardes, twoo girdles, day shoes, and nyght shoes, or slyppers sett under with corke, which as muche as they cane, they muste kepe from dyrt, snowe and rayne : and lett them be made of neates leather.

In the heade house, the fyrst day of November, let them geve up one sherte & a payre of hose, and take an other newe,

as well shyрте as a payre of hose, for them. But in other houses, Let their custome be kept.

The Pyltches which they take, let be those which ye Mounkes geve up whan they have newe geven them : the same we saye of their Pyltchett or double coettes lynede with Skynnes ; As for newe Pylches let them requyre none, but be contente with such garments & clothes as the Order geveth them.

When they goe furth out of the houses boundes, let them weare a coole cloke of Chescen or gray coullore, of which coloure let also their hatt be, This uniformytie wyll we have to be observed throughout ye whole Order.

They may not lawfully come to Church without their Coules & longe garmentes or their Pylche : nether one their longe garment may they weare any cloke or mantell, or other maner of attyre when they are their.

For theyr bedd let them use chaffe or strawe, to cover them a fylter, yf it maye be had : Yf not, a syngle blancket of some course cloth, and an other covered, and a bolster to lye under theyr heade, flocke beddes mattresses or lynnene sheetes they maye not use, Yet in iourneyes they may lye in bedds as they fynde them prepared, But so, yt they lye not nakede betwene twoo sheetes : but in theyr wollen sherte and coule gyrded, as they muste lye alwayes & every where, who so will presume to lye otherwyse in a fether bedd, let him leese his wyne for so many tymes as he hath done it.

From Eastre to Mychelmas from Pryme to Complyne, let them not use theyr nyght shoes, When they come up from ye lower house to ye hygher, let them their have common beddes, Pyltches and nyghte shoes in ye dortour.

Moreover, in all their clothes or garmentes let no other thyng be cared for or regarded, but onely kepyng away colde & coverynge of their nakednes, Therefore let their gyrdles be of rawe heme or of whyte leather, or of both : Let also their lumbares be hempen, so yt no vanitye or pleasure be thought uppon, but onely what mere necessitye or commoditie requireth to be had.

Other usuall or necessarie thynges belongynge eyther to table or other uses, let be geven eache one as ye Pryour shall iudge reasonable or nedfull, Let them fynallie kepe nothinge at all what so ever by them : But what they have with lycense.



## OF THE LAY NOVYCES AND THEIR PROFESSYON

## THE XVIII CHAPTER

When any one cometh to us desyringe to be made our Converse let ye same thynges in maner be asked of hym, which ar wonte to be demaunded of such as come to be made Mounkse.

And yf ye Pryour judge hym yt will be made a Converse mete fro that state, and yf he wyll be profytable for ye houes, let hym for all yt kepe hym ye space of a yere, or yf his wysdome thynketh good, eyther longer or not so longe, in his secular attyre : duryng which tyme he shall exercyse hym in ye baser & harder labours & obediences, & make hym be present at servyce, and to say his servyce as ye Converses do, for accustomynge unto yt.

And yf he be founde to behave hymselfe lowlye, obediently, chastelye, faythfully, devoutely & delygently in his workes, then he may and ought to be proponed to ye Mounkes convent, And if ye whole Covent [*sic*], or ye greater parte thereof shall iudge he ought to be receaved, that day which ye Pryour shall appoynt, he shall be receyved with ye kysse of peace in ye Converses Chapter house, where then muste be present ye Pryour, the Proctour, and all the Converses : and when he is so receyved, shaven, & clothed he taketh one his coule at the Pryours handes.

The Converse Novyces muste yeald up wholly all ye money & other thynges which perhaps they brynge with them into ye Pryours handes.

Not they but eyther ye Pryour, or some other, whom ye Pryour shall enjoyne yt, may have the keypyng thereof & let nothyng of theirs be made awaye by any meanes to any man before they ar professed : no, though ye Novyces themselves wyll it, or assent thereunto. But let all their thynges be kepte faythfully as pledges, or thynges comytted to be kept : And yf it chaunce they go away agayne before their professyon, let all thinges be wholly rendrede unto them.

Let no professed Mounke or Converse ask or requyre any thyng of the Novyces, of his that looketh to be made a Converse : for suche askynges or requestes ar under payne of excommunycation forbydden.



Let the Pryour warne ye Converse Novyce to prepare to make theyr generall confessyon, which before their professyon they muste make to the Pryour hymselfe, who hath acthorytie from ye Popes holynes to assoyle them from all sentences of excommunication & from Vowes made in ye worlde, but yet, yf they presever in the Order.

If it chaunce yt a Converse Novice who hath demeaned hym selfe lawdable do departe this lyfe within ye tyme of his probation, let no lesse be done for hym then yf he were professed.

Novyces before one yeare of their probatyon in ye habyte be fully expyred, can in no wyse be admyttede to professyon.

Where any Novices day of professyon approacheth, he shall in ye Mounkes Chapter house lyenge downe flat one ye grounde crave Mysericorde or favour, & make humble supplication for Godes love to be receyvede to professyon under Converse Habytt. to be a moste lowlye servaunte to all, And yf by counsell & consente of all ye Mounkes, or of their greater parte, he shall be iudged worthy to be receavede, then shall ye Pryour before all ye Convent dilygentlye preache unto hym of stabilitie, obedyence, chaunge of demeanour, & other such thyngs perteynyng to Converses state.

And yf at these thynges he yet contynew stedfast & nothyng afayrd, & show hym self redye and wyllinge to all thynges proposed unto hym, let hym be wyllled to dispose of his thynges, suche as he hath, which yt he may doe frelye, no man ought to aske or begge ought of hym, no though it be that it may be bestowed in almes upon his poore kynsfolke or any other.

A Novyce also ought not upon the day of his professyon to geve any thyng to be bestowede for a pytaunce or other Junkettes to be geven ye Convent, nether to invyte his Parentes or frendes to his professyon, least that day whereone he ought to renounce cleane all worldly thynges, & spende onely in ye servyce of God, to whom he then devoweth or consecrateth hym selfe, be unthryftly wasted upon the fleash and worlde.

Fynally, yf he persever in his earnest desyer, Let hym be advertysede yt at hyghe Masse he shall pronounce his professyon and receave the blessed Sacrament. Then let hym selfe desyre some one or other to wryte his professyon in his owne mother tongue, in the ende whereof, he with his owne hande shall drawe the Sygne of ye Crosse, which he bearyng in

his hande shall after ye Ghospell & Offertorye come to ye ryght ende of the Aulter whearat the Epystle is redd, and there the Novyce holdynge it in his ryght hande, the Decon, yf he hym selfe cane not reede, shall reede it out in the hearynge of all yt are present, under this forme of wordes followynge :

I, Brother R. doo promyse obedience & conversyon of my maners, and perseveraunce all the dayes of my lyfe in this Ermytage before God & his sayntes, and the Relykes of this Ermytage which is buylt to the honore of God, & of ye mooste blessed Perpetuall Virgyn Marye, and S. John ye Baptyste, for the feare of our Lorde Jesu Chryst & salvatyon of my soule in ye presence of Father N., ye Pryour of N., And yf ever at any tyme I shall assaye heereafter to runne awaye, or go hence, let it be lawfull for ye servauntes of God, which shall be heare by ye full auctorytie of their owne ryght to seeke me out, and by force & constreynt to brynge me backe agayne into their service.

This done, let hym offre this selfe same Paper or Parchment conteynynge his Professyon uppon the Alter, and than kyssynge the Altare, let hym lye prostrate at ye Priestes feete, to be blessed with this prayer that followith :

Salvum fac. Mitte ei. Dominus vobiscum : Oremus, Domine Jesu Christe qui es via.

From which tyme furth, let hym understand he can have no earthlye thyng in ye worlde, no not so muche as a walkynge staffe, without ye Pryours lysence, and no marvell for so much as now hym selfe is not his owne.

## OF THE LAY BRETHREN WHICH ARE SENT ABRODE

### THE XIX CHAPTER

Let no Converse be sent furth out of their houses boundes without a coule cloke & a hatt : and let them never be suffred to weare a coule cloke or hatt of blacke coloure as the houses custome is, who shall of them presume to weare a blacke cloke or hatt, let hym at ye Pryours arbitrement leese hys wyne for yt.

As for appoyntinge them a man or honest companye when they go abroad, that we commytt to ye wysdome & iudgement of their Pryour. Those which goe furth of ye boundes of the

Monasterie, muste foresee that nether breade, wyne, frute, or any thyng els which may peryshe, remayne in their Cell. Also they must delyver the key of their Cell to the Proctour : or to hym whom ye Proctour wyllleth. which if they do not, let them be depryvede both of wyne and pyttaunce for one day or moe, as the Pryour shall thynke meete.

When they goe abrode or returne agayne, let them goe to ye Church : Yf they have not bene their before ye same daye.

Wroldlye [*sic*] brutes, rumors, or newes, wheare they heare, there let them leave : and let them brynge to or fro none of our companyes wordes or salutatyons to any straunger, nether any straungers to anye of our men, Unlesse the Pryour or ye Proctour commaunde yt, or graunte them leave so to doe.

When they ar sent to places yt ar not farre of, let them take nether meate nor lodgyng or enterteynment of any man unlesse they have speciall commaundement, or be compelled by nede not voydable nor thought one, to doe yt.

Which of them soever at what tyme soever shalbe commaunded to go furth abrode ether one fote or one horse, let them in no wyse gaynesay or refuse to doe yt, within the houses boundes. Unless it be with the Pryour, let them never ryde, except they be so feable yt they ar not able to go one foote. Without their houses boundes also they may not ryde, but what tymes their Pryour graunteth suche lysence, Yet when they go furth with horses to fetch home any caryage, they may ryde one them, so longe as they have no other lodes on them.

Pryours in iourneyinge may yf they wyll admytt their Converses to their owne table : but in ye houses of our Order Converses muste never eat meate with Pryours.

Let not ye Converses yt goe furth out of the houses boundes breake ye feasts of the Church, and yf they cane convenyentlye, let them every day heare Masse : But all holy dayes of the Church they are in any case bounde to heare Masse, yf they cane possyble.

When beinge sent furth they returne home agayn, or when upon the weeke dayes they come up to ye hygher house for worke, fyrst they make their prayer in ye Church, and then furthewith let them come to the Pryour or as they cane gett opportunitye.

Every one yt is sent abrode is bounde to returne home

agayne as sone as conveyentlye he cane : and whan he is returnede, yf any thynges geven hym, he may not kepe it without ye Pryour lysence, or the Proctours, yf the Pryour be absent.

The keper of ye head house brydge cane lawfully talke with no man, whosoever he be, without speciall commaundement, or leave at the leaste. Towardes such therefore as he thynketh ar ether to be lett in or to be kepe out, let hym doe his dutie with few wordes as he cane, which let of hym also be observed, that supplyeth his roome.

## OF THE LAY BRETHERNS GENERALL CUSTOMES

### THE XX CHAPTER

Let the Converses & Donates remembrynge their degre & how they were receyvede into the Mounkes servyce, alwayes as well in gesture as in wordes show duetyfull reverence to all the Mounkes. Wherefore meetynge them mak moderate inclynation, and uncover their hede, and never sytt downe by them, but when they are wylled : Which semely reverence they muste much more be myndefull to show towarde their Pryour, and the other Offycers.

Noo Converse or Donate, save the Cooke and his helper may eate in the Kytchen, but perhapes when they have lysence of their Pryour, and yt seldome tymes. None also besyde ye aforsayde Cooke & and his helper may drynke their, but when ye Pryour or Proctour is present : And let none come into the Kytchen, unlesse they ar called in by them.

When the Pryour or Proctour is at meate eyther alone, or with Guestes, let none enter where they are, except hym yt is appoynted to serve them, or yt is namely called in.

They muste not come to ye Pryours or Proctours Cell aftre Complyn, unlesse necessitye compell them, or any be called by name thither. When Complyn bell is ronge, none of them ought to remayne with ye guestes, unlesse the Pryour be present, exceptynge those, who are enioyned to serve the guestes. Also, when on of them is in an others Cell, or els where, as soone as he heare the Complyn bell, he muste departe unlesse he have speciall commaundement to stay longer.

What day or tyme soever ye Convent is in ye Cloyster, and

upon holy dayes frome ye None unto Evensonge, the Converses may not enter or passe through the Cloyster, or by callynge or beatynge at the dore make to greate noyse, when also the Convente cometh to or frome Church, they muste take heede they be not espyed in the Cloyster.

Let not them goe without shoes one their feete, eyther to ye Church, or come where the Convent is. They may never also weere cappes in the Convente, but when they have their coules upon them.

Let the Pryour or ye Proctour once everye moneth, or as ofte as it shall please them, goe & see ye Converses Celles and work-houses : before whose eyes the Converses are bound to lay open what thynges soever they have, and yf any of them be founde accustomed to reserve meate or other unlawfull thynges, & beyng warned thereof wyll not amende, let hym be put in pryson.

Let the lay Brethren yt ar charged with speciall Obedyences geve the Proctour accompt of all ye thynges they receyve or lay out, as ofte as it shall please hym to requyre yt : and let them not have more money untill they have geven full and faythfull rekenynge of that which they have receyvede alredye. In rendryng whereof yf they shall be convycte to have lyede, they may be punyshede for it as for proprietie.

Let them nether borowe money of any, nether lende it to any. Yf any do, let their Cell be their pryson at the Pryours pleasure : Untill they have restorede the money which they have borrowede, or receyve the money which they lent, Unlesse they manifest to ye Pryour or Proctour yt they dyd it evydently eyther for nede or for profytt. The same punyshment let them susteyne, that shall be founde to have secrete keyes.

Let them never take thynges of other mens to kepe, although the Proctour hym selfe commaunde it, & yf they do receyve ought into their custodie beyng abroad, when they come home, furthwith let them yelde it up into the Proctours handes. Yf any shall be founde to have any thyng lyeinge by hym commytted to his custodie without ye Proctours lysence, let hym be iudged as a proprietarie.

If any one beyng asked anye of those thynges which belonge to his enioynede Obedyence, shall denye or hyde it. When it is



provede, let hym be iudged as guyltie of thefte, To which peyne let hym also be subiecte, yt shall be knowen to have receyvede anye of those thynges which perteynede to any Obedyence yt he is dischargede of.

Converses without lysence may take, geve, lende, chaunge, or alter the use or possessyon of nothyng any maner waye, nether also undertake as suertye for any man. Let in no wise also secrete & deceiptfull gevyng or takynge under the pretence and coloure of lendynge or borowinge be at all practysede amonge them.

Letters let them nether sende nor receyve, but suche as ye Pryour or Proctour have fyrst seene, yf they be in the way : those onely excepte, which they sende to, or receyve from ye Reverende Father, or their Visytoures.

If a garment or other such thyng be sent to any lay Brother, the auntyente custome is, that it ought to be geven, not to hym, but rather to another : least he may seme to receyve it as a thyng properly & peculyarly his owne. Yet is it lefte to ye Pryours dyscretion whether he will bestowe it upon hym or an other : But upon ye Proctours lysence none of them cane take suche a thyng.

If any thyng happen to be founde within our houses boundes, incontynente, yf ye owner thereof be at hande, let it be restorede hym. Otherwise let it be geven up to ye Proctour. But yf without our boundes any thyng be founde, by our Brethren, eyther let it be restored presentlye to ye owner, yf it may be ; or delyverede to one yt is thought cane better & wyll faythfullye rendre it unto hym : Otherwyse let it be lefte alone wher it lyeth untouched.

Let no Converse also have an horse saddle, cloke, or servaunte of his owne, nether also any other thyng that he dare refuse to sende or lende to the Pryour or Proctour requiring it.

Let no Converse also have anye monye at his owne commaundement or dysposytion ether in his owne, or ells in other mens handes : otherwyse let hym be rigorously correctede for yt : And yf ought be geven or brought to any of them, he nether may nor cane chalenge hymselfe any ryght or interest therein, although by his Presydenes permyssyon he may kepe it by hym for his owne use onelye, unlesse it be money : yet so, that his President may take it from hym agayne at his



pleasure. If any shall chaunce contentyouslye to chalenge & kepe it as his owne, let it be taken awaye from hym, and applyede to ye common use of suche as ye Presydent will graunte yt.

Over this, all the professede, as well Mounkes as Converses, ought, yea ar bounde by the necessytie of their Vowe of Professyon, to have a mynde and wyll redye to resygne and yelde up into the Presydenes handes freelye & franckely all suche thynges as they have graunted them for their use, as oft tymes as their Superyor shall will or commaunde it to be done, Nether yf he do so, ought they ether murmure or to complayne at it, for yf they doe, they have not yet lefte them selves, and all thynges to them perteyninge, & therfor can not follow poore Chryste, and be his dysciples, nether be enrychede with his penurye.

Touchynge their Obedyence, & all other thynges which they have, they muste do accordynge to their Pryours or Proctours dysposytion, And yf any yt is assygnede to any Obedyence or worke shall withstande his Pryour or Proctour dysposynge of them, or enioyninge some thyng to such hyred labourers as worke with hym in the sayde Obedyence, which he is encharged withall, let hym that daye or ye next followynge have no wyne.

If the Proctour reprehende any Converse or Donate, strayght way let hym aske forgevenes lyinge prostrate on the grounde : And yf ye faulte commytted deserve it, the Proctour maye deryve hym of his wyne or pytaunce. But [if] any be founde dysobedient, or frowardely obedyent deservynge greater punyshment, let ye Proctour accuse them to ye Pryour, or in his absence to ye Vycare, who shall lay on them such punyshment as shall be answereable to their offence : for open penance in the Convent, the Proctour cane not put upon ye Converses.

We utterlye forbydd our Brethren to take upon them ye care of any of their kynsfolke or worldlye frendes, or to showe carnall affectyon towarde them, or at any tyme to goe & vysitt them. We wyll not also that they hyre any of them for labourers without ether the Pryour or the Proctours lysence.

Let such of them as ar not encharged with specyall Obedyences go as soone as Pryme is done to ye Proctour, that he may enioyne them what worke he wyll. If no thyng be

enioynede them, let them kepe their Celles, and resorte to ye Church, or bestowe their tyme in doyng some honest & profytable worke, as well as they cane.

Who soever serveth or supplyeth for an other in any Obedyence, he is permytted to chaunge nothyng their without lysence. In their Celles also nothinge may be chaunged or alterede, without it be fyrst showed & commaunded, least ye houses which were well made with great payne & labour, be by curiosytie empayred or spoylede.

Into an others Cell, or into the Smythe forge, or Coblers, or Weavers shorte, or into ye bakehouse, or any other workehouse, let no lay Brother enter, or there speke without lysence.

Whensoever twoo or moe of them shall be together, let their doore in no wyse be altogether shutt or so closede or lockede that it may not be openede of suche as shall seke to come in.

Whensoever the bell ryngeth which calleth the Brethren to Church, wheresoever they ar, they muste spede them thyther, layinge all other thynges asyde, which hapely they have in there handes, duryng ye whyle that the prayer is in sayinge that goeth before ye houre. None may enter into the Church, or speke to any at ye Church doores, nether suffre straungers also there to talke. Fynally, when they come in, they must uncover their heade, and make lowe inclynatyon.

In the Cloyster, and at ye Kytchen or Buttry doore : without necessitye they may not speake. They may not also brynge any hyrede labourers into the Cloyster without lysence.

The Converses muste themselves brynge their pytaunce & necessarye woode to their Celles : which woode they muste also cleave themselves, But yf any amonge them be agede & feable, the yonger & stronger of them muste with lysence obteynede provyde for them, and cleave their necessarye woode.

All suche as have assignede unto them speciall Obediences, muste when nede requyreth, and when they are commaunded, help in other Obedyences : All servyces also never so pryvate or partycularly apperteyninge to any on in speciall, which any one is not able to doo hymselfe, let the other humblye and devoutely do and accomplyshe, so that he may thynke hym selfe happye that is put to doe any suche thyng.

What tymes also one of them shal meete an other, let them with fryndelye and lovelye cheare of countenance and lowlye bowinge the heade geve place eyther to other for humanyties sake, and so passe by without any breaking of sylence, which tymes neverthesse let the yonger and Junyor of them that came latter to ye Order what they cane to prevente the auncienter.

No Converse without ye Pryours knowledge & favoure may use any dysciplynes watches, fastes or abstynence besydes those that are institutede be ye Ordre, neyther any other exercyses of Relygion not parctysed [*sic*] in our trade of lyfe. And yf it shall please our Pryour to commaunde any of us to graunte or permytt eyther meate or sleape, or other comeforth unto our bodyes then the statute ordeyneth : or one the other syde, yf it shall be his will to lay more lode one us then ye statute commaundeth, it is not lawfull to repyne, leaste whyle we withstande hym we be founde to resyste, not hym in dede, but our Lorde, whose person he beareth towarde & in respecte of us. For although theare be many and sundrye thynges which we observe, yet is Obedyence the onely vertue : Whereby we hope all thynges wyll prove frutefull & profytable unto us.

For any yt are not membres of our Order, let none of our Brethren sell, chopp, or chaunge any thyng, But they may buye thynges for them yf nede requyre, yet so they may not do every where without dyfference, nether for every man, nether without their Pryours lysence.

Who so ether by hym selfe or by any other shall procure letters from the Courte of Rome without lysence had of ye Generall Chapter or Reverende Father, or ells shall hym self personallye go to the saide Courte, let hym be put in pryson, and punyshed according to ye measure of his offence commyttede.

Who soever shall stryve agaynste ye statutes or decrees of the Generall Chapter or his Visytowres ordynaunces, or ells with murmuratyon & grudgyng reprove them, and shall show hym selfe dysobedient or frowardlye Obedyent to his Pryour or Proctour commaundyng hym any thyng, and beyng warned for it will not amende hym self, let hym kepe ye Ordre within his Cell : and yf he after the thirde warnyng given hym three sundrye dayes he shall contynew obstinate, let hym be put in pryson & punyshede as his faulte deserveth.

He that shall say his Brother or a Donate lyeth, yf his Pryour will, let hym keepe his Cell for his pryson, untill he make suche satysfaction as his Pryour shall enioyne hym; Yf he hath cursede, or wysshed hym myscheyf, or other wyse revyled hym, let his punyshment be aunswereable to his offence.

If any shall presume wittinglye & malytiouslye, by worde, wrytynge, messenger, token or any other way, to revele to any persone ether ecclesiasticall or secular, that is no membre of our Order, or also to any Novyce, any secretes of our Order, or ye states or faultes of any persons thereof in suche sorte, that evyll opynyon, synyster suspectyon, or defamation may thereof ryse in ye hearers mynde, frome so great a gylte and cryme, none may assoyle hym, save onely his Pryour with enioynynge hym healthsome penaunce for yt: And this notwithstandinge, yf he shall openly be convyctede of suche revelynge, let hym be emprysoned, so longe as his Pryour shall ordeyn. The same punyshment let hym also susteyne, that shall be proved to have defaymede their owne house, or wittinglye and malyciously to have utterede unto straungers ye Mounkes corrections.

Let none of our Brethren take upon them ye executyon of mens Testamentes or laste Wylles, no though it be for godlye consyderations; nether also the charge or pursuytt of any causes, matters or busynesses.

If it shall be proved lawfullye that two or mo Converses or Donates have conspyrede together, that is to say, for envye, hatrede, or malyce, agreed amonge them selves to worke their Pryour or Proctour, or any other, harme, hurte, or myscheyf, or malitiouslye to persecute any let hym be emprysoned in ye same house, and not be set at lybertie agayne without the Reverend Fathers lysence. But such as amonge them selves shall presume to breake peace and concorde by stryvynge & brawlynge, and beyng dyvers tymes warned for yt, yet wyll not cease, let them be put in pryson: and yf nede requyre let them be sundrede into severall houses of our Order, with such punyshment as their offences deserve & ye Vysitours shall thynke meete. And yf it be but of the one of them onelye which shall be ever sedytious: Let hym be punyshede in ye house accordynge as the Pryour or Visyours shall thynke meete.

If any of the Brethren shall in swearynge wyckedlye, burste into wordes conteynynge in them vylanye, reproche, or contumely towarde God, or towarde his Sacramentes, or also his Sayntes, let the impietye of his wordes weighed, and then hym accordynge to the measure thereof, as an excreable & blasphemous beaste, grevouslye punyshed : this let the Pryour & Proctour see truelye fulfilledde, but he that in the hearynge of one or mo shall confyrme what he affyrmeth with swearinge symplye by God, or by his fayth, or by Christ, or by sayinge : "So God helpe me," or any other lyke way, strayghtway, wheresoever he be, let hym take his venye : But & yf it be customable with hym, let more lode of punyshment be layde upon him ; The same is our censure consernynge hym that shall mysuse the wordes or sentences of holy scrypture by applyinge them vaynelye or to iesting scoffes.

The Vicar or Proctour cane not graunte a lysence that the Pryour hath before denyede : and therefor he that asketh it, though he be not enquiryede, yet muste of his owne accorde declare, that the Pryour hath denyede it hym least yf he doe not so, but deceave their ignoraunce by obteynynge the same of eyther of them not knowynge it to be by ye Pryour denyede he incurre ye guylte of guyle, and be aunsweareablye rebukede & punyshede therefore. Semblablye, yf any wyll aske a lysence of the Pryour, that the Vicare or Proctour hath refusede to graunte hym before, he muste in askynge dyscover unto hym their denyall thereof.

We permytt, that for a tyme, when urgent necessitye so requyreth, coffers and cattell may be receyvede into the compasse of our boundes or prescynkes, or into our granges.

Such of the Converses or Donates as beyng well able to laboure, yet wyll not, let lacke their wyne & pytaunce so longe as the Pryour or Proctour shall thynke good : And yf for all that they persyst obstynate, let ye Pryour commaunde them to pryson.

They that shall move, warne, or admonysh their houses Credytoures to requyre or recover the debt they are in unto them, or otherwyse shall procure losse or damage to their houses, let them kepe their Cell for emprysonment, so longe as it shall please the Pryour.

If any Converses shall any way eyther openly or covertlye



assaye to hynder lettyng out upon rent, bargaynes, or other lawfull alteryng possessyon of thynges, agaynste ye wyll and advyse of their Pryour & Convent, let them be put in pryson.

Those Converses we defyne to be unprofytable, which for the perpetuall impedymentes they have, are not able so to labour, as the custome of their Order requyreth.

We strayghtlye forbydd all Converses famylyaritye & comunycatione with women, especyallye with women in places, and at tymes that ar suspectede, we will also, that they never speake with women, eyther within or without our prescynkes, unlesse greate and evydent cause that can not be avoyded enforce it. Too women also, yf well it may be so, let no almes be geven, but in places a good way of dystaunce from our houses.

We suffre no women to come within the compasse of our boundes, yf we cane possyble kepe them out. Yea, Who so shall brynge in or permytt to entre, beyng unable to hyndre yt, any women, of what condytion, state, or degree so ever they be, within the enclosoures of our houses, or within their circuyte lymyttede out with dytches or any other markes, presentlye thereupon he incurreth ye sentence of excommunycatyon by force of the Bulles of Julius the Seconde, Pyus the Fyrste and Gregorye the thyrteenth Popes absolutyon for which the See Apostolyke hath reservede to yt selfe alone.

When women are taken, & put to doe any of our worke, let no Converses have (them) in custodie. Yf by anye meanes it may be eschewede, Let no Converses also pay them there wages with their owne handes : But some one or other of ye hyred servauntes.

No Converses may ever be gwestes, or susteyned, in Nonnes Monasteryes of our Order.

If any Converse or Donate for cause of incontynencye shall brynge any women within the lymyttes of our Monasteryes, or other houses, graunges, cellares, or storehouses, or cause them (to) be brought in, or receave & accept them beyng alreadye brought in, or affordd his favoure, helpe, or counsell for their brynginge in, whether ye acte shall ensew or not, he may not be assoyllede from so heynous a cryme, by none but his owne Pryour who muste enioyne hym healthsome penaunce therefore. But yf he shall be convycted to have done thus or shall



confesse it before wytnesses, let hym, yf he be a Converse, lye in pryson untill yt shall please ye Order to redyscharge hym : But yf he be a Donate, let hym for ever be shaken of and expulseyde from the Order.

We utterly forbyde, under payne of generall dyscipline so longe as shall be the Orders pleasure, any of our Converses to kysse or embrace any women, But yf any Donates be espyed or sene so to doe, let them be made to kepe the Order in their victualles, the space of one weeke.

If any thyng shalbe geven to Converses sojourninge in houses, whereof they are not professed, when they departe thence, they may not take it away with them without ye Pryours graunt and lysence of those houses.

Let no Converse in iourneyinge be so bolde as to weare a secular cloke, or a mantell without a hooode, Nether also let any at suche tymes presume to put of his Orders habyte, or to cover it with any other apparell, unlesse some peryll neere at hande dryve hym there unto.

We forbyde all Converses to use famyliartye, or take any gyftes of men that are knowen to be usurers, excommunicate Persons & extorcioners.

Let no Converse, or Donate, or other membre of our Order in any case under payne of emprysonmente, have in his keepynge, or reade any Herytykes bookes : For who so doth he runneth presentlye thereupon into censure of excommunication, by sentence of the holy Counsell of Trent.

No person of our Order may presume to be Godfather, or also to Chrysten any, but in case of inevitable nessite. Yf any dare be bolde so to doe, and he be a Converse, let hym susteyne generall dyscipline for yt : But yf he be a Donate, let hym be expulseyde the Order.

Let none wyttynglye, eyther by hym selfe or by interposytion of any other, presume to receyve, carye, or sende letters, or els doe messauges by worde of mouth, which may dyrectlye or indirectlye breake peace & concorde, and provoke Prynces, or any other nobles, Gentlemen, or Prelates to wrath, dyspleasure or indygnation. If any Converse shall doe it, let hym have the punyshment of a cryminouse person layde upon hym for yt : but yf he be a Donate, let hym be expulseyde.

None that ar of our Order may or dare, eyther of them selves,

or by any other practyse in their house, or ells where, the artes of Alchymie or makynge Quyntessence, neyther mynister them any healpe or counsel that doe practyse them, neyther be present where they ar practysede, neyther fynally have in their keapyng or custodye the toules or instrumentes wherewith they ar practysede, Yf any Converse shall hapelye be founde guyltye in any of these poyntes, let his punyshment be the Orders generalle dyscipline: but yf he be a Donat, expulsyon.

If any Converse upon any occasyon shall flee to any Kynges, Prynces, or other Potentates, estates, or iurysdyctions temporall or spirituall, let his correction be as of a fugytyve or runne away from his Order, be yt the punyshment of the crymynouse.

The generall Capiter, which we all ar bounde to obey, verye earnestlye enioyneth all in unyversall and partycular, when they shall know any dysorders or transgressyons to be commyttede, ferventlye and charytablye, yet with dyscretion and lenytie of sprite to reprehende yt: And this especially let the auncianter doe, albeit all without exception ar bounde to fraternall correction. And yf they se no amendement thereafter to ensue in the partyes reprove, let it fyrste be denounced to ye Pryour: then to ye Visytours and lastely, yf by their provysyon no correctyon followeth, to the Reverend Father, or Generall Chapter, Yf for any cause these sayde reprehensyons or denunciations be neglectede, let them understande as well yt omytt them, as that commytt suche transgressions, that they ar to rendre streyght recknyng to their iuste and upryght Judge for their contempt & neglygence.

This statute notwithstandinge, we will not that any Converse or Donat presume in presence of any of ye Mounkes, lay Brethren, or other secular men, to reprove their Pryour or Proctour, or in ought stubburnelye to aunswere or withstand them, but forbyde it under peyne of leesyng their wyne & pytaunce accordyng to their Pryours arbytrement, But if any Converse shall perceyve any thyng exactyng in eyther his Pryour or Proctour, he shall secretlye in no mans presence with fyliall reverence advertyse hym thereof, and praye hym to amende it: or he shall cause hym to be warnede thereof by some one or other, whom he thynketh may upon famyliaritye

be bolde with hym. And yf any Converse shall be founde to have spoken wordes conteynynge detractyon from his Pryour or Proctours estymation or good name, let hym be punyshede for it, that the resydue may have ensample geven them thereby to take hede they fall not into the lyke offence.

## OF CRYMYNOUSE LAYE BRETHREN

### THE XXI CHAPTER

Yf any lay Brethren, eyther by their owne confessyon before witnesses or els by other suffycient profe, shall be founde guyltie of actuall incontynency, or of layinge violent handes upon a pryvileged person, or of thefte, proprietie, Rebellyon, or dysobedience, or of sclaundrynge any by charynge hym with an infamouse cryme which he can not prove hym guyltie of, or of beynge captayns & cheyfe doers in a conspyracie, or also of sowynge debate, dyscorde, & dyssentyon : And over this, yf any of them be harde to threaten fyer or deathe, or are hadde in suspection of purposynge to commytt some greate scandalous offence, or shall sue or cause to be sude in lawe any house or person of our Order, before any Judge spirituall or temporall, let them be emprysonede, and punyshede accordynge to the measure of their offence.

Yet for a smale blowe, strype or stroke geven a laye man, let none be emprysonede, But dysciplynede of the Pryour aunswerable to the measure of his faulte.

Neyther also let any that have commytted thefte but in a thyng not surmountynge the value of twelve deners, which is a peny englyshe, in whole or in partes, be emprysonede for yt, but punyshede as the Pryour shall thynke good, But yf any shall be founde to have stolen ought, eyther in whole or by partes more worth than twelve deners, but yet not excedynge the valour of three Souses : let hym be emprysoned for a certeyne tyme, the determynation whereof we leave to ye Pryours arbytrement : which Statute we will also be executede upon Proprietaryes offendynge in thynges of lyke valew, But other theves and Proprietaryes which shall commytt thefte or ye Cryme of Proprietarye in any thyng valewynge more then thre Souses, let be commytted perpetually to pryson, and never

agayne sett at libertie, untill eyther the Generall Chapter or Reverende Father permytt yt.

The same decree we will be done unto falsyfyers of letter or wrytynges money and measures, and unto such as shalbe convycted of actuall incontynence, unto Incendyaries also and murtherers.

If any departe this worlde in ye cryme eyther of theft or of Proprietie, whether the thyng they offende in be worth twelve deneres or under, afre their cryme shalbe detected, let not their bodyes be buryede in ye Church yearde, such also as ar founde gyltie of these offences afre they ar buryede, yf it may be done without scandell & incurrynge peryll of any inconvenience by ye stynch, let them be dygged out thence agayne for ensample unto the rest, whereby they may be made the more to abhorre & eschew ye Crymes of thefte & Proprietie.

If it so chaunce, that Converses convycted or founde gyltie by their owne confessyon of incontynence, shall any tyme be lett out of pryson, let them in no case remayne in the houses that they were so convyctede in, but yf it may convenyentlye be done, let them be placede somewhere ells. But whosoever shall by his owne confessyon or otherwyse be convycted of any kynde of Sodomyticall incontynence, let hym be cast into perpetuall pryson without hope ever to be delyverede agayne.

Whosoever shall falsyfie the Chapters or Reverende Fathers seale or letters, let the falsyfyers & crymynous persons punyshement be executed upon hym : and besyde that, let hym be made unable for ever to use any Obedyence of our Order without hope of restytution to habylitie thereof agayne.

If a cryme, to be punyshed with emprysonment, can not be provede agaynst any that ar suspectede thereof, by persons of our owne Order, honest secular men may be received for wytnesses.

Any Converses, whose lucke shall be agayne to be delyverede out of pryson, muste have that mercy shewed them onely by ye Generall Chapter or Reverende Father. And over that, when they shall be delyverede, they shall for evermore be the last and lowest of all them that they shall fynde, without hope ever of restitutyon to their former state & degree. They also by no dyspensation shall have any Obedyences commytted unto them, yf other yt are not crymynose be at hande to whom

they may be commytted, Furthermore, beyng taken out of ye terme of fourtye dayes after, they shall every daye take dyscyplyne : one feryall dayes after Exultabunt : but one festyvall dayes in the tyme of the Brethren Converses Chapterynge, those dayes excepted that they shall communycate upon, They shall moreover fourtye Chapter dayes take their meales as well of dyner as supper in ye Refectory upon a bare bord layde alonge one ye grounde, those dayes beyng also taken into the recknyng which they shall communycate upon in ye Covente, one which dayes they take not their refection one ye grounde. Fynally, the contynuall space of one whole year, they shall keepe the generall dyscyplyne of the Order : Which is this yt hear followeth :—They shall not be presente in the common colloques : they shall take dyscyplyne every Chapter day, those dayes excepted one which they have communycated or at least shall communycate : they shall have no voyce agaynste no man, neyther any Obedyence : That is to say : they can not be mayster Cookes, neyther Proctours, neyther Mulettors, neyther Maysters of the Neate or graung, unless the Reverend Father for urgent nede dyspence with them yt they may.

But to kepe ye Order in victualls is upon Munday & Wedynsday to be content with bread onely and pottage : upon Tewsdays & Saturday, with breade, wyne and pottage : but upon Thursday, dayes of Chapter, and twelve lessons, to have as ye Convent hath : And withall to keep ye Ordres abstynence also, unlesse manyfeste necessitye withstande yt.

Let all crymynouse Brethren from the fyrst day of their puttyng in pryson & afterwarde for Syx monethes have halfe a portyon of ye Coventes breade, and their wyne or beare let be that which the housholde useth : But of ye common householdes breade let them have as muche as they shall nede. Moreover, upon Chapter feastes, & other dayes that ye Covente eateth in ye Refectorye, let their victuall be suche as the Covent is servede with And upon other feryall dayes, the Pryour may graunte of grace that somewhat more than is due may be mynystrede unto them, Yet yf any beyng in pryson persyste obstynate, refusynge to recogynse his cryme & amende not hym self, let hym be susteyned onely with breade & water untill he relent.



## OF FUGYTYVES OR RUNEAWAYES

## THE XXII CHAPTER

Fugytyves commynge of their own accorde to any house of our Order, yf they be not Crymynouse, that is to say, yf they fledde not frome their house for a Cryme commytted, nether commytted any Cryme in theyr flyght, although they come agayne within ye terme of fyve dayes, Yet fyrst they muste be reconsyled to the Order for flyght, & after that they shall clayme theyr culpe in presence of the Covent, craving mercy, and promysynge amendement. Then shall they fyften dayes take discyplne in ye Converse Chapter house, and take their meales fyften dayes in ye Refectorye upon a bare borde layde upon the grounde.

But yf they delaye their returne beyonde the lymyte of fyve dayes, thencfurth, come agayn whan they will, they shall not be receaved, but into pryson : Where for the space of fourtye dayes, let them susteyn in their victualles the dysciplne of ye Crymynouse, yet yf they are not Crymynouse there Pryour with theyr Coventes advyse may set them at libertye agayne out of pryson whan yt shall seme expedyent unto them : But beyng taken out of his pryson, let twentye dysciplnes be geven them in ye Chapter house : and twentye dayes let them eate one the grounde in the Refectorye, and one yeares space abyde the aforesayde generall dysciplne of the Order.

But whensoever Crymynouse Fugytyves come agayne, let them never be receyved but into pryson : whereout they may not be redelyvered, but by the Generall Chapter or Reverend Father. And beyng brought furth agayne, let them susteyne that punyshment of Crymynouse before descryvede.

When fugytyves ar delyvered out of pryson, yet in no case may they have Obedyences in ye same house, without expresse lysesce of the Reverend Father or Generall Chapter.

Apostates let fyrst of all be forced to take on ye Orders Habytt agayne, and then together be reconsyled & absolved before wytnesses from theyr Cryme of Apostasye, and sentence also of excommunycatyon, which they incurred by leavyng their Habyte : which done, let them be emprysoned & handled as before we have prescrybed : But yet aftre theyr thirde



Apostasye, let Crymynouse Apostates nevermore be agayne receyved in ye Order.

Let no Converses that ar sent to be discyplyned in an other house have cariag by horse mynystred them, unlesse exceedynge greate nede requyre it : neyther where they shall be susteyned, let ye spirituall commodyties yt ar wonte to be bestowede upon Guestes be imparted them.

What Converse soever shall flee any whether where is Churchlye immunitytie or to other prevyleged places, thereby to escape ye Orders dyscipline, endevoryng by the pryvileges of ye sayd places to mayntayne & defende hym self agaynst ye Order, presentlye thereupon he incurreth sentence of excommuncatyon : besyde which we wyll that he leese all spirituall benefyte of ye Order, & be unabell for ever of any Obedyence ; But yf any Donates shall do it, let them be perpetually expulsed from the Order.

The aforesayd punyshment, as well of fugytyves as of crymynouse lay Brethren, the Reverende Father may sometymes yf he shall iudge it expedyent mytygate : but no other Pryour though he be the sayde guyltie persons owne proper Pryour, unlesse it be in poynt of death, or verye greate nede, may do yt, without the Reverende Fathers lysence : yet their dysciplynes & takynge of meales upon ye grounde & ye rygoure commaunded to be showede them in meate & drynke, their Pryour for some reasonable cause may lenyfy.

## OF DONATES

### THE XXIII CHAPTER

We have decreede that henceforth none by any meanes may be receyvede to ye state of Clergye or lay Rendysses, or els of Prebendaryes : But let all persons of our Order be Mounkes, Converses, Donates, or Nunes.

For so muche as by the unwarye & undyscrete receyvynge of Donates, great and manyfolde doles, harmes, and slaunders, ar knowen to be in daunger to happen, we fymelye & invyolablye decree that none by any meanes or at any tyme be receyvede to ye state of a Donate, without lysence obteynede of ye Vysytour & ye consent of ye Covent or ye greatest parte

thereof: and unlesse he be fyrst well provede, and with ye condycions which hereafter shall follow.

But women by no meanes may be receavede as Donates, neyther within our houses or without: neyther also may those that ar maryed be admyttede for Donates.

And those that ar to be receyved: shall fyrst in ye Converses Chapterhouse take theyr Coule at ye Pryours handes: and before they shall be bounde by any promyse, let them be provede in ye house for ye space of one yeare at the least, or for a longer tyme, as shall seme good to ye Pryour.

But let them be receyved with these condytions followyng, to witt, that they shall lyve in common sorte without proprietye: & ye house shall provyde for them suffyciently of necessaryes. That they shall be truely obedyente & faythfull to that house & Order, That they wyll not keep from them but reveale ye harme or reproche of the Pryour & others of the sayd house, That they lone and forther their credytt & commodytie Also that they shall wholly submytt them selves to ye correctyon of ye Order. They shall yelde accompt to ye Pryour & Proctour of those thynges they have charge over as often as they shall be requyred hereunto, That they shall lyve contynentlye, And yf it happen (which God forbyde) that they kepe not their contynencye, or els do offende in ye other thynges before recytede, or in any of them, that ye Order may breake or dysanull ye sayd Donateshypp: and rydde them selves of suche unhappy persons: makynge no recompence to them, for ye tyme synce ye which they fyrst served the house.

The Donates upper garment let never be welted & plated, nor of greene, reed, or yellow couler: But of one couler & ether of greseyll or chesten browne: and so longe that it may cover ye knees & goo beneath them; They shall alwayes weare their coule of ye same couler yt their garment is of, But upon Festyvall dayes, when they go up to ye hygher house to heare dyvyne servyce, they weare a longe mantell gyrded and a Coule as the Converses doe.

Let ye Donates never suffer their heyre to growe longe, but powll it rounde in such sorte that there eares may be sene and yf so be yt after thryse warnynge they shall not do it: let them be imprysoned as ye Pryour shall thynke good, untill they have made suffycient amendement.

Let ye Donates be bounde to say for Mattyns ten Pater nosters & as many Ave Maries : For one yt is newly dead in theyr owne house thirtie Pater nosters & as manye Ave Maries. For Annyversaries every weeke ten Pater nosters & as many Ave Maries, For ye offyce of ye Generall Chapter, of ye Clunyacenses, & our Benefactoures after Chrystmas, thritie Pater nosters & as many Ave Maries.

Let them be confessed & common one the Solemne Feastes of Chrystmas, Maundy Thursday, Easter, Whytsonday, and Corpus Chrystiday, and the fyrst Sondag of every moneth.

They are bounde to kepe ye Feastes of ye Order : although they ar accustomed of devotyon to fast upon frydayes ; But let them faythfully kepe ye fastes of the Church, Also let them be content with lesse then ye Converses both in there pytaunce & wyne, because they do not susteyne so muche & manyfolde burdens of the Order as they : and they are permytted to eate fleash at suche tyme and in suche place as is convenyent, & this accordynge to ye custome of their houses. Notwithstandinge they maye never lawfully eate fleash or mynyster it unto others amonges ye Covent. neyther to any persons of our Order, wheresoever they be neyther shall they permytt yt fleash be eaten of any in ye Covent ; And in Advent & one Weddensdayes let them absteyn from fleshe.

In other thyngs which appurteyn to their state, they shall behave themselves Relygyously. For they ar of ye bowelles of our Order, and ar partakers of ye Privyledges, indulgences, and lybertyes of the sayd Order, and have the benefytt of a breefe throughout the whole Order, yf they shall lawdably persever in the Order.

For the daunger of breaking a vowe, let the Donates make no vowe, but after they have been provede in ye Habytt of Donates by ye space of a yeaere, or more as their Pryour shall thynke good, yf they promyse by publyke Indenture wrytten & subscribde with ye hande of some Notarye or Scryvener, that they wyll observe & kepe ye above namede condytions.

The Donates shall not goe out of their house, but onely when they ar sent forth by ye Pryour or Proctour. And yf so be that they shall come to any other house disorderly : let none receyve them otherwyse then to pryson, and then sende them to their owne houses agayne, or ells sygnifie their flyght & withholding

unto their Pryours. He yt shall do ye contrary, let hym kep ye Order in Victualls: untyll such tyme as he have sent them agayne, or have geven knowledge of theyr with holdynge.

Let no house receyve seculars that wyll serve them without wages, unlesse it be to state of Donates: & that they wyll faythfully promyse yt yf they shuld be expellede from ye sayd house for their ryotes & defaultes, they shall not desyer, exacte, or take any thyng for theyr hyer and wages.

We ordeyn that all nations have these Statuts of Converses & Donates in their own language or vulgar tonge: & that they be rede unto them at ye least once yearly.

Fynis. Deo gratias.

Of your Charitie, Pray for ye Writer, His Parentes, & Frendes both quicke & dead. for Gods sake. &c.