Brief Relation
Of the Order
And Institute,
Of the English
Religious Women
At
LIEGE.

Chanoiness Regular of the Holy Sepulcher in Jerusalem,
The English Religious Women are at Liege.

Superiorum permissu.
A BRIEF RELATION
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These English Religious
Women at Liege reflecting how little their Order is known in England, because
this their only House of our Nation is but lately begun, have ceased
fired
fired this short Paper should be publish'd. For they conceive their Institute to be so exceedingly agreeable and suitable to our English natures, that many by the knowledge of it, may be invited to serve God in it, who otherwise in the world may perish most miserably.

This paper then is to give the Reader some little notice of that course of life which these Religious Women lead. They be called Chanones's Regulars, of the Holy Sepulcher in Jerusalem. Now because it is the common opinion of Doctors, delivered in these words by (a) Suarez, That the self same judgement is always to be made concerning the first origin, and antiquity of Religious Women, as well in general, as in every particular Order, which is to be made of the first Origin and Antiquity of Religious men: We must see the first Origin of the Chanon Regulars of Jerusalem, who in Latter ages (because their chief Monastery was at the Holy Sepulcher) were called Chanon Regulars, of the Holy Sepulcher in Jerusalem. For it is to be noted, that Religious women use not to begin Religious Orders, but (as the same Suarez teacheth) they only use to embrace those Religious Orders, which were first begun by men. Hence the Learned Pennettius, who in this age hath written a large Tome in Folio, of the History of the Chanon Regulars, faith, (b) That in the very same manner that the

(a) Tom. 4. de Relig. Tr. 9. L. 1. C. 10. v. ii.
(b) Par. 3. cap. 49. n. i.
Institution of the Chanon Regulars proceeded from the Apostles, so also the Institution of the Religious Chanonesses proceeded from the very first birth of the Church.

2. Let us then see, how the Chanon Regulars of Jerusalem proceeded from the Apostles, from hence it will easily appear, how the devout Women in that most fervent Age of the Church, might embrace the same course of life which the Religious men of the same Age had been taught to embrace by the Apostles, as Penmottus in the Second Part and fourth Chapter proveth, by a multitude of Authors. Before the Apostles divided themselves into several parts of the World. They did make St. James Bishop of Jerusalem, as Baronius teacheth. Amo 34, and all Authors agree in this point. So that St. James being the first of the Apostles who had his Bishoprick assign’d to him, he was also the first of the Apostles, who had a settled Clergy, with which Clergy he did constantly live; for he did not go about the world to Preach, as the other Apostles did, but he resided constantly at Jerusalem with his Clergy and flock. Now these Clergymen were not secular men, but truly professed Religious, having all of them made the Vows of Poverty, Chastity, and Obedience. And so leading a Regular life in common, they are often call’d Chanons, that is, Regulars. Hence St. Antonine in his (c) Historical Summe, citing Vincentius Beluacensis and S. ghebertus, faith, The Order of Chanon Regulars was first instituted by the Apostles; to wit, when they

(c) Tit. 15. cap. 16. fin.
were together, and not yet divided over the world, but living together at Jerusalem. It was then under their eyes, that St. James with his Clergy began to lead that kind of Religious life, which the Apostles would have the Clergymen of those times to lead. Yea the learn'd Suarez (d) faith, all hold for certain; that St. James in Jerusalem did propagate the Order of Religious Clergymen, as also St. Clement at Rome, and St. Mark at Alexandria. And (e) Pennottus faith, there is no doubt, but that Religious Chanons lived at Jerusalem from the time of St. James, until the time of Constantine the Great. And much more after his time. So also Bar-

Barbosa (f) faith St. James, first Established this Order (of Religious Chanons) in Jerusalem, and then St. Mark in Alexandria. In fine this Verity among well read Authors is so general, that (g) Tamburinus faith, All affirm, that the manner of life (of the Canon Regulars) did flourish in the Apostles time, and was instituted by St. James in Jerusalem, and by St. Mark in Alexandria. See other Authors cited by him in this place: Well then, being that he faith, All affirm this, and Suarez faith, All hold it for certain, and Pennottus addeth, There is no doubt thereof, it might seem superfluous in a short paper to spend more time in citing more Authors: especially seeing that this.

(d) To. 4. d. Relig. Tract. 9. lib. 1. c. 7. n. 16.
(e) Lib. 2. cap. 41. n. 2.
(f) In Colligat. tit. 35.
(g) To. 2. de Jure Abbatum. 24. L. 4. n. 4.
this Verity, of the Chanon Regulars being Instituted by S. James at Jerusalem, and having this their first Institution from the Apostles, was proved so manifestly at the Council of Trent by the chief Abbot of the Chanon Regulars (so to prove his precedence even before the most ancient Orders in the Church) that Pius Quartus having heard all that could be said on all sides (all which you may read in (b) Tamburinus at large in Eighteen Leaves in Folio) sitting in his Pontifical Chair, did declare the first place among Religious to be due to the Chanon Regulars, and in the Bull which he set forth for the eternal decision of this Controversy, he hath these very words: *It having been made sufficiently known out of diverse Apostolical Letters, reasons and proofs, that these Chanons were and are those very same Religious Clergymen which St. Augustine, yea which the Apostles themselves did institute, we pronounce this definitive sentence,* &c. Then followeth a large sentence decreeing that Chanon Regulars in processions, in all publick and private Acts; in all Cities, Countries, Towns and places, ever ought to have had, and still ought to have the first place. The Pope faith this was proved by divers Apostolical letters; because, as you may read in Tamburinus, and in Pernottus, (i) Paschalis the second, Benedict the twelfth, Eugenius the Fourth, (whose Bull he hath at large in his Third Part. Chap. 21. ) do most clearly affirm, this Order to have been Instituted.

(b) Tom. 1. Disp. 25. Quaest. 1.

(i) Part. 2. Cap. 4.
tuted by the Apostles. And as for the Proofs of which the Pope speaketh; one main Proof was, that St. James did go always in the Surplice, which is the essential Habit of Canon Regulars. Where St. Hierom and all other Writers of St. James’s Life do say, that his upper Garment was of Linnen. It was also related to Pius Quartus out of the Acts of St. Silvester; how St. Euphrasius came to Rome with that White Linnen Garment, which St. James was said to have used. Those who desire more proofs, may read Tamburinus, Pennottus, and Platus his Second Book of the Happiness of Religious State, Chapt. 20. 21. 23.

3. Thus you see, how the Canon Regulars were the first Religious men in the Church, and that the very first of these Canon

non Regulars were those of the Church of Jerusalem. Now I will shew, that the first Religious Women in the World were those who imitated the life of these Religious Clergymen. First then you see, how undoubtedly most grave Authors affirm, that very self same course of life which was begun by St. James at Jerusalem, to have also (by and after) been begun by St. Mark at Alexandria, which Eugenius the Fourth (in the Bull I just now spoke of) teacheth in most manifest words. For thus he saith: Truly of this course of life next after the holy Apostles, St. Mark disciple to St. Peter was the first Founder in the Church of Alexandria. And the glorious St. Austin did beautify this course of Life with divine Rules. Whence I draw this convincing Argument: Under St. Mark at Alexandria their
their lived, as well Religious Women, as Men; in the same Religious course of life, according to the evident Testimony of Philo the Jew, who Liv'd in those times; which testimony is cited and approved by St. Hierom, and by (k) Eusebius, and admitted by the Church in Her lessons upon St. Mark’s day. But these Religious Women, followed the same course of life which St. James had instituted at Jerusalem, which we have proved to have been that Order of the Chanon Regulars; therefore it clearly followeth, that there were in the Apostles times, Religious Women of this Order. And questionless, in Jerusalem it self, where our Saviour and his Apostles lived and taught,

(k) Lib. 2. Histor. Eccles. cap. 16.

...where our Lady, St. Mary Magdalen, and divers other holy Women, did by their words and examples so inflame those who conversed with them, diverse Women, were no less moved to imitate St. James at Jerusalem, then St. Mark at Alexandria. Hence perhaps St. James in his Liturgy prayeth particularly For those Women who live in perpetual Chastity, and in Monasteries. Again, as Suarez (whom I cited in the beginning) saith, It is not soun-doubtedly certain that there were Monks in the Apostles times, as that there were Religious men of the Clergy, and consequently we cannot with so good assurance say, that Religious Women in the Apostles times were of any Monastical Order, as we can say that they were of the same Canonical Order.
Order, of which those Religious Clergymen were, who were their instructors and Directors. So we cannot with so great probability affirm, that St. Martha (who according to the Roman Breviary, did lead in those times, a Religious life with divers Holy Virgins;) was of any other Order than of this Order, which for certain she had seen with her eyes, founded at Jerusalem, by the Apostles themselves. This surely was the reason, why here at Liege, St. Martha is painted in this Habit, in a very ancient picture, kept in a Monastery of this Order. The same is to be said of those Religious Virgins, of whom St. Ignatius the Martyr, Disciple to St. John the Evangelist, speaketh in the end of his Epistle to the Philippians, when he faith, *Saluto Collegium Vir.

**Virginum**: I present my commendations to the Colledge of Virgins. The word Colledge sheweth that he speaks of a Community imitating the life of the Religious Clergy. They were also Religious Women of the Clergy, whom St. Helena found at Jerusalem, and invited to her table, pouring water on their hands, and serving them like their handmaid. For (l) Socrates faith most clearly, that those Virgins *Ecclesiastica, vivendi regulae se consecrarent*: They had consecrated themselves to an Ecclesiastical (or Clergy) manner and rule of Life. This above a Thousand and three Hundred years ago. And it is not very much less since St. Basil in the end of his Rule did write certain approved Pennances for Chanons and Chano-

(1) Lib. 1. cap. 13.
Chanoneses. And near upon these times (m) St. Ambrose feared not to say concerning the number of Religious Women in the Eastern parts. Pauciores hic homines prodeunt, quam illic Virgines Consecratur. There be not here (in Italy) so many men born, as there be Virgins Consecrated in those Countries. Who can doubt but that great part of this so very great number of Virgins did follow that course of life which St. Mark had taught them at Alexandria, and before him, St. James at Jerusalem? For hence doubtless it was that Jerusalem did so surpass all other places for the perfection of Religious life, even in Women; that St. Hierome (n)

(m) Lib. 3 de Virginibus.

(n) Epist. 17. cap. 6.
(o) Summa Historia Tit. 15. cap. 16. fine.
tonin faith, The Order of Chanon Regulars was first Instituted by the Apostles, and afterwards framed Regularly by the admirable Doctor St. Austin: Which is conformable to what we have already cited out of Pope Eugenius the Fourth; who faith, That St. Austin did beautify this course of life, with divine Rules which the Apostles had founded. Hence it is the common Doctrin of all, which F. (p) Plautus teacheth, That St. Austin was not the first Founder, but the restorer of this Order, which was Instituted by the Apostles. This he proveth by (q) St. Austin himself. Petilinus saith he, raileth at the Monasteries, and Religious, and at me, as if I had first begun this course of life. Quod genus

(p) Lib. 2. cap. 23. (q) Lib. 3. cont. lit. Petil. cap. 40.

...nus vita toto orbe notissimum nescire se singit: that is, He faineth himself to be ignorant of this course of life, though this course be most known to the whole world. St. Austin then, as you see, disclaims from being the beginner of this course of life, which before his days was most known to the whole world. But he only gave most Divine Rules, to those who professed this course of life, as well Men as Women.

4. Whence you see, how it comes to pass, that these Religious Chanoines of Jerusalem, though St. James was their Founder; be also said to be of the Order of St. Austin, for they did embrace the Rule which St. Austin afterwards gave them. But because St. Austin's Rule descended not sufficiently to particulars;
 particulars; therefore the second Council of Cabilon. Anno 813, did make the Thirteen last Canons of that Council to serve for Rules. Pro iis Sanctimonialibus quae se Canonicas vocant. For those Nuns who call themselves Chanonefes. And because this was not so compleatly done in those short Thirteen Canons, therefore the Council of Aquisgrane, three Years after did finish this work: And for the same Religious Chanonefes did write a whole Book of Constitutions, containing Eleven leaves, in Folio, according to the exact Edition of the Councels of France, by Sirmondus who puts this Councel. Anno 816, though Sigeberthus in his Chronicle. Anno 820, telleth us, that that year the Council of Aquisgrane gave these Rules to those Chanonefes, whom he calleth Clericales Moniales, Clergy Nuns. Of them also mention is made in the 4th Council of Paris. Anno 829, by the name of Sanctimonialum Canonicarum, that is, of Nuns who are Chanonefes. All this was above Eight Hundred years ago. But these Religious Women beginning from the Apostles, and to long before the variety of Religious Orders began in the Church of God; ancient Authors do not use to speak of them, as of Religious of such an Order, as now Writers use to speak of Religious Women, because then there was no such variety of Orders, but all these Religious Women who did lead a Monastical course of life, were Religious of the Order for there was no other for them to be of. This thing many not noting, do think they never read any mention of these Religious in Ancient B
(24)

Authors; and they do not observe that the greatest sign of Antiquity, is to be call'd, *A Religious, Consecrated, or Veiled Virgin*, without expressing any Order. For this sheweth, that mention is made of such as were Religious before the variety of Orders did spring up in the Church of God.

5. Having thus shewed the Antiquity of the Chanon Regulars, and Chanonesses of Jerusalem, we will say now something how glorious an Order this grew in time to be, when a multitude of other Churches began to embrace the like course of life. (r) Vokaterramus faith, *No Religion is so much propagated; for the Monasteries of this Order (of Chanon Regulars) in Europe only, be no fewer than Four*.


(25)

Four Thousand five hundred sixty five. As for Saints, (s) Pennovius doth relate out of John Nigraville, (who was the Pope his librarian) that the number of all the Saints of this Order, which could be gathered out of the ancient Martyrologes and Historians, according to the testimony of Cardinal Anastasius, Librarian also to the Pope, is above sixteen thousand and one hundred. Whence Nigraville faith, *That in number of Saints it excels all Religious. The fame Pennovius sheweth, that this Order hath had thirty six Popes, others say, fifty five. Ticonis faith, this Order governed the Church five hundred years. For, in the beginning of the Church, the whole Clergy in chief Churches being Religious of this Order, no others were made Popes. So also those who say B 2

(s) Part. 3. cap. 50. num. 1.
least, affirm with Pennottus, that this Order had three hundred Cardinals. If any desire to know more particulars, let him read Pennottus now cited, who with good reason affirmeth, the number of Patriarchs, Archbishops, &c. of this Order to be without number.

6. But I will now return to speak particularly of that Congregation of Chanon Regulars, which began at Jerusalem under St. James, and continued under St. Simeon, and other Patriarchs of that place, of which Patriarchs this particular Congregation doth celebrate the Divine Office of above a dozen, all held for Saints in the Roman Martyrologie. And the most worthy Cardinal Jacobus à Vitriaco (who was sent Nuntios by the Pope into the Holy Land) in the Book

Book which he called The History of the East, Chap. 58. speaking of the Chanon Regulars of the Holy Sepulcher in Jerusalem, faith. They live according to the Habit and Rule of St. Austin. They have a Prior, to whom, together with his Religious, the election of the Patriarch of Jerusalem doth belong, which Patriarch is to them in place of an Abbot. So he. Hence I have seen diverse Ordinations made in the names of the Patriarch and the Prior of the Holy Sepulcher, always put jointly together. And this Patriarch of Jerusalem for many years was always one of their Order. Yea until Jerusalem was now last taken by the Turks, the Clergy of that place was always Religious, even from the time of St. James. Hence when Constantine did build that most famous Church at the Holy Sepulchre,
hundred and fifty years ago. And by and by after, they began under this name to have many priviledges given to them, as appeareth by the Bull of Celestius the Second, Anno 1144. Which you may read at large in Pennottus and (x) Tumbirius, in which Bull there be set down the names of thirty several places then belonging to these Chanons of the Holy Sepulcher; all which Celestius taketh by name under his protection. But I have seen the Copy of a Bull of Honorius the Third, dated the fifth year of his Popedom, which was Anno 1221. in which he taketh under his protection, all the places which these Chanons of the Holy Sepulcher possessed in the East at Jerusalem. (though then loth) at Antioch, at Constantinople, at B 4 Thessalonica.

(1) Part. 2. cap. 41. & cap. 67. n. 1.

(n) Lib. 9. cap. 9.

Thessalonica, and other places there named. And all the Churches they had in Sicily, in Spain, in Poland, in Bohemia, in Hungary, in Styria, in Germany, in France, in Lombardy, in Silesia, in England, in Cyprus, in Moravia, &c. Hence we may gather, how far in a little more than a hundred years, this particular Congregation of the Holy Sepulcher was propagated. The Religious of this Congregation have had diverse great privileges from diverse Popes, and by fix several Popes they have been made subject immediately to the Obedience of the Bishop of Rome, and to their own Patriarch of Jerusalem and to no body else. Alexander the Fifth did also confirm a privilege, which, as he faith, was granted them before by Innocentius, Nicolas, Benedictus, Urbanus, Clemens, and John.

John his predecessors, who did make all the Brothers and Sisters of the Holy Sepulcher, partakers both in their life, and at their death, of all the good works which were then done, or should ever be done in the Roman Church; and in particular, of all Pilgrimages to the Holy Land; of all the Martyrdoms, of all those who should shed their blood for Christ's sake, &c. So that even the Sisters, or Nunnus of this Order, have had this privilege some four Hundred years.

7. When now the recovery of the Holy Land did grow desperate, this particular Congregation depending so much on their chief Patriarch of Jerusalem, and of their chief Monastery at the Holy Sepulcher, began to decay, and many of their Monasteries were either united
to other Congregations of Canon Regulars, or obtained by other Religious Orders, and great part of their Goods given by Innocentius the Eighth, to the Knights of Malta, for the recovery of the Holy Land, to which Knights (then call'd the Knights of Rhodes) he united the Knights of the Holy Sepulcher, and so they came to perish. But the Religious Women of this Congregation, even in this little Country of Liege, have about a dozen Monasteries.

8. Thus you have a brief account of the first beginning and present state of this Congregation. And though by the loss of Jerusalem and the Holy Land, this particular Congregation of Canon Regulars hath suffered so much, yet the Order of Canon Regulars doth flourish at this day.

day over the whole world, as you may see in Pennottus, the chief Writer of their History, who in his Second Part. Chap. 67. and 68. Num. 3. faith clearly, That the Chanons of this Congregation of the Holy Sepulcher, both are now, and ever were, one and the same Order, as well with the other Canon Regulars, as with those very Chanons which were raised by St. Austin, and instituted by the Apostles themselves. This he proveth at large.

9. The Habit of Canon Regulars was permitted by Benedict the Twelfth, to be either white or black, or of a Whits or Blackish colour, with a Surplice over this White or Black Garment. This was the reason, why formerly we in England call'd some White Chanons, others Black Chanons, because some.
some of them did wear under their Surplice, White Garments, as our English Religious Chanoinesses at Louvain and Bruges do, others did wear Black, and of these last there were no fewer than Fourscore and Ten Monasteries in England at the fall of Religion, as you may see at the end of Humphrey’s History of England. I note this, because the Habit of the Chanons of the Holy Sepulcher, is just the same kind of Habit that these Chanons who went in Black did wear, and only differeth in a Red Cross, to shew they are of the Congregation of Jerusalem. The Habit also of the Chanoinesses of the Holy Sepulcher, is like the Clergy-Habit; to shew they are Religious Women of the Clergy. They wear Black, which is the Clergy-colour over their Black Garments (which are most decent) they wear a White Surplice, which is the essential Habit of the Chanon Regulars. Those of the Sepulcher also, by their White Surplice resemble the Angels who appeared in White at the Holy Sepulcher. They wear a Red Cross on their Surplice, just over their heart, to remember with all hearty affection Christ’s Bloody Passion suffer’d at Jerusalem, according to that of the Canticles, Put me as a Seal upon thy heart. This Cross is of soft Silk, to signify Christ’s most delicate Flesh, taken from the most pure Virgin-flesh of our Lady. It is Red, to signify his sacred Blood. It is double ≠ to put them in mind, that our Saviour at Jerusalem suffered a double Cross, on exterior, the other (and the more painful) interior, by the grief of his mind; for, this is the reason of
of *Daibertus* their Patriark in his Manuscript, which I shall presently cite. Over their White Surplice they wear at several times of the year, a long Black Cloak unto the very ground, which meeteth about their neck before with two strings of red Cruel: the one of them significeth the rope by which our Saviour was tied to the Pillar, when he was Whiped; the other significeth the Rope with which our Saviour was stretched on the Cross. Upon these Strings there be five Knots, to represent the five Wounds of our Saviour. From the day of their Profession (as from the day of their Wedding with their Heavenly spouse) they wear a Golden Ring, Engraven with the Name of *Jesus*, and the double Cross which is as it were their Arms. That their Habit might be the better conceived, they have set forth diverse Pictures of St. *Helena* in this Habit, she being the Patroness of their Monastery, and a most noble Empress of our Nation; and one who by being the cause of the conversion of her Son *Constantine* the Great, was also the cause of the Conversion of a multitude of Nations, even as far as from *England* to the furthest parts of the *East*. The Chanors of the Holy Sepulcher have ever had this Saint in great Veneration, as appeareth by all their Ancient Missals and Breviaries. She did cause those most stately Churches at the Holy Sepulcher, at the Crib of *Bethlehem*, and at Mount *Olivet* to be built, and given to them. Here in *Liege* is kept (and hath many years been kept) a most ancient Manuscript made by *Daibertus* Patriark of Jerusalem above five Hundred: 
Hundred and fifty years ago, for according to Gulielmi Tyrrius and Brunius, he was made Patriark not long after the taking of Jerusalem by Godesride of Bovillio. Ann. 1199, and was a man of singular sanctity. He being a Religious man of the Order of the Holy Sepulcher (as he testifieth in this his Manuscript) doth affirm, that St. Helen was not only a special Mother to this Order, but also, that she Consecrated herself to God in it, Died and was Buried in this holy Habit. This being so much to the glory of our Nation and this Order, seemeth to deserve particular memory, especially, here being at Liege in a Monastery of this Order, an exceeding old Picture of St. Helen in this Habit.

10. As for their Rule, they follow the Rule of St. Austin: under which the Chanon Regulars of all places have so much flourish’d, yet for their greater perfection, the Religious Chanoynes of this Congregation oblige themselves to follow particular Constitutions, made for them with very great spirit and prudence, by drawing into a better form the Regular Statutes of this Order, and their Constitutions formerly set forth, as it is laid in the Apostolical Letters of Urban the Eighth, dated Anno. 1631. Decemb. 18. where it is also expressed, That these Constitutions thus newly compiled, do very much avail for the fuller observance of the former Rules, and for the perfection of a spiritual life. Wherefore His Holiness doth approve and confirm them. These Constitutions
fitions do not oblige under any sin at all, but the observance of them containeth very great perfection joyned with much sweetness. I will set down here some few particulars.

11. The Chanonesses rise at four in the morning, and go to bed at eight and a half. From half an hour after four, they meditate mentally until five. At five they begin to say their Matins, Lauds, and Prime. The tone in which they read their Office, is a clear, plain, distinct, and devout tone, with a pause in the middle, and end of every Verse. Upon great festival days, they may sing part of it. When now towards six a clock all their devotions be ended in the Quire, they go from thence two and two together Procession-wise to the work-house. If the weather be cold, they first warm themselves. Their work is begun with a short prayer. In time of work, some of the elder fit mingled with the younger, for their assistance, and the better observance of order. To take away all tediousness there is for some time read some pious Book, other times some profitable example is recounted, or some devout motetto is sung. At convenient times, the Reverend Mother (so they call their Prioress, or chief Superior) permitteth them to discourse in a Low voice with one another for some space, though this be done chiefly after dinner, and not constantly, but as circumstances require. At seaven and a half they give over working, and retire to their Chambers until eight. At eight, they go to the Quire, and first sing their Third Hour, and then hear Mass. After Mass, they
they say the Sixth, and Ninth Hour. It will be some time after nine a clock before all this be ended. Then they go as formerly to their work-house until ten and a half. At which hour the Bell ringeth to Examen, and all examin their conscience for almost a quarter, so that about ten and three quarters they begin their dinner. During dinner, one readeth at the table, which lasteth about half an hour. After Table, they recreate together for three quarters of an hour, and then it being twelve a clock, they retire to their Chambers until one. At one, they all go to the work-house, where they entertain themselves until it be towards three, in the manner above-said. At three, the Bell ringeth to Vespers, and doth not give over until all the Religious, coming two and two together from

from the work-house, and be entred the Quire. Their Vespers last towards half an hour. Then according to the ancient devotion of this Order, they make some Station in memory of the Passion of our Saviour: for example, on Monday they make their Station to the Garden of Gethsemani, visiting in spirit our dear Lord in his Bloody Sweat, &c. Thus the seven days of the week are divided by them into seven Stations, by which means they still dwell in spirit in the Holy Land, where their Order so much flourished, having most goodly Monasteries at all the chiefest Holy places, as you may see in Pemottus. At different Stations; they have different Prayers set down in their Book call'd The Ceremonial; and at the end of this Prayer, every one
one stretcheth forth her arms in the form of a Cross, and maketh mentally an act of the love of God, or other acts according to her devotion. When these devotions are ended, they go again to the work-house until it be five a clock. Then they go to say their Compline in the Quire. At the end of Compline they read the Points for their next Meditation, which presently begins, it being now the half hour after five, and endeth at six. Then they go to Supper. After Supper, they Recreate until seven and a half. Then for the space of half a quarter, they examine their Consciences, then they say our Ladies Litanies, and the Points for the next morning's Meditation are read unto them; then a De profundis is said for the Souls in Purgatory, and so all retire with most deep silence to their Chambers, and by eight and a half all must be in Bed. Those who have Offices, follow also this distribution, as far as their Office will permit.

12. These be the daily actions of these Religious, and their Constitutions teach them to perform every one of these actions in a most pious manner, treating of each action in a Chapter apart. Every day also, at such times as they retire to their Chambers, they have their Spiritual Lectures; they say the Office of the Immaculate Conception; they take some little time to consider their defects and hindrances from perfection, making daily a particular Examen against that which most hinders them, or of that which may most further them in Virtue.
It is also commended to them to say sometimes a little Office of their glorious Father St. James the Just.

13. Every Sunday they set some time apart to make a survey or review of all their actions done that week, that so they may mend what is found faulty, and polish what is yet less perfect. At the beginning of every Month, they make the like survey or review of their actions done that Month, which is a rare means to perfection. On Sundays and Holidays all Communicate, and divine other days prescribed in their Order, as also on Thursdays in Advent and Lent.

14. Every year they renew their Vows, making three days of recollection before hand, in which days they take more time for retirement, and make a more exact survey of their actions, making also a general Confession from the last they made. They spend more time in spiritual reading, and they add a third Meditation to those two which they make daily, abstinence from all Recreation, even after Dinner and Supper. Every year also, the Quire-Sisters make the Spiritual Exercises for the space of five days. The Lay-Sisters do the like every other year. Once in four or five years they all make a longer Exercise of eight or ten days.

15. In Advent they abstain from flesh, as also upon every Wednesday in the whole year; Friday is a day of particular abstinence with them, and on this day commonly they make the
the discipline which their Rule appointeth weekly to be made, as also for great Eves. For other Penances, they use to demand particular leave according to their devotion and health. The like leave is to be demanded when any desireth to perform the humblest offices, or other acts of humility; for the practise of which Virtue, and for the Upholding of Religious observance, they every Friday meet in the Chapter-house, performing their such Penances, and undergoing such reprehensions, as either they ask themselves, or their Superiors for exercise of Virtue impose upon them. The use of Linnen is permitted to all. All are to celebrate the Anniversary day of their Profession with much devotion.

16. All that concerneth the exact observance of the Vows of Poverty, Chastity, Obedience, and Inclosure, is by their Constitutions prescribed with much perfection. And though when they go to speak at the Grate with secular persons, they may, on most days, speak with the Curtains open, yet more commonly they put a veil over their faces, and come with a companion to the Grate, without some just reason require the contrary.

17. Not by way of vow, but by way of special devotion, they practise a particular Bondage to our Saviour and to our Lady: which devotion the Reverend Mother may communicate to secular persons with participation of all the prayers and good works of her Monastery.
affery. The particulars of this devotion are expressed in a Chapter apart. In token of this their Bondage, when they take the Habit of their Order, they take also two little brass Chains of different Colours, with their little manacle, which they wear about their arm, and kiss them often, especially morning and evening, expressing themselves from their hart, to be bondslaves of JESUS and MARIA. And twice in the year they renew this promise of their Bondage. Once on some Feast of our Saviour, and another time on some Feast of our Lady.

18. It remaineth that we say something of the manner of Government of this Order, and of the several sorts of persons admitted into their Monasteries. They live under the Obedience of

of the Bishop of the place. Their Prioress, after her election, is stable during her life. She hath a Supriore, and three Discricts for her Council. With them she adviseth in things that be not of so great consequence, that the Chapter needs to meet about them; for, as for all greater matters, they are to be defined by the Chapter. The Supriores, Procuratrix, Discricts, are elected and changed at due times by the Chapter. Other Officers are elected and changed also at due times by the Prioress. And all Officers have their particular Rules and Instructions.

19. By their Rule they receive five sorts of persons. First, Quire-Sisters. Secondly, Lay-Sisters: as most Orders do. Thirdly, it is particular to them, to admit such
Young Gentlewomen who by reason of some corporal defect, or habitual infirmity, are not obliged to keep Quire. These have no voice in Chapter, neither can they bear any of the chief Offices as long as this infirmity and exemption lasts. Their number must never come to be the fourth part of the Quire-Sisters. At the present, they have not so much as one, and none must be thus admitted, whose admittance is not in a special manner beneficial to the house, to which otherwise they should in a special manner prove burdensome. Yet if their defect or infirmity prove in time not to be considerable, they may be admitted to the Chapter, and Offices. Fourthly, they receive Retired Dames. These must be ancient Gentlewomen of Quality, or Ladies who desire to live a quiet, devout, retired life. They are not oblig'd to make any vow, tho' it be commendable in them, if they make Vows obliging only for the time they stay in the Monastery. They live within the Inclosure in chambers apart, observing certain Rules very suitable to that devout state, as long as they continue in the Monastery. They may wear any modest and grave Habit, yet wearing over their heart the double-filk Red Cross. If they desire it, they may keep a maid, so that she be peaceable and modest. These Dames often converse with the Religious, and sometimes Dine and Communicate with them. A most happy state to be found no where else in our Nation. Fifthly, This Order admitteth Convivrices, or Pensioners, who be yet children,
or young Gentlewomen desirous of good breeding. These they bring up until they be ripe enough to choose some state of life. They teach them all qualities befitting their sex, as writing, reading, needle-work, French, Musick.

20. The Portions exacted for all these sorts of persons, are no where more moderate than here. For in these present circumstances, they exact only three hundred pound for a Quire Sisler, comprehending Novitiate, Clothing, &c. for a defective Sisler, five hundred, or four hundred, if the defect be not great. Of retired Dames, they exact twenty six pound a year; for Convivtrices, twenty, not finding Clothes Fifteen pound. All these foresaid sums to be paid at London.

21. This may suffice for a brief notice of this Order. As for the Religious, they have in these few years so advanced their new House, that now they have admitted Twenty four for the Quire, all English except four, who also are not Ignorant of the English Language. They have the comfort to have an English Coledge of the Society of JESUS in the same City; so that they may still hope to receive all convenient spiritual assistance from the charity of these Fathers; which is no small benefit in extern Countries.

FINIS.


Jo. a CHOKIER, Vicarius Generalis Leod.
The best and shortest way from England to Liege, is by Holland to Rotterdam, thence to Boisleduc, then to Maestricht, so to Liege.