

to submit her selfe openly, cōfessing and acknowledging of her selfe she did nothing; but that her fethers, her honor and other ornaments was their giste: she came into the world all naked & bare, they clad her with comely fethers, and therefore of right may they recceave the againe. wherefoze in most humble wise she desired pardon, promising to amend all that is past, neither would she at any time hereafter commit, whereby through pride she might lose her fethers againe. The gentle byrdes that before had geuen their fethers, seeing her so humble and lowly, being moued with pittie, restored againe the fethers whiche lately they had taken away; adding withall this admonition. we will gladly, say they, behold thy flying among vs, so long as thou wilt vse thine office with humbleness of minde, which is the chiefest comeliness of all the rest. But this haue thou for certainty, that if at any time hereafter thou extoll thy selfe in pride, we will straightwayes depriue thee of thy fethers, & reduce thee into thy former state wherein we found thee. Such so ob you Cardinals (sayth Iohannes Rupeleisanus) that it happen vnto you. For the Emperours of Romaines and Almayne, and other Christian kings, potentates, and princes of the earth, haue bestowed vpon you goods, lands, and riches, that should serue God; but you haue poured it out and consumed it vpon pride, all kinde of wickednes, riot and wantonnes.

* Armachanus.

In the Catalogue of these leaured and zelous defenders of Christ against Antichrist aboue rehearsed, whome the Lord about this time began to rayle vp for reformation of his Church, being then farre out of frame, I cannot forget not omit something to write of the reuerend Prelate, and famous Clerke Richard Armachanus, primate and Archb. of Ireland: A man for his life and learning so memorabile, as the condition of thioe dayes then serued, that the same daies then as they had but fewe good, so had none almost his better. His name was Richard Fitzral, made primate and Archb, as is sayd, of Ireland. First brought vp in the vniuersitie of Oxford, in the study of all liberall knowledge, wherein he did exceedingly profite vnder John Wakenothope his tutor and instructor. In this time the begging Fryers began greatly to multiply and spread, vnto whome this Wakenothope, was euer a great enemye, whose steppes the scholler also following, began to do the like. Such was the capacite and dexterite of this Fitzral, that he being commended to king Edward the 3. was promoted to him, first to be Archdeacons of Lichfield, then to be the commissary of the vniuersitie of Oxford. At length to be Archbisshop of Armach in Ireland. He being Archbisshop, vppon a time had cause to come vp to London: At what time here in the said city of London was contention betweene the Fryers and the clergie about preaching, and hearing confessions &c. whereupon, this Armachanus being requested to preach, made 7. or 8. sermons, wherein he propounded 9. conclusions agaynst the Fryers, for the which he was cited vp by the Fryers before this pope Innocent the 6. to appeare. And so he did, who before the face of the pope valiantly defended, both in preaching & in writing the same conclusions, & therein stood constantly vnto the death, as the wordes of John Wickliffe in his Trialoggo do well testifie in this wise: Ab Anglorum Episcopis conductus Armachanus, nouem in Auinionie conclusiones coram Innocentio 6. & suorum Cardinalium coetu, contra fratrum mendicitatem, audacter publicauit, verbóque ac scriptis ad mortem vsque defendit. The like also testifieth of him Waldenus in factulo zizianiorum. Also Volateranus reporteth the same. Guilielmus Botonerus testifying of him in like maner, sayth: that Armachanus first reproveth begging Fryers for hearing the confessions of professed nonnes, without licence of their superiours, and also of married women without knowledge of their husbandes. What daungers and troubles he susteyned by his persecutors, and howe miraculously the Lord deliuered him from their handes: In so muche, that they meeting him in the open streetes and in cleare daylight, yet had no power to see him, nor to apprehend him. In what perill of thecues and searchers he was in, and yet the Lord deliuered him, yea and caused his mony being take from him, to be restored againe to him by portions, in time of his necessitie and famine. Also from what dangers of the kinges officers, which committing with the kings letters layd all the hauens for him: yet howe the Lord Iesus deliuered him, shewing him by what wayes how to escape them. Moreover, what appeales were layd agaynst him, to the number of 16. and yet howe the Lord gaue him to triumph ouer al his enemies. How the Lord also taught him & brought him out of the profound vanities of Aristotle

sublety, to the study of the Scriptures of God. All this in muche moze, he himselfe expresth in a certaine prayer or confession made to Christ Iesus our Lord, in which he describeth almost the whole history of his owne life. Whiche prayer I haue to shewe in old wrytten hand, and hereafter (Christ willing) inted as time seruerth to publish the same. The beginning of the prayer in latin is this.

Tibi laus, tibi gloria, tibi gratiarum actio, Iesu pijsime, Iesu potentissime, Iesu dulcissime: qui dixisti, Ego sum via, veritas & vita. Via sine deuo: veritas sine nubilo: & vita sine termino. Quod tute viam mihi ostendisti. Tute veritatem me docuisti. Et tute vitam mihi promissisti: Via eras mihi in exilio. Veritas eras in consilio. Et vita eris mihi in premio. With the rest that followeth in the foresayd prayer.

The prayer of Armachanus,

Thus what were the troubles of this good man, and how he was cited vp by the Fryers to the Id. you haue partly heard: Nowe what were his reasons and argumentes wherewith he defended his cause in the popes presence, followeth to be declared. For the tractation whereof firste I must put the reader in remembrance of the controuersie mentioned before in the story of Guliel de sancto de Amore, pag. 312. Also in the story of the vniuersitie of Paris contending against the Fryers pag. 392. For so long did this controuersie continue in the Church, from the yeare. 1240: whe the Oxford men began first to stand against the Fryers to the time of this Armachanus, that is, to the yeare 1360: and after this time yet moze increased. So it pleased the secret prouidence of God (for what cause he best knoweth) to suffer his Church to be entangled and exercised sometimes with matters and controuersies of no great importance. Either to keepe the vanitie of mens wits thus occupied fro idleness; or els to prepare their mindes by these smaller matters, to the consideration and searching but of other things moze graue and weighty. Like as nowe in these our Queenes dayes, we see what tragidies be rayled vp in Englad about soynes & falsions of ministers wearings, what troubles grow, what placing and displacing there is about the same: Such so at this time happened the like strice about the liberties and priuilegies of the Fryers, which not a litle troubled, and occupied al the churches & Diuines almost through Christendome. The which controuersie, to the intent it may better be vnderstanded (all circumstances thereof being cplayned) we will first begynn from the originall and foundation of the matter, to declare by order and course of yeres, vpon what occasion this variance first rising, in continuance of time increased & multiplied in gathering moze matter, and brast out at length to this tumultuous contention among leaured men.

Concerning therefore this present matter, first it is to be vnderstand, that in the yeare of our Lord. 1215. vnder pope Innocent the 3. was called a generall cōcill at Laterane, mentioned before, pag. 253. in the dayes of king John. In the which cōcill among many other things, was constituted a certaine law or Canon, beginning Omnis vniusq; sexus. &c. the tenour of which canon in English is thus.

Can. omnis vni- usque sexus. Sex. ex. de fe & Cr.

Be it decreed, that euery faythfull Christian, both man and woman comming to the yeares of discretion, shall confesse hymselfe alone of all his sinnes, to the priest of hys owne proper parish, once in the yeare at least: and that he shall endeavour by hys owne selfe to fulfill the penance, whosoever he receiueth the sacrament of Eucharistie, at least at the time of Easter. Vnlesse by the assent of his Minister, vpon some reasonable cause to abstayne for the time. Otherwise dooing, let him both lacke the communion of the Church being alieue, and Christian buriall when he is dead. Wherefore be it decreed, that this wholesome constitution shalbe published accustomably in Churches, to the end that no man of ignorance or of blindness make to himselfe a cloke of excuse. And many shall confesse himselfe to any other priest than of his owne parish vpon any iust cause, let him aske and obtayne first licenc of his owne priest: Other els, the Priest to haue no power to binde him or to loose him. &c.

In the title of this Innocentius, and of this Laterane cōcill, was Dominicke, the first autho and founder of the preaching Fryers: who laboured to the said Pope Innocent, for the confirmation of his order, but did not obtayne, in his life-time.

Note here he calleth not the sacrament of the altar. Friar Dominicke in the time of Pope Innocent the 3. obtained not the confirmation of his order. The order of Friar Dominicke first confirmed, by pope Innocent 3.

The next yeare after this Laterane cōcill, dyed pope Innocent. an. 1216. after whome came Honorius 3. who in the first yeare of his Pope-dome confirmed the order of the frier Dominicke, and gaue to him and his fryers authority to preach and to heare confessions, with diuers other priuilegies moze. And vnder this Pope whiche gouerned 10. yeares, liued Dominick five yeares after his confirmation of his order and dyed an. 1221. About which yeare, the order of

The life and story of Armachanus Archb. and primate of Ireland.

The commendation of Armachanus.

Armachanus cited by the Fryers, to appeare before the P.

The troubles & persecutions of Armachanus.

Armachanus preferred manifold wayes by the Lord.