

The order of the Franciscans, continued shortly after the Dominikes.

of the Franciscane Friers began also to breed, & to spread in the world, through preaching and hearing confessions.

After this Honorius next followed Pope Gregory the 9. about the yeare of our Lord 1228. who for the promoting of the forsayd order of Dominikes, gaue out this Bull, in remoue as followeth.

Gregorius bishop seruant of Gods seruantes, to his reuerende brethren, Archbishops Bishoppes, & to his welbeloued Children, Abbots, Priors, and to All Prelates of churches, to whom soeuer these presentes shall come, greting, and Apostolical blessing. Because iniquitie hath abounded, & the charity of man hath waxt cold: Behold, the Lord hath rayed vp the order of our welbeloued children the preaching Friers, who not seeking things of their owne, but pertayning to Iesus Christ, to the extirping as well of heresies as to the rooting out also of other pernicious peltencies: haue dedicate themselves to the preaching of the word of God. We therefore minding to aduance their sacred purpose. &c. and followeth, commanding you to see the sayd persons, gently to be receaued among you: And that your flockes committed to your charge do receaue deuoutly the seede of Gods word out of their mouth, and doe confesse their finnes vnto them, all suche as list, whome wee haue authorised to the same, to heare confessions, and to enioyne penance. &c. Dat. Perusij. an. Pont. nostri. 8.

The bul of pope Gregory in the behalfe of the Dominike Friers. * Iniquitie hath abounded at Rome. * Nay to the preaching rather of mens traditions against the word of God. The Friers authorised to heare confessions & to enioyne penance.

Pope Innocent the 4. against the Friers.

This pope Honorius dyed about the yeare of our Lord 1241. after whom came Celestinus the fourth and sat but 18. daies, then came Innocentius the fourth and sat 11. yeares and 6. monethes. who although he began first to fauour the friers: yet afterward being altered by certayn Diuines of Vniuersities, Bishops, and Curates: and debarred them of their liberties and priuiledges, & gaue out agayne preceptes and eppcommunications, as well agaynst the Friers, as all other religious persons. And not long after the same he was dispatched.

Innocentius being thus remoued out of the way, about the yeare of our Lord 1253. Then succeeded Pope Alexander the fourth a great mayntainer of the Friers, and sat 7. yeares. He reuoked and repealed the Actes and writings of Pope Innocent his predecessor, geuen forth agaynst the Friers: wherewith the Diuines and Students of Paris being not well contented, stirred vp foure principall Doctours: The first and chiefe captayne was Guliel. de sancto Amore, mentioned before, pag. 322. against whom wrote Albertus Magnus, and Thomas Aquine. And at last he was condemned by this forsayd Pope Alexander the 4. in the Extrau. Non sine multa. The second was Simon Iornalenensis, the third, Godfridus de Fontibus, the iiii. Henricus de Gandauo. These foure with other their complices, compiled a certayne booke against the begging order of Friers, both Dominicans, and Franciscans intituled, De periculis Ecclesie, containing xiiii. chapters, wherof the 14. which is the last, with 39. articles agaynst the Friers we haue already translated and exprested, pag. 317. Beside these 39. articles, he other vii. articles moreouer to the said booke annexed, vnder the name of the Students of Paris against the Friers, prouing why the sayd Friers ought not to be admitted into their societie. which vii. articles because they are but short, I thought here better to place, then to omit them.

Pope Alexander the 4. vnder the actes of Pope Innocent the 4. his predecessor.

Extrau. non sine multa. Gul. de S. Amore, Simon Iornalenensis, Godfridus de fontibus, Hen. de Gandauo, foure champions agaynst the Friers.

* Certaine articles geuen out by the Students of Paris, agaynst the Fryers, why they should not be admitted to theyr societie.

First we say, they are not to be admitted to the societie of our scholl, but vpon our will and licence. For our company or fellowship ought not to be coactive, but voluntary and free.

Secondly, we say they are not to be admitted, for so much as we sit proued theyr community, manifold wayes to be hurtfull and incommodious.

Thirdly, seeing they be of a diuers profession from vs (for they are called regular, and not schollasticall) we therefore ought not to bee ioyued and associate together in one schollasticall office. For as much as the Council of Spayne doth say, thou shalt not plough with the Ox, and with the Ass together. which is to say: Men of diuers professions ought not together to be matched in one kinde of calling, or standing, for theyr studies and conditions be disagreeing and discrepant from ours, and cannot frame or couple together in one communion.

Fourthly we affirme, by the Apostle that they are not to be admitted because they worke dissensions and offences: For to sayth the Apostle Rom vii. we desire you brethren, that ye obscure, and take heed of such as make dissensions and offences about the doctrine which you haue learned by the Apostles, and auoyd them. For such serue, not the

Articles of the Students of Paris agaynst the Friers.

Councilum Hispanie.

The friers make dissensions.

Lord, but their own belly. Glose. Some they flatter some they backbite, whereby they might feede their belly. What througho their sweete and pleasaunt wordes, and by their benedictions, they may deceaue the hartes of the simple. Glose. That is, with their fine sugered, and trimme couched wordes, they set forth their own traditions, wherewith they beguile the hartes of the simple innocentes.

Friars deuour mens houses.

Fifthly, we say they are not to be admitted. For that we feare least they be in the number of them, which goe about and denoure mens houses. For they thrust in themselves into euery mans house, searching and lacking the consciences and states of all persons. And whom they finde easie to be seduced, as women: such they doe circumcise, & lead them away from the countsaies of their Bishops, bynding them either in acte or oth: from such we are warned by the Apostle to auoyd.

Penetrantes domos.

Sixtly, wee say they are to bee auoyded: because we feare they are falsse Prophetes. whiche being neither Bishops, nor parish priests, nor yet their Vicars, nor sent by them, yet they preach (not sent) agaynst the minde of the Apostle, Rom. 10. saying: How shall they preach except they be sent: For eis there appeareth in them no such great vertue, for the whiche they ought to be admitted to preach vncalled. Seeing therefore that such are so daungerous to the Church, they ought to be auoyded.

Friars preach vncalled.

Seuenthly, we say they are not to be admitted, because they be a people so curious in searching & inquiring of other mens doings and spirituall demaynoue. And yet be they neyther Apostles, nor yet successors of the Apostles, as Bishops: nor of the number of the 72. Disciples of the Lord: nor yet successors, y is parish Bishops: nor their helpers, nor yet Vicars, wherefore, seeing they line lo in no order, by the sentence of the Apostle we are commaunded to auoyd them. 2. Thell. vlt. where he saith: we admonish and denounce vnto you (O brethren) in the name of our Lord Iesus Christ: that is, as the Glose, sayth (we commaund you by the authoritie of Christ) that you withdrawe your selues from euery brother, that walketh inordinately, and not after the tradition, which you haue receaued of vs. &c. Looke vpon the common glose of this place, and you shall finde, that such are to be auoyded till time they amend from so doing, &c.

Friars haue no order of any calling in the church

Besides these articles aboue rehearsed, certaine propositions or conclusions were also propounded in the scholes of Paris the same tyme, solemnly to be disputed and defended agaynst the Fryers: which in a briefe some of wordes to collect, were these.

Certain conclusions in the vniuersitie of Paris to be disputed of agaynst the Friers.

First, that the begging Friers were not in the state of saluation.

Secondly, that they were bound to labour with theyr handes that could, and not to begge.

Thirdly, that they ought not to exercise the office of preaching, or to heare the confessions of them that wil come to them, although being licensed therunto by the Bishop of Rome, or by the Diocelane: for so much as the same is preiudiciall to the ministers and Bishops of the Parishes.

All these forsayd articles & conclusions, in the booke set forth by these Paris men: This Pope Alexander the 4. condemned to be abolished and burned, writing his preceptes to the French King, and also the Vniuersitie of Paris, in the fauour of the Friers: willing and commaunding the sayd Fryers to be restored to all their priuiledges and liberties, in as ample maner as in Pope Gregories tyme before.

Pope Alexander the 4. a great fauourer of the Friers.

Not long after Pope Alexander the 4. followed Clement the 4. an 1263, and sat 3. yeares. who also gaue the priuiledge to the Friers, beginning: Quidam temere &c. In which priuiledge he condemneth them that say, that no man without licence of his Curate or minister, ought to confesse him to the Friers, or that a subject ought to aske licence of theyr ministers so to doe, whiche was agaynst the Canon Omnis vtriusque sexus &c. made by the Pope Innocent the 3. before recited.

An other pilgrimage giuen to the Friers by Pope Clement 4.

After this Clement, agayn came Pope Martin the 4. an 1281. who renewed again the Canon, Omnis vtriusque sexus: in the behalfe of the Curates agaynst the Friers.

Ex Clement Quidam temere.

Then Pope Boniface the 8. began to sit, an. 1294. viii. yeares. ix. monethes. who taking side with the Fryers, gaue to them an other priuiledge, beginning, Super Cathedral &c. In the whiche priuiledge he licensed the Fryers, that without licence of Vicars of Churches, they shal first present themselves to the Bishops to be admitted: by whō if they be refused the second tyme, then they vpon speciall authoritie of this Pope, shall be priuiledged: without either Bishop or Curate, to preach, to bury, and to heare confessions whs soeuer will come to them, reuoking all that was decreed by his predecessors before to the contrary notwithstanding.

Pope Martin the 4. holdeth with curates agaynst the Friers.

Pope Boniface holdeth with the friers againe. Ex Clement constit. Bonif. Super cathedral.