

By this Pope Boniface, a certayne Dominick frier was made Cardinall named Nicholas de Teruifio, and after the death of Boniface, was made also Pope. an. 1303. surnamed Pope Benedictus II. who seeing the confusion of Boniface his predecessor to gender dissension betwene the Bishops and Friers, made an other constitution, beginning: Inter cunctas &c. renouing the constitution of Boniface his predecessor. Upon which constitution of Pope Benedict, Ioannes Monachus, make a Glose, renoued also his other Glose made upon the constitution of Boniface before.

Ex Clem. inter cunctas. Iean. Monach. reuoceth his glose. Pope Clement the 5. holdeth with the Fryers and repealeth the constitution of Benedictus. Ex Clement cap. Dudum.

Again, after this Benedictus the II. followed pope Clement the 5. an. 1335. and sat 9. yeeres. who in his generall Council holden at Vienne, renoued the constitution of Benedictus his predecessor, and renewed agayne the former decree of Boniface, by a new constitution of his, beginning: Dudum a Bonifacio. 8. &c. Whiche constitution moreover was confirmed afterwarde by Pope John the 21. an. 1316. which Pope also caused Ioannes de Poliacco to recant.

Upon this variable diuersity of the Popes (one dissenting and repugning from an other) rose among the Divines & scholemen in Universities great matter of contention, as well in the University of Paris, as the University of Oxford about the begging Friers, some holding one way, some an other way. But especially 5. principal opinions to be noted of learned men, who the disputing against the friers, were condemned for heretikes, and their assertions reprobated.

Five diuers opinions of learned men in this age holding against the Fryers. The 1. opinion, Bernardus super cap. Omnis vtriusque.

The first, was the opinion of the which defended, that the friers might not by the licence of the Bishop of Rome and of the Bishops, preach in Parishes, and heare confessions. And of this opinion was Guliel. de Scto Amore, with his fellows, who as is sayd, were condemned.

The second opinion was this, that friers, although not by theyr own authority, yet by priuiledge of the Pope and of the Bishop, might preach and heare confessions in Parishes, but yet not without licence of the Parish Priestes. Of this opinion was Bernardus glossing upon the cano. Omnis vtriusque sexus, afore mentioned,

Ioan. de Poliacco.

The third opinion was, that friers might preach and heare confessions, without licence of the Parish Priestes; but yet the sayd parishners notwithstanding were bound, by the Canon: Omnis vtriusque sexus: to reparate the same finnes again, if they had no other, to theyr own proper curate: and of this opinion were many, as Godfridus de Fontibus: Henricus de Gandauo: Ioannes Monachus Cardin: Ioannes de Poliacco. which Ioannes de Poliacco, Pope John the 22. caused openly in Paris, to recant and retract.

Ex libro fratris Engelberti.

This Ioannes de Poliacco Doctor of diuinity in Paris, being complayned of by the friers for certaine articles or assertions, was sent for to the Pope: where time and place being to him assigned, he in the audience of the Pope and of fierly Cardinals & other doctors: was straitly examined of his articles. To make the story short, he at length submitting himselfe to the authority of the terrible see of Rome: was caused to recant his assertions openly at Paris. His assertions which he did hold, were these.

The three assertions of Ioannes de Poliacco, which he was caused by the Pope to recant at Paris.

Ioan de Poliacco caused to recant by P. John the 22.

Whereof the first was, they which were confessed to friers, although hauing a generall licence to heare confessions: were bounde to confesse agayne their finnes to their own Parish Priest, by the constitutio. Omnis vtriusque sexus. &c.

The second was, that the sayd constitution, Omnis vtriusque sexus, standing in his force, the Pope coulde not make: but parishners wer bound once a yere to confesse theyr finnes to their Priest. For the doing otherwile importeth a contradiction in it selfe.

The 3. was, that the Pope coulde not geue generall licence to heare confessions so, but the parishners so confessed were bound to reiterate the same confession made, vnto his owne Curate. Which he proued by these places of the Canon law. 25. q. 1. Que ad perpetuam. Those thinges which be generally ordeyned for publique vtility, ought not to be altered by any

His three assertions.

The 3. assertions of Ioan. de Poliacco against the Fryers. 25. q. 1. Que ad perpetuam. Contra statuta parochie vel minus tate aliquid nec huius quidem sed potest auctoritas.

change. &c. Item, the decrees of the sacrat Canons, none ought to keepe more then the Bishop Apostolicall. &c. Ibidem Item, to alter or to ordeine any thing agaynst the decrees of the fathers, is not in the authority or power, no nor of the Apostolicall see. Ibidem.

The fourth opinion was, that the Friers by the licence of the Pope and of the Bishops might lawfully heare confessions, and the people might be of them confessed and absolved. But yet notwithstanding, it was reason, conuenient, honest and profitable, that once in the yere they should be confessed to theyr curats (although being confessed before to the friers) because for the administration of Sacraments, especially at Easter. Of which opinion was Gulielmus de monte Landuno. Henricus de Gandauo also held, not onely to be conuenient, but also that they were bound so to doe.

The 4. opinion.

Gulielmus de monte Landuno. Henricus de Gandauo. The fifth opinion.

The fifth opinion was, that albeit the Friers might at all times, and at Easter also, heare confessions as the Curates did: yet it was better and more safe, at the time of Easter to confesse to the curates, then to the friers. And of this opinion was this our Armachanus, of whom we presently now entreat.

And thus haue ye, as in a bryde summe opened vnto you, what was the matter of contention betwene the friers and the Church men. what Popes made with the friers: and what Popes made against the. Moreover, what learned men disputed against them in Paris, and other places, and what were theyr opinions.

The matter of contention about the Friers, stode in foure pointes. First preaching without licence of Curats, Second, in hearing confessions. Third, in burying Fourth in begging and taking of the people.

Popes that maintained the Friers.	Popes that maintained Curates
Honorius. 3	Innocentius. 3
Gregorius. 2	Innocentius. 4
Alexander. 4	Martinus. 4
Clemens. 4	Benedictus. 11
Boniface. 3	
Clemens. 5	

The learned men that disputed agaynst the Friers.

Gulielmus de S. Amore.	All these were condemned by the Popes, or els caused to recant.
Barnardus super capitulum.	
Omnis vtriusque sexus.	
Godfridus de Fontibus.	
Henricus de Gandauo.	
Gulielmus de Landuno.	
Ioannes Monachus Cardini.	
Ioannes de Poliacco.	
Armachanus.	

These considerations and circumstances hetherto presented, for the more opening of this present cause of Armachanus sustained agaynst the idle beggerly sects officers, in whom the reader may well perceiue Antechrist plainly reigning, and fighting against the Church: Now remayne, that as I haue before declared the trauelles & troubles of diuers godly learned men in the Church striving agaynst the sayd friers, continually from the time of Guliel. de Amore, hetherto: So now it remaineth, that for so much as this our Armachanus labouring and in the same cause sustained the like conflict with the same Antechrist: we likewise collect and open his reasons and arguments dectered in the consistorie and in the audience of the Pope himselfe wherwith he maynteyneth the true doctrine and cause of the Church agaynst the pestiferous canker creeping in, by these friers after subtle wayes of hypocrisy, to corrupt the sincere simplicity of Christs holy sayth & perfect Testament. The which reasons and argumentes of his, with the whole processe of his doings: I thought good and expedient for the vtility of the Church, more amply and largely to discourse and prosecute, for that I note in the sects, institutions, and doctrine of these friers, such subtle poyson to lurke: more pernicious & hurtfull to the religion of Christ and soules of Christians, then all men peraduenture do consider.

Ex libro cuius titulus. Defensorium curatorum.

Thus Armachanus ioyning with the clergy of England, disputed and contended with the friers here of England.