

ness of mens houses, & such like malefactors, stand accused: Of all which number notwithstanding, scarcely 14. there be, which come to me or to any about me for their absolution. And yet all they receive the Sacramentes as o-ther do, & all because they be absolved, or because they faime themselves to be absolved by none other then by friers: who in so doing, are proued to be vnder the daunger of ex-communication, both the friers, and also the parishners, if they knowing therof do consent to theyr error.

Allo out of the said Clementines, by three other places in one chapter, he proued the friers to be excommunicate, to wit in the chap. Cupientes, De poenis in Clement. In y<sup>e</sup> which chapter: first, all such religious men are excommunicate, which in their Sermons presume to withdraw their hearers from their riches paying, due vnto churches. Secondly, in the sayd chapter all such friers are suspended from preaching, and so are excommunicate, which within a cer-tayne time did not make a conuict to such as come to theyr confessions, in paying their rythes truly and duely to the Church. Thirdly, in the foresayd chapter also, all such religious persons be bound in excommunication, which induce men by any maner of meanes, either by vow, othe, or promise, to chuse theyr burials within their Churches, or to charge the same, if they haue made any such promise be-fore. In all which three poyntes, he proued the friers to be culpable and excommunicate.

Moreover, for the more surer way for y<sup>e</sup> parishners to resort to their appointed curates, the to y<sup>e</sup> friers, he argued thus. For that the parish Priest or Curate being better ac-quainted with his owne parishner the is a stranger, can better iudge of the nature and dispositio of his disease, and minister to him due Physick of penance for the same, and also will be more carefull in curing him.

Thus the first part of the second conclusion or article being proued and argued, Armachanus proceedeth farther to proue the second part: that is better for the parishners to leaue the friers, and to resort to their owne Pastors, which he proued by eight or nine reasons.

First, for that the ordinary pastor, is properly appointed of God vnto that ministry: whereas the frier, is but ouely permitted of man therunto.

Secondly, for that in resorting to the ordinary of the parish, is a double reward of merite, whereas in comming to the Friers there is but one.

Thirdly, because the ordinary is more bounde to his owne flocke, and is to be thought to be more tender and carefull ouer them, then a stranger.

Fourthly, because to resort to the person of his owne ordinary, there is more assurance and certainty, (as is a-boue declared) then to an other.

Fifthly, because (as Innocentius, Cap. Si animarum, sayth) the comming to the curate or pastor ordinary, is more easy and light, both in the night and in necessity.

Sixthly, for so much as the parishner must needes come to his Curate at some time, and especially being in ne-cessity: It is expedient and profitable, that his former life before were knowne to him, rather then to the other.

Seuenthly, for that (as the sayd Innocentius affirmeth) it striketh more shame of his sinne to the parishner to be confessed to his curate whom he seeth euery day, then to a frier vnknowne.

Eighthly, because it is more profitable especially for the that liue in Harmony, that he which heareth the confes-sion of the one, should heare also the confession of the other. So that one hearing the confession of them both as a spiri-tuall Physitian taking two cures in one body, may better know what spirituall counsell is to be ministered to the one, after he hath cured the other, &c.

These things thus proued before, then Armachanus consequently proceedeth to the third part: Arguing, how the greater detrimetes and inconueniences do ensue by confessions, burials, and other Ecclesiasticall functions ex-ercised by the friers, then by pastors & secular curats, ser-uing in parishes. About the which matter, the sayd Arma-chanus learnedly and worthely interreth a long discourse prouing and inferring how pernicious these orders of friers are to the whole state of the church: And what mischief commeth by the priuiledges of certain Hopes, which haue priuiledged them to intermeddle in the office & function of Ecclesiasticall ministers, to preach, and to take almes, and rithes of the people, and impropertations from the church. All which his reasons & arguments to prosecute in order as he hath leit them in writing, it would make a matter of a large booke. Notwithstanding, because it shall not be vn-fruittfull both for the time present & the posterity, to know

the manifold detrimetes and discommodities received by these friers, and to know what benefit God hath done for vs in vnburdening the Church of this monstrous gene-ration: And especially because the booke of Armachanus is rare otherwise to be found, intituled, Defensorium Curato-rom: I haue byzichly therfore contracted out of the same, cer-taine of his reasons, such as seemed most appertaining and most worthy of noting.

And first, allcading the authority of Innocent the 4. He importeth foure inconueniēces rising by the friers, whi-be these: Contempt of the people against their ordinaries, decreasing of deuotion, taking away of shame fro the peo-ple by confessing to the friers, detriming of oblations, such as the people are wont to geue at their confessio & burials, and which by right belong to the parish churches.

Item, by the sayd priuiledges of the Hopes, granted to the friers, many other great enormities do rise. As first because thereby, the true shepheards do not know the faces of their flocke.

Item, by the occasion of these priuiledges, geuen to the friers, great contention, and sometimes blowes rise be-tweene the friers and secular curates, about rythes, impropertations, and other awayles.

Item, by the occasion of the foresayd priuiledges, di-uers young men as well in vniuersities as in their fathers houses, are allured craftely by the friers their confessors, to enter their orders: from thence afterwarde, they can not get out though they would, to the great grieft of their pa-rentes, and no lesse repentance to the young men them-selues. The example wherof, Armachanus in the sayd hys treatise interreth, of a certayne substantiall English man being with him at his Iuice in Rome: who hauing a sonne at the vniuersity of Oxford, which was enticed by y<sup>e</sup> friers to enter into their order, could by no meanes after release him out. But whē his father & his mother would come vnto him, they could not be suffered to speake with him, but vnder the friers custody. whereas the Scripture commaundeth plainly, that who so stealeth any man & sel-leth him (being therof conuicted) shall be put to death. Ex-od. 21. And for the same cause, the father was compelled to come vp to Rome to seek remedy for his sonne. And thus sayth Armachanus, it may appere what damage and de-trimets come, by these friers vnto the common people.

And no lesse inconuenience and damage also by y<sup>e</sup> sayd friers, riseth to the Clergy: for so much, as lay men seeing their childre thus to be stolle fro the in the vniuersities by y<sup>e</sup> friers, do refuse therfore to send the to their studies: Ra-ther willing to keep them at home to their occupation, or to follow the plough, then so to be circumuēcted and defea-cted of their soules at the vniuersity, as by dayly experience (sayth he) doth manifestly appere. For wher as in my time (sayth Armachanus) there were in the vniuersity of Oxford 30000. students: now are there not to be founde 6000. The occasion of which so great decay, is to be ascri-bed to no other cause, but to this circumuentio onely of the friers aboue mentioned.

Once and besides this, an other inconuenience as great or greater, the said Armachanus inferred to proceed by the friers, through the decay of doctrine, and knowledge in all maner faculties and liberal sciences, which thus he decla-red. For that these begging friers through their priuiledges obtained of the Hopes, to preach, to heare confessions, and to bury: and through theyr charters of impropertatio, did grow thereby to such great riches and possessions by theyr begging, crauing, catching and intermeddling with chur-ch matters, that no booke could suffice of any science, either of Diuinity, law, or Physicke, but they were both able and ready to buy it vp. So that euery count hauing a great library full stuffed and furnished with all sortes of bookes, and being so many counts within the realme, & in euery count so many friers increasing dayly more and more: by reason therof, it came to passe, that very few bookes of none at all remaine for other students. which by his owne ex-perience he thus testifieth, saying: that he himselfe sent forth to the vniuersity foure of his owne Physicks or chaplaynes, who sending him word agayne y<sup>e</sup> they could neither finde the Bible, nor any other good profitable booke of diuinitye meete for theyr studye, therefore were minded to retorne home to their country: and one of them, he was siter, was returned by this time agayne.

Furthermore, as he hath proued hethereto, the Friers to be hurtfull both to the laity, and to the Clergy: so proce-ding farther, he proueth them to be hurtfull also to them-selues. And that in 3. poyntes, as inuairing the vice of dis-obedience agaynst God, against their owne rule: The vice of auarice: and the vice of pride. The probatio of all which poyntes, he prosecuted in a long discourse.

Defensorium Curatorum. Armachanus.

Cap. Dauid.

The harmes that come to the world by the Friers, de-clared.

Example of the Friers theft in Oxford.

Friers hinderers of Vniuersities.

30. thousand students in Ox-ford: in the time of Armachanus.

The Friers a great cause of decay of learn-ing.

Bookes not to be gotten for the Friers.

Example what lacke of bookes commeth by the Friers.

The Friers gil-tie in 3. faultes. 1. Disobedience, 2. Auarice, 3. Pride.

Cap. Cupi-entes de pe-nis. Clement

The Friers proued to be excom-municated by the popes lawe.

An other prooffe, that the parish-ner may more safely goe to his curate, then to the Fry-ers. The second part of the second con-clusion pro-duced.

Innocent cap. Si animarum.

The third part of the second con-clusion ar-gued.