The Oration of Armachanus. Notes to be observed in the same. N.Orem. K.Edward.3. 414.

Wilful beggery not to be pre mied.

The 8. conclution

on of Armacha-

nus against the

Touching this booke of the

maisters of Pa-

ris condemned,

looke pag.404.

Pope Nicolas

fourth,

the 3 renoketh

the Bul of pope Alexander the

The ende and

conclusion of

**Armachanus** 

Ex defenforso

euratorum.

this Oration of

before the pope.

Quia quorundã

Ex Clement .

Friers. The 9 conclusi-on of Armacha-

nus.

Poponerb.30. laith: D Lord, beggery and greatriches geue me not , but onely lufficiency to liue opon : leaft if I bane to much, I be dimen to deny thee, a fay: who is the Lord. Agapue, if I have to litle, I be forced thereby to feale, and to permite the name of my Bod. wherfore layth Eccle. 27. For need many have offeded . And therfore they that chute wilfull pouerty, take to them great occasion of temptatio. Arem, they that take wilfull ponerty opon them when 3. Aftern, they that take themselves voluntaryly to break the they need not induce themselves voluntaryly to break the commanudemet of Bod: Thou thalt not court thy neigh= bours boule.at . Agayne , where it is conunaunded, there Malbe no begger among you. ac.

4. Item, be that taketh open him needles and wilfully to beg, malieth himselfe bnapt to receine boly ogbers, hauing ( as is tayh ) no lufficient tule thereunto , according to the lawes of the Church.

The s. concluito of this matter: That it is not agreing to the rule of the Friers obsernant, to observe wifill beggery, which (laith he) may be proued, for that firter fran-

Francicans both plainly preferre labor before begging. The 9. and last conclusion of this matter is . That the bull of pope Alexander the 4, which condemneth the boke of the maillers of pavis , impugneth none of thele conclufions premiled. Forthe profe therof, he thus inferred.

1. Firit, that Pope John the 24. in his conflitutio, begin-ning thus: Quia quorundam, affirmeth expectly, how Pope Micholas the3, renoked and called backe the layd Bull of 19ope Alexander the 4. and all other writings of his:tou= ching all life articles, which in the fame forelayd conflitution of this laope John be coteined and beclared, wherin allo is occlared, how firage the ponerty of the friers ought to be, which they call wishell ponerty.

2. Item, it is manifelt and notorious to all men, how the fayd 19ope Dicholas the 3, in his declaratio theweth, how the friers both ought to labor with their handes and how moreourr the fayo friers ought not to preach within the bioces of any bilhop, wherefocuer they be relified . which being to, the conclution appereth, that the bull of pope A lexander the 4. as touching these articles, is boyde and of none effect. Beside the which articles, there is nothing els in the layd Bull of Alexander (that I remember) which impugneth any of these conclusions premised.

Egany things mo (fayo he) I had belide thefe, both to object and to auniwere again to the fame: and to confirme more furely and firmely thele my reasons and affertions premifed. But I have already to much weried your holynelle, and your renerend Lord hips here prefent . Where= fore I conclude and humbly and benoutly befeech you, according to my former petition premiled in the beginning ofthis matter : that you judge not after the outward face, but indge pe true indgement. Hobu. 7. Ex libro Armachani, cui titulus Defensorium Curatorum.

\* Notes to be observed in this former Oration of Armachanus.

Notes to be obferued.

Contrarictic among the popes

BY this Oració of Armachanus the learned Prelate, thus made before Pope Innocent and his Cardinals, divers and fundrye thinges there be for the vtility of the Church worthy to be obferued. First what troubles and vexations came to the Church of Christ by these Friers. Also what persecution soloweth after by the meanes of them, agaynst so many learned me & true servants of Christ. Furthermore, what repugnance and contrariety was among the Popes, & how they could not agree among themselues about the Friers. Fourthly what pestiferous doctrine, subuerting welneare the testament of Iesus Christ. Fiftly what decay of ministers in Christes church, as appereth pag. 411. Sixtly, what robbing and circumuenting ofmens children, as appeareth, pag 411. Seuenthly, what decay of vniuer lities, as appeareth by Oxforde, pag.411. Eightly, what damage to learning, and lacke of books to students came by these friers, as appeareth pag. 411. Ninthly, to what pride under coulour of feined humility to what riches, vnder dissimuled pouerty they grew vnto, here is to be seene. In so much that at length through they fubtle & most daungerous hiocrify they crept up to be Lordes, Archbishops, Cardinals & at last alfo, Chauncelors of realmes, yea and of most secret counsell

with king and queenes, as appeareth pag. 411.
All these things wel condered, now remaineth in the church to be marked that for somuch as these Friers (with they rnew foud testament of Frier Fraunces ) not beeing contented with the teftamet of God in his sonne Christ, began to spring the same time, when as Satan was prophesied to be let loose, by the order of the Scripture, whether therfore it is to be doubted, that these Friers make up the body of Antechrift, which is prophefied to come in the Church, or not: so much more to be doubted, because who so lit to trie shall finde, that of all other enemies of Christ, of whom

some be manifelt, some be priny, all be together cruel: yet is there. no fuch fort of enemies which more fleightly deceiveth the simple christian, or more deepely drowneth him in damnation, then doth this doctrine of the Friers.

But of this Diation of Armachanus enough. Which The death Diation what fuccelle it had with the Pope, by flory it is norcertain. 18y bis own life declared, it appereth, that the Lord to wrought, that his enemies did not triumphoner him. Porwithitading, this by flory appereth, that he was 7.02 8. yeares in baniflyment forthe faine matter, & there died in the lame at Auinio, Of whom a certapue Cardinal hearing of his death openly protested, that the lame day, a mighty piller of Chailles church was fallen.

After the death of Armachanus, the Friers had contethe lame yeare, 1360. and foremoned they cause both a= gainst the monkes and agaynst the buinerfiry of Deford, which the court of Rome, wherin leyth the author, they lacked an other Richard . Ex Botonero. By this appearer to be true, which is tellified in the first tome of Wald . that idg debate continued betwene the friers and the uninertity of Orford: Agamit whom first flood Robert Brotted bishop of Lincolne aboue mentioned: Then Senallus of Porte. Afterward Icannes Bachothorpe, and now this Armachanus, of whom here pielently we entreate. And after hym agapne John wickliffe, of whom (Chailt willing) we will Incake bereafter. Ex Waldeno. Against this forelayd Arma= chanus wrote diners Friers, Roger Conaway a Francis can, John Devidelha Carmelite, Balfridus Bardby frier Augustine. Alio frier Engelbert a Dominican , in a boke intituled, Defensoriumprivilegiorum, and divers other . A credibly heare of certaque olde Arish Bibles translated long lince into the Ivilly toung, which if it be true, it is not other like but to be the doing of this Armachanus . And thus much of this learned piclate and Archbilhop of Ires land, a man worthy for his christian zeale of unmortall co= mendation.

of godly Armachanus. The testimony of a Cardinall vponArmachanus.

Ex Chron. reg.Rich.z.

Fryers against the niuerfitie of Oxforde. Englishe gainst the Friers than write againft Armachanus

Testified by certayne Englishmen which are yet aliue & haue feene

After the death of this Junocent, next was poped in § Pope Vrsea of Rome, pope Arbane the fift, who by the fathers fide bane.5. was an englithman. This Cirbane had bene a long way= ∫ Anno.? ter in the court of Rome: and when he faw no promotion {\ 1360. **}** wonto light voon him, complayning to a certayn frend of his, made to him his mone, faying: That he thought very-Vrbane coplaineth that no pro ly, if all the Churches of the world flould fall, yet none would fall in his mouth. The which frend after king him motió wold to be pope, and intheonifed in his therefold crowne, com= fall vpon meth to him, a putting him in remembrance of his words him An answere to him before, fayth: that where his holynclie had moned againe to Vrbane behis fortune to him, that if all the Churches in the world ing made Popc.

> Ex Sabel. Encad 9. 46.8.

Howe the church of Rome came

by their roi-all possessi-

Nicholaus

would fall, none would fail upo his head: 120w (layth he) god hath otherwise to disposed, that all the churches in the world are fallen vpon hour head, sc. ... This poor in aymayned and kindled great wars in Italy, fending Egidius his Caronali and Legate, and after him Ardumus a Burgundian his legate and Abbot with great pullaunce and much mony agaynit fundry cis ties in Italy: By whole meanes, the townes and Cittyes which before had broken fro the bilhop of Rome were oppreffed : allo Bernabes & Baleaceus princes of Millam, vanquilled . By whose example other being loze feared, inbmitted themselves to the Church of Rome. And thus came up that wicked church to her great policilios, which her parrons would needes father opon Constantine the godly Emperor. In the time of this Pope Arbane the 5. and in the fecond yeare of his raigu, about the beginning of the yere of our Loid. 13 64. I finde a certaine Sermon of one Micolas Drem , made before the Pope and his Cardinalles on

Chriffmas enen. In the which Sermon, the learned man

Doth worthely rebutte the prelates and priefts of his time, declaring their destruction not to befarre off by certayne

liques taken of their wicked and corrupt life. All the lay-

ings of the Prophets spoken agaynst the wicked priestes

of the Icwes, he both aptly apply against the clergy of his

time, comparing the Church then prefent to the spirituall

Arumpet fpoken of in the 16. of the Prophet Ezechiel. And

proueth in conclusion the clergy of the church then, to be to much it is worle to fell y church & Sacraments, that out-

fer dones to be folde in the church. with no leffe nigement

allo and learning be antwereth to the old and falle objecti-

on of the papiles: who albeit they be neuer fo wicked, yet

thinke themselves to be the church which the Lord cannot

forlake. All which thinges to y cutent they may the better

appeare in his owne words, I have thought here to trans

Whether the Fryers make vp the bodie of Antechristor