

Wilfull beggery not to be premed.

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2. Item, he that taketh vpon him needles and wilfully to beg, maketh himselfe vnapt to receiue holy orders, hauing (as is sayd) no sufficient title thereunto, according to the lawes of the Church.

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some be manifest, some be priuy, all be together cruel. yet is there no such sort of enemies which more sleightly deceiue the simple christian, or more deeply drowne him in damnation, then doth this doctrine of the Friers.

But of this Oration of Armachanus enough, which Oration what successe it had with the Pope, by story it is not certain. By his own life declared, it appereth, that the Lord so wrought, that his enemies did not triumph ouer him. Notwithstanding, this by story appereth, that he was 7. or 8. yeares in banishment for the same matter, & there died in the same at Auinio, of whom a certayne Cardinal hearing of his death openly protested, that the same day, a mighty pillar of Chhristes church was fallen.

After the death of Armachanus, the Friers had contention likewise with the monkes of Benedictes order about the same yeare, 1360. and so removed they caule both against the monkes and agaynst the vniuersity of Oxford, vnto the court of Rome, wherein sayth the author, they lacked an other Richard, Ex Botonero. By this appereth to be true, which is testified in the first tome of Wald. that the debate continued betwene the friers and the vniuersity of Oxford: Against whom first good Robert Crossed bishop of Lincoln about mentioned: Then Henricus of Yorke. Afterward Ioannes Bachothorpe, and now this Armachanus, of whom here presently we entreate. And after hym agayne John Wickliffe, of whom (Christ willing) we will speake hereafter. Ex Waldeno. Against this foresayd Armachanus wrote diuers Friers, Roger Conaway a Franciscan, John Heydeltha Carmelite, Balfridus Harbby frier Augustine. Also frier Engelbert a Dominican, in a booke intituled, Defensorium priuilegiorum, and diuers other. I credibly heare of certayne olde Irish Bibles translated long since into the Irish 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 prelate and Archbishop of Ireland, a man worthy for his christian zeale of immortall commendation.

After the death of this Innocent, next was paped in y sea of Rome, pope Urbane the fift, who by the fathers side was an englishman. This Urbane had bene a long wayter in the court of Rome: and when he saw no promotion would light vpon him, complaying to a certayne friend of his, made to him his mone, saying: That he thought verily, if all the Churches of the world should fall, yet none would fall in his mouth. He which then after seing him to be pape, and intyoned in his thierfold crowne, cometh to him, & putting him in remembrance of his worde to him before, sayth: that where his holynes had moued his fortune to him, that if all the Churches in the world would fall, none would fall vpo his head: Now (sayth he) god hath other wise so disposed, that alle the churches in the world are fallen vpon your head, &c.

This Pope mayntayned and kindled great wars in Italy, sending Egidius his Cardinal and Legate, and after him Aduinus a Burgundian his legate and Abbot with great puillance and much money agaynst sundry cities in Italy: By whose meanes, the townes and Cittyes which before had broken fro the bishop of Rome were oppressed: also Bernabes & Galeacens princes of Millan, banquished. By whose example other being fearefard, submitted themselues to the Church of Rome. And thus came vp that wicked church to her great possessions, which her patrons would needs father vpon Constantine the godly Emperour.

In the tyme of this Pope Urbane the 5. and in the second yeare of his reign, about the beginning of the yere of our Lord, 1364. I finde a certayne Sermon of one Nicolas Orem, made before the Pope and his Cardinales on Christmas euen. In the which Sermon, the learned man doth worthely rebuke the prelates and priests of his tyme, declaring their destruction not to be farre off by certayne signes taken of their wicked and corrupt life. All the sayings of the Prophets spoken agaynst the wicked priests of the Jewes, he doth aptly apply agaynst the clergy of his tyme, comparing the Church then present to the spirituall stumpet spoken of in the 16. of the Prophet Ezechiel. And proueth in conclusion the clergy of the church then, to be so much worse than the old Synagoge of the Jewes, by how much it is worse to sell y church & Sacraments, than to suffer doues to be solde in the church, with no lesse iudgement also and learning he answereth to the old and false obiecti- on of the papists: who albeit they be neuer so wicked, yet thinke themselues to be the church which the Lord cannot forsake. All which things to y content they may the better apper in his owne words, I haue thought here to trans- late

The death of godly Armachanus. The testimony of a Cardinall vpon Armachanus.

Ex Chron. reg. Rich. 3.

Friers against the vniuersitie of Oxforde. Engliche writers against the Friers. Friers that write against Armachanus.

Testified by certayne Englishmen which are yet aliue & haue seene it.

Pope Urbane 5.

Anno. 1360. Urbane complaineth that no promotio would fall vpon him.

An answer againe to Urbane being made Pope.

Es Sabel. Encaid 9. lib. 8.

Howe the church of Rome came by their roiall possessions.

Nicholas Orem.

* Notes to be obserued in this former Oration of Armachanus.

Notes to be obserued.

Contrariety among the popes

Whether the Fryers make vp the bodie of Antechrist or not.

BY this Oration of Armachanus the learned Prelate, thus made before Pope Innocent and his Cardinales, diuers and sundrye things there be for the vility of the Church worthy to be obserued. First what troubles and vexations came to the Church of Christ by these Friers. Also what perfection foloweth after by the meanes of them, agaynst so many learned me & true seruants 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. Fifthly what decay of ministers in Christes church, as appereth pag. 411. Sixtly, what robbing and circumuenting of mens children, as appereth, pag. 411. Seuenthly, what decay of vniuersities, as appereth by Oxforde, pag. 411. Eightly, what damage to learning, and lacke of books to students came by these friers, as appereth pag. 411. Ninthly, to what pride vnder colour of feined humility to what riches, vnder dissimuled pouerty they grew vnto, here is to be seene. In so much that at length through theyr suble & most daungerous hypocrisy they crept vp to be Lordes, Archbishops, Cardinales & at last also, Chancelors of realmes, yea and of most secret counsell with king and queenes, as appereth pag. 411.

All these things wel considered, now remaineth in the church to be marked: that for so much as these Friers (with theyr new foild testament of Frier Fraunces) not being contented with the testament of God in his sonne Christ, began to spring the same time, when as Satan was prophesied to be let loote, by the order of the Scripture, whether there it is to be doubted, that these Friers make vp the body of Antechrist, which is prophesied to come in the Church, or not: so much more to be doubted, because who so liit to trie shall finde, that of all other enemies of Christ, of whom