

Persons abiured, with their Articles.

Philip Bra-
sier of
Bocksted.
1531.

is not the body of Christ, but bread, and is done for a signification. That confession to a Priest needeth not. That images be but stockes and stones. That pilgrimage is vayne. Also for sayng that when there is any miracle done, the Priests do point the images, and make men beleue that the Images do sweate in labouring for them, and with the offerings the priests find their harlots.

A prophetic.

Ioh. Fayre-
stede of
Colchester
1531.

Hys Articles: For words spoken against pilgrimage and images. Also for sayng these words: that the day should come, that men should say: curled bee they that make these false gods, meaning images.

Three confessions.

George
Bull of
Much had-
ham, Dra-
per.
1531.

Hys Articles: That there be three confessions: One principall to God, another to his neighbour, whom he had offended; and the third to a Priest: and that without the two first confessions to God and to his neighbour, a man could not be saved. The third confession to a Priest, is necessary for counsaile to such as be ignorant and vnclearned, to learne howe to make their confession with a contrite hart vnto God, and how to hope for forgiveness: and also in what manner they should aske forgiveness of their neighbor, whom they haue offended, &c. Item, for sayng that Luther was a good man. Item, that he reported, through the credence and report of M. Patmore, Baron of Hadham, where Wickliffes bones were burnt, smang vpon a well of wellspring.

A wellspring
where Wickliffes
bones were bur-
ned.

Ioh. Hay-
mond Mil-
wright
1531.

Hys Articles: For speaking and holding against pilgrimage and images, and against prescribed fasting dayes. That Priests and religious men notwithstanding their vowes made, may lawfully forsake their vowes and marry. Item, for hauing bookes of Luther, and Tyndall.

Against kneeling
to the crosse.

Rob. Lamb
a Harper.
1531.

Hys Article: for that he standing accused two yeares together, and not fearing censures of the Popes church, went about with a song in the commendation of Martine Luther.

Much Baudery
in Pilgrimage.

Ioh. Hewes
Draper.
1531.

Hys Articles: For speaking against Burgatoiy, and Thomas Becker. Item, at the towne of Farnham, he seeing Edward Frencham kneeling in the street to a crosse caried before a coyle, asked, to whome he knelled? He sayd, to his maker. Thou art a foole (said he) it is not thy maker, it is but a peece of copper or wood, &c.

The truth of
Scripture a long
time kepte from
vs.

Tho. Pat-
more Dra-
per.
1531.

Item, for these words: Maisters, ye vse to go on pilgrimage: it were better first that yee looke vpon your poore neighbours which lacke succour, &c.

Also, for sayng that he heard the Vicar of Troidon thus preache openly: That there is as much bawdy kept by going in pilgrimage to Willedone or Mountwell, as in the strewes side, &c.

This Patmore was brother to mayster Patmore Baron of Hadham, who was prisoned in the Lollarde tower for marrying a Priest, and in the same prison continued three yeare.

This Patmore was accused by diuers witnesses, vpon these Articles: That he had as leue pray to yonder hunter pointing to a ma painted there in a stayned cloth, for a peece of flesh, as to pray to stockes that stand in walles meaning Images.

Item, that men should not praye to Saints, but to God only: for why shuld we pray to Saints (said he) they are but blockes and stockes? Item, that the truth of Scripture hath bene kept from vs a long time, and hath not appeared till nowe. Item, comming by a tree

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wherein stood an image, he took away the waage which hanged there offered. Item, that he regarded not the place whether it was halowed or no, where he should be buried after he was dead. Also, in talke with the Curate of S. Peters, he defended that Priests might marry.

A note.

The Papiests
say falsly
that priestes
haue bene
vnmarrid
these 1500.
yeares.

This Patmore had long hold wyth the Byshop of London. First he would not sweate infamia no precedente. Then he would appeale to the King, but all would not serue. He was so wrapt in the Byshops nets, that he could not get out, but at last he was forced to abiure, and fined to the King an £. pound.

* Note in the communication betwene this Patmore, and the priest of S. Peters, that where as the priest objected against him (as is in y register) that priestes haue liued vnmarrid, & without viues these 1500. yeres in the Church: he & all other such priestes therein say falsly and deceiue the people, as by story is proued in this volume, that priestes here in England had viues by the law within these 500. yeres a leste.

Simon
Smith mai-
ster of Arte
of Gun-
well hall in
Cábridge,
and Benoz-
re his wife.
1531.

This Simon Smith, and Benozre his wife, were the parties, whome M. Patmore Baron of Hadham aboue mentioned did marry, & was condemned for the same to perpetuall prison. For the which marriage, both the sayde Simon and Benozre his wife were called to examination before the Byshop, and hee caused to make the whole discourse of all his doings, how, & where he married. Then, after his marriage, how long he taried, whether he went beyond Sea, where he was, and wyth whome. After his returne, whether he reuerted, how he liued, what mercery warr he occupied, what saynes he frequented, where he left his wyfe, how he caried her ouer, and brought her home agayne, and how she was founde, &c. All this they made him confesse, & put it in their register. And though they could fasten no other crime of hereticie vpon him, but onely his marriage: yet calling both him and her being greare with child to examination, they caused them both to abiure & suffer penaunce.

Tho. Pat-
more Pat-
son of
Hadham.
1531.

This Thomas Patmore, being learned and godly, was preferred to the Baronage of Hadham in Berfordshire, by Richard Fitz James, Byshop of London, and there continued instructing and teaching his stocke during the time of the sayde Fitz James, and also of Tunstall his successor, by the space of sixteene yeares or moze, behauiuing himselfe in life and conuersation without any publicke blame or reproch, until that John Stokelley was preferred

Priestes
marriage.

unto the sayd Byshopricke, who, not very long after his enstalling, either for malice, not greatly liking of the said Patmore, or else desirous to preferre some other vnto the benefice (as it is supposed and alleaged by his vtterthen in sundry supplications exhibited vnto the King, as also vnto Queene Anne, then Marchionesse of Denbroke) caused him to be attached and brought before him, and then keepyng him prisoner in his owne Pallace a certayne tyme, afterwards committed hym to Lollarde tower, where hee kepte him most extremely about two yeares, without fire or candle, or any other reliefe, but such as his friends sent him, not suffering any of them notwithstanding, to come vnto him, no not in his sickness. Howbeit, sundry times in the meane while he called him iudicially, cyther before himselfe, or else his vicar generall Forford, that great persecutor, charging him with these sundry Articles, viz. as first, whether he had bene a wytenberge, 2. and had scetie or talked with Luther, 3. or with any english man abiding there, 4. who went with hym, or attended vpon him theret, 5. also what bookes he bought there either Latine or English, 6. and whether he had read or studied any workes of Luther, Decolampadius, Domeran, or Melancton. Besides these,