

to his glory. Therefore as you will escape the eternal death, be no more seduced with the lies of Priests, Monkes, Friars, Bishops, Abbots, Bishops, and the rest of the secte of Antichrist, but depend onely upon Iesus Christ and hys mercy, that ye may be deliuered from condemnation. All that while there was great mourning and lamentation of the multitude, for they perceiuing his patience, stoutenes, and boldnes, constance, and hardines, were not only moued and stirred vp, but their hearts also were so inflamed, that he was the last Martyr that dyed in Scotland for the Religion. After hys prayer, he was hoped vp on the stake, and being in the fire, he sayd: Lorde haue mercy on me: Many people while there is time, and so constantly departed.

The constant hardines of W. Mylle. W. Mylle the last Martyr in Scotland.

Epitaphium.

Non nostra impietas aut acta crimina vitæ Armarunt hostes in mea fata truces. Sola fides Christi sacris signata libellis, Quæ vitæ causa est, est mihi causa necis.

After this, by the iust iudgement of God, in the same place where Walter Mille was burnt, the Images of the great Church of the Abbey, which passed both in number and costlines, were burnt in time of reformation. Ex fideli testimonio è Scotia misso.

And thus much concerning such matters as happened, and such Martyrs as suffered in the Realme of Scotland for the faith of Christ Iesus, and testimonie of his truth.

¶ Persecution in Kent.

In reuoluing the Registers of William Warrham, Archbishop of Canterbury, I finde moreover besides these about comprehended, in the time and reigne of king Henry, the names of diuers other, wherof some suffered Martyrdom for the like testimonie of Gods worde, and some recanted, which albeit heere do come a little out of order, and shoulde haue bene placed before in the beginning of King Henries reigne: yet rather then they shoulde utterly be omitted, I thought heere to geue them a place, though somewhat out of time, yet not altogether I trust without fruit vnto the Reader, being no lesse worthy to be registered and preferred from obliuion, then other of theyr fellows before them.

Ex Regist. W. Warrham Archiepisc. Cant.

¶ A Table of certayne true seruants of God and Martyrs omitted, which were burned in the Dioces of Cant. vnder William Warrham Archbishop of Canterbury, with the names of theyr persecuters and accusers. an. 1511.

Table with 3 columns: Persecuters and Iudges, Accusers and witnesses, The Martyrs. Lists names like Wyllyam Warrham, D. Cutbert Tonstall, D. Syluester, D. Wellys, Doctour Clement, Browne, Doctour John Collet, Doctour Wodyngton, Wyllyam Rich of Benynnden, Agnes Iue, Robert Hilles, Steuen Calfelyn, Io. Grebill, Christopher Grebill, Io. Grebill, Agnes Grebill, Wil. Oldbert, Laur. Cheterdè, Tho. Harwood, Ioane Harwood, Phill. Harwood, Willia Baker, Edw. Walker, Robert Reinold, William Carder, Agnes Grebill, Rob. Harrison, John Browne, Edward Walker.

Martyrs in Kent before the tyme of M. Luther.

The Articles whereupon these five blessed Martyrs were accused and condemned by the foresayd Iudges and witnesses, were these as follow.

Ex Regist. W. Warham.

Their meaning was this: that Priests can claime no more vertue or hys estate by their orders, then can a lay man.

- 1. First, for holdinge that the sacrament of the altar was not the very true bodye of Christ, but onely materiall bread in subsaunce.
2. That auricular confessiõ was not to be made to a priest.
3. That no power is geuen of God to Priests of ministering sacramentes, saying Masse, or other Diuine seruice, more then to lay men.
4. That the solemnisation of Matrimony is not necessary to saluation of soule, neyther was instituted of God (for a Sacrament they meant)
5. That the sacrament of extreme unction is not available, nor necessary to soules health.
6. That the Images of the crosse, of the crucifixe of y blessed virgin and other Saintes, are not to be worshipped: & that they which worship them, do commit Idolatry.
7. That pilgrimages to holy places and holy Reliques be not necessary, nor meritorious to soules health.
8. That inuocation is not to be made to sayntes, but onely to God, and that he onely heareth theyr prayers.
9. That holy bread and holy water haue no more vertue after their consecration, then before.
10. That they haue beleue, taught & holden all and euery of the same damnable opinions before: as they did at that present.
11. That where they nowe haue confessed theyr errorres, they would not haue so done, but onely for feare of manyest proues brought agaynst them, cyther els but for feare to be conuicted by them, they would neuer haue confessed y same of theyr owne accord.
12. That they haue commoned and talked of the sayd damnable errorres heretofore with diuers other persons and haue had bookes concerning the same.

The order and fourme of processe vsed agaynst these five Martyrs aforesayd, and first of William Carder. Anno. 1511.

William Carder being conuicted before William Warha Archbishop, and his Chancellour Cutbert Tonstall, Doctour Siluester, Doctour Welles, Clement Bowe with other moe, the Notaries being William Docketing and David Cooper, the Articles and interrogatoyes as about specified were layd vnto him, which articles he ther and then denied, affirming that he neuer did, nor doth hold any such opinions, otherwile then becommeth that euerye Christian man shoulde doe, ready to conforme hymselfe in all poyntes to their doctrine: & therfore to cleare hymselfe y better gaynst those Interrogatoyes objected against them he stood in denyail of the same. The like also did euerye of the other foure martyrs after hym.

The processe of iudgement agaynst W. Carder Martyr.

All which notwithstanding, the vnharitable Archbishop seeking all aduantage agaynst him that he might, & more then right law would geue, brought in agaynst hym such witnesses, as before were abiured, whom he knew for feare of relapse, durst doe none other but disclose whatsoeuer they knew, to wit, Christopher Brebyll, William Rich Agnes Iue, John Brebill, Robert Hilles, & Steppen Calfelyn, whose depositions being taken, and the sayd Carder being asked what he could say for hymselfe, hee had nothing, he layd, to produce agaynst theyr attestations, but submitted hym vnto theyr mercy, saying moreover, that if he had euer any misbelicfe of the sacrament of the Church, contrary to the common holding of the Catholikes, hee now was soyy, & repented him therof, which being done, y archb. this his submission notwithstanding, & notwithstanding that y Register maketh no mention of any relapse, contrary to good law, at least contrary to all Christian charity proceeded to the reading of his blinde sentence, and so condemned hym: who neyther boode stubbornely to that which he did hold, neyther yet did hold any thinge contrary to the mind of holy scripture, to the execution of burning.

The straight dealing of W. Warham Archbishop of Canterbury.

Witnesses agaynst W. Carder.

When after hym was called for Agnes Grebill, and examined of the sayd vii. articles about recited, whiche he in like maner denyed, as the other had done before, putting her aduersaries to ther proof. Then the archbishop calling for John Brebyll her husband, and Christopher and John Brebyll her two sonnes (who before had bene abiured) caused them vpon theyr othe to depose agaynst theyr owne naturall moether, and so they did.

First John Brebill the elder her husband, examined by vertue of hys othe, to say how Agnes his wife hath and doth beleue of the sacrament of the altar, of going in pilgrimage, offeringes, and worshipping of Sayntes, Images &c. and how long she hath so holden, thus deposed: that first about the end of king Edwardes dayes the fourth, in his