

after the said Fisher, to his confusion, was charged with Elizabeth Barton called the holy maid of Kent) and founde guilty by act of Parliament, as is above recorded. For his learning and other vertues of life, this Bishop was well reputed and reported of many, and also much lamented of some. But whatsoever his learning was, pitee it was, that he being indued with that knowledge, should be so farre diuined in such superstition: more pitee that he was so obstinate in his ignorance: but most pitee of all that he so abused the learning he had, to such crueltie as hee dyd. But thus commonly we see come to passe, as the Loide saith: That who so striketh with the sworde, shall perishe with the sworde, and they that staine their handes with blood, seldom do bring their bodies due to the graue: as comonly appeareth by the end of bloody tyrantes, and especially such as be persecuters of Christs poore members. In the number of whom was this Bishop and Sr Thom. More, by whom god John Frith, Tenkelbery, Thomas Hytten, Wayfild, with diuers other good saines of God, were brought to their death. It was sayde, that the Pope, to recompence Bpsho Fisher for his faithfull seruice, had elected him Cardinal, and sent him a Cardinals hat as far as Calice, but the head it should stand vpon, was as big as London bidge, ere euer the Popes hat could come to him. Thus Bishop Fisher and Sr Thomas More, which a litle before had put John Frith to death for heresy against the Pope, were themselves executed and beheaded for treason against the king, the one the xxiiij. of June, the other the vi. of July. ann. 1535.

Bloud re-  
tugged with  
bloud.

Bpsho Fy-  
sher and Sir  
Tho. More,  
persecutors.

Bpsho Fy-  
sher & Syr  
Tho. More,  
beheaded.

The lying  
bookes of  
Syr Tho.  
More.

M. More a  
persecutor.

Of Sr Tho. More some thing hath bene touched before, who was also recounted a man both wise & learned, but what better he was beside, a bitter persecuter he was of good men, and a wretched enemye against the truth of the Gospell, as by his bookes leafe behind him maye appeare, wherein most slanderously and contumeliously he writeth against Luther, Zwinglius, Tindal, Frith, Barnes, Wayfild, Warrham, Tenkelbery, falsely delving their articles & doctrine, as (God granting me life) I haue sufficient matter to proue against him.

Briefly, as he was a lorde persecuter of them that stode in defence of the Gospell: so againe on the other side, such a blisfull deuotion he bare to the Pope-holy See of Rome, & so wilfully stode in the Popes quarrell against his owne prince, that he woulde not giue ouer till he had brought the Scaffold of the Towne hill with the axe and all vpon his owne necke.

Edwarde Hall in his Chronicle writing of the death and manners of this Sr Thomas More, seemeth to stand in doubt, whether to call him a foolish wise man, or a wise foolish man. For as by nature he was indued with a great witte, to the same againe was so mingled (saith he) with taunting and mocking, that it seemed to them that best knewe him, that he thought nothing to be well spoken, except he had ministered some mock in the communication: in so much as at his coming to the Tower, one of the officers demanding his vpper garment for his fee, meaning his gotone, he answered that he should haue it, and toke him his cappe, saying it was the vppermoste garment that he had. Likewise, euen going to his death, at the Tower gate a pome woman called vnto him, & besought him to declare that he had certain euidences of hers in the time that he was in office (which after he was apprehended, she could not come by) and that he woulde intreat that she might haue them againe, or els she was vndoone. He answered, Good woman, haue patience a litle whyle: for the king is good vnto me, that euen within this halfe houre he will discharge me of all busineses, and help thee him selfe. Also when he went vpper the stage on the Scaffold, he desired one of the Sheriffes officers to giue him his hand to helpe him by, and sayde: when I come downe againe, let me saye for my selfe so well as I can. Also the hangman kneeled downe to him, asking him forgiveness of his death, as the manner is. To whom he said, I forgive thee, but I promise thee, that thou shalt neuer haue honestie of striking off my head, my neck is so short. Also; euen when he should lay downe his head on the block, he hauing a great gray beard, struck out his beard, and said to the hangman, I pray you let me lay my beard ouer the block leass you should cut it. Thus with a mocke beheaded his life.

M. More a  
scoffer vnto  
his death.

There is no doubt but that the Popes holines hath allowed and dignified these two persons long since, for Catholike martirs. Neither is it to be doubted, but after an hundred yeres expired, they that also be shined & portressed bying as they did in that quarrell of the church of Rome, is in taking the bishop of Romes part against their own ordinary & natural prince, wherunto (because the matter asketh a long discourse, & a peculiar tractation) I haue not

in this place, much to contend with Lope my friend. This briefly for a memorandum may suffice, that if the causes of true martyrdome ought to be pondered, & not to be nūbered; & if the end of martyrs is to be weyed by iudgement, & not by affection: then the cause and quarrell of these men standing as it doth, & being tried by Gods word, perhaps in the Popes kingdome they may go for martirs, in whose cause they dyed: but certes in Christs kingdome their cause wil not stand, how so euer they stand them selues.

The like also is to be said of the three monkes of Charterhouse, Eremew, Middlemore, and Audigate, who the same yeare in the moneth of June, were likewise attached and arraigned at Westminster, for speaking certaine trayterous words against the kings crown and dignitie: for the which they were hanged, drawn, and quartered at Wyborne, who also, because Lope my god seed doth repute & accept in the number of holy Catholique Martyrs, here would be asked of him a question: What Martyrs be they, which standing before the iudge, denye their owne words and sayings, and plead not guilty, so as these Cathurians dyd: wherby it appeareth, that they would neither haue stand nor haue died in that cause as they did, if they might otherwise haue escaped by denying. wherfore if my friend Lope had bene so well aduised in setting out his martyrs, as God might haue made him; he woulde first haue seene the true records, & ben sure of the ground of such matters wherupon he so confidently pronounceth, and so confidently controverteth others.

In the same cause & quarrell of treason also, the same yeare, a litle before these aforesaide in the moneth of May, were executed with the like punishment, John Houghton, Prior of the Charterhouse in London, Robert Laurence Prior of the Charterhouse of Beluaile, Aulken Webster Prior of the Charterhouse of Egham.

Beside and with these three Priors, suffered likewise the same time two other Priores, one called Reignolde, brother of Syon, the other named John Haile vicare of Whitleworth.

Diuers other Charterhouse monkes also of London were then put in prison, to the number of nine or tenne, and in the same prison dyed, for whom we will (the Loide willing) reserue an other place hereafter to intreate of more at large.

In the meane time, for so much as the aforesaide Lope in his naughty Dialogues, speaking of these nine worthies, doth commend them so highly, and especially the three priors aboue recited, here by the way I would desire maister Lope, simply and directly to answer me to a thing or two that I would put to him, and first, of this John Houghton that angelical Prior of the Charterhouse, his olde companion & acquaintance of who thus he writeth: Atqui cum Ioannem illum Houghtonum cogito, non tam hominem quam angelum in humana forma intuei mihi video, cuius eminentes virtutes, diuinas dotēs, & heroicam animi magnitudinem, nemo vnquam poterit, satis pro dignitate explicare, &c. By these his owne wordes it must needs be confessed, that the author of these Dialogues, who so euer he was, had well seene and considered the fourme and personable stature, proportion and shape of his excellent body, with such admiration of his personage, that (as he saith) as oft as he calleth the said John Houghton to mind, it seemeth to him, euen as though he saw an angel in the shape and forme of a man. whose eminent vertues moreover, whose diuine gifts, and heroicall celsitude of mind, no man (saith he) may sufficiently expresse, &c. And how old was this Sr. Lope then I would know, when he sawe and discerned all this? For as I vnderstand, Sr. Lope being yet at this present state come to the age of xl. yeares, he could not be then above nine yeare olde (the other suffering ann. 1535.) in the which age, in my minde, Sr. Lope had small discretion to iudge either of any such angelical proportion of mans personage, or of his diuine qualities, and heroicall celsitude of his mind, as yet he remembereth in his Dialogues. which thing among many other probabilities, maketh me vehemently to suspect, the se Dialogues printed in Antwerp, ann. 1566. were brought ouer by Sr. Lope, there to be printed, but were penned & framed by an other Pseudocopus, whatsoever, or in what flecte so euer he was, vntill my marks do greatly faile me. But as the case is of no great weight, so I let it passe, returning to other matters of more importance.

Shortly after, the ouerthrow of the Pope consequently began by little and little to follow the ruine of his religious houses in England, in a right order & methode by Gods diuine prouidence. For neither could the fall of Monasteries haue followed after, vntill that suppression of the Pope had gone before, neither could any true reformation of the church haue bene attempted, vntill the subuer-

Rochester,  
More, Exmery,  
Myddlemore,  
Nudigate, excu-  
ted for treas.

Ex actis in ter-  
mino Pascha,  
Anno, 27. Reg.  
Hen. 8.

9. Cathurians  
dyed in prison,  
refusing the  
kings in-  
pregnacy.

M. Copes 9.  
worthies.

Copus in Dia-  
log. 9. pap. 995.

Copes Dia-  
logues suspected  
not to be his  
owne.