

do that thing which I could not perfectly performe, I desire thee pardon for my bolde presumption. And I pray God send the Kings grace good and goodly counsaile, to his glory, to the Kings honour, and the encrease of vertue in this his Realme. And thus now I yeilde up my soule vnto almighty God, trusting and beleuing that he of his infinite mercy for his promise made in the blood of his sonne our most mercifull Saucour Iesu Christ, will take it, and pardon me of all my sinnes, whereby I haue most grieuouly from my youth offended bys Maiestie: wherefore I aske hym mercy, desiring you all to pray with me and for me, that I may paciently suffer thys payne, and dye stedfastly in true fayth, perfect hope and charitie.

And so after they prayer made, wherein most effectually they desired the Lord Iesus to be their comfort and consolation in this their affliction, and to stablish the them with perfect faith, constancy and pacience thorough the holy Ghost, they taking themselves by the hands, and kissing one another, quietly and humbly offered themselves to the hands of the tormentors, and so took they death both Christianly and constantly with suche pacience as mighte well testifie the goodness of theyr cause, and quiet of theyr conscience.

wherein is to be noted how mightely the Lord worketh with his grace and fortitude in the hearts of his seruants, especially in such, which causelesse suffer with a gilty conscience for his religions sake, above other which suffer otherwise for their deserts. For whereas they which suffer as malefactors, commonly are wont to goe heaume and penitue to their death, to the other with heaumently alacrity and chearefulness doe abide whatsoever it pleaseth the Lord to lay vpon them: Example whereof we haue right well to note, not only in these thre godly Martyrs, above mentioned, but also in the Lord Cromwell, who suffered but two dayes before the same no lesse may appeare. who although he was brought to his death, atteinded and condemned by the parliament, yet what a gilty conscience he bare to his death, his Christian pacience well declared, who first calling for his breakefast: and cheerefully eating the same, and after that passing out of his prison downe the hill within the Tower, and meeting there by the waie the Lord Hungerford going likewise to his execution (who for other matter heere not to be spoken of, was there also imprisoned) and perceiving him to be all heaume and dolefull with cheerefull countenance, and comfortable words, asking why he was so heaume, he willed him to plucke by his heart, and to be of good comfort: For, sayd he, there is no cause for you to feare. For if you repent, and be hartely sorry for that you haue done, there is for you mercy enugh with the Lord, who for Christs sake wil forgiue you, and therefore be not dismayed. And though the breakefast which we are going to, be sharpe, yet trusting to the mercy of the Lord, we shall haue a ioyfull dinner. And so went they together to the place of execution, and took their death patiently.

A note of three Papistes executed the same tyme with Barnes, Hierome, and Garret.

The same tyme and day and in the same place, where as when these thre above mentioned did suffer, thre other also were executed, though not for the same cause, but rather the contrary: for denyng the kynges supremacie, whose names were Dowell, Fetherstone, and Abell. The which stricke is happening vpon the day, in two contrary partes of factiōs, brought the people into a maruelous admiration & doubt of their Religion, which part to followe and take, as might so well happen amongst ignorant and simple people, seeing two contrary partes so to suffer, the one for Popery, the other against Popery, both at one tyme. In so muche that a certaine straunger deeing there present in the same tyme, and seeing thre on the one side, and thre on the other side to suffer, said in these wordes: Deus bone quomodo hic viuunt gentes, hic suspenduntur Papiste, illic comburuntur Antipapiste? But to remound and take away all doubt hereafter from the posterity, whereby they shall the lesse maruel how this so hapned, here is to be vnderstande, howe the cause thereof did rise and procede, which happened, by reason of a certeine diuision and discord amongst the Kings Council, which were so diuided amongst themselves in equall parts, that the one halfe seemed to hold with the one Religion, the other halfe with the contrary.

The names of whome, although it were not necessary to expresse yet being compelled for the setting forth of the truth of the story, we haue thought good here to annexe, as the certeinie thereof came to our hands.

Protestants.	Papistes.
Canterbury.	Wynchester.
Suffolke.	Durefume.
Vicount Beawcham.	Norfolke.
Vicount Lisle.	Southampton.
Ruffell Treasurer.	Anthony Browne.
Pagyt.	William Paulet.
Sadler.	John Baker.
Audeley.	Rich. Chaunc. of the augmentation.
	Wingfield Vic. Chaunc.

The counsaile diuided in religion.

This diuision and separation of the Council amongst themselves, caused both these partes above mentioned, the one for one religion, the other for an other, to suffer together. For as the one part of the Council called vpo the execution of Barnes, Garret, & Hierome, to the other part likewise called vpo the execution of the law vpo Dowell, Fetherstone, and Abell, which sice beyng condemned and drawen to the place of execution, two vpon an hynde, one being a Papist, the other a Protestant, thus after a strange manner were brought into Smithfield, where all the sayd sice together for contrary doctrine suffered death, thre by the sice for the Bishopell, the other thre by hanging, drawing, and quartering for Popery.

Two together laide vpon the hidle: the one a Papist the other a Protestant.

Allen Cope in his woorthypfull Dialogues, making mention of these thre aforesaid, Dowell, Fetherstone, and Abell, amongst other which dyed in kyng Hieromes dayes in the like Popish quarrell, that is, for the like reason agaynst their Prince (being in all to the number of 24.) extollethe the not only in wordes, but with miracles also, vpo to the height of heaue, amongst the crownd Martyrs, & Saints of God. To the which Cope, because in this last of story, I haue no layure at this present to geue attendaunce, I shall waite attendaunce (the Lord willing) an other tyme, to soyne in this issue with him more at layure. In the meane tyme, it shall suffice at this present, to recite the names onely of those 24. rebelles, whom he of his Popish deuorish do dignifieth with the pretended title of Martyrs. The names of which Monkish rebells be these here following.

Alane Cope.

Traytors made Martyrs.

John Houghton.	John Stone.
Robert Laurence.	John Trauerse.
Aug. Weblor.	William Horne.
Reynald of Syon.	Powell.
John Hayle.	Fetherstone.
John Rochester.	Abell.
Iac. Wannere.	

24. neither good martyrs to god, nor good subjects to the king.

Beside these were other ix. Cartiagian Monkes which dyed in the prison of Newgate. To the which number if ye adde W. More, and the Bishop of Rochester, the summe totalis cometh to 24. Whom the sayd Cope vniuersally crownded for Martyrs. But of these more shall be sayd (the Lord willing) hereafter.

Thus hauing discussed the order of the vi. Articles, with other matter likewise following in the next Parliament, concerning the condemnation of the Lord Cromwell, of Doct. Barnes, and his felowes, &c. Let vs now (proceeding further in this history) consider what great disturbance and deuation ensued after the setting forth of the sayd Articles, through the whole Realme of England, especially amongst the godly sort, wherein first were to be mentioned the straite and seuerer commissions sent forth by the kynges authoritie, to the Bishops, Chauncelors, Officials, to Justices, Maiors, & Bailiffes in euery shyre, and other Commissioners by name in the same commissions expressed, and amongst other, especially to Edmund Boner Bishop of London, to the Maior, Sherriffes, and Aldermen of the same, to enquire diligently vpon all hereticall bookes, and to burne them, also to enquire vpon such persons whatsoever culpable or suspected of such felonies, heresies, contemptes, or transgressions, or speaking any wordes contrary the foresayd Act set forth of the sice Articles. The tenour of whiche Commissions being sufficiently expressed in auncient Records, and in the Bishopsoppes Registers, and also partly touched before, pag. 1101. therefore for tediousnesse I here omit, onely shewing forth the Commission directed to Edmund Boner Bishop of London, to take the othe of the Maior of London, and of others, for the execution of the Commission aforesayd. The tenour whereof here followeth,

Great disturbance in England after these articles.

Read before, pag. 1101.

The Commission for taking the othe of the Maior of London, and others, for the execution of the Act aforesayd.

Henry the eight by the grace of God, kyng of England and of Fraunce, defender of the fayth, Lord of Ireland, and in earth

Garret prayeth for the king.

Anno 1541.

The patient suffering of these three Martyrs.

Difference betweene them that suffer for Gods truth, and other that dye for their owne desires.

The chearfull patience in the L. Cromwell at his death.

The comfortable wordes of the L. Cromwell to the L. Hungerford, they both going to their death.

Three Papistes executed. Powell, Fetherstone, and Abell.

Anno 1541.

The wordes of a straunger seeing both Papists & protestants to suffer.