

Item, so God is honored on all sides, in that we count him righteous in all his lawes and ordinaunces. And to worship him otherwise then so, it is Idolatry. So that he answered, that it pleased him well.

The examination of these Articles being done, the Bishop of London did exhort the sayd Iohn Tewkesbery to recant his errors about sayde: and after some other communication had by the Bishop with him, the sayd Bishop did exhort him again to recant his errors, and appointed him to determine with himselfe against the next Session, what he would do.

In this next Session he submitted himselfe and abiured his opinions, and was enjoyned penance, as followeth, which was the 8. of May.

In primis, that he should keepe well his abiuration under payne of relaps.

Secondly, that the next Sunday following in Pauls Church in the open procellion, he should carry a fagot, and stand at Pauls Crosse with the same.

That the wednesday following he should carry the same fagot about Fleetgate market and Chepe side.

That on Friday after, he should take the same fagot away at S. Peters church in Cornhill, and carry it about the market of Edenhall.

That he should haue 2. signes of fagots embrothered, one on his left sleue, & the other on his right sleue, which he should weare all his life time, unless he were otherwise dispensed withall.

That on whitsunday enē he should enter into the Monastery of S. Bartholomew in Smithfield, and there reside, and not to come out unless he were released by the Bishop of London.

That he should not depart out of the city or dioces of London, without the special licence of the B. or his successors, which penance he entered into the 8 day of May. an. 1229.

And thus much concerning his first examination, which was in the yeare. 1529. at what time he was enforced thorow infirmitye as is before expyelled to retract and abiure his doctrine. As withstanding the same Iohn Tewkesbery, afterward comforted by the grace of God, and moved by example of Bayfild aforesayd that was burned in Smithfield, did returne and constantly abide in the testimonye of the truth and suffered for the same. who reconering more grace, & better strength at the hand of the Lord. two yeares after being apprehended agayne, was brought before Syr Thomas More, and the Bishop of London, where certaine Articles were objected to him: the chiefe wherof we intend briefly to recite, for the matter is prolix.

In primis, that he confessed that he was baptised, and intended to keepe the Catholike fayth.

Secondly that he affirmeth that the abiuration, othe, & subscription that he made before Cutbert late Bishop of London, was done by compulsion.

Thirdly, that he had the booke of the obedience of a Christian man, and of the wicked Maganon in his custody, and hath read them since his abiuration.

Fourthly, that he affirmeth that he suffered the two fagots that were embrothered upon his sleue, to be taken fro him for that he deterred not to weare them.

Fiftly, he sayth that sayth ouely iustitich, which lacketh not charity.

Sixtly, he sayth that Christ is a sufficient Mediator for vs, & therefore no prayer is to be made vnto any Sayntes. wherupon they layd vnto him this verse of the Antheime. Salve Regina, aduocata nostra. &c. To the which he answered, that he knew no other Aduocate but Christ alone.

Seuenthly, he affirmeth that there is no Purgatory after this life, but that Christ our Sauour is a sufficient purgation for vs.

Eighthly, he affirmeth that the soules of the saythful departing this life, rest with Christ.

Ninthly, he affirmeth that a priest by receiuing of orders, receiuer more grace, if his sayth be increased, or els not.

Tenthly, and last of all, he beleueth that the sacrament, of the flesh & bloud of Christ, is not the very body of Christ, in flesh & bloud as it was borne of the virgin Mary. wherupon the Bishops Chauncellor asked the sayd Tewkesbery, if he could shew any cause why he should not be take for an hereticke falling into his heresy agayne, and receiue the punishment of an hereticke. wherunto he answered, that he had wrong before, and if he be condemned now, he reckoneth that he hath wrong agayne.

When the Chauncellor caused the articles to be read openly with the answers vnto the same, the which the sayd Tewkesbery confessed, & therupon the Bishop pronounced sentence agaynst him, & deliuered him vnto the Sherifes of London for the time being, who were Rich. Brelshā, & Edward Alam, who burned him in Smithfield by S.

Thomas euen, being the 20. of Decēber, in the yeare aforesayd, the tenor of whole sentence pronounced agaynst hym by the Bishop, doth here ensue word for word.

IN the name of God, Amen. The desertinges and circumstances of a certain cause of hereticall prauity, & falling again therunto by thee Iohn Tewkesbery of the Parish of S. Michaels in the Duerne, of the City of London, & of our iurisdiction, appearing before vs sitting in iudgement, being heard, scene, & vnderstand, & fully discussed by vs Iohn by the sufferance of God, bishop of London, because we do find by inquisition manifestly enough, that thou didst abiure freely & voluntarily before Cutbert, late Bishop of London thy ordinary, diuers & sundry heresies errors & damnable opinions, contrary to the determination of our mother holy church, as well speciall, as generall, & that since and beside thy foresaid abiuration, thou art agayne fallen into the same damnable heresies, opinions, & errors, (which is greatly to be lamented) & the same doest hold, affirme & beleue: we thee Iohn the Bishop aforesayd, the name of God first being called vpon, & the same only God set before our eyes, & with the counsell of learned men assisting vs in this behalfe (with whō in this cause we haue communicated of our definitive sentence & finall decree, in this behalfe to be done) do intend to proceed & do proceed in this manner. Because as is aforesayd, we do finde thee, the foresayd Iohn Tewkesbery of our iurisdiction, to be a contemner of the first abiuration, & moreouer, before & after the foresaid first errors, and other dānable opinions, to haue fallen & to be an hereticke fallen, & to haue incurred the payn of such fallen hereticke: we do pronounce, determine, declare, & condemne thee of the premises, to haue incurred the danger of the great excommunication, & do pronounce thee to be excommunicated, & also do declare thee the sayd Tewkesbery to dānably fallē agayne into heresy, to be in the secular power & in their iudgement, (as the holy Canons haue decreed) & here we do leave thee to the foresayd secular power & to their iudgement, desiring them earnestly in the bowelles of Iesus Christ, that such seuer punishment and execution as in this behalfe is to be done against thee, may be so moderated, that no rigorous rigor be used, but to the health and saluation of thy soule, and to the terror, feare, and rooting out of hereticke & theyr conuersion to the Catholike fayth & vniū, by this our finall decree, which we declare by these our writings.

This foresayd sentence definitive agaynst Iohn Tewkesbery was read and pronounced by the Bishop of London, the 16. day of the month of Decēber, the yeare aforesayd, in the house of Syr Thomas More high Chauncellor of England, in the Parish of Chelsey. After the which sentence, the Sheriffes receiued the foresayd Tewkesbery into theyr custody, and caried him away with them, and afterwards burned him in Smithfield, as is aforesayd, hauing no writ of the king for theyr warrant.

\* The apprehension of one Edward, Freefe, a Paynter.

Edward Freefe was borne in Yorke, and was apprentice to a Paynter in the same City, and by the reason of working for his maister in Bearty Abbay, or by some such occasion, was knowne vnto the Abbot of the same house, for he was a boy of a pregnant witte, and the Abbot fauored him so much, that he bought his yeares of his maister, and would haue made him a Monk. And the ladde not liking that kinde of living, and not knowing how to gette out, because he was a squire, ran away after a long space and came to Colchester in Essex, and remainyng there according to his former vocation, was married and liued like an honest man. After he had bene there a good time, he was hyred to paynt certayne clothes for the new June in Colchester, which is in the middle of the market place, & in the upper border of the clothes, he wrote certeine sentences of the Scripture, and by that he was plainly knowne to be one of them which they call hereticke.

And on a time he being at his worke in the same June they of the Towne, when they had sene his work, went about to take him, & he hauing some incling therof, thought to shift for himselfe, but yet was taken forceably in the parde of the same June, & after this he was brought to London, and so to Fulham to the bishops house, where he was cruelly impisoned, with certein others of Essex, that is to wit one Iohnson and his wife, wylye, his wife and his sonne, & father Bate of Rowthedge. They were fedde with fyne manchet made of saw dust, or at the least, a great part thereof, and were so straightly kept, that theyr wiues and theyr frendes could not come at them.

After the sainter had bene there a long space, by much sute he was removed to Lollardes tower. His wife in the time of her sute, whiles he was yet at Fulham, being desirous to see her husband, & prealing to come in at the gate, bryng

Iohn Tewkesbery submitted himselfe.

Tewkesbery returned againe to the truth.

Articles agayne objected to Tewkesbery.

Christ is our Purgatorye.

In wordes they pretend moderation, but their doings be cleane contrary.

The death and martir dome of Iohn Tewkesbery.

The story Edward Freefe.

The cause of the taking of Edward Freefe.

Iohnson & his wyffe, Wylye, his sonne, Father Bate.