

Beades,

17 whether they do thinke the wooden beades which the common people doth vse, woorthy to be deuyed, or not.
18 whether they do thinke the whole Scripture ought to be translated into English, or that it should be moze profitable for the people, then as it is now read.

Organales,

19 whether they would haue the Organales and all manner of songs to be put out of the Church of God.
20 whether they do thinke that it pertaineth to the Bishops to punish any man with bonds or imprisonment, or that they haue any temporall power and authoritie.

Purgatory,

21 whether they thinke that constitution to be godly, that no man should preach in another mans dioces, without letters of commendation, and licence obteyned of the Bishop.
22 whether they thinke the vowes of religious men and private religion, to be constitute and ordeined by the spirit of God, neyther by any meanes to be repugnant to a free and perfect Christian life.

Philosophy,

23 whether they beleue that we should pray for the dead, or beleue that there is a Purgatorie, or that we are bound by necessitie of faith, to beleue neyther of them: but that it is free without sinne, either to beleue it, or not to beleue it.
24 whether they beleue that morall Philosophy and natural, to preuaile any thing for the better vnderstanding of the scriptures, & for the exposition and defence of the truth.

Mass,

25 whether they thinke that the Popes indulgences and pardons are rather to be reiected then received.
26 whether it be contrary to the doctrine of Christ and his Apostles, that Christians should by any meanes contend in the law, to seeke any manner of restitution.
27 whether they beleue all things pertaining to saluation and damnation to come of necessitie, and nothing to be in our owne willes.
28 whether they beleue God to be the authour of euill, as well of the fault, as of the punishment.

Images,

29 whether they thinke Masse onely to be profitable to him which saith it, & whether euery man may alter or leaue out the rite and order of the Masse, without hurt of sayth.
30 whether they beleue that there can be any morall vertues without the grace of Christian living, or that the vertues which Aristotle hath set out, or rather sayned.

Reliques,

31 whether they thinke it heresie, to teache the people, that it is free to geue tythes vnto Bishops, or to any other poore man.
32 whether they do thinke it moze Christianlike to take away the Images out of the Churches, or to permit them to adorne them and honour them.
33 whether they thinke it the part of a Christian man, that preachers should exhort men to pilgrimage, or to the worshipping of reliques.
34 whether that thou Thomas Bilney, being cited by heresie to appeare before my Lord Cardinall, and before y day of thy apparance, nor hauing made thy purgatio vpon those poyntes that thou wast cited, hast preached openly in diuers Churches of the City and dioces of London, without sufficient licence from the Bishop, or any other.

Concerning the answeres vnto these Articles, (gentle Reader) for so muche as in the most part of them, Bilney with Arthur seemed to consent and agree (although not fully and directly, but by way and manner of qualifying) yet because he did not expressly demie them, it shall not be needefull heere to recite them all, saue onely suche wherein he seemed to dissent from them.

To the first and second Articles he answered affirmatiuely.

To the third he sayd, I beleene that many of the Popes Lawes are profitable and necessary, and doo preuaile vnto godlynesse, neyther in anye poynte are repugnant vnto the Scriptures, nor by anye meanes are to be abrogate, but of all men to bee obserued and reuerenced. But touching all those Lawes I can not determine: for, as for such as I haue not read, I trust notwithstanding they are good also: and as for those that I haue read, I did neuer reade them to the ende and purpose to repproue them, but according to my power, to learne and vnderstande them. And as touching the multitude of Lawes, S. Augustine in his time did much complayne, and Berfon also, who maruelled that we could by any meanes lye in safety amongst so many inares of constitutions, when as our forefathers being pure before their fall, could not obserue one onely precept.

To the fourth Article he sayde, that the Catholique Church can by no meanes erre in sayth, for it is the whole congregation of the elect, and so knowne only vnto God, which knoweth who are his: othertwise no man should be ascertayned of an other mans saluation, or of his owne,

but onely through sayth and hope. For it is written: No man knoweth whether he be woorthy of hatred or loue. It is also sensible, and may be demonstrate so farre forth as it is sufficient to establish vs in all thyngs, that are to be beleued and done: For I maye truly saye of the generall Councell being congregate in the holy Ghost, Beholde heere the Catholique Church, denominating the whole by the most woorthy part.

To the fifth Article, he answered affirmatiuely in these words: Cum sint libri Laicorum, adorare oportet, at non imaginem, sed prototypon.

To the sixt Article he answered, that he did not beleue that they are in heauen, being so taught by the scriptures, and holy Fathers of the Church.

To the seuenth Article he said, that it is not to be thought contrary.

To the eight Article, whether a man may not obserue the feastes and fastes of the Church prescribed, hee thought that there is no man, but he ought to obserue them.

To the ninth Article he said, that we are likewise bound as vnto parents.

To the xij. Article he answered thus, the fourteenth Chapter of Saint Paule, in his first Epistle to the Corinthians moueth mee to beleue, that it is best, that the people should haue the Lordes Prayer, and the Apostles Creede in English, so that their deuotion might the moze be furthered by the vnderstanding thereof, and also that thereby they might be the moze prompt and expert in the Articles of their sayth: of the whiche it is to be feared, a great number are ignorant. Surely I haue heard many say, that they neuer heard speake of the resurrection of the body: and being certified thereof, but they became muche moze apte and ready vnto goodnes, and moze fearefull to doo euill.

To the fifteenth Article he sayde, he would wishe that the Gospelles and Epistles should be read in English. For I woulde (sayth Paule) rather haue five wordes, &c. That the Church might be edified, &c. And Chrysostome exhorteth his hearers to looke vpon booke, that they might the better commit vnto memory those thynges which they had heard. And S. Bede did translate S. Johns Gospell into English.

Touching the eighteenth Article, for the translation of the Scripture into English, concerning the whole, he dyd partly doubt. Notwithstanding he wishe that the Gospels & Epistles of that day might be read in English, that the people might be made y moze apt to heare Sermons. But here some wil say, there might also be daunger for error. wherunto he answered, But good & vigilant pastors might easily helpe that matter, by adding the plaine interpretation of the fathers in the margents, in English, vpon the darke and obscure places, which woulde put away all doubts. How great profite of soules should the vigilant pastors get thereby, whiche contrarywise through theyr slothfulnes bring great tynne and decay.

To the xxv. Article, as touching pardons, he sayd, that as they be vsed, and haue too long ben, it were better that they should be restrained, then y they should be any longer vsed as they haue bene, to the iniurie of Christs passion.

Touching the xxvi. Article, he said, that it is not against the doctrine of Christ and his Apostles, to contende in the Lawe, so it be done with charitie. If Saint Austen, and the reuerend father Marcus Marculus did not erre, which graunted that libertie to the weake Christians: albeit that true Christians ought to geue care vnto S. Pauls sayeng, Why doo yee not rather suffer iniurie? And to Christ hymselfe, which saith: He that woulde contende with thee in the lawe, and take away thy coate, geue him thy cloke also.

Touching the xxvii. he answered, that God is the authour of that punishment onely, but not of the offence, as Basilus Magnus teacheth in his Sermon vpon these wordes of the Propheete: Non est malum in ciuitate quod non fecit dominus. And S. Augustine in another place (as I remember) prayeth: That he be not ledde into that temptation, that he should beleue God to be the authour of sinne and wickednes.

¶ Heere ensueth a brieue summarie or collection of certaine depositions, deposed by the feuerall witnesses aforenamed, vpon certaine interrogatories misnistrd vnto them, for the inquirie of Master Bilneyes doctrine and preaching.

¶ First it was deposed, that in his sermō in Christs church in Ipswich, he should preach and say, our sauour Christ is our mediator betwene vs and the father: what should we

Eccle. 5.

Scripture to be in English.

1. Cor. 14.

S. Iohns Gospell translated into English by Bede.

The Popes pardons inuious to Christs passion.

How Christians may goe to the lawe. 1. Cor. 6.

Amos. 3.

Depositions agaynst M. Bilney.

Answers to the Interrogatories aforesaid.

Against the multitude of lawes.

The true church can not erre in faith