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Chapter 1 : Lollardy - Wikipedia

This detailed local history examines the impact of the Lollards and the Reformation on the society, local government and church of York.

Lollardy In this 19th-century illustration, John Wycliffe is shown giving the Bible translation that bore his name to his Lollard followers. Lollardy Lollardry, Lollardism was a political and religious movement that existed from the mid 14th century to the English Reformation. It was initially led by John Wycliffe , [1] a prominent theologian who was dismissed from the University of Oxford in for criticism of the Church , especially in his doctrine on the Eucharist. By the mid 14th century, "lollard" had come to mean a heretic in general. The alternative, "Wycliffite", is generally accepted to be a more neutral term covering those of similar opinions, but having an academic background. The term is said to have been coined by the Anglo-Irish cleric Henry Crumpe , but its origin is uncertain. According to the Oxford English Dictionary , it most likely derives from Middle Dutch lollaerd "mumbler, mutterer" , from a verb lollen "to mutter, mumble". It appears to be a derisive expression applied to various people perceived as heretics—first the Franciscans and later the followers of Wycliffe. Originally the Dutch word was a colloquial name for a group of the harmless buriers of the dead during the Black Death , in the 14th century, known as Alexians , Alexian Brothers or Cellites. These were known colloquially as lollebroeders Middle Dutch for "mumbling brothers" , or Lollhorden, from Old High German: Two other possibilities for the derivation of Lollard are mentioned by the Oxford English Dictionary, [3] the Latin lolium, the weedy vetch tares , supposedly a reference to the biblical Parable of the Tares Matthew 13:24-30. He was burned at Cologne in the 14th century; coincidentally, a Waldensian teacher named Lolhard was tried for heresy in Austria in 1417. Areas where Lollardy spread in the 15th century are in red. While by no means a central authority of the Lollards, the Twelve Conclusions reveal certain basic Lollard ideas. The first Conclusion rejects the acquisition of temporal wealth by Church leaders as accumulating wealth leads them away from religious concerns and toward greed. The fourth Conclusion deals with the Lollard view that the Sacrament of Eucharist is a contradictory topic that is not clearly defined in the Bible. Whether the bread remains bread or becomes the literal body of Christ is not specified uniformly in the gospels. The sixth Conclusion states that officials of the Church should not concern themselves with secular matters when they hold a position of power within the Church because this constitutes a conflict of interest between matters of the spirit and matters of the State. Part of this corruption involved prayers for the dead and chantries. These were seen as corrupt since they distracted priests from other work and that all should be prayed for equally. Lollards also had a tendency toward iconoclasm. Expensive church artwork was seen as an excess; they believed effort should be placed on helping the needy and preaching rather than working on expensive decorations. Icons were also seen as dangerous since many seemed to be worshipping the icons more than God. Denying any special status to the priesthood, Lollards thought confession to a priest was unnecessary since according to them priests did not have the ability to forgive sins. Lollards challenged the practice of clerical celibacy and believed priests should not hold government positions as such temporal matters would likely interfere with their spiritual mission. The University of Oxford also protected Wycliffe and similar academics on the grounds of academic freedom and, initially, allowed such persons to retain their positions despite their controversial views. The royalty and nobility then found Lollardy to be a threat not only to the Church, but to English society in general. This change in status was also affected by the departure of John of Gaunt who left England to pursue the Crown of Castile. There is little indication that the Lollard Knights were specifically known as such during their lifetimes; they were men of discretion, and unlike Sir John Oldcastle years later, rarely gave any hint of open rebellion. Religious and secular authorities strongly opposed Lollardy. A primary opponent was Thomas Arundel , Archbishop of Canterbury , assisted by bishops like Henry le Despenser of Norwich , whom the chronicler Thomas Walsingham praised for his zeal. John Oldcastle being burnt for insurrection and Lollard heresy. By the early 15th century, stern measures were undertaken by Church and

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state which drove Lollardy underground. One such measure was the burning at the stake of John Badby , a layman and craftsman who refused to renounce his Lollardy. He was the first layman to suffer capital punishment in England for the crime of heresy. Oldcastle [7] escaped from the Tower of London and organized an insurrection, which included an attempted kidnapping of the king. The rebellion failed, and Oldcastle was executed. A variety of other martyrs for the Lollard cause were executed during the next century, including the Amersham Martyrs in the early s and Thomas Harding in , one of the last Lollards to be made victim. Since Lollards had been underground for more than a hundred years, the extent of Lollardy and its ideas at the time of the Reformation is uncertain and a point of debate. Despite the debate about the extent of Lollard influence there are ample records of the persecution of Lollards from this period. In the Diocese of London there are records of about Lollards being prosecuted or forced to abjure between and In Lincoln 45 cases against Lollardy were heard in and in there were 50 abjurations and 5 burnings of Lollards. In Archbishop Warham presided over the abjuration of 41 Lollards from Kent and the burning of 5. Lollards were persecuted again between and during the Revival of the Heresy Acts , under the Catholic Mary I of England , which specifically suppressed heresy and Lollardy. The similarity between Lollards and later English Protestant groups such as the Baptists , Puritans , and Quakers , also suggests some continuation of Lollard ideas through the Reformation. Representations in art and literature The Church used art as an anti-Lollard weapon. Lollards were represented as foxes dressed as monks or priests preaching to a flock of geese on misericords. The fox lured the geese closer and closer with its words until it was able to snatch a victim to devour. The moral of this story was that foolish people are seduced by false doctrines.

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Chapter 2 : Lollards and Protestants in the Diocese of York by A.G. Dickens

Of all published articles, the following were the most read within the past 12 months.

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Chapter 3 : What has the author Geoffrey Arthur Strafford written

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Wiclif during his lifetime sent out itinerant preachers, who met with considerable acceptance among the people. Archbishop Courtenay in the space of five months reduced to silence the Lollard party in Oxford, and secured the orthodoxy of the university. The party of the Lollards grew in numbers and in boldness. In one Peter Pateshull, an Augustinian monk, abandoned his order, joined the Lollards, and openly preached in London against monasticism. Still the Lollard party owed much of its strength to powerful courtiers who were willing to use it as a means of striking at the political power of the prelates; and during the absence of Richard II. This document must be regarded as the exposition of their opinions cf. Its twelve articles set forth that the Church of England, following its stepmother, the Church of Rome, was eaten up by temporal pride; that its clergy had deviated from the example of Christ and the apostles; that the celibacy of the clergy occasioned moral disorder, and that the belief in transubstantiation caused idolatry. It protested against exorcisms and benedictions of lifeless objects, against the holding of secular office by priests, against special prayers for the dead, pilgrimages, auricular confession, and vows of chastity. To these points concerning ecclesiastical polity were added a protest against war as contrary to the gospel, and against unnecessary trades which were exercised only for the satisfaction of luxury. There is in these proposals a crude scheme for the reform of Church and State; but no definite basis is laid down, and the points insisted on are arbitrarily chosen. Again there was no basis of belief strong enough to resist, and the movement collapsed as suddenly as it began. It was, however, only natural that the ecclesiastical authorities, who had been so openly menaced by the petition to Parliament, should think of retaliation and repression. Thomas Arundel, who succeeded Courtenay as archbishop of Canterbury in , showed himself a decided opponent of the Lollards. In he laid before a provincial synod eighteen articles taken out of the writings of Wiclif, and they were all formally condemned. The condemnation of the council was further supported from a literary side by a polemical tractate *Contra errores Wiclif* in *Triálogo* from the pen of a learned Franciscan, William Woodford. But the political troubles of the end of the reign of Richard II. In Archbishop Arundel had to flee from England; and when he returned it was as the chief adviser of Henry of Lancaster, who came to the throne under many obligations to Arundel and to the Church. Accordingly the convocation of petitioned Henry IV. Archbishop Arundel had not much difficulty in raising feeling against them. The popular hatred of Richard II. The convocation of framed a strong petition against the Lollards. It pointed out that the episcopal jurisdiction was powerless to suppress the itinerant preachers, unless supported by the royal power. It besought the royal assistance against all who preached, held meetings, taught schools, or, without episcopal license, disseminated books contrary to the doctrines of the Church. The petition was granted by the king with the assent of the lords, and a short petition of the Commons declared also their assent. A clause "de heretico comburendo" was inserted in the statute for the year: If he were convicted, he might be imprisoned further, or fined for his offence; if he refused to abjure, he was to be given over to the sheriff to be burned. Thus the punishment of death for matters of opinion was for the first time introduced into the laws of England. Sautre was the first Lollard martyr. John Purvey was brought to trial about the same time; but he recanted, and read a public confession of his errors at St. Public opinion had now turned against the Lollards, and the bishops proceeded with their inquisitions against them. But little results followed; and the growing discontent against Henry IV. In the Parliament of a petition was presented by the Commons, and was supported by the Prince of Wales. It set forth that the Lollards were threatening the foundations of society by attacking the rights of property, while they stirred up political discontent by spreading statics that Richard II. The bishops do not seem to have exercised their statutory powers with harshness. In Archbishop Arundel issued a series of constitutions against the Lollards, with the object of enforcing in detail the provisions of the statute of In the Parliament of a petition was presented by

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the Commons, which, however, they afterwards asked to withdraw, praying for a modification of the statute of , and asking that persons arrested under it should be admitted to bail. In the same Parliament the Lollard party submitted a wild proposal for the confiscation of the lands of bishops and ecclesiastical corporations, and the endowment out of them of new earls, knights, esquires, and hospitals. Whenever the Lollards had an opportunity of raising their voice publicly, they gave their enemies a handle against them by the extravagance of their political proposals. He was brought to London, and was further examined by the archbishop and several suffragans. In spite of all their persuasions, he remained firm in his statement that the bread and wine of the sacrament of the altar remained bread and wine after consecration, though they became a sign of the living God. On March 5, , he was condemned as a heretic, and was led to Smithfield for execution. The Prince of Wales, who was present, tried at the last moment to induce Badby to recant: But it would seem that this first execution under the act was regarded with regret even by those who thought it absolutely necessary. Meanwhile the triumph of orthodoxy in the University of Oxford was complete. This condemnation was important; as it provided materials ready to hand for the theologians of the Council of Constance, who struck at Wiclif as the first Step towards striking at HUS. On the accession of Henry V. Before the convocation of he laid a proposal to root out Lollardy from high places, and it was resolved that measures be taken to reduce to obedience the chief favorers of heresy. Oldcastle had considerable possessions, which he increased by marriage with the heiress of the barony of Cobham, who held large lands in Kent. After his marriage, Oldcastle was summoned to the house of Lords as Lord Cobham. Oldcastle was an earnest Lollard. He sheltered itinerant preachers, attended their services, and openly spoke against some of the church ritual. In his chaplain was suspended by Arundel for irregularities in the conduct of church services. Oldcastle was formally presented by convocation to the king as a heretic; and Henry V. When this failed, he was summoned to appear before the archbishop. He refused to do so, and fortified his castle of Cowling. After disobeying a second citation, he was taken prisoner, and brought before the archbishop on Sept. He read a confession of faith, with much of which the archbishop expressed himself well pleased; but he pressed Oldcastle for his opinions on transubstantiation and nuncular confession. When Oldcastle declined to be explicit, he was given two days during which he might consider the orthodox opinions, which were given him in writing. In his second audience he refused to sign these declarations, and openly avowed Lollard opinions. He was condemned as a heretic, but was allowed a respite of forty days in hopes of a recantation. During this period he made his escape from the Tower, and thereby caused a panic. It was believed that a hundred thousand Lollards were ready for a rising; and a scheme seems to have been set on foot to seize the king at Eltham during the festivities of Christmas, Closing the city gates to prevent the presence of the Londoners, he went to the ground, made many prisoners in the darkness, and crushed the conspiracy at once. Some thirty-seven of the prisoners were afterwards executed on the charge of heresy. Oldcastle himself escaped, and was declared an outlaw. At last, in , Oldcastle was captured on the Welsh marches, was brought to London, tried for treason before Parliament, and condemned to death as a traitor. The history of Oldcastle is somewhat obscure, and his character is the source of much controversy. His fate is typical of that of the Lollard party. Beginning from high enthusiasm and lofty moral aims, they went astray in the by-paths of political intrigues till the religious significance of the movement is lost in its tendencies towards anarchy. Instead of continuing to struggle for ecclesiastical reform, Lollardy became an expression of the passing phases of Political discontent. The attempt at revolution in which Oldcastle was involved decided Henry V. Besides re-enacting with greater severity the provisions of the statute of , it ordered all justices to inquire after heretics, and hand them over for trial to the spiritual courts. This was the final statute against the Lollards, and under it the religious persecutions of the next century were carried out. From this time forward, we find the Lollards. The French war of Henry V. The Lollards could no longer claim to be a party within the English. The teaching of Wiclif, meanwhile, had taken deeper root in Bohemia than in England; and. From Oxford went Lollards to Bohemia; some bearing a letter which purported to be a defence of Wiclif, signed by the chancellor and an assembly of masters. There can be little doubt that t. He was the son of a French father, had sonic. He was one of the disputants on the

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Hussite side at the Council of Basel in , and his polemical cleverness often degenerated into sophistry. He died in Prague in . The statute of seems to have answered its purpose of checking the open dissemination of Lollard doctrines. The itinerant priests no longer preached openly; though conventicles were sometimes held secretly, and Lollard books were circulated. Persecutions were frequent, but executions were rare. The great majority of the accused made a recantation, and submitted to penance. In Pope Martin V. They were accordingly dug out of the churchyard at Lutterworth, and thrown into the Avon. Sharp was captured, and put to death at Oxford. This was the last attempt to enforce the Lollard principles in politics, and the disturbed state of England in the dynastic struggle. After we hear less of the Lollards, and the prosecutions against them became rarer. It is not very easy to determine with precision what were the religious tenets of the Lollards. The results of their examinations before the bishops show us a number of men discontented with the existing ecclesiastical system, but the points to which each attaches importance tend to differ in individual cases. We find, however, in all of them, a reverence for the Bible as superior to the traditions of the Church and all other authorities. They object to many points in the ritual or practice of the Church as unnecessary or misleading; they deny transubstantiation, protest against the worship of saints, pilgrimages, and other usages; they object to the temporal lordship of the clergy, to the monastic orders, and to the supreme authority of the Pope. Some of them wish to approximate as closely as possible to the church doctrine, laying aside only superfluities: Creighton, "Lollards," Philip Schaff, ed. Aston, "Lollardy and Sedition," Past and Present 17 Aston, "Lollardy and the Reformation:

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Chapter 4 : Geoffrey Elton, A. G. Dickens and the English Reformation | HubPages

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Chapter 5 : When did Arthur Geoffrey Walker die

*Lollards and Protestants in the Diocese of York, (University of Hull publications) [A. G Dickens] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Lollards Summary Lollardy was a late medieval reform movement ca. The movement was based on the writings and teachings of the Oxford University theologian, John Wyclif. The movement started from Oxford and spread. The term Lollard was used as a abusive term for its questionable religious views. Born in the Richmond area of Yorkshire, he may have been educated through local grants. He was educated at Oxford University. Wyclif would become Master of Balliol College Oxford ca. He held various livings in the country after He was a Fellow of Merton College Oxford ca. He received a Doctor of Divinity from Oxford University in Wyclif was a theologian and honoured Biblical scholar of note. Religious pilgrimages, private religions images and shrines were controversial issues of his scholarship. Even the Eucharist and the doctrine of transubstantiation would be called into question by his scriptural studies. For all of these probing scholarly writings, he was held in high regard by the University. During , Wyclif was being employed as an expert by the English Crown to help them mediate issues with the Roman Church over questions of lines of authority between the Church and State. Wyclif argued for secular authority over the Church in certain specific areas. These positions found support with the civil authorities and in the public opinion. Unfortunately for Wyclif, he came under the scrutiny of the Church of Englands and its Roman overseerer from , but luckily he fell between the cracks of the "Great Schism" then raging in Europe. His position at Oxford University was influenced by the Church authorities. Wyclif was able to garner some personal protection by his association with the Royal Household. By , Wyclif had started to publish texts not in Latin, the language of scholars, but rather in English. This was a very novel approach in His works openly criticized the Church, and its clergy for form over substance. His opinions were now available to any who could read English not just the university scholars. He translated large sections of the Old Testament, and the Gospels. Nicholas of Hereford d. A more refined and readable English edition of the Bible was published in , not quite as literal a translation from the Vulgate. It was this edition that became known as the Lollard Bible. Copies of the Lollard Bible became available to a large audience that could afford them in England until These became prized family treasures. Wyclif was quite vocal in his own scholarly criticism of the current abuses of the Church based on scriptural research. He was unwilling to tone down his rhetoric, or take the politically correct positions. His writing on the Eucharist were condemned by the University and by the English Church which formed the basis of his fall from grace. Lollard sermons were commonly heard from the pulpits of churches in Oxford. University officials were reported to be in sympathy with the sect. The Chancellor of the University was called to London to report. The Archbishop of Canterbury began to exercise greater authority over the operations of the University after May of This was a major departure from past practices over which the University officials were greatly distressed and railed against. The Crown was also concerned with the current events in Oxford and expressed displeasure and worked against the University authority. On July 13, , Wyclif was officially banished from Oxford University, and was forced to leave the town. Along with Wyclif, three other Oxford dons were also dismissed. Hereford set off for Rome to attempt an audience with the Pope. Both Hereford and Repyngton would later recant, and become faithful servants of the Church. John Aston recanted but became a dedicated preacher and missionary to the cause. Lollardy was condemned by the Archbishop of Canterbury in Both "town and gown" felt the ire of the Church against Lollardy in its community. Many of these first generation Lollards converts would later persecute their second generation brethren. The Church was still held in great respect and fear by many of the first generation Lollards supporters that recanted in Oxford. Wycliffe began to lose his support among the nobility with his condemned views on the Eucharist. Wyclif was himself surprisingly left unassailed during this period of condemnation probably due to his Royal patronage. Wyclif retired to the rectory at Lutterworth a Crown supported parish and continued his scholarly writings unabated.

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He died there after a second stroke in 1384. Lollards or Wycliffites Groups of lay preachers or mummers strolled the English countryside ca. 1380. They preached a new reformed Christian doctrine based on the scholarly writings of John Wyclif. Lollards promoted the reading of the Holy Scripture in the vernacular as the means for knowing the true Word of God. Personal faith, and Divine elections were central issues. Lollards also promoted the equality of the sexes including women preachers. Lollards questioned the current state of the Church, and criticized many of its practices and for its wealth. There was a marked anti-clerical bent, and a anti-Church authority note in their message. The term Lollard came into general usage by 1400, and may been used as early as 1380. The word Lollard may possibly come from the Dutch word for mumble "lollaert". They were known sometimes as Wycliffites.

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Chapter 6 : calendrierdelascience.com: Lollards

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One of the leading historians of the English Reformation in this era was Sir Geoffrey Elton, a naturalized British citizen of German origin who was at one time widely considered the leading scholar of the Tudor era. Elton wrote extensively regarding the Tudors, and some of his most important work dealt with the machinations of Tudor government. In *The Tudor Revolution in Government*: He argued that the machinery of government during the Tudor period changed from a medieval household government to a modern bureaucracy. The fall of Wolsey signaled the end of the medieval government. The official that was responsible for the break with Rome was Thomas Cromwell. There is no doubt that Henry used statute to obtain the break with Rome and his subsequent divorce. Bernard argued that Henry merely intended to buy time to improve his position with his subjects before announcing the break, and this view made sense through the use of evidence that Elton ignored, such as communications that Wolsey had with Rome that warned of dire consequences if the pope did not grant Henry his wish. McConica also investigated the importance of changes in the English universities just before the Reformation. Dickens as the most influential Whig historian who wrote in the latter half of the twentieth century. In spite of the common view of the North as a backward, conservative region, Dickens argued that an early Protestant presence existed there. However, Dickens also pointed to secular and ecclesiastical court records to show that there were several instances of trials for Lollardy and the Dutch heresy Anabaptism in the Diocese of York during the Reformation era. While the number of cases for heresy appears low, just thirty-two during the reign of Henry and forty-five during the reign of Mary, Dickens argued that the Lollards attempted to avoid suspicion, so the number of cases was necessarily skewed. However, on this particular point, he only referenced secondary sources and did not list any primary documents or anecdotal evidence to back up the assertion that Lollards attempted to avoid suspicion. Lower class beliefs were not easy to ascertain because they left fewer records. Dickens acknowledged this weakness. However, he continued to argue that the number of trials was not a good barometer of Lollard and Protestant activity because there were many more heretics lurking below the surface who avoided interrogation. Dickens viewed traditional Catholic religion in a negative light. He pointed out that shortly after the Reformation the crown removed the sword from its religious arsenal. In his work, Dickens attempted to paint the Reformation as a popular movement from below that ended quite quickly. In this respect, his work differed little from that of previous Whig historians who viewed the Reformation as a step toward a more democratic modernity that displaced a backward Catholicism. However, his work did not stand unchallenged for long, as revisionist historians soon provided an improved interpretation that questioned Whig assumptions of progress and rampant lay anti-clericalism. Elton, *The Tudor Revolution in Government*: Cambridge University Press, , Yale University Press, Elton, *Policy and Police*: Cambridge University Press, , vii. Elton, *Reform and Reformation: England* Cambridge, MA: Harvard University Press, , note. Oxford University Press, , , 76, Oxford University Press, , Schocken Books, , 4.

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By the mid-th century, "lollard" had come to mean a heretic in general. The alternative, "Wycliffite", is generally accepted to be a more neutral term covering those of similar opinions, but having an academic background. The term is said to have been coined by the Anglo-Irish cleric, Henry Crumpe, but its origin is uncertain. According to the Oxford English Dictionary, it most likely derives from Middle Dutch *lollaerd* "mumbler, mutterer" from a verb *lollen* "to mutter, mumble". It appears to be a derisive expression applied to various people perceived as heretics—first the Franciscans and later the followers of Wycliffe. Originally the word was a colloquial name for a group of the harmless buriers of the dead during the Black Death, in the 14th century, known as Alexians, Alexian Brothers or Cellites. These were known colloquially as *lollebroeders* Middle Dutch, "mumbling brothers", or "Lollhorden", from Old High German: He was burned at Cologne in the 1320s; coincidentally, a Waldensian teacher named Lolhard was tried for heresy in Austria in 1320. Areas where Lollardy spread in the 15th century are in red. While by no means a central authority of the Lollards, the Twelve Conclusions reveal certain basic Lollard ideas. The first Conclusion rejects the acquisition of temporal wealth by Church leaders as accumulating wealth leads them away from religious concerns and toward greed. The fourth Conclusion deals with the Lollard view that the Sacrament of Eucharist is a contradictory topic that is not clearly defined in the Bible. Whether the bread remains bread or becomes the literal body of Christ is not specified uniformly in the gospels. The sixth Conclusion states that officials of the Church should not concern themselves with secular matters when they hold a position of power within the Church because this constitutes a conflict of interest between matters of the spirit and matters of the State. Part of this corruption involved prayers for the dead and chantries. These were seen as corrupt since they distracted priests from other work and that all should be prayed for equally. Lollards also had a tendency toward iconoclasm. Expensive church artwork was seen as an excess; they believed effort should be placed on helping the needy and preaching rather than working on expensive decorations. Icons were also seen as dangerous since many seemed to be worshiping the icons more than God. Denying any special status to the priesthood, Lollards thought confession to a priest was unnecessary since according to them priests did not have the ability to forgive sins. Lollards challenged the practice of clerical celibacy and believed priests should not hold government positions as such temporal matters would likely interfere with their spiritual mission. The University of Oxford also protected Wycliffe and similar academics on the grounds of academic freedom and, initially, allowed such persons to retain their positions despite their controversial views. The royalty and nobility then found Lollardy to be a threat not only to the Church, but to English society in general. This change in status was also affected by the departure of John of Gaunt who left England to pursue the Crown of Castile. There is little indication that the Lollard Knights were specifically known as such during their lifetimes; they were men of discretion, and unlike Sir John Oldcastle years later, rarely gave any hint of open rebellion. Religious and secular authorities strongly opposed Lollardy. A primary opponent was Thomas Arundel, Archbishop of Canterbury, assisted by bishops like Henry le Despenser of Norwich, whom the chronicler Thomas Walsingham praised for his zeal. Sir John Oldcastle being burnt for insurrection and Lollard heresy. By the early 15th century, stern measures were undertaken by Church and state which drove Lollardy underground. One such measure was the burning at the stake of John Badby, a layman and craftsman who refused to renounce his Lollardy. He was the first layman executed in England for the crime of heresy. Oldcastle [7] escaped from the Tower of London and organized an insurrection, which included an attempted kidnapping of the king. The rebellion failed, and Oldcastle was executed. A variety of other martyrs for the Lollard cause were executed during the next century, including the Amersham Martyrs in the early 1500s and Thomas Harding in 1527, one of the last Lollards to be made victim. Since Lollards had been underground for more than a hundred years, the extent of Lollardy and its ideas at the time of the Reformation is uncertain and

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a point of debate. Despite the debate about the extent of Lollard influence there are ample records of the persecution of Lollards from this period. In the Diocese of London there are records of about Lollards being prosecuted or forced to abjure between and In Lincoln 45 cases against Lollardy were heard in and in there were 50 abjurations and 5 burnings of Lollards. In Archbishop Warham presided over the abjuration of 41 Lollards from Kent and the burning of 5. Lollards were persecuted again between and during the Revival of the Heresy Acts , under the Catholic Queen Mary , which specifically suppressed heresy and Lollardy. The similarity between Lollards and later English Protestant groups such as the Baptists , Puritans , and Quakers also suggests some continuation of Lollard ideas through the Reformation. Representations in art and literature The Church used art as an anti-Lollard weapon. Lollards were represented as foxes dressed as monks or priests preaching to a flock of geese on misericords. The fox lured the geese closer and closer with its words until it was able to snatch a victim to devour. The moral of this story was that foolish people are seduced by false doctrines.

Chapter 8 : English Dissenters: Lollards

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