

Lollard influences in mid-sixteenth century English Reformation thought : a reassessment with particular reference to 'Wicklief's Wicket', a fifteenth century Lollard text printed in 1546, together with an edited text of the 'Wicket' and supplementary material comprising the 'Protestacion' of John Lassels and William Tracy's 'Testament' with 'Expositions' by William Tyndale and John Frith found in the printed edition of 1548



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Abstract

The central part of this thesis consists of an edited text of the 1548/50 edition of Wicklief's Wicket printed in London by John Day. The absence of a critical edition of this text has prevented historians from adequately assessing its significance either in its Wycliffite or its Reformation context. The Wicket itself deals primarily with eucharistic theology, and as secondary themes with ecclesiology, Christology, vernacular scriptures and the problems of religious language. It is suggested that the origins of the Wicket can be ascribed to no later than the last quarter of the Fifteenth Century, and its theology to Lollardy. In the Sixteenth Century the Wicket appeared with the Testament of William Tracy, a notably Protestant document dating from 1530 which was expounded by both John Frith and William Tyndale, and John Lassels' Protestacion, an eve-of-execution confession of faith written by a Gentleman of the King's Household in 1546. The detailed examination of each text reveals different aspects of Lollardy as it survived in the early Sixteenth Century, and particularly its wide appeal and political influence. It is further suggested that Wycliffite theories of dominion not only helped to justify the Royal Supremacy in 1530, but were also invoked by writers such as Coverdale to counter the extreme Protestants in the early years of Edward VI. The edited texts are inspired by the work of Professor Anne Hudson on Fifteenth Century English Wycliffite texts, and this study attempts to move forward to apply the same disciplines to a notable printed text of the Sixteenth Century. It attempts to assess the influence of Lollard thought in the mid-Sixteenth Century English Reformation, and the conclusions of the study will particularly support Dr. Hudson's view that education was of particular importance in shaping the development of the Reformation by creating an informed but questioning, individualistic attitude among the laity in those areas of the country where Protestantism was embraced at an early date.

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20 The Last Will and Testament with the Profession of the faith of Humfrey Fen sometimes Pastor of one of the Churches of Coventry, London 1641, Wing F676. On Fenn see DMB s.v. Fenn. 21 Cited in Collinson, P., 'The Church: religion and its manifestations', in Andrews, J. F. (ed.), William Shakespeare: his world, his work, his influence, New York 1985, i. 38. 22 The Letter Book of Robert Joseph, ed. 24 The Testament of Master Wylliam Trade esquier/expounded both by William Tyndale and Jhon Frith, Antwerp 1535, STC 24167, sig. Aviii(v); also printed in 'The Testament of Master William Tracy, Esquire, expounded by William Tyndale', in Tyndale's Answer to Sir Thomas More's Dialogue etc., ed. Walter, H., Cambridge 1850, 279. With their people poised on the verge of extinction, the Kalquorians are determined to have Amelia for their mate. Amelia is equally determined to escape. But when her body thrills to the ruthless domination of her captors, she finds herself surrendering to desires she never imagined possible! Re-edited and expanded edition. Read online. 148. Published: 2013. His most famous novels are The Man of Property, A Modern Comedy and The Forsyte Saga. In his works, he gives a truthful picture of English bourgeois society at the end of the 19th and the beginning of the 20th centuries. The Apple Tree is called "most finely crafted, most symbolic, and most poetic tale". They see a girl who invites them in her aunt's farm and whom Ashurst find quite attractive. On the farm, they ask for a stream to have a bath and are told about one near an apple tree. In the given extract, there is no conflict; it is only an exposition of the story, where we can see only the beginning of the relationship between Ashurst and Megan. In this part, the author shows us the contrast between people of different social classes. The main characters are Frank Ashurst and Megan David. William Tyndale (/ˈtɪndəl/; sometimes spelled Tynsdale, Tindall, Tindill, Tyndall; c. 1494 – c. 6 October 1536) was an English scholar who became a leading figure in the Protestant Reformation in the years leading up to his execution. He is well known as a translator of the Bible into English, influenced by the works of Erasmus of Rotterdam and Martin Luther.