

1: Acts And Monuments - Book Of Martyrs - John Foxe - Edition - Very Scarce | eBay

The edition was the last for which Foxe was personally responsible. Assembled from two separate originals, this facsimile on CD-ROM provides the only complete version available. The CD-ROM combines readable and printable images of the 2, pages of text and woodcut engravings from the complete edition.

Over the next thirty years, it developed from small beginnings in Latin to a substantial compilation, in English, filling two large folio volumes. In , in exile, Foxe published in Latin at Strasbourg a foreshadowing of his major work, emphasising the persecution of the English Lollards during the fifteenth century; and he began to collect materials to continue his story to his own day. Foxe published the version in Latin at Basel in August , lacking sources, with the segment dealing with the Marian martyrs as[disputed for: John Foxe made a reputation through his Latin works. Foxe did not publish these works; but a second volume to the Basel version was written by Henry Pantaleon Second edition[edit] The second edition appeared in , much expanded. Where he could rebut the charges, "he mounted a vigorous counter-attack, seeking to crush his opponent under piles of documents. The decision repaid the financial risks taken by Day. It seems safe to say that it is the largest and most complicated book to appear during the first two or three centuries of English printing history. Based with greater or lesser degrees of exactitude on the original Acts and Monuments, yet influenced always by it, editors continued to tell its tale in both popular and academic venues although a different tale was told to each gathering. Taking their material primarily from the final two books of Acts and Monuments that is, volume II of the edition , they generated derived texts that genuinely were "Book s of Martyrs". Famous scenes from Acts and Monuments, in illustrated text, were revived for each new generation. While occurring again periodically, that title was not much in use before , and not regularized as the title of choice before Very little, still, is known about any of these editions. Detractors accused Foxe of dealing falsely with the evidence, of misusing documents, and of telling partial truths. In every case that he could clarify, Foxe corrected errors in the second edition and third and fourth, final version for him. In the early nineteenth century the charges were taken up again by a number of authors, most importantly Samuel Roffey Maitland. If not the father of lies, Foxe was thought to be the master of inventions, and so readers of the Encyclopedia [sic] Britannica were advised and warned. He compiled an English martyrology from the period of the Lollards through to the persecution of Protestants by Mary I. Here Foxe had primary sources to draw on: He makes no attempt to make martyrs out of Wyatt and his followers, or anyone else who was executed for treason, except George Eagles, whom he describes as falsely accused. Lee also listed some specific errors and suggested that John Foxe plagiarized. Freeman observes that, like a hypothetical barrister, Foxe had to deal with the evidence of what actually happened, evidence that he was rarely in a position to forge. But he would not present facts damaging to his client, and he had the skills that enabled him to arrange the evidence so as to make it conform to what he wanted it to say. Like the barrister, Foxe presents crucial evidence and tells a side of the story which must be heard, but his text should never be read uncritically, and his partisan objectives should always be kept in mind. The second part of the claim, however, is in error. Haller read through some of the Foxe-derived martyrologies, editions by Martin Maden , John Milner and John Wesley , and observed "a progressive corruption and vulgarization of the original for the propagation of an increasingly narrow Protestant piety". Neither has any specific edition been exhibited as proof, yet, it is conventionally believed and so frequently asserted that Sydney Lee, and Thomas Freeman after him, state it as a true overgeneralization. Thus, it should not be deleted as a simple error in fact, even if it is wrong. A scan of the titles for Foxe-derived editions make the claim unlikely, and Reflexive Foxe: Parsons, Maitland, Milner possibly did more to propagandize and disseminate the Foxe-derived texts of seventeenth-century radicals and eighteenth-century sectarians than did the books themselves. English Catholics legitimately aspired to alert their countrymen to the on-going injustice, the inequity of treatment suffered by Catholics in England. Repeated localized explosions of interest in The Book of Martyrs had at root something mysterious and dark " perhaps occasioned by state-sanctioned violence " tasting of a tang of blood and the flavour of shattered taboo. John Foxe was the "greatest [English] historian of his age," Collinson concluded, "and the greatest

revisionist ever". Foxe emphasizes hearing or reading the Holy Scripture in the native language without mediation through a priesthood. Selected readings from the text were proclaimed from the pulpit as was and as if it were Scripture. It was read and cited by both ecclesiastical and common folk, disputed by prominent Catholics , and defended by prominent Anglicans. Gordon Rupp called it "an event". He counted it as a "normative document", and as one of the Six Makers of English Religion. Christopher Hill , with others, has noted that John Bunyan cherished his Book of Martyrs among the few books that he kept with him while imprisoned. Haller means by this, "the view of history advanced by propaganda in support of the national settlement in church and state under Elizabeth , kept going by the increasing reaction against the politics of her successors, and revived with great effect by the puritan opposition to Anglican prelacy in the Long Parliament. John Burrow refers to it as, after the Bible, "the greatest single influence on English Protestant thinking of the late Tudor and early Stuart period. It alerted English folk to the threat in harbouring citizens who bore allegiance to foreign powers, and it laid an anchor for their xenophobia. Acts and Monuments is academically linked with notions of English nationhood, liberty, tolerance, election, apocalypse, and Puritanism. The text helped to situate the English monarchy in a tradition of English Protestantism, particularly Whiggism ; and it influenced the seventeenth-century radical tradition by providing materials for local martyrologies, ballads, and broadsheets. By offering a full-scale historical investigation, "Foxe helped to shape the controversy along historical and prophetic lines, rather than epistemological or linguistic ones. John Strype was among the early beneficiaries, and he praised John Foxe for preserving the documents on which his own ecclesiastical history depended. Approaching this subject puts researchers into a kind of liminal zone between borders, where relations slip from one category to another " from writing history, to discussing history writing historiography , to considering collective history in human consciousness historical consciousness and collective memory. The text in this case has always been multiple and complex. Similarly, the new critical edition of Acts and Monuments benefits from, and is shaped by, new technologies. Digitalized for the internet generation, scholars can now search and cross-reference each of the first four editions, and benefit from several essays introducing the texts.

2: Download [PDF] Fox S Book Of Martyrs Free Online | New Books in Politics

About the Book This CD-ROM combines readable and printable images of 2, pages of text and woodcut engravings from the edition, the last for which Foxe was personally responsible. Edition Notes.

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3: Foxe's Book of Martyrs

This CD-ROM combines readable and printable images of 2, pages of text and woodcut engravings from the edition, the last for which Foxe was personally responsible.

Education[edit] Foxe was born in Boston , in Lincolnshire , England , of a middlingly prominent family [3] and seems to have been an unusually studious and devout child. He became a probationer fellow in July and a full fellow the following July. Foxe personally witnessed the burning of William Cowbridge in September In the middle of or at the end of , Foxe moved to London and probably lived in Stepney. There he completed three translations of Protestant sermons published by the "stout Protestant" Hugh Singleton. His circle of friends, associates, and supporters came to include John Hooper , William Turner , John Rogers , William Cecil , and most importantly John Bale , who was to become a close friend and "certainly encouraged, very probably guided, Foxe in the composition of his first martyrology. Foxe walked warily as befitted one who had published Protestant books in his own name. As the political climate worsened, Foxe believed himself personally threatened by Bishop Stephen Gardiner. Just ahead of officers sent to arrest him, he sailed with his pregnant wife from Ipswich to Nieuwpoort. In Strasbourg, Foxe published a Latin history of the Christian persecutions, the draught of which he had brought from England and "which became the first shadowy draught of his Acts and Monuments. There he was unwillingly drawn into a bitter theological controversy. Eventually Knox, who seems to have acted with more magnanimity, was expelled, and in the fall of , Foxe and about twenty others also left Frankfurt. Educated Englishmen were noted for their learning, industry and honesty and "would also be the last persons to quarrel with their bread and butter. Yet despite receiving occasional financial contributions from English merchants on the continent, Foxe seems to have lived very close to the margin and been "wretchedly poor. Foxe feared that the appeal would be useless, and his fears proved correct. After the death of Mary I in , Foxe was in no hurry to return home, and he waited to see if religious changes instituted by her successor, Elizabeth I , would take root. Foxe was also so poor that he was unable to travel with his family until money was sent to him. In , while still in exile, Foxe published in Latin at Strasbourg the first shadow of his great book, emphasising the persecution of the English Lollards during the 15th century. As word of the contemporary English persecution made its way to the continent, Foxe began to collect materials to continue his story to the present. He published the first true Latin edition of his famous book at Basel in August He had gained "a substantial reputation" through his Latin work. Where he could rebut the charges, "he mounted a vigorous counter-attack, seeking to crush his opponent under piles of documents. Foxe published a third edition in , but it was virtually a reprint of the second, although printed on inferior paper and in smaller type. It seems safe to say that it is the largest and most complicated book to appear during the first two or three centuries of English printing history. Here Foxe had primary sources of all kinds to draw on: Sometimes Foxe copied documents verbatim; sometimes he adapted them to his own use. Although both he and his contemporary readers were more credulous than most moderns, Foxe presented "lifelike and vivid pictures of the manners and feelings of the day, full of details that could never have been invented by a forger. Mozley, Foxe presented "lifelike and vivid pictures of the manners and feelings of the day, full of details that could never have been invented by a forger. Perhaps his poverty made him unwilling to spare the time or money to make visits or contributions. In any case, he retained the position until his death. Rather, when Crowley lost his position at St Giles-without-Cripplegate , Foxe may have preached in his stead. This lofty exposition of the Protestant doctrine of redemption and attack on the doctrinal errors of the Roman Catholic Church was enlarged and published that year as A Sermon of Christ Crucified. Foxe replied that he had been misunderstood: His widow, Agnes, probably died in Personality[edit] Foxe was so bookish that he ruined his health by his persistent study. He even took part in matchmaking. Foxe even visited the Anabaptists in prison. The attempted intercession was in vain; two were burnt at Smithfield "in great horror with roaring and crying. John Burrow refers to it as, after the Bible, "the greatest single influence on English Protestant thinking of the late Tudor and early Stuart period. Mozley published John Foxe and His Book, in In the words of Thomas S. Freeman, one of the most important living Foxe scholars, "current scholarship has formed a more complex and

nuanced estimate of the accuracy of Acts and Monuments Perhaps [Foxy] may be most profitably seen in the same light as a barrister pleading a case for a client he knows to be innocent and whom he is determined to save. Like the hypothetical barrister, Foxy had to deal with the evidence of what actually happened, evidence that he was rarely in a position to forge. But he would not present facts damaging to his client, and he had the skills that enabled him to arrange the evidence so as to make it conform to what he wanted it to say. Like the barrister, Foxy presents crucial evidence and tells one side of a story which must be heard. But he should never be read uncritically, and his partisan objectives should always be kept in mind.

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Facsimile of John Foxy's Book of Martyrs. Actes and Monuments of Maters Most Speciall and Memorable, Version on CD-ROM David G. Newcombe Michael Pidd.

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Foxy's Actes and Monuments of Matters Most Speciall and Memorable is one of the foundation-stones of English protestant national identity. Over twenty-five years, and in more than 2,, words, Foxy compiled his history of the church in order to demonstrate that protestantism was the true faith.

9: Facsimile of John Foxy's Book of Martyrs, Version on CD-ROM | The British Academy

John Foxy's Book of Martyrs has been called "The most important Christian work ever printed outside of the Bible itself." It documents the martyrdom of all of history's recorded saints from the original Apostles of the First Century, to the midth Century Reformation.

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