

RE R V M
IN ECCLESIA GE-
starum, quæ postremis & pericu-
loſis his temporibus euenerunt, maxi-
marumq; per Europam perſecutionum, ac Sanctorum Dei
Martyrum, cæterarumq; rerum à quæ inſignioris
exempli ſint, digeſti per Regna & natio-
nes Commentarij.

P A R S P R I M A ▶

*In qua primum de rebus per Angliam & Scotiam geſtis, atq; in pri-
mis de horrenda, ſub M A R I A nuper Regina, per-
ſecutione, narratio continetur.*

Autore IOANNE FOXO Anglo.



B A S I L E A E, P E R N I C O L A U M
B R Y L I N G E R V M, E T I O A N-
nem Oporinum.

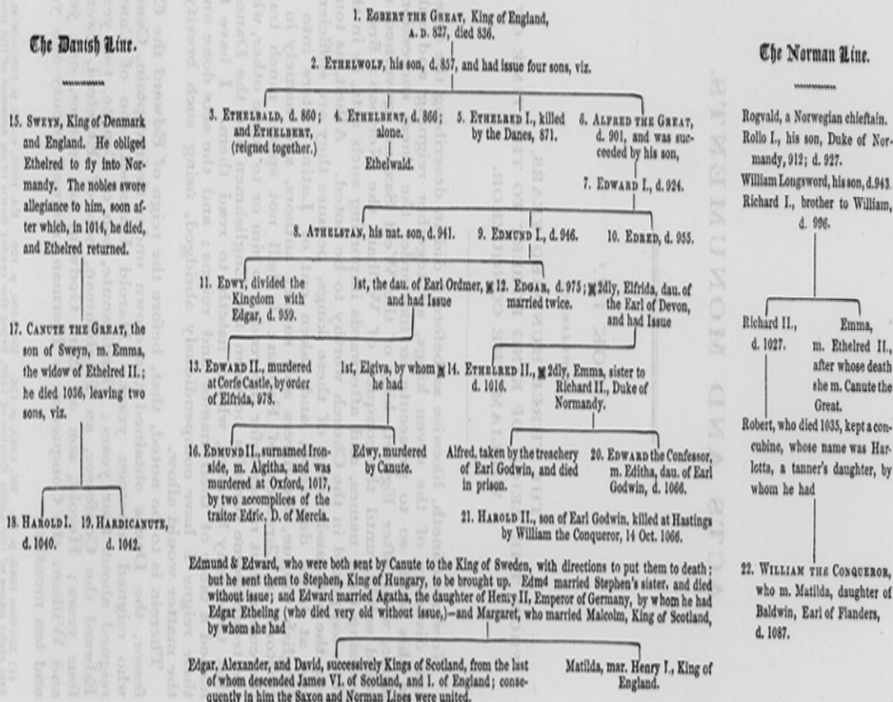
A TABLE OF THE KINGS WHO GOVERNED AND RULED ALONE, FROM THE TIME OF KING EGBERT THE GREAT, TILL THE CONQUEST OF WILLIAM THE NORMAN.

N. B. The Numbers attached to the Titles of the Sovereigns denote the Order in which they severally reigned.

The Saxon Line.

The Danish Line.

The Norman Line.



*In iunctio penitentia penitentibus
 Quia non peccando sufficit
 quantitate feni et straminis.*



INJUNCTION OF PENANCE.

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BURNING OF LORD COBHAM.



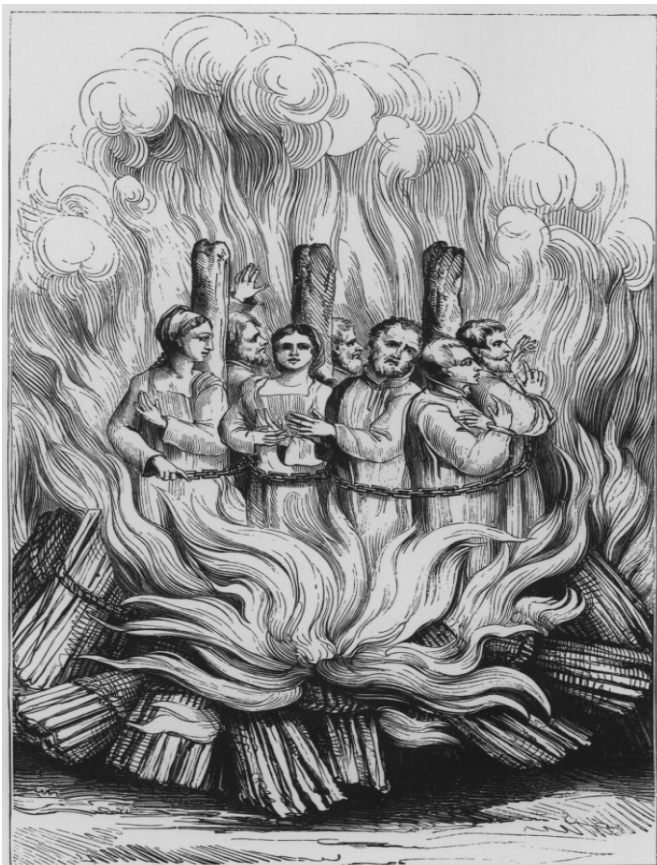
EXHUMATION OF WICKLIFF.



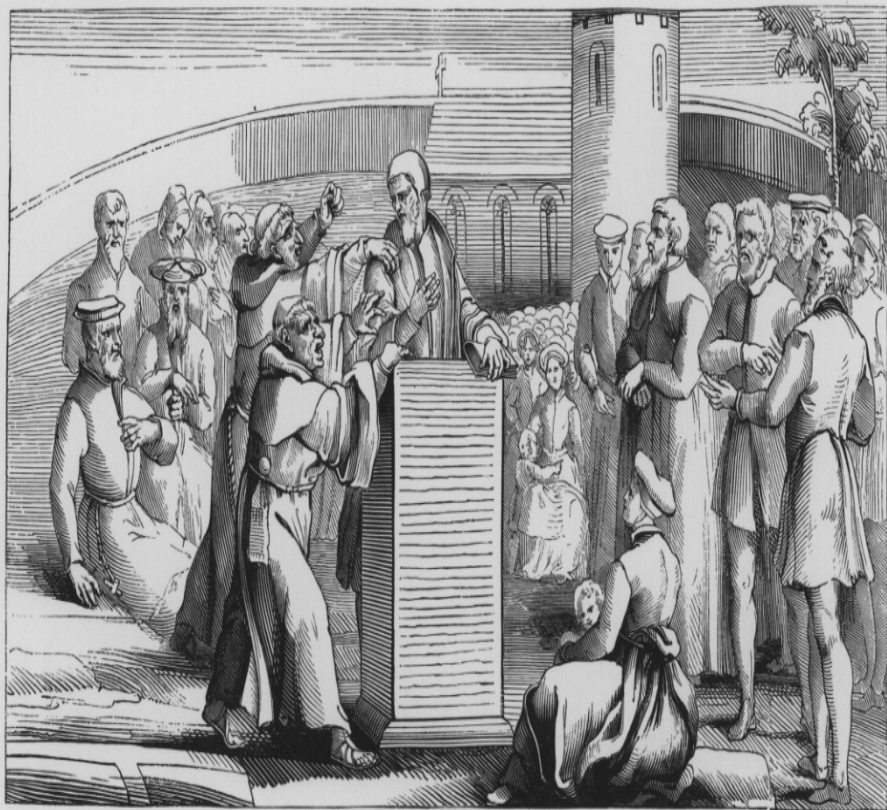
BURNING OF JOHN BADBY.



KING HENRY THE EIGHTH, IN COUNCIL.



SEVEN GODLY MARTYRS BURNED AT COVENTRY.



THOMAS BILNEY PLUCKED FROM THE PULPIT.



THE MURDER OF RICHARD HUN IN THE LOLLARDS' TOWER.



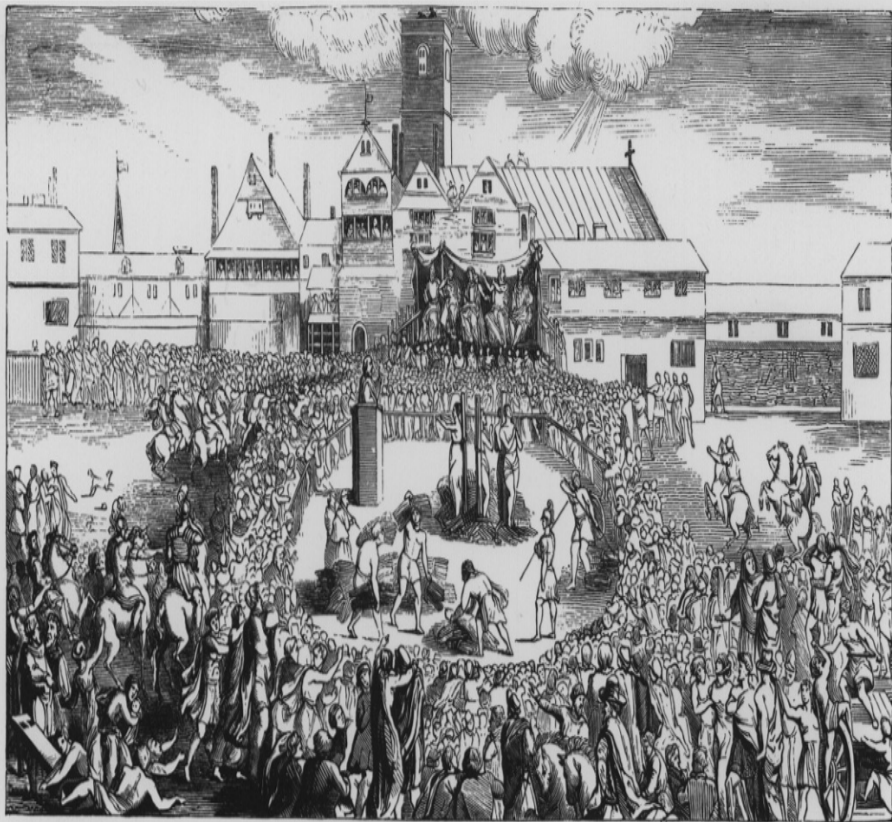
THE BURNING OF JOHN FRITH AND ANDREW HEWET.



THE BURNING OF THE CONSTANT MARTYR IN CHRIST, JOHN LAMBERT.



THE MARTYRDOM OF PEERSON, TESTWOOD, AND FILMER.



THE BURNING OF ANNE ASKEW, JOHN LACEY, JOHN ADAMS, AND NICHOLAS BELEANIAN.

A Table declaring divers and sundry respects how the holy real body of Christ our Saviour, both in the Sacrament and beside the Sacrament is present, eaten, and united to us.

The Body of Christ.	REALLY.	PRESENT.	So was the body of Christ once present here on earth with us, and shall be again at the day of his coming. Otherwise it is not here really present but only to our faith, really apprehending his body in heaven, and here feeding upon the same in earth. And thus is he present only to good men, whether with the symbols or without the symbols.	EATEN.	Really, not with our bodily mouth, but with the mouth of faith, apprehending the real body of Christ, which suffered for us, and worketh to us nourishment of life and grace, &c.	UNITED.	Really and corporally the body of Christ is united to us by his incarnation, and the partaking of our flesh.
	SPIRITUALLY.	PRESENT.	Spiritually we say his body to be present, when either the body of Christ is present to our spirit and faith, or when the virtue of his body is present and redoundeth to our bodies and spirits by grace: and this differeth from the other real presence above in this, that the one hath respect to the body apprehended: the other to the thing that doth apprehend.	EATEN.	Spiritually, we eat the body and blood of Christ, not with mouth and teeth, but with faith only, whensoever we believe on the passion of Christ, being the true bread of life and the only food of man's soul. And thus is he eaten, but only of good men, as well besides the sacrament, as with the sacrament. And of this eating speaketh the 6th of John. And so was he eaten in the time also of the old law.	UNITED.	Spiritually he is united unto us, when the properties of his holy body: as his innocence, power, glorification, eternity, beatitude, &c. are united to our bodies and spirits, which cometh by our faith in him, according to his words John xvii. Ego in eis, et tu in me, &c. And this uniting standing by grace, cometh as well besides the sacrament, as with the sacrament, only to the Godly.
	SACRAMENTALLY.	PRESENT.	Sacramentally his body is present by representation of another thing, which beareth a similitude or a memorial of his body: and this sacramental presence, pertaining to the outward mouth of the receiver, is common as well to the good, as to the evil. And this sacramental presence ought not to be alone, but to be joined with the spiritual presence, &c.	EATEN.	Sacramentally, we eat with our bodily mouth the mysteries of bread and wine, not being the real body in deed, but representing the real body in deed. i. e. Non panem dominum, sed panem domini: and this eating, if it be not joined with the other two above it profiteth nothing, and so is eaten only of the evil. If it be adjoined, then is it eaten of the good, and them it profiteth.	UNITED.	The sacrament, as it is not the real body itself of the Lord: so it causeth not itself any real conjunction betwixt Christ's real body and ours, but representeth the same, declaring, that as the material bread digested in our bodies is united to the same, so the body of Christ being received by faith changeth our spirits and bodies to the nature of him.

To the sacramental presence and eating of Christ, pertaineth two things chiefly to be considered.

SUBSTANTIAL.

Whereby one substance is changed into another: as, water into wine; the rod of Aaron into a serpent, &c. And this mutation (which they call transubstantiation) belongeth nothing to the sacrament. For then accidents of bread should also be changed, as the accidents of Aaron's rod were changed with the substance into a serpent.

MUTATION.

ACCIDENTAL.

And of this mutation speak the doctors, meaning not of the change of substance, but of accidents, which standeth in three things.

1. In the use.

As when the use of common bread is changed into a mystical and heavenly use.

2. In name.

When the name of bread and wine pass away, and are changed into the name of the body and blood of the Lord, and so is the name changed.

3. In honour.

As when the bread and wine which before were received not with honour, are now received with honour and reverence: not that we honour the bread and wine, but the things represented in them. As in a king's letters and seal, we honour the king and not the seal.

IN THE SACRAMENTS

The operation of the word in the sacraments is this, to change not the substance of the sacrament: but that the substance thereof remaining, may be made the body of Christ: that is, the sacrament of the body of Christ. And this operation can not come but by the Holy Ghost. Whereof August. lib. iii. cap. 4. de Trinitate, saith: *Paulus non sanctificatur in sacramentum tantum magnum, nisi operante invisibiliter Spiritu Dei.*

OPERATION.

OF THE SACRAMENTS

The operation of Sacraments is thought of the Papists to give grace, which in very deed give not grace of their own work; but only serve as instruments and means of that grace and life, which cometh from God. So Peter calleth verbum vite the word of life: and St. Paul calleth the Gospel of Christ the power of God to salvation: not that they themselves give life and salvation, but that they are certain means and instruments of that life and salvation, which cometh to us from God.

*To the spiritual
presence and
manducation of
Christ, princi-
pally belongeth
the 6th chap. of
St. John: albeit,
two sorts of
bread are there
specified.*

Bodily, or
Sacramental.

Of the Old
Testament.

Of the New
Testament.

Signifying

Christ to come:
as Manna, the
Rock, &c.

Christ being
already come: as
the holy Eucha-
rist.

✠ August. in Psalm 77. [§ 2.] Idem in mysterio
cibus illorum et noster, significatione idem, sed
non specie.

Spiritual bread, which is Christ himself, born for
us, and given for the life of the world, John 6. My
flesh is meat in deed, &c.



THE CRUEL HANDLING OF WILLIAM GARDINER, IN PORTUGAL.



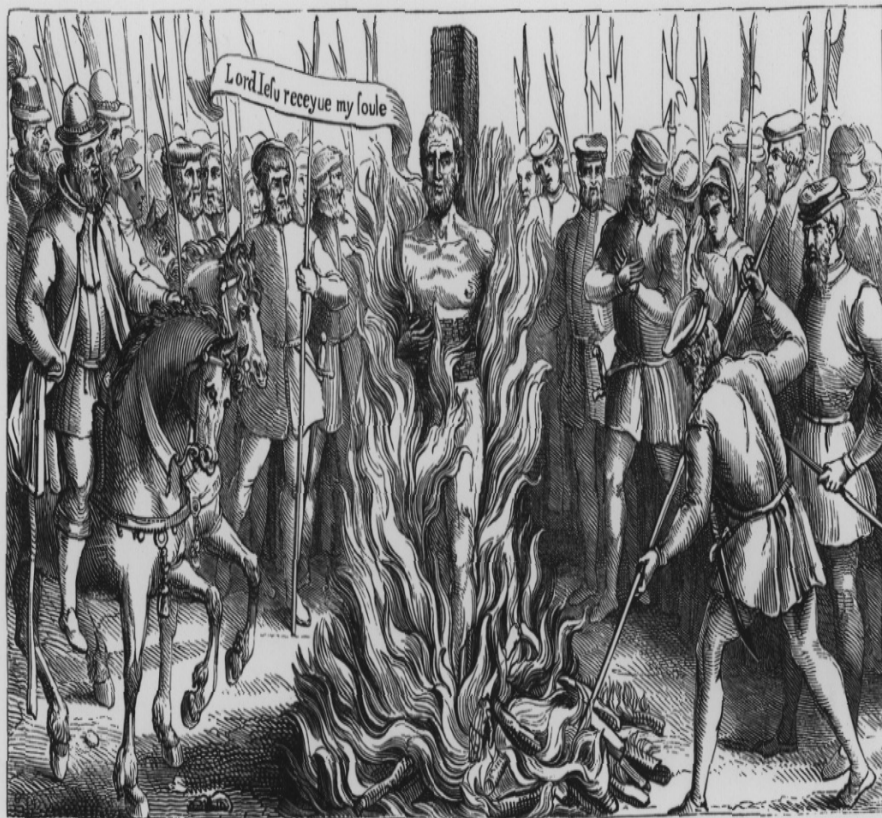
THE MARTYRDOM OF DR. ROWLAND TAYLOR, AT HADLEY.



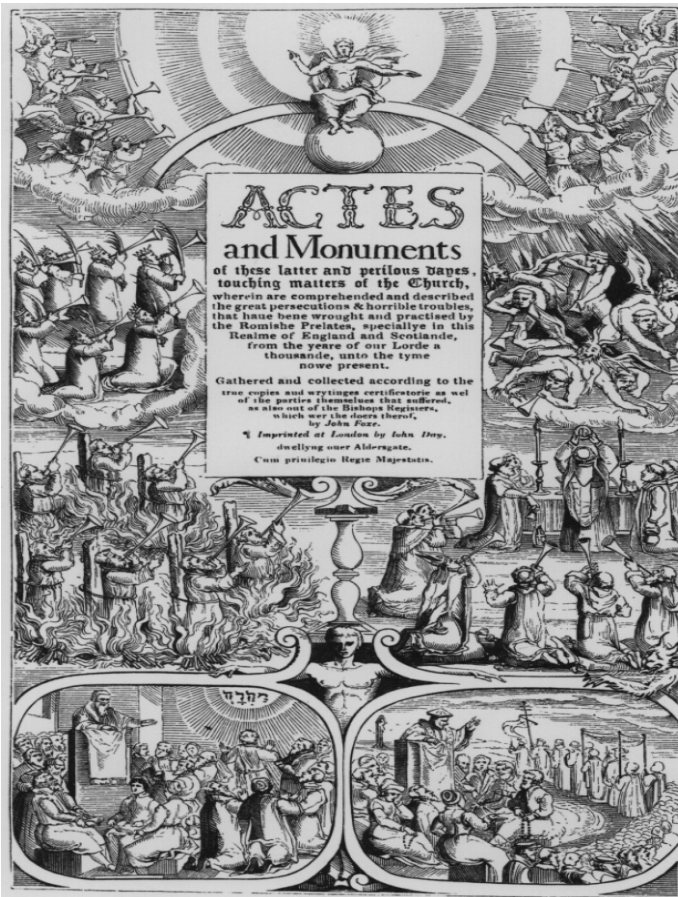
THE BURNING OF MASTER JOHN ROGERS, VICAR OF ST. SEPULCHRE'S.



THE BURNING OF MASTER LAURENCE SAUNDERS, AT COVENTRY.



THE BURNING OF MASTER HOOPER, BISHOP OF GLOUCESTER.



ACTES and Monuments

of these latter and perilous dayes,
touching matters of the Church,
wherein are comprehended and described
the great persecutions & horrible troubles,
that haue bene wrought and practised by
the Romische Prelates, speciallye in this
Reiame of England and Scotlande,
from the yeare of our Lorde a
thousande, unto the tyme
nowe present.

Gathered and collected according to the
true copies and writings certifiatorie as wel
of the parties themselves that suffered,
as also out of the Bishops Registers,
which were in his hand,
by John Foxe.

¶ Imprinted at London by Iohn Day.
dwelling ouer Aldersgate.
Cum privilegio Regie Maiestatis.

Romanus epus nō habet maiorem aliquam inscriptionem
collatam sibi a deo in sacra scriptura in hoc regno anglie
q̄ aliis quibz episcopi epus.

Thomas Cantuar.

Edwardus Eborac.

Willelmus Dunelm.

Willelmus Sarum.

Thomas Winton.

Thomas Ebor.

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Thomas Ebor.

Thomas Runcornus Bangor Archidiaconus .
Johannes abbas electus de sancto stephano

in ecclesia metropolitana archidiaconus

Henricus Carbutt ^{iuris} Doctor

Petrus vannes: -

Johannes pulsgraue baccalarius sacre theologie

Henricus Colwood Doctor theologie

Johannes Grayson



MASTER LATIMER PREACHING BEFORE KING EDWARD, IN THE PREACHING PLACE AT WESTMINSTER.



PRISONERS IN DOUBT FOR THE TESTIMONY OF THE TRUTH, CONFESSING TOGETHER AMONG THEMSELVES.



THE BURNING OF BISHOP RIDLEY AND FATHER LATIMER: WITH DOCTOR SMITH PREACHING.



THE BURNING OF MASTER JOHN BRADFORD AND JOHN LEAF.

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