

Date sent: c21 March 1555

Date received: c21 March 1555

Writer: Supporters of John Knox at Frankfurt

Recipient: John Glauburg

Location of origin: Frankfurt

Destination: Frankfurt

Original language: Latin

Ref: Denbighshire Record Office, Plas Power MSS, DD/PP/839 48-49

Transcript of Later copy/English translation of copy

Other Versions: *Troubles* xl-xliii

A supplication in Latin presented to Mr Jo. Globurge¹ at Frankfort²

Permit, I ask, most venerable fathers, your business to be interrupted by a few words. And lest we detain you excessively, accept a summary of the matter. When by divine providence your very great and unbelievable humanity granted to us a church in this city, we straightway began in accordance with our duty to undertake a plan to compose rites of the church in a liturgy to be established. And since we saw many things

in the book – wordy and full of ceremonies as it is -- of our English church which were (to say nothing

[49] else) not quite perfect, it seemed good that we adapt it to a mere perfect scriptural norm and to the pattern of that norm in which we teach and to which we have subscribed. But since some of our people were hostile to this business (though the majority were on our side) on the grounds that we were diverging from the practices of those who went before us, we received no small annoyance from this for some months. At last when there seemed to be no end to it, we voluntarily yielded, in our desire for peace and concord, to their

opinion. We permitted them to cull from the book at their own discretion whatever quite weighty matters they wanted to, yet in such a way that these things remain fixed, at least

¹ On the name, see my note to Goodman to Peter Martyr at p. [57], below.

² There is an English version of this document, entitled ‘The supplication to the senate’, in *Troubles begonne at Franckford*, pp. XL-XLIII.

until the last day of April. If any new dispute arose by that date, the whole thing would then be allowed to be settled on the judgement of those most excellent people Dominus Bullinger, J. Calvin, P. Martyr, W. Musculus, and Viret.³ What need for many words? The stipulation was accepted without difficulty,

and the compact was entered into on each side. A document was also provided which attests the pledge of the promise at once given and received. Indeed, with lively rejoicing and public prayers thanks were given to God because everyone believed that that day would bring the end of discord. Communion in the sacred synaxis was added to this, like a token⁴ of the concord that had been repaired between us – the communion which we had not attended for three whole months before. At that time

Valerandus⁵ was there as a participant in that Supper and one who assisted our concord and at the same time a witness of these things. But now, in these last few days, there came sailing in to us some from among us who in every way set about this – that they might force that ungainly book of ceremonies on us, rescinding the compacts, and obstruct the liberty of the church which your beneficence had granted. And there is no doubt but that, assiduously collecting support for themselves from your distinction, they either

have attempted this already or they will attempt it -- that they might abuse the authority of your name to fulfill their own will. We are compelled to omit much here – things which it would be possible to bring forward no less properly than usefully for our case. But in our eagerness to preserve concord, we consign these things to the charity of the brethren. You have, most distinguished lords, a summary overview of this case and of our dispute. From it you can quite easily understand what decision is to be taken about the whole affair.

What that book is like about which they make such a show of fighting to the death it will be possible to evaluate from the letter which the Dominus Calvinus recently wrote to us. In it he indicates his own opinion quite clearly both about that book and about the

³ I wonder why John, Peter, and Wolfgang get initials, while Heinrich and Pierre don't.

⁴ A *tessera* is a token, broken in two and divided between two parties so that they can recognize each other when the pieces are rejoined. So it is not an unnatural word to use in this context. But there may be a reminiscence of Tertullian, *De Praescriptione Haereticorum* 20.8 here. Tertullian says that the churches are united by *communicatio pacis et appellatio fraternitatis et contesseratio hospitalitatis*. The mutual 'hospitality' of a celebration of the Lord's supper isn't what Tertullian had in mind, but the collocation in the two texts of *communio/communicatio*, *concordia/pax*, and *tessera/contesseratio* is suggestive. Could this passage have been known to the author of the 'Supplication'? Yes. In the *editio princeps* published by Beatus Rhenanus at Basle in 1521 *contesseratio* is only a marginal reading (*contestatio* standing in the text), but it was adopted as the reading of the text in Rhenanus's third edition, also published at Basle, in 1539. (It is also found in Martinus Mesnartius's edition, published in Paris in 1545, but the Basle edition might be more easily accessible in these circles.)

⁵ In the corresponding passage in *Troubles begonne at Franckford* he is called 'Valaran ... the frenche Minister' (p. XLI). He is Valérand Poullain, who had been instrumental in securing the reception of the English exiles in Frankfort in the first place as well as their use of the church of the French congregation, of which he was pastor: so M.M. Knappen, *Tudor Puritanism, A Chapter in the History of Idealism* (Chicago: University of Chicago Press, 1939), pp. 74 and 119.

fairness of our case. We ourselves could also portray the ridiculous absurdities of that book. But, leaving countless things aside, we will adduce one thing to stand for many, to which it will prove to be most important that you should pay careful attention.

Within the last three years there flared up among us an extremely savage struggle between the bishops of that realm and another bishop – of Gloucester – the Dominus Hooper, a man most worthy of all memory, whom we have just recently learnt has now been burnt.⁶ When he was made a bishop by King Edward, there was forced upon him by the others of that order, according to the formula in the book, a linen vestment with the pontifical pallium. But he, being learned and having been nourished for a long time in Germany,

was not able to endure these things that stupid people marvel at. And so, having first been cast in prison and at length overcome by their relentlessness, he was compelled to put up with their impudence⁷ – not without shame on his part and groaning and grief in the mind of most of the pious. ‘But what is the point of these things,’ you say, ‘which do not pertain to us at all?’ But indeed we think that they pertain to you above all. For if, armed with your authority, they accomplish what they want, it will in consequence happen

that through your action this evil be firmly established and now and henceforth revived and there will never be an end of these disputes in our England. But if your honorable power will have established this restraint among us, so that this whole case is consigned to the investigation of those most learned men whom we mentioned, then not only we who are here but far more all posterity and the whole British nation and all the pious will be bound to you by this benefaction, recalling

[50] your name eternally. It would have been possible to plead this case before you at length with many words, for in a matter so sound it is not our fear that we will run out of arguments, but that you will run out of time, taken from your most weighty concerns. And so we leave it to your wisdom to evaluate the other points on the basis of these.

⁶ John Hooper was burnt at the stake 9 February 1555.

⁷ In my note on the Latin text I have suggested emending so as to read ‘he was compelled by their impudence’. That is based on the assumption that ‘to put up with’ is in brackets in the MS. It seems to be, but I can’t be sure from the photocopy.