To his most assured and wealbeloved brethern Mr Williams, Mr Wood, Mr Gilby, Mr Eelk or to any of them att Franckfoord

Dominus prope est: et ideo fidens non festinabit

S.P. I have received yo(u)r letters ryght dearly beloved brethern the last of Aprile [p.46] remaininge at Geneva. The contents wherof war somewhat dolorus to me not onlie for you whome I understand to be in no small anguissie, but mor for those who

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1 John Knox, Garrett 214; ODNB. This letter from Knox is not found in his *Works* and has not previously been known. It demonstrates how he kept in close touch with his supporters in Frankfurt and helps to date Knox’s departure from Geneva during the summer of 1555.
2 William Williams, Garrett 335-6; ODNB
3 Thomas Wood, Garrett 343; ODNB
4 Anthony Gilby, Garrett 161-2; ODNB
5 ‘Mr Eelk’ is probably Thomas Huycke/Huick/Duwick who had published an English translation of the Genevan liturgy, *The forme of prayers* (London, 1550) check. Fines H. 38, Garrett 149-50. ODNB
6 In addition to the named individuals this is addressed to all those remaining at Frankfurt who had previously supported Knox and his views on the liturgy.
7 The letters from Frankfurt are not extant. They had arrived in Geneva on 30 April.
blinded by effections cannot espy thare manifest impietie. Knox's colourful language refers to the success of the opposite or 'Coxian' party in the disputes at Frankfurt, something which had upset him.

9 Probably a variation of 'vanquished'.

10 The transposition of the 'h' and the 't' is characteristic of Knox's letters.

11 Knox had sent another letter, now lost, to Frankfurt and had been in negotiations with Basle most probably seeking a refuge for those who wished to leave Frankfurt.
Whittingham moche travell. 12 I suppon ye have receaved the letters already, 13 and therfore in two wourdes will I conclude the same. God will never leave his afflicted flocke without some comfort. My brother Mr Whittingham was not cumed att the writing of these presente which amonges otheres cares partlie trubles me. Yf necessitie compell me to depart befor his cuming wherof I wold be verrey sory, then will I leave in memoria 14 what I think expedient with Mr Calvyn to whom the contrary have written partelee excusing themself yat thei have put ordre to there maters without his cownsell asked, partelee rejosing that the mest part of you ar brought to thare opinion. 15 Thei specifye in thare letter certaine thinges which thei have omitted in thare book 16 but no mention is maid that thei bracke the promesse & ordinaunce of the churche. 17 And it may appear that thei iudged it no churche befor ther order sett, 18 for thus thei write. We have placed a Pastor, two ministers, four seinours, and two deacons, and we have causd the hole churche (a few excepted) subscribe the englishe articules etc. 19 Mr Sampson hath also written to Mr Calvyn, 20 who in on parte of his letter mackes mention that some of you not contente with

12 One of the other main protagonists in the Frankfurt Troubles and a keen supporter of Knox, William Whittingham, Garrett 327-30; ODNB, was currently on a tour of cities to find a refuge. His trip was mentioned in the Frankfurt secession group's letter to Sulerius at Basle, 6 June 1555, DD/PP/839 48; and mentioned Troubles I .
13 The letters now lost which Knox had written to Frankfurt since his expulsion from the city 28 March 1555.
14 Since Knox is planning to leave Geneva shortly for his trip to marry Marjorie Bowes, he intends to put down his version of the Frankfurt events and leave it with Calvin for Whittingham to collect when he finally arrives in Geneva. This memorial might be the origin of Knox's 'Narrative' of the events of March 1555, Works IV 41-9.
16 The Book of Common Prayer and the source of much of the Frankfurt controversy.
17 As his 'Narrative' demonstrates, Knox regarded the breach of promise as a major source of controversy, a rather different emphasis from the one expressed in the Troubles.
18 An interesting ecclesiological point as to when the Frankfurt congregation became a 'true church'. Knox is assuming that his opponents were justifying their actions on the basis that they were 'establishing' an English exile church at Frankfurt which had not hitherto existed when they introduced their 'order' and a full ministerial team.
19 This is a direct quotation from the 5 Apr letter from Cox et al. which Calvin must have shown Knox and possibly allowed him to take a copy.
20 Although concerning the Frankfurt Troubles, the letter from Thomas Sampson, Garrett 279-81; ODNB, to Calvin, 23 February 1555, O.L. I 170-2, does not seem to fit this description. There was probably another letter written c. April which has not survived.
ordoures tacken intend to separate your selfes from the churche, which he cannot excuse on your part. Notwithstanding, Mr Calvyn so far as I can perceive thinks quiet seperation mor expedient then unquiet assemble.21 God knoweth what is most expedient for Christes poore flocke, & his providence is not suddandlye espyed by our rude and dull witts. My old diseases do so truble me that with great paine I may looke on my booke which is the cause that I write so slenderly att this present.22 The god of comfort & consolation by Jesus Christe perfourme in you the sam good work that of his [p. 47] meare mercy hee hath begun to thadvancement of his most holee name, and yo(u)r ioy everlasting. Amen. And the mighty Spreit of our Lord Jesus assist & comfort, governe & defend you in all the actions of this wretched lief. My most unfened com(m)endations to all those that will accept the sam in good part.23 I byd you hartlie well to fayr. The grace and peace of our Lord Jesus rest with you all. Amen. att Geneva the first of may 1555.
Your brother with trubled hart
Johne Knox24

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21 According to Knox, Calvin, who had long experience of disunity amongst different Protestant groups, was advocating the pragmatic view that major disruption within a congregation was worse than a quiet separation of one group.
22 After his spell in the French galleys, Knox suffered chronic health problems. He is apologising for the brevity of his letter.
23 After the recent disputes, not everyone in the Frankfurt congregation would be prepared to accept Knox’s best wishes.
24 The 18th-century copyist [probably Thomas Lloyd] has attempted to reproduce a signature which suggests he had the original letter in front of him.