

If in dedicating books, other writers generally rejoice to take refuge, each of them in their own patrons and Mecenas and ancient authors, or they seek new patrons for themselves to whom they memorialize the monuments of their hard work and genius (Duke Thomas, the light of British nobility, not in the least) both this public custom of men shows me immediately and your kindnesses to me primarily, your eagerness honest and great and unique willingness, what I ought to follow in attributing these commentaries. For if we consider the splendor of the name, who is there more easily to attract me? If duty is considered, who then among men, even patrons, would be able to claim me more justly for himself, if, however, there is anything in me which anyone ought to claim and not disparage rather. Forthwith, it amounts to these spells because both my eagerness binds me much more tightly and my duty calls me to you. And so it happens that it is permitted for me to claim something also in you; indeed, when in shaping your tender youth, I placed, if not the best attention, the first attention, nevertheless, with divine authority. Although it does not escape my notice how little your highness, by this name, owes me, when I have excelled so little in your case. And nevertheless, as the willingness of putting forward greater things has never failed me, thus this age-old alliance of will as yet resides in me: just as if I had compiled the things which my mind had wished to have placed in you. Therefore, you will receive, my Thomas, indeed from your old teacher, or if you prefer, from your new client now, this collection of writings, a monument which it was pleasing to dedicate to your honor under Christ, our common teacher: how worthy this is of you, I do not know, but certainly it comes straight from this mind directly, which you ought not to scorn completely. I would hope that this not only be accepted and be placed in your hands, but to be travelled over in your eyes and read thoroughly and your leisure and thoughts be engaged here with care and piety: and to distract you just so long as you are satisfied at how many advances you make here toward piety, which if

Your Highness Thomas will not be aggrieved to do with worthy attention, I fully trust that in the rest of your life, it will be possible for you to live rightly and with virtue, instead of satisfying your teacher. Indeed, I wish not only that these commentaries about the church be read by you, but by all men of your position and nobility, finally by everyone, the highest and lowest equally, public and private, not only in England, but also that they be seen and known by any Christians anywhere. Indeed, even if these matters were conducted within just one country, England, they are nevertheless of such a sort that they lay open vastly examples of these things no less than the church of Christ, our common parent. It was customary, once among the Greeks, to put into the mouth of men in place of a proverb: The material is good, if it will have a good creator. And indeed about the skill of the maker, each will be free to determine what he wishes. For as to what pertains to me, as I strongly pray against the reprehension of anyone, should I earn it, so I do not strongly hunt for the praise of anyone in particular. The day will come when each will have praise from the lord. As long as his glory increases, with the help of his Martyrs, the tyranny of Satan should decrease, this has happened abundantly well enough through my prayers. However, about this matter itself and its contents, since it does not pertain to me at all, but to Christ and his church, it looks toward a universal perspective. If I should speak more boldly, I think that I am clearly capable of this, since this material is of such a sort that although it was bestowed upon some sort of inelegant creator nevertheless, in and of itself, it is able and ought to commend itself to yours and all people's eyes, both for the scope of the things done, and for faith itself and the truth of history, then indeed for the importance itself of the people involved, whether, besides, we consider the delight of the Christian soul or the use found in reading this or the compulsion of our times. For first, the contemplation which can be more pleasant