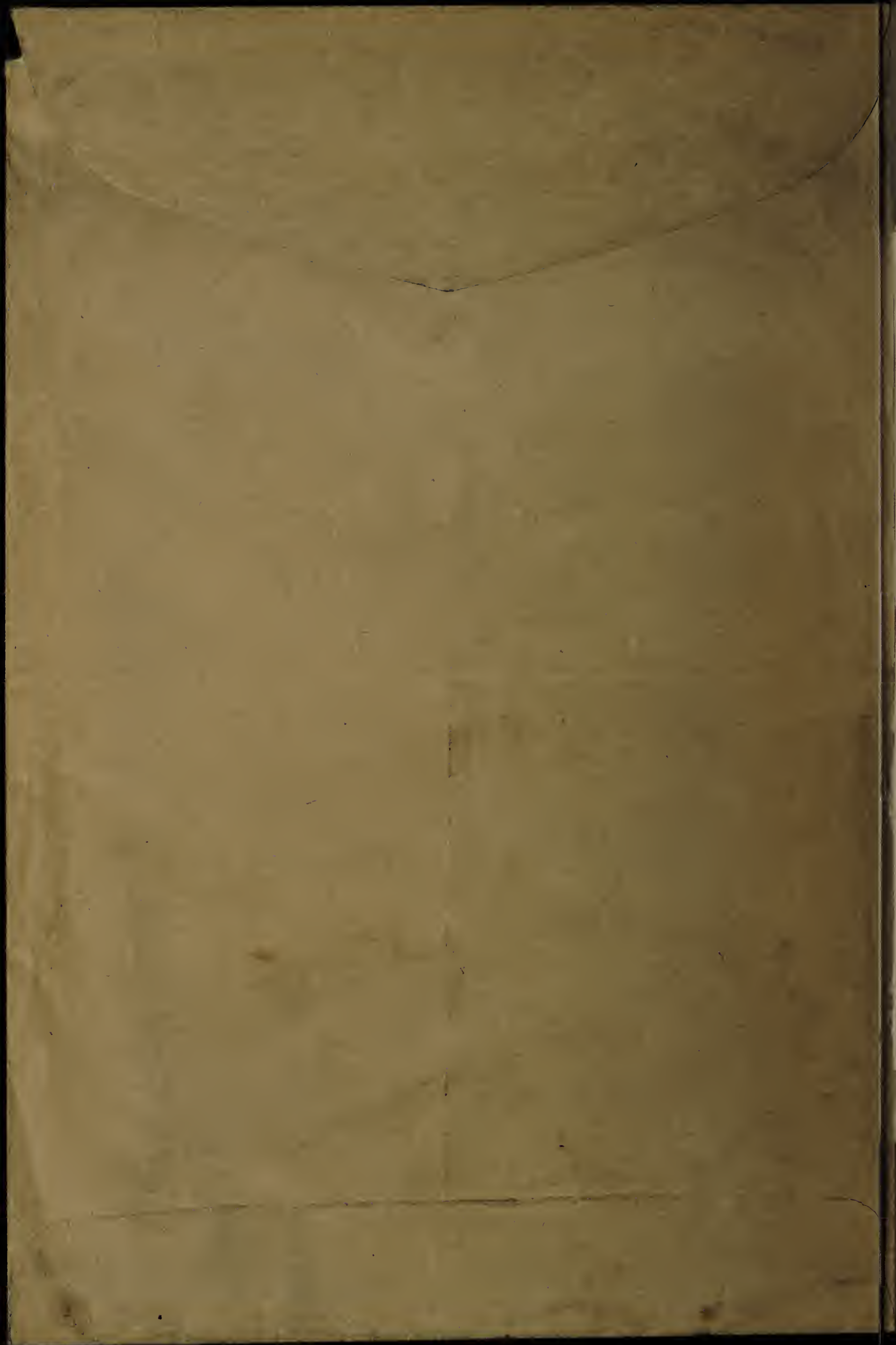


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Lepsius, J. Direction p. travaux

1592



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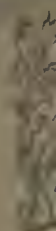
Justus LIPSIUS : A direction

for travellers taken [by Sir
J. Stradling] out of J. Lipsius
[his 'Liber de peregrinatione
Italia'] and enlarged for the
benefit of the of the young
Earle of Bedford.

R. Blower] for C. Smith, 1592.

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[Faint, illegible handwriting]



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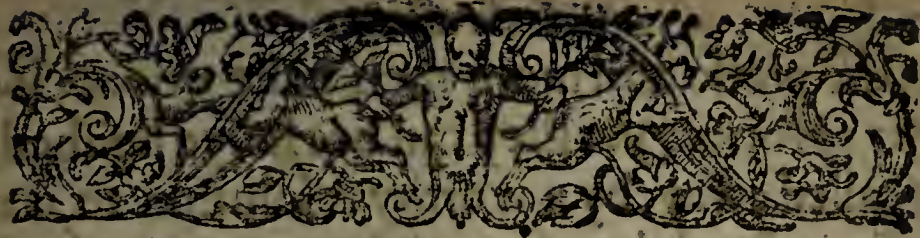
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To the Vertuous and Noble
Edward, the yoong Earle of
Bedford.



It is full two yeares (right Honourable Lord) since for many great courtesies receyued at your handes, I vndertooke and finished the translation of those two famous bookes of Constancie, written by that great and learned Clerke *Iustus Lipsius*. Which I haue suppressed hitherto (would it had lien in mee to haue doone so euer) partlie bicause I was loth to incumber and cloye the worlde with any more writings, of which it seemeth to haue taken a great surfet alreadie: partlie for that I was desirous to followe the good aduise and counsel of the wisest poet, who in his preceptes of Poetrie to be applied to all writinges, willeth all that intend to set out bookes, to laye them by for some yeares yer they put them abroad into the open view of the world

*Hora. de arte poeti.
nouumque
præmatur
in animum.*

But now my promise to your Honor, which I may not breake: the request of my friendes, which I cannot denie, vrging me therto: now that (I say) they are comming abroad, beeyng

A direction

in the presse and more then half doone, loe your Honor (yer they can be fullye finished) is called away, by a worthy resolution to trauell: in stead therefore of them, may it please your Honour to accept of an other treatise of the same *Lipsius*, much more proper and correspondent to this time, and your intended journey: which being written by him to a noble man, and a traeller also as you are, beginneth thus:

I heare say (noble yoong Earle) that you are determined to trauell, and surely I am not a little glad therof. For this braue and heroycall disposition, I know is onely in noble and vertuous natures. Base and badder minds indeed) content their poore thoughts with their owne countries knowledge, and being glued to their home they carrie (with the sluggishe and slowfooted snaile) their howses on theyr backs, to whom the Germaine prouerbe agreeth well: *That they knowe the sounde of no other Bels but their owne*; but contrarilie the haught and heauenlie spirited men, (men indeed) are neuer well but when they imitate the heuens, which are in perpetuall motion; yea God him selfe, which gouernes the heuens, to whose nature nothing is more repugnant, then at any time to be idle or ill occupied.

All these and many thousands more, were worthy traellers in holy writ.

Noah and his sonnes, Abraham, Isaac and Ia.

for Trauailers.

cob, Ioseph and his brethren, Moses and Aaron, Iosua and the Iudges, Dauid and the kings, Christ and the Apostles, the kinges of Arabia, and the Queene of Saba.

In prophane hystories.

Pythagoras, Plato and other Phylosophers, Hippocrates, Galen, Auicen Physitians, most of the ancient and later lawyers, haue trauelled among worthy men Iupiter, Bacchus, Hercules, Theseus, Iason, Vlisses, Aeneas, Cyrus, Alexander, Iulius Cesar, Hannibal, Scipio, Augustus, Methridates, Pompey, the Constantines, Charleses, Othoes, Conrades, Henries, Frederikes.

In our owne nation.

Brutus, Brennus, Richard Cordelion, Edwardes, Henries, 1, 2, 5, 7, 8.

These men thinke it a great staine and dishonour to the libertie which nature hath geuen them (to be *Cosmopolites*, that is Cytizens of the whole world) and yet to bee restrained within the narrowe precincts of a little countrie, as poore prisoners kept in a close place, or fillie birds cooped vp in a narrow pen. Wherefore both in these dayes, and in all ages heeretofore the best and wisest, the cheefe and noblest men, haue alwaies trauelled as by examples might be prooued, were it not tedious to

A Direction

intreatie of a matter so presumptuous: For as with the wise *Socrates*, they counted euerie place their country, (which the Poet expresseth in a right good verse)

Omne solum forti Patria est vt piscibus equor.

Ech land vnto a valiant man,

his country is, right so

As is each sea vnto the shelly fish,

where ere she go,

So to profite, and inrich themselues with experience, and true wisdom, and especially to benefite their owne proper, and natural countrie, they trauesed ouer; and trauelled into other countreies. For this, (right honourable Lord) this must be the end of your traueilling.

Euerie one can gaze, can wander, and can wonder, but to few it is giuen to seek, to search, to learne, and to attaine to true pollicie, and wisdom, (which is traueling indeede.) Among which few, your Lordship must be one, which that you may be, (as you are yong, so I hope you will not disdain the yoong, (but surely the good counsell) which by Gods grace I shall giue you out of my author.

Pleasure and profite.

First then presuming that your Lordship is both of your selfe and by those about you, which are better able than my yoong selfe instructed in religion, and the true feare of the almightie God, once the onely maker, alwaies the sole gouernour of the heauens, the earth
and

for Trauailors.

and the sea, who must be the head, the foote, and the roote, the beginning, fountaine and foundation of all your actions: much more of these your dangerous voyages, I am in the next place to put you in mind, that as archers when they goe abroad, choose themselues out some mark, (and cōmonly it is the whitest & fayrest they can finde) whereat they aime and shoote: so must you doe, now you go abroad into the world, you are to propound vnto your selfe, two, the fairest, and gainfullest marks that be, at which all men haue shot euer since the beginning of the world: they are not pleasure alone as most, & the worst do, like those which make Garlandes onely for shew, they care not how good or wholesome the flowers are, so they be goodly and faire to the eye. So they care not how litle profit they haue, so they be not scanted of their pleasure, whom a learned and valiant Gentleman in your Lordships presence & my hearing compared to him, that was carried faire and softly abroad in a cloake-bagge, and returned home as wise as he went out. But you (most noble yong Gentleman) must take a farre other, which is a much better course:) you are to propound to your selfe profite rather then pleasure. For this is had better at home, wherefore your honor should not need to hazard your selfe and life so many waies abroad if pleasure wer your chiefest end, which is but a base end, and quickly hath an end, for

A direction

what more short, and vncertaine then pleasure? which may be compared (me thinkes) to lightning manie waies, and verie fitly, lightning procedes out of a cloud, so is our reason darkned, and obscured with a cloud (as it wer) if pleasure once take place, lightning is neuer without some thunder, no more are they without their troubles and vexations, who haue giuen themselues ouer to pleasure. Lightning is said to be of such power, that meeting with strong and firmly vnited thinges it melteth, or breaketh or changeth them, (As by experience hath bene seene in monie, which hath bene molten in mens purses, and swordes broken in their scabbards, and beare turned in barrels,) So doth pleasure plant most commonly her ordinance and batterie against the best, and worthiest men. Lightning is light, and lite, faire indeed, but quickly fading, so is pleasure sweete, but I confesse but short. Lastly (not to be long) lightning falles from heauen: so doth pleasure make them that vse it, wherefore the Prophet *Esay*, he saith, that sathan fell from heauen, like lightning, as I told you that it is short, so I said it is a bad end, then which *Architas* was wont to say that God in giuing it gaue the greatest plague and mischief vnto man that could be deuised, for pleasure makes beast, and man all one. Wherefore (my verie good Lord) this must be your last end, though I named it, in the former place (as oft times the
worst

worst goes first.) To stand heere to dilate how your Lordship may receiue pleasure by traui-ling, is to teach your eyes to see, and your ears to heare a thing both needlesse, and foolishe: for there is none that hath his sight, and senses but must needes be greatly affected, and maruellously delighted with the view and sight of so many faire fields, goodly riuers, high hilles, great cities, strange countries, with the strange varietie and sundrie sortes of fashions, lawes, men and maners. Thus pleasure as a faire wanton standeth in euerie corner of the street, and offereth it selfe to all that passe by. But as for profite (as euerie best thing is hardest to come by) it is not so easily attained vnto without farther directions, and some more extraordinarie conceite and labour. If therefore you will be a profitable Trauailer, and come home better then you went out, which I know is your honorable resolution, you must seeke to be enriched with three things, three the godliest, most pretious pearles in the world. They are:

Wisedome, or Pollicie.

Knowledge, or learning.

Manners, or behauiour.

As for wisedome, Homer (the wisest in my fancie, not only of all Poets, but of all heathen men) he (I say) affirmeth that it is had, and increased very much by right traui-ling, who giueth euerie where no other, or no greater reason of the great Sapience, and prudence of *V-*

A Direction

Ulysses then that he was ^{not to be} one that had seen
much, as himselfe saith in the verses which are
in euery ones mouth,

*All traualers do gladlie report
great praise of Ulysses,*

*For that he knew many mens manners,
and saw many cities.*

And in sooth the learned Poet saide right well,
for of all things in the world, I know nothing
more auailable to the attaining of true wise-
dome and sound discretion, then the sight, con-
sideration and knowledge, of sundry rites, ma-
ners, pollycies and governments, especiallye
if you marke them diligentlie, compare them
together perfectlie, and applie them to your
purpose effectuallie, which of all loues I desire
your honour to do. It is enough that you see
strange ordinaunces in other landes, but you
must see into them, and marke the reason and
grounde of them. Thinke it not sufficient to
seeke into forren estates and customes, vnlesse
you search also into the vse and abuse of them.

Now this search and inquisition I speake of,
is to be practised either by reading the seueral
hystories of those nations where you are to
trauell, (for euery particular cuntry hath his
peculiar storie and chronicle) where you shall
find the nature, manners, and behavior of the
people: the Citties, the waies, and the com-
modities of the cuntry set downe: or else by
hearing (for seeing no storie, as no lawe can

com-

for Trauellers.

comprise every particular thinge) therefore to
attaine to a more exact and perfect knowledge,
it shall not be amisse for your Lordship, to talk
with the learned of the lande where you goe.
For albeit wisdom and safetie, do wishe mee
to counsell you to silence in trauelling : yet I
thinke it not amisse, though you giue the reins
now and then to that vnbrideled member, the
toong : which you may vse as occasion shall
serue, both on the way by sea and by land, and
also at and after meales (according to that laud-
able custome which I am priuie to is vsed by
your selfe, and the vertuous about you at your
owne table.) And might I haue leaue to direct
you also (because I haue begun to be bold) in
the subiect of your talke, in mine opinion no-
thing were more meet for one of your honou-
rable estate, then to question and discourse of
the fashions, lawes, nobilitie, and kind of war-
fare of the people where you trauell, as did the
great Alexander : who when any embassadors
resorted to kinge *Phillip* his father from farre
countries, and great potentates was woont to
demande of them what weapons they vsed in
warre : what lawes in peace, how they gouer-
ned their Citties, but especiallie how they or-
dered their battels. Thus if you imploie your
time in trauell, and applie your selfe to imitate
the worthiest, certaiuelie you shall find at your
comming home, that you haue taken great pro-
fit, though you know not how, nor when.

A direction

As the clocke goeth and we discern it not :
as man groweth and we marke it not : herbes
sprout out and we see not how, nor when : so
dooth a mans iudgement, wisedome, and pol-
licie grow from strength to strength, and in-
crease woonderfullie ere wee are aware, onclie
let vs adde now a little, and then a little. And
of the first fruit and effect of traouelling whiche
was named wisedome and pollicie thus much
in brieft.

Now for the seconde, your Honour maye
chance to wonder, to heare me saye, that lear-
ning is to be sought for abroad in this great va-
rietye of learninge and learned men at home :
seeing also that the studentes life is farre diffe-
rent from the traouellers : the one beeing of ne-
cessitie in continuall motion, care and busines,
the other naturallie affecting ease, safetie, and
quietnesse : both whose humors, and conditi-
ons the Poet who had tasted of both, expressed
liuely in two verses,

Carmina secessum scribentis, & otia querunt,

Me mare, me venti, me fera iactat hiems.

The students life seekes ease, and quietnesse,
But traouellers state, hath care, and businesse.

But because (if I in my simplicitie durst pre-
sume so farre) I would be, yea right honoura-
ble I am, an humble sutor to your honour, to
vouchsafe me some place vnder your lordship,
in this praise-worthie voyage : both because I
haue alwaies borne a feruent zeale to your ho-

for Trauailers.

nour, and an exceeding longing to trauel, and my friends will neuer giue me leaue but now, to wait vpon your Honor. Therefore leaste in this request (which if I might obtaine, I should thinke my lims, my life, and libertie, to little to spend in your lordships seruice and safety) leaft I say, you might crosse my sute with mine own sword: therefore to answer my selfe, and anye that may obiect against schollers and students, that it is not fitting for them to trauell: wee are to know that lerning (which students propoūd to themselues, as seafaring men do the hauen) is obtained either by the eare, or by the eie: by hearing (I meane) or by reading.

Now although (God be thanked) our own countrey is replenished with as manie, and as profound learned men, as anie region in christendome besides, yet there is no man but will graunt that heere is not all the learning in the worlde. No no, the Lord God in his great, and wonderfull prouidence, as hee hath giuen ech countrey his commoditie: so hath he placed learned men in euerie part of the world, as starres, or pretious stones, of whome (such is our nature especially of vs English) that, as we admire and entertaine strange artificers before our owne, so wee wonder at, and more willingly intreate of learning with the learned forrainer, then with our cwn natiue countrey man: which though it be not generally to be liked) yet in this case we speake of, trauielling,

A Direction

schollers by visiting vniuersities, and men of learning, maye vse this no good inclination to a good end.

Whoe shall not returue more learned from talking with learned *Lypsius*? a man maye adde to his wisdom verie much, by conferring with the wise saith the wisest of men. The eloquent *Muretus* will make a man much more retoricall, and ciuil in speach, if he doo but once discours with him, though hee intende not to learne of him then euer he was before. For I know not howe, but sure so it is, we imitate those with whom in talking we are delighted, though we propound no such thing before hand: euen as they that walke in the sunne only for their recreation, yet are coloured therewith and sunburnt: or rather and better as they that staieng a while in the Apothecaries shop (til their confections be made) carrie away the smell of the sweet spices euen in their garmentes. To talke with, or but to see such famous men, would reuiue and glad me greatlie.

Now if your Lordship (to returne) shall like of, or chance to light into the familiaritie of these worthy men (as it is very easie they being most kind, and as courteous as learned) lorde God, what opportunitie haue you to inriche your selfe with all manner of excellent and exquisite learning. Secke therefore after their acquaintance, and albeit meet it is your honour should know your state and calling, yet shame

for Trauailors.

not, no nor disdain not, to intrude your selfe into their familiaritie, which may more enoble you.

Neuer can a man be more shamelesse with lesse shame, then in coueting to be with them, that may better him. Thus was *Plato, Pythagoras, Democritus*, & the rest of those worthie trauailers affected, who leauing their natiue soile, Greece, (the fountain, and foundation of learning) ranged ouer the whole world, and were not ashamed to learne of the worst, and simplest, if he knew anie thing whereof they were ignorant. The second meanes for a scholler, yoong gentleman, or anie other to further, and increase his learning by perigrination, or trauailing (I said was) by the eyes, which is either by reading those bookes beyond the sea, which are not to bee had for anie monie on this side, or by being an eye witnesse of the verie same things which he hath red in bookes, or hard of by others, for example: your honor is for Italie, that Queene of countries, famous for the wholesome temperature of the aire, for the great plentie of all the gifts of God, for the great ciuilitie, and wisdom of the people (albeit nowe somewhat degenerated with ouermuch effeminacie) renowned in all histories, both old and newe, for their mightie warres, waged with the whole world, for their martial discipline in warre, and polliticke gouernement in peace. In this countrey where shall

A direction

you set your feet, or cast your eie: but you shall haue occasion to call into remembrance, that which is set downe in *Linie, Salust, Polibius, Plynny, Tacitus, Dion,* and *Dionisius*, in whome who so hath read heeretofore sondrie matters of worth, and accidents of moment (wherof they are full) and shall in traouailing see before hys cies the trueth of their discourses, and the demonstration of their descriptions: in trueth if he be not rauished with delight, I shall take him but for some stocke, or stone: for the sight of the thing, which a man hath heard, doth set such a grace, and edge to the same, seemeth to me to be without all life that is not liuely and feelingly affected, and moued therewith.

*Segnius incitant animos demissa per aurem,
Quam quae sunt oculis subiecta fidelibus.*

The things we heare, lesse cause the mind,
and senses to arise:
Then do the thinges that presently;
are subiect to the eyes. *saith the Poet.*

To goe no farther then *Italie* (although I could be content to wade in writing, & wander by trauell farther, if it might be) will not he that hath read of the great ouerthrowe of the Romaines at *Thrasimenum*, and their foule discomfiture at *Cannas*, when hee shall with hys owne eyes beholde the places, where the re-
gentes

for Trauailers.

gentes, and great dominators of the worlde were shamefully foyled, will hee not (I say) be greatly affected with a certaine compassion? on the other side wil he not be greatly delighted with the goodly view of those famous, & delicious places of *Albanis*, *Tibur*, and the renowned *Bathes*? What a pleasure will it be to see the house, where *Plinie* dwelt, the countrey wherein the famous *Virgill*, or the renowned *Ouid* was borne? the signes, and monumentes of the noble conquerours? what a delightfull sight will it be to behold so manie ancient buildinges? so manie stately Churches: so manie huge Theators: so manie high pillars: so manie sumptuous sepulchres? Surely I knowe not howe, but it is so, the minde of man beginnes to reuiue, and lift vp his selfe aboue it selfe, and to affect and meditate on excellent, and noble thinges, at the verie sight, and consideration of these so great, and glorious monumentes of antiquitie: neither can the remembrance of the valour, prowesse, and vertue of former men and ages, but ingender braue and worthie thoughtes, in euerie gentle heart, and noble bloud.

Nowe I come to the third effect, and vertue of trauel, which consistes in learning to refine our maners, and to attaine to faire conditions, and behauour towards all kinde and conditions of men, which I haue left for the last place, because I would haue it best remem-

A Direction

bred. For he that shall trauell and not haue a speciall care heereof: better were it for him to sit dreaming, dunsing, and drowping at home. What is learning: nay what shal it profit a man to be wise, if a man be not also honest, vertuous, and of good qualities: Wherefore (noble Lord *Edward*) thus thinke; that the other two properties of traouailing, I haue recommended to you as things praise worthy: but this as profitable: those I wish you to embrace as ornamentes to your honour, but this as the prop, and piller thereof. Wherefore in this point I haue thought good to dwell a little: (for surely the care, and feare I haue of you, maketh me not to thinke muche of this my little labour.) In my direction of maners, I would haue you marke two things, that you auoid the ile, and learne the good. It is out of question, that in trauell you shall see sundrie and strange maners, with varietie, elegancie, neate, and goodly behauour, but here we must take heed least hand ouer head, and without choise wee imitate all fashions, and frame our selues to al fancies, rather like toying apes, then sober men. Italie (I graunt) and France, will teach vs fine, and faire cariage of our body, good, & discreet deliuerie of our minde, ciuill, and modest behauour to others, but yet as we are to like, so wee are not straight to affect euerie cuntry fashion: wee are to vse them seasonably, and soberly and modestly, not with thrasoni-

call

for Travellers.

call, and presumptuous ostentation: (wherein most traualers fowly ouershot themselues, by passing the bondes of decencie, and mediocritie.) For as many countries as they haue trauailed, so manie gestures shall you see them vse, as plaiers on the stage, which perhaps in one houre chaunge themselues into a dosen kindes of gestures. This mimicall, and miserable affecting (as in all things els it is grosse, and absurd) so in the carriage of the body, it is most vile, base, and of all least beseeming a noble personage: wherefore eschewe it (good my Lord) and especially my Lord, auoid by all meanes, the vicious carriage (as I may so say) of the mind, the rather because the vices of the minde are common abroad, and obuious euerie where, and other nations haue greater facilitie to hide their vices then we English men, so that their outward shew is cōmonly good, and honest, but inwardly there lurkes all kinde of vice, and vitious affections (for the moste part I say) wherefore the more prouident ought you to be, that you bee not beguiled with these painted Sepulchres, and that so much the rather, because our nature is prone to imitate outlandish vices, either because they are strange to vs, and delightfull, or because (as I said) they beguile, and circumuent vs with the glose, and goodly shew of vertue. As poison giuen in the sweetest wine, pearceth and killeth sooner: so doth vice vnder the

A direction

cloke of vertue. Againe consider (I pray you) how soone, and how easie our corrupt nature is induced to sinne.

As painters can easilie draw any mole, or deformitie in the face but cannot so soone shadow out the liuelie portrature and sweet lineaments thereof: so we attaine vnto vertue, not without great industrie, but vnto vice we need no schoolemaister. Wherefore, swecte Earle, haue diligent care in this behalfe, least you fall into the naturall faults of those nations where you trauell. For euen as euery man, so euerie nation hath his proper vice, as for example. The Frenche man is light and inconstante in speech and behauour. The Italian hypocritical, luxurious, and (which is worst of all illes) ielous. The Spaniard is imperious, proude, disdainful, pretending more then euer hee intendeth to doo. The Germaine, and Netherlander, ambitious, gluttons, drunkerdes, and alwaies male contents.

These their vicious conditions (because they are naturall vnto them) they commend rather then condemne in themselucs; and for sooth that they may go more currant abroad, they set them out with the goodlie titles of ciuilitie, amabilitie, grauitie, and good fellowship: but beware, beware of them, the greener the grasse is, the more like it is that the snake lurks there.

And thus much concerning the last part of

man.

for Trauailers.

manners : onely giue me leaue to say a worde more of Italie and Venice it selfe, (whereto your Lordship is intended) for I knowe not how the sweet guiles of loue, and care, doo fill the failes of my speech, and thrust my pen farther iddeed, then in right it shoulde. Of all other nations our owne is most free, ingenious and open, and in this vertue (for so it is) your Honour seemeth to mee to excell among many : contrariwise the Italian, as I said, is hypocritical, close, malicious, incroching and dead lie.

Wherefore (I haue thought good) to set you downe the nature and vices both of the men, and the women : with the meanes how to vse and demeane your selfe towards them for your owne safetie and defence ; and yet without grudge or offence to them. The men, as are inueigling vnderminers & deep dissemblers, whoe when they haue pried into your nature, & are priuy to your secrets, wil straight change their coppie, and shew themselves in their coulors: against these dissemblers I know no other, or at least no better buckler, then to dissemble also your selfe ; *Fallere fallentem, non est fraus* : To deceiue a deceiuer, is no deceit. Those that vndermine a towne, or castle wall by a countermine, are soone destroyed. *Cresceto, cum cretencibus*. Heere I exhort you not (for all this) to common and continuall dissimulation:

A Direction

tion : God forbid. As Physitions for the safetie of their patients, prescribe them poison for a time, to expell poison: so I wish you to frame your nature a little and for a time, to lighte and small dissimulation. In al the way of your trauell, especiallye in Italie, I beseech you obserue these three golden rules, *Sit.*

Frons aperta,

Lingua parca,

Mens clausa.

Be friendlie to al, familiar to a few, and speake but sildome. In countenance be as courteous as you can, and as your state wil beare ; in talk as affable as you shall see cause ; but keepe our minde secret vnto your selfe, till you come to those, whose heartes are as yours. *Epicharmus* was woont to say, that the sinew and marrow of wisdome was *Nihil credere*, to beleeue nothing. And this which I haue sayde hath beene spoken of the vulgar and popular sort, not of the best and noble men, whom I know are simple, sincere, noble, louers of learning, and of braue mindes, so as methinkes, I may say, that in the one remaine the sparkes of the old Latines and worthy Romaines, in the other the feakes and reliques of the sauadge Gothes and vandals. Thus haue I passed by the first rock (which you may call Scilla, with
the

the Poets) God grant you maye with as great safetie faile by it, as by Gods grace and good gouernement you shall.

The other is behinde, and that is a quicksand or bottomlesse gulfe, (you may tearme it as others haue Carybdis) heere what shall I say, or do for you? so may I be saued as I heere feare your safetie: vnlesse God & good counsell doo helpe you; so great dread haue I of your yoong and slipperie age, and so ouer sure of the alluring and intrapping natures of the Venetian and Italian Curtesanes: yet Noble Lord, take of me these two precepts: that you refraine your Eyes, and your Eares.

First shut your eies that they see not vanytie, next your eares that they heare not follye. Loue creepeth in at the windowes of the eies, *vt vidi, vt arsi*? saith the Poet: I sawe, and I sighed.

Femina vrit videndo,
Loues dwelling is in Ladies eies, from whence he shootes his daintie darts into the lustie gallants hartes, saith one, therefore as Iudges among the Athenians were woont to be blindfolded that they should not haue any respect of persons: so should they that wil not be taken by that blind boy Cupid.

As your eies, so muste your eares bee also chaste, and fortified against all not only lecherous, but lasciuious talke. For loue talke bree-

A direction

deth loue, as talke of learning, and talk of courageous exploits, valor, and courage. As therefore in old time, those that fought at barriers had couers, and defences for their eares, to saue them harmlesse, so the best safegard against these loue, but scarce louely woundes is:

Amatorium nihil audire.

To hearken to no talke of loue,

Thus farre I haue enlarged of the people of both sexes. (I hope it shal not be anie prejudice to me, seing I haue said nothing in spleene, malice, or disdaine) now I will adde a word, or two of the places themselues, which you are, or may passe through and visite at your pleasure, which are verie goodly, and delightfull to see, in so muche as you may iustly doubt whether to see first. But in my iudgments (and I haue seene them all) you were best to trauell first to Naples, which is so pleasantly seated: Next, to the faire cittie of *Seane*: after that to *Florence*, the verie flower (as I may say) of all fine Cities. *Bononia* and *Paui*a, the two nurses of Sciences, and liberall arts, may be visited in the way, where when you haue staid a while, refreshed your selfe, and vewed the cities, (to omit other delightfull occurrents by the way) you shall at length come to your intended iornies end. *Venice*, the Ladie of the sea, that faire, great

For Travellers.

great, riche, and fortunate Cittie: that Cittie which of all the cities in the world hath lasted and florished longest: that cittie that hath held play (I was about to say) held vnder (in part it hath so done) the cruell and powerfull Turkish Emperour: that cittie whose scituation is most admirable, whose pollicie, and gouernement in peace most wise, and free: whose wars by sea and land haue been infinite, and alwayes luckie, the Forte of Christendome, & the verie best marte of Merchantes. For as in olde time, *Alexandria* was called the golden cittie: *Antiochia* the bewtifull, *Nichomedia* the very bewtifull, *Athens* the most glorious, and breuiarie of the world: So in *Italy* of late *Roome* is dubbed the great, *Florence* the faire: *Naples* is called the Noble, and *Venice* is christened the rich Citie. In your returne home, if you turne aside to that huge, and populous the cittie of *Millaine*, your time shall not be ill spent: nor your labor lost, with which (being the end) of *Italie*, I will end this my free, and tedious discourse: desiring the Lord God of his great mercy, and infinite goodnesse, to blesse, and preferue your honourable Lordship, in your going out: in the way: and in your comming home.

The Lord, which led the people of Israell through the red sea as through drie land, and preferued Ionas in the Whales bellie, the lord that walked on the sea before his disciples as

A Direction

on the earth, and commanded the windes to
cease: the Lorde which preserued Paule and
his companie, when the sea wrought and was
forelie troubled. The same God (whose arme
is not shortened) keepe your worthy lordship
and your godlie company, as in his armes that
you take no harme by sea, nor hurt by lande.

Lenuoye.

*Many countries it is good to see,
So that we keepe our honestie.*



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