

SUMMARY: The document below is a letter dated 4 July 1575 written by William Lewin (d.1598) to Lord Burghley from Strasbourg. The letter indicates that Oxford and Lewin had parted company after Oxford's visit to Johannes Sturm (1507-1589), and that Lewin was currently unaware of Oxford's whereabouts, speculating that Oxford might have traveled to Augsburg and 'turned aside' to visit the Polish court, that Oxford might have set out for Greece and Constantinople, or that he might have gone to Italy.

According to the entry in the online edition of the *Oxford Dictionary of National Biography*, William Lewin (d.1598) was 'one of five known children of Edmund Lewin (son of John, of Cuffley, Hertfordshire), and his wife, Juliana, daughter of William Goche, feodary of Essex'. The pedigree of Gooch in *The Visitation of Essex* shows that Juliana Gooch had a brother, Thomas Gooch (d.1589) of Roxwell in Essex, who married the daughter of Thomas Wiseman. Thomas Gooch (d.1589) was William Lewin's uncle, and his eldest son, also named Thomas, was William Lewin's first cousin.

On 16 December 1581 Oxford acknowledged a recognizance in the amount of £800 to William Lewin (d.1598), Doctor of the Laws, in connection with indentures of the same date for the sale of Oxford's manor of Flanderswick to Lewin, Anthony Luther of the Middle Temple, gentleman, and Thomas Gooch the younger of Roxwell, gentleman. For the copy of the recognizance on the Close Rolls, see TNA C 54/1145, Part 25. For Lewin's copy of the indentures, signed by Oxford, see BL Add.Ch 5981. For the fine in the Court of Common Pleas dated 20 January 1582 by which Oxford transferred clear title to the manor of Flanderswick to Lewin, Luther and Gooch, see TNA CP 25/2/131/1684//24ELIZIHIL, Item 13.

For the Gooch pedigree, see Metcalfe, Walter C., ed., *The Visitations of Essex* (London: Harleian Society, 1878), p. 56, available online. For the will of Thomas Gooch of Roxwell, dated 20 January 1589 and proved 26 November 1589, see TNA PROB 11/74, ff. 269-70.

Oxford left England for a tour of the continent in the first week of February 1575. He was in Paris in the first week of March, and was presented to the French court. According to a letter written on 23 March 1575 by the English ambassador in Paris, Dr Valentine Dale (c.1520-1589), 'My Lord of Oxford departed from hence the 17th of this present, and took the way by Germany' (see TNA SP 70/133, f. 186). In another letter of the same date written to Lord Burghley, Dale stated that Oxford had left Paris in the company of William Lewin:

I will assure your Lordship unfeignedly my Lord of Oxford used himself as orderly and moderately as might be desired, and with great commendation, neither is there any apparence of the likelihood of any other. God send him a Raphael always in his company, which I trust verily he hath, for Mr Lewin is both discreet and of good years, and one that my Lord doth respect. I have delivered your Lordship's letter to my Lord unto Booth, his man, who goeth after my Lord within this two days. I was in doubt whether I should send Mr Lewin's letter to him, or send them back again to your

Lordship. Considering the words of your Lordship's letter that your Lordship would not have the delivery of it(?) be seen by any as from your Lordship, I supposed it would answer to the meaning of your Lordship if I did enclose it in a letter to Mr Lewin from myself, and not as from your Lordship, and so I did. I pray your Lordship of pardon if I have mistaken your Lordship's meaning.

On 26 March 1575, Dale wrote again to the same effect:

Being careful of your Lordship's letter to Mr Lewin, I did empacket it within a letter of mine own wherein I wrote unto him that he must receive the letter enclosed as from me, and so delivered it to the messenger as from myself in such wise as your Lordship's meaning cannot but be observed.

See TNA SP 70/133, ff. 198-9.

These letters indicate that Lord Burghley had had a letter to Lewin delivered to Dale with instructions that Oxford was not to know of it. However by the time Dale received the letter both Oxford and Lewin had left Paris, and Dale could not personally hand Lord Burghley's letter to Lewin, and had to send it on by Oxford's man, William Booth. To carry out Lord Burghley's instructions, and to prevent Oxford from having knowledge that Lord Burghley had written to Lewin, Dale enclosed Lord Burghley's letter to Lewin with a letter of his own to Lewin, sending both along with Oxford's man Booth.

It thus seems clear that Lord Burghley was attempting, via correspondence with Lewin, to learn what Oxford was doing on his continental tour. Lord Burghley apparently engaged in this practice of obtaining information about Oxford through Oxford's servants for many years. One such attempt provoked this response from Oxford in a letter dated 30 October 1584:

My Lord, this other day your man Stainer told me that you sent for Amice, my man and, if he were absent, that Lyly should come unto you. I sent Amice, for he was in the way. And I think very strange that your Lordship should enter into that course toward me whereby I must learn that I knew not before, both of your opinion and goodwill towards me. But I pray, my Lord, leave that course, for I mean not to be your ward nor your child. I serve her Majesty, and I am that I am, and by alliance near to your Lordship, but free, and scorn to be offered that injury to think I am so weak of government as to be ruled by servants, or not able to govern myself. If your Lordship take and follow this course, you deceive yourself and make me take another course than yet I have not thought of. Wherefore these shall be to desire your Lordship, if that I may make account of your friendship, that you will leave that course, as hurtful to us both.

The letter below from Lewin to Lord Burghley indicates that although Lewin was Oxford's servant, his primary loyalty was to Lord Burghley, and that he feared no censure from Lord Burghley for freely discussing his master Oxford's doings with Lord Burghley, even to the extent of making somewhat disparaging comments about Oxford,

and in fact expected approval and preferment from Lord Burghley for so doing. Although it is unclear why Oxford had parted company with Lewin and had concealed his whereabouts from him, it seems likely that, even if he had no proof that Lewin was in correspondence with Lord Burghley, he strongly suspected it, and acted accordingly.

Although Oxford left Lewin in Strasbourg, their relationship does not appear to have been irreparably damaged. As noted above, Oxford sold a manor to Lewin, and later granted Lewin and two other trustees a commission to increase the rental values of the properties by which the Earls Colne grammar school was funded and to place a qualified schoolmaster there as required, although Oxford later revoked the commission on 3 December 1593 for non-performance (see Merson, A.D., *Earls Colne Grammar School, Essex*, (Colchester: Benham & Company, 1975), p. 20).

Lewin left Oxford a bequest in his will:

Item, I give unto my special good Lord, the Earl of Oxford, in token of my duty toward his Lordship, another hundred ounces of gilt plate or fifty marks in money, to be delivered unto Mr Young, one of his Lordship's gentleman, to buy the said plate of fashion to his Lordship's best liking.

The translation below was prepared by Dr. Dana Sutton.

Two letters from your lordship have been conveyed to me, right honorable lord, and from each of them I have received a twofold profit, in both respects a very rich one. For they both contain wonderful indication of your affection (or rather your piety) towards my master, and of your fatherly concern, and no slight declaration of your kindness towards and high regard for myself. This is something which may have been great among the other gentlemen of your order, but was certainly the greatest in yourself, because you have been very much engaged in our common business and have not spared your hand. Although this was a great compliment to me, you should know that your commands, even if written by a secretary's hand or verbally translated, are and always will be held in the utmost veneration. I have replied to your letter of June 4, in which (insofar as our sorrowful condition permitted) I congratulated myself about your opinion of myself and expressed my gratitude for your exceptional kindness to me. I also added something about my master's departure, and profusely promised my dutifulness, as would seem right and proper to your lordship. "Why not say something honorable two or three times over," as is in the proverb? And indeed this most welcome duty, insofar as it is most honorable, would appear to be worthy of frequent repetition, if I imagined that you had the willingness and free time to read it, for I could very willingly and very obediently

write of that thing. But I come to your second letter, for I know the man to whom I am writing. Surely no less gratitude is to be felt concerning it? Indeed, all the more. For in it you indicate you have decorated my life: in this letter you declared you wished to preserve my very life. So what could I refuse your lordship when he not only commands, but also urges, since he is, in the first place, most honorable and wise, in the second, well-deserving towards me, and thirdly (and most important), most indulgent to my master, and more concerned about his security and safety than he is himself. Nothing would be more certain than my ruin, I shall not say if I should go to Greece (which I surely could never reach), but if I were to make the attempt, insofar as I could. For, sitting at home and involving myself only with books and letters, I am afflicted by a variety of diseases each year. And now in Germany, although a physician had already opened my vein and provided the other customary services, Dominus Sturm can nonetheless abundantly attest how weak of body I was. Although he himself has already completed his sixty-seventh year, he surpasses me in the soundness of his stomach and the firmness of his body. I should not inform your lordship of these things, save as a demonstration of your equity and the amplitude of your kindness towards myself.

Although I daily wait to discover whether my master has in truth departed for Greece or is still remaining in Italy, no definite news is brought to us. I have very diligently entreated Parrett and Cooke that they would inform me where he is staying, which neither of them has done so far, unless a letter has become stuck in mid-journey. I am certainly induced to believe that, while traveling to Augsburg, he has turned aside into Poland, since it was once his plan to visit the Polish court, and then to proceed overland to Constantinople. But now that I have read your letter, I think he has either not tarried long in Italy, lest, should there be any mention of his trip to Constantinople, he be recalled by the Prince, or, if he is in Italy, he wants his Italian sojourn to be as concealed from all people as possible, either for the same reason, or he delights in this very thing, his ability to hide. For as soon as he had come to Strasbourg, he adopted the scheme, with the result that at first I could not dare write this to your lordship, or warn my father-in-law where we were, lest he tell anybody. Hence there is no reason for your lordship to take alarm or fear anything on this score. Yet I have done all I could lest any of these things be unknown to you. And since nothing is written from our people, I have dealt with Sulcher that he write again and at greater length to Venice to his kinsman, to whom he has previously sent your letter, not only so he might do something about the letter, but also that he might inform us where my master is, how long he will remain, and when and whither he will depart, if he can discover this from what others are saying as occasion

offers. Although Atkinson said he would do the same, he passed by us, and departed on May 17 from Strasbourg, bound to Venice by way of Switzerland and Milan. I hope he has come to my master, but know nothing definite. When I discover that which I imagine your lordship desires to know, I shall write as soon as possible, in order to relieve you of your anxiety as best I can (although I think there is no way in which I can provide such relief).

I am aware that your lordship disapproves of a journey to Constantinople, and are even greatly concerned about an Italian sojourn. In both cases, very prudently. But although we must imagine the most problematic things, we should hope for the best. Sometimes drugs which kill invalids cure the greatest diseases. And those that wise, skilled physicians do not prescribe, lest they do harm, these sometimes restore health even if the doctors are not consulted or raise objections. Would that your very wise voice, which has great weight in all matters, would have weight in ours as well! But I am hopeful, as long as this is possible, and pray that this business turns out well. As much as I can make out from those who have completed a significant part of it, that journey to Greece makes those who had previously been eager to be pilgrims zealous for staying in their homeland. It makes those who love foreign things love their own, and those who disdain their own to scorn the foreign. This I certainly gather on the basis of our French journey, and suspect it on that of our German one. I pray great, merciful God that, if he sets out for Constantinople, He might guide him and bring him back, not only safe, but very well endowed in all ways, so that he can be the greatest consolation to you, his father-in-law, and to his wife, your daughter and my mistress. I pray the same, should he remain in Italy. But I certainly pray he does not head for Greece, because when he was at Paris I observed that he was enticed by a certain petty glory attached to that journey.

If he does not go to Constantinople, I certainly do not imagine he will remain long at Venice. Something can perhaps be done to induce him to return either to his own nation, or to Germany. For your lordship is not ignorant how quickly he is taken by a surfeit of these or similar things. But, you will say, Italy abounds with a variety of all the pleasures. Certainly it is rife with all manner of sensual pleasures, but these are not the most solid or the longest-lasting ones, but rather those from which those of the greatest good taste are most quickly estranged. This which I write might strike some as a paradox, but I know the man to whom I am writing. It is a philosophers' problem, arisen from usage and experience, that in all things, dislike is a near neighbor to all things that please the senses. And I believe this to be most assured in those things which possess a certain natural ability to give offense, that the things which give the greatest delight are the quickest to

disgust us with their surfeit. Would that this were not true! For we are not troubled by his Italian pleasures. But if somebody were to review all the senses and consider those things by which they are the most captivated, he would come to understand that these things are quite true. And all these things may be found in Italy, not to a small degree, but in abundance. One does not have to seek them out, they are offered to him. And assuredly they purvey disgust and offense, particularly concerning those things which entail a certain natural surfeit. So what is to be done? This is primarily for you to decide. I do not know what I should do beyond using my letters to place before his eyes the richer pleasures of refined learning as a contrast to those Italian ones. If these enter into his mind and lodge themselves there, perhaps we shall recall him to his former enthusiasms more quickly, and the efforts we suggest will give him more pleasure than the delights of his everyday perceptions. It is likewise possible that Sturm's delightfulness and elegance will grip him with the greatest desire, for from this he originally appeared to derive incredible pleasure. I think the ears of our Ulysses need to be plugged and blocked, lest they be moved by those Siren-songs, and that he must be restrained as soon as possible, so that there is no need to wait for him to be alienated by disgust. This is assuredly a fine plan, not only worthy of Ulysses the Greek, but also of Solomon King of the Jews, which, however, could not be observed. In some way I fail to understand, whether it is located in the thing itself or in our nature, but we are fired by being forbidden, by being held back we grow hot for things which, were we unrestrained and free to enjoy, we ourselves would often reject, and, as Ovid writes, "We always strive for the forbidden, and desire that which is denied us." We prefer our ears to be open when they are stopped, and when they should be open we are deaf to the words of those who advise it. And this is a fault in human nature, although in fact *and in terms of the precept* nothing is more praiseworthy. But if you think my help in this matter to be useful, although in my previous letter I have explained what powers I possess, in order to diminish your vexation over my absence, nevertheless, by this letter I shall, if I can, increase this power, if I can appear to be increasing my zeal and goodwill. For what should I profess or claim more than to have the ability you would hope me to have? In many previous matters I have thought myself most wretched for not having that ability. Nevertheless, I shall do your bidding, so that I shall appear to have done what I could and, if there is anything I cannot do, not to have been negligent, as I imagine your lordship will bear in mind, since you have never lost sight that nothing is to be blamed but a fault. I request this of your lordship: that, should I have to go to Italy, no mention be made of the man I feared urged this Italian journey; or, if any has been made, that I be given to understand what precaution I should take. For I feel this could be dangerous for me. Then, if my master summons me prior to June 25, I

might with your permission defer my journey for some days until the Dog Star loses its heat. Your lordship will understand that this is to be hoped for in a man going to Italy, particularly when he is physically weak. And, since I hope I shall obtain this very thing, and at this point know nothing for sure concerning his presence in Italy, at this time I would prefer to write nothing about this matter to my family (there being no necessity), so as not to vex them unnecessarily. Quite to the contrary, I shall take every precaution, and employ all my devices and all my zeal to relieve their domestic grief and sorrow over my absence, if it is as great as has recently been described to me in writing, although it was hoped that my return would not be long in coming. And I was all the more careful about this, because it is more honorable to feel anxiety over the welfare of one's people than oneself. Were this not the case (which I cannot neglect, either in Germany or Italy), I should regard this journey as a great honor and profit for myself, and should do my best to comply with your command not only cheerfully, but even eagerly. But what I do now, and shall continue to do, I shall do cheerfully, albeit less eagerly. Dominus Sturm frequently promises to write to my master, after we have discovered his whereabouts. He says that he has written you a very few words amidst his great preoccupations. May God protect your lordship, both of my mistresses, and all your people. July 4.

Most devoted to your lordship,
William Lewin

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1 Binae iam mihi a dominatione tua traditae sunt literae, honoratissime domine:
2 quibus ex singulis fructum cepi duplicem, cumque ex utraque parte multo uberrimum.
3 Nam et tui erga dominum meum amoris, sive pietatis potius, et sollicitudinis paternae
4 mirificam significationem continebant: et nonnullam etiam humanitatis erga me
5 tuae, mihi quidem honorificam declarationem. Quod autem in reliquis tui ordinis
6 hominibus magnum fuisset, in te uno certe fuit maximum, quod in communibus
7 negotijs occupatissimus operae manique tuae non peperceris: idque ipsum quanquam mihi
summo honori

8 fuit, tamen scito, vel librarij manu, vel verbo exposita mandata tua, mihi et esse,
9 et fore semper antiquissima. Ad priores literas tuas pridie Idus Iunij responsa
10 dederam: quibus cum tuo de me iudicio, quantum in rerum nostrarum dolore facere
licuit, mihi
11 gratularer: et pro egregio erga me pro merito tuo agerem gratias: tum de domini mei
profec-
12 tione adiunxi nonnulla: et de meo officio, quod dominationi tuae rectum consultumque
vide-
13 retur, prolixè pollicebar. Quid vero, δις ἢ τρις quae honesta sunt, ut est in
14 proverbio. Ac quidem illud gratissimum officium, quoniam honestissimum est,
saepius etiam
15 repetendum videretur, si libenter te et otiose legere posse existimarem, qua ego
possem,
16 libentissime ea de re et officiosissime perscribere. Sed venio ad secundas literas:
17 scio enim ad quem scribam. Num igitur minor de hijs habenda gratia.
18 certe maior? Nam illis vitae meae ornamentum constituisse te significabas: in hijs
19 vitam ipsam servari te velle declarabas. Quidem ego dominationi tuae non modo
20 imperanti, sed hortanti solum negare potuissem. primum homini honoratissimo et sapien-
21 tissimo: deinde de me optime merito: denique, quod caput est, domino meo indulgen-
22 tissimo, et de incolumitate eius ac salute, quam ipse de ea laboret, magis profecto
23 laborantj. Nihil autem interitu meo certius, non dico si in Graeciam irem, quo
24 pervenire certe nunquam possem: sed si, quoad possem, conarer: qui domi nostrae
25 sedens, et tantum me libris literisque involvens, multiplici quotannis morbo affligor:
26 Iamque in Germania, quamvis mihi venam medicus inciderit, et reliquam, quam solet

27 operam adiunxerit: tamen quam infirmo corpore fuerim, Dominus Sturmius
locupletissime

28 testis est: qui cum sexagesimum iam septimum annum compleverit, tamen et stomachi

29 robore, et corporis firmitudine sese mihi anteponit. Qua ego dominationi tuae non

30 commemorarem, nisi ut aequitatem tuam, et beneficij erga me magnitudinem

31 ostenderem.

32 In Graeciamne vero profectus sit dominus meus, an adhuc in Italia subsistat,

33 quamvis quotidie expectem, ut sciam: tamen nihil explorati ad nos perfertur.

34 Ego diligentissime cum Parreto, et cum Coco egeram, ut me, quo in loco maneret,

35 facerent certiore. Quod quoniam a neutro adhuc factum est, nisi in via

36 haereant literae, adducebar certe ut existimarem, per Augustam proficiscentem

37 in Poloniam forte divertisse: quod aliquando statueret regia Polonorum

38 comitia videre, deinde terrestri itinere Constantinopolin proficisci. Nunc

39 autem, postquam tuas literas legi, aut non esse diu commoratum in Italia existimo,

40 ne forte a principe, si qua de Constantinopolitano itinere mentio fieret, revocaretur:

41 aut si in Italia sit, tamen velle hanc ipsam in Italia mansionem quam maxime

42 omnibus obscuram fieri: vel eadem de causa, vel quod eo ipso delectetur, si possit

43 latere. Nam Argentoratum cum primum veniret, idem tam cepit consilii:

44 ita ut primo quoquo tempore vix auderem id ad dominationem tuam perscribere:

45 moneremque socerum meum, ne cui diceret, ubi essemus. Quamobrem non est, quod

46 miretur dominatio tua, aut ea de causa quid metuat: quam potui tamen operam

f. 186v

1 navavi, nequid horum tibi sit incognitum. Et quoniam nihil perscribitur a

2 nostris, egi cum Sulchero, ut iterum atque plenius ad necessarium suum scribat
3 Venetias, cui antea misit literas tuas: vt non modo quid de literis egerit: sed et ubi
4 sit dominus meus: deinceps etiam, vbi remanserit, quando quoque discesserit: si id
5 ex aliorum sermonibus poterit intelligere: ut res tempusque ferent, nos faciat certiores.
6 Quanquam id ipsum Atkinsonus etiam facturum se dixit: qui per nos praeteruectus,
7 ad 17mo Maij Argentorato discessit, per Helvetiam et Mediolanum Venetias
8 profecturus. Ac pervenisse quidem illum ad dominum spero, explorati
9 certe nihil habeo. Ego cum quid sciero, quod dominationem tuam scire velle
10 arbitrabor, quamprimum scribam: ut te cura, qua possum, levem, etsi nullo
11 modo me putem posse liberare.
12 Constantinopolitanum iter dominationem tuam minime probare sentio: de Italica etiam
13 mansione vehementer esse sollicitum. Ac utrunque certe prudentissime. Sed cum
14 cogitanda sunt difficillima, tum speranda sunt etiam optima. Quae alijs mortem
15 afferunt aegrotantibus, maximos morbos aliquando curant: Et quae sapientes et periti
16 medici non praescribunt, ne noceant: eadem ipsa cum medicis inconsultis aut etiam
17 repugnantibus aegrotantes accipiunt, interdum sanantur. Utinam tua sapientissima
18 vox, quae in omnibus causis valet plurimum, in nostra etiam valisset. Sed spero, dum
19 licet: et ut res bene succedat, precor. Iter illud Graecum, siquam ex eorum
20 sermonibus coniecturam facere possum, qui magnam illius itineris partem
21 confecerunt:
22 peregrinandi cupidos, in patria deinceps commorandi studiosos facit: et amantes
23 aliena, ut ament sua: et sua fastidientes, ut contemnant aliena. Quod mihi certe
23 videor ex Gallico nostro, et Germanico etiam suspicari. Deum optimum et
misericordem

24 precor, ut si Constantinopolin proficiscatur, ducat reducatque non modo incolumem, sed

25 omnibus rebus ornatissimum, et qui tibi socero, filiaeque coniugi, dominae meae, maximo,

26 solatio esse possit. Idemque etiam, si in Italia maneat: sed vereor certe ne potius

27 in Graeciam: quod animadverti eum, Lutetiae cum esset, illius itineris gloriola

28 quadam duci.

29 Quod si non Constantinopolin, non arbitror certe Venetijs diu commoraturum: posseque

30 fortasse agi aliquid, ut vel in patriam, vel in Germaniam reducat. Quam cito

31 enim earundem, aut similium rerum satietate teneatur, dominatio tua non ignorat. At Italia

32 omnium voluptatum varietate abundat. Sensuum certe maximis affluit: sed neque

33 solidissimis, neque longissimis voluptatibus: verum ijs potius, a quibus qui delicatissimi

34 fastidii sunt citissime abalienantur. Παραδοξόν hoc hoc quod scribo quibusdam

35 fortasse videri potest: sed ad quem scribam, scio: estque hoc non incredibile, sed

36 philosophorum πρόβλημα ab usu et experientia natum: In omnibus rebus, maximis

37 sensuum voluptatibus fastidium esse finitimum: idque in ijs certissimum esse

38 arbitror, qui naturalem quandam habent ad res omnes offensionem: ut quibus

39 maxime oblectantur, ab ijs celerrime satietate quadam abalienentur. Quod utinam

40 quidem verum non esset, de Italicis voluptatibus nos non laboraremus. sed

41 siquis omnes sensus percurrat, simulque perlustret ea, quibus maxime capiuntur, intelliget

42 esse verissime. Atque illa eadem omnia in Italia reperiantur, non remissa, sed effusa:

43 non quaesita sed oblata: afferent certe, praesertim ijs quibus naturalis quaedam

44 rerum satietas est, fastidium et offensionem. Quid igitur faciendum est? Est id
45 quidem maxime tuo consilij. Ego quod faciam non habeo, nisi ut literis meis maiores
46 ac uberiores elegantioris doctrinae voluptates proponam, quae Italicis illis opponantur:

f. 187r

1 quae si in animum eius influxerint. seque immerserint, citius fortasse ad pristina
2 studia recolenda revertemur: magisque desiderata opera nostra placebit, quam quotidie
3 percepta delectat. Fierique etiam potest, ut simul Sturmiana lautitia et elegancia
4 maximo desiderio capiatur, ex qua primum visus est incredibilem percipere voluptatem.
5 Obstruendas obturandasque esse aures Ulyssi, ne illis Sirenum cantibus moveantur: et
6 primo
6 quoquo tempore obsistendum, ut non sit necesse expectare, dum fastidio abalienentur:
7 egregia certe ratio est, et non modo Graeco illo digna Ulysse: sed Solomone rege
8 Iudaeo, quam tamen observare non potuit. Nescio enim quo modo, sive id in re ipsa,
9 sive in natura nostra potius positum est: Incendimur prohibiti, retentique rapimur
10 magis, ad ea, quibus laxatis libere cum liceat frui, respuimus plerunque ipsi: et
11 ut scribit Ovidius, Nitimur in vetitum semper, cupimusque negata.
12 Apertas esse malumus, cum obstruuntur aures: et cum apertas esse oportet, ad
13 monentium voces obsurdescimus. Idque in natura hominum vitium est, cum re atque
14 ipso nihil esse possit laudabilius. Verum si meam ad hanc rem operam utilem
15 putes: quamvis in superioribus literis exposui, quae vires essent meae, ut minuerem de
16 absentia
16 mea molestiam tuam: tamen easdem hjs literis si possem auferem, vt simul etiam
17 videar studium et voluntatem meam. Quid enim mihi praedicandum magis, aut prae

18 me ferendum esset, si tantum possem, quantum tu me posse velles: quod quoniam
19 in multis antehac rebus non possem, infoelicissimum me putavi. Sed faciam, quod
20 iubes: ut et, siquid praestare poterō, operam dedisse: et, siquid non poterō, non tamen
21 videar officium neglexisse. idque semper dominationem, tuam meminisse arbitrabor,
quod
22 certe nunquam oblivisceris nihil praestandum esse, praeter, culpam.
23 Hoc a dominatione tua peto, si in Italiam mihi eundum sit, ut nulla mentio fiat de eo,
24 quem huius Italici itineris suasorem fore metuebam: aut si qua forte facta est,
25 vt intelligam, qua cautione mihi utendum sit: sentio enim id mihi periculosum
26 esse posse. Deinde, ut si forte ante Calendas sextiles dominus me
27 vocaverit, possim tua bona cum venia aliquot dies iter meum differre, donec canicula
28 ardores suos remiserit: quod quam homini in Italiam profecturo optandum sit,
29 praesertim infirmo corpore, dominatio tua intelligit. Atque idipsum quia impetra-
30 turum me spero: et quia nihil adhuc certi aut explorati habeo, an in Italia sit:
31 Nolim hoc tempore, cum necesse non esset, hac de re quicquam ad meos scribere:
nequam
32 eis, nisi necesse sit, augeam molestiam. Omnis enim potius a me cura adhibetur,
33 rationes omnes, omneque studium, ut domesticum de absentia mea maerorem
luctumque levem:
34 qui si tantus sit, quantus ad me nuper perscibitur, cum tamen in spem venerit
35 non lonquiquum esse reditum meum: eo cautius mihi agendum fuit, quo cuique
36 honestius est de suorum salute, quam de sua laborare. Ea si non esset, quae neque
37 in Germania mihi, neque in Italia negligenda est, magno mihi et commodo, et
38 honori iter hoc omne existimarem: tuoque mandato, quocunque possem, non libenter

39 solum, sed cupide etiam me conferrem. Quod tamen etiam nunc facio, faciamque,
40 libenter certe, si cupide minus possim. Dominus Sturmius ad dominum meum saepius
41 scripturum se pollicetur, cum ubi sit, cognoverimus: Ad te iam paucissima se
42 dicit scripsisse e medijs et maximis occupationibus suis. Deus domina-
43 tionem tuam, et utranque dominam meam, tuosque omnes tueatur. 4o Iulij.
44 Dominationis tuae observantissimus
45 Guilielmus Luinus

Endorsed: (1) Honoratissimo Domino Domino Burghleio summo Angliae Thesaurario
Domino meo Colendissimo; (2) 4o Iulij 1575 Gulielmus Lueimus