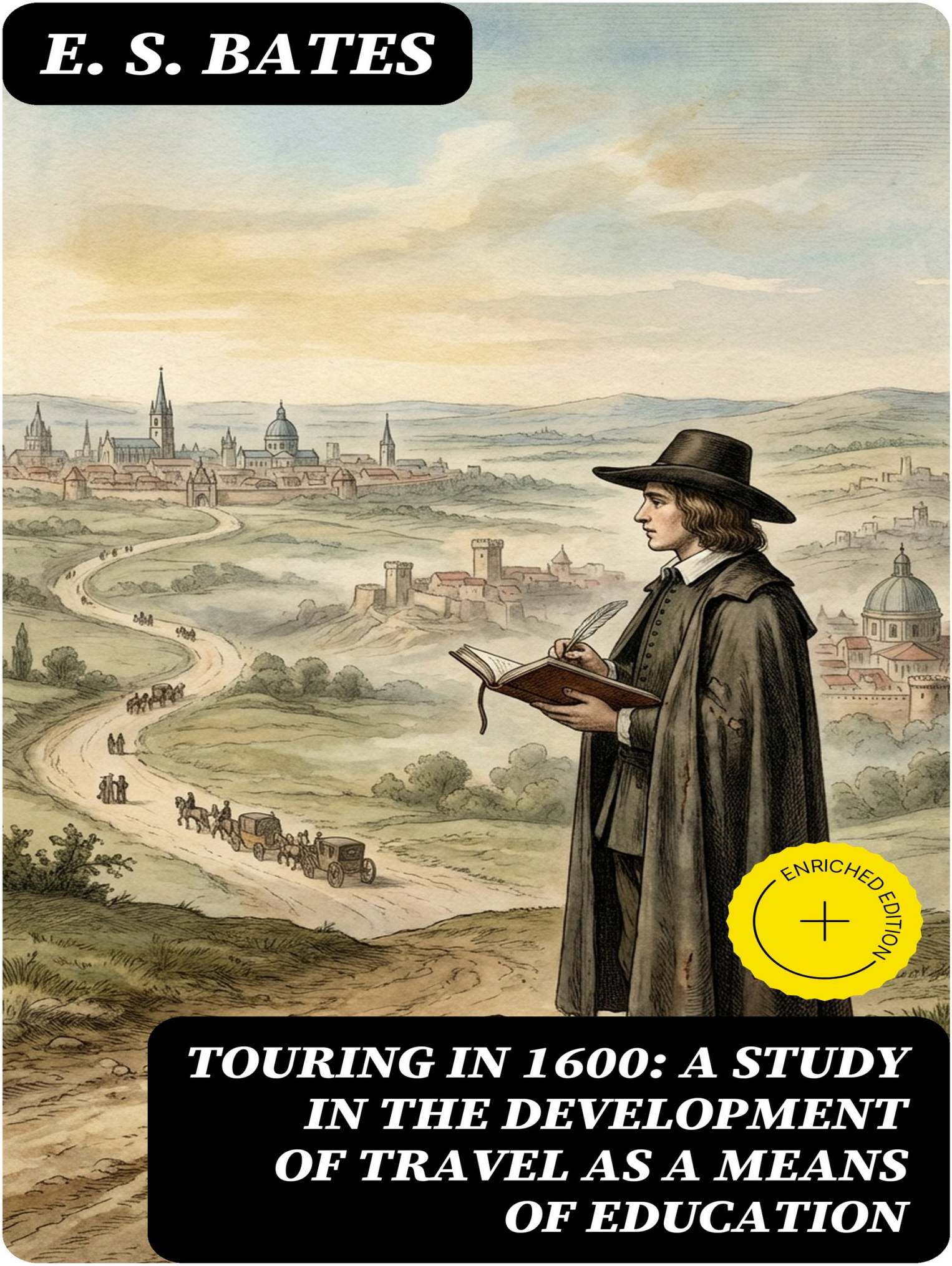
E. S. BATES



TOURING IN 1600: A STUDY IN THE DEVELOPMENT OF TRAVEL AS A MEANS OF EDUCATION

E. S. Bates

Touring in 1600: A Study in the Development of Travel as a Means of Education

Enriched edition.

Introduction, Studies and Commentaries by Liam Alcott

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Introduction

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Between the classroom and the open road lies a contested threshold where curiosity seeks formation while custom, danger, and politics insist on discipline, and it is across this threshold that Touring in 1600: A Study in the Development of Travel as a Means of Education traces how movement became a deliberate pedagogy, balancing the transformative promise of encountering foreign languages, arts, and polities with the sobering realities of passports, plague lines, confessional boundaries, and the traveler’s own fragile body, so that the very act of going abroad emerges as an education not only in culture but in limits, logistics, and moral imagination.

E. S. Bates’s Touring in 1600 is a work of historical nonfiction that studies travel around the turn of the seventeenth century as a consciously educational enterprise. Written and first circulated in the early twentieth century, it reconstructs the practices and ideals of early modern voyagers primarily within Europe. Bates situates the year 1600 as a focal horizon, gathering testimony from period documents to illuminate what travelers learned and how they organized learning on the move. The book belongs to cultural history and the history of education, attentive to institutions, habits, and infrastructures that shaped itineraries and the meaning of going abroad.

Rather than narrating a single journey, the study maps the experience of many kinds of travelers—students,

courtiers, artisans, and the curious—so readers encounter composite portraits of preparation, route-finding, language acquisition, and observation. The voice is measured and precise, favoring careful synthesis over spectacle, yet it remains vividly concrete through well-chosen examples from contemporary sources. Chapters move from motives to methods, from the etiquette of visiting scholars and statesmen to the material culture of baggage and books, building a picture of travel as training. The tone is reflective, patient, and exacting, inviting the reader into an analytical itinerary across borders.

At its center is the proposition that travel teaches by confronting the mind with difference and the body with contingency. The book explores how educational aims intersected with power, privilege, and peril: access to tutors and letters of recommendation; scrutiny at city gates; the confessional map that structured hospitality; the skilled mediation of guides and interpreters; the discipline of note-taking and sketching; and the moral questions posed by curiosity itself. Bates tracks the interplay between infrastructure and intention, showing how roads, posts, and safe-conducts enabled learning while also channeling it, and how travelers constructed authority by comparing, classifying, and recording.

Contemporary readers will find in this early modern panorama a mirror for present debates about study abroad, experiential learning, and global citizenship. The book clarifies the costs and conditions that have always underwritten transformative journeys, from bureaucratic control to uneven access, and it reveals how travel can

reproduce as well as revise prejudice. It offers a language for weighing risk, purpose, and responsibility at a time when mobility is both celebrated and constrained. By rooting educational travel in concrete practices, it helps readers distinguish between tourism and apprenticeship, and to imagine forms of encounter that cultivate humility, patience, and skill.

Reading Bates today also illuminates the craft of synthesis: the book draws patterns from scattered voices without flattening their texture, and it models how to read travel writing critically, alert to self-fashioning and silence. Its arguments accumulate by juxtaposition and gentle correction, encouraging slow engagement rather than sensational revelation. The result is a study that respects particularity while articulating general tendencies, giving the reader a toolkit for thinking about how knowledge moves with people. In this sense, Touring in 1600 doubles as a guide to method, showing how scholarship can be both accessible to general readers and rigorous in inference.

Approached on its own terms, this book offers a clear window onto a world where learning meant leaving home and where the tests of character were inseparable from the tests of comprehension. It invites readers to consider not only where and why people traveled, but what habits of mind they brought back, and how those habits continued to shape institutions. Without nostalgia and without polemic, Bates presents travel as an art that must be learned. To read Touring in 1600 now is to be reminded that curiosity flourishes when framed by discipline, and that education deepens when movement meets reflection.

Synopsis

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E. S. Bates’s Touring in 1600: A Study in the Development of Travel as a Means of Education is an early twentieth-century inquiry into how Europeans around the year 1600 used travel as training for mind and manners. Drawing on a range of period narratives, guidebooks, and official records, Bates reconstructs the routines, expectations, and cautions that shaped movement across the continent. Rather than presenting scattered curiosities, he treats travel as a social institution, asking what travelers sought to learn, how they prepared, and which authorities and intermediaries enabled or impeded their progress. The study emphasizes method and comparison to show how practice varied by place, purpose, and rank.

Bates first clarifies the physical and administrative frameworks that made journeys possible. He surveys principal routes by road, river, and sea, the posting and courier systems that set a journey’s rhythm, and the uneven spread of stage vehicles alongside horseback and foot travel. Seasonal hazards, mountain passes, and maritime coasting affect timing and risk. He then examines papers and permissions: passports, safe-conducts, letters of recommendation, and the small bureaucracies of customs, tolls, and surveillance. Currency exchange, fluctuating rates, and unfamiliar weights and measures complicate movement, teaching travelers to coordinate with factors

and officials while mapping circuits through regions with distinct rules and infrastructures.

Daily life on the road receives comparable attention. Bates describes the ecology of inns, hired chambers, and religious houses, noting regional regulation and the traveler’s continual negotiation over price, privacy, and cleanliness. Shared tables, fixed menus, and the omnipresence of servants shape sociability, while portable bedding and personal utensils hedge against vermin and theft. He outlines the commerce around travel—guides, interpreters, brokers, and carriers—whose reputations and connections could make or break an itinerary. Finance and provisioning are treated pragmatically: remittances, bills of exchange, and letters of credit reduce risk; tips, fees, and gifts lubricate service and access in unfamiliar towns.

Risks and restraints structure the experience as much as aspiration. Bates compiles evidence of brigandage, military blockades, and privateering, situating them within localized wars and shifting frontiers. Health regimes loom large: plague measures, health passes, and quarantines at lazarettos interrupt plans and impose routines of inspection and isolation. Confessional divisions also shape routes and behavior, with tests of conformity, censorship, and vigilance around proselytizing or disputation. He shows how travelers—through discretion in dress, speech, and letter-carrying—minimize exposure, and how training in self-command sometimes supersedes bravado. Etiquette and the avoidance of quarrels, including dueling, appear as practical arts of survival.

The book’s central theme is education through encounter. Bates inventories the aims commonly proposed: acquiring languages; perfecting riding, fencing, and dancing; attending lectures at noted universities; and observing courts, councils, and markets. Technical curiosity extends to fortifications, harbors, and manufacturing, while artistic study embraces churches, collections, and studios. He details the practices that made such learning cumulative—note-taking, sketching, collecting prints or casts, and cultivating tutors or mentors who framed what to see and how to judge it. In this view, travel becomes a curriculum: a planned sequence of places and disciplines arranged to form judgment, broaden competence, and refine social tact.

Cultural difference, both sought and misread, becomes material for instruction. Bates surveys contemporary stereotypes of national character, the codes of dress and address, and the ceremonial life of cities, from festivals to processions. Sightseeing extends beyond monuments to the choreography of everyday worship and civic ritual, with particular interest in regions treasured for art and antiquities. He considers the rise of professional guides and the etiquette governing their claims to expertise. Gender and class inflect access and safety, with women’s travel possible yet constrained, and servants’ roles crucial. The theater, music, and the art market appear as classrooms as consequential as lecture halls.

In closing, Bates situates practices around 1600 as precursors to later, more systematized educational travel, without collapsing differences. He argues that travel then was as much an apprenticeship in prudence—navigating

hazards, paperwork, and manners—as in polish or taste. Institutions of mobility—posts, passports, finance, and guides—emerge as scaffolding for a broader culture of observation. The study’s lasting significance lies in tracing a genealogy of the Grand Tour and modern study abroad while showing their roots in contingency and discipline. By illuminating how learning was embedded in logistics, risk, and ritual, the book clarifies continuities that remain recognizable to travelers today.

Historical Context

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E. S. Bates sets his study at the turn of the seventeenth century, when Renaissance humanism, expanding print, and confessional division shaped movement across Europe. After the Peace of Cateau-Cambrésis in 1559, Italy enjoyed relative stability under Habsburg influence, while France, the Low Countries, and the Holy Roman Empire saw intermittent conflict. Universities multiplied and specialized, and cities such as Venice, Paris, London, and Antwerp served as hubs for scholars, diplomats, and merchants. A widening postal network enabled correspondence across long routes. Within this milieu, travel increasingly became a deliberate instrument of education for elites rather than merely a function of commerce or pilgrimage.

Educational travel built on the older peregrinatio academica, whereby students circulated among centers of learning to perfect languages, manners, and professional skills. Protestant youths gravitated to Geneva, Leiden, Heidelberg, and later Altdorf, while Catholics favored Paris, Leuven, and the Italian universities. Padua, famed for law and medicine and home to Galileo from 1592, attracted many foreigners, including Englishmen. Jesuit colleges, organized by the Ratio Studiorum of 1599, systematized curriculum and influenced expectations for gentlemen’s formation. Latin remained the lingua franca of scholarship; French gained status as a diplomatic language. Training in

riding, fencing, and civil comportment complemented book learning.

Travel required navigating evolving infrastructure. The Habsburg Imperial Post managed by the Thurn und Taxis family linked key cities; France maintained relays of royal post-horses; urban inns and suburban posting stations offered lodgings and mounts. Alpine corridors such as the Mont Cenis, Brenner, and Saint Gotthard passes carried steady streams of merchants, students, and envoys. Regular stagecoach services were only beginning to appear, so most travelers rode, walked, or shipped by river and sea. Bills of exchange handled currency needs in a multi-monetary world. Venice’s lazarettos and health passes typified Mediterranean quarantine regimes, essential amid recurrent plague outbreaks.

Routes and experiences were shaped by confessional politics. The Edict of Nantes in 1598 brought limited toleration to France, improving road security for some years. In the Low Countries, conflict persisted until the Twelve Years’ Truce in 1609 eased movement. The Spanish Road, vital to Habsburg logistics, also structured civilian itineraries, though it could be perilous for dissenters. The Roman Jubilee of 1600 drew masses of pilgrims, magnifying Rome’s magnetism for art, theology, and antiquity studies. Inquisition jurisdictions and censorship policies required caution with books and religious expression. Institutions like the English College in Rome (founded 1579) highlighted confessional mobilities and risks.

Hazards remained endemic. Brigandage troubled the Apennines and rural France; toll barriers and local

jurisdictions multiplied inspections and fees. Mediterranean voyagers faced storms and Barbary corsairs, while the Atlantic posed its own dangers. Travelers sought safe-conducts, passports, and letters of recommendation from princes and ambassadors to smooth passage and protect against charges of vagrancy or espionage. Quarantine delays were common during epidemics, such as the severe outbreaks of the 1590s and early 1600s. Although the Thirty Years' War began only in 1618, the late sixteenth century's sieges and skirmishes already trained travelers to detour around mustering grounds and fortified frontiers.

Cultural aims animated itineraries. Rome's ruins, papal collections, and the ongoing construction of St. Peter's rewarded antiquarian curiosity. Courts and academies hosted tournaments, masques, and disputations, schooling visitors in etiquette and taste. Printed aids proliferated: Ortelius's Theatrum Orbis Terrarum (1570), Braun and Hogenberg's Civitates Orbis Terrarum (1572–1617), and Mercator's atlas (1595) framed geography and cities; Leandro Alberti's Descrittione d'Italia and Franciscus Schottus's Itinerarium Italiae guided Italian travel; Mirabilia traditions catalogued Rome. Contemporary narratives by Montaigne, Fynes Moryson, and later Thomas Coryat recorded routes, costs, inns, and curiosities, preserving the techniques and purposes of learned touring.

Bates's book, published in 1911, synthesizes this material culture of mobility from a wide range of early modern diaries, letters, and printed guides. He treats travel as an educational system with its own tools, disciplines, and professional intermediaries, including tutors and resident

diplomats. Appearing in an age already transformed by railways and organized tourism, the study reconstructs pre-industrial logistics and norms without anachronism, emphasizing how language acquisition, observation of courts, and exposure to antiquity functioned as curricula. Bates’s copious citations anchor his analysis in verifiable witnesses, aligning the work with contemporaneous scholarly interest in travel literature and the history of education.

In closing, the study reflects and quietly critiques its era by contrasting modern ease with early modern complexity, showing how ambition, confessional prudence, and institutional frameworks governed movement. It highlights the interplay of humanist ideals and administrative controls, demonstrating how travelers learned to treat Europe as a classroom while negotiating hazards and authorities. By foregrounding guidebooks, postal systems, passports, and universities, Bates maps the structures that made touring educative before the codified Grand Tour of the later seventeenth century. The work thus preserves a record of disciplined cosmopolitanism while clarifying the historical conditions that shaped it.

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mountebanks the French traveller Villamont writes in 1588, 'And if it happens that they [i.e. the 'sights' of Venice] bore you, go and look at the 'charlatans' in St. Mark's Place, mounted on platforms, enlarging on the virtues of their wares, with musicians by their side.'

The "Supplicium Sceleri Froenum" of Jacques Callot (1592-1635). The first state of the etching seems to be unobtainable for reproduction, this being from a photograph (the only one hitherto reproduced?) of one of the better copies of the second state, almost equally rare in a good condition (Dresden Museum).

According to Münster's "Cosmographie" 1575 (ii. 1724).

Montserrat and its hermitages, with the Madonna and Child in the foreground

and two pilgrims. From British Museum Harleian MS. 3822, folio 596. The two pilgrims are obviously the writer of the manuscript, Diego Cuelbis, of Leipzig, and his companion, Joel Koris. They visited Montserrat in 1599.

Referring more particularly to the MacSweynes, "whose usages," says the author, John Derricke, in his "Image of Irelande," 1581, "I beheld after the fashion there set down." From the copy (the only complete one known) in the Drummond Collection in the Library of the University of Edinburgh. The cut also illustrates the contrasts in Irish life as seen by the foreigner, referred to in the chapter on Ireland.

Miniature illustrating some of the characteristics of Turkish art which Della Valle and other contemporary travellers prized so highly. The brilliant colouring of the original throws into relief much detail

Derricke's best wishes for Rory Oge, the 'rebel,' but is none the less applicable generally.

A Souvenir 360

A letter which was on the way between Venice and London in October, 1606, when the bearer was attacked by robbers in Lorraine, showing the tears and damp-stains it received in consequence. The letter is from Sir Henry Wotton, then ambassador in Venice; it was picked up and forwarded to Henry IV of France, who sent it on to London. It is now in the Public Records Office, No. 74 in Bundle 3 of the State Papers, Foreign (Venetian). The bearer, Rowland Woodward, was paid £60 on Feb. 2, 1608, as compensation and for doctor's expenses, but had not fully recovered from his injuries by 1625. (Cf. L. P. Smith's "Life and Letters of Sir Henry Wotton," i, 325-8, 365 note, and ii. 481.)

A Scholar Traveller 390

François de Maulde (1556-97);

the text records that these state-run pilgrim galleys ceased operating in the early 1580s (c. 1581–1586).

28 St. Sophia refers to the great Byzantine church Hagia Sophia in Constantinople (now Istanbul), originally completed under Emperor Justinian in 537; after the Ottoman conquest of 1453 it was converted into a mosque and by the early modern period functioned as an Islamic place of worship while retaining its fame as the city’s principal former cathedral.

29 Janizary (more commonly spelled Janissary) denotes a member of the Ottoman Empire’s elite infantry corps and household troops, formed from the 14th century and widely used as guards and escorts; the corps remained an important military and political force until its formal abolition in 1826.

30 Scanderoon is an early modern European name for the Mediterranean port of İskenderun (historically Alexandretta) in what is now southern Turkey, which served as a regional outlet for traffic to Aleppo and was repeatedly described in travellers’ accounts as marshy and unhealthy.

31 A named Roman inn mentioned in contemporary accounts of travel; the passage records it as having richly furnished beds, indicating it was regarded as a high-end lodging in the 16th–17th century.

32 The author cited for 'Linguæ Hispanicæ Institutio' (1630); this refers to a seventeenth-century writer who produced a Spanish-language instructional work (the personal name is common and the citation gives the title and date).

33 Literally 'Holy Brotherhood,' a historical Spanish rural policing institution (a confraternity used as country police in late medieval and early modern Spain) that could exercise arresting authority and local enforcement.

34 A Turkish/Ottoman lodging often translated as a caravanserai: a courtyard building where travellers lodged with their animals, usually with raised platforms for people and space for beasts and cooking chimneys; sometimes called imaret when it included charitable food provision.

35 A 'tied' house refers to an inn or public house contractually linked to a landlord or estate and obliged to sell only the produce (e.g., beer, food) supplied by that owner rather than buying freely on the open market.

36 Local guides and porters employed on alpine routes (here on the Mt. Cenis pass) who assisted travellers by guiding sledges or chairs on runners, handling horses and luggage, and checking pace with an alpenstock.

37 A wayside chapel at the summit of the Mt. Cenis pass described as a wayfarers' mortuary where the bodies of travellers who died on the pass were laid; the chapter notes it contained fifteen bodies in March 1578.

38 An early form of scheduled passenger coach in France (late 16th–early 17th century) that ran on set routes and carried passengers for hire, cited here as operating on routes such as Amiens–Paris and Rouen–Paris.

39 The States General was the assembly of provincial estates (representatives of towns and nobles) in the Habsburg/Netherlands (the Low Countries), which met to decide taxation, finance and other public matters in the 16th century.

40 The Welser firm denotes the House of Welser, a powerful merchant-banking family from Augsburg active in 16th- and early 17th-century international trade and finance; its collapse in the early 1600s had wide economic repercussions in Europe.

41 Fondaco (from Italian, originally from Arabic) referred to a combined warehouse, depot and lodging for foreign merchants — notably the Venetian fondaci — providing storage, business facilities and accommodation in Mediterranean ports.

42 Vetturino is an Italian term for a hired carrier or transport contractor who provided horses, food, lodging and transport for travelers (a package coachman/horse-owner), a common but sometimes mistrusted service in early modern Europe.

43 A vernacular name for a high-value gold coin or unit of account used in parts of Europe; its exact metal content and purchasing power varied by place and time, which is why the text gives a broad sterling equivalent ([£144 to £180]).

44 Refers to the Spanish 'real de a ocho' (often called a 'piece of eight'), a widely circulated silver coin worth eight reales; its value fluctuated but the author gives an approximate contemporary sterling equivalent ([£11 5s.]).

45 A commercial term for the agreed period before a bill of exchange became payable (commonly one month, but sometimes three months for long routes like London–Venice); it denotes the time allowed for payment rather than immediate settlement.

46 A French legal prerogative (of feudal origin) by which the crown could claim the goods and chattels of a foreigner who died in France rather than allow inheritance by the deceased’s heirs, effectively confiscating unclaimed or foreign estates.

47 Abbreviation for 'Calendar of State Papers, Venice' — a published multi-volume calendar that summarizes diplomatic and governmental documents and correspondence relating to Venice (issued in various volumes chiefly in the 19th–20th centuries).

48 Abbreviation for the Hatfield manuscripts — the archival papers held at Hatfield House (the Cecil family collection), containing correspondence and documents mainly from the Tudor and Stuart periods; citations refer to specific items or folios in that private/nationally important collection.

49 Refers to the Harleian Manuscripts, the large collection formed by the Harley family (Earls of Oxford) and acquired for the nation in the 18th century; items are catalogued under "Harleian" numbers and are now held by the British Library.

50 The Hakluyt Society, founded in 1846, is a scholarly text-publishing society that issues annotated editions of primary sources on voyages, travel, and exploration frequently used by historians of early travel.

51 A historic printing works and publishing imprint based in Cambridge, Massachusetts, active in the 19th and early 20th centuries and associated with high-quality book production; it was commonly used by American publishers such as Houghton Mifflin (mid-19th–early 20th century).