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D. M. ROGERS

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HIEREMIAS DREXELIUS

Nicetas
1633

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Nicetas

1633

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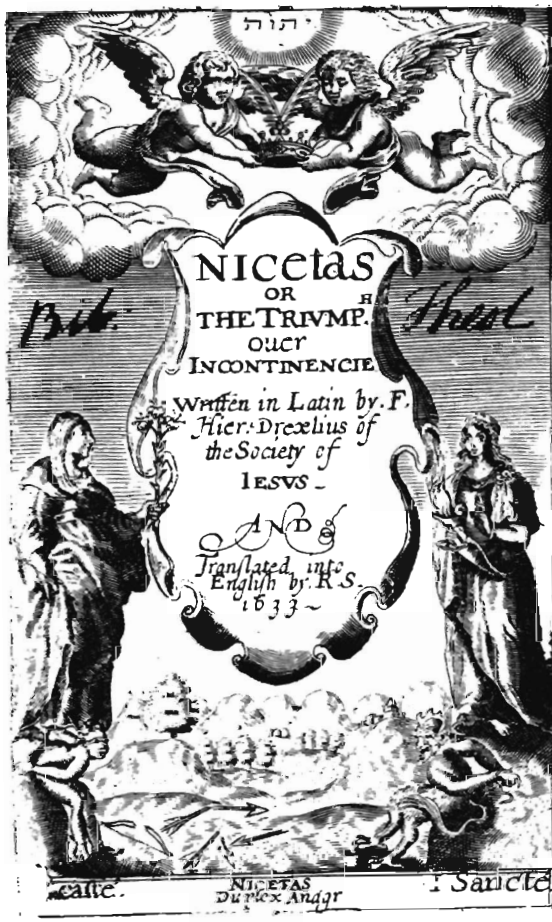
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יהוה



NICETAS
OR
THE TRIVM^H
OUCR
INCONTINENCIE

Bib.

Thust

Written in Latin by. F.
Hier. Drexelius of
the Society of
IESVS -

AND
Translated into
English by. R.S.
1633~

tealte.

NICETAS
Duxicx Andgr

I Saricte



THE EPISTLE
DEDICATORIE
OF
THE TRANSLATOR
to al Worthy English
Catholikes.

MY Nicetas could neuer haue
opened his most chaste eyes, to
this our English light, vnder
a more propitious starre then
the protection of you (thrice renowned
constant Catholikes of England) nor with
a more happie presage or nobler priuiledge
haue taken this peregrination through our
Albion then with your honourable name
displayed in the frontispice : Nor could I

TO THE ENGLISH

more mystically intimate eyther his end or myne owne desire , then by this word Nicetas, which signifies victorie, to correspond both to Albion, which hath it's denomination from Candour, and to Catholicke, that is vniuersal; hoping he shal vniuersally make his way through al your harts: and should he be so unfortunate as to find them not so white by purity, yet at least may haue the honour to adorne and embellish them with Chastitie most sutable to the immaculate spouse without flaine or blemish; whose faith you so couragiously professe and suffer for. To you therefore the ornament of your Country, the high honour of Catholicke Religion (which with hazard of your liues and daylie losse of goods and liberty you so constantly defend) I dedicate this my little booke. To you I present it, rather as an acknowledgement then payment of the debt I owe you. May Nicetas the principal subiect of this deuout booke become the obiect of your imitation in his admirable Chastity:
and

CATHOLIKES.

and though you shed not your bloud, yet may you with him for euer be victorious in this combate here on earth, and crowned in Heauen. For my recompence (seeing the labour I haue here taken may exact no more, being of smal worth) I only desire that like seruent Charity as moued me to undertake it for the good of you (my deare Countrymen) may induce you to offer vp your zealous prayers; that as I haue officiously presented you with this incomparable example of Nicetas, I may with you efficaciously imitate his chastity.

The affectionate humble
seruant of you al.

R. S.

ã 3 TO



TO THE MOST NOBLE
SODALITIES OF THE
most Blessed Virgin
Marie.

SINGOLSTADT.
MUNICHEN,
DILING,
AUSBRUY.
RATISBON.
INSPRVCH.
of < LVCERNE.
FRIBV̄RG OF THE SWISSERS;
BRV̄NTRV̄TE,
CONSTANCE.
EISTADE,
ELNSHEIM,
NEWSBV̄RG,
FRIBV̄RG OF BRISCOY.

FROM

FROM GOD AND
HIS MOTHER THE
Blessed Virgin Euer-
lasting felicitie.



VEN til this present,
great is my affection
towards you (Worthy
Companie of the So-
dalitie of the Blessed
Virgin Marie , Noble in lineage ,
learning , and vertue) nor is there
anic thing I more desire , then very
much to profit you ; seing I haue
receaued very much from you ;
that al in fine may returne to the
self-same fountaines from whence
it first sprang. Whatsoeuer in my
youth I gained in learning or Pie-
tie I ascribe to the Sodalitie of the
most Blessed Virgin , and this I

ã 4 freely

THE AVTHOVR'S

freely testify to the world. To you I owe and to your Company, that IESVS Sonne of the Blessed Virgin, admitted me, altogether vn-worthy, into his Societie. Inge-nuously I confesse, had it not been for your sodalitie, I had perished and many others with me. But hardly can a man perish amongst you, vnles he wholly withdraw his mind from you, and wil fully cast himself into perdition. My opinion is, that no student in the Schooles profits in learning, except by con-forming himselfe with you, he first learne this one thing; how, and with what sobrietie he ought to learne. Vertue is both the know-ledge of other things and her selfe. Most truly saith the Roman wiseman, and most fitly may it be accomodated to those of the So-dalitie of the Blessed Virgin Marie:
There

EPIST. DEDICATORIE.

There is nothing that more inuesteth our minds with honesty, and reduceth those that are wa- uering & flexible to a right course, then the conuersation of good men: for by little and little it descendeth into our breasts and ob- tayneth the force of a precept, by being often heard, and pre- sented to our sight ^{a Sen.}. Verily your ^{Ep. 94.} onlie Companie & aspect inciteth ^{circa} men to the loue of vertue; & euen ^{med.} when you are silent a man may reape profit by your presēce. Most truly may I affirme of your Con- gregations, what the ancient Poet did Ironically speake of the City of Rome:

— *a Hic fiunt homines*

Here men are made:

And vnles a man amongst you learn to play the man indeed, and become modest, wise and chaste,
he

^{a Iuue-}

^{n-i Sat.}

^{2. vers.}

167.

THE AVTHOVR'S

he loofeth his labour in this life & vnder the shape of a man, shrowdeth oftentimes manie kinds of brute beasts. He may take his place and degrees in the schooles and Academies; proceed a good Gramarian, an eloquent Rhetorician, a subtile Philosopher, a learned Phisitian, or a notable Lawyer. But to be skilful in al these arts (although it auaieth for transitorie things) for the purchasing of Heauen it is but lost labour. To become a good Christian, a man of honest and vertuous conuersation, is true art, and solid wisdom indeed. To obtaine this there is but one way, *Vertue*, which if a man learne not amongst the Sodalities of the most Bles. Virgin, he wil with facilitie learne vices, without a Maister. Assuredly great varietie of vertue flourisheth in
the

EPIST. DEDICATORIE.

the sodalitie: *Hic fiunt homines*, here men are framed according to the square of vertue. They that fly these Companies are wickedly wary to their owne hurt. And such as refuse to be enroled amongst those of this discipline, or hauing giuē their names, auoid these publike assemblies, no where lesse seene thē amongst them, not obliging thē so much as by increasing their number: Such, I say, neglect to haue cōmerce with vertue, take libertie to be vitious and estrange themselues from chaste & modest eyes. Of so great momēt is a mans conuersation with good men; whereunto I confesse, I owe al that I haue. And to giue testimonie hereof to the world, I now of myne owne accord, most willingly offer to your consideration, (my most **Worthie Maisters of the Sodalitie**)
this

THE AVTHOVR'S
this other treatise as a slender monument of my grateful mind.

The title of this booke is *Triumphata Incontinentia, The Triumph ouer Incontinencie*. Let no man here make an euil interpretation, for that it is dedicated to you, as if any of you were burnt with incontinencie: there is no such meaning, but to the intent it may not burne you. For as we make a medicine, that may be a remedy to some, an ease to others, and an antidote to the rest; so the vices being removed, we must learne by what meanes to auoid thẽ in time to come. And for that it is very difficult to purge & purifie mens soules tainted with an inueterate disease, it is a point of great prouidence, in him who hath once receaued a Medicine, to be no lesse careful in recouering health then preserving.

EPIST. DEDICATORIE.

ing. To this end doth this booke
so readily addresse it selfe to you,
to preuent (for I presume there is
no need to take away) the disease
of Incontinency. Now why pre-
sent I not a booke of greater
bulke? a giift more graceful and
seemely then this is, I grant. But
beare I beseech you with the slean-
derabilitie of the giuer, and like-
wise with the vices of our Age,
which if you seriously take a view
of, you wil not deny there are ma-
nie impurities & great corruptiōs
of manners now in euerie place;
you wil freely acknowledged, the
world growne sicke, and chiefly of
incontinencie. We must not let be-
fore a sicke man great morsels, or
grosse meat in large platters; but
rather nurse him vp with little pit-
tances of lightest meates and smal
messes of potage. The Same must

we

THE AVTHOVR'S

we doe in this case. And if we consider the Genius of this Age, the world can hardly now be otherwise cured.

Volumes & prolix books this fastidious Age hardly wil digest: wherefore wee must now in a manner cursorily intimate those things which are wholesome. Compendious books & briefe discourses although not so polite may with lesse difficultie correct those that are forgetful of honestie : But whatsoever others haue said or written, this vice of incontinencie ought to be pursued without meane or measure; for it is excessiue without bound or limit. And because incontinencie (a pleasing but pestilent venom) infecteth the most part of the world I could wish that manie might partake of this medicinal booke, which of
right

EPIST. DEDICATORIE.

right ought to be short, lest the malady it should cure; by lingering, be rather more and more encreased. Besides if I respect the Sodalitie of the most Blessed Virgin (for whose honour, and good this little booke is written) I ought not to make tedious exhortations. There is a certaine kind of men, so docible, that they learne those things that are taught them, without any long instruction; and apprehend good things, so soone as they heare them. These so capable of vertue, & wel desposed of their owne accord, are ordinarie in the familie of the Most Blessed Virgin.

Wherefore I beseech you, (my most intirely beloved Associates) vouchsafe this little booke of myne, the entertainment of a new guest: it requires not any exquisite entreatie; but such as you are
wont

THE AVTH. EPIST. DEDIC.
wont not to deny bookes of
pietie. And for that I make no
question, but you are feruently
in loue with chastity, and conti-
nencie, I am confident you wil
with fauourable eyes, and eares
accept this president of *Nicetas*
triumphing ouer incontinencie.
So I most humbly recommend my
felfe to al your chaste prayers. From
Monachium the day of the purifi-
cation of the most Blessed Virgin
the yeare of Christ 1624.

The Seruant of you al in Christ
Hieremie Drexelius of the
Societie of I E S V S.

TO THE WELWISHING

R E A D E R.

I present vnto thee (gentle Reader) an heroical act, admirable to precedent & succeeding Ages. I present Nicetas an Ægyptian, a yong man, a singular and admirable subduer of himselfe & his owne lust, who by a stupendious stratagem obtayned the victory. I am of opinion that in al Christendom there is not the like found. Verily we may with much more truth affirme of this yong man what was said of *Vlisses*: He layled past Scilla and was not deuoured; touched at Caribdis, & was not swallowed; tasted of Circes cup, and was not transformed; set foot amongst the Lothophagi, but staid not, heard the Sirens, but ^{1) Ma-} approached not. ^{2) darrens} I wil adde more; ^{de Deo} he was bound, tied, bereft of al ^{Socr.} weapons ^{fine.}

THE AVTHOVRS EPIST.

weapons, yet could not be overcome: yea he heard and came nere, or at least was compelled to come nere the most deceitful Siren, yet was he not drowned. His tongue fought, his tongue overcame, whereby we are al in a manner vanquished. Yet this did he not by volubilitie of speech, but by a painful mayming of his tongue. Wouldest thou know (Reader) the vncomparable proiect of this most generous Nicetas? read this little booke; but let me request thee to read it with repose & recollection of mind, willing to reape benefit thereby. Our endeauour here is to compose manners not words, to profit mens soules, not to please their eares. The scope of my writing is, that which I desire should be likewise thyne in reading, to destroy the extreamest of al euils, the most capital of al plagues, the

TO THE READER.

deepest fource of al vices (*Incontinency*) the pregnant mother of al finnes , diffusing herselfe into al shapes. He that is an enemie to chastitie, is in a manner a friend to al vices. Neuer was there anie man denounced warre against chastitie who had not first entred a league with more then one enormitie. Whosoever is minded compendiously to attaine to the knowledg of vices , let him but make himselfe a scholler to Lasciuiousnes , and he shal shortly wonder to see himselfe of a scoller become a maister. No man can liue vertuously if he liue not chastly. And (good Reader) deceaue not thy selfe, it is not for yong men only these things are written , not for Virgins , nor those only of the Sodality who are batchlours. This belógeth to euery state, Sex,

THE AVTHOVR'S EPIST.

age, and degree, for of necessitie must the widow, the wife, the husband and wife keepe Chastity each in their kindes. Hardly shall he keepe the lawes of wedlocke who knowes not how to preferue those of chastity. Yea I dare boldly avouch, that man must haue an exact knowledge of the lawes of chastity, who wil obserue those of wedlocke. It is not lawful for any order of men, of what age soeuer to goe beyond the bounds of chastitie. How can a man agree wel with vertue, who is at variance with modestie, the onlie seat of vertue? So that these things which are said of auoyding incōtinencie are necessarie for euerie one to know. I adde more, that manie things are taught in this booke available for maintaying al manner of vertue. And to the intent thou maist know (my Reader) that

TO THE READER.

I here purpose a Summary of holie instruction: whatsoeuer I discoursed of in the yeare 1621. in presence of the most excellent Electour *Maximilian* and his most gracious wife the Ladie *Elizabeth*, cōcerning the presence of god in al places, during the time of the sacred Aduent of our Lord, I haue here briefly collected and as it were drawne forth the quintessence thereof; which I haue set downe for thy vse in the tenth chapter of the second booke. And what I spake out of Pulpit in the yeare 1633. before the most excellent Duke and *Duchesse* of *Bawaria* & their Courtlike Attendance, cōcerning the nynefold torment of infernal Eternitie, I giue thee here compendiously touched in the selfe same latter treatise the eleauenth chapter. And albeit this booke is but

THE AVTHOVRS EPIST:

little, it was none of those written in post-hast; or vpon the suddaine. It is the aduice of Horrace, what thou wouldest expose to light and publike view, ought to be nyne yeares laboured. a) I haue obserued it, and that with aduantage. The argument and order of my booke is as before I haue declared.

(a) De
arte
poetica:
proxius
finem.

Foure and twentie chapters in al are assigned to both bookes. The first sheweth in twelue what the allurements and effects of incontinency are. The secōd in as many chapters yealdeth Antidotes for the same vice. The original cause, as likewise the tenour and scope of my writing is *Nicetas*, that Miracle of continencie and Spectacle worthe of Heauen. My desire was (gentle Reader) these things might be known to thee, and that thou make the best benefit of them.



THE FIRST B O O K E.

THE ENTRANCE Into the discourse.

C H A P. I.

P A R T H E N I V S and
E D E S I M V S *ſpeake.*



PARTHENIVS. I had in my hands the other day *S. Hierom*, that great Linguist, of al ancient Writers the most learned, the very Oracle of the world ; of whom , not without cause , it was said: *Neminem scisse*

A 4 *quod*

THE TRIUMPH

quod Hieronimus ignoraret, No man knew what Hierom was ignorant of. EDES. You both briefly and copiously comend that Doctour, a man most worthy of all praise, whose only Epistles if you doe but peruse, you shal find them a great treasure of learning. PARTHEN. Those very Epistles I read, amongst which in the third booke he inserteth the acts of Paul the first Eremite, and maketh mention of an Egyptian yong man, whose heroical vertue I thinke no Ages can euer paralel or sufficiently admire. EDESIMVS. This not long since I perused and was astonished: What are we Parthenius, to those heroical spirits. PARTHENIVS: Verily much inferiour. But I beseech you, if you please, produce more of this matter: take that stoole, & let vs make an end of the discourse we haue begun; for I know you are not of the Sect of the Peripateticks: and it was the ancient opinion of *Dion*, that as a howe & harpe, so men are strengthned & quickned with rest. It is the saying of *Aristotle* (a) by sitting stil & resting the
mind

(2) *Aristot.*
Phys.

OVER INCONTINENCIE. *Lib. 1.* 3
 mind becometh more iudicious. EDES,
 But being to discourse of Chastity,
 is rest so much to be commended? You
 know wel what's said of Egisthus the
 adulterer, *desidiosus erat*, he was slouthful.
 PARTHENIVS. I perswaded repose
 (my EDESIMVS) not idlenes nor
 slouth. But to come to the matter, let vs a
 little neerer looke into the conflict of
 our *Nicetas*, EDES. Vpon this condition
 that you become my Theseus through
 the whole Labyrinth of this exposition.
 I wil take *S. Hierom* & read him verbatim
 expecting the interpretation from you.

§. I.

*Another flourishing in the youthful vigour
 of his age was commanded to be brought into a
 Garden, there to be throwne vpon a delicate
 downe-bed amongst fresh lillies & sweet roses;
 and lest he should depart thence, to bee lesse
 bound with silken cords; a streame of water
 passing by with a gentle murmuring, & the wind
 breathing with a soft whispering noise through
 the leaues of the trees. To which place, after
 al were departed, came a beautiful, harlot and
 tooke*

THE TRIUMPH

tooke him about the neck with lasciuious embracings, that by prouokeing his body to lust, she might obtaine a shamelesse triumph ouer his soule. What should this Souldier of Christ doe? How should he behaue himselfe? Was it probable that pleasures should ouercome him, whom torments could not? At last by inspiration from Heauen byting of his tongue, he spit it in her face that kissed him: So the greatnes of the paine that ensued, ouercame al sense of cöcupiscēce. (a)

2) Hier.
in the
life of
S. Paul
the first
Er. c.
30. Bar.
An 253.
Decij
Imp. 10.
(b) Lib.
7. cap.
30.

PARTHENIVS. O fact vnheard of in al former Ages, & of al succeeding to be admired; this is manfully to fight indeed, this to ouercome, this to triūph. The selfe-same history I haue lately takē out of Nicephorus (b) in a different language to exercise my stile: doe you please to heare it? **EDES.** With al my hart though you relate it to me a thousand times ouer you shal neuer satiate these eares of myne. **PARTHENIVS.** You wil me therfore to recite it? **EDES.** I both wil & command you. **PARTHENIVS.** Apply then both your mind and eares.

T H E

THE MOST ILLUSTRIOUS
*act of Nicetas related somewhat
 at large.*

C H A P. II.

THe ancient Age boasteth the liberty of *Anaxarchus*, who being bound and tortured, sheering asunder his tongue with his teeth, spit it in the Tyrants face. Be not proud *Anaxarchus*: shal I compare men with thee? Or with thee *Musius*, *Aquilus*, or *Regulus*? Our children and women are oftentimes not only your equals but by farre (euen in the straightest giues) surpasse you. Witness *Nicetas* that *Ægyptian* yong man, whose more then heroical liberty and fortitude non can sufficiently (I wil not say) commend, but admire. The Macedonian King said of *Achilles*: O happy thou, who hast gotten *Homer* for the Proclaimer of thy vertue. The same may I more rightly pronounce of this yong man:

6 THE TRIUMPH

O thrice happy thou *Nicerias*, who hast
S. Hierom for the Panegyrist of thy vertue.
 See I beseech you amongst how many
 deceitful snares, this our most chaste
 Achilles professed his liberty: he acted
 now vpon a farre more perilous stage
 then that Champion did. His bed was
 softer and more delicate then that of
Sardanapalus, or the boulder of *Helio-
 balus* stuffed with downe of swannes:
 vpon this couch the yong man being
 cast, was bound, not with iron, but with
 silken cordes. Thou wouldest now haue
 said, there had beene no hope to pre-
 serue his chastity amongst so many am-
 buscadoes. Round about did pleasure
 cast her alurements, by reason whereof
 it was almost impossible for a modest
 mind not to loose it's intended chastity.
 The trees flourished with their greene
 leaues; and besides their cheerful smels
 and pleasant shades, with soft motion
 of their armes, made a kind of whispe-
 ring and delightful melody. A purling
 streame more cleare then cristal, plaid
 with it's wandring streames, and with
 a murmuring noyce glided amongst the
 little

OVER INCONTINENCIE. *Lib. I.* 7
little pible stones, that you would haue
thought it a kind of musical harmony.
Vpon both sides were flowers. Round
about blew the mild westerne windes.
Here frō the verdant me dowe smiled
the siluer-shining lilles; there the
purple roses, here the sanguine and
golden Hyacinth; there snowy and
iuory-burnish'd *Narcissus*, and from
euery side breathed a most soft and plea-
sant gale of wynd. Alas poore Chris-
tian Souldier what wilt thou doe? on
euery side thou art inuited to pleasures,
euen by the sweet odours and fragrant
flowers thou art allured. How canst
thou resist, these voluptuous charmes,
how canst thou dissolue so many fetters?
Behold there stealeth vpon thee a
woman with a wanton countenance,
who wil cast vpon thee as many snares
as words, and like a Basiliske kil thee
with her only aspect. Alas poore young
man! how wilt thou saue thy selfe
harmeles from this viper? No man
euer had his liberty so much captiuated
as thyne. If thou open thyne eyes,
thou art ensnared with her beauty: if
close

3 THE TRIUMPH

close them thy eares lye open to as much poyson as shee can instil into them. Thy hands with storkes , thy feete with spurnes , can not defend thy chastity. Alas thy innocency seemeth lost , thy modesty vāquished with so many subtile engines. More credible it seemes the Romane Parricide (sowed in a sack with a dog, a serpent, a cock and an Ape) might be preferued from al wounds, then thou (o distressed yong man) to be freed frō the plague of lust. Which way soeuer thou turnest, thou art entangled; their appeareth no hope of euasion. Lasciuious Cupid houering ouer thy head seekes to speed thee with his poysonous dart. But in vaine doth *Venus* triumph before the victory. The Christian Champion in this deadly combate found out away , whereby his victorious chastity might triumph ouer her enemy. Oppressed on al sides, seeing himself in so great danger ; and why, quoth he , o my wronged chastity , dost thou not defend thy self at least with such weapons as thou hast ? My tongue only is at liberty : my tongue then shal serue

OVER INCONTINENCIE. *Lib. I.* §
ferue for a weapō: I had rather be dumb;
then not chaste. This sayd with a generous
resolution wounding and biting asunder
his tongue, he spit it al bloody in the
forehead of the shameles harlot.

O *Nicetas*, o thrice-happy and coura-
gious yong man! goe forward on Gods
name, thou that breakest through
so many hellish fetters, and redeemest
thy liberty with thy virgin-modesty,
brauely vsing thy iawes for a quiuer and
thy tougue for an arrow.

§. I.

EDES. O heauens, o earth and seas! was
euer the like found in any history pro-
phane or sacred, old or new, Romane
or Greeke? Very worthily may we extol
this young man, for this great this admi-
rable this transcendent and astonishing
fact. That was nothing in respect of
this, which the *Laconian* yong man did,
who being taken in warre, oft repeated
these wordes: I wil not. And as soone as
he was commanded to execute any
base or seruile office, he dasht out his
owne

70 THE TRIUMPH

owne braines against a wal. What was the burning of *Mutius* right hand in respect of this? I admire not the dagger of *Lucretia* embrued with her owne blood. She was desirous to be chaste, when she had lost her Chastity. *PARTHENIVS.* Verily the ancient times had great examples of Chastity. I commend *Xenocrates*, I applaud *Scipio*, I honour in this respect the Macedonian *Alexander*, I admire *Spurina*, and *Democles*: only at *Nicetas*, I stand astonish'd. *Xenocrates* was said to be of such modesty, that if he had but in beastes seene accidentally any wantonnes, he would presently with his eyes turn'd away condemne it. *Scipio* deliuered a Virgin vntouched to her spouse, as he had receaued her, and so became a conquerour both of himself and his lust. *Alexander* would not so much as with his eyes glance vpon the wife and daughters of *Darius* because they were women of admirable beauty. *Spurina* wounded her beautiful face, least it might set others on fire: *Democles* to auoid fornicatiō leapt into a boyling chauldrō, both defenders of their chastity, but
neither

OVER INCONTINENCIE. *Lib. I.* 17
 neither of them to be compared to our
Nicetas. And seeing we haue entred into
 the listes, if you please, let vs aduance our
 feete, and pace out this as a wel as we
 can. *EDESIMVS*. Wee are both at good
 leasure, neither is there any reason why
 I should refuse, especially if you lead the
 way. *PARTHENIUS*: But if I erre you
 shal pardon mee. I chanced of late vpon
 verses, but few in number, and if you
 regard their wordes, neither polished nor
 smooth, but rich in sense; and I make a
 question whether you haue euer read any
 thing more pithy or profitable. They haue
 a triple inscription, and are but sixe in
 al. I wil recite them.

Incontinentia et Libidinis

Inuitamenta.

*Otia, Mensa, libri, vaga lumina, verba, Sodales.
 Hæc tolle, hanc minue, hos muta, hæc claude, hæc
 fugæ, vitæ hos.*

The inuitements of incon-
 tinency and lust.

Slouth, store of meate, books wandring
 eyes, wordes, mates,

B

Fly,

12 THE TRIUMPH
Fly, lessen, change, close, shun, and shut
the gates.

*Incontinentiæ & Libi-
dinis effectus.*

*Corpus, opes, animam, ingenium, famam, virtutes;
Debilitat, perdit, necat impedit, inficit, aufert.*

The effects of incontinency
and Lust.

Fame, vertue, soule, and body, wit and
wealth,
They blast, taint, kil, waste, dul, and take
by stealth.

*Incontinentiæ & Libidinis
Antidota.*

*Lectio flagra, preces, confessio, lymphæ, labores,
Portarum excubiæ, Christi præsentia, pænæ.*

The Antidotes against incon-
tinency and Lust.

Books, prayers, stripes, confession,
labours, fasting,
Strict watch, Christs presence, torments
euerlasting.

ED E S I M V S. These were made to help
our memory, and they please me wel: but
for so much as you are this day my guide,

begin my P A R T H E N I V S and read the riddles of those your verses, lest you may seeme vnto some to haue spokē Arabicke.

P A R T H E N I V S. Accept for the present these few verses: I wil heereafter adde others of my *Nicetas*; who had he not vnderstood that the mischief of Luxury was very great would not so much haue detested it, choosing rather with great paine to become dumbe, then vnchast by the fruition of that vnlawful pleasure.

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I D L E N E S T H E F I R S T

*Allurement to Incontinēcy.*

C H A P. III.

**N**Othing more then an idle life inclines and makes a man yeald to vice and abandon vertue. In the schoole of vice Idlenesse is the chief Master, and principal teacher. And that you may not wonder at this; it was enacted by the law of *Draco*, that they who were accused of *Idlenesse* should be condemned and put to death. Those things, that most draw vs vnto Lust, are slouth, store of meate, bookes, wandring

eyes, wordes and mates. Behold Idlenesse here the ringleader of al the rest. Without question it is the vsual boulder of al vices, and why not of Luxury? Most truly Diogenes in times past publickely affirmed: *Libido est otiosorum negotium*, Lust is the businesse of those that are idle. Assuredly it is a rare thing to see a man idle and chaste. And as these vices are nere of kin one to the other, *mentiri & furari*, to lye and steale (for I wil presently shew you a theefe, if you, shew me a lyer) so these two are very nere allyed *nihil agere*, & *male agere*, to doe nothing and to doe euil; to loose a mans time and not preserue his chastity, *otiosi & luxuriari*, to be idle and play the wanton. You know wel the old saying of Ouid:

*Quæritur Ægisthus quare sit factus adulter  
In promptu causa est, desidiosus erat.*

How was *Ægisthus* with adulterous staine Soil'd at the first? By slouth: the cause is plaine.

From slouth for the most part issue the sparkes of lust. Idlenesse is the fuel of concupiscence: And I wish al parents and Maisters would in this respect be vigilant

OVER INCONTINENCIE. *Lib. I.* 15  
 vigilant to driue away slouth from those  
 that are vnder their charge. That father  
 in the Satyrift may be an example :

— *At nunc*

*Post finem autumni mediâ de nocte supinum,  
 Clamorus iuuenem pater excitat; accipe ceras,  
 Scribe puer, vigila, causas age, perlege rubras* *Iuue-*  
*Maiorum leges, &c.* *nal Sat.*

The clamorous father doth in winter  
 raise *14. vers.*  
*190.*

His Sonne at midnight; take thy booke  
 he sayes,

Write boy, and watch, read ancient  
 rubrick lawes,

Or get a Captaines place, or plead some  
 cause.

Great Captaines when they see their  
 souldiers disobedient, keepe them vnder  
 with labour, or entertaine them with  
 some kind of trauaile. They that are  
 engaged in busineses are neuer at leasure  
 to play the wantons. In very truth

*Otia si tollas periere Cupidinis arcus,  
 Contemptaque iacent, & sine luce faces.* *Ouid.*

Both Cupids bow and shafts con- *ep. 56.*  
 temned lye,

His fire's put out, if Idlenesse you fly. For

16 THE TRIUMPH  
as the same Master instructeth vs:

*Quã platanus riuis gaudet, quã populus vnda,  
Et quã limosa canna palustris humo:  
Tarn Venus otia amat.*

As planes loue riuers , reedes the  
moorish soile,  
As poplars lakes, so Venus; slouth, no toyle.  
Hee that is idle (as most truely said the  
Roman wiseman ) liues not to himself,  
but , wich is most abhominable , to his  
belly, sleep, and lust.

§ I.

I wil produce grauer witnesses. That  
mellifluous Doctour S. Bernard sayth,  
*a Serm. de sc̄et. andrea.* that ( a ) as through some smal chinke in the  
pumpe of a ship, the water vnawares to the  
mariners entreteth and encreaseth, til the vessel by  
negligence is wholly sunke: so by slouth and  
sluggishnes wicked cogitations & concupiscences  
are multiplied, til the ship of our hart giuing way  
vnto them, runneth into manifest danger of sinne.  
Know you that S. Bernard was a capital  
enemy of idlenes : The sinke, saith he , of al  
temptations, & euil cogitations is slouth, the greatest  
*a Ep. ad frat. de Monte Dei.* mischief of the mind, the foule channel of al euils,  
& death of the soule. ( a ) And that it might be  
knowne how much the louer of chastity

OVER INCONTINENCIE. *lib. 1.* 17

should beware of idlenesse, he further  
 saith: *Luxury quickly deceaueth them who  
 are giuen to slouth, and burneth most outragiously  
 those it findeth idle: to industry & labour it giues  
 place (b).* *Laurentius Iustinianus*, a man as  
 holy as learned saith, *that as water which* (b) Ser.  
 51. de  
*wanteth motion, and lyeth in pits, is soone*  
*purisfyed, so doth a mans body, that is corrupted* modo  
*with the rottenesse of slouth, bring forth con-* bene vi-  
*cupiscence, and nourish the brutishnesse of carnal* ueni.  
*pleasures.c)* Which he cōfirmeth in another (c) Lib.  
 place: *Euenas*, saith he, *by reperate labour the* de per-  
*hot motions of the flesh are suppress: so by Idlenesse* fectionis  
*they are nourished and increased.* grad.  
 The lasines cap. 9.  
 of Kookes in great mens Kitchens hath lib. de  
 found out a compendious way, when ligno  
 their fire groweth slacke, to prouoke it vire.  
 to flame, by powring butter into it; the cap. 5.  
 same doth the subtilty of the diuel in vs  
 when he perceaueth the fire of lust some-  
 what allayed, he enkindleth it with oyle,  
 pitch & butter. Too much abundance of  
 meate & drinke is oyle; abscene bookes,  
 pitch, foule Idlenesse is soft butter: by  
 the nourishment of these the flame doth  
 easily breake forth. He that is out of loue  
 with his chastity, let him fal in loue with  
 idlenesse.

## §. II.

Idlenesse hath been the destruction both of Kings and fortunate citties. (-) Sluggish and languishing slouth only delighteth in ease and rest, then which nothing is more lothsome, nothing that more resembleth our graue. Idlenesse without study or labour is the death and burial of a liuing man. (b) *Verily orium & vitium* idlenesse and vice are nere allied to one another: *Multam enim malitiam docuit otiositas*, Idlenesse hath been the mistresse of much mischief. (c) So that she may rightly be called the mother of vanity, and the step-mother of al vertue: There neuer redoundeth any profit from idlenesse but alwayes great detriment. Idlenesse is the vtter enemy to al discipline: Idlenesse is so farre from getting new vertues, that she wasteth those that are gotten: and you shal scarcely find any thing that doth open so easy and plaine a way to the iawes of hel as idlenesse, which euen sweetly thrusteth forward those into diuers vices, who are the most indowed with fortitude. *Multam malitiam docuit otiositas.* It

2; *Ca:ul.*  
*ad Lesb.*

(b) *Se-*  
*uec. ep.*  
84.

(c) *Eccl.*  
c. 29  
*vers. 29.*

OVER INCONTINENCIE. *Lib. I.* 19

It was excellently wel written by *Portius Cato*: It is a thing of necessity that euery one set downe vnto himselfe a certaine course of life, which no man can doe, vnles he be industrious, and a louer of labour. And certainly it is requisite for the course of a holy life, that a man goe forward and increase: for by trifling he waxeth dul and fainteth. He that wil passe his life dishonourably, let him follow idlenesse, and he shal not misse of his purpose. Idlenesse is a downright and ready way to al villany. Wil you haue the true description of this monster? Idlenesse is the most succinct abridgment and Epitome of al Vices. The mind that is idle runnes into a thousand mad enormities.

*Multam malitiam ducit otiositas.*

**E P E S.** For the most part, we are al very eloquent in dispraise of idlenesse, and often tragically inueigh against it: But in the meane while we ourselues are very wel contented to take our ease, and can sooner reprehend then auoid it. We see and approue the better and follow the worse. **PARTHENIVS.** We are so much the more debawsh'd as we growe  
more

more and more in loue with this euil the worst of al others. And therefore *Multam maluriam docuit otiositas*. This may hitherto suffice concerning idlenesse.

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THE SECOND ALLVREMENT
to *Incontinency, Dainty fare, surfeiting
and gluttony.*

CHAP. IV.

IT is a thing apparant, and long since confirmed: *Sine Cerere & Libero frigere Venerem*: that without meate and wine Venus soone becomes cold. For whil't the whole habitatiō of the interiour man, inuironed with meate, and drowned with wine, laboureth in the decoction of excrements, to what is it more subiect then to lasciuious thoughts. Then the lasciuious man doth not so much as seeke the least veile to couer his wickednesse. He that is shamelesse publisheth his disease; he that is wanton hath no temper at al in his hand: and although euery vice lay
itself

OVER INCONTINENCIE. *Lib. I. 21*

Itself open in a drunken man, yet Concupiscence most of al. For when the body is stuffed, and the belly throughly pampered, Lust before al other vices startes vp; yea oftentimes that which for the space of many yeares remained mortified, or at least qualified and kept vnder, taketh new strength; specially when they tipple wine in pots ingrauen with adulteryes: as though drunkenesse of itself were not sufficiently able to instruct them in Lust (when they desire to be lasciuious) vnlesse they carrouse out of libidinous cups. Nor doth the old saying faile heerein: *Post epulas choreæ*, after feasting followes dancing. According to which the holy Scripture saith: *Sedit populus manducare, & surrexerunt ludere.* (a) The people (a) *Exo. cap. 32. vers. 18.* fate downe to eat, and rose vp againe to play: no good play, but wicked. Therefore carefully doth *S. Paul* admonish vs: *Ephes. cap. 5. vers. 18.* *Be not made drunke wth wyne in which is Luxury.* And thou knowest wel my *EDEN SIMVS*, we learne by an old and true saying: Hunger neuer begat adulteryes. Which the diuine *Ezechiel* most clearly *Ezech. cap. 16. vers. 40.* pronounceth: *Thou (saith he) was the iniquity*

*quity of Sodom : Pride , fulnesse of bread and
aboundance , and the slouth of her and of her
daughters.*

§. I.

*Deut.
cap. 32.
vers. 15.*

So for the most part , after a plentiful
table , after roial suppers , and sumptuous
feasts , we somewhat digresse from a
man , and sometimes degenerate and be-
come beasts. *My beloued was fatted and
kicked against me :* being pampered fatted
and ful-fed , he forsooke God his maker,
and departed from God his saluation. So
certaine is the law of vices that vnder
gormandizing lurketh lasciuiousnes ; it
is no maruel to find them incontinent
with whom you find a ful table. I pray
you doe but aske your owne reason,
whether hunger or ful feeding is a greater
friend to virginity. I am of opinion , that
chastity with more safety inhabiteth in
the cottages of poore folkes , then the
Courtes and pallaces of Kings. You
know the pipes make the greatest noi-
se , when they are most replenished with
wind : euen so is it with a mans body,
then chiefly is it set on fire by lasciuious
wantonnesse

OVER INCONTINENCIE. *Lib. I. 23*

wantonnesse, when it is most heated with wine and feasting. Very wel saith *S. Gregory* by that one vice only of gluttony innumerable troupes of finnes are begotten to infest the soule. Certes the vice of gluttony is but one, but innumerable are the stings of lust which follow and attend it as their king, and suggest those pleasures, which bring vs to weeping and eternal lamentations. This in expresse wordes doth *S. Gregory* vtter, and albeit he had been silent, experience itself would haue told vs no lesse. Too many haue lost their chastity, because they would not eschew gluttony. Whereupon was the speech of that chaste *Hilarion*: I wil feed thee with chaffe (my asse) not with barley. Chastity is so great an enemy to ful tables, that her greatest hope of victory, is at such time as she denyeth al delights to her body as to a brute beast. But the Age we now liue in, is too much estranged from this law. Often doe I reuolue in my mind whether those ancient Ages wil returne, not the golden, but the leaden or iron Age of which *S. Luke* speaketh: *In the dayes* (saith *he*)

*In libro
Reg. lib.
5. c. 1.*

*Luke
cap. 17.
ver. 27.*

24 THE TRIUMPH
 he) of Noe they did eate and drinke, they
 married wiues, & were giuen ouer vnto marriages
 til that very day when Noe entred into the Arke,
 and the deluge came and destroyed ai. Consider
 this Age of ours, and thou wilt confesse
 that it is very like that of Noe. We eate
 and drinke euery where plentifully and
 magnificently. Neither is this sufficient,
 (sauing your regard, my EDESIMVS)
 they sport and drinke til they vomit out
 their soules, as Vdo did, that most vnfor-
 tunate Bishop of *Magdeburge*. Frequent
 nuptials, vaine bales, and dancings are
 now in euery place (doe but enter into
 citties and you wil be of my mind) euery
 place resounds with brideales, wakes, &
 bridefongs. These courses I belecue wil
 continue in the world not tii Noe, but til
Christ cometh to pronounce from the
 Rainebowe (his tribunal seate) a iuri-
 dical sentence vpon al mankind.

§. II.

Therefore if you wil diminish this
 Venereous flame, take away the super-
 fluity of your diet; become moderate and
 sparing

OVER INCONTINENCIE. *Lib. I.* 29

sparing in meate & drinke. Oftentimes we seeme to fly Luxury, whilst indeed we cherish it. Wouldest thou driue a troublesome dogge from thee, and yet giuest him bread? Wouldest thou overcome lust, and yet stuffest thy belly? this is but losse of labour. To what end doest thou looke for chastity amongst intemperate feasts and delicacies, which *S. Hierome*, scarcely found amongst long fastings, stripes & austerities. Therefore as much as thou canst restrain thy body, and enlarge thy mind. We ought so to behaue ourselues, that as farre as we are able, we auoid al prouocations to sinne. We must establish our mind & withdraw it farre from voluptuous blandishments. *Isæus* an *Assyrian*, as witnesseth *Philostratus*, being asked whether he found any sweetenesse in banquetts? answered, I haue giuen them ouer long since. God grant (my *EDESIMVS*) we may doe the like, and neglect the immoderate cares of the body: it would goe the better with our soule. This must command and gouerne, that as a seruant should be kept in subiection, of which, be no more confident

26 THE TRIUMPH
 fident then you would be of an enemy.
S. Hierom, that bright sunne of the
 wildernesse, by weckely fasts, kept vnder
 this malignant flame; showers of teares
 streamed from his eyes elcuated and fixed
 on Heauen, ready as it were to start out of
 their hollow caues. Behold how with
 water and spare diet he fought against
 this fire. But let vs goe forward with the
 verse we haue begun: *Otia, Mensa, Libri,*
Slouth, Meate, Bookes. EDESIMVS. You
 haue your Auditour attentiuē; goe on a
 Gods-name.



THE THIRD ALLUREMENT,
to Incontinency Impure and
obscene Bookes.

CHAP. V.

Bookes of this kind are a very
 plague, an assured poyson to the
 reader. And which is much
 worse, you shal meete with it in euery
 place, and find it lauishly scattered here
 and there: for such impurities not only
 in

in one bnt in al languages, haue crept into bookes: they inuade vs in the German Italian, French, Spanish, Belgick, Greeke Latine and English tongue; in prose and verse: and for this shamelesse kind of writing many both ancient and moderne are branded with infamy. Some haue cōposed historyes, others written Satyrs; some haue sung poems, & inuented fables, others haue entred into another list of writing, in which as wel with true as feyned narrations, historyes and fables they ayme at nothing else, but to poyson the minds of the readers with that plague of *Venery*, at least to allure them to impure cogitations, if not to lasciuious discourses and the very acts themselues. Against these kind of bookes *Tully*, iustly incensed, said: *They make our minds effeminate, they breake asunder al the sinewes of vertue.* In the number of these are for the most part al the ancient poets, fabulists and Satyrists, whom I wil not nominate least I bring men acquainted with their writings, which if they be not corrected & purged from their obscene dregges, are dire& poyson to the reader? Let no man touch

*Lib. 2.
Tusc. 2.*

28 THE TRIUMPH
these that loues and tenders his chastity;
Ouid himself for this respect sent by *Augustus*
into banishment, and not recalled
by *Tyberius*, seriously admonisheth vs:

Eloquar inuitus, teneros ne tange Poëtas.

Subinoueo dotes impius ipse meas.

Perforce I'le speake, and mine owne
guifts recal.

Lasciuious Poëts doe not touch at al.

Doeſt thou heare? that pestilent Poet
himself cryes out, touch me not, get thee
gone, depart; he foretelleth the danger,
he denounceth and proclaimeth the
mischief before hand: fly, stand aloofe,
lest thou be infected. Yet thou intrudeſt
thy self, and breakeſt in vpon them, and
giueſt no eare, neither to thy friends that
recal thee, nor thine enimyes that repel
thee: thou toucheſt & readeſt them ouer
and ouer againe, more carefully then holy
ſcripture. Therefore iuſtly is that voice
thundred out againſt thee from Heauen:

Eccl. c.

11. verſ.

13.

*Who wil take compaſſion of the Inchanter ſlung
by the ſerpent, or of any that come nere to beaſts?*
Therefore touch not theſe whoſoeuer
you are, that wil not be infected and
perish, for theſe moſt pernicious bookes

are

OVER INCONTINENCIE. *Lib. I.* 29
 are likened by *Origen* to Egyptian frogges;
 by *S. Hierome* to acornes and huskes, by *S.*
Augustine to *Auernus* the riuer of hel, into
 which the greatest part of mankind doth
 miserably ingulfe themselves, and linke
 into eternal perdition.

§. I.

But perhaps thou maist say: From hence
 I select phrases, by these I polish my
 style, learne eloquence and attaine to the
 knowledge of ancient customes. The
 truth is, thou wouldest learne to speake
 wel, and liue il, or rather to speake il and
 liue worse: for *out of the aboundance of the heart* *Matth.*
the mouth speaketh. What need hast thou *cap. 12.*
 to seeke for gold in these puddles? Shalt *uicf. 34.*
 thou benefit thy self (my youth) & gather
 so much from this dunghil? as though
 the Muses had only liu'd and died with
 these venereous companions. Admit it
 were so, that learning might not be gottē
 without these; were it not better to be
 without it, then voyd of modesty? and
 rather to be lesse learned, then lesse chaste?
 This is but à cloake and a vaine pretext,

that no science, no style, no eloquence,
can subsist without these obscene writers.

If I (EDESIMVS) drinking to thee in
miskadine powred into a cup of gold or
precious stone should first bruise a foule
spider into it, wouldst thou pledge me?
wouldest thou esteeme so much of that
delicious wine of rare art & workmāship
of the bowle, that whil'st thine eyes
denounce certaine danger of death, thou
wouldst not credit them, but giue way to
thy alluring appetite? I assure my self thou
art not so stupid a sotte. The like for a
the world is to be found in these bookes.
The phrase stile and elocution, like the
Goblet, flatter the eyes, the cover of the
booke shining with gold & purple, their
pictures cut in brasse, their faire and flou-
rishing wordes, their fables and pleasant
histories, their customes of ancient times,
like delicious wyne an hundred yeares
old, inuite vs to drinke and read them
greedily. But thinke what a rank spider
floateth therein? There lasciuiousnesse,
concupiscence and luxury are lurking:
death hath belched into these cuppes. A
man should rather be thirsty then drinke
his

OVER INCONTINENCIE. *Lib. I.* 31
his owne bane. Verily dishonest bookes
are more pestilent and pernicious, then
any serpents poison. For an obscene
Writer is a perpetual Pander: there is no
time wherein he inuiteth not a man to
impure thoughts, stirreth vp sensual
motious, and finally infecteth with a
deadly plague those that are seruilely led
thereby, and curious in searching after
their owne destruction. Hence it cometh
to passe that infinit is the mischeef of
these wanton bookes and pictures: for as
the one ingenuously inuoluing ribauldry
allureth a man to incontinency; so the
other laying lime-twigges vpon his eyes
deceaues and entangles his chastity. In a
word what doe those authours? no lesse
then if they should infect fountaines and
common wells with poison, and become
thereby guilty of al their deaths that
drinke thereof

§. II.

Surenæ a certaine Captaine of the
Parthians hauing slaine *Craſſus* with many
of his souldiers & children, found amongst
C 3 the

the spoile the *Mislesian* fables of *Aristides*, and for that respect most seuerely treated and insulted ouer the Romanes. What wil the wicked Spirit doe at the houre of their deaths (who with so great industry read lasciuious bookes) when he shal present to their dying eyes, their *Ouids*, *Amadis*, and such like, for which perhaps they easily & foolishly omitted the seruice of God. Thou knowest, my *EDESIMVS*; how in times past the Iewes cryed out before the Romane tribunal: *Non hunc sed Barabbam*, not this man but *Barabbas*. In like manner doe the readers of lasciuious bookes, with as loud a voice; by their particular daily practise, cry: Not this, nor the booke of the imitation of Christ; nor that of the motiues of vertues; nor *Claudius Viexmontius*; of penance; nor *Dominick Candela* of virginity; nor *Francis Bruno* of Christ or Christ his mother, nor *Lewis Granada* who wrote many bookes of piety, nor *Francis Ariz* who discourseth of the imitatiō of the Blessed Virgin, nor *Lewis Richeom* of the Pilgrim of Laureto; not these, no; away with them. We wil not haue *Didacus de stella* of the contempt of the

the

OVER INCONTINENCIE. *Lib. I.* 35

the world, nor *Gabriel Inchinus* of the last things, nor *Martin Delrius* his worke of the Blessed Virgin Mary, nor those holy mediatiours of *Lewis de Ponte*; none of these, but *Barabbas*, but the french *Amadis*, that copious and illustrious Authour who wrote about foure, and twenty bookes; giue vs the *Heliopoli*, the *Arbitri*, the *M. ad laurentes*, the *Fausti*; we would haue commerce with these, not with those other peeuish writers. Can you so easily renounce Christ and Christian bookes, admit *Barabbas*, seeke and cherish these murdering bookes that infect and destroy your soule? I sayd before these bookes were like the frogges of *Ægypt*, which hideously croaked in euery house, defiled their very tables, disturbed their rest, and fowled their chambers. So saith the holy scripture: *They shal enter* *Exod. c.*
into they house, and thy very bed- *8. vers.*
chamber, and vpon thy bed &c. They ^{3.}
may wel be said to enter into our beds. For both when wee are about to sleep, and when we are asleep, such like obscene frogges present themselues vnto vs. Hence it procedes (E D E S I M V S)

C 4 that

that oftentimes, euen sleeping we are not without sinne: and our sleep it selfe proueth offensive to God and to vs, because whilst we were awake we were not without offence. And tel me, I beseech you, how great is this madnesse of ours? Our next neighbours house is al ready on fire, and our chimney begins to cast forth flames; and yet we make hast to cast in rosin and oyle. What need haue we to enkindle lust with these bookes? it rageth already too much in mens bodies, by that deadly bit their forefather tasted. Verily it were better euen to be without eyes, their make so il vse of them.

§. III.

*Lib. 12.
Antiq.
Iudaic.
cap. 2.*

Iosephus recounteth that *Theopompus* for hauing sitted too curiously into the law of God, was for the space of thirty dayes distracted in mind, and that *Theodectes* the Poet, attempting to insert somewhat out of holy scripture into a certaine tragedy of his, had his eyes ouershadowed with a kind of dimnesse. Ah *EDESIMVS*, if this holy curiosity (as I may call it) be
not

OVER INCONTINENCIE. *Lib. I. 38*

not pardonable, what wil become of that which is impious and abhominable? Virginitie and curiosity doe not consort, nor make their aboade in one mansion, especially that which consisteth in lasciuious bookes. *Nonnus* the Poet tooke a good course, when he tore in pieces a booke of his intituled the *Dionysiacæ*, and addressed his stile to piety. *Eneas Silvius* (who was afterwards Pope *Pius* the second) published certaine things somewhat wantonly written in the heate of his youth, which himself being of riper yeares censured, and very much laboured to suppress whatsoeuer of that kind, al the dayes of his life after. Heerupon these were his wordes & earnest request: Giue more credit to an old man then a yong, respect more a Bishop then a priuate person, reiect *Eneas*, accept *Pius*. *Ioannes Picus Mirandula* burned certaine amorous books of his owne composing. I knew a man who approching nere to the end of his life, by this verse following cōdemned al such like verses tending to leuity:

Item mali versus, animam qui perditis, ite.

Hence wicked soule-destroying verses,
hence. In

In our Age Laurence Gambarà, Peter Bembo;
Francis Petrarch, Torquatus Tassus, Peter
Ronsard and many other bitterly bewaile
 whatsoeuer they had before lasciuiously
 written. So that you can neuer put these
 bookes into a safer place then the fire.
 But I aske of thee, whosoever thou art
 that readest such like bookes, wouldest
 thou admit into thy house a baude
 or any other old croane that exerciseth
 that trade? I thinke thou wouldest
 answere me, let al such guests be expelled
 out of euery honest house. But
 (my youth) obscene bookes and pictures
 are worse then any baude, for they
 allure vs at al howers. An il man is
 sometimes the authour of good counsel,
 but out of an il and lasciuious booke
 you shal neuer learne any honesty. This
 is of the nature of a venemous beast:
 you may destroy it, but you can not
 change it; alwaies it is the same and
 like itself, a pestilent corrupter of minds,
 an ouerthrower of their candour, modesty,
 sanctity and al their vertue; a
 teacher of lewdnesse immodesty, lasciuiousnesse,
 and al other vices. Dishonest
 bookes

OVER INCONTINENCIE. *lib. I.* 37

bookes are more virulent, and infinitely more hurtful indeed, then any *Circes*, *Sirens*, *Hydraes* or *harpyes* are fained to be. Wherefore with very good cause the *Lateran* and *Tridentine* Councils by a severe law forbid them either to be read or touched by Christians. For if that most holy man *S. Hierome* affirmeth he was scourged before the tribunal of Christ, because he was a *Ciceronian*, what doe you thinke wil become of your *Catullians*, *Propertians*, *Amadisians*.
 EDESIMVS. I am persuaded by you (*PARTHENIVS*) and without delay either this day or to morrow I wil suruey my little library, and if I find any bookes of this kind, I wil casheere them. But what is your opinion of those pictures which together with their garments haue stripped themselues of al honesty.

T H E



THE FOVRTH ALLVREMENT
to incontinency, Dishonest Pictures.

C H A P. VI.

PARTHENIVS. Whatsoever I said of obscene bookes, the same of such like pictures I constantly affirme. They transfere through the eyes plague and venom to the hart : when temptation is wanting a picture supplies it's place. In times past many idols were exposed to be adored, which honest eyes would euen haue disdained to looke on. *Sap. 14. 12.* The diuine wisdom cryeth out : *The beginning of fornication is the seeking out of idols, and the finding of them is the corruption of life.* Those mad men imagined that dishonesty which their painted Gods and Goddesses represented vnto them was modesty, and what was lawful to their Gods, was not forbidden to them. Fro these fountaines spring such streames. We easily descend from dishonest pictures to dishonest actes. **EDESIMVS.** But yet you wil not condemne

condemne al such pictures to be straight throwne into the fire. We must sometimes shew ourselues fauourable to science and art. Painters & grauers oftentimes represent a naked man that the shape of his body (a fabrike much to be admired) may the more liuely appeare. *PARTHENIUS*. What? doe you patronise these? as if art must needes perish if honesty doe not. They were reputed the most famous painters who have been most chaste. Such were *Titian* & *Tintoret*, *venetians*; *Christopher Schwarz* of *Muncken*: most skilful artiaans, euen to this day, admire their workes: they neuer painted any wanton picture. That worke of *Tintoret* in the Court of *Venice*, where *Christ* is crucified by the *Roman* souldiers, to this very day doth silently preach. But *Christopher Schwarz* (as he himself confesseth) did so imploy al whatsoeuer art, sense, spirit, affection or comelinese he could deuise vpon one only picture of the Blessed *Virgin Mary* sitting and cherishing her little *Sonne* vpon her knees that at last he gaue himself full satisfaction. Which at this day is to be seene at *Muncken* in the *Schollers hal*

20 THE TRIUMPH
hal of the Society of I E S V S. And
(which is most to be admired) there
hath been none euer able to imitate his
art. Many excellent painters haue at-
tempted to draw the like, but with vn-
like successe. This peece doubtlesse pro-
ued farre more singular for that the
workman imployed al his wit and art
not to paint the Goddesse of loue, but
the Mother of God. Those shamelesse
painters are but the diuels huntsmen;
they insnare mens eyes vnawares with
such like pictures as with nets. It is an
incredible thing how much mischief is
done by these lasciuious shapes. Not-
withstanding euery where shal you find
this kind of eye-sore : in chambers,
parlers, dyning roomes, gardens, foun-
taines, porches, lobbeyes, bed-chambers,
publike passages ; yea also in cups and
goblets : they infect learned bookes:
euen those of armes and pedegrees are
not free or exempted. And how many
eyes and harts (thinke you) haue mise-
rably suffered shipwrack against these
rockes?

§. I.

Caligula at Rome, in a publike banquet caused a seruant, for taking from a bed a little siluer plate, to be straight deliuered ouer to the hangman, his hands to be cut off, and hung about his neck before his breast, with a certaine scrole of paper carryed before him, which declared the cause of his punishment, and thus to passe through the company of them that were at the banquet. *Sulpitius Galba* cut of the hand of a certaine banker, detected to haue plaid false in the deliery and exchange of moneys, and fastned it to the table of the general receipt. Painters deserue like punishment, who are so shamelesse, that they make other mens eyes as vtterly void of shame as their owne. There are many who read not wanton bookes because they haue them not: but very many behold lasciuious pictures though not of their owne; and as silly birdes, caught with lime-twigges, the more they flutter their wings amongst them, the faster they stick vnrō them: So
 mens

Suetonius
in Calig.
c. 32. &
lib. 7. in
Galba.

42 THE TRIUMPH

mens eyes , the more they are taken with this diuelish bird-lime , the more daily they behold them. Euen the idolaters themselues (if there were any wise or honest among them) did not allow of such pictures , but they al much detested these impure allurements of their eyes.

*Lib. 7.
Polis.
c. 17.*

Aristotle in his *Politicks* saith thus: *And seeming we forbid men to vtter any dishonest word, it is most apparant we also prohibit them the view of al pictures and actions that are dishonest. Let this therefore be the care of Magistrates that no picture or statua be made to represent such lasciuious things.* But (o my good *Aristotle*) thou art long since reiected , & thy moral Philosophy banished, we haue entertained other customes. If at this very day (o my Philosopher) thou wert permitted to suruey the houses of Christians , and behold the painted tables in them , thou wouldest conclude that diuers of them had laid aside al modesty. Verily Hereticks are now growne so impudent , that they haue cast forth of their chambers and galleries the picture of Christ crucified, and hang vpon the wals of their dining-parlours their *Faunes* and painted *Cupids*.

OVER INCONTINENCIE. *Lib. I.* 43

Cupids, their *Venuses* and *Lady-Fortunes*, that they may dine and suppe with their sensualities. But in the Churches themselves are the pictures of Christ or his Saints in more safety? no; *Mr. Caluins* mild Spirit hath cast them likewise out from thence. Seldome shal you see any lasciuious pictures pulled downe; they need not feare their expulsion out of this or that place, seeing they haue larger roomes elsewhere to entertaine them. But the conflict of that most chaste Catharine, the triumphes of that sincere *Vrsula*, the victory of that most modest Agnes, the depainted torments of so many thousand couragious Martyrs are vtterly cōtemned & cast out of doores. Contrarywise those Goddesses that professed al māner of impudēcy, are raked out of hel. & their pictures exposed to open view, that there may be giuen occasion of sinne to al that are willing to perish. It is most abhominable to be spoken, that such hellish monsters are esteemed by Christians, & the pictures of our Sauour, of the Blessed Mother of God, and other Saints, as if they sauoured of some kind of idolatry, banished

D from

from euery corner of mens houses. Most absurd it is that the picture of the most Blessed Virgin Mary may not be tolerated in any part of their houses, and yet the image of that filthy harlot *Venus* haue the honour to be hung vp in an eminent place.

§. II.

There was one of the Sodality of our Blessed Lady at Ingolstadt, who had a singular guift in abolishing this mischief. He found dispersed through the city by some kind of brokers, certaine wanton pictures, impudent in themselves, and dangerous to each modest eye that beheld them. Whereupon determining to destroy them, he bought and burnt them all, lest their sight might burne others; protesting he neuer lost with lesse detriment, or bought any thing with more gaine. O excellent act and sutable to the lawes of modesty! Let that man teare and burne these pictures, that wil not haue his mind torne, inflamed and burnt with venery. Belieue me such pictures are often
farre

farre worse then impure discourfes. A word once spoken is gone; mens words are but wind , and vanish away : it is a mans writing the remaineth extant , dishonesty painted continueth, & from one mans eye insinuateth itself into another, & another. Wanton pictures are the altars of the diuel , vpon which our eyes , our thoughts , and hart offer sacrifice to this Prince of darknesse. There is scarce any one that can conceze the hurt procured by these pictures, both to their authour & spectatours. A famous printer of late deliuered me a Catalogue of such painters and engrauers as hauing artificially , yet immodestly painted or engraued, became distracted, out of their wits, or taken away by vntimely death , & so ended shamefully their liues. Thus no man (you see) without punishmēt maketh or beholdeth these prouocations to lust. Farre of therefore be from vs those infamous labours of *Aristides* or *Pausanias*, as also those of *Nicophanes* , called by Antiquity the whoorish painters , who discovered their corrupt affections in their pictures. Fye vpon this Art that selleth itself to mens

46 THE TRIUMPH
eyes to robbe them of their honesty.
EDESIMVS. The painters (my
PARTHENIVS) are nothing be-
holding to you for pleading their cause.
PARTHENIVS. Yea but they are
much obliged : those I meane whose
colours serue to expresse their art and
not teach men to be lasciuious. EDE-
SIMVS. I was of your opinion before
you began this discourse of immodest
pictures. I thinke there is not any one
so vtterly void of shame but wil be
constrained to confesse that such pic-
tures as these , are very great enticers to
lust. And as for my self , belieue me,
if I find any thing immodestly painted,
either in my study amongst my bookes
or other houshold-stuffe, instantly it goes
to the fire. PARTHENIVS. So we
ought to doe : it is better a picture or
a paper burne then our soule. EDESIMVS.
But let vs goe forward to discourse of
wandring eyes.

T H E

- Iob. 31.* I haue made a couenant with mine eyes, that I
 1. I would not so much as thinke of a Virgyn. For
 what part should God from aboue haue in me,
 and what inheritance the Omnipotent from on
 high? He did very wel in making a
 couenant with his eyes. Whosoeuer
 meaneth to maintaine his chastity must
 bargaine with them. Vnlesse our eyes be
 bound vnder a certaine law or couenant,
 we can neuer haue so firme a purpose of
 chastity, but it may by deceit or allure-
 ments, or at least through negligence and
 leuity be quite ouerthrowne. It is the
Tom. 2. saying of S. Epbrem: *A broken conduit loseth*
tract. de *its waters; and wandring eyes destroy a chaste*
Humil. *mind.* Heerupon Christ to suppress the
 wantonnesse of our eyes made this seuer
Math. law: *who shal see a woman to couet her bath*
 5. 28. *already committed adultery with her in his hart.*
In Iob. By Moyses (saith S. Gregory) *the act only of*
 c. 32. *luxury, but by the author of purity Christ,*
euen our disordmate thoughts are condemned.
 Heerupon were so many admonitions, so
 many precepts giuen to our eyes; *looke not*
vpon a woman; and, behold not a virgin, &c.
turne away thy face from a trimmed woman
 &c. Heer hence was that no lesse prudent
 then

OVER INCONTINENCIE. *Lib. 1. 49*
 then seuerer punishment which *Seleucus*
 lawgiuer of the *Loctense* inflicted, that an
 adulterer should haue his eyes pulled out,
 because they are either the leaders or per-
 swaders to adultery. *Lucian* said the eye
 was the first entrance to loue; and accord-
 ing to *Plato*, the eye is the beginning; to
Philostratus, the seate of loue.

Si nescis, oculi sunt in amore duces.

Know that thine eyes, loues panders are. *Pro-*

Nazianzen saith, that shamelesse and *Eleg. 15.*
 curious eyes being numble and busy instruments

are still gazing on vnlawful obiects. Heerupon *Lib. de*
 was that elegant saying of *S. Basil*: With *vera*
 our eyes, as with incorporeall hands, we touch *virgini-*
 whatsoeuer we are led vnto by our wil. *tate.*
Plin. l.

2. c.
105.

§. I.

Pliny affirmeth that *Naptha* (a certaine
 sulphureous kind of bitumē) hath so great
 affinity with fire, that happening to come
 nere it, suddainely the fire leapes into
 it: the same may we say of those burning
 torches of our eyes, and the fire of con-
 cupiscence. We must therefore by al pos-
 sible meanes restraine our eyes from
 beholding

beholding womens beauty ; for there is a great affinity betweene these fires of our eyes, and their faces which they greedily delight to gaze on. *Beaury* (saith *Tertullian*) of its owne nature allures to luxury. *EDESIMVS*. But a handsome man or a modest woman shal neuer hurt me : *PARTHENIVS*. O my *EDESIMVS* , there are many good and very good things ; but not so for thee nor me ; nor for this man or that. *Susanna* was good and holy , but not to the eyes of those Elders that beheld her. I verily thinke *Bersabee* was good and honest , but not so to the eyes of *David*. Vertuous and good was that *Hebrew Ioseph* , and yet he let on fire the eyes of his Mistresse. The tree of Paradise was good , and yet there did our mother *Eue* lose her eyesight. It were the part of a madde man to suffer his eyes to be put out, though it were with a golden dagger. The beauty of a virgin to a curious beholder is a golden dagger : but no lesse is his losse that loseth his eyes thereby , then if he lost them otherwise. This only sense of seeing is a great step to concupiscence. For as *Clemens Alexandrinus* wisely admonisheth

OVER INCONTINENCIE. *Lib. I.* 31

isheth vs, whilst our eyes play the wantons, *Clem. 15.*
 our appetites are set on fire. Therefore the *1. Pe-*
 eye is the first fiery dart of fornication, *dag. c.*
 and the sight of a woman burneth vs. ^{11.}

To many we must sing this, not so *Virg. 3.*
 elegant as true: Beware of thy self and *Georg.*
 thine eyes; be watchful ouer thy
 thoughts, a woman touch'd is bird-
 lime, beheld, a Basiliske. *EDESIMVS.*

But in very truth it is a hard matter
 for the eyes, those sparkling orbes of
 our head, to obserue alwayes such
 seuerelawes. Nature hath placed them
 there as sentinels in the top of a li-
 uing tower, that vpon the approach
 of danger they might forewarne the
 other members, and preuent their
 peril. Therefore of necessity our eyes
 ought to be open, because they are the
 guardians of our body. *PARTHE-*

N I V S. I grant they are; but often-
 times may one with *Iuuenal* demand
 concerning these keepers: Who shal *Iuuen.*
 keepe the keepers themselves. Therefore *Sat. 6.*
 let our eyes performe their office; *vers.*
 let them keepe our body, but so, ^{345.}

that

52 THE TRIUMPH
 that they betray not our soules , which
 they shal better preferue , if they be shut
 or modestly looke downward , then
 gazing and wide open. Would they be
 turned vpward ? let them behold the
 heauē. Would they be cast downward ?
 let them looke vpon the earth. E D E S I -
 M V S. In my opinion , it is not so seemly
 for a man to conuerse with men with his
 countenance alwayes deiected , as if he
 were guilty of theft. P A R T H E N I V S.
 Yea certainly it is most seemly , and there
 is no garbe of modesty more decent, then
 to cast downe a mans cyes and fix them
 vpon the earth. And know you what
 kind of document concerning this , a
 certaine woman gaue to that most holy
 man *S. Ephrem* ? E D E S I M V S. I desire to
 know , declare it vnto me.

§ II.

Sozom.

l. 3. hist.

Eccl. c.

16. Sur-

com. 10.

febr. e. r.

Meta-

phrasie.

P A R T H E N I V S. *S. Ephrem* going
 towards *Edeffa* in the way made
 his prayer to Almighty God in this
 manner : O my Lord so direct this iour-
 ney of mine , that at my first entrance
 into

OVER INCONTINENCIE. *Lib. 1. 53*
into this citty , I may light vpon some good man that may religiously discourse with me of such things as are for the perfection and beautifying of my soule. And when making hast he drew nere to the gate, he began to debate with himself what questions he should propound vnto that man ; what first and what last he should aske him. Whilst he went reuoluing these cogitations, behold a certaine light woman met him at the very gate. *S. Ephrem* fixing his eyes vpon her , stood as it were in an extasy. Questionlesse this holy man was much troubled at the meeting of this woman, and grieued that Almighty God had not seconded his desires: so that he cast pensiue and discontented eyes vpon her face. And she began no lesse stedfastly to eye him standing in that manner. When they had for a good space thus silently beheld one another, at last *S. Ephrem* seeking to strike her with some terrour and shame ; doest thou not blush (said he) thou impudent creature, to stare thus in a mans face Alas good man (said she) I am not ashamed ; I suppose it is lawful for me to behold thee
in

54 THE TRIUMPH
in this sort , for I was taken from thee
and out of thy side. But it most be-
fitteth thee not to looke vpon women,
but vpon the earth thy mother, from
which thou wert framed and into which
thou art finally to returne. *S. Ephrem*
listning to her vnexpected answer said
secretly to himself : *Ephrem* be content
with this , for now thy wishes are
satisfyed. Thou desiredst of God a
Master to instruct thee in thy course
of life , and thou hast met with one ;
thou owest this woman both thanks
and a Masters stipend. It is the same
God that speaketh by the mouth of
man or woman. Thou hast enough for
this day ; thou hast as much as thou
canst learne and practise in the space of
many yeares ; set a guard vpon thine
eyes , shut them against women , open
them to the earth , and behold thy
graue. Let vs in this manner (my *E D E-
S E M V S*) eleuate our eyes to heauen,
or fix them on the earth , so shal they
be taught both to fly and creep : to fly
towards God , and creep towards our
graue. A quiet modest eye is a great trea-
sure *Et*

OVER INCONTINENCIE. *Lib. I. 37*

Et castigata collecta modestia frontis.

And modest recollectiō of a cleered brow

EDESIMVS. Permit me to interrupt you with a word or two. In the fabrick of mans body why doe the eyes last of al receaue life? for so they say: and why are they first of al when the houre of death approacheth, depriued thereof. PARTHENIVS. Nature hath wel ordained it so, that seeing they are the occasion of great danger, they may haue the lesse time to worke our mischief. And God through his providence hath made our eyes the instruments of weeping, that from the fource of vices teares might distil to wash away and cleanse our enormities. For not only exorbitant lust, but also al sorts of vices through the eyes haue free passage to the soule, as *Fabius* doth rightly affirme: by the they present her with adultery, shew her incest, set before her the house they would haue her vnlawfully to couet. The enticers to vice & ringleaders to wickednesse are the eyes; so that blindness is the cōpanion of innocency, whereby the way to many vnlawful desires is cut off. That temperate *Sampson*, a man borne through
Gods