

ENGLISH RECUSANT LITERATURE
1558-1640

Selected and Edited by
D. M. ROGERS

Volume 173

HIEREMIAS DREXELIUS

Nicetas
1633

HIEREMIAS DREXELIUS

Nicetas

1633

The Scholar Press

1973

ISBN 0 85967 146 1



*Published and Printed in Great Britain by
The Scolar Press Limited, 20 Main Street,
Menston, Yorkshire, England*

NOTE

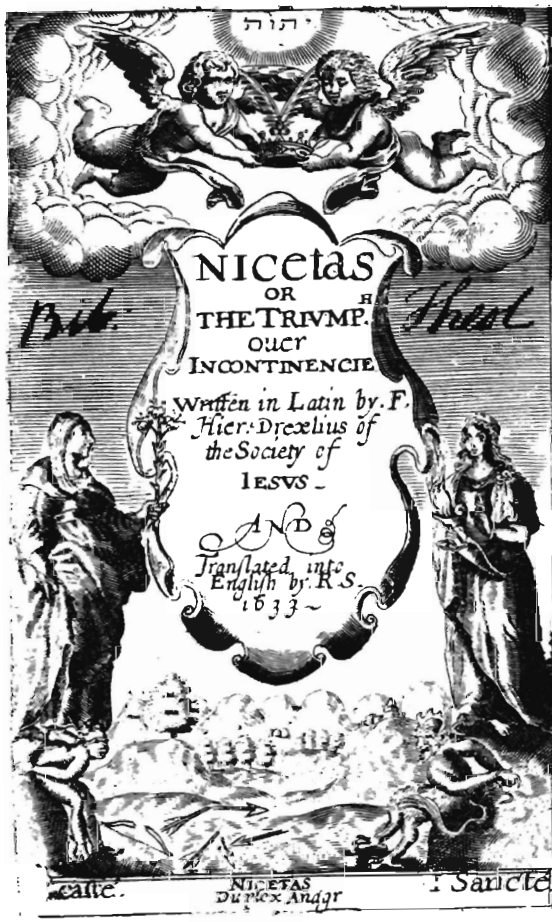
The following works are reproduced (original size), with permission:

Hieremias Drexelius, *Nicetas*, 1633, from a copy in the library of Ushaw College, by permission of the President.

References: Allison and Rogers 285; STC 7238.



יהוה



NICETAS
OR
THE TRIVM^H
OUR
INCONTINENCIE

Bib.

Threat

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

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

tealte.

NICETAS
Dux Rex Angr

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.
INSBRUCH.
of < LUCERNE.
FRIBURG OF THE SWISSERS;
BRUNTRUTE,
CONSTANCE.
EISTADE,
ELNSHEIM,
NEWSBURG,
FRIBURG 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

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-nuouly 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. Verily your ^{a Sen. Ep. 94. circa med.} onlie Companie & aspect inciteth men to the loue of vertue; & euen 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 *Iuueni-*

nii 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

