fellow, who being accustomed to ride post, and make his journeys as well by night as day, would sometimes force his horse through stony rough ways and
ENGLISH RECUSANT LITERATURE
1558–1640

Selected and Edited by
D. M. ROGERS

Volume 173

HIEREMIAS DREXELIUS
Nicetas
1633
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.
NICTETAS
OR THE TRIVMPH
OUR INCONTINENCE

Written in Latin by F. Hier. Dreelius of the Society of Jesus

AND
Translated into English by R.S.
1633

Nicetas
Duplex Anglor
Sancte
THE FRONTISPICE
to its Spectator.

To find Nicetas virtues in his name,
View mee the Frontispice with th\' Anagramme;
Nicaste: without purity of heart,
Thers no triumph. We must first breake his dart,
Whom Chastity (you see) is trampling downe.
Nay more; Fine foolish Virgins lost their crowne,
For want of oyle. Thereforne Nicetas sayes,
I Sancte; Goe; walke on in holy ways.
'Tis not enough to keepe thy Lillie white;
I Sancte; Let thy burning Lampe give light,
THE EPISTLE
DEDICATORIE
OF
THE TRANSLATOUR
to all Worthy English Catholikes.

My Nicetas could never have opened his most chaste eyes, to this our English light, under a more propitious starre than the protection of you (thrice renowned constant Catholikes of England) nor with a more happie presage or nobler priviledge have taken this peregrination through our Albion then with your honourable name displayed in the frontispiece: Nor could I
TO THE ENGLISH
more mystically intimate eather his end or myne owne desire, then by this word Nicetas, which signifies victorious, to correspond both to Albion, which hath it's designation from Caudour, and to Catholicke, that is universal; hoping he shall universally make his way through all your harts: and should he be so unfortunate as to find them not so white by purity, yet at least may have the honour to adorn and embellish them with Chastity most suitable to the immaculate spouse without stain or blemish; whose faith you so courageously profess and suffer for. To you therefore the ornament of your Country, the high honour of Catholicke Religion (which with hazard of your lives and daylie loss of goods and liberty you so constantly defend) I dedicate this my little booke. To you I present it, rather as an acknowledgment then payment of the debt I owe you. May Nicetas the principal subject of this devout booke become the object of your imitation in his admirable Chastity: and
Catholikes.
and though you shed not your blood, yet
may you with him for ever be victorious in
this combate here on earth, and crowned in
Heaven. For my recompense (seeing the
labour I have here taken may exact no
more, being of small worth) I only desire that
like fervent Charity as moved me to under-
take it for the good of you (my deare
Countrymen) may induce you to offer up
your Zealous prayers; that as I have effi-
ciously presented you with this incompa-
rable example of Nicetas, I may with you
efficaciously imitate his chastity.

The affectionate humble
servant of you al.

R. S.

 bó  3  TO
TO THE MOST NOBLE
SODALITIES OF THE
most Blessed Virgin
Marie.

SINGOLSTADT.
MUNICH.
DILING.
AVSBURY.
RATISBON.
INSPRUCH.
LUCERNE.
FRIBURG OF THE SWISSERS;
BRUNIVTERE,
CONSTANCE.
EISTADE,
EINSHEIM,
NEWBURG,
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 linage, learning, and vertue) nor is there
anie thing I more desire; then very
much to profit you; seing I haue
receaued very much from you;
that all in fine may returne to the
self-same fountaines from whence
it first sprang. Whatsoever in my
youth I gained in learning or Pie-
tie I ascribe to the Sodalitie of the
most Blessed Virgin, and this I
ā 4 freely
THE AUTHOR'S
freely testify to the world. To you
I owe and to your Company, that
Jesus Sonne of the Blessed Virgin,
admitted me, altogether unwor-thy, into his Societie. Ingen-
uously 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, unless he wholly withdraw his
mind from you, and will fully cast
himself into perditiō. 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 sobriete he ought to
learne. Virtue is both the know-
ledge of other things and her
selfe. Most truly faith the Roman
wise man, 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-quer & flexible to a right course, then the conversacion of good men: for by little and little it descendenth into our breasts and obtayneth the force of a precept, by being often heard, and presented to our sight. Verily your onlie Companie & aspect inciteth men to the love of vertue; & even when you are silent a man may reape profit by your presence. Most truly may I affirme of your Congregations, what the ancient Poet did Ironically speake of the City of Rome:

---a Hic sunt homines
Here men are made:
And vnles a man amongst you learneth to play the man indeed, and become modest, wise and chaft, he
THE AUTHOR'S
he loseth his labour in this life &
ynder the shape of a man, shrow-
deth oftentimes manie kinds of
brute beasts. He may take his pla-
ce and degrees in the schoolies and
Academies; proceed a good Gra-
marian, an eloquent Rhetorician,
a subtile Philosopher, a learned
Phisitian, or a notable Lawyer. But
to be skilful in all these arts ( al-
though it availeth for transitorie
things) for the purchasing of
Heauen it is but lost labour. To
become a good Christian, a man
of honest and vertuous conver-
sation, is true art, and solid wis-
dome indeed. To obtaine this the-
re is but oneway, Virtue, which if a
man learne not amongst the So-
dalities of the most Bie. Virgin,
he wil with facilitie learne vices,
without a Maister. Assuredly great
varietie of vertue flourisheth in
the
the sodalitie: *Hic sint 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 having giuen their names, avoid these public-like assemblies, no where lesse seeneth they amongst them, not obliging them so much as by increasing their number. Such, I say, neglect to have commerce with vertue, take libertie to be vitiuous and estrange themselves from chast & modest eyes. Of so great moment is a mans conversation with good men; whereunto I confesse, I owe all that I have. And to give 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 AUTHOR'S
this other treatise as a flender mo-
nument of my grateful mind.
The title of this booke is Triumph-
phata Incontinentia, The Triumph ouer
Incontinencie. Let no man here
make an evil interpretation, for
that it is dedicated to you, as if any
of you were burnt with inconti-
nencie: 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 remo-
ued, we must learne by what mea-
nes to avoid the in time to come.
And for that it is very difficult to
purge & purifie mens soules tain-
ted with an inueterate dizease, it
is a point of great prouidence, in
him who hath once receaued a
Medicine, to be no lesee careful
in recovering health then preser-
ving.
EPIST. DEDICATORIE.

uing. To this end doth this booke so readily address it selfe to you, to prevent (for I presume there is no need to take away) the disease of Incontinency. Now why present I not a booke of greater bulke? a gift more graceful and seemely then this is, I grant. But beare I beseech you with the slen-
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-
rie impurityes & great corruptions of manners now in euerie place; you wil freely acknowledged, the world grown sicke, and chiefly of incontinencie. We must not set be-
fore a sicke man great morsels, or grosse meat in large platters; but rather nurse him vp with little piz-
tances of lightest maetes and small messes of potage. The Same must we
THE AUTHOR'S
we doe in this case. And if we consider the Genius of this Age, the world can hardly now be otherwise cured.

Volumes & prolixite bookes this fastidious Age hardly wil digest: wherefore wee must now in a manner cursorily intamete those things which are wholesome. Compendious bookes & briefe discourses although not so polite may with lesse difficultie correct those that are forgetful of honestie: But whatsoeuer others haue said or written, this vice of incontinencie ought to be pursued without meane or measure; for it is exceeding 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
right ought to be short, lest the malady it should cure; by lingering, be rather more and more increased. 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, & well disposed of their owne accord, are ordinarie in the familie of the Most Blessed Virgin.

Wherefore I beseech you, (my most entirely beloued Associates) vouchsafe this little booke of mine, 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 serenely in loue with chastity, and continencie, I am confident you wil with favourable eyes, and eares accept this president of Nicetas triumphing ouer incontinencie. So I most humbly recommend my selfe to al your chaste prayers. From Monachium the day of the purificacion of the most Blessed Virgin the yeare of Christ 1624.

The Servant of you al in Christ
Hieremie Drexelius of the Societie of Iesus.
TO THE WELWISHING READER.

I present unto thee (gentle Reader) an heroical act, admirable to precedent & succeeding Ages. I present Nicetas an Egyptian, a young man, a singular and admirable subduer of himselfe & his owne lust, who by a stupendious stratagem obtained the victory. I am of opinion that in all Christendom there is not the like found. Verily we may with much more truth affirme of this young man what was said of Ulysses: He layled past Scilla and was not devoured; touched at Caribdis, & was not swallowed; tasted of Circes cup, and was not transformed; set foot amongst the Lothophagi, but stayed not, heard the Sirens, but approached not. a I wil addemore, he was bound, tied, bereft of all & weapons fine.

\textsuperscript{a} Ma-
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. Wouldst thou know (Reader) the uncomparable project 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 endeavoure 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 all euils, the most capital of all plagues, the
TO THE READER.

deepest source of all vices (Incontinency) the pregnant mother of all
sins, diffusing herself into all
shapes. He that is an enemy to
 chastity, is in a manner a friend to
all vices. Neuer was there anie man
denounced warre against chastity
who had not first entered a league
with more then one enormitie.

Who so euer is minded compendiously to attain to the knowled-
ge of vices, let him but make
himselfe a scholler to lascivious-
nes, and he shall shortly won-
der to see himselfe of a scoller be-
come 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
Sodalitie who are batchlours.
This belongeth to every state, Sex,

£ 2  age,
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 shal
he keepe the lawes of wedlocke
who knowes not how to preserue
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 whatage soever
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 euery one to
know. I adde more, that manie
things are taught in this booke
available for maintaying al man-
ner of vertue. And to the intente
thou maist know (my Reader) that
TO THE READER.
I here purpose a Summary of hollie instruction: whatsoever I discoursed of in the yeare 1621, in presence of the most excellent Electour Maximilian and his most gracious wife the Ladie Elizabeth, concerning the presence of god in all 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 Bavaria & their Courtlike Attendance, concerning the nynefold torment of infernal Eternitie, I giue thee here compendiously touched in the selfe same latter treatise the eleauneth chapter. And albeit this booke is but 

c3little
THE AVTHOVRS EPIST: little, it was none of those written in post:haft, or upon 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.

Foure and twentie chapters in al are assigned to both booke: 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 Niceras, that Miracle of continenci: and Spectacle worthie of Heauen. My desire was (gentleReader)these things might be known to thee, and that thou make the best benifit of them.
The First Book.

The Entrance
Into the discourse.

Chap. I.

Parthenius and Edesimus speake.

Parthenius. I had in my hands the other day S. Hierom, that great Linguist, of all ancient Writers the most learned, the very Oracle of the world; of whom, not without cause, it was said: Neminem scis esse quod
The Triumph quod Hieromius ignoraret. No man knew what Hierom was ignorant of. Edes. You both briefly and copiously commend that Doctour, a man most worthy of praise, whose only Epistles if you doe but peruse, you shall find them a great treasure of learning. Parthen. Those very Epistles I read, amongst which in the third booke he intereth the acts of Paul the first Eremit, and makes mention of an Egyptian yong man, whose heroical vertue I think no Ages can ever parallel or sufficiently admire. Edesimvs. This not long since I perused and was astonished: What are we Parthenius, to those heroical Spirits. Parthenius: Verily much inferior. But I beseech you, if you please, produce more of this matter: take that loose, & let vs make an end of the discourse we have begun; for I know you are not of the Sect of the Peripateticks: and it was the ancient opinion of Dion, that as a bowe & harpe, so men are strengthened & quickned with rest. It is the laying of

(2) Aristoteles, by sitting still & resting the mind
OVER INCONTINENCIE. Lib. I. mind becometh more judicious. Edes.
But being to discourse of Chastity, is rest so much to be commended? You
know well what’s said of Egiilus the adulterer, desidiosus erat, he was slothful.
Partenius. I perswaded repose (my Edesimus) not idlenes nor slouth. But to come to the matter, let vs a
little neerer looke into the conflict of our Nicetas. Edes. Upon this condition
that you become my Theseus through the whole Labyrinth of this exposition.
I will take S. Hierom & read him verbatim expecting the interpretation from you.

§. 1.

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

took him about the neck with lascivious embraces, that by provoking his body to lust, she might obtain a shamelesse triumph over his soule. What should this Souldier of Christ doe? How should be become himselfe? Was it probable that pleasures should overcome 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 greatness of the paine that ensued, overcome all sense of cocupsie. (a)

PARTHENIUS. O fact vnheard of in al former Ages, & of all succeeding to be admired; this is manfully to fight indeed, this to overcome, this to triuph. The selfe-same history I have lately take out of Nicephorus (b) in a different language to exercise my stile: doe you please to heare it? EDES. With all my hart though you relate it to me a thousand times over you shal neuer satiate these cares of mync. PARTHENIUS. You wil me thersore to recite it? EDES. I both will & command you. PARTHENIUS. Apply then both your mind and cares.

THE
He 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: shall I compare men with thee? Or with thee Mufius, Aquilius, or Regulus? Our children and women are oftentimes not only your equals but by farre (even in the straightest guiltles) surpassle you. Witness Nicetas that Egyptian yong man, whose more then herioical liberty and fortitude non can sufficientsly (I wil not say) commend, but admire. The Macedonian King said of Achilles: O happy thou, who haft gotten Homer for the Proclaimer of thy vertue. The same may I more rightly pronounce of this yong man:
THE TRIUMPH

O thrice happy thou Niætas, who hast S. Hieron for the Panegyrift of thy vertue. See I beseech you amongst how many deceitful snares, this our most chaste Achilles profess'd his liberty: he acted now upon a farre more perilous stage then that Champion did. His bed was softer and more delicate then that of Saxdampalus, or the boulster of Helogabalus stuffed with down of swannes: upon this couch the yong man being cast, was bound, not with iron, but with silken cordes. Thou would'st not haue said, there had beene no hope to preserve his chastity amongst so many ambuscadoes. Round about did pleasure cast her allurements, 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 pleasent shades, with soft motion of their armes, made a kind of whispering 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. 1. 7
little pible stones, that you would have
thought it a kind of musical harmony.
Vpon both sides were flowers. Round
about blew the mild westerne windes.
Here frō the verdant me dowes smilled
the siluer-shining lilies; there the
purple roses, here the sanguine and
golden Hyacinth; there snowy and
ivory-burnish'd Narcissus, and from
every side breathed a most soft and plea-
sant gale of wynd. Alas poore Christ-
tian Souldier what wilt thou doe? on
every side thou art invited to pleasures,
even by the sweet odours and fragrant
flowers thou art allured. How canst
thou resist, these voluptuous charmes,
how canst thou dissolve so many setters?
Behold there stealeth vpon thee a
woman with a wanton countenance,
who will 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
ever had his liberty so much captiated
as thyne. If thou open thyne eyes,
thou art enshaered with her beauty: if
close
The Triumph
Close them thy ears lye open to as much poison as she can instil into them. Thy hands with storkes, thy feete with spurnes, can not defend thy chastity. Alas thy innocency seemeth lost, thy modesty vanquished with so many subtle engines. More credible it seems the Romane Parricide (sowed in a sack with a dog, a serpent, a cock and an Ape) might be preferred from all wounds, then thou (o distressed young man) to be freed from the plague of lust. Which way sower thou turnest, thou art entangled; their appeareth no hope of salvation. lascious Cupid houering over thy head seakes to speed thee with his poysnous 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 over her enemy. Oppressed on all sides, seeing himselfe in so great danger; and why, quoth he, o my wronged chastity, dost thou not defend thyself at least with such weapons as thou hast? My tongue only is at liberty: my tongue then shall serve
OVER INCONTINENCIE. Lib. I. §

Serue for a weapon: I had rather be dumb, then not chaft. This sayd with a generous resolution wounding and biting alender his tongue, he spit it al blody in the forehead of the shameles harlot.

O Nicetas, o thrice-happy and courageous yong man! goe forward on Gods name, thou that breakest through so many hellish fetters, and redeemest thy liberty with thy virgin-modesty, brauely vling thy iawes for a quierer and thy tongue for an arrow.

§. 1.

EDES. O heauens, o earth and seas! was euere 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 admirable 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 sreule office, he dasht out his owne
THE TRIUMPH of owne braine against a wall. What was the burning of Murins right hand in respect of this? I admire not the dagger of Lucretia embued with her owne blood. She was desirous to be chast, when she had lost her Chastity. PARTHENVS. 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 Niceras, I stand astonished. Xenocrates was said to be of such modesty, that if he had but in beastes scene accidentally any wantonnes, he would presently with his eyes turn'd away condemn it. Scipio deliuered a Virgin untouched 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, leaft it might see others on fire; Democles to avoid fornicatiō leapt into a boyling chauldrō, both defenders of their chastity, but neither
OVER INCONTINENCIE. Lib. I. 11
Neither of them to be compared to our Nicetas. And seeing we have entred into
the listes, if you please, let vs advance our
feete, and pace out this as a wel as we
can. Edeis, vs. Wee are both at good
leasure, neither is there any reason why
I should refuse, especially if you lead the
way. Partem. But if I erre you
shall pardon mee. I chanced of late upon
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 have ever read any
thing more pithy or profitable. They have
a triple inscription, and are but fits in
al. I wil recite them.

Incontinentia & Libidinis
Inuitamenta.
Oria, Mensa, libri, vaga lumma, verba, Sodales.
Hac colle, hanc munere, hos muta, haec clade, haec
fuere, vita hos.

The inuitements of incontinency and lust.
Slouth, store of meate, books wandring
eyes, wordes, mates,
The Triumph
Fly, lessen, change, close, shun, and shut the gates.

Incontinence & Libidinis effectus.
Corpus, opes, animam, ingenium, sana trium, virtutes;
Debilis, at, perdit, necat impietis, inficit, auferet.
The effects of incontinency and Lust.
Fame, vertue, soule, and body, wit and wealth,
They blast, taint, kill, waste, dull, and take by stealth.

Incontinence & Libidinis Antidota.
LeTrio flagra, precos, confession, lymphas, labores,
Portarum excitiae, Chri$tis presencia, pana.
The Antidotes against incontinency and Lust.
Books, prayers, stripes, confession, labours, fasting,
Strict watch, Christ's presence, torments everlasting.

E D E s : M Y s. These were made to help our memory, and they please me wel: but for so much as you are this day my guide,
OVER INCONTINENCIE. Lib. I. 13

begin my Parthenius and read the riddles of those your verses, lest you may seeme vnto some to haue spokè Arabicke. Parthenius. Accept for the present these few verses: I wil hereafter 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 vnchaft by the fruition of that vnlawfull pleasure.

Idlenes THE FIRST
Allurement to Incontinency.

CHAP. III.

Nothing 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 vnto Lust, are Slouthe, store of meate, bookes, wandring

B 2 eyes,
eyes, words, and mates. Behold idlenesse here the ringleader of all the rest. Without question it is the visual boulster of all vices, and why not of luxury? Most truly Diogenes in times past publickly 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 allied vulgagere, & male age re, to doe nothing and to doe euil; to loose a mans time and not pre- ferue his chastity, ostari & luxuriari, to be idle and play the wanton. You know weel the old saying of Ovid:

Quernur ægis tus quares facit factus adulter?
In promptu causa est, desidiosus erat.

How was ægis tus with adulterous stain?
Soil'd at the first? By slothe: the cause is plaine.

From slothe 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 drive away sloth from those that are under their charge. That father in the Satyrift may be an example:

— At nunc

Post sinem autunni mediæ nocte supinum,
Clamosus iuvenem pater excitat; accipe ceras,
Scribe puér, vigila, causas age, perlege rubras
Maiorum leges, &c.

The clamorous father doth in winter raise

His Sonne at midnight; take thy booke heelayes,
Write boy, and watch, read ancient rubrick lawes,
Or get a Captaines place, or plead some cause.

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

Ottis si tollas percieve Cupidinis arcus,
Contemptaque sacente, & fine luce faces.

Both Cupids bow and shaftes con-
temned lye,
His fire's put out, if Idlenesse you fly. For
THE TRIUMPH
as the same Master instructeth vs:
Quâ planus ruís gaudet, qua populus vuda;
Et quâm limosa camâ palustris humo:
Tam Venus oris amat.

As planes love rivers, reedes the moorish soile,
As poplars lakes, so Venüs; south, notoyle.
Here that is idle (as most truely saide the Roman wiseman) liues not to himself,
but, which is most abominable, to his belly, sleep, and lust.

§ I.

I will produce grauer witnesses. That mellifluous Doctor S. Bernard sayth,
that (a) as through some small chinke in the
depåst. pumpe of a ship, the water useware to the
andrea. mariners entreteth and entreareth, til the vessel by
negligence is wholly sunke: so by floude and
suggisshnes wicked cogitations & concupiscences
are multiplied, til the ship of oure hart giving way
unto them, runneth into manifest danger of sinne.
Know you that S. Bernard was a capital
enemy of idlenes: The sinke, faith he, of al
tentations, & evil cogitations is louthe, the greatest
mischief of the mind, the foule channel of all evils,
& death of the soule. (a) And that it might be
knowne how much the louer of chastity
OVER INCONTINENCIE. Ch. 1. 17
should beware of idlenesse, he further
faith: Luxury quickly deceaneth them who
are given to sloth, and burneth most outrageously
those it findeth idle: to industry & labour it gives
place (b). Laurentius lustinianus, a man as
holy as learned faith, that as water which
wanteth motion, and lyeth in pits, is sore
purified, so doth a man's body, that is corrupted
with the rottennesse of sloth, bring forth con-
scupiscence, and nourish the brutishnesse of carnal
pleasures. (c) Which he confirmeth in another
place: Euens, faith he, by perpetuel labour the
deper-
hot motions of the flesh are supprest; so by idlenesse
they are nourished and increased. The lasines
of Kookes in great mens Kitchins hath
found out a compendious way, when
their firegrowth slacke, to prouoke it
to flame, by powring butter into it; the
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; abscone bookees,
pitch, soule Idlenesse is soft butter; by
the nourishment of these the flame doth
easily breake forth. He that is out of loure
with his chastity, let him fall in loure with
idlenesse.  B 4  s.  l l,
THE TRIUMPH

§. II.

Idlenesse hath been the destruction both of Kings and fortunate citties. (a) Sluggish and languishing sloth only delighteth in ease and rest, then which nothing is more lothsome, nothing that more resembleth our grave. Idlenesse without study or labour is the death and burial of a liuing man. (b) Verily orium & vicium idlenesse and vice are nere allied to one another: Multam enim malitiam docuit otiositas, Idlenesse hath been the mistresse of much mischiefe. (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 always great detriment. Idlenesse is the vtre enemy to al discipline: Idlenesse is so farre from getting new vertues, that she wasteth those that are gotten: and you shall scarcely find any thing that doth open so easy and plaine a way to the iawes of hel as idlenesse, which euensweetly thrusteth forward those into diuers vices, who are the most indowmed with fortitude. Multam malitiam docuit otiositas.
OVER INCONTINENCIE. Lib. I. 16

It was excellently well written by Portius Cato: It is a thing of necessity that every one set downe into 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 dull and fainteth. He that wil passe his life dishonourably, let him follow idlenesse, and he shall not misle 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 succin& abridgment and Epitome of al Vices. The mind that is idle runnes into a thousand mad enormities. Multam militiae ducit otiositas.

E n 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 avoid it. We see and approve the better and follow the worse. PAR ThenisVVS. We are so much the more debawsh'd as we growe more
THE TRIUMPH
more and more in loue with this evill the
worst of all others. And therefore Multam
maluim docuit ostositas. This may hitherto
suffice concerning idlenesse.

THE SECOND ALLVEMENT
to Incontinency, Dainty fare, surfeiting
and gluttony.

CHAP. IV.

T is a thing apparant, and
long since confirmed: Sme
Cerere & Libero frigere Venerem:
that without meate and wine
Venus soone becomes cold. For whilffe
the whole habitatio 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 diseas-
se; he that is wanton hath no temper at al
in his hand: and although every vice lay
itself
OVER INCONTINENCIE. Lib. I. iii
Itself open in a drunken man, yet Concuptence most of al. For when the body is stuffed, and the belly throughly pampered, Luft before all 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 drunkennesse of itself were not sufficiently able to instruct them in Luft (when they desire to be lasciuious) unless they carrouse out of libidinous cups. Nor doth the old saying faile heerein: Post epulas choreae, after feasting followes dancing. According to which the holy Scripture saith: Sedit populus manducare, & surrexerunt ludere. (4) The people (4) Exod fete downe to eate, and rose vp againe to cap. 34, play: no good play, but wicked. Therefore carefully doth S. Paul admonish vs: Ephes. Be not made drunke with wyne in which is cap. 5. Luxury. And thou knowest well my Edes. vs. 18. simvs, we learne by an old and true saying: Hunger neuer begat adulteryes. Which the divine Exechiel most clearely pronounceth: Thn (faith he) was the ini- ver. 49. quity -
THE TRIUMPH
quiry of Sodom: Pride, fulness of bread and abundance, and the lust of her and of her daughters.

§. I.

So for the most part, after a plentiful table, after royal suppers, and sumptuous feasts, we somewhat digresse from a man, and sometimes degenerate and become beasts. My beloved was fained and kicked against me: being pampered fatted and ful-fed, he forsooke God his maker, and departed from God his salvation. 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 ask 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 palaces of Kings. You know the pipes make the greatest noisfe, when they are most replenished with wind: even so is it with a mans body, then chiefly is it set on fire by lascious wantonnesse
OVER INCONTINENCIE. Lib. 1. 23
wantonnéssē, when it is most heated with wine and feasting. Very wel faith S. Gregory by that one vice only of gluttony innumerable troupses of sinnes are begotten to infect the soule. Certes the vice of gluttony is but one, but innumercable are the stings of lust which follow and attend it as their king, and suggest those pleasures, which bring us to weeping and eternal lamentations. This in expresse wordes doth S. Gregory utter, 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 ass) 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 all delights to her body as to a brute beast. But the Age we now live in, is too much estranged from this law. Often doe I revolve in my mind whether those ancient Ages wil returne, not the golden, but the leaden or iron Age of which S. Luke speakeheth: In the days (faith vs. 27 he)
THE TRIUMPH
he) of Noe they did eate and drinke, they
married wives, & were given over unto mares
till that very day when Noe entred into the Arke,
and the deigne came and destroyed all. Consider
this Age of ours, and thou wilt confesse
that it is very like that of Noe. We eate
and drinke euerwhere plentifully and
magnificently. Neither is this sufficient,
saving your regard, my E DESIMVS
they sport and drinke till they vomit out
their soules, as Vdo did, that most unfor-
tunate Bishop of Magdeburgh. Frequent
nuptials, vaine bales; and dancings are
now in euer place ( doe but enter into
citties and you wil be of my mind) euer
place resounds with brideales, wakes, &
bridesongs. These courses I beleeue will
continue in the world not til Noe, but til
Christ cometh to pronounce from the
Rainebowe (his tribunal seate) a jurir-
dical sentence vpon all 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, whilest indeed we cherish it. Wouldst thou drive a troublesome dogge from thee, and yet giuest him bread? Wouldst thou over-come lust, and yet stuffing thy belly? this is but losse of labour. To what end doest thou looke for chastity amongst intemperate feasts and delicacies, with S. Hierome, scarcely found amongst long fastings, stripes & austerities. Therefore as much as thou canst restraine thy body, and enlarge thy mind. We ought so to behaue ourselues, that as farre as we are able, we avoid all provocations to sinne. We must establish our mind & withdraw it farre from voluptuous blandishments. Isæus an Ancyrian, as witteweth Philostra-tus, being asked whether he found any sweetenesse in banquetts? answered, I haue giuen them our 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 go- uerne, that as a seruant should be kept in subjection, of which, be no more con-
THE TRIUMPH

S. Hierom, that bright sunne of the wildernesse, by weekly fasts, kept under this malignant flame; showers of tears streamed from his eyes elevated 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 have begun: Osta, Mensa, Libri, Sabath, Meate, Bookes. E Desim vs. You have your Auditor attentius; goe on a Gods-name.

THE THIRD ALLVREMENT, to Incontinency Impure and obscene Books.

CHAP. V.

Ookes of this kind are a very plague, an assured poynson to the reader. And which is much worse, you shall meete with it in every place, and find it lavishly scattered here and there; for such impurities not only
in one but in all languages, have crept into books: they invade us 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 have composed histories, others written Satyrs; some have sung poems, & invented fables, others have entred into another lift of writing, in which as well with true as feyned narrations, histories 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 lasciuous discourses and the very acts themselves. Against these kind of bookses Tully, justly incensed, said: They make our minds effeminate, they break asunder all the fineswes of vertue. In the number of these are for the most part all the ancient poets, fabulists and Satyristes, whom I will not nominate least I bring men acquainted with their writings, which if they be not corrected & purged from their obscene dregges, are direct poison to the reader? Let no man touch these
THE TRIUMPH
these that loues and tenders his chastity;
Ouid himself for this respect sent by Augustus into banishment, and not recalled
by Tyberius, seriuously admonisheth vs:
Eloquar inuitus, teneros ne tange Poëtas.
Subtnouo dotes impius ipse meas.
Perforce I'le speake, and mine owne
guifts recal.
Lasciuious Poets doe not touch at all.
Doe st 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,
left thou be infected. Yet thou intrudest
thy self, and breakest in vpon them, and
giuest no care, neither to thy friends that
recaL thee, nor thine enimyes that repel
thee: thou toucheft & readeft them ouer
and ouer againe, more carefully then holy
scripture. Therefore justly is that voice
thundred out against thee from Heauen:
who wil take compassion of the Inchanter stung
by the serpente, or of any that come here to beasts?
Therefore touch not these whosoeuer
you are, that wil not be infected and
perish, for these most pernicioues booke are
OVER INCONTINENCE. Lib. I. § 9
are likened by Origen to Egyptian frogs; by S. Hierome to acorns and huskes, by S. Augustine to Avernus the river of hell, into which the greatest part of mankind doth miserably ingulfe themselves, andSink 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 weel, and lye ill, or rather to speake ill and lye worse; for out of the abundance of the bare Math, the mouth speakes. What need hast thou, eap. ii. to secke for gold in these puddles? Shal. vers. 34. thou benefit thy self (my youth) & gather so much from this dunghill, as though the Muses had only liued and died with these venereous companions. Admit it were so, that learning might not be gotte without these: were it not better to be without it, then void of modesty? and rather to be lesse learned, then lesse chast? This is but a cloake and a vaine pretext, that
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? wouldst thou esteeme so much of that delicious wine of rare art & workmanship of the bowl, that whilst thine eyes denounce certaine danger of death, thou wouldst not credit them, but give way to thy alluring appetite? I assure my self thou art not so stupid a sotte. The like for all the world is to be found in these booke. The phrase style 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 flourishing words, their fables and pleasant histories, their custome of ancient times, like delicious wyne an hundred yeares old, invite vs to drinke and read them greedily. But thinke what a rank spider floateth therein? There lasciuouesnesse, 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 books are more pestilent and pernicious, then any serpents poison. For an obscene Writer is a perpetual Pander: there is no time wherein he inuicteth 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 ribauledry allureth a man to incontinency; so the other laying lime-twiggs upon his eyes deceases and entangles his chastity. In a word what doe those authours? no lesse then if they should infect fountaines and common wells with poion, and become thereby guilty of al their deaths that drinke thereof

§. II.

Surena a certaine Captaine of the Parthians hauing flaine Craffus with many of his soldiars & children, found amogst
THE TRIUMPH
the spoile the Milethian fables of Aristides;
and for that respect most severely treated
and insulted over the Romanes. What will
the wicked spirit doe at the houre of their
deaths (who with so great industry read
lustious booke) when he shall present
to their dying eyes, their Ovids, Amadases,
and such like, for which perhaps
they easily and foolishly omitted the service
of God. Thou knowest, my dearest son;
how in times past the Jews cried out
before the Roman tribunal; Non bunged
Barbatus, not this man but Barabbas. In
like manner doe the readers of lustious
booke, 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 moities of vertues; nor
Claudius Viexmonius, of penance; nor
Dominick Canalta of virginity; nor Francis
Bruno of Christ or Christ his mother; nor
Lewis Granada who wrote many booke
of piety, nor Frater Arias who discourses
of the imitation of the Blessed Virgin, nor
Lewis Richeom of the Pilgrim of Laurencio;
not these, no, away with them. We will not
have Didacus de Stelli of the contempt of
OVER INCONTINENCIE. Lib. 1. 3;
the world, nor Gabriel Inchius of the last things, nor Martin Delius his worke of the Blessed Virgin Mary, nor those holy mediations of Lewis de Ponte; none of these, but Barabbas, but the french Amsdis, that copious and illustrious Author who wrote above foure, and twenty bookes; give vs the Heliadri, the Arburi, the Madurenseis, the Fausti; we would haue commerce with these, not with those other pecuish writers. Can you so readily 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 Egypt, which hideously croaked in every house, defiled their very tables, disturbed their rest, and fowled their chambers. So faith the holy scripture: They shall enter Exod. c: into they house, and thy very bed. 8.vers. chamber, and upon thy bed &c. They may well 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 themselves vnto vs. Hence it proceeds (E o e s i m v s)  
that
that oftentimes, even sleeping we are not without sinne: and our sleep itselfe proewth 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 madnessse of ours? Our next neighbours house is already 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 bookees? It rageth already too much in mens bodyes, by that deadly bit their forefather tasted. Verily it were better even to be without eyes, their make so iluse of them.

§. III.

Io.eph. recounteth that Theopompos for hauing fitted too curiously into the law of God, was for the space of thirty dayes distraeted in mind, and that Thea-

colores the Poet, attempting to insert some-
what out of holy scripture into a certaine tragedy of his, had his eyes overshadow-
ed with a kind of dimnesse. AhEudesimus, if this holy curiosity ( as I may call it ) be not
OVER INCONTINENCIE. Lib. I. 38

not pardonable, what will become of that which is impious and abominable? Virginity and curiosity do not consort, nor make their abode in one mansion, especially that which consisteth in lascivious books. Nonnus the Poet took a good course, when he tore in pieces a booke of his intituled the Dionysiac, 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 years cenfured, and very much laboured to suppress whatsoever of that kind, at the dayes of his life after. Herupon these were his wordes & earnest request: Give more credit to an old man then a yong, respect more a Bishop then a private person, reie & Eneas, accept Pius Ioannes Picus Mirandula burned certaine amorours books of his owne composing. I knew a man who approching nere to the end of his life, by this verse following cōdemned all such like verses tending to leuity:

Item ali versus, animam qui perditis, i.e.

Hence wicked soule destroying verses, hence.

In
THE TRIUMPH

In our Age Lawrence Cambah, Peter Bembus; Francis Petrark, Torquatus Tassus, Peter Ronard and many other bitterly bewaile whatsoever they had before lasciously 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 answer me, let all such guests be expelled out of every honest house. But (my youth) obscene bookes and pictures are worse then any baude, for they allure vs at al hovers. An il man is sometimes the author of good counsel, but out of an il and lascious booke you shall 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 overthrower of their candour, modesty, sanctity and all their vertue; a teacher of lewdnesse immodesty, lasciousnesse, and all other vices. Dishonest bookes
BOOKES are more virulent, and infinitely more hurtful indeed, than any Circes, Sirens, Hydraes or harpies are fain 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 Ciceroian, what doe you thinke wil become of your Caxullians, Propertians, Amadisians. EDEN. I am perswaded by you (PARTHENIUS) 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 have stripped themselves of all honesty.

THE
THE TRIMUMPH

THE FOURTH ALLVEMENT
to incontinency, Dishonest Pictures.

CHAP. VI.

Arthenivs. Whatsoeuer I said of obscene bookees, the same of such like pictures I constantlly affirme. They transferre 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 even haue disdained to looke on.

The divine wisdome 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 Goddesles represented vnto them was modesty, and what was lawful to their Gods, was not forbidden to them. Frö these fountains spring such streames. We easily descend from dishonest pictures to dishonest actes. Edesimvs. But yet you wil not condemne
OVER INCONTINENCE. Lib. 1. 35
condemne all such pictures to be straight thrown into the fire. We must sometimes shew ourselves favourable to science and art. Painters & gravers 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 needs perish if honesty doe not. They were reputed the most famous painters who have been most chaft. Such were Titian et Tintoret, Venerians; Christoper Schwawz of Munich: most skilful artiaans, euen to this day, admire their workes: they never painted any wanton picture. That worke of Tintoret in the Court of Venice, where Christ is crucified by the Roman soldiers, to this very day doth silently preach. But Christoper Schwawz (as he himself confesseth) did so imploy at whatsoever art, sense, spirit, affection or comeliness he could devise upon one only picture of the Blessed Virgin Mary sitting and cherishing her little Sonne upon her knees that at last he gave himselfe sufficient satisfaction. Which at this day is to be scene at Munich in the Schollers hal
The triumph of the Society of Isis. And (which is most to be admired) there hath been none euer able to imitate his art. Many excellent painters have attempted to draw the like, but with unlike success. This piece doubtlesse proved 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 diuets huntsmen; they insnare mens eyes vnawares with suchlike pictures as with nets. It is an incredible thing how much mischiefe is done by these lascivious shapes. Notwithstanding euer where shal you find this kind of eye-lore: in chambers, parlers, dyning roomes, gardens, fountains, porches, lobbeye, bed-chambers, publike passages, yea also in cups and goblets: they infect learned bookes: even those of armes and pedeegres are not free or exempted. And how many eyes and harts (thinke you) haue miserablely suffered shipwrack against these rockes?
OVER INCONTINENCE. Lib. I. §

§. I.

Caligula at Rome, in a public banquet caused a servant, for taking from a bed a little silver plate, to be straight delivered over to the hangman, his hands to be cut off, and hung about his neck before his breast, with a certain scroll of paper carried 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 certain banker, detected to have plaid false in the delivery and exchange of moneys, and fastned it to the table of the general receipt. Painters deserve like punishment, who are so shameless, that they make other mens eyes as utterly 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 birds, caught with lime-twigges, the more they flutter their wings amongst them, the faster they stick ynto them: So mens
THE TRIUMPH
mens eyes, the more they are taken
with this diuelish bird-lime, the more
daily they behold them. Euen the ido-
laters themselves (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.

Aristotle in his Politicks saith thus: And jeeng
we forbiddem to utter any dishonest word, it is
most apparrant we also prohibit them the view
of al pictures and actions that are dishonest. Lee
this therefore be the care of Magistrates that no
picture or statua be made to represent such lasci-
mous things. But ( o my good Aristotle )
thou art long since rectified, & thy moral
Philosophy banished, we have enterta-
ned other customes. If at this very day
( o my Philosopher ) thou wert permitted
to survey the houses of Christians, and
behold the painted tables in them, thou
wouldest conclude that divers of them
had laid aside al modesty. Verily Here-
ticks are now growne so impudent, that
they have cast forth of their chambers
and galleries the picture of Christ cru-
FYed, and hang upon the walls of their
dining-parlours their Faunes and painted
Cupids.
OVER INCONTINENCIE. Lib. 1. 4;

rupid, their Venuxes 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 shall you see any lasciviuous 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 Ursula, the victory of that most modest Agnes, the depainted torments of so many thousand courageous Martyrs are utterly cōtemned & cast out of doores. Contrarywise those Goddesses that professed al maner of impudenci, are raked out of hel & their pictures exposed to open view, that there may be given occasion of sinne to all that are willing to perish. It is most abominable to be spoken, that such hellish monsters are esteemed by Christians, & the pictures of our Saviour, of the Blessed Mother of God, and other Saints, as if they favoured of some kind of idolatry, banished from
from every 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 have 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 never lost with lesse detriment, or bought any thing with more gaine. O excellent aet and lutable to the lawes of modesty! Let that man teare and burne these pictures, that wil not have his mind torne, inflamed and burnt with venery. Believe me such pictures are often farre
OVER INCONTINENCIE. llib. 1. 45
farre worse then impure discourses.
A word once spoken is gone; men's words
are but wind, and vanish away: it is a
man's writing the remaineth extant, dishon'estly painted continueth, & from one
man's 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 darkness. There is scarce any
one that can conceave the hurt procured
by these pictures, both to their author &
spectatours. A famous printer of late de-
liuered me a Catalogue of such painters
and engravers as hauing artificially, yet
immodestly painted or engraued, became
distracted, out of their wits, or taken away
by vntimely death, & so ended shame-
fully their liues. Thus no man ( you see )
without punishment maketh or beholdeth
these provocations to lust. Farre-of there-
fore 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
d2 eyes
eyes to robbe them of their honesty.

E D E S I M V S. The painters (my P A R T H E N I V S) are nothing beholding to you for pleading their cause. P A R T H E N I V S. Yea but they are much obliged: those I meane whose colours serue to express their art and not teach men to be lascivious. E D E S I M V S. I was of your opinion before you began this discourse of immodest pictures. I thinke there is not any one so utterly void of shame but wil be constrained to confess that such pictures as these, are very great enticers to lust. And as for my self, believe me, if I find any thing immodestly painted, either in my study amongst my booke or other household-stuffe, instantly it goes to the fire. P A R T H E N I V S. So we ought to doe: it is better a picture or a paper burne then our soule. E D E S I M V S. But let vs goe forward to discourse of wandring eyes.

T H E
THE FIFTH ALLUREMENT

to Incontinency, wandering eyes.

CHAP. VII.

Arthenivs. Amongst the blandishments of lust, I have put wandering eyes. I will repeat my verse: Otia, mensa, libri, vagas lumina. This mischief of lust creepes not through one onely doore into a mans mind; often it ascends by those open gates of his cares, but oftner and more peneiciously by the double casements of his eyes. We want no testimony for this; by our owne harms we are too wel experienced hererin. Unwary eyes precipitated that holy prophet David into two most enormous crimes. He saw and was set on fire; onely by beholding a woman in a bath, he became both an adulterer and an homicide. Therefore Joub being wary and searceful of this precipice.
I have made a covenant with mine eyes, that I would not so much as think of a Virgin. For what part should God from above have in me, and what inheritance the Omnipotent from on high? He did very well in making a covenant with his eyes. Whosoever meaneth to maintain his chastity must bargain with them. Unless our eyes be bound under a certain law or covenant, we can never have so firm a purpose of chastity, but it may by deceit or allurements, or at least through negligence and levity be quite overthrown. It is the saying of S. Ephrem: A broken conduit loseth its waters; and wandering eyes destroy a chaste mind. Heerupon Christ to suppress the wantonness of our eyes made this severe law: who shall see a woman to cauter her bath already committed adultery with her in her heart.

By Moses (saith S. Gregory) the act only of luxury, but by the author of purity Christ, even our disordinate thoughts are condemned. Heerupon were so many admonitions, so many precepts given to our eyes; look not upon a woman; and, behold not a virgin, &c. turne away thine face from a trimmed woman &c. Heer hence was that no lesse prudent then
OVER INCONTINENCIE. Lib. 1. 49
then seuer punishment which Seleucus
lawgiuer of the Locrense inflicted, that an
adulterer should have 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 accor-
ding to Plato, the eye is the beginning; to
Philoftratus, the seate of loue.

Si nescis, oculis sunt in amore duces.

Know that thine eyes, loues panders are.

Naxianzen saith, that shameleffe and
curious eyes being numbble and busy instru-
ments are full gazing on unlawful objects. Heerupon
was that elegant laying of S. Basl: With
our eyes, as with incorporeal hands, we touch
whatafuer we are led unto by our wil.

§ 1.

Pliny affirmeth that Naptha (a certaine
sulphureous kind of bitumé) 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
THE TRIUMPH

Beholding women's beauty; for there is a great affinity between these fires of our eyes, and their faces which they greedily delight to gaze on. Beauty (saith Tertullian) of its own nature allures to luxury, EDESIMVS. But a handsome man or a modest woman shall never hurt me: PARTHENIVS. O my EDESIMVS, there are many good and very good things; but not to forthee 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 Beresbee was good and honest, but not to the eyes of David. Vertuous and good was that Hebrew Joseph, and yet he let on the eyes of his Mistresse. The tree of Paradise was good, and yet there did our mother Ené lose her eyesight. It were the part of a madde man to suffer his eyestobe 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 INCONTINENCE. Lib. i. 31

missheth vs., whilst our eyes play the wantons, Clem. 11,
our appetites are set on fire. Therefore the pe-
eye is the first fiery dart of fornication, deg. c.
and the sight of a woman burneth vs. 11.
To many we must sing this, not so elegant as true: Beware of thy self and
thine eyes; be watchful over thy
thoughts, a woman touch'd is bird-
lime, beheld, a Basilisk. Desimvs.
But in very truth it is a hard matter
for the eyes, those sparkling orbes of
our head, to obserue alwayes such
severe lawes. Nature hath placed them
there as sentinels in the top of a li-
uing tower, that vpon the approch
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-
ivs. I grant they are; but ofte-
times may one with luneral demand
concerning these keepers: Who shall
kepe the keepers themselves. Therefore se. 6.
let our eyes performe their office; vers.
let them kepe our body, but so, 145.
that
§ 2. THE TRIUMPH
that they betray not our souls, which
they shall better preserve, if they be shut
or modestly looke downward, then
gazing and wide open. Would they be
turned vward? let them behold the
heaues. Would they be cast downeward?
let them looke vpon the earth. E s i-
M v s. In my opinion, it is not so seemly
for a man to conuers with men with his
countenance alwayes defected, 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 eyes 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 s i M v s. I desire to
know, declare it unto me.

§ II.

Parthenivs. S. Ephrem going
towards Edessa in the way made
his prayer to Almighty God in this
manner: O my Lord so dire& this jour-
ney of mine, that at my first entrance
into
OVER INCONTINENCE. Lib. I. § 8

into this city, I may light upon some good man that may religiously discourse with me of such things as are for the perfection and beautifying of my soul. And when making haste he drew near to the gate, he began to debate with himself what questions he should propound unto that man; what first and what last he should ask him. Whilst he went revolving these cogitations, behold a certain light woman met him at the very gate. S. Ephrem fixing his eyes upon her, stood as it were in an extasy. Questionless this holy man was much troubled at the meeting of this woman, and grieved that Almighty God had not seconced his desires: so that he cast pensive and discontented eyes upon her face. And she began no lesse steadfastly 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 terror and shame; doest thou not blush (said he) thou impudent creature, to stare thus in a man's face. Alas good man (said she) I am not ashamed; I suppose it is lawful for me to behold thee in
THE TRIUMPH
in this sort, for I was taken from thee
and out of thy side. But it most be-
sitteth 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
listening to her unexpected answer said
secretly to himself: Ephrem be content
with this, for now thy wishes are
satisfied. Thoudesiredst of God a
Master to instruct thee in thy course
of life, and thou hast met with one;
thou owest this woman both thankes
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 practice in the space
of many yeares; let 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 o E-
s e M v s) elevate 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 eeye is a great trea-
ure.
OVER INCONTINENCIE. Lib. I. \\
Et castigare collecta modesta frontis.
And modest recollection of a cleared brow

EDRISMVS. Permit me to interrupt you with a word or two. In the fabric of man's body why do the eyes last of all receive life? for so they say: and why are they first of all when the hour of death approacheth, deprived thereof. PARTHE-

NIVS. Nature hath well ordained it so, that seeing they are the occasion of great danger, they may have the leisure time to work our mischief. And God through his providence hath made our eyes the instruments of weeping, that from the source of vices tears might distil to wash away and cleanse our enormities. For not only exorbitant lust, but also all sorts of vices through the eyes have free passage to the soyle, as Fabius doth rightly affirm: by the they present her with adultery, show her incest, set before her the house they would have her unlawfully to covet. The enticers to vice & ringleaders to wicked-ness are the eyes; so that blindness is the companion of innocency, whereby the way to many unlawful desires is cut off. That temperate Sampson, a man borne through

Gods
THE TRIUMPH

Gods special favour, so soone as he beheld Dalila perished, but afterwards made blind, recovered his strength, which by euiI seeing he had lost. A man given over to sensual appetite carrieth fetters in his eyes, wherewith he shackleth glew, wherewith he layeth fast hold, hookes, wherewith he catcheth, flames wherewith he burneth, shafts, wherewith he transfixed both his owne and the soules of other men: shackled with these fetters, caught with these hookes, burnt with these flames: transfixed with these shafts was the Assyrian Holofernes. Hee saw Judith and lost his life. And when she was entered before his face, forthwith Holofernes was caughe in his eyes.

§ III.

I doe not so much admire that Macedonius in Alexanders invincible arme, as his modest and temperate eyes. He would not suffer the wife of Darius, (faith Plutarch) in regard she was accounted beautiful, to come into his sight; for he prudently feared to be entrapped with his
OVER INCONTINENCIE. Lib. I. 37
his eyes, which he resolutely prevented:
and so became a greater conqueror in
not seeing the wife of Darius then in
overcoming Darius himselfe. I will
not let passe the Athenian Pericles in Valeri,
this respect a very laudable Prince. This Max. 4.
man, when Sophocles his colleague in his 4. c. 3.
Pretourship, implied with him in
publike office, exceedingly commended
the beauty of a certaine boy that passed
by, taxed him for intemperance; and
told him that not only the hands of a
Pretour ought to be kept from lucre of
money, but his eyes also from libidinous
aspects. Woe be vnto vs Christians at the
day of the last judgemeset! As we are exact
in the knowledge of our lawes, so are
we prone to violate them. Our lawmaker
Christ cryeth out: if thine eye scandalize
thee, put it out, and cast it from thee. It is better
for thee having but one eye to enter into life, then
having two eyes to be cast into hell fire. A serious
law, but not reputed so by many that
make it but a toy to fix their gazing eyes
like brute beasts upon whatsoever lustful
object. We rarely at this day see any
lobes that make a covenant with their
eyes
eyes, not so much as to thinke of a virgin.
We are rather so many Salomons, & licence our lawlesse eyes to wander at their
pleasures. All things ( faith Salomon ) that
mine eyes desired, I never demed them. And
what sanctity of life can you hope for in
him, who thus exhortes his eyes: Go to
mine eyes wherefoever you lift, & range
at liberty: whatsoever standeth with
your pleasures is lawful for you: be satiated
in seeing according to your desire; I wil
not deprive you of the sight of any plea-
sing obiect: you haue one only law that
is liberty. Where so much freedome is
given to the eyes, the soule is in a poore
and lamentable taking. It is an old saying
of the Fathers: The sight ill governed, is a signe of
a soule ill managed. And as a house can
ever be cleane while the broken
windowes let in all manner of birdes, so
that soule shall never be pure, whose eyes,
her casements, stand open to entertaine all
sorts of hurtful curiosities.

§ III.

If there be so many dangers issuing
from
OVER INCONTINENCIE. Lib. I. 59
from the eyes to the soule, David not.
without cause carefully prayeth: Avert
oculos meos, ne videam vanitatem, Turne
away mine eyes that they may not behold vanity. PartheniVs. And
let vs, if we haue any care of our chastity,
daily make a couenant with our eyes,
daily insist upon this petition to Almighty
God: Avert ocule meos, ne videam vanitatem.
God is ready to assist those that are
willing to be afflicted: but they must be
serious in their good desires, and persever
constantly. Thou knowest what S. Au-
gustine relates of Alipius his best and most
intimate freind. He had an aversion from
al dishonest playes and interludes; yet
hauing long withstood al the sweet
invitations and intreaties of his friends,
at last was by them with a familiar kind
of violence carried away saying: you may Lib. 6.
draw Alipius in part to the amphitheater; Confoli,
but my mind and eyes shall not be there: c. 8.
therefore as absent I will be present. He
came, fate downe. The busines began to
grow into some heate: and Alipius, as he
had determined, closed his eyes, diverted
his thoughts, as farre forth as he could, &
fixed them on other matters. I would he
had stopped likewise his cares: he began
wel, but did not end so. Upo the sudden
ther arose a great shout amongst the peo-
ple. Heere my good Alpines overcome
with curiosity would no more be blind,
nor was the same man he came thither,
but one of that multitude: he opened his
eyes which he had long closed, beheld,
cryed out, grew inflamed, carried away
with him such a curiosity as prouoked
him not only to come againe into their
copany, by whom before he was drawne,
but even to preuent them and incite
others: notwithstanding afterwards by
Gods helpe and S. Augustiones admonitions
he reformed this madness. So that we
must neuer cease to make this prayer vnto
God: Auerte oculos meos ne videant vanitatem.
Philiscians are wont when they haue any
desperate diseases vnder their cure, to
forbid the sick body not only the eating,
but even the very beholding of hurtful
meats; lest perhaps the eyes may betray
the mouth, and the patient thinke that
holesome which he imagineth wil be
toothsone. In this manner (according to
Cassianus)
OVER INCONTINENCIE. Lib. 1. vi
(Cassianus) let that man deal with himself whom the flattering flesh often infecteth; let him constantly withdraw his eyes from those objects, which though they are pleasing, prove hurtful unto him. For as S. Augustine testifieth, the only beholding, is the direct way to the deed itself. Our eyes (as faith S. Gregory ) that draw vs to sinne ought to be prevented by the government of reason, and shutting in time, as it were, their double doores, be restrained from sight of enticing objects.

§ V.

S. Ambrose thinketh Lots wife was punished & made so unusual an example, because she looked back and beheld that shamelesse city and lascivious kind of people. Sometimes our eye is not only to be pulled out, but likewise to be cast from vs: Erue eum & proiece abs te There are some Maim., that pul out their eye, when it is some- c. 18. what wanton, but doe not cast it from perf. 9. them. Now and then they shun luxury, but auoid not the occasions thereof. That chaff Joseph did no so, who not content:
with pulling out his eye did also cast it from him? did not only contemne as wel fauours as threats of his Mistrefere, but deceaued he likewise: for she going about to attract him with most flattering im- portunityes, he cast of his garment & fled away. How many chaft men haue not only pulled out, but also cast from them their ouer-curious and betraying eyes, so that they would not so much as abide the sight of their owne mothers or sisters. Prov an Egyptian, had liued in the-wildernes, fifty yeares, better acquainted with Angells then with men. At last hardly compelled no otherwise then vnder obedience, he came forth to the doore of his caue, and suffred his sister, who was then an old woman, to behold him. There are many may be numbred with this man in respect of their like modesty, & retiremet of their eyes: nay there haue been some, who vpon occasion dictated seuerel lawes to their eyes written even with their owne bloud. St. Lucy that moft religious virgin attempted an exploit never heard of in former Ages, & not much inferiour to this of our Nicetas. She understood
OVER INCONTINENCIE. Lib. I. 63
that a certaine dishonest lover (namely the King of great Britanie) had drawne infectious flames from her eyes. Whereupon she said: Is the kind of Britanie so much set on fire with mine eyes? doth he take such pleasure in them? wel, he shal have them. Straight way she pulled these bright starres from their heavenly spheres; drew forth both her eyes, & sent them for a token to her wooer; choosing rather her eyes should perish then herself. Did she not with most courageous sincerity observe the law of our Lord: Pull it out and cast it from thee? Did she not pull it out? did she not cast from her, not one onely, but both her eyes: yeathough they were guiltlesse; not for that they had sinned by seeing, but lest by being seene they might entice others to sinne? A true lover of chastity, she punished her eyes with holy blindness, wil neither see nor be seene.

§. VI.

EDESIMVS. Ah how farre are we from so resolute & courageous chastity?

3 PARTHENIVS.
THE TRIUMPH

Parthenivs. But it is not required at our hands, that with a dagger we should wound or thrust out our eyes: shut them and thou hast pulled them out; restraine them and thou hast throwne them from thee. The time will come when it will be better for thee hauing but one eye to be receaued into heauen, then for hauing made too liberal vfe of both, to be condemned to hel. Our Lawmaker very clearly proclaimeth: If thy right eye offend thee, put it out and cast it from thee. For better it is for thee, that one of thy members perish, than that thy whole body be cast into hel. But if the fact of S. Lucy be not imitable, we have others that are.

In the Acts of S. Carolus Borromee many things are to be admired. Amongst the chiefe of them, I may worthily number this. Upon a certaine time this holy man had his dwelling neere the market place, where in respect of the frequent concourse of people, was always great occasion giuen of curiosity: but he was so great an enemy of this vice (which commonly possessed other men) and so farre from spending whole dayes at the windowes
OVER INCONTINENCIE. Lib. I. 65
windowes (as it is many mens custome) that he neither bestowed howers nor any parts thereof in gazing about: nay he was so precinct heerin; that he seemed rather to inhabit a desert or some prison condemned to utter solitude and darkness. This man (my E D E S I M V S.) this man we may wel call the Master of his eyes; who, as it manifestly appeareth, had gotten a great conquest over himself in all his affections. The weaker Sex are nothing inferior to men. Sara was an Abbesse of holy Nunnes in the Scythiotick monasterie, situated in a pleasant place, neere to which a very cleere riuer gently glided, the streame whereof free from all madde crept along, and shined with christalline waters, through which though deepe, every little stone might be nimbred. This mild riuulet was decked with verdant bancks most cheerful to behold. Whosoever saw, commended this so softly stealing riuer. Sara often heard the commendation of this siluer streame; and, as many times it cometh to passe, the multitude of commenders begate in her a desire to see it. But she hauing
THE TRIUMPH
having power ower herself, and being sole Lady and Empresse of her owne eyes, imposed this law: There is no necessity (said she) vrgeth thee to see the streames which passe by this house; thou maist without euer seeing them, arrive to those euerlasting fountaines aboue the starrs. There are in the world many things more pleasant, which notwithstanding thine eyes shal never behold: let this river be one of those. Wherefore I seriously com-
mand thee, never open so much as a win-
dow to behold that prospect. She said and performed it; sixty yeares she dwelled neere this water without euer viewing the same. A long and difficult conflict, maintained by no potent enemy; a victory most renouned and wunne by the continency of her eyes. Let this be the weapon to digge out ours, which is most religious, when there is most danger of destruction and ruine.

§. VII.

Did you neuer heare what that elegant distick admonisheth vs to doe, when our eyes
OVER INCONTINENCIE. Lib. I. 

eyes are endangered by the alluring beauty of women. Attend, I rehearse it:

Quid facies, facies Venetis, si veneris ante?

Non sedes, sed eas: ne pereas, per eas:

Sit, stand, and gaze when Venus doth appeare?

No: fly, or perish: fly with wings of feare.

Dost thou conceaue it? If the beauty of a womans countenance begin to allure thee; be going, or elys thou perisheft.

That is unwilling to goe, is willing to perish. EDESIMVS. But I wil shut mine eyes & stay there stil. PARTHENIVS.

Thou maieft close them; but as long as thou remainest there, it is likewise in thy power to open them. It is good to shut our eyes, but the best and safest way is to depart. ALIPUS carried himself warily, but not constantly in the theater.

His sitting there a long time without seing was commendable; but he lost at this, when at last he made soil vse of his sight. Too often doe we play the part of ALIPUS: we trust to our eyes, and hope, upon the approch of danger modestly to retire.
THE TRIUMPH
retrieve into some place of protection. We are deceived; these traytours when they most should, are least faithful. Therefore trust not your eyes. It is good to seale them vp, and perswade them not to see: but it is better, & much safer to withdraw them, that they may not see, although they would. S. Bernard before he retired himself to a religious life, upon a time somewhat too steedfastly beheld a certaine woman. Straight way to soone as he re-spected on what he had done, he was so much ashamed of his curiosity, and so incensed to take speedy revenge of himself, that without any further deliberation in a great frost, he leaped into a poole of extreme cold water, where he stood plunged vp to the very neck, til growing pale he was almost frozen; and by this means extinguished all heate of concupiscence.

Thou haft heere (my Nicetas) a most holy imitatour of thy noble act. Though he fought not with this bloody morsel, notwithstanding he gloriously triumphed over his luft, and for one only cast of his eyes punished all the members of his body.
OVER INCONTINENCIE. Lib. i. 62
body, & courageously vanishing himself, got the victory. This is to teach our eyes how they ought to prevent dangers which happen by gazing on alluring beauty. But let vs descend from the eyes to the mouth.

THE SIXTH ALLUREMENT.
to Incontinency: lascivious and dishonest words.

CHAP. VIII.
Enote seduced: eul discours corrupeth 1. Cor: good manners. Ah how many yong 15. 33. men haue been debauched by this pestilence! Who perhaps tooke in at their cares that venom which they eschewed with their eyes. And as there is little difference in what part of the body thou receauest a wound, if it be mortal; so it imports not much (if thou perish) whether thou perish by the eyes, or the ears. The Egyptians being to sacrifice to fortune, Harpocrates were wont to cry: The tongue good fortune, The tongue a diuel. Life and death are indifferently in the power of the tongue.
tongue. And for the most part there sits upon it either an angel or a devil. A lascivious tongue is an open sepulcher full of filthy & odious smells: Their throate is an open sepulcher. S. Chrisostome heere mar-
ueleth, that seeing dead carcasses are buried, and left their putrefaction should smoy vs, the deeper layd in the ground: yet puttified, lascious and filthy words, are daily vomited out of mens breasts, and often in the hearing of many uttered with intent they may perniciously creep further abroad. An uncleeane mouch is an open and stinking sepulcher. O my God, how infinite are these in every place? Doe but looke into the world, DESIMVS, survey the corners of each house; you shall for the most part everywhere find shameless tongues, such as not only instil idle, but even powre out foule and obscene speeches into modest mens eares. These snakes are hissing every where: every where shal you heare speeches that an honest man would be ashamed of. Hieremy in times past com-
plained thus: I attended ( faith he ) and hearkned; no man speaketh that which is good. Euen such is this our Age. So that
OVER INCONTINENCIE. Lib. I. 32
if a man had no other cause absolutely to
forfake this yacleane world, this alone
would be sufficient, that he might avoid
the hearing of so many dishonest and
shamelesse discourses. Modest speech
hath long since been bannished out of
cittyes, nay hardly in it safe within the
walles of religious houses. Although I
thinke in these places there are never
such like heard which goe vnpunished.
But amongst lay persons there is as much
ribauldry as liberty, as much impurity as
licentious impurity. You shall hardly find
a man in any place, who either with a mo-
dest sighe, or with any the least seuer
aspect will vouchsafe to rebuke these
ordid kind of speeches.

§. I.

EDESIMVS. O my PARTHENIVS,
the man cunst neuer mould this world into
new manners. These wanton & lasciuous
wordes beget not sighes and teares, but
laughter & applause. PARTHENIVS.
This is that I grieue at and compleaine of: PROC.
they are glad when they have done euil, 14.
and
and rejoice in the height of wickedness;

S. Augustine grievously condemneth this in himself, and his companions. They urged one another with mutual exhortations: Let us goe and doe it, and it is a shame for us not to be shamelesse. The scripture of it selfe otherwise very sparing of wordes, for the chastisement of wanton speech displayeth all its eloquence. The tongue (faith the holy writ) is placed amongst our other members, which defileth the whole body, & inflameth the wheele of our nativity inflamed by hel. Foule dishonest wordes, are the sulphureous torches sent from hel which provoke sometimes to impure fires even the minds which are most modest & chaste.

That mellifluous writer S. Bernard

faith: As there are tongue-leefe and dumbe duels, so there are other eloquent and talkatwe. Amongst these the standard-bearer is the lascivious devil, whose office is to sprinkles his discourses with ribaldry, and everywhere to mingle impudent beast. William Perald Bishop of Lyons a man excellently learned and holy, very rightly calleth such like speeches the diuels-spittings. Verily the name is aptly accommodated. All these obscene wordes are
OVER INCONTINENCIE. Lib. I. 73
are nothing els but the vomittings and spitting of duels: and a soule speaker is no otherwise imployed, then to make his mouth a kennel for Satan, out of which how canst thou hope for any thing either good or modest? A licentious & obscene mouth is the nursery of al impudency, which redoundeth not onely to the damage of the speaker, but infesteth also with a durtty contagion, those that heare it, and by little & little banisht al shame. There is but one (saith S. Bernard) that speketh and yet that one word in a moment corrupteth the eares of many bearers, and killeth their soules. But perhaps thou wilt giue no care to any Peralds or Bernards. I wil propound vnto thee another, whom it were wickednesse to ad
contradict. S. Paul thus seuerely commandeth vs: Al naughty speech let it not proceed out of your mouth. And that thou mayest know what he doth chiefly cal euill speech; he saith: Fornication, and al uncleanesse, or avarice; let it not be so much as named among you, as it becometh Saints: or filthines, or foolish talke, or scurrility being to no purpose. Obscrue: Let it not so much as
as be named among you. For as Tully faith, very well: Those that are modest blush even when they speak of modesty; and if we ought to hate the thing itself, we should have an aversion from the very name thereof. For what we speak, we are supposed, not without cause, both to think of and count. Physicians take the chapping of the lippes to be a signe of a feauer: and by dishonest words we may give no small coniecture of an immodest mind. And though al loquacity is an enemy to modesty (for it seeth for a conuoyance to curiosity which is the charriot of lust) notwithstanding that is chiefly, which S. Paul calleth uncleannesse or turpitude—& withal requesteth vs not to contribute the holy Spirit of God. A man that hath an impure mouth is so odious to the Blessed inhabitants of heaven, that he would be rejected even to God himself, the author of all joy; if he were capable of griefe.

§ 11.

With good reason we detest that impiety of Calvin who melted sacred Chalices
OVER INCONTINENCIE. Lib. I. 75
Chalices into prophane cuppes, and en-
graved on them impudent fables out of
Ovid's Metamorphosis. Thinkest thou (my
EDESIMVS) it is a thing pleasing to
God for a man wantonly to prophane his
mouth (through which the Blessed Sa-
crament the bread of Angels is so often
receaved) with fables, furrile and ve-
nereous songs, and change the entry of
his soule (through which the divine Eu-
charist doth passe) into the newes and
brothel-house of diuels? O most abomi-
nable offence! To make that tongue
which was ordained for the feast of so
heavenly a banquet, no better then an
interpreter to Venus. For these things Ephes.
cometh the anger of God: and too late is s. 6.
it in flames to cry out: Vrresigeret Iinguam
Luc. 16.
meam. That hee may cool my tongue. 24.
Nor shall his tongue be so much tormented
for that it tooke in too much meate in
eating, as for uttering too many wordes
in talking. For (faith S. Gre. or, ) one of
the principal faults that waiteth vpon
wicked feasters is loquacity, and that for
the moe part not of the chastest.

Peter Damian, a man as holy as eloquent,
aptly compareth a lascivious tongue to a thrush, which is destroyed by the same thing wherewith it is nourished; for of that which it eateth and voideth is bird-lime made, by which both this and other birds are taken: so for all the world doth the impudent pratler; he voideth the bird-lime at his owne mouth wherewith the bird-catchers of hell lay fast hold of his soule. Thine owne mouth shalt condemn thee, 

Iob. 15. faith Iob, and thy lippes shalt answer thee. 

Plin. 

lib. 15. 

6. civ. 8. & c. 

L. 17. c. 

l4. 

Pliny affirmeth, that the olive tree waxeth barren if a she goat once browse upon it, or so much as only lick it. Verily if such be the property of a stinking goat; let a foule-mouth'd man be admitted to speake, he will eazyly so corrupt the minde of yong men, like so many yong olive trees, that whatsoever they have once heard, they wil to their owne prejudice remember at the dayes of their life. That which is willingly heard is speedily entertained; and although it be not mischievous for the present, yet the seedes remaine in the mind, and a growing mischeefe alwayes pursueth the hearers thereof.

S.
OVER INCONTINENCIE. Lib. I. 77

S. Bernardine, a gentleman of the country of Sienna, was so modest from his very childhood, that as often as he heard any such like unseemly word, he would change his colour as if one had given him a blow on the face. Boyes of the same age such as kept him company, if at any time they had spoken obscenely when he was in sight, would say, peace, peace, Bernardine cometh. O I would to God we had many of these Bernadines in this our impure Age, that might sharply reprehend those that babble with such polluted mouths. But (which is much to be maruell'd at) this was a thing reprehensible even amongst the idolaters themselves. Epictetus; it is pernicious (saith Enchir) he to proceed to impurity of speech. Wherefore any such thing shall happen thou shouldst reprove him that calleth forth such kind of speech, or at the least with silence, or some kind of frowning countenance, shew that such discourses are displeasing vnto thee.

Nil dicere sedum viseque hac iuvina tangas.

F x Intrep
Intra quæ puer est, procul hunc procul inde puella,
Lenonum, & cantus pernociantis parasiti.
Let no foule word or deed come nigh,
The confines where yong boyes doe lye:
Remove from hence each girle that's light,
And shamelesse songs of parasite.
Plautus saith very truly: 'I thinke that man quire lost who hath lost his shame. Shall we therefore, (O good Iesus, thou that shalt come to iudge the world) shall we be condemned before thy tribunal even by idolaters themselves? shal thinke enimyges give sentence against vs? We perish, if we be not sensible of this perishing, destruction is at hand if we walke not circumspect and cautelous in our wordes.

§ III.

Edesimus. You give a rigid censure (my Parthenius) against these pestiferous tongues, and it leemes to
OバER INCONTINENCIE. Lib.1. 79
to you a hainous offence to utter words ful of jests and ribaldry. Partheniuv. Not to me only but to the Christian law also. As though no man could be merry but he must be lascivious. Oftentimes whiles we affect jests and pleasant conversation, we lay aside our modesty. But in God's name let these things be pleasant to vs which are honest. Imculcate againe that edict of S. Paul, nay of God himself: But prophane and v. hire speeches avoide, for they doe much grow to impiety. Nor in this doth ribaldrie much differ from the caulis and fallacies of heretikes; their speech creepeth like a canker. A canker or gangrene (a horrible and eating disease) feedeth vpon liue flesh: even so these wanton discourses, tales and songs spread abroad, and corrupt all modest chastity that comes nere them. Emiil cognitions are an abomination to our Lord, and pure speech most beautiful. He that speaketh vniust things E cl.24. cannot be hid, neither shall the chastising judgment 
passe by him. No word hideth it selfe from him. Surius recounteth how Wallerius an an Abbot made his journey in the winter season, and compelled by the sharpnesse of
of the cold went out of the way into the house of a certaine man, who as he thought was none of the prophanest. But heere a much sharper cold entertained this good man: for he found in that place not so much as one sparke of divine love. The Master of the house, and the Judge of that place, began to breake forth not only into idle, but even obscene discourses. Wallericus said: Surely my Masters, I suppose you remember that law of the Gospel, that for every idle word men speake they shall render an account at the day of judgment. But those shamelesse men laughed him to scorne that admonished them, spake more audaciously, & uttered things more foule and odious. Whereupon Wallericus replied: My desire was to warme myself heere and cherish my poore afflicted body, but seeing your tongues pinch me more greeuously then any cold they drive me forth againe. Looke you to it how you purge your selues of this impure talke before the judgement seate of Almighty God. But they answered, he might goe when he would, for none of them had
OVER INCONTINENCIE. Lib. I. 8r
ient for him. Another in scoffing manner said, none of us will tear your cloak with hanging on it, to force your stay; go get you hence, you have free leave. At his departure they followed him with taunts and reproches. God deferred not the revenge, but chastized with manifest punishment this their obscene wanton- neis of speech. The master of the house was strucken blind, the other plagued with a loathsome disease in his private parts. These miserable wretches grew impor- tunate and would willingly have recalled him with submissive treatises whom they drew away with their shameless and insolent tongues: But al in vaine, for the Judge roten away presently with that foule putrefaction: the master of the house liued longer, afflicted with a more lingering though not so loathsome pu- nishment of blindness.

§. IIII.

Not without cause did Rodulphus Bishop of Eugubium a very holy man command his younger brother Peter to be whip'd, and

Zachar.
lippeloo
26.
unij de
5. Ro-
dulpho.
F 4 for
THE TRIUMPH
for fourty dayes abstaine from wine, for
that in familiar discouse he had yttered a
lasciuious word. I. Zacarius earle of Aris-
num a most pious Lord set downe these
lawes in his house.

1. Every day to heare Masse.
2. To confeffe themselves of thir sinnes every
   weke.
3. Every momeh to Communicate.
4. Either to lye chaftly or depart his house.
5. Not to play at dice, or delight themselves
   in any manner of gaming.
6. To abhaine altogether from othes
   dishonest wordes, and ribaldry.

O most excellent lawes, and worthy to
be fastned at the gates of every house,
wherby both old and yong might learne
to be wiser and to speake more warily.
Let that man therefore who hath a care
of his chaftity (that most noble & eminent
virtue) compose his mind & mouth forth-
with to al manner of modesty. E D E-
S I M V S. But how must we behave our-
selues at the table, at feasts, at meetings,
and divers great assemblyes, when these
kind of abominable wordes are
frequently yttered? P A R T H E N I V S.

Doe

Doe you know what Ecclesiasticus per-Eccles-

iasticum? Hede thine eares with thornes, and 28.18.

beare not a wicked tongue. We must shut our

eares against impure speecches, and that

at the very first; for they presume further

when they haue once gained entrance

and are admitted. They that willingly

open their eares to lasciuious talke, are

like chestnouts (such I meane as are broken

and cast into the fire) which hauing al

ready a rupture in their rine, discouer not

themselves, neither by cracking nor lea-
ping out, which notwithstanding those

doe which are found and entire: Even so

they who haue loft that integrity of mind,

whom the fire of lust hath already scor-

ched, when they heare lasciuious speecches

they make no noise, they reprehend it

not, they hold their peace, they smile,

and not so much as shew a discontented

countenance: and so discouer by their

wicked silience, how little displeasing

these kind of speecches are vnto them.

Yet farre worse are they, who not only

willingly heare them that speake obscen-

ely, but also applaud them, and adde

something of their owne; fastning

thereby
THE TRIUMPH
thereby as it were a leacherous skirt to this garment. Diogenes observing two of his schollers conferring together as they went on the way asked one of them what discourse he had with the other. Which when he had declared, Diogenes commanded both of them should be beaten; the one for speaking, the other for hearing. It was well done: neither ought Christians to be ignorant heretof, that sometimes he that heareth offendeth as grievously as he that speaketh: for that which may be said of the vice of detractiō may very truely be said likewise of impure speech: That as the diuel danceth as much in the ear of him that heareth detractiō as in the mouth of the detractor: so it is the same offence to vitter as to give ear to lasciuious speeches.

O Clitomachus, o thou noble champion, where art thou, who wert wont to rise and leave their company who cast forth wanton and amorous wordes. Doe thou so in like manner. If any idle companion bolt forth like shamelesse speeches, strike him at least with a seuerer contracted brow, or like Clitomachus withdraw thy self
OVER INCONTINENCIE. Lib. I. 

Self from his impure mouth, if thou wilt be free from this sinne of hearing: Let blushing the ensigne of modesty perpetually reside in thy countenance, which is the forerunner and certaine testimony of chastity. Here present againe unto you S. Paul: But now (faith he) lay you also away anger, indignation, malice, blasphemy, and filthy talk out of your mouth. This he nameth last that he may imprint it most. It is a strange thing, we strive to keep in our cough when it is breaking forth, yet we violently hauke vp this loathsome spittle, and spout it into euery ones eares. As we ought in euery place to haue reguard to those all-seeing-judging eyes of Almighty God; so we ought till to walke in feare of his like cenforious eare. Let vs so speake, that our discourse if not for eloquence, at least for modesty may be safely heard and commended.

THE
THE SEVENTH ALLU-RE-
ment to Incontinency: Evil Companions.

CHAP. IX.

S a looking-glafe though very cleare, may be dimmed by ones breath: So a man otherwise very good and chaste, receaueth blemishes from the society of euil men. 

Ecclef. 
15. 13.

He that communicateth with the proud shal put on pride: In some diseases of our body there is a great infection, but nothing more contagious then corrupt manners. These doe easily cleaue vnto vs; they are soone learned and transferred from one to another. Euil manners are a most infectious murren: nor doth any one more efficaciously perswade, then he that teacheth vices by exemple. Very truely faith Seneca: An errore delivered from hand to hand yeteth and thrusteth vs headlong, and men easily perish by others examples: no man retaineth errore only to himself, but is cause and authour of other mens errores. This hath been an original
OVER INCONTINENCE. Lib. I. 37
original mischief. No sooner had Eve sinned but she made her husband the companion of her transgression. This for the most part is the nature of all vicious persons; not willing to be alone, they desire to perish with others for company. Have but once to do with a wicked person, and thou shalt quickly perceive how smoothly he will invite thee to follow him. Moses proclaymeth: Depart from the tabernacles of impious men, and touch not the things that belong unto them lest you be wrapped in their sins. The same doth Isaiah likewise: Depart, depart, go out from thence, touch not polluted things; go out from the midst thereof.

That Egyptian Sauour Joseph did so much hate the society of wicked people that he would not suffer himself, even when he was dead to continue amongst them. Therefore he bound by oath his heyres being Israelites, that if at any time they departed by transmigration out of Egypt, they should carry with them the dead relics of his body. This great Vice-roy of Egypt would not so much as have his ashes contract any note of disgraceful
The Triumph
disgraceful familiarity with them. And as he allowed not the Egyptian manners to be imitated, so he thought not to wel of their land, as to be buried therein: he judged the company of evil persons by all means possible to be avoided. Certaine it is, He that toucheth pitch shall be defiled therewith. One only yong man of a wicked life may corrupt many thousands:

Isa. viii. 3.

Sicui gras totus in agris
Unus scabre cadit, et porri me porci,
Vnaque conspecta liuorem ducit ab ima.

As flocks, or heards of swine,
One scabbed sheep, or taynted hog infects;
Or rotten grape, which on the next reflects.

It is the part of a good shepheard, presently to separate a diseased sheep from the rest; left his partiality to one poore sheep be the losse of the whole flock. It behoueth a cautelous man to avoid evry freind and fly al such companions, as may taint his manners with any blemish or spot: for such is the property of man; when he that is good associates himself with the wicked, they shal
OVER INCONTINENCIE. Lib. I. 1
shall not be improvised by virtuous con-
versation, but rather the vicious will
corrupt & contaminate the good. To be a
good man amongst those that are evil, is
to swimme against the streame; which I
confesse hapneth sometimes, but it is a
thing no lesse feldome then difficult. Very
truly faith that wise Roman: Our manners
are derived from them with whom we converse, 1.3.de
and as certaine diseases of the body are taken by i.e. c.8.
touching, so the mind imparts it's vices unto the
next neighbour. A drunken draweth there
that liue with him to the loue of wine: a
man that is valiant and hardy soone dege-
ergates through the company of those
that are wanton and effeminate: and co-
ueren of those to those that converse with
her transferreth her poison.

Dum spectant lechos oculi leduntur &

The eyes grow fore that sore eyes doe

Therefore, my Epidemus, it is
better to have the hatred then the com-
pany of evil men. There is no vicious
man but either will commend his vice
unto
THE TRIUMPH
unto vs, make an impression of it in ys;
or before we are aware infect ys therewith. There are some vices commended
by example, others imprinted by speech,
and very many by conversation inserted
in our harts. It is the safest course to
beware of al those companions and
freinds that are of a suspected life, and
to breake with them as speedily as you
can. He that continueth nere danger
cannot long be safe; and who loueth
danger shal perish therin.

§. I.

Certaine little creatures (as faith
Pheidon) are not perceaued when they
bite, so weake are they and vnable to
effect what they intended: the swelling
only discovereth the malignity of their
fling. The same for the most part hap-
neth to al men in their conversation vith
wicked persons; they find the mischiefe,
but apprehend not how or when they
were damned. Therefore S. Paul sever-
ely forbidding vs, faith: Keepe not company
with fornicators. I write vnto you that you
should
OBER INCONTINENCIE. Lib.1. 91

should not so much as take meate with these kind of people. Therefore you must be circumspect before hand with whom you eate or drinke before you eate or drinke any thing. Know you not (saith he) that a little leaven corrupteth the whole batch. It hath been so in all Ages; with him that is peruerse thou shalt be peruerced. Solomon in the person of a father wilfully admonisheth vs: My sonne if sinners shall enuice thee, condescend not unto them: if they shall say come with vs &c. cast in thy lot with vs; let there be but one purse to vs all: my sonne walk not with them, stay thy foot from their paths; for their feet runne to evil.

Conversation of itself is as it were a bewitching oratour to instruct vs in vice, a sweet and a powerful preswader. The frequent aspect and mutual discoursse hath the efficacy of a precept. Thou must of necessity either imitate or reprooue a dis-solute companion. It is best for thee to avoid both, leaft thou become like him in impiety, or els be reputed an enemy to many. For thou shalt find great store of wicked men every where. Conuerse therefore with them that wil make thee better then thou art; admit them whom
T H E T R I V U M P H
thou maist benefit, or be benefited by.
The conversation of men fruitful to our
humour is more grateful; but more secure
is that of old men and religious. S. Basil
codemneth familiarity with women; not
because they are evil, but because their
familiarity is dangerous. W e m u s t e n d e a u r
(faithe he ) to avoide all communication with
women. Remember alwayes, saith S. Hierom,
that a woman c a t t he f i s t i n h a b i t a n t o f P a r a d i s e
out of his possession. Vromus crieth out. 
Remove the flax, for the fire is not yet ex-
tinguished. E d e s i m v s. May I pre-
sume to interrupt you? This separation
betwixt intimate freinds will oftentimes
be very difficult. P a r t h e n i v s.
Admit it be, since it is necessary let it be
done a Gods name. It is a grievous reme-
dy if for the lauing of thy life thou must
suffer an armie or legge to be cut off; yet
thou wilt not deny but it is the precept
of Christ: i f th y b a n d o r th y f o o t s c a n d a l i z e
thee, cut it off & cast it from thee. What is more
deare to man then the parts & members
of his owne body? notwithstanding oftentimes they must be cut off when they are
incurable, left the sound part with like
contagion
O vert incontinence. 

Contagion become infected & virulent: so likewise a freind (my E D E s i- m v s) a fellow, or companion, if hurtful vnto thee, must be cut off. What difficulty should we make heerin? It is much better to renounce familiarity with our freind then with Christ, and rather make shipwreck of freindiship then our soule.

§. II.

O Peter Peter, O thou the Rock of the Church, against whom hel gates shall never preuaile! notwithstanding thou wert shaken with one poore word spoken by a silly maid. Doubtlesse Peter so long as he was amongst good men was a steedfast and a solid Rocke; yet once gone from them and comforted with the impious; behold he is no longer a rocke, but a reed overthrown with one word, with one silly question he is cast to the ground, with the voice of a woman is bereft of his manhood; and though but even now couragious, is turned coward, denieth to haue had any knowledge of him, for whom but a little before he fully resolved to dye a thousand deaths.
deaths; whose blood but a few hours before he had drunk, and whose body he had eaten; denieth that euer he knew him whom himself not long before had defended with his sword; denieth him whom that very night he had suffered to wash & wipe his feet, offering his hands and head to the same bath; denieth that euer he knew him whom solemnly he had promised to accompany both to prison and to death. Alas this man the most loving & best knowne of al others, denies that euer he knew him, denying sweareth, and swearing detesteth. O Peter amongst the Apostles, thy Masters most courageous defendour, amongst the wicked a very coward and fugitive from thy Master. Certainly one thing is the hal of Caiphas, another the slapping place of the Messias; one thing his discourse with the Apostles, another his communication with murderers. Amongst them Christ was acknowledged, denied amongst these. Of so great moment is the society with good or bad man: that the mistress of vertue, this of wickednesse and vice. Even at this day that saying is most
most true; with the elect we are the elect, and
with the perverse we are perverted. Let vs fly
and carefully auyd men, that are of these
naughty conditions. And namely let vs fly
from those who fly from sermons in
Churches, from exercise of learning in
Schooles: who negle& the reading of
pious bookes and frequencing of Sa-
craments, who haunt tauerne, stewes,
feastes and drinking matches, courting
of women, dancing and reuelling, not
without assured losse both of their studies
and health. And that I may admonish
thee in a word, fly moit of al from him
that is a lover of idlenes. An idle person
hath no regard either to reading bookees
of piety, holy sermons, or frequenting of
Churches. Instead of his bookees, he plies
the cardes, instead of sermons, wine-
tauerne; instead of Churches, dancing
schooles: and that he may the sweetlier
beguile his time, one while by sleepe he
shutteth forth sunne-shine and snorts at
noone dayes, another while friskes vp
and downe fetcheing short caprichious
walkes, sometimes he chats and prattles
with yong wenches, and in a word doth
THE TRIUMPH

eal things that he may doe nothing.

Hic niger est hunc tu Roman o careto,

O Roman of this hel-black child beware.

There is no man idle who is not also vicious. Let vs quitte ourselves and avoid the company of such a person, no otherwise then we would fly from a neighbouring plague.

§. III.

And if we respect both our good name and reputation, let vs conceaue a great aersion fro these infamous companions, unlse we are contented to be reckned more vile & contemptible then they. It is now a general receaued opinion, that we take a resemblance of life from them with whom we have a desire to converse. Nor are men deceaued in this opinion; they have the testimony of Salomon: He that walketh with the wife shall be wise; a friend of fools shall be made like them. And as wine mingled with water changeth its colour, although it loseth not all the vertue of wine: so whosoever admitteth companions of such an overwatred honesty loseth the colour

Pro. 13.

20.
OVER INCONTINENCIE. Lib. I. 97

colour of his reputation and honour. S.
Hierome fa; th: confor thy self with companions Ad Ne-
by whose familiari; thy hou mayest not be defamed; potian.
Let thee be adorneđ with garners, as with maners;
their haire not cristed with curling-irons, but
promising modesty in their outward habit. Every
one shal be reputed such as the party with
whom he conuerleth. You know birds of
a feather fly fil together. Would you haue
a scatling of a man? doe but observe with
whom he is most intimate. Freindship
either findeth or maketh men like. There-
fore let him that is vertuous and honest
loue & seeke the freindship of the that are
fitable in piety. He that hath no regard
to his fame, & becometh without diffe-
rence a freind to alshal shortly haue many,
but none of the molt commendable titles.

S. Augustine growing and old man com-
plaineth of his youth. I went headlong, S. Aug.
( said he ) with so great blindness, that
amongst those of mine owne age ( in re-
gard I heard them boasting of their vil-
lanyes, and glorying (o much the more,,
as they were more dissolute ) I was asha-
med to be reputed too honest. We tooke,,
a pleasure in going euil for praise itself,,

and
THE TRUMPH
and not only for love of the fact. What
"" is worthy of dispraise if vice be not? I to
"" the intent I might not be dispraised, be-
"" came more vitious. I fained to haue done
"" that which I never did, lest I might
"" seeme too abiyent by being too innocent;
"" and lest I should be accounted so much
"" the bafer as I seemed charther. Behold
"" with what companions I traced through
"" the streets of Babylon, and wallowed in
"" mudde as if it had been cinnamon and
"" precious ointments. O most vnfreindly
"" freindship! E D E S I M V S. They are not
"" so much to be feared; for if I be not de-
"" ceaued there are but few of so professed
"" impiety that at the first sight wil seeme to
"" be branded with licentious enormity.
PARTHENIVS. Howsoever it be, there
"" are not few of them, who cover a wolfe
"" with a sheep-skin, & the more smoothly
"" they intimuate themselves into the famili-
"" arity of some men at the first, the more
"" perniciously afterward they incite them
to the worst kind of liberty. To these
dothe aptly agree this saying: One man is a
wolfe to another. Let vs fly (E D E S I M V S)
let vs fly from these flattering woulues:
OVER INCONTINENCIE. Lib. I. 99

disgraceful, and for the most part too late is that song: It company hath undone me.
But (say you) we shall be laughed at, as uncivil and clownish. Let them deride us,
so they hurt us not. Let our chastity and integrity be more dear, then their taunts
displeasing unto us, choosing rather to be the object of their laughter, then the
subject of their tears. He that would avoid teasing himself and whiting his
black garments, doth he not forbear going into a mil? He that is afraid of
griming his face, doth he not avoid furnaces and smithes forges? The same must
we likewise obserue; and the rather, for that vice by infection sooner creepeth
from one to another.

Appollonius Thyaneis is said wisely to Alex.
have petitioned the Gods, that he might ab Alex,
know the good and shun the evil. An b. 4. c. 7,
excellent prayer. Let vs pray for the same,
but to the true God: to know and imitate
the good, and to hate and eschew the
evil.

THE
THE FIRST EFFECTS OF incontinency: It weakneth the body, & emptieth the purse.

CHAP. X.

I have finished (my E D E S T M V S ) those two first verses, which contain the allurements to incontinency:

\textit{Ostra, mensa, libri, vagalumina, verba, sodales,}
\textit{Hec tolle, hanc mine, hos muta, hac clausa, hae fuge, vita hos.}

Meats, wandring eyes, wordes, mates, bookes, slouth and ease:
Abate, close, silence, shun, change,
fly from these,

Thus I have according to your request explicated the \textit{Æ}nigmaes or riddles of these verses. And if I must become your \textit{Æ}nigmatist, I wil allo expleane the other verses:

\textit{Corpus, opes, animam, ingenium, famam, virtutes, Debilitas.}
OVER INCONTINENCIE. Lib. I. 105
Debilitat, perdit, necat, impedit, miscit, auseyt.
To wit incontinency, which
Doth kil, consume, dul, waft, taint and defame,
Soule, body, wit and wealth, vertue, good name.

Doe you command me to goe forward? E DESIMVS. I pray thee (my PAR-THENIVS) omit al ceremonies. And if thou please to give me leaue I command; if that be disliked, I intreat and beseech thee. And this be assured, thou art neither irkome nor tedious vnto me: I hang wholly on the discourse of thy mouth, and let it be no trouble that thou haft but one auditor: we are a theater ample enough for one another. PARTHENIVS. Let vs then continue our speech til noone, and then hauing taken our fil of wordes, let vs goe to dinner.

The first wordes of the verses are these?

Corpus debilitat.
This poison of concupiscence doth not only affaile the mind, but also weakeneth and corrupteth the body it self, depriving it both of strength & health. Here I must moderate
THE TRIUMPH

Moderate my discourse; for that this belongeth to the art of Physirians, and therefore ought to be confirmed by their testimonies. I will only produce one witness which may speak for a thousand, and shew how great an enemy the vice of venery is to man's health. Hyppolitus Guarinonius a man even for his writings very famous amongst Physirians, in the year of Christ 1616, published a book, wherein he deplores the manifold destruction of mankind, partly in their lives, partly in their manners. This author in his fifth booke before the first chapter prefixed this title: A natural demonstration and confirmation, that nothing is more pestilent than venery, for the corruption of man's strength, deflowering his youth, and shortening his life. Before the 62. chapter of the same booke, he hath this inscription: The famous and illustrious testimonies of the principal Naturalists and Physirians, that there is not a greater mischief in the world than venery to cause an unreasonable & sudden death. Of the 63. Chapter in the same fifth booke, this is the title: That continency and
OVER INCONTINENCIE. Lib. I. 105
and chastity is not only the best and most excellent remedy to preserve long health and life, but also nobler, more agreeable and worthier of humane reason, than either the unlawful vle of Venerie, or lawful marriage. Doth thou heare (my Ed esp. I M y s) what testimony this rareakeable and prime Physitian hath in times past given in the behalfe of a single life, against venereous dishonesty, even in the titles only of the Chapters before rehearsed? The weight of his reasons and arguments I omit.

§. I.

Vnto this man I adioyne S. Chrysostome Tom. 2: as a witnesse; these are his wordes: They that lead their lives in pleasures & luxury, carry about with them infirme & wasted bodies replenished with infinite infirmities, they lead their lives evermore amongst physicians, and medicines; and their very senses are dul, heavy, stupid, and as it were already buried alive. A pregnant witnesse for the matter we treat of at this present. And contrariwise out of this most cleare fountaine of Chastity, proceed not only
THE TRIUMPH

only the inablements of the mind, but also a life more healthful, an old age not hastned, a flourishing, comely, vigorous body. So that worthily may continency glory in this manner: My flowers are fine of honour and honesty, in me is al grace of life. I aske of thee (my EDESMYS) what thou thinkest of so many Anchorètes, who durers yeaeres prolonged their liues with such spare diet? did they not chiefly attaine to this length of life by chastity?

Simeon Stiltes, that miracle of the world who stood vpon his feete both day and night, through continual fastings arrived to the hundreth & nineth yeaere of his age; but know this he never had a wife. That great Anthony, to whom the world seriu'd as a booke, liued an hundred and five yeaeres: but never knew what belonged to a wife. S. Paul the lict Eremite liu'd an hundred & thirteene yeaeres: but alwayes remained a virgin. S. Hilarius, a poore Monke, one who never vised to take any repast but after sun-set, of the age of 84. never had any wife. Pamphius, who for many yeaeres together liued only vpon bread, arrived to the age of foure score & ten yeaeres, never acquainted with wedlo-
OVER INCONTINENCIE. Lib. I. 105

c. Macarius exceeded the ninth year of his age, continuing in perpetual fasts, & never knew what marriage was. Arsenius the master of Arcadius & Honorius liued to be six score yeares of age; and none ever sung his Epithalamium. Romuald by nation an Italian arrived to this age, a man very aulterte both in his food and clothing; alwayes honoured virginity, & preferred the candour of his mind farre before the inticements of marriage. Francisco de Paula refreshed himself once a day with bread & water, but not before sun-set; notwithstanding he exceeded the ninetieth yeare of his age, & with entire chastity flourished. Hieronymus Stridonensis drew forth his laborious old age exhausted with hunger euem til the eightieth yeare of his age, & was no lesse entire in keeping the copious in praising of chastity. Beda liued a virgin in religion from the seauenth yeare of his age, till he was foure score and twelue, altogether ignorant of marriage. Remigius continued Bishop of Rheus sauenty and foure yeares (a very rare thing, & I cannot tel whether the like ever hapned to any other) whereupon he was called Jubileus.
Jubileus: as being of the age of ninety six compleat, when he died, and never touched marriage bed at the days of his life. Martinus Tusonensis liued foure-score and fixe yeares. Vdalricus Bishop of Padua an hundred and sixe, Epiphanius an hundred and fiftene. These most holy men vled, often faits, and obserued perpetual virginity.

It were too long to name innumerable others whom chastity, temperance, and moderation of those things which use to stirre vp mens appetites, haue preferred and brought to a long and flourishing old age. You shall find euin at this day very many who with good reason ascribe their venerable old age, partly to absti- nence, and partly to chastity. Enter into Monasteryes and religious houses; you shall find very many who haue endured sixty, seauenty, eightye, yea euin ninety winters, hauing their liues so much the more lengthened as they were eminent in chastity. Not many yeares since I went to see a certaine Aunt of mine, a religious woman in a poore monastery and falling into talke with her I asked how many yeares
OVER INCONTINENCIE. Lib. I. 107
year she had now served God in that
place? She answered forty. I was a-
stonished thereat: and after when I had se-
riously beheld her I could not by sight
have taken her to have been more then a
virgin of twenty years of age. Therefore
said I, be mindful to render humble
thanks to God; for out of Religion you
would neither have been so vigorous,
nor well coloured; but would either have
been dead ere this, or at the next doore
to it. This is likewise the reward of con-
tinency, that it maketh those long liued
who preserve integrity of body. And tel
me (my E D E S I M V S) what man is
there though of iron or brase, who
shackled in the fetters of wedlock, can
live so sound and healthy, amongst the
daily discourses of so many cares, grieses,
 vexations and misfortunes, as he that
takes no further care but only to serve
and please Almighty God. Those that are
married must cloath so many bodies, feed
so many bellies, cure so many diseases,
deplore so many calamities, bewail so
many funerals, dye as it were so many
deaths as they lose either children or
H grand-
grand-children. But let vs omit this losse of life and health in wedlocke: how many both yong and middle-ag’d men goe to wrack both in health and life by this one accursed gulfe of Venery? Tell me from whence doth the poxe and french disease, and other innumerable infirmityes rush vpon men, as it were out of ambushadoes, but from this one denne and lurking place of lust.

§. II.

It is not requisite for me to add much concerning riches, which a licentious and libidinous life wastes no otherwise then their strength. It is very true as the verse saith that incontinency wastes mens riches. It is most apparent that impure loue maruells loues, as acquaeteth the purse. Chaft loue is without any charge; it passeth gratis betweene two or more reciprocally: foule and venereous loue is as ready to offer violence to a mans gold as his mind. Hereupon cometh the old saying: Either giue or loue not. Ah! how many miserable louers haue
Ouer Incontinencie. Lib. I. 109
haue there been, who afterwards paid for that in pouerty, which they tooke vp in Venery. That prodigal child in the Gho... spending al his patrimony, among men of debossed life? He had his swinge, al was lauished, al wasted, not by shipwrack, not by sicknes, nor by any sinister chance, but viuendo luxuriosè, by living luxuriously. The devouring gulshe Charybdis hath not swallowed vp so many ships, nor the Athenian Barathon engrossed so many guilty persons, as such wanton louers haue consumed crownes in this kind of riot. So that poore yong man became the guest of hoggess in conclusion, when he ceased to be a rambler amongst harlots. That which I adde now, is a prodigy. There was in ancient time a yong man whose name was Mundus (a name much vnfitting to his disposition) who solicited to dishonesty Pauline a chaste martron; and that he might by gold ranfacke her chastity, he promised her two hundred cleane thousand drachmes, to haue her at his pleasure. God God! what a monstrous thing.
THE TRIUMPH

ing thing is this golden wantonness? Have you not heard what Demosthenes did prudently answer to Lais requiring for one nights lodging ten thousand drachmes: Tanti pariter non emo, I will not buy repentance at so dear a rate. On most renouned oratour how true was this saying of thine, that the inseparable companion of dishonest pleasure is Repentance. Who ever did Venus but one hours or moments service that repented him not, and grew ashamed of this impure piece of drudgery. Edesi Mvrs.

You speake oracles (my Parthenivs) and it was euen knowne to those ancient men, that where hony is there is gale; and that after pleasure followeth paine. Parthenivs. And as the fable saith; pleasure and griefe in times past falling at strife, Jupiter saith as judge. The one seemed not to give place to the other in any thing. Unto whom Jupiter spake in this manner: Very wel my Masters; I will make this agreement between you; that you shall never hereafter be divided from one another. And so he knit them togethether that were at variance with an adamantine
OVER INCONTINENCIE. Lib. I. 

Adamantine knot, neuer to be vntyed: since which time they goe yoked like fugitive servants, and haue neuer been sepa-rated. Maruelous elegantly doth that Bishop of Milan S. Ambrose depaint the Lady Pleasure, speaking in this manner: He is the cheefe man in my favoure, who is the wic-kedest of all others; he is mine who is none of his owne, he that is worst to himself is most acceptable to me. There is in my hand the golden Babylonian Chalice that mebristeth the whole world, all Na-tions haue drunke of my cup. And that Bishop of Hippo S. Augustine speaketh very truly. O pleasure (faith he) how easy entertainement dost thou find when thou persuadest vs; but how bitter is the conclusion when thou destroyest vs? Whilst thou persuadest thou amonestest vs; after thou haft persuadest thou fingest vs to death. We haue therefore now two goody rewards of lust: a feele body, a poore, empty, and exhausted purse.
Or are these the only or greatest mischiefs of venery. It is but a poore ambition to draine a mans strength, or health from his body, or money out of his purse. It triumphes in farre nobler spoiles, and richer trophais. It ouerthrowes and killes the soules of the impure. This it hath common with other vices, to make the soules lyable to eternal death. But yet it is by this more speedily then by any other, and more eaisily done. For heere only by one impure thought, and sensuallingring delight (as our Diuines cal it) we are made obnoxious to eternal flames. Although the sinne be not committed, although we have not so much as a wil to commit the act, notwithstanding that man damneth himself eternally who with knowledge and
OVER INCONTINENCIE. Lib. I. 313
& willingnes taketh a permanent & lingering delight in one only impure thought.
You may truft S. Augustine for this, plainly pronouncing the same: The whole man Lib. 11.
(faith he ) shall be damned, unless the sines de Trin.
committed only in thought, without wil of put-
c. 11. 2.
ting them in execution (but yet with a wil to de-
Sens.
light the mind with such cogitations) be remit-
d. 14.
ted by the soueraigne grace of our Mediatour.
Wel might that most chaft S. Bernard cry out Theeues, Theeues, when he saw a
yong woman laying wicked snares to intangle him. Verily each venereous lust is atheefe, and after the manner of theeues
layes hold of vs to kil vs. It faineth a kisse with loab, that it may thrust it’s fau-
chion into Amasa whom it saluteth. And Seneca admonisheth vs, saying: Principally Ep. 51.
root out al pleasures, and be at utter defiance of
with them, no otherwise then you would be with theeues. They embrace vs to the end they may
strangle vs. Ah! how many haue perished by this one only plague. And which is
much to be bewailed, even the strongeste, the wisest, & which thou maist maruel at,
euen the holyeste, Sampsons, Salomos, Davids, haue fallen by this one only weapon.

H 4      And
THE TRIUMPH

And how shall we be able to stand, who are neither stronger than Sampson, wiser
than Salomon, nor holier than David; especially if for the most part we are so
set upon pleasures, so in love with our own dangers, that with great importu-
nity we rush headlong into them.

I remember, and as often as I remem-
ber I tremble at that which I heard of my Master; that, put case a hundred yong
men be adiudged to hel fire, of thole hundred it is probable nynety nine are
damned for this sinne whereof we spea-
ke; to wit, that of the flesh: and the
hundredth man perhaps for some other
griuous offence. E D E S I M V S. I easily
believe this conjecture. P A R T H E N I V S.
Verily so doe I: There is already pro-
nounced an immutable sentence against
impure persons: for know this, no forni-
caturour, unclean, or courious person (which is
the service of idols) hath inheritance in the
Kingdome of Christ and God.

§ 1.

It is likewise most certaine that the
memory and wit is blasted, and fouly

 corrupted
OVER INCONTINENCIE. Lib.1. 119

corrupted by this most abominable pesti-
lence. And to Aristotle that Oracle of phi-
losophers saith, that venery is the vngleader Lib. 2.
com.sdues. Let vs I beseech you peruse the Rhet.
schooles and colledges: shew me heere c. 24.
but one youth or yong man, giuen both
to venery & study, that is both ingenious,
learned, and withal vnchaft & dishonest.
This man would seeme a monster to me,
and like a white crow. Not without
mysterie are the Muses fained by the
Poetsto be virgins. Il doth luft and learn-
ning dwel togetheather. The Comical Poets
saying of such Kind of persons is most
ture:

Neque ius, neque bonum, aut aequum sciant, Terenc.
Melius, peius, profic, obfit; nihil vident, Haen.
Nisi quod libido suggiriet. Ael.4.
Nor law, nor good, nor right they
know,
Nor better, worse, nor weale, nor
woe,
Only what luft suggests they see.
And my Claudiam the very darling of
the Poetes is of the same mind:
Luxuries praeulce malum, quae dedita semper
Corporis arbitrijs, bebetas caligine sensus.

Too
THE TRIUMPH

Too sweete a mischiefe brutish lust we find,
Which soothes the body, & corrupts the mind.

And if you please let vs goe to the libraries, and make a diligent search, who haue written most booke, they that were single men and chast, or they that were bound in marriage. Admit he would, how can he that is never so little finged with the flames of Venus haue that tranquillity and serenity of mind, which is requisite for him that tradeth in booke? What sound sense or learned opinion (with your leave) can you digge out of such an Ajax? You wil hardly keepe the gumme of the balme tree in an vncleane and fordid vessel. And it is the Oracle of holy Scripture: Wifdome wil not enter into a malitious soule, nor dwel in a body subject to sinnes. In a muddy and troubled water nothing can cleerly and perspicuously be seene.
THE THIRD EFFECT OF
incontinency: It tainteth the fame and
extirpeth al vertues.

CHAP. XII.

We draw towards the end of
the two verses formerly
propounded, and in like
manner of our forenoones discourse. In-
continency inuadeth our fame & vertues:
that she tainteth, these she extirpeth.
With good cause may 1 heere vse the wor-
des of S. Hierom: O Luxury, othen infernal
fire; whose fuel is gluttony, whose flame pride,
whose sparkes lewd speeches, whose smoke in-
famy, whose ashes uncleanness, whose end
damnation and hel. The losse of our fame (the
thing itself speaking,) I need not long to
discourse of. Assuredly no vice makes vs
more blush then this. By good right ought
it to be ful of shame & ignominy that hath
so much madnesse & turpitude. Nor am I
hard to believe that many men are perfi-
diously strucken dumbe at that time when
this should be discountered in confession;
and
and that the Sacrament of Penance is not oftener violated by anything, then by concealing this obscene sinne. O ugly sinne, which not only inflicteth, as other doe, a deadly wound upon the sinner, but also excludeth the medicine, and only endeavourest that he, who hath commited thee, may never be freed from thee. Neither is it sufficient for thee to have debilitating our body, purloined our money, broken our wit, dull'd our memory, killed our soule; but thou layest violent hands on our fame, and makest cruel havocke of the treasure of our reputation and honesty. Nor is this to be marueled at in the enemy of all vertues, and the freind of all vices. EDESIMVS. But as yet (my PARTHENIVS) thou hast not fully proved thy last assertion. The vertues haue every one their peculiar enemy: and in like manner the vices their proper adversary. PARTHENIVS. But I (my EDESIMVS) would have thee make no difficulty of this. I wil not retract that which I haue said, but with much ease make it appeare plainely unto thee. Lust so transformeth a man, that he
OVER INCONTINENCIE. Lib. I. ter
he remaineth nothing lesse then a man; but is a very beast, hauing slowely cast-off humane nature. Give me but one yong man that is a louver of that filthinesse, and see if thou canst find in him so much as one solid vertue. Where lust domineereth, vertues are exiled. Horace in times past speaking of a yong men who had gotten the bridle in his teeth, said he was:

Ceres munito fleti, monitoresbus aper.
Like wax to vice, 'gainst counsel sharp and sterne.

This is most truly said of a man that is polluted with fordid obscenities: he is as plant as wax not to one vice only, but to all in general. First I thinke you wil not deny it, if I say they are subiect to pride, who desire to become acceptable to lascivious eyes, and make themselves spruce, neate and beautiful, meerly by painting and slicking; which they chiefly doe to please and content others. But perhaps such men as these seeme not to be couetous. Let them also not be prodigal: but that they alwaies wil be, which is also no lesse vicious and dishonest. Yea, which thou mayst very well say is a monstros
A6

THE TRIUMPH

Arous thing, they are often both covetous and prodigal. From some they covetously extort money to spend it prodigally upon others. They robbe their parents to be-throw it upon their harlots. No man is igno- rant that venereous loue is ful of envy. Would you haue me rehearse those old catastrophes? The miseries & destruction of Troy? Yea the ouerthrow of diuers cityes & Kingdomes besides, sufficiently declares it. I need not speake much of Gluttony. It is apparent that lust is never without gluttony. And you shal never see more familiar freinds, then in cupiditie and idlenesse, sloth and venery. I con- clude with Tully, who in the person of Cato Maior recounteth the wordes of Architas Tarentinus in this manner: That there is no greater capital plague given unto men by nature then the pleasure of the body. And not long after he addeth: In the Kingdome of pleasure vertue hath no residence. Wherefore nothing is so destitute and so pestiferous as pleasure: for when it is proixe and durable, it extinguisheth all the light of the soule. But thou wilt giue more credit to Salomon then to Cicero, or rather
OVER INCONTINENCE. Lib. I. is rather to Salomons God himself. So soon as lust triumphed over this man, idolatry (the mother of al vices) did fouly subdue him to her yoke. What vertue remained in Herod, after he was subdued by the wantonnesse of Herodias; whose incest the head of the most innocent S. John Baptisf, being cut off, not with teares, but with gushing streames of bloud, did deplore. O Luxury! o thou the gulfe that dost gluttenously devoure, and gormandize upon all the powers of the soule and body, yea upon vertue itself. EDESIMVS, You persuade me (my PARTHENIVS) and draw me, whether I will or no, to be of your opinion.

§. I.

PARTHENIVS. My EDESIMVS, I surmise what you would have; you expect an Epilogue, and that I should make an end of this my discourse. I beleue your teeth water after your dinner. And no maruel, for it is just twelve by the sun-dial; and the clock of my stomach telleth me it is high noone. But I pray you let both of vs exercise our memory and patience before
THE TRIUMPH
before we sit downe to the table, by making a summe and catalogue of what we have spoken of that most wonderful victory of Nicetas. Vntele my memory faile me, we have observed this order.

The principal subject whereof we treated, was Nicetas, that true conqueror; whom we can never sufficiently extol. Whateuer enticements, whateuer art, or fraud, what engines whateuer Incontinency had in store, or cocupiscence could invent, were employed to surprize our Nicetas. Wanton Cupid attempted all, but Nicetas overcame all. He discovered all their deceits, arts, subtile plots and stratagems, he withstood their open violence, and finally defeated all their crafts, ambushes and combinations. By a rare & incomparable project, by singular and admirable fortitude, he vanquished his enemies. Whilst we ful of admiration congratulated this victory of his, our discoursse sweetly inticd vs to treat of the Armory of Incontinentie. Here we found weapons of two kinds; her Allurements and Effects: by those she oppugneth, by these she killeth. The first weapon
OVER INCONTINENCIE. Lib. I. 113
Wherewith Incontinency invades us, is Idleness, a fearful engine, enemy to all good actions. Her other weapon, dipped in oyle that it may the more easily penetrate, is Gluttony. Concerning this that laying of S. Ambrose is well knowne. Saturit y overthroweth chastity. Questionless Serm. Gluttony killeth more then the sword, a nourisher of many mischieves. The third and fourth weapon of Incontinency is Bookes and lasciuous Pictures: it is a thing very rare to touch them & not to be wounded. The first is Liberty of Eyes. I think I have sufficiently demonstrated, how much venom we sucke into our soules through our Eyes. Happy is he who being master over them sufferers not himself to be seduced. The first speedy provocation to Incontinency is lasciuous Words. This mischiefe is manifold, both in respect of the hearers and speakers. The seauenth huge-massy weapon of Incontinency is Wicked compan. In flying from this lime-bush, no man can be too cautious, nor too well guarded. By ill examples and familiarity of others, many men perish, who of themselves knew not that I precipice
§. II.

With all these weapons did concupiscence oppugne Nicetas. The first encounter in this battle began with ease and idleness in the Garden, when this valorous young man was brought to that soft bed that he might there sweetly repose at mid-day; where the garden had displayed variety of pleasures, and amongst the rest a table ready furnished with a delicious banquet. No sooner was the young man throwne upon his backe, and tenderly bound on the bed, but that the smooth-faced wanton harlot (farre more pestilence and pernicious than either bookes or pictures) impudently presented her self to his most chaste eyes. In this dangerous plight either to heare or see, to touch or be touched, was a thing extremely perilous. To delude his eyes, her beauty, to prouoke his mind, her flattering wordes were very powerful and plausible. What danger, I pray, could be greater then this, where a man al alone is constrained to be in company of a woman?
OVER INCONTINENCIE. Lib. I. 145

woman? Notwithstanding all these allurements to incontinency, Niceratavictoriously triumpheth: although bound on a most delicate bed, he was not idle, but stood at utter defiance resisting those enchanting pleasures; not curious in beholding a woman more painted then pictures, but blind to all enticements of his eyes, and deaf against the sugared charmes of her wordes, shewing himself against the venereous assault a valiant, invincible and victorious adversary. As those encounters of incontinency wherewith she is wont to oppugne vs, were defeated; so likewise were the other wherewith she is wont to kil vs. Doest thou remember(my Edesimvs) how many Effects we set downe of Incontinency? These are her armes wherewith she kills those whom she vanquisheth. The first Effect of Incontinency is to exhaust and weaken a mans body; the other to draine his purse; the third to destroy his soule; the fourth to stupify & dull his wit; the fifth to taint his fame: and lastly the sixt, to extirpate al vertues. I have handled these, though I 2 briefly
briefty and somewhat out of order, yet as
the verses suggested.

Now our dinner stayeth for vs upon
the table; come along with me, you shal
this day be my guest; but not shot free. I
wil propound vnto you three questions
which wil not be much vnseasonable for
table discourse, nor the subiect we haue
spoken of. The first shal be. Why bees,
those vnmarried creatures, and (as a man
may tearme them virgin birds) are called
the hand-maides of Ceres? what the
the flowers are which they abstaine from?
what kind of men they fling not? and
what flower they most of all delight in? It
is not impertinent to know also what is
virgin-hony, what virgin-paper, and
thirdly what virgin parchement? E D E
s I M V S. Is this but one question? P A R-
T H E N I V S. But one composed of many
parts. The other question: What herbe is
good both for eyesight and chastity? and
what birdes are most chast as wel liuing
as dead; or which are chast both of their
owne nature, and for our eating? Besides,
what should be the reason that religious
men for the most part daily feed on letti-
ces
OVER INCONTINENCIE. Lib. 1. 127

Es and barley. EDESIMVS. I see you come upon me with a thousand questions: PARTHENIUS. Doubt not, we will find answers for them all. The last question is what things are most precious, and what not to be repaired? You will prevent me and name virginity. Let us go unless you be a Camelion, and live by air. Of the rest we will speak when we have dined.

I 3

THE
A PETITION TO THE
Virgin-Mother.

Holy Marie, Mother of God and mercie,
Mirrou of puritie, Pattern of sanctitie,
Model of innocencie, Example of perfection;
obtaine for me the vertue of Chasttie and angeli-
cal purity; o my deare Advocate: obtaine it for me
of our Saviour, thy Sonne I E s v s, I befeech thee
through thy IMMACVLA T E CON-
CEPTIO N. Alas! moit Chast Virgin,
shal I alwayes liue in the flauerie of this impure
flesh of mine? And shal I euuer be vexed with these
vnaught cogitations, which so affliet my vnwilling
soul? Who wil deliver me from the body of this death,
this vncleane body? Thou, o Potent Virgin, canst
deliuer me from al impurity. Deliuer me o Virgin-
Mother; that my hart replenished with vnspotted
affections may neuer be refractorie to the love of
I E s v s; but only thrist after him, the fountaine
of al perfection, goodnes, beauty, sweetenes, sancti-
ty, purity. O that my hart were once wounded
with this chaste love of thy Sonne I E s v s, o moit
Pure Virgin; that then I might truly and joyfully
sing
Saepe, I E s v, vulaerafi,
Saepe, tum penetrasti
Sagittis ardensibus.

Procul, procul hinc libido
Nam Celestis hic Cupido,
Vincis ignes ignibus.
THE SECOND BOOKE.

THAT S. BENEDICT MAY be called the brother of NICETAS, famous for the like illustrious act.

CHAP. I.

Arthenius. Pliny recounteth that in the cabinet of Mithridates, that great King subdued, Cn. hyst. c. 8. Pompeius found in a peculiar note under his own hand, the receipt of an antidote, the ingredients whereof were two dried nuts, as many figges, twenty leaves of Rue braided together with a graine of salt: and that whosoever took it in the morning fasting should be preserved that day.
from poison. In the fore-noon we mede a collection of several poisons: shall we now (my EDESIMVS) seek for the antidote? EDESIMVS. Your intreaty is needles. I have already satisfied myself with your good cheere, but not yet with your discourse. Weave out the web (my PARTHENIVS) you have begun. You have brought me acquainted with the poison; I would also learn the Antidote. Be my Methridates. The same author relates how the family of the Marsi, Ophiogenes, and Pselli, were a terror to serpents, and that they cured those that were stung by them, even with their medicinal touching or sucking. Incontinency is a serpent fraught with venom; and who is there whom she hath not wounded with her venomous sting? PARTHENIVS Shew thy selfe one of that family, and with thy healing-touch help those that either are or shall be stung therewith. PARTHENIVS, You insinuate so well that you compel me. Let vs therefore goe forward in the discourse we began, and now once againe congratulate with Nicetas, in whose behalfe there are none but
OVER INCONTINENCIE. Lib.11. 131
but wil with clapping handes say: *Nicetas*
hath gotten the victorie ; let him exult.
Let *Nicetas*, triumph. What *Seneca* of his
*Marius*, I may more truely affirm of our
*Nicetas*: he accomplished a warre without
either arms or legges; & with his tongue
bitten off discomfited & put to flight the
whole army of *Venus*. *E o s i m v s*. He
overcame after an excellent manner, and
surpasseth the highest pitch of our praisus:
and in a word is unimitable. For who
dares wish such a warfare, though he
might be parallell'd with him in crowne
& victorious trophies? There is nothing
more dangerous then to encounter in
that manner, and yet on the other side
nothing more glorious, then to obtaine
the like victory. I thinke *Nicetas* hath not
his equal heerin; his exploit was match-
less and incomparable.

**Parthenius** But he may have an equal;
others may be compared unto him; this ma-
keth his praise the greater, that his fight
was in such manner, that he also animated
others to fight, & taught them by his exa-
ple how to behaue theselues in such like
martial affaires. *S. Benedicte*, the great Pa-
triarch of that most holy family, next to
THE TRIUMPH

Nicetas, encountered with good success. He had no visible enemy that opposed him. He overcame himselfe, and visibly triumphed over an invisible Cupid. Will you have a briefe narratio of this battaille likewise? Estisimus. Should you not condescend to this willingly, I would endeavour in a friendly manner to constraine you. Go forward; the more prolix you are, the more attentively will I listen. Partenius. S. Benedict's combate was not without blood-shed, and in some respect he almost outstripped Nicetas: for he did not only embrew his mouth, but his whole body with blood, courageously rowling himselfe amongst pricking thornes. And I pray thee give me leave (my Estisimus) to dwell somewhat longer upon the description of this battaille of S. Benedict.

§. 1.

But before I proceed any further, I think good to satisfy a question which some may propound. What? (will they say) doth so impure a beast insult over a man so pure & free from all wickednesse, and
OVER INCONTINENCIE. Lib. II. 138
and of so vpright a life? Was lascivious
Cupid so bold to prouoke S. Benedic't-like-
wife? This seemeth not consonant to his
sublime and singular sanctity. I answer. It
rather confirmes and warrants his tran-
scedent vertue, which neuer would have
been so great, had it not been tried by
temptations. Maruel not (my good E o-
s) and if you are ignorant, learne
this much euuen of this ancient writer.
Those (faith Seneca) whom God approues and Lib. de
dolus, he hardnest correteth and exerciseth: he Promi-
makes no darling of a good man: but tries, mou-
des and shapes him for himself. Why doe you
maruel? Good men are strucken that they
may be corroborated the more. There is
nowel rooted tree, but that which the
wind often shaketh, that it may take
deeper root, and be consolidated by such
tempeteuous conuulsions. What vertue is
there but wil decay if it be not opposed?
Cotrarywise prouoked & stirred vp with
injuryes, it gathereth forces, & becometh
more vigorous: it is strenghtned by in-
uasions, & fortified by being fiercely af-
sauked, repeting afflictions but exercises &
necessary trials. Such a man was S. Benedic't,
who
THE TRIUMPH
who was not to be däled nor cockered;
being elected Captaine General in so
important a warfare. Moreover, what
power have we to prohibit these intestin
rebellious and insurrection of the flesh?
No more certaine then Menelaus had to
defend himselfe from that shaft of
Pandarus, who by stealth shot at him,
lurking covertly amongst his fellows.
And so long as the soule and body are
united with a certaine kind of har-
monious discord; so long as the fleshly
lump, that seekes to be pampered, with
delicious viandes (as Posisdonius faith) is
ioyned with the spiritual substance, they
alwaies are in competition for principality
the one with the other. Both partyes
ambitionly strive for a Kingdome, and
that most, which hath leaft right or title
unto it. Earth endeavoureth to exalt
itself above fire; the terrene part above
the celestial. Hereupon arise those con-
tentions and turmoiles between these
Leaders and Captaines Reason & Opinion.
The one fights for the soule in the soule;
the other for the body in the body. S.
Benedict was subject to these assaults, as
being
OVER INCONTINENCIE. Lib. II. 

being a man equally mortal with vs. But he only felt them, yealded not unto them. He was sensible of the commotions in this intestine warre, but neuer departed from his station, or timorously suffered himselfe to be vanquished. He stood his ground, joyn'd foot to foot, hand to hand with his adversary, and against himselfe, tryed his strength, which can neuer be certainly secured of its owne ability, if many difficultyes doe not on every side assault it. This is the trial, this that touch-stone of a resolute mind indeed, that will neuer giue backe or yeald to its enemy. See therefore Benedict fighting against Benedict; himself against himself: observe the flourish before the combate.

§. II.

There presents itself a bird, but a black one, such as are in Plutus denne. There presents itselfe from hel a certaine Messenger, as it were one of the skirmishers, to giue the alarme and summon to the battle, hauing beene first instructed by that blacke Master, who at his departure
THE TRIUMPH of departure, gave him a hellish farewell. It performeth therefore what it was commanded, and cunningly executeth the office wherewith it was sent: it flyeth, and in a dallying manner houereth over the holy mans head, whispereth and suggeteth I know not what kind of blandishments. We may wel cal it flattery or rather treachery, seeing ambuschadoes were laid to bereave him of his life & salvation. Still it continueth flying with short turnses about S. Benedict's head. You would have thought it had been the crow that brought bread to that hungry Elias the Thesbire. It ceased not to incite itself importunately, so that he might, if he would, easily have taken it. But he, making the signe of the crose, constrained it to depart, & bereke itself againen to the infernal causes. Do you thinke the fight is now ended? No, it is not yet begun, this was but a light skirmish, and beginning of the battle. That black cornetter did but only make a flourish; as yet there was no wound nor violent encounter: This was but only according to the anciet custome, stolling of
of pointlesse speares, a brandishing of blunt swords in the ayre. Now presently you shall see the determinate instruments and weapons for the fight; their passage from blunt to sharp, from iest to earnest. That hellish black-bird was no sooner flowne away, but the Prince of Acheron began to strike vp alarme, to summon Venus her army, to animate them against Benedict & enflame them to battel, to exaggerate the many iuruiyes he had offered against them, to boast the force of his confederates, to extenuate those of Benedict, to arme al with frauds and deceits; at last to send them away, and assure them of victorie. Out rushes this foule rabble with their torches steeped in hellish sulphur to scale the walls of this chaste breast, under the conduct of Cupid himselfe. Ah, Benedict, wardes thee these venereous troopes are marching, against thee they al conspire; thou art overcome, vnlesse thou meete and encounter them courageously. There fly against thee more Cupids then Arceuls in times past engraven about the marble Lioness: Doft thou thinke this (my E D E S I M V S) some
THE TRIUMPH
some straine of Poetry, or such like
fiction? I haue told thee the thing itselfe,
concerning the manner I am not curious,
nor is it different from that which holy
scriptures affirme, that oftentimes many
uncleane Spirits; what say I? yea whole
legions were sent into one only man.
And verily it seemes that Benedict was not
afflai'd by single combat, but fought
against whole armyes of diuels. He so
sensibly felt those infernal flames, his
breast was so enkindled with impure
fires, that he scarcely thought himselfable
to withstand them any longer: hardly
could he containe himselfe being almost
perswaded to forfaye those deject places
and returne to the cityy.

§ III.

But God with his assi sting hand was
prelent, who though willing to haue S.
Benedict thus assaulted, pereu'd and suf-
fered him not to be vanquished: he was
prelent, supplied him with new forces,
and renew'd his languishing mind for a
new encounter. Forthwith the Saint
(having
OVER INCONTINENCIE. Lib. II. 139

(having been before as it were in a fainting fit) recoverd hart and thus spake to himself: Do'st yield Benedic? do'st thou preferre the shadow of a fleeting pleasure before heaven? before God himself? haft thou no consideration what the end thereof wil be? Whither runnest thou? Was this the promise heertofore made, that thou wouldest not give place to pleasure, which in a manner fadeth before it is enjoyed? Do'st thou conceave so basely of the reward of heaven? will it be so great a pleasure for thee to broyle for ever in hell fire? Where is thy strength? where are thy meditations of so many yeares? where thine exercices and practizes of wisdome? where is that resolute mind of thine which might say: Though the whole frame of the word be dissolued, I wil not feare? And wilt thou now in one moment loose the chastity which with long fasting, often watching, & much asperity thou haft hitherto preferred? I wil not have it so. And thou best (speaking to his body) do'st thou affect these things against reason, against justice, against God himselfe? Do'st thou cast those dan-

Kagers
The Triumph

Vpó me, wilt thou betray me to mine enemy, thrust me out of heauen, & cast me headlong to that infernal dragon to be devoure'd? Doubt not, thou shalt have that reward which thou deservest, thou shalt be cherished: and this day I will see it well performed. Whilst he thus spake, he cast his eyes on both sides to find some weapons, wherewith to be revenged upon his rebellious flesh. And behold, looking round about him, he espied a cruel thicket of sharp thornes, which without touching would even haue wounded the beholders eyes. It falles out very wel (said Benedict) that I am so fitly provided of a bed for thee, (my flesh) thou shalt wallow & tumble there at pleasure. Why should not thy lodging be so soft, seeing thou haft so wel deseru'd it? Questionles the eyes in every combate, are first overcome: and oftentimes put to flight before the battel beginnes. But Benedict's eyes, although at the first sight of this thorny couch, they were terrified, were not fugitives; or turned away: nor ought delays to take place in those counsels or actions which can never juastly be commend'd before they
OVER INCONTINENCIE. Lib. II. 

they be ended. Benedicet after these bitter tants against his owne body, piously angry, and faintlike cruel, setting a stout and manlike countenance on the matter, putes of his clothes, not to expose one side only (as in times past the wrestlers did) but to cast his whole body amongst the sharp bryars, so that no part might be exempted. Behold how forward he is in this his project, how little he debate the matter, how farre from being indulgent to his owne flesh. It is better, said he, the flesh suffer, then the spirit; that the body be torne then the soule. No sooner had he said these wordes, but he courageously cast his disarmed and naked body head-long into this horrid couert, and brauely with cruel sharp thornes invested his holy limmes on every side: streames of bloud ran forth from all parts, wherewith the greene thornes were stained, with a purple dye.

§. IIII.

Reflect your eyes on this spectacle, behold him lying in this blody couch
of pungent thornes: lend your cares, not to listen to his lamentable or heavy complaints, but to heare and admire his heroicke and generous straines. He lyes amongst these thorny and scorpion-like stings, without either groanes or teares, or so much as fetching the least sigh. But being both his owne tormentour and encourager, cries out to himself, as in times past the Romanes did to their combatants: Repete et tum, repete, Redouble, redouble thy stroke; and seconding his owne alarme, he more and more gareth his body, and whilst he seemed to creep out, involu'd and more entangled himself in the thornes which pierced deeper into al parts of his body, inflicting new wounds or dilating the old. Nor doth he with thornes only, but with wordes likewise stab his tender body. Now my deare bely-God (said this valiant Champion) now mayst thou wallow and satiate thy selfe, now spread thy tender armes, embrace these flowers, and let thy wantonnes glut her selfe and take her fil. At last he cryed out as the Romanes were wont to doe, when they saw
OVER INCONTINENCIE. Lib. II. 163

saw the fencer overcome: Hoc habes, let
him rest appaied with this: Ah!(Benedict)
but why do I sigh at triumphes? O great
Champion, now mayst thou freely utter
that voice: Vici, I have overcome: and
questionles the conquerours of nations,
are but wickedly ambitious. Thou art that
wise man, who, though burned, tormented,
and put into Phalaris Bull, mayst not
withstanding say: Quam suave est hoc;
quam hoc non curor; beatus sum. Very sweet is
this, little doe I care for it; happy am I.
These voices have been heard in the very
shop of pleasure itself; why therefore
should they not obtaigne credit with them
that honour vertue? Seneca faith very wel:
although a body indowed with a good conscience
should perish, yet the fire shall be pleasing unto it,
by which so great confidence shall appeare.

Larus est, quoties magno sibi confortat
honestum,
And honesty deare bought brings
greater joy.

That Christian Doctor S. Ambrose
confirmeth this. A wise man, faith he, is
not broken with the griefes of his body, but re-
mainteth blessed even amongst miseries themselves.

K 3 And
The Triumph

And so likewise didest thou, (o Benedic!) may doubts thou hadst not remained Blessed, if thou hadst not contemned that beatitude which the body failly pretendeth to itselfe: thou hast overcome the sinne in punishing it. O you brambles no man hath lesse cause to be ashamed of you, then Benedic! You may rather be said to make Venus blush, & be ashamed: it was she that gave to few brambles, and was overcome in the brambles. She brought flames from Mount Ida, to Mount Casono, but with flames she was driven away. The mind of Benedic was fired with pleasures, but this fire was quenched with fire of bryars and stinging nettles. Better was it for those thornes freely to ransack his veins, then that lust entring into his bowels, should suck the very marrow from his bones.

§. V.

Theocritus faineth that wanton Cupid stung with a bee, returned weeping to his mother Venus, and often cryed out. I am slaine mother, I am undone. But more truely
truly may I say, at the Coupe, how many fouver insulted over Benedict, departed from their conqueror with tears in their eyes deploiring their disastre. And this is called to this day the Bulwarke of Thistles, wherein this holy man disarmed both himselfe and his enemy, offered a tast of his bloud to this thorny thicket, triumphed over Venus, and quenched the impure fire of concupiscence. Thus that braue fouldier by wounding his body cured his soule, not so much avoiding as changing his flames, and preferring the spirit, trampled upon his flesh: for had he been indulgent to the one, he had proued a tyrant to the other. With wounds he prevented wounds, and with flames extinguished flames. He exposed his body to be torne by angry briars, that he might preserve his soule from blaffing. And had he not inflicted wounds on his body, there had been deeper gashes made in his soule; and this he could not have cured, vnales he had first wounded the other. A marvelous kind of healing by impairing the health, and a new kind of gaining by suffering some losse. Although
true here was no losse, vnles it were of
durt mixed with bloud; to wit of his
body.

And can there be any losse of this body,
which, as witnesses Solomon, when it is
borne, is nothing but putrefaction,
whilst it liueth a beast in constitution,
and when it dieth, no other then wormes
meat? Can it (I say) be any losse to
punish this, that is no better then a beast,
or beast's meats? How small a thing is this,
or rather nothing in respect of the victory
obtained thereby. He overcometh twice,
that overcometh himselfe. And I adde
moreover, there cannot be a more plea-
sing nor more profitable victory then
that a man obtaineth over himselfe. In-
umerable men have had Vassals vnder
their dominion, but very few have held
themselves in subjection. Boast not
(Scewola) the burning of thy right hand;
get thee gone: thou would'st never have
been such an actor, hadst not thou had
such spectators. Bene dic, Niceras, a thou-
sand others, in the presence of heauen, in
the sight of God alone, desired not, but
abandoned all applause, so much the more
worthy
OVER INCONTINENCIE. Lib. II. 164
worthy of glory, as they lesse desired it. 
Pack hence you Mutis, and Lucretiae, who 
laid violent hands on yourselves after you 
were violated: but these Champions of 
ours fought courageously to preserve 
their chastity. I wil not heer dispute what 
right a man hath to take from himselfe 
that life he never gaue. Benedict, Novetas, 
and others preserved their lives, or to say 
more truly, mortified their members by 
a living death, that they might avoid the 
death of their soules, being so much the 
more famous then others, as they were 
more valiant. They wrestled with them-
selves making good use of those thornes 
and corporal punishments; it seemed to 
them too much slouth to purchase that 
with sweat, which they might acheive 
with blood; They did truly couet 
— Pulchrem per vulnera mortem, 
— By wounds a seemly death. 
A death ( I lay ) not of body, but of 
impure lust; a death of all vices. They 
discovered not to vs a pleasant way to 
heaven, strained with roses, or such as 
might be paced with even footing, but 
such as was sharp and thorny with briars 
and
and brambles: neither did they only shew it vs, but went and arrived by this way to their journeys end; which most men desire but wil not follow them. For they by cherishing the body suffer it to grow strong, and the soule to starue. Wheras this is to be cherished, & that restrained. And as the rapier, that is growne dul and blunt with long vse & wearing, is sharped which a stone: so our body is often-times to be pricked forward whither of itself it desireth not to goe. Verily it is a shameful thing for a Princes followers (as Tacitus saith) not to be equal to him in vertue. Doe we admire this fact of Benedikt or Nicete? we may likewise imitate it: for no man (as blessed Iob affirmes) shall sooner be dismissed from this warfare, then out of this life. That blind God is an vnquiet boy, yea disquiet it selfe; notwithstanding he striketh those that are quiet and blind, or at least maketh them blind by striking. His impious shaft touched Benedikt, but killed him not. He suffered an infamous repulse, and his weapon returned back to him blunted, yea euen broken, and instead of victory he
The Battel of Nicetas 
and his Victory described in Heroical Verse.

Chap. II.

Desimv. Verily most illustrious was this victory that S. Benedict obtained over himself; but more admirable is it for a man to overcome who is bound hand and foot as Nicetas was. S. Benedict, when he began to fight that battel, was at liberty, not bound. Besides youthful blood was not so hot and boiling in his veynes, neither did any woman lay enticing hands vpon him, or with her eyes
eyes set him on fire. There was at that time no impudent Syren to wound his eares. Al Benedic its enemyes laid siege vnto his hart. But contrariwise in Nucetass, his eyes, his eares, his hands, his nostrils, and whatsoeuer was liuing in him, was almost first vanquished with the blandishments of pleasures, before Nucetass began to looke about for weapons. Bound, tyed, (I am aſtonished) enuironed with enemyes on euery side, and destitute, as it were, of al hope of overcomyng, notwithſtaunding he overcamy; and, I was about to say, was able to doe more, then he was able. I haue read of a certaine fouldiar, a Portugese, who shot out of a gun one of his owne teeth against his enemy instead of a leaaden bullet: but I neuer remember, I haue either read or heard of any, who, biting in peece his tongue, spit it at his flattering enemy. Who euer made vſe of his owne bloud for a weapon? A maruelous kind of combate, where only to spit at a mans enemy, was to overcomy him: an admirable kind of engine, which a man was able to conceale in his mouth: a wondrous triumph of
OVER INCONTINENCIE. Lib. II. 173
of chastity, which a little bloudy pece of a mans tongue obtained. PARTHENVVS.
Admirable, yea thrice admirable for the most part are all things heerin; & I know not whether any thing in the Romane, Grecke, Barbarous or Christian histories may be found comparable to this. Which invited me, even when I was but a boy to describe this battel of Nicetas in a Poeme.

What are our minds so hardy now become,
To pitch our tents, and beat our warlike drum
On other coasts, engag'd in foreign wars,
While our owne but markes shake at threatning waves?

Heere Venus with Idalian troopes doth pest,
There Cupid marches with his fiery bow.
Arme arme (chaft harts) for Nicet's wars I sing
Which to your huds victorious palmes shall bring.

Then on, brave Champions, set upon your foes,
Where God giues strength, your will giues overthrowes.

In youthful morne with odoriferous smel
Farr did this flower the sweetest rose extel:

Choise
THE TRIUMPH

Choise Nard exhaleth from his virgin breast,
For in the Christian garden 'mongst the rest
Of tender plants, his verdant head appeares,
Crown'd with the ripeness of entwrest yeares,
And his chast body deck'd with beautyes rayes;
Celestial grace within his heart displayes;
Nature with piety had so combin'd,
And parallell'd his body with his mind.
Thrice happy twinses in vertues task they goe;
Till wanton eyes on him were glancing so,
That like the north-east windes they sought to
This virgin bud with an impetuous blast. (waft
Al those that saw his beauty did admire
His chaste aspect; and some were set on fire.
Al did applaud; but this he could not brooke;
'Cause some were wounded with his harmles'
lookes;
Pleasing to God, but would not be to those;
Desir'd to be, but not to seeme a Rose.
The hellish monsters hereupon conspire,
And fel Megara with revengeful ire
Said: Shal this lad thus flourish with renome,
Shal glory thus this yongsters temples crowne,
And giantlike shal he breake through our toiles
Like spiders webbes, and give us daily joylesse
Shal it be said that Nicete stornes to yeald
His stubborn neck as trophie to our shield?

The
OVER INCONTINENCIE, Lib. II. 173

The prize is ours if we can catch in snares
With loves sweet bait this youth at unawares.
He's but a child, in wisdom schoole untrain'd,
In strength an infant, ready to be fray'd
With carnal lust: he's flax, and I the flame.
But touch and take; I wil performe the same.
I wil suggest, I'll arm the Cyprian bow
With speedling poison, I loves coales wil blow;
Then what poore mortal can resist our armes?
What fleshly might escape our fatal charmes?
This said, that Goddesse al desraught with rage
Betakes her to the earth where she doth wage
Fierce wars 'gainst Nicete, Jugredore with
While she his chaste soul seeks to desile. (guile
Forthwith her bawdes and Panders salley out,
Infinite warrours, and the Paphian rone
Environ him with al the infernal power
To blast with venom'd breath this virgin flower.
Decius him selfe with fury armed goes,
To profiute chaft Nicete to his foes.
Nicete he chases like the Spartan hound,
With greedy iawes and nostrils on the ground,
Tracing the finitely flagger through groves & woods
Ore rockes, ore mountames and through neighbouring floods:
So Decius doth pursue with eager pace
Chaste Nicete, and besides doth interlace
THE TRIUMPH
A thousand snares with menaces and wiles,
With dreadful frowns she intermixes smiles.
O Nicete whilst so many foes invade,
Thy fame seems blasted, and thy glories fade.
Forbid with upon a wanton ivory bed
With silken furniture enveloped,
Poor Nicete open on his back is thrown,
And lodge'd 'mongst fragrant roses newly blown.
With silken knees are bound his virgins hands,
Which he could wish were cords or iron bands.
Soft was his bed of swanny downe, ( alas )
Rather he would have lodg'd on broken glass.
The garden did in beauty and in smell
The Semiramian gardens farre excel.
 Delicious place! where arbours overshade,
Where rosy buds were peeping out, that made
A haunt for Nymphes & youthes of Venus
Heer fairest flowers fed both sense and view:
Sweet violets with daffodils disclois'd,
Red roses with fresh lilies interpos'd.
No flowery beds might ere contest with these,
To ravish eyes, or curious smelling please.
Heer Flora's tapestries, enameld beds
With purples, bleues, carnations, tawnyes, red.
Heer pregnant buds were sprouting from the stem:
There a sweet rose, & hear a pearl-like gemme.
OVER INCONTINENCIE. Lib II. 154
Heay glittering flares shone in a verdant skie
And violets with dainty pinks flew by.
Kissing each other they did sweetly close,
And milk-white lilies lick'd the ruddy rose.
A neighbouring plant insinuates with them,
The fragrant flower of Jerusalem.
Panchina beer sweet odours breathes with pranks
Of red and white beer Hybla on the banks
Invites the busy bee; beer which is best,
Narcissus and the hiacinth contest;
This shewes a purple, that an ivory white
And shak'd with windes a duel seeme to fight.
Not faire from thence were arbours mounted high
Where wanent windes plaid with that canopy
And murmuring to and fro fly purling round.
Ambitious eyes creeping from the ground,
Till to the arbours flanks so strong it bindes
It doth encounter with the blustering windes.
On sunny banks the amorous sprites race
With fruitne-yo clusters, neighbouring trees embrace.
With haughty crest the lofty Cedar Springs,
And makes the olive trees his underlings.
The Almond next with odoriferous shade,
Combining with the rest a place had made.
Where silver streams pursu'd with eager chase
The pebble stones, which never end their race.
The Triumph
Heer Zephyrus and Eurus revells bold,
And soft Faunonian winds raigne uncontroul'd.
Delicious place for Venus Nymphs, but those
Of chaste desires in thee find no repose.
Nicet is hither drawne by force and flights
To be enchanted with unchaste delights;
Heer as a captive bound is forc'd to ly,
Where al conspire to all his misery.
For youthful vigour, which is soone misled,
Assaulted in this odorous bed,
Began to mutiny against his soule,
And brutish flesh the spirit did controul.
All senseles things against him incens'd conspire
With senseles acts to blow his sensual fire.
The whislting winds, the streames from sleepy rocks,
Make hast to reach poore Nicet murd'ring knocks.
Inuiron'd round with squadrons of thy foes
Thou canst not fly, what armes hast to oppose?
Legions of Cupid's fiery darts let fly
Against thy hart, the fort of Chastity.
All against one: how canst thou at withstand,
Or free thy selue from their usurping hand?
Alas, what power hast thou to vanquish them?
To breake these gies, what wife, what stratagem?
Ab, hast thou Sampions vigour in thine armes,
As thou hast courage; no alluring charmes
Should
OVER INCONTINENCIE. Lib. II. 177
Should fil thine eares, nor corde thy hands should bind.

But nature's forces malice hath confin'd;
Thou pinion'd ly'st in most distressed state,
Struggle to power, and make a strue to hate.
A shameles woman with the rest combin'd,
A horrid monster fixing in the mind
As many darts, as words, with murthering eyes
Of Basilisks, which one beholding dyes:
Hydra of hell, a viper poison darts,
A wanton Syren by lascivious arts, (breath
Chants in his eares, and with soules poisoning
( The plague itself) kills by a sudden death,
Altho' and more with Cupid hel contrives,
And Nicet's liberty's entwined in guise;
No place for vertue to resile appears.
Renowned Poets, you that fill mens eares
With empty tales of Syrens, turne your pen,
'Tis he can raise you in the mouthes of men
'Tis Nicet that invites your choyest quil,
To blaze his fame, which farre exceeds my skil.
Should be but open once his choyest eyes
He lets in death, that o're him hovering flyes:
To shut them, shuts not forth his restless eares,
For death may enter at his open eares.
Poorer then poore Stillics his strict bands
Deny his eares the covers of his hands;

L 1 Whils
THE TRIUMPH

Whilst silken cords his hands like fetters close,
No hand to strike, no foot to shun his foes.
The Roman homicide in darksome night
Within a sacke inclos'd ( where to affright,
A dog, a serpent, ape and cock were thrust)
Euard'd not halfe thy paines ( though paines most
More enemyes they wronged vertue beares, (just)
More disadvantages, lesse hopes, more feares.
What ere thou do'st, their malice frustrate makes
And on thy head th' Ionian Archer shakes
His dreadful bow, his poison'd arrow dances
Thy virgin breast. But Venus vainly vaunt's
Of victory, before the conquest won,
And weaves up triumphes ere the thread be spun,
To make her frigges, she vainly chants our songs
Of wanton love, augmenting Nicet's wrongs:
Whom, thus halfe vanish'd in these doubtful
Propitious power from heaven so well assist'd (lifts,
And quickly doth a dexterous means impart
To conquer her and rescue his chaft hart.
Painting with scarlet blush his angels face
He sigh'd and said: O never doe disgrace
Faire vertues colours with so foule a fact,
Let shame and modesty from thee extact
Fit weapons to resist this cursed wrong.
Though I am bound yet so is not my tongue.
Sorrow hath armes in store, my tongue's a sword.

This
OVER INCONTINENCIE. Lib. II. 179

This is the weapon chast desires afford; (checks
With this I'le strike, but not with words or
Which often tend into the speaker's wrecks.
Thus having said the quarrel be decides,
For with his teeth be manfully dividest,
And in her face spits forth his bloody tongue,
Less sensible of paine then of the wrong.

10 Nicet; thou as with victorious bands,
Haft burst in pieces all those Stigian bands,
As one best knowing bow thou mightst apply
Thy stol'de blood to guard thy chastity.
Thy mouth the quamer, lips (which purple dyes)
The bow, fro whence thy gaine, as th'arrow, flyes.
Which ends the Paphian warre, begins thy
Andshall to the eternal trophies raise. (praise.

EDESIMVS. O Nicetas! O most
glorious conquerour! in former times
most admired, in future Ages most
worthy to be honoured, reuerenced, and
by unforme consent of al, highly exalteed.

But are these ( say you ) a schollers
verses? I thinke not good, PARTHENIVS,
to commend thee to thy face, lest I be
thought to flatter: but thou hast happily
dreamed upon the two-topt PARNAFFUS.
PARTHENIVS. Let vs omit al dreames,
and returne to the matter: There must
L 3 none
none of vs euers looke to act Nicetas part, by only knowing how others haue fought and gotten the victorie in these lists, vnlesse we also learne and endeavour to gaine the palme by fighting couragiously. We haue hitherto discoursed of the Allurements and Effects of Incontinency; the Antidotes remaine. Doe you remem-ber those neat and smooth verses; but such as Naso or Maro neuer made? They are these:

Lectio, flagra, preces, confession, lympha, labores, Portarum excubia, Christi presencia, penae.

Bookes, prayer, stripes, confession, labour, fasting, Strict watch, Christ's presence, torments everlasting.

Now that we may not seeme, as you said before, to speake Arabicke let vs expresse each particular word. There is no remedy against incontinency which is not contained herin, as Homers Iliads were in the compasse of a nut. Let vs begin.
THE FIRST REMEDY
against Incontinency: Reading of pious bookes.

CHAP. III.

It will but little availe vs (my Edesimvs) to lay aside impure bookes except we make choice of better. It is no vertue to forbear reading pernicious pamphlets, if we contenme or negleget pious and profittable Authours; the reading whereof is as commodious as necessary. When we pray, we speake to Almighty God; but when we read, God speaketh to vs. A pious booke is an apothecaryes shop, from whence we may fetch a peculiar medicine for every particular vice. Sermons only at set times, and vspon festial dayes instruct vs: by booke, as by silent preachers, we daily may and should be aduised. He shall haue but a slender harvest, who every weeke bringes but one or two eares of corne to his barne.
THE TRIUMPH

The piety of a man cannot be extraordinary, which he learnes out of booke,s, if he aske counsel of them no more then once or twice in a moneth. If we read but little at once, it ought to be the more frequen. We are in this respect not unlike sicke persons, who, lett they should drinke too much at one draught, are aduited to drinke the ofter: so let not that which we take be too much at a ti-me, but moderate and frequent. E D E S I M V S. I doe not sufficiently understand this. P A R T H E N I V S. I wil presently explicate it more at large. I meanе frequent, yea a daily reading of holy booke,s is most profitable.

Blessed S. Bernard,a Prelate of a singular wit, and admirable learning, wrote many excellent, and some in a manner divine things: and it is said of him, he was never taught by any maister: but by the only practic,e of prayer & reading, he ascended to this height of knowledge. His desire of understanding inuited him to read, his prayer obtained understanding; but the meanes whereby he obtained it was sanctity of life. Thus let a man desire, thus
OVER INCONTINENCIE. Lib. II. 15
thus pray, thus liue, who desireth to profit in this manner. We are aliogether for the most part beholding to pious reading, for those two Illustrious Patriarchs S. Dommick and S. Ignatius; of which the former may rightly ascribe the prime cause and motive of his sanctity to the collations of the Fathers; the latter to the liues and examples of Saints. Both of them were not only changed, but even made other men by reading of pious bookes.

That Great Anthony having heard these wordes read out of the Gospels: Goe, sel al Mauvi, thou hast, and gie to the poore, and thou shalt have a treasure in heauen: and come follow mee; tooke them as spoken to himselfe by the celestial Oracle, and therupon instantly leaung al transitory things, he abadoned the world and al the vanities thereof. Augustine, that miracle of wit, had neuer doubtles been S. Augustine, had he not by meanes of reading begun his holy course of life; which he thus testifieth of himselfe. I thought (faith he) I was held by them, Lib. 8: (meaning the delights and sinnes of his conf. former life) and I utterd lamentable wordes: c. 1m.

How
The Triumph

How long, how long to morrow? to morrow? why not now? why should I not at this very hour give over dishonesty of life? These things I said and wept with most bitter contrition of heart: And behold I heard from the next house a voice, as it were of some boy, or girl, I know not whether, which singing said, and often repeated: Take vp and read, Take vp and read. Whereupon without further delay I tooke vp the new Testament, and read this which did first occur: Not in Chamber-works and impudicities, not in contention and emulation: But put on our Lord Jesus Christ, and make not provision for the flesh in concupiscences. Hereupon an admirable light was infused into the Readers breast, and the former Augustine became a new and quite altered man.

O how often must we inculcate this: Take vp and read, Take vp and read, to these idle pratlers? Sleepy loyterer take vp some pious booke, looke vpon it, read somewhat; shew that thou haft not as yet wholly loft thine eyes: why doest thou consume whole dayes in vaine discourses?

The
The holy Scripture commendeth the Treasurer of Candace Queene of Ethiopia, for his industry in reading the Scriptures. And he returned sitting upon his chariot and reading the prophet Isaiah. Saint Chrysostome, § s. Hierom admire his so pious and diligent endeavour therin. Behold (say they) a Bar- barous man, a man fraught with cares, enviro- ned with negotiations, overwhelmed with innum- erable businesses: notwithstanding he read, & although he did not understand what he read, ne- vertheles he read, & that on the way in his cha- riot. If he were so diligent in his journey, what may we thinke he did when he was quiet at home? Nor have there wanted Princes, Kings, and Emperours, who heeretofore with their illustrious examples haue traced this way. Famous is that most watchful lamp of the Emperour Theodosius Ne- the yonger, so artificially composed, that moued and poyfed by little waights it supplyed itselfe with oyle without mans helpe, and serued it's vigilant Master with perpetual light for his reading. And so industrious was he in perusing pious bookes,
bookes, that though he were unwilling to breake the sleep of any of his servants, yet oftentimes for a great part of the night he deprived himself thereof. Alphonse King of Arragon, no lesse delighting in pious bookes, read over both the Testaments, forty times; yea (I may say) forty times to that: not lightly or in haste, but seriously and with Comments. What doe we E desimvs, what doe we that can compare with this: We see pious bookes in Kings and Emperours hands, yet we (negligent fellowes as we are) spend our time (that is so precious) most idlye which might most profitably be bestowed in reading.

The acts of Great Anthony were written by Athanasius, who for the faith of Christ became a wandring banished man throughout the whole world. This booke S. Augustine read, and with a high spirit laid as followeth. What is this? what hast thou heard? There rise up unlearned men, and snatch heaven from vs. And we batles men, with all our learning, behold how we wallow still in flesh and bloud. What are we ashamed to follow, because they lead vs the way? The same life of
OVER INCONTINENCE. Lib. II. 187
of that B. Anthony persuaded two of the
court of Theodosius the Emperour to a more
holy course of life, with a change as
speedy as admirable. They were deter-
mined to spend some hours of the
afternoon in walking. And as they
wandered in the open fields, to avoid
the heat, retired themselves into a little
monastery, and at leisure viewed the
poore furniture of the house. Heer by
chance one of them tooke into his hand
that life of B. Anthony written at large.
Curiosity persuaded him at first to open
and looke upon it, and devotion after-
ward (for the better spending of his
time) to read it: First of all he is strucken
with admiration; sometimes he makes a
pause, and meditates a little, then be-
ginnes to be delighted; by degrees
he is drawne, and by little & little infla-
med. To conclude, this Courtier was so
enkindled by reading, that casting his
eyes vpon his fellow, he said: I pray
thee, what is the utmost ambition of
all our labours? Al our hope aymes no
higher, then at the Emperour's favour;
and how long wil that continue?
Through
THE TRIUMPH

Through how many dangers doe we trauel to a greater danger? We are the world's bondslaues, and oftentimes become the diuels Martyrs, and after we haue spent the flower of our youth, our health and life, vpon this vaine trifling, what gaine we thereby? I wil become the freind of God now whilst I am able. Thus he spake and began againe to read, seriously pondering in his mind with a hard conflict. At last cried out: I haue broken through, I haue now determined. I wil begin this very houre, and in this place serue my God. Then turning to his fellow, he said: May it please you, Sir, to ioyne with me, and follow my example? At least oppose not; for you shall find me no changeling. Unto whom the other replied: I wil be your inseparable companion: I wil still follow you. They begun wel, they per- feuered piously, and ended happily. Both of them had their spouses, who, seing this admirable change, were themselves likewise altered, and vowing to God their virginity, were espoused to the Celestial bride-groome. These things are the more credible in that they are confirmed by the undoubted testimony of S. Augustine.

Lib. 8.
Conf. c. 6.
Behold, my Edesimvvs, how powerfully pious reading prevails. It is a most true saying of S. Augustine: When we read God talketh with vs. He that profiteth nothing by reading, let him not say that God speakes not to him, but that he attends not to God.

According to the things a man reads is the profit he reapes: those things we read should not be so prolix as profitable. I doe not say that Maro or Cicero should absolutely be abandoned; but that Thomas a Kempis & other pious Writers should be likewise perused; left with S.Hierom we be accused before the tribunal of Christ, to have been rather Cicernians then Christians. S. Augustine long sought for the truth amongst Logicians and Sophists, which he was so farre from finding amongst them, that he fel into the Manichaeum dotage. Nor could he be reclaimed til he read the epistles of Paulus Tarsensis. Edesimvvs. What books therefore doe you thinke are chiefly to be read. For it often happneth.
THE TRIUMPH

happeneth that many both yong and old are much deceaved in their choice. In my opinion books and meats are not to be chosen alike, as if those which are most savoury should nourish most. P A R-
T H E N I V S. I allow of your judgement; we should not read to please our taste, but to reap fruit; nor to become learned, but vertuous therby. Infinit is the number of pious books in this our Age, and yet they daily increase. But behold I giue you a very briefe Catalogue of those I think more profitable then a thousand others, both for youth, riper age, and for men in yeares.

1. The motives of vertues.
2. The considerations of Eternity.
3. The imitation of the most B. Virgin Mary.

The last of these was written by Francis Arias, al whose werkes to you I likewise commend. But let that booke be first which I named in the first place, to wit, Stimuli virtutum, The motives of vertues; of which this is my opinion: that I know not any booke, in most libraryes of the world, more profitable for yong men. From this proceed to the second, and
OVER INCONTINENCIE. Lib. II. 186

vpon the foundation thereof let Eternity be placed. But whilst I persuade the reading of these few, I deny not but others are very profitable: namely Lewis Granatensis, intituled The Guide of Sinners, and other bookes of his, which are indeed very learned and pious. That of Thomas a Kempis of the following of Christ; The liues of Saints written by Zacharias Lippelous; The Christian Zodiacke of twelue signes of Predetermination: The Horology of the Angel guardian; Cardinal Bellarmine's booke intituled, The Ascension of the mind; or God: The same author of the Eternal felicity of the Saints; likewise his Degenitus columna, and the Art of dying well written by the same man. Albertus Magnus, or James Alvarez of vertues: The first and second part of Spiritual workes written by Lucas Pwellus; The Manual of the Sodality set forth by Frances Veron; The foure parts of Francis Bruno, of the most Blessed Virgin, & of the life and death of Christ; The six parts of Meditations of Lewis de Ponte. Behold a great many, and yet I have named but a few in respect of those that are extant: make your choice. Most of them you may buy
for a small charge, and read with facility. Doe so (my Edesimvs) you wil neuer repent you of my counsel. Edesimvs. I wil obey you; but I likewise expect some documents for reading. Parthenius. I wil giue iust as many as the bookees I assigned. Three things seeme to me chiefly to be avoided in reading pious bookees.

1. Celerity.
2. Variety.
3. Vanity.

And left my wordes may seeme riddles I explain them.

§. III.

The pious Reader must before all things, principally beware of Celerity. I have spoken of his already. Let not him that desires to profit himselfe, read much, but a little with much attention. I approue not of those readers who fly through bookees, as a cock would through hot coales. They speedily flubber ouer many things; stay vpon nothing, read nothing advisedly. Let pious reading be serious,
OVER INCONTINENCIE. Lib. II. 193
serious, deliberate, and often interrupted; that what is read may be pondered by meditation, and by revolving, better understood. There are some that do not 
cate, but deoure; and plantus speaketh 
properly of them, tuberculumur doegour-
mendize: they hastily take-in great 
morsels, and without chewing straight 
swallow and deoure them. To these 
meat is not so much a nourishment, as 
detrimet. So he that swalloweth much by 
reading, but diggesteth nothing by pon-
dering, reads without discretion or pro-
fit. There are showers soft, but soaking, 
which falling mildly, and by little drops, 
linke into and make fruitful the earth. 
But a stormy and sodaine shower doth 
feldeome fertilize the soile. So hastily 
reading without some mixture of me-
ditation, like a sodaine deluge over-
whelmes, but doth not penetrate & water 
the parched earth. If you read any thing 
that may tend to the better ordering 
of your life, suffer it I beseech you to 
penetrate: thinke whether you have been 
or in time to come shall be such an one. 
You read in vaine if you read not with 
deliberation. M 2 Moreouer
Moreover, *Variety*, for the most part, in al reading, is utterly to be condemned. The multitude of dishes impaires the health of many, who otherwise would perfectly enjoy it. Multiplicity of medicines shortneth the life of many sicker men. So in like sort variety and excess in reading hindreth the proficient in solid vertue. The reading of al manner of bookes causeth a certaine confusion and instability of mind. That man who is every where, is no where; nor is it wholesome to take divers sorts of different medicines. It is the property of a queasy stomacke to be stil tasting several meats; which being of so distinct and divers quality, corrupt rather then nourish. Many dishes beget many diseases: so in like manner, it is a fault in a reader, to seeke in bookes rather his pleasure then his profit. *Pohbis* compareth these men to licorish fellowes, and glutonous Epicures, who tasting heer and there a bit of all sorts of meats, yet before them, have little or no pleasure for the present, nor future nourishment or profit. Let vs so read (my *Edesimvs*) that we not only
OVER INCONTINENCIE. Lib. II. 195
only delight our palate with those things
that are savoury, but likewise with those
that are for instruction and profit: with
that rather which is commodious then
delightful.

Vanity likewise in reading is not to be
tolerated. I call that vanity which a man
reads not to practice, but only to
know: to please the understanding
rather then to incite the will. Ah ( my
Edesimvs ) not our science but our
practice shall be approved of in heaven.
To what end doe I read much, if I never
purpose to put any thing in practice?
What doth it avail us to read sacred and
practical prophane things? Why are pious
bookes daily in our hands, if we have not
so much as the very shadow of piety in
our lives? Why doe I entertaine my
mind with the precepts of chastity, if
I refuse to put them in practice? When
we begin to read, we ought to have
an ingenuous and firme determination
to execute in each respect whatsoever
a pious booke by divine inspiration shal
dictate either to be followed or eschew—Ezech.
ed. An Angel did not only lay open 3.1.
M 3 a
a booke before Ezekiel and S. John, but also commanded them to devour and enclose it in their bowels. Vaine is that reading which is not sealed and ratified by workes. After reading let vs begin to be such men, as the bookees instructed vs to be. Otherwise though we sow store of seed, no harvest ensues. And woe be to him, who only know eth and doeth not those things which he ought. Christ exhorting vs, faith: That servant that knew the will of his Lord and prepared not himselfe, nor did according to his will, shall be beaten with many stripes.

The B. Virgin Mother of our Lord (whose most holy life no man is able sufficiently to commend) read the holy scriptures from three in the afternoone til night; and thereby this one Virgin profited more for the accomplishment of her bestitude, then the wisest men could with all the vast libraries of that world.

Silvia Rossina the Gournours daughter of Alexandria, obtained such perfection by daily reading in the Theban solitude, that she not only seemed not to be alone, when she was most solitary, but endeavoured
OVER INCONTINENCIE. Lib. II. 197
ouered to imitate their liues she read
and to exemplify their vertue in her life.

They recount how Alcibiades when he
was a yong man, entring into a schoole,
earestily requested of the Maister Homers
Iliads. The Maister answered he had no
such booke. To whom this audacious
yong man replied not but with a box on
the eare, and so departed; only muttering
to himselfe he said: May he be reputed a
Schoole-Maister that wants Homer? Per-
haps ( my Edesimvs ) thou mayest find
some of the Sodalitie of the mott Blessed
Virgin, whom if thou ask whether they
read that little booke of the Imitation of
Christ, wil deny they haue any such.
Mayest thou not vpbraide them with like
wordes; and aske how can they be of the
Sodality, and not haue this sacred Writer?
There can be nothing more vitious then
to be an enemy to the best things. Alfon-
sus, that most excellent King, in times
past, being asked who were the best
Counsellours, answered: They that are
dead; meaning bookees, which without
flattery or concealing any thing, sincerely
expresse and instruct men in documents
of truth. M 4   Hardly
THE TRIUMPH

Hardly can he be healthful, who having an aversion from wholesome meats delights his appetite only with cherryes and all manner of fruit: so shall he never be a holy man, who contemning pious books feedeth himselfe with hearing or reading fables. We are to read both profitable and pious things: which yules we often peruse, we shall neither reap profit nor piety by them.

This I had to say of Reading, being the first word of the verse. The other, to wit, Stripes, followeth. E d e s i m v s. Now my shoulders shrinke at this; but goe forward (my Partenius) I haue not yet giuen ouer to be attentive.

THE SECOND ANTIDOTE
against Incontinency: Chastizement
of the body,

C H A P. I V.

Ps.4.7. P a r t h e n i u s. Resistite diabolo, & fugiet a vobis; Resist the diuell and he wil fly from you. Without warre (my
OVER INCONTINENCIE. Lib. II. 199

( my E desimvs ) there is no chastity.

Wilt thou not fight? thou loueft not thy chastity. Wel knowne is that saying of Chryfostome: A virgin never ceaseth to warre. Her enemy is as flattering and deceitful, as neer vnro her. A man is not only the nearest, but also the worst enemy to himself. In vaine the duel and world fight against vs, if our owne traytorous flesh favour not their faction. Nor is the wicked spirit ignorant, that all his victorines in a manner are to be attributed to the flesh. With facility he conjuncth the Lady Reason, who but once subdues her hand-maid the flesh. She, deceaued with self-loue, to purchase a few honey drops, selles her patrimony in heaven: she cares not to perish eternally, so she may for a moment live pleasantly. Ecclesiasticus, extremly condemning this madnette, faith: What is more wicked Eccles. then that which flesh and bloud hath inuen- 17.30.

eted?

Heer take into thy consideration Iabel, that Cinæan woman, who was as strong Iudi. 4; as subtile. There came vnro her Tent a warlike
THE TRIUMPH

warlike captaine called Sifara, weakned with battel, and wearyed by flight. Label with sweet allurements and flattering pretences of freindship went forth to meet him. Come in my good Lord ( said she ) come in, there is no cause why you should feare. He ( even as an ox goes to the slaughter house) entring in, requested a cup of cold water. She as one more liberal to her guest then he required, gave him milke, and couering him with skins of beasts, left him to take his rest. But setting upon him in the depth of his sleep, she struck a great naile through his temples. So, poore man, that sleep which then began is not yet finished. Like Label, yea worse, the Flesh handles vs; wanton, petulant, ful of deceits, and furnished with a thousand subtilties to betray vs; it giues our thirsty soule a delicious potion to drinke, & plies vs with sundry carnal contentments and pleasures. And although this draught be mingled with deadly poyson, it is neverthelesse gratefull to a dry soule; which it also couers with skinnes, inuiting it to sleep securely in sinne. This is the property of the Flesh still
OVER INCONTINENCIE. Lib. II. to ftil to auoid whatsoeuer is sharp and laborious, and to offer soft and delicate entertainement. With these blandishments that great Commander the Soule is laid asleepe, and so whiles she attends not her affaires, is with that great naile of Luxury fastned and transfixed to the earth. O Sifara! O most miserable soule! do't thus begin thy sleepe, which is accompanied with euerlastinge death?

O ( my EDESIMA) why doe we not heere take vp whips and scourge this wicked impostor, as she deserveth?

Fodder, the whippe, and burden for an Asse: Eccl. 33; bread, discipline, and labour for a seruant: vers. 25: unloose his hands, and he seekes after liberty,

§. I.

Plutarch recounteth that Agasmon ready Plur.âe to be stricken by one that was incensed Ira. against him, cryed out: I am an Athenian, I am an Athenian. He, craftily diuerting, the blow towaerdes an asse that stood by, said but thou art no Athenian: and forthwith struck the silly beast with a great cudgel. Our Soule had her beginning from
THE TRIUMPH

From heaven, this is her country, here
She is a citizen: the flesh, but the
daughter of the earth, sprung from most
sordid parentage. Why then are we so
partial towards her? She is no Athenian,
she hath no offspring from heaven; this
honour is due to the soul. Why therefore
are we so facile and benigne towards
this beast? This is a vicious and foolish
kind of pity. But the flesh may fare
well, and want no cherishing and pam-
pering, so the flesh may escape whipping,
let the soul be corrupted, let it perish,
what matter is it? In this we imitate
Agrippina Nero's mother. She asking
counsel of the Augures concerning her
sonne Nero; they answered it would come
to passe, that he should gouerne and put
his mother to death. To which she impi-
ously answered: Occidat, dum imperet; let
him kill me, so he may gouerne. So we,
prone to our owne destruction, and in-
dulgent to the Flesh, with an impious
scorne laugh our holy admonishers to
skorne. Christ exhortes vs, the Prophets
cry out, the Apostles counsel vs, Clergy-
men importune, al the holy Saints teach vs
by
by their examples, that we must not walk according to the flesh, but according to the spirit: Rom. 8.
That the prudence of the flesh is death: That the wisdom of the flesh is the enemy of God.
That they who are in the flesh cannot please God: That we are debtors not to the flesh to live according to the flesh. That we shall dye, if we live according to the flesh, but if by the spirit we mortifie the works of the flesh, we shall live. What say we to these things? Let me dye, let me be kill'd and perish, so the flesh may beare rule, so al goe well with it: let what wil happen to my soule. Againe those Admonishers exhort vs more earnestly: Make notẫu provision for the flesh in concupiscences. Flesh Rom.
and blood cannot possesse the Kingdom of God. 13. 14.
Let vs cleanse ourselves from al inquimation of the flesh. Walke in the Spirit, and the fruits of the flesh you shall not accomplish. The Galas;
workes of the flesh be manifest, which are 5.
sornication uncleaneesse, impudicitie, lecherie &c. The fruits of the Spirit are Charity,
Joy, Peace, Patience, Benignity, Goodnes, Longanimity. And they who are Christes have cru-
sified the flesh with the vices & concupiscences:
The Triumph

O (my Eneas) doe we hear these things, and can we yet keep our hand from the whip? Verily, we pardon and dimisfe without punishment an Afe, and with most wicked blandishments overthrow our Soule the companion of Angels. A whip and a burden for this afe; a whip, a whip.

§. II.

The Master of the gallyes a farre-off discouer:ing on the sea a vessel of Moores, or Gallie of Turkes making towards them, if he thinke himselfe not able to encounter, straight resolving to fly, he falles upon the gallyes, whom if he finds loitering or slacke in rowing, presently he layes hold on his whip; and with a terrible voice menacing them cries out againe and againe: Row dogs, row, row. Ifs fear of scourges persuades them not to dispatch; the Master lays downe his whip, drawes forth his sword and without making many wordes cutes of an arme or a hand of him that is most stubborn amongst them. Afterwardes he salutes every
OVER INCONTINENCIE. Lib. II. 105
every one as before: Row dogs, row, row. And are not we likewise (my Eedesimvs)
in a stormye sea, exposed to the windes and
to waues, as a sport? heer gulfes, there
rockes; heer Scilla, there Charybdis
threaten our destrucio. We wrangle with
dangers on every side. Pirates environ vs,
and endeavour to stop our passage to
Heauen. Amongst these innumerable
perils our contumacious and persidious
flesh (a great lover of sloth, and ease)
lookes about for pillowes, cushions, and
soft beddes; dreams of nothing but
 trifling and voluptuousnes; lives secure,
neglects all dangers, and so falles to riots
and wantonnes. And why doe we not
heer play the men? Why linger we? Why
doe we not compel this beast to row,
with scourges and whips. O flesh thou
must be whipped, beast, thou must be
whipped, thou must be scourged.

Verily this viley, gally-flaue is no other-
wise to be dealt with. To be a little in-
dulgent to the body is to offer violence to
the dominion of reaon. Let it learne
therefore to serve and be subject; let it
learne to preserve its chastity by labour.

But
The Triumph
But to this it will never be persuaded by reason, and cherishing; we must use violence and stripes. A shameful thing it is, that those holy men should so earnestly strive to maintain their chastity: S. Benedict amongst the briars; S. Francis in the midst of the snow; S. Bernard in a freezing lake: A shame it is to a thousand others should tear themselves with scourges and whips, whole hours, almost whole days together to keep their chastity entire; That Dominick Lorica, in the holy time of one only Lent (for he kept divers every year) should so often, so cruelly scourge himself during the time of his prayers till 45000 stripes were numbered; and that we living in farre greater danger then any of these, should walk securely in idleness and sloth: and like cowards spare ourselves, whereas we should lay on load with both hands, seeing lust so easily insults and triumphs ouer vs. Ah silly mortals, this is not the path which leads to heauen, nor the way for you to store about the starres. I pray thee (my E desis mi vs) name but one only Saint amongst so many thousand thousand.
OVER INCONTINENCIE. Lib. II. 20.

hands who was not austere to his body, of
spare diet, and hardly nourishing it, inju-
ring it to all manner of sufferings. Do-
mnicke Loriscat was wont to say he ascended
by little and little, to this height of vo-
luntary disciplining himself; that any
man, by the assistance of God might
attain to the like; and that he himself
might learn to watch whole nights; he
began to watch some part at the first: for
sleep (said he) inuicteth sleep, and by
watching we may more easily watch; so
by abstaining we learn to abstaine. We
must therefore begin: questionles, be-
ginnings are hard; we must not presently
recoile upon the first on-set; we shall
proceed with lesse difficulty. Doe not give
way to approaching mischieves; obserue
this wel or thou looest thy chastity.
Doubtles a discipline hath two excellent
things in it: the first, it notably keepes
vnder and suppresseth the wantonnes of
the flesh, as it were with a sharp bridle,
when it groweth too insolent: the other
is, that no man sufficiently or sensibly
feeleth the torments of Christ, when he
was beaten with stripes, crowned with
thornes,
thornes, nailed upon the cross, except the taste of like torments and whips. And if our owne disciplines seeme so sharp and painful, which we lay not on with an angry hand; we may think how great our Saviour's pains were when the hands of his enemies tyranniz'd over his tender body, with their sharp whips of wyr and knotty cordes. This was a sea of griefes indeed, an unspeakable torment. Therefore albeit a man haue his flesh in subjection, yet if he would seriously enter into consideration of the passion of Christ and his great torments, let him not shun these little ones: let him make use of those whips which our Lord hath for our use consecrated with his owne bloud. Let vs thinke that spoken vnto vs which Salomon sayeth: Withdraw not disciplines from a child; for if thou shalt strike him with the rod, he shall not dye. Thou shalt strike him with the rod and deliver his soule from hel.

§. III.

Notwithstanding sometimes haircloth is to be preferred before disciplines: now
OVER INCONTINENCIE. Lib.II. 109
now and then the body is to be punished with lingering asperityes. And for this respect lying upon the ground, rough clothing, and hairie-cloth are best. These sharp garments in times past even in the old law were very much used, not only amongst the people; but likewise Kings and princes themselves, Achaub, David, 3. Reg. Ioram wore these rough garments next their shin. Judith, that starre of the Hebrewes by wearing hairie-cloth made her chastity and modesty more remarkable and secure. In the new law nothing is more usual amongst holy men and women, then hairie-shirts: people of all ages, orders, states, conditions and sexes, even till this day wear them, to tame and afflict their flesh. There have been those, who for twenty, thirty, yea four-score yeares together, day and night with these hairie-clothes have kept under all rebellion of the flesh.

S. Lupus bishop of Troyes who was wont to sleep upon the ground, and for the space of twenty yeares, never suffered himselfe to come in any bed; spent every other night in prayers and vigils; covered himselfe
himselfe with one only coat, wore continually haire-cloth, and had divers to imitate him. The like did S. Maximus Bishop of Rhegium, and others. Abraham the Eremit, who was his fathers sole heyre, reserued to himselfe nothing of his ample patrimony, but a haire-shirt, a bed made of a matte, and a woodden cup. He wore his garments of haire-cloth and never changed them for the space of fifty yeares. S. Amatus Abbot would admit no other mattress then one of haire-cloth on which he lay in his last sicknes, & dyed upon the same. The Earle Elzeuarius under a silken stomacher wore another of haire-cloth. The same Earle at everie verse of the fiftieh psalme (called the Misereere) with a little iron chaine gave three strokes on his breast. Wel knowne is the haire-cloth of the Emperour Charles the Great. Francis Borgias, Duke of Gandia, even at such time as he was at his owne liberty out of Religion, armed himselfe with haire-cloth when he went to visit any woman. S. Thomas Arch-bishop of Canterbury, wearing a hairy garment downe to his knees, said: How shal I be able to keep vnder
OVER INCONTINENCIE. Lib. II. 211
under so many others, if I be not able to
keep myne owne body in subjection? s.
Edmond who did succeed in the same scate,
wore a haire shirt out of Lent, and in Lent
one of iron. To this his mother accusto-
med him from a very child, who always
sent him, with his linens to Paris, a little
new shirt of haire, persuading him to
weare it twice or thrice every weke.
Estesimvs. Give me leaue to aske you
but one question. Who I pray you wore
the first haire-cloth? Partheniis.
Marthe that did Adam the first man
together with his wife. They sewed
together figge-tree leaues, and made
themselves aprons. These leaues are
rough and nothing pleasing to them that
are naked. So such haire-cloth as was
gathered from the tree had its beginning
from Paradise. Iacob did the like, who
beholding his sonnes blounde coate,
rendering his clothes put on haire-cloth.
Many others haue imitated them, who
with rough and hairy clothing fought
against their flesh. It is an ordinary can-
ticle in the Church: Sancta Caecilia cilicio
membra domabat; Deum gemitus exorabat; S.

N 3

Cicely
THE TRIUMPH

Cicely tamed her body with haire-cloth, with sighs she prayed unto God. Neither had her very nuptial day power to pull off from her this rough habit. 'Tis true she glittered with golden garments, but secretly with her haire-cloth panished her body; and whilst her wedding songs were singing she was recommending her virginity to God. Not inferior to her was Editha, the King of England's daughter, who, piously to dissemble the asperity of the haire-cloth she wore day and night, adorned her selfe outwardly in a princely manner. S. Ethelwold beholding her in that Queene-like attire, with a bended brow said: Not so (my daughter) you must not thinke to goe thus to heaven. Your celestial Spouse regardes not this gorgious attire. She answered modestly: Holy father, this is that which comforts me, my God respects my hart, and not my apparel. By which this holy man perceived, that a vertuous mind must not alwaies be censured by the outward garmente. I omit Radigund, the wife of King Clotarius, and Cunegund, the wife of Henry the Emperor, whereof this later
OVER INCONTINENCIE. Lib. II. 213
later would not only sleepe but dye in
haire-cloth.

§. IIII.

This was the practife of all the Saints,
continually to afflict and chastize their
bodies. All were very ingenious in this
point: this was their only care, left under
the pretence of necessity, there might
creepe in voluptuous superfluity. This was
the cause of their long watchings, their
hard lodgings, and layings on the ground,
perpetual hunger, harsh and unauory
meats, bitter drinks and rough clothing;
which they endured with invincible
patience. That they might not delude
their soules, they played and rested with
their bodies. My flesh (saie they) wouldst
thou sleepe? wel, thou mayft: but this
bed is too hard for thee; do it therefore
either standing or sitting, whether thou
wilt: or if thou hadst rather take thy rest
lying, behold there a stone, an excellent
cushion. Wouldst thou dine or suppe?
This likewise maist thou doe: behold
here are herbes; see, here are very good

\[ \text{\textbf{N} 4 rootes,} \]
roots, not without sawce; ashes, vi-
neger and salt: oyle for thee is nothing
so good. O my body art thou thirsty?
Behold a chriﬆal streame of water, per-
haps somewhat warme, leaft the cold
rawnesse affliet thy stomack. Thus sharply
checking their bodyes, they brought
them into subie&ion. They maintayned
fintroly th̄e continual battels against
their flesh; for they knew wel enough,
when the enemy was within their
owne walles, it was a very dangerous
warfare. Therefore euery one of them la-
boured to subdue their body (which is a
close and refcred enemy; so faifth Na-
zanzen; or a deceitful freind) with prayers,
labours, fates, hunger, haire-cloth and
other innumerable rigours. Out of a reli-
gious tyranny against themselfes they ob-
served that of Caligala: Sue feri, ut sentiat se
mors, So to be strucken that he may euon
feele himselfe die. They after this manner
entreated their body, that it might re-
member itselfe to be not a Lord but a
feruant. Thus they exercised their flesh,
that the medicine might worke effectu-
ally against the mallahy, curing carnal plea-
sure with fensible paine. But
OVER INCONTINENCIE. Lib. II. $15$

But we deliberate milk-fops (certainly such are we in comparison of them) we Carpet-knights ayme at this only, to dye sweetly. We carefully avoid that which delights not the flesh. And why spare we this asse? not he, but our soule is the Athenian or citizen of heauen. Shal we with such obsequious flatteryes cherish this wormes meat to our owne destruction? Do we not know that there is not a more dangerous plague to worke our ruine then a dometical enemy. 'Tis our flesh doth beleagre vs, our most capital ene-
my. We haue daily, yea even hourly experiments thereof. Our flesh couets against the spirit, our spirit desires things opposit to the flesh, these are contrary to one another. Heere is perpetual wrangling and quarrelling; and the oftner the flesh obtaineth the victory, the greater forces it recouers, becoming alwayes victorius, where it is not reputed an enemy.

Ah vaine, ah miserable men! What a darksome night poissleth the breasts of vs mortals? Why are we so in quest after pleasures.
pleasures and delights, where is neither time nor place to enjoy them? He who is
delirious of pleasures must go into a better world: in this of ours the desire of
pleasure is full of anxiety, & the enjoying thereof fraught with repentance. Every
one that will but call to mind his passed lufts shall truly understand how bitter the
end of pleasure is: from hence we reap nothing but diseases, paines and maladyes;
of a lewd and licentious life the infallible fruits. And so in fine al pleasure
turneth into torment. But the flesh only seemes ingenious in removing from her
selfe both burden, scourge and labour, that she may enjoy repose in delights
and voluptuous contentments. Therefore (my Eρεσιμας) it is both lust
and meet, this beast should have laid upon it the burden, rod, and labour; or
else questionlesse we shall find her a rebel.

Now in the end of this discourse I cannot but extol an admirable act of
most illustrious & exquisite continency. Vouchsafe yourself with eyes and mind to
be a spectator.
Johm Godesfrey Bishop of Bamberg & Wurzburg, who dyed in the yeare 1622. vpon the 28. day of December when the Diet was held at Ratisbon; did to wholy consecrate himselfe to chastity throughout the whole course of his life, that (as if they had bee the diuels themselves) he avoided and had a particular aversion from those that were the flaues of their lustes: nor could he euer be induc'd to entertaine the least familiarity with such men. From a little child this Godesfrey was accustomed to weare haire-cloth both day and night, and that for whole weckes together. He sharply disciplin'd himself vpon fridays, saturdayes, the Eues of Christmasle, al the Eues of the most Blessed Virgin Mary, and vpon the Eue of his particular Patron. At the time he performed the office of a Bishop, he slept only vpon straw couered with a sheet; many nightes he lay vpon the bare ground, couered only with a course cloth: and many times at mid-night rose to his vseual prayers. Besides (which is not impertinent to our purpose) al fridays and saturdayes he abstained from meate, contenting
contenting himselfe with a little draught of drinke and one only morse of bread. If at any time vpon these dayes, hospitality, or some other cause drew him to the table, piously to dissemble the constant rigour of his abstinence, he tooke meate from the caruer, as if he would have eaten it, and anon after, when he might doe it with the least observation of others, as if his mind had been vpon some other matter, he gaue it away untouched to his servant. Vpon Good friday and divers other times in the yeare he tasted nothing els but bread and water. This he did most when he perceaved himself least noted of others. In the fast of Lent he neither eat fish, nor any such like things, contenting himselfe only with herbes, pease, beanes, or rape-rootes: throughout al the dayes of Aduent he never eat any fleshe. Certainly sincere love of chastity was of no small esteeme with him: which how highly he prized, by this that followeth may very plainely appeare.

In his youth he was of comely countenance, and wel fauoured; but so that beauty
OVER INCONTINENCIE. Lib. II. sig
beauty & modesty made a noble mixture
together. The diuel by this stratageme
undertooke to lay siege to his virginal
chastity. Diuers women of note by the
extraordinary beauty of this yong man
drawne to affect him immodestly, vnder
an honourable pretext invited him to a
feast: who refused not to come, but
( that he might as wel be free from
danger, as fulpicion ) brought with him
his Tutour; whom before al others they
plied with wine, hauing by wicked
fertility conspired that he aboue the rest
should be least able to depart from the
house, and consequently compelled
together with the yong man, committed
to his charge, to take vp his lodging
there. The matter succeeded accor-
dingly; so that soundly tipled, flagge-
ing and reeling, they commanded him
to be laid to sleep in the next cham-
ber. This yong man was also hindred
from departing that night: and sus-
pecting no euii suffered himselfe to be
brought to a bedde fit for such a guest.
But the night being farre spent, the
youth fast asleep, and al thinges in
deepe
THE TRIUMPH deep silence, these Furies enflamed with lust, stole secretly into his chamber, and approaching near his bedde both by wordes and impudent gestures provoked him to lust. Whereupon this chaste yong man, frighted as if were with the sight of so many Stygian Monsters, awaked, and straight with horror crying out, leap'd forth of his bedde clothed as he was with linnen breeches, & a shirt upon his back, and so saved himself from those impure hands; leaving all his apparel behind him, and flying out of that treacherous house, betooke himselfe for refuge unto the next neighbours, as to a sanctuary, where he spent the residue of the night in prayers & thanks-giving for the victory he had obtained in defence of his chastity. O fact worthy of eternal records! O Nicetas, there are some willing to fight thy combate, though perhaps if they had thy opposites they could never come away with the victory. O Joseph, thou Egyptian Vice-Roy, acknowledge heer one that emulates thy vertue! O my Enezimvvs heere I present thee even with Nicetas himselfe surviving in this yong man. I could
could easily be persuaded that Godfrey, after so noble a victory, obtained of God the same favour, which Thomas Aquinas did; whose loynes the Angels girded in such sort that he afterward felt no rebellion in his flesh, or if he did, easily supposes'd it. Nor did he for all this line so secure and careless as to confide in his owne chastity, but still was prudent and circumspect, fearing the diuels subtleties. He knew very well what we spake of before; that a virgin never gives over warfare. Therefore being invited another time to a suspected house, he said he had rather goe to an hospital, and suppe amongst lepers, then only enter into those houses to hazard his chastity, and willingly cast himself headlong into the fire. Neither did he otherwise then he said; and giving an austere example of vertue, perpetually established his continency, being ingenious in seeking divers punishments for his body. His custome was to weare an iron girdle full of sharp prickles buckled close about his naked loynes. His very bracelets, if at any time he wore them, were no instru-
ments
THE TRIUMPH
ments of lasciuiousnesse, but of Chastity, not discovering ostentation but concealing vertue: for under this golden chaine there was secretly contained sharpe prickles to torment his wristes; which would rather have been without those ornaments of gold, then daily goared with the prickles which were vnder.

Ex sanctis Godfrey's, chastity cost him deare; for he bought and retained this candour as wel of body as soule, with stripes fastes and other austeritieyes. But the verse admonisheth us of Reading, Stripes, and Prayers. We have spoken of Reading and Stripes: Now I come to prayer.

THE THIRD ANTIDOTE
against Incontemency: Prayer and the Practice thereof.

CHAP. V.

Certaine man (as Pelagius recounts out of a Greeke history) asking the advice of an old Anchorite concerning a secret mality
OVER INCONTINENCIÆ. Lib. II. 219

eadly of his mind: What shall I doe? (said he) my cogitations wonderfully afflict me; they draw me to nothing els but lust. I cannot so much as for one hours space be at liberty or free. The old man answered. When by the diuels instigation such impure thoughts disturb thee, enter not into discourse with them: because it is the property of the diuel to suggest, & thy duty to repel and suppress them. It is in thy power either to admit or reject such guestis at their first entrance. If thou doe but resist they cannot wrest from thee any consent whether thou wilt or no. To which the yong man thus replyed: But (Father) I am weake and hardly able to resist, the temptations strong and violent, wherefore I am overcome and forced to yeald. But none (said the old man) are overcome in this combate, but they that are willing. Doe you know what the Madianites did? they let their daughters as it were to sale before Διων. the eyes of the Israelites, being combed 25. 2. and trimmed to allure them al what they could. So they might allure, but were not able to compel any to dishonesty. It was
in the Israelites power not to perish. Many who honoured from their heart the law of God, not only condemned this venereal allurement, but also with laudable revenge punished those they law caught with this vain and enticing baite. So must we likewise. Both the duell set before thine eyes faire objects to prouoke thee? Contemne them; give no answer to impure thoughts, spit at al such venerous trumpery; arise, pray, and cry out: O sonne of God take compassion upon me. To this the yong man answered againe: Alas Father, I pray, meditate, cry out, but with no sensible gust. I am stupified and moved no more then a stone. Doest thou notwithstanding (said this old man) both pray meditate and incessantly cry out. Many times the enchantre himselfe knowes not the efficacy of the wordes he pronounceth, yet the enchanted spirit is sensible of them; and, whether he wil or no, is made subject to that humane voice: So although we have a stony hart, and are oft insensible of our prayers, yet the duell is sensible of them, is terrified and forcibly put to flight.
OVER INCONTINENCIE. lib. II. 225

... Pray therefore though you seem to your selve as hard and impenetrable as flint.

§. I.

Should Salomon (that prodigy of wisdome and wealth) only speake concerning this matter it would without doubt be sufficient to perswade vs. I knew (said he) I could not otherwise be continent, except God bestowed the guiſt upon me. And euén this was a point of wisdome, to know from whom this benefit proceeded. I went to our Lord and besought him. Chastity and modesty is a very precious gemme, notwithstanding it is sold vnto vs at a smal and reasonable rate. He buyes it that desires it. Pray to God for it & thou haft bought it. Doubtles every vertue is the guiſt of God; but chastity in a particular manner: therefore by most ardent prayers it ought to be desired of our most liberal Lord; who, being earnestly sought vnto, infuseth that light into our soules, whereby we may foresee approaching dangers, inciteth and enableth our wil, constantly...
THE TRIUMPH

to apply fitting remedies to this malady. He subjecteth our unbridled appetite to the gouernment of his law; he strengtheneth the combatant, that through the difficulty of the conflict he fall not into despair, but with an erected mind confide of assistance from heauen: finally he suppieth a man with new forces againe and againe, so that he which hath once begun may run through this race of chastity, and obtaine the prize promised to them that keep and preserue it entire. This was the cause that moved S. Augustine to pray so earnestly: O my God Lib. 19: Enflame me. Thon commandest continency: give conf. c. What thou commandest, and command what thou wilt.

That guest of Paradise, chaff S. Paul, was so great a louer of virginity that he desired all should be like him: notwithstanding he was likewise sensible of these durtie dregges. There is given unto me (said he) a sting of the flesh, the 2 Cor. 12:7. Angel of Satan to buffet me. And I pray you by what means, did this divine man deliver himselfe from the injury of his flesh? By prayers; and thosethrice repeated.
OVER INCONTINENCIE. Lib. II. 217
repeated. For which respect (faith be) thrice have I besought our Lord that it might depart from me. That prayer at last obtaineth which perseuereth and breathes-out fire. Cold languishing prayers neither moue man nor God to condescend. God is a spirit, and it behoueth them that adore him, to adore in spirit and truth. It is falsehood & shameful slothfulness, when our tongue mutters out prayers and wor- des, and yet our mind in the meane while wavering and estranged from our devotions, flyes abroad to playes and dancing-reuels. You would imagine this man prayed; but it is meerly his mouth that is labouring, while his hart trifleth; or which is worse dallies, and is busied about I know not what. This is not to pray in spirit. By these kind of prayers no man wil obtaine the i ewel of chastity. That most holy David labouring in his daily prayers, said: Vnto thee have I lifted mine eyes, who inhabitest in the heauens. Behold even as the eyes of servants are in the hands of their Masters, vers. : and as the eyes of the hand-maid are in the & 2. hands of her Mistress, so are our eyes to our Lord.
THE TRIUMPH

Lord God, til he have mercy upon vs. He saith that the eyes of the servants are in the hands of their Masters, not in his face: that is to say this cast of their eyes, is a kind of asking with a desire to receive; it hath recourse to the Masters right hand that he may open it to give them some thing. So let vs wholly place our eyes on the hand of God, and with a kind of pleasing violence, so acceptable to his divine majesty, even wrest from him this most precious jewel of chastity.

§. II.

If at any time a warlike Captaine to whom the defence of a castle is committed, beholdest it ready to be besieged; presently he writes letters to the owner, that the enemy is neere at hand, and the castle in danger; that he and his soldiers are in hazard to be distressed unless he speedily help them. Therefore he entreats his Lord, if he will have his castle secured, he would be pleased to send fresh soldiers to assist him, so soone as possibly he can. We live in warfare (my
OVER INCONTINENCIE. Lib. II. 227

E desimvs) and have undertaken to
defend the castle of our soule: divers
enemies make their incursions vpon it,
chiefly Cupid that venereous Archer, who
leads along with him mighty troops of
allurements, tentations and manifold
occasions. Often ( alas ) we are besieged
and beleagued on euery side with great
armies: what counsel shal we take? The
first is, not to deferre nor loose time. The
next to write letters and send them forth-
with to our Lord. Our Messengers is our
prayer; our letters when we powre out
prayers before Almighty God. In this case
it standeth vs vpon to be of a quick dis-
patch. So soone as our chastity is in dan-
ger, when occasions inuite, enticements
flatter, and tentations prouoke vs, let
our Epistle straight fly vnto God; and
immediately offer vp fervent prayer vnto
him. It will suffice even with any of these
following, or the like to implore Gods
help and assistance:

O God, the God of my salvation, deliver me Ps. 50.
from blouds.

O my most loving God succour me. I perish;
save me.

O 4 0
Ps. 69. O God intend unto my aide; o Lord make hast to help me.
O most chaste Iesu! the salvation of my soule is in danger; guard me that I perish not.

Ps. 14. Unto thee o Lord have I lifted my soule, my God in thee I trust, I wil not be asha- med.
O my Iesu! o most powerful Iesu defend me; deluere me out of the snares of Satan.

Ps. 30. Illuminate thy face upon thy servant make me safe in thy mercy.
O my God thou who art the fountaine of purity, the louver of chastity, create in me a clean and chaste hart.

Ps. 30. In thee o Lord have I hoped, I shal never be confounded; in thy justice deliuer me.
O most pure Iesu preserve me in purity of hart.

Ps. 39. May it please thee o Lord to deliuer me: O my Lord looke back to help me.
O my Iesu most worthy to be desired, draw me wholly unto thee.

Ardent prayer is a powerful weapon against the wicked spirit, which you may learne by that which I relate. There was one of the Sodality of the most Blessed
Blessed Virgin (a very intimate friend of mine) who by sundry inward suggestions, was much tempted to dishonesty. Thrice in the night the wicked spirit impetuously assaulted him: one while in the likeness of a tall man, instantly contracted to the stature of a little dwarf, at last in the semblance of a Virgin: but professed nothing less than that which was virgin-like or pure. This yong man, taken in these straits, began to bend all the weapons he had against the enemy. Sometimes he called upon his Patronesse; anon he endeavoured to signe his hart with the signe of the crose, but this was almost in vaine, for both his hand and his thumb was benummned and destitute of strength. At last his tongue relieved him; so that calling upon God, his hands returned to their proper office; and the shapes of those Syrens vanished into smoake. Yet was not the fire quenched at their departure; but the yong man burned fill with living flames, whereupon he rushed out of his bedde, and falling flat on the ground began to punish himselfe
THE TRIUMPH
himselfe, and when he had laine there for
the space of an houre, triumphed over
those impure flames.

Christ commanded vs daily to pray: Et
mensen inducas in tentationem, and lead vs not
into tentation. And likewise commanded this
final clause to be added: Sed libera
nos a malo, but deliuer vs from evil. We
ought as wel to beseech God we may not
fall into, as that we may escape out of
danger. And let not this prayer proceed
from the lips only, but from the inward
feeling of the hart.

§. III.

Here I would have you represent unto
your selfe two special men in prayer,
while they are in great danger of lossing
their chastity. These were King Iosaphat,
and Thomas Aquinas. Thomas had determi-
ned to consecrate to God & to chastity the
prime of his youth. His parents to diuert
him from this determinatio, endeauoured
to over come his most chast hart, by faire
meanes, threates, promises, and other
strange inventions. At their strokes were
in
OVER INCONTINENCIE. Lib. II. 353

in vaine; vanished into ayre: and their
sonne was more confirmed and setled in
his determinate purpose. Therefore to
ruinate this wal, it was to be shaken with
a more forcible engine. Satan was not
wanting, but alwaies most vigilant to
pronoke them. S. Thomas thought him-
selxe secure alone in his chamber, which
he afterwards perceaued was a dangerous
prison. For thither was sent a woman
more remarkeable for beauty then mo-
desty, discovering wantonnenesse in her
very lookes, who began with many faire
and lascivious allurements to invite to
lewdesse this modest yong man. There
was nothing in her but spake persuasive-
ly: her voice, beauty, gesture, eyes, ap-
parel; yea the very odour of her garments.
So many wordes, so many dartes; what-
suuer she uttered was contagion and poi-
sion.

O Thomas how many shafts fly against
thee? every one of them brings death and
destruction. If thou admit but one it will
inflict a deadly wound. Assuredly this ex-
cellent yong man felt this flattering poi-
sion penetrate to his hart. Heer imitating

Nicetas
Nicetas, like a braue Champion in the Lificates, he advis'd on the matter, and presently addressed himself to Christ; cried out: Suffer not, I beseech thee, (O my Lord I e s v ) and thou most holy Virgin Mary, suffer me not to commit any dishonesty in your sight. O my most chast I e s v permit me not to sel for any filthy lust the eternal delights of heauen. Hauing said this, he snatch'd vp a burning fire-brand, and draue away that enchanting Syren, thrust her out of his chamber, shut the doore against her, and got the victory. In this encounter he had no aide more advantageous than prayers powred from a fervent breast.

§. IIII.

More perilous was that of Iosapha; Damas. fonne of King Abenerus; and had not his lib. de singular vertue, as it were twice con- Earl. & quered upon the same theater, he had not Ios. c. gained so great an applause of the Angels. 30. This yong Prince had been instructed in Christian
OVER INCONTINENCIE. Lib. II. 135
Christian religion by Barlaam an Eremite; and thereupon became more chaste in his life and conversation, then when he worshipped idols. Abennerus his father nothing approued this seuerel life of his soone as one that knew no other heauen then to wallow in impurityes, and to be drowned in pleasures. Who (after the attempting of sundry stratagemes) finding his sonne impregnable; determined, by persuasion of certaine Magitians, to set upon him with subtily and craft. He removed al his Courtlike retinue, appointing only certaine yong damsels to wait as hand-maids upon him. Bring me Sampson, giue me Dauid or Salomon, and let vs see whether any one of them would haue remained free from impiety amongst so many corrupt and fraudulent enticements. Nor had Josaphat a hart of adamant, or steele; he rellish'd their false allurements, began to burne, and in fine his breast conceived such flames of lust, as he thought himself not able to extinguish. Yet doubtles he withstood his enemievs brauely, & opposed them manfully.

For
For one while he set before his eyes God, another while his lawes; the paines of hel, the reward of heauen. Yet were not the venereous flames allayed in his breast. Neither God, nor the consideration of heauen or hel, hope or feare, reason or discourse could much mitigate these unreasonable thoughts. It seemed his last refuge and presentest remedy against this mischiefe, to fal prostrate on the earth, & betake himselfe to prayer. Wherefore lifting vp his eyes & hands to heauen, he said: O my God; thou that art the only hope of those that are distrested, cast a mercifull eye vpon me. Al things are in thy power, thou takest compassion vpon al. Behold (o Lord) what I suffer; my cogitations kil me: I perish utterly vnles thou help me. I desire to keepe my selfe chaft both in body and soule, but am vanquished if thou defend me not. O my God, let me be only thine, stay me from falling into perdition: to thee wil I liue, to thee I'le dye. Our benigne God movd with his fervent prayers alsifted him, and suddainly that rabble of impure cogitations vanished away. Yet did not this yong
OVER INCONTINENCIE. Lib. II. 237
yong man though victorious desisted from prayer, but from that time (which was then in the evening) watched and continued in this holy exercise till sun-rising the next day.

§. V.

But Josephus had not yet passed all his danger: a sharper and farre more perilous combate was at hand. There had not long before been given to his father Abenurus, a certaine damsel the daughter of a King taken in the warres, a woman of singuler beauty that she seemed to surpass the fairest of those times; yea to be even a Goddess upon earth. This Lady was laid, by the strong endeavours of the Kings Magitian, as the chief foundation of this tragedy: who to make himselfe more secure of the victory, by a Magick spel conveyed a wicked spirit into her, fortifying hereby these combinations in such sort, that there might be no possibility of evasion. The diuel therefore comes personated vnder that comely shape, and to assaile more cruelly, began by flattery
THE TRIUMPH

at the first. The damsel instructed by
diabolish subtility, to decease as much as
possibly she could, craftily fain'd herself
very desirous to embrace the Christian re-
ligion. Satan, that hellish fisher, fix't that
baite on his booke, which he knew such
kind of fishes most earnestly sought
after. Yong Josaphat, thinking this an
excellent occasion to saue a soule from
damnation, said, he desired nothing
more, then that many might with him
be converted from Idolatry to the faith
of Christ. Whereupon speeches passed on
both sides. The yong maid, quaintly
faining herselfe to be overcome, & by de-
grees to condescend & yeald to the truth,
said there should be no want in her, she
would willingly (if he vouchsafed to take
her to wife) be baptized and embrace the
Christian faith: that she wanted only the
fortune and not the blood or descent of
a Queene: but she was of opinion, the
Christians not so much esteemed the for-
tune, as the mind and vertues for a dowry.
That her Father, grand-father, great
grand-father and their ancestours were
Kinges. That their royal estate was by
warre
OVER INCONTINENCIE, Lib. II. §19

Warre somewhat impaired: but neuertheless believed (being she brought vertue) she should not come without a portion to him that would make her his wife. Alas Iosaphat, alas! thou wert neuer in more danger to be utterly undone. The poore yong man stood astonished, and in silence commended and admired her prudent & graceful speech: and, as it hapneth to men upon such tearmes, often cast his eyes (which now began to forget their wonted recollection) upon the speakers face, who to perswade him not to haue so great auerion from honest mariage, began to alleadge, I know not what sentences out of the Gospel, (which she had learned of her Maister the diuel) as namely that by Christes owne presence mariages were commended. She extolled honourable mariage, and an immaculate bedde. To conclude, brought many things in commendation of wedlocke.

To gaze on her, and listen to her eloquence, and not to be perswaded, must rather proceed from divine power, then the frailty of a man. Even silent beauty it self, is a most eloquent Oratour, with powerful
prowerful charmes existint whatsoever it wil. When it hath once powred forth its hony intermixt with elegant termes, the mind overcome with allurements is easily persuaded. Hitherto losaphat against all the violence of lust seemed a stone, an unmovable rock: but this lascious diuel with impure flames had so powerfully environed this bulwarke, that it began like fleeting sand to be weakened and moulder away. losaphat was not as yet overcome; notwithstanding the victory was doubtful; for he began to be turmoiled with perplexities of mind, who before had determined to reseue his body free from touch of any woman. He begins to waver, to be troubled, to stagger anxiously betweene both, not able to refist this perturbation, nor absolutely quit himself from these ambiguous thoughts.

§ VI.

After this most pestilent Oratour was departed, he assumed the office both of judge and accuser, and began both to propound
OVER INCONTINENCY. Lib. II. 44x
propound & answer his owne objections, and so entred into a great conflict with himselfe, wauering in his resolution; til at last he spake to his solitary selfe in this manner: There is no dishonest thing, said he, required at thy hands; marriage, and that without disparity, is fairly propounded. A Queene she is that desires a husband, a thing ratified by the Christian lawes: 'tis true. But doest thou remember what Barlaam taught thee? nothing can paralell a continent life. But heer is an occasion offer'd of gaining a soule, by the conversion of a prince-like yong maid to the Christian faith.

O my Josaphat, this is not to gaine soules; thou rather art in danger by seeking to gaine anothers, to bewray thyne owne; thou knowest wel that saying: what profiteth it a man if he gaine the whole world, and suffer derriment of his owne soul?

But it belongs not to every one to lead a chaste Angelical life; 'tis true. But he that fightes not like a virgin, must not expect the rewardes promised to virgins. But it is a hard matter to live in perpetual conflict:
conflict, stil to contradict a man's selfe, is difficult, but glorious; and the only thing most grateful to God.

Certeine it is that many very holy men, who otherwise had perished, have been saved in wedlock. But 'tis no lesse credible that many have perished in wedlock, who had been saved without it.

Admit I proceed as I have determined, who knowes whether I shall perseuer? 'tis one thing to begin, another to continue constant til the end. But that must be left to God; this care he will take to himselfe, he that persuadeth me to begin, will assist me to accomplish my designe. But nature is repugnant. That which is corrupt, not entire: and God is farre more powerful than nature.

But what shall I doe? I burne; I am enflamed; my mind hath been long since set on fire with impure cogitations: that Stryanion torch flameth in the very marrow of my bones.

But thou mayst easily overcome this heat with the flames of Christ's love, with Christ's precious blood thou mayst easily extinguish this fire.

Dic:
OVER INCONTINENCE. Lib.11. 245

Did not one of the Apostles say: He that 1. Cor.c. 
sayeth his virgin in matrimony doth wel? It is 7. ver. 
so. But the selfe same Apostle added: He 
that doth not sayne her doth better; and: It is 
good for a man not to touch a woman. But had 
not some of the Apostles wiuues? They 
had, but amongst all which they left for 
Christes sake, were included their wiuues: 
so that al the Apostles were either 
virgins, or ( when they were called) 
continent after mariaghe.

Is it not the saying of S. Paul: It is better 
to marry then to burne? Yea, and his also are 
these wordes: But I would have al men, be like 1. Cor.7. 
my selfe. And I say to those that are not married, 8. 
and to widoweres: It is good for them if they so 
continue as I am.

Alas what shall I do? I would to God, I 
had neverseene, I would I had never listned 
to this betwitching damsel. This perhaps 
had been better, but yet though I have 
done otherwise I ought not to despare.

But her beauty never cealeth to 
represent it selfe to my mind. Yet is not 
God more beautiful, from whom ( as a 
fully drop from an immense ocean) pro-
ceedeth the forme & beauty of all things.

Ah
Ah if this vehement conflict of mind continue any longer, I am not able to endure it. Leave this to God's providence, let vs endure that which God will have vs to day, and he will have care of vs to morrow. But what? shall I leave that poore wretched maid still in the iawes of the hellish dragon? On the other side hast thou already forgotten into what dangers thou went falling by the familiarity of women? Thou hast scarcely escaped, and dost desire againe to run into them? None can better judge of perils then they that have tried them. Notwithstanding it is the part of a Christian to be careful of another's salvation; but before all of his owne. For the flesh inventeth very faire pretexts to shroud its dishonesty: it plotteth with a thousand subtiltyes how to supplant vs.

A long time he was in this manner warring with himselfe reciprocally debating the matter: till at last making a vertue of necessity, he found a means to relieve himselfe: and so, as to a sacred anchor, retired to prayer. And having a long time continued therin,
OVER INCONTINENCIE. Lib. 11. i45

therein, not without tears, he fell asleep, and saw in a vision those things, which when he awaked, made him both weep for joy, and tremble for reverence of Almighty God. From that time forward (faith S. Damascus) the beauty of any woman whatsoever he beheld, seemed to him more lothsome then a flicking puddle or purriified carcasse. Thus were those cruel assaults of the wicked spirits suppressed by prayer. It is continency the

refore (my good God) thou commandest: give me what thou commandest, and command what thou wilt. But by right, prayer must be accompanied with confession.

THE FOURTH ANTIDOTE
against Incontinency: Frequent confession.

CHAP VI.

F that loveth purity of hart, for the Pro. 22.
grace of his lippes, shal haue the 11.
King for his freind. Nothing so much deserues diuine favours, as to haue alwaies a pure and cleane conscience. But no man is able to keep it so, vnles he of-
ten cleanse it. Frequent confession of our

P 4  sinne
THE TRIUMPH

Sinnes enableth us, which if it be but seldome, will hardly be entire, as most truly faith S. Bernard: Computatio dilata lib med. multa facit obliuisci; Accountes long deferred make a man forget many things. He that lookes into them but seldome, must needs omit one thing or other. And as accountants are more careful, who if not every day, at least once a week, read over their booke of receits and expences: so for the most part are they of a more pure life, who every wecke present the staynes of their consciences to the eares of the Priest. Speedy confession affordes speedy remedy. And this is the first important reason to moue vs to frequent confession. I wil give you another.

We are continually expost to infinit dangers of offending God. Our knowne enimyes, the diuel, the flesh, and the world (albeit we withstand the neuer so much) suggest, draw, perfwade; allure, and daily importune vs; but they only draw, they cannot compel vs; their special endeauour (to the end we not may become good and vertuous men, nor carefully observe the staynes and spots of our conscience) is to perfwade vs to be slack and negligent in
OVER INCONTINENCIE. Lib. 11. f.24

\[\text{washing them away. What meanest thou (say these our deceivers) to have so nice & tender a conscience? Thou wilt still have enough to do, thou shalt never want business nor trouble; there will always be something to wipe away, nor shalt thou ever have any end of thy labours. Do visit thou not hear perceane what thine enemies goe about? These are the secret counsels of the diuell in the disguise of a freind. If thou wouldest not be damnified by these pernicious suggestions, make the presently knowne. He that layes open the secrets of his freind loseth his credit. The Eccl. diuell faineth freindship with thee: thou shalt easily be rid of this masked freind, if thou disclose al his secrets by frequent confession. The same which S. Bernard wrote of the sacred Eucharist, we may likewise alleadge of the Sacrament of Confession. Two things (faith he) the Sacrament worketh in vs. It extenuates the difficulty in resisting small limes, and in greater presents and hindreth our consent. The Council of Trent affirmeth that they, who with due preparation participate of this Sacrament, are preferred from yealding to}\]
THE TRIUMPH
to temptation, and with facility proceed
warily and vigilant in the way of vertue.
These are the wordes of the Council: But
the difficulty itself of this kind of confession, and
shame of disclosing our sinnes, might without
doubt seem very great; were it not that so many
benefits and consolations, worthyly concurring
with this Sacrament, are by absolution certainly
blessed upon vs. Experience, itself is a
sufficient witness, fith in those cityes,
where the Sacrament of Conffession is
frequented; we see many spend the whole
course of their life without any great or
heynous crime.

I will likewise adde a third reason why a
mans conscience ought to be purged with
often confession. We are so enlightened
by this Sacrament of Penitance, that our
sinnes, and the original causes of them,
are farre more easily discerned. The be-
ginning of saluation is the knowledge of
sinne. Of which he that is ignorant wil
not be corrected. It is requisite thou
shouldest find thy self guilty, before thou
goest about to amend thy fault. Some
men glory in their impieties, and how is
it possible they should have any thought of
OVER INCONTINENCIE. Lib.II. 249
of remedy, when they number their vices
in lieu of vertues? Therefore as much as
thou canst accuse thy selfe: looke into
thyne owne conscience. First performe
the office of an accuser; then of a judge;
and lastly sue for pardon. Sometimes
likewise doe that which is repugnant
vnto thyne owne wil. It is the prayer of
that Kingly Prophet: Illuminate mine eyes,
that I never sleep in death: least at any time
mine enemy say I have persuaded against him.
Publike sermons, if they move any one in
particular to amendment of life, in this
respect they move the lesse, for that they
ayme at moving the whole audience: but
those admonitions which are giuen by a
ghostly father for the avoiding of vices,
supply the place of a sermon, which are
so much more effectual, in regard they
are delivered to direct and guide but one
in particular. Warre is begun & managed
in due order, and there shall be saluation
where many counsels are. Thy warre in
the defence of chastity will not long be
successful vnles thou dispose thy selfe
thereunto by often confession; where
thou mayst likewise take aduice how
with.
§. I.

The fourth reason is for that a sincere & exact confession is never made without some new increase of divine grace imparted to the penitent. As God is much offended with an impudent sinner, so is he highly pleased with him that modestly confesseth his sins. Very true is that which St. Bernard saith: In Confession is all hope of pardon and mercy, neither can any one be justified from sinne, vntil he first conesse it. For every one, from the time he becomes an accuser of himselfe begins to be in it. Therefore Pipin chiefe Steward vnder Dagobert King of France, that is to say Gouernour of the whole Court, and the next in authority to the King himselfe; a man of a most entire good life and fame, and who was not unworthily called Disciplina regum, the
OVER INCONTINENCIE. Lib. II. 230.
the discipline of Kings: he (I lay) always when he came to Confession (in token of his penitence and sorrow) went to this sacred tribunal upon his bare feet.

Wil you have the fift reason? He that refuseth to be wary, shall never be chast. You shall see for the most part, those that are the wariest are the chastest. Chastity and modesty are more tender and fraile then Venice glasse; with the least knock that may be, they are either crazed or broken. But the most necessary cautions for the preseruation of this crystal vessel, are chiefly taught by frequent confession. Therefore the diuel, that Maister so ful of fraudes and subttilties, so much laboureth to make confession grievous and hateful vnto vs. He objegeth tediousnesse, interposeth business, alleadgeth divers things, and leaueth nothing unattempted, that our Confession may be seldome and coldly performed. These (faith this crafty impostor) are but smal matters: what need hast thou to be so fearful of trifles? What a butchery of
THE TRIUMPH
of conscience wilt thou make, if every little mote be so (crupulously picked out? But beware (my child) of the least sinner, if thou wouldst not fall into greater. He that contemns small things, shall fall by little and little. None shall ever be wary of great matters, if he neglect those that seem small.

Unto this I also adioyne the next reason. The joy & peace of conscience is by no means otherwise to be procured then by frequent confession. All things, (saith S. Bernard) are washed in confession: the conscience cleansed, bitterness taken away, sinne put to flight, tranquillity returns, hope renewes, the mind waxeth cheerful. After Baptisme no other remedy, or refuge but Confession is allowed vs. We daily contract some kind of filth; we are daily contaminated (such is the condition of this our life) and if we doe not often wash out those spots with which we are soiled, they will increase to a great multitude, and wax almost infinite; and from a few grains, even like the very sandes of the sea. David was the best and holyest of Kings, notwithstanding for so much as he had deferred his
OVERT INCONTINENCE. Lib. II. 35.

his repentance, as he himselfe witnessed, he was arrested by innumerable miseries. 

Lxi s [faith he] have compassed me which have no number: mine iniquities have overtaken me, 13.

and I was not able to see: They are multiplied above the hair of my head. Of such kind are these impurities of the mind, that if they be not quickly purged by penance they will presently more and more encrease. Hereupon it comes to passe that he that is in sinne wil be yet more and more contaminasted. And who can have a quiet and cheereful conscience where these impurities perpetually increase. Cleanse thy conscience if thou wouldest have it merry: take away the cloudes of so many sinnes; the gnawing of so many wormes, if thou wilt have it cleere & perspicuous. It will never find any quiet in the remorse and sharp stings of thy crimes. But light sinnes (lay you) disturbe not the tranquility or peace of the soule. No sinne is so light but it hath its sting more or lesse; nor can there be any true repose or cordial mirth so long as the mind is compelled to endure it. A secure conscience is as it were a continual feast. Wherefore I 15.

constantly
THE TRIUMPH

constantly affirmes that thou shalt never have repose of conscience, but by frequenting the Sacrament of Penance; since it is the only means to help a man to true and perfect security. When thou hast killed all those gnawing worms of thy troubled soule, then finally shalt thou enjoy a pleasing delicate banquet: if thou long suffer these to liue, it is in vain to expect any feast. Where a man is stung, he is troubled; nor can he enjoy true alacrity of mind unless he be wholly freed from the gnawing of a perplexed conscience. No man but he that hath a secure mind enjoyeth that daily banquet; and secure it wilt never be vnles it be pure, and as it were always newly washed and embellished by Confession.

§. II.

Heer I adde the seuenth reason neer allied to the first. Many holy persons, as wel men as women much delighted with repose and tranquility of conscience, did frequent this Sacrament as often as they could: yea many have purified their soules
OVER INCONTINENCIE. lib. II. 219
soules by daily confession, and would oftner have done it, if they might have had leave.

Burgerus a man potent and noble, father of S. Brigit, every friday to make his confession kneeled at the feet of the Priest. I wil said he, (for this was his reason) to compose and order my affaires with God this day, that I may beare patiently whatsoeuer troubles & crosses, the dayes following he shall be pleased to send. The same likewise did Burgerus his sonne throughout the whole course of his life; who also before or after Confession was wont to discipline himself. His daughter Brigit at her tender yeares; Vulpho her husband, and others of this most religious family observd the like course. The grand-father of B. Lidwine practised the same: who having upon the friday purified his soule by Confession, on the day following, fasting only with bread and water, punished his body. This hath alwaies been the mind of the most religious, either not to commit sinne, or if through frailty they transgressed, to be absolved thereof so soone as possibly they could.
THE TRIUMPH

could. They run a quite contrary course who take a pleasure, and delight to be drowned in turpitude, live in sinne like Libertines, and think it a base thing to be reputed modest or continent: but, when they are to make Confession of their sinnes, put on a brazen face, which with them is bashful modestly: wickedly blushing to confesse, that which they nothing feared to commit. These senseless wretches who are shameless in sinning, and yet in pernicious silence impiously bashful, may be warned by a dreadful example which I have here, recounted in a Poeme. If you wil, Edasimvs, I wil read it.

This hapned about 1590, as appeares by letters written thence by Fr. Ben- cius & Gaspar Pitil- lus.

T

Was silence made my Muse abruptly sing:
From rich Peru I hea my tardy bring;
Which being heard with an attentive care,
Shal strike the stoutest harte with horrid feare.
Silence I say made me recount in verse
What grave-authenticke writers doe rehearse,
Of one but yong of sixteen yeares of age
Who to be seen now comes upon the stage,

That
OVER INCONTINENCIE. Lib. II. 257

That Europe on a maid may fixe her eye
Which lately acted this sad tragedie,
Pernicious silence! oh! Be not afraid,
I blame not silence in a modest maid:
But most admire that virtue. My intent
Is not to taxe her for this ornament.
But as the dumbe and never croaking frog,
That lurk'd within the soule Seripbian bog,
Transported into Scirus was the same,
Remain'd so silent, that by pratling Fame
Proverbially Seripbian frog did sate
With those that were in all occasions mute,
Where they should speake: Alas! thus it befel
When Catherine was baptiz'd, & so from hel
Transported, where she long had made abode;
Yet now a member of the Church of God,
Like the Seripbian frog in Scirus she
Remaines as mute. Deepe taciturnitye
Had seiz'd upon her faultering tongue: when
Sinnes,
Great sinnes were to be utter'd, she beginsse
By sacriledge augment them, every time
Confessing, she commits another crime,
Because she only venial sinnes reveals.
And from the Pastour of her soule conceales
Her mortal crimes, like monsters in her breast,
Which partly in behauiour she express.
THE TRIUMPH

For with a soule impure doe ever sute,
Lascivious wordes and carriage dissolute.
Which when her Mistresse saw, as she was bound,
She often chid her for it; but the wound
Thus was not curd, which seestred in her hart.
Not Paons skul nor yet Machaons art
Could heale this sore. Poore soule! she still went on
In her dishonest course: but had not gone
So farre as to escape that hand, whereby
Sick soules, that lie on a dead lethargie,
Are often rass'd. Catherine fel sick, what did she then, who hitherto had alwaies hid
Her greatest sinnes? She had (it seems) remorse,
Call'd for her ghastly farher, and her course
Of vicious living she would change; 'twas thought.
But, oh! that dumb-accursed diuell wrought
So powerfully, that she nine several times
Confessing, first conceal'd her mortal crimes,
As lurking vipers in her sinfull breasts
And only light and trivial sinnes confess'd.
Nay more; the Priest basing but slight aside,
She (wretch) began to morke, scoffe and deride,
And to her fellowes said: My sinnes confess? Have I nought els to doe? Then filthinesse,
With foule lascivious tearmes, she so depaints.
That
OVER INCONTINENCE. Lib. II. 259
That straight therwith her Mistresse one acquain-
tes.

Who schooles and chides her for her lewd
Exharres her to returne unto her Saviour.
With contrite hart: And then with mild aspect
Perswaded her so farre as to detect
What she conceal'd even from her ghostly father.
'Tis very strange; she to her Mistresse rather
Imparres her greatest snares: and why not then
Unto the Priest; who, not like other men,
Heares in confession, which for ay conceal'd,
By word or count'rance never is reveal'd.
But as Hyparchion in the solemne rite,
And feast amongst the Iuliopolites,
Was suddenly stracke dumb, when most of all
He should have spoken in that festival:
So Catherine in the sacred solemne rite,
When most of all she should have brought to light
Her secret snares, tongue-tied she was as mute
As was Hyparchion tuning of his lute:
Runnes on the smaller strings, when she
begynnes,
But touches not the Base of mortal snares.
She to her Mistresse yealdes a reason why:
Neer my left hand a Blackamore stands by;
Biddes me conceal from him and not unfold
Such venial crimes as mine. Which were enroll'd

Q 3

As
THE TRIUMPH

As black as hel within her sinful breast.
Besides (said she) this black one doth suggest,
Should I tel al, the Priest would me repute
A grievous sinner, lead and dissolve.
At my right hand (quoth she) one says, confess,
( For then appear'd the sacred Potромеsse
Of greatest sinners ) hiddles me vp with al,
To free my sinful soul from hellish thrall,
And vomit forth all filthy dregges of sinnes.
The Priest is call'd for; who again begins
to exhort her to a full confession then.
As bad before S. Mary Magdalen.
In name. For she more obstinate became,
Would not pronounce so much as Jesus name.
Dumbe duel (oh!) how hard it is I see
Above the rest, to foil and vanquish thee.
For Christ himselfe, whose becke thou must obey,
Was casting out of Satan, Scriptures say:
It was not done, he was but doing it.
Thou mad'it indeed delayes that were not fit,
But that therby we might avoide that end,
The muttering dumbe and ever silent duel.

Upon a time her ghostly father brought
A crucifix, and earnestly besought
She would revolue, and call to mind the paine
Christ suffered for her on the crossse. Again
Wilt'her to thinke how by his death redeem'd,
OVER INCONTINENCIE. Lib. II. i6t
Her soule was highly priz'd by him. She seem'd
With this offended, and with angry lookses,
And indignation shews how ill she brookes
His ghostly counsel; adds these words thereto,
I know it wel, what would you have me doe?
To whom her Mistresse presently repli'd,
Convert thy self to Christ who for thee dy'd.
He wil forgive thee at if thou confesse.
But 'twas in vaine, she would doe nothing lesse:
Desireth them not to molest her more,
And then begins, as she had done before,
To sing lune-songs, with words lascious:
Thus many days and nights in turpitude (rude
She spent, as she before in health had done.
Vntil at last when the Al-lightning suome
Pofting from that bright hemisphere, descends,
She for her Mistresse and the servants sends,
And then burst forth into these wordes: Ay me!
I have offended God most grievously,
In not confessing of my sinnes aright.
My guilty conscience doth my soule
affright.
Which having said, Stretched forth she lay for
And her dull eyes were sunk into her head.
A ghostly looke! O horror to behold!
O might the forme of this soule gelose mold (shed!
(The soule) be seene which lurked within that

Q 4

While
While at the standers by thought she was dead,
And seriously amongst themselves conferre
Where they may best this loathed corpes interre.
But loe, how often, like the loving house
Gathering her chickens, God doth dale with men.
How often sought under his mercyes wing
To shroud her soule, which now be seemes to bring.

From depth of hell, for thither it seemes gone
Till shee awaking with a lydeous groane,
Appeard with sad aspect; return'd again,
They hop'd that now, to escape eternall paine
She would entirely with a contrite hart,
( Now calling for the Priest,) her sinneres impure.
Heauen's hand amaz'd, your gates be defolate,
And men astonish'd heare what I relate.

This soule, as now came from the lower hell,
Retir'd againe into her earthly cell,
Is stil the same, as silent as before,
Confess'd (small sinnes, but would confess no more).
Yet had three houers given. O precious time!

One teare at least for every mortal crime:
One act of sorrow. Oh! in time begin.
Take but the crosse into thy hand (quoth they)
A holy taper, She would not obey.
Say I es v, I es v. No? Oh endlessse shame!
Not once? Not once would call on I es v's name.

Why
OVER INCONTINENCIE. Lib. II. 263
Who is that beast? said this wicked creature,
I know him not; and they with ugly feature
Turning her ghastly looke with shaking head
Into the further side of the horrid bed,
With one not seene, she secretly conferd.
With that a fellow-servant much deter'd;
Who trembling (sicke in bed being laid there-by)
Desir'd to have a chamber seuerally
For vly shapes (she said) to her appear'd,
Which rounded Cather'nes bed, wherwith
affray'd
Would saine goe thence; for who would make
With her who was even quite bereft of God?
For now the time approch'd of her decease,
The night of bondage not of her releas;
The night in which her sinful soule departes:
But whither? Oh! How many trembling harts
That night with horror shak't? What then besel
Shal serue in lieu of Cather'nes doleful knel.
That al, who heare the sound may sighing cry:
Confesse aright to live eternally.
A filthy stench that seem'd exhald from bel
Fire'd at the house, where she lay dead; the smell
They so abhor'd, that straight the corps they
To th' open ayre. But loe, what did ensue. (drew
As when a sheepe but newly fall'n to ground
Dead of the murren, ravens compasse round,

And
THE TRIUMPH

And greedy vultures, seeking for their prey,
Wherewith engorg'd they fly not straight away,
But houering in the ayre, or on a bough,
Attend the carcase: So the duels now,
That seiz'd upon her soule (experience tries)
Are houering round where her dead body lies.
For then out of his bed (yet without harme)
They drew the Ladies brother by the arme.
A maid upon her shoulder had a blow,
The markes wherof she many daies could shew.
And as for beasts: the dogs did howle & bawle,
The horses beat their beeles agast the wal,
Like creatures haunted with some hellish sprite
Ran to and fro, as mad, that dismal night.
Next day the body drag'd in a dung-hill pit
They without Christian burial cover'd it.
Which done, what hapned wonderous is to tel,
How like a fury Cathe're now of hel
Bestirres her in the house; or els the duel,
Or both, at times were alloys of the evil.
A maid pass'd through this stinking chamber,
where
Cathe're deceas'd: though nothing did appeare,
To sling at her, yet at her head was throwne
A vessel from the shelf: but she was gone
Before; and so escap'd that battering bal,
Which was in pieces hurlt against the wal.

Bricke-bats
OVER INCONTINENCIE. Lib. II. 265
Bricke-bats and tiles out of the ayre fell downe
In every street, and farre without the towne:
From whence that stony-florin showre should
Al men admir'd; for there the houses al (sal,
With reedes & palmes are covered not with tiles.
Of bricke and lime there were no lofty piles;
The very pallace was not fram'd of bricke.
But now behold another antike tricke.
A maid was drawne about yet nothing seene,
Drawne by the foote, & so (poore wench) had been
So farre, that al, amaz'd to see her, stand,
How she discreetely (not by the hand)
Was drag'd about; yet nothing was discvried,
And so the more therby were terrifed.
Upon another time, a mayd (I wot)
Went for her gowne, or els her peticoat,
But she in haste entering into the roome,
Perceav'd that Cathe'r ne thither too was come,
Who rais'd her selfe upon her toes, therby
To reach an earthen vessel suddeinly,
Which, slaming at the maid, the damned ghost
Let fly against her head, but hit the post;
Which in a thousand pieces burst the pot,
And so the maid escap'd th' infernal shot.
The Mistresse of the house, upon that day,
Supp'd in her garden where the ghost would play
Her
THE TRIUMPH
Her wonted prankses. A brick-bat there in view;
Amongst the dishes and the platters flew.
The supper therupon fell to the ground,
None staid to take a morsel at rebound.
Then did her sonne, (for still the ghost did rage)
That was a little boy fewer yeares of age,
Cry out aloud: O mother, mother see
Where Cather'ne comes: now she thrattles me.
But holy reliques to his neck applied
Assag'd the paine, the ghost durst not abide.
The house with sprites thus haunted night
Constrayn'd the Mistresse to remove away. (day)
But yet some servants there she left behind
Although they were a tim'rous sex by kind.
Where having staid awhile, Cather'ne heard by,
With hollow voice call'd in the parliiter.
And call'd one thrice by name. Away she ran,
And so perchance had done the stoutest man.
She tells her fellowes what she heard, & they
Ready to follow or to lead the way,
Will'd her to implore his aid, that was Almighty.
And (bearing in her hand a hollowed light)
Goe back to see who call'd; with whom they
Encourage her. Behold incontinence (went,
The ghost appears, & with a frowning looke,
Biddes her put out her candle, could not brooke.
The hallowed taper; & commands her traine
Should
OVER INCONTINENCIE. Lib. II. 267
Should not stay there, but straight returne againe.

( So bold,
Meane while, what hart so flowt, what man
That could this sad and fearing sight behold?
Cather'ne, appeard in flames that issued out
From every ioyn, and clasping round about
Her wast, a guirdle near ten fingers broad
Of hellis!-scorching flames was seen. O God!
This was for her lascivious life a paine,
Embrac'd before, and now embrac'd againe
With flaming guirtes, that was before enflam'd
With burning lust: and she, who was a sham'd
To utter her foulle sinnes, brings al to light.
And shewes what paines succeed a short delight.
So like a barrel fill'd with pitch and tarre
Mourned upon a beacon, that's seen faire,
Cather'ne is flaming with a hydous blaze,
Which may with terror at the world amaze.
All you that saile in this tempestuous maine,
Behold the beacon's fire'd; behold againe,
How from her head the flames are-mounting high;
And from her feet the like you may descry;
Because her thoughts and steppes were wholly
To burning lust, and life incontinent. (bent,
O! let this beacon flaming in your eye,
Denounce the paine, that lasts eternally,
In lieu of pleasure which a moment gane,

Make
Make to the bauen, and saile aight to saue
Your craufe vessels. Let not shame make hard
To expelaine your sinnes. The needle of your card
Must point at truth in your confessions. Shame
It is to sinne, not to confesse the same.

As dreadful to the sight, so to the smel
She was as loathsome: that euemow from hel,
From that sulphureous lake, she seem'd new come,
With filthy vapours having fill'd the roome.
The maid astonisht like a statue stood,
While in her face and lippes appear'd no blood.
Behold the dreadful ghost biddes her draw neere,
Come bither; fly not from me: doe not feare
(Said she) why do'st thou shake and startle backe?
How often haue I call'd thee? Like a cracke
Of thunder breaking from a cloud, which shakes
The hard'st might, that's taken unawares,
The hollow voice had daunted so the maid,
And had her soule with terrors overswaid;
That, not her selfe (for so how could she be?)
Cry'd out, Good les ye! who in seeing thee
Can but with terror quake? This hauing said,
Behold a child appeares unto the maid,
Which from above descends as bright and faire,
As Phebus rayes embellisht the are.
Be not afraid (said he) but nowdraw neere;
And into Catharine lend attentive eare,
OVER INCONTINENCIE. Lib. 11. 363
That thou mayst tell the world, each thing she says.
And when thou goest from hence, without delay,
Make thy confession, for who first begins,
May reach the rest to expiate their snares.
Then Catherine Spake, being come to act her last,
Amidst the flames with countenance horrid—
Sayes to the maid, but with a hideous tone, ghastly,
while every word was ended with a groan:
Know I am damn'd, damn'd to the lowest pit;
For ever damn'd, for I deserved it.
For to confession though I often went,
I ful abus'd that holy Sacrament:
Confess'd my light and trivial snares: as these;
Diversions, idle words, did not appease
My angry thoughts. While I alas! fulfaintes
Gave to unbridled lust, for which these paines
I now endure. I sin'd dishonestly,
Since upon some cess'd not to multiply.
Yet never would confess my monstrous crimes.
And therefore learne, oh! learne of me betimes,
To make a true confession, putting all,
I avoid this paine and everlasting thral.
Thus I admonish, and am forc'd here to,
Or else damn'd soales this office would not doe;
That my example may a terror be
To them that wil conceal, snares willingly.

This
THE TRIUMPH
This haste did say, the Aue Mary bell
Rung in the Church, and so the ghost to hell,
Being slanke into a corner, fled with Speed
'Tendred the punishment for her decreed.
The Angel then although a child to sight,
Before he took to heaven his nimble flight,
Commanded the maid to get her thence, and tell
Her fellow servants whatsoe're else.
'Th' electours here are gone: th' angel umnones or
High,
To Plutoes tiring house or vestery.
The ghost descendes with flaming robes, in paine
Which she must weare, and ne're put off again.
O heare and see: but be not silent rho,
For silence t'was which caus'd Amicles woes.
Oh! be not partial when thou dost confesse,
Conside're not great, or little sins expresse.
For when a sic'lem man bleedes, is forth cometh good.
They say 'tis dangerous: for corrupted blood,
Lyes lurking in the veines: So many times,
It is observ'd, some tel their petty crimes,
Or els make knowne how oft they have done good
And so are lerting forth their harts i' bloud,
While stime like rancke and peccant humours find
A latent vewe to muke and stay behind.
Whatere't it be, the Priest hath power i' nolose.

* According to the Proverb.
Audi vide, tace.
OVER INCONTINENCIE. Lib. II. 276
Then to the Priest, what so e're it be, disclose:
Ah! Sinner when thy conscience finds remorse,
Help is at hand; soone maist thou slite the course
Of fluent sinne, that swells into a flood:
The Surgeon is prepar'd to let thee bleed.
Raphael for Tobie, but a man's for thee,
Assign'd by Christ to cure thy malady.
No Seraphin; the keys 'tis Peter bears,
Heaven's gates he openeth; hence then shameful seares.
If Iolue, to some time, sayd to the Sinner:
Stand; and it stood, when he almost had runne
His wonted course: If God his voice obey'd,
And in a trice confirm'd what he had said;
When Priests say I absolve (mangre our foes)
He can, be wil, he doth thy sinnes unlose.
And as in time of death, when men forlorn
Are pining, like to thrall for want of corn;
The careful farmer bears a watchful eye,
And keeps the keys of his rich granary.
But when againe both rich and poore have store,
The wary farmer keeps the keys no more,
But gives them to his man: Even so we said,
When Adam caus'd a death among mankind,
God kept the keys, and famish'd forbes half dead
Were not sustaine'd, because they wanted bread.
But Christ being come, who by his death brought
store,
THE TRIUMPH

He gives the keyes to man, and now no more
Shuts heaven gates, nor openeth them, until
Peter absolutes; the keyes are at his will.
If he unbind, then 'tis unbound be sure;
And if he bind, fast bound it shall endure.
Oh! what is man that thou hast rais'd him so?
Less, but not much in David's time we know
Then Angels: men have now outstrippt their Quires,

* Our
Sanour

For man, * burnes more then the Seraphick fires,

In whom our nature farre doth them surpass.
For when the Priest doth consecrate at Mass,
When he absolutes, his power, through Christ,
That all the Angels cannot doe so much. (as such,
O man, to man a God! O God, so men
That sin't such power, assist me so, that when
I humbly kneel before thy servants feet,
As in thy presence, I, (as it is meet)
May so entirely at my times impart,
That naught may by and seiter in my heart:
And that from thee, by sinne, when I shall
Swarne

This rule ensuing strictly may observe:
Plaine, humble, pure, sincere, discreet
and free,
Frequent, entire, with teares (if it may be)

True,
OVER INCONTINENCIE. Lib. II. 273
True, secret, modest-bold, on, without:
My selfe accusing, ready to obey. (stay,

And now (alas!) I call to mind, what
I cannot without sighing remember: the
miserable state of things in Luthr's time,
an hundred yeares agoe. O Age nothing
lesse then golden! It was then a hard
matter to diserne Catholikes from he-
retikes. There was scarcely any use of
Sacraments. They confessed but once a
yeare, and then only for fashions sake.
For such holy things as these, the lesse
they are frequented, the worse for the
most part they are performed. Such a
contagion, at that time, seized upon al
men, that to communicate any of the
then once a yeare, was held little lesse
then a hayrouse offence. Religion & piety
in those dayes were brought to a narrow
straight, and as it were to the last cast,
when it was a shame for any to be reputed
wise amongst mad men. This was a ready
way to the heresly that was then growing
up. What was more easy for many, whil't
they came but once a yeare to confess
their sinnes, then wholly at last to abandon

R 2 this
this sacrament. That, which is done but
seldome, is soone left undone, especially
that which is not so much a recreatio as a
torment. But (God be thanked) the times
now are so changed, that I dare boldly
say, whosoever in this Age of ours, goes
but once a yeare to confession, may soone
perswade others that he is but a very
cold Christian, who wallowing in his
owne filth, would not so much as once
a yeare expiate his conscience, but that
the precept of holy Church contraienes
him therunto. Let vs fly (my EDESIVERVS)
let vs fly from this stupie sluggishnesse:
we sinne often, let vs often greeue that
we have sinned.

§. III.

EDESIVERVS. But to what end,
should we confess so often? Is not a
monethly confession sufficient. PAR-
THE N IVS. I hardly can beleue you
speake seriouly. Have I not alledge
dundry reasons for this? I pray you doe
but consider the inconstant and de-
priued
OVER INCONTINENCIE. Lib. 11. 275

praaded wil of man, vnles it be daily prouoked to goe right on, it takes finifter wayes, embraces that which is forbidden, and falles in the end to dishonest and pernicious courses. Doe you see this clock neatly and artificially framed? If the plummets be not daily drawne vp, it wil proue a mute and silent witch-man; it wil neither with bel nor hand tel you the time of the day. See you in the corner a cob-web? This is an argument, that wil in a long time hath not been swept. Spiders shun the chambers of rich men, where their maides often and diligently disfodge them with their broomes. Behold this citterne how artificially it is shaped, yet if it be not often tuned according to musical notes, it wil yeald, to him that toucheth it, but a harsh and untunable sound. Doe you see this hankercher as white as snow? Yet by continual use, vnles it be often washed it wil become fluttish and soule. Euen so doth it fare with our conscience: if we doe not often purify it by confession, we shal straight find therein R 3 spots,
spots, dregs and impurityes. What is the reason that some are unwilling to confess their sinnes? Because with them at that very time they are entangled. Men use when they are awaked to tel their dreames: and, for a man to confess his sinnes is a good signe of a sound and watchful conscience. Let vs therefore awaken ourselues, that we may condemn our owne errors.

But are you pleased to heare the sight reason? I will handle it briefly, for that I have made mention thereof hereofore. The diuell, that watchful seaven-headed dragon the most vnquiet monster, often maketh fierce incursions on our chastity, and though a thousand times vanquished, presumeat last he shall obtaine the victory: and there is scarcely any way more certaine to diuert or preuent so many hostile incursions, then the sacrament of Pennance and frequent confession. When this enemy is detected he is overcome: so long as he lyeth in couert he becomes more or lesse victorious. In S. John Chrysostomes time, they write that a certaine terrible Lion depopulated their fields,
OVER INCONTINENCIE. Lib. II. 277
fields, devoured their cattel, and infested the townes and inhabitants. They went for succour to a holy Bishop then living amongst them; who out of the pulpit delivered this answer; that they might be assured the cause of this desolation was the neglect and contempt of God's lawes, for which this mischief daily more and more increased amongst them. Wherefore in fine, to avoid this destruction, he persuaded them to penance and confession of their sins.

Complaints sometimes fly through the world; what? say they, hath the diuell broken all his chaines? burst in pieces all his boltes? What? hath he shaken off all his fetters? doth he take his full swinge, insolently commanding now, rather then flattering and intreating? So it seemes it was when the sonne of God suffered his passion. Christ himself testifies as much. This is your power, and the power of darkness. The diuell might then seeme to have broken all the grates of his prison. Which mischief good Iesus foreseeing, washed the feet of his disciples, delivered them the sacred Eucharist, and com-

R 4    manded
manded them to watch diligently in prayer. Doubtles at such times the same remedies are to be sought for. Wherefore when the hellish storms most violently rush upon thee, wash thy feet, purge thy conscience and affections; watch, pray, and make haste to the Eucharist.

§. IV.

I conclude with the ninth and last reason of frequent confession. As long as this life endureth we shall never be secure. There is nothing more uncertain then death, & sudden mishaps often oppress us in such places and times as we least fear or mistrust them. How often, and with how great solicitude, as at the Evangelists testify, did Christ admonish us to be ready at every moment? He never inculcated anything more often than this one command: Watch ye. He cryeth out as Mat 24. 42. Mat 16. 13. 23. S. Matthew recounteth: Watch, because you know not what time your Lord will come. Watch ye therefore; because you know not the day nor the hour: watch ye, and pray that you enter not into temptation. By S. Mark with no
OVER INCONTINENCIE. Lib. II. 179
so leffe vehemently he calleth upon vs:
Take heed, watch and pray, (for you know not Man:
when the Lord of the house cometh: in the evening 13. 33:
or at mid-night, or at the cock-crowing, or in
the morning) lest coming upon a suddaine, he
find you sleeping. And that which I say to you,
I say to al: Watch ye. I pray thee how could
we more seriously be exhorted to incessant
watching? But he recommendeth the self
same most earnestly by S. Luke: Watch the-
Luc.21:
therefore at all times praying, that you may be ac-
counted worthy to escape all those things which
are to come, and stand before the Sonne of
man. What doth Blessed S. Paul more
often admonish vs, then this? For which
respect watch ye. Watch ye, stand sure in
faith. Therefore let vs not sleep as others doe
but let us watch and be sober. How often
hath S. Peter admonished vs of this?
Watch in prayers: be ye sober and watch,
because your adversary the devil like a roaring
Lion goeth about, seeking whom he may de-
soure. The like S. John proclamest: Be
vigilant. If thou doe not watch, I wil come
unto thee like a theefe, and thou shalt not know
at what houre I wil come unto thee. Happy is
he that Watcheth and keepeth his garments.
See (my Edesimys) nothing is so necessary for vs as to Watch. But if doth he watch for is owne behove: who so seldom prepareth himselfe for his end by the Sacrament of Penance. Contrary-wise that man never much feareth death, who having often confessed his sinnes, and many times cast vp the accounts of his life palt, is ready to take that journey.

Historyes recount that a certaine Priest, a man very religious, was wont daily to confess himselfe before he celebrated Mass. This man when he came to the point of death was admonished to prepare himselfe to receave the B. Sacrament, for his last Viaticum. At which meassage, lifting vp his eyes and handes to heaven, he said: Blessed be Vs v s, these thirty yeares and more I haue daily made my confession as if it should have been my last. And therefore it will suffice to goe to confession this time as if I were presentely to goe to Maſle. This is to Watch.

Very good is that counsel of S. Augustine: 
Prevent almighty God. Wouldst thou not have him punish thee? Punish thy selfe. Sinne must be chasized: if no punishment were due unto it, it were
OVER INCONTINENCY. Lib. II. 231

were not sorne. Never be ashamed to declare that vnto one which perhaps thou wert not abashed to commit in the presence of many. For, as S. Bernard faith, Bern: dissembled confession is not confession, but Med. double confusion. Edesimvs. Verily c. 37.

(my Parthenivs) I have no obstracle but only a remisse & unwilling mind; which I wil enдеavour to rectify. You have persuaded me. Parthenivs. I passe now to the discourse of fasting.

THE FIFTH ANTI DOTE
against Incontinency: Fasting, and exercise of Absstinence.

CHAP. VII.

If a which once takes hold of a house Seneca: is to be extinguished by water & and epist. 30.
sometimes the house itself to be pulled down: But that which wants fuel, dyes and goes out of itself. Withdraw the wood from the fire and suddenly it slaketh and vanishes. Luxury (a fire sent from hell) in like manner inflames the body. Wouldst thou haue
THE TRIUMPH
have this flame put-out? withdraw food from thy body; and although thou per-
ceaste not when, yet thou shalt certain-ly find it quenched. Hunger is a freind to virginity. Fasting spitle drives away a serpent: and by the virtue of fasting the hellish Dragon is put to flight. This is the common opinion of all the holy Fathers.

1) Ho. 1. (1) S. Basil faith that fasting ministers armes against the power of duels. S. Chrysoftome: (2) Fasting was instituted against the nature of duels. S. Hierom (5) Fasting is a beautiful thing which terrifieth Satan. Origen auoucheth: When you fast you overcome the duels, drive backe the whole maligne manuy, & put to flight evil desires: S. Athanasius, (5) that evil spirits stand in fear of the force of fasting. S. Ambrose (6) that you can find no remedy more effectual against our enemy (the serpent) then fasting. What shal I say more? There was nouer any that ouercame the diuel without fasting. Iob that spectacle of heauen, when he was in the middest of his greatest misery, fasted for the space of heauen dayes together, as (7) Origen afirmeth. S. Iohn the Fore-runner of our Lord came without either eating or drin-
king,
OVER INCONTINENCIE. Lib. II. 383

King For so sparing was he in his reflections, that he seemed neither to eat nor drink. Christ foretold the abstinence of the Apostles: The bridegroom shall be taken from them, and then they shall fast. S. Paul did not prescribe himself any certaine time, but vanquished the rebellion of his body by many fasts, by hunger and thirst. Ambrosius recounteth that S. Anthony through the whole course of his life was so strict in fasting, that sometimes for the space of two or three days he lived without my sustenance; and at last upon the fourth day eate only bread, very sparingly: he vfed no other sauce but salt, and in lieu of delicious wines of Crete, dranke water. Hilarion at fifteen yeares of age to extinguish all fleshly concupiscence, imitating the same abstinence with fifteen dry figges after sun-set, rather provoked then appeased his hunger. And fearing lest all the sparkes of lust were not extinguished by this spare diet, he so englarg'ed his fast, that he lined three or foure dayes together without any kind of nourishment; so that he was hardly able to keep life and soule together.

There
§ 1.

There are some kindes of diseases against which the Phisitians pronounce this resolute sentence: Let the patient be let bloud, and stop not the vayne, til he be even fenselesse: for the vehemency of his disease is not capable of a light and fauourable cure. The like did Hilarioun practise on himself; who thought the soule was to be succoured by weakening the body. For so long as the flesh was pampered, he found the Spirit could not be secured. He sustained with the ioyce of herbes, and a few dry figges (faith S. Hierom) his fainting life three or foure dayes together: besides, the labour of his worke was double to that of his fasting, so macerated and wasted in his body, that scarcely his bones hung together. Very certaine is that saying of S. Ambrose: Whatsoever impaireth the body, fortysyes the Spirit: And most true is that of our Saviour Christ: This kind of diuel is not cast forth, but by prayer and fasting. For (faith S. Hierom) our Lord taught, that the fiercer sort of diuels, are
OVER INCONCINENCE. Lib. II. 135
are not otherwise overcome then by fasting & prayer. Surely so it is. That most
eager spirit of Luxury, is weaken'd by this
kind of arms. Whereupon S. Augustine says;
faith: See (my Dears) how great the force of
fasting is, &th it was able to effect that which
the Apostles could not. S. Ambrose discoursing
very elegantly and pitifully, faith: Behold
therefore what the force of fasting is, how much
grace it imparteth to him that suffereth it; seeing it
ministry efficacions a medicine to another. See
how it saneth, &eth the faster himself, seeing it so
much purifies his neighbour. It is a thing to be
much wondered at: One man fasteth, &
another profeth by his abstinence: this
man taketh the medicine, and by the
operation thereof another man is cured.
Which likewise Blessed Pope Leo admiring said that the prayer of him that fastes is
as acceptable to God, as terrible to Satan. For if
the virtue of fasting be so great, that he, who is
armed therewith, drives away the enemy that
possessed another, how much more able will it
be to resist his assaults, and constrain him to for-
sake his owne body. The wicked spirit cannot
endure the efficacy of this enemy, fasting, whilst
they possessed the body of another, how much lesse
wil
THE TRIUMPH
will he be able to sustaine it in the man himselfe by whom he is so stoutly impugned? Aply therefore doth the Church sing Qui corporalci iciumio vitia comprimitis, Who by corporal fasting doeth suppress vice. The diuel by intemperance and gluttony openeth the passage to all sinnes. Therfore S. Ambrose cals gluttony Primum diaboli spiculum, The first dart of the diuel.

Epist. S. Hieron termes it Pruna demonum arma, The first weapons of the diuels. S. Basil Epist. ad Eusback. Primam malorum causam, Or ounersale vena-
num, The first cause of euils, and an oun-
nerfal poylon. S. Chrysolem Reth summe graam daemon, A thing highly grateful to

Epist. ad Furian. When we slasse the flesh with abundance of meates we powre oile into the fire, that it may caste forth greater flames. And wel knowne is that faying of S. Augustin: Abundance of meate is wont to be attended on by insolency of wordes: a ful belly is accompanied with leunity of workes & vanity of mind. In the middlet of feasts chastity is in great danger. Let him learne to be hungry, who loues to be chast.

EDESIMVS
§. II.

Edefimus. Whosoever comendes hunger
undertakes but a thankles office. And I
pray thee what mischiefe can come from
eating or drinking til a ma haue repressed
his hunger? Partenives. What this
mischiefe is I wil not dispute: but that it
was the beginning of al mischifes it is
mostapparently knowne. In the time of
Noe, when al fleshe had corrupted it's way; Gen. 6.
when the earth was corrupted before God, and 12. &
replenished with iniquity; Eating and Drinking 13.
was the beginning thereof. Christ cleerly
teslieth as much; For as they were in the dayes Mashi.
before the delage eating and drinking, marrying 24, 38.
and giving to marriage. See how fullly are
joyued together eating and marriage;
feasting and iniquityes; fulnes and lust;
Bacchus and Venus. Believe me, where
fasting is neglected, chastity, is not
esteemed. For, as very truly saith Seneca: Epist.
That man hath a base conceit of honesty, who 14.
too much cherisheth his body. He that hateth
hunger wil hardly be in loue or liking
with chastity. It is the sayling of S. Ambro-
S.
The Triumph

Se: Lust is fed with feasts, nourished with delicacies, set on fire with wine, ensnared with drunkenness. It is even so.

The allurements of a lascivious body spring from no other source, then immoderate gaudying. St. Hierom upon every occasion prescribes a fit medicine for this malady. For when this most holy Doctor instructed the virgin Enstochium, he doubted not to affirm, that no man's chastity could be permanent & firm, unless it were defended by spare diet and temperance? We should rather have our stoma Potam, then our mind; and our legges fails us, then our chastity. With chafe not with barley; with chaffe we must feed our ass, as that most chaste Hilarion admonished vs before.

The chariot of Luxury (as some describe it) hath four wheels: Vestum mollitiem, ortij desidiaum, oculorum parum, ventris ingluum, Soft apparel, Slothful idleness, Wantonness of the eyes, Gluttony of the belly. It is drawn by two horses: Prosperitate vitae, & abundania rerum, Prosperity of life, and abundance of all things. Two wagoners drive them: Luxus and Languor. Riot & Languor.

Aristotle
OVER INCONTINENCIE. Lib. 17. 189

Aristotle confirming this faith: *Venus is the companion and waiting maid of Satiety.* Therefore chastity must needs be the companion of sobriety and fasting. For, according to the same Philosopher, *one and the same is the science of contraries.* I find a saying as old as true: *Hunger never begat Treason.* adulteries. For without meat and wine in *Euon.* Venus starues for cold.

This was that which thrust the people of Israel head-long into luists & iniquities: *The people sate downe to eat, and drinke, and rose up to play.* This is the ordinary course of *br. 6.* things; after feasting, dancing; which is alwaies an attendant vpon dainty fare. *E desimvs.* Doe you likewise forbid dancing? *P arthenius.* Not I, but the law of modesty doth. Doe but obserue the dances of our Age, and for the most part you will conclude, they are nothing but the diuels theaters: vshers, or har-bingers to venery. Oftentimes dances are as it were the utmost prouocations to all unlawful mirth. As who would say, after full feeding, they must offer sacrifice to lasciousnesse with a reeling & drunken kind of motion.

§ 2. The
THE TRIUMPH

The body both covers and discouers the mind; the selfe same members that hide it, lay it open and detect it. For the flinging of the handes, the instabillity of the feet, the wandring wantonnesse of the eyes, argue that something inwardly corresponde to the outward motion and agitation of the body. In dances much is done vnder a specious pretext of courtefy, which cuttes the very sinewes of chastity. Heer the handes, eyes, & wordes fly at liberty. These things make hauock of chastity; these are the spurrers of concupiscence; these let loose the raines to all licencious disorder. Very fitly did a certaine man pronounce this sentence of dancing: A dance is a circle, whereof the duiel is the center, and all his Angels the circumference. Surely therin a mans chastity is much impaired, and theirs likewise ful often who behold them. With this exactly doth the saying of S. Chrysostome agree: Where lascivious dancing is, there is the duiel. King Alphonsus said merrily, that there was no other difference between a foole and a dancer, then that this plaid the foole at his life time, and the
OVER INCONTINENCIE. Lib. II. 13

the other only whilst he danced; seeing
his only endeavour was according to
time and measure of the instruments
quaintly to act the mad man. With 1ob it 1ob. 21.
savours of lust & wantonness to rejoice 11.
with pastimes. And when that light kind
of musicke flatters our cares with dacing-
tunes, doubtlesse there is nothing leslle
infilled into our mindes then the motios
of the holy Ghost, or chaff cogitations.
By dancing (my E D E S I M V S ) we shall
never become Saints, nor chaff; and if
we were such, I feare we should not long
continue so. It is called a recreation, which
might rather be termed impiety, or a plea-
sant provocatió therunto. And who is there
that returns from dancing any thing the
chaster? For which respect you may like-
wise rightly cal it the diuels purlieu, from
whence that hunts-man feldome partes
empty handed, or without some booty or
prey. E D E S I M V S. But I feare (my PAR-
THENIVS) your admonitions are in vaine,
& that you cannot withdraw from dacing
those that are so eagerly addicted thereto.
PARTHENIVS. If it to please them, let
the, dance on, & so downe into hel. I have
S 3 shewed
THE TRIUMPH shewed them the pit and headlong precipice, in this course of theirs; if they will not stay their carriere, let them impute the fault to themselves who perish so wilfully. I returne to my purpose.

§. III.

By abstinence and fasting the flesh is exempted from lasciuiousnesse. S. Hieroyn comes againe into my mind. All flesh (saith he) desirseth those things which are fleshly, and draws the mind to deadly pleasures by plausible enticements. But it belongs vnto vs with the great loue of Christ to quench the ardour of this delight, and with the bridle of hunger to restraine youthful concupiscence, forcing it rather to seek after meat than lust; and to carry it's rider (the spirit) with so much the more moderate and wel-governed pace.

Dan. 14.30. Daniel spent sixe whole dayes in fasting, without any harme; amongst seaven hungry lyons, as if he had liued amongst so many lambes. And, as S. Basil sayth, he taught euens the Lions themselves to fast. Doe you wonder at this? sayth S. Chrysostome:
OVER INCONTINENCIE. Lib. II. 295

Chrysostome: aske fasting, from whence this vertue proceedeth. Therefore S. Peter gaue vs no other lesson against the roaring Lion of hel, then: Watch, and be sober. Therefore that most holy Hebrew King saith: Ps. 68. 11 have clothed my soule with fasting. A precious garment for the soule. (answereth S. Ambrose) 

Ps. 46. DeElis. c. 4.

Peter. He that fasteth not, as a naked and disarmed man, lyeth open to be wounded. Adam had neuer been put to shame with his nakednesse, had he couered himselfe with fasting. Note fasting remained in security, whilst others perished: but ignorant of the strength of wine, he dranke, and so became a laughing-stocke to his owne sonne. Lot being sober escaped burning; but drunke committed incest. Whilest Sampson fasted, he overcame Lions, flew a thousand in the warres, carried away the gates of the city, as if they had been but a feather, vanquished & broke through all, remaining invincible: but when he was once taken with the enticements of wine, and a woman, he fel into the power of his enemies, lost his strength, eyes, life, and all his perfections. David was not ignorant
of this, and therefore prepared for the combat, and left lying open to the spoile, he should be wounded or slayne by his enemies, he with the robe of fasting invested and armed himself. I have clothed my soule in fasting (said he) Wouldst thou defend and preferue thy chastity? Invest thy self with fasting: thou shalt overcome by abstinence. We must often iterate that saying of St. Ambrose: Hunger is a friend to virginity, an enemy to lasciviousnesse; but satiety wasteth a mans chastity, and provokes to luxurie. For this cause that most holy Bishop, calleth fasting the destruction of vices; the safest remedy & the foundation of chastity. And according to St. Augustine fasting purgeth the mind, verteth the understanding, subiecteth the flesh to the spirit, disperseth the clouds of concupiscence, extinguisheth the ardours of lust, and enkindles the fire of chastity.

Do you heare these discourses; and as yet stand out against abstinence? I will euen overwhelme you with number of testimonies. St. Athanasius saith: See what fasting doth. It puts the dwells to flight, expels evil cogitations, purgeth the soule, and healeth the body.
OVER INCONTINENCIE Lib. II. 595

body. Peter of Rauenna likewise: Wee
grow that fasting is the castle of God, the fortress
of Christ, the ensigne of chastity, and the trophy
of sanctity. It is most apparent and without
al controversy, that abstinence is a thing
very profitable, both to a mans chastity
and health. For it takes away whatsoever
is hurtful and superfluous in the body,
cleares the head, and disposeth the mind
to wholesome and profitable cogitations.
And this was the cause why Salomon re-
solued to curb and defraud his proper
appetite: I have thought (sayd he) in my hate
to withdraw my flesh from wine, that I might
transfere my mind to wisdome, and avoid folly.
So Enos, Henoch, Mathusalem, Noe, were
no lesse remarkable for wisdome then
abstinence. So the Nazareans and Re-
chabites are commended alike for wis-
dome and abstinence. Judith as wise as
chast, defended her beauty and chastity
with haire-cloth and fasting. To what
end should I reckon up those terrestrial
Angels, so many thousands Heremits,
whose whole life was nothing els but a
practise of godly wisdome and abstinence.
Assuredly a temperate sober and
discreet
THE TRIUMPHA

discreet soule will be both continent and
wife.

§. IV.

The idolaters themselves were not
ignorant of this. The ancient Persians (if
we credit Xenophon) were wont to feed
upon nothing but bread and Cresses; yet
at that time flourished with divers kinds
of vertues, and were Lords of the world
for the space of two hundred yeares, from
Cyrus to Darius; who drowned in wine
and voluptuous banquets, lost his life
together with his Empire. Cereclus
affirmeth that the ancient Egyptian
Priests alwayes abstained from flesh,
egges, wine and milke, that they might
extinguish the ardour of their lust, and
apply themselves to divine affaires with
more attention and purity. The Esseni
amongst the Jewes both from wine and
flesh debarred themselves. Socrates judged
delicacies the greatest plague mankind
could be subject to: therefore he often
exhorted those that were addicted to
vertue, to be abstinent; and for that
respect
OVER INCONTINENCIE. Lib. II. 197.

respe&ct being asked why he alone would so much differ from others, answered that others liu’d to eate, but he would eate to liue.

But let vs omit these ancient examples. Farre more illustrious are those of later times. And you know my course wel enough. I meane not to make a catalogue, but wil only number a few of the better sort. I haue alwayes held it a difficult matter to ablaine or sit hungry in the midst of good cheare. Hannibal, that terrour of the Romanes, dranke least when he thirsted most. And to inure himself to thirst,would sometimes looke, but not so much astaft of the water: he dallied with his thirst (as Silius faith) and hauing only beheld, departed from the fountaine. This was very much. But I number not Hannibal amongst the great ones. I admire others who farre exceed him.

That great servaunt of God Daniel the seauen and fiftieth Arch-bishop of Mentis, the one and fortieth Ele<&our, who dyed in the yeare of Christ 1582. a man doubtles great in al things, but in this
surpassing many others; he was punctual in his fasts. The phisitians and sundry others persuaded him (for that he never eate any fish) to have flesh served in to his table; and besides, the Pope had dispensed with him. Notwithstanding being nothing indulgent to himselfe when he fasted with a board furnished after a courtlike and exquisite manner, he contented himselfe with egges, and a little melle of pottage. S. Ambrose Bishop of Milan for divers yeares together neuer eate any dinner, making but only one melle aday.

Nicet. Ser. 1. 
S. Hift. 
Mogis. S. Carolus Boromeus Cardinal, the worthy Successour of S. Ambrose in so high a dignity, a man very nicely bred, and daintily brought vp, notwithstanding so accustomed himselfe to fasting, that he liued only with bread and water at the last yeares of his life, excepting festiall dayes, wherein he toooke different meats, but none plausible to his appetite: for from flesh, fish, egges, and wine he alwayes abstained. Throughout the lent he likewise forbare to eat bread, but, with beanes and figges alone, rather mitigated then satisfied his hunger. In the holy weke he fed upon nothing
nothing else but lupines, a bitter kind of pease. Out alas! shall so great a Prince impose upon himself such rigid laws of fasting, and yet we, who in comparison of him, have strong and able bodies, our blood boiling and prone to lust, so much abhorre abstinence, that if our belly be not always well stuffed, we straightly dream of death, or sickness, whereas hunger is the best remedy against all diseases?

§. V.

In Italy the chiefest medicine for every disease amongst the skilfullest physicians, is hunger and fasting. These things stand with very good reason. For the principal cause of all diseases is gormandising and excess, which is only best cured by abstinence. Therefore as hunger cureth diseases of the body, so it doth of the soule, being a soueraigne Antidote against all the vices thereof. Do you not see how hunger breakes the neck of a proud man? The courteous is perswaded by hunger to draw forth is rulsty treasure. The angry pinched with
THE TRIUMPH

300

with want, becomes gentle and tractable. An idle man by hunger is pricked forward to worke. He that avoide the mill, avoide likewise the mealing of his clothes. And whereas hunger is not so loathsome as superfluity that cauleteth surffets, it drawes a glutton from his dainty viandes, to frugality, a luxurious man from obscene lust, to be sober and continent. Hunger maketh resitance, against al vices, but chiefly against luxury.

Epi.
17.

There have been armyes, laith Seneca, that have suffered extreame want of al things; they have liued on roots, and herbs; and by hunger have endured that which is even most loathsome to be spoken. Al these things have they suffered (which you may maruel at) onlie to subdue anothers kingdome; and shall any one, for deliuering his owne soule from the thraldome of carnal concupiscence, think much to endure hunger? Rufius Aquileensis relateth a thing worthy of memory. There came a certaine person to visit a religious old man, and said vnto him: Father what shal I doe? I am not able longer to endure so many obscene cogitations
OVER INCONTINENCIE. Lib. II. 303
cogitations wherewith I am troubled, they so fill my mind with abominable
impurities. To whom the old man an-
swered. I remember not that ever I have
been subject to such unclean thoughts.
The other took his answer in part,
and judged it almost impossible. How,
said he, can that be that you should
never be infested with these troublesome
cogitations? The old man answered,
that from the time he had put on the
habit of a Monke, he had never eaten his
fil of bread, never drank his fil of water,
never taken his fil of sleep. By which
means, having never been satiated, I
rather desire sleep or meat, and so am
never tempted by carnal suggestions.
This young man gave ear, and profited
dery much by this modest commen-
dication of abstinence. I inculcate my
former saying, and so make an end;
Hunger is a friend to virginity.
THE SEVENTH ANTIDOTE

against Incontinency: Labours, and the

love of exercise.

CHAP. VIII.

DESIMVS. You have said

enough of fasting. PARTHE-

NIVS. More ought to have been

said; but I imagine you conceive how

neere abstinence is allied to chastity. But
doe you remember our verses?

Leetio, flagra, preces, confession, lympha,
labores.

Bookes, prayers, stripes, confession,
labours, fasting.

I have expounded what the meaning
of lympha and fasting is. Doubtles absti-
nence to lust is the same which water is
to fire. But let vs goe forward: I wil
demonstrate in few wordes, that labour
is as great a freind, as idlenesse an enemy
to chastity. You may find some perhaps
that wil not endure to be termed idle
persons, notwithstanding they labour in

such
OVER INCONTINENCE. Lib. 11. 103

such sort, that it may be doubted whether it be better to be idle then so employed. They prattle and talke of nothing but vaine matters; and this they call discourse, and serious conference: they sport themselves, walk vp and downe, drinke, read ouer no good bookes, but only looke vnpon them for curiosity; they overcome tediousnesse with idlenesse, spend the day with a thowsand sopperyes, and in doing al things doe nothing at al. And (to vs Seneca's words) they are men occupied between oyle and wine, who spend the day according to their desire, and thinke they haue laboured when they haue sweat soundly, & pow'r'd in a much drinke, as they haue sweat forth humours. O how much of our life slippeth away whil'st we are idle, how much while we are imployed? But I wil furnish you with other labours whereby you may defend your chastity.

You know Diana was fained to be a virgin because she hated idlenesse, and exercised her selfe daily with her Nymphes in hunting. Amongst this com-

pany
pany of virgins the Nymph Salmacis was taxed, for that whilst the rest perpetually spent their time in labour, she only, very idly employed, either comb’d her hair, burnish’d her face, painted her cheeks, pranced herself in her glasse, laid in order the pleats of her garments, or gathered flowers. Notwithstanding persuaded herself, she did more then al the rest, and that none were more holy then she.

Ovid speaketh very elegantly of this Nymph:

Li. 4. de Sape suas illi sana est dixisse sores:
Mars. Salmacis, vel iaculum, vel pittico sune phœ-
Kt tua cum duris rersibus olim miscet. (racas,
Nec iaculum tamen, nec pittico illa phœnus
Nec sua cum durs rersibus olim miscet.

As fame reportes her sisters often said:
Salmacis thy dart or painted quiver sake,
Mixe hunting-sports with rest, thou sloathful maid.
(tooke,
But she nor dart nor painted quiver
Nor for their hunting toile, her ease fore-
fooke.

These speeches must often be repeated
to a yong manifold employed: Why loysterest thou sluggard? doe, doe something; unfold
OVER INCONTINENCIE. Lib. II. 305

Unfold thy paper, take thy pen, note, exercise thy stile, compose epistles, make orations, sing poems. Hast thou written? another while take thy booke, read, commit it to memory. Hast thou read? pray sometimes, treat with God, meditate on pious and sacred things. Hast thou prayed? recal thy self againe to reading or writing. Nature hath bestowed nothing vpon mortal men without great labour. By daily labour and long exercise all things are acquired.

Yet I wish you not alwayes to hang ouer your booke or writing. There must be some intercourse for recreation of your mind; but so that it may not too much dissolve, but rather breath and recreate a man. Hast thou breathed? returne to thy labours, take againe thy pen, paper and bookes, and goe forward in thy business. Here we must observe a circle in our course of life, either to labour, or else take some little breathing by deiting from labour: yet in taking breath we must not be altogether idle, but in idlenesse itself take heed of idlenesse.
§. I.

Upon a time S. Anthony grew weary of
the wilderness; and, as they write, with
great anguish of mind cried out: I desire
to be saued, but mine owne cogitations
are against me. While he was thus waue-
ring, he espied a man neere vnto him
clothed in a Monastical habit, who one
while woue baskets, another while fel
downe vpon his knees to his prayers, and
withal he heard this voice: Anthony doe
thou in this manner.

Following therefore this Oracle, and
intermixing prayers and worke inter-
changeably with incincible perfeuerance,
he tooke away al the tediousnesse of the
wildernesse, that was before so trouble-
some vnto him.

The change of labour is a kind of re-
past, and generous minds are nourished
with employment. E D E S I M V S. To what
end should we thus continually be em-
broiled and tyrde with labours? P A R T H E-
N I V S. That our flesh which is no leffe defi-
rrous of ease, then lust, may by this meanes
be
OVER INCONTINENCIE. Lib. II. 307
be suppressed; left by rest and idlenesse, concupiscence enflame it, which it is prone and ready to embrace. Most commonly when our hand ceaseth from worke, our hart is busied with impure thoughts. For which cause S. Hierom prudently admonisht vs: Let the diuel (faith he) never find you idle, or if employed. For that cause throughout al Egypt, the Monkes were not at any time idle, but got their livings by their owne labours; otherwise it was not lawful for the to accept of any sustenance, though it were freely offered them. Doe thou labour for thy self (said they) let thine owne hands feed thee, and not others. It is not fitting a man should stand in feare of sweating. Thus were they industrious, and laboured not only to feed themselves, but also to provide some little supper for Pilgrims and strangers. Yea & through divers places of Lybia which were oppressed with famine, & in many prisons they liberally distributed out of their labours for the nourishment of the poore. Wherupon it was almost growne to be a common proverb amongst them: He that labours is vexed but with one.
the slothful sluggard is infested with innumerable duels. One of their number named Paul, an Abbot of most approved life, although he were abundantly furnished with the fruit of his palm trees, and increase of his owne garden, and so might very wel have forborne labour, for providing his owne diet; yet for feare of endangering his chastity and provoking innumerable duels, to assure him by idlenesse, he made little baskets, and severely exacted of himself a daily taske in that kind of worke. But so farre was his dwelling from any city, that though he would have made sale of those commodities, the carriage would have farre exceeded the price. So that at the end of the yeare when he had filled his cell with this kind of other wares, he made a fire of his whole yeares labours. Teaching thereby that no man shall have chaste thoughts, or a clean hart, or overcome the duel by idlenesse.

§. II.

Pro. 15: The way of the slothful is an hedge of thornes. Wherefoever an idle man goes,
OVER INCONTINENCIE. Lib. II. 305

goes, he findes brambles and briers; al his
pathes are beset with the thornes of
impure cogitations: and the labour of an
idle man, is with dishonest matters to
busy his thoughts. These are the baskets
he makes, which afterward with a
wanton tongue he tellles at his pleasure to
every one he meets. For hardly can that
man containe himself from obscene dis-
course, who refraines not from such
impure cogitations. O Salmace, o sluggard
take thy quierer, take thy dart, and shake
of idlenesse with labour and industry:
Doe some thing; labour, get thee about
thy business, or else a thousand, yea
innumerable dines wil afflict and per-
plex thee.

Pelagius recounteth how a certaine Libell.
man was desirous to be delivered from sin.
the troublesome suggestions of the Dinel
and the Flesh, but never seriously ap-
plied his mind to resist them. Where-
upon a religious old man reprehending
him said: O thou that creepst like a
snaille, have we so much leasure? know we
already perfectly how to liue and dye
wel? O hardy champion wouldst thou be

Tauned
fauc'd sleeping? goe labour, afflic thy self; goe, watch, knock. Doest thou not know what the combattantes doe when they are called to play their prizes? They stand stretching forth their armes as farre & as high as they can; they practise to defend with a strong guard their head and face, ready either to give or avoid blowes: they are expert in striking either with hand or foot. In this manner we ought to have our mind alwaies ready & vigilant. We must constantly withstand and by all meanes endeavor to establish our hart with holy cogitation. Let vs doe what we are able, & our Lord will fight for vs. We must labour, we must never cease from working, and referre the rest to our good God’s aid and assistance. But sluggard if thou art not yet perswaded to labour, doe but attend to S. Paul, who thus inuitemeth & priceth thee forward: But to those who are of that sort we denounce, & beseech in our Lord I E S v. Christ, that working, with silence may eate, their bread. Because if anyone will not worke, he shall not eate. This most skilful phystitian applies one medicine to many infirmities, for with that only value of labour 2. Thess. 3. 12.
OVER INCONTINENCIE. Lib. II. 31.

labour he cureth all the ulcers proceeding from the root of idleness and sloth. And he observed first himself the law which he gave unto others. For you know, saith he, 1 Thess. how you ought to imitate us: because we were not envious amongst you; neither have we eaten 2. our bread gratis from any one, but in labour and weariness day and night working, lest we might be burdensome to any of you.

Behold S. Paul of Tarsus, in that very place, where he founded the trumpet, which drew the greatest part of the world to the standard of Christ, earned his food by the work of his hands, twisted ropes, made tents & pavillons. Yea the mother of our Lord herself, how farre was she at all times from idleness! There was never any woman spent the daily course of her life in better order than this most B. Virgin; who from the breake of day till the third hour, applied herself seriously to her prayers; from that time till noone in spinning; and after dinner (which she tooke very sparingly) entertained the rest of the day in reading divine matters.

But
§. III.

But if the Apostles (as saith S. Hierom) ad Ruff. who might have liu'd by the Gospell, laboured with their owne hands, lest they should be burdensome to others, why are you not doing somewhat that may be necessary for yourlfs? Be employed in some good worke or other, that the diuell may alwayes find you in action.

O Salmace, Salmace, a sluggishe kind of cattel! We are borne to labour, and without industry there wil fal no portion of vertue to our share. Thou knowest whil't David exercised himself in warfare, no luxury could vanquish him; but when he began to be slothful he was assaulted with adulterous thoughts. Sa

You overcame Luxury whil'st he was building the Temple; but when he gaue over that worke he worshipped the Goddesse Venus and Astartes. Let vs doe (my E o a s a m v s ) let vs alwaies be doing some thing, that the diuell never find vs idle. Whil'st we haue leasure let vs attend
OVER INCONTINENCIE. 

attend to our affairs: let not a day, nor so much as an hour outspare us, no nor any part thereof without some kind of pious labour or employment. Those that are delighted with loitering and trifling have not yet learned this Nosse tempus to know how precious time is, wherof Pittacus doth admonish vs.

Time is a most rich treasure; there is no greater losse of any thing: which if we once let slip, we can never recover or re-call it again. Therefore the Parthian Kings themselves, lest they should waste sluggish with idlenesse, accustomed to sharpen weapons, and that seriously, not so much for recreation, as to gaine even their subiects applause. Certainly it is farre better to be honestly employed then unprofitably idle. He who doth nothing seemes no other then a putrefied carcisse leaning upon a bolster and buried in drowlines. Plautus the elder seeing his Nephew spend the day idly in walking vp and downe saide: You should not loose these hours. Ah! (not without griefe I sigh) ah how often may we behold a yong man, (yea infinite of al ages) whom we may
may call upon with like words, you should not loose these hours, nay these days, weeks, months and years. Short is the race of this our life. (faith S. Hierom.) At this very instant wherein I speak, dictate, write, correct, or read over, time redounds to my benefit or dammage. There is nothing that more aptly instructeth, or more strongly confirmeth the life of man, then industry and honest employment. By sloth the mind becomes stupid, the body drowsy, and much more subject to diseases: by exercise both are supported. All virtue consists in action. That man who liues in idlenes shall never escape the diuels shackles: Labour is the mother of vertue and glory; he that neglecteth that, rejecteth these. Nothing of great value can be bought for a trifle. Aptly for our purpose speaks: Luminum illustrius: As with temperate labour the fire of concupiscence is suppressed; so with idlenes it is nourished and augmented. A hundred times we must repeat this saying: Daily doe something; that the diuel may always find you well employed. Now followeth Porrimum exercitae: that is, a strict watch over our senses.
THE SEVENTH ANTIDOTE
against Incontinency: Careful watch
over our senses.

CHAP. IX.

E declared before that our eyes ought to be modestly closed. Yet never shal that city which shuts one gate and opens another, wholly exclude the enemy. All are to be strongly barred. A great part of innocency dependes on the careful shut-ting of our eyes. But there are more gates through which the enemy slippeth in. The nostrils take in odours, the eares words, the taft delicacies, the hands delight themselves in touchings. At al these doores we ought to keepe a very vigilant watch. It is to little purpose for the porter to be expert in watching, vnles he be as dexterous in warding & fighting to withstend courageously the shocke of the Incom-enemy. Of these five senses of the body mens.

Nicetas speaketh elegantly: Vnles(faith he) oras.38.

the
THE TRIUMPH

the senses be well governed, they are ready ways to vice, and open gates to sinne; for through them lyes a direct passage unto vice, and through them sinne entrench into our soules. These are bawdes which with flattering enticements corrupt our mindes; messengers, which invite vs to pleasure; vanishers which take the soule from the Creator, to render it wholly enthralled to the creature. They are windowes through which the contagion of al wickednes creepes in; they are doores, through which the soule stealing away from her self, privily flyeth out to forbidden repasts. Therefore S. Gregori cap. 31. Gregory the Great saith, that to preserve purity of hart it is necessary we should keep our extraneous senses free from infection. Death ascendeth by the windowes, and entrench into the house: for concupiscence by the corporal senses stealth in, and takes possession of the habitation of the soule. Thus we miserable wretches perish; we are oftentimes full of chinkes and windowes: and so on which side sooner pleasure comes and asks admittance, we entertaine it willingly and easily, no otherwise then the Troians did the fatal horse, which being admitted was the destruction.
OVER INCONTINENCIE. Lib. 7.

destruction of the city. Many things we take in by the senses, which at the first pretend friendship, but after they are entertain'd assailed with hostile cruelty and ruinate our soule. Who is he that seekes not to please his taste with delicate banquets, choice wines, dainty cates and exquisite viandes? They enter in smoothly, but in conclusion bite like a serpent, and diffuse their venom like a basilisk. Who is he that doth not with greedy eares harken to the sweet harmony of Syrens? Musick being not alwaies modest and chaste, sometimes fiercely stirs vp men to warres, sometimes provokes them to lust. Who is he that doth not with open nostrils attract sweet odours and aromaticke scentes? Who is he that would not with prompt hands touch and handle that which doth often infuse into our minds I know not what kind of lenity and effeminate delight? Who is he that doth not most willingly behold a comely personage of beautiful aspect? Yet (alas) oftentimes beguiled, he may bewaile himself in this manner:

Vidi, ut perij, ut meminus abstulit error?

Ah
Ah how I saw, and how missed
By seeing, have I perished?

§ I

Thus oftentimes by seeing and hearing,
by smelling, tasting, and touching we
are treacherously led not only into
danger, but even destruction itself. Sa-
lomon admonisheth vs: With al care keepe
thy hart, because life proceedeth from it. But
there will be no guard kept over thy
hart, vnles it's fiew windowes or doores
be alwaies kept shut. E n s i m v s. To
whom ( I pray you ) should the keyes of
these fiew doores be committed? P a r-
thenivs. To Necessity or Vilitie: shet
to one of these, but never to pleasure.
This is my opinion: If thou wouldst
suffer any thing to have access to thy
senses, let either Necessity compel, or
Vilitie constraine thee. If at the only beck
of pleasure, al. or any of these doores be
opened, thou keepest not but betrayest
thy hart. Thou shalt soone perceive thou
doesst not gouerne, but treacherously
yeald vp thy caltie. For wherce pleasure once
gets
OVER INCONTINENCIA. Lib. II. 319
gets these keyes, she lets in a promiscuous rabble; more enemies then freinds, even into the very secret closet of thy hart. Whereupon (alas) with how many bobur-eyes, phantasies and fooleries is thy poore soule deluded? The ideas of infinite things, and most of them vaine, filthy, and obscure intrude into thy hart. So doth pleasure discharge her office when she becomes Mistress of the keyes, which belong to those sue doores: all things are turned upside downe, and that which is only prat'd, is to incegle and allure the soule, to guie it self wholly to her concupiscence, and not conceaue a Horror against any cogitations how filthy soueler. This is according to the words of S. Basl:

The appetit of delectation floxeth from the flesh; Liò de as from a fountaine, and is diffus'd through the senses, as through so many rivers. The same author in faith: Rate thy seeing and hearing according to the profi they bring thee. So ought we to doe. Whosoueler measuresthe things he heares by the pleasure he takes, shall by his only hearing make his soule liable to many inconueniences. They are thought perhaps but smal matters for a man.
man to listen to vaine, curious, ridiculous tales, newes, and fables; to trifles, babbling, or a mans owne praises. Who is he that will be either deafe or sleepy, when such things are spoken of? This only word newes, newes, makes vs stretch our eares to the utmost. But let your genius pardon me which is delighted with relation of new occurences, and fed with lyes; which giueth so willing an eare to toyes and fables, and catcheth the winds in a net. Hereupon a man somtimes taketh occasion, willingly to open his eares to scurrilous discourses, lascivious speeches, filthy songs, infamous detractions; which oftentimes are as hurtful to heare, as to speake. Wel knowne is the cenfure of S. Bernard against those kind of hearers. Whether ( faith he ) het that detrales, or that willingly heareth the detrales, be more damnable, I can hardly determine. Nor is S. Hierom deceaued, who faith: If hearers were not, there would never be detractions. He is truly wise, who shuts his eares against these malignant tongues; even waxe wil not sufficiently stop them. A man had need of more solid stuffe then that which Vs.
OVER INCONTINENCIE. Lib. II. 321

Guard thine ears, not with a waxen but a thorny hedge; and sometimes turne a deaf ear euen to those that loue thee best.

Senec. epist. 31.

§. II.

Our smelling likewise had need to be guarded. E despimvs. What if flowers in gardens, perfumes in churches, and cloudes of frankincense inuite; would you haue me stop my nose against them? At these times I desire rather to be al nose with Catullus. Partenivs. This, I grant, is a Catullian desire, not a Christian. I haue said already, that not pleasure but either Necessity or Vertue must keepe the keyes of the exterior senses. If either the Church or gardens send forth their sweet odours, I wish thee not to stop thy nose, but withal exhorte thee to inlarge thy mind and remember the saying of S. Paul: We are the good odour of Christ unto God; and that of David: Let my prayer be directed like incense in thy sight. Thinke of the golden vials full of odours; which are the prayers of the Saints. So shal the incensors or 8.

V 2 floury
THE TRIUMPH
flowry bankes, without harme present
their odours unto thee. S. Augustine in this
respect was of a generous mind. Concern-
ing the enticement of odours, faith he, I trou-
ble not myself: when they are absent I require
them not, and am well contented to be always
without them. But should pleasure only be
the cause that our garments, gloses, hands, and chambers smell of muske;
should we desire a forraigne muske cod,
amber, or quiuet only for delight; hence
would ensue mischiefe, and provocation
to lust and those effeminate delights that
deserve reprehension. The desire and use
of these things, especially if it be exces-
sive, is branded with incontinency. And
for the most part these delights either
shew leuiity, or are accompanied with
some loathsome infirmity. The Assyrians,
Arabians, Sabeans, vanquished by our
armes, by their odours overcome vs. In
very deed this curious perfuming is a
signe of some euil savour, and hidden
defects. It is more vnseemly to vse artifi-
cial things, then those that are natural
and sincere. Every vndecent thing the
more artificial, the lesse commendable
it
OVER INCONTINENCIE. Lib. I I. 323

it is. Doest thou remember that yong man who going to render thankes to Vespasian the Emperour for a Captaines place he had bestowed upon him, smelt in such sort of presumes, that the Emperour being offended, with a frowning brow, and shril voice, said: I had rather thou hadst favoured of garlick. Hauing thus reprehended him, and recalled those letters of favour he had formerly granted, he dismissed him wel perfumed as he was. So you see such like odours are disgraceful and sometimes prejudicial to them that vse them. Muleasses King of Tunis, to recouer his Kingdome, encountred with his sonne Amidas, but with no good successe: for flying amongst the disordered troups, besmeared al with bloud and dust, he might easly have escaped vnknowne, had he not been discovered by his sweet perfumes, and odour of his ointments. After he was taken prisoner, his sonne with a red-hot pen-knife put out both his eyes, condemning to eternal darknes his miserable father. I remember many like accidents which have happened:

V 3. A§
THE TRIUMPH

As that most horrible, whereof Peter Blaau Damian writes concerning the woman of
Venice, which I will not heer recount; but
only annexe the saying of the Poet: He
smelleth best, who smelleth of nothing: and we
learne by experience, that their carcasses
stinke worst when they are dead, which
smelt best whilst they liued. Let that
man fly these effeminate vanities, who
disdainteth to be made a slave to wan-
tonnes and luft. Certainly ynguents are
apt to penetrate, but after are vices which
speedily make way into vs by this
means.

§. III.

As it is wonke to appoint pleasure to
keep the key of the sight, hearing, and
smelling, so likewise of the tast. We have
already discoursed of pernicious viandes,
and abstinence; but how to eschew the
suggestions of pleasure in our tast and
appetite S. Augustyne notably instructeth
vs, staying: As the sicke man comes to take a
medicine, so every one ought to come to his meat;
that is, to satisfy necessity without desiring his
owne
OVER INCONTINENCIE. Lib. II. 315
owne pleasure therein. And then rejoicing
he had obtained of God this jurisdiction
and power over his taste he said: Thou hast Lib. 10.
caugh me to take my meat as I would a medicine, conf.
ot so much for pleasure as necessity. I stand not c.ler-
inscare of the uncleannes of my meat, but rather
of constupience. I know Esau was deceased by
greedily desiring a mease of pottage; that David
reprehended himself for thirsting after water; and
that our Lord was not tempted with feasts, but
with bread. And true wisdome did not
only teach him to vter these things, but
also to practize them. For S. Augustine
for the most part abstained from flesh, ba-
nished from his table all dainty meats; and
carefully avoiding other mens feastings,
was so regular that he testifieth thus of
himselfe: I daily wage warre in my fasting,
often bringing this body of mine into servitude.
S. Vol. Stan Bishop of Worcester triumphed no
lesse victoriously over his taste. It hapned
on a time, praying more then ordinary
after Masse in a place of retirement, a
pleasing smel of rost-meat prouoked his
appetite. This holy man perceauing how
his mind was distracted, and transported
from his prayers into the kitchin and
V 4 pottage-
pottage-pot, discourtes thus with himselfe: Is this, said he, to pray? Is this to talk with God? Whilest my tongue utter words, & my hands are lifted up towards heaven, my thoughts are wandering through the kitchen. Doubtlesse thou shalt dearely pay for this fault. Wouldst thou not willingly be eating of those soft-meats? I will seacon them for thee, that thou mayst relish them the better. Assuredly thou shalt neither taft what thou now smellest, nor the like hereafter. So I decree by an irreuelable law. He laid & performed it; persevering as constant in his purpose, as resolute in making it. By this one triumph Ouer his taft, he made a great step to his future sanctity, and famous for miracles dyed in the ycare of Christ 1667. This hath been the principal endeavoure of many very holy men, to curb gluttony, and by all meanes to mortify their taft as a traitour no lesse flattering then pernicious. It was not only S. Isidore the Priest, who never rose fully satisfied from the table, but many more that observed this rule: Nunquam satiari, neuer to be satisfied. Great was the
OVER INCONTINENCIES Lib. II. 319
the prophet Daniel, great were his fellowes in this respect: for that they abstaining from strong wines, and daintier sorts of dishes, contented themselves with water & ordinary food. Thus they got the upper hand not only over gluttony, but likewise over the fire enkindled thereby. We take a quite contrary course: for gluttony with more facility thrusts us headlong into excess, while it daintily palliates itself under the honest name of necessity. Whereby we often adde flame to flame, and powre oyle into the hot burning fire, with much wine provoking our natural appetite, which of it's owne accord is too prone to excess. Wine largely taken is a bad Counseller. Therefore restrain glutony, and thou shalt more easily suppress senuality.

§ IV.

We have said that pleasure should not carry the keyes that belong to the eyes and ears, smelling and tasting; much lesse
THE TRIUMPH

If sense that belong to touching. This sense ranging throughout our body is a sly hunter after all delights. Oftentimes making use of the other senses in pursuit of pleasures, it draws them together with itself into destruction. Touching, as St. Basil teacheth, is the worst of all the senses; it flattereth it’s fellowes, to win their assistance in following the sweetnes of delights; and therefore we must carry ourselves very warily, and according to the rule of honesty, have in mind the admonition: Quod non licet concupiscere, noli tangere. Touch not that which thou oughtest not to couet. This sense is not satisfied when the body is clothed, but it must have soft apparel; nor is it content to lye when it sleepe, but it must have a downe-bed. This is the principal care of touching, to find all things soft and smooth; and that, as we may easily perceave, only for it’s pleasure. But this hath been condemned long since by Christ our Saviour: Behold (saith he) 4. they that are clothed in soft garments are in the houses of Kings: to wit, such as are vpon earth, but not of the high and eternal King.
OVER INCONTINENCIE. Lib.II. 319

King. And he commended John the sonne of Zachary, who liu'd about the river Iordan not for his soft, but for his rough & hairy garment. Nor would S. Luke have accused the purple-clothed glutton for his soft garments, had not the citizens of heaven hated it, who accompanied the funeral of poore Lazarus, & wouchedsafed not to honour him that dyed in purple, and was buried in hel. Doubtles chaffity loueth no soft or delicate apparel: these are either the ensignes or enticements of lust.

Modesty is best pleased with plain & neat attire. For the most part, the soft and rich garments are most vsted where modesty is least esteemed. The Emperour Augustus being highly offended with a certaine light attire that his daughter wore, called this her leuity and vanity in apparel, the ensigne of pride, and the nest of Luxury. Notwithstanding the sense of touching seekes after all these impertinencies, if it be not severely restrained according to the rules of Christian piety. But if we giue it ful scope, 't wil desire a soft garment, and a softer bedde; nor wil
THE TRIUMPH
it content itself, or thinke it can sleepe
soundly, except it may lye deeply drow-
ned in a feather-bed. Beginning with
these principles it goes on to embrace a
more licentious liberty; and at last,
grown more impudent, infringeth the
lawes of modesty. But too much in a
manner is the very name of shamelesse
touchings, embracings and kisses. I have
said enough, and perhaps it will be more
secure to reprehend these dishonesties
with only naming them. Thou must be
wary, yea very warily must thou behave
thy self herein (my E D E S I M V s ) if
thou wilt live chastly. Oftentimes by a
light touch no small dishonesty hath en-
sued. S. Augustin being asked why he
would not dwell with his sister; replied
because they are not my sisters that live with my
sister. Without doubt it is evil to behold a
woman, worse to speake to her, worst
of all to touch her. Therefore Nicetus a
very holy Priest, elected Bishop of Lions,
a great lover of purity, daily admonished
those that were under his charge, to
beware both of all touchings, & lascivious
words. And for his owne part, very mind-
ful
OVER INCONTINENCIE. Lib. II. 37
ful of himself, was afraid to handle so much as the naked bodies of infants. For none he thought could be too wary in this repect, since pleasure is wont to intinuate itselfe so deceitfully. When the steel is strucken with a flint, sparkles instantly issue forth: a serpent touched presently turns back his head to bite him that touch'd him. The more chaff, the more wary is every one, forbearing even to touch his owne flesh, for fear of burning, or lest this serpentine luxury feeling those immodest touches should sting, and inflit it's venome into the wound.

Editha, daughter of Edgar King of England, a woman not only illustrious in respect of her roial parentage, but also for her vertues, appearing to S. Dunstan Bishop in his sleep, after her death, aduertised him where her body lay: & that he might not deem this an illusion, she added that it was to be found as yet entire without any putrefaction; only the eyes, hands & feet were disdolued into dust, for that she had in times past, by certaine girlish leuities wantonly abused them: but
THE TRIUMPH
but the thumb of her right hand wherewith she was wont so often to bless herself with the signe of the crosse, remained entire: that the benigne clemency of God might appeare in the parts preferred, as the severity of his justice did in those that were consumed and wasted. Very rightly therefore saith S. Basil: Let a virgin's eyes and ears, tasting and touching be virgins, eschewing whatsoever degenerates from true virginity.

§. V.

It serveth for our purpose what I have read of B. Iacopon a very holy man of the order of S. Francis, who very elegantly described a man's fine exterior senses in this manner. There was a virgin who had five brothers: the eldest of them a Painter, the second a Musitian, the third a Cooke, the fourth an Apothecary, the fifth an Inn-keeper; men of very meanes fortunes. Their sister by meanes of a certaine precious pearle she had, was esteemed very rich. This jewel her poore brothers by faire intreaties endeavoured to get from her. The Musitian said: Thou knowest what

Lib. de vera virgin.
what poore means I haue, give me thy jewel, and thou mayst saue my life: I wil compose for it such musical sonnets as thou shalt deeme worthy of great praise. But the virgin answered: Reft contented, brother; I wil not sel my jewel at so smal a rate. The Painter to gaine the jewel promised her a very curious picture, but was denied his request. The Apothecary attempted the same, profering I know not what rare persume, but in like manner was dismissed with denial. Nor had the Cooke any other answer, albeit he promised her the brains of Jupiter, and certaine exquisite daintyes.

The Inne-keeper (an impudent fellow) said he knew divers proper yong men who al desired her to wife, and underooke in her behalf to negotiate very diligently. He, who thought most of al to haue been favoured, was farthest from giving content; but was presently rejected with the rest. In conclusion the noblest of al others, by marriage of the virgin, obtained this jewel. Which Iacopon explicated in this manner. The soule is the virgin; our wil the jewel; the five senses are
are her brothers: our sight the Painter; hearing the Musitian, Smelling the Apothecary, taft the Cooke, and our touching the Inne-keeper. And had not this virgin grossly doted, had she for those fond trifles deprived her self of her jewel which was to be preferred for Christ her Lord, the noblest of all others? But farre more foolish are we, and rightly may be called mad men, who sel not, but shamefully cast away the most precious pearle of our understanding and free-will, for delicious meats, obscene discourses, venereal delights, broken glasses, and puppets, yea even for the very shadow of a fly. One man by seing those things which he desireth loseth his innocency: another impaires his chastity to pamper his gluttony. This man expels modestly to harbour in his eares all fortes of filthy discourses: That man neglects the lauws of modesty to giue al manner of liberty to his smelling and taft. Thus those fine wicked brothers depriving vs of our jewel, that is to say, our wil and consent, we fall into extreme: poverty of spirit, by Smelling Touching, Tafting, & chiefly by Seing and Hearing.
OVER INCONTINENCIE. Lib. II. 311

I remember I have read how a certaine sick man, of a very upright conscience, at the appraoching of death, playing as it were the Oratour with himselfe, gave vnto all the senses of his body due thanks in this manner. O my eyes, I love you for that you haue suffred yourselves to be darkned and blinded, as often as you were in danger of beholding any vanity or lasciuiousnes: and by entertaining this night and blindnes you haue often freed me from ensuing perils. O my eares, I render you thanks, for by a speedy retrait you were wont to become deafe to all dishonest, detraetue, and pernicious discourses: this deafeines hath often been my safety. O my hands, I gratefully acknowledge you curiously avoided those things that were pleasing to the sense of touching: this your continency was profitable vnto me. O my smelling, to you likewise I exhibit thankes, for that you were accustomed both to despiete pleasant odours, and suffer those that were unpleasant, for Gods sake; much hath your patient care availe me. And to you my tast I gratefully attribute my victories;
a great part of my confidence and security depended on you; you abstained from meat, & suffered hunger, in the midst of feastings: well were you able to refrain in plenty, and live contented in poverty. Freely I confess had it not been for you, my enemies had often vanquish'd me: by abstaining and sustaining we prevailed and overcame them. Therefore, o my body, suffer me but for a short time to be absent from thee, we shall ere long be joined again, & enjoy together an unspeakable reward and eternal felicity. These are very profitable admonitions, were there any that would embrace them as they should. Pelagius recounteth that holy Syncretica was wont to say: Let vs live soberly, for theues enter in through our bodily senses. Verily this is most true: not one by one, but a multitude of theues and robbers, a great number of soule thoughts and representations. Hereupon was the mournful groaning of that lamenting Prophet: Mine eye hath undone my soul. Let vs follow his voice that goes before vs, let every one cry out for himself: Alas! I am become a spoile, to my mouth
OVER INCONTINENCIE. Lib. II. 317
mouth and eyes, to mine cares & hands: my sight, my hearing, my touching and tasting have betrayed my soule. A man's hart, without the custody of his senses, is a city without walles, a house without a doore, a garden without a hedge: Into the first the enemy suddainly makes incursions; the second theeues easly rob; and the third wild beasts deface, trample downe, and make desolate.

THE EIGHT ANTIDOTE
against Incontinency: The presence of God, daily before our eyes in every place.

CHAP. X.

DESIMVS. My PARTHENIVS thou puttest me in great hope that I shall lead a vertuous life. Thou instrucstest teachest and fortisist me against all the force of mine enemies. PARTHENIVS. If thou praise me, I shall deceiue it mere flattery: I will not be interrupted.
inter rupted, but goe on with the same
tenour as I began; for now I draw
neere to an end. There remains not
much to be said; yet if you looke wel
into the matter, it cannot be expressed
in a few wordes. You remember the
verse:

Portarum excubia, Christi praesentia,
penae.

Strict watch, Christ's presence, tor-
ments everlasting.

We have placed a guard upon the gates.
Now lest vs contemplate the presence of
God. And first I cannot but admire when
I consider our neglect in many things,
sith the vigilant eye of our Lord be-
holdes vs euery moment, & in al places.

E desimvs. Is therefore God pre-
sent with my tongue, eyes and hand?
P a r t h e n i v s. Makest thou any
doubt of this? Yea, he is within thine
eyes, within thy tongue, and within
thy hand, and penetrates the most
secrect corners of thy hart. What more
cleerely doth holy Scripture inculcate,
than the presence of God euere where?
I wil only according to my custome
produce
OVER INCONTINENCIE. Lib. II. 339
produce some few authorities. Salomon Pro. 15.
pronounceth molt plainly that "in every 3.
place the eyes of our Lord behold the good and
the evil. These eyes never sleep, there
is no moment of time wherein they
are shut. The same is affirm’d by Si-
racides: The eyes of our Lord are much, Eccl.
brighter then the sunne, beholding round
about all the ways of men, looking into the
hidden parts. O eyes farre brighter then
the sun-beames! which may be exclu-
ded by a thousand meanes; but not so
the eyes of God, which search into
the bottome of every thing, and pe-
netrate wals, though they were of
iron. Nothing is shut from them. S. Ad
Paul most cleerly witnesseth this verity
affirming there is no creature invisibile
to his sight; but all things are naked
and open to his eyes, which (as the
Prophet Ieremiy faith) are open upon all
the waies of the children of Adam, to render
ver. 15.
to every one according to his waies, and
according to the fruit of his inventions.

King

X 3
§. I.

King Abimelech having given to Sara the wife of Abraham a thousand pieces of silver, adioyned this admonition withal: Whithersoever thou shalt goe remember thou wert taken. Verily this ought to be written in letters of gold: Memento te deprehensum, Remember thou wert taken.

There is no cogitation so hidden, no lust so secret, no theft so close but the eye of God assuredly beholdest it: this, and that, and the other are seen and discovered alike; whathsoever thou layest or doest (be it never so hidden a secret) whatsoever thou thinkest, Memento te deprehensum, Remember thou art taken. To conclude wheresoeuer thou art, whatsoever thou didst, although so secret that not so much as a fly is in thy company, yet Memento te deprehensum, Remember thou art taken.

This is our ignorance wherof we may be ashamed. We sigh after God, as if he were distant from us a farre off. He is very near vs: yea in vs, and we in him, as a fish in the sea, a bird in the ayre, or a point
OVER INCONTINENCIE. Lib. II. 341
point in a circle, which whithersoever it
be moused, remains uninuironed on all sides:
to what place soever the fish swimmes it
is beset on all sides with water; whither-
soever the bird flyes it is encompassed
with ayre. S. Augustine condemning his
owne errour, who imagined God to be
as it were farre off from him, said: I have soliloqu-
erred, and much laboured, seeking thee with c.31.
out me, whereas thy habitation was within
me. Thou wert with me, & I was not with thee.
I did it to seeke that without, which was
within: I (deformed wretch) rush'd upon
those beauteous creatures which thou hadst cre-
ated. Those things which could not subsist
without thee, detained and held me so farre
off from thee. Edesimvs. But is God so
present likewise in the wicked? Par-
thenives. Are you a Christian and
speake thus? He is present, yea euen in
the most wicked; and (to speake ac-
ording to Diuines) both by Essence, Pre-
sence, and Power: only he is not present
by his grace. Almighty God with all his
sanctity and wisdom, with all his rich
attributes, was as wholly present in Judas
that betrayed Christ, as in Peter that
X 4 defended
defended him. Miserable and blind wretches! how farre are we from thinking of these things? We are every moment sustained by the hand of God, and as it were daily created anew. Let God forbear but for one instant of time to preferu vs, and all those things we call our's vanish into nothing.

Very well saith S. Bernard: For so much as there is no moment wherein we enjoy not the mercy of God, let vs omit no moment, but trust him stil in our memory. God is able in an instant to condemn vs to eternal fire, or to enrol vs everlastingly for heaven. We never depart from God.

And I pray thee tel me: If one flood environed on every side with devouring flames, and knew he should presently perish, were he but touched with the least sparkle; how farre would he be from laughter? how modestly would he recollect himself; how would he be appal'd, and tremble for fear? Questionles we stand in God, that most immense fire; we move, we walke and whatsoever we doe, we doe it in him, being on all sides encompassed with him. Nor can
OVERT INCONTINENCIE. Lib. ii. 343

can we be ignorant that even one
Velle, that is to say, one act of God's
will, yea one beck is able in a mo-
ment to dissolve vs into ashes, or tum-
ble vs headlong into hell: notwithstanding with this most intelligent fire
we are fighting, on this we are spitt-
ing, this, with the weapon of im-
piety we are stabbing, this, with new
injuries we daily are provoking, whilst
(O what can be more absurd!) we
(wretches) imagin our wicked cour-
ses are not seen nor observed. Alas
poore creatures! we are surprized on
every side by God, and as neere death
as hell. Why doe we with closed eyes
rush blindly into destruction? In every
place the eyes of our Lord behold both
the good and bad. Ah! how warily,
how submissively ought a man to behaue
himselfe in the sight of so great a Lord,
from whom we cannot so much as for
one moment depart or step a side? Qua-
cunque perrexeris, memento te depremensum,
Whither foeuer thou goest, remember
thou art taken.

The
§. II.

The principal and most desperate provocation to all mischief is to believe that a man is not marked or seen. Doe but ask any thief, how he durst commit so many thefts so boldly and without fear; he will answer you: I thought I was not seen nor observed. Goe likewise to an adulterer, and demand how he dares enter into another man's house, and most dishonestly violate his wife; and whether, if he have no fear of God, he dare also neglect the punishment the Magistrate may inflict. He will answer fearfully: I thought none should have known it. I will send you to others. Goe privately to a man given to detraction, and finding him curse his Master with all the execrable words that he can, aske against whom he disgorgeth all those virulent speeches; and he strooke with terror wil answer you: I thought I had been alone, & that nobody had heard me. This is the ready way to hel; for a man to liue, as if no eye saw him or obserued his actions.

Heerupon
OVER INCONTINENCIE. Lib.11. 345

Hereupon are those sayings of the wicked: How doth God know, and is there knowledge in the highest? And they have said: Psal. The Lord shall not see, neither shall the God of Jacob understand. Against these the kingly Psalmist sharply inveighing, faith: Under: Ps.93: Stand ye foolish in the people, and ye fools be som- times wise. He that planted the ear, shall he not heare? or he that made the eye, doth he not consider? Our Lord knoweth the cogitations of men, that they are vaine. Behold he knoweth thy thoughts, even those that are most secret, & shall he be ignorant of thy actions and attempts? But this fellow that playes least in sight, only desiring to shun the eyes of men, not regarding those of God, the Wise man displayes, speaking in this manner: Who seeth me? Darkness encompasseth me, and the walls cover me, & no man beholdeth me: Who do I feare? The highest wil not be mindful of my sinnes. These impious speeches he thus answeres: And he understandeth not that his eye seeth all things, for that such feare of man expelleth from him the feare of God. E desimvs. Our faith teacheth vs that nothing is done which God knoweth not; that al men, and al things are alwayes in his sight; and there-
THΕ ΤΡΙΟΜΦ

fore it is most meet a man should in all his courses incite himself in this manner: Attendetibi, looke to thy selfe. Parthe-

nis. You say wel. But behold ( my E s i m v s ) how farre a man is transported by corrupt affection, and lascivious appetite, how he is seduced from that faith? A man that is impure and prone to carnal lust ( which is the property of all other vices ) hath only these two principles before his eyes; the wantonness of his flesh, and the knowledge of his faith and religion. Concupiscence will have these things practised which it most desires: but faith will not admit them; assuredly affirming that God seeth all things. Wherefore rather then he wil forlacke his vicious lust, he abandoneth his faith, and to become an adulterer, ipso facto proves an hereticke. The like happeneth when he is delighted with lascivious thoughts, and yet is not ignorant that Almighty God is thereof an eye-witness. Behold hear faith againe and againe pricketh, gaueth, and admonisheth him in this manner: God seeth those things which thou thinkest; Almighty God seeth
OVER INCONTINENCE. Lib. 11. 347
Seethe through the most secret corners of thy hart; repel those filthy thoughts and impure representations. How doth the wretch behave himselfe in this case? Rather then he will be compelled to reiect these obscene cogitationes, he relinquisheth his faith, and doth as much, as if he should say: God seeth not these things which I thinke or resolute in my mind. So (poore soule) he goeth forward, and forsaking or burying his faith, he retaineth and cherisheth those most fordid thoughts & imaginations, and finding them in shew pleasing and beautiful, dallies with them, and with obscene delights workes his owne ruine and destruction. To this mischieuous disaster and down-fal he is animated by that foolish & impious saying: Nemo me videt, No body seethe me. What an infamous couple of wicked old men were those that assaile'd Susanna's chastity. The only cloake to couer their villany & wicked purpose, was the very fame: The doores Dan. of the orchard (say they) are shut, & Nemo nos 15. 10. videt, no body seethe vs. By this meanes carnal concupiscence is enkindled, & enflames the hart, whilst the diuell chanteth flattering.
THE TRIUMPH
flatteringly in the cares of the sinner: Nemo te videt, Nobody seeth thee. Lend a willing ear, Nemo te videt. So; goe forward resolutely, Nemo te videt, Nobody seeth thee. Even in this manner doe we miserable wretches proceed. We imagin we are encompassed with vails, not to live more securely, but to sinne with lesse shame and more secretly. But what availes it thee to hide thy selue, and shun the eyes and cares of men? If what thou dost be honest, let all men know it: If dishonest, what availeth it that men are ignorant, when thou thy self art guilty and knowest it? Alas, silly mortals, in this respect we are no wiser then unreasona-}

Plin. l. 9. c. 10.

ble creatures. If the foolish mullets, and lampreys (as Pliny writeth) doe but hide their heads, they think the rest of their body is invisible though it lyeth above water. The partridge likewise is subje& to the same ridiculous folly. This bird, if she can but only hide her head, thinketh she is vsespied, and out of sight. Little children doe the like; they hide their head behind the doore, or under some bodies cloake, and though their feet appeare, yet
yet they imagine while they see no body, that no body sees them. We behave ourselves like children, yea are as foolish as brutish creatures: so we may but conceal our wickednes from the eyes of men, we little regard the eyes of the Al-seeing God, and thinke no body sees vs, or beholdes vs. Whereupon these kind of speeches are ordinarily vsed: My Lord, my father, my master seeth not this; this wilt never come to light; all things are safe. Thou art deceaued (poore man) thou canst never be in safety, who standest in no feare of the eyes of God, that behold thy impieties. Thou hast not thought on me in thy heart (faith God by the Prophet Esay) Esay: because I am silent, and as one not seeing, thou hast forgotten me. Quocunque perrexeris mementa se deprehensum, Whithersoever thou goest, remember thou art taken. Thou art seen, thou art heard, wheresoever thou art, thou lyest exposed to the Al-seeing eyes of God.

§. III.

But as this most foolish saying: Nemo me videt, No body seeth me, made many wicked
wicked men foole-hardy in their vicious life; so this alone: *Deus videt omnia*, God seeth all things, hath advanced innumerable others to excellent sanctity of life. *Abel*, Can's brother (who was the first Martyr & Virgin) by being always mindful of the presence of God, profited in all manner of vertue, as clearly witnesseth Josephus. *Abel* (faith he, loved justice, and in all his actions imagining God to be present, proceeded in the course of vertue. Here I will intimate in a word that, *ambulaverunt cum Deo*, frequent in the old testament (that is, to walke with God) ought thus to be interpreted: that God who is present every where, should continually be in our memory; for we neither can nor are accustomed, to walke with any but him that is present. Herewith the ancient Fathers were so highly extolled, for that, *cum Deo ambulaverunt*, they walked with God. That most renowned Enoch not long after the be-

**Gen. 5. 21.** walked with God, and was seen no more, because God took him. Noe was a just and perfect man in his generations, *Cum Deo*
OVER INCONTINENCIE. lib. II. 32
ambulans, he walked with God. This same commandment was given to Abraham when he was ninety and nine years of age: Ambula coram me, walke before me, Gen. and be perfect. Moses that God of Pharaoh, 17. 3. who was likewise of God's secret counsel, a Captaine of infinite numbers of people, and of Prophets the greatest, did for no other cause more delerue the liberality of God towards him, then for his daily veneration of the divine presence. S. Paul affirming the same, faith: By faith Hob. 17. he left Egypt, not fearing the fury of the King for 17. he who is invisible, he fastened as if he had seen him. This was daily in his mind: Deus videt omnia, God seeth all things. Heere:upon most patient of so great troubles, he persevered inuincible. King Ezechias by this meanes (as I may say) begged of God fifteen yeares of longer life, and in few words obtaining what he asked, said: I beseech thee Lord, remember quomodo Is. 38. 3. ambulauerim coram te &c. how I have walked before thee in truth, and in a perfect heart, and have done that which is good in thine eyes. All the Prophets in the old law, some Kings, al that ever more studious of Y vertue,
The Triumph

Vertue, by this one laying profited very much in a manner of piety: Deus vide omnia. In this King David was admirable. Questionles he was much oppressed with the burden of affaires, and yet daily used this saying: Myne eyes are alwaies to our Lord; as much as if he should haue said: there scarcely passeth any time wherein I am not mindfull of the presence of God. And testifying much more plainly of himself: God is daily in mine eyes. Thereupon become resolute, with a great spirit he said: Although I shal walke in the midle of the shadow of death, I wil not feare evills, quoniam tu mecum es, because thou art with me. Nor did he thinke it sufficient to fix his owne eyes continually upon the presence of God, but earnestly encourag'd others to this kind of practise saying: Seeke our Lord and his power: Seek his face alwaies. And further verging the same faith: Seek ye our Lord, and be confirmed, seek his face alwaies. And when he found himself negligent in observing this, with abundance of teares lamenting his fault, faith: To thee only, before thee only, have
OVER INCONTINENCIE. Lib. II. 35;
have I sinned, and done evil in thy sight. My
Lord I have not been mindful of thy pre-
fence, I have not been obseruant of thine
eyes, I have negetacted thee whilst thou
lookedst upon me. It is true, I shunned the
eyes of Vrias when I committed that
hainous offence, but ( o my Creatour ) I
was not able to avoid thine. Thou , o
God, seest all things, thou wert present,
thou diddest behold and write it in thy
booke. Therefore I have sinned, but tibi
soli vnto thee alone, and in thy presence
only have I committed this haynons of-
fence. Ah, before thine eyes, thou loo-
kign on, I boldly presumed to perpetrate
this shamelesse and horrible crime. If I
had imagined thee to have been present,
I had never been Adulterer, neuer incura-
ted the name of a parricide. O you mor-
tals, be wise by my example: Deus vident
omnia; God seeth all things. Iob was abso-
lutely of the same mind. Doth he not ( faith Iob.31.
he ) consider my wyes, and number al my steps? 4.
And, thou hast observed al my paths, and Cap. 13.
best considered the steps of my feet. Deus vident
omnia, God seeth all things: he numbreth
both the haires of the head, and the steps
(y z) 05
THE TRIUMPH
of the feet. The most shaft Susanna be set
with extreme difficulties; of the one side,
a reproachful act, on the other, should she
not condescend to infallible death, cried
Dan.13, out: Perplexities are to me on every side. If I doe
this it is death to me, if I doe it not I shall not
escape your hands. And how at last did she
deliver and quit herself from those quick-
sands? She imagined herself to stand in
the presence of God, she beheld God as
present, and beholding her in combat: &
thereupon conceived too much horror of
that offence, that she burst forth into this
freedom of speech: But it is better for me
without the Act to fall into your hands, than to
sinne in conspectu Domini, in the sight
of our Lord. You say the orchard is shut,
there is heere no wittes, nobody sees us:
but, Deus videt omnia , God seeth all things. I
had rather undergoe death, then offend
God who beholdeth all things. O wordes
worthy to be written in heauen, that
wholesouer shall be tempted by lasciuiousnes
may there fixe his eyes and read them,
Mori mala quam peccare in conspectu Domini
Deus videt omnia, I had rather dye, then
finne in the sight of our Lord, God seeth
OVER INCONTINENCIE. Lib. II. 355
al things. Nicetas when he was impugned was alone; and yet did not thinke himself alone; he saw God present, he implored his ayd who was present: he rather chose to die a hundred times, then so much as once give consent to commit that offence in the presence of God. On the one side a bloody battle, on the other a glorious victory. Deus vidit hæc omnia. God saw all these things. There are some (my E s s i m v s ) that adorne their closets with pictures: but garnish thine with written sentences, and let this one be an hundred times written in large characters upon all thy windowes & walls: Deus vider omnia, God seeth all things.

§. IV.

This powerful voice: Deus vider omnia, hath sometimes thundred even into the eares of wicked persons, and withdrawn them from their headlong pursuit of sinne. That of Alexandria, a woman notorious both for good and bad life; to make her perdition the more greevous §. 3.

Y 3 drew
drew with her many into the gulf of disordinate lust. Paphnutius taking compassion of her and those she allured to vice, putting on the habit of a soildier, and faining himself one of her customers went to visit her. And after some discourse desired they might retire to some private chamber out of the eye & light world. She fulfilled his request. But (the said he) this place is not secret enough. She lead him to another more private, till he made the same excuse. At last she brought him into the most secret part of all the house, where this disguised soildier looking here & there, & round about him: I pray thee (said he) are we secure in this place, & free from all spies? Why doubt you, Sir, (faith she) none shall see or heare vs now but God or the diuel. By this speech Paphnutius tooke occasion, and as if he had conceauned some horror thereby, replied: What? dost thou beleue there is a God? She answered: Ye, Sir, assuredly I doe. He asked further: And dost thou beleue he is present in all places, seeth all things? This also I beleue, answered she. Paphnutius added: And hath not he prepar'd
OVER INCONTINENCIE. Lib. II. 357
prepar’d everlasting fire for the wicked?
Doubtles he had, said she. Whereupon he
inferred. Doe you beleue these things,
and yet shal we in the eyes of that most
just judge, that beholdeth all things com-
mit for foule a sinne? Why do’st, o thou
impious and rash wench; prodigal of
thine owne eternal salutation, why do’st
make this thy only practice, to draw so
many others with thee into eternal per-
dition? Is this obscene pleasure of thy
body so much worth? Fearest thou neither
God nor the diuell? him as judge; nor the
other as accuser? Dost not God see all
things? This woman deeply strucken
with his speeches began bitterly to sigh.
And having no excuse, as one ashamed
of her foule enormities, with teares
streaming from her eyes fell downe upon
her knees, and promised penance and
amendment of life. She said and perfor-
med it. For not long after, burning all her
apparel and dressings which had been the
instruments of her lust, she entered into
a religious house of Virgins, where she
was closed vp in a straight and narrow
cel, and lived only with bread and water,
not presuming so much as once to pronounce the name of God, but daily repeated these words only: Thou who hast created me, have mercy on me. Having lived in this manner for the space of three years, delivered both from that, and the imprisonment of her body, her soul departed into a better world. And S. Paul, disciple of that great S. Anthony saw in vision a bed prepared for her in heaven. Thus for having so much grieved that she had lived defiled in an unchaste bed on earth, she enjoyeth now a celestial bed in heaven. This is strange; yet the like hath often hapned. By virtue of these words Deus uidet omnia, God seeth all things, B. Ephrem reduced a woman as shameless and unchaste to modest & virtuous coeurlatio. And certainly, vnles we degenerate into brute beasts and stones, it cannot be, but that by often and serious calling to mind that Deus uidet omnia, we must needs keep ourselves within the bounds of our duty. S. Bernard saith: How can a man become negligent who perpetually beholds God looking upon him. Why may not a man as well overcome luxury as negligence, considering the eyes of
OBER INCONTINENCTE Lib II. 356
of God, which are euer fixed upon him? Dorotheus, a good religious Monke, ad-
mitted into his family a yong man of whom there was no great hope, for that he was so accustomed to liberty, vanity, and all kind of enormityes; who notwithstanding made all the meanes he could to be a professed Monke. Dorotheus thought there was little hope that such a licentious yong man, would embrace and observe many rules and precepts: therefore he gave him only one, but such as deserved to have been written in gold: Cogita semper Deum tibi presenem, et te coram illo Stave, Thinke that God is alwayes present with thee, and that thou standest before him. Dorotheus was the name which this Nouice tooke in the Monasterie: who by obser-
vying only this precept profited so much in vertue, that after five yeares were passed he became altogether a new man; so exact in imitation of the vertuous, that at last he was appointed a guide to others and a mirror of vertue. So much profit did he reap by daily meditating on Deus sider omnia, God seeth al things.

Phangires,
THE TRIUMPH

§ V.

Phengites, a stone of admirable brightnes, is said to represent even those things which are behind one's back. Suetonius affirmeth that Domitian the Emperour made use of the same. For when he suspected any danger at hand or conspiracy against his person, he was so vigilant, that he caused this stone to be hung upon the wall of the gallery, where he was accustomed to walk, that he might by the splendour and shadow thereof discern whatsoever was done behind his back. Maximilian the first Emperour of that name is said to have had such a kind of stone: And cutting into a famous city of Germany, there came in congratulation the chief magistrate of the town, and presented him with a cup full of pieces of gold, as a token of his due faith and allegiance. The Emperour was then in a chamber, not far from the market-place, where certain shews were prepared. When the Magistrate of the city was departed thence, the Jests and Tournaments began. The most part of the Courtiers took their places
OVER INCONTINENCIE. Lib. II. 362

places where they could best accommodate themselves. The Emperor attended with a small company followed, leaving the golden goblet upon the table, and the doores open through which he had pass'd. Now, while all were attentive to the sports, one of the houshold servants entred secretly into the Emperor's chamber; I imagin to take account (but for his owne purse) of those pieces of gold: therefore he laid hold of the cup, and imagining no body saw him, with no sparing hand tooke out a great part of the gold. In the meantime while the Emperor privately put his Phengides before his eyes, & beheld therein what was done behind his backe, and withal the theefe then in action. The Emperor returning to the chamber, where every one earnestly expected the distribution of the present, commanded his servants to take out their equal shares. Amongst the rest the man, who had been there before he was invited, was called and commanded to take out as much as he could wel hould in his hand. At the first he seemed backward, but in the end without shame tooke out his
THE TRIUMPH

his share. Which done, the Emperor had him number the pieces, and withheld commanded him to draw forth those he had taken away whilst he was absent. Let vs see (said he) whether now or before thou hast dealt most for thine own advantage. The poore man was even stricken dead, & began to stammer, tremble, scarcely able to speake a ready word, and besought his Highnes to pardon his office. At last with shame enough he drew forth the pieces of gold and numbred them, which were farre more then the other he had taken. Well, said the Emperor, take it all, it is thine; but see thou come no more in my sight. If thou be wise, play not with great ones (much lesse with God for they are sharp sighted, & have eyes behind the. Knowest thou not that Kings have long hands, sharp piercing eyes, & many vigilat ears? Knowest thou not that God is all eye, all hand, all foot? So saith S. Augustine:

Epist. God is all eye, because he seeth all things; he is all hand because he worketh all things; he is all foot, because he is everywhere. This questionless would keep the coquetts & hands of servants in awe, that they durst not gather a flower,
OVER INCONTINENCIE, lib. II. 363
flower, pull an apple, or filch so much as a crust of bread, except they could be certainly assured of his absence. My Master is always at my back, I am taken in those places where I least fear or mistrust him. And who in any place, was ever able to avoid the eyes of God that clearly seeth all things? Deus vides omnia. Therefore whitherloever thou goest, Memento te deprehensum, Remember thou art taken.

Pausanias in his Corinthiakes writes of the image of Taurus with three eyes honounded in regard of his triple Empire over the highest, middest, and lowest things. But, to passe over these fictions, hath not our God three eyes, wherewith he seeth through all, even the least things, in heaven earth and seas, and the lowest hell? No place, to use S. Augustin's speech, be it neuer so hidden, no enclosures of walls exclude the eyes of God, who seeth all things at once: neither are mens acts & projects only knowne to him, but even those which are to be thought or perpetrated hereafter: Deus vides omnia, God seeth all, both past present and future things.
§. VI.

Al this deeply imprinted in a man's mind, will both strengthen him in his labours, and marvellously erect him in his griefs and afflictions. For the most part the nobler the spectatours are, the more earnestly we apply ourselves to labour for honour and reward. In the siege of Jerusalem no incitements were so powerful to animate the Romans against their enemy, as the eye of Titus the Emperor then present in person. Josephus witnesseth as much in these words: The custom of overcoming (having seldom been subdued) encouraged the Romans. But most of all they were enflamed by Titus, who stil in every place presented himself. For slothfulness seemed a most hainous office, whil'st Caesar looked on, & assisted as an eye-witness to reward him with rich donations, who fought courageously: Yea even to be knowne to the Prince for a valiant man was a sufficient motive to valour. Therefore many of them thus encouraged exceeded their owne strength. The eye of the Master makes
OVER INCONTINENCIE. Lib. II. 365
makes a fat horse: and the eye of Titus
makes his soldiers magnanimous: they
stand invincible like men of marble or
iron. Were the eyes of Titus the Emperour
able to doe this? Then much more power-
ful should the eyes of God be, who is
present in all places: The holy Scripture
speaking of Judas Machabaeus & his army
saies: They were with the hand fighting, but in 2. Mach.
their hearts praying to our Lord: They c. 15,
ouerthrew no lesse then fiue and thirty
thousand, being greatly encouraged and
delighted with the presence of God.
They ouercame, because in prayer they
had God alwais before their eyes, while
they were mindful of his presence, hun-
ger and thirst, wearines and dust, wounds,
stracks, dangers of death, and al seemed
easy and light. But if these soldiers
amidst drummes and trumpets and the
classhing of armour, clamours and hy-
deous groans of wounded, slain, or dying
men, did so lively apprehend God as
present with them, that they were won-
derfully delighted therewith; we likewise
may ( if we wil ) euin in the midst of
our most troublesome busineses, remem-
ber
ber God is always present. Now if there be any one who too nice and tender handed, feeble, faint and irresolute, laboureth as if he were half asleep, and by peccameale, his companion hath just cause to stirre him up in this manner: What doest thou sluggard? Where are thy hands, where's thy worke. Doest thou labour so slackly, and slothfully, so remissely, and negligently, because thou think'st thyself to be alone and unseen? The Moone seeth thee, the starres are witnesses, the Angels behold thee; God himself lookes upon thee. Standest thou not in feare of the eyes of God? Art thou not ashamed having God thy spectator, to fall into such a dead lethargy, that like a brute beast thou makest no haste but only to sleep and and take thy ease? Looke about thee sluggard, and though thou neglect the eyes of men, at least reverence those of God. Deus viser omnis, God seeth all, as well those that labour carefully & industriously, as thyself who labourest so faintly & negligently. God beholdeth both the labourers & loiterers, he taketh notice as well of the deceauer, as the
OVER INCONTINENCIE. Lib. II. 167.

the deceased. Deus videt omnia. Seneca
not only Christian-like, but almost (if
I may so say) divinely, properly, and
truly wrote of this point to Lucilius: God
Ep. 42.
is very near unto thee, with thee, and is within
thee. So I say (my Lucilius) a holy Spirit re-
sides within vs, which both preserves and
preserves vs, whether we commit evil or do good;
deals with vs, as we demeane our selves
with it. There is nothing concealed from God, he
Ep. 95;
is present with vs, and conuenes himselfe into the
midst of all our thoughts. God is present in all
places, and with all persons. I am astonished
to see so much light shine on this man in
darkness. Againe, (faith he) Doe all things as
is some body beheld thee. It is a thing profitable
without doubt to set a watch over thy selfe, and 

to beare respect to some one or other who thou
mayst invygh beholdes thy cogitations. Some for
the most part, is prevented by an eye-witnesse. Let
us stand in feare of some body, that regarding his
authority we may abstaine, and in secret be
more pionously employed. O happy is that man
Ep. 10,
who redieth not only his actions, but also his
fine.
thoughts. Happy is that man, who can so stand
in feare of some one or other, that calling him to
mind, be may compose and order his life.
THE TRIUMPH
fore like with men as if God saw thee, speake
with God as if men heard thee. Al excellently
wel said. And did a man that was no
Christian write these things? Good
I e s v! what answer will Christians make
at the day of judgement? We are already
convinced by thousands of witnesses.
We know that God seeth all things, yet
lieue as if he saw or knew nothing.

§. VII.

The more we obserue the eyes of men,
the lesse we regard those of God. And
this ( according to the opinion of S.
Chrysostome) is the cause of our destruction.
We carefully endeavour to behave our
selues commendably in the eyes of men,
but contrarywise are negligent of the
fight of God; as if there were no God to
behold vs. That Golden-mouth had reason to
complaine, that while we sinne we con-
temne God; and stand in feare of men.
None in the presence of man would
commit fornication; for euen shame
would suppress the violence of his
affections; yet while God beholdes vs we
dare
OVER INCONTINENCE. Lib. II. 369
dare adventure upon this and more
grievous offences. Is not this alone a
sufficient cause why God should strike
us from heaven with innumerable thun-
der-bolts? From hence proceed all our
mischiefes; because in perpetrating
dishonest things, we fear not the eyes
of God, but of men. There is nothing hidden, which shall not be revealed, nor any thing con-
called, which shall not be known. S. Ambrose
is so eloquent and serious herein, that if
one retain'd any remorse of conscience,
it were impossible not to be mov'd. Give
me anyone ( faith he ) inflam'd with the most
intemperate heat of concupiscence, who neglecting
injustice, will not curb his fleshly appetites, yet will
he be wary to preserve his good name; and though
he blush not at the same it seise, yet will he blush
to have an eye-witness of his crime. If by chance
he takes notice of any that beholds him
offending, through shame he loatheth off
his intemperance, and blusheth thereat
deliteth from that wicked enterprise. Ah!
now much rather would he doe this, if he
did but consider that all places are ful of
Angels, the aire, earth, seas and churches,
of which the Angels are protectors.
The Triumph

Dost thou feare the sight of men, and art not afraid of the presence of God? O shame! When thou art told that God knoweth the hidden secrets of men, thou wilt not give care therunto, lest thou shouldst begin to know what thou oughtest to feare, and thereby be afraid to transgresse. Tell me, dost not think Christ beholdest thee in the stews, who saw thee entering in? Will he not take thee offending, whom he saw resolved to offend? But grant (what may not be admitted) that God should not behold thy wickednes; Behal is spectatour, a legion of diuels who thrust thee upon it are witnesses. Thinke not they wil dally with thee in keeping thy counsell, who must share with thee in the punishment. They desire to see many like themselves; their glory is to bring many to perdition. Therefore, Qua onque perrexeris, memento te deprehensum. Deus videt omnia, Whithersoever thou goest, remember thou art surpriz'd. God seeth al things.

Thou maist easilie dazle the sight of men, and (as Plautus saith) Glaucoma obijere, cast a mist before their eyes; but none could ever by any art decease the
OVER INCONTINENCIE. Lvi. II. 371

eyes of God: which the Ancients did express by that pretty fable.

Upon a time a certaine Hart pursued by hunters fled through feare to a stable for couert, where he intreated a mule to afford him a little roome to hide himself till the hunters were past. The mule replied: Thou wilt find little security in this place; for ere long my Master & his servants will be here. The Hart constant in his resolution, answered: I'll adventure, & shrowd myself as well as I can; I hope thou wilt not betray me. Scarcely had he hidden himself, when the servant rushed in, but saw not where the Hart lay couered, as deep as he could in the hay. The Hart wonderfully rejoicing to see he had deceaved the servant, & well-nigh escap'd at danger, began to be out of feare. In deluding this blind buzzard (said the mule) there was not so much art as fortune. Woe be to thee when my Master comes: he hath Lincies eyes; if thou canst deceave him then thou maist triumph. E're long the Master came & looking round about with a piercing eye discovered the Hart's horns above the hay, and the poore fugitive himself. Where-
vpon clapping his hand's he instantly called for his servants: and soe this poore beast fel into a snare where he hoped to haue found a sanctuary.

The moral of the fable is this. The servants signifie mortal men; the Master God himself. It is an easy matter to deceave the eyes of these servants: a thousand visards may delude them: but the Master, who is nothing els but eye, no man could euer deceave. God searcheth the hart and reynes. Speake of what man foever thou wile, God is wites of his reynes, a true searcher of his hart, and a hearer of his tongue. Man seeth that which is apparant, but our Lord looketh into the hart. Therefore Quocumque perscexeris, memento te deprehensum. Deus vide omnia, Whitherfoever thou goest re-member thou art surpriz'd. God seeth all things.

§. VIII.

There is a figure in Rhetorieke called Conuersio, which with one answer deci-deth many questions. S. Basil making vse thereof
OVERT INCONTINENCIES. Lib. II. 373
thereof, with few words resolved many questions. His scholars asked him, who above all others was soonest and oftnest angry? Who ought to be reputed most slothful in the service of God? Who the most distracted in his prayers? Who lightest in behaviour. And finally, who was to be called the most turbulent of all others? S. Basil answered in a word: He in who thinkes not that God beholdes all his actions quest. and thoughts. But they demanded further, how a man might alwaies subdue his passions of anger, and restraine his thoughts from wandring? Who could amidst disasters and perplexities of mind be as cheerful and pleasant, as if he were playing or dancing? And lastly who was so wary in his life and conversation, as to haue all his words and deeds composed and ordered with a due decorum? S. Basil replied, as before: All these things are easily compassed by him who alwaies thinkes himself in the presence of God. Ecclesiasticus Eccles. faith: If thou holdest not thyself every mo- ment in the feare of our Lord thy house shall quickly be overthrown. He feares not God who imagineth him to be absent.

Therefore
THE TRIUMPH

Therefore S. Augustine faith: God who is in secret is to be feared in publick. Do'st degoe abroad? he beholdes thee? Do'st returne home? he sees thee. Are lights put out? he discovers thee. Are the candles lighted? he describes thee. Do'st retire into thy chamber? thou art in his sight. Are thy thoughts busied? he beholdes them. Therefore fear him who hath a watchful eye over thee, and at least by fearing, live chast. For our Lord hath knowne all knowledge (as the Wise man faith) he hath searched into the depth and parts of men, and in their subtility he hath considered. At last at deceit is published by the testimony of the sun. Deus videt omnia, God seeth all things.

Ferdinand the Emperour was much delighted with little clocks & watches. He had a great number of them artificially wrought of divers fashions. Upon a time it pleased him for his recreation to cover a whole table with this kind of tatling commodities, and place them in order, as if he would have set them to sale, affording thereby a grateful spectacle to his courtlike retinue. And when he had sufficiently pleased his sight, he step'd aside, and fell into some discourse.
OVER INCONTINENCIE. Lib. 11. 375
course. In the mean while, one amongst
the rest, as ready to purloyne, as willing
to behold, whether moved by the
occasion offered, or out of a sithching hu-
mour, I know not, snatched up one, and
thecuishly conveyed it into his pochet. The
Emperor reflecting his eye perceau’d it;
called the man and held him in discourse,
til the houre came, wherein this golden
pratler, to tel what a clocke it was, spake
in his pochet. The poore man blushing
fore against his wil, without uttering any
word confessed the fact. He Emperor
satisfied with this blush, vouchasph’d to
connue, and freely forgave him the thefe. And we (my E st M y s) are not unlike this
thefe. How often doe we set a faire gloffe
on faishhood, delight in lasciuious discour-
ses, & secret stolne lufts of the mind. Mi-
serable wretches! We perswade our selues
we lie hidden; but in fine this short houre
of our life being past, the clocke, I meane
our conscience, wil speake. The eye of Al-
mightie God not glancing, but every mo-
ment steadfally beholding at our actions,
wil convince vs. For, in every place the eyes of
our Lord contemplate both the good and evil. 3
God
The Triumph
God seeth all things. For a time he seemeth not to see, suffereth this man to steal, another to commit Adultery. What this or that man, what we and all men thinke, he viewes, and holdes his peace. A time will come when this judge will obje& to every particular man, in this manner:

Ps. 49. Thou hast done these and these things, this and that thou hast perpetrated, yet I have been silent. Now thine owne conscience accuseth thee, nor mayst thou, (thyself being judge) obtaine pardon. Alas, poore wretched man, what then wilt thou answer, what patron wilt thou seek to, when the just man shal hardly be secure? Hell and perdiction are before our Lord, how much more the haunts of the children of men? If thou deny thy sire before men (faith S. Ambrose) thou shalt confess it before God, and though thou wouldst deny it, thine owne conscience & thoughts will convince thee. LaChantius, de vera cult. c. 6.

Pro. 15. 21. What doest thou, what goest thou about, to what end doest thou conceal any thing? He that observes all followes thee. Doest thou thinke (mad man) thou shalt be able to escape the eyes of all men? What doth it avail thee to have no man prying
OVER INCONTINENCIE. Lib. II. 377

prius to it, if thou thy self hast a conscience. Paternus Deo vndique, we lye open vnto God on euery side. Therefore Quocunque pertexeris memento te deprehensum. Deus vides omnia, Whither soever thou goest, remem-ber thou art taken. God seeth al things.

§. IX.

EDESIMVS. May I aske you a question? PARTHENIVS. I would haue commended you, if you had not done it of your self. In the interim I'lle take the opportunity, and breath awhile. EDESIMVS. From whence I pray you proceed daily so many foule, and hainous offences amongst Christians? Doe they not beleue al those things, whereof you haue discoursed concerning God's Vbi-quitary presence? PARTHENIVS. 'Tis true, they beleue, but with so slender faith, as if they beleued not at al. I knew a certaine Postilion, a bold and desperate fellow, who being accustomed to the post, and make his journeyes as well night as day, would sometimes for a horse through stony rough wayes.
THE TRIUMPH
precipices; and being admonished of the
danger, that he might at least have a care
of his life, if not of his horse, he laughing
at them said: I shut mine eyes whereasoe-
uer I travaile; al waies are plaine and even
to me. They are like this man, who be-
leeue that God is present in every place,
but doe nothing at all worthy of this pre-
fence. They shut their eyes, and rush into
every way that cometh next them. Such
wretches were those sensual old men,
that lay in wait for another man's wife,
soliciting the chastity of Susanna. They
were inflamed with the concupiscence of her, and
subverted their sense, and declined their eyes that
they might not see heaven, nor remember just
judgements. David commending this very
grauely to Salomon his sonne saide: And thou
Salomon, my sonne, know the God of thy father,
serve him with a perfect hart, and a voluntary
mind, for our Lord searcheth at harts, and under-
standeth al cogitations of minds. If thou seeke him
thou shalt find, but if thou reseest him he wil for
sake thee for ever. An admonition very worthy
of the cares of Kings. But Salomon becom-
ing unmindful of his fathers discipline,
lustfull after women that were strangers,
OVER INCONTINENCIE, Lib. II. 379

fell so farre into dotage and impiety, that he forgot the God of his father; and so loued the fraile beauty of another, that he grew out of loue with his owne soule. And from whence proceedeth this corruption of life, but by persuading our selues foolishly and wickedly, that God beholdes not our sinnes; or, if he doth, will easily pardon them? O darkness of man's soule! This eye which seeth all things, & is seen of no body, will in time bring to light whatsoever lies secret and hidden. This eye will discover how many dead bodies Tobys buried by night: this eye will manifest how many throats privately, how many publikely were cut by cruel Herod: this eye will declare to the world what that Bishop Nicolaus was, who by night with a bagge of money charitably rescued a poore maides chastity from imminent danger: this eye will make knowne to al, it was Iosiph that solicited his Mistresse to wickednes, but that she importuned him: this eye will declare, how Elizabeth daughter of the King of Hungary in a private corner of her garden washed the scall'd head of a poore
poore begger: this eye in time wil bring to light al the most secret actions of mankind. Things passe oftentimes in this world with extreme partialitie, & sometimess very wickedly. Some devoure the figges, and accuse others; the guilty are pardoned, and the innocent condemned. The crowes offend without punishment, and the poore pigeons pay for it. These things will not be concealed.

There is nothing so secret which shall not be manifested, nor so hidden, which shall not be knowne and come to light. Therefore Christ faith: And thy Father who seeth in secret shall restore unto thee. Therefore Quocunque perrexeris memento te deprehensum. Deus videt omnia, Whithersoever thou shalt goe remember thou art surpriz'd. God seeth all things. There is no thought that overslipeth him: no word that soundes not in his eares. But to the intent we may never be forgetful heerof, we ought for helping of our memory to set before our eyes some objects which may daily admonish us: a picture in our chamber; some notable sentence written in our study; or some part of our garment, for that purpose exposed.
OVR INCONTINENCIE. Lib. II. 332
exposed to our sight: a ring upon our finger, or that daily laying of the Priest in the holy Masse: Dominus vobiscum, Our Lord is with you. Whatsoeuer it be, we are daily to be admonished thereby that God present in every place beholdeth all things. Add the closing sentence of that learned man and holy Martyr Severins Boethius, who with these words sealed up that his golden little book of Philosophical Consolation: There is a great necessity imposed upon you of honesty, and virtue, if you will not dissemble, for so much as you live before the eyes of a Judge who seeth all things. Either we are stones, or we shall be moved with these wordes: Deus videt omnia, God seeth all things.

THE NINTH ANT IDOTE against Incontinency, with the nine punishments of eternity.

CHAP. XI.

I had rather weep then speake, since whatsoeuer we say will be too little. We shall never express with words, nor fully conceaue
conceau in thought that vnspakeable Eternity of the damned. I know, many; haue discoursed at large concerning the torments of the damned; but in vaine is writing, in vaine is al speach, while the mind is not attentue by a seriose and profound consideration. We read and heare of those torments; we set them painted before our eyes, and belleue they shal come to passe; but al quickly vanished away, vnles we often ponder them in our imagination, and fix them seriosely in our mind. Out alas, (my Ede-s i mvs) many are those vnspakeable paines: which I shal heer both for thine and mine owne meditation compendiously respresent vnto thee.

THE FIRST
punishment of hel to be feared; to wit vnspakeable Darkness.

This is the chiefe, the greatest and most vnspakeable torment of al others. But understand what darknes I meane: which deprives thee of a glorious vision. O how great and true delight wil it be, to behold Almighty God for al eternity: We take
OVER INCONTINENCIE. Lib. 11. 38; take some pleasure in seeing a proper and comely man: but admit Almighty God should create a man infinitely more amiable then the most beautiful in the world, what excessive love would it cause in those that beheld him? Now compare this sily man with an Angel; An Angel? yea even all the Angels of heaven; with God and his infinite beauty. Dost thou not perceive the disparity? At the beauty of flowers, of men and Angels, and of all beautiful things, compared with that of God, is a gloomy mist, mere night and utter darkness. Wherefore to be excluded from beholding this immense beauty, and that eternally, is an horrible, inexplicable and incomprehensible torment. And this the Divine calls penam damni the paine of losse. In the opinion of S. Chrysostome, a thousand hells are lesse, then to be cast off from the light of God. I rehearse his words: I know (faith he) there are many that only feare the tortures of hel, but I say the losse of that glory is much more grievous then the punishment inflicted by hel. And after a few words faith: Hel likewise is intolerable. Who knowes it A a not?
not? who considereth that horrible torment and is not shaken with feare? Notwithstanding if a man should endure a thousand hells it were nothing in comparison of the losse of that glorious sight, and to remaine for euer hateful to Christ, pronouncing those dreadful words, against him: Non nos invos, I know you not. A thousand thunder-bolts were more sufferable then to behold that countenance ful of mildnes and pitty averted from vs, and those most pleasing eyes not tolerating our sight. What therefore may be more terrible then to heare that horrible thunder, the voice of God thus reiecting vs: Depart from me you accursed: without are dogges, and the vnchast. Ah how farre are we from conceauing this punishment of irrecoverable losse? besides the inward darknes ( for so we may call it ) which ouerwhelmeth the understanding, wil, and memory with errour and blindnes. Whatsoeuer the memory representest to it self, shall affliet it; whatsoeuer the understanding thinkes upon, shall be hydeous and execrable, and of infinit torment. The wil shall be astonished, at it's owne obstinacy,
O VER INCONTINENCIE. Lib. II. 385
obstinyacy; for it shal never be able to
desire that which God willeth, & to shal
alwayes haue within it the punishment of
it's owne malignity. Truly (saith S. Au-
gustine) those that are cast into outward
darknes shal never be illuminated with any
intrinsical light. O darknes most to be
feared! To this inward is added an out-
ward darknes, of which our Sauiour
speakes in these expresse termes: Caft ou.
the unprofitable seruant into vitter darkness;
which shal farre exceed the darknes of Mat.
Egypt. If the damned haue any light at al, 25. 30.
it shal be for their greater punishment,
that they may see what may more
augment their torments. Their parents,
children, freinds, kinsfolke, & brothers
shal be no solace vnto them but paine and
affliction. O land darke indeed, and co-
uered with the shadow of death! O land
of misery and desolation! Where there is the
job. 10. shadow of death, and no order, but where 21. 22.
everlasting borour mhabiteb. Let therefore
libidinous eyes learne now of their owne
accord to condemne themselves to vo-
luntary darknes, and utterly to exclude al
venereal wantonnes. Blessed are the cleane
of hart, for they shal see God. Aa 2
THE SECON D:
Weeping, and gnashing of teeth; Howling
and yong, most horrible
and lamentable.

After the torment of the eyes, follo-
weth that of the eares. Heer represen-
t unto thy self al that may torment them:
the clamours of men, bellowing of
beasts, thundring of clouds, down-fal of
waters, & whatsoeuer may seem harsh &
horrid to the eares; al this shal the how-
ling of the damned infinitly exceed. Christ
openly forewarning vs faith; There shal be
weeping and gnashing of teeth. For many are
called, but few are chosen. This weeping,
howling and roaring of the damned, as it
were of brute beasts, wil proceed from
their mighty and grievous paines, which
shal confaine the most stony harts to
breake forth into desperate lamentations.

With these Odes and warbling tunes
shal the eares of these miserable creatures
be daily vexed. The burden of this musick
shal be Stridor demium gnashing of teeth
through exceeding great cold. Thefe
OVER INCONTINENCE. Lib. I I. 388
shall be the changes in hell, but without al
change or mitigation of torments. They
 passe from extreme cold waters to excel-
lisue heats. O most cruel feu er of the
damaged, which neuer remitteth. Heer
euerlafting horror inhabites, terrour,
trembling, weeping and griefe surcharge
these captiuies on every side. And for so
much as this is not only to be suffred for
certaine hundreds of yeares, nor for
twenty, fifty, or for a hundred thousand
Ages, Job calleth it sempsternum horrorem,
euerlafting horror. Sometimes euyn one
night seemes a whole yeare, which a man
passeth without sleepe in solitary darknes,
 vexed with some sharp paine, although he
lye upon a soft feather-bed. O how anxio-
suly lying awake he countes the houres,
how earnestly he expect an end of that
heauy night? Yet what is this imaginary
yeare, what this night without any sleepe,
and ful of paines; what are a hundred,
what a thousand nights, compared with
that eternity in hell, where mourning,
weeping and torments are everlafting?
Ah, how horrible a thing is it to fall into the hands
of the living God! O let us now throw our-
selfes
THE TRIUMPH

Selues into the hands and armes of Christ our Lord hanging dead upon the Crosse. Ah grieue, grieue for whatsoeuer delights your eares haue hitherto admitted; from hence forward suffer them to be hedged about with thornes. It is a dreadful thing to fall into the hands of the living God.

THE THIRD:
Hunger and thirst incredible.

Where our offence is, there shall be our punishment. How many mischieves doe we heap upon ourselves by gluttony? alas, we shall pay for it with hunger and thirst. The glutton clothed in purple, thrusting forth his tongue, cried out: I am tormented in this flame; and desired it might at least be cooled with a little drop of water hanging on the very tip of ones finger. He demanded not a vessele ful, but only a little drop, yet could not obtaine it. Behold that rich glutton suffered such extreme want that he begged not a chalice ful, but as much as might hang on the tip of a man's finger: not any delicate wine, but a drop of water; and this

not
OVER INCONTINENCIE. Lib. II. 389
not of any honourable cup-bearer but of
Lazarus the beggar. Notwithstanding all
this was denied him. They are utterly so
defstitute of all hope of solace in that place,
that which way soever they turne their
hands or eyes, they are without any care,
and never releas'd from paine. As he that
is fall'n into the sea, involued in the swel-
ling waues on euery side, finding no place
to fasten his foot, in vaine casteth abroad
his armes, in vaine catcheth at the fleeting
waters: So those vnfortunate wretches
plunged in this maine sea of torments
find no where any refuge, or releas from
their paynes. There is nothing in that
place can assuage their hunger or thirst.
O miserable wretches! al the good you
can expect you haue receaued before in
your life time. There is nothing els now
due vnto you, but torments, and those
eternal. In times past you feasted; now
your fasting dayes are come, now others
are feasting who heretofore fasted. For
this respect our Lord vieth these words:
Behold my seruants shal eat, and you shal be 1Sa. 65.
you shal be thirsty. Behold my seruants shal
Ae 4 rejoyce,
THE TRIUMPH
rejoyce, and you shall be confounded. Behold my servants shall yeald-forth praise through the exultation of their hart, and you shall cry out through the griefe of your soules, and shall howle through contrition of spirit. A hundred times was it preached to you (deafe wretches) in times past, that with punishments you should pay for your delights. No man gav'e care to it. I called, and you return'd no answer. I spake and you heard me not, and you wrought euil in my sight, and those things, which I would not, you made choise of. Now must your merry cheere and short madneffe be disgested with a long and eternal hunger, your fleeting pleasures and ful cups be punished with perpetual thirst. It is now too late to seeke redresse of your hunger and thirst. After such a dinner followeth such a supper. Gluttony wel deserveth to be entertained with hunger, drunkenesse to be punished with thirst. This reward is due to gluttony. O my God! he indeed auoideth hell who often ponders seriously thereof.

THE
THE FOURTH:

Intolerable stench.

By sinne all the exterior senses are infected, and punished by revenge. In times past our Lord rained upon Sodome and Gomorra fire and brimstone. With this kind of raine was that heat of lucht to be extinguished. There is nothing hotter then fire, nothing more vnslaouery then brimstone. They therefore who were tainted with lascious concupiscence of their flesh, perished by fire and brimstone, that by their iust punishment, they might learne what their filthy lucht had defuered. He shall raine snares upon Ps. 106 sinners: fire and brimstone and blasts of storms 7. the portion of their cup. A libidinous and impure man is subiect to a double punishment. Whilst he liueth he intangleth himself more and more in the snares of luxury; and deceasing, passeth into the lake of brimstone. Oh how great is the stench euene of one carcasse! how intolerable then will it be amongst so innumerable carcasses of the damned! There is now no smel on earth though near
THE TRIUMPH

foidious, that is not as sweet as saffron, compared with this most loathsome stench of hell. That Angel in the Apocalypse often threatneth the lake of brimstone: Their portion shall be in the lake burning with fire and brimstone. Goe now you Christians, and deeme it your greatest felicity to abound in pleasures & delights; to morrow perhaps you may be plunged in this sulphureous gulf. Oh! what wil your voluptuousnes sauaille you, when you shall be buried in the flames of hell, and the smel of brimstone shal drive away all your rare & exquisite odours. Let vs then be wise in time, least the sequele of a sweet and short moment come to be a bitter and everlafting eternity.

THE FIFT:

Fire not to be extinguished with any length of time.

These things are more then apparent, which the Prophets and the Master of the Prophets, Christ himself, hath foretold of this fire. Depart from me you accursed into eternal
OVER INCONTINENCE Lib. II. 393

Eternal fire. He will burn the chaff with un-

quenchable fire. It is better for thee to enter lame

into life everlasting, then having two feet to be
cast into the hell of unquenchable fire. Every tree

that doth not bring forth good fruit shall be cut

up and cast into the fire: into the fire never to
be quenched, which will exceedingly torment all their whole sense of touching.
The tree is not only bad which beareth

wormes, eaten apples, but that also which

beareth none. We are often to be

blamed, not for committing any great
evil, but for not doing good; seeing for

the most part that tree is sooner cut
downe for fuel which beareth no fruit at

all, then that which beareth hard and

stony pears: as that servant is not only

beaten who hath done amisse, but he

likewise who through idlenes hath been

unprofitable. Not only sharp thornes, but

also greene darnel & cockle are gathered,

bound into bundels, and cast into the fire.

So shall it be in the end of the world. The

Angels shall goe forth, and separate the

wicked from the midst of the just, and

cast them into the furnace of fire: of fire,

alas! and (which is most dreadful) of

eternal
THE TRIUMPH

eternal fire. The ingenious cruelty of
man in the invention of punishments,
findeth out most exquisite torments; yet
none more violent, none more intolerable
than those of fire. Notwithstanding
as no torments are more grievous, so
none are more transitory than those of
fire which consumes all things. What a
kind of fire then shall that be which both
sharply torments, and yet shall never
cease to torment. Verily if these things
were but believed, and thought upon
attentiuely, none guilty in his owne
conscience of mortal sinne could abstaine
from sighes and teares; none would pro-
craftinate and deferre their repentance.
O my EDESIMVS, we doe nothing,
if we endeavoure not as much as in vs lyes,
to behold and touch with our eyes and
hands those immortal flames. O, thou,
whosoever thou art scorched and in-
flam'd with lust, put I beseech thee but
the end of thy finger into the flame of
a little waxe candle and take it not out
before thou haft said one Pater noster.
Why delayest thou the trial of this?
Pullest thou out thy finger so soone as
thou
puttest it in? Having scarcely pronounced two words, straight thou sayest this is an intolerable torment. Try, put thy finger once again into the fire. Thou sayest it is impossible to be done, the paine is so extreme. Ah, my God! ah, ah, we deeme it terrible, extreme, intolerable paine to put even the end of our finger into a little fire, during the least moment of an houre, divided into an hundred or a thousand parts. What then will that paine be, when our whole body shall burne, not in these painted fires, but in those horrible flames of hell: not for an instant or an houre only; not for a day, a moneth or a year; not for an Age only, or for ten thousand, or a hundred thousand years; not for a hundred thousand millions: but for innumerable, infinit yeaeres, for all Ages, for all eternity! O my God! O Edessimus, whosoever he is that doth but once a weeke seriously think upon this, it will either make him lieue as a man indowed with reason, or he is already hardened and transformed into a stone, degenerated and turn'd into a brute.
brute and savage beast. He is a very flint; who thinking of this terrible and unspeakable torment of hell is not melted and mollified. But it is a common madness which deprives us of understanding, and all wholesome considerations. Oftentimes we are no more moved with these things, then if we heard or saw so many painted fables. This I say is a common madness amongst men, who going in quest after a happy life, fly from it, and are not afraid of eternal death, which they seem willing to fly from, but shun the labour by which they might avoid it. O fires! O flames of hell! O you hellish scorchings, that for no age shall ever be extinguished! One only paine or disease in any part of the body, be it in the stomack, head, feet, breast, teeth, or eyes; how tedious it makes the nights, how grievous the daies? But admit a stiff man should be tormen-
ted with sundry grieves in all the parts of his body, and had for every one of them a particular torture; yea were a man so miserable and full of dolours in all his limmes that he might even mollify a flint, and make it sensible to commiserate him;
OVER INCONTINENCIE. Lib. II. 399
him; notwithstanding he himself as yet should not be sensible of the unspeakable tormenting flames of hell, since our's compared with them may seeme but a painted fire, and our paines in comparrison of theirs, a slight scratch or flea-biting. The least torment of the damned is more grievous then the greatest in this world. Great are the torments of diseases, yet tolerable by intermission of some good houres: but there, (alas!) is none. In this world greatest paines are either quickly over, or when they are extreame, we are not sensible of them. No paines can be excessive, and continue long but those in hell. For nature hath so disposed of things in this world that paine is either tolerable or transitory. But in hell most intolerable, continual, and everlastig:

For their fire shall never be extinguished.

15. 66.

THE SIXT:
Miserable torment of conscience.

Their worme shall not die, saith the Prophet.
Isa. 6: 14. With the very same words Christ confirms it, saying: Where their worme shall not.
T H E  T R I V M P H

3.44. and after a few words (to make the most stupid capable thereof) he repeats it the third time: Whereupon they shall accuse themselves of wicked folly; every one's conscience shall continually upbraid him in this manner: See (desperate wretch,) between jest and earnest thou hast lost a kingdom. Thou mightest, if it had pleased thee, have been eternally happy. Thou mightest with a short and easy labour have purchased immortal beatitude. But thou wouldst not. Behold thou most senseless fool, for a little carnal pleasure, and that most obscene and momentary, thou hast sold an infinite delight. Thy flesh (for thou wast dearer to thee than heaven.) Thou see't now what pleasures thou hast followed. I foretold thee, I forewarn'd thee, I rebuk'd thee: nothing could preuaile. Now thou art separated both from thy hopes and things hoped
OVER INCONTINENCIE. Lib. II. 399
hoped for, and nobody is in fault but thy self. See brutish beast, for embracing thy voluptuous and fordid pleasures which were so small and momentary, thou hast lost all happiness. Farre out of thy reach are now thole honours, treasures, and delectations of the Blessed, from which thou art utterly excluded. Now thou art for ever banished from those joyes of heauen because thou wouldest have it so. These are the tormentes thy lusts have purchased, thine incontinency hath cast thee headlong into those fires. Now thou paiesst dearly, with everlasting mourning, for thy mirth & momentary delight. Desperate wretch do'st weep because thou art deprised of the joyes of Paradise? Thou, thou deprised'st thy self. Do'st bitterly deplore the discretion thou had'st of the everlasting banquet in heauen? 'Twas thy owne madnes, who so undervalued it. Do'st lament that heauen gates are shut against thee? Thou and none but thou didst shut them. Now, if heertotore thou wouldest thou hadst been blest for ever, and with a little labour mightest
have gained heaven. But by deferring & neglecting it thou (O blindness!) didst cast thy self headlong into this dungeon, out of which thou shalt never be delivered. Despair (damn'd ghost) a hundred and a thousand times despair: thou shalt despair and dy eternally; and yet shalt never be so happy as to approach to death. Thou (wretch) thou art the only cause of the torments which thou sufferest. Thou art damned, because thou would'st be damned: thou art cast from the face of God, because thou diddest turn away thy face from him. Thou hast not perished by any others fault, but by thine owne, and eternally thou must perish. These shall be the bitter and remorseful discourses of a man's conscience: but (alas) they come too late. Whilest we live in this world we find means to delude and prevent this remorse of conscience, which is wont to ymbraid vs; sometimes by reading vaine booke, sometimes by discoursing: now by sleeping, another time by labouring, and sometimes by feasting & merriments. But with them in
OVER INCONTINENCIE. Lib. II. 402

Bel, there is neither sleep nor rest; no reading, no feasting, no consolation. Day & night the worme of conscience shall gnaw their harts tormented on all sides. The damned persons shall be furiously mad, & storme against themselves. They shall continually howle with this mournful song in their mouthes: O time, O you golden dayes, how are you vanished, whither are you gone, never to returne againe! O blind and foolish sottes! we had our eares flopt, our eyes closed vp, we were made with lye, and by lewd examples drew one another into destruction. Hither (miserable wretches) hither we hastened, and despising all admonitions ran headlong to destruction and death: oh! to death, yea even eternal death.

What now doe all the pleasures of the deceitful world availe vs? Every delight we call to mind is a tormenting corazie; all our pleasures are gone and vanished: and although we might enjoy the for a thousand yeares, what were it in comparison of these eternal torments. It was but a poore shadow of vanishing pleasure we snatched at. Who was it that so spitefully bewitched

Bb 2
THE TRIUMPH
bewitched vs to make vs run headlong
into this infernal Chaos? O that we had
once a yeare seriously thought upon
eternity! O that one short day or houre
might be granted vs! But in vaine are al
our desires, time is past, al our hopes are
vanished. Curst therefore be the day
wherin we were borne, cursed be God
by whom we were created &c. Heer I
moderate my speech, and remit to he!
thole blasphemies not to be spoken of.
This one thing I inculcare: Their warne
shall never dye, and their fires shall never be extin-
guished. Let him be wise & wary betimes,
wholoeuer seareth these eternal com-
ments.

THE SEVENTH:
A horible place, and detestable Associates.

The place is exceeding farre remote
from the residence of the Blessed. Abra-
ham cryed out from aboue: Between vs and
you there is a great Chaos, that by whom
pauest from hence to you may not, nor come hither
from thence: and yet Abraham was not
then in heauen.
OVER INCONTINENCE. Lib. II. 403

Hel hath no parlours, chambers, or places of retirement, as we have. Their sepulchers are their houses for ever: neither have the richest any better lodgings: For the rich man also dyed and was buried in Bel. O infinit deep sepulchre! This servus now instead of his houses, towers, and triumphal arches: this lake is in lieu of his bathes: this dungeon instead of his Theaters and palaces. Nor doe they hear range at liberty, but are bound and fettered in chains. Christ commanding, saith: Bind his mouth, hands and feet, and cast him into utter darkness. The damned there cannot walk about, nor so much as stirre hand or foot, but tyed & as it were fastned to an iron spit, they burne as miserable fuel to that fire. How great a torture is it for a sick person to be in a burning fever, and never move out of his place? What a torment was that to Marcus Aristobulus (a most glorious Martyr) who starck-naked was bound fast to a stake, exposed to the hot parching sunne, and annoynted with hony, that he might be stung and bitten with gnats, flies and waspes, and so endure
endure a long and tedious martyrdom? But, o you Christians, these are but painted torments in respect of those in hell. This was accompanied with pleasure: it was a comfort to this Martyr he suffered but for a short time, and thereby was to obtain everlasting joy in heaven: for he knew, what tribulation soever he endured, it was but light & momentary, & therefore persisted a resolute Champion of our Lord; and the greater torments he suffered, the greater was the reward he expected. But neither time nor place shall yeald any consolation to the damned. For where they first began to suffer they shall lye bound in chains for ever.

Another torment is the most execrable company. It is a great part of the Saints felicity in heaven to live amongst the Quires of Angels, and a great part of their misery in hell to burne amongst the howlings of diuels. This is the decree of divine justice, that the wicked shall have those or their torturers and enemies, whom before they followed as Counsellours and freinds.

THE
OVER INCONTINENCIE. Lib. II. 405

THE EIGHT:
Eternal despaire of al happines.

Beatitude is an Epitome of al ioyes, as hel is of al paines and punishments. Al aceribities desolations and tormenting grieves are companions to the dammed: al pleasures, ioyes, delights, & contentments attend the Blessed in heauen. No disaster in this world is so great which may not be mitigated. Reason persuades, time shortens, meat and drink asswages, our freinds, with those that haue endured the like, comfort and encourage vs; finally hope of seeing an end doth somewhat recreate vs in afflictions: In hel al the doores are shut against consolation, and al passages thereunto intercepted. They can hope for no release from heauen nor earth, nor except any present or future succour. Which way soever they cast their eyes, they behold cruel darts of death throwne against them; on euery side mourning, anguish, wailing, lamentation and innumerable torments.

The sorrowes of death have truely Ps.114.

Bb 4 compassed s.
THE TRIUMPH compassed them about; they have found tribulation and sorrowes indeed, so manifold, that every one shall suffer paines correspondent to his offence. Let no man therefore pamper his body; for this very flesh of our's, according to it's delight shall be afflicted and punished. This very body of our's if it raise more curious fabricks for itself, then temples for the honour and service of God; if it be over-careful in building magnificent roofs, polishing pillars of marble, and making stately towers and windowes; if it take too much pleasure in costly gardens and shady arbours, shall be banished into a darksome land covered with the thick and foggy mist and shadow of death. If it make use of hot bathes for it's pleasure, or cold streams for it's wantonnes, to hazard either life or chastity; there is prepared a deep and vast Tapheth which hath fire and store of word to nourish it, and the breath of our Lord to enkindle it as a torrent of brimstone. This flesh of ours if it spend all the morning in combing
OVER INCONTINENCIE. Lib. II. 267

Combining and dressing itself: if it be adorned with variety of rich embroidered garments; rottennes and wormes shall inherit it. This flesh of ours if it be delighted with sluggishnes, and spend it's time in sleep (the enemy of all good discipline) consuming many hours of the day in this drowsy and sluggish delight; it shall be tormented with perpetual vigils, and everlafting want of sleep. This flesh of ours if it solace itself in immodeft and lascivious reuels, bales, and dances, shall then be afflied with the wrestlings, rackings, and convulsions of al it's members; not according to the measures of musical instruments, but the terrible howlings and roarings of diuels. This flesh of our's if it make itself a slave to bibbing and drunkennes, if during life it make an ordinary practice of excessiue eating and drinking, shall be vexed hereafter with moft cruel hunger and thirst. This flesh of ours which suffers it's wandring eyes (the bauds of incontinency) to roue abroad whithersoeuer they
THE TRIUMPH

they lift, shall then please itself with no flower or comelines of beauty, but with it's eyes whether it will or no, behold ter-
rible Behemoth, horrible Leviathan, and the shape of the foule and bloody Dragon. This flesh of ours which with it's
nostrils hunted vp & downe after sweetest odours of flowers, shall be glutted with frence of brimstone, and pu-
trefaction of carcases. This flesh of ours which had it's eares shut to sermons and wholesome admonitions, but open to
scurrile talke, obscene verses, impure songs and lascivious discourses, shall change it's pleasant carrolls into a sad and
doeful tune, it's merry Hah and Heida into a perpetual woe is mee, and out alas. This flesh of ours which hath defiled it's
touch with divers kinds of lusts, shall be cast into the armes of foule vgly morters, to be hugg'd and besmeared with mel-
ted pitch instead of sweet and precious vnguents.

This very flesh of ours by itself and not by Attourney, for all the offences it hath
committed, shall suffer torments unspea-
kable, innumerable, ( alas ) eternal.
OVER INCONTINENCIE. Lib. 11. 409
In that whereby a man offendeth, in that shall Sap. 17;
be be punished. According to the measure of his Dem.
same shall be the number of his stripes. 25. 1.

THE NINTH:
Eternity.

Eternity is not to be comprehended by the understanding of man. This in things least irksome and painful causeth in fine an intolerable and unspeakable torment.

The consideration of Eternity is so serious that it will be hardly contained within the limits of a verse. Notwithstanding Senec Seneca maketh a prudent observation; ep. 108, that even as our breath yealdeth a clearer sound when a trumpet, gathering the same through the straights of a long chanell, ventes if forth at last with a stronger & larger fare-wel: so the strict compposure of a verse rendreth our senses more cleare and perspicacious; and contrarywise the very same matter is in a manner neglected and makes lesse impression, when it is delivered in prose. But by help of numbers an excellent sense
T H E  T R I V M P H

sense is knit vp with precise measure
of certaine feet: and the self-same meaning
is as it were darted into a man
with a strong and puissant arme.

I am of the very same opinion: and there
fore that this immense Etarnitie, which
is a thing so hard to be conceaued, may
take the deeper root in our minds; of
late I Endeauoured, as well as I could,
to comprehend it in verse. And that I
may stil perseuer your freind, I wil be
so bold as t'Inuite you (my E D E S I M V S)
to heare them. Are your eares at lea-
sure. E D E S I M V S. Both molt attentine.
Read them, I pray you, read them.
These things are neuer too often incul-
cated, neuer written of, read, or sung
sufficiently.

P A R T H E N I V S. But doe not you
insist upon the the wordes and com-
posure, but rather weigh the sense and
matter.
A dreadful voice is thundring in mine eare,
A word, no more; but such a word I heare
As daint my hart with torours, which surprise
My flesh as with a Palsey. From mine eyes
A word drawes teares, a voice, breath, sound, no more.

Yet like tempestuous windes, which blustering rore,
And rost the aged oake, untill at last
'Tis oversweaten with an impetuous blast
Of northern Eolus, which roughly shakes
The neighboring trees, the lofty cedar quakes;
Al trebling stand, viewing the sudden fate
Of that fortune, that silent, desolate
Which euen row was pabst against the ground:
I us am I shaken, thus I fall; the sound
Of one word struck me so, that like the tree
I prostrate lye, deep taciturnity
 Hath seiz'd on my faltering tongue. Ab speake,
Disjoine these bandes of seare, these fetters breake.
THE TRUMPH
Let not a word thus make thee tongue-tyed. No.
A letter will suffice, this cipher O
You see above, which circling still goes round,
Is type of that which in mine eares doth sound.
Without beginning as this letter bendes,
And circumvolu'd goes round and never endes,
Is that, which endles, never was begun,
Went never back, nor yet shall forward run.
Like to the Caspian sea, which constant goes,
Or rather standes, which never ebbes nor flowes.
Ah! when I heare that voice, or fix mine eye
On th' endlesse character; ETERNITIE
Soundes a retrait, and summons me, and al
To thinke, and often ponder that which shal
Close in it's armes, and hold the soules faire.
That when in hell a thousand yeares are past,
As many yeares as leaves on trees are seen,
Or graines of corne that are, or ere' have been,
Or drops of water in the Spations maine
Though multiplied ten thousand times againe,
ETERNITIE is, as it was before
ETERNITIE, and lasts for evermore.
So doe the paines as newly then begun,
Stil infinit. Thine hower-glasse doth run,
Thy daies are numbred, and the bowre shal come,
Yea the utmost moment of the total summe,
When thou shalt breathe thy last; perforce must
dye;
And
And after that comes at ETERNITIE.
To hellish flames and tortures goe, descend;
Not to endure, but ponder, thinke, attend;
Goe, that thou may eternal paines prevent,
Due to the depth of hell: by this descent
When thou no bottom findest in that abyss F
Raise vp thy soule, thinke of eternal bliss:
Then sinke againe and view those tortures, paines;
And flames of fire, sulphur, fettering chains,
Gnashing of teeth, toades, dragons to affright;
Infernal monsters, and eternal night,
From thence looke vp againe, and fix thine eye
About the heavens, there thou ETERNITIE
Of any mayst see, where Christ midst glorious
beames
Invites to bliss. Thou art 'twixt two extremities;
And in a point of time, 'twixt life and death
Thou hangest in suspense. A blast thy breath
Thy day's a moment, NOW, thou hast no more,
What is to come, or what was heretofore,
Is none of thine, for now thou mayst depart,
Now death may seize on thee, who so ere thou art.
Least mortal, that wilt hardly yeald to dye;
Compare thy moments with ETERNITIE,
Dayes, monlhs, yeares, Ages, what thou wilt,
one die
THE TRIUMPH
All's but a moment to ETERNITIE.
O that redoubled Echoes in men's yeares
Might sound ETERNITIE! With dreads
and feares
Misinks they should quake like the Aspen
ETERNITIE, ETERNITIE! what dyese?
Can momentarie pleasures so engame,
They wil not heare ETERNITIE'S alarme:
ETERNITIE! 'tis as it was before
ETERNITIE, and tastes for ever more,
In joy or tormentes, both are vfiit
With Angels to enjoy God's blissful sight,
Or els with hellish monsters living die
And die for ever. O ETERNITIE
Perfect possession! once, for ever blest;
Or still roll up the stone and never rest,
Like Silyphus, or like Prometheus lie,
And vultures feed for al ETERNITIE.
ETERNITIE! a voice, wind, breath:
no more
Sonde in mine eares. Alcyon on the shore,
Against the wind stands drooping, near her
death;
Yea when she hath to fate seiz'd her breath,
Where so're you view her head, you still shal
find
Her tender breest expos'd into the wind.
Ab
OVER INCONTINENCE. Lib. II. 415
Ah, thus expose thy breast to that shrill sound, ETERNITIE: Still let this voice rebound
As Echoes from their hollow vaults below,
Which take the voice, and send it to and fro. When God inspires, and voices in thine ear ETERNITIE, resound what thou dost bear;
And to this voice Alcyon-like expose Thy trembling hart, which doth sad fears inclose,
As th' earth doth vapours in her bosom; quake As that doth tremble when the mountains shake.

Conceive in time, bring forth with throbs and
That fear by love, which to perfection grows, May be expel'd. Jacob, seven yeares to thee,
And seven to that, seemed short; ETERNALLY.
To enjoy the glorious sight of God above,
Can time seem tedious while I serve and love?
Since others with a moments sweet delight Are drawn away as if 'twere infinite,
Neglect the future; shall a moment's paine Seem long? or losse, of goods which I sustaine Seem great? or life itsel searce to me,
As not to enlarge it by ETERNITIE
Of happines! Heavens stand amaz'd at this;
Celestial gates be desolate; Th' Abysses
And everlasting fountaine men forlack,
And dig for esternes dried vp; they take
Cc
THE TRIUMPH
A drop, and leave the Ocean, dare not die
To purchase heaven and live eternally;
But still on earth desire to make abroad,
Here seek ETERNITIE and not with God.
But while the heart still beats and restless goes,
No length of time can give it true repose.
Immortal life it lost by Adam's fall,
Yet still desires it. 'Tis connatural.
Soare then aloft, since 'tis not here below,
And scale the heavens; 'tis there 'tis there!
Thy soul's a spirit, so is God above;
By this th' are like, and likeness causeth love,
And to his likeness God created thee;
Here seek repose, ayme at ETERNITIE.
Look on thy soul, whose image doth it bear?
If God's, why then to God, (why should it then fear?)
Yea'd what is God's; let Caesar have his due,
Thy grave thy corps, till life again renew
With an immortal robe, there let it lie.
At th' end of time I expect ETERNITIE:
Meane while resolue, an instant is thy time
The rest uncertain; shal a mortal crime
Seize on thy soul, cloud it with horrid night,
And banish from th' Immense and Infinit?
For ever? shal a sinne which in a trice
Doth passe, be purchas'd at so deare a price?
No:
OVER INCONTINENCIE. Lib. 11. 117
No: be like th' adder, which to sawe his head
Peace-meale his body sufferst to be shred,
His head preserv'd nothing his life can seuer;
So keepe thy soule, leave not to live for ever.
For ever! Oh! content in fading formes
Soone dies; wind-beaten soule in this worldes
formes
Heavens hauen seek. O hoyste up saile, make hast
Launch forth; 'twill be too late, one moment past.
Thou hast but NOW, while winged time doth
T'accoast the confines of ETERNITIE. (fly,

O ETERNITIE! Who is he, I
wil not say that comprehendest, but that
goes about to apprehend thee? That holy
man worthy of immortal memory Godfried Bishop of Bamberg and Wurzburg,
whom we mentioned before; he was the
man amongst a thousand, he in a manner
himself alone seemed to apprehend what
was Eternal. For being daily mindful
hereof he was wont to say: Every mo-
ment I stand at the doore of Eternity. To
this end he had dead mens soules painted,
engrauen, fashioned out in wax, digged
out of graues, and placed in every cham-
ber where he came, so that he might be
Cc 2 alwaies
THE TRIUMPH
alwaies mindful of death and Eternity
which was after to ensue.

Hauce you read a little booke that
treates of Eternity. Most dreadful, yet very
ture is that which is alleadged there. If I
well remember, it hath these very wordes:

Consider. Thynke a thousand thousand cubies, that
is a thousand millions of yeares, which is
as much as a thousand thousand thousand
thousand thousand thousand thousand times a thousand
thousand thousand yeares. This is as terrible in
thought, as cafy in pronuntiation. Thynke
therefore for so many yeares that fire is
to be endured: but consider that at this
time although doubled, trembled, or
a hundred times doubled, is without all
question not so much as the first step
into Eternity. After the revolution of so
many yeares, Eternity may be said as
yet not to have begun. O my Eternity,
if a lively apprehension
hereof makes vs not more holy, we
are beasts, we are stones, we are more
stupid and insensible stocks. There is
nothing wil stirre him whom Eternity
moves not. That immense, boundles,

infinit
OVER INCONTINENCE. Lib. II. 419
infinit, perpetual Eternity, which shall alwaies endure, and after innumerable Ages never be ended. As long as God is God so long shall the damned dye, & euer-more sueriuue. Oh immortal death, ô mortal life! I know not by what name to call thee, life, or death. If thou art life, why dost thou punish more cruelly then death? If death, why makest thou no end of thy cruelty? I wil not call thee one or other. Both life and death participate of good: in life there is repose, in death a final catastrophe; both are comfortable in al miseries: but thou hast neither rest nor end. What therefore art thou? Thou art the extremes of life and death: by death thou hast torments without end, by life immortality without rest. O Eternity of the damned, o maine sea of endles aecrbities!

Notwithstanding we cannot accuse God for any cruelty or injuiltice infliction evetlastinge punishment, euen for one deadly sinne. His infinit mercy is not delighted with the torments of the miserable; neuertheless in regard he is mosi just, his wrath is neuer appeased C c 3 with
with the punishments of the wicked. Most worthily is eternal evil inflicted upon him, who destroyed in himself eternal good. They shall suffer everlasting punes in destruction, from the face of our Lord, and from the glory of his power. It is a maxim amongst Lawyers: *Reprobata pecunia non liberat solutum*, Money not currant freeth not the debour. Penance is a payment fit to discharge sinners debts: the value of this money continueth as long as the market of our life. This being ended all penance comes too late, and is refused like counterfeit cöyne. They have indeed repentance in hell, but not true and valid, because it is too late, and full of fury and blasphemy. Neither ought we to marvel, that the damned are alwaies tormented. They continually blaspheme and persist in sinne, and therefore perpetually are punished. During life they would not be reformed; yea might they haue alwaies lued, they would haue stile perfeuerd obstinate in sinning. Therefore they are now alwaies to be punished and eternally tormented. Their desire was to haue lued for euer, that they might euer haue sinned: wherefore
OVER INCONTINENCIE. Lib. 11. 41.
wherefore it belongeth to the iustice of
that supreme ludge to punish them eter-
nally, who whilst they liued in sinne resolued stil to perpetrate the like. We
know what their ordinary sayings were in
this world: Come let vs spend the day in
drinking, we are called to dancing, we
are invited to gardens; occasion of
mirth & palt ime is given vs: come let vs
goe. There were their discourses while
they liued on earth. But what say they
now being cast into hel? their speaches
are farre otherwise,

O Eternity (say they) the most intole-
rable amongst all insupportable things!
O celestial Eternity that mightest have
been gained in a short time and with
little labour! O hellish Eternity, pur-
chas'd only by flouth and fordid de-
lights! O Eternity most bitter and infinitely
deplorable, how easily might we have
escaped thee, if we had often & seriously
revolu'd thy torments! O Eternity! that
we might after ninety thousand thousand
yeares arrive but to one half of thee! O
Eternity, in the midst of our daily desp-
paire, the most to be despai red of! O Eter-

/Library/2023/11/12/06/7
THE TRIUMPH

my Eternity! O of all torments the most cruel and desperate torment!

Who can (my E D E S I M V S) who can conceave this Eternity, or sufficiently be astonished therat: For this no sighes, no groanes, no teares are sufficient: all wordes, yea even our deepest cogitations to expresse this are infinitly defective.

To liue eternally (o my God!) to liue eternally in flames! To be eternally depruied of thy light! To be eternally tormented with unspeakeable paines! Ah, eternally? Alas, how extreame is the madnes of men? With how fleeting and trasitory delights are we deluded? O how wantonly we dally with this deceitful cup, til by degrees in this deadly poison, we drinke our owne bane?

Thus like drunken sots, greedy of pleasures, vnmindful of our beatitude, forgetful of Eternity, we, as it were by way of sport plunge our felues into this bottomes gulfe of al misery, into this huge and immensé Ocean of Eternity.

Miserable wretches! we ardently thirst after vaine glory, gold and venery: but those flames, those eternal fires (alas)
OVER INCONTINENCIE. Lib. II. 41;

we neverthike of. Ah, there is no man, there is no man who admisibly thinketh in his Hart. My Edesimvs, if we yet retaine 11,11.

any sense or understanding, let vs daily cal to mind and ponder this one thing necessary, Eternity.

THE CONCLUSION OF

that which hath been said concerning the triumph over Incontinency.

CHAP. XII.

It is a terrible thing to be spoken which S. Remigius Bishop of Rhemes doubted not to affirm concerning incontinency and concupiscence. By reason of the sinne of the flesh (said he) excepting little children, very few amongst those of riper yeares are fauced.

Doe but consider the state of the world and thou wilt admire to see it almost wholly
The triumph

wholly burned with this infernal fire. There is scarcely any vice hath cost mankind so deare, as this of lust and incontinency. It is a Hydra, a dragon, that hath not three, nor only seauen, but nyne heads; I wil now discouer them severally.

The first head.

Lust and Incontinency is an Isatiable voice.

You may rightly cal it the chaine of hell, where one sinne goes linked with another: a second beginnes where the former ended. If thou dost but undergo the yoke of this vice thou shalt suffer a grievous slauery, and after long servitude very hardly shake it off. Voluptuounes is never satiated: though thou feed it never so much, it stil desires more? 'Tis like the mount Etna, which burning with perpetual fires is never consumed. Dost thou kedefend to thy pleasure to day? To morrow lust wil be craving and exacting more. Dost thou deny to yeald vnto it? 'T wil offer violence. Dost thou present heaven vnto it? It wil forcibly withdraw thee. Dost thou set hell before it? 'T wil turne thine eyes another way. Therefore the
OVER INCONTINENCIE. Lib. II. 429
the Prince of the Apostles faith: My Dearet 1 Pet. 2.
I beseech you as strangers & pilgrimes to abstaine 11.
from carnal desires which warre against the soule.
He faith they warre: for this is not achieve-
ued by a short skirmish, but hauing once giuen place to this enemy, thou shalt be
embroyled in a daily & miserable warfare.
The dog seeing a bone in his Masters had,
flatters, licks, fawnes and wagges his
taile, til he hath laid hold of it; then doe
but offer to take it from him, he wil
snarle, and instead of a flattering taile,
shew his terrible and threatening teeth:
Sothe diuel that three-mouth'd Cerberus,
with how many blandishments doth he
solicite our chastity? And hauing once
despoiled vs of it, alas, how laborious
and difficult hath it been to recover it
again? Therefore be assured this flesh of
ours the more it flatters, the more mis-
chiefe it intendes against vs, and fawnes
most upon vs, when most of aL it goes
about to deceaue vs. For which cause
oftentimes there is lesse difficulty for a
man not to fall into sinne, then to rise
again after his relapse. This vice is most
powerful ouer those on whom it hath
seiz'd,
THE TRIUMPH

feiz'd, and being fastned wil very hardly let goe it's hold. Therefore withstand in the beginning, and constantly resift the first and least allurements of enchanting lust. For if thou dost but once yeald unto it, it wil bereaue thee of thy liberty, de-preue thee of reason, robbe thee of al humane discretion, despoile thee of al sense of modesty, and in a word make thee a very beast, & hateful both to God & man. Alas who had euer so spiteful an enimy against himself as his owne delights, those I meane that are obscene and pro-hibited? Into which notwithstanding (miserable wretches) most plunge themselves so deep, that havin being long accustomed thereto, they deem it impossible to liue without them, havin made those things in a manner necessary, which before were superfluous: whereby they become slaves to their corrupt flesh, and, which is the greatest of all other mischiefs, are fall'n in love with their owne wills. Wickednes is growne to the height, when dishonesties doe not only please, but also make delight so excessiue and unsatiabla, that men being habituated to vice their diseas
OVER INCONTINENCIE. Lib. II. 437
disease becomes desperate and incurable.
Fly, ah fly, fly from whatsoever is prejudicial to chastity.

THE SECOND HEAD:
The sinne of the flesh is almost Incurable.

In the time of Noe the whole world violently ran after all that was forbidden, but chiefly obscene lust. Heerupon were those complaints made by Almighty God: My spirit shall not remaine in man for ever, quia caro est, because he is flesh. Gen.6:3.

All men (Noe excepted) delighted only in the flesh, being wholly carnal. God loathed and detested this their soule and licentious intemperance; notwithstanding he deferred his revenge for the space of five hundred yeares. In the interim he divers times admonished them by Noe, gaue order for the building of the Arke, rebuked their extreme malice, foretold their destruction, and oftentimes threatened that all mankind, if they desisted not from their wicked courses, should be drowned with waters.

Yet
THE TRIUMPH

Yet would they not amend their lives; no, not so much as one only man. They were so ensnared and enthralled with sinne, that whatsoever Noe said or admonished, they slighted and put off with scoffes and laughter. There was none that repented themselves of their dishonesty, none grieved for having so hainously offended. At last, God according to his decree giving a signe, rayned downe continual showers, which for the space of forty dayes and nights continued, til the whole earth covered with waters seemed a maine sea. And thus he abolished all that Generation, which was so given to lust, that he might create another pure and free from sinne. This is the nature of concupiscence, to receive all remedies, and contemptuously spurne all admonitions, whereupon Clemens Alexandrinus giues it this proper Epithet, Inmedicablen an incurable disease. Christ faith in S. Mark's Gospel: The deceitfulnes of riches, and concupiscences about other things entering in, choke the word and make it fruitles. Whē a fire hath once gotten into a wood, there is no need to carr any more fuel to that
OVER INCONTINENCIE. *Lib. 11. 47a*

that which bath such store to mainteyne itself. We miserable wretches are like a wood; if the fire of lust once take hold of vs, it findes cötinually new fuel, whereby it is more & more augmented. And surely no vice so obstinately and stubbornly resifteth the spirit of God. Most plainly doth the Wise man witnesse as much:
The luxurious man bath heard a wise word, Exe., and it shal displease him, and he wil cast it at his back. Osee agreeing with him osee, faith: They wil not apply their mindes to re- turne to their God, because the spirit of fornica- tions is in the middest of them, and they have not known the Lord. Therefore turne thy self away, fly and detest whatsoever sa- uoureth of venery or lust. Be thou suspi- cious of al manner of incontinency. This is the wil of God, your sanctification. 1 Thes.

THE THIRD HEAD:
The sinne of the flesh is a very common vice.

I shal commit no error, if I say that almost the whole world burneth with this most detestable and pestilent fire. This Luxury doth not only creep into the
THE TRIUMPH

the palaces and castles of Kings, but
entreteth even into the poore folkes sheds
& cottages. It not only affailes men cou-
ched in feather-beds, but also lying in
straw: not only prouoketh yong men in
their flourishing age to dishonesty, but
those also sometimes that are old and de-
crepit. All of each sex, state, & condition
ought to be the more cautelous and warie
in shunning this vice, & flying aloccasions,
considering how secretly it creeps, and
suddainly lezies on the harts of all sorts of
people. The sense and cogitations of man's hait,
are prone to evil from their youth. Lust never
dyeth through old age: this mischief is
never ouerwhelmed with time, nor buried
in oblivion. This vice is to be prosecuted
without end or measure; for that it hath
neither bounds nor limits. Yet now a-
dayes, such is the corruption of manners,
that this detestable lasciuiousnes both
in wordes and gestures is honoured with
the title of ciuitylity and curtsey. Thus
( alas ) sinne is shamefully applaunded,
& every one is the rather reputed a merry
and bone companion, if he exceed
in ribauldry and leud behaviour. If thou
mightest,
OVER INCONTINENCIE. Lib. II. mightest, faith S. Cyprian, behold and penetrate from a high watch-tower, the secrets of men, open the priuy doores of their chambers, vnlocke their private closets, and search their concciences, thou shouldst find dishonest men carry that about them, which no honest man is able to behold: thou wouldst discover that, which only to see were an offence. Oh how many lustful and shameles arts are environed euery where with domestical walles: where sinne the more secret it is, the more it emboldneth him that commits it. Verily the whole world is set upon wickednes, and especially upon this of lust & impurity. O let him fly the world, whosoever he is that desires to liue chaft: let him, detest al impurity, that affecteth beatitude: Let your loynes be girded. 

THE FOURTH HEAD: The sinne of the flesh is most hateful to the Angels.

Ah! whoso're thou art that louest and honourest the Angels, quench those venerous fires, and rebellious motions.
THE TRIUMPH

Rom. 8. For they that are in the flesh cannot please God, nor be grateful to the Angels.

It is hard to linke an Angel and a swine together in bands of mutual amity. Verely he is transform’d into a hog, who hating purity walloweth in the mire of luft. Let no such man ever hope to have any society with the Angels. Those most chast and pure Spirits love them most entirely, who perfectly seeke to resemble them in purity. They abhorre and detest al that they see unclean or impure; they have no familiarity nor society but with them only that are lovers of chastity and integrity. Those that are like goats and swine, are to them most abominable: but if they know any man that is a fervent lover of chastity, they admit him as their most intimate friend, and make him an Angel. For such are as the Angels of God in heauen. Nothing is more excellent then a single life. It is very easy for him, whosoever he be that desireth to liue chast, to become an Angel. For, if we believe S. Chrysostome, Christ brought from heauen the vertue of Angels. And it is an usual saying of the holy Fathers:

The
OVER INCONTINENCIE. Lib. 11. 437

The chast life is the life of Angels. Neither are they deceaued. (a) Omnis ponderatio non est digna cantumentis animae, Al weight is not comparable to a continent soule. Note (my Edesimvs) note; Al weight, al, al is not comparable to a chast mind. Propound now unto thy self the triumphes of Pompey the Great, glittering with gold, & beset with gemmes and pretious stones. The towers of Basilius the Empearour al garnished with gold; the Persian riches & the treasures of Cresus; yea even golden towers and mountaines themselves: yet thou haft not so much as lightly expressed the value of a pure and chast soule. Al weight is not equivalent to a continent soule. But we (foolish merchants) for one farthing or some base piece of coyne, rather cast away, then fel our chastity & soothe with a poore transitory pleasure loose a jewel of incomparable price. There is no man in this point giueth credit to S. Cyprian, whose excellent saying was, that, to overcome carnal delights is of al others the greatest delight. It is the part of a true Christian to place his chiefest pleasure in the disdain of pleasures, his chiefest glory.
THE TRIUMPH
in keeping his body undefiled, & to have
the Angels for his friends. It is the grea-
test dishonour that possibly may be, not
to be loved of the Angels, (who otherwise
are most ready to love and tender the
good of mankind) and to have for his
enemies all the inhabitants of heaven. Let
no man love lasciviousness, who fears to
incure the hatred of Angels.

THE FIFT HEAD:
The flame of the flesh is most transitory.

It is but for an instant, ô you wretches,
it is but for a moment that which de-
lightes you. But your torments shall be
everlastingly permanent. Concerning
this most swift and cursory delight in
dishonesty, none seemeth to have spoken
more significantly and properly than
Tertullian: They ( faith he ) who sometimes
called to mind from whence they had fallen,
hab. c. after the evaporated moments of concupiscence,
1.2. sighed after heaven. Very fitly he teares
obscene pleasures of the flesh an instant,
an evaporated moment; for it vanisheth be-
fore a man sufficiently takes notice of it.

Divinely
OVER INCONTINENCIE. Lib. II. 439
Diuinely hath Boetius expressed this in his verses:

Habet omnis hoc voluptas;
Stimulis agit fruventas;
Apiumque par volantium
Vbi grata mella sedit,
Fugit, & nims tenaci
Ferit iste corda morfu.

Al pleasure, those it doth delight,
Driues headlong with a furious fling:
And like the Bee with wandring flight
Doth first delicious hony bring;
But soone departes, and in the mind
A deep remorse it leaves behind.

Youth and pleasure are vaine, saith Ecclesiastes. S. John the Apostle affirms that the world passeth, and the concupiscences thereof. This is proper to the ioyes both of the world and flesh, to passe away speedily: Yea sometimes their pleasures are at an end before they are fully begun, and may wel be compared to sweet wine that lastes not til the yeare following, but waxeth fower before it be al drawne out. They lead their lives in pleasures, and in an instant descend to hel. Therefore flie, o man, fly, flie from those swift fleeting and inconstant pleasures. Dd 3 THE
THE TRIUMPH

THE SIXTH HEAD:
The sinne of the flesh is most pernicious.

From hence haue sprung such inconveniences and detriments, as neuer did from any other vice whatsoever. How many valiant nations have been enthrall'd by lust, and betrayed to their enemies? How many strong fortresses hath it demolisht & brought to naine? How many men hath it vanquished & subdued, who feared neither fire nor sword? How many great and heroick spirits hath it drawne to such shameles exorbitancies, as they before neuer feared or thought of? No man can be ignorat of this, vnles he neuer tooke notice of Sampson, David, or Salomon.

Gen.34. 25.

For this crime the city of the Sichemites was overthrown, and the Prince with all the inhabitants put to the sword. For this enormity five and twenty thousand of the Beniamites, and of the Israelites forty thousand were slaine in battel. For this the wisest of all mortal men became a worshipper of Idols. For this David the most powerful of Kings was afflicted with innumerable plagues. For this the
Ovver Incontinencie. Lib. II. 441

Sevene husbands of Sara were killed by the duell for this those wicked old men, that conspired against the chastity of Su-

Fanna were stoned to death: an ordinary punishment inflicted on such offenders. For this crime four and twenty thousand of those that committed fornication with the daughters of Moab, at one time by pestilence were destroyed. I will not recall thee to ancient histories. We are instructed sufficiently by daily examples how prejudicial lust and incontinency hath been to particular men, whose strength, health, wealth, memory, judgement, good name & even life itself are mayned & impaired thereby. But admit they were exempted from all these inconueniences, yet it makest hauock of a man's soule, depriueth him of heauen; and after the losse of all these delights, brings hel and damnation.

At Rome in times past the temples of Venus & Libitina were very fitly joined together: for by venery men run the nearest way to death both of body and soule.

How many yong men that liued like Angels haue afterwards turn'd duels, and leaving their chast conversation, fallen headlong
headlong into the precipice of all enormities? Therefore very well doth the Church, as a mother careful of her children's safety, daily pray: *A Spiritus fornicationis, libera nos Domine, Delineare, o Lord, from the spirit of fornication.* But I pray thee (my E desimvs) why art thou so long silent: speak some what, that we may benefit and edify one another. What reason hast thou to impose the whole discourse upon me? What thou profest by my speech I know not; this I am sure, by holding thy peace I learn very much of thee, and admire thy great patience in hearing me. But to the end I may no longer abuse the same I will presently make an end. And indeed the evening coming on like a cryer, pronounceth those last wordes: *Adsum est, igitur.* The discourse is ended, you may depart when you please. E desimvs. I pray you goe on, & make use of this little time which remains; for I intend not to interrupt you with my questions. Partenivs. Three heads of this monstrous Hydra are yet lurking behind, which I wil instantly discover.
THE SEVENTH HEAD:
The sinne of the flesh is very deceitful; and besides, no plague is more pernicious to Mankind.

Luxury is a sweet Siren, a pleasant poison, deadly bewitching honey, the dullest surest bait, whereby he catches and draws men unto him to their everlasting destruction. Concupiscence, when it is concerned bringeth forth sinne; but sinne when it is consummate engendreth death. Therefore the present delight is not so much to be considered, as the future paine that instantly ensues. When it comes it smiles and flatters, but it stings bitterly at the departure. Before, sweet allurements appeare, but behind are sharp poisoning stings. It is a plague as deceitful as pernicious, which S. Bernard excellently declaring, faith, that as this plague is always accompanied with many mischiefes, so it is repelled with greatest difficulty. This, whether a man wil or no intrudeth itself as a thing sweety bur- densome, and unpleasantly delightful. It subtlyth entreth & possesseth the mind; and vnles it be suddenly driven out, allureth, inflameth, and like the poysion of some
some plague diffuseth itself by little and little through the whole body. It multiplieth wicked cogitation, begetteth evil affections, infecteth the mind with carnal delectation, enticeth it to dishonest consent, and corrupteth all the powers of the soul. He that is once intangled with this plague, can hardly be withdrawn from it, because he either knoweth not how, or is ashamed to confesse the allurements & provocations thereof: they are so subtile and obscene. Help me, o my Lord God, to resist and free myself from this vice which is so pestiferous & deadly. I know it is laborious for the combatant, but crowneth the victorious. I know if I pollute my soul with any uncleane cogitation, I cannot please thee who art the Author of all purity. My God create me a clean hart.

De in-  Iulus Solinus recounteth that the Pha-
er.dom. langium (a kind of spider) which we like- 6. 19. wise call Tarantula, is a direful little creature that hath a most pestilent sting. And though the strength and force it hath be little or nothing, yet it is most pernicious and violent in operation; for whomsoever it
OVER INCONTINENCIE. Lib. II. 245
it stingeth, it killles with it's poyson especialy in the hottest time of the yeare. For when the sunne daily scorchet the fields of Apuleia, either by reason of some maligneant wind, or through extremity of heat, these Tarantulaes so pestiferously infect mens bodies, that whosoever are poysoned with their deadly venom, continually sing, weep, raue, or lye oppressed with such a mortal stupidity, that, all their members putrifying and withering away, they die miserably. Lust is a Tarantula, and I know not whether it hath more venom or fraud in it, seing it is most mischievous vnto them who least mistrust it. It creepeth subtilly, infecteth speedily, & killeth sweetly. They that are tainted with this contagion fall into so vnquiet a madness, that they daily most desire that which is most hurtful vnto them. This Tarantula is not so much felt when it is stinging, as after the wound inflicted.

THE EIGHT HEAD:
The same of the flesh is ful of reproach and infamy, and aboue al, most dishonest.

This vice whereof we speak in comparison
rison of others, is so fowle & dishonest, that it is called by it's proper name dishonesty itselfe. This is in every respect a monstrous and filthy sinne; therefore it seekth to be shrowded in darknes and corners, & is of al others most in feare of itself. Those vertuous parents of Susanna (as the history of Daniel recounteth) Helcias & his wife, prayed God for their daughter Susanna, together with Joachim her husbad and al their kindred, because there was not found in her res turpis any dishonest thing. That most chaste S. Paul comanded the Ephesians, they should not so much as name dishonesty. In the epistle he wrote to the Romans, having made some mention of iniquity and uncleanness: What fruit therefore (saith he) hast ye had therein those things, for which ye are now ashamed? There is no vice that so much maketh men blush & be confounded, as this most foule and vglie beast, which brookes not the day, hates light, and alwaies seekes for darknes. As that King of the Hebrewes is exceedingly commended for breaking an immodest statue of an Idol, Simulachrum turpissimum, a most filthy Idol: he burned it,
OVER INCONTINENCY. Lib. II. 447
it, and cast the ashes into a river. Lust is always accompanied with filthines, chastity with cleanliness of body, and beauty of soul. Chastity can never be deformed, and contrariwise it is impossible incontinency should ever be beautiful. That brings forth roses and lilies, this nothing but nettles and thorns: to the chaste man nothing can be grateful but that which is clean and sanctified; but the obscene is wholly delighted to wallow in mire and filthiness. Christ, the sonne of a Virgin, suffered all manner of reproches, but would not be taxed for incontinency; so soule & abominable is this sinne of dishonesty. He amongst the Anciēts spake wisely, who said, that even as a hog seeketh neither for heaven, nor any precious pearle: so the soule intoxicated with the sweetness of pleasures, and plunged into the ordure of luxury can hardly think of celestial matters, or relish any thing worthy of God. Incontinency is the mother of impurities: she is borne in turpitude, fed in uncleanness, brought vp and dieth in filthines. Doubtles the streame
is like the source and fountain: never hath a clear river flowed from a muddy spring. Therefore whatsoever issues from luxury defiles & brandes the incontinent with an infamous note of Turpitude.

THE NINTH HEAD:
The same of the flesh is an epitome of all enormities.

I said too little when I compared lust to the Tarantula, though it be a most pestilent and pernicious creature. For lust is a beast, and that most terrible, such an one as lives amongst the Indians (if we credit Ctesias) called a Manticor, which hath the fierceness of all other wild beasts, in so much as it can never be tamed by the industry of man. It hath three ranks of teeth that close together like combs: in body it is as big as a lynx: it hath eares and face like a man, eyes gray and burning, a tail forked like a scorpions, and armed with a goaring sting: the colour bloody: the noise it maketh is not unlike to that of a pipe; and is as swift as any hart. This beast most greedily pursues and hunteth after mans flesh. Concupiscence is
OVER INCONTINENCIE. Lib. II. 445

is very like this ugly & horrible monster.
It participates in a manner of the malice
and poyson of all sinnes whatsoever. It is
seldome and hardly ever tamed by any
art or industry so long as it is suffered to
predominate. There is in lust three sets of
teeth. The first gnawes and consumes the
strength of body and temporal estate: the
other teareth in peeces a mans honesty &
reputation: the third grindes and wastes
al the riches & endowments of the soule.
Lust hath the cruelty of a Lion; it breaketh
al divyne and humane lawes, and tram-
ples under-foot al wholesome admoni-
tions: but yet it hath the face of a man,
for amongst al vices it seemeth most plea-
ting to flesh and bloud. It beginnes with
flattery, 'tis sweet and pleasant; but the
taile stingeth like a scorpion, and fastneth
in the hart a deep remorse of conscience.
It hath burning eyes which it employeth
in beholding al manner of filthines. This
vice is of a bloody colour, for it makes no
shew of any thing, but what flesh and
bloud desires. The voice of lust is the
voice of a pipe:

Fistula
THE TRIUMPH

Fistula dulce canis, volucrem dum decipit
accepis,
Sweet soundes the pipe whilst fowlers
birds insnare.
Dishonesty flattereth while it entan-
gleth with such incredible celerity, that
sometimes with one only glance of the
eyes it penetrates into the foule. Who shal
see a woman to court her, hath already committed
adultery within his hart. Which S. Augustin
expounding, faith: Though the field followeth
not, the conscience is made guilty by consent. Oh
what a mad and cruel beast is this! thou
art utterly undone if thou hast not warily
prevented the same. And therefore S.
Cyprian perswading vs, faith very wel: Thou
must resist the first suggestions of the devil,
and not cherish the snake till it grow to a dragon.
Thou shalt find one sometimes of whom
thou maist truly say: This man often
prayeth, willingly giues almes, is no
gamster, no vnthirst, no perfidious
person, no back-biter, no calumniator,
no drunkard; nay he is a man courteous,
industrious, compleamental and ciuil: but
yet he is giuen to luft. Ah! by this alone
he hath lost all his former praise, too much
hold
OVER INCONTINENCIE. Lib. II. 451
hold hath the diuell layd on him (whosoever he be) that is libidinously giuen. Lust
deflowers al vertue; nay he hath none at
al whosoever is possesed with this per-
nicious viper. Whosoever observes the whole
Law besides, and offends but in one precept, is
made guilty of all. He hath no liberty who is
shackled with these fetters. This sinne of
the flesh is like a masker which wil put
on the visards of al maner of vices, if thou
preuent it not by freeing thy self quickly
from it's snares, which wil daily more
and more intangle thee.

Perhaps thou knowest not how to
comb and pranck thy self. This vice assu-
redly wil teach thee. It spruceth vp, curles
and crispes yong gallants, with whom it
growes familiarly acquainted. Perhaps
thou vrest ignorant before how to cheat
other men of their money or prodigally
to spend thine owne. By this thou maist
learne. Perhaps it hath not hitherto been
thy custome to waste whole dayes in ex-
trauagant coplements. Thou maist now
habituate thy self vnto it; and in idle-
nesse securely sleep til thou snort. And if
there remaine any part of the day besides,
thou
THOUGHTS
thou maist believe it in reading wanton bookes, to please curiosity and enkindle the flames of thy lust. I warrant thou shalt be well read in the shapes of all manner of vices, if thou haue but only incitation for thy Maistres. And though thou abhorrest al dishonest actions, yea though thou hast an aversion from all lasciviousnesse that representeth itself to thine eyes; yet if thou repel not al unclean thoughts, and extinguish not the spark of lust so soone as it is enkindled in thine hart; if thou giuest entertainment to impure phantasties & imaginations, this will be enough to cause thy destruction. He perisheth sufficiently who perisheth after thys manner, without any noise or resistance. He is euil enough who secretly harboureth sinne, or refuseth to be good. And doubtles he aspireth not towards heauen, that walloweth and delights himselfe in these fordid and impure cogitations. If one only idle word shal be scanned at the day of judgement, shal obscene thoughts be exempted from this tribunal? That soule which loueth purity recalleth even the least glances of the eyes so soone as she
OVER INCONTINENCE. Lib. II. 153. She apprehendeth the to be estranged fro. chastity. O chastity (cryeth out S. Ephrem) whose whole course of life is Angelical, which makest men like Angels! To whose delight, excess in apparel, and too much care of the body, seemeth no other than infamous and shame. O chastity, which restraineth the eyes, which transferreth the whole body out of darkness into blessed and happy light! Thou amongst daily battles art without al feare, and against thine enemies vigilant and courageous! O chastity, prudence of heaven, capable of celestial things! Thou art the mighty charic: which mountest vp above the barres with those that observe thee. O chastity, thou art both faire and precious possession, the most rich house of God, the mother of innocency, the ornament of manners. Thou winnest the favour of all honest persons, and even unto thy very enemies are either venerable or admirable! O chastity, thou art thine owne honour, thou art blessed and makest happy those that possess thee: thou flourishest like a rofe, and pleasantly finallest in the middest of body and soule. In thee God the lower of all purity layeth vp in forbes eternal riches and treasure.

Unto these S. Cyril of Hierusalem subscrib. Case- chif.12.ing, faith: Let vs not be ignorant of the glory of chastity: it is an Angelical crown. Let Ec 2 7s
THE TRIUMPH

us preserve our bodies without shame, which
ought to shine like the sunne. It is but a small
pleasure, which lasts but for the space of a
poore houre: but by sinne commeth eternal shame,
and punishments everlasting.

So many thousands of virgins (my
Edesimus) suffring by sword, hung on
gibbets, stricken through with stakes,
torn with lions, beheaded, burnt and
consumed with fire, lost their lives to save
their virginity: so that the greater their
care was to keep themselves virgins, the
greater was their victory and glory. The
chastity of Tecla was adored by a lyon:
the immodeity of Alcina sung by a
stork. Divers yong maids of Rome were
registered amongst the Vestal virgins:
those that were possessed with the
Delphian fury neuer married; those that served
as Priests the Scythian Diana, the Achaian
Iuno, the Eleusian Ceres, liued a single life.
Blush, o flesh, which didst put on Christ in
thy Baptisme. To them the diuell preached
continency, and was heard: to thee the
Apostle preacheth chastity, wishes that
all Christians were virgins: volo omnes homini-
nes esse sion meipsum, and yet is neglected.

1. Cor. 7. 7.
Ah wicked wretch, when thou art about to commit a dishonest act, do but even consider these two words, quid agis? what doe I? So said that most chaste Joseph. How can I doe this evil, and sinne against my Lord? So shalt thy hart be indowed with fortitude, for that thou hast loued chastity and shalt be blessed for ever. Because it is good for a man to be so; for an unmarried woman & a virgin thinketh of those things which belong to our Lord, that she may be holy both in body and spirit. O man, whosoever thou art that admiresst Nicei. do but imitate him in this, and keep thy self chaste. The fruits of the Holy Ghost are charity, continency & chastity. The fruits of the flesh lust, incutinity, & dishonesty. My Edesimvs thou hast heard me hitherto, seen the Triumph over Incontinency in a garden: behold now the same Incontinency triumphing in a garden. I would with all my hart that all yong men might heare it with thee: o that the whole world would be attentive, and learne by all possible means to detest Incutinity, as the foulest and most ignominious spot.
of their life, and most certaine plague of their souls. Giue care now to a stupendious tragedy. There was in the famous city of Lubeck, a venerable matron, wife to a Consul, who at one birth, brought forth three sons, whereof one died of a leprosy, the second was drowned, the third, of whom we now speake, killed himself. By what disaftrous means he came to so shameful an end, a certaine person hath faithfully set downe, who very well knew both him, his brothers and all that family and kinred. This third brother was a comely proper Gentleman, of a sharpe wit, courtlike behauiour, welthy and colly in apparel; but, to blemish and ouerthrow all these good parts, he was extremly given to lust: and having through incontinency lined lewdly with divers others, at last hapned upon one, whom he thought to fitte passe at the women of Lubeck in beauty. This creature did so captivate that poore wretch intangled in her shamelesse loue, that neither the expence of money, weakening of his body through lust, feare of God, admonition of his freinds, terror of hell, publique or private shame could
OVERT INCONTINENCE. Lib. II. 457
could withdraw him from this licentious
and dishonest life. By which exorbitant
courses, his patrimony being at last con-
fused, he began to stand in need even of
necessary maintenance. When his mother
( his father being dead ) perceived her
sonne fall'n into such extreme poverty
as might redound to the disparagement of
his parentage, moved with motherly
compassion, she gave him at several times
great summes of money, & with weeping
tears admonished him to returne to
God, to have a special care of his owne
reputation, to remember from whom he
was descended, to tender his owne etern-
al salvation, to renounce dishonest com-
pany; and finally from that time forward,
to put on a firme resolution utterly to for-
sake that inueterate lasciviousnes of life.
But alas! she lighted a candle to a blind
man: this poore nightingale chanteth to
a deafe audiotour. Miserable wretch, he
would and would not, faintly endeau-
ring, and therefore never firmly arising
out of the mire of concupiscence.

At last when she perceived whatsoever
she bestowed upon him was lewdly spent
E c 4 to
to his further ruine and destrocution,she hardened her hart, & shut her hand against him. Which he observing, and taking ad-
vice of his owne wants and brutish lust (the worst Counsellours; sundry times assaulted her with his sword drawne, and
I tremble to speake it) spurn'd and trampled her vnder his feet, cruelly threatening he would instantauly run her through, if she
did not then relieve his extreme wants & necessities. The poore miserable mother, quaking for feare vnder her sonnes sword
as an enemies, gave, though unwillingly, whatsoever he exacted. Yet durst not make knowne to any freind or Magis-
trate the cruelty of this parricide, fearing left the Gouernours of that city (whole
seuerie justice wasapparent to the world) should thunder out some rigorous sen-
tence against him, as guilty of sohaynous & unnatural a crime. She therefore held
her peace, and silently suppressed the in-
jury. But e're long (I know not by what
means discovered;) this foule detestable
fact divulged abroad; their kinsfolks
met togeather, and consultung amongst
themselves, commanded this yong man vnder
OVERT ENCOUNTER. 

Under paine of death never heerafter to draw his sword against his mother, or make any the like outrageous or vngracious act. He, though otherwise without al shame, blushing at this so severe a decree and penalty, strait-way withdrew himself, and departed from his mothers house. And that he might (to the greater disgrace of his whole family) have some companions in his shame, with that infamous woman he took up his lodging in the common stews. Where having wore out his rich apparel, long dissembled his extrem hunger, spent al his money, sicke in mind, and pining away with griefe, destitute of comfort and in a manner of al hope of any meanes to live on; partly by reason of a burning feauer, and partly through despaire of al succour; his malady daily increasing, & finding no cure or remedy, wearyed out with griefe, he desperately determined to shorten his life by a violent death. And left any one should hinder the Epilogue of this dismal tragedy, faining some busines, he sent that lewd woman out of the way, whom til then
then he had dishonestly loued. She being now gone, he, left alone in the house, took a knife out of the kitchin, & went into the garden, the place where Inconstancy had prepared to triumph: where casting his rouling eyes on every side, & seeing himself sequestred from the sight of all, tearing open his buttons, he exposed his bare breasts, thin and withered with sickness; and letting the haft of the knife against a pale, so forcibly thrust his body against the point thereof that piercing the bulke of his breast, it passed through the very chine of his backe. Having sped himself with this wound, he fell to the ground, and seeing his bloud gush forth was surprized with madder furies, for that he was not yet deprived of his loathed life, which he with such cruelty sought to abandon. Alas, behold a direful spectacle! Oh with what fury did this self-murtherer wrest and turne the knife round on every side sticking in his breast! Oh, how he cut and mangled his owne entrails (as it appeared afterward in his dead body) whereby he rather sought to cast headlong, then breath out his most impious soule.
OVER INCONTINENCIE. Lib. II. 462

In the mean time that unfortunate woman returned, and finding her Paramour in the garden wallowing in his owne bloud, with horror & amazement waxing pale and fainting, she fel to the ground. At last recovering her senses she raised al the neighbours with a lamentable out-cry: to who, as they rushed into the garden, she al drown'd with teares, declared in what manner she had found his dead body. Straight fame flying through the whole city, came to his mothers care, who at this newes, roaring out like a lyonessse rob'd of her whelpes, pale and wan, and like another dead body, forthwith seemed rather to fly then goe to this garden: where amongst hearbs and flowers she found her sonne horribly slauughtered. And presently at the first aspect falling into a swoone sunke to the earth, as if she would there haue dyed with him. The spectatours themselves by this time were moued to weep, beholding this double, yea almost triple funeral.

The mother recovering by little & little out of this fainting fit, drenched in a floud of teares, turning her weeping eyes towards
T H E  T R I V M P H

towards her fornes harlot, said: O woman what hast thou done? thou hast seduced and taken from me mine owne flesh and bloud; it is thou (unfortunate woman) that art the cause of all these disaffres. The next morning his kinsfolkes with a great piece of money hardly obtained to bury his miserable corps in the earth; for according to the lawes it was adjudg'd to be burned. So this yong man that so cruelly butchered himself was according to his deserts buried in a prophan place. The night after he was buried the earth of his grave settled, & became so hollow, that some imagined wicked spirits, which before had taken his soule, had likewise carried his body away. I my self (faith the Authour) saw the turves heaped vp'0 him, whereby an extraordinary high grave was raised; yet the next day the earth was so sunk downe, that one would hardly believe any corps to have been buried there. This was the desperate and disaffrous end which hapned to this yong man through lust & incontinency. A fearesful example to all succeeding Ages, that men may with terror see into what a gulfe of euils those
OVER INCONTINENCE. Lib. II. 46

those are precipitated who gie the bridle and ful liberty to their lufts.

This was the prodigious trophy of Incontinency that triumphed in a garden: and ouer which our Nicetas (having likewise overcome in a garden;) gloriously triumphed. Let yong and old men take example; yea let the whole world learne heerby to be wise by another man's ruine; mortify their lasciuous appetites, and fly from the company of them that are flaues to concupiscence.

But vnto thee (o Christian Sampson) doe I returne, and with thee (most chaste Nicetas) I make an end, who in a garden diest raise that most noble trophey by triumphing ouer Incontinency.

O Nicetas, liue againe in vs, o moft Illustrious Coquerour, fight & triumph in vs. Let thy example, let thy battel & victory animate, let vs on fire, and inflame vs to cõbate. Let vs take courage with Nicetas, let vs fight & overcome with him. That may certainly goeth away with victory, who ceaseth not to fight couragiously: we must fight, there is no victroy in this warfare without
THE TRIUMPH OVER INCON.
without combat: there is no reward
here but only for them that fight lawfully.
Chastity is a treasure of inestimable va-
value, to which is due an eternal reward;
neither can any man purchase chastity for
nothing. This if thou dost highly prize,
thou must undervalue all other things,
which in respect of it are nothing worth.

Omnis ponderatio non est digna continent is animae,
Al weight is not worthy a continent
soule.

LAVS DEO
Qui dedit velle et persicere.
INDEX.
THE FIRST BOOKE.

The entrance into the discourse. Chap. 1. pag. 1.

The most illustrious act of Nicetas related somewhat at large. Chap. 2. pag. 5.

Idleness the first allurement to incontinency. Ch. 3. p. 13.

The second allurement to incontinency: Dainty faine, surfeiting, and Gluttony. Chap. 4. pag. 20.


The fourth allurement to incontinency: Dishonest pictures. Chap. 6. pag. 38.

The fifth allurement to incontinency: Wandering, curious, and gazing eyes. Chap. 7. pag. 47.

The Sixth allurement to incontinency: Lascivious and dishonest Words. Chap. 8. pag. 69.

The Seventh allurement to incontinency: Evil Companions. Chap. 9. pag. 70.

The first effects of incontinency: It consumes the body and wasteth riches. Chap. 10. pag. 100.

The other effects of incontinency: It killeth the soule, and impayneth the judgement. Chap. 11. pag. 112.

The third effect of incontinency. It tainteth the same, and extinguisheth all vertues. Chap. 12. pag. 117.

THE
THE SECOND BOOKE.

S. Benedict may be called the brother of Nicetas, in respect of a certaine illustrious act of his. Chap. 1. pag. 129.
The battle of Nicetas and his victory described in heroical verse. Chap. 2. pag. 169.
The first antidote against incontinency: Reading of pious books. Chap. 3. pag. 181.
The second antidote against incontinency: Chastisement of the body. Chap. 4. pag. 198.
The third antidote against incontinency: Prayers, or the Study of Deutonomy. Chap. 5. pag. 222.
The fourth antidote against incontinency: Often Confession of a man’s Sins. Chap. 6. pag. 245.
The fifth antidote against incontinency: Fasting and the exercise of Abstinence. Chap. 7. pag. 282.
The seventeenth antidote against incontinency: Careful keeping of our exterior senses. Chap. 9. pag. 315.
The eighteenth antidote against incontinency: Continual memory of the presence of God in all places. Ch. 10. p. 337.
The ninth antidote against incontinency: The nine punishments of Eternity. Chap. 11. pag. 381.
The Epilogue of those things which are said concerning the triumph over incontinency. Chap. 12. pag. 425.