

(82)

is therefore done, that being revolved in *Memory*, they may be more deeply engraven. Lastly, it is vain and altogether unprofitable, to frame an *Alphabet* of living Creatures, and learn them by heart, seeing they serve onely to apprehend naked Letters or single words, whose use is not frequent:

CHAP. X.
Of Written Idea's

A Single written *Idea*, is when the thing to be *Remembered*, is imagined to be written with black letters in a plain white Table, four foot square, hanging against the opposite wall of the *Repository*. Written *Idea's* will perhaps at first seem too weak and infirm to prompt the *Memory* with any thing to be remembered; but if all our Rules which are required in disposing written *Idea's*, be strictly observed, you will think otherwise.

In

(83)

In every such *Idea*, six things are required.

First, that the Characters (such as are Letters and Arithmetical figures) be supposed of such magnitude, that they may be plainly read by one standing somewhat remote; for so they are most easily attracted by the visual faculty, and transferred to *Memory*, such like writings and inscriptions are frequently seen in walls of Churches and houses.

Secondly, That every *Idea* be conceived written in the same form as are commonly exposed in Books or Paper.

In remembering Proofs, you must fancy the names of the Books abbreviated, as *Gen.* 20. 6. *Rom.* 8. 13. Catalogues of names are distinguished by their descent downward in order, as in the Alphabetical Catalogue of the Heretiques.

Etians.
Agnostes.
Albanenses.
Anthropomorphists.
Apollinaries.

G 2

Apel-

Apellites.
Arrians.
Artemonites.
Athelites, &c.

Distribution of parts distinctly placed, being referred to the whole, are thus explicated.

Jewish feasts have been	} more solemn, 3.	} Pasover. Penticost. Feast of Tab.

A Syllogisme consisting of a Proposition, Assumption, and Conclusion, is placed in divers distinct sections, after this manner.

He which devoureth things consecrated to God, procureth destruction to his own family, Prov. 20. 25.

But he which appropriateth a portion of Glebe (pertaining to the Priest) to himself and

and his heirs, devoureth that which is consecrate to God, Ezek. 45. 4.

Therefore he which appropriateth a Portion of Glebe, &c.

A Comparison distributed into its two parts, hath Protasis and Apodosis collaterally disposed thus:

As there is great difference between the faculty of seeing, and the act of seeing; for the faculty is always present, the act is often intermitted.	So there is great difference between the faculty of faith, and the act of believing; the faculty is always present, the act is often intermitted.
	generate persons after conversion, do always possess the former, but the latter is often interrupted.

So Poetical fragments are expressed in single Verses and Lines, long Sentences in prose are described in Lines of equal length, summarily fancy all kind of writings in their usual mode.

Thirdly, it is required; That you suppose the Writing to begin at the upper end of the Table.

Fourthly, One word at least in every written Idea, must be very carefully apprehended.

prehended and supposed to be expressed in Text-Letters, with all the Vowels in Gold, especially let the first Letter be very great, and the other transcendent Letters, if there be any, drawn somewhat longer then customarily. Here you may observe, that of the small Letters some are interlineary, some transcendent: Interlineary letters in all kind of Writing, are such as lye equally between two parallel lines, as *a, c, e, m, n, o, r, u, w*.

Transcendent letters are such as exceed the Interlineary Space, some of which do onely penetrate the upper line, as *b, d, i, k, l, t, b*, some the lower, as *f, s, j*.

Fifthly, It is necessary, according to the Doctrine delivered in the sixt Chapter, that every Idea be rendered some way partaker of the colour of his Repository) that the frame or border of every Table be imagined of the same colour as his Repository.

Lastly, you must so long contemplate your supposed written Idea; till you have made at least some small impression thereof in your memory, diligently observing in your mental meditation, the length of the whole; Writing the first letter of the prin-

principal word, as in the fourth Rule the Golden Vowels, transcendency and order of the letters, with such like considerations as chiefly conduce to imprint the written Idea firmly in your imagination: For seeing Writings make less impression in the mind, then things, they must be more carefully and longer revolved in mind, that they may accomplish by assiduity, what they cannot perform through imbecillity.

These generally required in every written Idea, may suffice: Now I will descend to particular Rules; but considering that to treat of every particular kind of written Idea, would be both laborious and unnecessary, I will onely insist upon the more usual, which are four, a Word, a Proof, a Phrase, a Sentence.

A single Word, and a Proof, cannot be supposed to have any principal Word, because they be singular, which nevertheless must be carefully taken notice of as in the fourth Rule.

Let this Word (*Spagyru*) be the Example of a Word to be imaginarily written, signifying according to *Paracelsus*, one which can dexterously discern good

(88)
from evil, truth from falshood: Fancy
the same thus written.

SPAGYRUS.

In the Inscription I diligently weigh
the length of the Word, the first letter,
the figure and order of the other letters,
their colour and transcendency: Three
are of Gold, *a, y, u.* three descend be-
neath the lower line, *p, j, g.*

In the inscription of a Proof, besides
the Name of the Book, the quantity of
the Numbers is to be carefully observed:
Number being the measure of quantity,
and therefore meerly related to visible
things, is facilely kept in mind; the only
observation of the quantity of Numbers,
fixeth them perfectly in Memory. Take
an Example of a Proof.

Exod. 10. 16

The letters *e*, and *o*, are fancied of
Gold, *x*, and *d*, are transcendents; the
former ascending above the line, the
latter descending beneath.

In writing a Phrase and Sentence, the
first Word is to be heedfully observed;
and

(89)

and therefore the first letter must be ima-
gined very large, all the Vowels written
with Gold, and the transcendents very
largely extended, as is aforesaid, *Rul. 4.*
Moreover in writing of Phrases, all
the Words except the first, must be sup-
posed written with small letters, after
this manner.

*To enite with flattering words
Conceited with vain glorious bubbles.*

A Sentence consisteth of one or more
clauses.

A Sentence of one Clause may be sup-
posed wholly written with Capital let-
ters, as,

NO CALAMITY IS ALONE.
THE LAW OF GOD IS THE
LIGHT OF MAN.

Παντα οίλω κοίνα.

FRIENDS HAVE ALL THINGS
IN COMMON;

In Sentences of many Clauses, you
may suppose all the words of the first
Clause marked with capital letters, the
rest with small letters: As

SOLA SALUS SERVIRE Deo; *sunt
cætera fraudes.*

GODS

(90)
GODS SERVICE IS CHIEFEST
BLESSEDNESS; *other things are de-*
ceits.

QUANQUAM BONUM NON EST
MALUM; est tamen bonum ut sit malum.
Augustine.

ALTHOUGH EVIL IS NOT
GOOD; yet it is good that there should
be evil.

WHATSOEVER IS TO BE BE-
LIEVED BY EVERY MAN IS
TRUE.

But every wicked man is to believe
that he shall be saved :

Therefore it is true, that every wick-
ed man shall be saved.

Here you must note, that every wick-
ed man is not to believe absolutely, that
he shall be saved, but conditionally, *viz.*
If he repent, and believe in Christ.

Another Example.

AUREAM QUISQUIS MEDIOCRI-
TATEM DILIGIT; tutus caret aboleti
Sordibus tecti, careat invidenda
Sobrius aula. Horat.

THE

(91)
THE GOLDEN MEANE WHO IS
CONTENT WITHALL,
Wants no spacious Pallace, nor envied Hall.

By written Idea's you may conlerve all
Characters, single Letters, naked Num-
bers, calculations of Nativities, Cosmo-
graphical Descriptions and Proofs, as al-
so all Words, Phrases and Sentences, not
to be aptly expressed otherwise.

Now having dispatched all written I-
deas, and such as are single, we will pro-
ceed to the compound.

CHAP. XI.

Of Compound Idea's.

THis kind is compounded of single I-
dea's, representing either a naked
word or sentence : A compound Idea
signifying a single word, consisteth of a
Fictitious and written Idea; As for exam-
ple :

If you were to remember (*Edline*) a
friends Name, imagine (*Ed*) written on
the opposite Wall on the right hand, and
a line extended thence all along to the
left aside. So.

(92)

So *Lambert* may be retained by a Lamb placed in one of the Repositories, and [*eri*] written on the opposite Wall on the left hand.

Many words may be conveniently repositied by Idea's compounded of fictitious and written Idea's.

A compound Idea representing an intricate sentence, is twofold, consisting either of a Direct and Written Idea, or of a Relative and Written Idea; the nature of both will appear perspicuous by examples.

Example of an Idea, compounded of a Direct and written Idea.

In the third Book of *Ovid's* Elegies, the Fable of *Jupiter* and *Danaes*, is thus morally applyed.

*Jupiter admonitus nihil esse potentius auro,
Corrupta pretium Virginis ipse fuit.
Dum merces aberat durus pater; ipsa severa,
Erati postes, ferrea turris erat.
Sed postquam sapiens in munere venit adulter
Prebuit ipsa sinus, & dare jussa dedit.*

Jove

(93)

Jove having heard *Gold* was of greatest power,

Would for a Maiden-head himself have sold:

Without a Bribe, Father and Maid look't sower,

Brass gates and Iron Walls did him withhold;

Till in a shower of Gold wise *Jove* descending,

The Daughter lov'd, the Father did befriend him.

To remember this Moral, imagine the story of *Jupiter* and *Danaes*, drawn to the life in the upper part of a large frame hanging against the opposite Wall, and these Verses of *Ovid* writ according to the usual manner, in the lower part, which is vacant.

Another Example.

The seven Electoral Princes first instituted by *Otho*, third Emperor of that Name, and Pope *Gregory* the fifth, are included by *Manlius*, in these Verses.

Mogun-

(94)

*Mogantiniensis, Trevirensis, Coloniensis;
Atque Palatinus Dapifer, Dux portitur
ensis.
Marchio Prepositus camere, Pincerna Bo-*

*hemus.
The Prelates of Mentz, Trevers and
Colen.*

a Of Bran- The *Palsgrave* Carver; *a* Marquis Cham-
denburg. berlain,
b Of Au- The *b* Duke Sword-bearer, Cup-bearer
stria. the *c* King.
c Of Bohe-
mia.

Suppose an Emperor sitting on a throne
in one of the Repositories, seven Princes
standing about him, and these Verses
writ on a table, hanging against the
opposite Wall.

Another Example.

An Epigram of Sir *Hugh*, a vain-glo-
rious Knight, taken out of *Nicholas Bor-*
bon.

*Sepe lapis motus non sit muscosus, ut aiunt,
At barbam è bello reculit Hugo dormum:
Moss (as they say) grows on no rowling
stone;*

Yet Sir *Hugh* from the Wars brought a
Beard home.

Ima-

(95)

Imagine an armed Knight, of a fierce
Martial aspect, with a long Beard, walk-
ing in a memorial place, bearing a white
Shield on his left arm, wherein this Epi-
gram is inscribed.

Another:

An Epitaph upon the Empress *Matil-*
da, Daughter of *Henry* the First, King of
England; Wife of *Henry* the Fourth, Em-
peror; and Mother of *Henry* the second,
King of *England*.

*Magna ortu, majorque viro, sed maxima
prole;
Hic jacet Henrici filia, sponsa parens.*

By Birth Great, Wedlock greater, great-
est in Progeny,
Here lies the Daughter, Spouse, and Mo-
ther of *Henry*.

Fancy this Epitaph graven on the hi-
ther side of an Alabaster tomb, standing
in a memorial place.

All Histories, Acts, Fables, Apologies,
Morals described in Verse, or other Wri-
ting; also Epigrams, Epitaphs, Anagrams
and Mottoes may be retained in Memo-
ry,

ry, by an Idea compounded of a Direct and Written.

Example of an Idea compounded of a Relatlve and Written.

Theodore Beza writeth thus, under the Emblem of a man spitting towards Heaven.

*Cernis, ut hic fædo cælum qui conspuat ore,
Non cælum, imo suos conspuat ore sinus:
Et tu cælorum Dominum contemptor, in illum
Non quot verba jactas, tot tibi probra vomis?*

This Drivil who doth spit at Heaven high;
Not Heaven, but his bosom doth defile;
So contemners of Divine Majesty
Do hurt themselves, not God, by speeches vile.

In the upper part of a table hanging against the opposite Wall, imagine the picture of a man with his hands on his sides, his legs stradling, and his head bended backward towards Heaven, spitting thereat; this *Tetrastichon* written underneath, according to the usual manner in Emblems.

Ano-

Another.

The same *Theodore Beza* hath another Emblem of a Circumference, equally distant on every side from its Center, with these Verses,

*Cernis ut hac medium cingat teres undique
punctum*

*Linea, & hinc spacio distet & inde pari,
Scilicet illa refert, quod nos tegit undique cælum,*

Tellurem hoc punctum quod tenet ima notat,

Cur igitur doleas? quorsum (dic queso) labores

*Tu, patria pepulit quem pietatis amor?
Cælum si versus tendis, quocunque recedes,
Hinc spacio cælum cernis & inde pari.*

See how this Circumference doth inclose

The middle point, like distant every where:

The Circle, Heaven round about us shows,
The Center noteth Earth which doth us bear.

H

Why

(98)

Why then (I pray) thy labour blam'd
 thou so,
 Who art expel'd thy cuntry for Gods
 love?
 If thou to Heaven tend, where e're thou
 go,
 Thou seest all places like near Heaven a-
 bove.

In the upper part of a fair large table,
 fancy a center and circumference to be
 described, with these Verses writ under-
 neath.

Another.

*Magnus Aristoteles trutinando cacumina re-
 rum,
 In duo divisit quicquid in orbe fuit.*

Great *Aristotle* weighing all things here,
 Concluded, in the World but two there
 were.

Suppose two Parallel circles drawn in
 the upper part of a table, in the center of
 which, let the figure 2. be written, and
 underneath this Distich, whereby is sig-
 nified Subjects and Accidents.

Another.

(99)

Another.

*Ἰδὲ τῆς ἰσῶτα θεῖν ἀγαθῶν ἐδουλεῖν,
 Hesiod.*

The Lord hath pleased openly to place
 The sweat of Virtue before each man's
 face.

Suppose the versicle of *Hesiod* elegant-
 ly painted at the foot of *Cebes* table.

All Emblems, Hieroglyphical Sentences
 or illustrated with similyes, may be depo-
 sited in Repositories by a Relative and
 written Idea; of which the Picture occu-
 pying the upper part of the Table, is a
 a Relative Idea, and that written under-
 neath, a Scriptile. So much for com-
 pound Idea's, and all the other kinds.

CHAP. XII.

Of chusing Ideas.

IT is sufficiently manifest out of the
 five precedent chapters, what *Idea*,
 and how qualified, every thing to be re-
 membered doth appropriate to it self; but
 to render all more perspicuous in this
 chapter, I will briefly ennumerate the
 Rules dispersed in several places, for
 H 2 choice

choice of Idea's; though such Recapitulation may be accounted tautology; yet it is very profitable; the Rules follow.

Rule 1. All Histories, Actions, Fables, Apologies, common businesses, visible things, or conceived under a visible form, all sentences whose subject or matter is visible, and without any dependent written illustration, ought to be laid up in the Repositories by a Direct Idea, in quantity equal, augmented or contracted. *Cap. 1.*

Rule 2. All Histories, Actions, Fables, Apologies, Morals and Similies, remarkable for some coherent Verses or Writing, as all Epigrams, Epitaphs, Anagrams and Impresses are generally to be expressed by a compound Idea, consisting of a Direct and Scriptile. *Cap. 2.*

Rule 3. All Emblems and Sentences illustrated by some notable Example, or expressed Hieroglyphically, are to be bestowed in Repositories by a compound Idea, consisting of a Relative and Scriptile, *Cap. 2.*

Rule 4. All Characters, single Letters, naked Numbers, Calculations of Nativities, Cosmographical descriptions and citations, are to be always disposed in Repositories by a Scriptile Idea.

Rule

Rule 5. All single words signifying no visible thing, whose Idea either relative, fictitious, or compound of fictitious and scriptile, doth presently occur, is to be so placed in the Repository, either relatively, fictitiously, or compoundly: If no such Idea occur, then it is to be represented by a Scriptile Idea.

Rule 6. All Phrases and Sentences inexpressible by a Direct Idea, may be conserved by a Relative Idea, or compounded of a Relative and Scriptile, if any present it self commodiously, or if no such offer it self quickly, by a Scriptile Idea. *Cap. 8. 10. & 11.*

So much shall suffice for choice of Ideas.

CHAP. XIII.

The manner of Reposing Ideas.

NOW there remains to speak of the manner of laying up Idea's in their places, to which purpose take these ensuing Rules.

Rule 1. Every Idea is to be placed in its order, *viz.* that which first occurreth

H 3

in

in the first place; the second in the second place of the first Repository; the third in the first, the fourth in the second place of the second Repository; fifth in the first, the sixth in the second place of the third Repository; the like method is to be used in all the Repositories, till all the Ideas be placed.

Rule 2. Due quantity, convenient site, colour of the Repository, and peculiar attributes, are to be imposed on each Idea, and very carefully minded.

Rule 3. After you have rightly disposed the first Idea of any Repository, note it very diligently with the eye of your mind, as if it really stood there, observing its kind, subject, quantity, site, attribution of the Repositories colour, and other such like peculiar attributes, if it have any. For example, whether the Idea deposited in the first place of any Repository (as to the kind) be direct; as to the subject, concerning a man; in respect of quantity, equal; in regard of sight, placed on the ground; and as to peculiar attributes, whether moving or yielding a sound; go over all these things in your mind, saying, The Idea which I have here bestowed, is Direct,

rect, of a man, equal, placed on the ground, moving and yielding a sound: For by such considerations an Idea is more firmly graven in memory.

Rule 4. After you have fitly disposed the second Idea of any Repository, you must excogitate some apt relation thereof to the former, in respect of likeness or unlikeness of site, likeness or unlikeness of subject; or else in regard of the action of the latter Idea referred to the former; you can pitch upon no Idea which may not be related to the former by one of these five ways, which shall plainly appear by example: if both Ideas of one Repository, precedent and subsequent, be fixed to the wall, placed on a table, the ground, or under ground, &c. they agree in site: But if one be fastened to the Wall, the other placed on a Table, on the ground or under ground, they are unlike in site: When the subject of both Ideas is Justice, Sin, a Man, War or Sleep, &c. they agree in subject; but when the subject of one Idea is Justice, of the other Drunkenness, the one of a man, the other of a stone, or any other opposite thing, they disagree in subject. Take an

(104)

example of transferring the action of a latter Idea to a former: Suppose that a man in a Gown, sitting at a Table, and over-looking some Books of Accounts, with Counters lying ready to compute the total sum, be an Idea disposed in the first place of a Repository; and the Idea to be placed in the second room of the Repository, be a Farryer giving a Horse a Drench with a Horn: In this case, that the action of the latter may have some dependance on the former, imagine that the Horse (as soon as the drench is poured into his mouth) leaps back and disturbeth the man in his reckoning, who sits at the Table in the first place of the Repository. This mutual Relation of Idea's placed in the same Repository, is as it were a linking of them together, and doth admirably conduce to the remembrance of both.

Rule 5. If two or more distinct Idea's concur, whose relation to one another is found so near, as if they were combined together; bestow them in one same Memorial Place: As if the Idea immediately preceding be a Silver Basin full of fragrant Water, set upon a joynd Stool, and the subsequent Idea
be

(105)

be an idle man doing nothing; you may conjoin these two Idea's in one, imagining that this man washeth his hands in that odoriferous Water; so if the former Idea be two Virgins talking together, the latter a Skein of Green Silk, to join these two Ideas by a proper connexion, you may fancy that one of the Virgins holdeth the Skein upon her wrists, whilest the other windeth it off her hands into a bottom. In like manner if the Antecedent Idea be Scriptile, and the Consequent likewise Scriptile, if so be you allow space enough in the Table, the latter may be subscribed under the former in a convenient distance from one another. Thus three Scriptile Ideas concurring together, if they be not too large for one Table, may be supposed written therein; the first in the highest place, the second in the middle, the third in the lowest, allowing nevertheless a fit distance. But alwayes when you comprize two or three Ideas in one place, you must remember carefully, that so many Ideas were constituted in such a place.

Rule

Rule 6. When you have laid up any *Idea* in its *Place*, (whether it be in the first or second *Room* of the *Repository*) peruse all the foregoing *Idea's* in their order, if you have time, that they may reside more deeply in *Memory*, and make the stronger impression in minde. For as a *School-boy* by often reading over his lesson, learneth it by heart, so the more frequently you peruse *Idea's*, the more firmly you will retain them.

Rule 7. Lastly, have a care not to load your *Memory* with a more numerous multitude of *Idea's* than is fit, for as it is unwholsome to burthen the stomach above its strength, so also to overwhelm the *Memory* with multiplicity of *Idea's*, doth lead into great confusion. Temperate men admit only so much meat as they think they can well concoct; so do you only commit such worthy things to *Memory*, as you trust faithfully to remember; for it is better firmly to retain a few remarkable things, than many of mean base nature.

CHAP.

CHAP. XIV.
Of the practise of the Art of
Memory.

I Think now convenient to illustrate the premised precepts by examples, whereby the practise of this Art, may be rendred more facile. First, I will propose examples of common affairs, afterward of observations; Lastly, I will briefly exhibit the Art of *Dictating*, and *discharging* of *Memory*.

Examples of ordinary business.

I. Suppose (as taking it for granted) you were to go to some great Market Town, it concerns not our purpose whether the place be known, or unknown, and intend in the first place to enquire the price of *Seed Barlie*: imagine then in the first *Place* of the first *Repository* (that is the part on the right hand) you see a man measuring *Barlie* out of a Sack into a Bushel, with a company of men standing about him,

as