MNEMONICA
OR, THE
Art of Memory,
Drained out of the pure
FOUNDATIONS
OF
ART & NATURE.
Digested into Three Books.

ALSO,
A Physical TREATISE of cherishing Natural Memory; diligently collected out of divers Learned Men's WRITINGS.

By John Willis Batchelour in Divinity.

Omnne bonum Dei donum.

Ita unamque ars nobilissima ac divinissima sustinuit, ita ad mortalium cognitionem carissimè pervenit. Cardanus.

LONDON, Printed and are to be sold by Leonard Sowersby, at the Turn-Stile, near New-market, in Lincolns-Inn fields, 1661.
To the Honorable

William Pierrepont, Esq.

Honored Sir,

If Lines were capable of humane affections, these would blush; they are so mean a present to so Illustrious a person; at least conscious of their Masters presumption, they would condole his unhappiness, that had not greater ability to accommodate some more worthy Fabrick to so fair a Frontispiece. The Original compiled by a learned hand, among some vulgar things and trifles, containeth very excellent and profitable matter; I hope it hath not lost its utility.

A 2
The Epistle Dedicatory.

Honored Sir, I fear, good intentions are no sufficient plea for temerous enterprises, especially the Undertaker being privy to his own imperfections; Therefore like a Criminal acknowledging my vanity in ambitiously affecting things above my Sphere, I humbly re-implore your Honors pardon and admission to be what I was before,

Your Honors most
humble Servant

Leonard Sowersby.

THE PREFACE.

Though I hope Courteous Reader, this my Art of Memory is so perfect and complete in all parts, that it will out-live the envy of Detractors; yet seeing like a new-born Infant, it doth now first present itself to the world, let me in a word or two demonstrate how agreeable this Art is, both to Reason, and the principles of Nature, that so I may recall, what the prejudice of many hath long proscribed. I do very well understand the whole Controversie about this Art, is principally referred to that part which is called Local: Therefore wholly omitting the other helps of Memory, described in the first and second parts of this Book, I will only insist upon defence of this which is handled in the third Book, and will prove by most evident reasons, it doth not so much vary from Art and natural use of Memory, as ignorant persons praise.

First I acknowledge and willingly confess, that Writing is the surest Guardian of memorable things, far excelling all other Art of Memory; but a man cannot always commit
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to writing every thing he desir'd to remem-
ber, and must therefore necessarily sometimes
make use of other helps: As writing Mem-
orandums is worthy esteemed the best way
of Remembring; so that may rightly chal-
lenge the next place, which beareth greatest
affinity thereto. Now if men deal impartial-
ly, they will easily find, that the Art of Me-
nory by Places and Idea's or Images, doth
very nearly resemble Writing. The Places
in artificial Memory, are as it were Leaves;
the Idea's, Letters; the distribution of them
in Places representeth Writing; lastly, the
repetition of them, Reading: which thing
Cicero in his Partitions, and more copio-
usly in his second Book De Oratore, doth ele-
gantly declare.

Secondly, experience teacheth, that Places
and Idea's do much conduce to faithful re-
membrane of things; particularly as to Pla-
ces, their usefulness doth hence appear, that
if a Traveller observe any remarkable thing
in a cross-way, or some noted place of his
journey, returning the same way, he doth not
only remember the place, but calleth to mind
what soever he had seen there, though at pre-
sent removed. The same thing often happen-
eth in Repetition of Idea's; for the mind as
it were walking through the same Places, in
which

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which formerly it had disposed Idea's, and
carefully marshalled them in order, with pur-
pose of perusal, by occasion of the Places, is
much assisted in recalling Idea's to mind
there placed: So Printers by Distribution of
their Letters into several Boxes, do without
any hesitation fetch them thence upon occasion,
extending hands to the right Box. The hi-
story of Simonides of Chios is very pertinent
to this purpose, who being at Supper among
many other Guests, at a wealthy mans house
named Scopa, was acquainted two young men
attended at the door to speak with him; Simo-

nides arising from the Table went to them;
whiles he was at the door, the Guests were e-
evry one slain by a sudden fall of the chamber,
whereby their bodies were so bruised and de-

faced, that they could not be distinguished one
from another when their friends came to bury
them; but Simonides, being well in mind
what place each of them was seated, pointed
out the bodies of them all, and was hereby
first admonished, that Places and order might
be very advantageous to quicken Memory.
He also left to posterity some Precepts of the
Art of Memory, which are all since drown-
ed in the deep gulph of Antiquity. Another
singular example correspondent in some sort
to this, is the Election of Darius to the Per-

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Sian Monarchy; Cambyse being dead (as such Herodotus) it was concluded among the seven Persian Princes, next morning to take horse together, and to ride forth of the City, unanimously agreeing the chief sovereignty, without any further contest, should reside in him whose Horse first neighed. Darius one of the seven, through the craft of his Groom Oebarces, obtained the Supremacy. Oebarces was a subtil withe fellow, to whom Darius discovered the whole business, and warned him to use all diligence to prevent his Competitors: Oebarces desired him to take no care, for he would effectuate his so much desired design: Before night Oebarces led forth a Mare, chiefly affected by Darius his Horse, and tied her in the high-way, through which the Princes were to ride next morning; afterward he brought forth Darius his Horse, and leaving him at liberty suffered him to cover the Mare. At Sun-rising the seven Princes of Persia mounted together, and rode forth of the City, when they came to the place where Oebarces had tied the Mare the night before; immediately Darius his horse began to neigh, and presently the other Princes, as hearing some divine Oracle, alighted, and saluted him King. This example, if I am not deceived, doth sufficiently convince...
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Once seen, I persuade the same thing in this Book, form a lively Idea of that thing which you desire to remember with an imagination so strong, as if you did see it indeed: For even as an ember almost dead, is resuscitated by application of a Match, and breaketh forth into a flame; so a Notion languishing of itself, by mental conception of its Idea, is vivified, and reasumeth strength. Seeing all understanding is deduced from external sense, it doth consequently follow, that intelligible things reduced to sensible, will sooner inform the understanding. Hence the Holy Ghost submitting himself to humane capacity, doth oftentimes in Scripture attribute corporeal members and external senses to God himself, and to invisible Spirits; Because we do better understand the nature of such things veiled in that manner with sensible things. I omit the Imaginative faculty so called of framing Ideas of Images in the Brain; As also that Intelleæt is said to be derived ab interna lectione Idearum, from internal election of Idea's retained in Memory. Memory, so far as it is strictly taken for the common receptacle of Memorandums, is meerly passive, and doth retain and conserve imaginary Notions, transmitted therunto by the understanding, in the same manner as Paper preserveth words written therein. As it is the office of a Scribe, not of Paper, to write, and read things written; so to dispose Idea's in Memory, and apt to use them, is the work of Understanding, not of Memory. Why are there any memorable monuments extant, as it were truly visible Idea's, by which the memory of things past are committed to posterity? Thus the Funeral Pile of Semiramis, and the Columns of Hercules have preserved the memory of them both in succeeding ages. Thus in sacred story we read that twelve Stones were reared in the River Jordan for a lasting monument of the Israelites passage, Josh. 4:9. Also that a great Stone was placed under an Oak, in memory of the peoples Covenant with God, Josh. 24. 27. Why else were Sacraments ordained by God, but as visible Idea's of invisible things, whereby he admonisheth us, too forgetful of his benefits? Lastly it is a common thing, even amongst illiterate and ignorant men, to remember things by Idea's: One being to keep in mind the name of a certain man called, Fisher, to-imprint this name deeper in memory, thinketh of a Fisherman placing his Nets. Another having some business committed to his care, which he feareth to forget, bindeth a Ribbon or Thread about his little finger, by sight of which visible Idea he is admonished of his charge. Whence it is apparent, that the excitation of Idea's to fix things in memory, is in
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in some sort natural; seeing Nature it self hath taught men, destitute of Learning, to use the same.

Now there only remaineth Answers to Objections, by which the Adversaries of this Art, in deavour to obfuscate the luster, and diminish the credit thereof.

First they object, that the faculty of Natural Memory and Ingenuity, by use of this Art, is unmeasurably impaired; for such Authors as have treated of this Art, do usually prescribe provision of a multitude of Places, wherein occurring Ideas of Memorandums may be distributed to remain always, with a weekly, or at least monthly, or over- looking of them all, least at any time they should be forgotten, which is certainly a transcendent labour, and must needs dull the edge of humane understanding. To which I answer, I am of the same opinion; to wit, that if any man endeavour to retain all things he desirous to remember by Places and Idea's, to be reviewed once a month, he undertaketh a work that would weary the dullest witted men, much more ingenious persons, who know nothing more then frequent meditation of things formerly learned. It is also unnecessary, because writing of things worthy memory in books, is much easier, more certain and readier for use. The way of Memory I prescribe, only to preserve things lately heard, read, or invented, until they may be transcribed, that the mind sinking under this burden, may be relieved as speedily as may be. Moreover it is certain, that the virtue of natural Memory is very much corroborated by this way of Remembering proposed in this book: For the mind being daily accustomed to Revocation of sentences slipped out of Memory, and that oft by a word or two, is more enabled in discharge of its office, then is credible to one un-experienced, whereby also wit is more and more exacuated. Neither have I used any principles in this Art prejudicial to the faculty of Memory; but do rather admonish you not to use them, lest they procure great damage to your natural Memory.

Secondly, they say it is a great trouble, in the Reposition of one Idea, to enter upon two or three considerations. I answer, that they which speak Latine, observe a manifold construction of words, yet do readily pronounce each word in its case, gender, number, person, and tense, without study; nor is the Memory thereby any way confounded, because they are frequently conversant in practice of Grammar rules; In like manner, when all the rules of the Art of Memory are exactly known, it will not be difficult to tire all Idea's with their proper circumstances.

If any man blame or accuse me as dissenting from Logicians, who affirm that anything may be
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be kept in memory by Help of Logical method, it is much mistaken; for it is evident they speak only of long speeches; But no sober man did ever assert that method was sufficient to remember common business, words, phrases, numbers, and particular sentences, all which things are faithfully kept in memory by Idea's aptly disposed. The dignity of method reserved (which I acknowledged to be very great) it cannot be denied, but the very method of a long Oration partly forgotten, may be recalled to mind, by the order of disposed Idean's.

But some may say, it is a fantastical business to be implied in excogitating and compoising toyes, and therefore this is not worthy to be called an Art, which is occupied in such trifles. How, I pray, is the Art of Memory wholly fantastical, when it is only added in framing phantasies, whereby phantastick is aided to serve the memory more faithfully? That this is an Art, I prove thus; Reason and Memory are distinct faculties of the mind, though not divided asunder; Therefore if there be any Art to inform Reason, as such is Logick, why not also an Art to inform Memory as this is?

Lastly if any man ask, what cause moved me to divulge this Art, my answer is, that having diligently read over all the books, I could procure of this Art, and bestowed much labour, with great loss.


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Ever help nature to perfection, by demonstrating some more accomplished method then Nature itself hath taught, so also this; Men compose Arguments naturally, but learn to argue better by Logick; so though Nature teach us to remember, yet we learn to commit things to Memory more surely, by benefit of this Art. How mean these things are, exposed in the ensuing Books, they have been divulged with a desire of your Utility; It is your part therefore, to take my endeavours and labours in good part, as I acknowledge it mine, to give glory to God in all things, and to look upon him as the Author of all good Arts, and the Fountain of Wisdom.

Farewell:

J. W.

The Art of Memory.

The first Book.

CHAP. I.

Of remembering common affairs.

Memonica, or artificial Memorie, so far as it falleth under our present consideration, is two-fold: in Writing, or without Writing.

The Written way of Remembering, dependeth on naked hand-writing, which is more certain and facile then the other; and therefore alwayes to be used when opportunity doth permit. In treating hereof, it were superfluous to speak of writing notes in Table-books, or to pursue every trivial matter, but onely deliver such things as seem more usefull: First I will handle Notation of common businesse, afterwards such things as pertain to learning.

B Con-
Concerning the former of these two I will onely add one precept, omitting such as are in frequent use; Provide an Almanack with blank pages, in which every evening, against the proper day of the moneth, set down your chiefest business of that day, and also the names of such persons as you have conversed with about any serious affray, either at home or abroad. Though the utility hereof be not presently conspicuous, yet many times afterward, it is of great consequence to resolve difficulties of very great importance. Suppose that after some revolution of time, three months, a year or more, question arise about the very day whereon such or such a thing hapned, an exact knowledge whereof will be very profitable; the certain day you have forgotten, but well remember it was on the same day your sheep were shorn, or the day after such friends dined with you; this being considered, your Almanack will exhibit the particular day. Moreover by the mens names with whom you spake that day, haply you may learn many things most necessary to be known in the present case.

This briefly shal suffice concerning remembrance of ordinary business.

CHAP. II.
Of Remembering Words.

There are four kinds of Memorandum belonging to Discipline, or Learning: Words, Phrases, Sentences, and Set-Speeches.

A Word may be remembred by Derivation or Connexion. Derivation is proper, or Improper; Proper Derivation is an apt interpretation of Words; as Pellelex an Harlot, of παλακις, and παλακις of ἀπόδειξις a word compounded of ἀπόδειξις and ἀπόδειξις the division of man and woman; or if you please of ἀπόδειξις and ἀπόδειξις because an Harlot is a Divided Wife. Μακαρις blessed, as it were of μακάριος immortal: ius and ius, Sons and Daughters, and tu et tu, from the love they procure between Parents, vir a Man, a viribus; Mulier a Woman, quasi mollis, from the Seexs tendernes; Puer a Boy, a puritate corporis; Panis Bread, of Pan, who as Olau Maimus faith) first in-

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vented the Bakers Ate; Popa a Glutton or Viuallers, from Popina a Cooks-shop; 
Lucas a Grove, a lucendo, for it proper-
ly signifies a place planted with trees, 
enlightened with Torches, and hallowed 
to some Idol: Babble of Babel; a Sol-
dier of Soldarius, who served under Ce-
far, Lib. 3, Cef. Corn. or if you had ra-
ther, quasi sole duratus; Church, antiently 
called Kirk, ofēlēu sup. orca, the 
Lord’s-house; Néighour, as it were 
nigh thy bower; a word formerly used for 
a dwelling house; Gospel, of good spel, 
antiently used for speech or tidings; Par-
tridge, of parting a ridge, for they are u-
usually found in ridges of Land.

Improper Derivation, is a strained in-
terpretation of a word; as Miue drunk-
eness, were to Miαia Σιου, because after 
sacrifice they feasted their pallates; ζα-
niθs smoke, as it were ζα ανιθα τηρη-
νω, the steam of something burning; 
Δεκαθ, Συδ το δεκαθ το ηνῑ: Lachrima a lac-
rando, fo Tears in English, of tearing the 
heart: Monumentum quasi monens mentem; 
Dominus ex de & mis; Cottage as it were a 
coat for age; Beer as it were Brie-bere; Gos-
lip of go-go; Simony as it were See-many; 
yet Derivation howsoever absurd or 
wrested, 

wrested, printeth words in Memory; 
yea the further it is fetched, the deeper 
impresstion it maketh.

A Word is retained by Connexiun, when 
it is aptly compos’d in a sentence a-
mongst other words: Homer said well, 
Winds have wings, both because being 
spoken, they cannot be recalled; and 
that if they be neglected in the scope 
of sentences, they are forgotten: for 
example, let these words Oeistrum a Gad-
bee, and Cynomya an Horse-flye, be pro-
pounded to be remembred, they may 
be comprehended in a sentence thus; 
Viminia tibi lortine macerantur, qua cynomya 
adeque etiam oestro vehementius pungent; 
Rods steeped in pis, sting worse then a 
Horse-flye or Gad-bee: So these words, 
Vitricus a Father-in-law, Acupedius a 
Footman, Illinius moonless, are thus com-
prised in a sentence; Illinius lice, sublin-
siris tamen nox erat, qui Acupedius ad Vi-
trici ades desleteret; It was a light night, 
though the moon did not shine, in which 
the Footman called at my Father in law 
his house. Again, suppose these words 
to be kept in mind; Alyptes a Surgeon, 
Sucenerratus substituted, tympanotriba a 
Drummer, frigofis bare bone: they may 
be
be thus framed into a sentence; Alexis strigosus in locum tympanitidae caus succenturiatus est. A bare-boned Chyrurgeon was substituted in place of the slain Drummer. This is a profitable kind of exercise for unknown, out-worn, foreign or seldom used words, which occur sometimes in reading, and are to be observed, that they may be better known. Learners, who study the primitive words of any Language, as Latin, Greek, or Hebrew, may reap no small benefit by Derivation and Connexion of words; if they imitate the following method. Having provided a Paper-book to contain the Primitive words, divide every page into three Columns, of which let the third be broadest: In the first column write down the Primitive words, in the second their Significations, in the third their Etymologies, or Derivations. But if you meet with any word that doth not presently admit Derivation either Proper, or Improper, leave the space in the third column void, and pass on to the next word, that you may not lose time by a perplexed indagation of the Etymology; Then collect all the words you find in the page, which

which decline Derivation, into one sentence, so by Connexion you may imprint those words in Memory, which you cannot by Derivation. Every such sentence must be written at the bottom of the page: I will give you an Example in the first twelve primitive words of the Greek tongue, as they are exhibited in the Catalogue of John Surius, in this order.

*ἀδύνατο* to exhale. *ἀδικος* to hurt, of *ἀδίκος*, the first Passive Aor. of the verb *ἀδίκω*, to hurt, according to the Ionick dialect.

*ἀδικία* kind. of *ἀδίκια*, the privative particle and *καταθέσθαι*, envious.

*ἀδικήσας* to meet, of *ἀδίκω*, signifying the fame.

*ἄδηλος* Maidserv. *ἀδός*, delicate. These words have a manifest Relation one to the other.

*ἀδόφλος* foolish.

*ἄδαμος* a heap.

*ἀξιος*.
As it were ἀγαθόν, Divine; hence comes our English word Agast.

Overmuch: Hence comes our English word, Again, and Again.

to love.

Posts: From Angerio, to afflict, for so they do their Horses with their Spurs, and hence may come our English word Angry.

What should a fool do with heaps of goods?
Here you may see two words admitting no derivation, comprehended in one Sentence; but the Verb ἀγαπάω, to love, is so frequent, it needeth no connexion. The manner of exercise to learn these, is thus: First, lay a flat Ruler, or your finger, over the middle Column, in such sort, that the words of the first and third Column (which contain the primitives & their derivations) may appear on both sides; by mutual comparison of which, you must try to investigate the significations latent under the Ruler: Afterward conceal the first column in like manner, that by comparing the significations and derivations lying in sight, you may study the primitive words latent under the Ruler or your finger. If you dispatch but one page a day after this order, (which is scarcely an hours work in few days) you may fix all the primitive words of the whole tongue in your mind without any labor, nay rather with delight. If you can procure some companions in scrutine, of the derivations, equally lovers of the same study, your labour will be rendered much more delectable and facile.

CHAP. III.
Of remembering Phrases.

A Phrase may be committed to memory, by accommodating it to some fit subject, as if this phrase were to be remembered, Very much estranged from filthy affections; I apply it to a Christian Soldier, as to a meet subject in this manner, A Christian Soldier ought to be very much, estranged from all filthy and fordid affections of mind.
Of this example, To forgoe manhood through effeminate delicacy, may be fitly accommodated to Sardanapalus King of Assyria; thus Sardanapalus by effeminate delicacy and luxury, lost all manhood, and led a Womanish life.

Again, this example, A man furnished with abundant store of Learning, may be thus applied; utter the renowned Bishop of Armagh, was furnished with abundant store of good Literature, and manifold Learning; so that he did justly bear the prize from most relations of the World.

This manner of applying Phrases, is principally necessary in learning the Elegancies of any Tongue, and is very well worthy to be more frequently used in publike Schools: I confess Masters do usually command their Scholars to collect phrases and elegant sentences out of their Lectures, and to write their gleanings in Books, not in loose Papers, which is somewhat; but if they did, also urge them to refer every phrase by them collected, to some friend or acquaintance, they would by this means reap a far greater Harvest of Learning: For phrases thus accommodated, sink deeper, and continue longer in memory.

CHAP.

CHAP. IV.

Of remembering Sentences.

Sentences worthy of Memory, are either frequently or seldom used: Sentences of common use (I mean such as we desire to preserve not only in paper, but in our hearts, because of their singular Elegancy, serious Gravity, concise brevity, or witty ingenuity) are to be stored in a Manual every kind in a peculiar place: Epigrams by themselves, Anagrams by themselves, Proverbs, Epitaphs, Jests, Riddles, Observations, &c. by themselves: This Enchiridion wherein you write such remarkable sentences, ought always to be carried about you, (and may therefore be called, Vade mecum) that you may peruse the same at leisure-hours when you are abroad, not having other employment; by which means, Time, most precious of all things, will not be unprofitably spent: And hereby you will keep in mind things worthy remembrance, better, safer, sooner, more certainly, profitably, and delightfully, then by that monstrous repetition,
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tion, prescribed by some Authors in this
Art of Memory, which nevertheless can-
not be effected without long study, very
great desaturation of the understanding &
pernicous damage of the memonative fa-
culty; besides, a perpetual Oblivion of
some Idea's, occasioned by so long space
of time interposed.

A sentence seldom used, is either an in-
terpretation of some Claffick Author, or
a common Observation; by Claffick
Books or Authors, I mean those which
are accounted Authentick by common
content of professors in every Science;
such are the Scriptures among Divines,
Decrees and Statutes among Lawyers, the
works of Hypocrates, Galen, or Paracelsus,
among Physicians: Euclid's Elements a-
mong Mathematicians, &c.

If you meet with any memorable in-
terpretation of a Claffick Book, note it
down in short hand in the Margent, near
the Text to which it properly relates; or
if you had rather, cause clean paper to
be bound between every leaf, to receive
such Comments: Or, (which is better)
have plenty of white Paper bound at the
end of the Book, in which write your In-
terpretation, and relate them to the text
by

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by like numbers or letters prefixed before
the Notes and Text.

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CHAP. V:

Of remembering long Speeches.

Now lastly, I will treat of Speeches: A
speech, according to my acceptation,
is any large Treatise composed of
many sentences of one kind; such are Ser-
mans, Oration, Declarations, Heads, or Se-
tions of Books; or finally, any long Tre-
tise, or memorable Speeches, are either
such as are framed by our selves, or by
others: Again, Speeches of other men
are either extant in Books, or are deliver-
ed by word of mouth.

If the Speeches to be remembred, are
already extant in print, it is sufficient to
set down their Titles in your Common-
place Book, under their proper Heads, to
advertise you in what Chapter or part of
a Book, this, or that Argument is more
largely handled: As for example, In the
first Book of Calvin's Institutions, and
thirteenth Chapter, the three persons of
the Godhead in one Essence, is proved by
divers
divers reasons; to transcribe which Trea-
tise, though in Epitome, would be very
laborious: Therefore it is better under
the title of Trinity, among other com-
mon observalions pertaining to the sam
purpose, to write down these words, That
three Persons are contained in one onely Es-
By which Citation you are directed to
that place of Calvin whenever you
please.

If the Speech you desire to preserve be
verbally pronounced, you must take it in
short-hand, if you have skill; other wise
in long hand, with as much celerity as you
can: If you be at any time left behind
through nimble volubility of the Speak-
ers tongue, it will be sufficient to write
onely the essentiel words of every Sen-
tence (as for the most part are Substan-
tives and Verbs) leaving vacant spaces, in
which either words of less weight may be
interposed, which must be supplied im-
mediately after the Speech is ended.

Four things must be observed, that Spee-
ches contrived by our selves, may be
deeply fastened in memory; Method, Writ-
ing, Marginal Notation, and Meditation;
the Method ought to be so disposed, that ev-
ery part of an entire Speech, and every
sentence of those parts, precede ac-
dording to their dignity in nature; that is,
that every thing be so placed, that it may
give light to understand what followeth.
Such a method is very effectual to ease
the memory both of Speaker and Hearer;
for in a speech methodically digested, each
sentence attaches to the next, like as one
link draweth another in a Golden Chain;
therefore Method is called the Chain of
Memory: For this cause let every former
sentence so depend on the latter, that it
may seem necessarily related thereunto.

In writing a Speech, let your first care
be, that your Lines extend not too far,
but that space enough be left in the Mar-
gent: In the next place, that your whole
speech be distinguished into heads; for a
distinct mind apprehendeth better then
one confus'd. After you have compiled
a Speech you are shortly to deliver, do not
transcribe it, though it be both blotted
and interlined, lest you lose as much time
in new Writing, as would suffice to learn
it: Besides the blots and interlining do
more firmly fasten in mind the sentences
so blotted and interlined, then if they
were otherwise. This is also to be noted,
that although it be necessary to write over the entire speech, or at least, brief notes thereof, before it be publicly pronounced; yet ought that transcription by no means to be seen publicly, unless memory languish, and be weak: For the mind doth better recollect itself in the absence of notes, and by united force is better prepared to speak.

Marginal Notations is when one or two chief words of every sentence is placed in the margin, which so soon as seen, (which is with the least cast of an eye) revoketh the whole sentence to mind: As if this ensuing small treatise of the resurrection were to be learned by heart, I distinguish the sentences thereof by words placed in the margin, by which means they are speedily remembered.

That there shall be a resurrection of the dead at the last day, is confirmed by these reasons.

First, that which is imperfect, is incapable of perfect felicity in its kind; but the soul separate from the body is imperfect, and therefore not capable of perfect felicity. Thence followeth a necessity of the bodies resurrection, that by the conjunction thereof with the soul, the Elect may enjoy perfect felicity: How are they happy, (saith Tertullian) if they shall perish Tertullian: in part?

Secondly, If the body by Christ's command, ought to be as well partaker of the seal of salvation, as the soul; then it shall as well partake of eternal salvation; but the body, according to Christ's institution, ought to partake of the seals of salvation: For the body is washed with water of baptism, and nourished by bread and wine in the Lord's supper: Ergo, &c.

Thirdly, Like as seeds cast into the earth dye, and revive again; so humane bodies buried in the ground, dissolved and corrupted, shall rise again at the last day, by the quickening virtue of Christ: Paul brandeth him with folly, 1 Cor. 13. 35. who cannot conclude the resurrection of the dead out of the vivification of seeds buried in the ground; whence Augustine, He which viviseth dead and purifies seeds by which men live in this world, more easily will raise you up to live eternally.

Fourthly, The revolution of all things is an argument of the resurrection: as vision of day followeth night, waking sleep, rest labor, and winter summer; so Life followeth...
loweth death, and Resurrection Sepulchre.

Tertullian. That which Tertullian speakeseth in his Book Of the Resurrection of the flesh, is pertinent hereto; Day (faith he) dyeth into night, ye is ensliued again with glory al over the world.

Fifithly, It is evidently proved by the Resurrection of Christ; seeing Christ, which is our head, is already risen, it is a testimonie that we also, who are his members, shall live after death. Where the head is, thither will the members be gathered; in this respect Christ is termed the first fruits of the dead, 1 Cor. 15:20.

Sixthly, The particular Resurrection of some to a temporal life in this world, was a sign of the general Resurrection to eternal life to be at the end of the world.

These were raised again after death.

1. The son of the widow of Sarepta, 1 Kings 18:22.
2. The son of the Shunammite, 2 Kings 4:33.


All which, though they dyed again, after their Resurrection, yet may thouch, we not think those Saints dyed any more, of whom mention is made, Matt. Saints of 27:52, who rose out of their Tombs, that they might pass to eternal life with him, by virtue of whose Resurrection they were raised.

Finally, there are almost innumerable places of Scripture, which may be produced to evidence to the certainty of this Article, of which I will only cite a few at present.

Job 19:25, 26, 27. For I am sure that my Redeemer liveth, and he shall stand the last on the earth; and though worms destroy this body, yet shall I see God in my flesh, whom I myself shall see, and mine eyes shall behold, and none other for me.

Isaiah 26:19. Thy dead men shall live, even with my body shall they rise: awake and sing, ye that dwell in dust; for thy dew is as the
the dew of herbs, and the earth shall cast out the dead.

Ezek. 37. 5. 6. Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, that ye may live, and ye shall know that I am the Lord. These quotations were indeed spoken to the Prophets, Isaiah and Ezekiel, of the Resurrection of the people out of Captivity, nevertheless thereby the Resurrection is Tertullian, evidently confirmed; as Tertullian faith, that must be necessarily first, which illustrate another; a Similitude, Comparison, Metaphor, or Allegory, cannot be deduced out of nothing.

Dan. 12. 2. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetual contempt.

John 5:28 John 5:28. For the hour shall come in which all that are in the graves shall hear his voice, and they shall come forth that have done good, unto the resurrection of life, but they that have done evil, unto the resurrection of condemnation.

1 Cor. 15. Paul in that whole Chapter, treateth of the Resurrection of the body, and establisheth the same by many reasons, which I will not press further, but onely reply to a common argument of Atheists, wherewith they do stubbornly seal up their hearts against this truth.

They Object, that oft times the bodies of many are buried in one and Resolveth the same monument, whose carcasses, or of bodies, must inevitably be comminbed by corruption; that the bodies of some are burned to ashes, that others are drowned in the sea, and devoured of fishes, those fishes perchance of men, and those men of beasts and ravens; lastly, that there are men in some regions who eat humane flesh, by which means the substance of one must necessarily converted into the substance of the other; How then say they, is it possible, that every man's proper body should be restored in fire?

I answer, that the Resurrection is a work above man's capacity, whereof we are no more able to assign a certain reason, than of the world's creation; wherefore though the above recited things
(20)
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Ezek. 37. 5. and 6. Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, that ye may live, and ye shall know that I am the Lord. These quotations were indeed spoken to the Prophets, Isaiah and Ezekiel, of the Restoration of the people out of Captivity, nevertheless thereby the Resurrection is Tertullian, evidently confirmed; as Tertullian saith, that must be necessarily first, which illustrates another; Similitude, Comparison, Metaphor, or Allegory, cannot be deduced out of nothing.

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I answer, that the Resurrection is a work above mans capacity, whereof we are no more able to assign a certain reason, than of the worlds creation; wherefore though the above recited things
things seem impossible to us to be done, yet all things are possible to God. You may ask, faith Tertullian upon the Apocalypse, how matter when it is dissolved, may be restored? I reply, you who once were not, are made, and so when you cease to be, shall be made again.

Furthermore, we see that a skilful Alchymist, by his Chymical art, can separate and extract Gold, Silver, Tinne, &c. each severally apart out of the same mass; cannot God then produce out of the Elements humane bodies, how many alterations ever they undergo? seeing the bodies of the dead are only changed, never reduced to nothing.

God created light out of darkness, ill things out of nothing, power out of weakness, grace out of sinne, and procured us a blessed life out of our Saviours cursed death. Shall anything be possible to him? It is impossible.

I conclude, At the final Resurrection, every person shall have a secret portion of his body, out of which by operation of Divine Omnipotency, it may be formed a new intire, so that a man of the Rib, woman of the mans rib, and cause a grain of Mustard seed to become a stately plant, can also compose an intial body of the least part of one. Like in the seed of plants, there is some hidden thing by which they daily gain vigour and grow; so there is some hidden thing in every humane body, out of which the body (dissolved) will be again new made. Thomas Aquinas thinketh it is the primary being of each person, which being restored to every one in the Resurrection, will be dilated in an instant, as Adams rib in the womans creation, and the loaves of Elizabeth and Christ, with which so many were satisfied. What nature produceth by long intervals of time, God can effect in an instant.

Thus having dispatched Marginal notes, I descend to Meditation, concerning which, take these following Canons.

Can. 1. After you have copied over your whole Speech or Sermon, aptly divided into heads, and marked the principall words of each sentence in the
(24) the Margin, go diligently to meditation, trying whether you can repeat all the Sentences in their order by bare sight of the Marginall notes. You need not be solicitous of every word, so that you do accurately remember the sense or scope, because the minde esteemeth it an unworthy thraledom to be obliged to every conceived word; Horace hath most truly said,

Rem bene pravisam verba hand invita sequuntur.

The scope foreseen, words readily occur.

But if you stick at any place, read over the sentence ( which the Marginall note doth not suggest ) with no lesser diligence and attention of minde, than if you had neverseen the same. I dare promisefuch manner of proceeding in Meditation will produce more happy success, then Opinion can readily conceive: If you do not benefit yourself by Marginal notes either in Learning a Speech or Sermon, you will make slow progress, and be sensible of very great trouble in Meditation; whereas by their help, you may fix sentences in Memory with great celerity (not to say, with pleasure) as you may make an experiment, if you please, in the foregoing Tractate.

Can. 2. The manner of Meditating, is to learn by parts; That is, First to commit the first Section to Memory, then the Second, afterward the Third, and so forth; the rest in their order: When you have dispatched all the heads severally, apply your self to repeat the whole, observing Quintilians method, to learn with low voice and soft murmur, whereby Memory is benefitted with the double motion of speaking and hearing. This counsel seems especially appropriated to such whose minds are flippery, and subject to wandering, starting presently aside, if they be not thus restrained; on the contrary, fixed stable minds will experience silent Meditation the more speedy and efficacious way to imprint Notions in Memory.

Can. 3. Furthermore seeing a vehement and earnest application of mind is required in Meditation, whereby the spirits are much exhausted, you must be careful to avoid longer study then agreeing with your health, lest your spirits fail through
through too great intention of mind: And 
beware you do not lose a moment of that 
little time you assign unto Meditation; 
when you must meditate, let it not be 
with weariness, but do that willingly, 
which you must do necessarily.

Can. 4. The first and last hours of the 
day are most apt for Meditation; that is, 
immediately before and after sleep: Let 
your first Essay in Learning your task be 
at Evening, about an hour after Supper, 
reading over twice or thrice what you inten-
tend to commit to Memory against the 
next day, your study being finished, be-
take your self to your rest, that your 
mind (no other ways diverted) may re-
pose upon your Evening Meditation. In 
the morning so soon as you have shook 
off drowsines, and prepared your self, 
repeat those things diligently you medi-
tated the night before. It is to no pur-
pose to study before sleep, unless in like man-
ner you ruminate after sleep.

Can. 5. All that speak publickly, espe-
cially Diflersers of the Word, ought to 
make it their great care, not to utter 
things disorderly, but thoroughly digested 
by Meditation; lest they be like such 
Cooks as buy good meat in the Shambles, 
but

but marr it in the Dressing, sending it 
raw, or half-boiled to the Table. Be-
sides, if any man appear publickly, either 
in Pulpit, or other wise, before he is pro-
vided what to say, he becometh timorous, 
and the vital spirits (the eies of reason) 
have recourse to the heart through fear, 
whereby he is rendred much more unapt 
to speak then before.

Can. 6. Lastly, which is peculiar in del-
ivering Sermons, let Speakers apply more 
general Doctrines to themselves jointly 
with the rest, in Confession, Petition, De-
precation, imprecation, intercession, thank-
giving or praising God, as occasion is given 
by the Doctrines themselves; for they 
shall not only remember all things bet-
ter, but also edifie their own consciences; 
Nay further, frequent use of this joint-
application, proveeth finally a Manu-
duction to speak with fende of Divine grace 
and evidence of Spirit, which is the most 
excellent ornament of a Preacher.

The end of the First Book.