

The Art of Memory.

The Second Book.

CHAP. I.

Of remembering without writing.

HAVING dispatched vulgar ways of *Memory*; I descend to helps conducing to the same purpose without *Hand-writing*, which is then most pleasant, when we are destitute of the aid of Paper, Ink, or Table-Books, or when by some obstacle we are debarred the free use of them. This consisteth of two operations, *Reposiion* and *Depositiion*.

Reposiion is the manner of charging *Memory* with Note-worthy things; herein it is not to be expected that each particular word of every sentence be retained; but onely, that the general sence be fastened in mind. At all times when a man is about to commit any thing in custody to his *Memory*, first let him study to drown all unnecessary thoughts in obli-

oblivion; that he may perfectly intend the things he is to learn; *Oblivion* being such a principle of *Memory*, as *Privation* is of *Generation*; and a ready remembrance most commonly proceedeth from right understanding the thing in hand; therefore a man must prepare himself diligently, and so unite the force of his imagination, that he may as it were engrave and imprint occurrent things in his *Memory*. *Lead* doth easily receive impressiion, because it is tenacious, which *Quick-silver* cannot admit, by reason of its *Fluxibility*: In like manner fleeting inconstant minds continually hurried into new & strange cogitations, is far from gathering fruit by any thing heard. The method of a speech is chiefly to be observed, regarding seriously what is the general subject thereof; Secondly, the greater parts, and with what Logical Arguments each part is handled; the perfect Method of a speech doth much conduce to remember the whole; or if the Contexture thereof be inartificial, imperfect, and unsatisfactory, comprehending many things forcibly applied, rejecting things of a like kind, yet a strong *Memory* will retain

(30)

retain the same by observation of the absurdities and rude *Artifice* of the whole.

Deposition is when we recollect things committed to memory; and having transcribed or transacted them, discharge our memories of them, which is always to be practised at the first opportunity: Things charged in Memory by day, are to be deposited at least before sleep, if not sooner; things charged by night, are to be deposited immediately after sleep, that the mind be no longer burthened then, is convenient, and that things negligently laid up in mind, be not forgotten; *Writing* being the faithfullest Guardian of *Memorandums*. If in dis-burthening your Memory, something charged happen to be forgotten, shut your eyes, that no external object may divert your mind, and try to recall it by importunate scrutiny; which operation may be called *Revocation*, and is an Art that by help of certain Rules teacheth the investigation of things lapsed out of memory.

To conclude, *Deposition*, or discharging things committed to mind, is not unlike

(31)

unlike expunging writing out of Table-Books: If therefore there be any Art of *Oblivion* (as some affirm) it may be properly referred hither. So much in general; now to explicate the particular species thereof.

CHAP. II.

Of remembering by certain Verses purposely born in mind.

THE method of charging Memory without writing, is twofold, *Poetical* and *Ideal*.

The *Poetical* way of remembering, is accomplished by virtue of Poetry, either by Verses purposely afore-composed, or *extempore*. The manner of remembering by Verses already composed, is when a man doth excogitate or retain remarkable things by repetition of Verses provided to that purpose. Suppose an Attorney be to wait upon Judges riding the Circuits from one County to another, it may be worth his labour to repeat these verses at leaving his lodging, lest he forget some necessary thing,

thing, which we may imagine formerly framed by him to this end.

Scalpellum, calami, cornu graphiumq; libelli, Charta, pugillares, capitalia, cera, sigillum, Sic crepide, gladius, cultellus, pugio, burssa, Muccinum, indusiumq; monilia, penula, pecten Fascia cruralis, cruralia, dactylothece.

Pen-knife, Quills, Ink-horn, Books, Paper, Table-Books, Caps; Take

Wax, Seal and Slippers, Sword, Knife and Dagger, safe make

Purse, Handkerchiefs, Shirts, Rings, Coat, and for your own sake,

Comb, Garters, Stockings, Gloves.

Thus a Carpenter oft employed to work abroad, may ingenuously make the Tools and Instruments belonging to his Art, in Verse; by repetition of which on occasion, he may be admonished what Tools to take along with him: In like sort all ordinary business frequently incumbent upon any man, may be conveniently committed to memory in Verses, which may advertise him to omit nothing.

Here I have thought expedient to propose certain Verses lately composed by my self, that they may be benefici-

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al to others (if they please) as they have sometimes been to me, which are these.

An? quisquid? cuius? cui? quo? quibus? auxilijs? cur?

Quomodo? circa quid? qualis? quantum? ex, in & a quo?

Quamdiu? ubi? quando? quoties? quotuplex? quot & unde?

If? who? what? whose? to what? whether? why? about what?

How? what fashion? how much? by, of, in, and from what?

How long? how often? how manifold? whence came that?

Where? when? how many?

These Verses (craving the Readers pardon for the ruggedness) contain twenty two Questions of excellent use to invent, retain, as also to recall to minde things of great concernment and worthy memory in urgent affairs; which being prudently applyed by way of interrogation, do necessarily extort the answer of all Logical places, which (though I suppose no man will deny) may be thus illustrated.

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I. If

If? 1. If there be any such thing? This question is referred to an indefinite argument.

Who? 2. Who was Author of the { Motion, Work, Fact, Saying, Writing, Counsel.

This question respecteth the efficient Cause. Definition.

What? 3. What { it is? doth it contain? doth depend on it? is moved? is done? is spoken? is written? is consulted? } Effects.

Whose? 4. Whose it is?

To what? 5. To what it is compared, either in { quantity { equal, greater, lesser. } quality { like, unlike. }

6. Whe-

6. Whither it tendeth? *Whether?*
7. Why the final Cause? *Why?*
8. About what subject or object *About*
What?

in { procreating? conserving? abolishing? destroying?

9. How was it done, *How?*
{ naturally? purposely? necessarily? accidentally? carelessly?

10. What fashion { form, connexion, description? *What*
Fashion?

11. How much quantity? *How*

12. By what? { alone? with others? with instruments? } as { principal, equal, inferior } *Much?*
By what?

13. Of what matter? *Of what?*

14. In what it { is contained? is exercised? *In what?*

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15. From

(36)

15. From what it is distinguished, as { diverse, unlike, related, contrary, contradictory, privative.

16. How long?
17. How often?

18. How manifold? distribution { of causes, of whole into parts, of effects, of genus in species, of subjects, of accidents.

19. Whence came it? { is it derived? is it proved?

20. VWhere?
21. VWhen?

22. How many? induction of { causes, parts, effects, species, subjects, accidents.

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(37)

Hereby it doth accidentally appear, these Verses are both useful to recollect things slipt out of memory, and also to invent new; in handling any subject, many things may escape our scrutiny, which a careful repetition of these Verses, and prudent application, may prompt the mind: As for example, suppose a learned Counsellor were to be consulted about some difficult nice Case, in which a man would not willingly omit any material business, lest his labor be frustrated; let the Interrogations included in these verses, be severally applied to the cause in controversie, viz. asking,

1. If such a suit be triable in such a Court?

2. Who are the adversaries Counsellors? Who his Witnesses? Who enjoined to him in a strict eye of friendship? Who did, spake, writ this or that? Who is Tenant of the controverted form?

3. What is exhibited in the Adversaries Declaration? What he thinketh they do now deliberate?

4. To what Mannour, the Farm in question appertaineth?

5. To what case this is like?

D 3

6.How

(38)

6. How far he hath proceeded in the business, and how far he is like, till the suit be determined?

7. Why he said, or did such a thing?

8. About what the controversie chiefly dependeth?

9. How he must proceed in the cause?

10. What is the condition of the Judges?

11. How much cost the drawing of the Reply or Declaration?

12. By what means the possession was regained?

The most material passages in any depending cause, may be investigated by propounding such like questions: I hope no man will repent his labour in committing these lines to *Memory*, whereby he may reap so much benefit in his studies and common affairs.

Whereas I first made mention of an indefinite Argument, I shall entreat the Readers patience, whilest I declare the cause thereof, not finding any sufficient Reason to banish or expel an Indefinite Argument out of the Logical Commonwealth, and admire that *Ramus* hath permitted it: I think (reserving place for better Judgment) an argument absolute-

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(39)

ly consentaneous, is branched, more artificially in this manner.

An argument absolutely consentaneous, is *indefinite*, or *definite*; *indefinite* is that which argueth a thing indefinitely, as, *God is*. *There is a first Essence*; *Definite* is that which argueth a thing definitely: *Definite* is the cause and effect.

Now in this axiome (*God is*) we do not affirm that *God* is this or that, but simply, that he is: And when we say (*there is a first Essence in rerum natura*) we do not shew what causes it hath, or what effects, subjects or adjuncts, onely indefinitely pronounce, there is such a thing. To conclude, it is manifest, that an indefinite argument is sufficiently distinguished from all other arguments, because it doth properly answer this peculiar question (*If it be*;) which yeildeth very profitable use in Discourse: This by the way.

Lastly, In this way of remembering by Verses formerly excogitated, both the parts, *Reposition* and *Deposition*, are dispatched in like manner as before; for like as by one repetition of the Verses we charge the memory; so by another we discharge it: Whence there is no need here of any Rules of *Revocation*, seeing that if the

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(40)

Verses be once firmly fixed in memory, no part of them will be to seek.

This may suffice for the first *Poetical* way of remembering, that is by Verses provided before-hand: Now I will pass to the next way of *Remembering* by extemporary Verses.

CHAP. III:

Of remembering by ex tempore Verses.

THis order of remembering by *extemporary* Verses, is when the occurring subjects to be remembered, are disposed in Verse, in the same order as they present themselves; by repetition of which they are again recalled to mind: First, I will handle how to charge the memory *ex tempore*, afterward I will propound the Deposition or discharging of things so committed to mind.

Extemporary Reposition is, when many sentences are delivered in custody to the mind, by certain essential words interwoven in Meeter, and often repeated; in which case great care must be used to imprint the first Letter of each portion per-

(41)

fectly in memory. For example, suppose in a Sermon preached in your hearing, you do principally observe these Sentences, which you would preserve in mind, *Viz.*

1. Earth digged out of a Well, how deep soever, exposed to the air upon a high Tower, although it seemeth to retain no Seed of Herbs, neither is sown by man, yet of its own accord produceth green Herbs; Whence is proved, That there is an innate faculty in every part of the Earth to germinate, infused by God thereinto in the Creation, by his Word, *Let the earth bud, &c. Gen. I. I. I.*

2. It is better to doubt of secret things, then to strive about such as are uncertain, *Augustine.*

3. The birth of God is to be silently adored, not busily pried into. *Nazianzene.*

4. Not to sin is God's Righteousness; man's Righteousness is God's Indulgence. *Bernard.*

5. Magistracy cannot compel to Faith and Religion; but may and ought to constrain to the means of Faith and Religion.

6. The

6. The folly of School-men is ridiculous, not unlike *Mabomets* Dreams, contending that the place of Terrestrial Paradise was elevated many degrees above the Earth level, when as Paradise was certainly defaced by the Deluge, if not before.

7. He who moderateth himself in unlawful things, never falleth into unlawful.

8. In natural and civil actions, man doth yet retain free-will; but in spiritual and super-natural he lyeth in a dead-sleep til he be vivified by infusion of Christ's Grace.

9. In sacred Baptism, the administration is of great efficacy; but the Administrator of small.

10. *Missæ*, whence cometh the English Word *Masse*, of the same signification, denoted no more primarily, then *Missio*, like as *Remissa* is the same as *Remissio*, and *Offensa* as *Offensio*: It is certain, the original thereof was derived from a custom among the Fathers living in the primive times, of celebrating the *Eucharist* always after publike prayers, and reading and expounding the Scriptures; at which Novices in the faith, persons unbaptized and excommunicate

communicate might not be present; though they had all permission to attend at Prayers and Sermons. Therefore a Decree was made, that they which did not communicate of the Sacrament of the *Eucharist*, should be dismissed before the Celebration. *Coun. Carthage*, 4. *Can. 8.* Whence *Augustine* in his Sermon of Time, 237. saith, *Behold after Sermon, dismissal is pronounced to such as are not sufficiently instructed in Christian Religion; the faithful stays.* Hence it is manifest, the Papistical *Masse* is far different from that of the Fathers; for neither do the Priests dismiss those who do not communicate, but do not sometimes admit any to the Sacrament.

11. *Eph. 5. 14.* *Wherefore he saith, Rise up thou which sleepest, stand up from the dead, and Christ will give thee light.* By the first clause of this verse (*wherefore he saith*) seems to be implied, that *Paul* did not pronounce this sentence of his own Authority, but cited it from some other place; yet seeing this sentence is no where read in Scripture, it is probable that *Paul* doth here introduce *Christ*, speaking by his Apostles in their ordinary Gospel-Ministry, saying, *Rise up thou which sleepest, &c.* These words are daily pronounced in

(46)

Reg. 1. If any portion of a Sentence negligently committed to memory, be lost in deposition, you must try if it may be recovered out of oblivion, by the number of syllables of which such portion did consist; for the number of the syllables will either bring it to light, or instruct yee to conjecture probably what it was. For example, in the practise of Poetical Reposition, delivered in the former Chapter, suppose that the second portion of the second Verse be forgotten, the first and third portions being these:

Not to sin.....Paradise on Earth.

By numbering the syllables of these two known portions, the middle-portion is found to consist of four syllables; which consideration alone may happily recall the latent portion.

Reg. 2. If this way fail, bend your study to finde out the first Letter of the same, repeating the Letters of the Alphabet in order, taking good heed which your mind doth suggest to have been the first Letter, wherein your memory will certainly prompt you, unless you were very remiss and negligent in charging the same: The first Letter being

(47)

ing found, the rest unknown, you must apply that severally to every Letter of the Alphabet, because your mind will likewise acquiesce, when you come to that which was the second. Thus having recovered the two first Letters of the elapsed portion, though the rest be unknown, they may be easily enquired out by help of a Dictionary: As in the former example, running speedily over the words beginning with *Un*, you will soon meet with *unconstrained*, which was the first word of the lost portion.

Reg. 3. If you cannot attain to the same this way, you must compare the parts placed on either side (if the latent sentence were any part of a continued Sermon composed methodically) to inform your self how the Speaker passed from the precedent to the subsequent; because if a man remember the fourth and sixth observations of a late-heard Sermon, disposed in good method, he may regain the fifth, lying as it were in the way, with little or no trouble, by consideration of the method, how he descended from the fifth to the sixth.

Reg. 4. If still you remain unresolved, take in hand the indagation of the matter

(48)

ter and form thereof; By matter, I mean the subject of the sentence in quest; by form, I understand the structure thereof (*Conscience is a natural faculty of the mind, placed in the supremest part thereof, assenting to good, disallowing evil, and therefore of it self never sinneth*) the matter of this Sentence is *Conscience*, the form, the description of the same.

If the *Matter* of a sentence be swallowed up in Oblivion, then the more general *Classes* of common places are to be leisurely perused, possibly when you come at the right head, the mind demurring there, may produce the whole Sentence, or at least, the matter thereof will discover it self. The more general Heads or *Classes* (in my Opinion) are these.

- Of God in general.
- Of the Trinity.
- Of the Holy Ghost.
- Of Christ.
- Of the Counsel of God.
- Of the Creation.
- Of God's Providence.
- Of the World.
- Of Time.
- Of Angels.

Of

(49)

- Of Devils.
- Of man in general;
- Of godly men.
- Of wicked men.
- Of brutish Creatures.
- Of insensible Creatures.
- Of the blessings of this life.
- Of the affliction of this life
- Of Duties.
- Of sin.
- Of indifferent things.
- Of Household Government.
- Of Policy.
- Of the Church in general.
- Of the typical Church.
- Of the Evangelical Church.
- Of the Word of God.
- Of Sacraments.
- Of Heresies.
- Of the end of the World.
- Of eternal Life.
- Of eternal Death.

In like manner to find out the latent form, the formal words included in this *Hemistick*, are to be rehearsed, which do naturally shew the form of any Sentence.

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(50)
*Not, Some, Or, Though, Therefore, Like as,
 If, None, And, All.*

That these words, or their Synonymes, do shew the formal manner of all sentences, may thus appear.

Negative, Particular, Disjunctive, Discretive, Illative, Relative, Conditional, <i>General Negative</i> Copulative, <i>General Affirmative,</i>	} The Note wheretof is, }	Not, Some, Or, Though, Therefore, Like as, If, None, And, All.
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If, the Matter being found, the form be still wanting, then apply the Matter of the Sentence leisurely to all Logical places, enquiring first *if it be?* in the next place, *What are the efficient causes, matter, form, end, subjects, adjuncts thereof, &c.* So may you extort it, though it were dormant in the Brains remotest Cell, or drowned in the River *Lethe*.

Finally, If the Sentence sought for, cannot be discovered by any of these ways, let it pass, and despair not of finding

(51)
 ing it; for though now it be concealed, when you seek it; yet if that portion of the sentence comprehended in your verse, be read or heard any where, that same, or the next day, it is a hundred to one but the whole sentence will present it self to mind.

Here we will conclude the manner of Remembring by extemporary Verses, which seemeth principally referred to them, who imploy their study much in Poetry, and are indued with a good memorative faculty. Thus much may also suffice for the Poetical Art of Remembring: Now let us pass to the method of remembring by *Idea's*, which quickeneth even the dullest memories.

The end of the Second Book,