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 deliterate of the aid of Paper, Ink, or Table-Books, or when by some obstacle we are debarred the free use of them. This confineth of two operations, Reposition and Deposition.

Reposition 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 only, that the general sense 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 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 current things in his Memory. Lead doth facily receive impression, because it is tenacious, which Quick-silver cannot admit, by reason of its Flexibility: 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 artificial, imperfect, and unsatisfactory, comprehending many things forcibly applied, rejecting things of a like kind, yet a strong Memory will retain
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, dis-
charge our memories of them, which
is always to be practised at the first
opportunity: things charged in Me-
mary 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 burdened then; is conve-
nient; and that things negligently laid
up in mind, be not forgotten. Writing
being the faithfulst Guardian of Me-
nemoranda. If in disburthening your
Memory, something charged happen to
be forgotten, that your eyes, that no
no external object may divert your
mind, and try to recall it by importu-
nate scrutiny, which operation may be
called Revocation, and is an Art that by
help of certain Rules teacheth the in-
vestigation of things lapsed out of me-

To conclude, Deposition, or dischar-
ging things committed to mind, is not
unlike

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 particu-
lar species thereof.

CHAP. II.
Of remembering by certain Verses purpose-
ly born in mind.

The method of charging Memory
without writing, is twofold, Poeti-
cal and Ideal.
The Poetical way of remembering, is
accomplished by virtue of Poetry, ei-
ther by Verses purposely afore-compo-
sed, or extempore. The manner of re-
membering by Verses already com-
posed, is when a man doth ex-cogitate or
retain remarkable things, by repeti-
tion of Verses provided to that purpose.Sup-
pose an Attorney be to wait upon Jud-
ges 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, cornographium, libelli, Charta, pugillares, capitaia, cera, ligillum, Sic crepide, gladius, cultellus, pagio, bursa, Muccium, indusium, monilia, penula, peten, Faselia curialis, curralia, daftouthece, Pen-knife, Quills, Ink-born, 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, Stockins, 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 fort 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 myself, that they may be beneficial to others (if they please) as they have sometimes been to me, which are these.


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 applied 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.
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 respects the efficient Cause.

What?
3. What is it? does it contain? doth depend on it? is moved? is done? is spoken? is written? is consulted?

Effects.

Whose?
4. Whose is it?

Quantity, equal, greater, less. Quality, like, unlike.

To what?
5. To what is it compared, either in quantity, greater, less. Quality, like, unlike.

6. Where?

D.

Whether?
6. Whether it tendeth?

7. Why the final Cause?

8. About what subject or object procreating? in conserving? abolishing? destroying?

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

10. What fashion form, connexion, description?


13. Of what is contained? In what is exercised?
15. From what it is distinguished, as diverse; unlike, related, contrary, contradictory, privative.

16. How long?
17. How often?


19. Whence is it derived? Is it proved?

20. Where?
21. When?


Hereby it doth accidentally appear, these verses are both useful to recollect things slip 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 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 controversy, 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, write 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?
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 controversy 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, whilst 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 pretermitted it: I think (revering place for better Judgment) an argument absolutely (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 verum natura) we do not shew what causes it hath, or what effects, subjects or adjuncts, only 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 Verfes formerly excogitated, both the parts, Reposition and Deposition, are dispatched in like manner as before; for like as by one repetition of the Verfes we charge the memory; so by another we discharge it: Whence there is no need here of any Rules of Revision, seeing that if the
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 extemporary 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 extempore, afterward I will expound 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 perfectly 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 forever, 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. 11.

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, Nazianzen.

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 Mahomet's 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 supernatural he lieth in a dead-sleep till 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. Missa, whence cometh the English Word Mass, of the same signification, denoted no more primarily, then Missio, like as Remissio is the same as Remission, and Offensa as Offense: It is certain, the original thereof was derived from a custom among the Fathers living in the primitive times, of celebrating the Eucharist always after publick prayers, and reading and expounding the Scriptures; at which Novices in the faith, persons unbaptiz'd 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. faith, Behold after Sermon, dismissal is pronounced to such as are not sufficiently instructed in Christian Religion, the faithful says. Hence it is manifest, the Papistical Mass 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
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 you to conjecture probably what it was. For example, in the practice 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 thefe:

Not to sit——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 fame, 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 fame: The first Letter being 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 fame this way, you must compare the parts placed on either side (if the late 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 fifth 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
In like manner to find out the true form, the formal words included in the sentence, are to be rethead, which
by nature have the form of any sentence.

Nor

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

Of man in general.
Of the blessed.
Of the wretched.
Of the wicked.
Of the unbelievers.
Of the heretics.
Of the Church in general.
Of the Church of God.
Of the evangelical Church.
Of the Word of God.
Of the writing of God.
Of the writing of the world.
Of the end of the world.
Of eternal life.
Of the form of the world.
Of the form of this life.
Of the form of the form of this life.
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, Discreetive, Illative, Relative, Conditional.
General Negative Copulative, General Affirmative.

Not, Some, Or, Though, Therefore, Like as, If, None, And, All.

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, subject, 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 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 fame, or the next day, it is a hundred to one but the whole sentence will present itself to mind.

Here we will conclude the manner of Remembring by extempory Verses, which seemeth principally referred to them, who implore 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 remembering by Idea’s, which quickeneth even the dullest memories.

The end of the Second Book.