is therefore done, that being revol-
ved 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
only to apprehend naked Letters or
single words, whose use is not fre-
quent.

CHAP. X.
Of Written Ideas

A Single written Idea, is when the
thing to be Remembered, is imagi-
ned to be written with black letters in
a plain white Table, four foot square,
hanging against the opposite wall of
the Repository. Written Ideas will per-
haps at first seem too weak and inifirm
to prompt the Memory with any thing
to be remembered; but if all our Rules
which are required in disposing writ-
ten Ideas, be strictly observed, you will
think otherwise.

In every such Idea, six things are re-
quired.
First, that the Characters (such as
are Letters and Arithmetical figures)
be supposed of such magnitude, that
they may be plainly read by one stand-
ing somewhat remote; for so they are
most easily attracted by the visual fa-
culty, and transferred to Memory; such
like writings and inscriptions are fre-
quently seen in walls of Churches and
houses.

Secondly, That every Idea be con-
ceived written in the same form as are
commonly expos'd in Books or Paper.
In remembering Proofs, you must
fancy the names of the Books abbrevi-
ated, as Gen. 20. 6. Rom. 8. 13. Cata-
logues of names are distinguished by
their descent downward in order, as in
the Alphabetical Catalogue of the Her-
etiques.

Ætians.
Aguotes.
Albanenses.
Anthropomorphists.
Apollinaries.
Distribution of parts distinctly placed, being referred to the whole, are thus explicated.

Jewish feasts have been

- Pasover
- Pentecost
- Feast of Tabernacles
- New Moons, or of blowing the Trumpet
- Feast of Expiation
- Feast of Dedication, instituted by Herod the Great

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 approprieth a portion of the Globe (pertaining to the Priest), to himself and his heirs, devoureth that which is consecrated to God, Ezek. 45.4.

Therefore he which approprieth a portion of the Globe, &c.

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

As there is great difference between the faculty of seeing, and faculty of faith, and the act of seeing; the act of believing in the faculty is always generated persons after present; the act is often conversion, do always 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 apprehen-
prahended 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 than customarily. Here you may observe, that of the small Letters some are interlinear, some transcendent; interlinear letters in all kinds of writing, are such as lie equally between two parallel lines, as a, c, e, m, n, o, r, u, w.

Transcendent letters are such as exceed the interlinear space, some of which do only 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 first 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 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 affluence, what they cannot perform through imbecility.

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 only 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 (Spagyrum) be the example of a Word to be imaginarily written, signifying according to Paracelsus, one which can dexterously discern good from
from evil, truth from falsehood: Fancy
the same thus written.

SPAGYRYS.

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, α, γ, θ. three descend be-
neath the lower line, τ, b, γ.

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 merely related to visible
things, is easily 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 transcendent; 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

and therefore the first letter must be ima-
gined very large, all the Vowels written
with Gold, and the transcendent very
largely extended, as is aforesaid, Rut. 4.

Moreover in writing of Phrases, all
the Words except the first, must be sup-
polled written with small letters, after
this manner.

To entice with flattering words,
Conceit with vain glorious bubbles.

A Sentence consisteth of one or more
clauses.

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

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

Πάντα οίκος καθά.

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, sine
altera fraude.

GODS
THE GOLDEN MEANE WHO IS CONTENT WITHALL,
Wants no spacious Palace, nor envied Hall.

By written Idea's you may converse all Characters, single Letters, naked Numbers, calculations of Nativities, Cosmographical Descriptions and Proofs, as also all Words, Phrases and Sentences, not to be aptly expressed otherwise.

Now having dispatched all written Ideas, and such as are single, we will proceed to the compound.

CHAP. XI.
Of Compound Idea's:

This kind is compounded of single Ideas, representing either a naked word or sentence: A compound Idea signifying a single word, consisteth of a Fictitious and written Idea; As for example:

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

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

Many words may be conveniently re-posted by Idea's compounded of fictitious and written Idea's.

A compound Idea representing an entire 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 Danaë, is thus morally applied.

Jupiter admonitus nihil esse potius sauro,
Corrupta pretium Virginis ipse fuit.
Dum marces abeat durus pater; ipse severa,
Ærati polles, ferrea turris erat.
Sed postquam sapientis in munere venire adulter
Prehitis ipsa sinus, & dare just a dedis.

Jove having heard Gold was of greatest power,
Would for a Maiden-head himself have gild:
Without a Bribe, Father and Maid look'd sour,
Brass gates and Iron Walls did him withhold;
Till in a shower of Gold wife Jove descending,
The Daughter lov'd, the Father did befriended him.

To remember this Moral, imagine the story of Jupiter and Danaë, 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 Otto, third Emperor of that Name, and Pope Gregory the first, are included by Mantius, in these Verses.
Moguntinensi, Tresvisensi, Colonensis,
Atque Palatinus Dapiser, Dux portuun
ensis.
Marchio Prepositus cameræ, Pincerna Boh-
emus.
The Prelates of Mentz, Trevers and Coles.

The Passgrave Carver, Marquiss Cham-
berlain,
The Duke Sword-bearer, Cup-bearer the King.

Suppose an Emperor sitting on a throne in one of the Repositories, seven Princes standing about him, and these Versts 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 Bo-
bon.

Sepelaci motus non sit muscosus, ut aiunt,
At barbam est bello resculit Hugo domum:
Mots (as they say) grows on no rowling stone:
Yet Sir Hugh from the Wars brought a Beard home.

Imagine an armed Knight, of a fierce Martial aspect, with a long Beard, walking 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 oriu, maiorque viro, sed maxima prole;
Hic jaceit Henrici filia, sponsa parentis.

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 Writ-
ing; also Epigrams, Epitaphs, Anagrams and Mottoes may be retained in Memo-
ry,
(96)

Example of an Idea compounded of a Relative and Written.

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

Cernis ut hic frado caelum qui conspuit ore,
Non caelum, imo Iros conspuit ore sinus:
Et tu colorem Domini contemper, in illum
Non quos verba jaciis, tot tibi probræ vomitis?

This Drivel 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 straddling, and his head bent backward towards Heaven, spitting thereat; this Tetrasichon written underneath, according to the usual manner in Emblems.

(97)

Another.

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

Cernis ut hoc medium cingat teres undique punctum
Linea, & hinc spacio distet & inde pari,
Sic igitur dolcis quorum (dic quo) labores
Tu, patria populus quem pietatis amor?

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
Why then (I pray) thy labour blam'ft thou for,
Who art expell'd thy country for God's love?
If thou to Heaven tend, where e're thou go,
Thou feel all places like near Heaven above.

In the upper part of a fair large table,
Sancy a center and circumference to be described, with these Verses writ underneath.

Another.
Magnus Aristoteles trahendo cecumina re-

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 Digest, whereby is unified Subjects and Accidents.

Another.

Another.

The Lord hath pleased openly to place
The sweat of Virtue before each man's face.
Suppose the versicle of Hesiod elegantly painted at the foot of Cebes table.
All Emblems, Hieroglyphical Sentences or illustrated with similes, may be deposited in Repositories by a Relative and written Idea; of which the Picture occupying the upper part of the Table, is a Relative Idea, and that written underneath, a Scriptorium. So much for compound Ideas, and all the other kinds.

CHAP. XII.
Of choosing Ideas.

It is sufficiently manifest out of the five precedent chapters, what Idea, and how qualified, every thing to be remembered doth appropriate to it itself; but to render all more perspicuous in this chapter, I will briefly enumerate the Rules dispersed in several places, for choice
choice of Idea's; though such Recapitu-
lation may be accounted tautology; yet it is very profitable; the Rules follow.

Rule 1. All Histories, Actions, Fables, Apologies, common busineses, 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.

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

Rule 6. All Phrases and Sentences inexplicable 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 occurred 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; first in the first, the first in the second place of the third Repository, the like method is to be used in all the Repositories, till all the Idea's 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 site, placed on the ground; and as to peculiar attributes, whether moving or yeilding a sound; go over all these things in your mind, saying, The Idea which I have here bestowed, is Direct, rekt, of a man, equal, placed on the ground, moving and yeilding a sound.

For by such considerations an Idea is more firmly graven in memory.

Rule 4. After you have firstly disposed the second Idea of any Repository, you must excogitate some apt relation thereof to the former, in respect of likeableness 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 Idea's 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 Idea's 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 Drunkeness, the one of a man, the other of a stone, or any other opposite thing, they disagree in subject. Take an exam-
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 Farrier 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; flow them in one same Memorial Place: As if the idea immediately preceding be a silver basin full of fragrant water, set upon a joyned stool, and the subsequent idea be an idle man doing nothing; you may conjoin these two idea's in one, imagining that this man washeth his hands in that odorous 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, whilst 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 always when you comprise two or three ideas in one place, you must remember carefully, that so many ideas were constituted in such a place.
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 Ideals in their order, if you have time, that they may reside more deeply in Memory, and make the stronger impression in mind. For as a School-boy by often reading over his lesson, learneth it by heart, so the more frequently you peruse Ideals, the more firmly you will retain them.

Rule 7. Lastly, have a care not to load your Memory with a more numerous multitude of Ideals than is fit, for as it is unwholesome to burthen the stomach above its strength, so also to overwhelm the Memory with multiplicity of Ideals, 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, then many of mean base nature.

CHAP. XIV.

Of the practise of the Art of Memory.

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

Examples of ordinary business.

1. 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