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

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

CHAP. XIV.

Of the prac'tise of the Art of Memory.

I Think now convenient to illustrate the premised preceptes by examples, whereby the prac'tise 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 Distributing, and discharging of Memory.

Examples of ordinary business.

I. Suppose (as taking it for granted) you were to go to some great Market Town, it concerns not our purpose whether the place be known, or unknown, and intend in the first place to enquire the price of Seed Barlie: imagine then in the first Place of the first Repository (that is the part on the right hand) you see a man measuring Barlie out of a Sack into a Buñel, with a company of men standing about him,
as is the usual manner in Markets, not forgetting to fancy the Bushell handles to be Gold, that so the Idea in some part may be related to the Repository in colour, as is required in the sixth Chapter:

II. Moreover, That in the same Town liveth a Labourer whom you know, and must enquire out to work in your Hay-harvest; fancy him to stand in the second place (on the left hand) of the first Repository, sharpening his Golden Sythe on a whetstone, as it were preparing for such Rurallic employment: I say Golden Sythe, that it may participate of the colour of the Repository; this Idea agreeeth with the former in sight and subject, for both Ideas of this Repository are of men, and placed on the ground.

III. Furthermore, That in your Journey, your minde full of Cogitation, is transferred from ordinary affairs, to Philosophical Contemplation; and in such Meditation you pitch upon something worthy further discussion; place the Idea thereof in the first Room of the second Repository; for example, if this were your Meditation: 
Even as Terrestrial exhalations condensed are the material cause of the Thunder-stone, though engendered in the aire, which is no Matrix of ponderous bodies: So of the rays: (which are as it were exhalations) of celestial bodies, there is generated a certain substance, called Quintessence, which by commixion with the four Elements, through their tenacity, groweth into one with them, whereby they are altered, and indowed with new forms, according to the disposition of the master into which those celestial rays are conveyed, the hand of the Almighty directing them. This Idea must be augmented, Chapter 3. Imagine therefore a multitude of Thunder-stones, heaped up in the midst of the first Memorial place, of the second Repository, some of the uppermost guiled with Silver, to represent the colour of the Repository.

IV. A while after you call to minde some Aromatical Spices you are to buy: To remember which, fancy the second place of the second Repository converted into a Grocers shop, the opposite wall
wall garnished with Nefts of Boxes full of several Spices, with Titles writ upon the Boxes, after the usual mode; two foot on this side the wall, let there stand a Counter, the Wares exposed thereon you are to buy: as if the first thing you nominate to buy be Pepper, let a Silver Box full of Pepper stand upon the further end of the Counter; if the second thing designed be Nutmegs, place a loose bagge of Silver gilt Nutmegs in the middle of the Counter; if the third be Sugar, let a Sugar loafe on the hither end of the Counter, with a Silver string tied about the top, that it may in some part bear the colour of the Repository. In this case you must remember that three Idea's were bestowed in one Place, whose coherence with the Idea in the other Repository, is taken from their unlikenesse of light; for that Idea was heaped on the ground, these three are placed upon a Counter.

V. Your next incident businesse is to remember to speak with a Counsellour of the same town (a man of a very great repute and credit for knowledge in the Law) about a friends fute depending in Chancery: Imagine that Counsellour in a Lawyers Gown, sitting in a Chair, overlooking some writings, in the first Place of the third Repository; seeing his Gown is black, you need no other attribution of colour of the Repository.

VI. If another new occasion presents itself to minde, as that you are to buy a piece of Black Velvet of a Mercer in that town; the second Place of the third Repository must be transform'd into a Mercers Shop, a piece of Black Velvet neatly laid in folds of equal length, lying on the Counter, which doth in like manner as well denote the Repositories colour, as the Gown of the Counsellour sitting in the former Place; whence also is deduced a manifest relation to the precedent Idea, the Lawyers Gown suppos'd to be lined with Velvet.

Examples of remarkable Observations.

If you dined the same day among many learned men at an Ordinary, and in their discourse did observe some things
things worthy of further consideration; the Idea's of such Observations, are to be reposited in their following Repositories, in the same order as they occur.

I. The first Remarkable sentence may be this, Desire of things not attainable, procureth wretched madness. I would signify this Sentence relatively, in the first Place of the fourth Repository, by some young man appareled in Blew silk, deeply enamoured of a Virgin nobly descended, whose enjoyment he could not expect, weeping and lying on the ground, till surprized with Melancholy, he became mad: the truth of the Sentence is evidently demonstrated by this Example.

II. The second Sentence may be that of the Poet Lucretius.

Praterea si nulla sitis generalis origo
Terrarum & Coeli, semperque aeterna futere.
Cur supra bellum Thebanum, & funera Troja?
Non alias alius quoque res secinere Poeta?

Besides if God did not Heaven create,
And Earth, they are Eternal, and each thing;
Beyond the Theban War, and Troy sad fate,
Why do not Poets then, elder deeds sing.

The Idea of this Sentence is to be compounded of a Direct and Scripture; you must imagine the Wars of Thebes and Troy severally depainted in the upper part of a large spacious Table, and beneath these Verses of Lucretia's fairly written; because it is put in the fourth Repository, suppose a Blew Line three inches broad, drawn between the Pictures of Thebes and Troy besieged: The Line is more remarkable in this Idea, shewing the Pictures to be devided into two equal parts, Chapter 6. The Frame must hang against the opposite wall of the second place of the fourth Repository; this Idea may be referred to the Idea in the former Room from their diverse situations, the precedent placed on the ground, this hanging against the opposite wall.
III. Let this be the third Sentence, Every thing that is just, is not agreeable to equity, Manlius Torquatus, did justly, but not equally, when he commanded his Son, a courageous young man (who had deserved well of the Republick) to be beheaded, because that contrary to his order, provoked by the enemy, he brought forth the Roman Legions and joined battle in his father the Generals absence, though he was Victor. The Idea of this Sentence is Direct, to be placed in the first Place of the fifth Repository; imagine a Martial man standing there in compleat armour; a Plume of Feathers in his Crest, of a severe frowning aspect, a great Golden chain (the Index of his name) girt round about his body, holding a Red Truncheon in his right hand, applied to his sides, and seeming imperiously to command one clothed like an Executioner, holding an Ax sprinkled with blood, to put his Sonne, arrayed in Red silk, to death.

IV. A man may wittingly do his neighbour a prejudice, without committing an injury; for if there be two Inns in one Town, the one Inkeeper must needs endanger the other,

V. No excellent wit is free from some madness, may be expressed Relatively by a learned man who through too great intention of minde in study, is become frantick, wearing a yellow Plume of Feathers in his hat (yellow being the colour of the sixth Repository) and carrying some childish Emblems in his hands, at which he laughs to heartily, that the Reponent heareth him; he is to be set in the first Place of the sixth Repository, near the opposite wall.

IIII. A vessel Virgins, great with child by Mars, brought forth two twins, Romus and Remus as one birth, which see put forth to be nursed by a notable barlot, na-
med Lupa, of whom all Bawdy-Houses after in Latin were called Lupanaria: Hence certainly arose the Fable, that they were nourished by a She-Wolf: Romus in process of time being created king, imposed his own Name upon Rome, by the Citizens whereof in flattery, he was called Romulus. This is a Direct Idea, imagine in the second place of the sixth Repository, a She-Wolf suckling two Twins with her dandling Dugs, as if they were her own Whelps, her neck environed with a yellow Collar, with howling doth divert the Mad man in the precedent place from his mirth. This Relation is in regard of action, passing from the latter Idea to the former, according to the fifth Rule of the 13. Chap. Moreover both Ideas of this Repository agree in clamorous sound, and in their site on the ground.

Milo of Croton, a famous Wrestler, first crowned in the Olympic Games, when through age he had left off his youthful exercise, and travelled through some Woodlands of Italy, essayed an Oak near the way rifted in the middle, and willing (as is supposed) to try whether any of his ancient vigor remained, thrust his hands into the Clefts of the Tree,

Tree, to rend down the middle part; but the Oak thus forcibly wrenched (so soon as his violence ceased) returned to its pristine Estate, and closing fast upon his hands, detained him a prey for wild Beasts, Aul.Gell. Attic. Noc. 15. 16. The Idea of this History is Direct, of equal magnitude to be placed in the first place of the seventh Repository, in the midst whereof I fancy a cleft Oak full of Green Leaves and Acorns, in that cleft of which a strong great limbed man, crowned with Laurel, is fast held by the hands, who bending back his head and body, cryeth with a horrible vociferation, that you really seem not onely to see his wretched body, and the Beasts preying about him, but also hear his outcries and lamentations.

VII. To drive forward the night with old Wives fables. This phrase is expressed by a Direct Idea, supposing the opposite Wall of the second place in the seventh Repository, converted into the form of a Chimney, containing a great Fire, about which some women fit gossiping, among them an old woman in a Green Gown (like an Ape in Purple) laughing and holding up her hands,
her countenance, gesture and action conformable, tells a Tale to the rest, which afflicts the whole Conventicle of Women with mirth. The relation of this Idea to the former, ariseth from the great noise in both, onely the former is a lamentable doleful sound, this a merry jocund noise.

IX. Men are certainly more ancient then the Heathenish Gods, because these are the others invention. The Idea of this sentence is direct, viz. a Statuary in a Purple Waistcoat, fashioning an image, which is to be disposed in the first place of the eighth Repository.

X. Every particle of Snow, if it be not somewhat melted, is of a fix angular figure, proclaiming the admirable Artifice of the Creator, to such as curiously contemplate the same. The Idea of this sentence is direct, in quantity augmented; for seeing one flake of Snow is so small, that bestowed in a memorial place, it cannot be seen afar off; a heap of Snow is to be substituted in the middle of the stage of the second place of the eighth Repository; and because this Idea hath nothing of Purple in it (the proper colour of this Repository) fancy a Purple Streamer two foot high, placed in the midst of the heap of Snow, Cap. 6. The Relation may be deduced from the subject, there being Artifice in both Ideas, though of much greater excellency and admiration in the latter, then the former, Snow being a Divine Artifice, a Statue but humane.

XI. There are three most beautiful Mothers, of three very deformed Daughters; Familiarity breedeth Contempt, Truth procureth Hatred, and Peace engendereth idleness. This Idea is Direct, imagining in the first place of the ninth Repository, three most amiable women in very rich Apparel, having Garlands on their heads, sitting upon three-legged Stools, and giving suck to three crying misbegotten Children, lapped up in pure white swaddling Clothes: The cry of the children gives this Idea a loud sound.

XII. A Privilidge is that which is granted in favour of certain persons contrary to common right, and is called Privilidge quafi privata lege, that is, by a private law. This may be expressed relatively, by some well known person deeply in debt, who procured a Privilidge for himself
himself fairly written in white Parchment, authorized with the Great Seal, to protect himself from molestation of Creditors: The Parchment of the same colour with the Repository, excludes all other affixation of colour as useless. Lastly, A dependency upon the former Idea, may be deduced from a transient action, supposing that this man in the second place, looking on the Women in the first place, doth salute them very curteously and civilly after the gentile posture, by whom he is mutually saluted again.

XIII. He doth not live, who takes no care but to live. The Idea of this Sentence is Scriptile, and must be supposed written in a large white Table, noting such observations as you had formerly delivered to this purpose, which may be supposed committed to the man standing in the second place of the last Repository to hold, as having no other employment, whereby he is somewhat diverted from conference with the women; by this means both these latter Ideas are as it were one, Cap.13. Rul.5. and being deposited in the ninth Repository, needeth no attribution of colour.

XIV. The ancient Gauls and Britains used English Malleves in Military service, instead of Soldiers. Strabo. This Idea is direct, but contraried by reason of the great space, to be assigned for a field Battel: Let therefore this skirmish of men and dogs be imagined interwoven artificially in colours to the life, in the hangings of the opposite Wall of the first place of the tenth Repository, the Collars of the Malleves Cinnamon colour (the proper colour of the tenth Repository, full of iron spikes).

XV. Good works justifie faith, faith justifieth the person, is a Scriptile Idea; therefore I suppose this sentence fairly written (according to the Rules in the tenth Chapter) in a large square table, the frame of Cinnamon colour, hanging against the opposite Wall of the second place. The relation of one Idea to the other, is taken from their like site both hanging against the Wall.

XVI. *Dic ubi sum est, cum preter, cum ubi essent?* 
*Tunc ubi sumus, in se, quoniam sibi sufficit ipse.* 
Say
Say where was God, when him beside 
Not any thing had been?
Then there where now, in himself, for 
Himself sufficeth him.

This is likewise a Scriptile Idea, and 
may be fitly comprehended in the ta-
ble of the preceding Idea, observing 
such Rules as are delivered concerning 
repositing a Scriptile Idea, and noting 
that two Idea's are comprized in this 
place; Cap. 13. Rule 5.

17. In the year 1530, in the time of 
Charles the fift, Emperor, the German 
Princes exhibited their Confession of 
Faith at Augspurgh, with a solemn pro-
testation because of that perilous time, 
whence afterward they, and all such as 
embraced the same confession, were 
called Protestants. This Idea is Direct; 
but all the ten Repositories being al-
ready occupied, you must imagine ten 
other Repositories of the same colour 
as the former, to be used in the same 
order as was propsoed in the 16. Chap-
ter: So the colour of the eleventh Re-
potitory will be gold. I suppose in the 
first place thereof an Emperial Throne, 
adorn-

adorned with badges of the Empire; 
glittering with Gold and Gems, upon 
which the Emperor crowned with a 
Golden Diadem sitteth, to whom his 
Nobles bare-headed, present their Con-
fession fairly engrossed in paper.

XVIII. Philip King of Macedon, sent 
a Prolix Epistle to the Laconians, wherein 
he did require some things which did not 
please them; They returned him an answer 
containing but one syllable (that is) Not, 
which the Writer did describe in so great a 
Character, that it equalized a large Epistle.

Another time the same Philip menaced the 
same people, That if he did once invade their 
Country, he would cause an utter extirpa-
tion of them; the Laconians on the contrary 
sent no other reply but this particle, ei, that 
ss; if it; intimating thereby, that the word if 
was well inserted by Philip, who could never 
hope to penetrate their Region: Hence was 
derived the Proverb, Laconical brevity.
This is a Direct Idea, these two words 
fancied to be drawn in two sheets of 
paper, with a Golden Margent round 
about, an inch broad, and pasted aga-
inst an opposite Wall. Coherence 
with the former Idea offereth it selfe 
from similitude of subject, supposing 
that
that these two words [not, if] contain an answer to the aforesaid Confession presented to the Emperor.

XIX. Passionate anger is temporary madness. This sentence may be relatively exemplified in Saul, who transported with anger, endeavoured to slay Jonathan his most beloved Son and Heir, with a Javelin; imagining the point of the Javelin to be silver, that it may in something represent the colour of the twelfth Repository.

It will be unnecessary now to proceed further, because I think the preced-ent examples will sufficiently declare by what kind of Idea's all memorable things are to be expressed, and in what place to be deposited. If you please to effray the rehearsal of all the Idea's of this Chapter in their order, without looking in the Book, provided you have first read them over with good intention, I doubt not but you will ingenuously confess the great utility and certainty of this act.

Any man may easily apprehend, though he were never admonished, that observable notes of Sermons are to be laid up after the same manner, as these obser-

CHAP. XV.

Of Dictation and Reposition.

Moreover, the practical part of this Art is perspicuously seen in the Exercises of Dictation and Reposition.

The use of Dictating is, when a person is to dictate to several Scribes or Secretaries, what every one must write, so as to direct and exercise them all at once, which is frequently incumbent upon Princes and Generals of Armies in perillous times: In such cases there must be assigned a peculiar Repository to every Scribe, wherein the affairs and sentences by him to be dispatched, must be reposited in order; that is, the first Repository to the first Scribe, the second Repository to the second, the third to the third, the fourth to the fourth, and so forth if there be more; All Idea's of things to be dispatched by the first Secretary, must have some attri-
attraction of Gold appertaining to
them; all Idea's of the second Repon-
itory, something of Silver; of the third,
something of black; of the fourth,
blew, &c. In this case also it is permi-
ted to place two, three, or more Idea's
if it be necessary, in one place of a Re-
pository: All business and sentences
being thus reposed in order, & faith-
fully digested before in mind, it is no
difficult matter by the first Idea of the
first Repository, to dictate to the first
Scribe what he must write first; by the
first Idea of the second Repository, to
tell the second Scribe what he shall
write; by the first Idea of the third Re-
pository, to inform the third; and in
like manner all the rest in their order.
Again, by the second Idea of each Re-
pository, the second sentence is facil-
ly delivered to each Scribe: By the
third, every Scribes third business; by
the fourth Idea their fourth, and so for-
ward in the residue. This is the Exer-
Cise, which by some is called the Art of
Dictating.

Repetition is when a man repeateth sen-
tences spoken by several persons, so as to
return each persons sentence in order as
it

it was delivered, as if six, seven, or more
friends sitting together (to experience
your happy memory) do every one in or-
der speak some sentence, to have them
repeated again, after the same or a retro-
grade manner, which way they please;
dispose the Idea's of your first friends
sentences in the first Repository; of your
second friend in the second Repository;
of your third friend in the third, and so
forward in the rest. All which being
rightly disposed, you may with little trou-
ble restore to every friend his saying, ei-
ther in the same order as they were spo-
ken, or in a retrograde or inverted or-
der.

I have not thought expedient to il-
ustrate these with Examples; because I
think them sufficiently explained by what
hath been already said; as also, that this
Exercise of Dictating and Repeating
have little or no use, but vain ostenta-	ion; though I have inserted them here, it
was not done as necessary, but because
the knowledge of them did not seem su-
perfluous for such as are learned of this
Art.

CHAP.
CHAP. XVI.
Of irregular Reposition.

I have thought good to annex a few words of irregular Reposition, which is only one Rule, that is, a real Repository may be sometimes substituted instead of a feigned, which irregularity is admitted upon a double occasion:

First, A thing it self being at hand, may be fittingly used instead of its proper Idea: As if a man sitting in his Study, light on some Book whose sheets are transplanted, which he intendeth when he goes forth of his Study, to send to a Book-binder to be amended: That Book is to be cast at the threshold of the Study, that the sight thereof may admonish him departing, to get it bound: So also if Ink be wanting, an Ink-Glass or Bottle may be fetched by the Book.

Secondly, When a man must exonerate one or more Ideas; as soon as he hath reposited them; as when something offers it self to a mans mind, talking to a powerful or rich man, which he judgeth

eth convenient to be communicated to him with the first opportunity; let him speedily repose the Idea of that thing in the same house, field, plain, or where-fo-er he then is; in some certain place conversant before his eyes, that he may be always put in mind to propound the same when occasion serves: As if he think to do some friendly office for a person absent, by preferring some business of his to the rich man; let him imagine that Friend always obvious in some determinate place in sight, not suffering the object to slip out of view, till he have curteously performed his officious enterprise. Or if there intervene some thought of buying Jewels, whereof the rich man hath great plenty, let him suppose a great quantity of Wood piled up in some place not distant out of sight: This is all I have to say of irregular Reposition.

K CHAP
CHAP. XVII.
Of depositing Idea's.

Having spoken copiously of depositing Idea's, now I will conclude with depositing them.

Depositing of Idea's is, when things charged upon Memory by Idea's, are recalled, and the mind exonerated of them, the Memorial Places after such Depositing, being left empty, and prepared to receive new Idea's. Now in this case, if it happen at any time that an Idea negligently deposited, is lost or forgotten, when it should be deposited, the recovery thereof must be endeavoured by these ensuing considerations.

First, This is always assuredly known, every lost Idea did bear the colour of his Repository, either in whole or part, therefore the first thing to be inquired is, in what respect the colour of the Repository did agree with the Idea sought; by this sole consideration, forgotten Idea's are oft discovered.

The Idea being not discovered thus, make diligent induction for its relation to the Idea placed in the same Repository, in regard of site, subject or action, Cap. 14. Rule 4. One Idea of a Repository being known, doth easily call the other to mind, by mutual dependance whereby they were connexed together, unless there did precede very negligent Repositiion.

If still you are disappointed, happily you may find it out by repetition of such things as are especially remarkable in laying up Idea's, of which I have spoken in the 13. Chapter. That is by enquiring whether the latent Idea's was

In respect of kind

\[
\begin{align*}
\text{Direct,} & \\
\text{Relative,} & \\
\text{Fictitious,} & \\
\text{Scriptile,} & \\
\text{Compound,} & \\
\text{Double, triple, &c.} & \\
\end{align*}
\]
In respect of subject,
- Of God,
- Of Christ,
- Of the Holy Ghost,
- Of Angels,
- Of Men,
- Of Animals.

In respect of quantity,
- Equal,
- Augmented,
- Contracted,

In respect of site,
- Under ground,
- Upon ground,
- Upon a Table,
- Upon a Shelf,
- Against a wall.

In respect of attribution,
- Moving,
- Quiet,
- Giving a sound,
- Yielding a smell.

An Idea is oft recovered by discussing these few questions in a man's thoughts.

If it be certain the forgetful Idea was Scriptural, but the inscription is in oblivion, the first inquiry must be, whether it were a single word, proof, phrase, or sentence of one or more clauses; a single word, proof, or principal word of a sentence, may be regained by applying each Letter of the Alphabet in the same manner as is prescribed in the second Rule of Poetical Revocation, in the second Book, Cap. 3, till you have obtained the first Letter; the other Letters may be found by transascendences and gilded Vowels; the chief Word being obtained, the rest come easily to mind.

If you cannot yet discover the Idea, have recourse to the third and fourth Rules of Poetical Revocation, 2, Book, 3, Chap. an Idea being revocable in the same manner.

Finally, if it continue irreparable by all these ways, let it pass, and be no longer solicitous in search thereof: For as a Book carelessly laid up in a Study, is not many times to be found; when it is sought, though you remove several Volumes; yet afterward comes to hand beyond expectation, when another Book is reached that stands by it; So it doth oft happen in this business, though an Idea negligently repotted, cannot be found when it is sought, yet at another time when a Notion repotted in the cell of Memory...