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MNEMONICA; OR, THE **Art of Memory,**

Drained out of the pure
FOUNTAINS
OF
ART & NATURE.

Digested into Three Books.

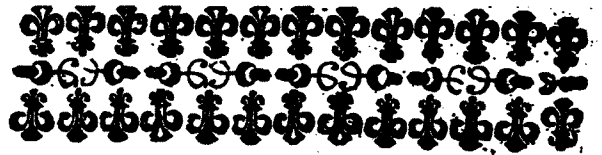
ALSO,
A Physical **TREATISE** of cherish-
ing *Natural Memory*; diligently col-
lected out of divers Learned
Mens **WRITINGS.**

By *John Willis* Batchelour in Divinity.

Omne bonum Dei donum.

*Ut unaquaque ars nobilissima ac diviniissima fuit;
ita ad mortaliu[m] cognitionem tardissime per-
venit. 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 Hu-
mane affections, these would
blush, they are so mean a pre-
sent to so Illustrious a person; at
least conscious of their Masters
presumption, they would condole
his unhappiness, that had not great-
er ability to accommodate some
more worthy Fabrick to so fair a
Frontispiece. The Original compi-
led by a learned hand, among some
vulgar things and trifles, containeth
very excellent and profitable mat-
ter; I hope it hath not lost its utili-

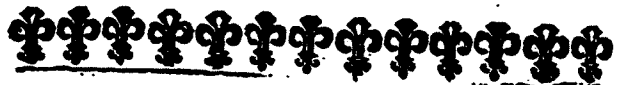
The Epistle Dedicatory.
ty (though Grace) in English.

Honored Sir, I fear, good intentions are no sufficient Plea for temerous Enterprises, especially the Undertaker being privie 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 admittance to be what I was before,

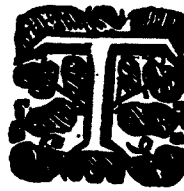
Your Honors most

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 it self 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 verry well understand the whole Controversie about this Art, is principally referred to that part which is called Local : I therefore wholly omitting the other helps of Memory, described in the first and second parts of this Book, I will onely 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 prate.

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 desireth to remember, and must therefore necessarily sometimes make use of other helps: As writing Memorandums is worthily esteemed the best way of Remembring; so that may rightly challenge the next place, which beareth greatest affinity thereto. Now if men deal impartially, they will easily find, that the Art of Memory by Places and Idea's or Images, doth very nearly resemble Writing. The Places in artificial Memory, are as it were Leavs; the Idea's, Letters; the distribution of them in Places representeth Writing; lastly, the repetition of them, Reading: which thing Cicero in his Partitions, but more copiously in his second Book De Oratore, doth elegantly declare.

Secondly, experience teacheth, that Places and Idea's do much conduce to faithful remembrance of things; particularly as to Places, 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 onely remember the place, but calleth to mind what soever he had seen there, though at present removed. The same thing often happeneth 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 purpose 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 history 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; Simonides arising from the Table went to them; while he was at the door, the Guests were every one slain by a sudden fall of the chamber, whereby their bodies were so bruised and defaced, that they could not be distinguished one from another when their friends came to bury them; but Simonides bearing well in mind in 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 drowned 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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Asian Monarchy; Cambyses being dead (as saith 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 Grooms Oebares, obtained the Supremacy. Oebares was a subtil wylie fellow, to whom Darius discovered the whole business, and warned him to use all diligence to prevent his Competitors: Oebares desired him to take no care, for he would effectuate his so much desired design: Before night Oebares 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 Oebares 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 evince

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vince the utility of Places to rouse up Memory, seeing even brut. beasts remember things placed by the place.

Further, that Memory is quickned by Idea's is thus manifest: No man is ignorant, that Memory is stronger conversant about sensible things then about insensible; and of sensible things, those which are visible make deepest impression; therefore things heard are more firmly retained in Memory, then those which are barely conceived in mind, & things seen better then those which are heard, according to the Poet;

*Segnius irritant animos dimissa per aures,
Quam quæ sunt oculis subjecta fidelibus,
Et quæ ipse sibi tradit spectator.*

*Things heard in mind no such impression make,
As those whereof our faithful eyes partake,
And whereof we our selves spectators are.*

For this cause Physicians perswade Students of Physick, not only to read over the works of Hippocrates, Galen and other most skillful Physicians, Philosophers, Anatomists Herbarists, & to frequent publick Lectures, but also to be present at Dissections, and to gather Herbs with their own hands, that they may never after forget, what their eyes have once

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once seen. I perswade 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 it self, by mental conspectioⁿ of its Idea, is vivified, and reassumeth 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 himselfe, 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 is so called of framing Idea's or Images in the Brain; As also that Intellect 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 thereunto by the understanding, in the same manner as Paper prefer-

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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 aptly 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 Thred about his little finger, by sight of which visible Idea he is admonished of his charge. Whence it is apparent, that the excogitation of Idea's to fix things in memory, is

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in some sort natural, seing Nature it self hath taught men, destitute of Learning, to use the same.

Now there onely remaineth Answers to Objections, by which the Adversaries of this Art in-
deavour to obumbrate the lustre, 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 Idea's of Memorandums may be distributed to remain alwaies, with a weekly, or at least monthly perusal, 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 in-
deavour to retain all things he desireth 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 loath 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, onely to preserve things lately heard, read, or in-
vented,

vented, until they may be transcribed, that the mind sinking under this burthen, 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, least 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 attire 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, he is much mistaken; for it is evident they speak onely of long speeches; But no sober man did ever ascertain that method was sufficient to remember common businessses, 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 Idea's.

But some may say, it is a fantastical business to be imploied in excogitating and composing toys, 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 onely busied in framing phancies, whereby phantasia 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 Logic, 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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loss of time, besides great defatigation of mind, in practising other mens precepts, when I perceived some things impious, obscure, and superfluous admitted in this Art; also many things very necessary quite omitted, with so much confusion and disorder, that scarcely any certainty could be found wherein to insist, I did heartily desire to raise this excellent Art out of the thick fogge wherein it was involoped, and eliminate all its superstitious wherewith it was defiled. Accordingly I undertook it at leisure hours, and by dismissing superabundancies, and supplying defects, have reduced it into a new and (if I be not deceived) much better form, which experience having proved very beneficial to my self, I conceived might also profit others, and therefore have boldly published the same.

These are the things I had to say in approbation of artificial memory, whence I think doth sufficiently appear, that the principles hereof are derived from the most internal Fountains of Art and Nature. Such as have good natural memories, may well want the use of this Art, like as healthy people need no physick; but it will be of singular advantage to such as have dull, remiss memories, especially if they be quickned and sharpened by diligent practice of this Art from their younger years. No man is indued with so happy a Memory, but he may improve it by this Art; for as all liberal sciences

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ences help nature to perfection, by demonstrating some more accomplished method then Nature it self 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 soever 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 indeavours 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 Wisdome:

Farewell:

J. W.

The

(1)

The Art of Memory.

The first Book.

CHAP. I.

Of remembering common affairs.

M *Nemonica*, 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 facil then the other; and therefore alwaies to be used when oportunity 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 business, afterwards such things as pertain to learning.

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Concerning the former of these two I will onely adde 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 affair, 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 knowledg 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 cause.

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This briefly shal suffice concerning remembering ordinary business.

CHAP. II.

Of remembering Words.

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

A Word may be remembered by *Derivation* or *Connexion*. *Derivation* is proper, or Improper; *Proper Derivation* is an apt interpretation of Words; as *Pellex* an Harlot, of *παιδαγωγός*, and *παιδαγωγός* of *Παις* a word compounded of *Παις* and *γωγός* the division of man and wife; or if you please of *Παις* and *γυνή* because an Harlot is a Divided Wife. *Maledictus* blessed, as it were of *μικτός* immortal: *Filii* and *filie*, Sons and Daughters, *ἀπὸ τῆς ἐπιθυμίας*, from the love they procure between Parents, *vir* a Man, *à viribus*; *Mulier* a Woman, *quasi mollior*, from the Sexes tenderness; *Puer* a Boy, *à puritate corporis*; *Panis* Bread, of *Pan*, who (as *Olaus Magnus* saith) first in-

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vented the Bakers Art; *Popa* a Glutton or Victualler, from *Popina* a Cooks-shop; *Lucus* a Grove, à *lucendo*, for it properly signifieth a place planted with trees, enlightened with Torches, and hallowed to some Idol: *Babble of Babel*; a Soldier of *Soldurinus*, who served under *Cesar*, *Lib. 3. Cef. Com.* or if you had rather, *quasi sole duratus*; *Church*, anciently called *Kirk*, of *κλειραυ sup. ορια*, the Lord's-house; *Neighbour*, as it were *nigh thy bower*, a word formerly used for a dwelling house; *Gospel*, of *good spel*, anciently used for *speech or tidings*; *Partridge*, of *parting a ridge*, for they are usually found in ridges of Land.

Improper Derivation, is a strained interpretation of a word; as *Médu drunkennes*, *μαγα τὸ μὲνὰ δύνειν*, because after sacrifice they feasted their pallates; *καπνὸς smoke*, as it were *ἡ τῆς καυμῆς τῆς πνοῆς*, the steam of something burning; *Δάκρυ. τὸ τῆς ἔδης τὸ κῆρ*: *Lachrima à lacerrando*, so *Tears* in English, of *tearing the heart*: *Monumentum quasi monens mentem*; *Domus ex do & mus*; *Cottage* as it were a *coat for age*; *Beer* as it were *Bee-herc*; *Gossip* of *go-sip*; *Simony* as it were *See-many*; any Derivation howsoever absurd or wrested.

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

A Word is retained by *Connexion*, when it is aptly composed in a sentence amongst other words: *Homer* said well, *Words 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 *Oestrum* a Gad-bee, and *Cynomya* an Horse-flie, be propounded to be remembered, they may be comprehended in a sentence thus; *Viminia tibi lotione macerantur, qua cynomya adeoque etiam cestro vehementius pungent*; Rods steeped in piss, sting worse then a Horse-flye or Gad-bee: So these words, *Vitricus* a Father-in-law, *Acupedi* a Footman, *illunis* moonless, are thus comprised in a sentence; *Illunis licet, sublustris tamen nox erat, quâ Acupedi ad Vitrici ades defleteret*; 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, *succenturiatus* substituted, *tympanotriba* a Drummer, *strigosus* bare bone: they may

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be thus framed into a Sentence ; *Alyptes strigosus in locum tympanotriba casti 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 *Latine, 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

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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 Surcinus*, in this order.

'Αδζω,	to exhale,	} from the feigned sound we make in breathing. <i>Scap.</i> of α'δ'ω, the first Passive Aorist, of the verb α'ραω, to hurt, according to the Ionick dialect, of α' the privative particle and καταα'ω, envious, of α'η'βωλω, signifying the same.	
'Αζονω,	to hurt,		
α'β'α'σκα- ν'ω,	kind,		
'Αβωλω,	to meet,		
'Αβρα,	a Maidser- vant,		
'Αβρις,	delicate.		
'Αβυ'βηλ'ω,	foolish,		
'Αγαθις,	a heap.		
			} These words have a manifest Relation one to the other
			'Αγ'α'

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*Αγαθός,	good :	As it were ἀγαθός, <i>Divines</i> ; or of ἀγαός, <i>to be admired</i> ; hence cometh our <i>English</i> word <i>Agast</i> .
*Αγαν,	<i>Overmuch</i> :	Hence cometh our <i>English</i> word, <i>Again</i> , and <i>Again</i> .
*Αγαπᾶω,	<i>to love</i> .	
*Αγγαροί,	<i>Posts</i> :	From <i>Angeri</i> , <i>to afflict</i> , for so they do their <i>Horses</i> with their <i>Spurs</i> ; and hence may come our <i>English</i> word <i>Angry</i> .

Τὶ τὸ ἀβουβήλω ἀγαθῶν ἀγαθίδες ; What
should a fool do with heaps of goods ?

Here you may see two words admitting
no derivation, comprehended in one Sen-
tence; but the Verb ἀγαπᾶω, *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 de-
rivations) 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
com-

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comparing the significations and deriva-
tions 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 dayes you may fix
all the primitive words of the whole
tongue in your mind without any labor,
nay rather with delight. If you can pro-
cure some companions in scrutinie, 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 memo-
ry, by accommodating it to some
fit subject; as if this phrase were to be re-
membred, *Very much estranged from filthy*
affections ; I apply it to a Christian Souldier,
as to a meet subject in this manner,
A Christian Souldier ought to be very much
estranged from all filthy and sordid affections
of mind.

Or

Or 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, *Usher* 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 relates 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 publique Schools: I confels Masters do usually command their Schollars 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 onely 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, so Proverbs, Epitaphs, Jestes, Riddles, Observations, &c. by themselves: This *Enchiridion* wherein you write such remarkable sentences, ought always to be carryed 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,

tion, prescribed by some Authors in this Art of Memory, which nevertheless cannot be effected without long study, very great defatigation of the understanding & pernicious damage of the memorative faculty; besides, a perpetual Oblivion of some *Idea's*, occasioned by so long space of time interposed.

A sentence seldom used, is either an interpretation of some Classick Author, or a common Observation; by Classick Books or Authors, I mean those which are accounted Authentick by common consent of professors in every Science; such are the Scriptures among Divines, Decrees and Statutes among Lawyers, the works of *Hippocrates, Galen, or Paracelsus*, among Physicians: *Euclids Elements* among Mathematicians, &c.

If you meet with any memorable interpretation of a Classick Book, note it down in short hand in the Margent, near the Text to which it properly relateth; 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 Interpretation, and relate them to the text
by

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

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 *Sermons, Orations, Declarations, Heads, or Sections* of Books; or finally, any long Treatise, 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 delivered by word of mouth.

If the Speeches to be remembered, 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 Treatise, though in Epitome, would be very laborious: Therefore it is better under the title of Trinity, among other common observations pertaining to the same purpose, to write down these words, *That three Persons are contained in one onely Essence of God*, Cal. Institut. Lib. 1. Cap. 13. By which Citation you are directed to that place of *Calvin* whensoever you please.

If the Speech you desire to preserve be verbally pronounced, you must take it in short-hand, if you have skill; otherwise in long hand, with as much celerity as you can: If you be at any time left behind through nimble volubility of the Speakers tongue, it will be sufficient to write onely the essential words of every Sentence (as for the most part are Substantives and Verbs) leaving vacant spaces, in which either words of less weight may be interposed, which must be supplied immediately after the Speech is ended.

Four things must be observed, that speeches contrived by our selves, may be deeply fastened in memory; *Method*, *Writing*, *Marginal Notation*, and *Meditation*; the *Method* ought to be so disposed, that every

very part of an entire Speech, and every sentence of those parts, precede according 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 attracteth 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 Margent: In the next place, that your whole speech be distinguished into heads; for a distinct mind apprehendeth better than one confused. 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

that although it be necessary to write over the intire Speech, or at least, brief notes thereof, before it be publikely pronounced; yet ought that *Transcription* by no means to be seen publikely, unless *Memory* languish, and be weak: For the mind doth better recollect it self in the absence of Notes, and by united force is better prepared to speak.

Marginal Notation is when one or two chief words of every sentence is placed in the Margent, 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 Margent, by which means they are speedily remembred.

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

Because it is imperfect.

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

may enjoy perfect felicity: *How are they happy, (saith Tertullian) if they shall perish Tertullian. in part?*

Secondly, If the Body by Christs command, ought to be as well partaker of the seals of salvation, as the Soul; then it shall as well participate of Eternal Salvation; but the Body, according to Christs 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 Lords 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 vivifieth dead and putrified Seeds by which men live in this world, more facilely will raise you up to live eternally.*

Fourthly, The Revolution of all things is an argument of the Resurrection: *as an argument of things.* Day followeth night, Waking Sleep, Rest Labor, and Winter Summer; so Life followeth

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Tertullian.

loweth death, and Resurrection Sepulture. That which Tertullian speaketh in his Book Of the Resurrection of the flesh, is pertinent hereto; Day (saith he) dyeth into night, yet is enlightened again with glorie altho' the world.

Firstly, It is evidently proved by the Resurrection of Christ; seeing Christ, which is our head, is already risen, it is a testimony 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.

Christ our head.

1 Cor. 15. 20.

Resurrection of others.

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 King 18. 22.
2. The son of the Shunamite, 2 King. 4. 33.
3. A certain man by the touch of Elias bones, 2 King 13. 21.
4. The son of the widow of Naim, Luke 7. 15.

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5. The daughter of Fairus; Luke 8. 48.

6. Lazarus, John 11. 43.

7. Tabitha, Acts 9. 40.

8. Eutichus, Acts 20. 10.

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

Who though Saints of their Tombs.

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

Places of Scripture.

Job 19. 25, 26, 27. For I am sure that my Redeemer lieth, 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

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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, *Isaiab* and *Exekiel*, of the *Restau-ration* of the people out of *Captivity*, neverthelesse thereby the *Resurrection* is

Tertullian. evidently confirmed; as *Tertullian* saith, that must be necessarily first, which illustrateth 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 the 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.

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1 Cor. 15. *Paul* in that whole Chap. 1 Cor. 15 ter, treateth of the *Resurrection* of the body, and establisheth the same by many reasons, which I will not presse 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 bo-Object, dies of many are buried in one and Resolun- the same monument, whose carcases on of bo- must inevitably be commixed by cor-dies. ruption; 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 be necessarily converted into the substance of the other; How then say they, is it possible, that every mans proper body should be restored in fire?

I answer, that the *Resurrection* is a *Ans.* work above mans capacity, whereof we *At: o: e our* are no more able to assign a certain rea- capacity. son, than of the worlds creation; wherefore though the above recited

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Tertullian

things seem impossible to us to be done, yet all things are possible to God. You may ask, saith *Tertullian* upon the *Apocalyps*, 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.

Alchymist

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

Light out of darknes

God created light out of darknesse, all things out of nothing, power out of weaknesse, grace out of sinne, and procured us a blessed life out of our Saviours cursed death. Shall not any thing be possible to him? It is impossible.

Conclusi- on a secret part.

I conclude, At the final *Resurrection*, every person shall have a secret portion of his body, out of which by operation of Divine Omnipotencie, it may be

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be formed a new intire, so that a man may be perfect. He which created the woman of the mans rib, and cause a grain of *Mustard-seed* to become a stately plant, can also compose an intire body of the least part of one. Like in the seed of plants, there is some hidden thing by which they dayly 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 *Elizeus* and *Christ*, with which so many were satisfied. What nature produceth by long intervals of time, God can effect in an instant.

Of the Rib.

As in the seeds of Plants.

Aquinas.

Loaves.

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

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

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the *Margent*, 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 thraldom to be obliged to every conceived word; *Horace* hath most truly said,

Rem bene praevisam verba haud invita sequentur.

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 lesse diligence and attention of minde, than if you had never seen the same. I dare promise such manner of proceeding in Meditation will produce more happy success, then Opinion can readily conceive: If you do not benefit your self by *Marginal notes* either in Learning a Speech or Sermon, you will make slow progress, and be sensible of very great trouble

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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 murmure*, whereby *Memory* is benefited with the double motion of speaking and hearing. This counsel seems especially appropriated to such whose minds are slippery, and subject to wander, 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 agreeth with your health, least 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 intend to commit to Memory against the next day, your study being finished, betake your self to your rest, that your mind (no other ways diverted) may repose upon your Evening *Meditation*. In the morning so soon as you have shook off drowsiness, and prepared your self, repeat those things diligently you meditated the night before. It is to no purpose to study *before sleep, unless in like manner you ruminate after sleep.*

Can. 5. All that speak publickly, especially *Dispensers* 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. Besides, if any man appear publickly, either in Pulpit, or otherwise, before he is provided what to say, he becometh timorous, and the vital spirits (the eyes 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 delivering Sermons, let Speakers apply more general Doctrines to themselves jointly with the rest, in *Confession, Petition, Deprecation, imprecation, intercession, thanksgiving or praising God*, as occasion is given by the Doctrines themselves; so they shall not onely remember all things better, but also edifie their own consciences; Nay further, frequent use of this joint-application, proveth finally a *Manuduction* to speak with sense of Divine grace and evidence of Spirit, which is the most excellent ornament of a Preacher.

The end of the First Book,