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THE HAVEN OF HEALTH,

Chiefly made for the comfort of Students,
and consequently for all those that haue a care of
their health, amplified vpon fine words of

HIPPOCRATES, written Epid. 6.

Labour, Meat, Drinke,

Sleepe, Venus:

By THOMAS COGAN, Master of Arts, and
Bachelor of Physicke: and now of late
corrected and augmented.

Hereunto is added a Preseruatiō from the Pestilence:
with a short censure of the late sicknesse
at Oxford.

Ecclesiasticus, cap. 37. 30.

By surfet haue many perished: but he that dieteth
himselfe prolongeth his life.



LONDON,
Printed by MELCH. BRADVVOOD
for IOHN NORTON.

1612.

THOMAS COGAN ON STUDYING

Introduction

by

Inci A. Bowman

From the standpoint of preventive medicine, the Renaissance was a remarkable era. It was a period in which man began exploring his own nature and became increasingly concerned with living a longer and healthier life. "To live after the rules of Physick," noted Thomas Cogan, "is to live in health. And to live in health is great happiness."¹ Renaissance physicians emphasized the twofold responsibility of medicine: to cure disease and to preserve health. Reviving ancient practices of maintaining health, they published books for laymen and delineated the physical and psychological factors in one's environment that affect health.

The excerpt reprinted in the following pages is taken from Thomas Cogan's *Haven of Health*, and it is concerned with the effect on one's health of studying. First published in 1584, the book focuses on five factors believed to be important in regulating health: exercise, food, drink, sleep, and sex. Cogan thought that mental exercise was as important as physical exercise, and thus had to be regimented in order to achieve the optimum results. Hence, the chapter on studying.

Thomas Cogan (1545?-1607) was educated at Oxford University, receiving his M.A. degree in 1566 and his medical degree in 1574. He then moved to Manchester, where he practiced medicine and served as master of the local grammar school. Besides *The Haven of Health*, a popular book that appeared in numerous editions, Cogan published books dealing with classical authors, in particular Cicero.

The classical training that Cogan had received at Oxford was in line with the educational ideals of Tudor England. University students studied rhetoric, mathematics, natural and moral philosophy, and became familiar with the writings of such authors as Aristotle, Plato, Pliny, and Cicero.² Especially, the educational writings of Cicero and Quintilian exercised great influence, and other Roman figures who wrote on the importance of public speaking were held in high esteem. A university education aimed at preparing the student for public office, and effective speaking was a major tool in the conduct of public affairs. It is thus understandable that among the authors Cogan cited were several Roman orators and rhetoricians, in addition to Renaissance figures whose works were known to the educated of his time.

The study schedule that Thomas Cogan recommended was patterned after the schedule applied in the Middle Ages. Lectures at a medieval university began early in the morning, often around sunrise. The morning period from 6 A.M. to 10 A.M. was considered the most suitable time of the day for study and lectures.³ Following dinner and rest, lectures resumed about 1 P.M. Those who did not have to attend lectures generally spent their afternoons in study. Poor lighting conditions made reading in the evening difficult, and the high cost of candles was beyond the means of most students.⁴ Further, as Cogan explains in his book, the medical authorities advised against studying in the evening.

"Of studie or exercise of the minde" forms

chapter two of the 1612 edition of Cogan's **Haven of Health**. It is here reprinted with original spelling and punctuation. Certain sections with lengthy discussions and quotations in Latin, judged to be distracting to the main argument, however, have been omitted. The piece is dedicated to those UTMB students who spend long hours studying in the library and who do not ordinarily get a chance to enjoy the delights of Elizabethan purpose.

NOTES TO THE INTRODUCTION

¹Thomas Cogan, *The Haven of Health*, chiefly made for the comfort of students, and consequently for all those that have a care of their health (London: M. Bradwood for I. Norton, 1612), p.iii.

²Joan Simon, *Education and Society in Tudor England* (Cambridge: At the University Press, 1966), p.253.

³Hastings Rashdall, *The Universities of Europe*, vol.3. *English Universities—Student Life* (Oxford: At the Clarendon Press, 1936), pp.401-3.

⁴*Ibid.*, p. 417.

Of studie or exercise of the minde in what order we may studie without hinderance of our health.

What studie is.

As man doth consist of two parts, that is, of body and soule, so exercise is of two sorts, that is to say, of the bodie, and of the minde. Hitherto I have spoken of exercise of the bodie, now I will intreate of exercise of the minde, which is Studie: that is (as Tully defineth it),¹ A continuall and earnest cogitation applied to something with great desire.

Idlenesse is
against nature.

This kinde of exercise (As Tully writeth) is the naturall nourishment of the mind and wit, for so he saith. The consideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to studie, is to live. And likewise, there is so great love of learning and knowledge ingrafted in us by nature, that no man can doubt, but that mans nature of it selfe without any commodity is drawn thereunto. Which thing may well be perceived even in litle children: for as soone as they have gotten strength to goe of themselves, they are as busie as Bees, and they devise a thousand toyes to be occupied in. Which motions no doubt proceed from the mind. For (as Tully saith). The musing of the minde never ceaseth. Idleness therefore is not onely against nature, but also dulleth the minde. . . .

How to begin
our studie.

The morning
most fit for prayer.

Those things presupposed which I have spoken of in the preparation of exercise of the body, this golden lesson of Lillie² is next to be observed. And if you goe not to the Church, yet forget not to serve God. And for this purpose no time is more convenient than the morning. Which the Prophet David every where witnesseth in his Psalmes, namely Psalme five, saying, My voice shalt thou heare betimes O Lord: early in the morning will I direct my prayer unto thee, and will looke up. And for studie how much better the morning is than other times of the day, the reasons following may declare. First of all there be three Planets (as the Astronomers teach) most favourable of learning. That is, Sol, Venus, and Mercurie, these three in a manner meeting together when night approacheth, depart from us, but when day

draweth neere, they returne and visit us againe. Wherefore the best time for studie is early in the morning, when the planets be favourable to our purpose. Againe when the Sunne ariseth, the air is moved, and made more cleare and subtile, and the bloud and spirits of our bodies doe naturally follow the motion and inclination of the aire. Wherefore the morning or sunne rising, is most fit for studie. Aristotle therefore in his Deconomikes, not without great cause biddeth us to rise before day, and sayeth, that it prevaileth greatly both to the health of the body, and to the studie of Philosophie. Whose counsell that famous Oratour of Greece Demosthenes,³ diligently followed (as Tully reporteth of him) Demosthenes said that he was grieved, if artificers at any time did exceede him in diligence: whose good example I with all students to follow having alwaies in minde this short sentence, The morning is best for studie. . . . I . . . returne againe to diligent students, who having used the preparation foresaid, must apply themselves earnestly to reading & meditation for the space of an houre: then to remit a litle their cogitation, and in the mean time with an Ivorie combe to kembe their head from the forehead backwards about fortie times, and to rubbe their teeth with a course linnen cloth. Then to returne againe to meditation for two houres, or one at the least, so continuing, but alwaies with some intermission, until toward noone. And sometimes two houres afternoone, though seldom, except we be forced to eate in the meane season, for the Sunne is of great power at the rising, and likewise being in the middest of the heavens. And in that part also which is next to the middest, which the Astronomers call the ninth part and the house of wisdom, the Sunne is of great vertue. Now because the poets doe account the Sunne as captaine of the Muses and Sciences, if any thing be deeply to be considered, we must meditate thereon especially the houres aforesaid. As the residue of the day it is convenient rather to revolve things read before, than to reade or muse of new. Alwaies remembered that every houre once at least we remit a little while the earnest consideration of the minde: neither should we meditate any longer than we have pleasure therein. For all wearinesse is hurtful to the health, wearinesse of the body is evill, but wearinesse of the minde is worse: and weariness of both worst of all. For contrarie motions draw as it were a man in sunder and destroyeth life. But nothing is more hurtfull than studying in the night. For while the sunne shineth over us, through the power thereof the pores of the bodie are opened, and the humours and spirits are drawn from the inner parts outward. And contrariwise, after the sunne setteth, the bodie is closed up, and naturall heat fortified within. Wherefore to watch and to be occupied in minde and body in the day time, is agreeable to the motions of the humors and spirits: but to watch and to studie in the night, is to strive against nature, and by contrarie motions to impaire both the bodie and minde. Againe, by continuall operation of the air opening the pores, there followeth exhalation and consumption of the vitall spirits, whereby the stomacke is greatly weakened, and requireth a renewing and repairing of the spirits: which may be best be done in the night season when naturall heat returneth from without to the inward parts. Wherefore whosoever at that time shall begin long and difficult contemplation, shall of force draw the spirits from the stomacke to the head, and to

The best time
for studie is
the morning.

A good counsell
for students.

How long we
should study
without
intermission.

Afternoone studie
not very good.

Why studie is
better by day
than night.

Better to be pale
with studie than
love.

What place is
most fit for studie.

How play is to
be used.

leave the stomacke destitute: whereby the head shall be filled with vapours, and the meate in the stomacke for want of heate, shall be undigested or corrupted. Well therefore saith Erasmus,⁴ Night watchings are thought very perilous. Notwithstanding I know that such as bee good students indeed, having alwaies in mind that notable saying of Plinius:⁵ That all time is lost which not spent in studie, doe spare no time, neither night nor day from their bookes. Where of Plinie himselfe hath given a goodly example, in that by his own testimonie, he wrote that most excellent worke, called the historie of nature, in the night, and at odde times. . . . Wherefore let not poore students disdaine to doe service in the day, that they may yet employ sometime in the night. And if they ware pale with overmuch studie, it is no reproch, but a very commendable signe of a good Student. Yet would I have none to studie so much, that thereby they should fall into sicknesse, or become melancholike. . . . Thus much touching the time most convenient for studie: Now touching the place most fit for that purpose, I am of Quintilians⁶ minde, that to studie abroad, where wee may have libertie to looke farre about us, either by river sides, or in pleasant Woods, or Hilles, where the singing of Birds, or the aire may delight us, is not so good as to studie in a quiet close place, be it Chamber, Gallerie, or Closet. For those things which delight, doe rather remit our cogitation, and withdrawe our intention then procure it. Wherefore, Demosthenes used to studie in such a place where no voyce could bee heard, and where hee had no prospect, least that his eyes should alienate his minde from his present purpose. Whose examples may teach all Students, that a close place without noyse, not full of light is best to studie in: nay, one light (by Quintilians judgement) is sufficient. And that light which is, should not come directly against our faces, for that is hurtfull to the sight, but it should come alwaies on that side which is contrarie to the penne hand. Also, to stand at our studie, or to leane upon some Pillow or Quishion, as long as wee may well endure it, is much better than to sit continually, because by that meanes the bloud and humours may have more easier passage to all the parts of the bodie, and the excrements may the better descend: for by much sitting and cold, many Students in their old age (if happily they live so long) fall to the gout, to the dropsie, and such like. But I would have Students whether they stand or sit, alwayes to remember, That a measure is best in all things. And if it happen that we be cloyed with studie, then must wee fall to recreation, and use some honest play or pastime: yet so as Tully prescribeth, Wee may lawfully use play and pastimes, but even as sleepe and other restings, at such time as wee have sufficiently ended grave and earnest causes, and the verie manner of our play must not be dissolute nor unsober, but honest and pleasant. Whereof wee have a notable example in Valerius Maximus,⁷ of Sceuola that learned Lawyer, who beeing wearied with lawe matters, was woont to recreate his minde with Tennise play, and therein is said to have excelled. Yet sometimes he played at Dice, and Tables, when he had beene long busied in well ordering the lawes of the Citizens, and ceremonies of the Gods. For so he sayeth, As in earnest matters he shewed himselfe to be Sceuola, so in pastimes he shewed himselfe to be a man whom nature hath not made able to abide continuall labour. Likewise wee reade of Socrates the Philosopher, who notwithstanding he was

adjudged by the Oracle of Apollo, to be the wisest man in the world yet for recreation hee blushed not to ride upon a reede among his little children: And when he was laughed to scorne of Alcibiades⁸ for so doing, he answered him very pretily, Tell no body (saith he) that thou sawest me, untill thou have children of thine owne. As who should say, such is the affection of Parents towards their children, that they are not ashamed oftentimes to play the children with them. But of recreation of the body I have spoken sufficiently before, and now I will speake somewhat of recreation of the minde. For there be some pastimes that exercise the minde only, as Dice, Tables, Cards, and such like, which . . . are accounted unlawfull games, and forbidden even by the heathen writers. . . . There is is an ancient game called the Chesse, which was invented . . . by a certaine wise man called Xerxes, to mitigate the minds or hearts of tyrants. For it declareth to a tyrant that majestie or authoritie, without strength, helpe and assistance of his men and subjects, is casuall, feeble, and subject to many calamities. This game is an earnest exercise of the minde, and very commendable and convenient for students, and may easily be provided to be alwaies readie in their chambers. But for a mind wearied with studie, and for one that is melancholike, (as the most part learned men are) especially those that be excellent, as Aristotle witnesseth, there is nothing more comfortable, or that more reviveth the spirits than Musicke. . . .

A wittie answer
of Socrates made
to Alcibiades.

Unlawfull games.

Play at the
Chesse.

And because it is one of the liberall Sciences, it ought the more to be esteemed of Students. And that for good cause. For by the judgement of Aristotle, Musicke is one of those foure things that ought to be learned of youth in well governed common wealthes: and in the fourth Chapter of the same book, he declareth that Musicke is to be learned, not only for solace and recreation, but also because it mooveth men to vertue and good maners, and prevaieth greatly to wisdom, quietnesse of minde and contemplation. But what kind of Musicke every Student should use, I referre that to their owne inclination. Howbeit the examples following may declare, that the Harpe of all instruments is most auncient, and hath beene in greatest price and estimation. Orpheus that auncient Poet and Harper excellent, (as the Poets surmized) did with his Musicke delight wilde Beastes, as Lyons and Tigers, and made them to follow him, and with his sweete harmonie, drew stones and woods after him, that is to say, mooved and qualified the grosse hearts and rude mindes of men. The Prophet David delighted in the Harpe, and with the sweete melodie thereof delivered King Saul from the derasion [?] of the evill Spirite. Marsilius Ficinus⁹ speaking to himselfe sayeth, I also, (if I may make unequall comparison) doe proove oftentimes at home, how much the sweete tune of the Harpe, and singing, doe prevaile against the dumpes of melancholie. And if every student could play upon instruments, it were the more commendable. For Themistocles¹⁰ (as Tully writeth) because he refused the Harpe at a feast, was compted unlearned. And Socrates when he was old, so much esteemed of Musicke, that he was not ashamed being olde, to learn among boyes to play upon instruments. And how comfortable Musicke is to all sorts of men, we may plainly perceive by labourers, for the galiemen, the poughman, the carter, the carrier, ease

The commodities
at Musicke.

The Harpe the
most ancient
instrument.

the tediousnesse of their labour and journey with singing and whistling: yea the brute beasts be delighted with songs and noyses, as mules with belles, horses with trumpets and shalmes, are of a fiercer stomacke to their appointed ministerie. Wherefore I counsell all students oftentimes to refresh their minds with somesort of melodie. For so shall they drive away the dumpes of Melancholie, and make their spirits more lively to learne. And so I ende this treatise on labour.

NOTES

¹Tully. Anglicized form of Tullius, once commonly used in reference to Marcus Tullius Cicero (106-43 B.C.).

²Lilie. William Lily (1468?-1522). English grammarian and educator, the first high master of St. Paul's School, a public school with a radically new curriculum that affirmed the educational ideals of the Renaissance.

³Demosthenes (385?-322 B.C.). Athenian orator and statesman, regarded as the greatest of Greek orators.

⁴Desiderius Erasmus (1466?-1536). Dutch scholar, author of *Praise of Folly*, regarded as a leader in the renaissance of learning in northern Europe.

⁵Plinius Secundus (23-79 A.D.). Known as Pliny the Elder, Roman statesman and scholar, author of the famous work *Historia naturalis*.

⁶Quintilian. Marcus Fabius Quintilianus. Roman rhetorician who wrote *Institutio oratoria*, and taught oratory in Rome (from 68 A.D.).

⁷Valerius Maximus. Latin writer, consul (14 A.D.) and proconsul of Asia, prepared a compilation of historical anecdotes, chiefly taken from Cicero.

⁸Alcibiades (ca. 450-404 B.C.). Athenian general and politician, friend of Socrates.

⁹Marsilio Ficino (1433-99). Italian philosopher, commissioned to translate works of Plato and several Neo-Platonists.

¹⁰Themistocles (527-460? B.C.). Athenian statesman and general.

Of studie or exercise of the minde in what order we may studie without hinderance of our health.

CHAP. 2.

As man doth consist of two parts, that is, of body and soule, so exercise is of two sorts, that is to say, of the bodie, and of the minde. Hitherto I haue spoken of exercise of the bodie, now I will intreate of exercise of the minde, which is Studie: that is (as Tully defineth it,) A continuall and earnest cogitation applyed to something with great desire.

What studie is.

Lib. 2. de in.

Acad. 4.

This kinde of exercise (as Tully writeth) is the naturall nourishment of the mind and wit, so he saith. The consideration and contemplation of nature, is as it were a certaine naturall foode of our mindes and wittes, and to a learned and skilfull man, to studie, is to liue. And likewise, there is so great loue of learning and knowledge ingrafted in vs by nature, that no man can doubt, but that mans nature of it selfe without any commodity is drawn thereunto. Which thing may well be perceiued euen in little