

(In W.C.'s intimate copy of the Religion)
cf. Jan 2 1862

In the corner of the page in pencil
has written "Wonderful page always
always impresses me as one of the great
ones in B. C. XII 19 W.C."

(19345)

But this iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity. Who can but pity the founder of the pyramids? Crostratus lives that burnt the Temple of Diana; he is almost lost that built it. Time hath spared the epitaph of Adrian's horse, confounded that of himself. In vain we compute our felicities by the advantage of our good names, since had have equal durations; and Thersites is like to live as long as Agamemnon. Who knows whether the best of men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time? Without the favor of the everlasting register, the first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Before
the
flood.

Oblivion is not to be hired. The greater part must be content to be as though they had not been, to be found in the register of God, not in the record of man. Twenty seven names make up the first story, and the recorded names ever since contain not one living century. The number of the dead long exceedeth all that shall live. The night of time far surpasseth the day; and who knows when was the equinox? Every hour adds unto that current arithmetic, which scarce stands one moment.

Pichie

One may ~~imagine~~ this imagination easily find young man on a

Christmas afternoon when 15 years of age on the found of Jan into

the church in his father's fuel life joining this Joseph in

the volume of ^{given them by his eldest brother} ~~passage~~ little could he have realized what

an influence they were to have upon his career.

His first book purchase -
Medicine - a collector

of Thomas was as his first book purchase -

At first owned Norwich - St Thomas Beacon Strath - cremation etc

about this first book purchase in the Religio

I suppose the sequence wrong. For W.D says he bought the Religio
his second book purchase in 1867 so the may have been
before the Vana gift before Xmas 67: and the May Thorne
writing in the Religio maybe by instead of 68 of the all.

In the Vana vol he has written later W.D. ^{Call 25} ^{sent from} ~~sent from~~ ^{to} 2/3/68
ie probably March 2nd and i. two days after he wrote 28/2/68

in the front of the ~~volume~~ Religio, when he has bought in 1867

Sometime before May/June had the vol. in Aug 28 1867 they

thence it is 1868 myself 67 is a 7 changed to an eight rather than
the reverse.

68 7 67

Antedating W.O.'s copy of the Religio Med. July 2nd 68 in a ^{small} volume of Bibliotheca
munda real obitua and, which also his other 2 B. volumes which have
been put in expensive covers by Innes & Co. (Mills) sits in its own class. It is well
even ~~the~~ this is entitled Varia Readings from Rare Books by J. Hain ~~Drummond~~
London Sampson Low, Son and Marston 1866.

It is inscribed "Wm. Baker from J.O. ~~Nov~~ Xmas 1667"

The vol. is dedicated to G.W. First of Norwich.

Contains an admirable sketch of Sir Thomas Browne and the a pp. 274

"Sir Thomas Browne is one of the writers who stand quite alone. There is
no one like him either in the literature which he adorned, or in that of
any other country. He is also one of the few whose views have been
of speculation, and whose virtues shine, in the eyes of some, with the lustre that surpasses
the virtues of less original writers.

Amongst few people read Browne's works, or comparatively few. They are
it is true appreciated in America, where fine old English literature
seems to have struck a new root x x x but in England Browne
may well be classed as one who is but rarely read. A public
writer and reviewer in conversation mentioned him for Sir Brown, the
famous author of the "Laconia"; and a lady, bearing the name,
suggested that he might be a living author, and writer of Mrs. Stoughton's
first and excellent book "Sir Brown's School Days".

About the year 1634 he returned to London, and the next year
wrote his celebrated work, "The Religio of a Physician" (Religio Medici)
which he declares himself ~~the~~ although one can scarcely believe him,
was never intended for the press

Presuming the "Religio" to have been written in 1630 its author was
then settled at Norwich, where his practice was very extensive, and
where many patients resorted to him. He had settled here some
years, in the ~~the~~ Athenae Oxoniensis by the possession of Dr.
Fushington, his tutor at Oxford x x x

x x x x

His remains were buried in the church of St Peter's, Mancroft, in Norwich, a handsome old church above the market-hill which has recently (1866) been repaired and restored.

x x x x

"Brother Religio Medicis"; as it was his first will always be considered his chief work. It jumped suddenly into fame. The Earl of Dorset recommended this book to Sir Kenelm Digby, and Digby, in twenty-four hours, just justice was spent in procuring and in reading the book, returned it, and with a letter, but with a book, in which there are "some just remarks, acute censures, and profound speculations". Such a review as that, written by Sir Kenelm Digby, and addressed to the Earl of Dorset, was enough to set any work, the public read it with avidity, and booksellers showed an equal eagerness in pirating, with fact authors in imitating it. So that in 1682, the fear of his death it had reached the English edition x x x

x x x x x

The occasion of the open avowal of Brunus's faith was to refute the general scandal of his profession, which asserts that where there are three Physicians two are Atheists, ubi tres medici duo Athei, and x x x ~~as~~ as he nobly says, that "I dare without usurpation assume the honourable style of a Christian!" x x and such representational sentences as these:— Thus there are two Books from which I collect my Divinities; besides that written one of God, another of his servant Nature, that universal and public manuscript, that his ~~expanded~~ expands'd unto the eyes of all, those that never saw him in the one have discovered him in the other; x x x.

x x x

Cf next page

Cont'd

Varia Readings from Rare Books. By Sir J. Hain Friswell,

LONDON: 1866.

bp. 79-80

Sir Thomas grew pleasantly old, and died, as we have seen, boldly and manfully when his time came. He was not unaddicted to verse, and had written that which Bishop Ken has imitated in his beautiful evening hymn:

Alas! the bones of the good knight have rested not without disturbance in their grave. His skull, which I have handled, adorns the Museum of Surgery in Norwich, rescued from private hands, and there deposited by G. W. W. Firth, Esq., to whom I am inclined for the following narrative of its invention by Mr. Robert Fitch, F. C. S.

"In August, 1840, some workmen, who were employed in digging a vault in the chancel of the Church of St. Peter's, Mancroft, Norwich, accidentally broke, with a blow of the pick axe, the lid of the coffin, which proved to be that of one whose residence within its walls conferred honour on Norwich in olden times. This circumstance afforded me an opportunity of inspecting the remains. The bones of the skeleton were found to be in good preservation, particularly those of the skull, the forehead was remarkably low and depressed, the head unusually long, the back part exhibiting an uncommon appearance of depth and capaciousness; the brain was considerable in quantity, quite brown and unctuous; the hair profuse and perfect, of a fine auburn colour, similar to that in the portrait presented to the Institute in 1847, and which is carefully preserved in the vestry of St. Peter's, Mancroft. The coffin plate, which was also broken, was of brass, in the form of a shield, and bore the following:

ns Amplissimus Vir
D Thomas Browne Miles, Medicinæ
Dr Annos Natus 77 Denatus 19 Die
Mensis Octobris, Anno Dⁿⁱ 1682, hoc
Loculo indormiens, Corporis Spagy
rici pulvere plumbum in aurum
Convertit.*

* Which I (G. F.) render thus:

"The very distinguished man, Sir Thomas Browne, Knight, Doctor of Medicine, aged 77 years, who died on the 19th of October, in the year of our Lord 1682, sleeping in this coffin of lead, by the dust of his alchemic body transmutes it into a coffer of gold"

x x x

Mr. Firth has pointed out to me, in Sir Thomas Brown's "Urn Burial," two passages, which if not regarded as prophetic, have yet obtained a curious significance from the despoiling of the author's resting place:

1. "But who knows the fate of his bones, or how often he is to be buried? Who hath the oracle of his ashes, or whither they are to be scattered?"
2. "To be knaved^x out of our graves, to have our skulls made drinking bowls, and our bones turned into pipes to delight and sport our enemies, are tragical abominations, escaped in burning burials." x

Much learned dust was raised even about the meaning of the epitaph, written doubtlessly by Dr. Edward Browne.?

x Sir Thomas, it is almost needless to say, was wisely in favour of incremation.

? I subjoin part of a letter from Mr. Finch, who has taken great interest in the matter, in answer to a captious critic in the Norfolk Chronicle, who for "Spagyrici" would read "Stagyricæ (sic):

"To Editor of Norfolk Chronicle.

"Dear Sir, Having furnished you with the inscription upon Sir Thomas Browne's coffin plate, permit me to reply to your correspondent S. N.'s emendations of it, which appear to me to serve no other purpose than to mystify a very clear passage. The word Spagyrici may not be classical, but it was much used in Browne's time by the writers in his profession. Boyle used it; Johnson quotes it (surely no mean authorities), and it is the only word capable of expressing the sense intended. Your correspondent admits that the passage has allusion to the doctrine of the Alchemists, and yet singularly rejects the only word by which they could have been described. The phrase is simple; "sleeping in this coffin, by the dust of his alchemic body he transmutheth lead into gold," viz., renders the base metal precious by making it the repository of his honoured remains, and thus doing what the alchemists vainly pretended to do."

Feb 28 68

The ^{Pro} Theobald was the author of the "Breast-plate" and of "Robotic Friends"

This first copy the constant companion was the "Breast-plate" and of "Robotic Friends" (Boston 1862)
Edition of the completed works by W.C. Chewitt & Co. Boston
Toronto with this inscription

W.O. also Call. S.S. Trin. Sent Term 28/2/68

On another flyleaf in Ellis's Sermons; For sermons, is W. O. also Trin. Call
probably Mary Thome's "She was his cousin & was sweet in love & her."
Toronto Aug. 26/68 (or 67?)

The 120 paraphrases of the Bible were in 2 vols; and one other in Section II p. 10 of index

Religio Medici. (Requies)

For my religion, though there be several circumstances that might persuade the world I have none at all, as the general scandal of my profession, the natural course of my studies, the indifferency of my behaviour and discourse in matters of religion, neither violently defending one, nor with that common ardour and contention opposing another; yet in despite hereof I dare, without usurpation, assume the honourable style of a Christian.

Our Physician a Christian.

for above in the margin is for man who used a pen or pencil in his hand.

Observe the vol. which I once read contains ^{very few} ~~no~~ more, & I knew it almost by heart (Cassanoid etc) raised it or unrolled as he did

the bible. It has made one connection on p. 317 of the "Breast-plate" where Brown says "Plato's Christian of the other world has twelve days uncorrupted or, two. for on the morning of Sep. 21 74 and 6 12 19" (to the public. BK. 2)

There is one other passage 24 p. 345 of "Hydrotopia" which he marked Dec 6 1919 which we will come to.

Holy water and crucifix (dangerous to the common people) deceive not my judgment, nor abuse my devotion at all: I am, I confess, naturally inclined to that which misguided zeal terms superstition. my common conversation I do acknowledge austere, my behaviour full of vigour, sometimes not without morosity; yet at my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote my invisible devotion. I should violate my own arm rather than a church; nor willingly deface the memory of saint or martyr. At the sight of a cross or crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour.

My