See leaf 19v

Biography and Criticism

4533. MS. in English, on water-marked paper: written in the late 17th or early 18th cent.: $5\frac{1}{2} \times 3\frac{1}{2}$ in., xii+98 leaves: in modern red morocco binding.

The additions and variant readings of the authorized version of Religio Medici, copied from 'Sir Thos. own edition, printed in 1660' (fol. 10), i. e. no. 4426; *beg.* (fol. 2) 'To the Reader. Certainly that man'; *ends* (fol. 97v) 'I think, '.

The 159-page surreptitious issue of 1642, no. 4418, was apparently the edition collated, and the purpose that of completing the owner's copy.

Leaves i–xii (modern), 1 and 98 are blank.

To the Reader.

Certainly that man were greedy of life, who sh^d desire to live when all the world were at an end; he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffer'd by the press, or were not the tyranny there of become universal; I had not wanted reason for complaint; but in times wherein I have liv'd to behold the highest perversion of that excellent invention, the name of his Majesty defam'd, the honour of Parliament deprav'd, the

writings of both depravedly
anticipatively, counterfeitly
imprinted; complaints may seem
ridiculous in private persons
and men of my condition
may be as incapable of
affronts, as hopeless of y^e
reparations. And truly
had not the duty I owe to
the importunity of friends,
and the allegiance I
must ever acknowledge unto
truth, prevail with me, the
inactivity of my disposition
might have made these sufferings
continual, & time that brings

other things to light, shou
have satisfied me in the re
dy of it's oblivion. But
because things evidently false
are not only printed, but many
things of truth most falsely
set forth; in this latter
could not but think my self
engaged: for though we have
no power to redress ye former
yet in the other, reparation
being within our selves, I
have at present represented
unto the World a full, intended
copy of that piece, which
was most imperfectly, and
surreptitiously published before

This, I confess, about seven
years ago, with some others of
affinity thereto, for my private
exercise, & satisfaction, I had
at leasurable hours, composed
which, being communicated unto
one, it became common
unto many, and was, by
transcription successively
corrupted, until it arrived,
in a most depraved Copie, at
the press. By that shall
peruse that work, & shall
take notice of sundry par-
ticularities, and personal
expressions therein, will
easily discern the intention

as not publick: and, being
a private exercise directed
to my self, what is delivered
therein was rather a memorial
unto me, than an example, or
rule unto any other: and
therefore, if there be any sim-
ilarity therein correspondent
unto the private conception
of any man, it doth not
advantage them; or, if
dissentaneous thereunto, it
no way overthrows them.
It was penn'd in such
a place, & with such advantage
that (I protest) from the
first setting of pen to paper

I had not the assistance of any good book, whereby to promote my invention or relieve my memory; & therefore there might be many real lapses therein, which others might take notice of, & more that I suspected my self.
It was set down many years past, & was the sense of my conceptions, at that time not an immutable law unto my advancing judgement at all times, and therefore there might be many things therein plausible unto my past apprehension, which are not agreeable unto my

present self. Therefore
are many things delivered
rhetorically, many expressions
therein merely tropicall, &
as they best illustrate
my intention; & therefore,
also, there are many things
to be taken in a soft, &
flexible sense, & not to
be called unto the rigid test
of reason. Lastly, all
that is contain'd therein
is in submission unto na-
tures discernments, and,
as I have declar'd, shall
no further father them

than the best, & learned judgments shall authorize them; under favor of which considerations I have made it's secrecy publick, and committed the truth thereof to every ingenuous reader.

Tho. Browne

a Letter Sent, by Sr Tho: Browne upon the information of Animadversions to come forth upon this imperfect, & surreptitious Copy of His Religio Medici, To Sr Kenelm Digby —

Honourable Sr

Give your Servant, who hath ever honoured You, leave to take notice of a book, at present in the press, intituled (as I am informed) Animadversions upon a treatise lately printed under the name of Religio Medici; wherein I am advertised, you have descended to be the Author.

Worthy Sr permit your Servant to affirm there is contained therein nothing that can deserve the reader of you:

contradictions, much less the
candor of your animadversions:
and to certifie the truth thereof,
that book (whereof I do acknowledge
my self the author) was penn'd
many years past, and (what
cannot escape your apprehension)
with no intention for the press,
or the least desire to oblige
the faith of any man to its
assertions: but what has now
especially emboldeni'd my pen unto you at
present, is, that the same first
contriv'd in my private Study,
(as an exercise unto my self,
rather than excitation for any
other, having past from my hand
under a broken, & imperfect copy,
by frequent transcriptions it

still run forward in Corruption,
& after the addition of some
things, omission of others, and
transposition of many, without
my assent, or privacy, & liberty
of these times committed it
unto the press, from whence
it issu'd so disguis'd, the
author, without distinction,
could not acknowledge it.
Having thus miscarried, within
a few weeks I shall, God willing,
deliver unto the press the true,
& intended original (whereof, in
the mean time, your worthy self
may command a view.) otherwise,
when we that copy shall be
extant, it will most clearly
appear how far the text hath

ben mistakes; Observations, glosses, or exercitations thereon will, in a great part impeage, Printing, or Transcribers, rather than the Author. If after that you shall esteem it worth your vacant hours to discourse thereon, you shall but take that liberty w.ch I assume my selfe, that is, freely to abound in your sense, as I have done in my own. However you shall determine, you shall sufficiently honour me in the vouchsafe of your refute, I oblige the whole world in the occasion of your pen.

Norwich.
March. 3.
1642.

Your Serv.t
T. B.

8

add

title

*Sect. 2.

Predates,

these

Sect. 3.
resolutions,

¶ at this mark begins Sect. 8.
of Sr. Thos. own edition,
printed in 1660. & is, as follows.
& That heresies shd. arise we
"have the prophesy of Xt but yt
"old ones shd. be abolish'd we hold
"no prediction. That there must be
"heresies, is true, not only in our
"Church, but also in any other:
"even in doctrines hereticall
"there will be super-heresies,
"and Arians not only divide from
"their church, but also among em-
"-selves: for heads that are disposd
"unto schism, & complexionably pro-
"-pense to innovation, are naturally
& indisposd for a community,
& so will be ever confin'd unto the
& order, or Oeconomy of one body;
& and, therefore, when they separate

Sects & debates

from others, they root but loosely
among themselves; nor contented
with a general breach, or di-
chotomy with their church, do
subdivide, & mince ye'mselves
almost into atomes. Tis true,
that men of singular parts,
and humours have not been
free from singular opinions,
and conceits, in all ages;
retaining something not only
beside the opinion of his own
church, or any other, but also
any particular author; wch
notwithstanding a sober
judgment may do without
offense, or heresie; for there
is yet, after all the decrees
of Councils, & nicetyes of ye
Scholes, many things natural, yet
unimagin'd, wherein ye liberty

I should violate my own arm, rather than a church, or willingly deface the memory of Saint, or Martyr.

but scarce

laugh at, but rather pity —

elevation,

allurements

not philosophy hath yet
thoroughly Disprov'd
held

of

of Origen.

in dis'd by some charitable
inducements, whereby —

oraison,

virtue

Sect. 4.

Some

though

Sect. 5.

a

whatsoever is beyond, as points
indifferent

^here

as for

I love to keep—

^I hope I shall not injure truth

a certain

a again

Sect. 7.

refused not

From pag. 82. ^ Men that look no further than their outsides, think health an appertinance unto life, & quarrell with their constitutions for being sick; but I that have examind the parts of man, and know upon what tender filaments that fabrick hangs, do wonder that we are not always so; and, considering the thousand doors that lead to death, do thank my God that we can die but once. 'Tis not the mischief of diseases, & the villany of poysons, that

make

an end of us; we vain accuse the fury of Guns, and the new inventions of death; it is in the power of every hand to destroy us, & we are beholding unto every one we meet, he doth not kill us. There is, therefore, but one comfort left, that though it be in the power of the weakest arm to take away life; it is not in the strongest to deprive us of death: God would not exempt himself from that, the misery of immortality in the flesh, he undertook not that was in it immortal. Certainly, there is an happiness without this

Bd. blank leaf. 17.

* Sect. 6.

dele and.

"of an honest reason may
"play, & expatiate with security,
"& far without the circle of
"a heresie.

from p. 8. circle of flesh, nor is it in the optics of their eyes to behold felicity; the first day of our Jubilee is death; the devil hath, therefore, failed of his desires; we are happier with death, than we should have been without it: there is no misery but in himself where there is no end of misery; & so indeed in his own sense, the Stoick is in the right. He forgets that he can die who complains of misery, we are in the power of no calamity while death is in our own. / Here ends Sect. 44th and 45th p. 8.

& for Who —

; it puts my reason to St. Paul's
Sanctuary;

fits
a good

certain rubs, doublings, and
breaches

It was not dumb chance, that, to discover the fougade, or powder-plot, contriv'd a miscarriage in the letter.—

N. B.

What follows, in writing, is to be inserted at this mark in page 37.

For, our endeavors are not only to combate with doubts, but always to dispute with the devil: the bidlary of that spirit takes a hint of infi-delity from our studies, & by demonstrating a naturality in in one way, makes us mis-trust a miracle in another. Thus, having perus'd the Archi-doxis, & read the secret sym-pathies of things, he

No. 4533, to face fol. 19v.

The passage beginning 'For our endeavours', noted opposite, is wanting in both the 1642 eds, viz. at p. 45, line 5, in the 190-page ed (no. 4419), and at p. 37, line 6, in the 159-p. ed. (no. 4418). This shows that ~~the~~ it was with no. 4418 that the collator was comparing no. 4426 (cf. p. 41 for the appearance) which he calls the 'authorised' ed. printed in '1660' (cf. leaf 10 of this MS.

WWS. 1925.

^ a part

were so perfect as to inform

in too large a sense.

For, our endeavors are not only to combate with doubts, but always to dispute with the devil: the Vidany of that spirit takes a hint of infi-delity from our studies, & by demonstrating a naturality in in one way, makes us mis-trust a miracle in another. Thus, having perus'd the Archi-doxis, & read the Secret sym-pathies of things, he

^ a part
were so perfect as to inform

in too large a sense.

of

in

Wisdom is his most beautiful attribute, no man

fore-laid

inward

A nor was it yet impregnant

can attain unto it, yet Solomon pleased God when he desired it. He is wise, because He knows all things; and He knoweth all things, because He made them all; but his greatest knowledge is in comprehending that He made not, viz. Himself. And this also the greatest knowledge in man. For this do I honour my own profession, and embrace the counsel even of the Devil himself: Had he read such a lecture in paradise, as he did at Delphos

(viz: γνῶθι σεαυτόν, nosce
ipsum.) We had better
know our selves, nor
had we stood in fear
to know him. respice p. 21.
at the Sixth day

Small honor from those vulgar
highly

Therefore,
90
¶ Search while thou wilt, & let thy reason
Go ransome truth even to ye abyss below,
Rally ye scattered causes, & that line
Each nature twists, be able to untwine.
It is thy maker's will, for unto none
But unto reason can he ever be known.
The devils do know thee; but those damned
mistrony
Build not thy glory, but confound
thy creatures.

ex pans'd unto

its

cardcs

Teach my endeavors so Thy works to read,
That learning them, in Thee I may proceed.
Give Thou my reason that instructive flight,
Whose weary wings may on Thy hands still light.
Teach me so to soar aloft, yet ever so,
When near the Sun, to stoop again below.
Thus shall my humble feathers safely hover,
And, tho' near earth, more than the Stars discover;
And then, at last, when homeward I shall draw,
Rich with the spoils of nature, to my nest,

There will I sit, like that industrious flie,
Buzzing thy praises, wch shall never die,
Till death abrupts 'em, and succeeding glory
Bid me go on in a more lasting story.

And this is almost all wherein an humble creature may endeavor to requite, &c, some way to retribute unto his Creator; for, if not he that sayeth "Lord, Lord! but he that doeth the will of his Father, "shall be saved; certainly, our wills must be our performances, & our intents make out our actions; otherwise, our pious labors shall find anxiety in their

graves, and our best endeavors
not hope, but fear a resur
-rection. respice pag. 23. H

a Whales,

would dissuade my belief
from the miracle of the brazen
serpent, make me conceit
that Image wrought by Sympa-
-thy, was but an Aegyptian
trick to cure their diseases
without a miracle. again,
having seen some experiments
of bitumen, having read far
more of Naphtha, he whispered
to my Curiosity the fire of
the altar might be natural,
& bid me mistrust a miracle
in Elias, when he entrench'd
the altar round with water,

---

^ of fortune;

---

for that inflamable substance
yields not easily unto water, but
flames in the arms of it's
vid. folio 34

'Tis not a ridiculous

hoodwink the providence
of the Almighty.

of those of fortune;

antagonists: and thus could he inveagle my belief to think the combustion of

these pieces

Sodom might be natural, & that there was an asphaltick, & bituminous nature in that lake before the fire of Gomorrah: I know that Manna is now plentifully gatherd in Calabria; and Josephus tells me, in his days it was as plentifull in Arabia; the Devil, therefore made the quare. Where was, then, the miracle in the days of Moses? The

The Israelites saw but that in His time, the natives of those countries behold in ours. — Thus the Devil play'd at Chess with me, & yielding a pawn, thought to gain a queen of me,

blinds

taking advantage of my honest endeavors; & whilst I labour'd to raise the structure of my reason, he strive'd to undermine the Edifice of my faith.

N. B.

The connexion of the text is at this mark, ∧ in page. 37.

many rare authors
Tomeskat

* in his Monarchia Ecclesi-
-astica quotes 1040 authors.

advisors

propositions

or any other
incline me to any point of
infidelity, or desperate position

a principle

What is included between
these two hooks

might some say

exposition

that thought not his library
complete without it.

hath disseminated

* Ochinus composd that piece.

venture

* The lines are — post mortem nihil est, ipsaq mors nihil. Mors individua est noxia corpori, nec patiens animi — Soli morimur, nullaq pars manet nostri —

maintain

Cont

within
feasible

A is very strange.

that it may be otherwise
that Judas perished by hanging

I can read

^ or title to

^ that she was edified out of the rib of Adam, I believe, yet raise no question who shall arise with that rib at the resurrection:

vid. pag. 54. blank.

but have no confidence in those, wch are fathered on the dead; and this hath ever made me suspect the efficacy of reliques, to examine the bones, question the habits, & appertinences of Saints, & even of Xt himself: I cannot conceive why the Cross that Helena found, & whereon Xt himself died, should have power to restore others unto life: I excuse not Constantine from a fall off his horse, or a mischief from his enemies, upon the wearing those nails on his bridle, wch our Saviour

bore upon the cross in his hands: I compute among ye Pia fraudes, not many degrees before consecrated swords, & crosses, that K. Baldwin, King of Jerusalem, return'd the Genoese for their cost, & pains in his war, viz, the ashes of John the Baptist.

Those that hold the sanctity of their souls doth leave behind a tincture, & sacred faculty on their bodies, speak naturally, of miracles, & do not salve the doubt. Now one reason I tender so little devotion unto reliques is, I think, the slender, & doubtful respect I have always held

unto antiquities: for that, indeed, wch I admire is far before antiquity, viz. eternity, & that is God himself; who, tho' He be stiled ye Ancient of days, cannot receive the adjunct of antiquity, Who

indeed

Pantagruel's Library

was before the world, & shall be after it, yet is not older than it; for, in His years, there is no climacter, His duration is eternity, & far more venerable than antiquity.

once so devoted

my own religion

coming

a Mendr proportion

^ almost only

as

that

those

that

He must needs offend ye divinity of both, that says he was neither the one, nor the other:

* vid. Aventin. in Hist. Boic. ^ Ostin.

living

there are not many extant, yt

— Fear

that they –

numerical

denied

have any knowledge of —

throughly

with those, in that —

such

wherein there are not

the

will scarce deserve

thy the angel

[these 2 verses are not in
ye author's own edition, printed
in 1660.]
humble

an old one of —

between plants, and animals, a-

* Here comes in Sect. 28, 2d. is as follows. —

Sect. 28. Therefore that miracles have been, I do believe; that they may yet be wrought by the living, I do not deny: viz. the continuance of this section in a blank between pag. 40. & 41.

His

* in His oracle to Augustus.

L. 36. vid. etiam Tacitum lib. 5.

^ times present represent

^ of my opinion

^ as some Will have it,

one another

and

of the

the fire

Sun; a fire quite —

Whosoever

and upon consequence,

apparitions,

changelings

transpeciate

but stones

Ibid. Pag. 80.

And though I think no man can live well once, but he that could live twice, yet, for my own part, I would not live over my hours past, or begin again ye thread of my days: not upon Cicero's ground, because I have liv'd 'em well, but, for fear I should live 'em worse: I find my growing judgment daily instructs me how to be better; but my untam'd affections, & confirm'd viciosity makes me daily do worse: I find in my confirm'd age the same sins I discover'd in my youth; I committed many then, because I was a child; & because

I commit 'em still, I am yet an infant. Therefore, I perceive, a man may be twice a child before the days of dotage, and stand in need of Æson's bath before threescore.

Sect. 43. And truly there goes a great deal of Providence to produce a man's life unto threescore; there is more requir'd than an able temper for those years; tho' the radical humor contain in it sufficient oil for seventy, yet I perceive, in some, it gives no light past thirty; men assign not all the causes of long life,

vid. page. 66.

for a Rabbin, than a Christian.

denied

where actives aptly conjoyn.
to dispose passives

Creator

that

nature

that

First
chapters

that

from p. 57.

that write whole books thereof. They that found themselves on the radical Balsome, or vital sulphur of the parts, determine not why Abel liv'd not so long as Adam. There is, therefore, a secret glome, or bottom; 'twas his wisdom to determine them, but his perpetual, & waking providence that fulfils, and accomplishes them, wherein the spirits, our selves, and all the creatures of God, in a secret, ~~way~~ and disputed way, do execute His will. vid. p. 71.

all things, is contrary unto nothing, out of which were made all things, & so nothing became something, & omnity informed nullity into an essence. R. B. this is the end of Sect. 35.

and what is that?

* add to this section — and herein is divinity conformant unto philosophy, and generation not only founded on contrarieties, but also Creation; God, being others dependency

* Who killed his friend not to bury him, but hang him up, with a staff in his hand, to fright away the Crows. —

Crows, and daws; —

Sun,
my

and

unto

For these two affections,

Consist

Can evidence it self
peremptorily deny-
and in all acceptions

operations—

Wch is something more than the perfect exaltation of God,

awhile

start

^ a

noble

^ rather than his name, p

Shadow in the Earth. and —

the hand of reason.

and this is a sensible, & no inconsiderable argument of the inorganity of the soul, at least, in that sense we usually so receive it. Thus these resurrection, must

from. p. 66. Let them not, therefore, complain of immaturity that die about thirty; they fall but like the whole world, whose solid, & well-composed substance must not expect the duration, & period of it's constitution; when all things are completed in it, it's age is accomplished, and the last, & general fever may as naturally destroy it before six thousand, as me before forty; there is, therefore, some other hand that twines the thread of life, than that of nature; vid blank p. 72.

is to —

of humanity — —

desire
I highly love — —

or hopeless —

and very —

A to hold —

though for the manifestation

us,

beholds —

that
so often —

From blank p. 70.

We are not only ignorant in antipathies, & occult qualities, our ends are as obscure as our beginnings, the line of our days is drawn by night, and the various effects therein by a pencil that is invisible; wherein, tho' we confess our ignorance, I am sure, we do not err, if we say it is the hand of God.

Here ends Sect. 43d.

Vid. 44th. Sect. p. 80.

all

of
without thy-

this

ever

^ as at —
that

N. B.

[this, between these books, is not in the Author's own Edition; but then there is a great deal of this 42 Sect. & the whole 43d omitted, 2ch vid. blank-leaves between pag. 56, & 57.

1 in extremes

1 and Suicide

Poyniards

* Cicero. Tusc. Quest.

Cicero's,

^ to go off —

^ Here, again, is wanting a great part of this 49th Sect. wch. see supply'd in the blank leaves between pages 8, and 9.

45

Festkary

^ but its mutation.

cannot. Some believe them
want not —

them

than

^ such

Prophesies

affirm

Sebret

apostle

ak

reasonably, things past,
or present —

this in the margin — In those
days shall come liars, & false
prophets.

A is as obscure as any; in
our common compute he hath
been come these many years,
but for my own part, to
speak freely, I am half of
opinion that Antichrist
is the philosopher's —
hardly any
it's

that

revivification

incombustible

is made of

and Julian

from page 98. at ^ it must go on thus —

Surely, though ~~that~~ the place hell under earth, the devils walk, & purlieu is about it; men speak too popularly, who place it in those flaming mountains, wch to proper apprehensions represent hell. The heart of man is the place the devils dwell in; I feel, sometimes, a hell within my self; Lucifer keeps his court in my breast, Legion is rooted in me. There are as many hells, as Anaxarchus conceited

worlds; there was more than one hell in Magdalene, when there were seven devils; for every devil is an hell unto himself; he holds enough of torture in his own ny; & needs not the misery of circumference to afflict him; and thus, a distracted conscience here, is a shadow, or introduction unto hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? The devil, were it in his power, wd do the like; wch, being impossible, his miseries are endless, and he suffers most

in that attribute, wherein he is impassible, his immortality.

Here ends Sect. 51st

Vid. Sect. 52d. pag. 90. at A.

persuade

unto

persist

fall

gladly

unto:

admire

A Wills

For to be named

[this between these books
is not in the author's edition.]

^ any essence but ye Devil

any thing, might

If there be any among —

^ it is that —

^ men, and the —

monstrosity

Canonical

exists

^ and colony —

^ N. B. Here, again, is omitted a great part of Sect. 51. which see in the blank leaves at page Dd, Dg.

of the one, of the other

written, and

from pag. 106. & Sect. 50.
The vulgarity of those judgments that wrap the church of God in Strabo's cloak, & restrain it unto Europe, seem to me as bad geographers as Alexander, who thought he had conquer'd all the world, when he had not subdued the half of any part thereof; for we cannot deny the church of God both in Asia, and africa, if we do not forget the peregrinations of the apostles, the deaths of their martyrs, the sessions of many, & even, in our reformed judgments, large Councils held in those parts,

held in the minority, & nonage of ours: nor must a few differences, more remarkable in the eyes of man then, perhaps, in the judgment of God, excommunicate from heaven one another, much less those Xns who are, in a manner, all Martyrs, maintaining their faith in the noble way of persecution, & serving God in the fire, when as we honor him but in the sun-shine. It's true, we all hold there is a number of elect, & many to be saved, yet take our opinions together,

See p. 104

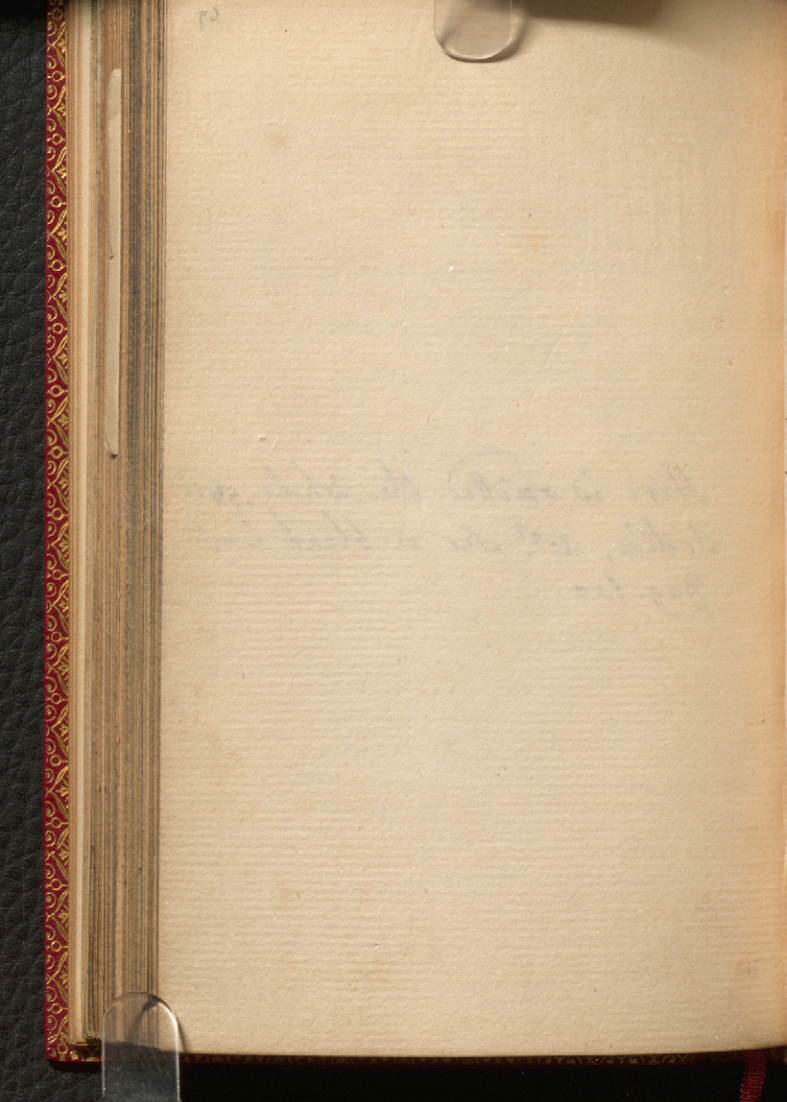
1 and thus was I dead
before I was alive, though
my grave be England, my
dying place was Paradise,
& Eve miscarried of me,
before she conceiv'd of Cain.

descry

descried

to those worthy lives

Here is omitted the whole 56th Section, vbi See in blank leaf Pag. 100.



from. pag. 100.
and, from the confusion them-
-of, there wil be no such
thing as Salvation, nor
shall any one be saved; for
first, The church of Rome
condemneth us, & we lik-
-wise them; the Sabrefor-
-mists, & Sectaries sentence
the doctrine of our church,
as damnable: The atomist,
or familists reprobates all
these, & all these them again.
Thus whilst the mercies
of God do promise us hea-
-ven, our conceits, & opinions
exclude us from the place.
there must be, therefore,
more than one St. Peter,

particular churches, & sects usurp the gates of heaven, & turn the key against each other, & thus we go to heaven against each others wills, conceits, & opinions; & with as much uncharity as ignorance do err, I fear, in points, not only, of our own, but of one another's salvation.

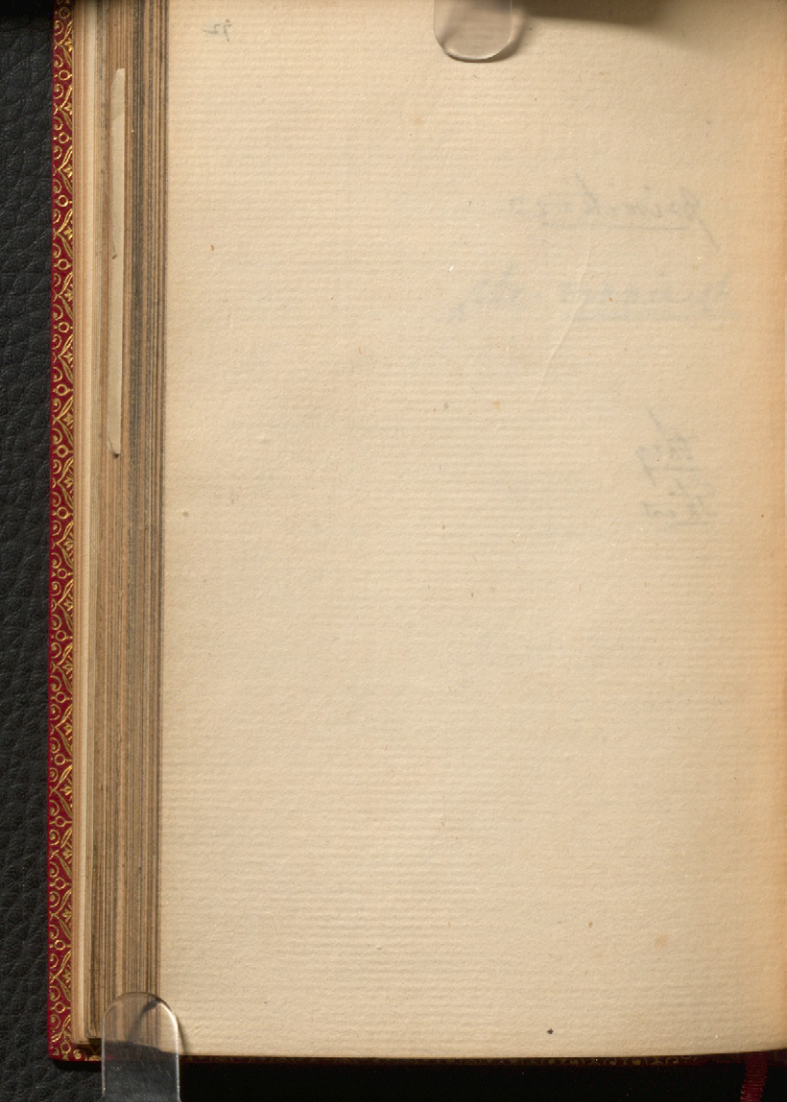
Here ends Sect. 56.

Ibid. Sect 57 at p. 106.

the varnish of

primitive

they
Skies



derived

'Tis

manifest —

is

Wherefore

I think,

Impostors

^ direct, and —

mercy

Phytognomy

^ do
these

creature

a la volee, —

never

did after pretend
retain'd
might

- le larron de Gascoingne
- l'Aleman yvrongne.

ravi

profaïd unto ——

that might, as easily, be admon-
-ish'd into virtue; & we should be
all, so far, the orators of goodness,
as to protect her from ye power of
vice; and ——

carelessly

^ yea, let him have his copy before him, yet, —

^ pattern, or example

whereof

ignorance

How do Grammarians hack,—
[this between these hooks
is not in the author's edit.]

slain

shock

aspect

miscell

Bravache

Wear

and cattiff —

propagate

methinks, upon some grounds,

oft-times, the opinions of his
predecessors,

portion.

discordant, & jarring a tempo

1 May —

1 yet —

Sebes is omitted in ye author's Ed.

[this is not in ye author's ed:]

ye Urbem Romam, in principio Regos habuit.

declaiming
pro Archia Poetâ. viz. ——
In quâ me non inficior mediocriter esse

aspects

it is but

1 contentedly —

[these words are not in ye authors Ed.]

a supplication —

any

Former

Fewer

^ sometimes, and —

and
be content

^ more

sure

I do embrace it; —

The first composer; —

reason,

^ that is angry with me —

^ general —

For there are certain tempers of body which, mixt with an humorous depravity of mind, do hatch, & produce bitiosities whose rareness, & monstrosity of nature admits no name; this was the temper of that Lecher that carved'd with a Statua, & the constitution of Nero in his Spiritual recreations, for the heavens are not only fruitfull in our cupboard of stars, the earth,

[This between these two hooks is not in ye authors Edition]

in plants, & animals, but man's mind, in villany, & vices; nor the dulness of my reason, and ye vulgarity of my disposition prove prompt my invitation, nor sollicite my affection unto any of these; yet ——

^ untreach
^ not —

yet

and, commend their resolution,
Who never marry twice, —

the devil,—

not

Jargon, & Patois—

From pag. 148. Atlas's Shoulders

The earth is a point, not only in respect of the heavens above us, but of that heavenly, and Celestial part within us: that mass of flesh that circumscribes me, limits not my mind: that surface that tills the heavens it hath an end, cannot persuade me I have any; I take my circles to be above 3 hundred & Sixty; tho' the number of the arch do measure my body, it comprehendeth not my mind: whilst I study to find how I am a microcosme, or little world, I find my self something more than the great. There is, surely, a piece of Divinity in us, Something that was

the elements, & owe no homage unto the Sun. Nature tells me I am the image of God, as well as Seneca. he that understands not this much, hath not his introduction, or first lesson, & is yet to begin the alphabet of man. ——— See the remainder of this 11th Sect. at pag. 148. Let me not &c

Constellations

Pointers

Country

∧ me :

the

from. pag. 151 Sect. 12. ^ —

'Tis, indeed, a part of life that best expresseth death, for every man truly lives so long as he acts his nature, or some way makes good the faculties of himself: Themistocles, therefore, that slew his soldier in his sleep, was a merciful executioner; 'tis a kind of punishment the mildness of no Laws hath invented; I wonder^d fancy of Lucan, Seneca did not discover it. —

Vid: the continuation. p. 151.

'Tis that death &c.

perceive

& nor any Crambe

a Story out of Pliny

Thy Selfe, and —

the humble desires of my
most reasonable ambition,
& all I dare call

Here, again, is a great deal omitted, & ch. I've supply'd in the blank leaves between pages 136, & 137.
[this between the books is not in the author's edition.]

Fiat Cœlum, Fiat voluntas Tua.

a Satisfaction

the Soul.

needed

motive

these

A there is under these centors, and miserable outsides, these mutilate, & semi-bodies, a soul of &c ——

Scorpius

methinks, —

it is observed

sleep a death,

\ vid. blank-leaf page 147.

[this within the books is not in ye author's Ed:]

Substance

A Obr —

[in the author's ed: thus —
Surely, poor men may also build hospitals, the rich alone have not erected Cathedrals.]

[this is not in y^e author's ed:]

and take my —

Trust,

97

^ than this

should

^, I think,

90 (ult.)

MS. 4533 old MS collation.

fol. 6. 'Letter sent'. he inserts by 'Sir Thos. Browne' also 'animadversions taken forth upon this [instead of 'the'] in pamphlet

fol. 8v and + title in 4426 p.1: of + state in 4418 p.1 + 4419, p.42

" 89: Prelates 4426, p.3. Presbyters 4418 & 19, p.2 & 3

" these " the " "

" 9v Resolutions " p.3 Resolvers " " pp 3 & 4.

" 10 Sect 8 " pp. 15-16 : sent in 4418, p.14 or 4419, p.17

" 10 ~~sect~~ Solid violate, p5. : Solid cut off 4419, p6 4418, p.4.

" 12 not philosophy, p.12 : nor 4418, p.12, 4419, p.16

" of Conq. sect " 13 : unto " " " " p.15

" " " : old Christ " " " p.15.

17. not philosophy, p.12 : nor 4418. p.12, 4419, p.14

" of (my soul) " 13 : unto " " , " p.15.

" of Origen , " 13 : of the Chiefest " " , " p.15.

18v For our endeavours p.41 : is wanting on p. 37 of 4418 between knees: + Neither in line 6.

The same passage in 4419 is on p 45, line 5.

This proves that the comparison of the '1660' ed (no. 4426) is with the 159 page ed. (no 4418).

Ms.