Title: A complete key to the Tale of a Tub.

Pub. Place: London: [publisher not identified], 1714.
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A COMPLETE KEY TO THE TALE of a TUB.

The Third Edition.

LONDON: Printed in the Year M. DCC. XIV.
A Complete Key to the Tale of a Tub.

The Occasion of Writing it.

A Preface of the Bookseller, to the Reader, before the Battle of the Books, shews the Cause and Design of the whole Work, which was perform'd by a Couple of young...
The Occasion of writing

young. * Clergymen in the Year 1697, who having been Domestick Chaplains to Sir William Temple, thought themselves oblig'd to take up his Quarrel, in relation to the Controversy then in Dispute between him and Mr. Wotton, concerning Ancient and Modern Learning.

The one of 'em began a Defence of Sir William, under the Title of A Tale of a Tub; wherein, he intended to couch the General History of Christianity, shewing the Rise of all the remarkable Errors of the Roman Church in the same Order they enter'd, and how the Reformation endeavour'd to root 'em out again, with the different Temper of Luther from Calvin (and those more violent Spirits) in the Way of his Reforming. His Aim was to ridicule the stubborn Errors of the Romish Church, and the Humours of the Fanatick Party; and to shew that

* Generally (and not without sufficient Reason) said to be Dr. Jonathan and Thomas Swift; but since they don't think it publickly to own it, wherever I mention their Names, 'tis not upon any other Affirmation, than as they are the Reputed Authors.

† Thomas Swift.

their Superstition has somewhat very fantastical in it, which is common to both of 'em, notwithstanding the Abhorrence they seem to have for one another.

The Author intended to have it very regular, and withal so particular, that he thought not to pass by the Rife of any one single Error, or its Reformation. He design'd at last, to shew the Purity of the Christian Church in the Primitive Times; and consequently how weakly Mr. Wotton pass'd his Judgment, and how partially, in favouring the Modern Divinity before the Ancient, with the Confutation of whose Book he intended to conclude. But when he had not yet gone half way, his * Companion borrowing the Manuscript to peruse, carried it with him to Ireland, and having kept it seven Years, at last publish'd it imperfect; for indeed he was not able to carry it on after the intended Method; because Divinity, tho' it chanc'd to be his Profession, had been the least of his Study. However, he added to it the Battle of the Books, wherein he effectually persues

* Dr. 7—n s.—e.

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In the blank Leaf, Page 42, insert these Words; Democritus dunt Redet Philosophatur.


Pag. 62. The Three Sons mention'd in the 2d Section are the Three Religions, viz. the Church of Rome, England, and Presbytery. Line 25. After the old Man's Description of the Virtues of the Coats bequeath'd to his Sons, and Instructions given for the wearing of 'em, add this Note:

Religion, if well us'd, will continue still the same, (alluding to the first Virtue of the Coats, that they would last fresh and sound to their Lives End) and admits of decent Ceremonies, according to Times and Places; (Second Virtue, lengthening and widening of themselves) Keep up to the Purity of it; and if there creep in any Corruption, correct it; i.e. wear them clean and brush them often. Page 63. Line 23. The Will mention'd is the Bible.

Pag. 63. Line 10. By the old Man's Advice to his Sons, of living together in one House like Brethren and Friends, Unity is enjoin'd. Line 20. The first Seven Years the Sons carefully observ'd their Father's Will; i.e. the first Centuries kept...
A Complete KEY to kept pure, and abolish'd Heathenism.

The Tale of a Tub. who reduce all Points of Gentility to this one, of dressing nicely; as is prov'd in the 70th Page.

Page 65 and 66. The Idol mention'd, is a Description of a Taylor; the Goose, the Iron he uses; Hell, a Hole so call'd, where he throws his Shreds; the Creature whose hourly Food is humane Gore, is a Louse; the Tard and Needle, two necessary Instruments belonging to the Idol.

Page 67. The Allusions of Religion to a Cloak, Honesby to a Pair of Shoes worn out in the Dirt, Self-love a Surcoat, Vanity a Shirt, and Conscience a Pair of Breeches, which, tho' a Cover for Lewdness, as well as Naughtiness, is easily slip'd down for the Service of both: This is a severe Satire upon the Fanatics, who have ever made Religion a Cloak for all the Villanies committed by them, despising and treading real Honesty under Foot, extolling the Divine Virtues of Self-love and Vanity, and always making their Consciences subservient to their Interest.

Page 68. This, and the next Page, is a merry Banter upon those Gentlemen, who

Page 71. The Allusion to Shoulder-Knots is to ridicule Innovations; and shews, That the Plainness of Religion was corrupted by forming it so, as to comply with the Humours of the Three Ladies before-mention'd; the Principles of Religion being too strict for the Modish, (as is prov'd Page 72,) which are therefore stretch'd by degrees to give more Liberty.

Page 72. points out the Distinctions of the Schoolmen, the first Corruptors of the Holy Text, the frivolous Nicety of which is here ridiculed. Aiming likewise at the Roman Catholicks false printing of the Fathers, and corrupting and counterfeiting Ancient Manuscripts, to countenance the Errors they have introduc'd.

Page 73. Jure Paterno for Jure Divino. More Corruption in Religion, for which no warrant in Scripture; alluding to the introducing of Gold Lace after Shoulder-Knots.

Page 74. Tradition expos'd, a Point much rely'd on by the Roman Catholicks; also Processions, and such vain Pomp.
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Page 75. By Flame-colour'd Sattin, is meant the Fire of Purgatory; and that Custom which hath arisen from it, of praying for the Dead, set forth as the Living; because it is a very material Point, for which there is no warrant in Scripture. A Mention of Fire by St. Peter is therefore laid hold on as an Argument, though nothing to the Purpose: Therefore they have added the Apocrypha to the Scripture, which expressly mentions and commends praying for the Dead, and making Offerings for them; as in Maccab. chap. 12. ver. 43, 44, 45.

Page 76. 'Tis the Prohibition of Idolatry, that so very positively is evaded by the Romanists frivolous Distinction of Lat. and Gym. which is here ridiculed by distorting the Word Fringe.

Page 77. The Word Fringe again is used to signify any thing quite different; as it is likewise here made to signify a broonstick; under which Figure is couched, Their abusing the Distinctions of a literal and figurative Sense, their commanding an Implicit Faith, and the Authority of God's Commands lessen'd to increase the Church's Power.

Page 77. By the Embroidery of Indian Figures: Image-Worship is forbidden; but the Command evaded by Distinctions, in particular by denying theirs to be that sort of Worship which was forbid the Jews.

Page 78. The Sons locking up their Father's Will in a strong Box, brought out of Greece and Italy, is meant of their Prohibition of the Laity's reading the Scripture, and using the Service of the Church in Greek and Latin, that it may not be understood by the common People.

Page 79. The Mode of wearing an infinite Number of Points, most of 'em tagg'd with Silver, alludes to those several Rites commanded merely by the Power of the Church, as doing Penance, &c. In the same Page, ex Cathedra, is the Pope's infallible Chair. Paterno Divino for Jure Divino, as before. The Power the Sons claim'd of adding Clauses to their Father's Will, is as the Power the Church of Rome claims in modelling Religion according to the Times.

Page 79. The Lord here mention'd, is the Emperor of Germany. The Deed of Conveyance alludes to the Pope's setting up for a Temporal Sovereign independent of the Empire.
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Page 96. A Continuation of the Tale. This Section is begun with an Allusion to the Pope's setting up for the Supremacy, taking to himself the Title of Papa & Dominus Dominorum, and finding Ways and Means to raise a Fund for supporting his Grandeur.

Page 97. Ridicules the common Vanity of Authors in extolling their own Works.

In Page 98, is ridicul'd the Imaginary Place between Heaven and Hell, which the Pope has sold to many Purchasers. The Remedy for the Worms is the Application of Relricks for Physical Cures.

Page 99. By the whispering Office, is meant, Auricular Confession; and likewise alludes to whispering Places, such as the famous Hole in the Cathedral Church of Gloucester.

Same Page. By Lord Peter's Office of Insurance, are meant, such Indulgences as were to free the Sinner from Purgatory, sending him immediately to Heaven.

Pag. 100. Lord Peter was also held the original Author of Puppets and Rare-shows, &c. This Paragraph relates to Images of Saints, that seem to perform the Actions of Life; such as the Kentish Idol at Boxly Abbey, that moved by secret Wires, as Puppets do.

Pag. 100. By Lord Peter's Pickle, is meant the holy Water us'd by the Papists to consecrate Churches and Bells, to wash away Sin, to clear a House from Infection, to drive away evil Spirits, Witches, &c. from those who are haunted.

Page 101. Lord Peter's Set of BULLS, wittily ridicules Popish Bulls, being not so effectual as the Absolution of the Primitive Christians, because corrupted by Partiality, and to be purchased with Money.

Pag. 101, L. ult. Lord Peter's Bulls were extremely vitiated by the Ruff of Time in the Metal of their Feet, which was now sunk into common Lead: (This alludes to the Leaden Seal.) However, the terrible Roaring, peculiar to their Lineage, was preserved; i.e. the highest Excommunication of Anathema Maranatha, which however some do not value.

Page 102. By Naughty Boys, &c. are meant Refractory and Schismatical Persons, never leaving their Quality of thundering out Excommunication, till brib'd off with Gold.
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Page 104. The Form of the Pope's General Pardon expos'd, concluding thus;
Your most Humble
Man's Man,
EMPEROR PETER.
Servus Servorum Dei, being the Words us'd at the Conclusion of a Pardon granted by the Pope.

Page 106. Exposes the insolent Titles the Pope assumes to himself; the Triple Mitre, his mimicking St. Peter, and offering his Toe to kids.

Same Page. His kicking his Brothers Wives and his own out of Doors, and in their stead gave Orders to pick up the first three Strollers that could be met with in the Streets; i.e. his divorcing the married Priests, and allowing them Concubines.

Lord Peter's nailing up the Cellar Door, and not allowing his Brothers a Drop of Drink to their Victuals, i.e. taking the Cup from the Laity; a Representation of the Absurdities of Transubstantiation, which Doctrine the Pope will not suffer to be so much as once disputed.

Page 110. The Rapture mention'd, hints at the Reformation, which will be more largely treated of in the next Section.

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Page 111. Lord Peter's Faculty of Lying, alludes to the Positiveness and Impostures of the Church of Rome. One time he swore he had a Cow at home, which gave as much Milk at a Meal, as would fill Three thousand Churches; and what was yet more extraordinary, would never turn Fowr; meaning the Virgin Mary's Milk, which is pretended to be shewn in so many Places by the Papists. Another time he was telling of an old Sign-post that belong'd to his Father, with Nails and Timber enough in it to build sixteen large Men of War; i.e. the many Relicks which are shewn, as the Nails, and Part of the Wood of our Saviour's Cross.

Same Page. Talking one Day of Chinese Waggons, which were made so light as to sail over Mountains: Z—nds, says Peter, where's the Wonder of that? By G— I saw a large House of Lime and Stone travel over Sea and Land (granting that sometimes itstop'd to bait) above Two thousand German Leagues; i.e. the Temple of Loretto carried thither by Angels, as is pretended, which Legends who soever will not believe, must be excommunicated.
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tune and Interest, took a Lodging together, &c. i.e. The Reformers agree one with another at first.

Page 126. Martin and Jack, i.e. Martin Luther and John Calvin.

Page 127. Lord Peter's Instructions to his Brothers to wear on their Coats whatsoever Trimings came up in Fashion, never pulling off any, &c. alludes to the Roman Ceremonies multiplying so fast, that there was little left of Religion besides the Form.

Page 128. Poynts tag'd with Silver, i.e. such as brought in Gain. The Handful of Poynts which Martin pull'd off the Coat at one twitch, allude to those Ordinances of the Church which Luther abolišt'd. The ten dozen Yards of Fringe tore off at the second Pull, i.e. the abolishing of Image Worship. The pulling the Poynts and Fringe off the Coats, alludes to the Reformers leaving off the Ceremonies too hastily, which had like to have deform'd Religion. The Coat very narrowly escap'd a Swinging Rent by pulling off those Poynts tag'd with Silver; i.e. Those Ceremonies that brought in Gain were so firmly interwoven, and so

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Pag. 112. In short, Peter grew so scandalous, that all the Neighbourhood began in plain Words to say he was no better than a Knave; i.e. expressing the Roman Church, so full of Tricks, that at length it grows scandalous, upon which the Reformers desire the Liberty of Reformation according to Scripture, (as hinted by Lord Peter's two Brothers desiring a Copy of their Father's Will) that is denied them; upon which they translate the Scriptures into their natural Language, (as hinted by Lord Peter's two Brothers taking a true Copy of their Father's Will) restored the Cup to the Laity, (as hinted by breaking open the Cellar Door to get a little good Drink to comfort and spirit their Hearts) Marriage to the Priests, (as hinted by the Precept they found in the Will against Whoring) and rejecting Indulgences, advise Sinners to apply to God; (as hinted by the Solicitor's petitioning Lord Peter for a Thief's Pardon) upon which the Pope employs the Civil Powers against them, (as hinted by Lord Peter's Dragon's.)

Page 125. The two Exiles (Lord Peter's Brothers) so nearly united in Fortune
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artificially inserted, that the Reformers
found some Difficulty to abolish them:
Therefore Luther (as hinted by the judi-
cious Workman) used Caution in re-
forming even the useless Ceremonies, (and
then fell about (Page 129.) the embroi-
der'd Indian Figures) i.e. Image Worship.
Page 130. An Allusion to Calvin's Pro-
ceedings; viz. Calvin, under whom the
other Reformers are comprehended, goes on
more violently, acting with more Spite
than Discretion in their Reforming; throw-
ing off at once all the Ceremonies of the
Ancient Church, not so much considering
what they were in their own Nature, as
rejecting them meerly out of Indignation
to the Romanists; in which Martin acts
more considerately than the other, as is
shewn in the two following Pages.
Page 132. The Description given in
this Place imports, that the Whims of
Calvinistical Zeal do in some Things look
very like the Superstition of the Roman
Catholicks.

Page 145. Inspiration being grossly
abused by the Ignorance of the illiterate
Fanatick, is the Author's Design in this
Place to expose.

Page 149. Almighty North, an Ancient
Deity, whom the Inhabitants of Mega-
lopolis in Greece had in the highest Re-
verence.

Page 150. L 2. This Passage alludes to
the most Northern Parts in Scotland, from
which Region the most rigid Fanaticks
come; the Words Gasp and Pant in the
14th Line of this Page, are canting Words
in common Use with the Fanaticks in
their Prayers.

Page 151. The Original of Tub-
Preaching described. The Funnel men-
tion'd alludes to the Way by which the
Priestess of Delphos us'd her Inspiration.

Page 152. In this and the next Page
are describ'd some of the Sectaries in
their odd Gestures at their Meetings.

Page 153. A farther Description of
the Manner by which the Priestess of
Delphos us'd her Inspiration: The Qua-
kers are alluded to in this Place.

Same Page. The Camelion here men-
tion'd is the Priest who denies Inspi-
ration.

In this Page also, the Infidel who ar-
gued against such a Thing as a Deity, from
his shuffling and turning every Way that
will
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will make for his Argument, is represented by Moulinavent, which is French for a Windmill.

Page 155. The Laplanders mention'd for buying and selling of Air, &c. An Allusion from the Devil's being stil'd the Prince of the Power of the Air.

The Laplanders again mention'd in the same Page for selling their Winds, either by Wholesale or Retail, to their Customers, alludes to those who are so weak as to give Credit to the Legends of the Romish Church.

In the middle of this Page, the Question is put, Whether Inspiration was originally from the Fanaticks, or borrow'd from the Heathens? But tho' the Question is not absolutely determin'd, the Paragraph concludes thus: This I may affirm, that Jack (i.e. Calvin,) gave it at least a new Turn, and form'd it in the same Dress and Model as it lies deduc'd by me.

Page 158. Two famous Instances of Madness.

I. A certain great * Prince rais'd a mighty Army, fill'd his Coffers with infinite Treasures, provided an invincible Fleet, and all this without giving the least Part of his Design to his greatest Ministers, or his greatest Favourites. Immediately the whole World was alarm'd; the neighbouring Crowns in trembling Expectation toward what Point the Storm would burst; the small Politicians every where forming profound Conjectures: Some believ'd he had laid a Scheme for Universal Monarchy: Others, after much Insight, determin'd the Matter to be a Project for pulling down the Pope, and setting up the Reform'd Religion, which had once been his own. Some again, of a deeper Sagacity, sent him into Asia to subdue the Turk, and recover Palestine.

In the midst of all these Projects and Preparations, a certain State-Surgeon gathering the Nature of the Disease by these Symptoms, attempted the Cure, at one Blow perform'd the Operation, broke the Bag, and out flew the Vapour. Nor did any Thing want to render it a complete Remedy, only that the Prince unfortunately happen'd to die in the Performance.

--- Cunnus tertium Belli Causa. ---

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II. The other Instance is what I have read somewhere, in a very Ancient Author, of a † mighty King, who, for the Space of above 30 Years, amused himself to take and lose Towns; beat Armies, and be beaten; drive Princes out of their Dominions, fright Children from their Bread and Butter; burn, lay waste, plunder, dragon, massacre Subject and Stranger, Friend and Foe. Male and Female. 'Tis recorded, that the Philosophers of each Country were in grave Dispute upon Causes Natural, Moral, and Political, to find out where they should assign an original Solution of this Phenomenon. At last the Vapour or Spirit, which animated the Hero's Brain, being in perpetual Circulation, seiz'd upon that Region of humane Body, so renown'd for furnishing the Zibeta Occidentalis, and gathering there into a Turm, left the rest of the World for that Time in Peace. Of such mighty Consequence it is where these Exhalations fix, and of so little from whence they proceed.

† Lewis XIV. of France.
Whose converting Imaginations dispose 'em to reduce all Things into Types; who can make Shadows, no Thanks to the Sun; and then mould them into Substances, no Thanks to Philosophy; whose peculiar Talent lies in fixing Tropes and Allegories to the Letter, and refining what is Literal into Figure and Mystery. This Passage plainly describes the common Practice of the Fanatics in perverting the Scripture.

Jack (i.e. Calvin) had provided a fair Copy of his Father's Will, engross'd in Form upon a large Skin of Parchment; and resolving to act the Part of a most dutiful Son, he became the fondest Creature of it imaginable: For altho', as I have often told the Reader, it consisted wholly in certain plain easie Directions about the Management and Wearing of their Coats, with Legacies and Penalties in case of Obedience or Neglect. Yet he began to entertain a Fancy, that the Matter was deeper and darker; and therefore must needs have a great deal more of Mystery at the Bottom. Gentlemen, said he, I will prove this very Skin of Parch-
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This Paragraph is a just Satire upon the Fanaticks Custom of introducing the Scripture when they are dealing with any Person for the Commodities they are about to sell, ever and anon larding their Discourse with a Text of Scripture, or those Proverbial Scraps and Sayings of.

Let us do as we would be done unto; this is the Golden Rule, for Honesty is the best Policy, and will carry a Man thro' the World. These indeed are the Rules that every Man ought to walk by; but, when mention'd by them, are not the least in their Thoughts, but only us'd as meer Cant, to blind the Person from discovering the Cheat they intend to put upon him; and when found out by any Person, he is not only calumniated and abused by them, but an Opportunity watch'd to do him some secret Prejudice, either in his Business or Reputation.

The remaining Part of this Section, and the Fragments, sets their Hypocrisies in a true Light; as their affected Tones, and irreverent and noisie Manner of Preaching, by which they would insinuate a more than ordinary Earnestness;

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ness; the Inconveniences they run themselves into, and then pretend to suffer Misfortunes for the Good of the Publick. In short, a complete Character of them is so truly drawn, and all their Evasions, Shiftings, and Villanies, so clearly detected, that a Man of sincere Principles can pronounce no less a Sentence upon them, than Solomon did against Lying Lips, That such Practices are an Abomination to the Lord.
Mr. Wotton's Remarks. 29

To support which Charge, he brings the following Reasons:
1. The Coats given to Peter, Martin, and Jack, were to last them fresh and sound as long as they liv'd. "By this," he says, Page 521, "The Garments of the "Israelites are exposed, which, by the "Miraculous Power of God, waxed not "Old, nor were worn out for † 40 Years "together in the Wilderness. "The *Number of these Sons born "thus at one Birth look as quaint at the

† The Coats were to last the Three Sons as long as they liv'd, which might probably be to David's Period of Threescore Years and Ten; whereas the Garments of the Israelites, according to his own Computation, lasted but 40 Years; upon which, "tis presum'd the Ground for this Conjecture is not very strong.

* Three Children at a Birth is such a supernatural Prodigy, as perhaps Mr. Wotton has never heard or read of. I must own, 'twas a little unlucky that the Printer us'd his Capitals in the Word Three, to make the Essay upon that Number the more Remarkable; but I am glad he did not set it in a Black Letter, which would have look'd much Darker, and certainly have amounted to a plain Proof with a Man of Mr. Wotton's known Erudition.

D 3
Mr. Wotton's Remarks.

He likewise thinks the Author guilty of a very heinous and unpardonable Crime in falling upon Jack, and dealing so freely with the Sanctify'd Principles of Geneva, as he has done through his whole Tale, in comparing the Agreement between Jack's Nofe and the Post to Predestination; and by his Admiration and Love of a Musical Bug-pipe, to ridicule the Aversion which the Protestant Dissenters have for the Use of Church-Musick.

Having thus shewn his Compassion for the Erroneous Doctrine of the Church of Rome, and asserted the Cause of the Well-meaning, Conscientious Fanatick, he concludes his Observations with a * Sparring Blow upon the Tale-teller; in Behalf of whom, the most that can be offer'd is the Opinion of a late Eminent Author. But whether that will be allow'd as sufficient in Mr. Wotton's Esteem, I dare not take upon me to determine.
An Examination of

The Accusation is this: "Before I leave this Author, (says he) be he who he will, I shall observe that his Wit is not his own in many Places; and that his Banter of Transubstantiation is taken from the Duke of Buckingham's Conference with an Irish Priest, the Duke bantering that Doctrine by changing a Cock into a Horse; which he has done by turning Bread into Mutton, Wine, &c. and that the Battle of the Books is taken mutatis mutandis out of a French Book, entituled, † Combat des Livres.

But taking this Accusation for granted, the Earl of Roscommon has laid it down as an establish'd Maxim;

That by improving what was wrote before, Invention labours less, but Judgment more.

Having gone through all I intended, in relation to Mr. Wotton's Charge against

Mr. Wotton's Remarks.

the Tale-teller, I cannot conclude without owning, that I think him and his Friend Dr. Bentley are highly to be commended upon account of their prudent Behaviour, as to that Part of the Book which more immediately related to them, viz.

Mr. Wotton fairly owns to his Friend Mr. Hammond, to whom his Observations upon the Tale are address'd, " That as to what concern'd him and Dr. Bentley, they ought to sit down quietly under it, leaving their Cause very willingly to the Publick, not being able to undertake a Defence of it.

Thus from what has been said, and I hope it will appear that the Authors of the Tale had no other Design than to vindicate the Church of England, expose the Errors of the Romanists, and the Hypocrify of the Fanaticks; I shall end all in Mr. Wotton's own Words, " That by falling upon the ridiculous Inventions of Popery, by which the Church of Rome intended to gull Superstitious People, and to rook them of their Money; that the World had been too long in Slavery; that our
Mr. Wotton's Remarks upon the Quotation out of Irænæus in the Title Page of the Tale of a Tub, which it seems are the Words of a Form of Redemption us'd some Time ago.

Thus Transcrib'd from the Title.

B

Asima eacabasa eanaa iraurista, diarba da caerababa fabor camelanthi.

A various Reading of it.
Basima eaca basta ea naa iraurista, diar-bada, caerababa fabor camelanthi.

So it is in the old Editions of Irænæus, thus interpreted by him.

Hoc quod est super omnem Virtutem Patris invoco, quod vocatur Lumen & Spiritus, & Vita, quoniam in Corpore regnasti; i.e.

I call upon this, which is above all the Power of the Father, which is call'd Light,
Light, and Spirit, and Life, because thou
halt reigned in the Body.

* "The Greek Words, which were
faulty at first, made the Latin ones
yet more so: It is probable that Ira-
neus might not understand them right
at first. They are Syriack; and in the
very Learned Dr. Grabe's Edition of
Ira-neus, they are very ingeniously
restored out of Jacobus Rhenferdim,
(r. e. James Rhenford's) Dissertati-
on upon the Redemption of the Marco-
sians and Heracleonites.

* Ira-neus corrected by Mr. Wotton: O! the
Depth of Modern Learning.

FINIS.