

92 To THEOPHILUS LINDSEY, 26? December 1790 (or 1787-88)

MS: Dr. Williams's Library, MS. 12.12, f. 185-186

PRINTED: Rutt, I, ii, 5-6<sup>1</sup>

ADDRESS: The Rev<sup>d</sup> Mr Lindsey Essex Street London

POSTMARK: Birmingham

[Sup<sup>d</sup>. 1790. After Dec 23  
Say 26]

S. Hayes N<sup>o</sup> 332 Oxford Street<sup>2</sup>

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|------|---|------|
| 782  | Daniel secundum LXX <sup>3</sup>            | 16.0 |
| 1796 | Speculum Adhortationis Judaicæ <sup>4</sup> | 5.0  |
| 2549 | History of Man <sup>5</sup>                 | 4.0  |
| 4095 | Zimmerman de Miraculis <sup>6</sup>         | 3.6  |
| 5832 | Selden de diis syris <sup>7</sup>           | 1.0  |
| 8039 | Hunt <sup>8</sup>                           | 3.6  |

Dear friend

I shall be obliged to you if you will get me the above from Hayes, and also

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provided, on looking into it, you think it of any consequence to my purpose, which is to collect facts concerning human nature, that may be depended upon, having in view, at some time or other, to illustrate and extend Hartley's theory<sup>9</sup> If you think 2549 trifling, omit it. If you see Mr Hayes, you may tell him I expect to get him a pretty large order for our library.

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<sup>1</sup> Despite the note on the MS, Rutt dates this letter 1787. However a note on the MS in shorthand clearly reads '1790'. The postmark is unclear but does seem to indicate a date in the 1780s, possibly 1787. The books referred to correspond to a catalogue published by Samuel Hayes in January 1788. This, and the reference to Priestley's *An Address to the Subscribers to the Birmingham Library* (Birmingham, 1787) lend support to Rutt's dating, or to early 1788.

<sup>2</sup> Samuel Hayes (fl. 1779-1795), bookseller [ODNB]. See Samuel Hayes, *A Catalogue of Books, containing near Fifty Thousand Volumes, collected in England. To begin selling, January 1788, by Samuel Hayes*, (London, 1788).

<sup>3</sup> Simone de Magistris, *Daniel Secundum LXX. ex Tetraplis Origenis nunc primum editus a Singulari Chisiano Codice* (Rome, 1772).

<sup>4</sup> Johannes Pfefferkorn, *Speculum Adhortationis Judaicæ ad Christum* [German title, *Der Judenspiegel*] (Nuremberg, 1507).

<sup>5</sup> Nathaniel Wanley, *The History of Man; or, the Wonders of Humane Nature, in relation to the Virtues, Vices and Defects of Both Sexes* (London, 1704).

<sup>6</sup> Jean Jacques Zimmermann, *De Miraculis quæ Pythagoræ, Apollonio Thyanesi, Francisco Assisio, Dominico et Ignatio Lojolaë tribuuntur Libellus* (Zürich?, 1763).

<sup>7</sup> John Selden, *De Diis Syris Syntagmata II. Adversaria nempe de Numinibus Commentitiis in Veteri Instrumento memoratis* (Lipsiæ, 1672).

<sup>8</sup> Thomas Hunt, *Observations on Several Passages in the Book of Proverbs; with Two Sermons* (Oxford, 1775).

<sup>9</sup> See David Hartley, *Hartley's Theory of the Human Mind, on the Principle of the Association of Ideas; with Essays relating to the Subject of it. By Joseph Priestley* (London, 1775); second edn. London, 1790.

I think I never troubled you with the mention of an affair which has made a great noise indeed here, and the neighbourhood for six months past, and which was decided yesterday, at the annual meeting of the subscribers to the library. It was a motion to exclude all books of controversial divinity. Much has been written and published on the subject, and I wrote ~~and~~ an Address to the Subscribers,<sup>10</sup> which as it may amuse you, I will send //you// a copy of the first opportunity I have.

The clergy have exerted themselves to the utmost in every way possible; and yesterday they mustered all the force they could raise. The chief speakers were the rector of the principal church on one side, and Mr Russell<sup>11</sup> on the other, and ~~no~~ //tho// no measures were concerted by us the motion was rejected by about two thirds of the company present; so that the high church party is thoroughly humbled, and we triumph. The rector went about the town canvassing for votes on the occasion and till the votes were collected, neither myself or any of my friends, expected to ~~not~~ succeed.

I am sorry to trouble you with the correction of another erratum in my pamphlet discovered by Mr Hawkes<sup>12</sup>

p. 68. l. 2. for own read wish.

This is the easiest mode of correction, but [I] had inserted "I wish" in the latter part of the sentence. – Do not hurry yourself with the reading of my Lectures.<sup>13</sup> I have now put them into the hands of Mr Hawkes, tho, I own, I am very desirous that you should read them before their final publication.

I thank //you// for thinking of Mr Dodson,<sup>14</sup> and wish you to present any others that you think proper. I sent three new names with the last parcell, and wish you would also send copies to ~~Mr De~~ Mr [-?- at Lansdowne house – You have given me great pleasure by your account of the new college – I should be very glad to attend on these occasions.

Yours & M<sup>rs</sup> Lindsey's &c.

J Priestley

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<sup>10</sup> Priestley, *An Address to the Subscribers to the Birmingham Library, on the Subject of Mr. Cooke's Motion, to restrict the Committee in the Choice of Books, with a View to exclude Controversial Divinity* (Birmingham, 1787).

<sup>11</sup> William Russell (1740-1818), see 5 Jul 1786.

<sup>12</sup> William Hawkes (1731-1796), see 5 Jul 1786.

<sup>13</sup> ? Priestley, *Lectures on History, and General Policy* (Birmingham, 1788); second edn., 2 vols. (London: 1793).

<sup>14</sup> Michael Dodson (1732-1799), see 27 Nov 1787.