

Thomas Jefferson Foundation  
January 2007

Thomas Jefferson and the Bible  
Publications He Owned

The bible in the Nattick tongue / by Elliot. Cambridge: 1666

**(η) παλαια διαγικη κατα τους Έβδομηκοντα. Vetus Testamentum Græcum ex versione Septuaginta Interpretum, juxta Exemplar Vaticanum Romæ editum, accuratissime & ad amussim recusum. Londini: excudebat Rogerus Daniel: prostat autem venale apud Joannem Martin & Jacobum Allestrye, M.DC.LIII. [1653.]**

BS41 .D3 1653 <II:92>

8vo. An imperfect copy with 528 leaves only, should have 740; titles printed in red and black, with engraved Bell device (variant B); text printed in double columns.

STC B2718. Darlow and Moule 4692.

Contemporary English black morocco, blind tooled to an ornamental frame design; the leaves cut very close. From the library of Wm. Cocke, with his autograph signature on the title. Initialled by Jefferson at sig. I and T. With the Library of Congress 1815 bookplate.

This is the first edition of the Septuagint printed in England, and was edited by John Biddle, 1615-1662, the Unitarian controversialist, employed at that time by Daniel as corrector of the press. [Sowerby No. 1460]

**Testamenti Veteris Biblia Sacra sive Libri Canonici, Priscæ Ivdæorvm ecclesiæ a deo traditi, Latini recens ex Hebræo facti brevibus que Scholiis illustrati ab Immanuele Tremellio & Francisco Iunio: Accesservnt Libri qvi vvlgo dicuntur Apocryphi, Latinè redditi & notis quibusdam aucti a Francisco Junio . . . Londini: excudebat Henricus Middletonus, impensis C. B. [Christopher Barker], 1580.**

BS90 .1579

4to. 786 leaves, printed in double columns, 6 titles, each with a woodcut Good Shepherd device; the general title and that for the New Testament dated 1580, those for *Pars Secunda*, *Tertia*, *Quarta* and the *Apocrypha* dated 1579.

STC 2056. Darlow and Moule 6166.

The earliest complete Latin **Bible** printed in England.

[Sowerby No. 1467]

**La Bible, qui est toute la Sainte Ecriture du Vieil et du Nouveau Testament. Autrement, l'ancienne et la nouvelle Alliance. Le tout reveu & conferé sur les textes Hebreux & Grecs. Avec les Pseaumes de David, mis en rime Françoisise par Cl. Marot & Theod. de Beze. Imprimée par l'approbation des Ministres de l'Eglise Françoisise de la Savoye & de celle de Londres. A Londres: imprimé par R. Everingham, & se vend chez R. Benteley, et chez J. Hindmarsh, 1687.**

BS230 .1687a

12mo. Engraved general title (with Bentley's name correctly written) by P. P. Bouche; the New Testament title and that for the *Pseaumes de David* dated 1686; sphere device on the last title, musical notation with the text.

STC B2707A. Darlow and Moule 3771.

Original calf. Initialled by Jefferson at sig. I and T. With the Library of Congress 1815 bookplate.

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Written on the fly-leaf is a note: *On ye 20th day of April of ye year 1703 Simon Rayde coz: of mine of Hambourg bought this book. & after he had kept it eight years & half left it att C. Hemsteek's merch in Lisbon who delivered it to me in ye month of March ye 18th, 1713. Giles Allegre.*

French Geneva version. The earliest edition of the complete **Bible** in French to be printed in England.

[Sowerby No. 1468]

**The Holy **Bible**, containing the old and new Testaments: Together with the Apocrypha; translated out of the original Tongues: and with the former translations, diligently compared and revised.--The New Testament of our Lord and Saviour Jesus Christ, translated out of the original Greek . . . Philadelphia: Printed for John Thompson & Abraham Small [From the Hot-Press of John Thompson]. 1798.**

BS185 .1798 .P5

2 vol. Folio. Vol. I, 501 leaves, engraved frontispiece by Lawson after Barralet; vol. II, 126 leaves, list of subscribers' names at the end; the Apocrypha printed in italics; text in double columns, vignette on both title-pages.

Evans 33408. Not in Darlow & Moule. O'Callaghan, page 54, no. 1.

Original tree calf, gilt line borders, gilt ornaments on the back, marbled endpapers. Initialled by Jefferson at sig. I and T in vol. I, and in vol. II, on the second leaf of sig. G. which is signed 1, erroneously taken for sig. I. by Jefferson, and on sig. T. With the Library of Congress 1815 bookplate.

Jefferson was one of the subscribers, and his name (*V. P. U. S.*) is listed under Philadelphia, where, as Vice-President, he was then living.

This is the first American hot-pressed edition of the **Bible**, and was originally issued in 40 numbers, from June 1796 to October 1799.

[Sowerby No. 1469]

**The History of our Blessed Lord and Saviour **Jesus** Christ: with the Lives of the Holy Apostles, and their successors for three hundred years after the Crucifixion. By Ebenezer Thompson, D.D. and William C. Price, L.L.D. In Two Volumes. Vol. I [-II]. Wilmington: Published by The Rev. William Pryce, Bonsal and Niles, Printers, 1805.**

BT301 .T4

2 vol. 8vo. Vol. I, 238 leaves: [ ]<sup>4</sup>, [b]<sup>4</sup>, A-Z, 2A-2Z, 3A-3L<sup>4</sup>, 3M<sup>2</sup>; vol. II, 214 leaves: [ ]<sup>4</sup>, B-Z, 2A-2Z, 3A-3G<sup>4</sup>, 3H<sup>2</sup>, the last five leaves for the list of Subscribers' Names.

Not in Sabin.

Original tree calf, gilt back. Initialled by Jefferson at sig. I and T. With the Library of Congress 1815 bookplate.

Jefferson was one of the original subscribers to this work, and his name heads the list (vol. II, page 435).

On October 10, 1803, the Reverend William Pryce wrote from Wilmington to Jefferson: "I have just issued proposals for publishing by subscription, the History of our Blessed Lord and Saviour **Jesus** Christ, with the Lives of the Apostles, and their successors for 300 years after the Crucifixion, by Ebenezer Thomson D. D. and William Charles Price L.L.D. Your high station in Life, and Literary character naturally pointed you out to me, as most likely to patronise so interesting a work . . .

"The work is to be printed in a handsome Quarto volume, with a general index, on a fien paper, Embellished, with an elegant copper-plate frontispiece, neatly bound and lettered, and subscribers names added, and delivered at \$4.50 pr. copy.

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“Should I be so fortunate as to have permission to add your name to the list, I am well aware the great advantage I shall derive, from the patronage of so Illustrious a Character, and I flatter myself you will never have cause to regret the promotion of the work proposed: of which I should think it my duty to say more, if I did not believe, the compilers, and the work, both familiar to you.

“I hope Sir, you will pardon this Intrusion; as well as the liberty I take of mentioning myself to be, a Minister of Christ, (tho’ perhaps among the unworthiest who bear the sacred name) in the protestant Episcopal Church in this place . . .”

Jefferson replied from Washington on October 15: “*Your favor of the 10<sup>th</sup> is duly recieved, and I subscribe with great pleasure to the work you proose. it comprehends exactly the most interesting period of Christian history, and it will be the more interesting if, as I presume it does, the plan embraces the object of giving the primitive & earlier opinions entertained, being persuaded that nothing would place Christianity on so firm a base as the reducing it simply to it’s first & original principles.*”

On March 9, 1805, William Pryce sent the book with a letter to Jefferson: <II:106> “With this I send you a copy of the History of the Life of our Blessed Saviour **Jesus** Christ &c. which I hope you will find interesting and instructive, equal to your expectations.

“You have no doubt learned the liberty I have taken, of publishing your kind favor to me; for which I feel bound to offer no apology, conscious that it would do honor to the Head and Heart, of any Man on Earth . . .”

Jefferson acknowledged the receipt of the book in a letter dated from Washington March 13, 1805: “*Th: Jefferson presents his respects to the rev<sup>d</sup> m(-r) Pryce, acknoleges the reciept of his book, and prays him to inform him of the price, and whether to remit it to himself or to pay it to any one here. he is in the moment of a short visit to Monticello; but m(-r) Pryce’s note will find him in either place.*”

Pryce replied from Wilmington on March 20, that the price was \$4.00.

On July 15, 1805, Pryce wrote to Jefferson: “. . . I take it for granted that some accident has happened my letter, or your answer, but it would be satisfactory to know which . . .”  
[Sowerby No. 1493]

**An Essay on the human character of **Jesus** Christ. By William Austin. Boston: Printed for William Pelham [by Ebenezer French], 1807.**

BT303 .A8

First Edition. 12mo. 60 leaves (including 2 blanks in the first sheet): A-P<sup>4</sup>; the printer’s imprint at the foot of the copy-right notice on the back of the title.

Not in Sabin.

Original sheep with later morocco back, plain endpapers. Initialled by Jefferson at sig. I. With the Library of Congress 1815 bookplate.

Sent to Jefferson by the publisher, William Pelham, who wrote from Boston on July 20, 1808: “Agreeably to your desire I enclose a copy of Austin’s Essay on the Human character of **Jesus** Christ. The price is 75 cents. From the smallness of the sum, its transmission by post may probably be more troublesome to you than it is worth, and it would be a real gratification to me to offer the book to your acceptance, as an original American work.”

A letter to William Pelham dated from Monticello, Aug. 19. 04 (an error for 08?) reads: “*Th: Jefferson presents his compliments to m(-r) Pelham and his thanks for m(-r) Austin’s book, which he shall with pleasure employ his first leisure moments in reading.*”

WILLIAM AUSTIN, 1778-1841, was a native of Charleston, [*sic*--ED.] Massachusetts.  
[Sowerby No. 1505]

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**An History of the Corruptions of Christianity, in two volumes. By Joseph Priestley, LL.D. F.R.S. The Second Edition . . . Vol. I [-II]. Birmingham: Printed by J. Thompson, for J. Johnson, London, 1793.**

BR145 .P85

2 vol. 8vo. Vol. I, 216 + 1 leaves, collating in eights; vol. II, 252 + 1 leaves; the additional leaf at the end of each volume for the Errata.

Fulton and Peters, page 12: "London [2nd. ed.]."

Jefferson's copy of this work is no longer in the Library of Congress. It was possibly the copy, for which there are cards in the Library of Congress catalogues, reported missing in 1935.

Jefferson had read this book before April 25, 1803, on which date he wrote to his daughter Martha, sending her a copy of his Syllabus: ". . . *I have written to Philadelphia for Doct<sup>r</sup> Priestly's history of the corruptions of Christianity, which I will send you, & recommend to an attentive perusal, because it establishes the groundwork of my view of this subject . . .*"

In June 1804 Jefferson sent a copy of the work to Henry Fry, of Madison County, Virginia, and on June 17 wrote to him: ". . . *the work of D<sup>r</sup> Priestly which I sent you has always been a favorite of mine. I consider the doctrines of Jesus as delivered by himself to contain the outlines of the sublimest system of morality that has ever been taught but I hold in the most profound detestation and execration the corruptions of it which have been invented by priestcraft and established by kingcraft constituting a conspiracy of church and state against the civil and religious liberties of mankind . . .*"

For Jefferson on this book see the previous entry. This book is included in many of his lists of recommended reading.

The first edition of this work was published in Birmingham in 1782.

[Sowerby No. 1526]

**The Doctrines of Heathen Philosophy, compared with those of Revelation[.] By Joseph Priestley, L.L.D. F.R.S. Northumberland: Printed by John Binns, 1804. [Copy-Right secured.]**

BR128 .A2 P8

First Edition. 8vo. 152 leaves.

Not in Sabin. Fulton & Peters, page 8.

Old calf, ornamental gilt borders, back badly burnt, marbled endpapers. Initialed by Jefferson at sig. I. With the Library of Congress 1815 bookplate.

Presentation copy to Jefferson from the author's son who wrote from Northumberland on December 20, 1804: "I have desired Mr. Patrick Byrne bookseller of P<sup>a</sup> to send you a copy of my father's last work, entitled *The Doctrines of Heathen Philosophy compared with Revelation* of which I beg your acceptance. The wish you expressed in your letter to Mr. Cooper has been complied with, but in Philadelphia, two or three persons asked me whether my father had not left behind him a work undertaken at your suggestion, & they informed me that they understood that to be the case from a Mr. Smith, I believe the Marshall at P<sup>a</sup>, who had heard so at Washington . . ."

Jefferson replied from Washington on December 27: "*Your favor of the 20<sup>th</sup> came to hand last night and I shall receive and read with great satisfaction the last work of your father as I have done whatever came from his pen. that he undertook the work at my request I have no objection to have known. my wish was confined to the suppression of the Syllabus I sent him, until the political passions which have been kindled against me shall be so far subsided as to admit <II:122> it's being read with candid & just dispositions. but that will not be during my life . . .*"

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Byrne sent the book on January 2, 1805, and in acknowledging its receipt on February 14, Jefferson wrote to Byrne: *"I have safely recieved the volume of Dr Priestley's works which m(-r) Priestley has been so kind as to destine for me. the matter is worthy of it's author, and the mechanical execution does honor to the American artists . . ."*

Jefferson wrote to Priestley himself on the subject of this book and his own *Morals of Jesus* from Washington on January 29, 1804. *" . . . I rejoice that you have undertaken the task of comparing the moral doctrines of Jesus with those of the antient Philosophers. you are so much in possession of the whole subject that you will do it easier & better than any other person living. I think you cannot avoid giving as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the evangelists, and leaving out every thing relative to his personal history and character. it would be short and precious. with a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments Greek of the same edition, & two English with a design to cut out the morsels of morality and paste them on the leaves of a book in the manner you describe as having been pursued in forming your Harmony. but I shall now get the thing done by better hands . . ."*

On May 21, 1804, before the book had gone to press, Jefferson wrote to Henry Fry of Madison County, Virginia, to whom he had sent a copy of Priestley's *History of the Corruptions of Christianity*: *" . . . at the time of his [Priestley's] death he had just finished a work which I am anxious to see printed. it was a comparative view of the morality of Jesus & of the antient philosophers. but it is not yet committed to the press . . ."*

To the same correspondent Jefferson wrote again in the following month, on June 17: *" . . . at my request Dr Priestly wrote a comparative view of the moral doctrines of Jesus and of the antient philosophers, which he finished just before his death. it is not yet printed, nor have I seen it. his history of the church I believe is now printed . . ."*

On February 14, 1805, in answer to Benjamin Smith Barton's request for the loan of letters to insert into his *Eulogium on Dr. Priestley*, Jefferson wrote the following account of this work: *" . . . the correspondence between Dr Priestley and myself was unfrequent & short. his fear of encroaching on my public duties deprived me of communications from him which would have been always welcome. I have examined all his letters to me since Mar. 1801 . . . & find they do not contain a single fact interesting to your object. I hardly suppose the following one to be so. having been long anxious to see a fair & candid comparison made between the doctrines of the Greek & Roman Philosophers, and the genuine doctrines of Jesus, I pressed Dr Priestley, early in 1803. to undertake that work. he at first declined it from the extent of the subject, his own age and infirmities: but he afterwards informed me that having viewed the subject more attentively and finding that his *Commonplace* book would refer him readily to the materials, he had undertaken it, and a little before his death he informed me he had finished it. I apprehend however that he meditated a 2<sup>d</sup> part which should have given a view of the genuine doctrines of Jesus divested of those engrafted into his by false followers. I suppose this because it is wanting to compleat the work, and because I observe he calls what is published Part 1<sup>st</sup> . . ."*

In the letter to John Adams of August 22, 1813, quoted previously, Jefferson wrote: *" . . . It is with great pleasure I can inform you that Priestly finished the comparative view of the doctrines of the Philosophers of antiquity, and of Jesus, before his death; and that it was printed soon after, and, with still greater pleasure that I can have a copy of his work forwarded from Philadelphia, by a correspondent there, and presented for your acceptance, by the same mail which carries you this, or very soon after. the branch of the work which the title announces is executed with learning and candor, as was every thing Priestley wrote: but perhaps a little hastily; for he felt himself pressed by the hand of death . . ."*

On the same day Jefferson ordered a copy for Adams from N. G. Dufief: <II:123> *"I am desirous of sending to m(-r) John Adams late Presid<sup>t</sup> of the U.S. at Quincy, Mass. a copy of Priestley's 'Doctrines*

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*of heathen philosophy compared with those of revelation' printed at Northumberland in 1804. will you be so good as to procure one, and inclose it to him by mail 'de ma part'. be so good as to chuse the best binding you find ready prepared, and to place the article to my account. I would wish it to go on without delay, as I give him reason to expect by a letter which goes by this mail . . ."*

The book was procured by Dufief, billed to Jefferson on August 31, price \$1.00.

In continuation of this discussion with John Adams, in a letter dated January 24, 1814, Jefferson wrote: ". . . *I think with you that Priestley, in his comparison of the doctrines of Philosophy and of revelation, did not do justice to the undertaking. but he felt himself pressed by the hand of death . . .*"

JOSEPH PRIESTLEY died on February 6, 1804, leaving this work to be published posthumously by his son. For other matter relative to this book see Priestley's *Socrates and Jesus compared*, no. 1661.

This work was placed by Jefferson also in chapter 16, but in the Library of Congress catalogues is in chapter 17 only.

[Sowerby No. 1528]

**Observations on the History and Evidences of the Resurrection of Jesus Christ. By Gilbert West, Esq; The Fourth Edition, revised and corrected by the author . . . London: Printed for R. Dodsley, MDCCXLIX. [1749]**

BT480 .W5 <II:161>

8vo. 236 leaves.

Lowndese V, 2877.

Rebound in half brown morocco with the 1815 bookplate preserved. Initialed by Jefferson at sig. I and T in the first book.

GILBERT WEST, 1703-1736, English author. The original edition of this work, frequently reprinted, was published in Dublin in 1747.

[Sowerby No. 1630]

With this is bound:

[LYTTELTON, GEORGE, BARON LYTTELTON.]

**Observations on the Conversion and Apostleship of St. Paul. In a Letter to Gilbert West, Esq; The Fourth Edition. London: Printed for R. Dodsley, and sold by M. Cooper, 1749.**

8vo. 56 leaves.

Halkett and Laing IV, 219. This edition not in Lowndes.

The author's name written in ink on the title-page (not by Jefferson). Not initialed by Jefferson (whose initials occur in West's *Observations* above).

GEORGE LYTTELTON, FIRST BARON LYTTELTON, 1709-1773, was a friend of Gilbert West to whom this letter, first published anonymously in 1747 and frequently reprinted, is addressed.

[Sowerby No. 1630a]

**Socrates and Jesus Compared. By Joseph Priestley, L.L.D. F.R.S. . . . Philadelphia: Printed for P. Byrne, 1803. <II:172>**

First Edition. 8vo. 35 leaves; at the end a list of 25 books published by the author.

Fulton and Peters, page 18.

To the printed list of books at the end Jefferson has added two by hand: *Disquisitions relating to matter & spirit. Sequel to the Disquisitions.*

Presentation copy from the author, acknowledged by Jefferson on April 9, 1803.

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It was this work which induced Jefferson to write his *Syllabus on an estimate of the doctrines of Jesus* compared with those of others, of which he sent an outline in his letter of thanks to Priestley and the complete Syllabus at a later date.

The letter of April 9 read in part: “*While on a short visit lately to Monticello, I recieved from you a copy of your comparative view of Socrates & Jesus, and I avail myself of the first moment of leisure after my return to acknolege the pleasure I had in the perusal of it, and the desire it excited to see you take up the subject on a more extensive scale. in consequence of some conversation with Dr Rush in the years 1798.99. I had promised some day to write him a letter giving him my view of the Christian system. I have reflected often on it since, & even sketched the outlines in my own mind. I should first take a general view . . .*”

The outline followed, after which: “. . . *this is the outline; but I have not the time, & still less the information which the subject needs. it will therefore rest with me in contemplation only. you are the person who of all others would do it best, and most promptly. you have all the materials at hand, and you put together with ease. I wish you could be induced to extend your late work to the whole subject . . .*”

On April 21 Jefferson wrote to Dr. Rush: “. . . *I recieved from Doct<sup>r</sup> Priestly his little treatise of ‘Socrates & Jesus compared.’ this being a section of the general view I had taken of the field, it became a subject of reflection while on the road, & unoccupied otherwise. the result was, to arrange in my mind a Syllabus, or Outline of such an Estimate of the comparative merits of Christianity as I wished to see executed by some one of more leisure and information, for the task, than myself. this I now send you, as the only discharge of my promise I can probably ever execute. and in confiding it to you, I know it will not be exposed to the malignant perversions of those who make every word from me a text for new misrepresentations & calumnies . . .*”

The above letter and the Syllabus were not sent until April 23, when Jefferson send them with a covering letter: “. . . *At length I send you a letter, long due, and even now but a sketch of what I wished to make it. but your candour will find my just excuse in the indispensable occupations of my public duties. I communicate a copy of the Syllabus to Dr Priestley in the hope he will extend his work of Socrates & Jesus compared. he views a part of the subject differently from myself: but in the main object of my syllabus we go perfectly together . . .*” [See illustration. <“Jefferson’s Religious Syllabus” i.e. leaf 22021 recto & verso from the LC Papers>]

On the following day, April 24, Jefferson wrote to Priestley: “. . . *In my letter of Apr. 9. I gave you the substance of a view I had taken of the morality taught by the antient philosophers & by Jesus. the subject being in my mind, I committed to writing a syllabus of it, as I would treat it had I time or information sufficient, and sent it to Dr Rush in performance of the promise I had formerly made him. tho’ this differs no otherwise from my letter to you than in being more full & formal, yet I send you a copy of it. there is a point or two in which you & I probably differ. but the wonder would be that any two persons should see in the same point of view all the parts of an extensive subject. I did not know that any comparative view of these schemes of morality had been taken till I saw your tract on Socrates & Jesus, & learnt from that that a m(-r) Toulmin had written a dissertation in the same way. but I am sure he has left enough of the field to employ your pen advantageously . . .*”

Priestley replied from Northumberland on May 7: “I have now to acknowledge the receipt of two of your valuable letters, one of them directed to me at Philadelphia, and the other to this place. They give me the more pleasure as I perceive by them that you are not so much occupied by public business, but that you are at leisure for speculations of a different and higher nature, and <II:173> that you do not think unfavourably of my late tract on the *comparison of Socrates and Jesus*. Your flattering invitation to enter farther into the comparison of Jesus with other philosophers, I cannot, at least at present, attend to, tho I should be glad if you, or some other person, would take it up . . .”

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The rest of the letter is occupied with Priestley's comments on Jefferson's outline.

With regard to the copy of his Syllabus sent to Benjamin Rush, Jefferson wrote on May 31, 1813, to Richard Rush, six weeks after the death of his father: "*No one has taken a more sincere part than myself in the affliction which has lately befallen your family, by the loss of your inestimable and ever to be lamented father . . . there may have been other letters of this character written by me to him [i.e. communications which were never intended to go farther]. but two alone occur to me at present, about which I have any anxiety. these were of Apr. 21, 1803. & Jan. 16. 1811. the first of these was on the subject of religion, a subject on which I have ever been most scrupulously reserved. I have considered it as a matter between every man and his maker, in which no other, & far less the public had a right to intermeddle. to your father alone I committed some views on this subject in the first of the letters abovementioned, led to it by previous conversations, and a promise on my part to digest & communicate them in writing . . .*

*"I very much wish that these letters should remain unseen and unknown. and, if it would be too much to ask their return, I would earnestly entreat of you so to dispose of them as that they might never be seen, if possible, but by yourself, with whom I know their contents would be safe. I have too many enemies disposed to make a lacerating use of them, not to feel anxieties inspired by a love of tranquility, now become the summum bonum of life. in your occasional visits to Philadelphia, perhaps you can lay your hand on them, which might be preferable to the drawing a marked attention to them by letter . . ."*

Richard Rush replied from Washington on June 12: ". . . The two letters which you have particularly designated I will ask permission to enclose to you together with any others that may seem to be of a similar complexion.

"But, as the afflicting event of my father's death summoned me to Philadelphia whence I have but lately returned, and as it is probable I may not find it practicable to go there again for sometime--perhaps a twelvemonth--I have had thoughts of writing in the meanwhile to my mother in order that your wishes may, through me as the channel of communication, be complied with at an earlier day. Not being on the spot I am not at present the depository of my father's manuscripts. Their custody now is chiefly with D<sup>r</sup> James Rush, the brother next in age to me, to whose discretion and honor all things may be confided; yet it is possible, though not probable, that in the work of looking through voluminous papers some accident or inadvertence (no caution being previously hinted) might exhibit a private letter to some eye from which it had as well be hidden. I know how promptly [sic] and sacredly any request I might make either of him or my mother to enclose the letters in question to me would be attended to, and in this doubtful state I will wait until it may be my pleasure to receive at your hands another line . . ."

The *other line* was sent by Jefferson to Richard Rush on June 17: "*Your favor of the 12<sup>th</sup> came to hand yesterday and I thank you for the kind attention you are so good as to pay to the subject of my letters. my entire confidence in the family will render satisfactory to me your addressing any member of it you think proper on the subject of those letters. an occurrence since my letter to you has justified my anxiety to prevent their getting into unfriendly hands. on the 9<sup>th</sup> of Apr. 1803. having recieved from D<sup>r</sup> Priestley his **Jesus** & Socrates' compared' & returning my thanks to him for the work, I mentioned to him my promise of a letter to D<sup>r</sup> Rush on a similar subject, but on a broader scale, and gave him the outlines of my views of the subject, which I pressed him to undertake, being so much better qualified for it. it was on this occasion he wrote his "Heathen Philosophy compared with revelation." Twelve days <II:174> after this letter to him, the subject being in my mind I wrote the one to D<sup>r</sup> Rush. the letter to D<sup>r</sup> Priestley it seems he communicated to his friend D<sup>r</sup> Lindsay in Eñgland, who dying, a m(-r) Belsham has published memoirs of him, & in them my letters to D<sup>r</sup> Priestley. of this m(-r) Adams gave me the first notice in a letter recieved on the 9<sup>th</sup> inst. these will probably soon find their ways into the newspapers, and the whole kennel of priests will open upon me. my letter to D<sup>r</sup> Rush, written more in detail than that to D<sup>r</sup> Priestly would much enlarge the field of their declamations, and that it whould not get into their*

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*hands cannot but be a subject of some anxiety. tranquility is now my object, and that my mind may not be harrowed up by the renewal of contentions, which while I was young I met with the zeal of youth . . .*

Relative to the above letter, one week later, on June 24, Jefferson ordered from N. G. Dufief of Philadelphia: *Memoirs of Theophilus Lindsay by Belsham. a new work in 2. v. 8<sup>vo</sup> just pub<sup>d</sup>*

Dufief replied on July 10 that *Il m'a été impossible de trouver à Philadelphie . . . The Memoirs of Theophilus Lindsay . . .*

[Sowerby No. 1661]

**A Letter to the Reverend John Blair Linn, A.M. Pastor of the First Presbyterian Congregation in the City of Philadelphia. In Defence of the Pamphlet, intituled, Socrates and Jesus compared. By Joseph Priestley, L.L.D. F.R.S. Northumberland: Printed by Andrew Kennedy, for P. Byrne, Philadelphia, 1803.**

First Edition. 8vo. 32 leaves including the first blank; collates in fours; the last page has the list of contents, the errata, and a publisher's announcement: *Printed, and nearly ready for publication, dedicated to Thomas Jefferson, President of the United States, A General History of the Christian Church, from the Fall of the Western Empire to the present Time, in four volumes, octavo . . .*

Fulton and Peters, page 13.

Sent to Jefferson by the author, who wrote from Northumberland on June 25, 1803: "As you were pleased to think favourably of my pamphlet intituled *Socrates and Jesus compared*, I take the liberty to send you a *defence* of it. My principal object, you will perceive, was to lay hold of the opportunity, given me by Mr Blair Linn, to excite some attention to doctrines which I consider as of peculiar importance in the christian system, and which I do not find to have been discussed in this country . . ."

A copy of the book advertised in this work, *A General History of the Christian Church*, was not in the Jefferson collection sold to Congress in 1815.

Priestley sent Jefferson a copy as soon as it was published. On June 25, 1803, he wrote to him: "The *Church History* is, I hope, by this time in the hands of the bookseller at Philadelphia, so that you will soon, if my directions have been attended to, receive a copy of the work which I have the honour to dedicate to you . . ."

Priestley had previously consulted Jefferson concerning the dedication, in which the latter had made some corrections. On October 29, 1802, Priestley wrote: ". . . I take the liberty to send . . . a copy of my *dedication*, with the correction that you suggested, and a *Note* from the letter with which you favoured me concerning what you did with respect to the *constitution*, and which is really more than I had ascribed to you. For almost everything of importance to political liberty in that instrument was, as it appears to me, suggested by you; and as this was unknown to myself, and I believe is so to the world in general, I was unwilling to omit this opportunity of noticing it . . ."

"P.S. I send a copy of the *Preface* as well as of the *Dedication*, that you may form some idea of the work you are pleased to patronize."

[Sowerby No. 1662]