

3) PHILIP DODDRIDGE'S 'AN ACCOUNT OF MR JENNINGS'S METHOD'

[Title page] An Account Of Mr Jennings's Method of Academical Education with some Reflections upon it In a Letter to a Friend who had some Thoughts of Reviving it Written in the Year 1728

[f. 3/p. 1] An Account of Mr Jennings Method of Academical Education &c. in a Letter to Mr xxxx<sup>1</sup>

My dear Friend

You seem'd to enter so deeply into the Subject of our Discourse, the last Time I had the pleasure of your Company, that I cannot imagine you have ^yet^ forgot it, or think it necessary that it should be repeated, in Order to introduce the Letter, which at your desire, I am now setting myself to write.

You certainly remember that when we were talking of improving Life to the best purposes which it was capable of we both agreed, that in present Circumstances a Dissenting Minister of Learning, Piety, Conduct and Address, cou'd not engage in any Work of greater Importance to the Cause of Religion in general, than the Education of Pupils for the Work of the Ministry.

When you confess'd that you had your self entertain'd some such Views at a Distance & ask'd me w.<sup>th</sup> some apparent Concern, how I thought such a Scheme might be prosecuted with the greatest Advantage, you know I told you it appear'd to me most desirable that several persons [f. 4/p. 3] of different Qualifications shou'd concur in the Design, and each of them take a separate Province; but I added if Circumstances did not allow of such an Attempt, I did not see how a single Person cou'd fix on a better Model than that which Mr Jennings pursued;<sup>2</sup> w.<sup>ch</sup> tho' it be certainly capable of some considerable Improvements was applauded by the most Learned and Judicious in these Parts as preferable to any thing of the Kind w.<sup>ch</sup> they had an Opportunity of being acquainted with.

I then run over the Heads of it which you seem'd very much to admire: and I cannot but think that it was something more than Curiosity w.<sup>ch</sup> engaged you to desire a more particular Account of it in Writing: and to urge me at the same Time to send you my Reflections on those Alterations and Improvements w.<sup>ch</sup> it seems to me capable of admitting.

My Friendship to you inclines me to oblige you in any Thing that is in my Power; & any Regard to the Memory of my Worthy Tutor makes this Instance of Complaisance, particularly agreeable, and it is the more so, as I cannot but secretly

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<sup>1</sup> The recipient has been assumed to be Thomas Benion (d. 1728), following Job Orton's account that Benion approached Doddridge with an idea to refound the academy his father, Samuel Benion (1673-1708), had run in Shrewsbury until his death (Orton, p. 49). In his list of dissenting academical institutions made at the start of the nineteenth century but based on earlier records, William Scott lists Thomas Benion as a student at John Jennings's academy (University of Birmingham Library MS 281, p. 55). Doddridge assumes that the recipient of this letter did not know Jennings, though this may be a rhetorical device. There are no other letters between Doddridge and Thomas Benion recorded.

<sup>2</sup> John Jennings opened his academy in Kibworth in 1715. Doddridge became a student there in October 1719. See David L. Wykes, 'Jennings, John (1687/8-1723)', *ODNB*. For a fuller account of his academy and educational philosophy, see the introductory essay.

hope, when this Account imperfect as it is, comes to be perus'd, it will awaken in you, or some other who may possibly light on this Paper, a Desire of reviving those excellent Schemes which he had only begun to execute: & so I may be an Instrument of preventing that Damage, which the Church and the World might receive, shou'd all his Preparations for usefulness as a Tutor be buried in his Grave.

[f. 5/p. 6] I am the better prepared to execute this Task w<sup>ch</sup> you have assign'd me as I have taken Care for several Years since I left this Academy to make his Course the Basis of my private Studies, & have refer'd to<sup>3</sup> most of what I have thought remarkable in Reading and<sup>4</sup> Conversation, to illustrate or compleat our Lectures.<sup>5</sup> And I have some Papers of my Tutors now in my Hands which may refresh my Memory in some little Particulars which wou'd otherwise have been forgot.<sup>6</sup> With these Assistances I may probably give you a tolerable Notion of our Course of Studies. But I cannot possibly let you into the full Character of Mr Jennings as a Tutor. To form any just Idea of that, you must Sr have been his Pupil as I was, and then it is probable you wou'd have known him better, for I readily conclude from what I have observ'd in him, that there were a great many Excellencies which lay beyond the Discovery of my Genius.

In considering Mr Jennings Method of Education I will first give you a View of the Course of our Studies, & then mention some Instances of our Tutor's Conduct in Life, which made his Discourses in the Lecture-Room abundantly more useful to us than they cou'd otherwise have been. And tho in the latter of these Articles I exceed your Request, yet I am confident I shall not trespass upon your Patience, unless it be by an unskilful Manner of representing things, which you must allow to be in themselves of very considerable Importance.

Our Course of Education at Kibworth was the Employment of four Years and every Half Year we enter'd upon a New Set of Studies, or at least changed the Time and Order of our Lectures. The following Scheme I transcribe from Mr Jennings will give you a general Idea of the Business in w<sup>ch</sup> we were<sup>7</sup> employ'd & of the Method and Proportion in which we prosecuted the several Branches of it.<sup>8</sup>

[f. 6/p. 7] The first Half Year we read Geometry or Algebra thrice a Week, Hebrew twice, Geography once, French once, Latin prose Authors once, and had Classical Exercises once.

The second Half Year we ended Geometry and Algebra w<sup>ch</sup> we read twice a week Logick twice, Civil History once, French twice, Hebrew once, Oxx xxx,<sup>9</sup> Latin Poets once, Oratory once, Exercises Once.

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<sup>3</sup> MS: 'refer'd of'.

<sup>4</sup> MS: 'a'.

<sup>5</sup> DWL NCL MS L.234 is Doddridge's student copy of the theology lectures, dated 9 February 1722. He also owned Jennings's own copy of his theological lectures, part 2 of which is DWL MS 24.117. For Doddridge's additional reading see his letters written between June and September 1726 to Samuel Clark, Obadiah Hughes and his brother-in-law John Nettleton, *Cal.* 207, 214, 229.

<sup>6</sup> These papers probably include the notebook in Jennings's hand with Doddridge's additions, DWL NCL MS L.185, and 'John Jennings's Description of his Academy', as well as Jennings's lecture notes which are cited elsewhere in the footnotes to this transcription.

<sup>7</sup> MS: 'we'.

<sup>8</sup> DWL NCL MS L.185 includes a timetable for each half-year written in John Jennings's hand.

<sup>9</sup> MS: 'Oratory' erased and written over with crosses in PD's hand.

The Third Half Year we read Mechanicks, Hydrostaticks and Physicks twice, Greek Poets once, History of England once, Anatomy once, Astronomy, Globes and Chronology once, Miscellanies once, and had one Logical Disputation in a Week.

The Fourth Half Year we read Pnuematology<sup>10</sup> twice a week, the Remainder of Physicks and Miscellanies once Jewish Antiquities twice.

The Fifth Half Year we read Ethicks twice a Week, Criticks<sup>11</sup> once, and had one Pneumatological Disputation.

In the Sixth Half Year we read Divinity thrice a Week, Christian Antiquities once, and had one Homily.<sup>12</sup>

The Seventh Half Year we read Divinity twice Ecclesiastical History once, and had one Sermon, and had one Theological Disputation in a Week.

The last Half Year we had Divinity once a Week, History of Controversies once, Miscellanies once, and had one Theological Disputation.

On the first survey of this scheme you will be surpris'd to find so many Lectures in a week assign'd to the first Half Years and so few to the last. The Principal Reason was that our Lectures towards the End of our Course requir'd more study & were attended w.<sup>th</sup> more reading than in the Beginning. Besides as M<sup>r</sup> Jennings proposed to have four Classes running at the same Time he found such a Disposition necessary in Order to make one Part of his Lectures Scheme consistent [f. 7/p. 9] with the other. I may likewise add that the Liberty which the Seniors had of attending the Lectures of the Juniors and which they frequently us'd made this Contrivance very agreeable to them.

But I will not enlarge here, that I may not detain you from what you wou'd rather desire, an Account of the Authors which we read, upon each of those Subjects of Literature, which I mention'd in the Summary of our Course.

For **Geometry** we read the six first Books of Euclids Elements, and for the greater part of them we made use of Barrows Edition.<sup>13</sup>

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<sup>10</sup> Pneumatology: 'The science, doctrine or theory of spirits or spiritual beings. In the 17th cent. considered as forming a department of metaphysics, usually opposed to *ontology*, and comprehending the doctrine of God as known by natural reason, of angels and demons, and of the human soul' (*OED*). The subject was central to Jennings's and Doddridge's schemes of education. Doddridge's printed textbook of lectures was entitled *A Course of Lectures on the Principal Subjects of Pneumatology, Ethics, and Divinity* (London: J. Buckland, J. Rivington *et al.*, 1763).

<sup>11</sup> i.e. biblical criticism. See f. 12/p. 19 for the authors read.

<sup>12</sup> See f. 12/ p. 19 for a full definition. 'Homilies, or as I think they may more properly & intelligibly be call'd, ethical sermons. They generally contain about 25 pages, & we deliver them weekly in our turn from a pulpit, and as they are never omitted, each of us is obliged to furnish one in three weeks. They cost us a pretty deal of pains, & tho' I believe they have their use, yet I shall be heartily glad when we have done w<sup>th</sup> them. I have pitch'd upon y<sup>e</sup> following subjects, but dispatch'd only y<sup>e</sup> two first of them, Industry – pride, ungoverned love, y<sup>e</sup> pleasantness of verse, y<sup>e</sup> fear of death, & y<sup>e</sup> immortality of y<sup>e</sup> soul.' Doddridge to Samuel Clark, 10 March 1721-2. (JRUL UCC MS B2, p. 16; *Cal.* 13; *H.i.*69).

<sup>13</sup> Isaac Barrow, *Euclide's Elements; the Whole Fifteen Books Compendiously Demonstrated. With Archimedes Theorems of the Sphere and Cylinder, Investigated by the Method of Indivisibles* (London: W. Redmayne, 1714).

When we read the first Book (which was within a few Days after we enter'd the Academy), we began **Algebra**, and read over a short, but excellent System of Mr Jennings's which was drawn up for our Use, in two Parts; the first treating of the **Fundamental Operations of Arithmetick**, and the second of the Reduction of Equations: Under every Head we had Demonstrations as well as practical Rules; and at the End a very good Collection of Questions, which serv'd to exercise us very agreeably when we had gone thro' the Rest.<sup>14</sup> When the System was dispatch'd, we read the Second and Part of the fifth Book of Euclid, with Algebraic Demonstrations, which our Tutor form'd, and which was abundantly easier than the Geometrical Demonstrations of the same Propositions.

We read **Gordons Geography**<sup>15</sup> in our Closets and our Lecture was only an Examination what Account we cou'd give of the most remarkable passages of it.

In **French** we learnt the Paradigms of Nouns and Verbs in Boyers Grammar,<sup>16</sup> and read several of the Dialogues from the French into English without regarding the Pronunciation, which our Tutor did not pretend to teach us.<sup>17</sup> We afterwards read the French Testament<sup>18</sup> and Telemachus,<sup>19</sup> and I don't remember that we meddled with any other Writer of the Language.

For **Hebrew** we began with Bythner's Grammar<sup>20</sup> w<sup>ch</sup> short as it is Mr Jennings thought proper to contract to less than Half its Dimensions.

[f. 8/p. 11] Afterwards we read his Lyra,<sup>21</sup> and then some Chapters in the Bible resolving every Word According to his Rules. And after we laid aside Hebrew in the Lecture Room continued throughout all the Second Year to read from it in the

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<sup>14</sup> DWL NCL MS L.113/1 'An Appendix to Mr Jen: Algebra in which some of the Propositions are more easily demonstrated', a notebook in PD's hand. DWL NCL MS L.227.1 is 'Arithmetica Universalis et Numeralis' in Jennings's hand with additions by Doddridge. Doddridge's translation of this, 'A Treatise of Arithmetick Numeral & Universal' is in University College London, MS Graves 9.

<sup>15</sup> Patrick Gordon (*fl.* 1700), *Geography Anatomiz'd: or, the Geographical Grammar* (London: J. Nicholson, 1716). There were twenty-three editions published between 1693 and 1754. The copy examined for this project was the 1716 edition.

<sup>16</sup> Abel Boyer (1667-1729), *The Compleat French-master, for Ladies and Gentlemen . . . For the use of His Highness the Duke of Gloucester. By Mr. Boyer, author of the Royal Dictionary*. (London: R. Sare, 1699). There were forty-five editions between 1694 and 1799.

<sup>17</sup> Compare John Jennings: 'they are obliged to talk Latin or ffrench the busy part of the day', 'John Jennings's Description of his Academy'.

<sup>18</sup> Isaac de Beausobre and Jacques L'enfant (eds), *Le Nouveau Testament de Notre Seigneur Jesus-Christ* (Amsterdam: P. Humbert, 1718). Doddridge's copy is held in DWL, shelfmark 3002.B.3. Books previously owned by Doddridge now held at DWL belong to the NCL collection.

<sup>19</sup> François Fénelon (1651-1715), *Les Aventures de Telemaque, fils d'Ulysse* (London: J. Tonson and J. Watts, 1719). The work was originally written in 1693-94 for Fénelon's patron, the Duc de Beauvilliers. It is ostensibly a novel but is usually understood as a critique of absolutist monarchy, specifically Louis XIV. Jennings's students clearly read the French edition, which is listed in the Index to *A Course of Lectures*, however there were also several English editions between 1699 and 1725.

<sup>20</sup> Victorinus Bythner, *Leshon lamodim Lingua eruditorum; sive methodica institutio linguae sanctae* (Oxford: W. Turner, 1638). There were six editions published in England in the seventeenth century. See Page Life, 'Bythner, Victorinus, c.1605 - c.1670', *ODNB*.

<sup>21</sup> Victorinus Bythner, *Lyra prophetica Davidis Regis* (London: J. Flesher, 1650). There were six editions published in England in the seventeenth century. Compare Doddridge's 'Shorter Account of Jennings's Academy': 'For Hebrew we read Bythner's Lyra and were pretty curious in the Grammatical Resolution of each word according to his rules' (f. 1v).

Family<sup>22</sup> almost every Day. Sometimes we read from the Greek in this Manner and sometimes from the French before Family Prayer, and we were always obliged to give the most literal Translation.

In the first, Second and third Half Years, you observe, Sir, that we had Lectures out of the Classics. In the first we read select passages out of Suetonius, Caesar, Salust, Seneca, Tacitus & Cicero. For Latin Poets in the Second we made most frequent Use of Virgil, Horace, Juvenal and Terence, but sometimes spent an hour in Lucretius, Ovid, Lucan &c. And for Greek Poets in the third Half Year Homer, Theocritus and Pindar: nor do I remember any other that gave us Employment in it. Our method in all these was, first to read the Original, I think according to the Grammatical sense<sup>23</sup> of the Words, and then to render it into as elegant English as we cou'd. We sometimes read Translations with the Original which assisted us in judging of both.

Our Academical<sup>24</sup> Exercises were continued Weekly through the first and second Half Years; nor were they wholly laid aside in the third, tho' much more frequently omitted in that than in either of the former.

We began with translating some select Passages from Latin into English, and from English into Latin. And I particularly remember that some pages in the Spectators, and Tatlers both serious and humourous were assign'd us on this Occasion.<sup>25</sup> We used also to translate from one Style to another, v.g.<sup>26</sup> to turn part of a Sermon of Dr Tillotson into Sprats<sup>27</sup> style, and vice versa; which oblig'd us to<sup>28</sup> enter more critically into the **Characteristics** in the Style of our most celebrated Writers than it is probable we shou'd otherwise have done.

We us'd likewise to compose Orations and Declarations both in English and Latin. In the first Half Year we had materials given us to work upon so that the whole Exercise was but a kind of Commentary upon a few Sentences [f. 9/p. 13] of some Judicious Author who was remarkable for a Laconic manner. But Afterwards we chose our own Subjects, and manag'd them as we pleas'd: and if any of us had a Mind to try his Genius for Poetry, attempts of that Nature were not discourage'd tho' they were never impos'd.<sup>29</sup> vid, Add N:°1<sup>30</sup>

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<sup>22</sup> Family: 'The body of persons who live in one house or under one head, including parents, children, servants etc' (*OED*). In the case of an academy, this would include all the resident students. The concept of the household as a family was important to Doddridge in his own academy.

<sup>23</sup> MS: 'sense' omitted.

<sup>24</sup> MS: 'acadimical'.

<sup>25</sup> Compare Doddridge's 'Shorter Description of Jennings's Academy', f. 1v which mentions Bacon's essays rather than *Spectator* and *Tatler*.

<sup>26</sup> v.g.: 'verbi gratia' meaning 'for example'.

<sup>27</sup> John Tillotson, Archbishop of Canterbury. See Isabel Rivers, 'Tillotson, John (1630-1694)', *ODNB*. 'Easiness and beautiful Simplicity' characterize his style, says John Jennings in *Misc.* (p. 29).

Thomas Sprat, Bishop of Rochester. See John Morgan, 'Sprat, Thomas (bap. 1635, d. 1713)', *ODNB*. His style is described as 'grave and manly' by John Jennings in *Misc.* (p. 28) and 'fine, florid and elaborate' by Daniel Waterland in *Advice to a Student* (London: J. Crownfield, 1730), p. 22.

<sup>28</sup> MS: three words have been erased before 'to'.

<sup>29</sup> Doddridge to Obadiah Hughes 8 May 1722: 'He has sent copies of his composures far & near, & was very near printing his poem on King Charles' (JRUL UCC MS B2, p. 75; *Cal.* 28; *H.i.*134). 'He' is their fellow student, Thomas Scott.

<sup>30</sup> All six 'Vid Add' comments are in Doddridge's hand and refer to his additions at the end of the MS, see ff. 62-63.

For **Logick** we first skimm'd over Burgesdicius<sup>31</sup> in about Six or eight Lectures that Contempt for Authors of that Stamp might not entirely be built on the Authority of others, and that we might have a more lively Sense of our Happiness of being deliver'd from a longer Course of that unmeaning Jargon. After this we read another System of quite a different nature drawn up by Mr Jennings. It was built upon Mr Lock's Scheme and enrich'd with frequent References to him and other celebrated Writers.<sup>32</sup>

And by the Way this was the method which Mr Jennings us'd in almost all the Lectures which he compos'd himself. Instead of Writing Notes upon others he made all the most considerable Authors which he knew on the Subject Commentators on him. And so we had in every Lecture, a fine Collection of reading, which employ'd us some Hours in our Closets, and we were oblig'd to give an Account of the Substance of each Reference at our next Examination.

This and all other Systems which Mr Jennings drew up were very accurate and elaborate Performances, they contain'd many admirable Thoughts rang'd in the most regular Order, and express'd with a Conciseness, Perspicuity and Propriety which are not frequently united in the same Piece. They were thrown into a Mathematical Form as far as their Subjects wou'd admit and consisted entirely of Definitions, Propositions Demonstrations, Corollaries and Scholia.<sup>33</sup>

The **Civil History** was read after Puffendorfs Introduction to the History of Europe with Cruls Continuation and his History of Asia, Africa, and America.<sup>34</sup> \*<sup>35</sup> We read those and most of the other Printed Books w.<sup>ch</sup> made a Part of our Course just in the same Manner as we did Gordon's Geography, reviewing perhaps forty or fifty Pages of it at a Time in our Study and then talking over the most remarkable Passages of it w<sup>th</sup> Mr Jennings, answering any Questions he thought fit to propose about it, But the Method of Lecturing other more important Parts of our Course was very different. Our Tutor us'd to read the Whole, and [f. 10/p. 15] talk from it at large before we studied it at all by our selves: and then before the next Lecture us'd to hear all we

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<sup>31</sup> Franco Burgersdijk (1590-1635), *Institutio logicarum libri duo. Ad juventutem Cantabrigiensem* (Cambridge: 'Ex academicae celeberrimi typographeo', 1637). Most editions were printed in Cambridge, where it was a standard textbook. The first edition to be published in London was in 1651. An English edition was published in 1697, indicating use of the work had spread beyond Cambridge. However, no further editions were published after 1701.

<sup>32</sup> John Locke, *An Essay Concerning Human Understanding* (London: T Bassett, 1690; 4<sup>th</sup> edition 1700). Compare Doddridge's 'Shorter Description of Jennings's Academy', f. 1 where Doddridge cites Langius, *Medicinae Mentis*.

<sup>33</sup> Doddridge describes this form in his biographical introduction to Thomas Steffe, *Sermons on Several Subjects* (London: M. Fenner, 1742), p. xvi, and it is the method employed in his own *Course of Lectures*.

<sup>34</sup> Samuel Puffendorf (1632-1694), *An Introduction to the History of the Principal Kingdoms and States of Europe. By Samuel Puffendorf, Counsellor of State to the Present King of Sweden* (London: M. Gilliflower and T. Newborough, 1695). Puffendorf's work appeared in a great number of editions in the century after its first publication, often with extensive additions, including: Jodocus Crull, *A Continuation of Samuel Puffendorf's Introduction to the History of the Principal Kingdoms and States of Europe, Brought Down to this Present Year* (London: A and J Churchill, 1705), and *An Introduction to the History of the Kingdoms and States of Asia, Africa and America, both Ancient and Modern, According to the Method of Samuel Puffendorf* (London: J. Newborough, 1705). See R.D. Bedford, 'Crull, Jodocus, (d. 1713/14)', *ODNB*.

<sup>35</sup> MS: in left hand margin: 'vid add N<sup>o</sup> 2'.

cou'd object against it or farther explain any Thing which we did not very well understand and<sup>36</sup> examine our Acquaintance with the Contents of each Reference.

Our **Lectures of Oratory** made one<sup>37</sup> part of our Miscellanies which are printed; as our Logick was to save us the trouble of Transcribing.<sup>38</sup> This Part of them contain'd many noble Observations on the Nature of true and false Eloquence, and was illustrated by References to remarkable Instances of both. It concluded with some Rules for Pronunciation and Action, and after we had studied them we us'd sometimes<sup>39</sup> to spend an Hour every Tuesday in the Evening in Reading the Bible, Sermons, Orations, Poems &c purely to form to us a good Delivery. And it is not easy to imagine how great an Alteration this quickly Produced in several who had been us'd to those hideous Tones, which seem rather to be taught than reform'd in most of the Schools I have known.

It was partly to improve us in an handsome Address, and partly to wear off that ungraceful Bashfulness w<sup>ch</sup> is so frequently an Embarrassment to the modester part of Young Schollars, that every Wednesday at Night we had a Diversion w<sup>ch</sup> we us'd to call Damma. In plain English ^this^ was Sometimes a Play or rather a part of one for we never meddled with those Scenes in w<sup>ch</sup> Women were concern'd. But this seldom above twice a Year nor do I recollect any but Cato or Tamerlane<sup>40</sup> which was acted while I was there. Twas more frequently our Custom to take some Story either real or fictitious in which a Variety of Characters were introduced this we made the Plan of an Extempore Comedy in which it was the Business of each to play his Part in such a Manner as to illustrate as well as he cou'd the Beauty or the Deformity and Ridicule of the Particular Character assigned to him. Between the Scenes some who studied Musick us'd sometimes to entertain us that Way, and others repeated Poems which they had learnt by Heart, and endeavour'd to deliver them with as much Propriety and Gracefulness as they cou'd. We were all concern'd in these kind of Entertainment for the three first Years, but when we had once appeared in the pulpit, we contented ourselves with being Spectators, unless some great Occasion call'd us on the Stage.

For **Mechanicks** we read a short but pretty sketch of Mr Jennings's with<sup>41</sup> another Number in our printed Miscellanies demonstrating the Force of the most Simple Engines, v.g. the Leaver, the Pulley, the Wedge, the Screw and the Axis in Peritrochio.<sup>42</sup>

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<sup>36</sup> MS: 'and and'.

<sup>37</sup> MS: 'on'.

<sup>38</sup> Doddridge's copies of *Misc.* and *Logica* are in DWL, shelfmarks 3005.D.16 and 17 (*Logica*) and 3005.D.18 (*Misc.*).

<sup>39</sup> MS: 'somtimes'.

<sup>40</sup> *Cato* is probably the play by Joseph Addison (1672-1719) which was first performed and printed in 1713. *Tamerlane* is probably the play by Nicholas Rowe (1674-1718) which was first performed and printed in 1702.

John Jennings was unusual in encouraging drama, as Isaac Watts's negative response to this section in Watts's 'Reply to Doddridge's "Account"' indicates. DWL NCL MS L.185 lists scenarios for students to act out as improvisations. The passage of Doddridge's 'Shorter Description of Jennings's Academy' which gives further details about drama at Jennings's academy was omitted by Humphreys but printed by Nuttall, see *Cal.* 190.

<sup>41</sup> MS: 'which'.

<sup>42</sup> Demonstratio: *In Statera, Vecte & Axi cum Peritrochio* velocitate sunt ut Arcus descripti' (*Misc.*, p. 78).

[f. 11/p. 17] In **Hydrostaticks** we had a Contraction of Mr Eames<sup>43</sup> Lectures in w.<sup>ch</sup> the first Principles of that Science were illustrated with all that Evidence and Perspicuity which seems to attend all the Performances of that ingenious and learned Gentleman.

For **Physicks** we read Leclerc's System<sup>44</sup> exclusive of the first and part of the fourth Books which treat of Astronomy and Anatomy. Mr Jennings took Notice of all the most remarkably good or remarkably bad Passages, and in order to correct his many egregious Mistakes he advis'd us to consult Harris,<sup>45</sup> Niewentyt,<sup>46</sup> Derham,<sup>47</sup> Rohalt,<sup>48</sup> and other celebrated modern Philosophers, but we had not particular References to them.

For **Anatomy** we read a System of Mr Eames's<sup>49</sup> and for Astronomy a few Lectures of Mr Jennings containing a Pleasant Account of the Theory of the Newtonian System, but not meddling with the Demonstrative Part which was far above the reach of our Mathematicks.

Quickly after Astronomy follow'd the Use of the **Globes** in which we read Harris,<sup>50</sup> and a pretty Account of the Principles of **Chronology** drawn by Mr Jennings.<sup>51</sup> This was likewise one Article of our Miscellanies, and there were other Numbers relating to Heraldry, Fortification, Physiognomy, Architecture and other Subjects which I cannot give you an exact Catalogue of without Transcribing the Index of them more particularly than I now think convenient. 'Tis enough to say of them in the general that most of them contain'd only short Hints of Thought, and each Article except the five mentioned above <sup>^\*^52</sup> dispatched in two or three Lectures at most.

Our **Pneumatology** and our **Divinity** which was the second Part of it were both drawn up by Mr Jennings and were incomparably the best parts of our whole Course.<sup>53</sup>

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<sup>43</sup> John Eames FRS was lay assistant tutor at Moorfields academy 1718-34 and Theology tutor 1734-44. His mathematics lectures 'Mechanica sivi de motu Corporum Tractatus' circulated in manuscript. There is a copy in the Congregational Library dated 1776 (l.f.27.28). See also BL Add. MS 14053 entitled 'Celestial Mechanicks, Or the Laws of Centripetal forces applied to the. motions of the heavenly bodies, by J. Eames, F.R.S. with some additions by Philip Doddridge, D.D. 1734.' See Alexander Gordon, 'Eames, John (1686-1744)', rev. Alan Ruston, *ODNB*.

<sup>44</sup> Jean LeClerc, Swiss theologian, biblical scholar and journal editor. Author of *Physica sive de rebus* (London: Swall, 1696), editions of which were also printed in Cambridge in 1700 and 1705. See Marja Smolenaars, 'Le Clerc, Jean (1657-1736)', *ODNB*.

<sup>45</sup> John Harris, *Lexicon Technicum Magnum* (London: D. Brown, 1704). There were ten editions between 1704 and 1736. See Larry Stewart, 'Harris, John (c.1666-1719)', *ODNB*.

<sup>46</sup> Bernard Nieuwentyt (1654-1718), *The Religious Philosopher* (London: J. Senex, 1718). There were seven editions between 1718 and 1745.

MS: 'Newenyl'.

<sup>47</sup> William Derham, *Physico- and Astro-Theology* (London: W. Innys, 1713). These were his Boyle Lectures delivered in 1713. See Marja Smolenaars, 'Derham, William (1657-1735)', *ODNB*.

<sup>48</sup> Jaques Rohault (1618-1672). There are records of fifteen items printed between 1714 and 1735, including three English editions of *A System of Natural Philosophy* (London: J. Knapton, 1723).

<sup>49</sup> Compare Doddridge's 'Shorter Description of Jennings's Academy': '& in some places we took in the Collateral Assistance of Neiuwentyt, Keil, Cheselden & Drake.' (f. 2v).

<sup>50</sup> MS: 'Astronomy' in right-hand margin.

<sup>51</sup> MS: 'Senex' in right-hand margin.

<sup>52</sup> In a ruled-off section at the foot of the page: '\*Oratory, Astronomy, Chronology, Mechanicks and Hydrostaticks to w.<sup>ch</sup> I may add Psalmody.'

<sup>53</sup> DWL MS 24.117 is 'Theologia pars II' in Jennings's hand.

The first part contain'd an Enquiry into the Existence and Perfections of God and the Nature Operations and Immortality of the Humane Soul with those were interwoven our **Ethical** Lectures which were thrown into the same demonstrative Form and the Continuance of both was

Our Divinity which contained<sup>54</sup> a Demonstration of the Truth of Christianity, an [f. 12/p. 19] Examination into the Authority and Inspiration of the Scripture and then an Account of the Religion laid down there shewing how the Discoveries w.<sup>ch</sup> our Natural Light had afforded were confirm'd there and what new Information was given us with Regard to Doctrines which wou'd have otherwise have been unknown. Under each of these Heads there was a noble Collection of References w.<sup>ch</sup> gave an abundance of Entertainment. And as Mr Jennings had bestow'd a great Deal of Pains upon those Lectures his Discourses from them were incomparably good.

For **Jewish Antiquities** we read Jones's Notes upon Godwin abridg'd w.<sup>th</sup> some curious and important Additions, particularly relating to proselyte Baptism.<sup>55</sup>

Our **Criticks** were likewise an Abridgement of Mr Jones's. They contain'd an Account of the Hebrew Language, particularly with Regard to the Antiquities of the Points and of the most Celebrated Editions and Versions of the old and new Testament.

For **Christian Antiquities** we read King's Constitutions<sup>56</sup> which we compar'd to the Original Draught,<sup>57</sup> and for **Ecclesiastical History Dupins Compendium**.<sup>58</sup> We read Spanheim's Elenchus for the **History of Controversies**:<sup>59</sup> and I think the only

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<sup>54</sup> MS: 'contain'.

<sup>55</sup> Thomas Godwin, *Moses and Aaron: Civil and Ecclesiastical Rites* (London: J. Haviland, 1625). There were several editions between 1625 and 1685. The text was used at the universities of Oxford and Cambridge. See W. F. Wentworth-Shields, 'Godwin, Thomas (1586/7–1642)', rev. S. E. Mealor, *ODNB*. Samuel Jones was lay tutor of Gloucester and Tewkesbury academies. See D. R. L. Jones, 'Jones, Samuel (1628-1697)', *ODNB*. Several sets of notes relating to his lectures on Jewish antiquities survive in DWL, BL, Bodeleian Library and Congregational Library. Jennings's version of Jones's lectures based on Godwin are DWL MS 24.3 and 24.4.

<sup>56</sup> [Peter King], *An Enquiry into the Constitution, Discipline, Unity and Worship, of the Primitive Church, that flourish'd within the first three hundred years after Christ. Faithfully collected out of the extant writings of those ages. By an impartial hand*, 2 vols (London: J. Robinson and J. Wyat, 1691). There were five editions between 1691-1719. See David Lemmings, 'King, Peter, first Baron King (1669-1734)', *ODNB*.

<sup>57</sup> 'Original Draft': William Sclater (1638-1717), *An Original Draught of the Primitive Church: In Answer to a Discourse Entitled, An Enquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, that Flourish'd within the First Three Hundred Years after Christ. By a Presbyterian of the Church of England* (London: G. Strahan and J. Bowyer, 1717). An alternative text might be Joseph Bingham (1668-1723), *Origines ecclesiasticae*, 2 vols (London: R. Knaplock, 1708-9). Doddridge to Samuel Clark: 'as we go along take in y<sup>e</sup> assistance of Bingham' (JRUL UCC MS B2, p. 16; Cal. 13; H.i.69). Compare Doddridge's 'Shorter Description of Jennings's Academy', f. 2v: 'For Christian Antiquities we read Sir Peter King's Constitution of the Primitive Church with the original Draught in answer to it in which we found many remarkable things. We consulted Bingham's Origines Ecclesiasticae for Illustration & had recourse sometimes to Suicer's Thesaurus.'

<sup>58</sup> Louis Ellies Du Pin (1657-1719), *A Compendious History of the Church from the Beginning of the World to the Present Time*, 4 vols (London: B. Lintott, 1713-1715).

<sup>59</sup> Friedrich Spanheim (1632-1701), divinity professor at the University of Leiden. *Controversiarum de religione cum dissidentibus hodie christianis, prolixè & cum judæis, elenchus historico-theologicus* (Amsterdam: J. Wolters, 1694). There were four editions published between 1694 and 1757, none of them in England. Copies survive in the British Library and Harris Manchester College, Oxford.

remaining part of our Lectures which I have not yet mention'd was the Second volume of the Miscellanies.

It contain'd among other Articles admirable Discourses on the Art of Preaching and Pastoral Care. Some valuable Hints on the Head of **Nonconformity** and a good General Account of the several Sects of ancient Philosophers with their Tenets and Fortunes. To all these was added a Catalogue of Books which M.<sup>r</sup> Jennings advis'd us to furnish our selves with placed in Proper Order according to the Degree of their Usefulness with the Prices annex'd.

The **Homilies** were a Kind of short Sermons deliver'd from the Pulpit in the Audience of the Academy and our own Family. They were confin'd to Subjects of Natural Religion and had no Quotations from Scriptures except for Illustration. We made frequent Use of the most celebrated Classicks on this Occasion, and I remember many of these Discoveries were compos'd with a great Deal of Accuracy and gave the Auditory very agreeable Entertainment. They were generally view'd by our Tutor before they were deliver'd, and so were the first of our Sermons.

And thus Sir you have as good a View as I can give you of M.<sup>r</sup> Jennings's [f. 13/p. 21] Course of Academical Education as it stood when I finish'd my Studies with him: which was in the Beginning of that Vacation in which he enter'd upon the nobler services of the Heavenly World.<sup>60</sup> I will not attempt any Encomium upon it for if I mistake not it may be left to recommend it self. However I think my self oblig'd to add that it was not yet wrought up to all the Perfection which he intended, and which he seem'd abundantly capable of advancing it to.<sup>61</sup>

And upon this Occasion I perswade my self that so candid a Friend as I now address will not condemn me of Vanity and Presumption if I offer some Thoughts: with Regards to the Improvements it may admit. I am sure it can never be thought any Reflection on the Memory of my worthy Tutor to say that in so short a Life as five and thirty Years he did not intirely compleat a Scheme so various and so extensive. Especially when I add that I received from him either in Conversation or in Writing many of those Hints which I am now going to communicate to you.

The **Mathematical** Part of our Course seems\* to be very happily contriv'd and adjusted\* (in the General) M.<sup>r</sup> Jennings had an uncommon Genius that Way, but in that Respect, he seem'd remarkably superiour to his own Talent. He knew Ministers (and such most of his Pupils were intended for) had a Variety of other Business before them too important to give Way to a very eager Pursuit, of the Abstruser Parts of the Mathematicks: and therefore his principal Concern was only to acquaint them with some of the first Principles, and to lead them thro' a few of the easier Parts of the Science which might accustom young and roving Minds to a closer Attention than they had been us'd to before, and so might render them capable of thinking with greater Steadiness and Accuracy on other Subjects of Enquiry which were more important than the Properties of Lines and Angles or other Speculations of the like Nature.

In this Light it is necessary to consider this Part of our Course, and then I believe it will appear to Advantage, and I apprehend that this Thought shou'd be carried

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<sup>60</sup> John Jennings contracted smallpox and died in Hinckley on 8 July 1723.

<sup>61</sup> MS: on the line below there is an erased subtitle of approximately ten words.

along with us in judging of all the Branches of a Scheme for **Academical Education**. Each Part is to be regarded in its Proportion & Relation to the rest, and the great Question is concerning the whole how far it is calculated to promote the Usefulness of those that go thro it and not [f. 14/p. 23] concerning the Provision which is made for Improvement in any single part of Knowledge consider'd in an abstracted View. In a Design of this Nature the Growth of our Subordinate Members in an undue Proportion wou'd be the Deformity and perhaps the Ruin of the Body, and wou'd naturally lead one into that Reflection of S.<sup>t</sup> Paul: If the whole be an Eye where is the Hearing, and if the whole be hearing where is the Smelling.<sup>62</sup>

We must therefore consider in the Case before us, whether there be not some Room for the Regular and Harmonious Growth of that Beautiful Body w.<sup>ch</sup> we before review'd; and whether it is not possible in some Instances to render it still more compleat, by the Addition of some Parts, which may be both ornamental and useful tho' they were not so necessary to its Life.

**Now** I apprehend that something of this Kind might be attempted with Regard to the Mathematical Part of Mr Jennings's Course, which gave Occasion to the Digression. And I will presume with Deference to better Judgments to mention some Additions to it, which I think very consistent w.<sup>th</sup> that important Maxim on which he acted, in assigning to it the Bounds w.<sup>ch</sup> I described before. — And first for **Geometry**.

I told you that we read Barrow's Euclid and I have not met with any Edition of that Ancient Geometrician which upon the whole I prefer to it, or that I think equal both in Perspicuity and Brevity. Most of the Demonstrations of Clavius<sup>63</sup> and of Keil<sup>64</sup> which seems almost a Translation of him are the same with Barrow only in a great many more Words. Whiston's Demonstrations are many of them new, but they are seldom more intelligible than Barrows and in several Places they are more obscure. Yet I have observ'd there are in Whiston's Euclid some Additional Observations of his Own concerning the Usefulness of some of the Propositions in Astronomy, and practical Parts of the **Mathematicks**.<sup>65</sup> Now several of them appear to be admirably good, and if I mistake not they may be profitably refer'd to, and lectur'd upon in their proper Places. I shou'd be inclinable to add the Eleventh and Twelfth Books of Euclid to the first six Books which we read; because there are some Propositions in them without which it will be impossible to enter into the Demonstrative part of Keil's Astronomy which with the Understanding them may quickly be Master'd. Besides the whole Geometry of Solids depends on the Twelfth Book.

[f. 15/p. 25] For **Algebra** I admire Mr Jennings System beyond any Thing of the Kind which I have met with; it is so short and clear and contains so just an Account of the Rationale of the several Practical Rules in Arithmetick. If it be capable of any

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<sup>62</sup> 1 Cor. 12:18.

<sup>63</sup> Clavius: Christopher Calvius (1538-1612), German Jesuit mathematician and chronologer. There were many continental editions of his *Euclidis elementorum libri XV* (Rome: V. Accoltum, 1574) throughout the sixteenth and seventeenth centuries. He led the project to reform the calendar which was adopted in 1582.

<sup>64</sup> John Keill FRS was Professor of Geometry at Oxford. *Introduction to Natural Philosophy* (London: W. and J. Innys and J. Osborn, 1720). There were three further editions in 1726, 1733 and 1758. See John Henry, 'Keill, John (1671-1721)', *ODNB*.

<sup>65</sup> William Whiston, *The Elements of Euclid; with Select Theorems out of Archimedes. By the Learned Andrew Tacquet. To which are added, Practical Corollaries, ... The whole abridg'd, and in this third edition publish'd in English* (London: W. Taylor, 1714). Two Latin editions were published in Cambridge in 1703 and 1711. See Stephen D. Snobelen, 'Whiston, William (1667-1752)', *ODNB*.

Improvement it may be by the Addition of a few more Examples, and of some entertaining Questions from Ward,<sup>66</sup> Sturmy<sup>67</sup> or the Ladies Diary.<sup>68</sup> Care should be taken to dispose these as well as those which are already to be found in Mr Jennings's System, in such an Order as that they may rise one upon another: the most difficult gradually succeeding to those which are easier.

When these Additions are made I shou'd think it proper not to confine the solution of Algebraic Questions to the second Half Years, but to continue them throughout a considerable Part of the Course; assigning one to each Pupil every Week or Fortnight: for this woud Prevent that Forgetfulness of these Kind of Operations which the Succession of new Studies wou'd otherwise Occasion. And I believe most of us found by<sup>69</sup> Experience the Inconvenience of the contrary Method.

Imagine that **Hydrostaticks** and **Mechanicks** may stand as they are in our Course; unless you think it proper to make any Addition to the former of which we have but a very short summary or<sup>70</sup> wou'd represent some Particular of the latter in a clearer Light than that which Mr Jennings has plac'd them. He always thought our Mechanicks the most difficult part of our Course but as he had a most admirable Talent at making Things intelligible and obvious I cannot but think that Difficulty must necessarily attend the Subject and Hardly expect to see it remov'd by any other Person. Yet I wou'd not utterly discourage you from making the Attempt.

I told you Sir we read Leclerc's Physicks, which I think upon the whole a very mean Performance. We hardly ever went thro' a Chapter I had almost said a Page in which we did not find some Mistake; and the little Natural Philosophy which I have since read does abundantly convince me of what I have often heard my Tutor say, that Leclerc is remarkably defective in many entertaining and useful Particulars, which he might easily have understood himself, and communicated to others, without much Knowledge of the Mathematicks.

I am perswaded it was Mr Jennings's Design very quickly to have excluded him from our Course and either to have lectur'd on some other Book already Publish'd, or to have formed a System of Physicks himself.<sup>71</sup>

[f. 16/p. 27] I have some Reason to believe that he rather intended the Latter; and had he attempted it he intimated to me, that he wou'd have read some of the most celebrated of Modern Philosophers who do not enter very deep into the Mathematicks v.g. Derham, Newentyt, Keil, Rohault Boyle Ray &c<sup>72</sup> among whom

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<sup>66</sup> John Ward (fl. 1689-1709), *The Young Mathematician's Guide* (London: J.T. and J. Woodward, 1707).

<sup>67</sup> Johann Sturm, *Mathesis Juvenilis, or a Course of Mathematicks for Young Students* (London: D. Midwinter, 1708), noted in *Misc.*, p. 101.

<sup>68</sup> The *Ladies' Diary* was published annually by different publishers during the eighteenth century. The 1718 edition boasts 'puzzles and enigmas' and runs to twenty-two pages.

<sup>69</sup> MS: 'by' omitted.

<sup>70</sup> MS: before 'or', the words 'think it' are repeated from line above.

<sup>71</sup> Despite the recommendation that Le Clerc be removed from the lectures, there are several references to his *Physica* in *A Course of Lectures* (though the work is not listed in the 'Catalogue of Authors').

<sup>72</sup> See Michael Hunter, 'Boyle, Robert (1627-1691)', *ODNB*; Scott Mandelbrote, 'Ray, John (1627-1705)', *ODNB*.

he wou'd no doubt have given place to D.<sup>r</sup> Pemberton had he been so happy as<sup>73</sup> to have seen his late account of Sir Isaac Newton's Philosophy.<sup>74</sup>

From all these he wou'd have form'd an Index of those Passages, which were most important and most intelligible, and wou'd have contracted the Sense of them as briefly as he cou'd, referring to the Authors themselves for the fuller illustrations of it as he did in his other Lectures of his own Composing. These References thus contracted, he wou'd have thrown into some easy and natural Method, (perhaps the same which M<sup>r</sup> Lock uses in his Elements of Natural Philosophy) and so wou'd have Lectur'd them to his Pupils.<sup>75</sup>

Had he undertaken this Work (which I wou'd earnestly recommend to you as what may be highly entertaining, and useful both to your Self and others) he wou'd probably have reduc'd Astronomy and Anatomy to their proper Places as Branches of Physicks. His own Astronomy and M<sup>r</sup> Eames's Anatomy which as I told you we read in our Course, are both of them very good; but the former seems rather too short and general, and both of them are capable of being much enrich'd by many Excellent References which will easily occur to you in Reading. Addend. N<sup>o</sup> 4. P.

**Senex** on the **Globes** serv'd our purpose tolerably well, but I think M<sup>r</sup> Watts is much to be preferr'd.<sup>76</sup> And here I will add that I wish Pupils might be taught to know the most considerable Stars: which tis exceeding easy to learn, and which is something ornamental and amusing, tho' I own it not absolutely necessary nor highly important. We learnt a Method of finding on the Globe any Star which we saw in the Heavens, or vice versa; but there were few of us that had the Curiosity to make much use of it. I must also refer it to you to judge, whether it might not be proper to add to this part of our Course; a few Lectures on Conick Sections: and a few more on Surveying, and Dialling<sup>77</sup> which on the Foundation already suppos'd it wou'd be easy to do.

And so much for the Mathematical Part of our Course.

[f. 17/p. 29] That part of it which related to **Philology**<sup>78</sup> was in my judgement the most imperfect of all the Studies we went through with M.<sup>r</sup> Jennings especially with Regard to the Classical Writers.<sup>79</sup> I believe the Principal Reason was, that our Tutor

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<sup>73</sup> MS: 'as' omitted.

<sup>74</sup> Henry Pemberton, *A View of Sir Isaac Newton's Philosophy* (London: S. Palmer, 1728). Further editions were published in Dublin in 1758 and London in 1771. See W. Johnson, 'Pemberton, Henry (1694-1771)', *ODNB*. Pemberton is not listed in the 'Catalogue of Authors' in *A Course of Lectures*.

<sup>75</sup> John Locke, 'Elements of Natural Philosophy' in *A Collection of Several Pieces of Mr. John Locke* (London: R. Franklin, 1720), pp.177-230.

<sup>76</sup> John Senex, *A Treatise of the Description and Use of Both Globes. To which is annexed, a geographical description of our Earth* (London: J. Senex, 1718). See Laurence Worms, 'Senex, John (bap. 1678, d. 1740)', *ODNB*.

Isaac Watts, *The Knowledge of the Heavens and Earth Made Easy* (London: J. Clark *et al.*, 1726). There were nine editions published 1726-82. See Isabel Rivers, 'Watts, Isaac (1674-1748)', *ODNB*.

<sup>77</sup> MS: word erased before 'Surveying'.

Dialling: 'The art of constructing dials or the measurement of time by a dial' (*OED*).

<sup>78</sup> MS: 'Philosophy' corrected to 'Philology'.

<sup>79</sup> Andrew Kippis makes a similar criticism of Doddridge: 'Dr Doddridge was not, in every instance, so attentive to the classical preparation of the students received into his seminary, as could have been wished.' Andrew Kippis and Joseph Towers (eds), *Biographia Britannica: or, the Lives of the Most*

had employ'd himself so much in the Study of Mathematicks, and Divinity (on which he bestow'd immense Labour in abstracted Thought Reading those Books which had the most immediate Relation to those Subjects.) This hinder'd him from forming any intimate or extensive Acquaintance with the Classicks but he was far from being an intire Stranger to them, and I never knew any that studied them so little, that seem'd to understand them so well. He had not indeed so great a Relish for some of the little Delicacies with which they abound, but he appear'd highly elated and transported with the most sublime and masterly Strokes. On this account he was peculiarly fond of Homer, Pindar and Demosthenes.

I told you that our Classical Studies for the first and second Half Years were confin'd to the Latin Writers, whilst the Greeks were refer'd to in the third Period. Excepting only that we read the New Testament in the Original again and again.

The Consequence of this was that most of us, being but very imperfectly acquainted with the Greek Language when we came from School, had always forgot the little we knew of it when we had intermitted it for a whole Year together. I shou'd therefore imagine it wou'd be much more convenient, that from the very beginning of the Course, the Latin and Greek Classicks shou'd be join'd together and read alternately.

I question not but you farther observ'd, with some Surprize, that when we came to the third Half Year (the only one in which Greek had its Place) we read none of the Dramatick Poets, as celebrated as they are nor any of the History, Oratory or Philosophy of that noble and useful Language: I hope if ever the course be reviv'd, it will not be attended with that Defect, but that future Pupils will have some few Lectures at least from Herodotus, Thucydides,<sup>80</sup> Xenophon, Plato, Demosthenes, Sophocles, Euripides, &c. And to make Room for them I woud propose: that instead of being confin'd to one Half Year, they be extended at least to the six first, allowing one Lecture in a fortnight for that purpose. If it be objected that an Hour a Fortnight, will not carry a Man far in such a Variety of Authors, of which many are considerably voluminous [f. 18/p. 31] I answer,\* that I woud not advise you to attempt to make your Pupils intirely Masters of the Classicks I mention'd and much less of all, but only to give them some Taste of the most considerable of them and to put them into a Way of Judging how far, and in what View it may be worth their while to study them when they are more at Leisure.

As a farther improvement of this part of the Scheme, it might perhaps be convenient to draw up a few Lectures on this Head: containing a previous Discourse of the study of the Classicks in general, and then a more Particular Account of the History and Character of each of them. To all the most considerable Articles of this Account you may add two Catalogues: the first of those particular Passages which <sup>\*81</sup> they are immediately to read as a part of their Course, and of which you shall expect an account from them; the other of those larger Pieces, which may be worth their while to review, when they have left the Academy. Such a Method with Regard to the Classicks (and Fathers which I shall have Occasion to mention as I go on) may be a happy Medium between that intire unacquaintedness with them which is a Scandal to Men of polite Education, and such a Laborious and indefatigable Attachment to

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*Eminent Persons who have Flourished in Great-Britain and Ireland, from the Earliest Ages, to the Present Times*, 5 vols (London: John Nichols, 1778-93), vol. 5, p. 279.

<sup>80</sup> MS: 'Thucydes' for 'Thucydides'.

<sup>81</sup> MS: '\*your Pupils' in right-hand margin.

them, as wou'd Engross your whole Lives, and take us off Employment of the higher Importance.

**Mr Jennings** understood **Hebrew** to a great Deal of Exactness and easily let us into so much of the Knowledge of it as was necessary to our Reading the Bible with some Readiness; but he was so ^very^ cautious of troubling us with unnecessary Rules, that as short as Bythner's Grammar is, he found a great deal in it which he thought fit to omit.

\*<sup>82</sup>That when I propose your spending an Hour in a Fortnight in Lecturing on these Classicks, I am ^very^ far from advising that your Pupils shou'd spend no more. I think it wou'd be convenient for you if you design to prosecute this Work, to read over some of the most considerable of these celebrated Books, and to make a Catalogue of those Passages which appear most entertaining and useful. An Abstract of this Catalogue might be put into the Hands of your Pupils, and in the Second and third years (when they take it for granted they were pretty well acquainted with the Language)<sup>83</sup> it might be the Business of the Lecture to Examine them as to what they read in their Closets of those Passages. So that they might be employ'd an hour a Day in what wou'd only be your Business for an hour in a fortnight and then you wou'd find some considerable Progress.'

[f. 19/p. 33] He also taught us something of the Chaldee, but it was very little. I wish we had been made more perfect in it, and particularly that we had read some of the Targums, at least part of Onkelos.<sup>84</sup>

If you go thus far with your Pupils, it will be an easy matter to teach them the Syriac Language, which has so great an Affinity with the two former: and as for the Samaritan as it is only the Work of a few Hours, I think it shou'd not be neglected. But the particular Method you are not to learn from me, who can but just distinguish one of them from the other.

As for our the **Modern Languages** the Principal Care shou'd be to teach our own, and here I cannot see what is to be added to the Method which our Tutor took for that Purpose. We read the most celebrated Writers of every kind, we frequently compos'd either in Prose or Verse, Mr Jennings Examin'd the Style<sup>85</sup> as well as the Sense, and gave excellent Hints with Regard to both, in our Lectures of Oratory.<sup>86</sup>

For French we read only the Grammar, the Testament, and Telemachus. But I think it wou'd have been better to have tasted a greater Variety of Authors. Some Tragedies of Corneille and especially of Racine might have given us charming Entertainments

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<sup>82</sup> MS: \* following 'answer' connects the opening paragraph of this page to the passage which begins 'That when ... considerable Progress', which is in a ruled-off section at the end of the page.

<sup>83</sup> MS: ) omitted after 'Language'.

<sup>84</sup> Chaldee: the language of Chaldea, a country known for occult science and magic in Old Testament times (*OED*).

Targums: translations, interpretations or paraphrases of the Old Testament transmitted by oral tradition from the time of the escape from Babylon and written down from 100 CE onwards. The extant Targums comprise all the Old Testament books except Ezra, Nehemiah and Daniel (*OED*).

Onkelos: the Targum of Onkelos, an exposition of the official interpretation of the Torah. Named after a convert to Judaism in the first century CE.

<sup>85</sup> MS: 'syle'.

<sup>86</sup> Section 2 of *Misc.* is on Oratory. Doddridge has annotated his copy (DWL shelfmark 3005.d.18) with additional references to Scripture, to preachers and to secular writers such as Swift and Pope.

and our Lectures of Oratory might have been much enrich'd by References to Passages in the Sermons of that Language, in which I have met with as remarkable Examples both of false and true Eloquence, as any which have occur'd in our own.<sup>87</sup> It might have been likewise worth the while to have added, two or three Lectures on the Characters of the most considerable French Writers, and of the use Which may be made of this Labour w<sup>ch</sup> are many of them ^exceedingly^ valuable.<sup>88</sup>

And if you object that even that Acquaintance will be superficial, I must remind you that it is not your Business to make &c \_\_\_\_\_ vid. p. 42<sup>89</sup>

[f. 20/p. 35] I know not whether it wou'd be proper to add a few Lectures on the Spanish, & Italian Languages. After Latin and French they are ^very^ easily Learn'd, but tis Practice that must make a Man Perfect in them, and I conclude that your Pupils with so great a Variety of Business before them will not find much Time to spare. Besides that the Mind is confounded with learning several Languages together. It may therefore be more adviseable to give them only a Lecture or two on the Manner of studying Spanish and Italian, directing them to the best Grammars and Dictionaries and some Hints of the other Authors they shou'd begin with if they think it worth their while to engage in those studies when they have finish'd their Academical Course.

But I will enlarge no further on those Philological Studies, of which perhaps I have already said more than enough.

For **Geography** there is no System which on the whole I prefer to Gordon, only I think he may be<sup>90</sup> illustrated by referring to other Geographers or<sup>91</sup> Travellers who treat more largely of the Several Countreys he describes. These may be consulted by your Pupils at their Leisure. But it is of much greater Importance to add that they should be instructed carefully in Ancient Geography. However I leave you to judge whether this should be done by reading Dionysias Perieg: in Hills Edition;<sup>92</sup> or by adding some notes to Gordon interleav'd. I hope you will pardon me if I add that Sanson's Maps for Modern Geography, and Des Isle's for Ancient,<sup>93</sup> do far exceed any I have yet examind and that I think every Academy shou'd be furnish'd with a good set of them.

**Civil History** it self is enough to employ a Man for Life if he woud be very curious and exact in it; but it is not the Business of a Tutor to carry his Students into all its Niceties. He must therefore content himself w<sup>th</sup> having Recourse to some Compendium. I told you that we made use of Puffendorfs' **Introduction** w<sup>th</sup> Crull's Continuation. The latter of these is beyond Dispute a Despicable Performance, and for the former tho' it be admirably calculated to answer the Design of its judicious

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<sup>87</sup> There are several volumes of French sermons owned by Doddridge in NCL, including those of Louis Bourdaloue (1632-1704), the French Jesuit who was a renowned preacher.

<sup>88</sup> MS: word erased after 'them' and line ruled across page after 'valuable'.

<sup>89</sup> MS: a symbol is inserted after 'p. 42' of a cross with 2 diagonal lines intersecting the cross bar. In the left hand margin: "\* (10)". There is no page 42 in this manuscript.

<sup>90</sup> MS' 'be' omitted.

<sup>91</sup> MS: 'and' corrected to 'or'.

<sup>92</sup> William Hill (ed.), *Dionysii orbis descriptio commentario critico et geographico* (London: R. Daniel, 1658). See Elizabethanne Boran, 'Hill, William (1618-1667)', *ODNB*.

<sup>93</sup> Nicholas Sanson (1600-1669), French cartographer. Guillaume DeLisle (1675-1726), *Atlas* (Paris: G. DeLisle, 1720).

Author and in its Place deserves a most diligent Perusal, yet I cannot think<sup>94</sup> it so fit for a Part [f. 21/p. 37] of an Academical course as **Tallents Tables**<sup>95</sup> w.<sup>ch</sup> are more extensive in the whole and much shorter on particular Facts: besides that they give us an Account of the most considerable Revolutions in their proper Order of Time and in Connection with the other contemporary Events. I should therefore chuse to make use of these; but I shou'd farther think it proper to put the young Gentlemen into the Way of larger and more particular Information by giving them an Account of the best Historians by whom the principal Facts are related. The Indexes which seldom fail to attend such Books will save you the Trouble of particular References; except it be to any curious Passage w.<sup>ch</sup> you find in an Author, who does not professedly treat on the Subject. vid Addend N<sup>o</sup> 3. p.

I am not aware of any Inconvenience that woud arise from taking in Talents Account of Ecclesiastical History<sup>96</sup> in conjunction with Civil; tho' I shou'd be for referring the fuller Examination of it to the Latter End of the Course.

**Mr Jennings Chronology**<sup>97</sup> is excellent in its Kind and ought by all Means to be lectur'd upon w<sup>th</sup> a great Deal of Care. And I think it might be proper to add to it some Account of the Schemes which out most celebrated Chronologers have advanced, referring to the principal Passages in their Writings, by which their several Hypotheses are supported. Amongst them you cannot fail to give some Account of Sir Isaac Newton's Chronology,<sup>98</sup> which as it ought not to be admitted without a very strict Examination, so if it be admitted will make a very considerable Alteration in the Appearance of the most Ancient Prophane History and add wonderful Illustration to the Sacred.

For **Jewish Antiquities** I have been a little Dubious whether I shou'd prefer Reland or Godwyn,<sup>99</sup> Reland is without Question the neater and more intire Compendium, but there are many useful Things in Godwyn w.<sup>ch</sup> he has omitted and then as Mr Jones's Notes (which as I told you we read) are adapted to Godwyn I shoud chuse to make use of his Antiquities to save the Trouble of transposing and transcribing.

[f. 22/p. 39] In reviewing these Notes, I do not apprehend you will find it necessary to make many Additions. your principal Work will be to examine the References,

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<sup>94</sup> MS: 'think' omitted.

<sup>95</sup> Francis Tallents, *A View of Universal History* (London: R. Littlebury, 1685). There were four further editions, the last in 1758. See C. D. Gilbert, 'Tallents, Francis (1619-1708)', *ODNB*.

<sup>96</sup> Francis Tallents, *A Short History of Schism* (London: T. Parkhurst, 1705).

<sup>97</sup> Chronology is section 18 of *Misc*.

<sup>98</sup> Sir Isaac Newton, *The Chronology of Antient Kingdoms Amended* (London: J. Tonson, 1728). See Richard S. Westfall, 'Newton, Sir Isaac (1642-1727)', *ODNB*. The work is not referenced in Doddridge's 'Shorter Account of Jennings's Academy'. An 'Abstract' of the work appeared in *The Present State of the Republick of Letters*, 1 (1728), 253-352. It was reprinted separately in 1732 with the information that it had been written by Andrew Reid. Reid was the editor of the journal, and Doddridge corresponded with him in 1727 (*Cal.* 289 and 292), suggesting he submit articles with a set of false initials given instead of his name. Two articles entitled 'A Critical and Apologetical Dissertation for Sir Isaac Newton's New System of Chronology and Mythology . . . Communicated in a Letter from a Gentleman in Oxford' and signed 'W.X.' appeared in *Present State of the Republick of Letters*, 2 (1728), 210-220 and 362-372. Doddridge included an appendix to volume III of *The Family Expositor* (1748) entitled 'A Dissertation on Sir Isaac Newton's Scheme for reducing the several Histories contained in the Evangelists to their proper order'.

<sup>99</sup> Godwyn: Thomas Godwin, *Moses and Aaron*.

Reland: Adriaan Reelant (1676-1718), *Antiquitates sacrae veterum hebraeorum breviter delincatae* (Utrecht: G. Brodellet, 1708). It was reprinted in 1717, 1741 and 1744.

most of which are so intolerably long that tis absolutely necessary they should be contracted and others of them may be well be omitted if my Memory does not deceive me. The References Mr Jennings added are shorter and I think in the Main much better.

The same **Observation** may be applied to our **Critical Lectures**, and their References. They contain an Account of the Antiquity of the Hebrew Language, and Points of the Editions of the Bible, the Masorah, the Talmud, the Targums, the Cabale, and the several Versions of the Scriptures both of the Old and new Testament<sup>100</sup>

I shou'd propose adding a second Part as large as the first, containing some general Directions for the study of the Scriptures, and then a Particular account of each Book, its Author, Age, general Design, and Contents; but without descending into a Nice Examination of the Particular Texts. And to these I wou'd add two or three Lectures, concerning the Characters of the most considerable **Commentators** on Scripture both ancient and Modern and the use Which is to be made of them.<sup>101</sup>

I should chuse to omit Spanheim's History of Controversies, w<sup>ch</sup> I told you we read, and shou'd think it sufficient to<sup>102</sup> interweave the Principal Hints, in the Ecclesiastical History of those Ages in which the Controversies arose.<sup>103</sup>

For **Ecclesiastical History** I can by no means admire Du Pin. A great Deal of him wou'd be superseded by the general Survey w<sup>ch</sup> I propos'd by Tallents, and the Design of the rest, might if I mistake not be more advantageously answer'd another Way.<sup>104</sup>

[f. 23/p. 41] To draw up an Abstract of **Ecclesiastical History** from the Original Monuments, wou'd be a Work of immense Labours, which you wou'd hardly find time for. You wou'd therefore chuse to make use of some good Epitome already prepar'd. I do not think Hornius a very despicable Performance of this Kind, tho' I confess it does not answer my Idea of what such a Piece ought to be.<sup>105</sup> I have heard a very high Character of Lambius,<sup>106</sup> but have not yet been able to procure a sight of it. If you use it I shou'd think it very proper that this and all the other principal Books

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<sup>100</sup> Masorah: The body of rules, principles and traditions relating to the text of the Hebrew Scriptures (*OED*).

Talmud: The body of Jewish civil and ceremonial traditionary law (*OED*).

Cabale: The Jewish tradition as to the interpretation of the Old Testament, as handed down from Moses to the Rabbis of the Mishnah and the Talmud (*OED*).

<sup>101</sup> Though *A Course of Lectures* as published contains no lectures specifically dealing with these topics, Doddridge names commentators on Scripture and demonstrates how one might make use of them throughout Part VI, 'The genuineness and credibility of the Old and New Testament vindicated'. Lectures 14 and 15 of *Lectures on Preaching* sketch 'the characters of commentators'. *Works*, vol. 5, pp. 471-477. In a letter to John Wesley of 18 June 1746 in which he suggests reading for trainee preachers, Doddridge recommends a considerable number of commentators on Scripture. See *Cal.* 1166, H.iv.484, *Arminian Magazine*, 1 (1778), 419-425.

<sup>102</sup> MS: 'and'.

<sup>103</sup> MS: 'and shou'd think it sufficient and'.

<sup>104</sup> MS: 'be more advantageously be'.

<sup>105</sup> Georg Hornius or Horn (1620-1670) was professor of History at the University of Leiden. *Historia ecclesiastica et politica* (Leiden: Officina Hackiana, 1665); *A Full and Exact Description of the Earth, or Ancient Geography, both Sacred and Profane* (Amsterdam: J. and G. Janssons. Sold in London by T. Childre, 1720).

<sup>106</sup> Lambius: Friedrich Adolphus Lampe (1683-1729), *Synopsis historiae sacrae ecclesiasticae ab origine mundi ad praesentia tempora* (Utrecht: G. Paddenbury, 1721).

which you Lectur'd from, shou'd be interleav'd that you might have an **Opportunity** of inserting **References** as they occur'd.<sup>107</sup>

After this Survey is finish'd, I shoud advise<sup>108</sup> another set of Lectures on the **Primitive Fathers**, drawn up and pursued just in the same Method as those and the Classicks which I propos'd a few Pages before. And I shou'd think it very convenient, that Pupils for the last Year of their Course, shou'd be employ'd about an hour each other Day, in reading some select passages of the Fathers, that they might not appear wholly unacquainted with them when they come abroad into the World.

These **Lectures** shou'd be introduc'd with a Discourse concerning a right use of the Fathers, which may direct young Readers in their Views, and make those Studies pleasant and useful, which if they be not enter'd upon with Proper Precautions, may prove insupportably tedious or highly mischievous.

I think **Christian Antiquities** shou'd be read after **Ecclesiastical History**, and I cannot imagine the Reason which determin'd our Tutor to the Contrary Method. I think the Student shou'd by no Means be confin'd to King and the Original Draught, tho' they be both of them excellent Books, for whoever carefully peruses the Monuments of [f. 24/p. 43] Antiquity, will find a great many valuable Hints, which neither the one nor the other have taken Notice of

Our **Logick, Pneumatology, Ethicks, and Divinity** are far superior to any other System of the like Kind that I ever saw.<sup>109</sup> And I shoud earnestly desire that if you resolve on the Business of a Tutor you wou'd study them and Lecture from them with the greatest Care.

Yet excellent as they are they may admit of some Improvement, and particularly with Regard to the References. Many of them were made in haste, and on a general Survey; so that some of them may be shorten'd, and not a few be superseded by others more valuable and important. This Mr Jennings was very well aware of, and therefore was very frequently making Alterations in them, and engag'd his Pupils to search out for others suited to Lectures they had already studied, which on Examination he woud readily insert if they appeared proper and useful. I need not remind you of the many admirable Books which have been publish'd since he dyed (which was 1723) that will afford you a great Variety of References, equal to any which are to be found in our Lectures. But it may be more unnecessary to add, that several of the Books which he has made most frequent use of, are not so exhausted as that you have nothing farther to expect from them.

**Besides** this Addition and Correction of Reference I think it will be necessary to draw up a few Lectures on some Heads of Divinity, which are either intirely omitted in our System, or touch'd on in too transient a Manner. v.g. It might be proper to examine a little more largely the Question of the Canon of Scripture, and to bestow

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<sup>107</sup> Doddridge often had books interleaved so he could comment on them. For example, he added references to the sections on Oratory and Chronology in his copy of *Misc.*

<sup>108</sup> MS: 'admire' for 'advise'.

<sup>109</sup> DWL MS 28.117 is part two of John Jennings's *Theologia sive pneumatology & ethica* (part one is missing). The course is set out in geometrical order and the extant volume begins with Prop. 72, and corresponds to parts IX and X of Doddridge's published *A Course of Lectures*. The text is followed by the 'Syllabus Librorum qui in hoc opere ad idem illustrandum consulendi notantur'. It forms the basis for Doddridge's *A Course of Lectures*, but the structure and content are not identical.

some Thoughts on the Books which Mr Whiston has attempted to introduce into it, especially on the Apostolical Constitutions.<sup>110</sup> [f. 25/p. 45] There is Room to add something very considerable concerning the Rationale of the Mosaick Law,; and the various **Dispensations** of God to Mankind consider'd in their **Mutual Relations** and **Proportions**.

Above all it will be highly necessary to review the late Controversy about the Grounds of the Christian Religion, so celebrated and so important. The most considerable Authors of both sides shou'd be studied, & and whatever is most material in them shoud be thrown together in a few Words, and a clear Order. These Lectures with their Proper References shoud be wrought in the most convenient Places in the Body of Mr Jennings's System, which when you come to examine it you will immediately discover, for every Thing there is most regularly dispos'd.

**There** was one thing very particular in our Method which I can hardly suppose to have escap'd your Remark. In the third Half year when we us'd **Logical Disputations** each of the Students, excepting him that exhibited the Thesis, gave us some other Academical **Exercise**, either an Oration, a Poem, Translation &c.

But in the Latter part of our Course we had no such Exercises, only for the Sixth and eighth Half Years we had a Sermon or Homily on a Thursday Night. Or to speak more properly our Course left Room for one, but we did not reckon our selves oblig'd to furnish one every Week, nor always every Month in our Turns.<sup>111</sup> But when it was most constantly attended to, in every Class there must be several who read no Exercise at all for that Week, while but one was employ'd for the Pulpit, and one in making a Thesis. Now I cannot but think it wou'd have turn'd to good Account, if those who had not been engaged in either of the former Articles, had been requir'd to furnish some other Exercise, especially considering we had then so few Lectures in a Week. Critical Dissertations on select Texts of Scripture, might I think have been demanded to very good purpose on such Occasions, and with the many Assistancess we had from Commentators, and mutual Converse, they might have been produc'd without [f. 26/p. 47] any great Expencc either of Time or Labour at least once a Fortnight.

Vid Addend. N:º 6.

And here I must refer it to you Sr to judge whether it might not be very proper that the Theses, and all other Academical Exercises shou'd be transcrib'd into some publick Book, or given into the Tutor's Hand, legibly written and in some determin'd Size, that might be bound together and lodg'd in the Library for the use of the Academy. If they are so I think the Theses shou'd be interleav'd or a large Margin be left, that any considerable Thoughts may be inserted if any such are started in Disputation.<sup>112</sup> Had such a Method been taken amongst us, many valuable Hints had

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<sup>110</sup> William Whiston, *Essay Towards Restoring the True Text of the Old Testament* (London: J. Senex, 1722). This book appears in the index to *A Course of Lectures*.

<sup>111</sup> In a letter to Samuel Clark dated 2 May 1722, Doddridge gives a sense of how frequently students presented their ethical discourses: 'This Hinckley business has prov'd some interruption to us, and so we have but made three apiece.' (JRUL UCC MS B2, p. 60; *Cal.* 26; *H.i.*131).

<sup>112</sup> Cf. David Fordyce, *Dialogues Concerning Education* (London: [n. pub.], 1745), in which he describes a practice of displaying academic questions on a pillar to see if anyone can propose a solution. The academy votes on the best, which might then be recorded in the academy's 'Book of Questions' (vol. 1, p. 33). Fordyce visited Doddridge's academy, which impressed him, and corresponded with Doddridge, *Cal.* 543, 565, 587. See Isabel Rivers, 'Shaftesburian Enthusiasm and

been preserv'd which are now lost, and we shoud have been engaged to greater Care in the Composures which were to stand upon Record for our future Honour or Disgrace.

I think Sir I have now given you my Reflections on most of the Particulars of our Course, unless it be our Miscellanies, which as I told you were divided in two parts. There are Several Articles in them which I shou'd think<sup>113</sup> capable of considerable Improvement, and I cou'd wish the Addition of a third Part consisting of some new Particulars.

The principal Articles which need Improvement in the first Volume, are, **Architecture, Heraldry** and **Fortification** which have very little in them that can form a Man's Taste and wou'd not give the Reader any just Idea of the **Authors** most accurate and extensive Genius. The Catalogue of Books in the second Volume is very imperfect, and might be very much enrich'd by conversing in the learned World and in some Measure by examining the Memoirs of Literature.<sup>114</sup>

The Lectures on the Art of Preaching are admirable, but might be improv'd by new References, and by adding a Chapter concerning the Character of our most celebrated practical Writers.<sup>115</sup>

[f. 27/p. 49] The new Volume of Miscellanies which I propos'd might contain Sketches of some other Articles of Science, which one wou'd wish to know something of, and yet cannot propose to make any great Progress in. v.g.

There might be one Number concerning the Hypothesis of the Ancient Philosophers with regard to Physicks and Theology, another of the Cartesian system, another of Chimistry, another of Gardening, another of Burnet's Theory, another of Whiston's Theory. Woodward's Natural History of the Earth might also furnish another.<sup>116</sup> And tho' you cou'd not promise your self any large and curious Collection of Medals much less of Paintings yet there is something so delightful to the Taste for the Entertainment of both, that I cannot but think it worth the while to bestow them a Place in your Miscellany. The Mahometan Doctrine as it stands in the Alcoran may furnish Matter for another Number. And to mention no more you may bestow a Lecture or two on Rabbinical Learning with a general Account of the most celebrated Writers of that Sort; which may be easily collected by reading or Conversation from

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the Evangelical Revival', in *Revival and Religion since 1700*, ed. Jane Garnett and Colin Matthew (London and Rio Grande: The Hambledon Press, 1993), 25, 31-36.

<sup>113</sup> MS: 'think' omitted.

<sup>114</sup> In DWL NCL MS L.185, there are lists of books in Jennings's hand. In 'Libri transcribendi' the final book is 'Miscellaneorum Pars secunda' (p. 19).

<sup>115</sup> Doddridge's 'Lectures on Preaching' include lecture II 'Of the Use and Character of Practical Writers', which sketches Puritans and 'Nonconformists of the last Age', lecture III, 'The Character of Dissenting Writers of the Present Age' and lecture IV, 'The Character of the Writers of the Established Church'. See Williams and Parsons (eds), *The Works of the Rev. P. Doddridge, D.D.*, 10 vols (Leeds: E. Baines, 1802-05), vol 5, pp. 428-439.

<sup>116</sup> Thomas Burnet, *The Theory of the Earth* (London: W. Kettilby, 1684). There were eleven editions between 1684-1759. See Scott Mandelbrote, 'Burnet, Thomas (c.1635-1715)', *ODNB*.

William Whiston, *A New Theory of the Earth* (London: B. Tooke, 1696). There were five editions between 1696-1737. The theory was attacked by John Keill, to whom Whiston made two responses. John Woodward, *An Essay Towards a Natural History of the Earth* (London: R. Wilkin, 1695). There were four editions between 1695-1729. See J. M. Levine, 'Woodward, John (1665/1668-1728)', *ODNB*.

those who are better Acquainted with them, than you will have Leisure or Inclination to be. Vid. Add. N 5

After all the rest, I think it very useful to add a few Lectures of **Recapitulation**, containing a Review of what has been done in the Course, and Advice as to the Degree, Time, and Manner in which it might be proper for the Pupils to prosecute those Studies which they have enter'd upon under your Direction. I perceive by Mr Jennings's Papers he design'd something of the Kind, but I don't remember he ever accomplish'd it.

And there you have upon the whole the History of Mr Jennings's Course, with an Account of those Improvements of which it seems capable. It is the Method <sup>^that^</sup> I wou'd pursue had I Capacity & Opportunity to undertake the Difficult and Important Labours of a Tutor, and I cannot but think it must in the Main be approv'd by all that give themselves the Trouble of Enquiring into the Particulars.

[f. 28/p. 51] Yet I am very well aware that some very Plausible Objections may be urg'd against it, and I will take Notice of two or three which appear most obvious and Important.

It will immediately be pleaded that such a Variety of Studies wou'd distract the Pupil rather than Inform him, and that the probable Consequence will be while he is aiming at<sup>117</sup> so many things together, he will do little at any.

In Answer to this I wou'd observe That in the Midst of this Variety there is, or at least there may always be, some one important Study which may be reck'ned the main Business of that Period. And that the other less important Lectures which at the same Time may be look'd upon as elegant Amusements and Relaxations which will carry on the Student with an Increase of Pleasure and Success in those Pursuits which require a more assiduous Application.

So that it seems highly probable that a Young Scholar who had spent one Half Year intirely in the study of Hebrew, and, another wholly in the Mathematicks, wou'd not at<sup>118</sup> the End of that Period have made so great improvements in both as another of equal Genius who had studied them alternately for the whole Year, and had sometimes entertain'd himself with some Speculations.

I dont doubt but the Case will appear in another View to persons of steady Resolutions, and indefatigable Application, who have us'd themselves to close study for several Years together; but they shou'd methinks consider the Difference between them and Lads who have but just quitted the Grammar Schools, and have still a Gaiety and Instability of Temper, which must be tamed and<sup>119</sup> fix'd by Gentle Degrees, and not overwhelm'd at once by an unsupportable Weight.

If it be still urg'd that there are some young Persons of so compos'd a Temper as not to need much Artifices to fix them to Business. I answer that their Number is so very small that a Course of Education ought not to be calculated only [f. 29/p. 53] or

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<sup>117</sup> MS: word erased.

<sup>118</sup> MS: 'be' inserted after 'not'.

<sup>119</sup> MS: 'and' omitted.

principally according to their Genius. Nor is the Method I propose on the whole so unsuitable to them as at the first View it may probably Appear.

The Persons of such a Turn are in Danger of fixing too violently on one Thing to the Neglect of others, and if they were to be indulg'd in this Humour (besides all that their Companions might suffer on their Account) it wou'd greatly hinder not only their Improvement at the Academy but their Usefulness in Life. And when their Course is ended they will probably chuse to fix on some favourite Subject, which they will Pursue with far greater Advantage when furnish'd with such Variety of Knowledge. For all the World will allow that the several Parts of Learning are in some Degree Subservient to each other. Besides that to have touch'd such a Variety of Subjects will qualify them for making a much more agreeable Figure in Life, than<sup>120</sup> they wou'd otherwise have done, and preserve them free from those Pedantick Airs w<sup>ch</sup> commonly appear in a Man of one Business only.

This Objection therefore is much more easily got over, than another which will naturally present itself to your Mind on reviewing our Scheme.

You will say our Course is abundantly too long, and that it is impossible to crowd so many Lectures into the Time usually allow'd for Education.

I am sure it is undeniably evident that this Objection can only be against the Course as attended with the Improvements I propose, for Experience has prov'd that<sup>121</sup> Mr Jennings's Course as he left it might be dispatch'd in four Years, and I who seldom fail'd to study my Lectures, and went over Part of them twice had a great Deal of Time to spare. We look'd on it as some thing very uncommon if our Lectures employ'd us more than four Hours a Day, including the Time spent in hearing them, so that I verily do apprehend that had our Work been double to what it was, we cou'd have born it without any considerable Inconvenience. I doubt not but I cou'd have gone thro' all the Improvements I here propose in Half the Time w<sup>ch</sup> I foolishly spent in Chess and other Amusements which Answer'd no valuable End.<sup>122</sup>

[f. 30/p. 55] But it is farther to be consider'd upon this Head, that many things in our Course might be contracted, to make way for the Improvements and Additions. 'Tis true there are few of Mr Jennings Pieces that cou'd be omitted (except about half a Dozen of the Miscellanies which on Examination you will easily distinguish from the rest) But Spanheims History of Controversies might as I said be laid aside, and the History of England might be refer'd to their private Studies, and I suppose that this Alteration wou'd make Room for at least 40 New Lectures.

However the most considerable Relief wou'd arise from the Change w<sup>ch</sup> may be made in the present References. Several of them no doubt will be superseded by the New Ones, which you insert; and of those that remain you will find many that may be reduc'd to a third Part of their Dimensions. And where it is necessary that they shou'd be very long you may save your Pupils Time, by making once for all an Abstract of them, and referring them to that Abstract for the present, making all such

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<sup>120</sup> MS: 'that'.

<sup>121</sup> MS: 'the'.

<sup>122</sup> David Fordyce, *Dialogues Concerning Education*: 'when the weather will not permit us to go abroad, we amuse ourselves with Draughts or Chess, by which games we both relieve and employ the Mind' (vol. 1, p. 33).

abridg'd References in a manner by w.<sup>ch</sup> they may be distinguish'd and advising them to read the Passage itself when they are most at leisure.<sup>123</sup>

With all these<sup>124</sup> Precautions I am perswaded that Logick, Pneumatology, Ethicks, and Divinity, enlarg'd and improv'd according to my Schema might be dispatch'd in rather less Time than M<sup>r</sup>Jennings and his Pupils employ'd in them.

But you will say allowing all that how will it be possible to find a Chasm sufficient to admit the Lecturing the eleventh Book of Euclid and M<sup>r</sup>Whiston's incidental Remarks, besides the additional Algebraick Questions, the new System of Physicks, which will be perhaps as long again as the former, Chaldee, Syriack, Samaritan, ancient Geography, the second Part of Criticks, Lectures on the Classicks and Fathers, and to add no more the third Volume of Miscellanies at least as large as either of the former and perhaps as both. To this I reply again that I question not [f. 31/p. 54] but the Vacant Time we had in our Course wou'd have been sufficient for the greatest Part of these Additions especially considering that several very long References in Jewish Antiquities and Criticks ought to be omitted or contracted. And that such a System of Physicks as I describ'd above wou'd save your Pupils the Tedious Labours which we were forc'd to submit to, in turning over a Variety of Books to search at all Adventures for something to the Purpose of our Present Lectures.

Thus comparing one Thing with another I am ready to imagine that this improv'd Course might be gone over in four Years allowing a Vacation of two Months every Year if in the remaining ten Months each of the Pupils wou'd study his Lectures six hours a Day. Especially if the Tutor wou'd give up the Liberty which M<sup>r</sup>Jennings took of reserving to himself one Day in a Week, (for he never read any Lectures on Thursday) since the last Alteration wou'd, in the Course of 40 Months of Business, be Equ<sup>i</sup>valent to the Addition of Six Months and some odd Days.

But after all I confess it wou'd be a little hard on both Sides to expect so constant an Application to Academical Business and therefore before I dismiss the Objection, I shall propose two Expedients, either of which may be sufficient to Remove the Remaining Difficulty.

It may be easy to throw part of the Scheme I have now laid, into the latter End of a Course at the Grammar School. There they<sup>125</sup> might learn Latin and Greek to such Perfection as wou'd make it less necessary to read the Classicks in the Lecture Room (tho' it wou'd nevertheless be proper to read those Lectures upon them which I propos'd) there also they might learn French and Hebrew, Geography, and the use of the Globes, with so much Geometry and Algebra, as might make them fit to take Larger Lectures of them from you. And this upon the<sup>126</sup> whole wou'd shorten your Business, by at least the Work of one Year.

[f. 32/p. 59] And here by the Way I cannot but observe, that if you approve this Expedient, it wou'd be very well worth your while to concert a Scheme of Education,

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<sup>123</sup> This passage suggests that Jennings gave students the full text of references and that to save time in the lecture room, Doddridge adapted this method by giving references to the author, work and page which the students would follow up themselves.

<sup>124</sup> MS: 'the'.

<sup>125</sup> MS: word erased.

<sup>126</sup> MS: 'upon the' repeated.

with some learned Friend in the Neighbourhood who wou'd be so generous as to sacrifice his own Repose to the publick good, in undertaking the Business of a School Master Knowing thoroughly your Academical Course, he might be capable of doing a great Deal more to Prepare Scholars for it, than is commonly done by Persons of that Profession or cou'd be done by anyone who had not enter'd into some Measures with you for that Purpose.<sup>127</sup>

But if you fail in your Attempt with Regard to this, as tis very possible you may, the only remaining Expedient which I think of to remedy this Difficulty now before us, is to spend five years in going over your Course. Every Body wou'd allow that it was a very good proposal, were it not that so many of our young Students are brought up by the Assistance of our publick Charities, now it woud be very Difficult to engage an Exhibition from the Fund for a fifth Year.<sup>128</sup>

I answer that as it is a new Demand it is indeed reasonable to suppose that it wou'd not immediately be comply'd with, yet I think it highly probable from what I know of the Character of those Gentlemen who are concern'd in the Management of these Exhibitions, that if they shou'd be appriz'd of the Particulars of your Scheme, and convinc'd of your Capacity to execute it, they wou'd most chearfully comply with the propos'd Alteration. Nor is it easy to imagine how the Money cou'd be better employ'd for the Honour and Service of the Dissenting Cause.

But suppose it shou'd not immediately be granted, a great part of the Inconvenience might be obviated by allowing the poor part of your Scholars their Board and Instruction for the last year, for Half the Price they paid before. To a Man of your Generous Temper I am sure the Proposal will be agreeable separate from all Views of Interest, but were there not that Generosity it were not to be declin'd. If your Pupils be Persons of any Gratitude, and afterwards make any [f. 33/p. 61] Figure in Life they will find out Ways amply to repay the Favour. Not to say that they might come in Part out of your Debt, before they left you, by preaching for you as they have Occasion, or by visiting your People in a Religious Way, and Catechising the Children in private, which wou'd be a Relief to you, an Improvement to them, and a Means of keeping up a Sense of Piety amongst your Pupils.

By all this I hope you are convinc'd that if things be prudently contriv'd, and dexterously manag'd, neither the Variety of Subjects, nor the Numbers of Lectures will be an Invincible Objection against the Course I have propos'd.

But I am well aware that there is one remaining Objection which will impress you more than either of the former, and probably it was the first that offer'd itself to your

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<sup>127</sup> Doddridge wrote to Isaac Watts: 'The hope I have of Assistance from M<sup>r</sup> Some who honours me w<sup>th</sup> his daily Converse & intimate Friendship is a great Encouragement to me in undertaking this Work' (Watts's 'Reply to Doddridge's "Account"', f. 4v). David Some was the minister at Market Harborough, where Doddridge lived from 1725 until 1729, until his death in 1737. It is not clear whether Doddridge anticipated the assistance of Some in his own academy, or imagined Some might take younger pupils, or whether he was simply registering the assistance Some had been giving him in his first years as a minister. In the event, Doddridge moved to Northampton in December 1729, so Some could not assist him.

<sup>128</sup> Several charitable trusts supported students at dissenting academies. Students at Jennings's academy received support from the Presbyterian Fund Board, and Doddridge's academy in Northampton received support from the Presbyterian Fund Board, Congregational Fund Board, and the Coward Trust. These trusts often examined the students they supported or demanded reports on their progress from the tutors. See also Coward Trust Minutes, DWL NCL MS CT.1, pp. 47-52.

Mind. How is it possible that one Man shou'd be Master of such Variety of Subjects in such a Degree as to be fit to instruct others in them.

I will not here repeat the Proposal I made above of dividing the Works between two or more which might intirely remove the Objection. Supposing that Scheme to be more impracticable than I really apprehend it, and allowing it to have some Inconveniences as well as many Advantages, I think it sufficient to answer at once, that it is by no Means necessary for a Man to be Master of all these Subjects in Order to his Lecturing from them to the Advantage of his Pupils.

The Proof of this Assertion is exceeding obvious, for all the world knows it is not the Design of Academical Education to make young People Masters of the Sciences they Study, which wou'd be a most ridiculous Attempt, but only to form their Mind to some general Acquaintance w.<sup>th</sup> them, and to put them in the Way of farther Improvements.

[f. 34/p. 63] Now I think it by no means Impossible for a Man of Genius and Application to know so much of all the Articles I have propos'd as to be capable of giving his Pupils such a Notion of them as may answer this End.

There is no Room to dispute against Fact. It is plain well known that Mr Jennings tho' he had himself no great Advantages in his own Academical Studies, yet made Such Improvements as that about the Twenty seventh year of his Age he was capable of understanding this Course with the Approbation of the most judicious Persons in these Parts, and of exceeding it to their Abundant Satisfaction. Now tho' I believe he has very few equals in the World, Yet I dare not assert that there is nobody like him. Much less wou'd I maintain that there is none who cou'd do in Ten Years as he did in Five. Yet even this might not perhaps be necessary. Do but consider now how many excellent Books have been publish'd since Mr Jennings died, and what an Advantage another wou'd have in finding so admirable Lectures almost made to their hand, and you will easily allow the Task I propose, easier than that which he perform'd, tho' I readily confess it to be very hard.

After all this I hope I need not enter into any further Apology for the Scheme I have propos'd, nor say any more to inform you what our Academical Business was, and what I cou'd wish your's might be, shou'd you engage in the Design on which you are now deliberating.

But you S.<sup>r</sup> are very well aware that the whole of a Tutor's Business, does not lie in the Lecture Room, and that it is not every man of so good a Genius, and so extensive Learning, as to be able to execute this Scheme there, who wou'd be fit to appear in that Character. Much of the Success of his more publick Labours wou'd depend on Behaviour to his Pupils in private Life. Mr Jennings was so admirable an Example in this Respect that I cannot forbear Descending into some Particulars, and shou'd I fail to do it while I have this Subject before me it wou'd be injustice to you as well as to him.

[f. 35/p. 65] It was Mr Jennings's principal Care that his pupils might be continually under the Influence of serious Piety. He knew that it was of much greater Importance to the World that they shou'd be good Men, than that they shou'd be Masters of Languages or Sciences, and therefore his Concern for the Latter never excluded a most sollicitous Regard to the Former.

From this Principle he wou'd never admit any into his Academy, unless their Characters were fair,<sup>129</sup> and there was some encouraging Reason to believe that they had consecrated themselves to the Service of God and wou'd devote their studies to him. No<sup>130</sup> Advantages of Genius or of Fortune cou'd engage him to accept of a Pupil, where this grand Qualification appear'd to be wanting. And if he afterwards discover'd any Thing in their Behaviour w<sup>ch</sup> seem'd inconsistent with the fear of God or tended notoriously to discourage it in others no Views of secular Prudence cou'd retain such in his Family.

Where he discern'd the Appearances of Religion he was exceedingly careful to cultivate and improve it. For this purpose he endeavour'd to engage us to an early Attendance on the Sacrament of the Lords Supper, as an admirable expedient to fix the Soul in a determinate Resolution for God, and to awaken such tender and lively Impressions as may carry it on in his Service with Vigour and with Pleasure.

In his whole behaviour he gave us a most amiable Example, of a warm Zeal for God, and a generous Concern for the Happiness of Mankind, and particularly of Compassion to the afflicted according to their Various Circumstances of Distress. He was remarkably active in the Dispatch of Business, and practiced the most resolute Command over his Passions, which were naturally very eager, tho' kept under such Restraint as very seldom to appear irregular on the greatest Occasions, or even on the Smallest, where wise and good People being least on their Guard are most frequently transported. He appear'd under an habitual Awe of the Divine Being and acknowledg'd [f. 36/p. 67] the Interposition of providence in all the Variety of Events as much as any I ever convers'd with. He seem'd always to be deeply sensible of his need of Assistance from God to carry him thro' the several Duties of a Minister and a Tutor, and it was plain from the whole Air of his Deportment, that he refer'd his Labours to the Service and Approbation of God rather than any Inferiour End. Nor ought I by any Means to omit the Affectionate Regard which he constantly profess'd toward the great Redeemer, which in Conjunction with the other Branches of his Character, did evidently shew that he had a lively and Practical Perswasion of the Truth of Christianity and that his Soul was deliver'd into the Mould of it.

I am very sensible that in some particulars I may seem to have deviated from the point before me which was to hint at some of the Methods which he took to cultivate a Sense of Religion in the Minds of those who were<sup>131</sup> committed to his Care. But when I consider the Silent yet commanding Instruction w<sup>ch</sup> was convey'd by such an Example, and the Weight which it added to his Addresses ^to us^ on Religious Subjects, I cannot allow it to have been an Impertinent Digression.

I question not but many of us were frequently affected, with the Seriousness and Tenderness with which he daily recommended us to God in his Prayers.

In these he took Occasion frequently to touch upon those Thoughts which might be peculiarly proper to engage us to Diligence and the prosecution of our Studies, and to form us to an humble, candid and benevolent Temper. You will easily apprehend that a Man of his Sense might do it without falling into the Indecency of preaching Prayers, which he us'd always carefully to avoid himself, tho' he did not severely condemn them in others.

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<sup>129</sup> 'I wait for Sufficient Recommendation of him as to sobriety from Impartial & Competent Persons', 'John Jennings's Description of his Academy'.

<sup>130</sup> MS: 'No' inserted by a later hand.

<sup>131</sup> MS: 'we'.

In his Family Expositions he not only us'd to give us the Sense of the sacred Authors, which he frequently did with a Surprizing Ease and Dexterity, but he made it his Endeavours to revive and awaken serious Impressions on our Minds by Warm and lively practical Exhortations suited to the Passage of Scripture he spoke from and the Character and [f. 37/p. 69] Circumstances of those to whom he address'd his Discourses.

Besides his daily Care, he us'd every Lords Day to call some of us into the Lecture Room, in the Interval between Afternoon Sermon, and Family Worship in the Evening to entertain us with some serious Discourse about inward and experimental Religion. The **Conversation** generally began with enquiring about what we were most impress'd with in the Sermon we heard that Day, which perhaps help'd him to judge more exactly of our Taste and to accommodate himself to it in the future Discourses. As we were talking he knew how to manage us so dexterously, that whenever the Conversation begun, it shou'd at length center in the Point which he intended, that so he might have an Opportunity of giving us those Admonitions which he thought our Characters and Behaviour requir'd and which were not proper in more Publick Company. When I consider how far he has sometimes gone back in the Hints he has given us at these Times, and at the same Time reflect on the Vast Variety of Business in which he was engaged, I cannot but imagine that he us'd to keep some little Memorandums of our Conduct to assist him on these Occasions; but I cannot positively assert. Be that as it will I am sure the Custom was useful to us on several Accounts, and among the rest as I gave him frequent Occasions of opening his Heart to us with the Appearances of an intire Freedom. As this was very obliging so it cou'd not but raise our Idea of him and added a new Lustre to many Circumstances of his Behaviour in Life, which without such an Intimacy we cou'd not have observ'd.

**Besides** all the religious Advantages which I have already mention'd, we had one day in a Month stately set apart from all secular Business, and intirely consecrated to the Exercise of Devotion. It was the Friday before the Administration of the Lords Supper which constantly occur'd every fourth Sabbath. This Preparation Day was observ'd as a Fast by those who chose it, and the Circumstances of the Family were so dispos'd as that there shou'd be Room to chuse it, without being taken Notice of by others, but nothing of this Kind was impos'd.

[f. 38/p. 71] About ten in the Morning we met in the Chapel which adjoyn'd to our house, and there ^after some time spent in the Offices of Devotion,^ Mr Jennings gave us a Lecture from the Pulpit on some Topick which was peculiarly Suitable to us as Students. These he compos'd with great Care and Exactness, far beyond what he us'd in his Sermons. The incomparable Discourses of preaching Christ, and of experimental Preaching, which he publish'd to the World just before his Death,<sup>132</sup> were drawn up and preach'd on such Occasions,<sup>133</sup> and there are several others of

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<sup>132</sup> John Jennings, *Two Discourses: the First Of Preaching Christ, the Second Of Particular and Experimental Preaching* (London: J. and B. Clark, 1723). With a Preface by Isaac Watts and, in the third edition of 1736, with David Jennings's translation of a letter by the pietist August Hermann Francke. Four English editions were published between 1723 and 1754. There were also editions published in Glasgow, Edinburgh and Boston. Philip Doddridge's copy is the 1736 edition, DWL 3005.C.15.

<sup>133</sup> Though Doddridge suggests the sermons were composed for the benefit of Jennings's students, the dedication to the printed volume of *Two Discourses* is addressed 'To the United Ministers of the

them now in my Hands which are admirable in their Kind, on Good Nature,<sup>134</sup> Wit, the Study of the Scripture, the Distribution of a Scholars Time, Devotion, self Examination Friendship &c He left some short Hints ^on^ other Subjects w<sup>ch</sup> he propos'd to have handled in future Lectures, and I hope if the rest of his Course should be revived this part of it will not be omitted.

**These** were some of the principal tho they were not ^the^ only Methods which he took to observe Religious Impressions on our Minds and to lead us on to superiour Attainments in Virtue, proportionable to the Improvements we made in Science. But I cannot dismiss this Branch of his Character, without observing his remarkable Care to form us to a **Catholick** Temper.<sup>135</sup> He knew that Nurseries of Bigots are the Devil's Magazines, from w<sup>ch</sup> he draws out the most fatal Artillery, to perpetuate the Destruction of the Church, and no doubt he had seen many Instances, that when young Ministers have taken it into their Heads, to imagine that a set of humane Phrases is the Gospel, and a particular Party of Christians is the **Church**, their Learning and their Zeal, will only make them the more formidable Instruments of Mischief.

To prevent that Temper of Mind in us which might have been so pernicious to the World, and wou'd certainly have been very uneasy to ourselves, it was his first and constant Care to form us to a Reverence and Affection for our Bibles, and to teach us to take our Religious Notions from thence, without any Regard at all to humane Names and Authorities in the Explications of them. You Sir will easily perceive that this Method would put an immediate [f. 39/p73] Period to a Great many Disputes which People disturb themselves and others with, tho' when they are laid in this Ballance they are altogether lighter than Vanity. A due Care in the Definition of Terms which was deeply inculcated in our Logical Lectures, superseded a great many other Controversies where both Parties are agreed in the Thing, and only Quarrel about the Manner of Expression. In other Cases where the Difference is of greater Importance, he did not by any Means encourage a Contempt of true Orthodoxy, yet while he was animating us to the most laborious Enquiry after Truth, and taking Care of himself to propose it in its clearest Evidence, he wou'd still be reminding us that **Christianity** was a practical Thing, and that as **Charity** was the most comprehensive Branch of that divine Temper w.<sup>ch</sup> the Gospel Revelation was intended to produce, nothing cou'd be more absur'd than to pretend to seek Truth and Order in the Neglect or Violation of it.

With the same Generous Views, he endeavour'd in all his Studies to work us up to a deep Conviction of the Limitation of our Faculties and the Imperfection of all humane Knowledge. As this might Answer many useful purposes, so it particularly tended to engage us rather to pity than insult or abhor those who were entangled in Error as we desir'd their Compassion and pardon for Mistakes which 'tis more than possible they may discover in us.

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several congregations of Protestant Dissenters in the counties of Leicestershire, Northamptonshire, Warwick, and Rutland' (sig. A3).

<sup>134</sup> MS: blank space after 'on'.

<sup>135</sup> In letters to Clark (*Cal.* 35) and Nettleton (*Cal.* 53) in 1722, Doddridge described how Jennings placed emphasis on free inquiry and adopted different positions according to the particular question. See Isabel Rivers, *The Defence of Truth through the Knowledge of Error: Philip Doddridge's Academy Lectures* (London: Dr Williams's Trust, 2003), p. 10.

He very much encourag'd our reading those Books which are written with the most candid Spirit, and our Study of those Histories which represent Imposition, Persecution and party Zeal, in the most natural and so the most odious Colours.

If he discern'd any appearance of Bigotry in us, tho' in the Cause which he himself embraced, he always discourag'd it to the utmost, and if ever he heard any peevish or contemptuous Reflections on whole Bodies of Men he wou'd rebuke them immediately and sometimes with a Severity which he seldom us'd but on very important Occasions.

[f. 40/p. 75] He took Care to establish us in those Principles and Sentiments of Christian Liberty on which I perswade my self<sup>136</sup> the Dissenting Cause will subsist, till it be happily lost in universal Catholicism: Yet he always taught us to treat the Establishment with Respect. He sometimes attended on the Divine Worship at the Parish Church, and most willingly allow'd us the like Liberty and if we happen'd to hear ourselves abus'd and condemn'd there, he taught us rather to Pity than to retaliate so scandalous a Prostitution of the Ordinances of Religion to subserve the Purposes of Hell.

Upon the whole I wou'd hope that however we may have fail'd in any other Parts of our Course, we have always succeeded here; and that there is not one of his Pupils, who does not sincerely respect a Man of Learning and good Sense, Moderation and Piety wherever he appears, and who cannot rejoice in the Acquaintances and Friendship of such Persons without any Distaste at the Diversity of Perswasion or Communion.

But I have enlarg'd too copiously on our Tutor's Care to cultivate a Pious and Catholick Temper in all the Students committed to his Charge. I must therefore only touch upon his generous Concern, for our secular Interest, which yet I cannot omit to mention w<sup>th</sup> every pleasing Acknowledgement.

He express'd a particular Regard to those of us who were oblig'd to others for the Support of our Education, I question not but it was for our Sakes, that he took care to secure an Interest in Persons who were themselves in flourishing Circumstances, or who had some Concern in the Distribution of Publick Charities, that he might serve us by Recommendations to them. I remember several Instances in which he has procur'd Assistances of this Kind in the most easy and engaging Manner w<sup>ch</sup> we can imagine: so that where I have been concern'd, I have known nothing at all of it till we came to make up our Accounts (which we did every Half Year) and then have seen it enter'd in my Bill by way of Ballance.

I look upon it as a farther Instance of the Generosity of his Temper that he never made any Difference in the Manner of his Behaviour towards [f. 41/p. 77] those of us who were oblig'd to him on such Occasions as these, and others who had considerable Estates of their Own except it were in the Choice of Closets, in which those who had paid a Guinea extraordinary on their Entrance on the first Closet, had the Liberty of Chusing before those of their own Class who were excus'd from that Charge: Yet this Priviledge of their's was limited with such Conditions and manag'd with such Address, that I had gone thro' above Half my Course before I knew any Thing of the Matter.

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<sup>136</sup> MS: repetition of 'on which I perswade my self' deleted.

It was a farther and very important Instance of his Generosity, that he gave us the free Use of all his Books, which were divided into two Libraries. The first was common to the whole Academy, and consisted of Classicks, Poetry, History, Travels, Practical Divinity, &c, which might be entertaining and useful in any Part of our Course. The Second was appropriated to the use of those who had ent' red on the Business of the fourth Half Year and consisted principally of Criticks, Philosophy, Ecclesiastical History, Fathers and Polemical Divinity which if we meddled with them too soon wou'd only have confounded us, and have hinder'd us in the Studies which were our immediate Business.<sup>137</sup>

The Books did no doubt receive some Damage from our Use of them, which was not always so careful as it might have been, but I reckon that was more than counterballanced by the Presents which were made to the Library by the Pupils and others, not to mention the Obligations we thought ourselves under on this Account in particular to do all that we cou'd to assist M.<sup>rs</sup>Jennings in disposing of the Books after our Tutor's Death.<sup>138</sup>

I must omit many other Particulars, in which M<sup>r</sup>Jennings express'd the humanity of his Temper, and only observe as to the general Air of his Behaviour that tho he was not naturally inclin'd to use much Ceremony, yet he always practiced what I take to be the truest Complaisance, a Care not to oppose our Inclinations where there was no Necessity of doing it, but to oblige in Trifles as Opportunity offer'd. Which inconsiderable as it may appear on the first Mention of it, is really of so great Importance that the wisest and best of Mankind must never expect to be belov'd without it.

[f. 42/p. 79] He knew the pride of young fellows who just begin to fancy themselves Men, and there was hardly any Thing in which he shew'd the Superiority of his Sense more, than in the Methods which he took to wear it off and in the Mean-Time to manage it so as that it might turn to some good Account.

In this View he humour'd us in a great many little Impertinencies and Follies that he might have it in his Power effectually to oppose others which were more important. It was a Maxim with him not to trouble us with Reproof for those trifling Indiscretions which Age and Experience wou'd quickly correct without such **Mortification**. In these Cases he wou'd content himself with dropping an oblique Hint, which might lead us to reprove our selves, and so excuse him from an Office which he seem'd never to undertake without Regret. And when faithful Friendship oblig'd him to engage in it, he always Studied to Temper the Admonition with the most mollifying Circumstances. He generally did it in Private and of a Lord's Day Evening, when he might hope that our Spirits were impress'd with religious Sentiments, and that we were most desirous of Learning the Knowledge of our Selves, that we might reform every Thing which was amiss. He season'd the Reproof with many **Commendations**, and I question not but we were so complaisant to our

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<sup>137</sup> 'there being 2 Libraries set forth for their use, as they please, one for the Lower Class, & another for the higher', 'John Jennings's Description of his Academy'.

<sup>138</sup> Doddridge's will, dated 4 July 1749, bequeathed his library 'excepting one hundred English books . . . which my wife shall choose for herself out of those not given by other persons for the use of the academy' to the Coward Trust and requested that a set of his works in print be placed in the library. The Coward Trust purchased his private library and the books went to Daventry academy (McLachlan, p.173).

selves as verily to believe, that it was his great Respect to the more valuable Parts of our Characters which engag'd him to this Attempt to give it a finishing Stroke. The **Consequence** of this was that we often thought our selves obliged to him for saying those Things to<sup>139</sup> us, which wou'd otherwise have provok'd us beyond all Patience. And tho it is very probable that People of a severe Temper wou'd blame such a Conduct, as soothing the Vanity which ought to be mortify'd, yet the Effect often shew'd that it answer'd the End immediately proposed. And it was our Tutor's Opinion that some considerable Degrees of Self Esteem were absolutely necessary to carry a Man honourably thro' Life especially in a Publick Station.

On this Maxim he constantly<sup>140</sup> avoided everything in his Conversation w<sup>th</sup> us, w<sup>ch</sup> had an Air of Scorn & Contempt, and on the contrary seem'd to pay a very great Deference to Understandings which were very much inferiour to his own. He wou'd often advise w<sup>th</sup> his Pupils concerning his own Conduct when to be sure by [f. 43/p. 81] that very Consultation he principally aim'd at instructing them, and at other Times he wou'd take a Hint from what they said, and compliment them with having lead him into a Valuable thought which was perhaps intirely out of their own Reach.

He urg'd us to have an Eye to the improvement of those Lectures we had gone over, and wou'd insert new References on our Recommendation, and wou'd sometimes publicly acknowledge, that they were chose with great Propriety, and that he thought himself exceedingly oblig'd to us for our Assistance. By these honest Artifices he kept us in good humour with our selves, and gave us such an Opinion of the Reputation we had already gain'd with him, as made us more solicitous to preserve it than we shou'd have otherwise have been<sup>141</sup> to obtain it. Not to say how much it wou'd inhance our Idea of his Good Sense, to see that he cou'd form so true a judgment of ours.

To this obliging Manner in Conversation he often added an Air of humour and Pleasantry, which was exceedingly agreeable, but it never descended to a Levity which cou'd render him the just Object of Contempt. He well knew that Authority might be maintain'd, without a haughty and imperious Behaviour, and that in this Relation, as well as in some others, it is most effectually secur'd by avoiding all ^the^ unnecessary Ostentation of it: therefore he commonly treated us with as much freedom, and good humour, as if he had been only an elder Brother.

But if we ever came directly to oppose him, tho' it were in the most trifling Instance you can imagine, he was inflexibly resolute. We were oblig'd to desist from our Pretensions, and Publickly to ask his Pardon if the Opposition had been publick, or we were excluded the Lecture Room, and in Danger of Being sent home to our Friends, as persons whom he cou'd not serve in his own Way, which was the phrase he often made use of on the Occasion. This we thought an unreasonable Stiffness, when we were personally concern'd, and us'd to make tragical Outcries against it, being so simple as not to see that when we directly or positively oppos'd him, tho' in ever such a Trifle, the Question was who shou'd govern.

[f. 44/p. 83] When I am speaking of this part of Mr Jennings Conduct, it is very proper to add, that there was an Apparent Disinterestedness in all his Behaviour, which

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<sup>139</sup> MS: 'to' repeated.

<sup>140</sup> MS: word erased (perhaps 'was') after 'he'.

<sup>141</sup> MS: repeated 'have'.

made this Steadiness and Resolution abundantly more graceful that it wou'd otherwise have been. It was as evident as the whole Course of his Life cou'd make it, that he was not set upon that paltry Care of getting Money w<sup>ch</sup> by a Strange kind of Enchantment does sometimes enslave the Minds, even of Christians and Scholars. Wisdom and Grace taught him to contract his Desires within narrow Limits, and as for his Family, tho' he had not a large Estate to leave it, there was enough to secure them from Want. He therefore scorn'd the Thoughts of sacrificing his Honour and Usefulness in any Degree to the Views of secular Advantage. And this commanded our Esteem and Reverences, and gave him an Air of generous Liberty, which a Man of a Mercenary Temper, may endeavour to imitate after a very aukward Way, but will never be able to support.

The Constancy of his Resolution particularly shew'd itself, in keeping stated Hours for Domestick and Academical Business, which he never varied but on some important Occasion.

We always rose at Six in the Morning from March to September, and at Seven from September to March. A Quarter of an Hour after the Bell rang for Rising, it summon'd us to Family Prayer. After reading the Scripture, Expounding, Singing and Prayer we breakfasted and as soon as that was dispatched which was generally in a Quarter of an hour, M<sup>r</sup>Jennings went into the Lecture Room attended by the first Class. The Rest waited in their Closets, and review'd their Lectures till they were call'd in their Turns, the Seniors retiring into their Studies as soon as M<sup>r</sup>Jennings dismiss'd them. When he had four Classes running at a Time, which was the most his Course wou'd Admit, he generally dispatch'd the Lectures between the Hours of seven and eleven in the Forenoon. We commonly din'd at Twelve. Till two we staid below or us'd some Recreations abroad if the Weather wou'd allow it. All the Afternoon was at our own Disposal, but we generally retir'd to our Studies between two and three and continued there till about Seven. Then the Bell rang for Supper, and after Supper M<sup>r</sup>Jennings gave one of the Lower Classes a Lecture till about half [f. 45/p. 85] an Hour past eight. Then we were again call'd to Family Worship as in the Morning, only with this Difference, that in the Morning one of us pray'd in our Turns, and in the Evening M<sup>r</sup>Jennings himself. The Scriptures were read from Hebrew, Greek or French as I told you above in an established Course in which the New Testament was gone over once every Year, and the most useful Parts of the Old once in two Years. Immediately after Prayers M<sup>r</sup>Jennings requir'd an Account of us of our private Studies for that Day, and gave us his Remarks on the Several Books we had been reading, and was very ready to hear those w<sup>ch</sup> we had made; and by this Means all enjoy'd some Benefit by the Studies of each. When this was dispatch'd, we came to a tryal for the Violation of Laws relating to talking Latin (which we were oblig'd to do within certain Limits of Time and Place) or to the Regist'ring the Books which were taken out of the Library. These Laws were purposely contriv'd with some Ambiguity, in the Manner of expressing them, which might leave Room for Debate;<sup>142</sup> and the Controversies arising from them, were determin'd by the Vote of the Major part of our **Society**. After this in the Winter Time we spent about an Hour in some Stirring Exercise Mondays, Tuesdays, and Fridays and quickly after went to Bed.

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<sup>142</sup> Irene Parker reproduces a set of rules signed by Doddridge, dated 'Dec 10<sup>th</sup> 1743' which account for all aspects of academy life from morning prayers to lock-up at night and do not admit any ambiguity. DWL NCL MS L.2/4, transcribed in Parker, pp. 147-153, and Michael Deacon, *Philip Doddridge of Northampton* (Northampton: Northamptonshire Libraries, 1980), Appendix IX, pp. 191-198.

I cannot forbear mentioning it, as a Remarkable Instance of our Tutor's Prudence, that he was careful to prevent any Thing w<sup>ch</sup> might lead us into the Mispense of Time, and render our Minds unfit for study. With these Views he easily diswaded us from Cards and Dice, nor did he much encourage Chess, very truly Judging it to be rather a Labour than a Relief to Thought.

But he was above all careful to secure us from the Intanglements of Love, that most Tyrannical Passion, which commonly finds Men idle, but always makes them so, I cou'd illustrate his Conduct on this Head by some remarkable Particulars, were not the Subject exceeding delicate and Peculiarly improper for me to discuss.

I only add that whilst this excellent Man was thus taken up with the Work of a Tutor he did not neglect that of a Minister. He preach'd constantly every Lord's Day and in his Sermons had always something suited [f. 46/p. 87] to the different Capacities of his Hearers. Amidst the most plain and serious Address to the People there was always something to employ Attention, and charm the Mind of the most accurate and judicious. He was particularly careful to avoid those Faults in Preaching which Young Students are most apt to fall into; an Affectation of Politeness and Elegance on the one Hand, or the Formalities of strict Demonstration on the other. He always digested his Thoughts with great Care and furnish'd himself with a Collection of apposite Scriptures, but was not commonly very curious in preparing his Expressions, which he found to flow in upon him with great Copiousness, and Propriety, when his Heart was warm'd with Devotion and Humanity; as it generally appear'd to be in all his Ministrations.

He commonly spent the afternoon in Visiting his People, except about 2 in a Week, which he reserv'd for his private Study. He endeavour'd to manage his Visit in such a Manner as might most effectually advance their Spiritual Edification. And he us'd great Freedom in communicating to his Senior Pupils, any Thing remarkable which occur'd in the Conversation of plain Christians, which he was under no obligation to conceal.

These S.<sup>r</sup> are some Instances of M<sup>r</sup>Jennings's Management, which I thought it highly proper to communicate to you, and when you reflect upon them you will not wonder than I so often speak of it as one of the most happy Providences of my Life, which committed my Education to his Care.

When I seriously consider what he was and he ^wou'd^ probably have been and at the same Time recollect that he was remov'd out of our World in the 35.<sup>th</sup> year of his Age and but eight years after his Entrance on the Work of a Tutor, my Mind is fill'd with a Mixture of Sorrow and Amazement. Surely there is none of his Pupils of so disingenuous a Temper as not to entertain the most respectful Remembrance of him, and the most tender Regard to the dear Remains of [f. 47/p. 89] his Family, and as I have been under peculiar Obligations to him, and to some of them, I shoud be peculiarly inexcusable shou'd I fail in either.

On the whole therefore it wou'd be easy for me to break out into something very passionate, if I wou'd indulge to the Show of my Affections; nay it is very difficult to refrain from doing it. But I will not give Way to the Fulness of my Heart, nor to those Tears which have often forc'd themselves into my Eyes since I begun this Letter. I wou'd rather chuse to express my regards to the Memory of so great a Friend, in a more manly and rational Way. And I can recollect none more proper than this

Attempt, to continue the Remembrance of this useful scheme he had form'd, and if possible to revive the prosecution of it. A Scheme which I verily believe to have been dearer to him than his Life; and w<sup>ch</sup> nothing could have made<sup>143</sup> him Willing to res<sup>i</sup>gn, but the humblest submission to the divine Disposal, and the Prospect of those Nobler Services which he is now attending.

Shou'd you my dear friend undertake to carry on this Design, I heartily wish you Success in it. And I perswade my self it is consistent with all the Veneration I owe to the Memory of my excellent Tutor, to tell you I shou'd rejoice to see you as far exceeding the Model which he form'd, as I think that to have exceeded any other, which I have had an Opportunity of acquainting myself with.

But after all Friendship will oblige me on this Occasion to remind you, that this is a Resolution which ought not to be taken<sup>144</sup> up without the most mature Deliberation since many considerable Difficulties will lye in the way of an Attempt to execute it.

I am very well aware that the Natural Vivacity and Chearfulness of your Temper will immediately fix upon something very splendid and agreeable, in the Idea of an Academical Tutor. You will presently think of a Mind stock'd with a rich Variety of useful and ornamental Knowledge, daily [f. 48/p. 91] communicating its Treasures to those who are desirous of receiving from them, and daily increasing its own Possessions by such a Communication.

You will imagine your self surrounded with a Knot of ingenious, diligent, pious, and grateful Youths, attending on your Instructions with Pleasure and rejoicing at the New Light which they are receiving from you in every Lecture: improving not only in Learning but in Piety while they are taught in all the several Branches of their Course to acknowledge God and direct their Enquiries and their Labours to his Glory. And perhaps you will join the tender Thoughts of seeing in this delightful Circle some helpless Orphans whom you have taken under your Care, and who regard you as a Father as well as a Tutor. You will think of giving your Pupils up to the World w<sup>th</sup> Honour and Acceptance, and Imagine you see the Garden of the Church adorn'd and refresh'd, by Plants w<sup>ch</sup> grew up under your Shade. You will think of retiring gracefully from a Life crown'd with the most honourable and important Services while you leave behind you a most fragrant Character and those Seeds of Learning and Piety, on which future Ministers and Tutors may be form'd, who in remotest Ages may have Reason to bless God for you. And to close so fair and so glorious a Prospect you will fix your Eyes on a Crown of distinguished Lustre above, and rejoyce in the Triumphant Hope of being made Ruler over ten Cities.<sup>145</sup>

I acknowledge <sup>^</sup> y<sup>t</sup> <sup>^</sup> these Views are Rational in themselves, as well as suitable to the Humanity and the Piety of your Temper. But I must presume to remind you, that there is a Counterpart to such Reflections as these, and if that be overlook'd the Work will be rashly undertaken, and these Splendid Hopes in a great Measure disappointed.

It will be impossible to attain to any tolerable Degree of Knowledge on such a Variety of Heads as we have been surveying and especially to penetrate so deeply

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<sup>143</sup> MS: 'have' repeated after 'have'.

<sup>144</sup> MS: 'be' repeated after 'be'.

<sup>145</sup> Luke 19:17: 'And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities'.

into many of them as you will be oblig'd to do, without the most constant and resolute Application to Study. You must break thro' a Thousand Enlargements, which wou'd lead you to that Time, which these Preparations will necessarily demand. Many Hours must be taken from sleep, and many from the Conversation of your Friends, and other Amusements which you now very [f. 49/p. 93] innocently allow yourself in. And perhaps some studies or Correspondencies must be broken off, which give you a great Deal of Pleasure, and cannot be resigned without much Regret. You must lay yourself under many Restraints for the Preservation of your Health, which will otherwise quickly be<sup>146</sup> ruined by such a Degree of Application and Labour. You must immediately contract some very agreeable Expences, that you may have Money to lay out in Books. And tis very possible that in the Pursuit of these Studies, you may be oblig'd to spend several Years in Retirement, and to decline the Offer of Settlement in a more Publick Station, which might upon other Accounts be very desirable.

When you have made your way thro' these Difficulties, and come to appear under the Character of a Tutor you will find yourself surrounded with others which will be still more formidable than these, I will not urge the Necessity of applying your self to constant Business which by that Time will be grown familiar to you as to have lost a great Deal of its Uneasiness: I will not insist on your being still oblig'd to lay aside many Amusements and Pursuits which wou'd be very agreeable, and in other Circumstances might turn to some Account. Besides all this you will probably, be expos'd to a great Deal of trouble with the Tempers of those with whom you are concern'd.

After all the Caution you can use, it is possible some of your Pupils may prove irregular and vicious in their Behaviour, and so may oblige you to banish them from your Family, which cannot be done without some Inconvenience and Regret. Others of more sober and regular Characters may perhaps be Lads of a very narrow Capacity: and then you must take a World of Pains with them to make them understand what to you is clear as the Sun, and the rest of the Class will be incumber'd with their Dulness, and sometimes will be ready to complain of it as a Grievance.

In others of a superior Genius you will perhaps find a disagreeable Temper, and something of this Nature must be expected in all, for some Degree of Insolence and Pride are almost inseparable from a young Scholar. If you restrain them from any Thing they have a fancy to, be it ever so unreasonable they will censure it as Tyrannical Usurpation upon their Liberties, and if you assert your Authority in the most necessary [f. 50/p. 93] Instance, they will perhaps, like some that I have known, imagine themselves witty in calling you their perpetual **Dictator**, and the Remembrance of a Thousand Obligations will be lost, under the Impression of an Imagin'd Injury.

Some such Difficulties you must expect from your Pupils and others may arise from a different Quarter.

The **Tory Clergy** in your Neighbourhood may perhaps think themselves bound in Conscience to single you out for the Mark of their most Jealous Opposition, since it will be your profess'd Business to perpetuate a Succession of those who may support

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<sup>146</sup> MS: 'be' omitted.

what they call a Damnable Schism.<sup>147</sup> It is too evident that many of them seek to atone for their Scandalous Ignorance, and Vice by the Vigour with which they engage in this Holy War. And tho' their Hands are indeed chain'd up from offering you any Violence, and you will laugh at the Terrour of their Anathema's, yet it is certain they, and all under their Influence will be watching for Opportunities of sinking your Character, and if you do not behave with great Caution they may find out ways of doing you some real Prejudice.

Nay it is possible at least that some of your own Brethren may not treat you so kindly as you cou'd wish (unless it shou'd be your Happiness to settle in these Parts of the Country where Harmony and Catholicism are more triumphant than in any other Place that I am acquainted with) Elsewhere, perhaps you may find some, who wou'd envy you for appearing in a Station, for which perhaps they may imagine themselves to be much better qualified. Vain of some one Part of Learning w<sup>ch</sup> has been their only Study, they may perhaps despise your more extensive Knowledge, as superficial & trifling when compar'd with theirs, but especially if it be, as I perswade myself it will be, your profess'd Judgment that Scripture is to be the only Standard of Orthodoxy, and if out of a Regard to that, you dare to depart from some consecrated forms and receiv'd Opinions, you must expect to be very severely handled by those who are enslav'd to them: for they will think themselves indispensably oblig'd to oppose your Reputation and Success, lest you shou'd propagate your mischievous Notions, and fill our Churches with Hereticks and Seducers.

[f. 51/p. 97] Far from proposing to your self any secular Advantages by this Profession of Life, you must enter upon it with a Resolution of Spending as well as being spent in the Service,<sup>148</sup> A great Deal of Money must every year be laid out in Books, and some perhaps on the **Apparatus** necessary for the Lectures of Experimental Philosophy.<sup>149</sup> Your own Charity must Partly<sup>150</sup> assist that of others in maintaining some of your Pupils and if you desire to secure the Esteem and Affection of those that Board with you, there must be a generous neglect of many little Frugalities in Housekeeping, which cannot be scrupulously attended to, without an Air of Meanness, which you must solicitously avoid.

But as this is more properly the Concern of the Mistress of a Family, the mention of it naturally leads me to add that if you determine on this Employment it will oblige you to extraordinary Caution, and perhaps by some self Denial in the Choice of a Wife. A Variety of Charms which transport the Passions must be given up, while you fix on a Woman whose Character will Approve itself to your severe Reason.

The Lady you Chuse for the Companion of your Life, must not only in the Main be religious, prudent and good humour'd, but she must be Mistress of an Heroick Degree of Virtue.

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<sup>147</sup> Following a dispute with the Anglican curate James Wells about preaching in Wells's parish, Doddridge was prosecuted in 1733 by the Chancellor of the Diocese of Lincoln for running an unlicensed academy. Doddridge gained high profile support (including from Walpole) and the case was dropped. See *Cal.* p. xxii and letters 392-413, and *ODNB*. The Schism Act (1714, repealed 1719) was designed to prevent dissenters from educating their own ministers and from running schools.

<sup>148</sup> 2 Cor. 12:15.

<sup>149</sup> Scientific Instruments 'were purchased by a small contribution from his students at their entrance' (Orton, p. 91) as well as with gifts from friends (McLachlan, p.174). The Coward Trust paid for the repair and purchase of instruments for John Eames's and David Jennings's academy in London (DWL NCL MS CT.1, p. 76).

<sup>150</sup> MS: 'part' corrected to 'partly' in another hand.

She must have a Soul capable of being touch'd with a generous **Ambition** of seeing her **Husband** truly great and honourable, by being eminently useful in Life, and to this Prospect she must be willing to sacrifice many of those Things which it is accounted the Glory of other Women to regard. With the lively relish of the Pleasures of your Company, she must be willing to resign it for almost the whole Day, to your various Services w<sup>ch</sup> will require your Attendance. She must know how to comply chearfully with those Expences which you think necessary for the Improvement of your Academy, and rather Animate than discourage you in every noble and generous Design. In the management of your domestick Affairs, she must condescend to a great many little Cares, w<sup>ch</sup> are far below the Elevation of her Genius. She must practice constant Frugality with an Air of Indifference and must deny her self and perhaps her Children, in a great many little Indulgences, that she may humour your Students in some trifles, w<sup>ch</sup> she will know to be their fault to desire and expect.

[f. 52/p. 99] If she have not a pretty high Spirit, and cannot upon Occasion act as Mistress, she will soon grown a Cypher in such a family: and if her Passions are not under constant Command all will be thrown into Confusion, and you will have the largest Share of the Perplexity.

With all this Sublimity and Fortitude of Mind there must be Politeness and good Breeding, Humour and Wit, Vivacity and Chearfulness to make her Conversation entertaining to you. And to compleat her Charms a Mixture of Female Tenderness to sooth your Mind in the Midst of its Fatigues; and to give it that delicate Kind of Pleasure, which is only to be found in the Company, and the Heart of an amiable Woman.

You Sir who are not so Happy as to be acquainted with **M.<sup>rs</sup> Jennings**, may perhaps suspect that I am drawing an Imaginary Character but had you convers'd with her as I have done, you wou'd rather wonder that I had so imperfectly describ'd a Lady, with whom I have had the Honour of so long and so intimate a Friendship.<sup>151</sup>

I am far from asserting that there are none who resemble her in all the most excellent Parts of her Character, yet I must readily acknowledge it as difficult to find such an One, and when she is found it will perhaps be more difficult to obtain her: Especially if she be Mistress of such a Fortune as will be necessary to support the generous Expences of such a Relation, without the Ruin of your Domestick Affairs, which I am sure is a Circumstance that ought to be regarded.

**Thus** Sir I have endeavour'd as fairly as I cou'd to ballance the Accounts and have represented what is most discouraging as well as most agreeable in the Prospect and leave you upon the whole to judge for your self what it is proper for you to do in the Affair. I by no means pretend to determine for you, but if you insist upon knowing my Opinion it is in short this. The Difficulties that lie in the Way, tho' great are not invincible, and the Prospects of Usefulness seem to me so far to counter ballance them, that I imagine if you engage in the Work with proper Diligence and Caution, and an humble Dependence of the [f. 53/p. 101] Divine Assistance, there is a fair Probability of your going thro' it w<sup>th</sup> great Honour, Pleasure and Success. And after having said this there is not Room to add any Thing more of the Opinion I have of your Genius & Character.

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<sup>151</sup> Doddridge lodged with Mrs Jennings from 1725 to 1729. See *ODNB*.

If after serious Consideration and at the Advice of much wiser Friends, you think it proper to engage in this Employment, and revise the Scheme I have delineated above, you will perhaps complain that I have forgot one Part of your Request, which was to give you my Thoughts on the proper Method of prosecuting your preparatory Studies.

In answer to this I must frankly declare you over rate my Abilities in<sup>152</sup> asking my Advice. I am my self but a Beginner in Learning and need the Instruction of others in the Cultivation of every Article of it. The most therefore that I can possibly do in Compliance with your Request is to drop a few Hints as to the general Order of pursuing your Enquiries, referring you to those who are eminent in the Learned World for more ample Directions upon each Head.

I might excuse myself from this till I knew your Determination on the Main Question in debate, however I am willing to dispatch all I have to say on this Subject at once, and therefore taking it for granted that you determine in the Affirmative, I will Venture to tell you in the general how I wou'd manage my Studies were I in your Place, and cou'd have the Resolution to stand by my own Schemes.

I am inform'd and heard it with great Surprize that Mr Jennings on the perswasion of some Judicious Friends enter'd upon the Business of a Tutor in the 27.<sup>th</sup> Year of his Age, without any more than three Months spent in immediate Preparation for it. So that he studied and compos'd all the most considerable Lectures while he was teaching his Pupils the Beginning of their Course. His wonderful Genius, and <sup>the</sup> great Improvements he had before made in the Several Parts of Learning, might excuse such a Precipitation in him and when I consider that God intended him so short a Period of Life [f. 54/p. 103] I cannot but Imagine there might be a peculiar Direction of Providence in it since he had Taken Several Years more, his Plan the more perfectly form'd might never have been put in Execution. However if I were to revive it I shou'd think it necessary by the Divine Permission to spend between Five and Six Years in Procuring my Materials and forming my Mind, and shou'd Providence continue my Life and my Health, and succeed my Studies according to my Wish I shou'd not think of opening my Academy till about Midsummer 1734. rather than the beginning of the year that the Pupils might have the Opportunity of travelling more commodiously in the Vacation between one Year of the Course and another. I cou'd not dispatch the Preparation I shou'd propose in Less Time than<sup>153</sup> I shou'd allow my self on that Hypothesis, and I imagine that the 32<sup>d</sup> year of my Age wou'd be early enough to appear in the Character in w.<sup>ch</sup> a Man wou'd make but a very odd kind of Figure if he had not worn off the Levities of an earlier Youth.<sup>154</sup>

Shou'd you Sir think fit to fall in with this Project as to this Circumstance of Time, I suppose it wou'd be your first Business to peruse with great Care and Attention the Principal of those Lectures which Mr Jennings read to his Pupils, excepting<sup>155</sup> those w.<sup>ch</sup> were either Philological, or Mathematical, or Physical, especially his Logick, Pneumatology, Ethicks and Divinity. that being pretty well Master of them you might know how to refer what you met with in Reading, Conversation or Reflection to the Improvement of them. These with Jewish Antiquities, Criticks and

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<sup>152</sup> MS: 'is'.

<sup>153</sup> MS: 'that'.

<sup>154</sup> Doddridge was twenty-seven when he began taking a group of pupils through the lectures. See Rivers, *Defence of Truth*, p. 12.

<sup>155</sup> MS: 'accepting'.

Miscellanies might easily be dispatch'd by Midsummer<sup>156</sup> allowing 4 Hours in a Day for the Study of them.

You will then enter on the first of the five compleat Years which we propos'd to allot to preparatory Studies. Now I wou'd Imagine it wou'd be very proper to employ that and the next year in the Study of the Scriptures in the Original and of the most celebrated Classicks both Latin and Greek. As you proceed you may collect many valuable Materials for your Lectures on the Classicks (p 42 &c) and for the Second Volume of your Criticks (p 52) and these Collections will be continually improving, [f. 55/p. 105] for I perswade myself that in the following Years you will not be able to neglect the Classicks intirely: and as for the Scriptures tis certain both as a Minister and a Tutor you will have infinitely more Concern with them throughout the whole Course of your Life than any other Books whatsoever and most of your other Studies will be refer'd to the Explication of them.

In the Third Year of Preparation you may read the most celebrated Writings of the Fathers who lived in the three first Centuries, with the Ecclesiastical History of those Times which will furnish you with Materials for your Lectures of the Fathers (p 54) and of Christian Antiquities (p 54,5)

I wou'd observe by the Way that when I propose your employing yourself principally in those Studies during the three first Years, I don't mean that you shou'd confine your Self to make them the whole Business of your Life for that Time. You may divert your self for a few Hours in a Week with the easier Parts of the Mathematicks and before the End of the third Year may probably have dispatch'd the 7 Books of Euclids Elements (p )<sup>157</sup> and Mr Jennings's Algebra, Hydrostaticks and Mechanicks. When you have made your self Master of the Greek Language so far as to read it very readily, which you will do it in a few Months, you may now and then take a Day for the Syriac, Chaldee and Samaritan, and maybe tolerably well acquainted with each by the End of the third Year, and continue improving in those that follow. Besides these Articles you may find Time to read some choice English and French Books which are famous in the Learned World and do not treat peculiarly on Subjects reserv'd to the following Years

I propose that the fourth and half of the Fifth Years shou'd be chiefly employ'd on the Study of Natural Philosophy, for which you will be something prepar'd by those Mathematical Lectures which were the Amusement of the former Years. In eighteen Months you may read over the Writings of most of those celebrated Philosophers which I [f. 56/p. 107] mention'd (p 37) and of others who do not enter too deeply into the Mathematicks, and yet write with Accuracy and judgment. From these you may in this Period collect ample Materials for your Physical Lectures entertaining your self at odd Times with Oriental Languages, the Classicks, and the Fathers.

In the Latter Half of this Fifth Year it may be proper to review several of your Collections,<sup>158</sup> that you may be prepared to enter your first Class at the Beginning of

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<sup>156</sup> MS: word erased after 'Midsummer'.

<sup>157</sup> Empty parentheses to which Doddridge perhaps intended to return and fill in once he had completed the letter. These appear five times in the manuscript; the other four are on f. 57/p. 109.

<sup>158</sup> 'These *Collections*, consisting of such beautiful Expressions or Reflections as the Reader *Admires*; or such difficult and obscure Passages as he *Explains*; or of such Characters of Persons, or Descriptions of Actions as he thinks worthy of *Imitation*; or of such Geographical or Chronological Remarks as appear to him *Material*; or of whatever else he conceives either useful for himself to *Remember*, or to

the next. And here your first Business will probably be to draw up some Lectures on the Classicks you have read, which to be sure will be the most considerable of those that are extant. Your own prudence will naturally direct you to write these on but one Side of the Leaf leaving the other Vacant for those many Improvements w<sup>ch</sup> you will find it necessary to add to this first Copy.

After this you may review the Grammars which you intend to teach both for the French and the Oriental Languages that you may revise the Rules in your own Memory and contract within as Narrow a Room as you possibly can those which your Pupils must commit to theirs.

You may then also begin to review Barrows Euclid and Mr Jennings's Algebra (reserving the finishing of that Review to the Beginning of the next Year) It will be proper to compare Barrow's with other Editions of Euclid, and Mr Jennings's w.<sup>th</sup> other systems of Algebra, that you may see what Alterations or Additions will be necessary in either of them.

Once more as it will be very useful to your Pupils to talk Latin constantly within proper Limits of Time or Place<sup>159</sup> you will probably find it worth your while just before you open your Academy to read over the Comedies of Terence and Plautus and the Dialogues of Erasmus<sup>160</sup> which will be very Serviceable to you upon that Occasion. Tho' by the Divine Permission you enter upon your Business as a Tutor at the Beginning of the Sixth year, yet as you will have but one Class to take Care of you need not spend above two Hours in a Day with them and that you will have at least 6 or 8 more for the Prosecution of your own Studies.

[f. 57/p. 109] In the beginning of this Year after finishing the Review of Euclid and Algebra as proposd (p ) you may look over Mr Jennings's Logick w<sup>ch</sup> is to be read to your Pupils in the 2<sup>d</sup> † Period of their Course.<sup>161</sup> This will be easily dispatch'd in a few days, for there are none of his Lectures that need fewer Alterations. But the Main Business of the Year will be to draw the System of Physicks and to be constant to the References. The first Draught of it will no Doubt be attended with many Imperfections, which future Reading, Observation and Experiments must supply, yet I perswade myself it will be more fit for the Use of your Pupils than any one Treatise that is now extant.

In the Seventh Year you will not have near so much Time as in the Sixth since you may probably begin with another Set of Pupils, however in the Beginning of it (which will be the Third Period to your First Class) you may prepare Pneumatology which will need very little Alteration; you may also renew the first Volume of

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*Impart to others, shall on every Thursday be shewn to his Tutor, and at the End of the Year to the Principal.* Richard Newton, *Rules and Statutes for the Government of Hertford College* (London: J. Osborn, 1747), pp. 27-28. Newton corresponded with Doddridge, who gave some comments on an earlier draft of the statutes (*Cal.* 917, 961).

<sup>159</sup> At Doddridge's academy the language of instruction was English. This is demonstrated by the existence of many sets of lecture notes on various subjects in English, as is *A Course of Lectures*. However, it is not clear when Doddridge decided to teach in English.

<sup>160</sup> Erasmus's colloquies had been first published in England in 1519, were a standard educational text by the eighteenth century and appeared in both Latin and in English translations. For example, *Colloquiorum* (London: J. Walthoe *et al.*, 1727) and *Twenty-two Select Colloquies* (London: D. Brown, G. Strahan, *et al.*, 1725). See James McConica, 'Erasmus, Desiderius (c.1467-1536)', *ODNB*.

<sup>161</sup> MS: line ruled across foot of page then : †NB. By a Period I here mean half a Year or rather 5 Months allowing 2 for Vacation in each Year.'

Miscellanies, and compose Part of the third (p )<sup>162</sup> you may also make the necessary Improvements in the Lectures of Jewish Antiquities and if you can get Time for the reading Josephus and Philo you will probably find your Account in it.<sup>163</sup>

In the latter half of this seventh Year you may review the Critical Lectures and prepare the Second Volume (p ) which will necessarily cost you a great Deal of Pains, but if well done will abundantly requite them, and prove one of the most useful Parts of your Course.

In the eighth Year you must draw up the rest of your third Volume of Miscellanies, and the first Draught of your Lectures on the Fathers and then nothing will remain but to put in Order the many References for Ethicks and Divinity which by this Time you will have collected in the Course of your reading and to add a few Lectures on the Subjects I hinted at (p ) and indeed very few will be needful considering the Perfection to w<sup>ch</sup> this part of y<sup>e</sup> Course was brought by y<sup>e</sup> Learned and Judicious Author.

[f. 58/p. 111] I say nothing of your making an abridgment of the Theological References which I propos'd above (p ) because I imagine it will be proper to do it immediately before the Lecture if you do it at all: unless you think it most convenient to make such an Abridgement for your own Use, when ever you meet with a Reference and note it down in your Paper of **Memorandums**. I only add that if you intend to bring your Course within four Years you must review the first part of the Divinity at the beginning of the Eighth year that it may be ready for your first Class in their Sixth Period. But if you take another Year for your Course, I shou'd think highly adviseable, you may defer Divinity to the Seventh Period.

If you think the Business of this eighth year will be more than you can manage with 3 Classes running together your best way will be to decline beginning with a new Class at Midsummer 1736 and if you resolve on allowing 5 Years for your Course, you must use some Method once a Year in every such Period for it will hardly be possible for you to manage 5 Classes at a Time.

On the whole Sir if you pursue the Plan I have now drawn you will have prepar'd your whole Course in about Eight Years and eight Months from the Date of this Letter (supposing you immediately set your self to the Business) i:e, about Midsummer 1737<sup>164</sup>

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<sup>162</sup> MS: '5' erased.

<sup>163</sup> Titus Flavius Josephus (37 - c.100 CE), Jewish historian from Jerusalem who became a Roman citizen. He was the author of a twenty-one volume work on Jewish Antiquities. There are many references to Josephus in *The Family Expositor*, 6 vols (London: R. Hett, J. Waugh *et al.*, 1739-56). Robert D'Andilly, *The Works of Josephus . . . Revised . . . Also the Embassy of Philo Judæus to the Emperor Caius Caligula, never translated before* (London, T. Basset, 1693). Sir Roger L'Estrange, *The Works of Flavius Josephus, Translated into English* (London, R. Sare, 1702).

Philo (20 BCE - 50 CE) was a Hellenistic Jewish diplomat and philosopher significant in this context for his allegorical interpretation of the Old Testament. His works were available in England principally via translations of Josephus; a Greek and Latin parallel-text edition of Philo's works was published in 1742, *Philōnos tou Ioudaiou ta Heuriskomena Hapanta*, 2 vols (London: W. Innys, 1742).

<sup>164</sup> Doddridge did not follow this timetable himself: in the summer of 1729 he began taking his first group of students through the course, having taken a former student of Jennings's through the lectures in 1726. He opened his academy in Northampton in 1730. See Rivers, *Defence of Truth*, p. 12.

But alas how Precarious are all our Schemes with Regard to Futurity and especially when extended to so distant a Period! We have lately seen the Deaths of so many Young Persons, who seem'd to be form'd for the most remarkable Usefulness, that we are inexcuseable if we promise our selves any lasting abode here. Yet surely the Apprehensions of the Uncertainty of Life, ought not to deter intirely<sup>165</sup> from contriving how we may dispose of our selves to the greatest Advantage, if God shou'd spare us not only Ten, but Twenty or Thirty Years longer provided we form our Projects with Modesty and resignation.

Let your studies be animated by a Sincere Regard to the Honour of God and the Happiness of<sup>166</sup> Mankind, and then you may quit them with a great Deal of Tranquility, tho' Death shou'd interrupt them before they are brought to any considerable Perfection, or just as you are entring on the Profession you [f. 59/p. 113] intend. With Regard to your self your Work is with the Lord and your Reward with your God, who will not fail to recompense these pious and generous Purposes which Providence may not allow you to execute. And it is possible you may leave behind you some Hints which will be useful to some other Person in carrying on the Design.<sup>167</sup>

However I very readily grant that the Thoughts of Mortality ought to influence you so far as to engage you not to be remiss of laying hold of every Opportunity of doing Good, as a Christian or a Minister especially since such a Case will be so far from hindering that it will very much Promote your Usefulness as a Tutor if you shou'd ever appear under that Character

To have accustom'd yourself to compose Sermons with Care, Judgment, and a serious Spirit, will make the Business of Preaching a great Deal more easy when you have not Leisure to prepare for it. And to have convers'd intimately with your People about their Spiritual and Eternal Concernments will make you so much the fitter to Deal with your Pupils on these Heads, and to assist them in the Proper Methods of Dealing w.<sup>th</sup> others. And I am sure how little soever this may be regarded, it is a very important Part of a young Ministers Education. And if upon the Whole your Care to preach well, and to visit your People, shou'd something interfere with your Academical Studies, I think it wou'd be better to delay the beginning of your Course two or three years longer, with a regard to present Usefulness, than that it shou'd be hastened by the Neglect and Injury of that.

Nor<sup>168</sup> wou'd I by any Means insinuate that you shou'd be always immers'd in your Study, when you are not in your Pulpit or Visiting your People in the Manner I have described. On the Contrary I wou'd advise you to allow your self in all necessary Relaxations, to form an Acquaintance and keep up a Correspondence with learned Men and Particularly to examine into the Schemes of other Tutors, that you may correct whatever is [f. 60/p. 115] faulty or supply what is deficient in this.

And besides the Learned other Friends are to be regarded in Order to keep up an Interest in them, and to discharge the Duties of Humanity towards them; and as precious as your time is, some of it must be sacrific'd, not only to serve them, but humour them.

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<sup>165</sup> MS: 'intire'.

<sup>166</sup> MS: 'of' omitted.

<sup>167</sup> MS: one line of writing erased before the line below.

<sup>168</sup> MS: 'Now' for 'Nor'. A later hand had added 'Nor' in the left-hand margin.

So that on the Whole tho' every Hour is to be improv'd, all are not to be improv'd in the same Way. You must endeavour always to do the best you can in present Circumstances, and not make your self uneasy that these Circumstances are not exactly as you cou'd wish them. And then you will find that what you may lose in Learning by some unavoidable Impediments, will be abundantly made up in Wisdom and in Reputation

However you will remember that your Main Business is in your Study for some considerable Time, and if you accustom your self to rise about 5 a Clock, and spend the Morning and Forenoon there, with about 2 or 3 Hours of the Evening, you will probably find that my Scheme is not impracticable, and that much of your Preparatory Business is dispatch'd before the End of the fifth Year.

And now Sir I have done my utmost in answering your request in its fullest Extent, and have Swell'd my Letter into a Book. Pardon me if I say I have pointed out to you one of the most glorious Tasks, in which the Remainder of your Life may be employ'd. If after all you have the Courage to undertake it, I repeat my Wishes for your most Prosperous Success. And I perswade my self that a serious Apprehension of the great Difficulties which lie in your Way, will engage you to apply to the great Father of Lights, and God of the Spirits of all Flesh. You will no doubt most importunately intreat him that he wou'd give you that readiness of Apprehension, that Sagacity of Judgment, that Fidelity of Memory, and that Vigour of Resolution which may be equal to so important and arduous an Undertaking. And if you maintain such a Dependance on the Divine Influences, and take Care to behave in a Manner that may [f. 61/p. 116] not contradict your Prayers, you have every Thing to hope from his Almighty Assistance. Under his direction you will go on in your Studies with daily increasing Pleasure and Improvement, and at length you will<sup>169</sup> appear on the Scene of this laborious Service as the Morning Sun when he rises in his Brightness and rejoices like a Champion to run his Race.<sup>170</sup>

**With** such a Beginning I most sincerely desire that your Course may be long and Glorious, and that when you set in the shadow of the Grave it may be only to shine with a Superiour Lustre in your Father's Kingdom, while you leave those behind you who may reflect the Rays they receiv'd from you, to the Honour of God, and the Comfort of the Church, in its remotest Ages.

I am

With Sincerest Respect,  
**Dear Sir**

Your most Affect Friend &  
Humble Serv.<sup>t</sup>

Harborough  
Octob: 31 1728<sup>171</sup>

[f. 62/p. 119] **Addenda**

1 N1.<sup>o</sup> after never imposd: I don't recollect any other Kind of Exercises which we used in the first Half Year, unless it was now and then to reduce complex Arguments which were deliver'd in a loose and popular Way, into a Strict

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<sup>169</sup> MS: 'will' added in right-hand margin in a different hand.

<sup>170</sup> Psalm 19:4-5.

<sup>171</sup> MS: Place and date in left-hand margin.

Algebraical Form, which accustom'd us to some close Application of Mind, and wou'd often at the very first Glance discover the Imposition of many plausible Harangues and Shew us exactly where they lay.

2 N2.<sup>o</sup> after Africa and America

The History of England was read with the rest of Puffendorf, and afterwards it made a distinct Article in the third Period Half Year. We read the two Octavo's publish'd lately about the beginning of his Majesties Reign by an anonymous<sup>172</sup> Author who generally goes by the name of Mr Brown.<sup>173</sup>

3 N3.<sup>o</sup> after that Subject

I know not whether upon the whole it will be worth your while to make the History of England a Distinct Article of Lectures. It may be sufficient to recommend to your Pupils the noble Work of Mons.<sup>r</sup> Rapin de Thoyras<sup>174</sup> upon that Subject which appears to me incomparably beyond anything I have yet met with as far as it goes. It will indeed be proper to refer in the Margin to some other Writers who give a credible Account of Some remarkable Facts which I know not by what Accident escap'd the Notice of that indefatigable Enquirer. And for the History of the last Century it will not be safe to trust any one Writer,<sup>175</sup> but the most celebrated on both sides shou'd be refer'd to

4 N.4.<sup>o</sup> after to you in<sup>176</sup> reading

These Lectures on Physicks might be very much illustrated by a Course of Experiments which wou'd be a great Entertainment as well as Improvement to the Students and wou'd assist their Understanding and impress their Memories a great deal more than the best Cuts, There are some Lectures of Mr Whiston's and Mr Eames's which will give you a considerable [f. 63/p. 121] Assistance here, and you will find Gravesande of some Use.<sup>177</sup> The greatest Objection here will arise from the Charge attending some of the Apparatus, of which the most considerable Articles will be, an Air Pump, a Microscope, a Telescope, but they are all so important that I see not how an Academy can well be without them.<sup>178</sup> The easiest Way of making the Purchase w<sup>th</sup> out incommoding<sup>179</sup> Your own Affairs will be to engage the first set of your Pupils to subscribe for them on Condition of receiving three fourths of the Money they have paid when they leave the Academy which may be raised by the Subscriptions of those Contributions of those who succeed them, they likewise receiving a like Proportion of their Subscription when they quit the Society till the whole price be sunk. Except about a Guinea a Piece which each may still pay to keep

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<sup>172</sup> MS: 'anonymous'.

<sup>173</sup> It has not been possible to identify this work.

<sup>174</sup> Paul Rapin de Thoyras, *Histoire d'Angleterre*, 8 vols (The Hague: A. de Rogissart, 1723-27). Doddridge to Samuel Clarke, 11 June 1726: 'I have not yet seen Rapin's History, but upon so sure a recommendation, propos'd it to y<sup>e</sup> Society' (JRUL UCC MS B2, p.512; *Cal* 207; *H*.ii.119). See M. G. Sullivan, Rapin de Thoyras, Paul de (1661-1725), *ODNB*.

<sup>175</sup> MS: 'Whriter' deleted before 'Writer'.

<sup>176</sup> MS: 'after Leisure or inclination to be' erased.

<sup>177</sup> Francis Hauksbee, *A Course of Mechanical, Optical, Hydrostatical, and Pneumatical Experiments. To be perform'd by Francis Hauksbee; and the Explanatory Lectures read by William Whiston, M.A* (London, [n. pub.], 1714). See Larry Stewart, 'Hauksbee, Francis (1688-1763)', *ODNB*. Willem Gravesande (1688-1742) FRS. *Mathematical Elements of Physicks* (London: J. Senex, 1720).

<sup>178</sup> 'In 1731 Lady Russell sent him a pair of globes and Dr Beard donated a handsome microscope.' (Deacon, *Philip Doddridge of Northampton*, p. 98).

<sup>179</sup> MS: 'incommding'.

these Instruments in Order, and to discharge the Expences which will attend other Kind of Experiments.

5 N5<sup>o</sup> Leisure or inclination to be  
Another additional Article which tho I mention it here must be taught amongst the first if it be taught at all is short Hand.<sup>180</sup>

If all your Pupils learn the Same Character w<sup>th</sup> your self you may use it in many of your English Lectures and they in most of their English Composures w<sup>th</sup> a proper Mixture of Long Hand and it will save abundance of Time both to you and them.<sup>181</sup> You must only take Care that it be written distinctly And that no Characters be intermix'd which are not thoroughly known and if the Composures so transcrib'd<sup>182</sup> be intended for publick Use.

6 N6.<sup>o</sup> after a Fortnight  
I must also refer it to you to Judge whether it might not be for the Improvement of your Pupils some times to Compose Greek Exercises. I imagine this woud not only give an Air of Learning to your Course, but it wou'd also engage them more diligently to attend to the Several Peculiarities of the Language than they wou'd otherwise do. If you approve of this [f. 64/p. 123] in the general I imagine the best way wou'd be first to Translate Some Passages of a Greek Classick into English, and then to turn y<sup>t</sup> Translation into Greek w<sup>ch</sup> is a Method like that which Tully himself usd.<sup>183</sup>

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<sup>180</sup> Doddridge used and taught Jeremiah Rich's method which was popular in the form of courses printed by other writers throughout the eighteenth century. Jeremiah Rich (d.1666), *Charactery, or a Most Easie and Exact Method of Short and Swift Writing* (London: P. Cole, 1646); *A Brief and Easy System of Short-hand: first invented by Mr. Jeremiah Rich, and improved by Dr. Doddridge* (London: E. Palmer, 1799).

<sup>181</sup> Many sets of shorthand lecture notes survive. See especially Job Orton, 'Pneumatology, Ethics and Divinity By the Rev<sup>d</sup> Philip Doddridge DD', held at Harris Manchester College Oxford, MS Orton 1.

<sup>182</sup> MS: 'enter'd' deleted before 'transcrib'd'.

<sup>183</sup> 'Tully': Marcus Tullius Cicero, the Roman writer read in the first half year of the course (see f. 8/p. 11).