

The works of charity. In a spittal sermon preach'd before ... the Lord Mayor ... and governors of the several hospitals of the city of London ... on Tuesday in Easter-week, 1710 / [White Kennett].

Contributors

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THE WORKS OF CHARITY.

IN A
Spittal Sermon,
Preach'd before the
RIGHT HONOURABLE
THE
LORD MAYOR
And the HONOURABLE
Court of Aldermen,
And Governours of the several
Hospitals of the City of
L O N D O N,

In the Church of St. **BRIDGET**,
On *Tuesday* in *Easter-Week*, 1710.

By **WHITE KENNETT, D.D.**
Dean of *Peterborough*, and Chaplain in
Ordinary to Her **MAJESTY**.

L O N D O N:
Printed for **JOHN CHURCHILL**, at the
Black Swan in *Pater-Noster-Row*, 1710.

Garrard Mayor.

Martis ix^o die Maij 1710.

*Annoq; R. R^{næ} Annæ
Magnæ Britanniaë, &c.
Nono.*

THIS Court doth desire The Reverend Dr. *Kennet*, Dean of *Peterborough*, to Print his Sermon Preached before them and the Governours of the several Hospitals of this City, at the Parish-Church of St. *Bridget*, on *Tuesday* in *Easter-Week* last.

GIBSON.

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A
Spittal Sermon,
 Preached before the
 RIGHT HONOURABLE
 THE
LORD MAYOR, &c
 On *Tuesday in Easter-Week*, 1710.

St. JOHN VI. 10.

*Then those Men, when they had seen
 the Miracle which Jesus did, said,
 This is of a Truth that Prophet
 that should come into the World.*

SUCH was the good Impression
 made upon the People's Hearts by
 a very sensible Miracle, which our
 Saviour wrought about this time of
 the Passover : A *Miracle* not only of infi-
 nite Power, but rather of exceeding Mer-

cy and Beneficence ; A *Miracle* of Feeding the Hungry, of Satisfying Five Thousand empty Souls with a little Portion spread and multiplied upon them, *with five barley Loaves, and two small Fishes.*

I. From hence I beg you to observe, That Most of the miraculous Works of our Saviour were of this Generous and Gracious Nature : They were done not barely to exert a Power, but to fix an Obligation ; to shew Mercy, Love, and Kindness ; to do not so much the *great* as the *good* things : Not for Ostentation, but for Use and Service ; to relieve the Wants and supply the Necessities of Mankind. As here, the *mighty Work* was not to surprize and amaze the Multitude with some new and strange thing ; but it was to refresh and replenish them with Food and Gladness.

This now should have an Influence upon all our Actions and Attempts : We should labour not to look Great, but to do Good : We should please our selves more in shewing Mercy and Pity, than in any way of setting forth our other Abilities or Fortunes, our Wit, or Wealth, or Authority. One Deed of Charity may be more serviceable to our Souls, than all the Atchievements in this World. If we
have

have *so learned Christ*, who here wrought his Miracle, not for Grandeur but for Goodness sake ; He made it an Act of Charity, a Labour of Love.

II. And therefore Observe again, the *Charity* of this Miracle gained more Converts, than the Strangeness of it would have otherwise done. You find at the 2^d *verse*, that this great Multitude *followed* our Saviour, because *they saw his Miracles which he did on them that were diseased*: The working of a Cure did more, than the removing of a Mountain would have done: They admired the Power, because it was so well employ'd ; they followed the Healer, the Restorer, the Almsgiver, the Man who *went about doing Good*.

So in the Text, when the Men had *seen the Miracle*, (that immense Charity) *that Jesus did*, then *they said*, (what a Gratitude for so much Goodness extorted from 'em) *this is of a truth that Prophet that should come into the World*.

So deep was the Impression of the signal Favours bestow'd upon 'em! Their Judgment was the better convinc'd, by having their Affections first wrought upon : They had naturally a good Opinion
of

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of their Benefactor, and let the Miracle have its due Weight, when they had felt the comfortable Effects of it.

We should find some like Advantage by our ordinary Works of Charity; they will stablish, strengthen, settle us in the Esteem and Affection of our Friends; and reconcile, if any thing can do it, our very *Enemies* unto us. There may be a Strength and Force of Argument Alone, that possibly may prevail over free and rational Minds; and yet still in Courtesies and good Offices, there is a Softness and a Sweetness more effectual for winning Souls; there be Charms in Liberality, that no ingenuous Temper can resist; they persuade, convince and conquer. These are the Arms we should take up to subdue the World before us! Good Life and Public Spirit are the best way of pleading for any good Cause; For to do People a kindness will open their Hearts, and prepare a way for the Truth to enter.

Having made these short Observations, let us consider more of this gracious Miracle, and mark the Steps that are most plain and useful in it.

I. Let us consider the Occasion of it
v. 1. *After these things Jesus went over the
Sea*

Sea of Galilee, i. e. After frequent Miracles and admirable Discourses; after Raising the Impotent Man to Strength and Activity, in the beginning of the foregoing Chapter; and upon that occasion, saying *many things that they might be saved*, v. 34. Then the Holy Jesus pursued the same Course, and sought for other Opportunities of doing Good, his Father's Will, his own *Meat and Drink*: He left his Abode, He went from *Jerusalem* to the remoter Parts of the Country, to spread his Gospel and his Charity still farther and farther.

From hence we should learn an excellent Lesson, to be Industrious in that our Master's Work, and like Him to be Unwearied in Well-doing: Not fainting in our Minds, nor wilfully falling short of any good Intentions. Some Discouragements will arise: Envy and Faction will have somewhat to object against, the best Designs and the best Men. But by Degrees, Piety and Charity unfeigned will open the Eyes of the better Part of the World, and drive away the Clouds of Prejudice and Partiality. Let us persevere in Good Works; knowing this, that we *shall reap if we faint not*; if we are *Stedfast, Immoveable and Abounding*

ding in the Work of the Lord, our Labour shall not be in vain in the Lord.

II. Consider, *Secondly*, our Saviour entertaining this Multitude first with the Food from Heaven, *first* with Preaching the Gospel to them.

For this is the Meaning of the third Verse. *And Jesus went up into a Mountain, and there He sate with his Disciples.* Most of our Saviour's Sermons to the People were so delivered in a *Mount*, to make Him the more conspicuous and the more audible to the Congregation about Him and beneath Him. And therefore this way of *sitting*, was the Posture of Teaching among the *Jewish* Rabbi's, with Disciples at their *Feet*, as the greater Sign of teaching with Authority.

So that our Master's going up here to a *Mountain and sitting* does plainly mean his chusing a more eminent Place to preach the Gospel unto those Thousands that resorted to Him : And so indeed St. *Luke* does more openly express it, ix. 34. that He *here began to teach them many things concerning the Kingdom of God.*

Observe ; Our Blessed Lord before He fed their Bodies, began with Providing for their Souls : He first took care of their
Better

Better Part, gave 'em the Spiritual Food, the sincere Milk of the Gospel, before ever He call'd for the Loaves and the Fishes.

Learn we hence to imitate Divine Love, to have a Charity for Men's *Souls* before and rather than for their Bodies; to instruct the Ignorant, to reclaim the Vicious, to convert the the Infidel: Oh! this is true Charity, and is Better than barely to feed the Hungry, or to cloath the Naked!

Not that one Charity ought or need to exclude the other: Our Saviour here practised *Both*, a double Care for Souls and Bodies, in due Course; *first* the Heavenly Banquet, and after that the ordinary Refreshment.

Let *this* be our Exercise of Charity; Let us shew a Tenderness to Souls, and then turn to relieve their bodily Wants; dropping a Word or two of good Instruction, of seasonable Reproof, of wholesome Advice; and then if our Alms follow, we become double Benefactors; we relieve the Necessities of the Outward and the Inner Man; we help People to Subsistence, and what is infinitely greater, to Salvation.

I should be wanting to the Place where I stand, if I did not here observe, that such was the Piety of your Ancestors in this Great City: They provided Lectures and
B Sermons

Sermons to solemnize their Public Meetings for Hospitality and Charity. The constant Sermons in your Mother-Church before this Honourable Court, were so founded and supported by the Gifts and Legacies of well-disposed Citizens. These *Spittal* Sermons were so encourag'd by the Benefaction of One or Two of your Eminent Body. And a stated Course of Preaching has been honourably ordain'd in divers Churches, at various Hours, by Holy Men and Women of this Fountain of Wealth and Religion. Nay, and by the Institution of those your pious Fore-Fathers, there was, as literally in the Text, a *Sermon* before every solemn Entertainment : All the Annual Feasts of your Companies and Incorporated Bodies were thus decently set forth in this right Order of Piety and Charity. The Times will sadly degenerate, if ye ever break those laudable Customs, if your solemn Assemblies do not continue to be open'd with the Exercises of Religion ; as in the Example of the Text, the Multitude were Taught before they were Fed.

III. *Thirdly*, Consider our Saviour's Pity and Compassion on this distressed Multitude : How tender and solicitous was He to relieve their deplorable Condition ? In the

the 5th Verse He *lift up his Eyes*, and ask'd how to provide for them, being in the Words of another Evangelist, *moved with Compassion toward them.*

No doubt, it was a very moving Sight to the compassionate Jesus, to see so great a Multitude press after Him in such a desolate Place, and such a disconsolate Condition. To see them Faint and Tired with their long Journeying, and nothing brought with them in any manner sufficient for them. To see the Men unable to shift, and besides them the more helpless Women and Children. This lamentable Sight moved the Heart and the Bowels of our Good Master : Of Him who was *touch'd* with our *Infirmities*, and could not behold a sad Object, without being a Fellow-Sufferer.

A like Impression should be made upon the Hearts of all good Christians. How can we look upon the many Instances of Humane Misery, without being affected with a due Commiseration of them ! I could wish therefore, that our Best Inhabitants would often oblige themselves to visit the Publick Hospitals of this City, and to view the sad distressed Objects in them. To see the Orphans and forsaken Children taken up for their present Subsistence, and their following Disposal in the World ! To

see the mournful Train of Sick and Lame, and other impotent Folk seeking the Rest and Health which they could not bestow upon themselves! To see the crazy and distracted Souls in a Method of recovering the greatest Blessing, their right Minds! To see in other Places the sturdy vicious Crew under a Discipline of being made Laborious, and if possible Honest and Useful to the World! *These Sights* would be more moving, than any Relation that can be given of 'em.

What a *Babel* of Profaneness and Confusion would this City be, without these Public Hospitals for Reception and Relief of such miserable Creatures! If all indigent Orphans were to be cast into the Streets! If the destitute Sick and Wounded were to be laid at our Gates and Doors! If the Idle and Lewd were to have a full Liberty of their Nightly Walks! If the Lunatic and Distracted were to run Loose in the World! Oh, what a Scene of Misery and Destruction would this City make, vaster than a Wilderness of Wild Beasts!

The greater Honour we owe unto the Memory of that Pious Prince who began these Noble Foundations in this City, of which I beg leave to give this short and faithful Account.

Good

Good Bishop *Ridley* (soon after a glorious Martyr) Preaching before K. *Edward VI.* insisted with true Zeal upon Charity and Beneficence to the Poor, and press'd it earnestly upon the Rich and the Great, upon Magistrates and Men in Authority. This moved that young *Josiah* to send for the Bishop, and to conferr with him about the Ways and Means of shewing such a Public Spirit. The Bishop prudently advised the King to lay this Matter before the *Lord Mayor, Aldermen and Council* of the City; which was accordingly done in a Royal Letter; to which after several Consults and Debates they return'd an Answer to this Effect; " That they had consider'd
" of the present State of the Poor, and
" found them to fall under these three
" Kinds; 1. *The Poor by Impotency*, Such
" as Orphans and Poor Children, Aged,
" Blind, and Lame, and helpless Diseased
" People. 2. *The Poor by Casualty*, such
" as the wounded Soldier, the decayed
" Householder, and the visited with Sick-
" nefs. 3. *The thriftless Poor*, such as
" Riotous Spenders, the sturdy Vagabonds
" and the idle Strumpets." The King highly approved the Wisdom of this Report from the City, and resolv'd to extend
his

Stow, p.
344.

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his Royal Charity and Munificence to all those several Objects recommended by them. I. For the Orphans and Poor Children, He provided *Christ's Hospital*. II. For the Wounded and Diseased, He assign'd two other Hospitals, *St. Thomas* in *Southwark*, and *St. Bartholomew's* in *West Smithfield*. III. For the last sort of Rioters, Vagabonds and Strumpets, He allotted his *House of Bridewell*, and left the Government of them All to the Lord Mayor, Commonalty and Citizens of *London*; and so concluded his Life with this great Work, breathing out this among some of his last Devotions, *Lord, I yield thee most hearty thanks, that thou hast given me Life thus long to finish this Work to the glory of thy Name!*

These Royal Foundations deserve your greater Love and Care to make them flourish, because they were a true *Protestant* Charity, and the distinguishing Good Works of our Reformation. The Popish Charity did run in other Channels, dark and narrow as the rest of their Superstitions, in Monasteries and Cells, in Masses and Prayers for the Dead, in Images, Candles, Pardons, Obits, and a thousand other Follies. But the Charities of our Reformed Church were (as in these Instances) Rational,

tional, Wise and Good, Useful to those present Times, and Serviceable to all Posterity!— which I thought not improper to observe under this Third Particular of the Text. Our Saviour *lifting up his Eyes* on a distressed Multitude, and being *moved with Compassion* toward them.

IV. This brings us to a *Fourth* Consideration in the Text, our Saviour's Way of enquiring how to subsist such a Number of indigent People; In the 5th Verse, *Whence shall we buy Bread that these may eat? Whence* indeed? For tho' our charitable Master had always a little Bank for the Poor, and a Bag was carried with him to distribute Alms; yet this small Fund depended only upon Other's Contribution, and the Dispenser of it was the Thief, did rob the Poor. *Whence* therefore *shall we buy Bread?* i. e. How can we be at an Expence so much beyond our Ability? So Philip understood it when he answered, v. 7. *Two hundred Pennyworth of Bread is not sufficient for them, that Every One of them may take a little.*

It appears by the other Evangelists, how the Disciples were so sensible of the People's want of Necessaries, impossible to be
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then and there supplied ; that they desir'd their Master to *send the Multitude away*, that they might *go into the Villages* and *buy themselves Bread*. But Jesus not willing to dismiss them without a Token of Charity, said, *Give ye them to eat*. This He said by way of *Trial*, for he knew their short Store, and how deficient it would be without a Miracle to increase it : As was confess'd by *Andrew, Simon Peter's Brother*, v. 9. *There is a Lad here who hath five barley Loaves and two small Fishes, but what are they among so many ?*

From this Scarcity of Provisions and the Sollicitude of our Saviour to supply it ; we might learn some proper and seasonable Lessons. We should learn not to be *Epicures* and voluptuous Livers, especially in hard Times, not then to spend our Substance in Gluttony and Drunkenness, in Riot and Excess, when a Little of what we squander so profusely away would fill the Mouths of Many that suffer Hunger and Thirst. We should learn rather to abridge our own Expences, to deny Our selves, and cut off some Occasions ; that so by abating of our own Abundance, we may supply the Wants of Others.

We have seen a late Season of this Doctrine, nor is it yet out of Season. If
such

such urgent Necessities should often return, it will oblige the Magistrates of this City to consider how to prevent or redress some Abuses, if the New Law be not effectual. Perhaps how to bring in a more course and ordinary Fare, and oblige the Poor to be content with it. Perhaps to project how to employ all Hands, and not leave the Poor to complain with the same Breath, of the want of Work and want of Bread: Or perhaps how to establish Granaries in this great City (as be in most others in *Europe*) by which Means the Plenty of one Year may be kept in Store for the Occasions of another: But I hint only at these things which *belong unto the Wise*. Only I presume there is one Effect of these dear Times, that ought to be pleaded in behalf of the *Hospitals*, and that is, the stated Portions of Bread have so much exceeded the usual Rates, that the Public Stock has been thereby very much loaded and impaired, and does the more want and deserve a Supply of your Charity and Benevolence.

V. A *Fifth* Particular in this Miracle is the Method, and Order, and Good Management of it. V. 10. *Jesus said, Make*
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the

the Men sit down; So they sate down in Number about five thousand.

See! Our Saviour would not treat them in Disorder and Confusion; for then there must have been *another* Miracle to give Every One a due Portion: But he would have them put into a regular Form and Method: For so another Gospel saith, *they were made to sit down fifty in a Company*, that so by this orderly Disposal of 'em, they might be equal Partakers of that impartial Bounty.

Even from this Circumstance we may learn Prudence and Oeconomy, which are Christian Vertues; may learn to govern our private Families, and especially all Public Bodies, in a due Method and Order, necessary to preserve and to improve them. Otherwise, great Revenues are soon wasted by Confusion and Distraction in any House divided against it self. It is Conduct and Management, it is Unity and Regular Method, that must govern in every Society to make it prosper.

Hence the Good *Governours* of every Hospital and other charitable Corporation, are as useful as were the first Founders of them; and a faithful *Steward* is as great a Blessing, as the original Donour and greatest Benefactor.

nefactor. It ought here to be acknowledged, that the Trusts of Charity reposed in the Citizens of *London* have been as faithfully discharg'd, as if put into any Hands whatever. *Their* Management of the several Hospitals has been I believe with unblameable Fidelity : And those Companies, which have been intrusted with the Choice of Masters, and Scholars, and Ministers, and other Persons to other Places of Duty and Profit, have generally elected as capable and as worthy Men, as any Superiours could have done. *This* Integrity and Honour in rightly executing every Trust committed to You, will draw down the Blessings of God, and the Aids and Assistances of Good Men upon all your Endeavours for the Welfare of this City, which God preserve and prosper !

VI. It is time now to hasten to the Sixth and last Particular in this wonderful Work, and that is the Refuse or Remainder of this Feast of Charity, v. 12. He saith unto his Disciples, *Gather up the Fragments that remain, that Nothing be lost*

It is first said, that the People *were* filled or fully satisfied, and St. *Luke* more emphatically says, that they did *All eat as Much as they would, and were filled.* Then

were the remaining Fragments to be gathered up, and Care to be then taken that *Nothing be lost*. We might admire the Frugality and Provident Care of our Blessed Lord! What need had He to save, when All in want were now abundantly satisfied? Or what Need to lay up any thing in Remainder, when He could again upon any like occasion multiply his Gifts above measure?

It was for Example-sake, that no Plenty should tempt us to be Prodigal and Profuse; whatever we enjoy, we should gather up the very Fragments of it, and take care that *Nothing be lost*, which any poor Creature would accept of. Then is our good Husbandry sanctified into a Christian Grace and Vertue, when we spare what we can, and spend it on the Poor. Especially in the Managers and Stewards of any Public Charity; *They* should be better Husbands for the Poor, than they need be for themselves, with clean Hands and a pure Heart, preventing all Wast and Embezzlement whatsoever.

Look now on the prodigious Remainder, v. 13. *They gathered the Fragments together, and filled twelve Baskets*. An immense Treasure of Divine Goodness and Power! To make Parts greater than
the

the Whole; to make the Remainder after a vast Expence, still to exceed the Principal Summ! For with God All things are Possible.

And without Miracles renewed we may from hence learn, That in the ordinary course of Providence, true Hospitality and Charity shall have God's Blessing for their Reward. The Almsgiver is commonly the Gainer in this World. I appeal to you, Have ye not seen the Covetous and Sordid, who gave Nothing, and yet enjoy'd Nothing, labouring to dye Rich for worthless thankless Heirs, and some of 'em after All deceiving the World, and dying as Poor as they liv'd? Again, have ye not seen the Liberal and Generous Spirits, who have seem'd to give more than they could well afford, and yet have liv'd well, and prospered long, and made their Posterity Happy?

It is often so in God's Retribution to private Persons, and so to Kingdoms and Nations. A Public Charity bringeth down Public Blessings. I beg leave to give one Instance in the Reign of Queen *Elizabeth*; She received a great Number of Foreign Protestants flying hither for Protection and Relief. It hapned then to be a dear and dead time; Multitudes crying
ing

ing for Corn and Bread. So that the Papists the sure Enemies of the Government did suggest, That this was a Judgment upon the Nation, for neglecting their own Poor, and preferring a Croud of Strangers. But it pleased God to stop the Mouths of those uncharitable Men, by turning the Scarcity and Dearth into sudden Cheapness and Plenty. So as wise and religious People did confess, that the Royal Bounty, and the People's Charity bestow'd upon the Protestant Refugees, had prevail'd with God to bless the Land, and to replenish it with all manner of Store.

* *Mr. Strype's* This (says a good Historian *)
Annal. Q. " Was esteem'd such confide-
Eliz. " rable News, that an *English*
 " Bishop wrote it to one of the Chief
 " Ministers of *Zurich*, adding, That he
 " thought this Blessing from God, this
 " Cheapness after a great Dearth, hap-
 " ned by reason of the godly Exiles who
 " were hither fled for their Religion, and
 " here kindly harboured." We cannot
 but have an Eye upon the Poor *Palatines*,
 when we hear of this Matter of Fact in
 the Reign of Queen *Elizabeth*; and we
 are likely to see the same happy Conse-
 quence, Scarcity turn'd to Plenty, by the
 Blessing

Blessing of that God, who is the Disposer of Times and of fruitful Seasons.

I should now speak a Word of the Consequence of this Miracle, and the Conclusion of the whole Matter, *How those Men, when they had seen the Miracle which Jesus did, said, This is of a truth that Prophet which should come into the World.*

This Miracle of Bounty was well adapted to make them All Believers and Converts : For it came home to their Understandings and their Senses. They now remembered, that *Moses* had so fed their Fathers with *Manna* in the Wilderness; and again called to Mind, that He had told them, *God would raise them up a Prophet of their Brethren like unto Him.*

Now without Miracles or immediate Signs from Heaven, it would propagate our Christian Faith, it would open the Eyes of Unbelievers, to see the Light of our good Works, and to be made sensible of an extraordinary Spirit of Love and Liberality among us. This charitable and generous Disposition would adorn our Faith, and recommend it ; would glorify our Reformation, and prove it to be of God ; would strengthen the Hands of our Friends, and put our Adversaries to silence ; would help above all things to
extin-

extinguish the foolish Heats and Feuds among us ; would put into us a *new Heart* and a *new Mind* ; would inspirit us with such a Love of God , such a Zeal for our Religion, such a Charity for our Neighbour, such an Affection to our Country, such an Honour and Obedience to Our QUEEN, such a Regard to Posterity ; that by degrees our only Strife and Emulation would be to excel in good Works, and to go beyond One Another, in advancing the Glory of God, and the Benefit of Mankind.

We humbly presume that the Honour, Wealth and Happiness of this City, have been owing under God to the Piety and Bounty of the former Inhabitants thereof. It would be incredible to relate the immense Treasures laid out by worthy Citizens in manifold Works of Charity. By a List of them now in my Hands not perfected, it does appear, that there have been founded and endow'd by Eminent Citizens of *London*, above two hundred *Hospitals* and *Alms-Houses* ; there have been Built, Repair'd and Beautified on their Account above fourscore *Parish-Churches* and *Chapels* : There have been rais'd and establish'd above one hundred and fifty *Schools*, and some ample *Colleges*.

ges. Besides an infinite Number of *Gates, Bridges, Conduits, Prisons, Libraries*, and other Places of Public Use and Service. The single Benefactions of three or four several Citizens have been computed at above one hundred thousand Pounds a Man. The special Legacies of one private Trades-man to Charitable Uses amounted to above thirty thousand Pounds.

Mr. John
Kendrick.

Nor is that ancient Spirit altogether sunk and gone. Within the last Year there was one worthy Alderman, Sir *Charles Thorold*, who at his Death did like our good old Fathers; He left certain Sums of Money to be distributed to the *Poor* of four several Parishes to which he bore Relation; a Gift of three Hundred Pounds to *Christ's Hospital*, the same Portion to *St. Bartholomew's*, to *St. Thomas's Hospital*, and to the *Work-House*. Four several Exhibitions to be yearly given to four poor Scholars within so many distinct Colleges or Halls in *Oxford*; and to as Many in the other University of *Cambridge*. An Augmentation of thirty Pounds *per Annum* to a poor *Vicarage* in the Country, with a Summ of Money to repair the Vicar's House, and Provision for a *Charity-School* in the same Parish.

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These things are the Memorials that will never perish! These things do illustrate and ennoble this City above all the Liberties and all the Grandeur of it! Out of this City have sprung many Ornaments of their Age and Nation, Inventors of Arts and Sciences, Commanders by Sea and Land, Statesmen, and the Heads of Noble Families! Many of them distinguish'd for the most eminent Services to their Prince and Country! None more than the Wise and Valiant *Wallworth*, who quell'd a Popular Insurrection, with his own Hand striking down the chief Incendiary (a worthless wicked Man, tho' admir'd a while by the People) *Wat. Tyler.* And by this Justice He brought the Sword into Reputation, and fix'd it for an Ensign of Honour in the Arms of this City. Many other noble Exploits have been perform'd by the successive Magistrates of this Place; but still the Heroes have done less than the Founders and Benefactors. The greater Names of *Gresham*, *Hickes*, *White*, *Ridge*, *Fisher*, *Dove*, *Jones*, and many Others, Famous in their Generations, whose Works follow them and abide for your Example.

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The Munificence and Christian Bounty of this City, in maintaining and improving the good old Foundations of Charity, is still in good Report, as upon Evidence of what I am now to read to You ;

A True Report of the great Number of Poor Children, and other Poor People, maintain'd in the several Hospitals, under the Pious Care of the Lord Mayor, Commonalty, and Citizens of the City of London, the Year last past.

CHRIST'S-HOSPITAL.

Children put forth Apprentices, and dis-
charg'd out of *Christ's-Hospital* the Year
last past 119 ; 9 whereof being instructed in the
Mathematicks and *Navigation*, were placed forth } 119
Apprentices to Commanders of Ships, out of the
Mathematical School, founded by his late Ma-
jesty King *Charles* the Second, of blessed Memory }

Children Buried the Year last past ————— 5

Children now remaining under the Care and
Charge of the said Hospital, which are kept in } 840
the House and at Nurse elsewhere ————— }

The Names of all which are Registred in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

Which being so many in Number, and the Charge of keeping them very great, (and being still depressed by the very great Loss which was sustained by the late dreadful Fire) it is hoped many worthy and good Christians will liberally assist towards so necessary and beneficial a Charity.

ST. BARTHOLOMEW'S HOSPITAL.

There has been Cured and Discharged from the Hospital of St. *Bartholomew*, the Year last past, of Wounded, Sick and Maimed Soldiers and Seamen, and other Diseased Persons, from several Parts of the Dominions of the Queen's most Excellent Majesty, and from Foreign Parts, 2395, many of which have been reliev'd with Mony and other Necessaries at their Departure, tho' (as it hath pleased God) the greatest part of the Revenue of the said Hospital was consumed by the late dreadful Fire ———— } 2395

Buried this Year, after much Charge on them 139
Persons remaining under Cure at the Charge of the said Hospital ———— } 373

The Difficulty of the Times being such, and the contingent Charities exceedingly lessen'd, the ordinary Revenue is not sufficient to support above a Moiety of the Charge of the Whole.

ST. THOMAS'S HOSPITAL.

There have been Cur'd and Discharg'd from St. *Thomas's* Hospital in *Southwark*, this last Year, of Wounded, Sick, Maimed and Diseased Persons, from several Parts of Her Majesty's Dominions, and Foreign Parts, 2709; many of which have been reliev'd with Mony and other Necessaries at their Departure; tho' much of the Revenue of the said Hospital has been destroy'd by several dreadful Fires in *London* and *Southwark*; and most of the Buildings of this Hospital being very old and incommodious for Patients, the Governours have rebuilt the greatest part thereof with their own Mony, and have enlarg'd the same, so as that it is now capable of receiving many more Patients than before; but the yearly Revenue of the said Hospital being not sufficient to answer the constant Annual Charge of so great a Number of Patients, the Charitable Assistance and Contribution of well-disposed Persons is humbly desired, as well towards compleating the Buildings of the said Hospital, as for supporting the Charge of the great Number of poor miserable People who are constantly kept in the said Hospital for Cures ———— } 2709

Buried this Year after much Charge in the time of their Sickness —————	} 171
Remaining under Cure at the Charge of the said Hospital —————	} 432

BRIDEWELL HOSPITAL.

Received this last Year into the Hospital of
Bridewell, Vagrants and other indigent
and miserable People ————— } 250

Discharged from the said Hospital this Year
25 Convicted Men and Women, who were sent
thither to be kept at hard Labour, some for a
Year, and some for a longer time, pursuant to a
late Act made concerning Felons, &c. ————— } 25

Remaining in the said Hospital 24 Convicted
Persons, sent thither pursuant to the said Act — } 24

All which have had Cloathing, Physick, and such o-
ther Relief, at the Charge of the said Hospital, as their
Necessities required.

Maintained in the said Hospital, and brought
up in divers Arts and Trades at the only Charge
of the said Hospital, Apprentices, notwithstand-
ing it pleased God, the Hospital and all the
Houses within the Precincts thereof, (which was
the greatest part of its Revenue) were wholly con-
sumed by the dreadful Fire in 1666, besides the
great Loss sustain'd in the Remains of its Revenue
by two terrible Fires, the one in *June* 1673, and
the other in *November* 1682 ; which happened
in *Wapping* ————— } 120

BETHLEHEM HOSPITAL.

THE Hospital of *Bethlehem* is of great Necessity,
for keeping and curing of Distracted Persons,
whose Misery of all others is the most deplorable, because
they do not apprehend the same, it disabling the Mind
as well as the Body.

Brought into the said Hospital this last Year, }
Distracted Men and Women ————— } 89

Cured of their Lunacy, and discharged thence
the said Year ————— } 79

Distracted Persons buried the last Year — 20

Now remaining there under Cure, and pro-
vided for with Physick, Dyet and other Relief, }
at the Charge of the said Hospital ————— } 125

The Charge whereof is great, and the Revenue of the said Hospital so small, as not to amount to one half part of the yearly Expences thereof; and the Buildings of the Old Hospital of *Bethlehem* being ruinous, and not capacious enough to receive and contain the great Number of Distracted Persons; for the Admission of whom daily Applications are made to the Governours thereof.

Upon a Christian and Charitable Consideration of the Premisses, the Lord Mayor, Aldermen and Common Council of the City of *London*, did grant sufficient Ground to erect a more commodious House for the Keeping and Curing the said Lunaticks and Distracted Persons: In the Building and Finishing whereof, the Governours of the said Hospital have laid out and disbursed above Seventeen Thousand Pounds; whereby not only the whole Stock of the said Hospital was expended, but the Governours thereof were necessitated to take up several great Sums of Mony for the finishing the same; wherein they made an Accommodation for twice the Number of Patients the former Hospital could receive: And ever since, notwithstanding other large Expences they have been at for their better Relief and Cure, and Releasing the Patients and their Friends from paying 5 s. per Week, which they were formerly oblig'd to do; the daily Application for getting Patients in being so great, They have lately encreased the Number of the Cells, so that now their Charges and Expences are much more than formerly; Therefore the said Hospital is a very fit Object of all Good Mens Charity, to do as God shall enable them, towards the Relief of the said poor Lunaticks; without which the present Revenue of the said Hospital is incapable of maintaining so great a Number, and doing so publick a Good; there having been and daily are, by the Blessing of God, through the Charge of the said Hospital, and the daily Care of those intrusted therewith, divers restored to their former Senses.

LONDON WORK-HOUSE.

A True Report of the great Number of Poor, Vagrant, and other Children, as also of the other Grown Beggars, Vagabonds, and other Idle and Disorderly Persons, Educated, Maintained and Employed by the President and Governours for the Poor of the City of London, at the Work-House in Bishopsgatestreet, in the Year last past.

T H E R E have been put forth Apprentices, and to Service, and Discharg'd in the Year last past, 87 Children, several whereof were plac'd forth to Commanders of Ships, and others in the Queen's Service by Sea, to Merchant-Men, Fisher-Men, and others ————— 87

Children buried in the Year last past ————— 11
Children now remaining under the Care and Charge of the said Governours ————— 316

And Children are daily here received out of the Streets, and from the several Parishes.

These Children are taught to Spin Wool and Flax, to Sew and Knit, to Wind Silk, to Make their Cloaths, their Shoes and the like Employments, to inure them betimes to Labour. They are taught to Read, as also their Catechisms, and, such as are capable, to Write and Cast Account.

Which being Many in Number, the Profit gain'd by their Work Little, and the Income for their Maintenance very much short of the Charge, it is hoped, many Worthy and Good Christians will liberally assist towards so useful and beneficial a Charity, which tends so much to the Reformation of the Vicious Youth, and the Encouragement of Honest Labour and Industry.

There have been also taken out of the Streets, and receiv'd into the Work House, in the Year last past, Grown Vagrants, Beggars, and other Idle and Disorderly Persons, many whereof had Cloathing and such other Relief as their Necessity requir'd ————— 528

There have been Discharged this last Year, several whereof went into Her Majesty's Service by Sea and Land ————— 478

There Died ————— 5

There Remain in the House ————— 45

In all ————— 528

32 *The Works of Charity.*

And *Beggars, Vagrants*, and other *Idle and Disorderly Persons*, are daily taken in here out of the *Streets*.

These are employ'd in *Sewing, Washing Linnen, Beating of Hemp*, and *Picking Okum*. Among these sorts of *Persons*, several *Great Cheats*, pretending to be *Lame, Dumb, and Blind*, have been here detected.

I pray God, that these good Works may go on and prosper, and meet with a daily Accession of Gifts and Legacies to these excellent Uses! So may the Lord keep our City, and delight to do her good! May she always be the City at Unity within her self! May Peace be within her Walls, and Plenteousness within her Palaces! No Complaining, No Insulting in her Streets! May she be the City of Righteousness, the Faithful and the Holy City, never more expos'd to Popish Cruelty, nor to any Popular Rage and Fury, but enjoying Quietness and Peace, Unity and Charity and Brotherly Love. May this chief City lead the good Example in fulfilling the Royal Joy, in making a Union of Hearts greater than that of Kingdoms, a *Union in the Hearts of all People in the Bands of Mutual Affection*! Which God of his infinite Mercy grant, as the greatest Blessing to this Church and Nation!

F I N I S.