

**Sympathizing affection, a principle of nature, enforced by reason and religion. A sermon preached at the cathedral church of Worcester, on Thursday, August 16, 1750, being the Anniversary Meeting of the Governors of the Worcester Infirmary / [John Tottie].**

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TOTIE

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A  
S E R M O N

Preached at the

Anniversary Meeting

OF THE

GOVERNORS of the *Worcester*  
Infirmary.



SEERMON

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Anniversary Meeting

OF THE

Governors of the Wesleyan  
Institution.

SYMPATHIZING AFFECTION,  
*a Principle of Nature, enforced by  
 Reason and Religion.*

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A  
 S E R M O N

Preached at the  
 CATHEDRAL CHURCH  
 OF  
 WORCESTER,

On Thursday Aug. 16. 1750.

BEING THE  
 ANNIVERSARY MEETING of the  
 GOVERNORS of the *Worcester*  
 Infirmary.

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By JOHN TOTTIE, A. M.  
 Archdeacon of WORCESTER, and Chaplain in  
 Ordinary to his Majesty.

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Published at the Request of the Governors.

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Printed by H. WOODFALL, in *Pater-noster Row* :  
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MDCCL.



Rom. xii. 15.

*—Weep with them that weep.*

**Y**OU are excited in these Words to nourish in your Breasts a tender and compassionate Disposition of Mind, ready upon every distressful Occasion to bear a part in the Misfortunes and Afflictions of your Fellow-creatures. The Heart, that is not dead to all Sense of Feeling, must find that this Precept was originally written there; insomuch that the Command of the Apostle tends only to invigorate a Principle of our Nature, and is a Caution to us to keep alive and cherish this innate Propension of our Souls. It seems indeed to be just Matter of Reproach to us, that we have Occasion to be put in mind that we are Men; that we stand in need of Admonitions and Incitements, lest we run wild from our Nature, and apostatize from Humanity.

B

Never.



Nevertheless, natural as this Principle is, it requires some Care to guard it, and Cultivation to nourish it: Otherwise it may grow languid thro' Inattention or Difuse; or it may be stifled and almost extinguished by Counter-inclinations and evil Habits. Powerful as it is, the Law of Nature itself will decay in us, unless it is assisted and fortified by the Maxims of Reason and Religion.

To give it therefore its full Influence upon our Minds, it will be necessary for us to look with some Degree of Accuracy into ourselves; and to consider, in the *First Place*, how this Principle of Sympathy, or Fellow-feeling in the Distresses of each other, stands founded in Human Nature: And in the *Second Place*, by what Motives it may be strengthened, quickened, and excited, so as to give it its full Power and Scope of Action.

With respect to the *first* of these Enquiries, let any one recollect, even as far back as Memory can recall the first Impressions of Childhood, whether he has not a Consciousness of having frequently indulged that endearing Kind of Benevolence, that most tender Instinct of Nature, a compassionate Feeling for Misery. No sooner does the Mind unfold itself to receive Notices from the things around us, but it acquires the Perception of Sorrow from without, in a  
 5 much



much greater Degree, than perhaps had been gained from the Occasions of it we had ever experienced in ourselves. Nor, as Life advances, do the Affections of a Man center in himself; they give him, whether he will or not, a Participation and Interest in what happens to others: His Sensation is diffusive, like that which runs thro' the various Members of the same living Body; as if our Souls were only a Portion of one common Spirit that animates the whole Human Race, by which all in general claim a Share in the Pains and Sufferings which every Individual feels. It is grievous to us to see the Agonies, or hear the Groans of any Man, or even any Creature, in Affliction. We are moved with the Relation of Distress, that might happen in distant Times and Places to Persons whom we never knew. Even the Representation of it will call forth Tears from our Eyes; where we cannot but be really affected with counterfeited Grief, and lament the Misery which we know to be imaginary.

In vain have Men endeavoured to resolve all this Benignity and Tendernefs in Human Nature into the narrow Principle of Self-love: In vain would they persuade us that this seeming generous Concern arises merely from an instantaneous reflex Thought, that we likewise are liable to the same Sufferings, which we see indeed in Others, but commiserate in Ourselves. This, it must be



owned, is a Reflexion that may reasonably co-operate with the Principle of Compassion, but it is not the Source of the Principle itself. For that works in us at a time, when we were most incapable of comparing the Circumstances of Life, or looking forward into Consequences. And we must be sensible, that, in a more advanced Age, this disinterested Sympathy has in some Instances carried Men into manifest Dangers to rescue others from them, and has over-powered an immediate Regard to Self-preservation.

What does all this prove, but that kind and merciful Affection is grounded in the original Frame of our Constitution ; and is so early and deeply rooted in us, as to exert itself even independently upon Thought and Reflexion ; and that so forcibly, as sometimes to counter-act and prevail against the sober Admonitions of Reason, and the strong Competitions of a contrary Instinct ? And what else can we think this powerful Affection to be, but the Signature of the Benevolent Creator of Mankind, stampt upon every one that is born of a Woman ? If he that formed us has not cast us all in the same Mold, nor tempered us with the same Degree of Refinement, yet he never made a Man, to whom he gave not the Heart of a Man. So strongly and universally has he impressed upon us this Seal of Humanity, that it is never entirely to be effaced in the  
most



most Savage Minds ; but the *Impression* is always fairest and most unblemished in the most excellent Tempers.

Why then should this kind and benevolent Affection be injuriously represented as a *Weakness* in Human Nature ; which, if we would follow the Dictates of manly Reason, ought rather to be subdued than indulged ? That it is an Impulse, which ought to be under the Controul and Conduct of Reason, will be readily allowed : But why the Perfection of a rational Nature should not be consistent with the most tender Sentiments of Humanity, is not easily to be conceived. It is no Reproach to the strongest Understanding to cultivate an Alliance with that Principle, which stimulates us to beneficent and generous Actions. Such a Principle must be generous in itself : Nor does it derogate from the Virtues of the most heroic Cast, such as usually denominate a Greatness of Mind. For none have been more sensible to the Afflictions of others, than those who could well bear up with Fortitude against all Disasters of their own. But to decide this Point at once, the greatest Tenderness of Sympathy dwelt in that divine Person, in whom was the absolute Perfection of Human Nature : JESUS WEPT.

From these Reflections we may go on with Certainty to conclude, that the final Cause why this Principle of Sympathy was  
inserted



inserted in our Nature, was to prompt us to the *immediate and effectual Relief* of the Distress which we commiserate. *Man is born to Trouble, as the Sparks fly upwards.* We are subject to innumerable Evils and Calamities from the very Condition of Humanity ; and those Evils would be greatly multiplied and aggravated without the ready Intercourse of kind Assistance, and mutual good Offices. It was therefore a gracious Provision in our Creator, to quicken our Nature with such a tender Sensation of the common Misery, as to make us uneasy and impatient under the Pressure of it ; so that *no sooner is one in Distress, but all feel the Anxiety, and all take the Alarm, and Help flows in from every Quarter.*

How much of the Misery of human Life might be extinguished, would Men be careful to cultivate this innate Principle of compassionate Gentleness, and thereby preserve the genuine Form of their Nature ? But alas ! in too many Instances, and from different Causes, its Energy may be weakened, and its Dictates disobeyed. Education may give a wrong Turn to Nature, and evil Habit may confirm the Distortion. Small pains may be used to bring forward the good Seed sown in our Hearts, while the bad Seed grows and is luxuriant. Evil Inclinations may be encouraged to spread themselves over our Minds, so as to stifle the virtuous and  
more



more tender Affections. Competitions and Contentions may excite all the turbulent Passions; and an Indulgence in Pride, Hatred, Malice, Envy and Revenge, will introduce a Savageness into our Nature, and make us insensible, shall I say, to Misery, nay even capable of rejoicing in it. Self-interest and Avarice will contract our Hearts, and a Life of Vanity and Pleasures can have little Concern or Fellow-feeling in Affliction. Even those who retain the compassionate Sensations of Humanity, may yet studiously avoid the Occasions that would call them forth into Use and Action; or if they do not escape from Misery, and turn away their Eyes from those Objects which they cannot behold without pain, yet so transient is the Impression as to produce no salutary Effect; but the Wound closes, and the Traces of it vanish, *like as when an Arrow parteth the Air, which immediately cometh together again, so that a Man cannot know where it went thro'.*

Under these Circumstances, wherein Man is so liable to be transformed from that Gentleness and Goodness of Nature, which is implied in the very Appellation of Humanity, into a Creature unfociable and unfriendly, or even into a malevolent and mischievous one; it greatly behoves us to call in the Aid of all those powerful Motives, by whose Influence this genuine Principle  
of



of Sympathy may be strengthened, quickened and excited, so as to give it its full Power and Scope of Action. And Thanks be to *the Father of Mercies, and God of Comfort* to the Afflicted, they are both many in Number, and of various Kinds.

The first Motive that naturally occurs, is that Complacency and Delight which never fails to attend a compassionate Disposition of Mind, when it has prompted us to relieve the Miseries of any of our Fellow-creatures. This was doubtless annexed by our Creator to the Exercise of all Acts of Mercy, not only as a powerful Incitement, but as an immediate Reward: And it may justly be thought no inconsiderable Punishment of the Hard-hearted and Unmerciful, that they are deprived of so inexpressible a Pleasure. It is indeed inexpressible, such as is not to be described, but only to be felt: And I must refer you to the Testimony of your own Hearts, whether any Joy can equal the conscious Satisfaction of having been a Friend to the Afflicted. What have been the tender, the virtuous Transports of your Minds, far exceeding theirs *who chant to the Sound of the Viol, and are joyful in the Strength of new Wine*, when the Blessings of them that were ready to perish, and were saved by your charitable Assistance, have sounded in your Ears? Indeed to be capable of relishing this Pleasure, we must  
be



be Men ; we must preserve our Nature : Which if we are careful to do, we shall find that a due Indulgence even of the very Sorrow that proceeds from Humanity, is tempered with a more delicate and refined Joy, not only than the Pleasures of Sense, but than those which arise from the Practice of perhaps any other Virtue.

The frequent Experience we ourselves have of Sufferings, is another powerful Reason, why we should preserve a Sense and Fellow-feeling in the Misfortunes that happen to others. If we are by mere Instinct of Nature disposed to commiserate the Afflicted, Sensation still improves the same merciful Disposition. We from thence learn the Reasonableness and Propriety of sympathizing Affections : We are made acquainted with the Anguish of Sickness, and Pain, and Affliction ; and if we reason aright, must collect that the misery we feel, is the Misery of Human Nature. Hence it is, that in our own Misfortunes we think the rest of Mankind interested in them ; we fly to others for Relief, and where it is denied us, think the Treatment inhuman. And by the Rule of Equity, we ought readily to impart that Assistance, which in change of Circumstances we never fail to lay claim to. This is the proper Lesson we should learn from our own Sufferings : And we shall have truly profited in the

C

School



School of Adversity, when a Concern for ourselves enlarges itself into social Affection.

Not only the Sense of what we *have* felt, but the Prospect of what we *may* feel, carries with it the like Instruction: And from a View of the strange Vicissitudes of Human Affairs, we should think ourselves nearly concerned to exercise and encourage a Spirit of Goodness and Compassion. We know not how soon We or Ours may, in some shape or other, stand in need of the charitable Assistance of our Brethren; nor can any Man, much less any Family, be so secure of Prosperity, as to assure themselves they shall never be cast down. We ought therefore to take especial Care, that we so behave ourselves in the Time of that Prosperity, by shewing Mercy and Loving-kindness to the proper Objects of them, that we may meet with them at the hands of others in the Hour of Distress; and that if the evil Day should come, our Misfortunes may not by our own fault, receive this grievous Aggravation, that they deserve not to be *pitied*.

To these Motives, which a *rational Self-Concern* will suggest, we may add those of the *social Kind*.

The whole Race of Men are Brethren; Individuals of the same Kind; allied to each other by the same common Nature  
and



and Faculties. To be a Man then, is to have a Concern in every Thing that belongs to Man. *Homo sum, Humani nihil a me alienum puto.* We have the same Sentiment from higher Authority; from Holy Job, that eminent Example of Sufferings and Humanity; *who wept for him that was in Trouble, whose Soul was grieved for the Afflicted* \*. He acted from this Principle of universal Kindness and Tendernefs, *Did not he that made me in the Womb, make him? Did he not fashion us in one Womb* †? This indeed shews the Relation of Man to Man to be still nearer. We are the Offspring of the same Parents; we are therefore strictly and properly of one and the same Family, and are related not only in Nature but in Blood.

But nearer Approaches will create more intimate Engagements; and our Obligations to mutual Concern and Kindness for each other will grow stronger, as we are drawn closer together in Society. When Men are combined in particular Communities, and reciprocally impart and receive the Benefits of Social Life, every one has a more immediate Interest and Title in the Affections and Assistance of his Fellow-Citizens. They are together one Body compacted of many Members; the Life and Health of which

\* Job xxx. 25.

† Job xxxi. 15. the marginal Reading.



is maintained by a Circulation of mutual good Offices. *The Head cannot say to the Feet, I have no need of you.* From the highest to the lowest, we must unavoidably depend upon one another, for any tolerable Subsistence and Comfort. As we stand thus closely united and incorporated, the Inference is extremely plain and rational, *that the Members should have the same Care one for another, and if one Member suffers, all the Members should suffer with it.* And it particularly concerns those, whose Lot has placed them in the more prosperous Conditions of Life, upon every Occasion, compassionately to relieve and compensate the painful Labour, and Hazards, and Misfortunes, of the inferior Part of Mankind, to which they stand indebted, in a great Measure, for their own larger Proportion of Affluence and Ease. “ Undoubtedly, says  
 “ an excellent Preacher, God designed the  
 “ good Things of this World, not for the  
 “ Gratification of a few of his Creatures,  
 “ but for the Benefit of all. And he hath  
 “ divided them unequally amongst us, not  
 “ that one Part of the Human Race should  
 “ sink under Misery and Want, and the  
 “ other look down with Contempt upon  
 “ them: But that Pity and Gratitude should  
 “ be mutually exercised, and the Pleasure  
 “ of doing and receiving Good felt among  
 “ Men: That the Poor should be serviceable  
 “ to



“ to the Rich ; they, in return, kind to  
 “ the Poor ; and both united in the Bonds  
 “ of mutual Good-will from a Sense of  
 “ their mutual Dependency \*.”

But the most prevalent of all Motives, which will not only strengthen and encourage in us the natural Principle of Compassion, but will moreover sanctify it, and improve it into a Divine Grace, are the Religious ones. Indeed all that have been already mentioned, are properly such ; forasmuch as the Consciousness of having this Principle ; the Self-Approbation and Delight that arise from the Exercise of it ; the general Constitution of the World, and the particular Condition of every Man in it ; what we are, and what we feel, are all so many Evidences and Declarations of God's Will, that we were made for the Relief and Comfort of one another : But he has made known to us his Pleasure, by an express Revelation also ; in which he not only frequently refers us to these natural Proofs of his Intentions, but has likewise added new Sanctions to the Law of Kindness, and stronger Obligations to secure our Obedience to it. It was this Law, that our Saviour came into the World, to explain, enlarge, and inforce. The Sum and Substance, the End and Perfection of his Religion, is Charity. And what is Charity, but the Love of our Neighbour, springing

\* Bishop of Oxford's Spittal Sermon, 1738.



springing from the true Principle of all Goodness, the Love of God? This is that Charity which our Blessed Saviour so eminently recommended to his Disciples, as to make it the Characteristic of the Christian Profession : And there are two Particulars especially which give it a peculiar Distinction ; by which it rises as much superior to mere moral Benevolence, as the Source from whence it flows is higher, and the Streams that it supplies are more abundant and more lasting. They are these, that it is bound upon us by the strongest Engagements, that the Love of God himself could lay us under ; and that it is an intimate and perpetual Union, begun and cemented in this Life, by the precious Blood of Christ, that it may continue and improve for ever in our Immortal State. The Love of God, so illustriously shewn to Mankind in their Redemption by the Son of his Love, must, in its proper Operation, raise the Love of Man to Him, proportionally to the Mercies received : And the proper Evidence which God requires of the Increase of that Love, is to excel in Love towards each other ; to love as Christians ; as Brethren ; who have entered into an Alliance not to be paralleled by any other ; who have laid the Foundation not of a temporary Society, but of an eternal Union. By our Admission into the Christian Covenant, we are so incorporated



as Members into that mystical Body, of which Christ Jesus is the Head, that neither Time nor Death can disunite us: And therefore *neither Life nor Death, nor Things present, nor Things to come, can separate* real Christians from that *Love which is in Christ Jesus our Lord*, and thro' which we are thus intimately united to him, and to one another, by an indissoluble and everlasting Bond.

If from this Representation, we are convinced that the Christian State is in its very Nature and Essence emphatically the State of Brethren, that dwell together in Unity ; and who must therefore demonstrate the Reality of that Union, by all such Acts as naturally result from it ; then will it be the particular Concern of every true Christian, to direct his Benevolence and Charity to those Objects especially, which stand in greatest Need of his compassionate Assistance. The Poor and the Miserable were the peculiar Care of our Saviour, while he was on Earth. To cure Diseases, to heal all manner of Infirmities, and to relieve Men from every Misfortune that oppressed them, was the Occupation and Pleasure of his Life. The Miracles that he wrought were not more an Instance of his Power, than of his Goodness ; and he chose to make manifest the Glory of God, in his own Affection and Tenderness to the Unfortunate.



fortunate. We cannot indeed imitate him, in the wonderful manner of his imparting Relief; but as far as God has given us the Ability and Means, in the ordinary Dispensations of his Providence, it is our indispensable Duty, *to go, and do likewise.*

It would be endless to shew from the vast Variety of Passages in the Sacred Writings, how much our Religion labours to inspire us with tender Sentiments, and a real sympathizing Concern for one another. To be *gentle, kindly affectioned, tender-hearted, merciful, compassionate*, is the uniform Tenour of the Christian Precepts. To be thus minded, *if there be any Consolation in Christ*, we are exhorted; *by the Mercies of God*, we are entreated. Every Argument is proposed to us, ever Consideration enforced, that arises from Humanity, Duty, Gratitude, or Interest; that can work upon every Spring in Human Nature. “*Remember them which suffer Adversity, as being yourselves also in the Body \**.” “*Be ye merciful, as your Father also is merciful †.*” “*Have Compassion one of another: Love as Brethren ‡.*” “*Put on, as the Elect of God, holy and beloved, Bowels of Mercies ||.*” “*God is not unrighteous to forget your Work and Labour of Love ††.*” “*The Poor, the Maimed, the Lame, and the Blind,*

\* Heb. xiii. 3.  
|| Col. iii. 12.

† Luke vi. 36.  
†† Heb. vi. 10

‡ 1 Pet. iii. 8.



*“ Blind, cannot recompense thee, but thou  
 “ shalt be recompensed at the Resurrection  
 “ of the Just \*.”*

What more can it be necessary to add upon this Subject? What Motive can be wanting to excite in us a Spirit of Compassion, when the Voice of Nature, the Condition of Humanity, the Claims of Society, the Authority of Religion, the Example of our Saviour, the Precepts, and Entreaties, and Promises of the Gospel, do all join in one united Plea, that we should pity, alleviate and relieve the Miseries of Mankind.

But how unquestionable soever our Obligations to this Duty may appear in general, Doubts and Difficulties will arise concerning the particular Exercise of it. The Miseries of Man are almost infinitely various and extensive ; and our Abilities to remove or assuage them are very contracted. A good Man will indeed extend his Compassion to every Instance of Unhappiness that falls within his Notice ; and will even wish, that his Power to do Good was commensurate to all the Wants and Sufferings in the World. But as that cannot be, it is necessary for him to select such Objects of Mercy, as are more immediately within the Reach of his friendly Hand, to whom he may ad-

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\* Luke. xiv. 13. 14.



minister such real Comfort and Relief, as Charity conducted by Prudence will supply. But even here, when the Claimants become numerous, whom are we to reject, and whom receive? This certainly belongs to every Man's own private Judgment to determine; which may be inclined, for many justifiable Reasons, to give a Preference in these Competitions for his Beneficence. The Condition and Qualities of the Sufferer; the Nature and Degree of the Sufferings; or even the Difference of Temper in ourselves, by which we are disposed to receive more or less sensible Impressions, some from one sort of Objects, and some from another; these, and many other Considerations may severally engage us in different, and yet all very commendable Acts of Charity. When therefore the Occasion of our present Meeting calls upon me to recommend one particular Charitable Institution, (tho' certainly a more humane, and generous, and truly useful one, was never devised or promoted :) let it not be surmized, that I mean to derogate from the Praise of those whose Bounty flows thro' a different Channel; or that I would defraud any one kind of Charity, to enrich another. Only let me suggest thus much, that if we are not more solicitous to heap up Riches, than to dispense them well; or  
if



if we are not more fond of running into expensive Vanities, than of shewing our good Sense in despising them ; in short, if we are Wise and Religious enough to live with that decent Oeconomy proportioned to our respective Conditions, as is required of those who are only *Stewards of the manifold Gifts of God* ; I am persuaded, that He who gives most to other Charitable Purposes, will yet find some Remains of Liberality to be bestowed on this occasion also, which will increase his Treasure in Heaven, without any real Diminution of that upon Earth.

Certainly amidst all the Miseries incident to Human Nature, there is not a more deplorable Case, than that of Poverty and Sicknefs adding Stings to each other. The Cries of such accumulated and importunate Wretchednefs are not to be resisted : Relief cannot be denied. To make the Bed of these miserable Creatures in their Sicknefs ; to restore Ease and Health to them, that Health which was perhaps impaired by an Application to honest Labour ; and to enable them to be again useful to themselves, to their helpless and distressed Families and the Publick, is a Charity that, beside the many singular Advantages it has to recommend it, has perhaps more of Humanity in it than any other. Well therefore did it enter into the Hearts of the Humane and Prudent to con-



trive ; well did it become the Good and the Great, to set forward and support a Scheme of Charity, that might be most effectually and extensively beneficial in removing those Evils, which are most common in the World, and yet most distressful and afflicting. Many excellent things have been spoken by many Eminent Persons of this Institution of *Hospitals for the Needy Sick* : And Experience has every where shewn, that they have not been commended more than they deserve. It is become their acknowledged Character, that they are the best of Charities, the best administered.

It is in truth no Small Commendation of these Publick Institutions, that they are real and true Charities. I mention this, because Private Benefactions, how well soever intended, are sometimes stolen from us by Counterfeits ; are frequently perverted to very different Purposes from what they were given for ; and as frequently fail in the Effect, for want of proper Skill in the Application. Then as to the common Parochial Relief, the Charity of the Law, that, I fear, can scarce with any tolerable Propriety, be called Charity at all. It is not the Gift of a chearful Giver ; but too often comes sparingly and grudgingly, as it is of Necessity. It reaches not to many Objects, who most want it, and best deserve it,  
because



because they cannot legally demand it. It seems often to have a different View from that of providing Remedies for Pain and Sickneſs : I am ſure the too common Treatment of the Poor in this caſe ſeems to juſtify the Suſpicion ; and eſpecially the well-known Practice of hiring them out by the great, to perhaps none of the moſt ſkilful or merciful Undertakers, to be diſpoſed of one way or other, at the cheapeſt Rate. Whereas in theſe generous Benefactions, we give with a ready and willing Mind ; and what is charitably given, is prudently and faithfully adminiſtered. None are ſhut out from the Benefit of them, but ſuch as it would be a manifeſt Injury to the very Nature and Deſign of the Charity to admit : Either ſuch as are ſufficiently able to provide for their own Cures ; or ſuch as can have no Relief from Art or Medicine, and would therefore to no purpoſe, but a very uncharitable one, occupy the place of perhaps many others, that might in the mean time receive Relief. In Caſes which require it, the Sick and the Maimed are taken into theſe hospitable Houſes ; are nurſed with Care and Tenderneſs ; and are fed with Food convenient for them. Under this regular Diſcipline, it is reaſonable to expect that Medicines may have their proper Effect, which it is in vain to hope for, unleſs the Patients are reſcued from that hurtful  
Diet



Diet and Management, from which nothing but the strict Rules observed within these Infirmaries, can effectually deliver them. Both these, and others whose Maladies are not of that Nature as to render Confinement necessary, have all the Assistance that the skilful and diligent Physician and Surgeon can give; even all the Assistance and Attendance, *without Money and without Price*, that the Rich can purchase with.

What the Blessing of God has been upon the Charity that supports this particular Institution; what Success has crowned the Labours of those Masters in the Art of Healing, whose Praise it is, that they are not excelled either in Knowledge of Humanity by any of their Profession; the Numbers of those who have been either entirely cured or greatly relieved, many, even in Cases the most inveterate, obstinate and deplorable, will best declare. Indulge the pleasing Reflection, that you have been the Instruments in the Hands of Providence, of restoring perfect Health and Strength, within less than the short space of five Years, to more than Seven hundred of your Fellow-Creatures, who were sick and impotent and miserable; and of administering great Relief and Ease and Comfort to almost as many more.

Consider



Consider likewise comparatively at how small an Expence so great a Benefit has been purchased. Your Charity under this advantageous Distribution receives an actual Increase ; and has extended its Salutary Influence to many more Objects, than it could possibly have done by a distinct and separate Application. It seems, at that Distance wherein the Effect of human Prudence can approach a Miraculous one, to resemble in its Operation the Loaves and Fishes in the Gospel, by which so great a Multitude was fed and sustained. This surely is no inconsiderable Proof of the great and extensive Advantages of this Institution ; which does not only thankfully receive and faithfully apply your Benefactions, but does in reality multiply and enlarge them. And as this Consideration is an Argument for the Increase of this Charity, and not the Diminution of it, because it will still increase proportionally in the Effect, and because many Sick and Impotent still wait for some friendly Hand to let them down into these healing Waters ; so it likewise shews that the most seemingly inconsiderable Contribution, when thus bestowed, improves in Value ; and that those who have least to give, may here justly be entitled to the Name of Benefactors.

But



But let it not be forgot, that there is another Kind of Assistance, that may greatly tend to promote the Interest of this Charitable Institution, and to which even those may contribute that have neither Silver nor Gold ; and which indeed it demands in Justice from every one of us ; and that is, the speaking well of it, and extolling it as it deserves. For its Encouragement let us say aloud, what we must say if we speak the Truth ; that it is a generous, humane and Christian Charity ; that it is worthy the Countenance of the Great, and the Support of the Beneficent ; that it has a Preference in the Esteem of wise and good Men ; and is entitled to the Blessings of the Poor ; that it is one of those Charities that are the Praise of the present Age, and are perhaps its greatest Security, *in covering the Multitude of Sins*. Let us inspect, enquire and testify what we know ; that the Administration of it is faithful, prudent and impartial ; that the Influence of it reaches farther, than it is possible to imagine the Supplies could carry it : It might be invidious to say, that it is in proportion *more* extensively Beneficial, than many of the same Kind ; it is certainly in this respect inferior to none. Let us recommend it with a becoming Zeal, upon all occasions, to Friends and Strangers : Let us honestly

4

proclaim



proclaim what it is, and that will be its truest Praise. And at the same time let us join in our ardent Prayers to God, that this Labour of Love may prosper in our Hands.

The Time would fail me, should I attempt to stir up your Liberality, by enumerating all the Singular Advantages of this Excellent Charity : It is the less necessary, because they have already, on these occasions, been most fully and pathetically represented. My Design was only, by way of Remembrancer, to touch upon some few of the principal ones ; such as might be useful to encourage you, who have begun this good Work, *to persevere in well-doing* ; and to excite others, who have not sufficiently considered them, to follow your Example.

What then remains, but that I should entreat you to recal the several Motives laid before you in the foregoing Discourse, and to apply them to the Enforcement of this particular Charity ; to which Kind they are perhaps more peculiarly adapted than to any other ?

You retain not the Feelings of Humanity ; you have no Bowels of Compassion ; if the extreme Wretchedness that attends Sickness and Pain aggravated by Poverty, cannot touch your Hearts. And it touches

E

your



your Hearts but faintly, if you have only the inward Feeling of good Affections, without exerting them to the Relief of what you pity.

Sickness and Pain are the common Afflictions of Man : You all know what they are from Experience and Sensation. Consider therefore, that what You have felt, Others feel ; only with this Difference, that if they were grievous to be born by you, who have all the Means of Comfort and Relief at hand, how intolerable must they be, when the Pangs of them are sharpened by the Distress of Penury, and the Sinkings of Despair !

Have you a large Share of the Benefits of Society ; and are you sensible that you stand indebted to the daily Task, the painful Toil, and the hazardous Undertakings of the lower Part of Mankind, which expose them to a great Variety of Casualties and Diseases ; that you absolutely, I may say, stand indebted to these, for your Ease and Plenty, and the Enjoyment of all the good things you possess : And are not they in their Distresses well entitled to your Compassionate Assistance, by whose Services it is that you are at all enabled to bestow it ?

Are you really and truly what you profess yourselves to be, *Christians* ? You must then know that Acts of Mercy are peculiarly



arly Christian Duties ; and that you never are more truly merciful, than when you relieve the Infirmities and Maladies of your poor Brethren. Attend to the Recommendation of your Saviour : He has consigned the Needy, and the Sick, and the Impotent to your Care. Look up to his great Example : You will see that almost all the wonderful Acts of his Life displayed themselves in healing Infirmities and curing all manner of Diseases. But above all reflect, (and it is a Reflexion that will sink deep into the Hearts of all that have any Hopes of Heaven,) that as these particular Acts of Mercy, proceeding from a Principle of true Christian Charity, will be considered at the great Day of general Account, as the sure Evidence of a true Christian Faith, and the short Test of Christian Sincerity, so they will be principally enquired into and insisted upon, as the Foundation of your Reward. Hear, and engrave upon your Hearts these memorable words ; “ Who-  
 “ soever shall see any of the Disciples of  
 “ Christ *an-hungred, or a-thirst, or a Stran-*  
 “ *ger, or naked, or sick, or in Prison, and*  
 “ *shall minister unto him ; when the Son of*  
 “ *Man shall come in his Glory, he shall say unto*  
 “ *them, inasmuch as ye have done thus unto*  
 “ *one of the least of these my Brethren, ye*  
 “ have



“ have done it unto me : And they shall go  
 “ into Life eternal \*.”

Now unto the Father of Mercies, and  
 the God of all Comfort, be rendered all  
 Honour, Adoration, and Praise, now  
 and for evermore ! AMEN !

\* Matt. xxv. 44. 31. 40. 46.





## A P P E N D I X.

**I**T is thought proper to exhibit, in a general View, the State of the WORCESTER INFIRMARY; in order that every one who wishes well to so great a Charity, which loudly calls for further Assistance, may see with what Success it has hitherto been conducted. And so happily in all respects has it been managed, as to prove an Encouragement to the Contributors, to continue their Benefactions, and a powerful Motive to all those whom Providence has enabled, liberally to concur in so good a Work. The Experience of this County, and every other Place where Publick Infirmaries have been erected, speaks with such full Evidence in their Favour, that there needs no other Argument to recommend them. If any Gentleman could entertain a Doubt about the Application of the Money, the Regulation of the Patients, or the Government of the Hospital, it is desired that he would take the Trouble to satisfy himself therein, by visiting the House, and inspecting the Books, which lie open for the Perusal of every one. Such an Examination would be highly pleasing; and the regular Attendance of the principal Contributors at the weekly Board, will be looked upon as a valuable Addition to their several Contributions.

The Number of Beds is now encreased to thirty-two, and their Patients being too



much crouded, especially in the hotter Seasons of the Year, the Governors have some Time ago taken an House adjoining ; and both are now laid together, and fitted up very commodiously for the Reception of Patients ; so that if the Subscriptions rise in Proportion, the Country may never have Reason to complain, that any miserable Person is not received for want of Room : For tho' the present Amount of annual Subscriptions will not justify the putting up more Beds immediately, yet if God should please to open the Hearts of more Persons, and incline them to encourage this good Work ; the House is now large enough to contain near fifty Beds very commodiously, which Number would probably be sufficient to answer all the Exigencies of this small County. The present Number is certainly not sufficient, as the Reception of poor Objects is very frequently delayed, to their great Disadvantage, for want of Beds to lay them in.

This useful Addition of Beds and Patients would unavoidably occasion a much greater Expence, than the present Circumstances of the Charity will admit. The Preservation therefore and Enlargement of this charitable Design, with joint Solicitation, very powerfully implore liberal Assistance ; as fresh Supplies are unavoidably required, not only from the continued Subscriptions  
of



of its present Benefactors, but likewise from other compassionate Hands.

The Governors have thought proper to order Poors Boxes, for the Use of the Infirmary, to be erected in the Coffee-houses and great Inns throughout this City and County, that transient Benefactors, as well as those who are disposed to do their good Works in secret, may not want an Opportunity of concealing them from Men, in order to make them more acceptable to HIM who sees and will assuredly reward them : And those whose Circumstances will not allow them to be large Contributors, may here throw in their Mite, and be certain to have it properly applied to the Relief of the diseased Poor.—In other Places this Method has been experienced with Success, and we trust it will not want it here.

As it is to be hoped, that many Persons may be disposed to bequeath Legacies to this Charity, so greatly useful, and in all respects so well conducted, which has already relieved so great a Number of miserable Objects, and which cannot be misapplied, the following Form is recommended, as proper to be used on such Occasions :—

Item, *I give and bequeath unto A. B. and C. D. the Sum of*      *upon Trust, and to the Intent that they, or either of them, pay the same to the Treasurer or Treasurers, for the Time being, to a Society who now call themselves, The GOVERNORS of the WORCESTER INFIRMARY ; which said Sum of*      *I desire may be applied to- wards carrying on the charitable Designs of the same Society.*



*A general Account of the Patients that have  
been admitted into the Worcester Infirmary,  
from the first Opening of it 11 Jan. 174<sup>s</sup>,  
to Aug. 1, 1750.*

In-Patients	—	—	595
Discharged. Cured	—	—	304
Relieved	—	—	69
Incurable	—	—	34
Misbehaviour	—	—	29
Died	—	—	39
Made Out-Patients	—	—	94
Remain Aug. 1, 1750	—	—	26
			<u>595</u>
Out-Patients	—	—	958
Discharged. Cured	—	—	433
Relieved	—	—	76
Incurable	—	—	31
Non-attendance, many of whom were known to be cured	—	—	241
Made In-Patients	—	—	59
Died	—	—	53
Remain Aug. 1, 1750	—	—	65
			<u>958</u>
Total Number under the Care of this Infirmary	—	—	1400

N. B. Among the Cured, were great  
Numbers of most deplorable Objects, af-  
flicted with some of the worst and most in-  
veterate Maladies that Human Nature is  
subject to. *The*



*The State of the Worcester Infirmary from Oct. 10, 1749, to Aug. 1, 1750.*  
The Accounts of the Hospital.

General Receipts.

Balance in the Treasurer's Hands,	l.	s.	d.
Oct. 10, 1749.	120	19	10 $\frac{1}{4}$
Annual Subscriptions received since	376	18	0
Collected at the Church-doors after	35	8	0
the Sermon, the last Anniversary			
Meeting			
Benefactions received since	71	10	0
From the Charity Boxes	5	4	9 $\frac{1}{4}$
For the Use of the Cold Bath	0	10	6
Sixty-three Days Substinance for a	1	11	6
Soldier that was so long in the			
House, paid by the Officer of the			
Regiment			
Total	612	2	7 $\frac{1}{2}$

General Expenses.

Ordinary Expenses in House-	l.	s.	d.
keeping, Drugs, 363	19	9	9 $\frac{1}{2}$
Servants Wages	31	11	11
and Rent			
Extraordinary Expenses in Furni-			
ture, Workmens	31	11	11
Bills, Printing, &c.	216	10	11
Balan. in the Treasurer's Hands			
Total	612	2	7 $\frac{1}{2}$



*The State of the Patients.*

## In-Patients.

Remaining in the House Oct. 10, 1749	31
Admitted since	<u>137</u>
Total	168
Discharged. Cured	<u>75</u>
Having received great Benefit, whose Cases would admit no further Relief	} 20
Incurable	
Misbehaviour	5
Died	9
Made Out-Patients	25
Remain in the House	<u>26</u>
	168

## Out-Patients.

Remaining on the Books Oct. 10, 1749	60
Admitted since	<u>205</u>
Total	265
Discharged. Cured	<u>95</u>
Having received great Benefit, whose Cases would admit no further Relief	} 28
Incurable	
Non-attendance, many of whom are known to be cured, or greatly relieved	} 47
Died	
Made In-Patients	9
Remain on the Books	<u>65</u>
	265



✎ It is necessary, on the Yearly State of Accounts, that there should be in the Treasurers Hands a considerable Sum in advance, to satisfy at the cheapest Rate the current Expences of the Infirmary, and to answer all Exigencies, till the Subscriptions are paid in : It is observable also, that the annual Expences exceed the annual Subscriptions ; so that this Charity could not have been maintained on the present Foot, had it not been assisted by extraordinary Benefactions, which cannot be depended upon with any Degree of Certainty ; tho' it is to be hoped that God will continue to dispose the Hearts of good People to bestow, from time to time, upon this charitable Institution, such generous and much-wanted Contributions.

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The Rt. Hon. GEO. WILLIAM	}	Presidents.
Lord Viscount <i>Deerburst</i>		
The Right Rev <sup>d</sup> . ISAAC Lord		
Bishop of <i>Worcester</i>		
RICHARD BRODRIBB, Esq;	}	Treasurers.
Dr. WALL		
Dr. ATTWOOD	}	Physicians.
Dr. MACKENZIE		
Dr. CAMERON		
Dr. WALL		
Mr. STEPHEN EDWARDS	}	Surgeons.
Mr. WILLIAM RUSSEL		
Mr. HEN. VAUGHAN JEFFREYS		

*Worcester*



# *Worcester* Infirmary.

## An Alphabetical List of the ANNUAL SUBSCRIBERS.

A	l.	s.	d.
Allchurch Parish —	1	1	0
Amphlet, Will. <i>Esq</i> ; of Hadfor	2	2	0
Amphlet, Mr. Tho. of Ombersley	1	1	0
Andrews, Mr. Will. of Wor- cester (deceased) —	1	1	0
Ashby, Mrs. of Worcester	2	2	0
Ashby, Miss Molly, of Ditto	1	1	0
Ashfield, Mr. of Everſham	1	1	0
Attwood, Mrs. of Tewksbury	2	2	0
Attwood, Mrs. Urſ. of Worcester	1	1	0
Auſtin, Mr. Joſ. of Kiddermiſter	1	1	0
B.			
Baddiley, Mr. Ben. of Claines	1	1	0
Baker, Rev. Mr. George —	1	1	0
Barnes, Rev. Mr. Vicar of Om- bersley —	1	1	0
Barnes, Mr. Hen. of Worcester	1	1	0
Baylis, Dr. of Everſham —	2	2	0
Baylis, Mr. Will. of Ditto —	1	1	0
Beadles, Mr. — of Ditto	1	1	0
Beefley, Mr. Ben. of Worcester	1	1	0
Beefley, Mr. Will. of Ditto	1	1	0
Benſon, Rev. Mr. Rector of St. } Nicholas, Worcester —	1	1	0
Berkley,			



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Berkley, Rob. <i>Esq;</i> of Spechley	2	2	0
Berwick, Mr. John, of Worcester	1	1	0
Berwick, Mrs. of Ditto —	1	1	0
Biddulph, Rob. <i>Esq;</i> of Leadbury	1	1	0
Blackmore, Mr. Fran. of Worcester	1	1	0
Blackmore, Mr. Edward, of Ditto	1	1	0
Blayney, Mr. Tho. of Ditto	1	1	0
Blundel, Mr. John, of Ditto	1	1	0
Bradley, Rev. Mr. of <i>Astley</i>	1	1	0
Brocas, Bernard, <i>Esq;</i> —	2	2	0
Brocas, Mrs. — —	2	2	0
Brodribb, Rich. <i>Esq;</i> of Worcester	2	2	0
Brodribb, Mrs. — —	2	2	0
Brodribb, Mr. John of Ditto	1	1	0
Bromley, Will. <i>Esq;</i> of Worcester	3	3	0
Bromley, Will. <i>Esq;</i> of Tewksbury	2	2	0
Bromley, Mrs. Marg. of Worcester	1	1	0
Bromley, Mrs. Eliz. of Ditto	1	1	0
Brooks, Rev. Mr. of Hanley	1	1	0
Brooke, Mr. Ald. of Worcester	1	1	0
Browning, Mr. Armel, of Martley	1	1	0
Bund, Mr. Will. of Worcester	1	1	0
Burrish, Geo. <i>Esq;</i> of Droitwich	1	1	0
Butler, Mr. Jos. of Kidderminster	1	1	0
B. G. unknown by Dr. Wall	1	1	0

## C.

Cardale, Mr. of Eversham	1	1	0
Cafe, Mr. Ald. of Worcester	1	1	0
Chambers, Rev. Mr. of Credley	1	1	0
Charlton, Rev. Dr. of Kidderminster	1	1	0
Clare, Rev. Mr. of Madersfield	2	2	0

## G

Claverly,



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Claverly, John <i>Esq</i> ; —	1	1	0
Clements, Mr. John of Worcester	1	1	0
Clarke, Mr. of Hartlebury	1	1	0
Cleveland, Rev. Mr. Rector of } All Saints, Worcester — }	1	1	0
Clutton and Corbyn, Mess. of } London ——— }	2	2	0
Cocks, James <i>Esq</i> ; (deceased)	5	5	0
Congreve, Rev. Mr. of Laycroft	2	2	0
Cooksey, Rich. <i>Esq</i> ; (deceased)	2	2	0
Corbyn, Mr. Sam. of Worcester	1	1	0
Corn, Mr. John, of Ditto —	1	1	0
Coventry, Hon. Bulkeley, <i>Esq</i> ;	3	3	0
Cox, Mr. Will. of Worcester	1	1	0
Craig, Mr. John, of Ditto	1	7	0
Crane, Mr. Hen. of Kidderminster	1	1	0
Credley Parish — —	1	1	0
Crump, Mr. of Bewdley —	1	1	0
Cummin, Rev. Mr. of Upton } Snodsbury ——— }	1	1	0

## D

The Right Hon. George-William } Lord Viscount Deerhurst }	21	0	0
Dalton, The Rev. Dr. Preben- } dary of Worcester — }	2	2	0
Davenport, Rev. Mr. Rector of } Breedon ——— }	2	2	0
Davis, Mr. Will. Apoth. Worcester	1	1	0
Dillon, Rob. <i>Esq</i> ; of Worcester	2	2	0
Dowdeswell, Will. <i>Esq</i> ; Member } of Parliament for Tewksbury }	10	10	0

Eckley,



E	<i>l.</i>	<i>s.</i>	<i>d.</i>
Eckley, <i>Mrs. of Worcester</i>	1	1	0
Eden, <i>Rev. Mr. Preb. of Worcester</i>	2	2	0
Ellis, <i>Mr. Will. of Worcester</i>	1	1	0
Evans, <i>Mrs. of Ditto</i> —	1	1	0

## F

Farmer, <i>Mr. John, Attor. Worcest.</i>	1	1	0
Farr, <i>Mr. of Ditto</i> —	1	1	0
Fincher, <i>Phill. Esq; of Shell</i>	1	1	0
Fisher, <i>Mr. of Billington</i> —	1	1	0
Ford, <i>Mr. Tho. of Worcester</i>	1	1	0
Francomb, <i>Mr. Geo. Ditto</i>	1	1	0
Freeman, <i>Mr. of Gaines</i> —	1	1	0
Freme, <i>Mr. Will. of Worcester</i>	1	1	0

## G

Gaitskell, <i>Mr. John, of Worcester</i>	1	1	0
Gardiner, <i>Mr John of Omb</i>	1	1	0
Giles, <i>Mr. Henry</i> —	1	1	0
Giles, <i>Mr. Tho. of Worcester</i>	1	1	0
Greenbank, <i>Mr. Francis, Ditto</i>	1	1	0
Grove, <i>Mrs. Ditto</i> —	2	2	0

## H

Harrison, <i>Mr. Will. of Elmley</i>	1	1	0
Hart, <i>Mr. John, of Shipston</i>	1	1	0
Hill, <i>Mr. Rich. of Worcester</i>	1	1	0
Holcomb, <i>Rev. Mr. Prebendary</i> }	2	2	0
<i>of Worcester</i> —			
Holdship, <i>Mr. Rich. of Worcester</i>	1	1	0
Holdship, <i>Mr. Josiah, Ditto</i>	1	1	0
Holmbden, <i>John, Esq; of Crowle</i>	2	2	0
Holt Parish —	1	1	0
Holy-Cross Parish, <i>Pershore</i>	2	2	0



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Hopton, Edw. Cope, <i>Esq</i> ;	2	2	0
Hopwood, Tho. <i>Esq</i> ; of Droitwich	1	1	0
Howman, Mr. John of Worcester	1	1	0

## I

Jackson, Mr. Edw. of Ditto	1	1	0
Jackson, Mrs. of Overbury	1	1	0
Jenner, Rev. Dr. Preb. of Worcest.	2	2	0
Jervis, Rev. Mr. of Stone	1	1	0
Ingram, Mr. John of Bewdley	1	1	0
Inkborough Parish ———	2	2	0
Johnson, Mr. Ald. of Worcester	1	1	0
Jones, Mr. Will. of Everisham	1	1	0

## K.

Kendall, Mrs. of Stourbridge	2	2	0
Kendall, Mr. Jonath. of Ditto	2	2	0
King, Rev. Mr. of Stanford	2	2	0

## L.

Lane, Rev. Mr. of Droitwich	1	1	0
Laugher, Mrs. of Worcester	1	1	0
Lechmere, Rich. <i>Esq</i> ; —	1	1	0
Lench, Mr. Luke of Worcester	1	1	0
Lilly, Mr. Tho. Sen. of Ditto	1	1	0
Lilly, Mr. Tho. Jun. Ditto	1	1	0
Longden Parish —	2	2	0
Lygon, Reginald, <i>Esq</i> ; Madersfield	5	5	0
Lyttelton, Sir Tho. of Hagley, Bt.	10	10	0
Lyttelton, Hon. George, <i>Esq</i> ;	10	10	0
Lyttelton, Rev. Dr. Dean of Exon	2	2	0

## M.

Maddox, Mrs. Hartlebury	3	3	0
Marten, Rev. Dr. Dean of Worcest.	5	5	0

Martin,



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Martin, John, <i>Esq;</i> of Overbury	2	2	0
Meadowcourt, <i>Rev. Mr. Pre-</i> <i>bendary of Worcester</i>	2	2	0
Mence, <i>Mrs. Sarah, of Worcester</i>	1	1	0
Mence, <i>Mrs. of the Rock</i> —	1	1	0
Meredith, <i>Mr. John of Worcester</i>	1	1	0
Meysey, <i>Fran. Esq;</i> of Shakenhurst	2	2	0
Morgan, <i>Rev. Mr. Preb. of Winc.</i>	2	2	0
Morgan, <i>Mr. James of Worcester</i>	1	1	0
Moulding, <i>Mr. Jeff. of Kiddermin.</i>	1	1	0
Mountfort, <i>Mr. Jam. of Worcester</i>	1	1	0
Mountfort, <i>Mr. John, of Ditto</i>	1	1	0

## N.

Nash, <i>Rev. Mr. Preb. of Winchest.</i>	2	2	0
Nash, <i>George, Esq;</i> of Martley	1	1	0

## O.

Oliver, <i>Mr. Will. of Worcester</i>	1	1	0
Olivers, <i>Mrs. Mary, of Ditto</i>	1	1	0

## P.

Paine, <i>Rev. Mr. of Hanbury</i>	2	2	0
Parkes, <i>Mr. Jos. of Worcester</i>	3	3	0
Parkes, <i>Mr. Sam. Ditto</i> —	1	1	0
Pardoe, <i>Mr. James, Ditto</i>	2	2	0
Parry, <i>Rev. Mr. of Shipston</i>	1	1	0
Pearkes, <i>Rev. Mr. of Coughton</i>	1	1	0
Peirfal, <i>Mr. Nich. of Kiddermin.</i>	1	1	0
Perkins, <i>Mr. Ben. of Worcester</i>	2	2	0
Perry, <i>Mr. Jos. of Ditto</i> —	1	1	0
Phelps, <i>Mrs. of Ditto</i> —	1	1	0
Phillips, <i>Mr. of Eversham, Attorn.</i>	1	1	0
Philley, <i>Mr. Skin. of Worcest. Att.</i>	1	1	0

Plowden,



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Plowden, J. T. <i>Esq</i> ; of Worcester	2	2	0
Powick Parish —	1	1	0
Pratt, <i>Mrs.</i> of Chadley —	1	1	0
Price, <i>Rev. Mr.</i> of Henlep —	1	1	0
Pritchett, <i>Rev. Mr.</i> of Martley	1	1	0
Pritchett, <i>Rev. Mr.</i> of Knightwick	1	1	0
Purshall, <i>Mrs.</i> of Worcester	1	1	0

## R.

Randle, <i>Mr.</i> Rich. of Ombersley	1	1	0
Ravenhill, John, <i>Esq</i> ; of Strensham	2	2	0
Reynolds, <i>Mr.</i> of Wribbenhall	1	1	0
Rogers, <i>Mr.</i> Tho. of Worcester	1	1	0
Rouse, Tho. <i>Esq</i> ; of Rouse Lench	2	2	0
Rushout, <i>Rt. Hon.</i> Sr. John, <i>Bar.</i>	5	5	0

## S.

<i>Rt. Hon.</i> Harry <i>Earl</i> of Stamford	5	5	0
<i>Rt. Hon.</i> Countess of Stamford	1	1	0
Salway, <i>Rev. Mr.</i> of Worcester	1	1	0
<i>Right Hon.</i> Samuel <i>Lord</i> Sandys	10	10	0
Sandys, <i>Hon.</i> Edwin, <i>Esq</i> —	2	2	0
Sandys, Martin, <i>Esq</i> ; of Worcester	3	3	0
Sandys, <i>Mrs.</i> of Worcester	2	2	0
Sandys, <i>Rev. Mr.</i> Edwin, <i>Pre-</i>	2	2	0
<i>bendary</i> of Worcester —			
St. Andrew's Parish, Perthore	2	2	0
Sclaters, <i>Mess.</i> of London —	2	2	0
Severn, <i>Mr.</i> Jos. of Worcester	1	1	0
Seward, Ben. <i>Esq</i> ; of Bengworth	1	1	0
Sextie, <i>Mr.</i> Will. <i>Jun.</i> of Worcest.	1	1	0
Shepherd, <i>Mrs.</i> of Ditto —	1	1	0
St. John's Parish, near Worcester	5	5	0



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Skinner, Will. <i>Esq</i> ; of Underdown	1	1	0
Skip, John, <i>Esq</i> ; of Ledbury	1	1	0
Smalridge, Rev. Dr. <i>Chan.</i> of Wor.	2	2	0
Smith, Rev. Mr. of St. And. Wor.	1	1	0
Smith, Mr. Jos. of Worcester	1	1	0
Smith, Mr. of New Town	1	1	0
Staunton Parish ———	1	1	0
Stephens, Rev. Mr. of Martin	1	1	0
Stephens, Mr. Will. of Worcester	1	1	0
Stillingfleet, Rev. Mr. <i>Preb.</i> of Wor.	2	2	0
Stillingfleet, Rev. Dr. <i>Preb.</i> of Durh.	1	1	0
Suckley Parish ———	1	1	0
Sutton, Mrs. of Breedon —	2	2	0

## T.

Taylor, Mr. Nich. of Wor. <i>Attor.</i>	2	2	0
Taylor, Rev. Mr. <i>Rector</i> of Ripple	1	1	0
Thomas, Rev. Mr. <i>Rector</i> of St. } Helen, Worcester —	2	2	0
Thorneloe, Mr. Joh. of Wor. <i>Att.</i>	1	1	0
Todd, Mrs. of Worcester —	2	2	0
Tomlins, Mr. Phillip, of Ditto	1	1	0
Tottie, Rev. Mr. <i>Archd.</i> of Wor.	2	2	0
Turner, James, <i>Esq</i> ; of Worcester	1	1	0
Turner, Mr. W. N. of Ditto	1	1	0
Twamley, Mr. Jos. of Kiddermin.	2	2	0

## V.

Vernon, Tho. <i>Esq</i> ; Member of } Parliament for Worcester	10	10	0
Vernon, Rev. Mr. of Fladbury	2	2	0
Vernon, Rev. Mr. of Arely	1	1	0
Vernon, Rev. Mr. of Martley	2	2	0

Vernon,



	<i>l.</i>	<i>s.</i>	<i>d.</i>
Vernon, <i>Mr. John, of Worcester</i>	1	1	0
Unknown <i>by Mr. Tho. Moore of D<sup>o</sup>.</i>	1	1	0
Unknown <i>by Mr. Harbutt of Croom</i>	1	1	0
W.			
<i>The Right Rev. Isaac Lord Bishop</i> <i>of Worcester</i> — — }	10	10	0
Wanley, <i>Rev. Mr. of Elmley</i>	2	2	0
Ward <i>Mr. of Kenwick</i> —	1	1	0
Watson, <i>Tho. Esq; of Bewdley</i>	1	1	0
Wells, <i>Rev. Mr. Rector of Croom</i>	2	2	0
Weston, <i>Mrs. of Worcester</i>	1	1	0
Weston, <i>Mr. Edw. of Ditto</i>	1	1	0
Weston, <i>Mr. Jos. of London</i>	1	1	0
Wheeler, <i>Gil. Esq; of Droitwich</i>	1	1	0
Wheeler, <i>Mr. Edw. of Worcester</i>	1	1	0
Whitmore, <i>Rev. Mr. of Apley</i>	2	2	0
Wichenford Parish —	1	1	0
Williams, <i>Rev. Mr. Archdeacon</i> <i>of Caermarthen, and Preben-</i> <i>dary of Worcester</i> — }	2	2	0
Williams, <i>Mr. Jos. of Kiddermin.</i>	2	2	0
Winford, <i>Lady</i> —	2	2	0
Winnington, <i>Edw. Esq; of Stamford</i>	5	5	0
Withers, <i>Mr. C. T. of Worcester</i>	2	2	0
Wolley, <i>Rev. Mr. of Powich</i>	2	2	0
Wolley, <i>Mr. Rich. of Worcester</i>	1	1	0
Wolley, <i>Mrs. of Ditto</i> —	1	1	0
Wood, <i>Mr. Ald. of Worcester</i>	1	1	0
Woodcock, <i>Mr. Geo. of Ditto</i>	1	1	0