

A sermon, preached before His Grace Charles Duke of Richmond, Lenox, and Aubigny, president : and the governors of the London Hospital, or Infirmary, for the relief of sick and diseased persons, especially manufacturers, and seamen in merchant-service, &c.; At the Parish-Church of St. Lawrence-Jewry, on Thursday, April 6, 1749 / By John Lord Bishop of Lincoln.

Contributors

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A
S E R M O N,

Preached before HIS GRACE

CHARLES Duke of *Richmond*,

Lenox, and *Aubigny*,

P R E S I D E N T;

AND THE

G O V E R N O R S

OF THE

LONDON HOSPITAL,

OR,

I N F I R M A R Y,

FOR THE

RELIEF of Sick and Diseased Persons, especially
MANUFACTURERS, and SEAMEN in MERCHANT-
SERVICE, &c.

AT THE

Parish-Church of *St. Lawrence-Jewry*,

On THURSDAY, *April 6*, 1749.

By JOHN Lord Bishop of LINCOLN.

Published at the Request of the PRESIDENT and GOVERNORS.

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 LUKE, CHAP. XIX. VER. 41.

*And when he was come near, he beheld
the City, and wept over it.*

WE read in the History of our Sa-
viour's Life, that he wept on sundry
Occasions. Once at the Funeral of
¹ *Lazarus*,—to shew how deeply he was af-
fected with a Sense of the Miseries of human
Nature, and of Death being first introduced
into the World by Sin. Another Time of his
weeping was at his Passion, when he ² *offered
up Supplications with strong Crying and Tears--*
not so much from a Sense of the Sufferings he
was willing to undergo, as from foreseeing
how great a Part of Mankind, thro' their own
B 2 Folly

¹ *John XI. 35.*

² *Hebr. V. 7.*

Folly and Obstinacy, would be little benefited by that *great Salvation*, which he purchased for us at so dear a Price. And here he sheds Tears over *Jerusalem*, from a Sense of its approaching Ruin. ¹ *For the Days*, says he, *shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every Side, and shall lay thee even with the Ground, and thy Children within thee, and they shall not leave in thee one Stone upon another: because thou knewest not the Time of thy Visitation;* and he foretells the Greatness of their Tribulation to be ² *such, as was not since the Beginning of the World to that Time, no, nor ever shall be.*

Look into the History of the Siege of *Jerusalem*, and you will find, that it was involved in all the Circumstances foretold by our Saviour, and that no Calamity was ever equal to the Distress of that City. For the *Jews* had then, at the same Time, three different Enemies to encounter with; a numerous Army before their Gates, a Sedition within their Walls, and a Famine within their Bowels. No one possessed of common Good-nature can

¹ *Luke XIX. 43.*

² *Matth. XXIV. 21.*

read the Particulars of that Siege, at this Distance of Time, without dropping a Tear. What Effect then must it have had on a present Spectator, if any could have been a Spectator without being an actual Sufferer? But such was our Saviour. He had all these Scenes of Horror under his Eye. He foresaw all the Calamities as present. He was then on the very Spot of Ground, by Mount *Olivet*, where the *Romans* afterwards pitched their Camp; and at the same Season of the Year, when the City was invested, a little before the Feast of the Passover. The Time, the Place, the whole Scene of Desolation was before him. And to demonstrate that he had assumed Humanity, and was moved with a Sense of the Sufferings of our Nature—*as he drew near, and beheld the City, he wept over it.*---Teaching us, by his own Example, an important Lesson, which is not unsuitable to the Occasion of our assembling here at this Time, namely, that of shewing Pity and Compassion to our Fellow-creatures in Distress.

IN order then to recommend to your Imitation the Example of Tendernefs, which our Lord and Master has here set us, I shall first
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speak

ſpeak of the Nature of Compaſſion in general, and then proceed to the Objects of your preſent Compaſſion.

I. AND firſt of Compaſſion in general. If we ſearch into the Conſtitution of the human Mind, we find that God has placed within us two Kinds of Propenſions, very diſtinct from each other, one for the Preſervation and Happineſs of the Individual, and the other for the Union, and mutual Support of the whole Species. Of the former Kind are Self-Love, and the Senſations of Hunger, Thirſt, and Fatigue, prompting us to cheriſh and reſreſh our Beings. And if God had not deſigned us for Social Life, Nature would have ſtopt here. We ſhould not have been furniſhed with other unneceſſary Affections. But as our natural Wants and Weakneſſes are ſuch, as render the Aſſiſtance of our Fellow-Creatures neceſſary to our well-being, and this cannot be expected, but from a mutual Intercourſe and Exchange of good Offices; and as we were originally intended to act as well in public as private Capacities; therefore God has alſo planted in our Conſtitutions powerful Incitements to promote the common Welfare. Of this Kind are, Love

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conjugal and parental, Friendship, Charity, and universal Benevolence; which are all natural Sensations, conspiring with the private Affections to improve the general Happiness.

MORE particularly, Providence has so ordered this World, that in it Distinctions necessarily arise of High and Low, Rich and Poor, Prosperous and Adverse; and as these are but too apt to weaken the Connexion, which ought naturally to subsist between Creatures of the same Nature, and originally of the same Family and Blood, therefore God, in his gracious Providence, has interwoven in the human Frame a strong Propension to Compassion. And, surely, with a wise Design; for, without this Sympathy of Nature, Men would be greatly deficient in those kind Offices of Charity, which, in the Vicissitude of human Affairs, are reciprocally wanted. All Access would otherwise be denied to the Indigent and Miserable. They would have no Advocate to plead for them; but being wretched, would remain so, with this Aggravation of Misery, that there would be no one to commiserate their Case. But what *Attraction* is in the *natural* World, the Cause of Cohesion, or of hold-

holding the different Parts together ; the same is *Compassion* in the *moral* World. It is the secret and invisible Tie of Nature, which connects Power with Subjection, Wealth with Poverty, and Ease with Affliction. For it strengthens the Client's Dependance on the Patron, gives the Neceffitous an Hold on the Benefactor, and procures the Unhappy a Friend — within our Bosom.

BUT the Wisdom of Providence is not more admirable in diffusing so generous an Affection thro' human Nature, than in adjusting the Measure and Degree of it to the Purposes, which it was intended to serve. For that, which is most necessary to uphold the Species, has the greatest Care taken of it. The strongest Compassion is that of the Mother towards her Infant. This is so universal, as to form the Judgment of *Solomon* in the famous ¹ Cause between the two Harlots. Here all other Evidence was wanting ; but, by feigning a sudden Cruelty towards the Child, the Judge immediately discovered the natural Parent by natural Affection. There are, again, some Cases of extreme Danger, which call for immediate

¹ 1 Kings III.

Assistance from the next charitable Hand, and will admit of no Delay, but set aside all absent Claims, how great soever may be the Obligations. And how kindly has Nature provided against such Exigencies, by planting, even in the Breast of Strangers, so strong a Compassion, that they shall oftentimes step into the Place of the nearest Relations and Friends! You cannot here avoid recollecting the good ¹ *Samaritan*, who, tho' an Enemy to the unfortunate *Jew*, that had fallen into the merciless Hands of Robbers, yet knowing and feeling, that the Impressions of Humanity were not to be effaced by Differences of Religion, he has Compassion on his Fellow-Creature, binds up his Wounds, pouring in Oil and Wine, sets him on his own Beast, brings him to an Inn, and takes Care of him.

IN these, and the like Cases, the natural Affection is powerful, and sometimes remarkably providential, as in the Preservation of *Moses* in his Infancy, who owed to the generous Compassion of ² *Pharaoh's* Daughter, not only his Deliverance, Sustenance, and Education, but the Power and Authority, which,

¹ *Luke X. 30.*

² *Exod. II.*

under God, he afterwards attained to, of rescuing his People from Idolatry. But in all other Cases, where the Relation is not close, or Danger great, or Necessity visible, the Passion abates proportionably of its Force; but still retains sufficient to answer the general Ends of Providence, if Men do not industriously stifle their natural Resentments. But as the Appetite may be depraved, and lost by Intemperance, so the Affections may be altered, and even extinguished by vicious Habits. A bad Man may divest himself even of his Nature, and he has effectively done this, who is not moved with another's Misery. He is no longer of our Species. He may retain the outward Form and Lineaments of a Man, but within he is contrary to Nature, not having an Heart of *Flesh*, but of *Marble*, unsusceptible of tender Impressions.

BUT hitherto we have considered Compassion only as an animal Affection. This, under the Conduct of Judgment and Conscience, is a true Principle of Action; but left entirely to itself, like other Passions, it may rather be called a Weakness, than a Perfection. For, without proper Directions, it may light upon

wrong Objects, or pursue right ones out of Order, or beyond Measure. And how often do we see the good-natured misled by the Tenderness of this Passion to do Things, which they cannot approve of? Being unable to resist Importunities, they are too easily prevailed on, by a false Compassion, to recommend the Unworthy, to encourage the Idle, or to let the Offender escape with Impunity. These are Evils very prejudicial to Society, which would not follow from Compassion guided by Reason and Religion. Under these Influences, the Affection would not be less strong, but less unsteady, and more secure of its principal End, the general Good of Mankind. For Reason changes the Passion into a Virtue, and Religion improves it into a Christian Grace, making it Matter of strict and indispensable Duty. To explain this more fully.

IN the first Place, Reason points out the Object, distinguishes the Order, and regulates the Bounds; discovers what Compassion is due to our Country, Parents, Families, Relations, and Acquaintance; to those particularly who have obliged us, or been of Use and Service to us; shews what Degree of Pity is due to those,

who by no Misconduct of their own, but by some of the unavoidable Accidents of human Life, are reduced to Distress; and what Degree of Compassion to such as are now miserable, but have before been happy, (it being no small Aggravation of Misery, not to have been accustomed to it) and convinces us all in general, by Experience, that we are Fellow-creatures, liable to the same Infirmities, to the same Misfortunes, and to the same Wants; and therefore, that we have all of us Reason to exercise that Compassion, which no Man knows but, in the Course of Things, he may, sooner or later, stand in need of himself.

IN the next Place, Religion comes in to the Support of Reason, to strengthen the Obligations of Nature, by enforcing what is reasonable in itself, with the positive Injunctions of a Superior, who has an infinite Authority over us, to command our Obedience, from his having created, preserved, and redeemed us. As Creator, he has ¹ *made of one Blood all Nations of Men, for to dwell together on all the Face of the Earth*, and therefore commanded us not to ² *hide ourselves from our own Flesh*, not to

¹ Acts XVII. 26.

² Isaiah LVIII. 7.

¹ *shut up our Bowels,* but to ² *shew Mercy and Compassions every Man to his Brother.* As our Preserver, he is daily pouring down his Benefits upon us, and laying us under infinite Obligations; which Debt of Gratitude, we have no possible Way of shewing a greater Regard to, than by communicating the like Benefits to our Fellow-creatures, in Imitation of the Divine Goodness to ourselves; and therefore he has commanded us to be ³ *merciful, even as your Father also is merciful.* As our most gracious Redeemer, he has constituted a new Relation among Christians, made us Members of the same spiritual Body, Parts of each other, and inspired us with new Life and Affections in Christ Jesus our Head. We have ⁴ *one Lord, one Faith, one Baptism,* are *one Body,* and *one Spirit,* and have *one Hope of our Calling,* and, in Consequence of this most intimate Relation, we are commanded ⁵ to suffer with our Fellow-members, ⁶ *to weep with them that weep,* ⁷ *to remember those who are in Bonds, as bound with them,* ⁸ and to *put on, as the Elect of God, holy and beloved, Bowels of Mercy,* ⁹ *to*

¹ 1 John III. 17.² Zech. VII. 9.³ Luke VI. 36.⁴ Ephes. IV. 5.⁵ 1 Cor. XII. 26.⁶ Rom. XII. 15.⁷ Hebr. XIII. 3.⁸ Coloss. III. 12.⁹ 1 Peter III. 8.

be pitiful, ¹ kind one to another, and tender-hearted. — And these positive Injunctions are supported by the Sanction of future Rewards and Punishments, by the strongest Motives of Fear and Hope; it being declared on one Side, that he shall have ² *Judgment without Mercy, who sheweth no Mercy*, and, on the other, that the minutest Act of Compassion, even a ³ *Cup of cold Water*, given to a Disciple for the Sake of Christ, shall not lose its Reward. And finally, to shew that our Lord requires herein nothing of us, but what he practised himself, we read frequently of his being moved with Compassion — at the Sight of the ⁴ *Multitude having nothing to eat*; to whom he gave Food, lest they should faint in the Way; — on various other Occasions, at the Sight of the Lame, the Blind, and the Sick; to whom he gave Limbs, and Eyes, and Health — and here, at the Sight of the complicated Misery of *Jerusalem*, when, the Measure of their Iniquity being filled up, it became too late, and his Compassion could have no other Effect, — it dissolved into Tears.

¹ *Ephes. IV. 32.*

² *James II. 13.*

³ *Matth. X. 42.*

⁴ *Mark VIII. 2.*

LET ¹ the same *Mind then be in you, which was in Christ Jesus*, and it will not be difficult to excite your Compassion towards those Objects, which I am now, in the second Place, to represent to you.

II. BUT it may not be improper to premise a few general Observations on Hospitals and Infirmaries, the Sanctuaries of the Distressed. And here I cannot but congratulate this great City, on its excellent Foundations of Charity. The Number of its Inhabitants, Splendor of its publick Buildings, Extensiveness of its Commerce, and Wealth of its Merchants, are evident Signs of its *Greatness*: But it is in these Houses of Beneficence, where we are to look for the Marks of its *Goodness*; and should a Stranger enquire into the Religion of this People, if they had nothing more to produce, they might shew him several ancient Monuments of the Religion of their Forefathers, Men famous in their Generations, not less for their Charities, than for their Riches. But when they went on to inform him of the daily Progress of these Charities, the new Edifices

¹ *Philip. II. 5.*

erected for this Purpose, the Encrease of Objects relieved, and the Number of eminent Persons at this Time zealously engaged in this pious Work, without any other View, but to promote the Glory of God, and the publick Good; he would then be induced to believe, notwithstanding all that has been licentiously said or written in our Times, to the Disparagement of our Faith, that there must be Religion still left in the Hearts of this People, when it exerts itself in such Acts of Piety and Humanity.

BUT more particularly, as to the Utility of Infirmaries, I shall just mention two Advantages arising from them, which are very considerable.

ONE of these Advantages is the training up of Students in the several Arts of Healing, the acquainting them with the Nature of Diseases, the Differences of Constitutions, and the Force of Medicines, none of which can be thoroughly understood, but by Experience, founded upon real Cases. Theory alone is not sufficient for Practice. And where can they have greater Opportunities of gaining this Experience, than

than in these Receptacles of the Sick and Wounded? where they have the several Cafes placed together under their Eye, and see how Distempers and Constitutions vary, what Remedies fail, and what succeed. And in Proportion to the Value of Health is the Benefit, which the Publick receives from their Improvements, which have been so great, in Chirurgical Operations especially, that the ablest Proficients in this useful Science, are to be found only here, and in those Countries where Hospitals abound.

THE other Advantage is, the Opportunity given to every Subscriber, of being extensively beneficent at an easy Expence. Which of you, having a Domestick maimed or sickened in his Service, would not be at some considerable Charge to procure him Relief? And could he envy nine other poor Wretches, under the like Misfortune, partaking of the same Benefit, when his own Servant has even better Regimen, Attendance, and Advice in your Infirmary, than would have been supplied by a separate Benefaction? This is the real State of the Case, upon a moderate Estimate. What Satisfaction then must it be to a good Man, to

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be put into this Method of stretching out his little Fund of Charity, so as to render it beneficial to *many*, when, without this Means, it would be beneficial only to *one*? This is a strong Inducement to prevail on the Generous to contribute towards enlarging the Foundation of your Infirmary, as by the Reception of more Patients, the Expence, upon the whole, would be proportionably less.

BUT to come to the Objects themselves, which are chiefly poor Manufacturers, and Seamen in the Merchants Service, disabled by Sickness, or fractured Limbs, from prosecuting their Livelihood. These are real Objects of Compassion. They are no Counterfeits in Distress, endeavouring, by a feigned Show of Misery, to extort Charity. No, such Impostures choose rather to wander from Door to Door, deceiving the credulously Compassionate. They come not near your Infirmary, for Fear of Detection, not being able to stand the Examination of the Skilful. All who resort to your House of Mercy, come thither for what they are in the utmost Need of, Health and Strength; and if, by your Bounty, these Blessings be restored to them, and should be afterwards

terwards abused by them—be that to themselves;—your Compassion cannot be misapplied; for the immediate Good you do, and the immediate Necessity of doing it, are both real.

WE may observe further of these Objects, that they are not only unhappy, but would be more and longer so, but for your charitable Assistance. It brings no small Distress into a poor Family, when the Supporter of it is disabled, and the Family quickly reduced to the last ¹ *Barrel of Meal, and Cruse of Oil,* and no Supplies to be had, but by incurring a Debt, that must afterwards be discharged by the Sweat of the Brows. But this is not so great and lingering a Distress, as when that Debt is increased by subsequent Demands for Medicines and Attendance, far exceeding the Sum contracted for the Family's Support during the Patient's Illness. In this Case, the poor Man may perhaps recover his bodily Health in a short Time, but it may be long before he is restored to his former Ease of Mind. For if he be honest and grateful, he cannot but be in Pain, not to say in Fear, 'till these Demands are satisfied, —and yet he has no Means of satisfi-

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¹ *1 Kings XVII. 14.*

tisfying them, but by the Use of those Hands, which were before but able to maintain themselves. It is therefore a noble Charity, I will not scruple to call it a God-like Act in you, to afford the best human Means of restoring Health and Limbs, expecting nothing more in Return, than what God requires for the Mercies vouchsafed to his Creatures, a thankful Acknowledgment, and due Improvement of the Affliction. This is truly giving a Christian Reception to the Poor, the Sick, and the Maimed, to which our Saviour has promised a Reward from him, who can reward you amply. ¹ *For these, says he, cannot recompense thee, but thou shalt be recompensed at the Resurrection of the Just.*

WE may observe still further of these Objects, that they are such as merit your particular Attention. I here address myself to those among you, who are concerned in Trade. For tho' the Rich and Prosperous are all indebted to the Labour and Industry of the Poor, for the Supply both of their real and imaginary Wants; and consequently obliged to relieve them in Distress; yet the poor Artificers and

¹ *Luke XIV. 14.*

Seamen in Trading Vessels, seem to claim your more peculiar Regard. For tho' they are not your Domesticks, or it may be within your Sight, yet, considering you as a Commercial Society, they are employed in your Service. Their Hands are made to do your Work, their Shoulders to bear your Burthens, and it is but a small Pittance of the Profits, which remains in their Hands; the larger Gains are yours. If then they sink under their Load, by Sickness, or other Accidents, can you help refunding a small Part of that Wealth, which they have been instrumental in acquiring, towards enabling them to be further useful to you. This, Justice and Gratitude might require at your Hands.—But your known Generosity is such, that you want no other Consideration, but that of Charity, nor any other Motive, but that of Compassion.

To conclude with a short Exhortation to all those, whom God hath enabled to be charitable. Acknowledge that good Providence, which has eased you of the heavy Toils, grievous Disappointments, and sad Anxieties of Life, by furnishing you with all the Necessaries, Conveniencies, and Elegancies of this
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World;

World; and has either given you an uninterrupted Enjoyment of Health; or ¹ *made*, as the Psalmist says, *all your Bed in your Sickness, strengthening the Bed of languishing* with all the Comforts that Friends can administer, and all the Remedies that Nature and Art have provided. Reflect, at the same Time, on the opposite Situation of the Poor, who are destitute of all these Advantages. Consider their Hardships and Wants, and sensible of the happy Distinction that Providence has made in your Favour, shew yourselves worthy of that Distinction, by being not less Good than Great, nor less Beneficent than Wealthy. Think not that you have an exclusive Property in these Blessings, independent of the Will of your Lord and Master, but look up to Jesus, the Source of all your Happiness; and ask yourselves what Returns he expects for his Mercies. His gracious Promise of accepting every Act of Benevolence towards the Indigent as done to himself, and his whole Life and Actions are a Demonstration of the charitable Dispositions he requires of his Disciples. Nor can you forget, that for our Sakes he became a ² *Man of Sorrows, and acquainted with Grief*; and shed

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¹ Psalm XLI. 3.² Isaiah LIII. 3.

not only his Tears, but his Blood for us, recommending to us, in his last Moments, ¹ *to love one another, as he loved us.* In Gratitude then for what he has done and suffered for us, in Compliance with his dying Request, and in Imitation of his Tenderneſs, look down with Compaſſion on theſe Objects, oppreſſed at the ſame Time with Poverty and Sickneſs. Pity their Sighs and Groans. Conſider how much more ² *blessed* it is to *give* than to *receive*; and then, as every Man is diſpoſed in his Heart, ſo let him encourage theſe uſeful and neceſſary Charities.

¹ *John XIII. 34.*

² *Acts XX. 35.*



Such Persons as are inclined to encourage and promote so laudable a Work, are desired to send their Subscriptions or Benefactions to Mess. Minors and Boldero, Bankers, in Lombard-street, who will give proper Receipts for the same. And any Person inclined by his last Will to bequeath a Legacy to this Charity, is desired to do it in the following Manner, viz.

Item, I give and bequeath unto A. B. and C. D. the Sum of _____ upon Trust, and to the Intent that they, or one of them, do pay the same to the Treasurer, or Treasurers for the Time being, of the Society of the Governors of the London Hospital or Infirmary, for the Relief of all Sick and Diseased Persons, and in particular, Manufacturers, Seamen in Merchant-Service, their Wives and Children; which said Sum of _____ I desire may be applied towards carrying on the charitable Designs of the said Society.



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R I S E , P R O G R E S S , a n d S T A T E
O F T H E
L O N D O N - H O S P I T A L ,
O R , I N F I R M A R Y ,

Supported by CHARITABLE and VOLUNTARY SUBSCRIPTION, for the Relief of all Sick and Diseased Persons, and in particular MANUFACTURERS, SEAMEN in MERCHANT-SERVICE, and their WIVES and CHILDREN ; from the First INSTITUTION on the 3d of *November*, 1740, to the 17th of *March*, 1748-9, inclusive.



THE HOSPITAL is in *Prescot-Street, Goodman's-Fields*, and *Situation.* now consists of four Houses, properly fitted up with 105 Beds, for the Reception of Patients.

The Society for carrying on this laudable Undertaking *General* consists of a President, two Vice-Presidents, and a Treasurer, annually elected out of the most considerable Benefactors to this Charity, and of such Persons who by *Frame, and Regulation of this Society.* giving a Benefaction of Thirty Guineas or more at one Time, become Governors for Life; and those who subscribe five Guineas or more a Year, Governors during such Subscription.

General Court.

A General Court of Governors is held in the Months of *March, June, September, and December*, to take the Report of the Committees, elect a House-Committee for the ensuing Quarter, inspect Accounts, and transact such other Business as may then be laid before them. The Anniversary Feast of this Charity is held between the 18th of *March* and the last Day of *April*, when a printed Account of the General State of the *Hospital*, the Number of Patients receiv'd and discharg'd, and an Abstract of the Accounts for the Year past, is laid before them.

House-Committee.

A House Committee of thirteen Governors is appointed at every General Quarterly Court, who at their first Meeting elect a Chairman to preside for the Quarter. Four of the Committee take the first Month, Four the next, and Four the last Month of the said Quarter.

These Meetings are at the *Hospital*, on *Tuesdays* weekly, at Eleven in the Forenoon, to Receive and Dismiss Patients, to Order and Inspect the Provisions and Furniture sent in, to Order any Necessaries that may be wanting, and to Examine and Regulate the Conduct of the Servants and Patients in the *Hospital*. All Governors that please to attend, have a Vote at this Committee, and their Attendance will be esteemed a Favour.

Committee of Accounts.

A Committee of Accounts, consisting of twelve Governors, is appointed at the General Quarterly Court in *June*, for one Year, who meet at the *Hospital* once a Quarter, to Receive, Examine, and Audit Tradesmens Bills, which are constantly paid by the Treasurer within a Fortnight after; which Accounts are kept in a Regular Mercantile Manner, and open at all Times for the Inspection of the Governors.

Physical Committee.

A Physical Committee, consisting of twelve Governors, is appointed at every General Quarterly Court, out of the Physicians, Surgeons, Apothecaries, Druggists, and Chemists of this *Hospital*, who meet once a Month, or oftner as Occasion requires, to Examine the Medicines and Drugs brought into the Dispensary, and none are suffered to be used without their Approbation.

Visitors.

Two Governors are appointed Visitors by the House Committee, for one Fortnight, to attend twice a Week, or oftner, if they think proper, to inspect into the Management and Conduct of the House, during the Interval of the Meetings of the House-Committee.

Three Physicians attend alternately, a Surgeon in Ordinary daily, and an Assistant Surgeon occasionally, from Eleven o'Clock till One, without Fee or Reward, and give their Advice and Assistance to all such Objects as come within those Hours, whether Recommended or Accidental. Two Surgeons Extraordinary, attend in Consultation, in all dangerous Cases.

Apothecary.

An Apothecary constantly resides at the *Hospital*, who Compounds and Dispenses all Medicines used there, and solely attends the Business thereof.

Chaplain.

A Clergyman of the Church of *England* reads Prayers, and performs the other Duties of his Function, at the *Hospital*.

A *Steward*, (for whose Fidelity proper Security is given) has the Charge *Steward.* of the House and Furniture, keeps an Account of every Thing brought to or expended in the House, and subjects the same to the Examination of the Visitors, and House-Committee, and has the Inspection likewise of the Conduct of all the Men-Servants.---Two *Matrons* have the Direction of the *Matrons.* Nurses and other Women-Servants, and see the Diet and Medicines administered according to Order.---Under them, are Nurses, and Watchers, in *Nurses,* Proportion to the Number of Patients, who are guided by written Orders *Watchers.* to prevent any Misconduct. Proper Diet for the Patients has been settled by the Physicians and Surgeons engaged in this Charity, and is fixed up in the Wards for the Satisfaction of the Patients and their Friends.

No Officers or Servants are permitted upon Pain of Expulsion to take of any Tradesmen, Patients, or other Persons, any Fee, Reward or Gratuity of any kind, directly or indirectly, for any Service done, or to be done, on Account of this *Hospital.*

Every *Governor* is intitled to send one In-Patient at a Time, and Out- *Governors.* Patients without Limitation. Subscribers of smaller Sums may likewise send what Number of Out-Patients they please. All Subscriptions are during Pleasure, and any small Sums from well-disposed Persons will be thankfully received and acknowledged; but in order to carry on this Undertaking, all Persons are desired to pay their Subscription at the Time of Subscribing.

The Poor Objects, recommended as In-Patients, are received at any *Proper Ob-* Hour without Difficulty or Expence, (except in Venereal Cases which *jects.* require Salvation) and are supply'd with Advice, Medicine, Diet, Washing, Lodging, and every comfortable Assistance during their Cure; nor is any Security required against future Contingencies, they being, in case of Death, buried at the Expence of the Charity, if not removed by their Friends. All Out-Patients have Advice and Medicines administered from Eleven 'till One. No Persons with incurable or infectious Distempers, or of known Ability to pay for their Cure, are admitted to partake of this Charity.

All Accidents, whether recommended or not, are re- *Accidents* ceived at any Hour of the Day or Night. *always re-*

This is the Plan of our Proceedings, and tho' this Work has subsisted but eight Years, yet such has been the extraordinary Encouragement given to it, by Numbers of Distinguished Humanity, that we have the Satisfaction to assure the Publick, that since the 3d of *November, 1740,* it has pleased God to bless us with such Success, that more than 40,000 distressed Objects have been Relieved at the *London-Hospital;* and from Labouring under the Oppression of some of the most malignant Diseases, and unhappy Accidents, have been reinstated in their Honest and Industrious Capacities of Working, whereby the Publick again enjoy the Benefit of their Labour, and they, and their poor Families, are preserved from perishing, and prevented from being a constant Incumbrance to the Community. And, notwithstanding the
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great Number of Objects relieved by this Charity, it has not lessened the Number of Patients relieved by other Hospitals.

The Subscribers are desired to take Notice, that if any Patients do not conform to the Rules of the House, or are guilty of any Misbehaviour, they will be discharged, and never more relieved by this Charity.

The admitting of In-Patients troubled with Asthmatic and Consumptive Disorders having been found greatly prejudicial to themselves, all Governors are desired not to recommend any such as In-Patients ; they being more capable of Relief as Out-Patients.



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