

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 Friday, April 6, 1750 / By Matthias Lord Bishop of Chichester.

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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 FRIDAY, *April 6*, 1750.

By *MATTHIAS Lord Bishop of CHICHESTER*.

Published at the Request of the PRESIDENT and GOVERNORS.

L O N D O N:

Printed by H. WOODFALL, in *Pater-Noster-Row*.

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 PROV. XIX. 6.

Every Man is a Friend to him that giveth Gifts.

BESIDES the many strong Arguments made use of in Scripture to enforce Charity, and Acts of Humanity and Beneficence, there are prudential Motives, which, though of a lower kind, deserve likewise our Consideration, *viz.* that they procure the Esteem and Friendship of the World; and in some degree, as the Apostle says of Godliness, *have the Promise of the Life that now is, as well as of that which is to come.* I do not mean, that they do this by any natural Necessity (as one Body attracts another) for then there could be no such thing as Ingratitude, and the greatest Kindnesses, would always be attended with the most grateful Acknowledgments. Whereas we find by Experience, that sometimes the most important Services, meet with no other Requital, but that of Enmity and Hatred: And

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our Saviour himself, after a whole Life spent in doing Good, met with the most cruel Treatment from his own Countrymen the *Jews*. But still human Nature is so constituted, that the Observation of King *Solomon* (like other proverbial Sayings) will hold good generally, that such as distinguish themselves by their Readiness to relieve distressed Objects, if they are of high Rank, their good Deeds will cast a greater Lustre upon their Dignity, than any the most splendid outward Appearances; and furnish them with a more solid and durable Pleasure, than can be found in any sensual Gratifications, that this World can afford. For, besides that these are never pure and unmixed, but imbibbered with some Allay, and perish always with the Enjoyment, they impair the Health when they are immoderately pursued; when indulged irregularly, they leave Remorse, and Guilt, and stinging Reflexions behind them. Whereas the Sense of Men's good Deeds, of the Benefits and Kindnesses they have done to others, will be to themselves a never-failing Source of inward Pleasure and Satisfaction, approaching nearest, of any thing we know, to that Complacency, which the Almighty takes in communicating Happiness to his Creatures: And when they depart hence, their Works will follow them into the other World, entailing Respect and Honour on their Memories here, and adding to
their

their Reward hereafter. If such as distinguish themselves by their Charity to distressed People, are of inferior Condition, immersed in the Cares and Business of the World, they will not only meet with fewer Difficulties in the Course of their Lives, but in time of Adversity, find more Assistance, and better Friends, than other Men usually do. Inasmuch, that, next to divine Providence, the greatest Security we can have against the Evils and Mischiefs, that are so common in Life, is an Interest in the Good-will and Affections of Mankind: Which can no way so effectually be obtained, as by doing all the good Offices we can to all Men as we are able.

In this Discourse, I shall shew,

- I. What is meant by giving Gifts.
 - II. Our Obligation to the Practice of the Duty here enjoined.
 - III. How it comes to pass, that the giving Gifts is the Means to procure the Esteem and Friendship of the World.
- Lastly, I propose to apply what shall be said to that particular Case of Charity, which has called us together this Day.

I. What is meant by giving Gifts.

And here, by those that can give Gifts, are not meant only the Rich and Great, who are able

to leave behind them lasting Monuments of their Munificence, but all that can contribute towards any good Design, who, with the Widow in the Gospel, can throw their Mite into the Treasury; and as St. *Paul* speaks, *labour, working with their Hands the thing that is good, that they may have to give to them that need*, Eph. iv. 28. *For if there be first a willing Mind, God accepteth according to that a Man hath, and not according to that he hath not*, says the same Apostle, 2 *Cor.* viii. 12.

Gifts are of various Sorts, and may be given with very different Designs. There is a way of giving Gifts, that neither deserves nor meets with Esteem and Friendship, but rather Detestation and Abhorrence; as when they are designed to blind the Eyes of Justice, to bribe the Favour of a Judge or Arbitrator, to dispose Men to betray any Trust reposed in them, or do any Act, which otherwise they should condemn as sinful. This is not to give Gifts in the Sense of the Text; these are not Works of Charity, but Deeds of Darkness, Acts of the highest Corruption and Iniquity. Gifts bestowed purely to gain the Praise and Approbation of Men, however they may be applauded, and find a Recompence on Earth, they are not the Gifts here mentioned, nor will they be regarded by Almighty God; as being the Effects of Vanity and Ostentation, and not proceeding from a right Principle, the Love of God and our Neighbour.

Gifts conferred with a Prospect of Advantage or Requital, to obtain perhaps some unreasonable Request, or purchase some greater Favour in Reverſion, are of no Value in the Sight, either of God or Man, as flowing from a mean and mercenary Principle, *viz.* Self-love, the greateſt Obſtructor of all Charity, that never does Good to others, but in order to ſerve itſelf. But *Charity ſeeketh not her own*, ſays the Apoſtle, *1. Cor. xiii. 5.* And, *do Good, hoping for nothing again*, ſays our bleſſed Saviour, *Luke vi. 35.* Neither are we to underſtand by Gifts here, ſuch as are extorted by Importunity, but which flow from a charitable Diſpoſition, and a liberal and free Heart. To importune any one, is an irkſome and diſagreeable Taſk; it is ſomewhat of a Price, and ſo much as there is paid of that, ſo much the Benefit is leſſened in its Value, with reſpect both to the Receiver, and the Principle from which it proceeds. And therefore *let every Man give*, (ſays the Apoſtle, *2 Cor. ix. 7.*) *as he purpoſeth in his Heart, not grudgingly, or of neceſſity, for God loveth a chearful Giver.* The Gifts then here meant, are Gifts or Works of Charity, and ſuch more eſpecially, by which the Poor and Miſerable, whom either the Want or the Weight of Years, or any bodily Infirmity hath rendered impotent, are relieved under their various Calamities; which brings me

II. To the second general Head, *viz.* The Obligation we are under to practise the Duty here enjoined.

Now this is a Duty incumbent upon us, not only as Christians, but as we are Men, and would have been always binding, if the World had never been enlightened by Revelation. We should relieve our necessitous Brethren, because they are our Fellow-creatures, sprung from the same Original with ourselves; and because God hath intrusted us with all those great Advantages, which we enjoy above them for this Purpose. For can it be imagined, that the All-wise Creator, who hath replenished the Earth so liberally with the Necessaries of Life, abundantly sufficient for all Mankind, that the common Parent of all should have been so partial to some few of his Children, as to give them a Property in so large a Portion of the Things of this World, as that, if they so pleased, they might starve all the rest? No! most certainly, he hath not done it, but given the Earth and all that therein is, to its Inhabitants in common, for the Support and Comfort of their Lives. For tho' Property from the earliest times hath been introduced into the World, to prevent the Quarrels and Contentions, that must have arisen from the Earth's lying long unappropriated; and every Man hath a Right, as well by natural Law as
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positive Institution, to what has either been acquired by his own Industry, or descended to him from his Ancestors; yet it is such a Right, as that it would be great Uncharitableness and a Sin, not to relieve the Indigent, when their pressing Necessities call for it. God could easily, if he had pleased, have made all Men, as equal in Condition and Fortune, as they are by Nature; but for wise Reasons, he has ordered Things otherwise; has divided the World into High and Low, Rich and Poor, that they might all be dependent upon, and serviceable to one another. And as he has appointed a Variety in Mens Conditions, he hath distributed among them different Talents and Abilities, that each may exert the Virtues proper to their Sphere; and that by a joint Contribution of their several Talents, all the Wants and Conveniencies of Life, by some or others, might be supplied. So that to do good Offices, may more properly be said to exchange, than to confer Favours and Obligations; and to be Acts of Justice, rather than Charity.

Let no Man think then, that he has an absolute Property in the Things of this World, but that he enjoys them with a Limitation, that he allot some Portion to be paid out of them to the Poor and Distressed: And if he squanders away in Riot and Luxury, what ought to be reserved for Uses of Charity, he will be found false to the Trust reposed in him by Providence,

when called to give an Account of his Stewardship; which he will be one Day, when God, the righteous Judge, will give to every Man according to his Works.

In the natural Body, is it thought reasonable, that the Head should be adorned, and set off in the most costly manner, while no Regard is shewn to the Hands and Feet, or the other less honourable Parts? There ought to be some proportionable Care taken of all the Members, because they all have their several Uses, and each performs its distinct Office in supporting Life. And so it ought to be in all Bodies of Men, united together for their mutual Happiness and Security: The Wealthy and Honourable, who owe their Greatness to, and are maintained in it by, the Services of the Meaner Sort, when their Wants require it, should take them into their Care and Protection; and endeavour to make the low Estate, in which Providence has placed them, as easy and supportable as they can. This should be the Language of our Hearts, and the Intention of our Charity, if we would recommend ourselves to the Favour of God or Man by it.

This is the Voice of unassisted Reason, and Revelation has confirmed it. For never certainly did any Religion so depress and condemn Self-love, and require a Spirit of such universal Charity and Benevolence, as Christianity does. It

commands us, to do good to all Men, even our Enemies, much more to those of the same Faith with ourselves, and to our necessitous Brethren. Our Saviour lays so great a Stress upon this Duty of Charity to the distressed Poor, as that without some Degree of it, we cannot be of the Number of his true Disciples, or have any Title to the Promises of the Gospel.

Thirdly, How it comes to pass, that the giving Gifts, is the Means to procure the Esteem and Friendship of the World.

As to those that do partake of them, since all Men are naturally averse to Pain, and Sickness, and Want, and think Health the most invaluable Blessing of Life, they must needs highly esteem such as contribute to remove from them the one, and restore them to the other. As to the Lookers-on, all Men with one Consent acknowledge Charity to be a Virtue truly amiable, resembling nearest that divine Perfection, by which God takes most delight to make himself known to the Children of Men, his Goodness. For this is not a Virtue like some others, disowned in one Place, applauded in another; condemned in one Age, recommended in another; but is, and always has been acknowledged by all People as truly excellent; which may appear from this single Consideration. Ask the most penurious and obdurate Wretches for their Charity; they won't deny

the Obligation of this Duty in general, but tell you, that the Fears of future Want tie up their Hands; or you present them not with proper Objects, and their Charity will be misapplied. And however they may endeavour by slight Distinctions, and such frivolous Excuses, to explain away, and shift off from themselves the Practice of this Duty; yet they constantly give it the Approbation of their Hearts. I call all such Excuses frivolous, because though Covetousness, in the midst of the greatest Affluence, has made many as poor, as if they possessed nothing, and had nothing to give; and Luxury and Sensuality have consumed many an Estate, and brought Ruin and Wretchedness upon Families; I believe it has not been known, that ever any one was reduced to Want, merely by Charity. The *Royal Psalmist*, in all his Experience, never met with an Example of this Kind. “ I have been
 “ young (says he) and now am old; yet never
 “ saw I the righteous, that is, the charitable
 “ Man forsaken, nor his Seed begging Bread.”

Another Reason, why Gifts or Acts of Charity procure Friends, is, that the charitable Man is looked upon as a common Benefactor; to whom every one thinks he may have Recourse, and hopes to find Help from him in time of Need: While such as confine all their Thoughts to the narrow Circle of themselves, regardless
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of every Interest but their own, seldom fail of meeting with that Contempt and Disregard, which such a fordid Disposition renders them liable to, from the rest of the World. But if they chance to fall into Adversity (and there are none so high, who by a Reverse of Things may not be cast down to a low Estate) their Condition will be very uncomfortable, when left to struggle as they can with their Misfortunes, without any one to relieve, or even to pity them. They betray therefore a very shallow Insight, into the natural Consequences of Things, who consider not the ill Effects of a selfish, uncharitable Disposition, and the Advantages that may accrue to themselves, from the good Offices they do to others. These are some of the Reasons why the giving Gifts, or doing Acts of Charity, procures the Esteem and Friendship of the World.

As I before observed, the Praise and Esteem of Men, is not the chief Principle upon which our Acts of Charity ought to be founded. Of all the Motives to Charity, the most fundamental is the Will of God, and the Hope of eternal Happiness hereafter, revealed in the Gospel: To which the Praise and Esteem of Men, and all worldly Considerations, bear no Proportion in the Comparison. But as the Scriptures are frequent in recommending Religion to us from the temporal Advantages that follow it, and do in particular represent a good
 Name,

Name, even after Death, as one great Part of the charitable Man's Reward ; we may make use of a good Repute and Estimation among Men, (when obtained by a Course of virtuous and laudable Actions, and not carried to the Extremes of Ambition and Vain-glory) and all the Arguments we can, to persuade Men to the Practice of so necessary a Duty.

Lastly, To apply now, what has been said, to that particular kind of Charity which has called us together at this time, *viz.* the Case of those maimed, and wounded, and sick Poor, who humbly implore a Continuance of your Humanity to them, in helping to bind up their Wounds, and heal their Sickneses, and furnish them with those Means of their Recovery, which they are not able to provide for themselves. This Charity, which it is now my Business to recommend to you, clearly falls within the Description of that of the Text, the giving Gifts, or doing Good, *hoping for nothing again.* For you can expect no Requital from these poor People, for the good Offices you do them, besides that of their thankful Acknowledgments ; *they cannot recompense you, but you shall be recompensed at the Resurrection of the Just.* Luke xiv. 14.

When Man came first out of the Hands of his Maker, he was placed in Paradise, and furnished

nished with every thing that could minister to his Wants or his Delight : Till, by his Disobedience, he forfeited those great Privileges and Perfections, with which human Nature was originally endowed. But the Earth was then cursed for his sake, to bring forth nothing spontaneously but Thorns and Thistles, and he was doomed in the Sweat of his Brow to eat his Bread till he returned to the Earth. *Sin entered into the World, and Death by Sin*, Rom. v. 12. says the Apostle ; and consequently the same Law which subjected *Adam* and his Posterity to Death, subjected them likewise to those Wants, Diseases, and Casualties, which lead to it, and are unavoidable. So that to feed the Hungry, clothe the Naked, and visit the Sick and Maimed in their Afflictions, is, as far as we are able, to repair and heal the Breach made by the Fall in human Nature ; it is to promote what infinite Goodness primarily intended, and to answer best the Ends of our Creation.

If we consider with the *Psalmist*, how fearfully and wonderfully we are made ; what tender Matter our Bodies are framed of ; how fine and subtle the Parts which put them into Motion, and on which Life depends ; and how easily they are disordered by any inward Ailment or outward Impression, we shall not wonder at our being mortal ; but rather be surprized that Death comes not sooner, and Distempers oftener, than they generally

generally do. They would do so, but that such is the exquisite Contrivance of these mortal Parts of us, that they can of themselves resist, and shake off many of those Impediments which clog their Operations, and recover their former State without any help from Art: And when the Disorder rises so high, that they cannot surmount it by their own innate Force, there are many things very serviceable to them in their greatest Extremities. These the Wealthy and Great can easily procure to assuage and mitigate their Pain; which, when they are skilfully applied, often restore them to a State of perfect Health, when thought to be past all Hopes, and irrecoverable. But when any sore Calamity, such as a broken Limb or inveterate Illness, befalls industrious People; who perhaps, in the time of their Health and Strength, make a hard Shift to provide for themselves and their Families (and no Day passes without Accidents of this sort, in this great and populous City) how many useful Hands would be lost to the Publick, were it not for such Places as these for their Reception? Where, by skilful Management, proper Regimens, and other due Care taken of them, they are much more likely to obtain their Cures, than by any private Charity bestowed upon them at their own Houses. I say lost to the Publick; because it is certain, that however the Poor may be despised or neglected, it is Labour that sets
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the chief Value upon Land, and every thing it produces. For, as a judicious Writer (Mr. *Locke*, Vol. II. p. 170.) observes, “ It would
 “ be but a very modest Computation to say,
 “ that of all the Products of the Earth, useful
 “ to the Life of Man Nine Tenths are the Effects
 “ of Labour: Nay, if we would rightly esti-
 “ mate Things as they come to our Use, and
 “ cast up the several Expences about them, what
 “ in them is purely owing to Nature, and
 “ what to Labour, we should find that in most of
 “ them Ninety-nine Hundredths are wholly to be
 “ put on the Account of Labour*.” It is then
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* To make this clear, let us but trace some of the ordinary Provisions of Life, thro’ their several Progresses, before they come to our Use, and see how much they receive of their Value from human Industry. Bread, Wine, and Cloth, are Things of daily Use and great Plenty; yet notwithstanding, Acorns, Water, and Leaves, or Skins, must be our Bread, Drink and Clothing, did not our Labour furnish us with more useful Commodities. For whatever Bread is more worth than Acorns, Wine than Water, and Cloth or Silk than Leaves, Skins, or Moss, that is wholly owing to Labour and Industry. The one of these being the Food and Raiment which unassisted Nature furnishes us with; the other, Provisions which our Industry and Pains prepare for us; which how much they exceed the other in Value, when any one hath computed, he will then see how much Labour makes the far greatest Part of the Value of Things we enjoy in this World: The Ground which produces the Materials, is scarce to be reckoned as any, or at most but a very small Part of it: So little, that even amongst us, Land that is wholly left to Nature, that hath no Improvement of Pasturage, Tilling, or Planting, is called, as indeed it is, Waste; and we shall find the Benefit of it amount to little more than nothing.

There cannot be a clearer Demonstration of any thing, than several Nations of the *Americans* are of this, who are rich in Land, and poor in all the Comforts of Life; whom Nature

the labouring Part of Mankind, the Husbandman, Artificer, and Manufacturer, in their several Occupations, to whom we stand indebted, not only for the superfluous Ornaments and Elegancies, but even the Necessaries of Life. These are the chief Contributors to the Increase of the national Stock, while such as possess large Fortunes, but make no use of them; who no way serve the Publick, either by being employed themselves, or by employing others, are the most hurtful Members of every Community.

Another Class of Men, no less useful than those I have mentioned, and equally deserving to be encouraged, are such as have been employed in the Sea-service; in exporting to foreign Parts, the natural and artificial Produce of the Kingdom; and in bringing back in Return whatever the wide World affords of the Conveniencies of Life, not only to the Advantage of particular Persons, but likewise of the Publick, to the Increase of its Wealth and Strength, and consequently of our national Security. Ships may be built at Home, or purchased in other Countries, and, in Times of Danger, Forces may be
hired

having furnished as liberally as any other People with the Materials of Plenty, *viz.* a fruitful Soil, apt to produce in Abundance, what might serve for Food, Raiment, and Delight; yet for want of improving it by Labour, have not one hundredth Part the Conveniencies we enjoy. And a King of a large and fruitful Territory there, feeds, lodges, and is worse clad, than a Day-Labourer in *England*.

hired abroad, and sent over to our Assistance ; but it is our Foreign Traffick alone, that can furnish us with skilful Sailors ; it is that School only, that can breed the Men who must defend us against our Enemies by Sea ; protect our Rights of Navigation and Commerce, and form the Strength, in which that of this Kingdom naturally consists. And if our Trade abroad be of that Importance to our Safety and Prosperity, there can be no greater Objects of your Commiseration, than those Persons, who are so necessary for carrying it on, when they fall into Distress, either by Accidents or Illnesses, to which the Sea-faring Life of all others is the most exposed : Which deserves the particular Attention of all such, whom God hath blessed in their Employments, and who have been more immediately benefitted by their Labours. Abstracting therefore from all Considerations purely religious, yet in Gratitude, and by way of just Recompence for the Benefits we receive from the industrious Poor, as well as for Reasons of Prudence, we ought to suffer none of them to sink under their Misfortunes, when we, out of our Abundance or Superfluity, can supply their Wants.

The great Success that has attended these new-erected Hospitals, in answering the Ends of their Institution ; the Good confessedly done by

them in all Places where they have been set up, having gained them so general a Reputation, that none want now to be convinced of their Usefulness ; I shall only observe further, that I would not willingly enhance the Value of one kind of Charity, to the depreciating of another ; set Infirmaries for the Sick, in opposition to Hospitals for the Aged, to Schools for the Young, or to Work-houses for the Healthful and strong Poor ; which are all excellent Works of Charity, and very consistent with one another : But this I may truly say, and without Prejudice to other Charities, that it will not be easy to point out any one Way of doing Good, of more extensive Influence than that now before us, with respect to the Kingdom in general ; * at the same time that so much Service is done by it to Individuals. And therefore I hope, and I persuade

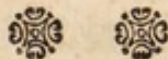
* Sir *W. Petty*, having shewn, that more die in Proportion out of the best Hospitals in *Paris*, than out of the worst in *London*, proceeds to compute the Damage *France* sustains, by such as die not by natural Necessity, but ill Accommodations.

Now if there died out of *L'Hôtel-Dieu* Seven thousand and Thirteen *per ann.* and that the Proportion of those that died out of *L'Hôtel-Dieu*, is double to those that died out of *la Charité*, (as by the above Numbers it appears to be near thereabouts) then it follows, that half the said Numbers of Seven thousand and Thirteen, being Three thousand Five hundred and Six, did not die by natural Necessity, but the evil Administration of that Hospital. The Value of the said Three thousand Five hundred and Six Persons, at 60 *l. sterl. per Head*, being about the Value of *Algier* Slaves (which is less than the Value of People at *Paris*) the whole Loss of the Subjects of *France*, in that Hospital, seems

suade myself, that you will persevere and go on chearfully in supporting and improving the great and good Work you have taken in hand; and may Almighty God, who will not forget this your Labour of Love, prosper your Proceedings, and at length receive you into his everlasting Habitations.

to be Sixty times 3506 *l. sterl. per ann. viz.* 210360 *l. sterl.*——
Political Arithmetick, pag. 93 and 95.

Which Calculation, tho' it should not be the most exact, yet in general shews the Benefit such Hospitals as the present are of to the Publick.



Such Persons as are inclined to encourage and promote so laudable a Work are desired to send their Subscriptions or Benefactions to Messrs 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, Manuſacturers, 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, and 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 CONTRIBUTIONS, 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*, 1749-50, inclusive.



THE HOSPITAL is in *Prescot-Street*, *Goodman's-Fields*, and now consists of four Houses, properly fitted up with 120 Beds, for the Reception of Patients. *And, in order to extend and perpetuate this Charity, the Governors are contracting for a Piece of Ground, whereon to erect a larger and more commodious Building, to which several have already contributed.*

The Society for carrying on this laudable Undertaking 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 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.

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.

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. *House-Committee.*

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, and such Necessaries that may be wanting, and to Examine and Regulate the Conduct of the Servants and Patients; and other Matters which come before them, according to the Constitution of this Charity. All Governors that please to attend, have a Vote at this Committee, and their Attendance will be esteemed a Favour.

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 Examine, and Audit Tradesmens Bills, which are paid by the Treasurer within a Fortnight after.—The Accounts are open at all Times for the Inspection of the Governors. *Committee of Accounts.*

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

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. *Visitors.*

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.

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

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

A *Steward*, (for whose Fidelity proper Security is given) has the Charge 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 Nurses and other Women-Servants, and see the Diet and Medicines administered according to Order.—Under them, are Nurses, and Watchers, in Proportion to the Number of Patients, who are guided by written Orders 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. *Steward. Matrons. Nurses, Watchers.*

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*.

Governors. Every *Governor* is intitled to send one In-Patient at a Time, and Out-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; but in order to carry on this Undertaking, all Persons are desired to pay their Subscription at the Time of Subscribing.

Proper Objects. The Poor Objects, recommended as In-Patients, are received at any Hour without Difficulty or Expence, (except in Venereal Cases which require Salivation) 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.

Accidents always received. All Accidents, whether recommended or not, are received at any Hour of the Day or Night.

This is the Plan of our Proceedings, and tho' this Work has subsisted but Nine Years, yet such has been the extraordinary Encouragement given to it, that since the 3d of *November* 1740, more than 50,000 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 an Incumbrance to the Community. And, notwithstanding the 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: And not to send any Patient unable to walk, till they are first assured of Room in the House; *And when they recommend an In-Patient whose Settlement is in the Country, it is further requested, that they will satisfy the House Committee, concerning the Removal of such Patient, when cured, or judged incurable.*

No Persons deemed incurable by the Physicians or Surgeons, nor any in a Consumptive or Asthmatick Condition, are admitted into the House, being more capable of Relief as Out-Patients.

The *Patients*, being admitted without any Expence, are required to be constant in their Attendance on the Physicians, or Surgeons, at the Hospital, before Eleven o'Clock; and, at Nine o'Clock, to return Thanks at the *Chapel*, and at the *Weekly Committee* next after their Cure; and those only who attend their Cure, and return Thanks, will receive a Certificate thereof, which will entitle them to future Relief.

An ACCOUNT of Receipts and Payments by Daniel Booth, Esq; Treasurer of the LONDON-HOSPITAL, or INFIRMARY, from March 17, 1748-9, to March 17, 1749-50.

Receipts.		Debit.	Payments.		Creditor.
To Cash received, Balance of late Treasurer's Account	457 18 0		By House-keeping for Provisions, &c. viz. Butcher, Baker, Brewer, Cheese monger, Milk, Firing, Candles, Soap, Oil, Grocery, and Money-Diet	1251 17 6	
To Cash received, Balance of Building Account	160 7 6	588 5 6	By Household Furniture and Linen	348 11 10	
To Collection at Church, and at Merchant-Taylor's-hall	200 6 10		By House-Rent and Taxes	67 12 8	
To Benefaction Account	1687 15 0		By Salaries, Wages and Gratifications	374 6 8	
To Interest received on Landry Stocks	342 10 0		By Stationary Wares, Printing and Advertisements	103 8 0	
To a Legacy by Robert Thornton, Esq; deceased	20 0 0		By the Dispensary, for Drugs and Medicines	442 14 4	
To Ditto by Mr. Samuel Cooper, deceased	31 10 0		By Petty Expences	105 18 10	
To Ditto by Thomas Day, Esq; deceased	100 0 0		By Burials	26 13 6	
To Ditto by John Tail, Esq; deceased	1000 0 0		By Repairs	156 3 6	
To Ditto by Mr. James Byrte, deceased	200 0 0	3672 1 10			2877 6 10
To Governor Subscriptions	851 0 6		May 10. By Cash paid for 400 l. Three per Cent. Annuities 1743	687 15 0	
To petty Subscriptions	62 15 0		bought on Building Account		
To Poem Box	54 5 8	968 1 2	10. By Cash paid for 500 l. Bank Stock, bought on Benefaction Account	675 0 0	
To Benefactions received on Building Account	1302 11 4		Sept. 23. By Cash paid for 500 l. Three per Cent. Annuities 1743, bought on Building Account	504 7 6	
To Interest received on Three per Cent. Annuities 1743 on said Account	58 10 0				1867 2 6
To a Legacy by John Peck, Esq; deceased	200 0 0		Cash in the Hands of Daniel Booth, Esq; Treasurer, for current Service	1588 4 2	
To Ditto by Sir Edward Bilkney, deceased	100 0 0	1661 1 4	Cash in the Hands of Ditto, on Building Account	556 16 4	
		£ 6889 9 10			£ 4744 9 4

Trustees on Benefaction Account to LONDON-HOSPITAL, or INFIRMARY, Fotherley Baker, Richard Chifwell, junior, Peter Muilman, Libert Dorrien, Peter Thomas, and Daniel Booth, junior, Esqrs.

Debit.		Creditor.	
1749. To 1000 l. East-India Stock, brought from the old Ledger	1770 0 0	March 17. By 7500 l. Stock, as per Contra, carried to the Debit of new Account	7500 0 0
To 4500 l. Three per Cent. Annuities 1743, Ditto	4009 5 0		
£ 5500	5779 5 0		
May 10. 1500 l. Bank Stock	1910 5 6		
500 Ditto	675 0 0		
£ 7500	2585 5 6		
	£ 8364 10 6		

Trustees on Building Account to LONDON-HOSPITAL, or INFIRMARY, The Right Rev. the Lord Bishop of Worcester, Joseph Fawthrop, John Snee, John Daye, John Jesse, William Myre, William Petty, Esqrs. the Rev. Mr. Calamy, and Mr. Thomas Rayner.

Debit.		Creditor.	
1749. To 1000 l. Three per Cent. Annuities 1743, brought from old Ledger	855 17 6	March 17. By 2200 l. Stock, as per Contra, carried to the Debit of the new Account	2048 0 0
May 10. To 700 l. Ditto	687 15 0		
Sept. 23. To 500 l. Ditto	504 7 6		
£ 2200	1102 2 6		
	£ 2048 0 0		

General Abstract of Receipts and Payments from the first Institution of this HOSPITAL, or INFIRMARY, viz. From the 3d of November, 1740, to the 17th of March, 1749-50.

Receipts.		Debit.	Payments.		Creditor.
Cash received by Fotherley Baker, Esq; from Nov. 3, 1740, to Jan. 1, 1741-2	298 14 6		Cash disbursed by Fotherley Baker, Esq; in 1741		206 5 0
Ditto by Thomas Barlow, Esq; from Jan. 1, 1741-2, to March 25, 1743	1139 4 8		Ditto by Thomas Barlow, Esq; in 1742		1146 6 4
Ditto by Richard Chifwell, jun. Esq; from March 25, 1743, to March 25, 1744	2285 4 4		Ditto by Richard Chifwell, jun. Esq; in 1743		1236 1 2
Ditto by Ditto, from March 25, 1744, to March 25, 1745	2160 10 6		Ditto by Ditto in 1744		1359 13 6
Ditto by Joseph Fawthrop, Esq; from March 25, 1745, to March 6, 1745-6	285 3 2		Ditto by Joseph Fawthrop, Esq; in 1745		2094 17 8
Ditto by Peter Dawson, Esq; from March 6, 1745-6, to March 16, 1746-7	6028 5 10		Ditto by Peter Dawson, Esq; in 1746		2668 13 10
Ditto by Geo. Jennings, Esq; from March 16, 1746-7, to March 17, 1747-8	4118 9 10		Ditto by George Jennings, Esq; in 1747		3009 7 9
Ditto by Peter Muilman, Esq; from March 17, 1747-8, to March 17, 1748-9	4066 19 0		Ditto by Peter Muilman, Esq; in 1748		3300 12 5
Ditto by Daniel Booth, Esq; from March 17, 1748-9, to March 17, 1749-50	6304 4 4		Ditto by Daniel Booth, Esq; in 1749		2877 6 10
	£ 29456 16 2		General Balance		12427 11 0

Sundry Accounts to LONDON-HOSPITAL, or INFIRMARY, for General Balance, 1749.

Debit.		Creditor.	
1749. Cash in the Hands of Daniel Booth, Esq; Treasurer, for current Services	1588 4 2	1749. By Amount, as per Contra, being the present Value of Hospital Estates	12557 11 0
Ditto in the Hands of Ditto, on Building Account	556 16 4		
2000 l. Bank Stock, in the Name of Fotherley Baker, Esq; and others	2161 5 6		
1000 l. East-India Stock, in the Name of Ditto	1770 0 0		
4500 l. Three per Cent. Annuities 1743, in the Name of Ditto	4009 5 0		
2200 l. Ditto, in the Name of John Daye, Esq; and others, on Building Account	2048 0 0		
£ 9700	£ 12557 11 0		

EXTRAORDINARY BENEFACTIONS received from Governors, included in the above Account.

1749. April 7. Peter Muilman, Esq; towards the intended Building	20 0 0
Nicholas Mogen, Esq; Ditto	21 0 0
John Davies, Esq; Ditto	21 0 0
Mr. Samuel Twiss, Ditto	10 10 0
John Highley, Esq; Ditto	40 0 0
Sir James Lovelace, Bart. Benefaction	40 0 0
John Gore, Esq; Ditto	21 0 0
Henry Shiffner, Esq; towards the intended Building	21 0 0
27. Sir James Creed, Ditto	21 0 0
George Angand, Esq; Ditto	21 0 0
29. Sir John De Lange, Ditto	10 10 0
Sept. 23. A Person unknown, by Edward Pattison, Esq; one East-India Bond, Ditto, sold at	105 11 4
Nov. 24. A Person unknown, by Samuel Stork, Esq; Ditto	21 0 0
Dec. 20. Mrs. Aley, the intended Benefaction of Richard Leman, Esq; her late Brother, deceased	500 0 0
	£ 873 11 4

BENEFACTIONS received from Persons unknown, included in the above Account.

1749. April 4. A Person unknown	5 5 0
7. T. B. by Mr. Henry Norris	1 1 0
A Person unknown	1 1 0
Ditto	10 0 0
Ditto	1 1 0
Ditto	10 6 0
21. Richard S. by J. H.	1 1 0
June 7. Person unknown	4 4 0
August 2. Ditto	2 2 0
22. Ditto	5 0 0
Sept. 27. Ditto	2 2 0
Ditto	2 2 0
Nov. 24. Ditto, by the Rev. Mr. Doughty	2 2 0
Feb. 23. Person unknown	1 1 0
	£ 31 5 0

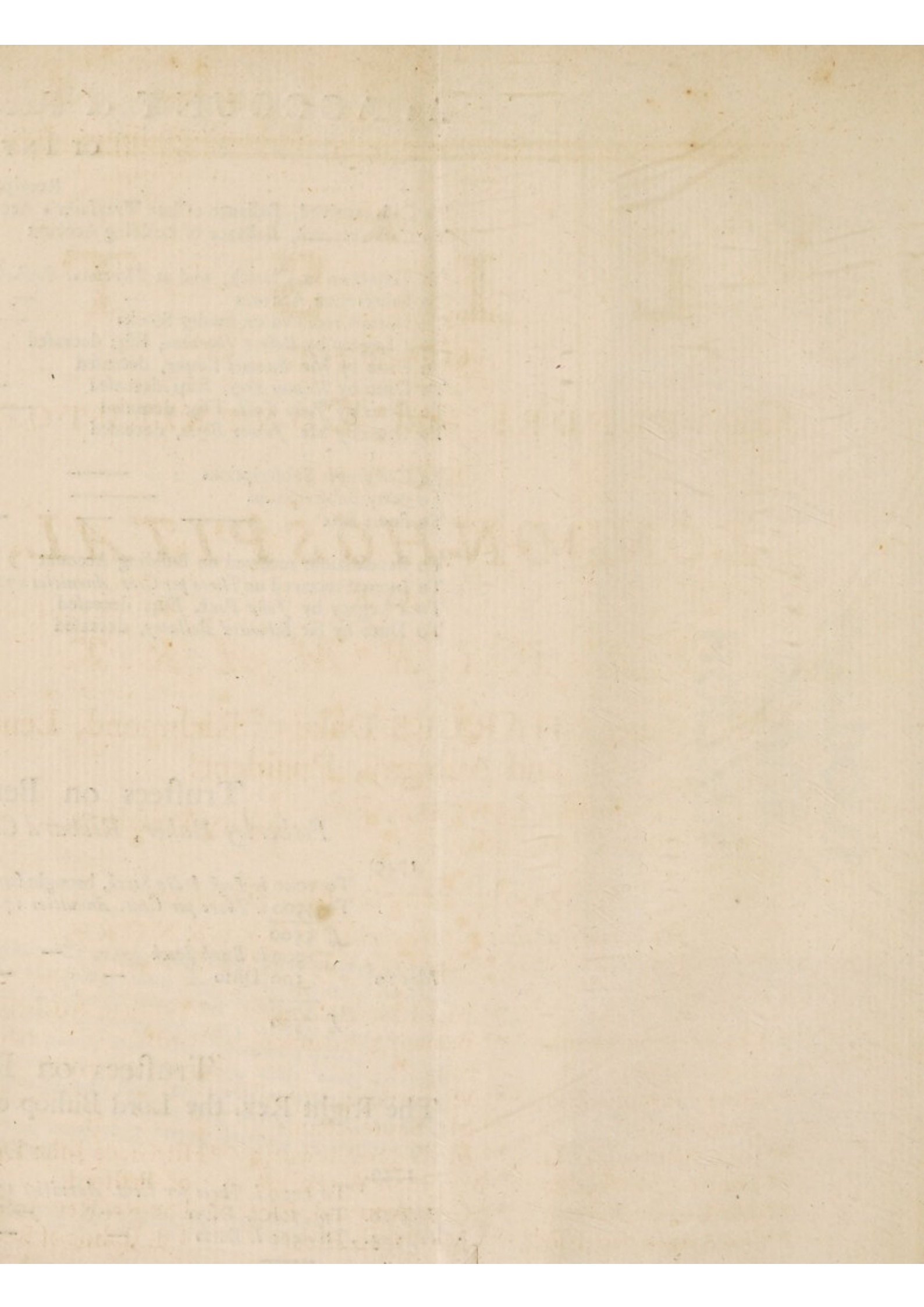
An ACCOUNT of Patients under the Care of the LONDON-HOSPITAL, or INFIRMARY, from the 17th of March, 1748-9, to the 17th of March, 1749-50.

Patients received into the House	1076	Patients now in the House	117
Out-Patients	7560	Out-Patients now on the Books	1365
	8635	In-Patients discharged cured	1482
		Incurable	733
		Relieved	12
		Dead	82
		Discharged for Misbehaviour	106
		Discharged for Misbehaviour	25
		Out-Patients cured who return'd Thanks	918
		Discharged who did not return Thanks, tho' most of them known to be cured	3378
		Relieved	2023
		Dead	457
		Misbehaviour	132
		Incurable	104
			101
			6198
			8635

N.B. Out of the above, were Casualties consisting of Fractures, Dislocations, Burns, Scalds, and Wounds, received into the House without any Recommendation 228
Ditto, as Out-Patients 676

Besides a great Number who have been advised and relieved, without being taken into the Books.

Under the Care of this Hospital	
From 3 Nov. 1740, to 12 May, 1742	2315
From 12 May, 1742, to 25 March, 1743	2702
From 25 March, 1743, to 25 March, 1744	4188
From 25 March, 1744, to March 25, 1745	5730
From 25 March, 1745, to March 6, 1745-6	5906
From 6 March, 1745-6, to 16 March, 1746-7	6360
From 16 March, 1746-7, to 16 March, 1747-8	7298
From 17 March, 1747-8, to 17 March, 1748-9	8060
From 17 March, 1748-9, to 17 March, 1749-50	8635
Total	51194



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