

A sermon preached before the governors of the Radcliffe Infirmary at St. Mary's Church in Oxford on Wednesday, July 3, 1771 / by the Right Reverend Robert Lord Bishop of Oxford ... ; to which is annexed an account of the establishment of the infirmary.

Contributors

Lowth, Robert, 1710-1787.
John Radcliffe Hospital.

Publication/Creation

Oxford : Printed at the Clarendon Press, sold for the benefit of the infirmary by J. and J. Fletcher [and 3 others], 1771.

Persistent URL

<https://wellcomecollection.org/works/em3pcwjq>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome
collection**

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

61759/p

C. 2 M. 203

A
S E R M O N

PREACHED BEFORE THE

G O V E R N O R S

OF THE

R A D C L I F F E I N F I R M A R Y

A T

S T. M A R Y ' S C H U R C H I N O X F O R D ,

O N W E D N E S D A Y , J U L Y 3 . 1 7 7 1 .

BY THE RIGHT REVEREND

ROBERT LORD BISHOP OF OXFORD.

(Lowth)

PUBLISHED AT THE REQUEST OF THE GOVERNORS.

TO WHICH IS ANNEXED

AN ACCOUNT OF THE ESTABLISHMENT
OF THE INFIRMARY.

O X F O R D :

PRINTED AT THE CLARENDON PRESS. M. DCC. LXXI.

SOLD, FOR THE BENEFIT OF THE INFIRMARY, BY J. AND J. FLETCHER,
AND D. PRINCE IN OXFORD; J. DODSLEY AND T. CADELL,
IN LONDON.

Imprimatur,

N. WETHERELL,

Vice-Can. Oxon.

Sept. 16. 1771.



347678

TO THE RIGHT HONOURABLE

GEORGE HENRY

EARL OF LITCHFIELD,

PRESIDENT,

AND TO THE

GOVERNORS,

OF THE

RADCLIFFE INFIRMARY,

THIS SERMON

IS BY THE AUTHOR

MOST HUMBL Y INSCRIBED.

TO THE RIGHT HONOURABLE

GEORGE HENRY

BARON OF FITCHFIELD,

PRESIDENT,

AND TO THE

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

RADCLIFFE INFIRMARY,

THIS SERMON

IS BY THE AUTHOR

MOST HUMBL Y INSCRIBED.

<https://archive.org/details/b30390485>

G A L. VI. IO.

AS WE HAVE THEREFORE OPPORTU-
 NITY, LET US DO GOOD UNTO ALL
 MEN ; ESPECIALLY UNTO THEM
 WHO ARE OF THE HOUSEHOLD OF
 FAITH.

THE superior excellence of the Gospel above all other systems of Religion and Philosophy, that have ever prevailed in the world, appears from This, as well as from many other considerations of the highest importance: namely, That there is no Moral Duty, however clear and determinate by the law of nature, but what is there placed in a fairer and stronger light, established on a surer and better foundation, and enforced by peculiar and additional motives of the greatest weight and efficacy. What influence and authority can the Beauty, the Dignity, the Reasonableness of Virtue, or the apprehension of the Will of God, and of

Moral Obligation, deduced from thence, be supposed to carry with it; in comparison of the more perfect knowledge of the Divine Attributes, the knowledge of GOD the author of our Salvation, our Creator by a new and more beneficial title, and our Father by adoption through Christ: the sense of our high relation and obligation to Christ our Redeemer, who condescended to become man and to die for us; to the Holy Ghost our sanctifier and comforter, who vouchsafes to guide us, and even to dwell in us: and lastly, the consideration of the awful sanction of GOD's laws plainly declared, eternal rewards and punishments? What are the words of man's wisdom to the word of GOD? What the fine speculations and curious disquisitions of Philosophy, to the simple, the solid, the sublime doctrines of the Gospel? "What is the chaff to the wheat?"

THERE is hardly any duty of Natural Religion, which might not serve for an example to illustrate this observation; which would not appear, when considered and enforced upon Christian principles, as a New Commandment. But our Saviour hath more particularly pointed out to us under that character the duty of Benevolence and Charity: which he hath so far enlarged in extent, so powerfully enforced both by

com-

command and example, and bound upon us by obligations so endearing, by sanctions so awakening, that it may be considered comparatively as a Law, not only newly promulged, but first enacted by Him.

THE notions of the Jews with regard to this matter were exceedingly short and defective. They had heard, that it had been said, "Thou shalt love thy neighbour:" but this relation they restrained to their own nation and sect. From the law, thus limited by their own gloss, they deduced, by implication and the rule of contraries, this other precept; "Thou shalt hate thine "enemy:" and this relation they enlarged, as much as they had contracted the former, and made it comprehend all the rest of mankind. How well they fulfilled the former of these two precepts, doth not so clearly appear; but they were justly celebrated for their zealous observance of the latter.

THE Heathen Writers speak in high terms indeed of the duties of private Friendship, and of the Love which every one owes to his Country: but if we examine these principles by their effects, and judge of the tree by its fruits, we shall find, that their private friendship was hardly consistent with public good and the safety of society; and that their love for their country set aside the obligation

of common justice to all the world besides. How many instances are there to be found among them of the sacred rights of friendship being pleaded in justification of the most atrocious crimes? And what was the so much boasted love of their country among the Romans, but a principle of usurpation and oppression, an union and combination of a set of robbers and plunderers, against the civil rights, the possessions, and the lives, of the rest of mankind?

THEY therefore, who have made it an objection to the Gospel, that it has not inculcated principles of so equivocal a nature, and so liable to abuse, seem to have been very unwilling to let slip any opportunity of shewing their disaffection to the Christian Religion. Do they in earnest want to find these duties, as far as they are acknowledged such, inculcated in the Gospel? do they search there for the genuine virtues of friendship and patriotism, directed by just means to their proper ends? what is this, but to look for the stars of the firmament, when the sun is risen; and to complain, that they have not the light of the moon at noonday? The great Christian virtue of Charity, or universal Benevolence, comprehends in it all the lower and subordinate duties of the same class. Here they are
 swal-

swallowed up, but are not lost. Into this they all flow, as the rivers into the ocean ; which refresh the several countries to which they belong, and through which they pass, yet do not stop there ; but pursue their main direction to that general gathering together of waters, in order to supply vapour and rain to the whole earth.

OUR Saviour hath in reality completed and perfected the virtue, by laying open the inclosure, in which it was too straitly confined ; by loosing the bonds, in which it was held captive, and rendered incapable of exerting its proper activity. And on what sublime considerations doth he recommend it to our practice ? even from the perfection of the Divine Goodness ; our relation to GOD himself, as his children ; and our obligation, as such, to imitate Him. “ Ye have heard,
 “ (saith He) that it hath been said, Thou shalt love
 “ thy neighbour, and hate thine enemy : But I say
 “ unto you, Love your enemies ; bless them that curse
 “ you ; do good to them that hate you ; and pray for
 “ them which despitefully use you and persecute you :
 “ That ye may be the children of your Father which
 “ is in heaven ; for He maketh his sun to rise on the
 “ evil and on the good, and sendeth rain on the just
 “ and on the unjust. For if ye love them which love
 “ you,

“you, what reward shall ye have? do not even the publicans the same? --- Be ye therefore perfect, even as your Father which is in heaven is perfect.” That is, Content not yourselves with the ordinary practice of the duties of humanity; the common barter and traffic of mutual good offices, to which the worst and vilest of mankind think themselves obliged: raise your charity above this low pitch; extend it beyond these narrow bounds: as ye are the children of God, make your heavenly Father your pattern; and in the exercise of generous, disinterested, unwearied, universal Benevolence, endeavour to attain to some faint resemblance at least of the Divine Goodness itself; which is freely imparted to all that stand in need of it; to those that are unable, and even unwilling, to make any return; to those that cannot plead any desert; even to the unthankful, and to the evil.

OUR Saviour moreover enforces the duty by the most efficacious motives, and the most powerful sanctions: he represents it as the mark and characteristic of his true disciples; as the test of our obedience, and the rule by which he will judge us at the great day: and he places to his own account the performance or neglect of it, towards the meanest and lowest of

of Our Brethren, whom he condescends to call his Own.

ST. PAUL treads in the footsteps of his Master; and delivers unto us no other doctrine, than that which he received of the Lord: "Let us do good unto all men:" let our benevolence be extended to all mankind; strangers, as well as fellow-citizens; enemies, as well as friends: and not our benevolence only, our bare good will; but our good deeds, our labour of love, our most earnest endeavours to be of real service and actual assistance to them. "Let us do them good, as we have opportunity:" when a fair occasion offers, and our ability seconds it; whenever a real object of distress presents itself, and it lies in our power to administer relief; whenever there is but an unsuspected appearance of distress; a probability, that our beneficence will not be misapplied.

BUT though our Charity is to be universal, ready on all occasions, and open to all objects; admitting of no exception whatever against the country, the religion, the party, or the person of any man; yet in the particular exercise of it, in determining its due measure and proportion, a difference between man and man may and ought to be made: for
when

when to the common relation of humanity other relations, and those some of them of the most sacred nature, are superadded; it is plain, that proper regard ought to be had to these additional obligations, and to the higher degree of duty necessarily arising from them. And this our Saviour hath very plainly declared to us; distinguishing between different obligations of duty in this kind, and allotting different rewards to the performance. “ He that
 “ receiveth a prophet, in the name of a prophet,
 “ shall receive a prophet’s reward; and he that re-
 “ ceiveth a righteous man, in the name of a right-
 “ eous man, shall receive a righteous man’s re-
 “ ward: And whosoever shall give to drink unto one
 “ of these little ones a cup of cold water only, in the
 “ name of a disciple, (or, in my name, because he
 “ belongeth to Christ, as another Evangelist expresses
 “ it,) verily I say unto you, he shall in no wise lose
 “ his reward.”

AGREEABLY to this likewise St. Paul, when he teaches us to do good unto all men, yet gives the preference to those, who are connected with us by being our fellow-servants and brethren in the same sacred family: we are “ to do good unto all men; but
 “ especially unto them, who are of the household
 “ of faith.” The universal Church is called in holy

Scrip-

Scripture the Family and Household of GOD, into which all true believers are admitted through faith in Christ, as the sons of GOD by adoption: Christ, as “the first-born among many brethren,” is the Master of the house, the Lord and Head of the family; for “in him it pleased the Father to gather “all things together under one head, and of him “therefore the whole family in heaven and earth is “named.” By those therefore, “who are of the “household of faith,” are meant Christians in general; our brethren and fellow-servants, as equally with us the servants of Christ, and the sons of GOD. To such, as are connected with us by this sacred relation, we owe, in respect to our common Master and Father, the first regards of good will and affection. And in discharging the duties arising from this general relation, we ought to consider the different circumstances, and necessities of these our brethren and fellow-servants. Our blessed Saviour, who went about doing good, made it his principal concern to relieve the spiritual wants of men: this was the work, for which he was sent; the great work of the redemption of mankind from the bondage of sin; yet did he not disregard their bodily infirmities. ‘He ‘taught in their Synagogues, and preached the glad ‘tidings of the kingdom of GOD: and he also healed

‘ all manner of Sickness ; they brought to him all
 ‘ that were afflicted with divers diseases and tor-
 ‘ ments ; demoniacs, lunatics, paralytics ; the blind,
 ‘ the lame, the maimed ; and he healed them.’ In
 like manner, we ought in the first place to consider
 our brethren in Christ with a particular regard to that
 sacred relation, which as such they bear to us ; to
 consult their spiritual welfare, to promote their eter-
 nal salvation ; to have compassion on the weak, to
 instruct the ignorant ; “ to convert the sinner from
 “ the error of his way, and to save his soul from
 “ death.” And the innumerable bodily calamities and
 distresses incident to human nature will afford to per-
 sons of ability abundant occasion of doing good to
 the poor and needy under various afflictions and dis-
 eases ; and give them the happy opportunity of imi-
 tating their blessed Lord in the other part of his
 beneficent character. For to apply the means, which
 GOD hath put into our hands, to the relief of the
 miserable, is to follow, as far as human weakness can
 attain, the divine example of the blessed Jesus, whose
 power was unbounded and equal to his benevolence.
 These views, though seemingly different, may easily
 be made to coincide : bodily relief and spiritual com-
 fort will mutually assist each other. As our Saviour’s
 bene-

beneficent as well as miraculous acts not only proved, but recommended, his doctrine ; so, in all cases, exhortation, persuasion, instruction in righteousness, will naturally gain the readiest admittance, and make the deepest impression, when the mind is opened and softened by the warm influence of Charity.

You see then, how strongly our blessed Saviour hath recommended this duty of benevolence by precept and by example. You see, of what great moment it is in his sight, from the infinite weight of those sanctions, by which he hath enforced it. You see the measures of it plainly stated, and the great lines of it particularly pointed out, and proposed by him, to our serious regard and constant practice. It behoves us to give an attention to this duty equal to its importance : not only to be ready and willing to administer relief, when necessity happens to urge us, or opportunity to invite us ; but to seek occasion, to select proper objects, to plan and methodise our charity ; to take care, that it be directed to the best ends, by the fittest and surest means ; that the good, which we are ready and willing to do, may be done effectually and to the greatest advantage.

IN this view let us first consider in general that mode of Charity, which we are now assembled to promote.

AMONG the many humane and pious Institutions of public Charity, various in their designs, all beneficial in their effects, which of late years have greatly increased in this Nation, covering, we hope, in some degree the multitude of sins of a vicious age ; none hath more generally prevailed, none hath been found more universally useful, none less liable to objection, than the establishment of Public Infirmaries for the relief of the sick Poor. This species of Charity addresses itself at once to reason, to religion, to humanity, to policy. The object of it is to relieve the distresses of the poor ; of the lower class of mankind in that necessary subordination, which GOD in his infinite wisdom hath been pleased to establish for the good of all ; of our fellow-servants in the household of GOD, in which we are appointed to do his work, each of us in his proper station, and are commanded to “ bear one another’s burdens ;” of our brethren labouring under those calamities, to which we are all by our common nature equally subject ; of the most useful and important part of the community, as they
are

are the principal instruments of trade and agriculture, of wealth and strength, and subsistence to the State. It is to relieve them in their greatest necessity and severest distress; in pain and sickness, in diseases and bodily injuries; in casualties threatening life, or loss of limbs, to them perhaps as precious as life itself. Their situation and employments subject them to peculiar diseases, to more frequent casualties; and diseases and casualties are to them peculiarly distressful; destitute as they are of proper accommodations, of proper food, of proper medicines and advice, and of the means of procuring them; exposed to the hazardous trial of every absurd fancy, that well-meaning ignorance may suggest, or the still more dangerous directions of unqualified practitioners, whose rashness and presumption is generally equal to their unskilfulness, and whose rapaciousness often completes the misery of those, who are so unhappy as to fall into their hands. Healthful poverty is capable of all real happiness; and opulent sickness can procure every kind of assistance and consolation: but poverty and sickness united mutually aggravate each other's distress; poverty deprives sickness of every relief, and sickness deprives poverty even of subsistence. Nor perhaps is it a single person only that suffers; the maintenance of numbers often depends on the labour
of

of one ; the sickness of the husband and father cuts off all resource from the wretched wife and children, and at the same time brings on them an additional burden ; his disability grievously distresses them ; his death sinks them in ruin and desolation.

THE constant relief provided for the sick poor in Public Infirmaries is the most proper and effectual, that can be devised, for the attainment of the end proposed, according to the different conditions and circumstances of the case. In diseases less afflictive and of less immediate danger, in which strict confinement, and more than ordinary assistance of others, is not necessary, they are there freely supplied with every requisite help ; with skilful advice, with proper medicines, recent, unadulterated, and the best in their several kinds : and at the same time, as far as they are able without impediment to their recovery, they may attend their common occupations, and their domestic concerns. In cases of present danger, in grievous diseases or bodily accidents, when to supply them singly, at their own homes, with advice, with medicines, with proper diet and due attendance, if it could be done at all with any regularity and constancy, and with any effect, would require an enormous expence ; in those places of public reception
for

for the sick all these things are provided for numbers together, in the completest manner, at the easiest expence, and applied to the best advantage; and charity supplies all the real wants of the poorest and meanest, even more regularly and effectually, than opulence usually supplies them to those of the highest rank.

THE greatest obstruction to the exercise of the duty of almsgiving is the danger of abuse, and the fear of misapplication; a fear but too well grounded, when we daily see fraud putting on every disguise, and continually lying in wait, to impose on the piety of the good, and the humanity of the benevolent. But in these charitable Institutions there can be no room for such apprehensions: the nature of them excludes all ground of suspicion; the form of them all probability of abuse. On the part of the objects of them, there can be no imposition: what is there in them to allure vice, and to invite imposture? or if they should offer themselves, how can they escape detection? On the part of the promoters and dispensers of such charities, what possible apprehension of interested views and sinister designs? when the management of them is committed to many and different hands, openly administered, regularly accounted, and
laid

laid before the public ; when those are the managers, who are most concerned to have them well-conducted ; when a number of the contributors always attend upon the management of them, and by their attendance itself contribute more than the most liberal by their contributions.

SUCH are the considerations, which recommend this mode of charity in general : let us proceed to others, which arise from the peculiar situation and circumstances of the Institution, which is the particular occasion of our present meeting.

THE Noble and Respectable Trustees of a most successful Professor of the Medical Art, in the beginning of this Century ; a singular genius, eminently endowed with that sagacity and penetration, which, in a profession so deeply engaged in the recesses of nature, is the principal qualification that leads to excellence ; the worthy Representatives of this celebrated Person have very judiciously appropriated a part of that great wealth, which arose from the skill of the able Physician, and the gratitude of the rich Patient, to the relief of the sick poor, and to the improvement of the Art itself, by the Donation of a commodious and complete Building, amply furnished with all necessaries

cessaries and conveniences for a GENERAL INFIRMARY. A General Infirmary is the just and legitimate fruit of Medical Charity. It is placed here, with the utmost propriety : with respect to the principal Benefactor ; in this Seat of Learning, the place of his education, the first scene of his uncommonly successful exercise of his profession, and the favourite object of his munificence : with respect to the use and intent of it ; near the confines of several Counties, that it might not seem limited in its design, and, as in most instances of the like kind, appropriated to one only ; in a part of the Kingdom considerably populous, and in a manner central to the whole ; where its usefulness may be most extensive : lastly, in this Nursery of Science and Religion, where the poor objects of this charity may be best supplied with the constant attendance of skilful Physicians both of body and soul, always ready to administer to them whether medical or spiritual assistance ; and where the benefits thus imparted may flow back with returns of advantage on the fountain, which supplied them, and from thence be circulated through the Nation.

WHATEVER advantages the study of Medicine may at any time have enjoyed in this place, so richly endowed with all the various stores of Learning, and

ſo well furniſhed with able Profeſſors in every part ; there was ſtill a deficiency, which rendered all the reſt imperfect, and to which the Student was neceſſarily obliged to ſeek elſewhere for a proper ſupplement : namely, the opportunity of being led from ſpeculation to practice ; of correcting, verifying, and perfecting theory by fact and experience. The knowledge of Medicine, which hath of late received great improvements, and been rendered much more extenſive and general than in former times, hath been more indebted to the public Infirmaries, newly eſtabliſhed in moſt of the populous towns throughout the kingdom, and much increaſed in number in the Metropolis, than to the juſtly boaſted advancement of ſcience and philoſophy. Theſe are the beſt, and the moſt inſtructive, Schools of Phyſic ; where the Student, already well-grounded in the principles of his Art, proceeds from literary and hiſtorical to experimental and practical knowledge ; where the book of nature is laid open before him, illuſtrated, as with a living comment, by the obſervations, the elucidations, the example and method of practice, of the ſkilful Profeſſor. And henceforth we may expect, that as the reſt of the ſciences are for the moſt part ſupplied in this Seat of learning with the full means of their own perfection ; ſo that very important branch of know-
ledge,

ledge, on which the health, and strength, and populousness of mankind, that is the happiness of individuals, and the prosperity of states, so much depend; that the knowledge of Medicine, being here rendered complete within itself, and thoroughly furnished with every subsidiary advantage, will from this place, as from a rich and abundant source, send forth on all sides its salutary streams, for the benefit of our country, and for the good of mankind.

BUT let us consider this Institution in another view, and the objects of this charity in another capacity, as Members of the Household of Faith; under which sacred relation they claim our particular regard, and will stand in need of our pious assistance. For of those, who shall be received within your hospitable walls, how many will come as much in want of religious as of medical advice, as proper objects of spiritual as of bodily relief? In this situation of quiet and retirement, of strict order and regular behaviour, in which they will be removed from their former connexions and habits, and in some measure from their vices; when the heart will be most open to admonition, most susceptible of good impressions, most awakened to reflection and a sense of duty, by the chastening hand of God, by the fears of approaching

Death, and the terrors of future Judgment; what happy opportunities will be offered of instructing the ignorant, of exciting the careless, of reproofing the vicious, of supporting the weak, of reclaiming the bad, of confirming the good? And how expedient, how necessary, the attendance of the Ministers of the Gospel, in that important part of their office, to the full exercise of which the nature of this charity will afford the amplest and fairest scope, as the situation of it offers the readiest and the best supply? Moreover, when the nature of this part of the Ministerial duty is considered; what peculiar abilities it requires, what an insight into the workings of the human mind, what judgement, what discretion, what art of persuasion, what delicacy of address; may not the opportunity, which this Institution offers, for acquiring experience in the treatment of Spiritual diseases, be considered, and further improved, as another advantage to this Seat of human and divine knowledge, which supplies the community with so large a number of its Parochial Ministers, as well as so many Professors of the Medical art? For true judgement and complete skill in the direction of weak and wounded consciences is no more to be learned from volumes of Casuistry only, than a perfect knowledge in the curing of bodily diseases is to be acquired from mere Theory and System.

The

The care therefore of the spiritual concerns of the objects of this charity hath been very properly recommended to the Academical Clergy of this place. They on their part have most readily and willingly undertaken it: and many of the most respectable members of that body have set a laudable and edifying example, by a voluntary and constant attendance hitherto; leading the way to the establishment of a more stated and regular provision for the future, now to take place: in which, I doubt not, such care is taken already, and will from time to time hereafter be taken, both in the appointment and superintendance of the duty, and in the choice of persons of ability, diligence, and zeal, adequate to the performance, as the great importance of the service requires.

YOUR regulations have indeed from the first been well adapted to the improvement of those sentiments of piety, which sickness and calamity naturally awaken in the mind of man. The daily celebration of public worship, the weekly preaching of the word of GOD, the frequent administration of the holy Sacrament of the Lord's Supper, cannot but have in such circumstances a peculiar and more than common effect. How must the serious, the humble, the penitent, be affected on these occasions? how, even the thoughtless, the dissolute, the profane; those, who have before
neglected

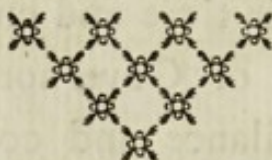
neglected and despised the ordinances of religion? When such a person enters the general assembly, gathered together in the place set apart for the worship of God; will he not be awed by the order, the decency, the solemnity, of the public devotions? will he not be struck with the appearance of so many wretched suppliants, in the same state of distress with himself? will he not be penetrated by the general voice of confession and supplication, so needful in his own case? will not the secrets of his heart be made manifest; and, falling down on his face, will he not confess, that God is present with those that call upon him, and add with humble fervency his own addresses to the throne of grace? The seeds of religion, con-nate with the human mind, however uncultivated, however wilfully suppressed and smothered for a time, can never be totally rooted out: and the heart of man, how obdurate soever, is hardly proof against so powerful, so searching a trial. Advice, consolation, exhortation, instruction in righteousness, duly administered in such a season, shall, with the blessing and grace of God, confirm the good resolutions, which awakened piety may have inspired; and so fix them on the subdued and converted heart, as never afterward to be removed, or shaken. When one of these shall return healed to his own house, and shall declare,

what

what great mercy G O D hath shewed him, and what he hath done for his soul; his report and his example may have a proper influence in his family, and among his neighbours. And I doubt not, that, by the preaching of the Gospel to the poor in our Public Infirmaries, much spiritual comfort hath been administered, the broken-hearted have been healed, and many have been converted to righteousness; and that the good effects of these Institutions have been extended far beyond the more immediate object of them: effects in no case so obvious to observation, as the cure of bodily diseases; but as much more important, as heaven is higher than earth, and as eternal Salvation exceeds in weight every temporal advantage.

Go on therefore, as you have begun; proceed in this charitable work, with the same readiness and bounty, with the same piety and zeal: complete your generous designs, and abound yet more and more. May all of you, who are engaged in carrying on this good work, and who bear any relation to it, diligently attend each to his proper part. Let those, whose situation and leisure will allow them to spare to it some small portion of their time and endeavours, cheerfully undertake the office of Governors and Visitors, and execute it with vigilance and constancy: let those,
whose

whose charge is a personal attendance, and care of the sick, exercise it with assiduity, with kindness, and tenderness : let those, who minister in spiritual things, faithfully wait on their ministrations, instructing, exhorting, comforting, with authority, with patience, with gentleness : and may GOD open the hearts, and strengthen the hands, of all of you according to your several abilities, to assist in this good work, by your knowledge, your counsel, your favour, your liberality, your example. Nor doubt of the success of this your labour of love in every way ; of the certain benefits, that will flow from it, not only, according to your desire and intention, on the poor objects of your benevolence ; as well in regard to their everlasting, as to their temporal, health ; on them, and through them, on the public, in both respects ; but on Yourselves also, though your generous and disinterested views are not this way directed : Ye may not reap the fruits of it here ; but ye shall be blessed in this your deed hereafter : Ye know, that “They cannot recompense you,” and therefore the more shall ye be blessed ; “for ye shall be recompensed at the resurrection of the just.”



An ACCOUNT of the ESTABLISHMENT
of the RADCLIFFE-INFIRMARY,
OXFORD.

THE Trustees acting under the Will of Doctor *John Radcliffe*, for the management of those revenues, which He had destined to charitable uses in the largest extent, have long shewn themselves influenced by the same beneficent spirit, which distinguished the Donations of that Great Man. After having completed the Edifice of a New Library at *Oxford*, and made large Additions to *St. Bartholomew's* Hospital at *London*, they were determined by that Affection, which the Doctor had often testified to the place of his Education, to erect a General Infirmary, at *Oxford*; thus at once providing for the improvement of Medical Knowledge, and for the relief of the Distressed.

Thomas Rowney, Esq; many years Representative of the City of *Oxford* in Parliament, actuated by the same charitable Spirit, of his own free gift, 27 June 1758, conveyed to the then * Radcliffe-Trustees a tract of ground in the parish of *St. Giles*, containing upwards of five Acres, for the uses of the intended Infirmary; being a site most delightful, healthy and commodious.

* The Right Hon. George Henry Earl of Litchfield, Charles Earl of Arran, Sir Walter Wagstaffe Bagot, Edward Smith, Esq; William Cartwright, Esq;

And when the property of the Land had been, by due course of Law, sufficiently ascertained and secured to this charity, the Trustees proceeded to contract with Mr. *Leadbeter* for the erecting of a spacious Stone-building with proper Offices, very decent in appearance, most convenient for use, and substantial in respect of Workmanship; which, by order of the present Trustees, (The Right Honourable *George Henry* Earl of *Litchfield*, Sir *Charles Mordaunt*, Bart. Sir *William Baggot*, Bart. and *William Drake*, Esq;) and at the expense of the Trust, amounting in the whole to many thousand pounds, was compleatly furnished.

In consequence of a publick Invitation, the Zeal of the Nobility, Gentry and Clergy, and of the University and City, was found to keep pace with that greatness of spirit, which at first projected the undertaking. A Subscription being set on foot, a large sum of money was cheerfully paid; so that upon the 18th of *October* 1770 the said Building was solemnly appropriated to the charitable purpose of a General Infirmary. --- A President and Officers were appointed, and Rules established for the good Government thereof.

And, as the making due provision for administering the aids of Religious Instruction and Comfort to the Sick hath ever, among serious men, been considered as essential to a well regulated Infirmary, the *University of Oxford* was pleased generously to take that charge upon itself. Beside a very liberal contribution, into which the Members of it had already entred, for the general services and support of the Infirmary, they, by
a second

a second subscription, have made ample provision for two Chaplains ; whose Office it is to perform divine Service daily in the Infirmary, and all other parts of the Ministerial Duty, as occasion may require. And, that no Difficulties with respect to the Burial of persons dying in the House, might discourage Contributors from recommending Patients, the Lord Bishop of Oxford was pleased to consecrate a convenient piece of ground contiguous to the Infirmary, which is now appropriated solely to that solemn use.

Wednesday, *July* the 3d, having been appointed, in this year 1771, for a solemn meeting of the Governors of the Infirmary, *the Lord Bishop of Oxford* was pleased to honour and assist the Institution by Preaching a Sermon upon that occasion. The powerfulness of whose pious and judicious recommendation was remarkably evidenced by the large Contribution which followed it. And the Publication of the Sermon was requested by the Governors, as likely to produce and perpetuate a beneficial effect upon This, and indeed upon all other similar Establishments.

The Publick is to be informed, that the Accounts of this Infirmary, both as to Receipts and Expenses, have all along, from its first Institution, been regularly kept and examined by a Weekly Board of Governors : They have also been Audited, by proper Officers, at the end of each Quarter : And, on this day, were finally Balanced for the whole Year ending *October* 10. 1771. But, as the Rules of the Infirmary have rendered

dered it necessary to submit this *Annual State* to the Approbation of the next General Court, to be holden *January 9. 1772*, the Publication thereof must be deferred until the middle of that month. After which time Printed Copies will be delivered at the Infirmary to all Subscribers.

Radcliffe-Infirmary, OXFORD.

October 17. 1771.

