

A  
S E R M O N  
PREACH'D before the  
S O C I E T Y

Corresponding with the *Incorporated Society in  
Dublin*, for promoting *English* Protestant  
Working-Schools in *Ireland*,

At their Anniversary Meeting in the Parish-Church of  
St. Mary le Bow, on *Tuesday, March 13th, 1743-44.*

By PATRICK DELANY, D.D.  
Chancellor of *Christ-Church, Dublin.*



L O N D O N :

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*Bow Vestry,*

*March 13. 1743-44.*

*At the Anniversary Meeting of the Society corresponding with The Incorporated Society in Dublin, for promoting English Protestant Working-Schools in Ireland ;*

**A**GREED, That the Thanks of the Society be given to the Reverend Dr. *Delany*, Chancellor of *Christ-Church, Dublin*, for his Sermon preached this Day before the Society ; and that he be desired to print the same.

*Lawrence Cole, Secretary.*





St. JOHN'S Gospel, chap. xiii. ver. 34.

*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*



IT hath been objected to the Christian religion, that it no where recommends Friendship, or the love of our Country: Friendship, the greatest blessing in life to a generous and beneficent spirit; and the love of our Country, the highest of social duties! without which, it is impossible to be a good man, and much less a good citizen. Now the inference from hence must be, that this institution is so far defective; and consequently, not that complete system of religious and social duties which its advocates proclaim it.



BUT these objections, as all others against the religion of JESUS, will be found upon enquiry, the effects of narrow thinking; and a very careless and imperfect perusal of the Gospels.

IF men would allow themselves, or (to speak more properly) if they had talents to think largely, and freely, upon these points, they would find, that these duties are sufficiently enjoined in precepts of more enlarged and extensive use, where it was of any importance that they should; and that in those circumstances, and limitations, in which they are not enjoined, it was altogether unnecessary to deliver express formal precepts concerning them. For as to the first objection, it is evident that Friendship, in the refinement of the idea, is a principle, which it would be of small importance to recommend, and inculcate to the world; there being, in truth, but few spirits formed to comprehend, and act upon it. And nothing but a principle of extensive and universal use, could be worthy the care, or the character of JESUS CHRIST. — And if you consider this principle in a less exalted sense, it is evident that the necessities of life, affinity, education, similitude of mind and manners, and intercourse of good offices, will, in the natural train of things, for ever knit men into such friendships, as answer all the ends of Society; and sufficiently manifest all the pleasures and advantages of such an union, and of fidelity and constancy in it. And on the other hand, that the ignominy, contempt, and self-condemnation, which must naturally await infidelity and inconstancy,



constancy, in engagements of that kind, will always sufficiently manifest the guilt and odiousness of such a conduct to the world.

As to the other point, to wit, the love of our Country, this may be considered in two respects: first, as it implies a publick spirit, and love of society, in contradistinction to self-love, and self-interest; or, secondly, as it implies the love of our *own* country, in preference to all other countries. Now if by this principle, be meant a principle of publick-spiritedness, in opposition to self-love, and self-interest; this is that spirit which the very genius of Christianity breathes throughout the whole New Testament. For Charity is well known to be its peculiar, and predominant virtue: And it is one known character of Christian Charity, that she *seeketh not her own*: nor is there any one thing so conspicuous either in the example of CHRIST, or the writings and lives of his Apostles, as the practice of this virtue, and the precepts enjoining it.

As to our blessed Saviour himself, his character is briefly and excellently summed up, in that short account of him, *who went about doing good*: So far was he from imagining that his beneficence was to be confined to himself, to his own home, or his own family, that he went about, seeking for objects, on whom to employ it to the greatest advantage; relieving every want that came in his way; correcting every error; healing every infirmity, and inspiring every virtue: and above all, inculcating true piety and the fear of  
GOD,



GOD, wherever he went: carefully correcting every corruption that debased, and every superstition that dishonoured true religion; and zealously restoring all its abused and perverted precepts, to their original purity and perfection.

AND as this was the practice of JESUS CHRIST, it was the study, the delight, the glory of his followers, to imitate his example. The whole business of their lives also, was going about to do good; and instructing mankind in every duty, and every virtue that inspired and promoted the same principle. Not one of them ever imagined that themselves and their families were the great and important business of their lives; and that their brethren in distress made no part of their concern: on the contrary, the good of mankind was their first care, the main of their solicitude; and the care of themselves but a secondary concern: so far indeed of great importance, as it was necessary to enable them to the great work of universal beneficence. — Christian Charity, that Charity which *seeketh not her own*, but the good of others, was the great and governing principle of their lives! Their main doctrine to their followers of all sorts, was, to *add to godliness brotherly kindness; and to brotherly kindness, charity*. And their strictest charge, and peculiar injunction to the rich, was, *to do good, to be rich in good works, ready to distribute, glad to communicate* — rejoicing in every opportunity of imitating the beneficence of GOD; and resembling him in that truly god-like



like power, and principle, of relieving wants, diffusing blessings, and multiplying happiness all around him.

AND when all this is well considered, surely no man will say, that the love of our Country, as far as that is implied in the love of mankind, and in a spirit of publick beneficence, in contradistinction to self-love and self-interest, was left either unexampled, or uninculcated by CHRIST and his Apostles.

As to the other point, to wit, the love of our *own* country, in preference to every other country, it is obvious enough, that interest, and natural alliances, the cement of the same laws, language, religion, and institutions of every kind, will tie men but too partially in their attachments to their own country; not only in preference to all others, but, too often, even in opposition to them. And therefore precepts enforcing this point, would not only be unnecessary, but dangerous; inasmuch as they might naturally urge these partialities to very destructive excesses; as in fact they did, wherever they were delivered: it being sufficiently known, that all but *Jews* were aliens and abominations to the people of the *Jews*; and all but *Greeks*, aliens and barbarians to *Greeks*; and all but *Romans*, aliens and enemies to the *Romans*. This our blessed Saviour well knew; he well knew that new lights, and more enlarged views upon both these points, were much more necessary, than precepts and exhortations: And for this reason he substituted Christian Charity, a far nobler principle, in the place of those partial and limited affections, which before swayed the



the world. But at the same time, to let mankind see that he meant neither to discountenance true Friendship, nor true Patriotism, in their utmost refinement and exaltation; and that no man might pretend to be unguided in points of such importance, he hath taken care to teach them, in the safest, most unexceptionable, and most perfect manner imaginable, by his own example: An example, sufficient, at once to shame, and to silence, all the boasted, all the real, and even all the fictitious examples, both of friendship and patriotism, throughout the whole Heathen and *Jewish* world. Infomuch, that it is amazing to think how little our blessed Saviour's character hath been noticed upon these heads; or rather, how strangely it hath been overlooked, by almost all the advocates for the Christian cause. And therefore I shall beg leave to touch these points as briefly as I can, on this occasion: nor is the design of this attempt, any way foreign to the purpose of this assembly.

To begin then with the point of Friendship. In the first place, that of our blessed Saviour, is, above all others, singularly eminent, and instructive! inasmuch as he hath shewn Friendship to be practicable in the hardest instance; in the most difficult, and at the same time the most useful case that can be put: and in a case, where it is generally esteemed impracticable to this day: and that is, the case of a Superior to those beneath him; of a Lord and Master, to his disciples, and dependents. And yet he knew so well to bring himself



self down to their level, by humility ; (an humility that stooped even to the lowest offices ; such as waiting upon them at meat, and even washing their feet) that his superiority created no distance, but that of a more exalted admiration and esteem : Yet was his, no preeminence of earthly honour and affluence ; no preeminence of transient, accidental, or trifling advantages ; such as give poor pageant distinctions to the higher orders of men here below : but a preeminence of inherent, permanent, eternal excellency !

IF then it be one character of true friendship, that it levels and brings to an equality ; this of our blessed Saviour's is the most eminent instance in that kind, that ever was, or ever can be among mankind.

IN the next place, our blessed Saviour was not content to bring himself down by virtue to the level of his friends : he did more, he exalted them, by high advances, to his own eminence ! by amply endowing them with those powers and gifts of the Spirit of God, which gave him the advantage over all the rest of mankind. The same power which the Father conferred on him, he as freely conferred on them : And when he had performed some mighty works, that created admiration and amazement in them, he took care to prevent any possible degree of jealousy, or disquiet upon that head, by the kindest and the fullest assurances, of enabling them to perform yet greater works than those.

IF then a communion of earthly goods, a sharing of the common advantages and blessings of life, be

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counted a sure indication of the most exalted and generous friendships here below ; yet is this but the lowest and the meanest mark of the friendship of JESUS : which freely and amply communicated the noblest and most distinguished blessings that GOD himself could confer. And therefore in this also is the friendship of JESUS infinitely eminent above all others.

IT were too tedious, and would far exceed the limits of this discourse, to insist accurately and exactly upon every particular of our blessed Saviour's character in this point ; and therefore I shall only observe in general, that if a communion of counsels, and a strict unselfish union of interests and affections, and all these founded upon virtue, or to speak more properly, cemented by every virtue, and calculated and conducted to the noblest purposes. — If a solicitude to alleviate afflictions, a most tender and generous concern for the safety, honour, and happiness of those we love, even in the midst of the greatest dangers and distresses—and that concern stretched beyond the grave, nay extended even to eternity ; If these be characters of the most refined and exalted friendships, I am persuaded that all those of all mankind, united, cannot come up to the perfection of our blessed Saviour's single example in this point.

BUT if any man hath the least doubt on this head, I shall only beseech him to read over the Gospels in the view of considering this single point ; and more particularly that of St. *John*, from the thirteenth chapter to the eighteenth, inclusive. There he will find, that

*Jesus*



*Jesus having loved his own, truly loved them unto the end; and manifested that love in a surprizing variety of tender care and concern for them; in the tenderest consolations, instructions, and exhortations, that can be imagined; adding to all these, the most affectionate and fervent prayers to GOD, in their behalf; and expressing the most friendly solicitude for their safety, at the very instant that he gave up his own. And lastly, in the very agonies of death, adopting one of them, whom he loved beyond the rest, into the nearest and dearest relation. — A Friend is said to be another Self; and if ever it was so in any instance, it was eminently so in this— When JESUS, in the very agonies of death, seeing his mother, and the disciple whom he loved, at the cross, substituted his friend in his own place; saying to his mother, *Woman, behold thy son*— and then turning to his friend, bestowed the most glorious of earthly parents upon him; *Behold thy mother*— Never surely from the foundation of the world, were friendship and filial piety so transcendent, so united! so nobly, and so amiably exemplified to mankind!*

SINCE then our blessed Saviour gave the most perfect example of friendship to the world, and at the same time gave an express command to his followers to imitate that example, certainly no man of candour, or common sense, can, upon a fair inquiry, pretend that the world was left uninstructed in the business of friendship by JESUS CHRIST.



As our blessed Saviour's example is thus singularly instructive to us in the point of friendship, it is not less so, with regard to the love of our Country.

It is abundantly known, that before Christianity prevailed in the world, mankind were under the strongest Delusions in this point; insomuch that every region under heaven, considered themselves and their dependences, as the only parts of the creation, to which they owed any regard; and to which, they not only justly might, but in truth, were strictly bound to sacrifice the interest and well-being of all others. — Whereas now, the world hath learned a truer, and a nobler way of thinking— True religion hath taught us, that all mankind are in reality brethren; and that the most distant regions of the earth, are no more than remote districts of the different branches of the same family: and consequently, that we are to pursue no interest of our own, otherwise, than in a just, and due consistency with the interest, and well-being of all the rest of the world. Our blessed Saviour hath indeed taught us by his own example, to give the interest of our country the first place in our affections, but by no means to confine them to that only; but to extend our regard, our concern, our beneficence, to all mankind. He himself first preached to the people of the *Jews*, in preference even to their brethren the *Samaritans*; and also commissioned his Apostles to make them their first care; but then all mankind were their second: and every region of the earth, shared both his,  
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and their solicitude, for the salvation of sinners, as well as *Judea*. And when our blessed Saviour had spent the appointed portion of his life, in the more immediate service of his country, neither did he refuse to devote himself to death for their Redemption; although not for theirs only.—Thus we find, that when *Caiaphas* prophesied that *Jesus should die for that nation*—the Evangelist adds, *and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.*

HERE then is the most perfect pattern of Patriotism, that ever was exhibited to the world—The prime of life, entirely devoted, in the most useful, the most exemplary, the most indefatigable, and disinterested manner, to his care and concern for his country; and after this, life itself calmly and deliberately sacrificed to it: submitted to all the extremities of pain, and punishment; and to all the insults of scorn, and infamy.

AND here we see with what propriety the precept in my text is called a *new commandment*. Loving our friends and our country, up to the perfection of our blessed Saviour's example, was a practice, till then unprecedented; and a precept, unknown, and unheard of in the world: and therefore the duty was very properly matter of a new commandment. *A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*

MY Brethren, the inferences from this doctrine, are many, and excellent: but I shall confine myself at present,



present, to one or two that are plain and obvious.

IF you are indeed Christians, you will bring no obloquy upon the religion of JESUS CHRIST, by that meanest and most despicable of all antichristian vices, self-love, and self-interest, in opposition to publick spirit, to the good of your country, to universal benevolence, and to Christian Charity. If you are true followers of CHRIST, you will to the utmost of your power bless your country, as CHRIST did his: you will, as far as in you lies, bless the whole world around you, after his example: Not perhaps in the same manner, nor in the same instances, and much less in the same degree, which is impossible; but in every instance in your power, and to the utmost of your power: more particularly in employing all the means which GOD hath put into your hands, to bless and be beneficent to mankind: in full assurance, that he that is so employed, is so far in the imitation of his blessed Lord and Saviour, in some of the most heavenly offices even of his divinity; cultivating the virtues, healing the diseases, and relieving the distresses of mankind! he is so far ministering in the heavenly offices of imitating the blessed JESUS's example, obeying his peculiar commands, and diffusing the light and power of his Gospel over the earth.

WHAT remains then, but to put you in mind, that in promoting the good work, we are this day assembled to encourage, you are, after the example of your blessed Redeemer, at once consulting the well-being of your own country, and of mankind.

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IN the first place, you are consulting your own well-being, and that of your country.

MY Brethren, the Protestants of *Ireland* are sufficiently known to be an aggregate of Colonies from *Great Britain*: they are your Brethren, *bone of your bones, and flesh of your flesh*. And this is so incontestable, that, in fact, there are not ten families of note in the nation, who are not originally *British*: nay, and some of those, whom Superstition hath warped into your most determined enemies, are in their origin your own. So that blessing and benefiting the Protestants of *Ireland*, and even some of their, and your enemies, is, in effect, blessing your own families, and friends: that is, yourselves.

BESIDES this, the Protestants of *Ireland* are united to you, by stronger ties than those of blood: by the cement of the same interest, religion, laws, and language. So that every accession of strength, security, ease, and advantage to them, is, in effect, so much added to your own. And what an addition, the conversion of the natives to the Protestant religion, would make to them, in all these instances, is needless to be insisted upon: And surely it were as needless, to urge the advantages that would accrue to you also, from this conversion; inasmuch as your true interest is really the same. Their poverty hath always impoverished you, and their riches enriched you: their wealth, at least all their superfluous wealth, becomes yours, as  
soon



soon as it is theirs; and always will do so †. In the day of their distress, you maintained armies for their defence; and now, they maintain armies for yours. Every nation upon earth, that are enemies to you, are determined enemies to them, for that very reason: as all your friends are, in effect, theirs. So that reclaiming the natives of *Ireland* from the errors of Popery, is, in truth, reclaiming so many enemies, and recovering so many friends, to yourselves: is indeed thinning the troops, and weakening the hands of your enemies, to strengthen your own.

I MIGHT carry this way of reasoning a good deal farther; and add, that the policy of *England* was never so deluded, as it hath long been in relation to *Ireland*. And I am satisfied it will be found, upon a candid enquiry, that every advantage withheld or withdrawn from that nation, hath, in effect, been so much withdrawn from yourselves: And not only withdrawn from yourselves, but transferred to your enemies; to your, and (I had almost said) the enemies of mankind. And this leads me to the second point to be considered; and that is, that the encouraging the good work now before you, is, in reality, being benefactors to mankind.

MY Brethren, this point is now so well understood, and hath been so often, and so fully illustrated

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† It will always be spent in the feat of Power and Pleasures, and at the fountain-head of Preferments, and Employments of all kinds.



on other occasions of this kind, that my task is made very easy : It now needs neither eloquence to explain, nor oratory to enforce it. And therefore, I need only to remind you, of what will not, I believe, be contested with me, that diffusing (as far as in us lies) the light of true Religion, and in consequence of that, the practice of every virtue through the world, is the noblest way of being beneficent to it.

THE friends to the freedom of mankind, must be enemies to superstition, the greatest servitude and tyranny of the soul : The friends to the virtue of mankind, must be enemies to sloth, and idleness, the great sources of every vice, and every villany that infest society ! And the repressing of every vice, is in its nature the encouraging of every virtue ; as removing the disease, is the natural means of recovering health ; and when once men effectually *cease to do evil*, they easily *learn to do good*.

CONSEQUENTLY, the encouraging of Protestant Working Schools, throughout a nation overrun with sloth and superstition, (which is too notoriously the case of *Ireland*) is one of the noblest ways of imitating at once the piety and beneficence of our blessed Saviour : correcting, as he did, every corruption that depraved, and every superstition that disgraced the divine precepts, and institutions : diffusing, as far as in us lies, true virtue, and true religion all around us ! True Religion, the only sure source of social, as well as eternal happiness ! My Brethren, to display the light of the Gospel, and dispel the gloom of ignorance

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and error, is, in the noblest sense of the words, to *let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.* The light of the Gospel, in this respect, resembles the light of the sun; let it once shine out in any nation, no man can say how far its influence will reach, or where it will end: or from whence, how far, and how gloriously it may be reflected, even when it seems to us to have totally ceased.

MY Brethren, to reclaim the enemies of our country, and convert them into friends; to make those supports to society, who were before its burthens; to make those blessings to the community, who were before its bane; and ornaments, who were once its reproach; to do this, in our own country, is undoubtedly to discharge the noblest offices of true patriotism! To do this to strangers, to do it without respect of persons, and to do it, as GOD himself does, by turning men *away from the error of their ways*; are at once the noblest offices of humanity, and noblest imitations of the divinity!

MY Brethren, these offices are your duty, and this glory is within your reach.

IF we look into the antient Heathen world, we shall find them relieving the weight of age and infirmities, by self-murder; and preventing the miseries of helpless and sickly children, by exposing them to starve in deserts, or be devoured by wild beasts. — And if we look into the Heathen world, as it is at present, we shall find yet greater abominations than these, reigning  
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in it. Sick and aged men murdered, out of professed humanity ! by their nearest and dearest friends. Parents murdered, out of humanity, by their own children : and dogs, and flies, and serpents, carefully and conscientiously supported, out of religion. And the reason of this is manifest ; true Charity was never known to the world, was never rightly distinguished, determined, or directed, but by the light of the Gospel : nor never yet subsisted, in any region of the earth, where that ceased. Infirmarys for the sick, Hospitals for the aged, and Schools for the young, indigent, and outcast, were things unheard of in the world, before the coming of CHRIST : There was then no charitable support either for age, infancy, or infirmity : no consolation in poverty, no relief in sickness, no refuge in distress, but in the arms of death—Death was the common sanctuary of the infant, the aged, the infirm, the afflicted, the friendless, the fatherless, and the widow ; till Christian Charity ennobled the soul, and enlarged the heart ! established the great duties of humanity, and benevolence ; and relieved the labouring world.

IT is true, the Heathen world sufficiently vaunted its own virtue ; and the advocates for Irreligion, have the effrontery to vaunt it at this day, even in preference to all that exalted morality, introduced, and established by JESUS CHRIST—But GOD be praised, that spirit of Christian Charity which still subsists amongst us, is a standing confutation of this vain vaunt. That spirit of true Charity, which subsists in



every Christian country, but shines out eminently in this, above any other region of the earth, is a glorious confutation of this vain vaunt : is a standing, a living proof, of the superior excellence of that institution, which taught mankind at once the virtue, the wisdom, and the delight, of promoting the temporal and eternal interests of their fellow-creatures ! The only institution, that ever taught the wisdom of making ourselves unspeakably happy, by making the whole world around us as happy as we can—unspeakably happy, by the practice of Christian Charity—here, and what is infinitely more important, eternally happy hereafter.

THIS Happiness, GOD of his infinite goodness vouchsafe us all, through the merits and mediation of JESUS CHRIST ; to whom, with the FATHER, and the HOLY GHOST, be ascribed all honour, glory, and power. *Amen.*

*F I N I S.*



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# Alphabetical LIST

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*A brief Review of the Rise and Progress  
of the Incorporated Society in Dublin,  
for promoting English Protestant Work-  
ing Schools in Ireland ;*

From the opening of His Majesty's Royal Charter,  
*February 6. 1733. to November 6. 1743.*

**T**HE slow Advances which the Protestant Religion, and a Spirit of Industry, had made among the common People of *Ireland*, for above an Age past, being observed by some worthy Persons of this Kingdom, they formed themselves into a voluntary Society for setting up Parochial Schools, as the best Remedy they could provide in that Case.

Hereupon many such Schools were set up in *Dublin* and some other chief Cities and Towns, under the Encouragement and Direction of several of the Bishops, Nobility, Gentry and Clergy ; as a Means to forward the good Work ; but after the Experience of many Years, they perceived that the Success did not answer their Expectation ; for the Children being taught as Day-Scholars only, and afterwards put out Apprentices and Servants, not far enough from their own Homes, their Popish Parents and their Priests had too frequent Access to them, and often found Means to draw them back to Popery, just at that Point of Life, when Children begin to be susceptible of religious Impressions.

But this Scheme, even though it had not failed in any Part, was very insufficient to answer the End of a general Reformation ; for as the major Part of those Scholars were the Children of Protestants, the Number of young Converts made in those Schools were very small, and could not have turned the Balance against Popery in the Space of some Centuries.



It was therefore judged necessary to find out some other Expedient, that might operate more extensively and effectually, to the general Conversion and Reformation of the poor Natives. And the Expedient at last happily chosen, was to apply to His Majesty by Petition, that he would by his Charter incorporate a Society, with Powers for erecting Schools in several Parts of the Kingdom, wherein the Children of poor Papists, and other poor Natives, should be instructed in the English Tongue (which many of them cannot speak) and in the Principles of true Religion and Loyalty.

An humble Petition was accordingly presented to His Majesty, dated the 17th Day of *April*, 1730, being signed by their Excellencies the then Lords Justices, and a great Number of the Lords Spiritual and Temporal, of the Commons, the Clergy, and other principal Gentlemen of the Kingdom; whereupon His Majesty, through the favourable Interposition of his Grace the Duke of *Dorset*, then Lord Lieutenant of *Ireland*, was graciously pleased to grant his Royal Charter for the Purposes before mentioned, bearing Date the 24th Day of *October*, 1733.

On the 6th Day of *February* following, the said Charter was solemnly opened and read in the Council Chamber in *Dublin*, in Presence of his Grace the Lord Lieutenant, and many of the Nobility and Gentry. The Officers directed by the Charter were immediately chosen, and a Subscription Book opened for carrying on the good Work.

Many Persons of Rank and Distinction subscribed largely, among whom the Earl of *Kildare* deserves to be mentioned with great Honour and Gratitude, for his Bounty of Five Hundred Pounds, which has been followed by another Benefaction from the same Hand, for encouraging the School at *Castledermot*.

But as the Effects of this Charter could not be obtained in their full Latitude, without keeping the Children apart from their Parents, and maintaining them in Meat, Drink and Cloathing, and erecting Houses for their Accommodation, and furnishing the same, and paying Salaries to School-Masters, and providing Tools and Utensils for their Country Labours; it was soon evident, that the necessary Expence of a few Schools would require a greater Fund than this poor Country could supply.



The Society therefore found themselves under a Necessity of having Recourse to the Charity and Piety of *England* (which has been ever distinguished for Acts of Munificence;) and herein their Hopes have not been disappointed, as will appear from the List of *English* Benefactors which has been Yearly published, and will continue so to be.

In Pursuance of this View, the Society sent over their Secretary, *John Hansard* Esq; furnished with proper Credentials for soliciting and receiving Benefactions, in which he proved very successful.

It was likewise thought adviseable to set on foot a *Corresponding Society* in *London*, who residing in that Metropolis, might be instrumental in procuring and remitting Subscriptions and Donations, and keeping up a regular Correspondence with the *Incorporated Society* in *Dublin*, in order to inform them of all Occurrences, and to communicate their Sentiments and Advice, as Occasion should require.

This proved a very easy Work; for several worthy Persons, of which Number were most of the Bishops, animated with a Zeal for the Honour of God, and a Spirit of Charity towards the poor deluded Natives of *Ireland*, presently offered their Assistance; and having first contributed their own Benefactions, formed themselves into a Society for that End, and have brought in a plentiful Harvest of Benefactions to recruit the Fund, for which the Society do hereby publicly return Thanks to them, and to the pious and generous Benefactors whom God has raised up by their Means; some of those we are bound in a special manner to mention, and acknowledge in this Place. These are, One Thousand Pounds, being his Majesty's Donation, besides his Royal Grant of a Thousand Pounds *per Annum*; Mr. *Whitchcot*, fifteen hundred Pounds; Mrs. *Holden*, two thousand Pounds; his Grace the Duke of *Devonshire*, three hundred seventy six Pounds and upwards; Mrs. *Dionysia Long*, fifty Pounds a Year for eight Years past; and we must not omit to mention with Thanks, the Generosity of the three Cities of *Dublin*, *Waterford*, and *Kilkenny*, for encouraging three Schools in or near them, which will be more particularly set forth in the next Yearly Abstract.

By these seasonable Aids, the Society have been enabled to extend their Schools into several Parts of the Kingdom, through the Encouragement of divers Gentlemen, who have given in Perpetuity one Acre of Land, and some of them a greater Quantity, for the

Site



Site of a School on their Estates, besides beneficial Leases of small Farms contiguous to every School, to be cultivated and improved by the Labour of the Boys; so that the Society have at present under their Care and Direction, Nineteen Schools, all built and supported out of their slender Fund. The Society call it slender, because it is comparatively so, regard being had to the innumerable Multitude of poor Popish Children who would fill ten times that Number of Schools, for a Succession of many Years, if Means could be found to maintain them.

But as the Divine Providence hath raised up many Benefactors for carrying on this good Work thus far, the Society would hope that it will not rest here, but that God will put it into the Hearts of many other Charitable Persons, to encourage these Schools, since they can no where find fitter Objects. For Charity can never be carried higher, than to rescue the Souls of thousands of poor Children from the Dangers of Popish Superstition and Idolatry, and their Bodies from the Miseries of Idleness and Beggary. This is not retailing Charity to Particulars, but diffusing it over a whole Nation: it is a Charity that will make those who are at present a Nuisance and a Burden to their Country, become a Treasure and a Blessing to it; that will make honest and industrious Men of those who would have been bred up in Thievery and Rags; it is a Charity that will multiply obedient and peaceable Subjects to the King, and render the Protestants of *Ireland* safe in their Lives and Possessions. And it will for ever take away the chief Cause of those Disquietudes and Apprehensions, which, upon several Conjunctions, have alarmed the Government and People of *England*, by reason of the near Neighbourhood of a formidable Body of Papists, devoted to the See of *Rome*, and ready to rebel at the Instigation either of their Priests, or a foreign Enemy.

These will be some of the happy Effects of the Charter Schools, if they can be sufficiently multiplied and extended. And yet they will be produced by Means that cannot be objected to; not by Force or Terror, not by Penal Laws and Prosecutions, which can only make Hypocrites; but by the innocent and gentle Means of enlightening and instructing the ignorant Minds of Children in the pure Truths of the Gospel, and leading them early to that Fountain-head, which the Church of *Rome* has cruelly sealed up. These are the  
only



only Methods practised by the Society, as being agreeable to the Nature of Man, and to the Genius of the Christian Religion.

And for obviating the great Danger of the Childrens relapsing, the Society are very careful to transplant them to Schools remote from their Popish Parents and Relations, who would be apt to pervert them. This Expedient, so essential to the obtaining the Ends of the Charter, though it may have escaped publick Cognizance, has proved an Article of no small Expence to the Society, and will continue so to be.

If after all, any Man should really doubt whether this Scheme for converting the poor Natives of *Ireland*, be well calculated for that Purpose, he may be easily satisfied from the Alarm it has given to the Popish Priests, who have lately denied the Communion, and refused Absolution to those Parents who have suffered their Children to be received into the Charter Schools, though it be to save them from perishing with Hunger and Nakedness. This is a plain Confession of their inward Fears and Apprehensions, that the Charter is laying the Ax to the Root of Popery, and will in its Progress accomplish that Work by sweet and insensible Means, which has been too hard for Coercive and Penal Laws, in a Course of fifty Years.

The Society cannot part with this Subject without offering one Hint to the Gentlemen of this Kingdom, which they do with the greatest Deference and Tendereness.

It is evident, that the greatest Part of the Contributions to this good Work, come from *England*, and are given by Persons many of whom have no Interests in *Ireland*, nor Relation to it, but send over their Bounty upon the pure Principle of Charity, for which they can hope for no Reward but in the World to come; but the Case is very different with regard to the Gentlemen of *Ireland*; for as their Benefactions will be laid out in their own Country, and frequently upon their own Estates, the Money will circulate among their own Tenants: Every Popish Child turned out a Protestant from these Schools, will bring an Accession of Strength to the Protestant Interest, and of Wealth to the Kingdom, by the Labour of his Hands. So that if the Charter Schools could be sufficiently extended and diffused, they would be the Means of increasing Industry and Trade, and useful Manufactures, which must of course improve every Gentleman's Estate.

The



The Society will conclude with this one Observation, which they apprehend to be of considerable Importance though little attended to; namely, that the Progress of these Schools must, in its natural Course, gradually abolish the great Number of Popish Holidays, by means of which, some hundred thousands of working Hands are kept Idle, and the Labour and Profit of them lost to the Publick Stock for a considerable Part of the Year, the very Harvest not excepted.

This Damage, as little as it is observed, yet upon a fair Calculation, will appear to be an astonishing Draw-back from the Wealth and Strength of the Nation; it eats like a Worm unseen at the Root of our Prosperity, which grows chiefly from Labour, and must languish with the Decrease of it.

The Increase therefore of Protestant Hands, in Consequence of these Schools, will remove this great Evil, which, humanly speaking, can be done by no other Means; and the Society look upon this Position as undeniable.

*A List of the Charter Working-Schools in Ireland.*

Date of opening.	Places Names.	Counties.	Numb. of Children in each.	
1734	Castledermot	Kildare	20	
1735	Ballynahinch	Down	20	
	Minola	Mayo	24	
	Shannon Grove	Limerick	40	
1736	Castle Caulfield	Tyrone	20	
1737	Cregane	Armagh	20	
	Ballycastle	Antrim	25	
	Templestown	Wicklow	20	
1738	Killogh	Down	20	
	Kilmallock	Limerick	20	
1739	Dundalk	Louth	20 *	* All Girls, brought up in the Cambrick Manufacture.
	Stradbally	Queens	40	
	Kilfinane	Limerick	20	
	Ballinrobe	Mayo	20	
	Newtown Eyre	Galway	20	
1740	Newtown Corry	Monaghan	20 †	† All Boys, brought up to the Linen-weaving.
	Ray	Donegal	24	
1741	New Ross	Wexford	30	
1743	Ballykett	Clare	20	
Total			443	Appren-



Apprenticed out of the above Schools 210, of which Number, many to the Linen Manufacture, Husbandry, Gardening, and to be Servants in reputable Families.

The Society have actually ordered two more Schools to be erected, one at *Waterford*, and the other at *Kilkenny*, which will be fit for opening some time in the next Summer. And as they have accepted of the generous Proposals of the Fishmongers Company in *London*, for erecting a third School at *Colerain*, upon Ground given by *William Richardson Esq*; they hope to lay the Foundation next Summer.

Several other advantageous Proposals for new Schools have been made to the Society, and particularly by the Right Honourable the Earls of *Orrery* and *Clanrickard*, the Honourable *Hays St. Leger Esq*; and *James Daly Esq*; which the Society have under their Deliberation, and are zealous to carry into Execution, as soon as their Fund shall enable them, which they hope will be very soon, through the Favour of Divine Providence, and the Aids of charitable Persons.

#### Names of Persons to receive Benefactions in *Ireland*.

*Dublin*: His Grace the Lord Primate; his Grace the Archbishop of *Dublin*, Treasurer to the Society; *John Hansard Esq*; Secretary, in *Grafton-street*; Messrs. *Swift and Company*; Messrs. *Latouche and Kane*; and Mr. *William Lenox*.

*Corke*, Messrs. *Harper and Company*.

*Waterford*, *William Gore Esq*; Mr. *John Hutchinson*, and Alderman *Samuel Barker*.

*Clonmel*, Mr. *John Bagwel*.

*Limerick*, *Richard Mansell Esq*; and Mr. *Arthur Vincent*.

*Kilkenny*, Reverend Dean *Mossom*.

*Galway*, *John Disney Esq*;

*Sligo*, *Mitchelboume Knox Esq*;

*Derry*, Mr. Alderman *Stanley*.

*Belfast*, *George Mc Cartney Esq*; and Mr. *Daniel Mussenden*.

*Wexford*, Reverend Mr. *William Stevens*.

*Armagh*, Reverend *Henry Jenny D. D.*

*Tralee*, Reverend Mr. *Collis*.



*Annual SUBSCRIPTIONS received between Decemb. 31. 1742.  
and Decemb. 31. 1743.*

		l.	s.	d.
1742-3.				
Jan. 11.	THE Honourable Augustus Schutz Esq;	5	5	—
15.	Mr. John Small	3	3	—
21.	Rev. Mr. Thomas Kynaston, subscribed annually, and paid	4	4	—
26.	Mr. William Watts, subscribed annually, and paid	1	1	—
Mar. 22.	Edward Jasper Esq; for three Years Subscription	6	6	—
1743. 30.	Rev. Mr. John Castelman, Prebendary of Bristol	2	2	—
Apr. 6.	John Thorold Esq;	5	5	—
	Rev. Mr. John Salwey, at Worcester	2	2	—
18.	Mrs. Walter, of Bristol, by Rev. Mr. Tucker	2	2	—
19.	Right Rev. the Lord Bishop of Litchfield and Coventry	4	4	—
28.	Simon Kerich Esq; by Robert Reynolds Esq;	5	5	—
May 5.	Alexander Deffourneaux Esq;	3	3	—
12.	Mr. Charles Pole,	5	5	—
21.	Her Grace the Duchefs of Kent,	5	5	—
June 2.	Slingsby Bethell Esq;	2	2	—
6.	Right Rev. the Lord Bishop of London,	5	5	—
	Right Rev. the Lord Bishop of Rochester,	5	—	—
July 4.	Rev. Dr. Berriman,	2	2	—
6.	Rev. Dr. Bullock, of Streatham, by Mr. Isaac Waldo,	2	2	—
	Mr. Isaac Waldo,	2	2	—
Aug. 6.	Rev. Mr. Archdeacon Vyse, by William Smallbrooke Esq;	2	2	—
Sept. 17.	Mr. Stephen Winthrop,	1	1	—
26.	Mr. Peter Sergeant, junior,	2	2	—
Octob. 5.	Rev. Mr. Johnson,	2	2	—
	Mr. William Watts,	1	1	—
	Mr. George Bryant,	2	2	—
13.	Mr. Stephen Peter Godin,	1	1	—
Nov. 2.	Mr. John Wills,	1	1	—
4.	Rev. Mr. Sutton, Preb. of Bristol, by Mr. Thomas Trye,	2	2	—
26.	Right Rev. the Lord Bishop of Chester, to Mr. Nesbitt,	5	5	—
	Rev. Dr. R. Goodwin, to ditto,	2	—	—
	Rev. Mr. Archdeacon Peploe, to ditto,	1	1	—
	Rev. Mr. Richard Milward, to ditto,	—	10	6
	Mr. John Moulson, to ditto,	1	1	—
	Mrs. Mary Whitfield, to ditto,	—	10	6
Dec. 2.	Mr. Humphry Duncalf,	2	2	—
6.	Mrs. Mary Corbett, by Messrs. Wogan and Comp.	2	2	—
13.	Daniel Lambert Esq; Alderman,	2	2	—
17.	Sir John Chapman Bart.	5	5	—
21.	Right Honourable Edward Southwell Esq;	5	5	—
	F			
	Carried forward	115	3	—



		ANNUAL SUBSCRIPTIONS.	Brought forward	l.	s.	d.
1743.	Dec. 22.	Sir John Barnard Kt. and Alderman,		115	3	—
		Sir J. Barnard for his Brother, Robert P. Barnard Esq; deceased		5	5	—
	24.	Mr. William Loxham,		3	3	—
	30.	Rev. Dr. Wilson,		1	1	—
	31.	Mr. John Burgh,		1	1	—
		Edward Jasper Esq;		2	2	—
		Peter Warren Esq; Commander of His Majesty's Ship the		2	2	—
		Launceston, by Edward Jasper Esq;		2	2	—
Total				130	18	—

The Corresponding Society in London,  
To the Incorporated Society in Dublin, &c.

		Dr:	l.	s.	d.
1742-3.	TO Cash remaining for Ballance December 31st, 1742.		355	9	3
Jan. 5.	To ditto, by John Thorold Esq; being part of the Produce of a Legacy, from a Person who desir'd to be unknown		10	10	—
21.	To ditto, from a Person unknown, by Mr. Drummond,		1	1	—
25.	To ditto, from the Rev. Mr. Charles Hawtry, by ditto,		4	4	—
26.	To ditto, by S. T. to Messrs Hoare and Arnold,		2	2	—
	To ditto, by Mr. Richard Holmes,		5	5	—
Feb. 2.	To ditto, from a Person desiring to be concealed, sent to Mr. H. Newman, by Rev. Mr. Zouch of Sandal Magna, Yorksh.		10	6	—
10.	To ditto, by a Legacy of the late Benjamin Questebrune Esq; from Samuel Pechell Esq; one of his Executors,		50	—	—
11.	To ditto, from Rev. Mr. John Williams, by Mr. Drummond,		3	3	—
Mar. 2.	To ditto, from a Lady desiring to be concealed, by the Rev. Mr. Sanxay of Tetcott, Cornwall, by Mr. Newman,		3	3	—
	To ditto, from a Gentlewoman unknown, by Alderman Davies of Beverley in Yorkshire, by Mr. Newman,		10	6	—
14.	To ditto, from Rev. Mr. W. Godly of Kitchin, by Mr. John Clark		2	2	—
21.	To ditto, from an unknown Hand, to Messrs. Hoare and Arnold,		30	—	—
22.	To ditto, from Mr. Samuel Call of Pennsylvania, Merchant, by Peter Warren Esq; Commander of His Majesty's Ship Launceston, paid in by Edward Jasper Esq;		2	2	—
	To ditto, from Stephen Le Lancey of New York, Merch <sup>t</sup> , by ditto,		3	3	—
	To ditto, from Capt. James Osborn, of one of His Majesty's Sloops, by ditto,		3	3	—
Carried over			476	8	3



The Corresponding Society in London,  
To the Incorporated Society in Dublin, &c.

Dr.

		l.	s.	d.
1742-3.	Brought over	476	8	3
Mar. 22.	To Cash, from Mr. Tidiman Hull of Rhode Island, by ditto,	1	1	—
	To ditto, from Rev. Dr. Robert Jenney, of New York, by ditto,	1	1	—
	To ditto, from Thomas Lechmere Esq; Surveyor General at } Boston, New England, by ditto,	2	2	—
	To ditto, from the Right Rev. the Lord Bishop of Killaloe,	5	5	—
	To ditto, from the Rev. Dr. Fletcher, Dean of Down,	3	3	—
24.	To ditto, by William Bedingfield Esq;	2	2	—
1743. Apr. 8.	To ditto, by Peter Godfrey Esq;	5	5	—
14.	To ditto, by an unknown Hand, to Messrs. Hoare and Arnold,	20	—	—
22.	To ditto, by the Rev. Mr. Langborne Warren, Rector of } Charlton near Greenwich, in Kent,	4	4	—
23.	To ditto, by the Right Honourable the Lord Coleraine, to } Messrs. Hoare and Arnold,	30	—	—
May 15.	To ditto, by William Churchman Esq;	1	1	—
16.	To ditto, from a Person unknown, by Dr. Hales, to Mr. Drummond,	2	2	—
18.	To ditto, by the Hon. Colonel Schutts,	5	5	—
26.	To ditto, from a Person concealed, to Rev. Dr. Hales, by } John Thorold Esq;	1	1	—
31.	To ditto, by the Lady Catharine Blunt and Mrs. Grace Butler, to Mr. Drummond,	40	—	—
June 8.	To ditto, by His Grace the Lord Archbishop of Canterbury,	10	10	—
28.	To ditto, by Q. W. to Mr. Drummond,	1	1	—
30.	To ditto, from Mr. William Mount, by the Rev. Mr. Robert Drew, to Mr. Nesbitt,	5	5	—
July 6.	To ditto, from a Gentlewoman unknown, to Rev. Dr. Hales, by Mr. Richard Cassel,	1	1	—
13.	To ditto, from Mrs. Eliz. Loveday, by William Loveday Esq; } to Messrs. Hoare and Arnold,	100	—	—
15.	To ditto, by William Dunster Esq;	5	5	—
20.	To ditto, by Mr. James Collier, of the Bank,	5	5	—
Aug. 3.	To ditto, by Rev. Mr. Thomas Williams, to Mr. Drummond,	2	2	—
	To ditto, from a Person desiring to be unknown, by Mr. J. Ellis,	7	7	—
	To ditto, from a Person desiring to be unknown, by John } Thorold Esq;	10	—	—
	To ditto, from John Thorold Esq; being Part of the Produce } of a Legacy of a Person who desired to be unknown,	10	—	—
	To ditto, from his Excellency General Matthews, Governor } of the Leeward Islands, by the aforementioned Peter Warren Esq; paid in by E. Jasper Esq; 10 Pistoles, equal to	8	10	—
	To ditto, from the Rev. Mr. Francis Byam, by ditto, 4 Pistoles,	3	8	—
	To ditto, from Charles Danbar Esq; Surveyor General, by } ditto, 8 Pistoles,	6	16	—
	To ditto, from Capt. Thomas Gregory, of His Majesty's Ship } Norwich, by ditto, 2 Pistoles,	1	14	—
	To ditto, from Capt. William Ellis, of His Majesty's Ship } Gosport, by ditto, 5 Pistoles,	4	5	—
	F 2	Carried over	782	9 .3



The Corresponding Society in London,

To the Incorporated Society in Dublin, &amp;c.

Dr.

			l.	s.	d.
1743.		Brought over	782	9	3
Aug. 3.	To Cash, from Dr. Purveyance, by ditto, 5 Pistoles,		4	5	—
	To ditto, from Nathanael Gilbert Esq; by ditto,		1	16	—
	To ditto, from Capt. John Gage, of His Majesty's Sloop Otter, by ditto,		1	16	—
	To ditto, from Stephen Blizard Esq; Speaker of the Assembly at Antigua, by ditto,		1	16	—
	To ditto, from Andrew Lesley Esq; by ditto,		4	—	—
	To ditto, from Capt. Richard Watkins, of His Majesty's Ship Lively, by ditto,		1	16	—
	To ditto, from Charles Knowles Esq; Captain of His Majesty's Ship Suffolk, and Commander in Chief of a Squadron in the West Indies, by ditto,		7	4	—
5.	To ditto, from a Person unknown, to Messrs. Hoare and Arnold, by Mr. Henry Colthurst,		30	—	—
	To ditto, from a Person unknown, to the same, by ditto,		50	—	—
11.	To ditto, by a Person unknown, to Mr. Drummond,		5	5	—
23.	To ditto, from a Gentleman desiring to be unknown, by Mr. William Mount,		20	—	—
Sept. 7.	To ditto, from a Person desiring to be concealed, by Mr. William Watts,		10	—	—
9.	To ditto, from Mrs. Dionysia Long, by Messrs. Hoare and Arnold,		50	—	—
18.	To ditto, from Rev. Dr. Cobden, to Messrs. Wogan and Comp.		1	1	—
19.	To ditto, by J. B. LL. D. to Mr. Drummond,		5	5	—
Oct. 4.	To ditto, by an unknown Hand, to ditto,		20	—	—
6.	To ditto, by Sir Jos. Hankey, Kt. and Alderman, to ditto,		5	5	—
10.	To ditto, by Rev. Mr. Valois, to Messrs. Wogan and Comp.		4	4	—
14.	To ditto, by Mr. Samuel Bennett, Banker in Fleetstreet,		1	1	—
29.	To ditto, by the Rev. Mr. Nelson, of University College, to Messrs. Hoare and Arnold,		1	1	—
Nov. 2.	To ditto, from Rev. Mr. Francis Southern of Cardigan, in Shropshire, by Mr. William Watts,		1	1	—
10.	To ditto, from Mrs. Mary Walsbam, by the Lord Bishop of Peterborough, to Messrs. Hoare and Arnold,		50	—	—
26.	To ditto, from the Rev. Mr. Roger Barnston, to Mr. Nesbitt,		1	1	—
Dec. 6.	To ditto, by Rev. Dr. Newcome, Head of St. John's Coll. Camb.		2	2	—
10.	To ditto, from Rev. Dr. Perkins, to Messrs. Hoare and Arnold,		1	1	—
21.	To ditto, by Thomas Godfrey Esq;		2	2	—
	To ditto, by Jos. Godfrey Esq;		1	1	—
24.	To ditto, by Mr. Robert Webster,		2	2	—
26.	To ditto, by Mr. Thomas Eames,		2	2	—
31.	To ditto, by Mr. Thomas Penn, to Mr. Drummond,		5	5	—
	To Annual Subscriptions received from the 31st Dec. 1742. to the 31st Dec. 1743. inclusive,		130	18	—
			1206	19	3



## Per Contra,

Cr.

1743.

l. s. d.

**B**Y remitted at fundry times by Bills of Exchange, &c. to the Lord Archbishop of *Dublin*, Treasurer to the Incorporated Society in *Dublin*, from the 31<sup>st</sup> of *December*, 1742. to the 31<sup>st</sup> of *December*, 1743. — — } 515 13 —

By Cash paid for Printing, Covering, &c. 3500 Copies of the Reverend Dean of *Peterborough's* Sermon, preached before this Society, *March* 22. 1742. For the Use of the Library, Secretary's Salary, and fundry Disbursements for Messenger, Books, Paper, Advertisements, &c. within the said time, — — — — } 163 5 11

*Decemb.* 31<sup>st</sup>. 1743. By Cash remaining for Ballance — 528 — 4  
 1206 19 3

*N. B.* The Reverend Dr. *Joseph Smith*, Provost of *Queen's* College in *Oxford*, has repeated his kind Present to the Incorporated Society in *Dublin*, by ordering Two Guineas to be laid out in purchasing Copies of the Right Reverend the Lord Bp. of *Sodor and Man's* Book, entitled, *The Knowledge and Practice of Christianity made easy to the meanest Capacities*, &c. and which has been accordingly done, and sent to the Society in *Dublin*.

The Society in *Dublin* have likewise received a Present of Books for the Use of the Children in the Charter Schools, valued at 25 *l.* sent them by order of the Reverend Dr. *Hales*.

As also 25 *Talbot's Christian Schoolmaster*, Bound ; 50 *Short Account of the Lives and Sufferings of several Godly Persons*, &c. being a Present from the Society for Promoting *Christian Knowledge*. — For all which the Society return their most hearty Thanks to their kind Benefactors.

Note,



*Note, Several Benefactions and Contributions have been received since the 31st of December, 1743. which will be duly acknowledged in the Society's Accounts to be published next Year.*

*The Secretary is directed to return the Thanks of the Society to their several BENEFACTORS; who are hereby humbly desired to accept of the same.*

*Names of Persons appointed to receive Benefactions and Subscriptions in London, for the Use of the Society in Ireland.*

<b>A</b> ndrew Drummond Esq; Treasurer to the Cor-	—	—	—	Charing-Cross.
responding Society,	—	—	—	
Albert Nesbitt Esq; in	—	—	—	Coleman-street.
Messieurs Hoare and Arnold, in	—	—	—	Fleet-street.
Messieurs Wogan and Aspinwall,	—	—	—	{ Spring-Garden,
				{ Charing-Cross.
Mr. Isaac Waldo, in	—	—	—	Breadstreet.
Mr. Lawrence Cole, Secretary to the Corresponding	—	—	—	{ Rainbow Coffee-
Society, at the	—	—	—	{ house in Cornhill.

*Form of a Bequest, or Legacy.*

**I**tem, I give, devise, and bequeath the Sum of  
to the Incorporated Society in Dublin, for promoting English Protestant  
Schools in Ireland, pursuant to His Majesty's Royal Charter.



# ADVERTISEMENT.

Just Published,

*For the Use of Schools and Families, Price 1 l. 2 s. a Dozen, bound in Sheep,*

Inscribed to, and recommended by the Most Reverend the Archbishops, and Right Reverend the Bishops, Governors, and Members of the *Two Societies—For Propagating the Gospel in Foreign Parts—and Promoting Christian Knowledge at Home,*

By the Right Reverend Father in God,

*T H O M A S*, Lord Bishop of SODOR and MAN,

T H E

KNOWLEDGE and PRACTICE  
O F

**C H R I S T I A N I T Y**

Made easy to the Meanest Capacities :

O R, A N

*ESSAY towards an Instruction for the Indians.*

Which will be of Use

To all such CHRISTIANS as have not well consider'd the Meaning of the RELIGION they profess; or who *profess* to know GOD, but in WORKS do *deny* Him.

*In several short, plain, and familiar DIALOGUES.*

Together with FAMILY PRAYERS and MEDITATIONS, &c.  
The FIFTH EDITION, with large ADDITIONS; and Corrected throughout: To which is added, The true Method of keeping the LORD's DAY Holy.

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N. B. This Book is wrote in a plain, easy and familiar Style, suited to the Capacities of the most Unlearned and Ignorant, especially the younger Part of all Families: And the Author has therefore carefully avoided all Controversies, as being too apt to distract the Minds of both Teachers and Learners; and divert them from attending to, and practising the important Doctrines of our Holy Religion. Had this little Book been intended for the Use of Heathens only, many Things might have been omitted: But when one sees, even among Christians of all Persuasions, too many, who, with respect either to Knowledge or Practice, are not much better than Heathens; who know little of a Savior and Redeemer, and the Necessity of being governed by the Laws of the Gospel: Upon these mournful Considerations, the Author thought proper to add many Things, which, through the Blessing of Almighty God, might be of use to awaken and convert such miserable and unthoughtful People.

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