

I
DIAGRAM
OF THE
PATRIARCHS

A
D I A G R A M
TO DEFINE THE
LIVES OF THE PATRIARCHS,
AND
THE EARLY HISTORY
OF
THE SEED OF THE SERPENT, AND THE
SEED OF THE WOMAN,

PARTICULARLY IN REFERENCE TO THE ORIGIN OF
DISEASE AND THE DANGER OF UNSANCTIFIED
KNOWLEDGE;

WITH AN APPENDIX,
CONTAINING SUGGESTIONS AND REPORTS ON THE PURSUITS
MOST ACCEPTABLE TO GOD AND MAN.

BY
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"SURGEON TO THE INFIRMARY AT SOUTHAM FOR CURING DISEASES OF
THE EYE AND EAR, AND PROJECTOR OF SELF-SUPPORTING
CHARITABLE AND PAROCHIAL DISPENSARIES."

"Search the Scriptures."

CHELTENHAM :

PUBLISHED FOR THE AUTHOR, BY
M I M P R I S S A N D C O .
THEOLOGICAL LIBRARY.

LONDON : SIMPKIN, MARSHALL, AND CO.

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M D C C C X L I I .



724.

TO THE PUBLIC.

THE occasion of the Diagrams, which I propose for publication, arose from my having casually attended a Lecture and Discussion, given professedly in favour of Socialism ; and in which I heard nothing calculated to promote the happiness of society ; but, on the contrary, the boldest falsehoods and calumnies against morality and religion. I was afterwards informed, that such Lectures were general in all the large towns in the kingdom ; and that there was even now sufficient interest excited in the public mind, to support two newspapers, for the express purpose of advocating the principles of Infidelity, and that one of them was published under the startling but significant title of "*The Atheist!*" I learnt, also, that, by means of pictures and diagrams,

these Lecturers ingeniously conveyed much to the eye that was both immoral and untrue. It occurred, therefore, to me, that there was a means pointed out, even by the great enemy of mankind himself, by which these growing evils might be met and combated with success.

Accordingly, I designed a Diagram of the historical events of the Bible ; and by stating them chronologically, and arranging them with the Books from which they are extracted, I am enabled to supply those, who have hitherto only been acquainted with the Sacred Volume from desultory reading, with a chain of concurrent events, so methodically arranged, that the reader may at a single glance be able to perceive their relative bearings with each other, together with the particular book, chapter, and verse, quoted, running in the same parallel line with the event itself, *and also shewing to which seed*, they respectively belong.

By these simple means, it would be easy, in the space of half-an-hour, to make the unlearned reader acquainted with the

frame-work of the Bible,—by a process somewhat similar to that employed in acquiring a general knowledge of the human bones; without which, no man, whether surgeon or painter, can understand the uses, or depict the outline, of the various parts of the human figure; for every nerve, blood-vessel, and muscle of which it is composed, and which declare “how wonderfully he is made” are all inseparably connected with the bones,—and which are indispensably necessary to be relatively understood, in order to form a correct notion of the whole subject; so it is necessary to have certain *fixed points* to rest upon, to guide us in our enquiries into those events which are related in Biblical History.—For that reason, therefore, I select the following *data*. First, From the Creation to the Flood; and from the Flood to the Call of Abraham. Secondly, From the Call of Abraham, to Israel’s going into Egypt; or, his Passage through the Red Sea;—from thence to the Time in the Wilderness, till the Israelites passed the River Jordan: the Time of the Judges:—the Time

of the Kings: the Division of the Kingdoms into Judah and Israel:—the Time of the Jewish Captivities; and from the Return of the Jews to Jerusalem to the Birth of Christ. These great epochs of time, fairly and proportionately marked out upon a Diagram, might readily be filled up at leisure; by which means, all those who, with prayer earnestly read the Bible, would be better able to refute the wicked, idle, and foolish statements that are so commonly and boldly stated by unbelievers, *and under circumstances where they cannot be approached either by the Schoolmaster or the Divine.*

To make proper use of this first part of the Work, I would recommend the student to copy the Diagram, and to increase it very considerably, so that he may be able, with his pen, to note down such observations, as such an employment may naturally be expected to create in his mind. By such a method, he will find himself almost imperceptibly constrained, as he reads the parts of the Bible to which those facts relate, “*to read, mark, learn, and inwardly digest,*” many

of those important truths which had previously escaped his notice.

The observations, however numerous, which follow in the course of the present work, form scarcely one half of those that I have noted down elsewhere. Many of them, I believe, have entirely escaped the notice of all commentators on the Scriptures, and though some of my remarks may have been anticipated by other enquirers, whose works I have not seen, yet I trust that many remarks in this volume will bear the character of originality. I purpose, at the conclusion of the work, to append the names which occur in the Sacred Volume, in the original language; together with their various translations. To encumber the text with them in the present stage of the work, would be to place a barrier in the way of those persons, whom it is my desire to lead on to enquire for themselves.

As we learn, from the statements issued by the "National Society for the Education of the Poor," that there are many parts of the kingdom where Mammon has drawn

together his hundreds and thousands, without providing his followers with the means of either temporal or spiritual instruction; and, consequently, are condemned, by those who live on the profits of their labour, to be taught and trained to riot in good times, and left to emigrate or rot in bad ones,—surely, no apology is necessary for attempting to furnish the means of information calculated to meet the growing wants of an adult population. Their curiosity is generally awake, and their desire frequently thirsts to be better informed. They are a class, too, which, having neither the advantage of Masters nor Schools, and which, if but once supplied with the means of practically analyzing the Bible, by means of an appropriate Diagram, and a beautiful Pictorial Index of its Contents,—would eagerly accept the present as a boon of no ordinary value, and assiduously apply themselves to the perusal of the Sacred Volume, which would give them increased understanding and delight, as each *well-marked* Epoch and Dispensation, on the Diagram, brought before them fresh evidence of God's

love to Man; and that His kingdom on earth can only be established by each of us practically upholding and *building up his neighbours, as part of God's most sacred Temple*—an event to which all others are but preparatory. How far, however, the present design is likely to accomplish the end proposed, I leave to the judgment of the reader to determine. I had, at first, intended to have strengthened its claims to public attention, by dedicating it to some one of the many noblemen and gentlemen who have, at different times, aided and encouraged me in other works of public usefulness; next I thought I would submit it to the examination of a body of learned Divines; and then, again, felt disposed to usher it into the world under the auspices of some of those of my esteemed medical friends, who have appreciated and kindly interpreted the motives which first actuated me to adopt the principles of “Self-supporting Dispensaries,” and which, in other quarters, have been so cruelly attacked and misrepresented. I have not, however, adopted

any of these courses, for I find it difficult to praise without flattery, or to ask favours without subserviency. The work, therefore, goes forth to the world, unaccompanied either by patronage or recommendation. I am perfectly content to submit it to the test of public opinion, being persuaded that if it possesses any intrinsic merit, its value in time will be discovered and appreciated; and though success may be considered no fair criterion of its deserts, his readers may rest assured that such a result to his labours will have the effect of inducing the author to send to the press the remaining portions of the work.

It will be apparent, even to the most casual observer, that the proposed Diagrams, only partially exposed as they are in this instance by the publication of the first of the series, are not so well calculated, when taken separately, either to impress or improve the minds of the unlearned, as if they were complete and presented to the reader all at one view. Enough, however, is shown to enable those who are familiar with the Bible

to understand the general design; quite, indeed, sufficient to suggest to them the propriety of devising a better plan for conveying to the *multitude* the theological history of the world, instead of a narration of facts and events of a profane and secular character. These Diagrams, for public use and instruction, may be made as large as the most capacious lecture-room will admit; and, for private use, of a size not exceeding that of an ordinary visiting card. The Biblical reader will bear in mind, that the Mighty Angel of the Lord “had a very little book in his hand;” yet this little book contained the great concerns of the Redeemer’s little—little flock; and this “little book was not shut, nor sealed—it was open!” So a comprehensive view of principles—for truth is always the same—a clear separation between the two seeds—may be printed in a very small compass, seen at a single glance, held in the memory, and “hid in the heart,” by a single perusal, and effort of the understanding. May the owners of property be more and more convinced, that its security,

and their own lives also, will be best obtained by earnestly studying the mind of God with regard to the earth; by “doing their duty in that state of life to which He has called them;” and by uniting those around and dependent on them in bonds of good will, and by strengthening and building up the Church by their own good example as well as by precept; or, peradventure, they will find that when the accounts come to be settled at the last day, many will be told “to depart”—many, even among those who have called the loudest *on His name*, but who have not improved the single talent committed to them by their Maker—whether it be land or learning.

PRELIMINARY OBSERVATIONS.

“HAVE ye not known? have ye not heard? hath it not been told you from the beginning? Have ye not understood from the foundations of the Earth?”

—ISAIAH xl. 21.

BELIEVERS receive the Scriptures as the *Oracles of God*, as the guide of their consciences, the ground of their hopes, the evidence of their inheritance, and the law by which they will be judged at the great day of assize; and unbelievers and Socialists are constrained to admit their inability to refer to any other history, of the same antiquity, in which the events of past ages are recorded with equal clearness and simplicity. To all parties, therefore, their hallowed pages are both invaluable and interesting, and every attempt made to illustrate them should not only be gratefully received, but considered with that attention and diligence,

calm deliberation, and reverential respect, which the importance of so solemn an enquiry demands.

Religion and true science love the light ; it is right, therefore, to examine the Bible in every point of view of which we are capable ; for the acceptance or rejection of the sacred volume is an affair of the utmost importance. Indeed, that man, who refuses to examine the title deeds in his possession, professing to give him an interest in an “ everlasting inheritance,” justly deserves to be deprived of all those inestimable advantages so beneficently placed at his disposal.

The Bible—the repository of these divine oracles,—the title deeds to heaven,—invites, entreats, nay challenges enquiry. It addresses itself to every motive that can influence human conduct,—that of curiosity, from its mysteries ; of pleasure, from the beauty of its diction, and the interest of its details ; of hope, from its glorious promises ; and of fear, from its awful denunciations : in short, every inducement that can influence the mind of any human being, deserving the

name of man, is brought into action by an attentive perusal of its sacred pages.

From the earliest period of time, the wisest and best of men have constantly appealed to the inspired writings—either “for reproof” or “correction,” for consolation under trial, or “instruction in righteousness,”—for meditation, for prayer, or thanksgiving. They have in all ages, since they were traced by the finger of the Deity, formed the great essential of public worship, and also the exercise and delight of the devout in the retirement of the closet;—they have been diligently studied by the prophets and the apostles; and freely consulted and quoted by the martyrs and Fathers of the Christian Church;—from all of whom, without a single exception, the humble believer derives the consolatory assurance, that he who endeavours to find out the “*mind of the spirit*” in the inspired writings, will, in the end, reap his reward,—that “*to him that knocketh it shall be opened.*”

Every humble and becoming effort, therefore, to unlock and lay open that which

would otherwise lie concealed from the view of the wilful or the inconsiderate, is, surely, not only lawful but highly commendable in those who feel a desire of imparting the blessings of "the truth" to their fellow-men,—of encouraging them, in times of peril and infidelity like the present, "to hold fast the form of sound words,"—and of inducing them to "receive the seed of the word in honest and good hearts," which will assuredly "bring forth fruit with patience," unto everlasting life.

If the diagram annexed to the work explains "the truth" in a forcible and satisfactory manner, however limited the period it embraces or the distance it travels;—if it exposes *error*, and causes others methodically to enquire, in a similar manner, into the hidden but significant meaning of the *precise dates* which occasionally occur in the sacred writings, particularly in Genesis, Daniel, and the Revelations,—it will prove no unacceptable offering to that searching spirit of enquiry, which is in such active and vigorous operation at the present day.

And if, in addition to all these advantages, it is made instrumental in proving to the unbelieving Socialist that there is no ancient or modern system so favourable to the supply of the necessities, comforts, and, I may add, even the luxuries of life, as those that may be learned from the Bible,—whose main object appears to be that of rescuing man from slavery, as well in body as in mind, and of exalting his *free will* and *free agency*, to the highest degree of rational independence of which his temporal condition or earthly tabernacle is susceptible,—surely no further encouragement is needed by those who profess to love their species, and desire to exalt the moral and social condition of man, in order to induce them to examine the Bible for themselves, and endeavour to read it “with the spirit and the understanding also.”

To assist the careless and uninformed in prosecuting this meritorious enquiry, is the main object of the present work ; and, in submitting to the public a small portion of its contents, with a view of shewing the

uniqueness and advantages of the plan upon which it is founded, the author earnestly entreats the reader to bring to his task sincerity of purpose, and a dispassionate mind, his desire being to receive no credit for any inferences and deductions which he seeks to draw from the diagrams annexed, but such as are founded on facts, and are in strict accordance with the word of God.

The first diagram,—which is part of a series of plates,—shews at one glance an account of the patriarchs and their contemporaries who lived before and after the Flood. It is hoped that it will afford to enquiring minds, a convincing, though comparatively speaking, unostentatious appeal to events, which occurred so long ago as now to be beyond the sphere of temporary party feelings; and tend, in some degree, to stay the progress of unsanctified knowledge, and those heathenish principles of Socialism, which, now, unhappily, exist in this country, and are extending themselves through the world like a flood of fire.

This and successive diagrams will clearly

shew, to those who enquire from the Bible,—the only true source of wisdom,—that science, power, wealth and civilization, without godliness, have each been repeatedly tried to procure liberty and happiness for mankind, but that all of them have, under every modification, not only failed, but led, ultimately, to the destruction of every individual society, nation and empire, that trusted upon them, The splendid ruins of Egypt, of Greece, and of Rome, are striking witnesses, that those nations abounded in every science but that of a knowledge of God!

The succeeding diagrams and papers will prove that there is no true liberty for the body, nor free agency for the mind, to be obtained, but by following out Christian precepts and principles;* and these can only be firmly embraced by those who have “a stedfast and immoveable” belief in the *Word* of God.

That *Word*, therefore, should be explained and unfolded by its own *numbers*, which evidently, are more apparent when represented

* See Appendix, No. 1, on Self Supporting Dispensaries.

in *lines*, for it stamps such a comprehensive and deep conviction of its truth, that no power on earth or hell can wipe it out;—the mind, too, escapes the blasting influence of proud philosophy and angry debate, which too often tend to destroy Christian feeling in those by which it is infected.

If a whole nation, or the leading minds in it, were so convinced, surely they would hasten to do that for which so many earnestly pray,—“*Thy will be done on Earth, as it is in Heaven!*”

The diagrams, if painted on a large scale, say 6 feet by 4, may be made a useful memento, to a few of those active and leading minds, who are officially announced in Books of Knowledge, as Members of Councils for promoting Science in its various branches, and who have much to answer for, if they are not studious to prevent their pupils, colleagues, and lecturers from *resting in second causes*, which is the old—the primary and the ever damnable heresy of him who went out from God’s *presence*. This fundamental evil is oftentimes encouraged in modern *Temples*

of *Science*, from the spirited and liberal in name, though really cowardly and slavish position of the members that belong to them.

In these places they impressively teach much with the assistance of diagrams and pictures, and, if such teachers and students will condescend to make themselves thoroughly acquainted with things as they were "*in the beginning*," and are related in the Book of Genesis, they may readily draw the necessary theological and instructive historical deductions and inferences, from Diagram No. 1, and, certainly, with more ease than is required to classify botanical specimens, dissect the wing of a blue-bottle, arrange the animal remains of the antediluvian world, or to find unintelligible names for the elementary parts of matter, which are not elementary after all. They may discover in this diagram, that the ancient patriarchs, had a clear knowledge of a true church; and that, in their "sacrifices," and their "assembling together," they had an "appointed head" and "praised God,"—facts,

embraced in the names and history of the first Sons of God,—whose hopes were crowned by the visible ascent of Enoch, because he “walked with God;”—and which glorious consummation, it is to be observed, took place during the lives of all the patriarchs excepting Adam and Noah, who were in this and many other circumstances parallel with each other,—enough to satisfy us that these events were perfectly typical of the essential qualities of a true evangelical church.

The post-diluvian patriarchs had also a clear perception of—

First,—The origin of disease, from physical causes, working out God’s decree ;

Secondly,—The danger of knowledge.—
And—

Thirdly,—The acceptable pursuits of life to the Creator, who reiterated the command “to increase, multiply, and replenish the earth.”

In addition to these there are many other inferences and deductions that may be made, which cannot be accomplished in any other manner.

The Diagram will clearly show that the *fathers* of mankind,—the first preachers of Righteousness,—were not exalted and eminent through their own thoughts, words and actions, but through the *will* of their Creator, who chose that the legal seed of the Messiah should pass through their loins, as typical of those of the present day; and who, in this last of the preparatory dispensations, are called by the *Will* of the Redeemer, and who, not of themselves, or their own knowledge, wisdom, or goodness, or even by the works which they do, are written in “*the Book of Life.*”

The sceptic may think it desirable to account for the fact, that the “*Sons of Belial*” were the recorded teachers of science in the old world; and that he only, who, with his family, escaped its destruction, was an husbandman, and, therefore, walked with God. I repeat, *therefore*, walked with God; provided the conditions and states of life, indicated in the names of the patriarchs, from Seth to Enoch, are fulfilled; and, if they are not, the result is typified in the history of Cain, who, being an husbandman, went out

“from the presence of God,” and was a slayer of his brother. But is Cain the only one!

There may, indeed, be some of these sceptics, who, after such an enquiry, will be induced to look out for other fields of active usefulness, and disposed to believe that whilst the earth is cursed with thorns and thistles, they had better take an active part in redeeming it, by enabling mankind to “increase, multiply, and replenish it.” This was the first command,—is the first duty, and should be the first done; for there will be no “*rest*” till it is done.*

Their very first obstacles will bring them to the Redeemer’s command, “*Bear one another’s burdens, and so fulfil the law of Christ,*” and they will find that this can only be best done by dividing the burthen into many portions, and bearing one portion at a time.

From the improved cultivation of the land, it will soon be found that there are but few burdens to bear, and of those scarcely any but what men put on themselves, and on each other.

* See Appendix, No. 2, on Allotment of Land to Labourers.



THE WITNESSES OF CHRISTIANITY.

Examined and Illustrated by Diagrams.

No. 1.

A DIAGRAM FROM ADAM TO ABRAM.

“Lift up your eyes on high, and behold who hath created these things, *that bringeth out their host by number* : he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth.”

Subjoined is a description of “THE DIAGRAM” No. 1.

The *Glory*, at the top, encloses the Hebrew word JEHOVAH, which signifies ubiquity, eternity, and self-existence ; because it comprehends all time—past, present, and to come. The Hebrew character *Je*, means the time to come ; the characters *ho*, the time present ; and those of *vah*, the time past ; the verb *Jehovah*, implying existence—to be—signifies that *He* alone is self-existent.

The meaning of each particular part of the word *Jehovah* should be well observed; because it is an elevated example of truth. The fact is, that all the proper names, both of persons and of places, according to the Hebrew, are peculiarly significant of some of the intrinsic and essential qualities belonging to them; and although we may be unable at all times fully to understand and apply them, seeing them, as it were, "through a glass darkly," yet it may be done so frequently as to convince the reader of the general truth of the remark. There are some names, also, which appear to be given prophetically, as—

| | |
|--------------------------|------------------------------|
| Abram, a Father, changed | |
| to Abraham | The Father of the Multitude. |
| And Sarai, a Princess, | |
| changed to Sarah .. | The Princess. |
| Isaac | Laughter. |
| Jacob | The Supplanter. |
| &c. &c. | |

These proper names also contain great information, being *numbers*, full of secret and significant meaning, all of which were, probably, well understood by the holy men of

old,—particularly by the patriarchs and prophets,—and, doubtless, formed such subjects of enquiry in the prophetic schools, as are now, unhappily, disregarded by modern students, who give a preference to the study of heathen history and modern science.

The philosophers of this age are mad after every new pursuit of science. There is a continual succession of them, maniacally excited by the usurious profits on gas, steam, Galvanism, or animal electricity, or by insidious and crafty reports on the state of the poor,—the police,—the prisons, and the distresses of nations. It is easy to foresee, without prophecy, that they are carried away by their own *self-will* ; that they speak evil of dignities, and can only be chastened by a world on fire. Noah, and Sodom and Gomorrah, are lost experiences to these men ; they speak evil of things they understand not, and will utterly perish in their own corruption ; they are the scoffers of the last days, walking in their own lusts !

All the proper names, therefore, in Hebrew, —all numbers of years, dates of events, &c.—

which are so frequently and so precisely given in the sacred writings, strongly invite the humble speculations of the curious, and deserve the deep research and serious attention of all who desire to become intimately and profoundly acquainted with the Word of God ;—of all, indeed, who feel a laudable anxiety of becoming as well informed upon the subject as its nature and the ability of the reader will admit of, not only with respect to the states, times, and things,—past, present, and future—of the Church ; but of the world, also, as a *chaos* or *abyss*, out of which the Church is “ *ascending*.”

The first horizontal line, in the diagram, represents the time of the Fall ; and, as we are unacquainted with the length of time Adam and Eve spent in Paradise, it may denote also the commencement of the history of man and the church. The other horizontal lines mark the centuries from the Fall to the seven hundredth year after the Flood.

I have only given the dates with reference to the Coming of Christ—the “ Head of the

Church,”—the “Sun of Righteousness;” and have studiously omitted those relating to the World, and which are unconnected with the Church. The same course is pursued in the Bible, where the ages only of such persons are enumerated who constituted, for the time being, the *Church of God*;—whereas any information by which we could judge of the rise and progress of the various wicked nations of antediluvian antiquity is omitted. The Mosaic records are full and precise on all the names and dates belonging to the first churches, but completely silent with respect to all others; as if the sacred historian considered it a waste of time to enter into any particulars of those who had sunk into the great abyss; to notice whom, in a primary manner, would not only be a waste of time, but have added confusion by entering into chronological particulars. The nations of the world are naturally in darkness;—it is, therefore, only the times of the *birth of light* that need be noted—all other times being as nothing.

In this diagram are shewn, in separate columns, the four lines of children that descended from Adam:—

1. (*On the east*), Cain and his posterity.
2. (*On the west*), Abel, murdered by his brother.
3. (*Also, on the west*), The line of the Messiah.
4. (*In the intermediate column*), The other sons and daughters of Adam.

It is necessary to note these different families, descended from the first man; because something like the same distinctions and distributions may be distinguished amongst most of the patriarchs, whose families are recorded, and an analogy traced from “the beginning” to the present time,—as well in the heart of each particular individual as in the four great divisions of the church; for instance, we have the murdered and true, as well as the nominal and apostate, churches,—we have the Abel-like, sacrificed and holy state of heart, as well as the “other sons” and daughters’ doubtful and wicked heart, to be hereafter “spewed out” as neither “hot nor cold.”

OF THE MESSIAH'S LINE.

“It shall bruise thy head.”—GEN. iii. 15.

I shall first proceed to describe the line of the Messiah—who is “*the Rock*” on which the Church is built. In this line are placed the names of all the patriarchs—having in themselves “*the promise*,” and being the legitimate channels of the royal seed. The column on the left, shews the age of each patriarch at the time the son, who inherited this noble and blessed birthright, was born;—the diagonal lines indicate the number of centuries each patriarch lived; and the columns, by which they are intersected, being measured and carefully noted down, shew, at one glance, the relative length of the patriarchs’ lives to each other. The dotted lines mark the death of Abel, and the ascent of Enoch; and by the student drawing lines, of a similar description upon the diagram, from the death of each patriarch, he will be enabled to detect with ease which of them was the temporal and spiritual head, or angel of the church for the time being. Thus, Adam’s sovereignty lasted 930 years; Seth’s,

from Adam's death to his own, 112 ; and the rest of the patriarchs in like succession.* By this novel arrangement many things may be observed which would otherwise escape notice ;—for instance, it is made manifest, that with regard to the duration of life the patriarchs held a certain uniform relation—no son having died before his father, excepting Abel, the murdered son of Adam, —Enoch, the blessed son of Jared, who ascended to heaven,—and Lamech, the “stricken” son of Methuselah ;—being severally a perfect type of a true church.

From this uniformity of life we may infer, that although “*the Sons of God*” inherited death as a portion of mankind, yet their decay was slow and influenced by uniform and concurrent causes, and that no violent epidemic or pestilential diseases were known in those early days—at least among the children of God. Death came into the world by transgression ; but we must recollect that death itself, is but the concluding scene of

* See Appendix, No. 4,—The Map of the Antediluvian Churches ; and Sovereignty or Dynasty of each Patriarch.

gradual decay, and he, in whom any change from a healthy state can be perceived, has begun to die.

The highest state of health in man is the unconsciousness of the existence of any single part of his frame. He who *feels* that he has a head, a heart, a stomach, teeth, hands, toes, back, &c. is no longer healthful; for instance, when we see children, lambs, and other young, in an ecstasy of delight at play, it is almost demonstrable, that it is the consciousness of life, without any corporeal feeling of the various parts of the body; that constitutes their felicity, and if, by some unseen chance, they are reminded of some particular part, it immediately engrosses their attention, and their play is instantly suspended. If the same thing occurs to a man, and becomes positively a sense, his countenance changes; if it increases and becomes painful—affects some vital part and becomes stationary, all animal pleasure, the pure joyfulness of simple life, leaves him;—his features become contracted—he is care worn—and his face prematurely assumes the pensive-

ness of misery and the wrinkles of old age ; and I, therefore, infer that the first burning blush on the cheek of Eve,—the first conscious audible throb in Adam's sinking heart, when, with opened but tearful eyes, they sought to hide themselves from God in the Garden, were the first strokes of death—the first fulfilment of the threat—"That of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The causes of decay and death are two-fold—external and internal ; and we find that the post-diluvian patriarchs were exposed to one, in a very extraordinary degree ; and that from *its* origin may be dated the shortening of human life to above one-half its primitive span—I mean THE FLOOD, which, continuing on the face of the earth a whole year, saturated it with moisture to such a degree as to produce from that moment the fatal effects to which I have adverted.

The few facts which we are enabled to glean of the history of the Old World are plain upon this point. It appears that, in

the blessed paradisaical state, there had been no rain whatever, but that the whole earth was watered by a mist which ascended continually; and we are not informed that there was any rain on the earth before the fountains of the great deep were broken up; indeed, we may rather infer that there had not been any rain anterior to that catastrophe, or the rainbow given to Noah, as a token that the earth should not again be destroyed by a flood, would not have been the *new thing* which it appears to have been to him. At any rate, whether there had been rain or not, there is no doubt that the earth became more saturated with wet than it ever had been before, and that all the evil effects arising to mankind from that condition of the soil, may be traced to this great convulsion. The effect of wet appears to be highly deleterious. Chemistry teaches us that those parts of matter that operate upon each other are generally increased in force, and hastened in time, by being made wet.

The husbandman considers wet as his greatest enemy; his first improvement, there-

fore, is to make his land, *dry-land*;—he is thoroughly aware that a season in which wet is predominant, is a bad one for seed, vegetables, and cattle;—he practically knows the excellency of the third day's work of the Creator;—“*And God said, Let the waters under the heaven be gathered together into one place, and let the dry-land appear: and it was so,*”—“*and God saw that it was good.*” And God said, “*Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*” The Almighty Creator, in this portion of his six days' work, distinctly points out a first principle in good husbandry; and which he himself carried out as the first gardener and husbandman.

The physician, too, has long discovered that marsh miasma, and the living in wet places, is the cause of the most serious fevers and pestilences with which the human race is sometimes afflicted—such as typhus fever, rheumatism, cholera, ague and dysentery,—all of which originate, exclusively, in damp or wet situations.

The diagram clearly illustrates two important facts :—*First*, the *longevity* of those who lived upon the earth when it was in a *dry* state,—and *Secondly*, that the increased *wetness* of the earth was the means appointed by God Almighty for carrying out his own decree, namely that of shortening the span of human life from averaging 912 years to 332 years—the average of those born after the Flood. Having thus shown that *wetness* was the principal *external* cause in operation at that time, I shall now proceed to remark upon an *internal* cause, which is equally inimical to human life, viz. *Anger* ; and it is remarkable here to notice the fact (as recorded by Moses, and clearly shewn in this diagram,) that NAHOR,—the simple translation of whose name is “ *Angry* ”—and who was the *eighth* patriarch from the flood, *lived the shortest time* of any of the first ten post-diluvian patriarchs, being only 148 years of age when he died.

Anger is a general term, and implies many others ; by some it is called passion, choler, irritability, and a variety of other names,

sometimes significant of *its object*, and sometimes of the *condition of mind* in the person who gives place to it. It is the great disturber of human life,—the enemy of peace and tranquillity, for there is no happiness for the *angry* man,—his relations, his servants, or his neighbours;—for all, in a more or less degree, are affected by his indulgence in so foolish and degrading a passion.

It is caused by pride, and derived from Cain, who gave way to his disturbed self-love, and belongs as much to the crafty man who conceals it, and meanly contracts debts that he may outvie his brethren, as to that apostate and proud nation, which has left the bones of its sons to bleach alike in the cold wilds of Russia or on the burning sands of Africa—it is the same thing in both.

Thank God our church has hitherto preserved some of us from these useless sacrifices—though thousands of the mass suffer dreadfully from this pride.

It is easy to distinguish such victims of insane pride. The contracted brow—furred tongue—low mutterings—palpitations—slow

bellies—and their acknowledged and manifest perplexity, evince that there is no spirit of God in them,—that they are murderers in degree; and though they may chance to be rich in gold and silver, they are “fugitives and vagabonds,” running away from their best, most natural, and most sacred duties and responsibilities. It is in vain they assemble in gay places: they cannot conceal the mark that God himself set on their great progenitor. If these people do not go mad or commit suicide, their pride, passion, or anger, has a tendency to shorten life, even when it presents itself in the more modified form of over careful anxiety for the interests of those whom they love. In truth, whole bodies and professions are occasionally affected by the baleful influence of this passion; which, in every degree and under every name, is injurious to health, and tends to shorten the lives of its unhappy victims;—whose continual worry, fretfulness, care, and doubt, canker peace of mind and domestic bliss, and, indeed, all the endearments and enjoyments of social life. This

is a state so significantly referred to in the name of **NAHOR**, that many may naturally be eager to enquire, how such a man,—standing in so prominent a position in the line of the **MESSIAH** as he did,—could possibly be possessed of so degrading a passion. And there are those who may think, that in referring such a variety of feelings to the one general term of anger, and also of the great variety of external diseases to one general source of wet,—whether united with heat or cold, causing miasma,—action, re-action and general disturbance ; that it is simplifying and generalizing too much, and further than such simple notions will bear. Probably, however, the same persons are willing to admit the fact, that the derivation of the human species can only be traced to Noah, which is quite as puzzling ; for from him we have red—black—white—brown and yellow men, with every variety of skull-shape, disposition and ability, all proceeding from this one source.—Noah appears to have had an intuitive knowledge, that the persons who in one particular only neglected

a duty, or were guilty of an indecency, would in time depart so widely from the right and straight course of conduct towards God and man, as to bring on themselves the blessings or the evils which he foresaw, when he said, “Cursed be Canaan; a servant of servants shall he be unto his brethren; and he said, blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem: and Canaan shall be his servant.”

As Noah, with a divine prescience, looked forward through a long vista of events, and saw clearly how great a divergence was produced by a very small deviation at the beginning, so may we look back on the history of disease and death, but shall be able to find no other causes, so general, so universal as these two—wretness and anger; of which flood and fire are the extremes.

Such enquirers, also, must recollect that all are under sin, and that the peculiar circumstances in which NAHOR was placed, gave, to a mind like his, some pretence for

the indulgence of this sin ; for it must be borne in mind, that NAHOR, in common with PELEG, (in whose time the Earth was *divided*), REU and SERUG, never enjoyed the *temporal sovereignty* ; which, to the time of EBER, belonged to their predecessors in the line of the Messiah, together with the *Invisible and Spiritual Headship*. Indeed, all the patriarchs from Peleg to Terah, appear to have gone out, and lived with the heathen, and were cut off, by comparatively early deaths, from any sovereignty or governorship.

This important fact is manifested by an examination of the diagram ; from which it appears that Peleg, Reu, Serug, Nahor, Terah and Abraham, *all died before Eber*. This accounts for the reason why the Israelites were called Hebrews ; for it is clear that Isaac possessed the *spiritual sovereignty* immediately from Eber ; and that the intervening patriarchs were merely agents in carrying on, in nature, that *legal seed*, from which the SAVIOUR of the world was afterwards to arise. We find from Scripture,

that God not only cast out the heathen from enjoying the *temporal* headship, but also the son of the bondwoman,—the casting out of Ishmael,—at which deed Abraham was so sorely grieved: “And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of the bondwoman, in all that Sarah hath said unto thee, hearken unto her voice; *for in Isaac shall thy seed be called.*” Genesis xxi. 13.

I do not know that this circumstance has been before noticed: at any rate there is no way of making it so evident as by diagrams of this nature. This may, probably, operate as an incentive to us, still further to investigate the *meanings* of the names of the other post-diluvian patriarchs, by its application, and enable us to derive some consolation from the hope that we are yet with (“Arphaxad”) the “*Healer*,” that (“Salah,”) the “*mission*” of good, in which the several religious societies in this nation are at the present day engaged, will prove (“Eber,”) a “*passage*” to all the nations of the earth; and that although there may be (“Peleg,”)

“*division*” amongst ourselves, yet the great (“*Reu,*”) “*Shepherd,*” will enable us to “*branch*”* out, to overcome the “*angry,*”† and to procure the “*breathing*”‡ of the Spirit of God on the “*multitude,*”§ of which he is “the Father;” and bring them, with joy and “*laughter,*”|| to possess the kingdom, by (“*Jacob*”) the “*supplanting*” of the evil Polytheistical Church.

I hope my readers will not confound any of my speculative opinions, (which are no better worth than those of any other person), with *the facts* so clearly demonstrable by the diagram itself; but desire rather that they would consult it for themselves, and then draw such inferences only as are in perfect accordance with their honest convictions; being thoroughly persuaded that the result of their inquiry will constrain them to admit the truth of the following propositions:—

1. The shortening of life after the flood;
2. That the *angry* man, Nahor, was the shortest lived of any of the patriarchs;

* Serug. † Nahor. ‡ Terah.
 § Abraham. || Isaac.

3. That Eber outlived the six generations that were born after him ;

4. That the replenishing the earth appears to have been confined to Messiah's line ; who, we may presume, in the absence of any other pursuit being mentioned, were *husbandmen*, increasing, and multiplying, and replenishing the earth, agreeably to the first commands, both to Adam and Noah.

I will now simply ask the reader,—does your experience and knowledge of physical causes and results correspond with the scriptural record as depicted in the diagram ? and if so,—does it not give you a degree of confidence far beyond that you would acquire as a necessary consequence of your own independent conclusions ?

The present times appear to be the times of the Church, in which “*healing*”* “*missions*”† are preparing a “*passage*,”‡ for the good and righteous to see and believe in the righteousness, justice, and mercy of the “*Everlasting Father*,” the real spiritual head

* Arphaxad.

† Salah.

‡ Eber.

of the church, of which Abraham was only the typical temporal and natural one.

There is another inference which may very fairly be drawn from an examination of this diagram, viz., that the "*Sons of God*," (as these forerunners of the Messiah were called), Shem, Salah, and Eber, *were the three Angels*,—Angels of the Church,—who were sent by the Lord to promise him a son. For Arphaxad had been dead 12 years when Abraham was 100 years old; Peleg had been dead 112, Reu 82, Serug 69, Nahor 111, and Terah 25; whereas Shem lived 150 years, Salah 18, and Eber 79 after that event. This journey of the Angels must be considered as the most "*renowned*"* "*passage*"† in "*missionary*"‡ history. I would, therefore, submit to the candid reader, whether, their very names do not correctly convey the leading idea of their *office* in this important transaction?

Shem, it may also be inferred, was Melchizedek; for the Patriarchs, in addition to

* Shem.

† Eber.

‡ Salah.

their supreme civil power, inherited the Priest's office; and he is the first recorded man who assumed to himself the privilege of giving a blessing to another. As the last living of the "Sons of God," who composed the Primitive Family Church, Shem witnessed the laying of the foundation of a *new church*, which was to embrace not only the "righteous line" from Abraham, but ultimately all the nations of the earth; and into which church also, the children of the flesh were, in the process of time, to be brought, or "*to pass through*," *i. e.* the Church of Israel, or Hebrew Church,—which is the same that the Catholic Church may be said "*to pass through*;" for we could not appreciate the value of the "*glad tidings*," which the New Testament conveys to us, but by a knowledge of the loss of Paradise, and of our naturally sinful state, which is conveyed to us through the medium of the Old Testament.

For the theory of damnation, (with its mingled thread of threats and promises), is historically explained in the Old Testament, as truly as that of salvation (by "mission-

aries," accompanied by the "Holy Spirit," preaching the "blood of Christ,") is taught in the New.

The three essential conditions of propagating the Gospel were thus prophetically acted long before its establishment—even before the birth of Isaac.

Thus, when the Lord visited Abraham with "three men," who stood by him—Shem, Salah, and Eber,—and said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall become a mighty nation, and all the nations of the earth shall be blessed in him,"—what was it but the Lord doing that before Abraham, which, as Christ the Saviour, he taught the Apostles to go forth and preach the gospel, that is himself crucified, and that his spirit should be with them to the end of the world. Thus, too, if we look back to the diagram, we shall see these three men outliving all the other post-diluvian patriarchs.

In the same manner, if we look to the course of Enoch's life on the diagram, we shall see that he *ascended* to heaven during the lifetime of all, (excepting the first and

the last) of the ante-diluvian patriarchs—becoming thereby the spiritual polar-star of all the subsequent dispensations. The same idea is repeated by the diagram; as it shews that none of the post-diluvian patriarchs lived to enjoy the sovereignty after Eber, who, by his length of days, transmitted his name to that Church, which all the nations of the earth are to “pass through.” What, too, may be inferred from these and many other types and patterns, but that they denote that the true terms of forgiveness to all mankind is “through the blood of Christ,” administered by the anciently appointed Angels of God, who were the channels of the Holy Spirit,—whether we call them patriarchs, preachers, kings, prophets, in the Old, or apostles, bishops, ministers, or disciples, in the New Testament.

If it is wonderful, that through so many books, written in so many and widely-separated periods, the genealogy of Christ may be traced; surely it is a *contrived miracle*, even to the present time, that those whose office it is to bear testimony of Him, have,

through so many dark and bloody pages of the world's history, been preserved in uninterrupted succession !

It appears, therefore, highly probable, that at this period of time, the long-lived Shem would typify the measure of that church's maintenance, as well as the power which it would enjoy of blessing the people.

This is the account of that important transaction: After Abraham's return "from the slaughter of Chedorlaomer and the four kings that were with him,"—"Melchizedek, (which means *King of Righteousness*), King of Salem, (which means *peace*), brought forth bread and wine, and he was the Priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: And blessed be the Most High God, which hath delivered thine enemies into thy hand."

Unbelievers and infidels require to have their reason enlightened upon the utility of "blessings," whether given by the Priest in a form of words, or by the imposition of hands. Believers thankfully receive

the "blessing," but readily admit their inability to declare its mode of operation. It is perfectly intelligible, however, that in this matter, two conditions of the instruments are indispensably necessary; first, that the person giving the blessing must be qualified to bestow it;—and, secondly, that the recipient must be in a fit state to receive it. Admitting, therefore, the accuracy of this idea, it will afford a ready solution to the question of the infidel—one, indeed, as plain, palpable, and conclusive, as any thing which can come under the cognizance of the senses.

For instance,—although the eye can perceive, the hand imitate, and the heart expand, at the wonders of created being, which abound in the animal and vegetable kingdoms,—yet none, even among the most skilful and presumptuous, however sensible they may be either as to the beauty of the flowers that adorn our fields, by the richness of their tints and the contrast of their foliage;—or the harmony of colouring, shape, and motion of the glittering insect, or downy bird with its glossy plumage, when balanced on the

zephyrs;—and to the beautifully variegated aspects, shades, and spots, distinguishable in shells cast from the bed of the ocean,—can venture to say, that he has arrived at a comprehension of the *mode* by which nature works out any of these her wondrous and beautiful results, whether as regards their adornment and organization, or their agency in supporting the great equilibrium of all-created being. We are equally bewildered, if we turn our attention to the inexhaustible riches of the mineral kingdom: for instance—although the attractive *effect* of the loadstone is palpable to the sight, yet the *mode* by which the magnetic influence is communicated to iron, is one of those mysteries of nature which our finite capacity cannot grasp. Descending to medical science, in further illustration of my remarks, an example may be taken from the contagious properties of some diseases,—such as typhus, scarlet, plague, or other fevers, in which both observation and experience have long convinced us, that whilst we approach to some knowledge of the condition of the human

body, preparatory to the introduction of these diseases, we really know nothing of the diseases themselves; for, on proceeding to examine more minutely the mysterious operations of nature, we find ourselves more and more perplexed at every turn, and are constrained to admit, that the Creator has wisely ordained that “thus far we shall go and no farther.” With what propriety and show of fairness then, we ask, can the naturalist, or physician, turn on the theologian, and require of him to explain the *modus operandi* of a “blessing,” or the manner of conveying the Divine Spirit that is understood to be conveyed by the imposition of hands.

We find, on reference to the scriptural account of the transaction adverted to, that in return for the blessing of Melchizedek, with its accompanying presents of “bread and wine,” Abraham gave him “tithes of all.” From these facts I infer, also, that the refusal of the Israelitish children to pay tithes for the maintenance of their priesthood, would have been an offence of the same kind as that of Cain, who was an apostate in heart,

and gave that grudgingly which he had received liberally.

Before leaving this interesting portion of the history of the Divine Human Family, I would draw the attention of the reader to a remark that has been made before, viz. "that God was preaching through the *names of the Patriarchs* 'from the beginning,' and had been writing his Gospel in the very names of Noah, and his progenitors, even from the creation of man upon the earth." Thus the name of Adam may either mean *red earth*, out of which man was formed; or it may be derived from the Hebrew word, signifying *Image* and made of earth; man was formed after the Image of God,—which image we lost in the "first Adam, who is of the earth, earthy;" but was restored to us in the "second Adam, who is the Lord from Heaven."

The word "SETH"—the name of the third son of Adam—meaning "*appointed*" or "*placed*," was a name given to him by his father, and had peculiar reference to the then state of the Visible Church. Man, made of earth, and in the "Image of God,"

was “*placed*” in the garden of Eden by his Maker ; but, by his transgression, “*placed*” himself in a wilderness of thorns and briars. There is also a strict correspondence, not only in their names, but in their offices, dates, and histories, so that though we see them obscurely, as “through a glass darkly,” yet we see enough of the outline of the more important epochs of time to be satisfied, that when the veil is removed from our eyes, that which is obscure will be made plain;—that which is difficult will be made easy ; and that all will conclude, as at “the beginning,” when, at the close of each day’s creative labours, to use the language of the inspired writings, the Almighty pronounced it to be “very good.”

I shall now return to the elder son Cain, leaving the task of tracing the Line of the Messiah—from which Christ came, and the Union of the two Lines in the Spirit and in the Flesh—to form the subject-matter of a future Diagram.

LINE OF CAIN.

“ And thou shalt bruise his heel.”—Gen. iii. 15.

THE descendants of the eldest born son of Adam, or the “*line of Cain*,”—whose pride, ambition, avarice, and self-will, in conjunction with the seed of the Serpent, or stolen and unsanctified knowledge, reason, science, and riches, naturally produced those “fair daughters of men,” who seduced the “sons of God,”—formed also a type of the legal genealogy of those “pleasant”* “shadows,”† which have been produced in “all living,”‡ in spite of the example of their first victim, and our own daily experience of the “vanity”§ of “earthly”|| “possessions.”¶

The offering of Abel being deemed by God, “*a more excellent sacrifice than that of Cain*,” who gave way to his wrath, and slew his brother. In this manner it has happened, that apostacy from God has always

* Naamah. † Zillah. ‡ Eve. § Abel.
|| Adam. ¶ Cain.

been the foundation-sin of all others. They, who like Cain go out from his "presence," deny his sovereignty, and rebel against his authority, ultimately come to one and the same conclusion—they desire to create a "name," appropriate great worldly possessions to themselves, that they may fulfil the lusts of the flesh, and, in order to accomplish their wicked designs, do not hesitate even to imbrue their hands in the blood of their brethren.

Cain's apostacy, jealousy, murder, falsehood, and abandonment of God, terminated in his building a *city*, which he wickedly and selfishly appropriated to his son, and called it after his name—ENOCH, which signifies "*dedicated*;" the signification of his own name (Cain) being "*to possess*." Thus, at a very early period of the world there existed a thirst for "worldly possessions;" and for that, also, which has ever been the greatest bane to the peace of mankind, and has tended to shorten life, and that is—a desire to govern others, and make them servile instruments of their ambition and oppression. How for-

cibly is prefigured, in the person of Enoch, the character of the proud, rich, exclusive, selfish man, who is *dedicated* to his own pleasures and worldly gains!

Though “the Preacher” says, “That which is far off, and exceeding deep, who can find it out:” yet, like him, we ought “to apply our hearts to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.” And this we may infer that Enoch and his descendants, being *scientific* men, bearing within them the fruit of the “Tree of Knowledge,” and having abandoned the “GREAT FIRST CAUSE,” would necessarily rest in *second causes*. It cannot be otherwise, for all effects have a cause; and they who refuse to acknowledge “the uncaused Cause of all causes” as the True God, the Maker of Heaven and Earth, will ultimately become Polytheists, and worshippers of created things, such as the sun, moon, stars, or any other of God’s creatures;—they might, indeed, be induced even to place their worship on oxen, cows, storks, or

serpents, as we know the Egyptians once did;—or, as is equally likely and consistent, in the physical elements of the earth—such as electricity, galvanism, magnetism, or gravitation; for when men once forsake the true God, they take and secure a Deity in some even of the lowliest of his creatures.

One of the most prevailing sins, at the present day, is in the erection of temples of science and halls of philosophy; in the establishment of societies for temperance and clubs of friendship; in which the principles of science found in matter—the principles of happiness in human nature—may be discussed and acted upon; but from all of which, not only the name of the Most High God, but all references to his attributes, his principles and his rules, his precepts and his examples, have been but too often *carefully excluded*; as if *He*, who made the machine, *man*, was not likely to be the most suitable adviser to regulate his own work;—even *He*, who is the sole author of all things, both in heaven and in earth! These are the victims of the old deceit—

“Ye shall be as Gods, knowing good and evil;” “Ye shall not surely die.”

In considering the names of the descendants of Cain and Enoch, we shall find them also peculiarly descriptive of their *characters* and *distinctions*. For instance,—IRAD signifies “*descending* ;” MEHUJAEI, *death ending in hell* ; METHUSAEI, “*sending death* ;” and LAMECH, “*stricken*.”

Now all these names are descriptive of those *steps downwards* which naturally follow from a *departure from God*,—the crowning sin being that which was first begun by Lamech, who took to himself two wives, and first introduced the crime of polygamy; and thereby practically disunited that *one-ness* of flesh which God had established, and which one-ness God specially re-established when he united Abraham and Sarah as the head of his *new church* ; and from which may be inferred the *unity* of the Deity itself.

It is impossible for the children of God to have two origins—“God is one!”

Lamech’s dread of punishment for the

commission of this sin was great; but, like a blind man, he did not perceive the quarter from which it would come. The name of his first wife was ADAH, which, means "*passed by*;" and that of the second, ZILLAH, signifying a "*shadow*,"—both of them appellations truly characteristic of their respective histories and conditions.

Lamech had two children by each wife;—Jabal and Jubal, by Adah,—Tubal-Cain and Naamah, by Zillah. Jabal's descendants were poor, if we may judge from their employments;—so different from their ancestor, Enoch, who lived in a city built for him by his father;—whereas they lived in tents and were keepers of cattle. Thus the eldest born, in a direct line, began to suffer the penalty which the pride and covetousness of Cain first introduced into the world; and his descendants were probably types of that unsanctified poverty which is the source of so much real heart-rending distress. It is not that poverty in itself is a sin; but that, when associated with ignorance of God—as was the case with these children of Jubal—it is a

source of crime, hatred, and uncharitableness, which none can adequately appreciate but those whose professional duties bring them into close contact with the ignorant poor.

JUBAL “was the father of all such as handle the harp and organ.” Poverty, and ignorance of God, are certainly great evils; and so, also, is unsanctified harmony; for the sounds of joy and praise, due to the Creator, in notes of harmony, should never be applied by a created being, to the purposes of war and destruction, or as a medium of that seductive pleasure, for which unsanctified harmony is too frequently employed, in the vain and unprofitable pursuits and amusements of life.

The unblessed ZILLAH, which means *shadow*, the wife to Lamech, had first Tubal-Cain, who was a worker “in brass and iron;” and, if we still bear in mind, the circumstances of these descendants of Cain being remarkable for knowledge, but not for goodness,—cutting themselves off from God, and following those pursuits, that necessarily kept them *employed only in second causes*,—we cannot but

feel surprised, in how few words and circumstances, there appears to be conveyed, the idea of evil that would necessarily arise from their employments. It is true, that the working of the minerals appears necessary to the cultivation of the arts of peace; but it is equally true that the knowledge so acquired, would soon lead wicked men to construct weapons of destruction. We shall, therefore, be able, by and by, to see under what circumstances knowledge may be blessed and sanctified.

NAAMAH, the fourth woman recorded in the Bible, was, (according to Sherlock, upon what authority I have not discovered), a worker in linen and woollen; and which employments, though, in the first instance, necessary, have, as practised by the inconsiderate and wicked rich, under the names of taste and fashion, produced mischiefs in the world worthy of the seed of the Serpent. Even the change of a satin tie from a gauze one in a lady's cap, has literally had the effect of causing starvation to thousands; nor are the opposite sex exempt from a similar

degree of folly; for we find, that the mere change from buckling to the tying of shoes, caused distress, of a very trying character, to at least ten thousand individuals in the county of Stafford.—Naamah, in the original tongue, signifies “pleasant,” or agreeable in conversation, which, taken in connexion with her employments,—still unsanctified,—would make her an object of great temptation to those “Sons of God,” comparatively innocent and religious, who were exposed to her society. We ourselves, who see that the *only* women named, before the obedient Sarah, *were in the wicked line from Cain*, and that their names respectively remind us that they are “pleasant” “shadows” “passed by,”—which is the translation of Naamah, Zillah, and Adah, cannot be too sensible of the danger of union with such persons, however beautiful, accomplished, and agreeable in conversation—unless we intend to realize another type in ourselves, and practically manifest the “vanity” of “earthly” “possessions”—which are the names of Adam and his family before the True Church was

created,—surely “he who runs may read.” Go to the Insolvent Debtors’ Court, and ask, what brought them there?—and you will almost uniformly learn that it was not following the counsel of a good wife.

Wives are the same safeguard to the man, that the Church ought to be to the land.

It is probable that these *descriptive* names are the heads of the different vices, which successively grew on mankind, after the apostacy of Cain;—for no other children are mentioned by name, but those who are in the *righteous line*. We shall find, too, that we have in these names and persons the *nucleus* of all the vanity, cruelty, and pride in which the people of the world have ever delighted in;—for instance, we have in Cain, first, apostacy, jealousy, murder, hypocrisy, lying, and pride;—secondly,—we have Enoch possessing, by inheritance, these vices, with the wealth and ability to indulge in them. The scene, however, gradually changes as his posterity increases; for we find them inheriting all the vices of their progenitor, but without his wealth; and in addition to those wicked

propensities, we find them slaves to lust, poverty, war, discord and vanity.

In this brief history of the antediluvian apostates, we have an epitome of the essential qualities of the Devil himself; in fact, in the very same qualities in which he has in all the subsequent history more fully developed himself among those nations who have not known God. And is not this History a glass in which may be seen the features of the present age?

The ages of the patriarchs in the righteous line were ten times the length of those to which men live in the present day,—such persons would, therefore, arrive at a perfection in wickedness of which we can form no adequate conception, if they belonged to the unrighteous line. It was, therefore, an act of mercy to destroy them at once, rather than allow them to continue to persecute and oppress each other. It does not appear, however, that God had determined upon thus destroying his own works, until his favoured children,—those who had not previously departed from him,—saw the “*daugh-*

ters of men,” that “they were fair,” and intermarried with them; from which time it appears that God instructed Noah to build an ark, that a few might be saved, as he was determined to destroy all flesh by a Flood.

It is worthy of notice that this great event was principally brought about by the daughters of Eve, for it is a remarkable circumstance to find no mention made of any woman’s name in “the Righteous Line” before the deluge; but we have Eve, the cause of the fall—we have Adah and Zillah, the two unhappy wives of Lamech, and also Naamah, and the “*Daughters of Men,*” spoken of as the chief agents in this awful visitation. The beginning of the mischief, therefore, belonged exclusively to them. It was Eve who plucked the fruit and tempted Adam; it was her “fallen daughters” that seduced the “sons of God” from their high estate, and brought disease, angry passions, and the foaming flood of God’s wrath on the world.

It is a curious but important fact, which we glean from the scriptural records, that

there does not appear to have been a *good* woman spoken of for two thousand years, till that church commenced through which we are all to “*pass through* ;” and then as we go on with the Bible narration, we shall find that every Christian excellence is introduced exclusively through these daughters of Eve, till about the 4,000th year of the world the blessed Mary united the Manhood to the Godhead—whose Son to know, and to obey, is the sum of wisdom.

It is proper to bear these facts in mind, inasmuch as they may hereafter be useful in conducting us to consider the right agents, by which we are to regain that blissful state lost by our first parents through their disobedience, and by whom, also, our steps are ultimately to be directed to the principles on which success must be founded; for while we shall have ample proofs that the “kingdom of Heaven” is to be restored to us, we must be careful to keep *the two seeds distinct*, and, by a careful investigation of the successive causes of evil, to arrive at an intelligent mode of deciphering the reasons of the precepts taught by our Saviour for the

redemption of mankind. For as it is by investigating the causes of disease in the body natural, that physicians arrive at any satisfactory mode of treatment;—and by long experience in verifying their practice, united with a close observance of the indications of disease,—that they can confidently rely on their prognosis,—so is it only possible to understand the treatment best adapted to recover mankind from their state of wretchedness and misery, by carefully considering the causes and the order in which these evils took their rise.—The fallen state of the world consequently, cannot be fully remedied and restored but by submitting its government and actions to the guidance of that See which, religiously impressed by the teaching of the Holy Spirit, are really desirous to restore mankind to that peace and happiness, from which, as *the daughters of men*, in the early stages of the world, they persuaded the sons of God to withdraw. Their influence and power in behalf of evil has hitherto been unbounded; and they have only to combine on true principles of union, to restore mankind, progressively, to

those blessings of the loss of which they were the instrumental causes. Science, in its various combinations, has pioneered the road, and can furnish a constitution of government from which many useful hints may be collected.*

To return and trace through the "*righteous line*," some of the important events and prophecies which proceed, and hang upon this one assurance,—"*That the serpent's head is to be bruised by the seed of the woman*,"—we must observe that the Chart,—in which mankind is represented throughout the Bible, and as in fact we find it in the history of man himself, is divided into two distinct parts; of that on the western side, representing the "Sons of God," who are in communion of spirit with himself, and possess a blessing which appears to have extended throughout all time, and is promised as the great crowning joy of the eternal society in heaven, called the "*Communion of Saints*."—And, secondly,

* A good woman in a family is the greatest of blessings, and an association of such would strengthen the true Mother Church, which is to the Earth, in an analogous situation to that in which they are to their husbands.

that on the eastern side, which I have already treated of, viz. the *Sons of the Flesh*—of Belial—or of the Devil. The two columns are as separate and distinct as *colour* can make them visible. Our own perceptions, unaided by any colours, will inform us that there must be a vast difference between good and evil,—heaven and hell; but in following out a long catalogue of events, in which families of both sides are conspicuous parties, it will be found a great relief to have the two standing out prominently before us on the canvass, both as they are in Time, and, as we are informed, they will be in Eternity. And woe be to them whose names are not written in the Lamb's "Book of Life," for they shall hereafter be separated as the sheep from the goats, as distinctly as they are in the Chart! The two lines, however distinct, are subject, in common, to sin and death; nor is there any thing more presumptuous than the attempt to judge to which of those classes our contemporaries will ultimately belong; and when we recollect how our own prejudices and passions prevent us

from seeing clearly the motives and principles—as well as the ability and temptations of other men; we cannot but acknowledge the wisdom of the prohibition not to judge another man's servant.

But this we may observe, that as Cain, his descendants and followers, went out from the “presence of the Lord;” so it appears that a few who were acknowledged to be in the Righteous Line, *lived in his presence*, acknowledged his governing power, and conformed their wills to his will, as far as they possibly could do so.

God alone is the Creator, sustainer, and governor of the world: he is the loving Father of those who put their trust in him; and it is dangerous to substitute any other name than that by which he may choose to be called in his different offices—such as God,—Jehovah,—Lord,—Christ, and Holy Spirit. The names of nature, providence, &c. tend to draw away the mind from the only true God, and to fix it on things to the exclusion of himself. They are dangerous and preparatory to the apostacy of Cain, who

did not sacrifice to God in the way that was acceptable to him, and who, in leaving his presence, and going to the east, probably paid homage to the rising of the natural sun—as the manifest cause of that vegetation by which he lived. The God of nature and the God of scripture are one and the same. “*Thou, even thou, art Lord alone ; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that are therein, and thou preservest them all ; and the host of heaven worshippeth thee.*” (Nehemiah ix. 6.)

In this sin of apostacy,—namely, that of going from God’s presence, and not sacrificing to him at the appointed times and places of his own choosing,—originates all the hatred, covetousness, murders, cruelties, with which mankind afflict each other ; and although artful and wicked persons may, for a time, be blinded by their selfishness, to their true position as regards God and their fellow creatures ;—and may, by their boldness, address, and industry, succeed in appropriating

vast properties and possessions to themselves, —yet they continually *descend* even in the scale of worldly happiness, and they and their generations after them, either end their lives in misery and poverty ; or, what is still worse, in the consciousness that their wealth has probably purchased for their posterity, disease, insanity, or suicide.

Such men are frequently led to this unhappy end, by an irreverent examination of God's works without reference to his word ; or by impudently deriding those who seek a knowledge of his works through his word. Such persons are to be found, in the present day, associating in classes and sections, and doing much to confound and obstruct those who are weak in the faith, and inexperienced in detecting the essential principles of good and evil. Surely it would be far more creditable in those sections, to promote the simple good of their fellow creatures *on* the earth ; than to encourage, by the aid of their united wealth, power, and influence, enquiries into the nature of the dead beasts *under* it ; or issuing experimental edicts, to

test the precise degree of destitution *God's image* can bear. Poverty should not be punished as crime.

I have digressed,—I may be wrong,—I confess to being willingly unskilled in political economy, to being also, willingly unskilled in the use of the geological hammer; my esteemed friends in Section great A. B. or C. may truly affirm, I have no practical experience in ascertaining, either by maceration or fracture, the tenacity or age of the bones of Father Adam—the Earth. I know little of Poor Law diet Tables,—less of granite,—gneiss,—mica,—or horne-blende; they may, for aught I know to the contrary, tell a tale and reveal the secrets of death, which the “Book of Life” has not recorded. Nevertheless, when the days of Section X. are come fully round, I am sure it will be delightful to see how all the sections of knowledge have prepared the way to receive *Him* who laid the foundations of the earth, and who will bring out the “top-stone” with rejoicing. For it is from abuse that science or knowledge is an evil; on the contrary, reli-

giously used it is a good. God himself is the "Father of Light," and fills his children with knowledge for special purposes,—as in the case of Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, of whom the Lord spoke unto Moses, saying,—“I have filled him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, and works in gold, and in silver and in brass, and in cutting of stones to set them, and in carving of timber to work in all manner of workmanship;” and he further adds,—“I have put wisdom in all that are wise-hearted.” The purpose, too, for which this wisdom and knowledge was given them, is also expressly stated, namely, to make “the tabernacle of the congregation and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture that God had commanded for the use of the tabernacle.” This is worth noting, because this same testimony and ark were moved and carried about from one place to another, and were always tokens of “*God’s presence*” with

his people; and that eminent place—Jerusalem—derived its value as being the “*resting place of the ark.*” “In Salem also is his tabernacle, and his dwelling-place in Zion.” (Ps. lxxvi. 2) and in the eighty-seventh Psalm (second verse) it is said,—“The Lord loveth the gates of Zion, more than all the dwellings of Jacob.” Now, is it not likely that God will, in the same manner, provide his own workmen, and give the knowledge to work, and a heart to prepare the thoroughly reformed Jerusalem; and that its doctrines, order, and worship will be begun here, but perfected in another and higher glory in heaven. In his call to Bezaleel, God again reminds Moses of the importance of the Sabbath, as if there was a tendency in the very nature of these employments of skill—even in the wise-hearted too—to forsake Him; for he says—“Verily my sabbaths, ye shall keep: for it is a sign between me and you, throughout your generations, that you may know that I am the Lord, that doth sanctify you,” “for whosoever doeth any work therein shall surely be put to death.” (Ex. xxxi. 1—17.)

Thus the Almighty again reminds the children of Israel that they were to keep holy the sabbath-day, because he had rested from his own labours on the seventh day.

There are many other important instances related in the Scriptures, in which we find, that when the Lord's work is to be accomplished, he has raised up men specially for the occasion; and there is no person however poor, or mechanic however humble, that need fear the want of his assistance to build up and draw together the materials necessary for an improved condition of society: he must take care, however, to keep the sabbath-day holy,—look on himself as a temple of the Holy Spirit which has some portion of labour to accomplish,—and rigidly adhere to the rule of doing his nearest duties first,—performing one thing at a time, and all things in the order they are assigned to him. He will look with humble but steady confidence to the Lord and Saviour of the world, as the Author and Finisher of all things,—who, having delivered his chosen people from the waves of the Flood

—from bondage in Egypt—and captivity in Babylon, so will he, in like manner, and in his own good time, again deliver his people from the hand of the oppressor, if they turn to him, and cease to indulge in their own fancies, and to worship their own doings, and embrace with thankfulness such means of self-dependence in their—Clothing—Sick and other Clubs, that the Church and good *women* are permitted by the cruel coveteousness of *mankind* to establish.

As God gave such particular directions for the building of the Tabernacle, so also did he with respect to the construction of the Temple. For the latter, David made vast preparations: he also appointed a place for it, and gave a pattern or diagram of it to his Son. Moreover, we find “Hiram’s men,” as well as Israelites engaged in its construction;—so that these typical houses in which God lived, had tabernacles, whether moving, or “laid in foundations,” the building of which was not exclusively confined to the “children of Israel.” England* appears to be the second Israel, and may be the preparatory

Jerusalem, and may likewise have strangers to God already engaged, without knowing that they are blind instruments of God, in working and preparing the raw materials for that edifice.

Those who know that Cyrus, under whom the Temple was rebuilt, was a Persian by birth, and that St. Paul, who was a Jew and a persecutor of the primitive disciples of Christianity, cannot doubt that God, in his own good time, may call in the Socialist—the Infidel—the Jew,—and, indeed, even those, who, to our comprehension, are now the farthest off from him,—to aid in building up his kingdom, in like manner as “Hiram’s men” and “Bezaleel” were employed to build the Tabernacle and the Temple, both of which were types of his kingdom, and both “*dedicated*” to him as Enoch* was in the old dispensation. The eyes of the Church, also, like those of Isaac bedimmed

* That “Enoch”—“dedicated,”—when in the list of the “Sons of God,” means dedicated to God and God’s laws; but when found in the line of the “Sons of Belial,” then I understand “dedicated” to fleshly appetites and worldly possessions.

with age, may be taught unwittingly by the matrons of England, as he was by the second mother of Israel, to bless and forward the ultimate end of all God's wonderful dealings with Mankind.

In conclusion—The diagrams will be very useful in giving a comprehensive view, and realising to the mind the fundamental principle of the Christian religion ;—namely, that of mankind procuring the favour of the Creator, and thereby entering into Paradise “ *through the blood of the Redeemer ;*” as a thing *foretold, prefigured, and prophetically acted* from the beginning. For instance, we are told, in the fourth chapter of Genesis, that when Cain's countenance fell, and he became sad, because his sacrifice was not accepted, the Lord said unto him, “ Why art thou wrath? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, SIN LIETH AT THE DOOR.” Thus God, who sees the end from the beginning, and knows the conceptions and thoughts of men's hearts before they are generated into words, or manifested out-

wardly in deeds, saw in the *unbelief* and *envy* of Cain's heart the evils that he would commit; and, in one simple brief sentence, reminded him of the efficacy of the ordained sacrifice, if truly performed, and also foretold the wicked deed to be done by him. That prophecy was fully accomplished—for we learn from the sacred historian, that Cain did not well, for he slew his brother, and this atrocious crime of shedding "innocent blood" became an acted prophecy of the "sin that lieth at the door" of the Jewish Church. Their sin is the shedding of "Christ's blood," which blood is our blessing; for it is the refulgent centre of the system, around which all true members of the Church are attracted and circulated, and from which, indeed, all others are for ever repelled.

If a line is drawn upon the diagram, from the presumed time of Abel's death to the birth of Seth; or, still more significantly, a slain lamb is represented just before the time of Seth's birth, (who was the "appointed" head of the churches,) the idea will be

better developed to the mind than by a long verbal description. This was a dark cross to the natural Adam; but, like the light from the distant "pillar of cloud," will be luminous to those "Sons of God" of this dispensation, who are born of God, by believing in Him and his promises, as Abel did in old time. To those, however, who slight or neglect the "appointed door" of salvation, through the "blood of Christ," it will be as a cloud of darkness. This blood, whether understood typically, naturally, or spiritually, was, is, and ever will be the *foundation of all true churches*; for, as will be represented in a future diagram, we have *blood* in Paradise, *blood* out of Paradise, *blood* before the appointed Church, *blood* at the Passover, at the Tabernacle, at the Temple, and at the Cross—in short, *all is of blood!* The understanding belief in its efficacy is the sole attractive centre around which the whole universe moves. After a short course of probationary trials, all the "*Sons of God*" are drawn through it finally, for their various duties and rela-

tionships have been performed (irrespective of names), in the belief of its power and efficacy; and the "*Sons of Men*" are finally repelled, (let them be named, or profess what they may), because they are ignorant, or, if knowing, *have not lived in accordance to their professed knowledge and belief*. Is not the death of Christ typified, foretold, and acted upon through the whole period? And does not the diagrammatic manner of representing it, aid the inquiring mind in understanding and remembering it, from the first Lamb slain, figuratively, through the cross itself, to the remembrance of it in the Lord's Supper! But why, it may be asked, should blood be the sign? Because religion and philosophy both teach us, that the Life is in the Blood. We know that if we take a man's blood, we take his life; and Scripture confirms this when it says,—"*For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.*" Here is a beautiful analogy; for as the

natural blood was not to be eaten, because the natural life was in it, from the sins of which we should endeavour to escape; so we may infer, that the *spiritual blood is to be eaten*, because in it is the spiritual life, which it is our object to obtain. And as experience shows that the effect of eating live blood is to make man savage, ferocious, and brutal; so we may infer, that eating Christ's spiritual blood will impart fresh supplies of spiritual life. An ignorant unbelief on the one hand, or a mere philosophical knowledge on the other, is the "*sin that lieth at the door*;" not of patriarchal and priestly Cain only, but of all the "*Sons of Men*," his descendants.

When the diagrams are presented as a whole, it will be seen that the "blood" accompanies the genealogy of the "Sons of God" from the creation, to the promised consummation of all things—from the time Adam was covered with the animals slain in sacrifice, till the last man has become a "Son of God," by faith in Him, who is now, as at the creation—the I AM, the I WAS,

and the I WILL BE—the LORD JEHOVAH! Then the two seeds and their fruits—the people of the two kingdoms—will be finally separated: this earth, this very earth will be governed in person by the “Prince of the Kings of the Earth!” He who has a name written—“King of Kings, and Lord of Lords,” and who, before he finally subdues Sin and Death, will put in successive order all evils under him. Probably, too, those first who have disobeyed his first command by holding, possessing, and appropriating the earth’s surface, instead of increasing, multiplying, and replenishing it. *His kingdom*, rule, and reign upon the earth will also come without observation; there will be a progressive restitution of all things. “There shall be given unto him the heathen for his inheritance, and the uttermost parts of the earth for his possession.” His dominion shall be from sea to sea, and from the river to the ends of the earth. Then the “Prince of this world,” or “the spirit that worketh in the children of disobedience,” will be finally cast out—when the Lord, even Jesus,

cometh with ten thousand of his saints to judgment, he shall lay "hold on the Dragon, that old serpent, which is the Devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and *set a seal* upon him," as he did on the first cruel appropriator of the earth's surface, "that he deceive the nations no more, till the thousand years are fulfilled." Then the long-promised threat will be fulfilled, the seed of the woman will have bruised the head of the serpent that seduced her from obedience, because the Church will universally perform the work her Son taught, and which teaching was sealed with *His Blood*.

APPENDIX, No. 1.

“ Bear one another's burdens, and so (*in this manner*) fulfil the law of Christ.”

THE Author is highly indebted to C. B. Nankivell, Esq., for the following condensed Report of the Self-supporting Dispensary at Coventry, who, in conjunction with his very able colleague, Mr. Edward Bicknell, has been enabled to carry out the views of the projector,—amidst circumstances which would have deterred less able and honest minds—to a degree of success far beyond the Author's most sanguine expectations; a result the more gratifying to his feelings, as both those gentlemen first imbibed their notions from him relative to the principles and management of Self-supporting Dispensaries,—the former having been his assistant and the latter his apprentice.

The value of this flattering testimonial in favour of the principles of these Institutions, is materially enhanced, coming spontaneously as it does from a Committee where it may reasonably be supposed the projector can exercise no personal control.

The prosperity of the Institution in the city of Coventry is no doubt mainly attributable (as in most other places where Societies of a similar kind have been introduced) to the zeal, activity, and intelligence of the Managing Committees, and their ready co-operation to forward the interests of their fellow citizens.

It also affords another striking proof of the ready disposition on the part of the Working Classes of the community, under liberal and enlightened Committees, to attach themselves to principles of order and discipline.

It will prove "the first stone" in that glorious kingdom of "good-will,"—or the Gospel—which we all "continually pray" to see established.

A Condensed Report of the Coventry Self-supporting Dispensary, from March, 1831, (the period of its establishment) to March, 1841.

This Dispensary has now been established ten years—ample time to test the practicability of the plan on which it is founded. The following tables will show that it is completely successful.

*Annual Income and Expenditure of the Honorary Fund.**

| <i>Annual Income.</i> | | | <i>Annual Expenditure.</i> | | |
|----------------------------------|-----------|--------------|----------------------------|-----------|--------------|
| | <i>£.</i> | <i>s. d.</i> | | <i>£.</i> | <i>s. d.</i> |
| 1831 Donations and Subscriptions | 328 | 12 0 | 1831 Current Expense | | |
| 1832 Ditto Ditto.. | 140 | 4 6 | Outfit, &c. | 207 | 8 9 |
| 1833 Ditto Ditto.. | 145 | 2 7 | 1832 Current Expense | 152 | 7 9 |
| 1834 Ditto Ditto.. | 117 | 16 2 | 1833 Ditto | 116 | 16 0 |
| 1835 Ditto Ditto.. | 127 | 18 4 | 1834 Ditto..... | 113 | 3 8 |
| 1836 Ditto Ditto.. | 106 | 15 5 | 1835 Ditto | 90 | 2 0 |
| 1837 Ditto Ditto.. | 138 | 5 9 | 1836 Ditto | 88 | 8 7 |
| 1838 Ditto Ditto.. | 88 | 9 1 | 1837 Ditto | 84 | 13 9 |
| 1839 Ditto Ditto.. | 85 | 9 7 | 1838 Ditto | 80 | 7 5 |
| 1840 Ditto Ditto.. | 92 | 1 9 | 1839 Ditto | 92 | 2 2 |
| | | | 1840 Ditto | 72 | 19 8 |
| | | | | 1098 | 9 9 |
| | | | Balance in hand.. | 272 | 5 5 |
| | | | | | |
| | £1370 | 15 2 | | £1370 | 15 2 |

Annual Income and Expenditure of the Free Members' Fund.†

| <i>Annual Income.</i> | | <i>Annual Expenditure.</i> | |
|-------------------------|-----------------|---|-----------------------------------|
| <i>Weekly Payments.</i> | | <i>Cost of Medicines and transfer of £40. to Honorary Fund.</i> | <i>Paid over to the Surgeons.</i> |
| | <i>£. s. d.</i> | <i>£. s. d.</i> | <i>£. s. d.</i> |
| 1831 | 126 7 11 | 45 10 3 | 80 17 8 |
| 1832 | 366 3 9 | 103 2 4 | 263 1 5 |
| 1833 | 400 12 0 | 132 12 0 | 268 0 0 |
| 1834 | 415 13 1 | 128 11 1 | 287 2 0 |
| 1835 | 397 9 3 | 135 6 3 | 262 3 0 |
| 1836 | 392 2 1 | 130 7 1 | 261 15 0 |
| 1837 | 339 5 3 | 94 3 7 | 245 1 8 |
| 1838 | 426 3 8 | 139 1 0 | 287 2 8 |
| 1839 | 428 14 8 | 123 17 0 | 304 17 8 |
| 1840 | 436 15 0 | 140 12 8 | 287 2 4 |
| | | | |
| | £3720 6 8 | £1182 3 3 added to | £2547 3 5 |
| | | Equal to | £3729 6 8 |

* The Honorary Fund is formed by the subscriptions and donations of the wealthier classes, and with £40. deducted from the Free Members' Fund, defrays all the annual expenses of the Establishment, except those of medicine and medical attendance. Originally, the whole of the expenses, with the two latter exceptions, were discharged by this fund, but in consequence of some local circumstances, it was found inadequate to the claims upon it, and the medical officers therefore proposed to supply the deficiency by transferring £40. a year from the payments of the Free Members.

† The Free Members' Fund is formed by the weekly payments of the working classes, who avail themselves of the benefits of the Institution. Every subscriber of a penny a week is termed a Free Member.

The Number of Patients in each Year.

| <i>Number of Patients.</i> | |
|----------------------------|-------|
| 1831 | 1505 |
| 1832 | 2437 |
| 1833 | 1668 |
| 1834 | 1629 |
| 1835 | 1500 |
| 1836 | 1610 |
| 1837 | 1482 |
| 1838 | 1638 |
| 1839 | 1921 |
| 1840 | 2601 |
| Vaccinations | 912 |
| | 18303 |

From the foregoing tables there are a few deductions especially deserving of consideration.

Firstly.—The willingness of the poor to avail themselves of such an Institution *when it is properly constituted and well conducted.* No means have been taken of inducing them to become free members of the Dispensary besides that of publishing the advantages it offers.

Secondly.—The small amount of *charitable* contributions required for the support of the Establishment. In this Dispensary 1830 patients have on an average been annually relieved at a cost to the public, exclusive of the outfit, of less than £100. a year. In a Dispensary of the ordinary kind, £450. a year would not be more than adequate to the relief of the same number of patients.

Thirdly.—The large amount of the payments made by the poor themselves. During the last nine years, the funds derived from this source have averaged not less than £400. per annum. The patients have thus

been enabled by their own means materially to aid in the supply of their own medical relief.

The following are a few of the peculiar advantages of Self-supporting Dispensaries:—

They assist in preventing pauperism, by removing the necessity of applying for parochial medical relief—often *the first step towards dependence on the parish.*

They render medical aid to the poor more accessible than any other kind of Dispensary, and by supplying them with advice in the earliest stages of disease prevent the evils of delay in the application for medical assistance.

The mode of extending medical relief to the sick poor in these Institutions is more agreeable and more satisfactory to the patients than in any other, as they have the choice of their medical adviser, and receive his services without the sense of degradation attending the reception of gratuitous charity.

They assist the poorer classes in maintaining themselves in honest reliance on their own industry, and foster amongst them habits of prudence, forethought, providence, and mutual assistance.

As the Author has been frequently applied to by clergymen and others, requiring Rules for the conduct of Self-supporting Dispensaries, he has taken this opportunity of having reprinted those of the Coventry Institution, which he deems the best calculated for introduction in populous towns.

*Rules of the Coventry Benevolent or Self-supporting
Dispensary. Established A.D. 1831.*

ADDRESS.

The Committee, in printing the rules of the Coventry Benevolent or Self-supporting Dispensary, take the opportunity of pointing out a few of the most important benefits derivable from such an institution.

By placing medical attendance within the means of the labouring poor, and thus preventing their incurring debts which they are unable to pay, and rendering their application to the parish for a surgeon unnecessary, it materially aids them in maintaining themselves in honest independence; and by the advantages it secures to its free members, and the disadvantages it shows those to labour under who do not avail themselves of its benefits, it is well calculated to promote among the working classes habits of forethought and providence.

In supplying to the poor efficient medical aid, it has advantages which arise from no other kind of institution. It gives to the free member the right of applying for advice in the earliest stage of sickness, and thus takes from him all motive for delay, and prevents any loss of time in search of medical assistance. He has not a medical bill to fear, a charity ticket to beg, nor to dread the degradation of pauperism; and it may be safely affirmed that the evils of delayed application for advice—protracted illness, the permanent loss of health, and, consequently, of

the means of subsistence, and even the loss of life, are in many instances prevented by this institution. The patient too has the choice of his medical attendant, to whom he becomes accustomed, and who becomes aware of his constitutional peculiarities.

The following remarks, by the Editor of a Medical Journal* of the highest character and influence, clearly express the financial advantages of this kind of Dispensary. "What," he observes, "can more remarkably prove the great economy of a well-regulated Self-supporting Dispensary than the financial returns made at Coventry. On the old plan—the patients doing nothing for themselves—how to raise the requisite funds was always the difficult and painful question. Two hundred pounds a year were known not to be adequate to provide for the medical wants of more than 800 patients, leaving little or nothing for the medical men. Under the self-provident system, £140 from honorary subscribers will contribute to the relief of nearly 3,000 poor people." By its excellent moral influence, by its direct assistance to the labouring poor, and by often rendering unnecessary the removal of paupers to their parishes, it likewise tends to lessen the number of applicants for parochial relief.

In the present state of the funds of the institution the Committee are obliged still to limit the number of free members to 2,500; but applicants will con-

* London Medical Gazette, No. 42.

tinue to be admitted as vacancies occur; and it is not the intention of the Committee at all to prevent their admission under the 6th of the free members' rules.*

The Committee cannot conclude these remarks without desiring most strongly to impress upon the subscribers and the public the necessity of continuing their contributions to this institution. It is, for many reasons, highly desirable that the Honorary Fund should be sufficient to defray the expenses of the establishment.

GENERAL RULES.

1. The object of this institution is to enable the labouring classes to ensure to themselves and their families efficient medical advice and medicine during illness, by their own small periodical payments during health; and by the contributions of the more opulent, to assist them in attaining this object, and to afford them other comforts in sickness which their own wages are insufficient to procure.

2. The funds of the institution are derived from the payments of the working classes, who are termed free members, and from the subscriptions of the

* In these few introductory observations, the Committee are obliged to leave many of the peculiar benefits of this institution unalluded to; but they beg particularly to describe the advantages of the 6th of the "Rules for the Free Members." While the admission under this rule is so high as not to encourage improvidence on the part of the poor, it affords to the more affluent all the benefits to be derived from two tickets of recommendation to a Gratuitous Dispensary, with the additional advantage of giving to the patient the privilege of any farther attendance for his subscription of a penny a week. Some benevolent individuals have assisted the poor in raising the small sum necessary for admission under this rule, and in that way have avoided the evil of teaching them to rely on the charity of others instead of on their own exertions.

Honorary members, who, on becoming donors of ten guineas at one time, or annual subscribers of one guinea, shall be Governors. The subscriptions of the Governors commence on the 25th of March, and shall be paid in advance.

3. The funds shall be kept in two distinct accounts, to be called "The Free Members' Fund," and "The Honorary Fund." The Free Members' Fund, consisting of the payments of the free members, shall defray the cost of drugs, and the remainder be divided among the Surgeons, in such proportions as the Committee may decide, at the end of every half year. The Honorary Fund, which is derived from the donations and subscriptions of the Governors, shall be expended in the support of the establishment, and in the supply of such comforts in broth, cordials, linen, &c. as the patients may need.

4. The general management of the institution, the power of making and repealing laws, and of electing and removing officers, is vested in the Patron, the Vice-Presidents, and Governors, who will meet annually on the 25th of March, to receive from the Committee a report of the accounts and proceedings of the institution during the year. Five Governors, or the Committee, shall have the power of calling at any time, through the Honorary Secretary, a general meeting of the Governors, sixteen of whom shall constitute a quorum.

5. All questions at the general meetings shall be determined by ballot, if required. A donor shall

have a vote for every donation of ten guineas, and an annual subscriber for each guinea subscribed. No person shall be entitled to vote on any occasion who has not been a subscriber for six months previously, or whose subscription is more than twelve months in arrear. The privilege of voting by proxy shall be confined to ladies, the Patron, and the Vice-Presidents.

6. The Secretary shall give a week's notice of every general meeting, by sending a printed circular to each Governor.

7. The Patron and Vice-Presidents shall be appointed by the Governors.

8. A Committee, consisting of fourteen Governors, shall be chosen at the annual meetings, seven of whom shall go out of office annually, and seven other Governors be elected in their stead. The Patron, the Vice-Presidents, the Treasurer, the Honorary Secretary, and the Medical Officers, shall be, *ex officio*, members of the Committee. The meetings of the Committee shall be holden once in three months. No alteration in the rules shall be made at these meetings, without the concurrence of two-thirds of their whole number; and every alteration shall be subject to the decision of the Governors at a general meeting.

9. A Sub-Committee, consisting of three members of the Committee, shall meet once a month, to admit free members, and to transact other necessary business.

10. A Committee of Ladies, appointed at the annual

meeting of the Governors, shall be requested to promote the general objects of the Institution, by visiting the sick free members, and superintending the distribution of loans, of linen, and of such other comforts in wine, broth, &c. as the medical officers may deem necessary. The surgeons shall leave with the matron a list of those patients whom it may be proper for the Ladies to visit.

11. The Treasurer shall receive the subscriptions from the Secretary, and shall discharge the amount of all orders for payment, signed by three of the Committee.

12. The Honorary Secretary shall be present at all the meetings of the Committee and of the Governors; he shall record their proceedings, receive from the Clerk the subscriptions, pay them to the Treasurer, and provide, under the direction of the Committee, all things necessary for the establishment.

13. A Clerk shall be appointed by the Committee to act under their direction. He shall attend daily at the Dispensary, during such hours as the Committee shall direct, for the purpose of receiving and keeping an account of the free members' subscriptions, and of taking down the names of applicants for admission.

14. The Medical Officers shall be elected at a general meeting of the Governors. No person shall be eligible to the office of Surgeon, who has not obtained a diploma from the College of Surgeons, of London, Dublin, Edinburgh, or Glasgow.

15. The Surgeons shall prescribe daily at the Dispensary, at an appointed time, for those patients who are able to attend there ; but when any patient is too ill to go to the Dispensary, the Surgeon he prefers shall visit him at his own residence.

16. The Surgeons shall keep a register of the name, age, residence, date of admission, and discharge of each patient, with the result of the case, and any observations they may deem important. No operation of importance to be performed, without a previous consultation of all the Medical Officers of the Institution.

17. The Surgeons, in cases of difficulty, or where the patient may wish it, and it may seem desirable, shall call in the aid of the Consulting Physician.

18. The Dispenser shall be appointed by the Surgeons, subject to the approval of the Committee. He shall take charge of the drugs and stores of the Establishment, and give an account of all articles received by him. He shall not absent himself from the Dispensary without the permission of the Surgeons, and shall dispense the prescriptions of the Medical Officers at the appointed hours, and in the intermediate time, if they require him to do so.

RULES FOR THE FREE MEMBERS.

1. The free members consist of working persons and servants, their wives and children, not receiving parish relief, and who are unable to pay for medical advice in the usual manner.

2. Any such person wishing to become a free member, must leave his or her name, age, residence, and occupation, at the Dispensary, and deposit one month's subscription.

3. Every free member above twelve years of age shall pay one penny, and under that age one half-penny, a week : except in a family consisting of more than two children, when one penny a week shall be considered sufficient for all under twelve years of age. Servants shall pay five shillings a year, and in not less than half-yearly payments.

4. The payments of the free members shall be made in advance. No one will be entitled to the benefits of the Institution if in arrear, and each family shall pay a fine of one penny for the arrear of every week. If any member shall be more than four weeks in arrear, his or her name shall be erased from the books.

5. Benefit Societies will be received as subscribers to the Dispensary, and their members entitled to all the benefits of the Institution. The rate of subscription shall be three shillings a year for each member. The payments to be made by the stewards quarterly, and in advance.

6. No one actually labouring under sickness can be admitted a free member unless two healthy persons above twelve years old enter at the same time, and each pay the whole year's subscription in advance. Any such person unable to procure two others to enter with him shall, by paying ten shillings, be entitled

to the privileges of a free member for three months, and may afterwards continue a member by paying the usual rate of subscription.

7. If any free member shall be discovered by the Committee to be ineligible to the benefits of this Institution, his or her name shall be erased from the books.

8. Every free member shall have the choice of whichever Surgeon he may prefer; but it will be expected that he do not change his medical attendant during his illness. He may have a consultation of the Medical Officers, if it be thought advisable.

9. Those patients who are able to do so must attend at the Dispensary between ten and eleven in the morning, bringing their admission ticket at the first visit, and afterwards their prescription paper. Those who are too ill to attend at the Dispensary, must send their tickets, before nine o'clock in the morning, to the Surgeon, whom they wish to call upon them, and he will visit them at their own homes. In cases of accident or sudden illness, they can have the attendance of either of the surgeons, on sending their ticket to his residence.

10. No free member will be visited at his own home if he reside beyond one mile from the Institution.

11. Any married free member, being pregnant, may have the attendance of whichever surgeon she may prefer, on depositing, at the Dispensary, ten shillings and sixpence, one month before her expected confinement.

12. When considered necessary by the Medical Gentlemen, linen will be lent, and cordials, broth, and other comforts given to the free members by the Ladies' Committee.

13. Patients must find their own bottles, bandages, &c.

14. The children of free members, and of all poor persons, may be vaccinated, *gratis*, on any Wednesday or Thursday morning, at eleven o'clock.

15. The surgeons will attend at the Dispensary at ten o'clock every morning, except Sunday, in the following order:—

Mr. Nankivell, on Monday, Wednesday, and Friday.

Mr. Bicknell, on Tuesday, Thursday, and Saturday.

APPENDIX, No. 2.

“ For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God : but that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.”—
Heb. ch. vi., v. 7, 8.

On the Allotment of Land to Labourers.

In this Memorandum, the Author does not intend entering into any lengthened statement, but is chiefly desirous of confining his remarks to some practical results made upon some land of his own, lying in Harbury, as well as some belonging to a brother-in-law, situated in the parish of Southam.

Southam, according to the last Census, contains a population of about 1400 inhabitants ; and had formerly but a small portion of land devoted to gardening, very few of the cottages, or indeed, other houses, having any ground attached to them for such a purpose.

In the year 1824, the late Mr. T. B. Bicknell and others were induced to divide 50 acres amongst the labourers and mechanics of the town, the effect of which proved highly beneficial: and it is much to be regretted that the tabular results have not been kept.

In the year 1832, the Author was induced, from witnessing the excellent operation of this experiment, to appropriate to a similar purpose, 42 acres of land in the adjoining village of Harbury, which he divided into allotments amongst 70 men. Since that time he

has extended his plan by 22 acres, and apportioned the same among 20 additional tenants. Those living at Harbury were men almost exclusively belonging to that class of persons called day-labourers; most of them earning, upon an average, 10s. per week; and some few, indeed, of the better sort, obtaining as much as 12s.

Their wives and families had previously been unemployed, and consequently exposed to all the temptations that poverty and idleness usually engender. From the time of their first occupation they had been gradually progressing in health, respectability, and comfort; many of them, indeed, who, at first, could only afford to dig and seed but a quarter of an acre, being, at the present moment, enabled to cultivate two acres. Their families, too, being accustomed to profitable field labour, are now enabled to render their assistance in a way more effectually than formerly; the land, therefore, cultivated with such increased advantages, may be considered as a sort of saving bank for all the odd hours and time, which, under the old state of things would have been wasted, but are now profitably employed.

The rent, which is 30s. per acre on the first 42, and 45s. on the last 22 acres, has been regularly paid, indeed, up to the last rent-day. Moreover, the land, which, when they first commenced its tillage, was perfectly a stiff clay, is by good culture, now become a fine garden mould. Indeed, the Author was told by a very respectable farmer, who had known

the soil for many years, that it was so improved, that if he had allowed the tenants the use of it "for nothing, for seven years, the landlord would still have been the gainer."

The quantity of pork produced, too, as well as the quantity of wheat grown, for the use of the tenants' families, is very considerable; all of them feeding one pig, and many of them two or three per year. The consequence is, that the same men who used formerly to subsist entirely upon dry bread, which "*they ate* (as the common expression has it) *until they were almost hungry again,*" have now secured a good meal of meat and vegetables for themselves and families day by day. By these means, too, a portion of their wages, amounting to at least £300., is set at liberty more than otherwise would be the case, and is expended in the purchase of manufactured articles of clothing, such as gowns, frocks, woollens, cotton, linen, shoes, &c. Such a sum, spent in the consumption of the *home* manufactured fabrics of the kingdom, renders the successful results of the experiments herein adverted to, highly interesting even to that class of persons who are not *immediately* affected by its beneficial operation.—It is well known that those great interests of the country, viz., the manufacturers of grain and pig-meat, and the manufacturers of shoes and stockings, &c., depend on each other for support, and that one interest cannot flourish while the others are depressed. It is clear, that if the funds, which the operatives of large towns have wasted in strikes, had

been expended in the purchase of land, many of the millions of acres now uncultivated in this country, would have been peopled by a class of persons whose subsistence and comforts must have been entirely derived from our own manufactures. Each populous town in the empire—such as Manchester, Paisley, Glasgow, Birmingham, Sheffield, Coventry, &c., might then, indeed, have had its own domestic colony, in which all the wants and comforts of life might have been not only produced, but secured upon a principle of independency so truly endearing to the minds of those humble cultivators of the soil, whose labours, without some such resource as a small allotment of land, can never be adequately rewarded by wages alone, with the quantum of comfortable subsistence they deserve.

In the humble judgment of the Author, if the country-people were allowed to “increase, multiply, and replenish” the land, it would do more good to the operative mechanics and the manufacturers of the country, than all the concentrated wisdom of the Legislature. For it is evident, that from the cultivators of the soil, there is not that fear of variation in demand arising from fashion, taste, and foreign importation, by which such large masses of our manufacturing population are occasionally so heavily, and oftimes, so cruelly depressed.

Independent of these considerations, many advantages are afforded to ladies, and to persons possessed of small landed property, in thus letting off allotments

of land to small holders,—there being no fear, comparatively speaking, of failure occurring in all the crops, and no complaints from dissatisfied tenants;—the rent, too, being generally paid at the regular stipulated time, there requires no intervening agent, nor the aid of either lawyer or banker. Indeed, under such a system it appears clear that the tenantry must have as much pleasure in paying the rent as the landlord in receiving it; and if the owner of the soil lives near the fields so occupied, he must derive a rich source of delight, from witnessing the highly improved appearance of the land, the flourishing productions by which it is covered, and the scene of comfort, contentment, and abundance, by which it is surrounded;—a scene, indeed, which can only be fully appreciated by those who have experienced it.

APPENDIX, No. 3.

*Of Fetes and Public Holidays, for the
Working Classes.*

The circumstances which first attracted my attention to the recreative amusements of the Working Classes in Southam, arose from my being constantly invited, in common with other persons in the town, to contribute to the fund annually raised for the payment of the expenses incidental to the holding of what was called *The Show Fair*, which, from time immemorial had attracted to its pleasures, the young and the gay of both sexes, as well as the vicious and dissipated of all grades, from a circuit of many miles in extent. It at length attracted the notice of the more respectable and conscientious portion of the inhabitants, who, for many years, had entertained against this kind of rural—indiscriminate Carnival, the most serious objections; but all attempts to suppress it at that time proved vain; it, consequently, still continued to be what it had ever been, a mere low imitation of the ancient pageant at Coventry, from which city the managers usually hired a female, to assume, for the occasion, the character of the “veritable” Lady Godiva, of the olden time. The *fair* representative

of the Mercian Countess was generally attired either in a dress composed of nankeen, closely fitted to the shape, to show the figure of the wearer to the best advantage, or in some fabric of delicate texture, so that she might appear as nearly naked as the particular tastes and feelings of the managers, for the time being, might desire. Sometimes a second Lady Godiva was introduced into the procession, of a complexion as dark as that of the Æthiopian, doubtless with a view either of out-Heroding Herod, or in the vain attempt to eclipse in interest the more gorgeous spectacle of the "aunciente citie." Sometimes the pageant was entirely abandoned to the controul of the lowest of the low; and, on other occasions, its management fell into the hands of those, who, partly from a real regard to decency,—partly from a view to benefit the legalized houses of public entertainment,—and partly from a desire to preserve the character of the town from being as little damaged as possible,—contrived to strip the Show of its more objectionable and disgusting features. Nevertheless, at the best of times, it was an abominable affair—alike disgraceful to the age and country in which we live; for these Lady Godivas—these "whited sepulchres"—were invariably drawn from the "common stews" of "Mercia's fair city," and followed by a long train of characters, male and female, equally as debauched as themselves, and who, after figuring in the Spectacle during the day, contrived "to affright the town from its propriety" by

night, and “enact” in its streets, “scenes” of every kind of vice,—drunkenness, profaneness, and prostitution.

It is true, the pageant, as *openly enacted*, was a treat to the young; and, as the wisest are, more or less, guided by their feelings, I believe the desire to “amuse the young folks,” induced many to contribute to the Show Fair, who were heartily ashamed of it. Although our worthy and deservedly-esteemed rector, as well as many of the leading and better thinking inhabitants of the town, held it in utter abhorrence, yet it was considered prudent, for a time, to forbear publicly opposing that, which, from experience, had been found to be too popular to be attacked with success,—although I know that the adoption of such a course, was a subject of the deepest regret, and more especially to the exemplary divine I have referred to, whose chief desire was to lead as quiet a life as possible amongst his fellow parishioners and neighbours.

The experience I obtained from vulgar misrepresentation and annoyance, when first establishing the Infirmary and Dispensary, from a too candid exposition of the ulterior objects I had in view, from those persons who could not properly appreciate my motives, induced me for the future to be more cautious in my attempts to carry out my long-desired plan for the annihilation of this revolting exhibition. I accordingly proposed to erect a may-pole annually, and invite to the celebration of its attendant rustic games, the wives and children of the members of the self-

supporting Dispensary, with the view of making it a general holiday, and an innocent source of recreation to young persons of all classes, from "all the country round." This plan was introduced in the month of May, 1825, and tickets of admission into the arena set apart for the exhibition of rural sports were distributed in such a manner as to ensure the attendance of the principal inhabitants of the town, and to prevent the intrusion of *known immoral and vicious characters*. By these means I hoped to infuse a better taste into the amusements of the working classes in the town and neighbourhood, and I rejoice to state, that I was not destined long to be disappointed in the realization of my hopes, for soon after the *second* anniversary of our rural fete, the show fair was given up, never again, I trust, to be revived, and for the last eighteen years, we have uninterruptedly enjoyed a rare holiday,—a rural fete,—to which many look forward, from year to year, with the most pleasing anticipations of joy, and to none of which I may fairly presume can any one, who has participated in their innocent enjoyments, take a retrospective glance with feelings of either pain or remorse. It is truly a day worthy of Mahalaleel's dynasty!—"a praising of God."

The following announcement of one of the Annual Fetes at Southam, may, perhaps, be found useful to such persons who feel desirous of establishing a festival of a similar nature in their own neighbourhoods :—

The Ninth Southam Dispensary Spring Holiday, will commence on Thursday, the 22d of May, 1834, at three o'clock.

The Tea will be made at Four and conclude at Five o'Clock,—before which time it is hoped the Members will have assembled.

The principal object of this Dispensary is to provide, by a mutual Association, against the Expenses of Sickness, by carrying into practical execution the command to “bear one another’s burdens;” —a secondary object is to promote that cordial union and friendly intercourse which ought to exist amongst neighbours, and by bringing the better sort of the working community together with their families, for some innocent recreation occasionally, make a manifest distinction between the comparatively provident and the comparatively improvident,—between those who do what they can for their families, and those who do nothing but exhaust the money in Bridewell, Jails, or Workhouses, which would otherwise be paid for labour.

The party will break up at 9 o'clock, and it is expected the Members will not loiter in the Town, or adjourn to the Public-Houses, but leave at the same time with their families, and go home together. God save the King, and Rule Britannia, as usual at parting.

A Person will attend in a separate Booth with Tea for Visitors, introduced by any of the respectable Inhabitants of Southam, who may feel disposed to honour the Society with their company.

There are, in many towns, under any arrangement, a certain class of cross and impracticable persons, that look upon every assemblage of women and children, brought together for the purposes of amusement, as so much folly and nonsense. These people, like foul barrels that spoil good wine, would fain represent

our Religion,—which is one of joy and peace,—as most unnatural and troublesome, and make the good tidings of the Gospel itself, appear of an unsocial and forbidding character. It was not so with its divine founder: His first miracle, it will be recollected, provided a family feast with the best wine,—an article not absolutely necessary, yet one much to be desired at all times, and which, as one of the attendant luxuries at a marriage banquet of the Jews, would materially tend to contribute to the cheerfulness of the company. Our Saviour also satisfied the hunger of thousands by multiplying their bread and the few small fishes which were brought before him: he likewise effected cures upon the sick; and though his followers have now no miraculous powers of that kind, yet they may still imitate the effect, by honestly exerting themselves to increase the products of the land, and by enabling those to hold it who can grow the most from it;—by uniting themselves to defend each other from the expenses of sickness;—and by teaching, at least, our children the use of virtuous enjoyments; all of which are duties strikingly exemplified in the conduct of the Redeemer.

The foundations of the love of country, and of attachment to our parish and relations, are laid in our childhood;—it is a knowledge and a virtue, therefore, to lay them deeply; and betrays sheer effrontery in those Nabals to suppose that the hilarity and buoyancy of youth are incompatible with order, decency, and good manners.

The priests of the Romish Church, with a correct knowledge of human nature, urge the multiplicity of their holidays, as a powerful argument against Protestantism; which, doubtless, has very considerable influence with their flocks, inasmuch as a Romanist, becoming a convert to the English Church, would be entirely deprived of that privilege.

It must, however, be admitted that it requires considerable care, and the force of good example on the part of parents and guardians, in bringing young persons to a public holiday; and no one, let his moral courage be ever so great, should venture to undertake it, unless he is sure of being well supported by a few of the most influential persons in the neighbourhood in which he lives, and who know how to condescend to mingle with those of mean estate without displaying any feelings of pride and ostentation. It is worthy of remark, that there are generally more Abigails than Nabals, and if they are invited to co-operate in any good measure can always do so with the desired effect.

The following Report, published in the *Leamington Courier* of May 16, 1829, will give the reader some idea of the character of these Rural Fetes:—

“SOUTHAM ANNUAL FESTIVAL.

“THE MEMBERS OF THE SOUTHAM SELF-SUPPORTING DISPENSARY, assembled on Wednesday the 13th instant, to spend the surplus funds accumulated by the Institution during the past year.—According to annual custom, this scene of rural festivity occurred.

in a field situate at the back of Mr. Smith's house, where was placed a May-pole about 50 feet in height, surmounted by the device of an Imperial Crown, and decorated with ribbons, comprising all the colours of the rainbow; garlands, woven with great taste and contributed by the ladies of the town and neighbourhood, being tastefully suspended from it under the able direction of an appointed manager.

“The extremity of the Green, which was appropriated to the use of the ladies, was tastefully decorated with wreaths of laurel, oak, flowers, and garlands; and a temporary scaffolding was erected in nearly an opposite direction, for the accommodation of the Military Brass Band, from Leamington, which played some lively and popular airs at intervals during the evening, thereby contributing very much to the pleasing effect of the scene. In front of the tent, among other placards containing appropriate mottos, was suspended a board, on which were inscribed the following lines, that are said to have emanated from the pen of Dr. Parr:—

View, Ladies, here the vernal wreath,
 On every chaplet gently breathe;
 For rural hands the garland wove,
 From the choice flowers of many a grove;
 A Virgin band those garlands sends
 To you, as rural Beauty's friends.

Lo, they deck our May-day Queen,
 As we dance upon the green;
 On the May-pole high they swing,
 While around we gaily sing.

Fair Ladies they who view the wreath,
 And gently on each chaplet breathe ;
 Skilful the hands which garlands wove,
 From the choice flowers of many a grove ;
 Lovely the virgin band that sends
 Garlands like these to Beauty's friends.

“Several rustic couples repaired to the Green at three o'clock in the afternoon, and about four the Free Members to the Dispensary proceeded to the Craven Arms, where they partook of an abundance of good old English fare, consisting of beef and pudding, and a quart of ale each man.* The wives and children of the Members about the same hour partook of a grateful repast, consisting of tea and cake, &c. under the tent, where were assembled :—

———— a happy group
 Of merry faces, and of joyous hearts.

“At five o'clock the Members returned again to the Green, which about that time was thronged by the principal inhabitants of the town and surrounding villages. A scene then occurred which forcibly recalled to our recollection the lines of Goldsmith, in his beautiful poem of the *Deserted Village* :—

How often have I bless'd the coming day,
 When toil remitting lent its turn to play,
 And all the village train from labour free,
 Led up their sports beneath the spreading tree!
 While many a pastime circled in the shade,
 The young contending as the old surveyed ;

* Tea is now substituted.

And many a gambol frolick'd o'er the ground,
 And sleights of art and feats of strength went round ;
 And still, as each repeated pleasure tir'd,
 Succeeding sports the mirthful band inspir'd.
 The dancing pair that simply sought renown,
 By holding out to tire each other down ;
 The swain mistrustless of his smutted face,
 While secret laughter tittered round the place ;
 The bashful virgin's side-long looks of love ;
 The matron's glance that would those looks reprove.

“Dancing was continued with unremitting activity till

Twilight's soft dews stole o'er the village green,
 With magic tints to harmonize the scene.

“The evening's amusements were concluded by the company forming themselves into a large circle, and the whole party enthusiastically singing in full chorus the National Anthem of *God save the King*.—We have great pleasure in adding that the Free Members returned to their homes in the greatest decorum ; without evincing any of those imprudent and intemperate acts which are too frequently apt to occur when fathers of families do not consider their wives and children as primary objects of attention. The scene we witnessed on this occasion speaks volumes in favour of the Self-supporting Dispensary system.”

Hints, &c. for the Management of Fêtes.

If any of the Committees of other Self-supporting Dispensaries should be disposed to imitate the Rural

Festivals at Southam, the Author recommends them to attend to the following hints and observations:—

Committees should first secure a lawn, or enclosed field, so that intruders may be kept out.

They should divide the labour of its preparation amongst as many of the respectable inhabitants of the town as possible; and, supposing for instance, 24 garlands are required for the decoration of the May-pole, each lady who contributes one garland, should have the privilege of introducing six persons into the field, of that class of society ranking a little above the Free Members,—by which means they become parties to an amusement with a class a higher grade than themselves.

Each of the elderly ladies, who preside at the tea tables, should be allowed to introduce four others.

The men, who take the tickets at the gate, should have four or six to dispose of amongst their immediate friends.

By such means, a wide-spread interest in the Holiday is created, and kept up year by year.

Rivalry in expensive garlands should be discouraged, as well as gaudy or showy attire;—cleanliness of person, and simplicity of dress being far more desirable and praiseworthy.

The Band should be large, so as to be capable of being divided into two or more parts, as circumstances may require; many preferring Quadrilles to Country Dances;—and, it is surprising to observe, the delight which the older labourers and their wives evince

at witnessing the former; nevertheless they should neither be allowed to occupy too much time, or space of ground. The Author has known two sets, consisting of 30 couples each, engaged in Country Dances, and four sets of Quadrilles, dancing at the same time.

During tea, the Author has generally employed the boys, who occupy some garden ground adjoining the Field, to sing the following songs, viz., "God save the King," or "Queen;"—"Rule Britannia;"—"A Man's a Man for a' that;"—"In the Cottage where we dwell, we have led a peaceful life;" together with many other equally enlivening, patriotic, and appropriate. There should be a pole for the boys to play at giant strides—two or three cat-gallows provided—a cannon ball for them to throw—tilting and leaping poles provided, so that the ruder boys may find full exercise and amusement in another part of the field, and be separated from the dancers.

The plan of training boys, in connection with the use of the Bible, as a book of reference, for direction in their duties; and, also, in the art of Singing together, will form the subject of another Memorandum.*

To return, however, to the proposed Fetes:—Do not fix them at regular and stated times, because the mere pleasure-hunters would, in that case, form small exclusive parties, and must, therefore, be sometimes baffled in a scheme which would greatly tend to mar

* Some account of an Allotment of Land for Boys, is published in "The Labourer's Friend's Magazine."

the main object of the day. By such means the Holiday will be more strictly confined to those for whose enjoyment it was more particularly established.

No *liquors* or *spirits* should be brought to the field; but such an allowance of good fresh beer, with bread and cheese, permitted, "as will do a man good;" for, as many of the labourers cannot dance, but derive their chief enjoyment in seeing their families around them happy, their further personal gratification should in moderation be attended to.

The amusements of Single Stick, Leaping Bars, Giants' Striding Poles, and Climbing Poles, may be allowed; but the use of Boxing Gloves, or any game likely to have a tendency to bring persons into collision, are not permitted.

Copy of the Agreement that should be made with the
MASTERS OF BANDS.

"A. B. promises to attend with a Band of Twelve Performers, on the — day of May, at two o'clock, p.m.; and to bring such instruments with him, as will enable the Managers of the Fete to divide the Musicians into three or four separate Bands, as circumstances may require; taking care that at no period of the Fete there shall be less than two sets playing at the same time. A. B. further agrees that

the performers shall find their own refreshments (excepting tea), and also assist in preserving order and regularity, should their services for that purpose be required. For these services, A. B. agrees to receive the sum of Six Guineas in full satisfaction for the same; and, in case of unfavourable weather rendering it necessary to postpone the Fete to the following day, A. B. consents to receive Nine Guineas as a compensation for the two days' attendance.*

* This precautionary stipulation will be found indispensably necessary in all engagements of this kind, in order to avoid the enormous expenses that would otherwise be incurred.

APPENDIX, *No.* 4.

In the second Diagram I propose to lay down a Chart of the Patriarchs, from the Call of Abraham to the Birth of Christ. In my researches upon this subject, I find the different chronologies at variance with each other, particularly the Samaritan and the Septuagint, some of our most eminent theologians attaching themselves to the one, and some to the other; but notwithstanding it appears impracticable to reconcile them, it should still be attempted. I shall, therefore, adhere to the authorized version of the Bible, as published by the Society for Promoting Christian Knowledge; but here again another difficulty presents itself to the mind, inasmuch as the marginal chronology entirely disagrees with the text. This, however, I have endeavoured to rectify by transcribing the dates of the principal events from the Bible itself. I, therefore, respectfully submit the following arrangement, containing, as it does, the

exact times and dates; and which, upon investigation, will be found to differ from any other which I have met with. To my mind, it appears to place the inspired record in a clear and undeniable point of view. My time will not at present allow me to illustrate the subject further, namely, by taking a comparative view of the Samaritan and Septuagint texts, by which means the Author thinks he could readily and satisfactorily shew to the theological student, who had leisure, a mode of representing all three, at one view, and in lines, ranged in such a manner as would clearly point out which of them had been falsified. For instance, they all agree with regard to some fixed points of time, which being placed in parallel lines, readily furnishes us with collateral circumstances, and thereby enables us to fill up some dates which the *main* genealogy has not done. The ages of "the Sons of God," in the Hebrew text, differ from the ages of the "Angels," in the Septuagint; and this may, probably, arise from the antediluvian Patriarchs not being considered as "Angels," till such time as they were prepared to enter on the spiritual duties of their Church. This will naturally enough account for the favour with which the Sanhedrim received the version of the Septuagint, inasmuch as it was calculated to exalt the Priesthood from the mere *natural* begetting understood in the Hebrew text—an idea, which, if once acted upon, would throw out of all proportion the time of the Deluge.

A Chronological Table of Messiah's Line, from the Creation of Adam to the time of David.

| <i>Genesis.</i> | <i>In the words of Scripture.</i> | | | <i>A. M.</i> |
|-----------------|--|-----|--|--------------|
| v. 3. | " And Adam lived | 130 | years, and begat a Son, and called his name Seth. | 190 |
| 6. | " And Seth lived | 105 | years, and begat Enos. | 235 |
| 9. | " And Enos lived | 90 | years, and begat Cainan. | 325 |
| 12. | " And Cainan lived | 70 | years, and begat Mahalaleel. | 395 |
| 15. | " And Mahalaleel lived | 65 | years, and begat Jared. | 460 |
| 18. | " And Jared lived | 162 | years, and begat Enoch. | 622 |
| 21. | " And Enoch lived | 65 | years, and begat Methuselah. | 687 |
| 25. | " And Methuselah lived | 187 | years, and begat Lamech. | 874 |
| 28. | " And Lamech lived | 182 | years, and begat Noah. | 1056 |
| 32. | " And Noah was | 500 | years old, and begat Shem, Ham and Japheth. | 1556 |
| xi. 10. | " Shem was | 100 | years old, and begat Arphaxad two years after the Flood. | 1656 |
| 12. | " And Arphaxad lived | 35 | years, and begat Salah. | 1691 |
| 14. | " And Salah lived | 30 | years, and begat <i>Heber</i> . | 1721 |
| 16. | " And <i>Heber</i> lived | 34 | years, and begat Peleg. | 1755 |
| 18. | " And Peleg lived | 30 | years, and begat Reu. | 1785 |
| 20. | " And Reu lived | 32 | years, and begat Serug. | 1817 |
| 22. | " And Serug lived | 30 | years, and begat Nahor. | 1847 |
| 24. | " And Nahor lived | 29 | years, and begat Terah. | 1876 |
| 26. | " And Terah lived | 70 | years, and begat Abram, Nahor and Haran. | 1946 |
| xxi. 5. | " And Abraham was | 100 | years old, when his Son Isaac was born. | 2046 |
| xxv. 26. | " And Isaac was (threescore) | 60 | years old, when Rebekah bare Esau and Jacob. | 2106 |
| xlviii. 9. | " And Jacob was | 130 | years old, when he stood before Pharaoh. | 2236 |
| <i>Exodus.</i> | | | | |
| xii. 40. | " And the sojourning was | 430 | years, of the Children of Israel in Egypt. | 2666 |
| <i>Acts.</i> | | | | |
| xiii. 18. | " And about the space of | 40 | years, suffered he their manners in the wilderness. | 2706 |
| 20. | " He gave them Judges for | 450 | years, and after that God gave them | 3150 |
| 21. | " Saul by the space of | 40 | years, and after he had raised Da- | 3140 |
| 22, 23. | " vid to be their King. | 40 | years; of whom he said, I have found David the Son of | 3180 |
| | " Jesse a man after mine own heart, which shall fulfil all my will. Of this man's seed | | | |
| | " hath God according to his promise, raised unto Israel a Saviour—Jesus." | | | |

APPENDIX, *No.* 5.

The proposed Map to be given under this head will appear in a future Number.

APPENDIX, *No.* 6.

The science of Government is merely a science of combinations, applications, and exceptions, according to times, places, and circumstances; and he, who wishes to be faithful to the supreme governing power of the universe, will do well to be faithful in the use of the talents with which he is endowed, by being careful to reduce to order and system, that little band of adherents with whose welfare he may be entrusted. The following Classification of the Muscles or Moving Powers of the Body Corporate is respectfully submitted to the consideration of those who are aware that our's is a God of Discipline and Order. The Author has found it eminently useful in his arrangement of plans for the improvement of the condition of those to whom it more particularly refers.

Practical Application of which,
CHIAL DISPENSARIES,
 ass of Poor prevented from
 ate Paupers separated from the

| | |
|--|---|
| | EXCEPTIONS. |
| <p>LAND. <i>ew Friendly Societies.</i> <i>-Supporting Dispens.</i></p> | <p>County Hospi- tals for ex- treme surgi- cal cases.</p> <p>Mad Houses.</p> |
| <p><i>Charities.</i> <i>Dispensar.</i> <i>en, daily,</i> <i>vate Charity.</i></p> <p>to re- but the <i>Poor Laws</i> onsume ntended <i>Workhouses</i></p> | <p>Infirmaries and Dispensaries for specific purposes, as curing defor- mity, diseases of the eye, &c.</p> <hr/> <p>STEPS TO POVERTY, MISERY, AND CRIME.</p> |
| <p>rying mere girls, to ment and lodging.</p> <p>nd losing it before and importance.</p> <p>ney is expended during es, than would secure in their old age.</p> <p>cal Combiners, who have collected and st purposes sufficient to provide their t all the expences of sickness and old</p> <p>Reports.</p> | <p><i>Bridewells,</i></p> <p><i>Gaols, &c.</i></p> |

RULES OF HARBURY SICK CLUB.

The object of this Society is to make provision for the Members thereof, during any period of sickness not exceeding the time hereinafter mentioned. The means are derived from the contributions of the ordinary Members and donors. The management will be in the hands of Mr. H. L. Smith, of Southam, assisted by two collectors.

1.—The Members shall hold a meeting annually (at some place to be appointed by the collectors), when the business shall proceed in the following manner:—The treasurer, or some one for him, shall read over the rules, call over the list of members, produce his account, and having made such payments as may be required, the balance in hand, and the share of that balance to each member, shall be paid over to the standing fund till the same amounts to one pound for each member; then the surplus shall be equally divided amongst them. They shall then proceed to elect officers for the ensuing year, namely, the collectors and treasurer. When the standing fund amounts to one pound for each member, the sick-pay shall be allowed for six months; and if this sinks the fund below one pound each, it shall be made up by an equal payment at the annual meeting.

2.—When a member of this society shall fall sick, or meet with an accident, disabling him from work, on the third day of his being so disabled, he shall make one of the collectors acquainted with his case,

who (except in case of an infectious disease) shall visit him as soon as may be, and take with him two members who are near house-dwellers to the sick member, and upon their being satisfied of his inability to work, two of them shall make an order on the treasurer for his weekly pay. The collector (at least once a week) shall visit the sick member, and, with the concurrence of two members, make an order on the treasurer for his weekly payments.

3.—Each member subscribing threepence per week shall be entitled to receive six shillings per week, when disabled from work by accident or sickness, which shall not exceed three pounds twelve shillings during the year, until there is a standing fund of one pound for each member, when the sick pay is permitted to extend to seven pounds four shillings in the year, if his continued or repeated illness requires it.

4.—Whoever neglects to make his payments to the collector beyond the third night after the regular time of payment, shall forfeit twopence; and if he neglect to make it beyond the seventh night, shall forfeit sixpence; and if he neglect to make his payments for a month, he shall not be entitled to the benefit of this society.

5.—The collector shall pay all money received on account of this society into the hands of the treasurer within fourteen days after he receives it, or in failure of so doing he shall forfeit two shillings and sixpence. The treasurer shall provide a book wherein he shall set down all sums of money received and paid on

account of this society. In case of any dispute arising between the officers of this society and any of its members, reference shall be made to the Justices of the Peace, pursuant to 10 George 4th, chap 56, s. 27, 28.

6.—On the death of a member, one shilling shall be subscribed by each of the members towards his funeral expenses; and if a member's wife dies, sixpence shall be paid by each member to the collector, and given by him to the survivor; and if these sums respectively do not make up two pounds ten shillings in the former case, and one pound ten shillings in the latter, what is wanting of these sums shall be taken from the fund.

OBSERVATION 1.—There should be as many Alfred Clubs as possible established in each parish; each one having its members nearly similar to each other *in every circumstance and condition of life*, and each member should be *personally acquainted* with each brother or sister of his own club—and enter into that club where he is likely to meet most members *like minded* with him or herself,—which the annual *solution* and *re-formation* of the society would permit him to do without offence to the society he left.

They should be kept, in the first instance, to the single simple purpose of providing each other with an income in sickness, and which should never exceed two-thirds of their earnings in health: afterwards

there should be 'one general club to give an annuity in old age.

When all the working inhabitants of a parish or town are thoroughly engaged in these societies, as well as *Clothing Clubs, Shoe Clubs, Coal Clubs, Self-supporting Dispensaries, or Medical Clubs—Lord's Day Observance Societies, and Dispensary Festivals, &c.*—it would contribute very much to the embellishment of our country towns and villages,—*making a Paradise of old England*,—if the managers or other persons subscribing as a guarantee for the stability of the club, were to apply their share of the annual dividend to the improvement of the parish in which they reside, instead of putting it into their own pockets again, as they would have a right to do,—for no man in these clubs should assume the rank of a merely honorary subscriber.

They might then expect the labouring people would feel some interest, and take some share and part in preserving these local embellishments. These decorations should always be of a public character; for instance, how many springs at a small cost might be converted into baths and fountains? Stiles into gates? Footpaths raised out of the dirt? or a band of musical instruments purchased and given into suitable care, for the use of such of the tuneful youths who might associate to learn to play upon them.

By these means, some spirit, life, and good feeling would be instilled into and encouraged to abide with

us, despite the Mammons and Molochs that haunt and infest society—who would probably smell their way to the “Guardians’ committee room” as naturally as bats and goblins do to dark and cheerless places.

OBSERVATION 2.—That class of persons who have generally been called honorary subscribers, should be incorporated with ordinary and undistinguished contributors, because each one should have an equal vote in the management of the club; and no love of power, influence, and rule, flattered and encouraged, but that which had the real good of neighbour for its base and foundation. Thus progressive lessons of natural, social, and political rights, would be taught and infused into the multitude, who are now confounding the three, and claiming to exercise the last, whilst they refuse, or are prevented, for want of good arrangements, from exercising the first and second.

OBSERVATION 3.—Threepence per week is a larger sum than is really necessary, and may when the fund amounts to one pound for each member, be safely reduced to twopence; indeed twopence from the beginning will be sufficient, if the affluent neighbours will provide a guarantee fund.

Not being assisted at Harbury by any guarantee fund, we are working our way by our own threepences,—to the security and safety of having one pound each in store.

For instance, from the twenty members of which it consists, we have, in twelve months, a surplus of seven pounds, eleven shillings, and sixpence; and we

have eighteen weeks' payment, at six shillings per week,—nine of which were on behalf of a young person who was unwell at the time he entered, and who was admitted from a genuine feeling of charity towards him, which may be generally calculated upon from persons of this rank, when they feel that they are secure of their own incomes in sickness. Men thus become free and even generous,—(they voted one man five shillings gratuitously)—they become incited to nobler exertion in the Missionary and Slave Abolition cause, as they become emancipated from the dominion of parish authorities and district guardians, the seduction of beer-houses, and the depravity of electioneering agents.

OBSERVATION 4.—By keeping the clubs small and numerous, and under different managers, the temptation to abuse the power of influence will be kept down. In very small clubs, there is no occasion to delegate the dangerous condition of rank and power to a committee.

In large clubs, where there are several hundred members, they cease to feel an interest in its conduct, provided their selfish views are satisfied, and they are easily made subservient to other interests.

In small clubs, the entire body see the motive and principle of each rule and regulation, and the cause for their derivation,—they are, in fact, all committeemen,—and will act better and more unanimously with one acknowledged head, than by delegating their power to other persons, as a united and happy

family can enjoy with their father a day of relaxation and leisure, so they can enter into all his plans of thrift and economy: and (the members of) a small club will enjoy their annual festivity all the more for partaking of it with their wives and children at the annual "*Dispensary Holidays*,"—where they will recognize in the *Managers of the various Clubs*, a class of persons comparatively rich, but who only consider that talent and all others as given to them by the *Great and unseen Power* to use for a short time for the benefit of those who are without these talents of money and leisure.

OBSERVATION 5.—The best time for receiving the collection is the first day of the week. The churches at Corinth and Galatia were on that day commanded to lay in store, every one of them, as God had prospered him. At present, we are obliged to have a definite payment, for we are too selfish, in a general way, to have the power left us of contributing to the ability with which we have been blessed. If we would divide our prosperity more fairly, there would be no occasion for clubs at all.

OBSERVATION 6.—I conclude with one observation to the managers and promoters of these clubs, or other societies, viz. that there can be no order, harmony, and unity in the world that will be permanent, unless it is *based on Divine precepts of government*. That sickness and gladness both open the hearts of mankind—that it is by the heart alone, and scarcely by the understanding at any time, that you can hope

to introduce anything into their lives of peace and good will.

That this introduction to goodness and peace will be effected by slow degress only, and in small masses of men at a time,—that the degree of good, will depend on the governor and the manner of governing,—that these clubs ought not to be made, theatres for the gratification of pride and ambition, or of covetousness, or selfishness. There must be as complete a negation of *self* as possible. The members will imitate the manager, and it will depend upon him whether there shall be peace and union, death and misery, division and disunion in the little world of cares and pleasures, to which he is appointed steward.

If the welfare of a nation depends upon the happiness which it enjoys within itself, and the respect with which it inspires other countries,—surely the following resolution is a panegyric which requires no further eloquence to convince mankind that the English labourers are the most religious and grateful of any class, for every little office of kindness done to them. The spirit of such a resolution, carried out in every village in the kingdom, would remove from us all danger of internal tumult!

RELIGIOUS FEELING OF THE LABOUR- ING POPULATION.

“At the general meeting of the Harbury ‘Alfred

Friendly Society,' consisting exclusively of ordinary members, nine-tenths of whom are agricultural day-labourers, and the majority having allotments of land, it was resolved unanimously—That, taking into consideration the long-continued good health the members have enjoyed for the past year, enabling them to divide and return nearly the whole of the subscriptions amongst themselves, as the interest allowed by the Savings' Banks on the accumulated Fund has been sufficient to meet their payments, they desire to return thanks to Almighty God for the good health they have enjoyed; and that this wish be conveyed to the clergyman by the collectors and stewards of the club. It was further resolved, that they gratefully acknowledge the usefulness of the arrangements by which they have been thus upheld; and also to express their determination to live in obedience to the constituted authorities and magistrates of the country; and earnestly recommend the labourers generally to associate themselves in the same manner, that order, unity, and fellowship, and Christian co-operation, may be more and more extensively embraced; and their only regret is, that all others are not persuaded and enabled to adopt the same principles, and that they have so long been prevented from doing so themselves, as experience convinces them that the wisdom which teaches men to provide for 'their own household,' and to fulfil the law of Christ, 'by bearing each other's burdens,' is of Divine origin.—Signed on behalf of the club by the stewards.—Two

clubs at Southam have adopted similar resolutions, and others in the neighbourhood are likely to follow the loyal and constitutional example set them at Harbury."—*Labourer's Friend Magazine*, July, 1839.

The profits arising from the sale of this publication will be applied to the benefit of the Infirmary at Southam, for Curing Diseases of the Eye and Ear. —the economy and usefulness of which will be understood by contrasting the following Report with that of other public Charities :—

At the Annual Meeting of 1828, it was resolved, that the Circular for the ensuing Annual Meetings, should contain the number of Patients Admitted and Cured in each Year from the commencement of the Institution.

| Patients attended in Lodgings, before the erection of the Institution, to the 1st of June, 1818, at Mr. Smith's own expence. | | Cured. Relieved. | |
|--|------|------------------|------|
| | 31 | 136 | 116 |
| Patients between the 1st of June 1818 and 1819 | 274 | | |
| Ditto , , , 1819 and 1820 | 285 | 111 | 122 |
| Ditto , , , 1820 and 1821 | 276 | 147 | 106 |
| Ditto , , , 1821 and 1822 | 395 | 254 | 109 |
| Ditto , , , 1822 and 1823 | 352 | 225 | 101 |
| Ditto , , , 1823 and 1824 | 276 | 115 | 135 |
| Ditto , , , 1824 and 1825 | 263 | 140 | 105 |
| Ditto , , , 1825 and 1826 | 294 | 170 | 76 |
| Ditto , , , 1826 and 1827 | 274 | 184 | 50 |
| Ditto , , , 1827 and 1828 | 331 | 190 | 68 |
| Ditto , , , 1828 and 1829 | 309 | 176 | 64 |
| Ditto , , , 1829 and 1830 | 263 | 168 | 70 |
| Ditto , , , 1830 and 1831 | 295 | 184 | 90 |
| Ditto , , , 1831 and 1832 | 311 | 193 | 96 |
| Ditto , , , 1832 and 1833 | 305 | 187 | 110 |
| Ditto , , , 1833 and 1834 | 324 | 196 | 188 |
| Ditto , , , 1834 and 1835 | 318 | 234 | 50 |
| Ditto , , , 1835 and 1836 | 320 | 240 | 54 |
| Ditto , , , 1836 and 1837 | 263 | 210 | 47 |
| Ditto , , , 1837 and 1838 | 281 | 196 | 67 |
| Ditto , , , 1838 and 1839 | 342 | 209 | 104 |
| Ditto , , , 1839 and 1840 | 308 | 217 | 80 |
| Ditto , , , 1840 and 1841 | 291 | 207 | 84 |
| | 7001 | 4289 | 2092 |

The difference between the number Cured and Relieved, and the Total number admitted each Year, arises from—Patients either not relieved,—absenting themselves,—three have died,—and various other causes always operating amongst the lower classes, many of whom apply from great distances.

The Expenses of the Institution have averaged £126. per annum; or about 8s. 4d. for each Patient; which includes Rent, Wages and Board for Matron and Servant, Washing for Patients, Drugs, Spectacles, extra Nursing, Printing, Stationary, Pew at Church, Insurance on Furniture, and all other Expenses whatever.

THOS. SAMUEL WRIGHT,

Hon. Secretary.

Southam, June, 1842.

J. J. Hadley, Printer, Journal Office, Cheltenham.



