



TEMPLE OF GYA.

INDIA'S CRIES
TO
BRITISH HUMANITY,

RELATIVE TO
INFANTICIDE, BRITISH CONNECTION WITH IDOLATRY,
GHAUT MURDERS, SUTTEE, SLAVERY, AND
COLONIZATION IN INDIA;

TO WHICH ARE ADDED,
HUMANE HINTS

FOR THE
MELIORATION OF THE STATE OF SOCIETY

IN
BRITISH INDIA.

By **JAMES PEGGS,**
LATE MISSIONARY AT CUTTACK, ORISSA.

Third Edition, revised and enlarged.
WITH A BOOK ON COLONIZATION IN INDIA.

"It was painful to me to think, how few relics, if the English were now expelled from India, would be left, of their religion, their power, or their civil and military magnificence. Still little, very little, is done, in comparison with all which is to do."—*Heber.*

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P R E F A C E

TO THE SECOND EDITION.

THE Author, during his residence in India, having witnessed the horrid rite of burning a widow with the body of her deceased husband,—the miseries of pilgrimage to the great Temple of Juggernaut in Orissa (the celebrity of which is increased by British regulation and support),—the exposure of the sick and the dead on the banks of the Ganges,—and other cruelties of Hindoism, has, since his return to his native country, in 1826, laboured to diffuse information respecting these things, and to urge the propriety and facility of their suppression. In prosecution of this object, he has published two editions of a pamphlet entitled, “*The Suttees’ Cry to Britain;*”* two editions of “*Pilgrim Tax in India;*” an edition of “*Ghaut Murders in India;*” and a small edition of “*Infanticide in India.*”—The principal part of these pamphlets have been put in circulation. Through the liberal exertions of numerous friends, a considerable number have been circulated gratuitously in this country, and also in the different Presidencies of India, among the various Functionaries of Government. To shew the propriety of these exertions, and to encourage similar and extended efforts, the Author (though with much hesitation) is induced to refer, to an extract of a letter from the private Secretary of the Governor General of India, Lord W. Bentinck, in Dec. 1828, acknowledging the receipt of the Suttee and Pilgrim Tax Pamphlets, which had been forwarded to his Lordship.—“I am directed to acknowledge the receipt of your letter to the Governor General, dated the 7th of April last. His Lordship desires me, at the same time, to present his best thanks for the copies of your Pamphlets which accompanied it; and to assure you, that the one on the Suttee question relates to a subject which has engaged his particular attention.” In perfect accordance with these sentiments is the following notice, which, says a correspondent in India, in March, 1829, appears daily in the papers:—“The Governor General invites

* The Coventry Society for the abolition of Human Sacrifices in India, has published an abridgement of this pamphlet, entitled, “*A Voice from India.*”

the communication of all suggestions tending to promote any branch of national industry; to improve the commercial intercourse by land or water; to amend the defects in the existing establishments; to encourage the diffusion of education and useful knowledge; and to advance the general prosperity and happiness of the British empire in India." Surely a brighter day has dawned on the East.

To this edition is added—'The present state of Infanticide and Slavery in British India.' Upon these subjects but little correct information appears to be possessed. A very general impression prevails that Infanticide is abolished; and a late celebrated writer on India has stated—"No slavery legally exists in the British territories at this moment;" with what surprise will the reader hear, that there are two volumes of Parliamentary Papers on Infanticide, and that a voluminous collection of Papers, of nearly 1,000 folio pages, on Slavery in India, were "ordered to be printed by the Hon. House of Commons, Mar. 12, 1828."—From these valuable documents full and accurate information may be procured.

For the Parliamentary Papers on the Burning of Hindoo Widows, Infanticide, the Temple of Juggernaut, and Slavery in India, the Author is under the highest obligation to T. F. Buxton, Esq., M. P., and to W. Smith, Esq., M. P. If this volume contain information of a nature calculated to promote the welfare of British India, it is chiefly to be attributed to the important materials supplied by these valuable Papers. The Author's labour, in a considerable part of the work, has been little more than selection and arrangement; and, without such important materials, he should never have presumed to publish upon the different topics discussed in these pages. The necessity of circulating information respecting the state of India, for the purpose of promoting the abolition of the cruelties of heathenism, appears evident. "Shall superstition be suffered to issue her decrees, from year to year, and from age to age, against the lives of poor defenceless and disconsolate widows [and, it may be added, of female infants, pilgrims, and the sick exposed by the Ganges],—hundreds of whom are annually sacrificed to its relentless cruelty, and yet no voice be lifted up on their behalf? Then where are human sympathies? and what are nature's claims? But no:—humanity can refrain no longer. A cry has at length been raised for the daughters of sorrow on the plains of India. It has reached the British Isle, and reverberated from her shores: it has sounded in the ears of her Legislature:—it is heard in the midst of our city:—it is a loud and bitter cry!"

It is hoped that this revised, uniform, and enlarged edition, of the various piercing plaints of India to British humanity, will be encouraged by a humane and liberal public. The infatuated Sutte, — the murdered female Infant, — the perishing Pilgrim (allured to the shrines of Idolatry, rendered more celebrated by British connection and support), — the sick exposed by the Ganges, — and the degraded Slave, present their cry to Britain; and shall not that cry be heard and reiterated, from “Dan to Beersheba,” till the Senate and the Throne hear, and feel, and redress their wrongs? — “The continued sanction of these enormities is *one of those national delinquencies, which press like an incubus, with intolerable weight, on the prosperity and stability of our country; while it opposes an almost insurmountable barrier to the free progress of the Gospel.*” (Mis. Reg. Aug. 1829.) The proceeds of the editions of those parts of the volume which have been published in Pamphlets, have been devoted to gratuitous circulation and missionary exertions in India. The profits of this edition are to be devoted to liquidate the debt, on the Sabbath-school Rooms belonging to the Author’s friends in Coventry. It is a source of the highest gratification to him, still to labour for the welfare of the millions of India; and the promotion of this great object, in connection with those of a local nature in Britain, is peculiarly grateful to the writer’s feelings. With great diffidence, and humble dependance on Divine Providence, this work is sent forth into the world. May “the Father of the fatherless, and the Judge of the widow,” even “God in his holy habitation,” incline those who hold in their hands the destinies of India, to regard “*India’s Cries to British Humanity;*” and thus bring upon themselves “the blessing of them that were ready to perish, and cause the widow’s heart to sing for joy.”

Coventry,
Feb. 15, 1830.

ADVERTISEMENT TO THE THIRD EDITION.

As the present period is eventful for India, and many beneficial changes are anticipated in its administration, the Author trusts that the re-publication of this volume may direct attention to the evils of which it treats. He has been encouraged to undertake this edition, by the public spirit of some Gentlemen in the Staffordshire Potteries; one engaging to procure him forty subscribers; a second subscribing for twenty copies; a third for fifty, and a fourth for one hundred and fifty. To this edition a book is added on Colonization in India, a subject of great interest, viewed in connection with the civilization and evangelization of British India. Every part of the work has been carefully revised, and additional information given, particularly on the subject of British connection with Hindoo Idolatry; the successful measures pursued for the suppression of the Suttee, and its probable prevalence at the present period; and the nature and extent of Slavery in the East. The profits of this edition, as of the former, are devoted to a benevolent object in this city. The Hindoos say, "It is the duty of a king, to pursue every object till it be accomplished." The recent abolition of the Suttee should encourage the friends of India, not to relax their efforts till every inhuman custom is "buried 'midst the wreck of things that were;" and as a modern writer observes,—“ In effecting these desirable movements, dare much;—dare whatever your own good sense suggests,—whatever the common sense of mankind will approve. Doubt not of success;—success is fond of a confident suitor. In their admiration of your promptitude and boldness, men will forget to murmur, or, at least, fear to oppose you.”

*Coventry,
Gosford Terrace,
Dec. 10, 1832.*

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“This interesting Pamphlet is every way deserving of serious perusal and extensive circulation.”—*Chris. Guardian, June.*

“To this Publication, we solicit the attention of such readers as desire to make themselves acquainted with the farther details of this important question” (the Suttee).—*Orient. Her. May, 1829.*

“Mr. Peggs's Appeal is forcible, but dispassionate; and we hope that, in behalf of the widows in India, he will not plead in vain.”—*Imp. Mag. July, 1827, and May, 1828.*

“A valuable collection of papers.”—*Evan. Mag. Aug. 1828.*

“The able Pamphlet before us contains much information, collected from the most authentic sources.”—*Wes. Mag. June, 1827.*

“This excellent Pamphlet is evidently the result of much labour and research.”—*Bap. Mag. June, 1827.*

See also “Congregat. Mag.” Jan. 1828.—“Missionary Reg.,” “Asiatic Journal,” “Sailors” “Part. Bap. Mag.,” “Gen. Bap. Repos.,” 1827.—“The World Paper,” April, 1829.

BRITISH CONNECTION WITH IDOLATRY IN INDIA.—“We earnestly recommend the perusal of these facts and observations to the consideration of the Christian public.”—*Eclac. Rev. March, 1828.*

“The Pilgrim Tax levied by the Indian Government on idolaters going on pilgrimages, whatever was its design, has had the acknowledged effect of sanctioning and legalizing this destructive and wicked superstition. The Rev. J. Peggs, late a Missionary near the Temple of Juggernaut, has recently published a Pamphlet, in which he has collected abundant testimony to the duty, facility, and advantages of the entire and immediate abandonment of this pernicious system.”—*Mis. Reg. Feb.*

“This Pamphlet relates to a subject which appears to have received a very inadequate share of public attention, and with the details of which, we suspect, many of the best informed and most influential members of society are very imperfectly acquainted. We cordially recommend it to the attention of our readers.”—*Bap. Miscellany, Oct.*

“Great credit is due to the excellent Author of these two Pamphlets [the Suttees' Cry and Pilgrim Tax], for the pains which he has taken in collecting information concerning some of the most cruel and destructive superstitions of India, and in presenting it to the British public in a cheap form. We know of no publications in the English language, which, in so small a compass, contain so much information on these subjects, so interesting to every friend of humanity and religion.”—*Wes. Mag. May.*

“We believe that the Pamphlet before us, is the only exposure of the system which has found its way through the press to the English public. We hope it will be widely circulated, and followed by others, in increasing numbers, until the evil is at an end, and the disgrace wiped away.”—*Month. Rep. Dec. 1829.*

“Indeed it is no secret that Mr. P. has addressed the public in a very able work on this subject.” J. Poynder, Esq.—*Dis. Jour. Oct. 1830. p. 100.*

See also “Congregat. Magazine,” Jan. and Feb.—“Bap. Magazine,” “Gen. Bap. Repository,” “The World,” April, 1828.

GHAT MURDERS AND INFANTICIDE PAMPHLETS.—See “Bap. Mag.” April, 1829. “Imp. Mag.” “Gen. Bap. Rep.” 1829.—“Ori. Quar. Rev.” Jan. 1830.

“INDIA’S CRIES TO BRITISH HUMANITY.—“We believe Mr. Peggs is actuated by sincere and philanthropical motives in putting forth this publication, and that his experience has afforded him many opportunities of witnessing the practices which he condemns, in their most odious and repulsive forms.”—*Asi. Jour. March, 1829; Oct. 1830.*

“The perusal of this work, which has been some time before the public, has afforded us very considerable pleasure and instruction. Mr. Peggs’s meritorious exertions, in drawing the attention of the British Government of this country to the horrid and inhuman practices prevailing in India, under the cloak of religious sanction, deserve great praise.”—*East India Mag. March, 1832.*

“Mr. Peggs’s volume, especially in its enlarged form, is an admirable book of reference on the most prominent miseries of India, and a loud call upon the people of England to combine their efforts to obtain a complete extinction of those enormities.”—*Wes. Meth. Mag. April, 1830.*

“This volume furnishes on this subject (the abolition of Suttees), and on the several subjects to which its title-page refers, the most accurate and ample information. Mr. Peggs has entitled himself to the thanks of the British public for his reiterated appeals. We beseech our readers to acquaint themselves with his statements, and to let no opportunity be neglected of advancing his benevolent aim.”—*The World, July, 1829.*

“These publications are the fruits of Mr. P.’s observation and reading, and demand attention from all who desire to free their country from the guilt of coniving at the atrocious practices therein exposed.”—*Mis. Reg. March.*

“A very valuable little volume.”—*J. S. Buckingham, Esq.*

“The public are much indebted to Mr. P., for his enlightened and indefatigable labours in the cause of humanity. He has fairly made out his premises, that, *all the murderous customs now practised by the Hindoos, may be abolished with safety and honour to the British Government.* We earnestly entreat our readers to peruse these Tracts. They are altogether resistless in their appeals.”—*Evan. Mag. March, 1829.*

“Those who, like Mr. Peggs, furnish us with a faithful representation of facts on which to ground our efforts for the melioration of the state of the Hindoos, deserve the thanks, not of India alone, but of every friend of humanity in the country which governs India. For the zeal and industry, with which this gentleman has been enabled to lay before the public so large a body of important facts, and for the benevolence with which he has long laboured to redress the miseries of the heathen population of India, his Christian brethren of every denomination, must feel deeply indebted to him. We hope that his exertions will result in success; and that his appeal, to the natural sympathies and benevolent principles of his countrymen, will not be unheard or disregarded.”—*Monthly Rep. Dec. 1829.*

See “Cong.,” March, “Imp. Mag.,” May, 1829.—“Friend’s Mag.,” April, “Imp. Mag.,” June, 1830.—“Bap. Mag.,” Nov. 1831.—“New Meth. Mag.,” May, 1832.

APPENDIX.

HUMANE HINTS

FOR THE

MELIORATION OF THE STATE OF SOCIETY IN BRITISH INDIA.

On the connection that exists between Britain and India, and the consequent duty of the former, to promote the welfare of the superstitious and degraded inhabitants of the East, Lord Teignmouth very justly observes,—“Were the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, to be practised on the banks of the Thames, or even in the remotest part of the British Islands, they would excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of Hindoism, —this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions, in which this system prevails, makes no real difference. It is equally a portion of our Empire; subject to our rule, and contributing largely to our prosperity. May we not still further consider the Natives of Hindostan in the relation of tenants, to whom we are bound by the obligations and duties of landlords? If these circumstances are attentively weighed, they will exhibit a most extraordinary phenomenon. The most enlightened, improved, and (may we not say?) religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a degrading superstition—might it not be very naturally supposed, by those who, in the varying fortunes of nations, acknowledged the hand of a superintending providence, that it had been the design of heaven,—in bringing these vast countries under the dominions of a nation enjoying the purest of all systems of religion,—that their benighted and depraved inhabitants might thus receive the light of Christian truth, and the blessings of a

sound morality? They who might hesitate to accede to this, would readily acknowledge, that it is at least our duty to endeavour, in every way, to promote the well-being and happiness of our Oriental fellow-subjects.*

“As far as cruelty (cruelty of any kind) is tolerated in a state, its pretensions to civilization may be questioned, and its views must be considered proportionably contracted.” The *Quarterly Review* for Jan. 1828, justly observes,—“Superstition, ignorance, and delusion must be dispelled; *new rights and new duties must be inculcated; motives, charities, affections, hitherto unknown, must be imparted*: mountains must be removed, a moral reformation must be wrought in the character of the people of India.” “Must new rights and new duties be inculcated;—motives, charities, and affections, hitherto unknown,” be imparted to the inhabitants of India? Where can they be originated so well as in the mother country, and then assisted and matured by the humane and pious in every part of India? Philanthropic exertions to improve the state of society, would greatly facilitate the progress of Christianity, and enable Britain, with greater ease, to discharge the debt she owes to the eastern part of her empire. The Reports of the Royal Humane Society, instituted in London, 1774, are highly interesting, and display the humanity and magnanimity of the Christian character. The cities of Calcutta and Madras are enrolled among the number of Foreign Humane Societies; but what are these two institutions for the whole of Hindostan? What influence can they exert for the elevation of the native character? A Humane Society, embracing various philanthropic objects, at every principal station, would be highly beneficial. British India needs the efforts of such Societies, to raise the tone of sympathetic and heroic feeling in the preservation of human life. In India “dying men are no more regarded than dying weeds.” What a perfect contrast is formed by the apathy and cruelty of the Hindoos—as seen in suffering a boat full of people to drown, without trying to assist them, in their Pilgrimages, Ghaut Murders, Infanticides,† &c.—and the noble efforts of Britons for the rescue of their fellow creatures from a premature grave.

The following miscellaneous articles, it is hoped, are calculated to promote the welfare of British India. It is a Syrian

* Considerations on communicating to the Natives of India, the knowledge of Christianity. (Hatchard) pp. 92, 93.

† See *Statham's Indian Recollections*, for numerous facts of this character.

proverb, "*A glance is enough for the intelligent.*" The institution of the Royal Humane Society is attributed to Dr. Hawes, of whom it is stated;—"To the persevering efforts of this gentleman, and especially to his disinterested early efforts, the English nation is indebted for the formation of a Society which, whether we reflect on its purposes or success, does honour to our country, and exhibits, most impressively, the power of a single mind to accomplish objects of the most benign character and extensive utility." May the perusal of these pages stimulate some humane and energetic minds to commiserate the miseries of India, and, in connection with the general diffusion of Christianity, promote among its inhabitants the adoption of those various philanthropic measures, for the alleviation of human misery and the preservation of life, which confer so many blessings upon the British Isles.

(1.) *Attention to promote the salubrity of the Presidencies, and of the Cities and Towns in India, is very important.* Of the insalubrity of Calcutta, a correspondent in the Columbian Press Gazette, in 1825, writes;—

"It is very lamentable, to notice the great supineness which prevails in Calcutta with regard to any attempt to improve its healthiness, or even to inquire into the causes of the dreadful mortality which, year after year, visits the poor natives of this city; especially, when we view examples of the most praiseworthy energy in every other part of the world, and in every other town in the Company's possessions. At Madras we lately saw orders issued for cutting down the hedges, which it was agreed prevented the proper ventilation of the place. At Bombay the improvements in new roads, and proper attention to cleanliness, have made the Island, which was before much below Calcutta in salubrity, full five per cent. superior to it. In every large town in our provinces, the alterations taking place are most judicious and very extensive, under the superintendence of local Committees, composed of all the Civil Officers, with the assistance of the resident Engineers and Executive Officers; *the whole of the town duties of the respective places being appropriated, I believe, to these purposes alone.* In Calcutta we have the Lottery Committee making a gradual progress in improving the centre of the town; but in all the vast extent of the suburbs, with a population thrice that of Calcutta, we see no measure whatever adopted either to drain the stagnant tanks, to remove filth, to cut down weeds and jungle, to make roads, or to preserve them. While the suburbs remain in their present close and pestiferous state, it is impossible, but we shall always have to record the same scenes of misery, the same *daily deaths of hundreds*, both in and out of Calcutta, with which the papers have, for the last two months, been so plentifully, and, alas! so vainly filled. *Why is nothing done to prevent this periodical destruction? Why are the Natives allowed to die by thousands, without any attempts to remove the causes of this devastation?* The answer to these questions is obvious enough, but I may not venture to give it."*

* "The attention of the Medical and Physical Society of Calcutta has been directed to an Essay on Public Health in India, by Dr. Ranken, applying especially to the choice of situations for the establishment of Civil

It appears, that attention is increasingly excited to this subject. "The roads in the eastern suburbs of Calcutta are undergoing a thorough repair; some of them are to be widened, and other improvements are to be effected, which will be conducive both to the comfort and health of the inhabitants; in particular, all the superfluous vegetation is to be removed. A canal from the northward to Chitpore, by that adjoining the Salt Water Lake, and terminating at Entally, is commenced; and a still more important improvement, with a view to diminish the causes of malaria, is in contemplation, namely, to drain the Salt Water Lake."*

(2.) A suggestion in the India Gazette, in 1825, for the *erection of Porticos at the Ghauts in Calcutta*, appears worthy of notice.

"You would permit the Hindoos to be carried to the side of the river to die, *provided they were kept there under shelter, and not exposed without covering to the scorching of a noon-day sun, or the drenching of a tropical shower." Unfortunately there is no shelter at any of the Ghauts, which appears a great oversight on the part of the Lottery Committee. There should be a handsome portico, or double colonade, erected at each Ghaut, along the strand. Every person who has had to embark or land at either of the Ghauts during the heat of noon-day, and to wait for a boat or carriage, must know how desirable such a shelter would be: and how much more so would it be, to those whose occupation keeps them for hours or days in attendance at the river's side, and to the unfortunate creatures forced down thither, by a lamentable superstition, in the extremity of sickness! The only Ghaut that is so covered in, that I recollect, is at Cossipore; the work, not of the Government, but of a rich native gentleman, who also made, at his expense, the road from the Ghaut to Dum Dum, which has so greatly improved that part of the suburbs." "The Lottery Committee," says the Editor, "are necessarily limited in their useful labours to the improvement of the city, and it is not at the Ghauts of Calcutta that these cruelties [of exposing the sick] are practised. We agree with our Correspondent on the importance and necessity of the improvement he suggests; which, while it would adorn the view of the city from the river, would be invaluable in point of utility, and greatly add to the convenience of the inhabitants, and of all persons resorting to the capital of British India."

(3.) *The necessity of some humane efforts in India, on behalf of Sailors of the various countries employed by Britain*, appears from the following simple appeal, extracted from a Calcutta Paper, Sep. 1825.

Stations and Military Cantonments. The greater part of the diseases that prevail in India, are ascribed by Dr. R. not so much to the extreme heat or atmospherical vicissitudes, as to the presence of noxious impregnations in the air, exhaled during the decay of vegetable and animal matter. In proportion as these abound, situations will be unhealthy, and salubrity of site will be found exemption from their influence."—*Asi. Jour.*, Aug. 1827. *Heber's Jour.*, vol. i. p. 582. *Ham. Hind.*, vol. i. p. 49.

* *Ori. Herald*, Sep. 1829.

“There is no situation, in the whole round of human sufferings, which appears so dreadful to encounter, nor so awful to contemplate, as that of a *shipwrecked sailor*; nor is there any humane person who would not stretch out his hand, at the risk of his own life, to rescue him from the grasp of death. Falconer has indeed given us an able description of their situation and sufferings; but who can paint the feelings of the mind when the perils and troubles at sea are past;—We arrive at the entrance of our destined haven, with hearts elated with joy at the prospect of meeting our wives, our children, and our friends. All, in a moment, is blasted:—for the approach to this port (Calcutta) is dangerous beyond all the toils of our voyage. *On the coast of Bengal there is no assistance, in any part, to render us relief. No LIFE BOATS; no enterprising men to venture their lives for us, and no chance of escaping death.* If we should reach the shore the mouths of ravenous tigers are open to receive us. How dreadful to every feeling mind must be the situation of every sailor wrecked upon this coast; and of late we have had examples sufficient to call the attention of Government to the lamentable truth—that no life boats—no light houses—nor any means of saving the shipwrecked sailor, exist on this coast. Looking to the coast of our own country; the coast of America, and almost all the coasts of the civilized world, we find them more or less provided with the means of saving from death the shipwrecked mariner. I would fain hope to see something of this kind on this coast; such as life boats stationed at Saugur; one on Light-house Point, another at Point Palmira, with some beacon to attract attention. Their establishment would encourage the efforts of a sailor’s perseverance. There is no danger insurmountable in the mind of a British tar; who is the bulwark of our country, the maintenance of our rights by sea, the slave of our trade and commerce, and deserving the fostering hand of every Government, and the consideration of every mercantile body. I am, Sir, A BIT OF A SAILOR.” The Editor of the *John Bull* remarks,—“We have heard that it has been determined to station boats permanently at Edmonstone’s Island, with a view to afford assistance to vessels that, like the *Lotus*, are so unfortunate as to suffer shipwreck on the sands, at the mouth of the Hooghly. We shall be glad to find that this measure has been really determined on. Such boats as those spoken of might have saved *the whole crew of the Lotus, and probably not a little of the stores*, besides affording shelter and sustenance until the men could be taken off.”

How far the deficiency, here complained of, is now supplied, for the relief of our valued seamen, the Author is not informed; but it is presumed, the insertion of this short article may awaken attention to their claims on British humanity.

(4.) The following letter, on *the great difficulty of obtaining suitable medicine in seasons of great sickness*, written in Calcutta, and published in the *Bengal Hurkaru*, Sep. 1825, demands the attention of the humane both in India and Britain.—

“This dreadful scourge of the human race, the cholera morbus, seems to continue with little if any abatement. There are, I believe, few families who have not suffered, and are not daily suffering, the loss of one or more of their domestics; for, notwithstanding the prevailing sympathy, few, comparatively speaking, possess the means of affording relief. I am one of this class, and I know a great many others thus situated; they would most willingly contribute all in their power, by strict attention in administering medicines, did they possess or could they purchase them; but there are

many, like myself, who cannot afford to do so. *I know of no public or private Dispensary that will, in a direct way, gratuitously supply them.* I have been informed that a direct application from a private person (as the master of a family), to the Hon. Company's Dispensary, cannot be complied with, being against the rules. The signature of a medical man is necessary; to obtain which a favour must be craved, obligation incurred, or compensation made. I do not mean to insinuate any thing unfavourable against an institution which confers its benefits with the most liberal hand; or any thing prejudicial to an honourable and humane profession, every individual member of which, probably, if applied to, would give the requisite signature or recipe; and many, probably, the medicine itself, without remuneration. But private practitioners are frequently, for hours together, from home; and I hope I may be excused, in these times of dreadful visitation, *where delay is death!* for urging the expediency of—*a more direct and ready access to the Dispensary, which it is conceived should be somewhere available.*

"I am informed that native doctors are in attendance at the several thanahs, but from what cause I know not—whether for want of proper attention in these officers, or their too general failure in the cure; and perhaps, a consequent despair in the sufferers and their friends,—I believe applications are seldom made in these quarters. I almost daily hear of dozens cured by individuals who afford a proper supply of medicines; and who, with a tender feeling of humanity, far above all praise; assiduously watch the progress of the disorder, and carefully attend the suffering patient. My object, in calling public attention to this state of things, is, *to obtain a more direct access to medicine, to be offered to those who have the desire patiently to attend to administering it, for the preservation of their suffering fellow creatures.* Should you think proper to suppress my letter, submitting something of your own for the attainment of an object so desirable, the saving of human life, what more can be desired by—*HUMANITAS.*"

(5.) *The establishment of a Dispensary at each civil and military station in India, and at the principal Towns in the tributary and allied states, supported by subscription and the assistance of Government, would be highly beneficial.* The late Rev. W. Ward observes, respecting the Hindoos, "The imperfections of their medical system, and the ignorance and rapacity of the quacks who bear the character of physicians, greatly add to the general misery. It would be an act of philanthropy to improve the medical knowledge of the Hindoos; and this might easily be done by instituting a college at Calcutta for the instruction of the medical class; and by disseminating, in the native languages, European ideas on the nature of diseases and their remedies; shewing, at the same time, the absurdities in the Hindoo practice."* The establishment of such institutions, in different parts of the country, would be attended with the most beneficial results. The Marquis of Hastings gave some attention to this subject, and established a native medical school in Calcutta. The late Dr. Breton, the Superintendent, published translations of several tracts

* View of the Hindoos, vol. iii. p. 282.

on medical subjects, in the Bengalee and Hindostanee languages. They amounted to fifteen in number.* The general circulation of these works, and the adoption of this medical system in the country, are highly deserving the attention of the philanthropic and liberal, both in Britain and India, and especially of a Government desirous of the melioration of the state of the Hindoos and Mussulman.

(6.) The following letters, on *the treatment of Cholera Morbus*, were addressed to the Editor of the India Gazette; and, if known generally in India, especially among the Natives in their different dialects, would be beneficial.

“During my residence at the Isle of Bourbon, I observed the good effects of distilled or strong vinegar, on the natives afflicted with the cholera, when rubbed in all parts of the body, and more particularly on the parts where *the circulation of the blood appeared suspended*. Immediately after the vinegar is applied, the patient is to be rubbed with flannel, as it is of the utmost importance that he should be kept warm. In the hospital at Batavia, the patients were put into warm baths, of a high degree of temperature, and frequently bled until the spasms ceased, and then mercurial preparations, &c., were administered, according to the violence of the disease or constitution of the individual; by which means numbers were saved.

“But if it be useful to administer remedies to the sick, it is not less necessary to ascertain the causes of the disease, and to warn those who expose themselves to their fatal effects. The attacks of cholera in India generally occur during the change of seasons, but more particularly in the rainy season, when the evaporation of the waters on the surface of the ground, occasions a considerable degree of damp. The sudden change of temperature is one of the causes of the sickness. During these variable seasons the body should be preserved in a uniform state of heat; a free perspiration being kept up without producing a profusion of sweat, as the debilitating causes (independent of the insalubrity of the air) are already sufficiently great. To prevent other weakening causes, violent exercise should be avoided, particularly at night, as it is attended with serious consequences. Long walks at night, exposed to the rays of the moon, are more pernicious than those taken during dark nights, although the beauty of moonlight tempts many people to walk. Perhaps the excesses committed by the Bengalees, during the night of the late festival, have caused so great a mortality among them, as their customary food is very simple and not alecholic. The following should be avoided:—Exposure to the dew at night, which falls in great quantity when there are no clouds to intercept the radiation of the sky.† Excess of exercise. Excess of eating and drinking, &c. Some persons of strong constitutions can commit excesses in all seasons, and even bear the pernicious influence without sustaining any bad effects; but delicate or sickly persons, and particularly those not seasoned to the climate of hot countries, should avoid any thing that may cause an alteration in the state of their health. Woollen clothes should be worn; gin and brandy in water are recommended by skillful physicians, but great quantities are to be avoided. Any acid substances, fruit, &c., which may occasion weakness, must be avoided, and in these seasons stimulants and tonics must be taken.

† Asi. Jour., Feb. 1826, p. 223.

"If, in awakening the attention of some people to their own preservation, I succeed in preventing sickness, I shall have attained the object of publishing this advice.

"Calcutta, Sep. 16th, 1825.

B. BOURET."

The following letter was addressed to the Editor, with the hope that its publication might cast light on the treatment of cholera in peculiar cases;—

"The wife of my Khansama, a woman of about twenty years of age, was attacked with cholera morbus, with all the usual symptoms, but more vomiting than purging. About half an hour after the commencement, her husband applied for medicine. I gave her the cholera mixture, sold by Messrs. Bathgate and Co., Calcutta. This was rejected three times successively, in the course of about three quarters of an hour; a cataplasm of pounded chillies, warmed, was applied to the stomach, and the feet and hands, which were cold, were rubbed with cloths. Finding the cholera mixture would not remain in the stomach, I tried laudanum and æther, but these too were twice rejected: the patient sinking very fast with strong spasms, and being nearly senseless. I almost began to despair of her life; but, having heard that *calomel had frequently been found effectual in desperate cases*, I gave her eight grains of it with the usual quantity of laudanum and æther (thirty drops of each); this remained on the stomach a short time, and vomiting again took place. A large worm of the common Teres or round sort, about the size of a small quill, and eight or nine inches long, was thrown up, and in a short time another. I then gave her two grains more, which in a short time brought off two more. The woman then rapidly recovered, and is now perfectly well. She was a Mousalmanee; I saw her twice, and my writers and a Christian servant saw her also. The symptoms were exactly those of violent cholera, of which I have seen many hundred cases; but the pulse was stronger than is usual in that disorder.

"Neemtullah, Sep. 1825.

H. P."

The Asiatic Journal for January 1828, contains the following method for treating the cholera;—

"I was attacked with cholera, and given over, having had the last symptoms, of a general cramp over the whole body, with sinking of the eyes, when I was cured by a powerful medicine, prescribed by Mr. Gay, an able medical practitioner, though only a sub-assistant surgeon. A number of people have been cured by taking that medicine.

"We have been furnished with the prescription for the above medicine, with a request that it may appear in this journal; it is as follows:—

Anticholera Drops, No. 1.

Take of Daffy's Elixir (with a larger proportion of Senna)	2 oz.
Aromatic Spirits of Ammonia	2½ oz.
Oil of Cloves (made an Essence of with Alcohol)	0½ oz.
Oil of Juniper	6 drops.
Oil of Peppermint	8 drops.
Oil of Cajuput	10 drops.
Sweet Spirits of Nitre	3 drams.
Camphor Mixture	10 drams.

Make a mixture and take 1 oz. or two table spoons full.

No. II.

“The same, leaving out the camphor mixture, and adding half an ounce of the compound tincture of camphor.

“Should repeated doses of this mixture not check the watery motions, ten drops of laudanum may then be added to each dose, increasing it five drops each time, till it composes the bowels; an hour or two after which, if the patient be not very much exhausted, six grains of calomel, with a scruple or fifteen grains of rhubarb, ought to be administered in a little ginger tea, and the latter to be made use of pretty freely after the bowels have been opened by the medicine.

“Should the cholera commence with evident acidity at the stomach, the cure ought to be commenced with eight grains of calomel and a drachm of prepared chalk, with a little ginger powder; after which, mixture No. I. should be persevered in till the stomach is composed.

“Mr. Gay attributes the success he has experienced, from the use of the Anticholera Drops, to ‘their powerful action on the digestive and urinary organs, which, by some mysterious cause, become so greatly affected as to encourage (it is believed) the congestion of the blood; which, being reduced into a congee-water-like fluid, is evacuated in large quantities, and necessarily produces that prostration of strength and restlessness, which are ever attendant on cholera. The symptoms in this formidable disease strongly point out the necessity of stimulants to keep up the circulation of the blood, which the Anticholera Drops are admirably calculated to effect, particularly when assisted by stimulating frictions of cajuput oil, or (which is better when spasms come on) a mixture of cajuput oil, æther, and laudanum, in equal parts.’ He recommends the patient’s thirst to be quenched with small, but repeated, doses of strong ginger tea, prepared with toast and water.”

Perhaps the following information, derived from various sources, may prove interesting.—

“The plan for the treatment of cholera pursued with most success, (says Dr. Graham,) consists in bleeding from the arm, to the extent of sixteen or twenty-four ounces, and immediately afterwards administering calomel with opium in very free doses, of from fifteen to twenty grains of the former in a dose, with one or two grains of opium, which is to be repeated, if necessary, every two or three hours, till the urgency of the symptoms subside. To these should be added a most liberal use of the most diffusible *stimuli*, as the sweet spirit of nitre, carbonate of ammonia, hot arrack and water, &c. The hot bath is proper, and stimulating embrocations to the abdomen and limbs.”

Dr. Anslie’s treatment was by anti-acids, and he generally gave preference to the subcarbonate of *magnesia*, in a full dose; seldom less than two drachms and a half, or three drachms dissolved in water. By this means he saved many hundred lives in India, and since his return to England it has been ordered with equal success.

A happy blunder.—“By mistake, twenty grains of calomel, six minims (equal to 120 drops) of laudanum, were given at an interval of less than half an hour. The patient was inclined to sleep; nothing more was done; and in two hours and a half he was as well as ever he was in his life.”*

“Dr. Kennedy, of the Bombay establishment, has published at Calcutta, a Tract on the epidemic cholera. Dr. Kennedy’s plan consists of bleeding, with reference to the state of the patient; promoting the vomiting in the early stages by simple emetics or warm water, and when more advanced,

* Oriental Herald, vol. xii, p. 529.

administering castor oil with laudanum; giving camphor and opium to allay spasmodic action after the vomiting has ceased; and finally exhibiting exciting but not intoxicating or acrid stimulants, as cordials to support the sinking strength of the patient. These measures were extensively useful.**

"Mr. S. Hope, Surgeon of his Majesty's Hospital ship *Canada*, states the following mode of cure for the cholera morbus, which he has employed for *more than thirty years with uniform success.*" He thus describes the complaint. "The disease is induced by causes too well known, and shews itself at first by violent pains from the stricture of the gall duct, and is afterwards kept up by the irritability of the bowels, brought on by the excoriation of the internal coat, from the acrid or scalding nature of the bile when first expelled the gall bag. This irritation keeps up the disease till nature recovers or sinks. I never use calomel, because I have a more certain, safe, and speedy remedy, that produces an almost instantaneous relief. Calomel relieves by inducing a more copious secretion of mucus to defend the membrane from excessive irritation, where it succeeds; whilst the remedy I recommend affords a tone of firmness to the membrane, a smoothness of surface that defends it from the action of the bile, and removes excessive irritation. By this means the disease goes off as soon as the gall bladder is emptied of its excessive irritative contents, which is very soon accomplished, as from three to five or six doses complete the cure." The following proof is adduced.—

"I was surgeon of the *Dolphin* in the year 1825, from July 17th to 26th, I had 264 cases of cholera; from which, with the exception of sixteen being under treatment for three days, four patients demanding attention four days, and three for five days (except one who had been previously ill),—*every patient was restored within the space of fifty hours.* I persuaded the chief mate to take a dose of the remedy before the healthy part of the ship's company, to induce them to follow his example; they all complied, and to the best of my recollection, not one of them had occasion to trouble me from illness. The remedy I gave was one drachm of nitrous acid (not nitric), one ounce of peppermint water or camphor mixture, and forty drops of tincture of opium. A fourth part every three or four hours in a cup-full of gruel. The belly should be covered with a succession of hot cloths dry; bottles of hot water to the feet if they can be obtained; constant and small sippings of finely strained gruel, or sago, or tapioca;—no spirit, no wine, no fermented liquors till quite restored."†

In *Orissa* the usual remedy for this complaint was pills, each containing six or seven grains of calomel and one grain of opium. One pill was sometimes sufficient, at other times a second, third, or fourth, at intervals of half an hour, were requisite to arrest the progress of the disease; an aperient was afterwards recommended. Dr. Ayre, of *Hull*, has adopted the mode of treatment used in *Orissa*. He says, "I have had seventy-six cases, of which sixty have been returned cured; five of them are under treatment (four of them out of danger), and ten of them have died. The exclusive object sought for in the system pursued, has been to *restore the secretion of the liver*; and the means employed have been no less exclusive, and have wholly consisted of *calomel and laudanum*, given in small quantities, and frequently repeated. The dose of calomel was one or two grains, and of laudanum one or two drops, given every five, ten, or fifteen minutes, according to the urgency of the symptoms and duration of treatment. The calomel was given alone, as soon as seventy or eighty drops of the laudanum had

* Asi. Journ., Dec. 1827, p. 757.

† Asi. Jour., June 1831.

been taken, or the purging and cramps were abated. The calomel was continued uninterruptedly, until a substantial abatement of the disease was produced, and the only limit set to its use was in giving it at progressively wider intervals. In several late cases I have trusted to *grain doses*, with a drop of laudanum given with each, and renewed every five minutes for two or three hours, and then every ten minutes, until a decided impression was made upon the complaint, when they were repeated every twenty minutes, and afterwards every hour, until at length they were discontinued. The average duration of the disease, in those who recovered under this treatment, has not been more than four or five days; for, by the prompt and very liberal use of calomel in small and frequent doses, (and it is indispensable to their efficacy that they be *small*.) the secretion of the liver becomes early restored, and that inflammatory reaction in the hepatic circle is prevented, which would otherwise ensue as a consequence of its congested state. Hence, in many instances, I have found the most rapid recoveries to occur in patients in whom the disease was most intense.”*

(7.) As India is much infested with serpents, the following account of *the virtues of the Guaco plant, and the propriety of its cultivation in the East*,—appears deserving the attention of all who are interested in the welfare of its inhabitants. The cultivation of this plant in India by liberal individuals, or by Humane Societies, appears important. The following account is extracted from “*The Colonial Journal*,” March, 1817.†

“It is an observation made by Pliny, (Nat. Hist. lib. 7.) that nature has, in one sense, been more liberal to brutes than to man, by providing the former with natural clothing, and gifting them with sufficient sagacity to know and defend themselves against their enemies; whereas man is destined to seek the same advantages by dint of labour and reflection. The fact certainly does exist, nor can it be proved by any instance more remarkable than the one that forms the subject of this article. Among the most valuable discoveries made in the tropical regions, in favour of suffering humanity, we may certainly rank that of the preservative and cure for the bites of venomous serpents; a virtue subsisting in the *Bejuco del Guaco*, a species of bind-weed. The secret is understood to have been long known to some of the Indians in the tropical parts of South America; but, ever mindful of the injustice and cruelty of their conquest, this, as well as the knowledge of many other important facts, preserved by tradition, they have uniformly refused to communicate to their intruders; even the Missionaries sent among them, in whom they placed the greatest reliance, and held in profound veneration, were unable to wrest the secret from them. The virtues of the plant in question were, however, recently discovered, almost in an accidental manner, as will be seen by the following details.

“The Negroes in the province of Choco, dependent on the kingdom of Santa Fe, where the first who observed a bird, called the Guaco, pursue and fight with serpents; and, on closer examination, they discovered that these were the common food of this creature. This bird must not be con-

* Lancet, June 2nd, and July 14th, 1832, pp. 271, 458. Evan. Mag., April 1828.

† See Philosophical Mag., vol. xii. Methodist Mag., 1818, pp. 41—47. India Gazette, June 1825. Weekly Messenger, June 1825. See also Asi. Jour., Jan. 1826, p. 55.

founded with the one belonging to the species of herons, mentioned by Buffon, in the last volume of the Natural History of birds, which he calls Guaco or Sonaco, the name commonly given to it on the shores of Boulogne. The American Guaco might rather enter in the class of carnivorous birds, under the head of hawks, as Catesby calls the Serpent-hawk, (*expervier serpent*,) from that reptile's being its food and object of destruction; and may deserve the name in the same manner as does the sparrow-hawk, &c. The negroes perceived that the Guaco, when wounded in its severe battles, always recurred to a certain plant, and never appeared to receive material injury. When unable to kill its enemy, they also noticed that it availed itself of the leaves of the same plant to lay him asleep, and he then became an easy prey. Pushing their discoveries and experiments, they eventually ascertained that this plant, to which they afterwards gave the name of Guaco, in reference to the bird which had taught them its virtues, not only, in all cases, cured the poisonous bites of the above reptiles, but also operated as a preservative against their destructive powers, when taken with a degree of frequency.

“Mutis, the celebrated botanist of Santa Fe, previously to the above discovery being properly known, had been astonished at the facility with which the negroes, inhabiting the borders of the river Magdalena, caught serpents, and carried them about in their hands and bosoms, without any dread of fatal effects; and, ever active in that spirit of research for which he was so much distinguished, the following experiments were made in his presence, and that of several other botanists:—

“A negro was obtained, well versed in the above dangerous trials, who brought with him a venomous serpent, known to the Spaniards by the name of *Taya*, in consequence of the white spots it has on its back, something resembling the letter X. The negro handled the serpent in every way he was desired, and gave it several blows, without its appearing roused or attempting to bite him. It was at first imagined that the serpent was not of the most venomous kind, or that the negro had extracted its teeth: but, on causing it to open its mouth, the rows of sharp teeth were found in perfect order, and ample assurances were given that it was of the most deadly species known in the provinces of Santa Fe. No further doubt was entertained of the efficacy of the preservative, and one of the Gentlemen resolved to undergo the same experiment the negro had just performed.

“For this purpose, the negro pressed the juice of a handful of the leaves of the guaco-plant into a glass, and caused the person to drink two table spoonfuls, after which he inoculated some of the juice into the skin. He made eight small incisions; one in each foot; one in each of the fleshy part of the hands; again between the forefinger and thumb; and, lastly, on each side of the breast. On the appearance of blood, some of the juice was poured on, and well rubbed with the pounded leaves of the plant; which operation being fully performed, the person, if bitten, is considered as perfectly cured, and, besides, prepared to handle any serpent of the worst kind at pleasure. Various experiments were then tried, both by Mutis and his companions, and all proved the evident powers of the juice. Several questions were also proposed to the negro, respecting other plants; but he assured the bye-standers that he knew of no other as equally efficacious, and that this plant was always eaten by the guaco, or serpent-hawk, when worsted by the serpents it attacked in the search of food; moreover declaring that he had frequently witnessed the circumstance, and always noticed that the bird uniformly recurred to the same remedy.

“The guaco-plant is found indigenous in the neighbourhood of Maraquita, as well as in the hot and temperate parts of the vice-royalty of Santa Fe; and it thrives singularly well on the margins of rivulets and damp places.

The plant has been called guaco, a name that was found preserved by tradition among the negroes, from whom the communication was received; but its genus is not yet determined in botany. Its root is fibrous and extends in every direction. It is a species of creeper or bind-weed, and its climbing and adhering shoot is round when young, but angular when old, and set with opposite leaves. These are green intermixed with purple, smooth below, rough above, and somewhat hairy. The flower rises like a crest, is yellow, flosculous, and four petals are seen in each calix. In the inside of the tassel of the flower, which is dented, are five stamina, united to the apices. These, which are cylindrically shaped, surround the style, and contain long and bristly seeds.

“Although, as a preservative, it was at first supposed unnecessary to inoculate with the juice of the guaco-plant, under an impression that its effects on serpents arose out of the disagreeable smell the plant emits, it was nevertheless found that the mode usually practised by the negroes possessed some peculiar advantages; and that as the virus of the small pox, introduced by the smallest orifice into the system, affects the whole mass of the blood, this also might have some strong communicative properties, which rendered the inoculation more safe and efficacious. The juice operates as a powerful anodyne, and creates in the patient a copious perspiration. When the cure has been performed, the native empirics nevertheless say that it is advisable to continue the dose five or six times during the successive month, lest any of the venom should be left lurking behind. The repetition of the process tends constantly to maintain in the humours of the body the strong effect of the herb, which operates as a shield against future poison, even though at the time of being bitten the plant should not be at hand to rub the wound and renew the dose. They further add, that the curative virtues of the plant subside if the same precaution is not used at the next increase of the moon, when it becomes necessary to be inoculated by the hands of the empiric. This, however, is held out for no other than interested views, as the curing of serpents' bites among the negroes is still a kind of trade; and distinguished botanists and physicians have had ample proof, that the antidote is permanently efficacious. By way of experiment, serpents have been handled long after the monthly period of inoculation had passed; though it is strongly recommended, in cases of trial, that the person should prepare himself half an hour before the serpent is taken into the hand, *by a dose of the fresh juice, and previous rubbing his hands with the leaf*, a practice that has been frequently followed with success.

“The experiments made on this subject have not clearly pointed out, whether it is the effluvia of the plant which acts on the reptile by creating a kind of disgust, or whether an agreeable sensation is communicated, that lulls it, and makes it forget its natural malignity. It has, however, been noticed, that, on spittle impregnated with the juice, being cast on the head of the serpent, it appears to become drowsy, notwithstanding it was before in an irritated and restless state; whereas, when handled by the person who has been previously prepared, it is uneasy and evinces a wish to escape. A considerable quantity of the juice being poured on two serpents, it was observed, that the sensation of stupor was not very durable; for, after a lapse of a short period, they recovered their accustomed vigour, and were as active as before they had been sprinkled.

“The guaco-plant is now applied, as a cure for the bite of all kinds of serpents, by the Spanish physicians in the tropical provinces of South America. In those of the Venezuela and Caracas, its use is become so general that it has been planted and reared on all the large estates; and every morning, when the labourers go out to work in the fields, a small calabash of the juice is carried with them, in case a misfortune happens to any of

the people. This example is worth following in the West India Islands, where the plant may be easily obtained; and with this view the present details are given, chiefly taken from what has been written on the subject by eminent persons of the faculty in Lima and Santa Fe.

“The guaco-plant, although not in use for more than *twenty-five years*, has been found to possess sovereign virtues, and to counteract the poison of all the snakes and serpents peculiar to the Spanish main; and experiments to this effect have been made on the *taya*; the *coral*, or coral-snake, so called from its red colour; the *cascabal*, or rattle-snake; and a green one found near the city of Giron.* Indeed, no greater proof of the powerful effects of the plant in question can be brought forward than the case of the rattle-snake. The bite of the latter is both violent and grievous, nevertheless this remedy has proved efficacious to persons in the agony of death. It is proper to remark, that, to proceed safely in the cure of persons bitten with serpents, the fresh leaf of the plant is necessary, and its juice by itself, or mixed with a small portion of warm water, is to be given to the patient in any period of the disease, and without any previous preparation. The chewed or bruised leaves are applied to the wound and the parts affected; and, if the swelling has not gained the farthest extreme of the limb, *the plant ought to be bound round the part to which the poison has not reached, in order that its progress may be stopped.* The dose must be repeated several times, and the patient may then throw aside his dread, and resume his customary occupations.

“This plant has been found so efficacious as a remedy, in the tropical regions of the New World; the various experiments made on both man and dogs, in the way of preventives, have been so completely successful, that, besides the *West Indies*, it might be of the *greatest service in Europe*, where the plant also deserves the notice of the rational philanthropist, and the experiments of the public schools of medicine. Its virtues, once established, would render the plant an object of trade, and from this an essential relief might be derived to the ills of the human frame. The inhabitants of North America annually export a considerable quantity of snake-root; and it is to be hoped that those of the Southern Continent will, ere long, be enabled to turn their attention to the number of herbs and gums with which their forests abound, and that then the guaco-plant may be reckoned in their list of exports. If brought to this distance, perhaps the best method of conveying it would be, by extracting the juice, bottling it carefully, and packing it in a state of good preservation. This article might be abundantly supplied from Santa Fe, as well as many other parts of the main continent, and by a further chemical analysis, it undoubtedly would be found to possess other qualities hitherto unknown. Even experiments already made have proved, that it is an excellent *vermifuge*, and the peculiar bitterness of the plant strongly corroborates the fact. It is also a stomachic and tonic.

“A species of creeper, or bind-weed, of partly a similar kind, is said, by Father Gamilla to exist in Guayaquil; but its exact affinity with the guaco-

* Vallemont, in his *Dictionnaire Raisonné de l'Histoire Naturelle*, (verb serpents,) observes, that in Martinique a species of serpent is found, and there called the *cuule-sang*, owing to the blood gushing from every part of the person bitten. It is a small species of serpent inclining to the viper; the eyes glaring, the skin transparent, and spotted with white and black. The body is thin, and the tail very small. As the effect of the poison of this reptile is different from that of any other serpent, which rather tends to coagulate the blood, possibly the guaco-plant might not be more successful than alkalies, which, in this case, have been tried with less effect than acids; but, perhaps, this is the only instance that can be mentioned as an exception.

plant has not hitherto been traced. There is also another, mentioned by Mr. Jaquin, in his *History of American plants*, possessing properties not unlike those of the guaco-plant, though different in genus and classification. This he describes under the name of *aristolochia anguicida*, *stipulis cordatis*, which answers to the description of the one called *carate*, in South America, of which the flower is denominated in Carthagea *flor de alcatraz*, or pelican-flower, from its resemblance to the bill of the pelican; and its virtues, though by no means equal to those of the guaco-plant, have an affinity.

“Besides serpents, it is well known that there are several other animals whose poison is more or less active and deadly, against which the antidote in question might be rendered extremely valuable. Among the most terrible is that of the blood and froth of a certain species of lizard, *found in the island of Java, and used by the Natives to poison their arrows*. In order to obtain it they suspend the lizard by the tail, and irritate it till it emits from the mouth a yellow viscous matter, which is received in an earthen cup, and fermented in the sun. Afterwards their arrows are steeped in it, and the wounds they inflict are of a deadly nature. In these cases, the guaco-plant would undoubtedly answer the end desired, and certainly it is on that account, highly deserving the attention of the physicians attached to the British armies in the East Indies, where the soldiers are alike exposed to the ills of war and reptiles of the woods. This specific is now well known, and easily found on almost all the margins of rivulets, and in damp places; and it can also be readily transplanted, or propagated by means of seed.”

Cure for snake bites.—“Strong diffusible stimulants prove the most effectual antidotes; and it is probable that they all act in virtue of that stimulant quality alone. Ammonia, hartshorn, eau-de-luce, or whatever its form or name, has proved eminently successful, solely as a stimulant, not (according to the old idea) as a corrector of poisonous acidity. But this valuable medicine has disadvantages; it varies exceedingly in strength, according to age, preparation, &c. I believe its use to have been attended with fatal consequences, and which finally determined me to try the strongest narcotics—of these the most convenient is laudanum and ardent spirits (brandy I have constantly used)—and they have answered my warmest expectations. Without a single auxiliary, besides external heat, they have cured at least nine cases within the last six months. My patients were nearly all sepoy of the Goruckpore light-infantry, on duty with the different guards; and, as the poor fellows were generally bitten at night, some minutes necessarily elapsed before I could see them. I have had opportunities of watching the effects of the remedies in all stages of the symptoms, even to spasms of the back, total insensibility, and cessation of every pulse but that of the heart; and in every instance I have to attribute the cure to these two remedies, given internally, and rubbed on the throat and chest. Only one man died, and he was pulseless, and of course incapable of swallowing ammonia, æther, &c.

“The natives in India hardly ever use the simple but effectual precaution of *tying the limb with cord above the wound*. Several of the towns-people have this year died with snake-bites. It is obvious that the doses given must depend on the age, sex, and apparent constitution of the patient, and on the degree in which the venom has acted. None of my patients had less than 100 drops of laudanum and two glasses of brandy, given in two or three doses, with a little peppermint, sugar, and water, (warm, if it could be had,) and many of them had double that quantity. Except one man, every one of the patients was at his duty next day, a circumstance which powerfully corroborates the idea of a direct sedative action, and consequent expenditure of the vital principle; for what sepoy could otherwise bear unharmed that quantity of stimulent? It is proper to keep the patient walk-

ing about, if he can use his limb; and the ligature should not be removed till the medicine has unequivocally shewn its action by the returning pulse and heat, which, in my experience, has always happened in less than an hour. I have used no applications to the wound, as they are apt to degenerate into troublesome ulcers when irritated by caustics, &c.*

The following account is from the *India Gazette*, and the circumstances occurred in 1810.—“Morza Jannee told Col. Palmer that he had brought the root he had formerly mentioned, as that which the Munghoore (Ichneumon) runs to when bitten by a snake, and his hukarus were in attendance to exhibit its powers. These men were accordingly called in, and they produced some root in fibres, about the thickness and colour of the largest end of common kus-kus. They had no serpents, but had supplied themselves with a number of scorpions, with which experiments were made to the satisfaction of all present, that, while in contact or connection with the root, the scorpion was helpless and innocuous. A lively scorpion, having a piece of the fibre on its back, presently became torpid. The people, having a piece of the root on the palm of the hand, readily handled the scorpions, and allowed them to lie on their fingers. All this speaks as to prevention, not to cure; yet as the natives dared not to touch the scorpions without this root, and as the Munghoore, when bitten by a snake, instantly ran to it, a presumption may be drawn from analogy.”†

(8.) *A Humane Society to attend to the sick at the Ghauts, or landing places of the Ganges, &c., as suggested in a Calcutta Paper, would be very beneficial.*

“As you are ready to give a place in your pages, to the remarks of your Correspondents that are of general utility, I trust the following, upon a subject which has much engaged my attention, will meet with a ready insertion.—Having understood that many people were brought to the Ghauts in this town, in the early stages of the attacks of cholera, and there suffered to die without proper attention, a friend of mine stationed a person at the principal Ghaut (with direction to pay some attention to another belonging to the village of C—, where the cholera has greatly raged):—by the timely application of suitable medicine, in *one day, eight out of twelve*, who were brought to the Ghauts, were restored to their families. The detail of other days was encouraging. With these circumstances before me, I could not forbear to call the attention of a humane public in general, and the Government in particular, to the importance of—*stationing persons with medicines, at the principal Ghauts of the towns and villages where the cholera at any time prevails.* By this expedient many may be rescued from premature death, and the benevolent spirit of Christianity will appear in influencing the authorities and humane individuals to promote the welfare of the people, when exposed to one of Heaven’s most dreadful scourges! Would it not be practicable and highly desirable, to establish a *humane society for the relief of the sick* in different places, and thus regular, permanent, and suitable means would be in existence, to meet the ills of life arising from sickness, with all its train of sorrows? Hoping some of your correspondents will take up the subject, I subscribe myself,

PHILANTHROPOS.

S—, Sep. 1825.

The engraving, p. 475, represents the exposure and relief of the sick on the banks of the Ganges. Messrs. Yates and

* Asi. Jour., Oct. 1824.

† Asi. Jour., Jan. 1826, p. 64.

Pearce relate the following facts in an account* of an excursion on the river.

“On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed labouring under great weakness. Having unhappily no medicine, we gave her a little brandy and water, and dispatched her relations into the village to make her some gruel. At this time was brought to the same spot an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. *All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered if properly attended*: but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their friends, and, having no medicine with us, after giving the two latter likewise a little brandy and water (which they would take as medicine), left them with a heavy heart. Well may it be said, that *‘the dark places of the earth are full of the habitations of cruelty.’*”

The *Friend of India*, for Sep. 1825, contains a letter, by the Author, upon the subject of *Humane Societies in India*, which he should rejoice to hear were extensively established, and assisted by contributions from this country.—

“I should be happy, through the medium of your pages, to present to the Christian public, the following interesting paragraph from an American periodical, entitled *The Friend of Peace*, for April, 1825, and a few remarks relative to the establishment of humane societies in India. ‘The Royal Humane Society was formed in London in 1774. By its Annual Report, in 1821, it appears that this institution had been instrumental in restoring to society, 5,020 persons in the metropolis and its vicinity; and that within forty-seven years, it had rewarded 20,320 persons for their exertions in saving the lives of men exposed to untimely death. To a philanthropic mind it must be a pleasing thought, that 5,020 persons have been rescued from sudden death by one Humane Society in the course of forty-seven years. There are other Humane Societies besides this in England. What their success has been we know not; but we may suppose, that the persons saved by them in this period, added to 5,020, will make the aggregate 15,000. This is a goodly number to be saved by a few societies; and the promoters of these institutions are entitled to great respect as saviours of their species.’

“‘The liberal deviseth liberal things, and by liberal things shall he stand.’ Is there not great necessity for similar benevolent exertions in such a country as India? Are there not many at the Presidencies, and the various stations throughout the country, disposed to promote humane exertions for the recovery of the sick in cholera, epidemics, &c.?—to rescue from premature death those who are exposed to die on the banks of the Ganges, or who find a watery grave through the apathy of their countrymen? To the honour of Britain and of Christianity, an affirmative to these inquiries may be given. Permit me to suggest the establishment in Calcutta, and at different stations, of—*A Humane Society, to promote attention to the recovery of the sick, and to those brought to die on the banks of the Ganges,—to reward the preservation of people exposed to drowning, or the resuscitation of those apparently drowned,—and any humane and efficient exertions for the benefit of individuals exposed to death.* The object of such an institution immediately commends itself; and it would not lack funds to carry it into

effect. The *means* of accomplishing it appear specific and simple;—providing a stock of suitable medicines;—supporting a few Native doctors or Indo-British to administer it in the streets, lanes, ghauts, &c.; and awarding a premium, for every well-authenticated instance of the preservation of human life. The *officers* of such a society would be few. Medical gentlemen would be eminently qualified to direct and aid its operations. A few humane individuals might, with little trouble, direct the truly charitable donations of many into a useful and highly commendable channel.

“Within the last few weeks, at Serampore, of the number of sick brought to some Ghauts, *a great many have been restored and sent to their families, by the timely application of cholera medicine.* How much such exertions tend to promote the happiness of all ranks of Society, and endear man to man! At the Annual Meeting of the Royal Humane Society, in London, some who have been restored to life in the past year, through the exertions of the Society, are presented for the gratification of its friends. Might not such a scene soon be presented before the friends of humanity in Calcutta and other places? Such exertions must have an important bearing upon the interests of the infant cause of Christianity in India. To give life to the dead (as in the case of resuscitation)—to raise from affliction the dying and miserable sons and daughters of adversity—and to have, annually, numbers bearing their testimony to the kindness of Christians, must have a most beneficial tendency in society.”

The Editor, in his remarks upon the above, says, “It is a happy circumstance, that the most effectual remedies for the cholera (the great scourge of India) are both simple and cheap. We have had the gratification, of *saving a considerable number of lives this season*, by the following easy prescription:—Drop into a wine glass thirty or forty drops of laudanum, add one-third of a glass of brandy, an equal quantity of water, and four or five drops of essence of peppermint, —Repeat this dose every half-hour till the vomiting and purging cease. If the stomach cannot bear the sudden addition of so much liquid, the patient should slowly sip it from a teaspoon. The following prescription is from high medical authority, and has been very successful:—Take laudanum twenty drops, diluted sulphuric acid (in which there are ten parts of water to one of acid) ten drops, oil of peppermint three drops, and mix them with a little water.* Commercial houses have much in their power; and we believe that, in many cases, their factories, so extensively scattered over the

* The following treatment of *Typhus Fever* has been very successful:—“Take the root of the herb *butter bur* washed clean and sliced thin, two ounces; pour upon it one quart of boiling water, in an earthen vessel, and stop it close; let it stand till cold; then pour the clear liquor off, and to a bottle of it add a quarter of a pint of mountain wine, and a little sugar. Take one quarter of a pint every four hours; and let the patient's feet be put in warm water. It operates by perspiration, and care must be taken not to get cold. When the patient is brought into a strong perspiration discontinue the medicine.”

country, are known as refuges for the sick and the needy. *Judicious grants from Government of medical stores, or the sale of them at cost price, would much facilitate the work of benevolence.* If such can be had, according to existing regulations, it would be well to make it more generally known;—if not, we would pray for a new regulation on the subject.” After giving a just tribute, to “the humane attention to the sick, extensively displayed in British India, by public authorities and private individuals,” it is acknowledged,—“We confess, we are not at all sanguine in the expectation of it (the letter) giving rise to any public measure; but we do trust, that it will induce many private individuals, to do more than they yet have done in relieving the sick and forsaken.”* It

* The following extraordinary cure of *Hydrophobia* appears worthy of extensive circulation. “We observe,” says the *Scots Times*, “that in this disease there is a constant thirst and great dryness of the skin; the pulse is quick and hard; the whole system appears to have undergone a violent change, and nothing distresses the patient so much as the pain and difficulty of deglutition. Under these circumstances, were the patient to be placed in a warm or vapour bath, and kept there till perspiration takes place, were the most suitable diaphoretics had recourse to, and the skin kept in a state of perspiration for some time, reasoning from analogy, we might be able to subdue the thirst and febrile actions, and perhaps by the exhalant arteries throw off the disease from the fluids.” The *Dublin Morning Post* contains the following illustration of this idea:—“In my early days,” says the narrator, “there lived, in the neighbourhood where I was brought up, a man who had the misfortune to be bitten by a rabid dog—some time afterwards the man grew unwell, and almost immediately manifested all the horrible symptoms of hydrophobia, which increased to such an alarming degree, that his friends had come to the resolution of adopting the dreadful alternative of putting an end to his existence by suffocation; and for this purpose four men spread a bed on the floor and forced the unfortunate man down upon it, covering him with another bed, upon which they stretched themselves, to prevent him getting breath, while his wife and a few relations were in another apartment awaiting the awful event. The struggles and groans of the unfortunate victim were for some time adequate to make human nature shudder; during which time his wife’s feelings may be imagined, but cannot be described. After a little time the noise in the fatal apartment ceased, when she rushed in with frantic despair, and with almost supernatural strength forced the men from off her husband’s body, declaring, that ‘let the consequence be what it would, she would let the Almighty take the manner of her husband’s death into his own hand.’ When she removed the bed that lay upon him, he lay almost lifeless; and so ardent had been his struggle, that the sweat had oozed from every pore in his skin, and in such a quantity, that it formed a small dam on the floor. After he was exposed to the air a short time, he revived and sat up, telling the bystanders that his madness had entirely left him; and it was so in reality, for he lived long and happy with his wife, who had been so instrumental in saving his life, and had by her a large family after his recovery. He died at last a natural death.”—*The World*, April 21, 1830.

appears, therefore, that, if India enjoy the numerous blessings conferred by active *Humane Societies*, seconding and directing the benevolent efforts of the Government,—a stimulus must be given from the philanthropic in Great Britain.

(9.) It has long appeared, to the Author, very desirable that there should be established, *British India Humane Societies*, or *Humane Funds for British India*, attached to the various Missionary Societies. The following letter was addressed to the Editor of a Periodical in London. When shall the miseries of our fellow subjects in India obtain that attention they merit from our hands?

“While a resident in India, and an eye-witness of the state of its inhabitants, I have often been reminded of the well-known sentiment of Dr. Thomas, the colleague of Dr. Carey:—‘Don’t send men to India destitute of feeling, for they will do no good: don’t send men of feeling, for they will soon die!’ One cause of this singular dilemma, of the humane and pious in India, is the frequent scenes of misery and death that they witness. For the moral miseries of the people, the missionary has an antidote,—in the diffusion of the knowledge of the Gospel, which ‘giveth life to him that hath it;’ but from their natural miseries, he must often turn away, and steel ‘the tender visitings of nature.’ A ‘*British India Humane Society*’ established in London, with auxiliaries in Britain and India, might raise funds that would enable benevolent gentlemen, the medical profession, and missionaries of different societies in India, to supply perishing myriads with medicine, food, &c., who, for want of these, pine in all the wretchedness to which Hindoo and Mussulman apathy doom the aged, the sick, and the dying. Should the establishment of such a general society be thought impracticable, something could be done—*by each mission to India having a humane fund*, the proceeds of which would gladden the heart of the missionary, and cause the blessing of those who were ready to perish to come upon their kind benefactors.

The necessity of such a fund must strike every feeling mind. A missionary at the temple of Juggernaut, wrote in June 1825,—“We have relieved many a child of misery by administering medicine to the sick, clothing to the naked, food to the hungry, and money to the destitute; but what we have been able to do falls short indeed of the wants of the miserable. Many a heart-rending scene, we have been called to witness, where we could afford no relief;—many poor creatures we have dismissed with partial assistance, under a full persuasion, they would soon want again and die: and many a scene of death have we endured; and turned away with a heavy overflowing heart from many a dying fellow creature, without God, and without hope, the victims of a wretched superstition.” The distribution, here referred to, was from funds humanely supplied by the Government, to relieve the miseries of the pilgrims to Juggernaut at the Car Festival. A representation was made by one of the missionaries in Orissa, which was very promptly regarded;—but the supply arrived too late, and but little could be done for the miserable multitudes. It is evident, that it must be highly desirable for missionaries to be furnished with means to alleviate the miseries they witness, that, both temporally and spiritually, like their compassionate Lord, they may “go about doing good.”

“*The manner of applying the proceeds of this fund is easily conceived.* Resources are wanted for ‘entertaining strangers,’ clothing the naked, food

for the *famished pilgrim; medicine*, (especially when the cholera morbus prevails in the district or country) *relief for the beggars*, (aged, lame, blind, leprous, &c.) who look up to a *Padree Sahab* with confidence, and may be regularly assembled to obtain a little support and instruction; and, it may be added, the occasional employment of a *native Christian, a poor Portuguese, or a Native doctor*—to visit the sick, and carry medicine where the cholera or any other disease is known to prevail. Can a missionary do all these without assistance from his benevolent friends in Britain? and can they be neglected, or but partially regarded, without a poignancy of regret, alike injurious to body and mind, to character and usefulness?—A few incidents may confirm these statements. The Rev. C. Lacey of Cuttack, speaking of relieving the pilgrims of Juggernaut, says, ‘A great majority of the sick that I relieved on our first stage were females, almost without exception, deserted by their friends, who had left them not a pice (a half-penny) and no good cloth, and sometimes none; and many of them hundreds of miles from their home. I was frequently obliged to *clothe the helpless female with my own hands*. The bystanders, when this was the case, would generally say,—*How holy is this!*’ On another occasion he writes, ‘The cholera morbus is raging in the country. I have sent the Pundit with medicine, and to day he returned with the following account. At Janocotte gave to two persons, both recovered; at Mutagopore, to three persons who recovered; at Downpatna to four, two recovered and two died, &c. The Pundit said they inquired who had sent him, and, being told the *Padree Sahab*, they pronounced many blessings, and called it holy work. O may it prove to the furtherance of the Gospel, and may they be led to the physician of souls and life!’

“*The utility of a humane fund is evident.* The wise man says, ‘Every man is a friend to him that giveth gifts.’ In India, where a missionary has so much to oppose his progress, how desirable it is to have the benevolent character of that great man of the East, Job;—‘When the ear heard, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy.—I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not was searched out.’ Job xxix. 11—16. What a pattern this, for the amiable religion of Christ! what a contrast to Heathenism and Islamism! and how certain, under the blessing of its divine Author, to bless the suffering and benighted sons and daughters of the East!

“*Humane efforts in India are attended with encouraging results.* The writer once found a young Bengalee female pilgrim left to die, but by suitable medicine, lodging, and food, had the pleasure to see her restored to health. A native servant recovered from a violent attack of cholera, by some pills, (part of them given to him for the relief of others,) returned with the grateful language—‘*Ha sahab amba au jumma pielu!*’—‘O Sir, I have got another birth.’ The Rev. Mr. R.—, a missionary at Calcutta, in a letter to a friend in Sep. 1825, states that, ‘not one had died out of sixty, to whom he had administered medicine* for the cholera, except one individual, who

* This medicine was, “eighty drops of laudanum, a wine glass of brandy, and two table spoonfuls of castor oil, mixed and given if possible at once; if not, one desert spoonful after another, until all is taken. This is the dose for a man; for women, girls, and boys, sixty drops of laudanum, the brandy and oil the same quantities as before. Should this be ineffectual,

had previously received some native medicine very prejudicial to her.' Another missionary, in the vicinity of that city, said to the writer, 'You saw that poor woman waiting on Mrs. T——; she was taken down to the Ganges to die, but was restored by some medicine that we administered.' Where the attention of the Government is directed to the melioration of the miseries of the natives, much good is done. In Orissa, a few years since, 3000 cholera pills were sent from Cuttack, for the relief of the salt manufacturers then suffering by the cholera, and several hundred lives were saved. A writer in the *Friend of India* (Sep. 1825,) states, 'We know that, when the cholera first began its ravages, one gentleman obtained from Government forty or fifty native doctors to supply his district, and medical stores to what extent he chose; and the gratifying result was, that *medicine was administered to upwards of 20,000 persons, of whom more than 17,000 recovered!*—It must be evident, that the Government in India cannot do all that humanity requires, and hence the necessity of the humane exertions in Britain here advocated. A missionary, speaking of a school examination says, 'At our last examination, all the boys who could read the Scriptures, read and repeated the whole of Watts's Catechism in Oorea, and were rewarded with *cloths*; and the next class with a few pice, from a *donation by a friend in England*. These cloths not only rewarded and encouraged the children, but will prove a real blessing to them, as they are most of them very poor and the season is cold. If any friend could be induced to *contribute a little to be spent in such rewards*, he would render most effectual help to our Mission, and bestow a great blessing upon many poor indigent children and parents.' Surely this appeal to British humanity and liberality will not be in vain.* To state but one more circumstance: a colleague observes, 'When endeavouring to do something for the sick, those around will exclaim, Ha durma Aubitar! Sutyra Aubitar! &c., &c.—O holy incarnation, true incarnation! Some would fain worship us, and bowed their foreheads to the very dirt; of course we objected to this, and taught them to look to God and give him all the praise. Some observed, *This would occasion our religion to be talked about far and wide*. It certainly has given us favour in the sight of the people, and they often manifested an expression of it.' Let Britain pity and alleviate the spiritual and temporal woes of India; and she will be instructed and animated to promote the diffusion of the knowledge of Christ, and the exemplification of every humane and Christian trait that adorns the human character."

Idolatry is cruel as the grave; but Christian benevolence imparts, as it is said of Solomon, "largeness of heart, even as the sand that is on the sea shore."

"Friend, parent, neighbour, first it will embrace,
Our country next, and next the human race."

give a second dose of forty drops of laudanum, a wine glass of brandy, but no oil. In case of this failing, a wine glass of *drogue a mere* may be effectual. This medicine may be administered in almost all stages of the disease. After the vomiting ceases give warm rice water, and after that boiled sago or soogee (flour). The patient should be kept on a dry place and warm." (*Asi. Journ.*, March 1826, p. 386.)

* Two ladies, sisters, at St. Ives (Hunts), were so affected in reading the report of the General Baptist Missionary Society, for 1826, that they sent £10 for the relief of the Pilgrims to Juggernaut.

The importance of the humane efforts here recommended, viewed in connection with the preservation of the British power in India, may be shewn by the following extract from the speech of Lord Erskine on Cruelty to Animals, in the house of Peers, May, 1809.—“The times in which we live, my Lords, have read us an awful lesson upon *the importance of preserving the moral sympathies*. We have seen that the highest state of refinement and cultivation will not secure them: even in struggles for human rights and privileges, sincere and laudable as they may occasionally have been,—all human rights and privileges have been trampled upon, by barbarities more shocking than those of the most barbarous nations: because they have not merely extinguished natural unconnected life, but have destroyed the social happiness and independence of mankind; raising up tyrants to oppress them all in the end, by beginning with the oppression of each other. *All this has arisen, from neglecting the cultivation of the moral sense, the best security of states, and the greatest consolation of the world.* The cruelties which we daily deplore, in children and in youth, arise from defect in education; and that defect in education, from the very defect in the law which I ask your Lordships to remedy. From the moral sense of the parent reanimated, or rather, in this branch, created by the law,—the next generation will feel, in the first dawn of their ideas, the august relation they stand in to the lower world, and the trust which their station in the universe imposes on them; and it will not be left to a future Sterne to remind us—when we put aside even a harmless insect—that the world is large enough for both. This extension of benevolence to objects beneath us, become habitual by a sense of duty inculcated by law, will reflect back upon our sympathies: so that I may venture to say, firmly, to your Lordships, that the Bill I propose to you, if it shall receive the sanction of Parliament, will not only be an honour to the country, but an era in the history of the world.”

(10.) *The necessity and importance of societies to promote the abolition of human sacrifices in India appear deserving of consideration.* By them, information upon the nature and extent of every species of human sacrifice, may be extensively circulated in the united kingdom and in India, petitions to Parliament promoted, and the subject pressed upon public attention till these evils are no more. The following regulations of the Coventry Society were adopted at the first general meeting of the Committee, Dec. 1828;—

I. Its designation shall be “The Society for Promoting the Abolition of Human Sacrifices in India.”

II. Its *object* is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, Infanticide, River murders, Pilgrimages, &c.; to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

III. The *means* by which this important object may be promoted are—procuring information upon the above subjects,—circulating it among persons of influence in this country and in India,—and originating petitions to Parliament from every part of Great Britain and Ireland.

IV. Every person subscribing not less than 5s. a year shall be considered a member of the Society.

V. Every member shall, on application, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation.

VI. The publications adopted by the Society at its formation are—“*The Suttees’ Cry to Britain*,”—“*Pilgrim Tax in India*,”—“*Ghaut Murders, or an Appeal to British Humanity and Justice, relative to the Exposure of the Sick on the Banks of the Ganges; to which are added, Humane Hints for the Melioration of Society in British India*,”—and “*Claims of British India, or an Appeal to the Society of Friends for their co-operation in promoting Christianity in India*.”* A Pamphlet on the Present State of Infanticide is intended to be published. The Society would be happy to promote the circulation of what has been published on the Suttee by Dr. Johns, J. Poynder and R. Jackson, Esqrs., and the Rev. T. Grimshawe.

VII. The Society, anticipating the establishment of similar Institutions in various parts of the country, proposes to supply them with its publications at *prime cost*, or Societies may reprint them.

VIII. The business of the Society shall be managed by a Committee, of which the Treasurer and Secretary are members *ex-officio*.

IX. From January to June, inclusive, the Committee shall meet monthly, on the first Monday of the month, at eleven o’clock in the morning; and the remainder of the year, every two months, on the same day of the month; and the Secretary shall be empowered to call a special meeting when necessary.

X. An Annual Report shall be presented at the close of the year, stating the proceedings of this and similar Institutions, and the progress made towards the attainment of the object of their establishment.

The following Petition to both Houses of Parliament, was appended to the third Report of the Society, (March, 1832,) and may form a specimen for adoption by the friends of India, in various parts of the United Kingdom.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

“The humble Petition of the Inhabitants of the City of Coventry, Sheweth,—That while your petitioners learn, with the greatest satisfaction, that effective measures have been taken to abolish the unnatural practice of burning and burying alive Hindoo widows, in British India, they regret the continuance of female Infanticide in Western Hindostan, and in some parts of the Bengal Presidency; the exposure of the aged and sick on the banks of the Ganges; that Pilgrimages to certain temples in India are made sources of revenue to the Hon. East India Company’s Government;

* In addition to these, “*The Suttees’ Cry abridged*,” and “*The Appeal of the Society*,” are presented to subscribers.

and that by laws and usages now existing in India, converts to Christianity lose the right of inheriting hereditary property.

"That it further appears to your petitioners, that as the Suttee has been abolished, as an infraction of the inviolable principles of justice and humanity, in unison with the sentiments of the great majority of the most intelligent of the Hindoos, both ancient and modern, the other evils in India here adverted to, are also conceived to be contrary to those principles; and that the extent to which they prevail imperiously calls for the attention of a humane and Christian Government.

"That according to the statements of the philanthropic Colonel Walker, contained in the Parliamentary Papers on Infanticide, 3,000 female infants annually perish, the victims of this unnatural practice; and recent information shews, from 'the disproportionate number of females still existing, it is evident that, although this practice may be somewhat subdued, it is still far from being relinquished.'

"That hundreds of infirm and sick persons are every year exposed upon the banks of the Ganges, and no inquisition is made for their blood.

"That at the temple of Juggernaut, and at Gya, Allahabad, and Tripetty, near Madras, the British authorities receive considerable sums of money, the gain of connection with idolatry; that at Juggernaut a *premium* is actually received by the pundahs, who collect the pilgrims, by which the celebrity and sanguinary nature of idolatry are greatly increased; and that by the state of Hindoo law, affecting the hereditary property of converts to Christianity, the civilization and evangelization of British India are greatly retarded.

"That your petitioners, deeply impressed with the state of their fellow-subjects in British India and China, earnestly implore your Honourable House to adopt such measures as may speedily abolish the murder of infants; the Exposure of the sick and infirm under the semblance of religion; the pernicious connection of Britain with idolatry; and the revision of those laws which prevent Hindoo Christians from fully enjoying their civil and religious rights; and thus remove the stigma which attaches to our national character, by tacitly sanctioning and perpetuating these evils; and that whatever regulations it may be expedient to adopt at the present period, for the future intercourse of British subjects with China, no steps may be taken, which shall in any way prevent Christians of every denomination from directing their benevolent attention to the introduction of Christianity into that idolatrous empire.

"And your petitioners shall ever pray."

The efforts of the philanthropic and Christian public in this country and India, under the blessing of God, may do much for the welfare of Hindostan. *A British India Humane Society in London*, aided by Societies in other parts of this country, would stimulate our philanthropic countrymen in the East to labour for the civilization and evangelization of India. Can it be doubted, whether there be a necessity for such Institutions? In what country under heaven is there so much misery as in India? View the poor widow still hurried to the funeral pile—the murdered infant—the sick exposed by the Ganges—the myriads of miserable pilgrims—the degraded slave—the shipwrecked mariner—numbers drowning in the rivers in stormy weather, without any

assistance being afforded—multitudes dying in epidemics for want of medicine and attendance; and, to crown the whole, the distress frequently so great, as to defy individual exertion to alleviate it, and hence occasioning an apathy, inhuman and unchristian, even in the European character. A Humane Society in Calcutta, and other cities and towns, aided by funds and correspondence from Britain, would do much to remove these miseries—rescue numbers from a premature death—do honour to humanity and to the British people—and commend Christianity to the acceptance of the Heathen and the Mahomedan. And as she approaches them let mercy attend the steps of her messengers. Humane exertions, either by the Legislature, individuals, or Humane Societies, must be beneficial. It is written, “Mercy shall be built up for ever.” Let these pages be attentively perused, and it is hoped the humane and liberal spirit of Britain, will devise “liberal things” for the temporal and spiritual welfare of India. O Britain, my country! hear the glowing language of your poets; and sedulously promote the work of the melioration and evangelization of India.

“Pursue thy glorious course. Be this thy art,
Not to corrupt, but meliorate the heart;
Where'er mankind in Gentile darkness lie,
Instruction's blessed radiance to supply;
O'er the oppress'd, soft mercy's dews to shed,
And crush with ruin the oppressor's head.
O haste your tardy coming days of gold;
Long by prophetic minstrelsy foretold!
Where yon bright purple streaks the orient skies,
Rise Science, Freedom, Peace, Religion, rise!
Till, from Tanjore to farthest Samarcand,
In one wide lustre bask the glowing land:
And (Brahma from his guilty greatness hurl'd,
With Mecca's lord,) Messiah rule the world!”

“Then, while transported Asia kneels around,
With ancient arts, and long lost glories crown'd:
Some happier bard, on Ganges' margin laid,
Where playful bamboos weave their fretted shade,
Shall to the strings a loftier tone impart,
And pour in rapturous verse his flowing heart.
Stamp'd in immortal light on future days,
Through all the strain his country's joys shall blaze;
The Sanscrit song be warm'd with heav'nly fires,
And themes divine awake from Indian lyres!”*

* Wrangham and Grant on the restoration of Learning in the East, 1805.