

A  
S E R M O N  
PREACHED BEFORE THE  
HUMANE SOCIETY  
OF THE  
COMMONWEALTH OF *MASSACHUSETTS*,  
AT THEIR SEMI-ANNUAL MEETING,  
JUNE 9th, 1801.

BY JEDIDIAH MORSE, D. D.  
PASTOR OF THE CONGREGATIONAL CHURCH IN CHARLESTOWN.



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B O S T O N :  
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TO

The PRESIDENT,

The VICE-PRESIDENTS,

The BOARD of TRUSTEES,

AND

To the MEMBERS of the HUMANE SOCIETY,

THE FOLLOWING DISCOURSE,

Published at their request,

is respectfully dedicated by

The AUTHOR,

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## PROVERBS xi. 17.

*The merciful man doth good to his own soul.*



**T**HIS short sentence, my brethren, at once describes the character we profess to maintain as members of the HUMANESOCIETY ; suggests our appropriate duties, and proposes to us the most animating encouragement faithfully to fulfil them. The merciful man is rightly affected towards the miserable of every description ; is diligent in performing all suitable acts of kindness and relief, and in consequence receives the rich reward of comfort and peace to his own soul.

By a brief display of the CHARACTER, DUTIES, and REWARDS of *the merciful*, I shall humbly endeavour to discharge that part of duty, which, by the appointment of the Trustees of this Society, devolves upon me on this anniversary of our Institution.

6 - A C. H. 12. 31. 71

- I. I shall attempt to delineate some of the distinguishing features in the character of the merciful.

GOD is *the Father of Mercies*, and the source and pattern of all merciful dispositions and conduct in us. We are commanded to be merciful, as, or in like manner, as our Father is merciful. Likeness to God is the perfection of our characters. Mercy is an essential attribute of the divine nature. In reference to sinful men, suffering the natural and awful effects of their apostacy, it is the most amiable and attractive of the divine perfections. It was peculiarly glorified in the redemption of man from the bondage and punishment of sin, through the sufferings and death of Jesus Christ. It was the basis of this wonderful work, and the spring of action in the divine mind through the whole of its accomplishment. Mercy constitutes the glory of the Godhead. When Moses besought the Lord to "shew him his *glory*," God was pleased, in answer to his request, to say—"I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord before thee." Accordingly "the Lord passed before Moses and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression,  
and

and sin, and that will by no means clear the guilty," or as the latter clause in this passage may be translated, in consistency with the Hebrew, "*and that in exterminating will not thoroughly exterminate.*"\* Goodness and mercy, tempered with justice, are here displayed before Moses, as forming the divine glory.

MERCY, whether exercised by God or men, has in all cases misery for its object. Had there been no misery introduced into the universe, there would have been no occasion for the exercise of mercy. Sin is the parent of all misery. This good therefore, in the wisdom of God, may be considered as resulting from the permission of sin, that it has laid the foundation for the display of the most amiable perfection in God, and the most noble and godlike virtues in man.

MERCY, as it exists in the divine mind, is compassion for the miseries of his sinful creatures, and correspondent provision and efforts for their relief; and is, both in its principle and exercise, the criterion and measure of our mercy to our fellow creatures. The Lord is very pitiful. His bowels yearn over the miseries of our fallen race. He is kind to the evil and unthankful. Mercy restrains and attempers his righteous indignation. It rejoiceth against judgment. The labouring ox, the wild

\* See Bishop Patrick, in loc.

wild beasts that roam in the forests, and the numerous feathered tribes, are not beneath his tender, provident care. In a word, God is rich in his compassions, and his tender mercies are over all his works.

Now the merciful are those who, in humble imitation of the blessed God, tenderly commiserate, and by all means in their power, kindly and cheerfully correct and relieve the weaknesses and failings, the wants and miseries of others. Like their Father in heaven they take supreme delight in mercy. It is their most valued treasure, and the loveliest ornament in their character. It yields the sweetest enjoyment to their souls, to wipe the tear from the cheek of affliction, to administer the oil of joy to the mourner, to return kindness for injuries, good for evil, blessing for cursing—to rescue by timely aid the unfortunate victim, thrown by some accident, into the very jaws of death—to visit the prisoner, to give bread to the hungry, drink to the thirsty, cloathing to the naked, to treat with hospitality and kindness the stranger, to reclaim the wanderer from the path of duty and happiness, and to comfort and relieve with their counsel, property, labour and sollicitation, as far as in them lies, all the various objects of human pity. The compassion of the merciful, like that of God, is free in its nature, and unlimited as to its objects. It flows from  
their

their hearts, as naturally as the stream from its fountain. They work the works of mercy willingly and not by constraint.

“ The quality of their mercy is not strained ;

“ It droppeth as the gentle rain from heaven

“ Upon the place beneath.” SHAKESPEARE.—

THEY confine not their beneficent acts to their kindred, friends, neighbours or countrymen, nor yet to the human species, but extend their compassionate feelings and aid to every thing that has life and sensibility, to all creatures in misery. The merciful have special regard to the welfare of those beasts which minister to their convenience, and reprobate the wanton infliction of pain on the meanest animal, or the most worthless insect. Their tender mercies are over all that portion of GOD's creation, which is within the sphere of their beneficent actions.

MERCY operates to prevent, as well as to relieve, misery. The merciful not only mitigate and remove the miseries which actually exist, but are careful to guard their fellow creatures against the evils to which they are liable. To this purpose they restrain and suppress, by every means in their power, all revengeful feelings both in themselves and others, all envy, unreasonable self-love, and every propensity, from whatever principle

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originating,

originating, to injure others. On this ground the merciful will ever be the zealous supporters of all those institutions which have for their object the security, peace, and good order of society, the information, moral and religious improvement, the civilization, comfort and general happiness of mankind.

BUT to be thus merciful, it ought to be remembered, requires a godlike disposition. In order to a successful imitation of God, in his acts of compassion, the same mind must be in us that was also in Jesus Christ. All actions are not merciful that appear so. Mercy, like all other virtues has its counterfeits. Some are compassionate from natural constitution. They are so formed that the sight of woe pains them, and they are constrained, for the sake of their own ease, to give relief. Such persons may be said to possess naturally, a humane disposition ; but their actions being prompted by *instinct* rather than *volition*, cannot in propriety of language, be called virtuous, any more than the instinctive actions of irrational creatures. There is indeed, a pity implanted by God in our nature, and common to men, which we cannot avoid exercising towards objects of misery. Unmercifulness is a sin against the law of nature as well as of God. It has justly been observed, that God has given such " a figuration to the



the body, and such propensities to the soul, that the whole man is inclined to acts of mercy. How the animal spirits operate is hard to determine; but this we know, that whenever we happen to cast our eyes upon a man that is wounded, we find a sudden tide of them thronging towards those parts of our own body, which answer to the parts of the wounded man, and so raising a sentiment of pity and compassion in us, which we can no more help being affected with, than we can hinder our animal spirits from flowing to, and affecting that part of our body which corresponds with the object before us." †

THERE is another kind of counterfeit mercy, which is the offspring of education. Some persons, not of the most happy natural temper, have, by their own exertions, aided by the instruction and example of others, attained to what may properly enough be called an artificial, exterior humanity and amiableness of deportment. The actions of such have the semblance of mercy towards the afflicted; their sympathy with mourners, and compassion for the miserable, may be *like* those of the merciful; but unless their actions spring from a principle of christian charity, they cannot be said to be merciful as God is merciful. They want the soul and spirit of true religion.

† Stackhouse, Bod. Div. p, 912.

It is not to be denied, however, that a person possessed of a mind naturally generous, tender and compassionate, and which has been cultivated by a good education, is, in the view of the world an excellent, useful, and lovely character. Of this description, probably, was the young man whom "Jesus beholding, loved," and to whom, notwithstanding, he said—"One thing thou lackest." Destitute of this *one thing*, by which is meant a principle of supreme love to God, the best character, in every other respect, is essentially defective. From the happy organization of our bodies, and the mild temperature of our animal spirits, added to the advantages of good education, we may possess amiable and refined dispositions ; but divine grace and the laws of the Gospel alone transform these dispositions into Christian graces. Till our souls are changed into the image and likeness of God, till we possess the temper of Christ, we shall never feel, as we ought to feel, for the miseries, especially for the spiritual miseries, of others, nor be influenced from right motives to afford them relief. All the virtues of the christian flow from the heart, and are displayed in correspondent acts in the life. Accordingly the Apostle exhorts his fellow Christians to "put on bowels of mercies and kindness ;" meaning that they should possess merciful dispositions of heart, and

and exhibit them in merciful conduct ; that they should tenderly and heartily sympathize with the afflicted, and express their sympathy in outward acts of kindness and relief. The Apostle is here recommending not merely that pity which is natural to man, which has been already described, but that spiritual pity, that godlike compassion, which flows from pure love to God and man, and which is an act of grace, rather than of nature. † The merciful man, to speak according to the figure used by the Apostle, is clothed with mercy. It is to him as a robe and a diadem, which give him a most lovely and attractive appearance in the view of God and men. Of such a character are the merciful, who do good to their own souls.

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## II. To consider the appropriate duties of the merciful.

THESE may be learned, generally, from a due observance of the conduct of the Father of mercies towards his creatures. We are commanded to be followers of God as dear children, especially in his acts of mercy. As, therefore, God is merciful to his enemies, to those who profane his holy name, transgress his perfect laws, and offend him  
by

† See Burkitt in loc.

by all manner of wickedness ; as he is slow to anger, full of forbearance and long suffering, waits to be gracious, and is ready to forgive all sorts of sinners upon their repentance ; so ought we to feel and conduct towards our enemies. We are indeed expressly commanded by our Lord, to do these things as the children, and in imitation, of God. “ I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that you may be the children of your Father which is in heaven.”

God is merciful to the souls of men, and has manifested the greatness and the riches of his mercy in the abundant provision he has made for their salvation, by the atonement of Jesus Christ. In like manner should we be concerned for the spiritual welfare of our fellow-men, and do all we can to save their souls from everlasting perdition. The pious and merciful heart of David was grieved when he beheld the transgressors, and on their account rivers of tears ran down his cheeks. A greater than David, the compassionate Saviour, who is touched with all the feeling of our infirmities, when “ he looked on sinners, was grieved at the hardness of their hearts. He had compassion on the multitudes and taught them, because they were as sheep having no shepherd.” Over im-  
penitent

penitent, devoted Jerusalem he wept, saying—  
 “ Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate.” In conformity to these and the like examples, it is our duty, as merciful men, to sigh and weep over the spiritual miseries of our fellow creatures, to offer to God our constant and earnest prayers in their behalf, and to use our utmost efforts and influence to inform the ignorant, convince and reclaim the vicious, to soothe the desponding, to comfort the feeble minded, and to promote the salvation of precious souls.

God is merciful to the bodies of men. Though we are guilty before him, and deserve nothing but punishment at his hands, yet he provides for us food and raiment, and convenient habitations. He healeth our diseased bodies, our broken bones and maimed limbs, and prevents our going down to the grave. He constantly watcheth around our paths and our bed, and preserveth us from the various fatal accidents of life. He heareth the groans of the prisoner, and according to the greatness of his power, preserveth those that are appointed to die.\* Jesus Christ, the great exemplar  
 of

\* Psalm 79. 11.

of God in our world, as in other respects, so particularly in acts of mercy to the bodies of men, has left us a pattern that we should follow his steps. He had compassion on the blind men, and opened their eyes to behold the light. He never sent the hungry away unfed, nor the sick and maimed unhealed. Lunatics were restored to the use of their reason, and even the dead to life. His language to us is, "GO YE AND DO LIKEWISE."

THE duties we have enumerated are all incumbent on us as men, as citizens, and as Christians, and some of them specially as members of the HUMANE SOCIETY. The avowed "end and design of this Institution, is to recover persons who meet with such accidents as produce in them the appearance of death, and to promote the cause of humanity generally, by pursuing such means from time to time, as shall have for their object the preservation of human life, and the alleviation of its miseries."\* This is, indeed, a noble and godlike design, honorary in a high degree, to those who originated it.† And those who have voluntarily

\* Act of Incorporation.

† The first Humane Society, was founded in London, 1774.

"The founders of it were men, whom it were injurious to suspect of being actuated in its first formation by the vain desire of attracting public notice by a singular undertaking.  
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voluntarily associated, and cheerfully contributed their money and labour to accomplish the benevolent objects of the Society, particularly the Officers and Trustees, on whom devolves the business of the Institution, are entitled to the esteem and thanks of their fellow citizens ; and all have the consolation of knowing that while they are thus employed in mitigating the sorrows of life, they are using the most efficacious means to benefit their own souls.

OUR appropriate duties, my respected brethren, may be learned from the passage just recited from the act of our incorporation. Hitherto the attention of the Society, has been chiefly directed to the recovery of persons apparently dead from drowning or other accidents, and to providing means

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The plan of the Society is so adverse to any private interested views, that it acquits them of all sordid motives. For the Medical Practitioners accept no pecuniary recompence for the time which they devote to a tedious and difficult process ; for the anxiety they feel while the event is doubtful ; for the mortification they too often undergo, when death, in spite of all their efforts, at last carries off his prey ; nor for the ‘insults, to which they willingly expose themselves from vulgar incredulity. Their sole reward is *the holy joy of doing good*. An Institution thus free in its origin from the suspicion of ambitious views, and in its plan renouncing self-interest, must have PHILANTHROPY for its basis.”

Bishop of St. David’s Sermon. p. 25.

for the relief and comfort of shipwrecked mariners. These are duties of primary importance. After the learned and ingenious discourses concerning these duties, which have been delivered to this Society, and which are in print for their use, and that of the community at large, it is unnecessary for me to add any thing to illustrate or enforce them. But our plan is not limited to the cases above mentioned. Our professed aim is to promote the cause of humanity *generally*, by “pursuing such means as have for their object the preservation of human life, and the alleviation of its miseries.” With deference, therefore, I take leave to suggest a few things which appear to me deserving of our attention.

THE worthy Bishop of St. David's, in an excellent sermon preached before the Royal Humane Society in London, † speaking of the benefit of that Institution, says—“ It is by no  
 “ means confined to the two cases of drowning  
 “ and suspension. Its timely succours have roused  
 “ the lethargy of opium, taken in immoderate  
 “ doses : They have rescued the wretched  
 “ victims of intoxication—rekindled the life  
 “ extinguished by the sudden stroke of lightning—  
 “ recovered the apoplectick—restored life to the  
 “ infant that had lost it in its birth, and they  
 “ have

† May 22, 1789, p. 26.



“ have proved efficacious in cases of accidental  
 “ smothering, and of suffocation by noxious  
 “ damps, in instances in which the tenderness  
 “ of the infant body, or the debility of age, great-  
 “ ly lessened the probability of success ; inso-  
 “ much that no species of death seems to be placed be-  
 “ yond the reach of this Society’s assistance, where  
 “ the mischief hath gone no farther than an ob-  
 “ struction of the movements of the animal ma-  
 “ chine, without any damage of the organs them-  
 “ selves.” In a printed “ account of lives restor-  
 ed,” by the Society above named, I find the fol-  
 lowing case which I think proper here to recite.  
 The mother of eight children, a widow, was left  
 to commit the dreadful crime of suicide. When  
 found, she had been hanging half an hour, and  
 had, when cut down, the strongest appearances of  
 death. By the blessing of God on the means  
 used, she was restored, first to life, and afterwards  
 to peace of mind. In cases like this, which it  
 appears have not infrequently happened, in Eng-  
 land, this benevolent Society, with thankful hearts,  
 might repeat and apply the following lines—

“ We snatch from death the victim of despair ;  
 “ And give the means of penitence and prayer.”

I MENTION these things as examples worthy  
 our consideration and imitation, should the pro-  
 per

per occasions offer. Is it not our duty to turn our attention to all cases of the kind now enumerated, and to all others in which the "resuscitative process," prescribed by the Society, has proved successful? And would it not be very useful to publish, for general information, a collection of the various cases in which life has been restored, when apparently destroyed by accidents, as well as by drowning and suffocation? Through want of information of this kind, it is probable that many persons, in appearance, but not in reality, dead, have been lost to the community, and consigned to an untimely grave, without even an attempt for their recovery.

It being a part of our plan to "alleviate the miseries of human life," I would suggest whether some means might not be devised by the Society, for the bodily comfort, and especially for the moral and religious benefit of unhappy criminals confined in our prisons? Might not this Society be the benevolent instrument of introducing into our own country, the valuable improvements of the ingenious and philanthropic HOWARD and RUMFORD?

IN this connexion I mention another object, which I conceive merits the serious attention of this Society, and that is the erection and endowment of a *Hospital for Lunatics*. There is no institution of this kind in New-England.

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The hardships and inconveniencies to which this unfortunate class of sufferers and their connexions and friends have, in consequence, been subjected, are inconceivable. Some, from sad necessity, are committed to close confinement, under circumstances of great wretchedness. Others are left, forlorn and friendless, to roam through the country, often in tattered and indecent cloathing, exposed to the insults of the thoughtless and wicked ; to hunger, cold, and various calamitous and fatal accidents, a terror to female delicacy, and a grief and a continual cause of anxiety to their relations. An institution of the kind proposed, would furnish an effectual remedy against the most offensive and painful of these evils.

THE funds of this Society, I am aware, are by no means sufficient to erect and endow such an Hospital. But were the object to be seriously undertaken by this Society, is it not likely that means might be devised, in their wisdom, to raise a competent fund for a purpose so benevolent and so obviously necessary and useful ? In the present prosperous state of our country, and when, I am happy to say it, the hearts of many wealthy and liberal minded men are continually devising liberal things, it cannot be deemed presumptuous in us to expect much, in aid of such a design, from private contributions among our  
affluent

affluent fellow-citizens. And considering the very flourishing state of the Treasury of this Commonwealth, we might, I conceive, with confidence, calculate on liberal patronage and pecuniary aid, from our civil fathers.—With these remarks I earnestly refer the subject to the wisdom of the Society.

It remains that we briefly consider,

### III. The encouragement we have to discharge the duties now recommended.

In performing these works of mercy, we are assured, that we “do good to our own souls.” We have the pleasure arising from a consciousness of having done our duty, and the comfort of knowing that we are entitled to the promises. To persons duly apprized of the value and preciousness of their immortal spirits, a more persuasive motive to a course of merciful conduct cannot be presented.

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“ Mercy is twice blest,  
“ It blesteth him that gives and him that takes.”

SHAKESPEARE,

In the wise and perfect administration of God, our duty and interest, in general, immediately, and always in the ultimate issue of things, are coincident. All who have attempted to advance  
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their own interest at the expence of their duty, in the end, have failed of success; while those who have, in all circumstances, resolutely maintained a conscience void of offence, whatever apparent advantages they may have been obliged to forego, have secured for themselves a satisfying and imperishable inheritance.—Although works of mercy are frequently expensive, painful to the feelings, and fatiguing to the body, they verily have their abundant reward. “Blessed are the merciful, for they shall obtain mercy.”—They shall obtain mercy from their fellow-men. The measure they have meted to others shall be measured to them again. In the day of their adversity, God will raise up for them, comforters, to relieve their wants, and soothe their broken spirits. Those who comfort others with temporal good things, God will bless with spiritual blessings. They shall especially obtain mercy from God. Many are the promises to this effect. “God (saith the Apostle) is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints and do minister.”\* In the law of Moses it is thus written; “If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart,

nor

\* Heb. vi. 10.

nor shut thine hand from thy poor brother ; but thou shalt open thine hand wide unto him, and shalt surely lend unto him sufficient for his need in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.”\* The merciful, says the Psalmist, “the Lord will deliver in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth ; and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing, and make all his bed in his sickness.”†

“ If, (says the Prophet) thou draw out thy soul to the hungry, and satisfy the afflicted soul ; if thou bringest the poor that are cast out to thine house, coverest the naked, and hidest not thyself from thine own flesh : Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the Lord shall be thy rereward. And the Lord shall guide thee continually ; and satisfy thy soul in drought ; and make fat thy bones ; and thou shalt be like a watered garden ;

\* Deut. xv. 7, 8, 10.

† Psalm xli. 1, 2, 3.

garden ; and like a spring of water, whose waters fail not.”\* With these and very many other precious promises of the like nature, before us, can we want encouragement to be merciful to our fellow-creatures ?

BESIDES, a performance of the duties we have been recommending, and in the manner, and from the motives prescribed, tends, in the most direct manner to assimilate us to the blessed God ; and to resemble him, in our temper and conduct, is the highest honour, and the greatest advantage, of which our nature is susceptible.

THE pleasures created in the mind by the exercise of compassion towards the afflicted, will operate as no small encouragement, with ingenuous souls, to practise these duties. “No tears mingle so sweetly as those of mutual sympathy. More fragrant are they, to the feeling heart, than the richest perfumes to the senses. The merciful draw, even from affliction, sensations more truly pleasing and grateful, than all the tumultuary joys that arise from sensual mirth.”

BUT, my brethren, we have peculiar encouragement to perform with fidelity, zeal and perseverance, the appropriate duties we have been  
D recommending.

\* Isaiah lviii. 7 to 12.

recommending. The success and benefits to individuals and to the community, with which past efforts have been crowned, powerfully urge us not to be weary in well-doing.—Since the Institution of the ROYAL HUMANE SOCIETY in London, in 1774, about *two thousand five hundred* persons,\* by their exertions, have been rescued from an untimely grave. In imitation of this parent Society, many others have been established on similar principles, in various parts of the world, and with various success. The branch, of which we are members, was established at the close of the year 1784; since which period, by the blessing of God on our efforts, life has been restored to 159 persons, apparently dead from various accidents.—“What may the increase of these produce within a century? Calculate and be amazed.”† How many of these were snatched from  
eternal

\* Dr. HAWKES, in his discourse to the Royal Humane Society, preached May 26, 1799, says—“Within a few years 2319 persons have been rescued from the grave; above 100 in the last year.”—The average number preserved annually by this Society appears to have been about 100. As two years have elapsed since the delivery of the above discourse, I have ventured to add 200 for these two years, and state the present number at *about 2500*.

† Dr. HAWKES's Sermon to the Royal Humane Society, May 26, 1799.



eternal as well as from temporal death, God only knows. To many, the restoration of the present life has been made the occasion of their being begotten anew, by the word of God, and the influences of the Holy Ghost, to the hope of a glorious immortality.—“ If to rescue a body from the grave be wonderful—if to render to the state a citizen be meritorious—how incalculably greater will the benefit appear, if we carry our views into the eternal world? One immortal soul exceeds in value the matter of the whole created universe. The duration alone gives it infinite importance.”\* By prolonging the lives of our fellow-men, the good have a further opportunity of being useful, and the bad a space for repentance. And we are assured that he who is instrumental in “ converting a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” †

A STILL further encouragement to us, my brethren, to persevere with increased zeal and activity, in the good work of preserving life and alleviating human woe, may be derived from the reflection, that the means for accomplishing these godlike purposes have been, within a few years,  
greatly

\* Ibid.

† James v. 20.

greatly multiplied, in consequence of the researches, and experiments of philanthropic gentlemen, chiefly of the medical profession, on these subjects. Very interesting and important discoveries have been made in the science of resuscitation and humanity, and the knowledge and benefits of them have been spread extensively over the civilized world, and lately, by the Missionaries, carried among the millions who inhabit the islands of the Pacific Ocean. \*

WITH such encouragements before us, brethren, can we be slothful in the business of humanity? Do not our souls burn with holy ardour to be what we profess—to be merciful even as our heavenly Father is merciful? Can we avoid resolving anew, that henceforth we will work the works of mercy, from a principle of love to God, with fidelity, and unwearied diligence; knowing that in this way, we shall do good to our own souls, and through the grace of the Gospel, secure the approbation of our Merciful Judge, and a welcome reception into his glorious kingdom?

FINALLY, while the world is dreadfully agitated by the conflicting passions of men, and in consequence

\* Dr. Haweis's Sermon, p. 16, 17.

consequence, overspread with various woes, let it be our ambition and our glory, to unite our efforts and example to calm the turbulence of the human passions, to prevent the increase of misery, as well as to lessen that which already exists. To this purpose, in obedience to apostolic injunction, let us lay aside strife and envying, and put away from among us all bitterness and wrath, and clamour and evil speaking, with all malice and lying one to another, and put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another in cases of difference, even as Christ forgave us; thus let us do, and great will be our reward on earth and in heaven, for the great Redeemer's sake, AMEN.





## A P P E N D I X.

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LETTER from WILLIAM HAWES, M. D. *Treasurer of the Royal Humane Society in London, to the Corresponding Secretary.*

LONDON, Spital-Square, Sept. 9. 1800.

DEAR SIR,

AS I am always peculiarly gratified at the productions of ingenious men, I felt a considerable degree of disappointment on the miscarriage of the intended honour of the Trustees of the Massachusetts Humane Society of last December.

Antient Rome might boast that *paternal power* extended to the taking away the life of the child—she might glory in her gladiatorial shews, and in the suicide of her greatest Heroes—But it was reserved for the peculiar honor of the 18th century, to see multitudes of all ages and conditions, restored to life, to virtue, to happiness, and to God.—  
“ *These are thy glorious works, Parent of good.*”

I am afraid my annual packet of last year never arrived, a merchant undertook its conveyance; I have therefore sent the last and present Annual Reports, which will inform you with what unwearied zeal, and unremitting ardor, we are aided by the consummate skill of the elder Brethren of the Corporation of the Trinity House; it is our determination to offer annual prizes and pecuniary bounties. And we cannot but indulge the pleasing hope, that in process of time, so grand a work will be accomplished;

plished ; and that infinite wisdom will crown our efforts with success, and enable us to rescue thousands from the perils of the sea, and eventually to advance the commerce of our country.

“ Nulla in re homines propius ad Deos

“ Accedunt ; quam salutem hominibus dando.”

It afforded our Society the utmost satisfaction in seeing Dr. Warren and Dr. Manning, honouring the Anniversary Festival with their presence. Indeed it was “ the feast of reason and the flow of soul.”—To survey near 400 philanthropists assembled to promote the most laudable of all institutions—the restoration of human life—exhibited the strongest proofs of the beneficence of Britons.

Give me leave to present you, and the zealous friends of the Massachusetts Humane Society, with the Annual Report and Miscellanies connected with suspended animation—As your Society and our Institution have for their grand and ultimate object, the preservation of human life ; may they long continue to advance the glory of God, and the happiness of his creatures, by establishing upon the most permanent basis the noble cause of Humanity.

Your's most respectfully,

W. HAWES.

N. B. Though we have not been so fortunate, as to have the Anniversary Sermon printed this year ;—It affords me pleasure to embrace an opportunity to send an excellent and admired occasional Sermon preached by the Rev. Dr. Haweis ; you will perceive an addition to the name ; which proves that we are not related ; but it affords me the highest satisfaction to enjoy the friendship of a man, whose whole life is devoted to the promotion of individual happiness and the public good.

*Dr.*

*Dr. Zaccheus Bartlett's Letter.*

PLYMOUTH, *December 6th, 1800.*

SIR,

**I**N a cool and dark evening on the 12th ultimo, a person was seen passing down a wharf in this town, with a firebrand in his hand—Mr. Wm. Coy thought prudent in a short space to follow him, fearing some danger from the fire. Before he reached the end of the wharf, he heard a flouncing between that and a vessel. He soon found a man was in the water, then about seven feet deep—Raising an outcry, he attempted to veer himself down by the first rope he came at. But this giving way, he seized another, and descending *felt out* the person afloat upon his breast, with his head pitched under the *bilge* of the vessel. After some exertion he succeeded in raising his head from the water, and carrying the end of the rope under each arm fastened it about his head, which secured him from sinking. He then ascended the wharf, which was about eight feet from the water, and renewed his outcry.—I was in the street in the vicinity, and among the first who reached the spot; when another person went down by the rope, and they were both drawn up together. According to the best recollection, the man had been in the water from ten to fifteen minutes. He was a little intoxicated, and probably, after some fruitless attempts to save himself by the wharf—had fallen into the above position and “*was ready to perish.*”

Doubtless the Humane Society has been too often troubled with unsupported applications. We can only say, that such impiety is second only to sacrilege, and merits the sharpest reprehension.—Lamentable however, as this may be, I have here no difficulty to say, that I think the

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above

above a strong case for your attention. Mr. Coy is a man of known humanity among us, and ran a hazard in the affair, from which many would have fled for assistance, while the unfortunate would certainly have drowned.

I am, Sir,

Your obedient servant,  
ZACCHEUS BARTLETT.

Rev. James Freeman.

*Dr. Zaccheus Bartlett's Letter.*

PLYMOUTH, January 20. 1801.

DEAR SIR,

I Have received your letter and given its contents, 10 dollars, to Mr. Coy, for which I inclose you his receipt. I cannot omit to thank you, and the Society, for their confidence in my communication. I find in it a new reason of attachment to the benevolent institution; and you will permit me one suggestion for their notice.

Even the benevolent (*fiat justitia*) have no aversion to have their good deeds and successes known and talked of by the public. Lives there a civilized man, whose vanity would not be gratified in this way? I propose then, that the Society should annually publish in all the *papers* in Boston, an account of their gratuities, to whom, and for what, they were bestowed. It strikes me, that this would be "honorable mention," and come strong in aid of the pecuniary compensation, which you are bestowing, and which benevolence and humanity seem as yet to require. I make the proposition with diffidence, and am,

Dear Sir,

Your obedient servant,

Z. BARTLETT.

*Extra*



*Extract of a Letter from Rev. Mr. Bentley, of Salem, to the  
Second Vice-President, dated December 12, 1800.*

“ **O**N Saturday October 25, 1800, John Manning, son of Mr. Richard Manning of Salem aged 12 years, had, at dinner time, fallen from the Union Wharf in said town, and being accidentally discovered by Mr. George Crowninshield jun. he leaped instantly from the wharf and seized the youth, laying senseless at the bottom of the water; he was recovered and is now in perfect health.”

Rev. *John Lathrop*, D.D.

The Trustees voted Mr. Crowninshield a gold medal with a suitable inscription, and afterwards received the following letter.

SALEM, *January 28, 1801.*

DEAR SIR,

**I** Have been favour'd with your letter of the 26th instant, inclosing a gold medal presented by the Humane Society of Massachusetts, “ *which is the highest mark of approbation in their power to bestow.*” If my exertions contributed in the smallest degree towards saving the life of young Manning, I had not any expectation or wish to have the action noticed in this public manner—permit me however, to assure you, and the Trustees of the Humane Society, that I shall ever entertain the highest sense of gratitude for the distinguished mark of approbation with which they have been pleased to honor me.

The Reverend Mr. Bentley, some days past, politely delivered me the vote of the Trustees.

Be assured, dear Sir, I remain

with much esteem your

obliged and humble Servant,

GEORGE CROWNINSHIELD, jun.

*A. Dexter*, Esq. Secretary of the

*Humane Society, Massachusetts.*

*Rev.*

Rev. Mr. Fletcher's Letter.

Kennebunk, December 13th, 1800.

MUCH RESPECTED SIR,

WITH variously mingled emotions, I communicate the following account of the singular deliverance of six persons from immediate death, by the exertions of Capt. JAMES PERKINS, sen'r, and Capt. JAMES PERKINS, jun'r, father and son. The latter being in full strength of manhood, was the principal agent ; but the aid of the former was, however, a necessary means in affording so complete relief to the dying.

Six or eight days preceeding the last thanksgiving in this State, part of two families, a Mr. and Mrs. CARD, and two of their children, and a Mr. TREFETHERN and his Son (15 years old) from *New Castle*, commonly designated by the name of *Great Island*, in *Piscataqua* harbour, came in a small schooner or two-masted boat, up *Kennebunk River* to the bridge, near the head of the tide, where they left their boat, and went back into the country about twelve miles, to *Coxhall*, to make a leisurely family visit to some relations. On the 29th November, Saturday afternoon, these persons returned to the bridge ; Mr. and Mrs. CARD now having in company another of their children, which had been living at *Coxhall*. They all went on board their boat, with a design to sail directly home. Having descended the river nearly two miles, they struck a ledge of rocks in the Eastern bank, and the tide being about half ebb, they were unable to proceed any further. They remained in this situation not far from two hours, and might have continued in full safety till the next flood tide. But unwilling to tarry so long in such a useless, unpleasant condition, they contemplated visiting some acquaintance, a family by name, WEBBER, on the opposite, or western side of the river. With a design to cross over, they

they all got into their canoe, which being too small and tottering, was immediately overfet. Not one of them but was so surpris'd into danger, as to be utterly unable to make his escape.

Capt. JAMES PERKINS, jun. was at this time butchering some meat at the house of his father, about 35 rods from the river. Fortunately, he was called out of the building where he had been at work, to get a stick to put through the gambrels to hang up the meat by. Probably this was the moment the canoe was overfet.

Capt. PERKINS heard the voice of a female, apparently in distress. Concluding whence the sound came, and calling aloud for help, he ran to the river; throwing off his outside cloaths, he waded nearly to his chin, and with the help of a stick, he reached the then nearest floating person. This was Mr. CARD, in the agonies of drowning, and who grasped the Capt. with such violence, as both like to have been drowned together. After a severe struggle Captain PERKINS recovered himself and forced his way towards the shore, where, by this time, his father had arrived. It was with difficulty, even with the assistance of his father, that Capt. PERKINS could be disengaged from Mr. CARD. The Captain's shirt was torn almost entirely off by the grasps of the drowning man.—As soon as the Captain could be freed, he returned after another, while his father, who had waded some distance into the water, with all his clothes on, to expedite the progress of relief, took charge of Mr. CARD, dragged him out and laid him on the land. By the time the father had done this, the son had brought another from the shore, that the father could by wading to the depth of about three and an half, or four feet, take charge also of this other one, which he carried and laid on the land. Thus proceeded

ceeded the son, wading to such depth, as to be sometimes buoyed up by the water, bringing human beings back with him, and committing them to the care of his father, till six persons were collected and placed on the bank.—The last that was saved was taken out about fifteen rods below where the canoe was overfet. The others were taken out at several intermediate distances. The woman, and a child clasped in her arms, were taken up from the bottom of the river, where they had funk to rise no more.

One only of these persons was seen to have any motion, after young Capt. PERKINS first arrived, except what they received from the united force of the ebbing of the tide and the progress of the river. All entirely helpless, alternately sinking and floating, were imperiously subjected to the merciless power of the deadly element.

When taken out, every one was both speechless and senseless. But, by the time the last was delivered, Mr. CARD, who was taken out first, could speak and stand. The humane deliverers asked him “if six where the whole number,” He replied, “yes.” They repeatedly interrogated him, “whether there were all,” shewing him, the persons saved. He answered in the affirmative.—Probably his mind was most deeply impressed with the number, which set off from *Great Island*, not recollecting the child added to the company from *Coxhall*.

These six were conveyed to the house of Capt. PERKINS sen. where their wet clothes were taken off, and dry ones procured. But alas! three of them, Mr. TREFETHERN, Mrs. CARD, and one of her children, upwards of two years old, were apparently dead and irrecoverable. To resuscitate these, the utmost exertions were made by the Messrs. PERKINS, and the likeliest means used that lay within the sphere  
of

of their knowledge and recollection. The persons were gently rolled, bathed with brandy, rubbed with warm flannel, and the like, till the whole were joyfully restored to life. Before this took place, the means were incessantly continued till 3 o'clock, Sabbath day morning. When the woman, who was one of the last, was revived, looking round on her children, she discovered one was missing; a daughter in her eighth year. On hearing this circumstance, young Capt. P. recollected that, when he raised the woman, clasping her child, from the bed of the river, a handkerchief, or some light garment, was washed away, having as he then thought, the glimpse of such an object. This appearance was doubtless produced by the clothes of the little girl that was drowned. Attempts were immediately made to find this child, and succeeded. But death had reigned so long, recovery was impossible.

Till the whole six were fairly restored, the two deliverers, ardently engaged, were so thoughtless of themselves, as to remain in their wet clothes; though, as you recollect, the weather was quite cold, and, probably, rather colder in our latitude, than in that of *Boston*, the ground being then covered with about four inches of snow and ice.

The above are the leading circumstances attending this wonderful deliverance. Should you, Sir, wish to know any further particulars, I can procure all the information respecting this event, that shall be necessary to satisfy the mind, and swell with gratitude the heart of the humane inquirer.

Perhaps you may not deem it improper to make known the above recited facts to your society, whose professed design is to mitigate the sufferings incident to humanity, and encourage and reward in others those deeds, which tend to augment the sum of human happiness,

Presuming

Presuming the relation of such exertions, by which *so many* rational beings were lifted from the watery grave, and by human strength, under Divine guidance, were wrested from the *power of the destroying Angel*, cannot but excite in your breast emotions correspondent with mine. I subscribe myself your friend and humble servant,

NATHANIEL H. FLETCHER.

Dr. A. DEXTER, *Corresponding Secretary*  
of the Massachusetts Humane Society.

*At a meeting of the Trustees of the Humane Society.*

THE above letter from the Rev. Mr. *Nathaniel H. Fletcher*, of Kennebunk, dated December 13, 1800, to the Corresponding Secretary, was communicated ; they thereupon *Voted*, That two silver cans be presented, one to Capt. *James Perkins*, sen. and the other to Capt. *James Perkins*, jun. as an honorable testimony, for their signal exertions in saving the lives of a number of persons, when in the utmost danger of perishing, and for affording every needed assistance afterward ; and that Mr. *Fletcher's* statement of the case be published after the delivery of the pieces of plate.

A. DEXTER.

*Rev. President Willard's Letter.*

Cambridge, February, 1801.

SIR,

I Have the honor and pleasure of enclosing a vote of thanks, passed by the Corporation of Harvard College, for the benevolent and generous assistance afforded by the Humane Society towards finishing the Bath in Charles River, which was undertaken principally with a view to secure the lives of the Students, when bathing.

You

You will please, Sir, when you communicate this vote, to present to the Society my individual thanks, as Head of the College, for this very liberal and kind aid.

I am,

with sentiments of the highest esteem

and respect, Sir,

your very humble servant,

JOSEPH WILLARD.

JOHN WARREN, M.D.

*President of the Humane Society,*

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*At a Meeting of the PRESIDENT and FELLOWS of*

HARVARD COLLEGE, *February 10, 1801.*

**V**OTED, that the thanks of this Corporation be given to the Humane Society, for their kind and generous donation of one hundred and fifty dollars, towards the Bath in Charles River, constructed, principally, with a view to the security of the lives of the Students while bathing ; by which donation, and a number of benefactions from liberal and benevolent individuals, assisting the Corporation, the work has been completed, in such a manner as to afford a pleasing prospect, that the design of the humane undertaking will be happily answered.

Copy,

Attest,

JOSEPH WILLARD, President.

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THE Trustees of the Humane Society, having in their private capacity, been informed of several instances of persons who had incurred apparent death by drowning or otherwise, and been fortunately recovered by the means recommended by the Society, and no communication made thereof ; and convinced that publishing the circumstances of such incidents would be attended with beneficial effects, hereby request the citizens of this Commonwealth, and particularly the gentlemen in the Medical line, to communicate to the Corresponding Secretary, all the instances that have, or shall come to their knowledge, of reanimation, and the means whereby those happy events are accomplished, with such other particulars of the time respiration was suspended, &c. as they shall think of importance to notice : As it is by comparing the success of different means and operations, that this important art can be brought to perfection. The Trustees are also desirous of extending the rewards promised by the Society for signal exertions throughout the Commonwealth, and for this reason they request information of all attempts of reanimation, even if they prove unsuccessful.

N. B. The Trustees request the same favour from the citizens of the neighbouring States.

*An Extract from the minutes of said Trustees,*

JOHN AVERY, *Recording Secretary.*

*At a Meeting of the HUMANE SOCIETY, June 11, 1799.*

THE TRUSTEES of the HUMANE SOCIETY, having had frequent applications for reward in cases for which the Constitution of said Society does not authorize their granting a Premium, wish their fellow-citizens to be informed, with



with a view to prevent fruitless applications, that the services for which said Society holds out a reward are,

*First*, That when any accident shall happen producing apparent death, the person who shall first discover and endeavour to recover the subject, shall be entitled to a reward ; but in no case are the Trustees allowed to exceed ten dollars.

*Secondly*, The person who shall receive into his or her house, the body of one apparently dead, with a view that means may be used for its recovery, is also entitled to such a compensation as the Trustees shall judge adequate.

*Thirdly*, That any person who shall, by any signal exertion, save another from death, is entitled to a reward in proportion to the risque and danger incurred.

By a signal exertion, the Trustees conceive, must be understood something more than barely reaching out the hand, or throwing a rope from a wharf, or a boat, or even wading into the water to half a man's depth, and rescuing a man from drowning ; for the principles of common humanity and sympathy are sufficient motives for such exertions ; but it must include the endangering his own life, or incurring some damage by impairing the health, or injuring his apparel or other property. In any or all these cases the Trustees are ready to grant adequate reward, when properly authenticated, but do not think themselves warranted by the regulations of the Society to bestow them in other cases.

*An Extract from the Minutes of said Society,*

JOHN AVERY, *Rec. Sec'ry.*

PREMIUMS

## PREMIUMS adjudged by the TRUSTEES.

1800.

		<i>Dolls.</i>	<i>Cts.</i>
<i>July.</i>	To Ebenezer Mountford for saving the life of a child of William Tilden, - -	6	
<i>Aug.</i>	To Isaac Wheeler for saving Allen Nickerson from drowning, - - -	10	
<i>Sept.</i>	To John Greenough and John Dannels for saving John Truman from drowning, -	6	
	To Samuel Brintnall, for saving the life of Benjamin Brintnall. - . .	4	
	To Mess <sup>rs</sup> Richardson and Low, for receiv- ing the Body of a Son of Mr. John S. Aus- lin into their house, and using the resus- citative Process in May last, - .	5	
	To Abraham Dorr, for saving the Life of Edmund Stevens, who had fallen from Minot's T, - - , -	5	
<i>Oct.</i>	To the Committee for building a Bath at Cambridge, for the use of the Students when bathing, - - -	15	0
<i>Nov.</i>	To William Brenton, for saving the Life of Jacob Powers, - - -	4	
	To John Sheppard, for saving Freeman Winflow from drowning, who had fallen from Foster's Wharf, . - -	2	50
<i>Dec.</i>	To Enos Withington, for saving a Boy from perishing, who had fallen into a Well,	6	
<i>1801.</i>			
<i>Jan.</i>	To Mr. George Crowninshield, for saving the life of a Son of Mr. Richard Manning of Salem, a gold medal, - - -	10	

To

	To Mess <sup>rs</sup> . James Perkins, and James Perkins, jun. for saving the lives of six Persons who had fallen from a Canoe in Kennebunk River, a pair of Silver Canss,	55
	To William Coy, for saving the life of a Man who had fallen between a Vessel and a Wharf in Plymouth,	10
<i>Feb.</i>	To Ebenezer Clap, 3d. and Seth Clap, for saving the Lives of two Boys who had fallen through the Ice in Dorchester,	15
	To Jesse Cox, for saving a Child of Mr. Dewests from drowning in the Mill Pond,	5
	To George Greenough, for saving John Welch from drowning near Winnesimmett Ferry,	3
	To William Hurley, for saving the life of a Boy,	5
<i>May,</i>	To David Carnes and Thomas Waters, for saving Archibald Steel from drowning,	8
	To David Carnes's Wife, for her humane Exertions in recovering said Steel,	5
	To John Anthony, for his Instrumentality in saving the Life of Josiah Chape,	1
	To John Lambord, for saving the Life of Levi Newell,	5
		<hr/>
		320 50

*State of the Treasurer's Accounts.*

<i>Dr.</i>	<i>Dols.</i>	<i>Cts.</i>
To Cash credited to the Society belonging to the Fund of Malden Bridge, and carried to that account, - - -	75	76
Expences of Semiannual Meetings, -		10
Expence of Printing, Postage, &c. - -	58	60
Repairing Huts, - - -	28	25
Stock purchased, - - -	393	30
Premiums adjudged, - - -	320	50
Jacob Kuhn's Salary, - - -	30	

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*Dols.* 916    *Cts.* 41

*Contra Cr.*

By Balance in Treasurer's Hands at last Audit, 162	37½
46 Dollars 50 Cents deferred Stock sold to fund Malden Bridge, - - -	42    58½
Legacy left to the Society by Rev. Dr. Walter, 30	
Interest on Stock and Dividends at Bank, -	368    44
Subscriptions paid, - - -	301    72
Balance due to Treasurer, - - -	11    29

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*Dols.* 916    *Cts.* 41

*Property belonging to the Society.*

United States 6 per Cent Stock, <i>Dols.</i> 1442	17		
Principal paid, 212	55	1229	62
Ditto 3 per Cent, - - -		708	83
Ditto 8 per Cent, - - -		600	
Mass. State Notes, 5 per Cent, - - -		2113	71
Union Bank Stock, - - -		1168	
West Boston Bridge, 2 Shares, cost -		417	17
Malden Bridge, 1 Share, cost - -		140	
Accumulating Fund on the above Share, deferred Stock, - - -		334	58

We

We the Subscribers, a Committee appointed by the Humane Society of Massachusetts, at their meeting in December 1800, to examine the accounts of Rev. Dr. Parker, Treasurer of said Society, having attended that business, Do find all the articles in the above accounts vouched, the same right cast, and a balance of eleven Dollars twenty nine Cents due from the Society to said Treasurer. We also find in his Hands the Evidences of the Property above enumerated.

Boston, June 8. 1801.      Thomas Dawes, }  
                                  Sampson Reed, } Committee.  
                                  John Hancock, }

**OFFICERS** of the **HUMANE SOCIETY**,  
 chosen in *December, 1800.*

JOHN WARREN, M. D. *President.*  
 REV. SIMEON HOWARD, D. D. *First Vice-President.*  
 REV. JOHN LATHROP, D. D. *Second Vice-President.*  
 REV. SAMUEL PARKER, D. D. *Treasurer.*  
 AARON DEXTER, M. D. *Corresponding Secretary.*  
 JOHN AVERY, Esq; *Recording Secretary.*

Rev. PETER THACHER, D. D. }  
 NATHANIEL BALCH, Esq; }  
 JEREMIAH ALLEN, Esq; } TRUSTEES.  
 WILLIAM SPOONER, M. D. }  
 SAMUEL PARKMAN, Esq; }  
 JAMES SCOTT, Esq; }

**MEMBERS**

MEMBERS *deceased since the last Publication.*

Rev. Josiah Bridge, *East-Sudbury.*

Mr. Thomas Greene,

John Sprague, Esq. *Lancaster.*

Rev. William Walter, D.D.

George Watson, Esq. *Plymouth.*

Marston Watson, Esq.

*New* MEMBERS.

Dr. Oliver Barron, *Calcutta*, Honorary.

Dr. Samuel Brown,

Mr. Joseph Coolidge,

Mr. Thomas Dennie,

Mr. Gardner Greene,

Mr. John Khun,

Hon. Ebenezer Mattoon, Esq; *Amherst.*

Mr. James Morrill,

Dr. Cushing Otis, *Scituate,*

Mr. William P. Smith,

Mrs. Esther Sprague, *Dedham.*



APPARENT

## APPARENT DEATH—LIFE RESTORED.

- " He sinks !—is lost !—none near to give relief !  
 " And hark—that scream !—a frantic mother's grief !  
 " Fix'd on the flood that would her babe destroy,  
 " Her eager eye deep searches for her boy :  
 " He's found !—but ah ! when anxious drawn to shore;  
 " The mother breathless !—views her child—no more !  
 " But, Heav'n-instructed—every effort's try'd  
 " Which Wisdom plann'd, and Study has supply'd.  
 " Eager to save, each panting bosom burns ;  
 " Life half departed, 's beckon'd, and returns :  
 " What rapt'rous bliss the eager mind receives,  
 " When parent Extacy exclaims—*He lives !*"

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## RESUSCITATIVE PROCESS.

WHAT THOU DOEST—DO QUICKLY.

*OCCIDIT, QUI NON SERVAT.*

**C**ONVEY the person to the nearest convenient house, with his head raised : Strip and dry him as quick as possible ; clean the mouth and nostrils from froth and mud. If a child, let him be placed between two persons naked, in a hot bed. If an adult, lay him on a hot blanket or bed, and, in cold weather, near a fire—In warm weather, the air should be freely admitted into the room. The body is next to be gently rubbed with warm woollen cloths sprinkled with spirits, if at hand, otherwise dry : A heated warming-pan may be now lightly moved over the back, properly covered with a blanket—and the body, if of a child, is to be gently shook every few minutes : Whilst these means are using, one or two assistants are to be employed in blowing up tobacco-smoke into the fundament, with the instrument provided

for the purpose, or a tobacco-pipe, if that cannot be had—the bowl filled with tobacco and properly lighted, being covered with a handkerchief, or piece of linen, so as to defend the mouth of the assistant in blowing : Bathe the breast with hot rum, and persist in the use of these means for several hours. If no signs of life should then appear, let the body be kept warm several hours longer, with hot bricks, or vessels of hot water, applied to the palms of the hands, and soles of the feet, and this for a longer or shorter time, as the circumstances of the case may dictate.

The too customary method of rolling on a barrel, suspending by the feet, and every other violent mode of agitation, particularly in removing the body from the water, should be most carefully avoided.

To restore breathing—Introduce the pipe of a bellows, (when no apparatus is at hand) into one of the nostrils, the other and mouth being closed, *inflate the lungs*, till the breast is a little raised ; the mouth and nostrils must then be let free.

Repeat this process till life appear.

Electricity is recommended to be early employed by judicious Practitioners.

## INTENSE COLD.

Rub the body with snow, ice or cold water ; restore warmth by slow degrees, and after some time, if there be no appearance of life, the plans of resuscitation for the drowned must be employed.

## SUSPENSION BY THE CORD.

A few ounces of blood may be taken from the jugular vein, cupping-glasses applied to the head and neck, and  
bleeding



bleeding at the temples. The other methods of treatment, the same as recommended for the apparently drowned.

## INTOXICATION.

The body to be laid on a bed, with the head a little raised ; the neckcloth, &c. removed.

Obtain immediate MEDICAL ASSISTANCE, as the modes of treatment must be varied according to the circumstances of the patient.

## SUFFOCATION BY NOXIOUS VAPOURS.

Cold water to be repeatedly thrown upon the face, &c. drying the body at intervals. If the body feels cold employ gradual *warmth* : and the plans for restoring the drowned, in all cases of apparent death.

## GENERAL OBSERVATIONS.

### RESUSCITATION.

On the *dawn* or first indication of returning life, the prudent practitioner will resign the office of *Art to Nature*.—It is evident that ART has contributed her share by enabling *Nature* to struggle with the immediate cause of oppression.

It is in fact this judicious blending of *Nature* with *Art* that gives to the latter all its efficacy.

### 1.—ON SIGNS OF RETURNING LIFE.

A tea-spoonful of warm water may be given ; and, if swallowing be returned, warm wine, or diluted brandy. The patients must be in a warm bed and if disposed to sleep, they will generally awake perfectly restored.

2—The plans above recommended are to be used three or four hours.

*It is an absurd and vulgar opinion to suppose persons irrecoverable, because life does not soon make its appearance.*

3.—BLEEDING NEVER TO BE EMPLOYED, UNLESS BY THE DIRECTION OF A PHYSICIAN.

## REFLECTIONS ON REANIMATION.

SUPPOSE YOURSELVES but for a few moments in your evening walk of rural retirement, imagine your contemplations interrupted by an uncommon appearance.—Behold a young man dragged to the shore without life or motion.

SCARCE AN HOUR has passed since the object of their attention had left his circle of domestic happiness.—And now his body swollen, his eyes sunk, and his face livid. WITHOUT the least signs of life, they convey him in *hopeless despondence* to his own home.—FEAR, DESPONDENCY, and HORROR, are spread over the afflicted family. On one side behold the *aged mother* lamenting her lost child ; on the other stands mute the *distracted wife*, afraid to look up to the horrid spectacle ; whilst the *innocent little ones* look with amazement and wonder at the silence of him who always so kindly greeted them on his return.

THOSE WHO WOULD most gladly take upon them the task of restoration are most unable to perform it ; and all the precious moments which should have been employed in the means of his recovery, are lost in fruitless lamentation. They hang over him in silent anguish, take their last farewell in the agonies of despair, and consign him to the grave.

And now observe the change.—It chanches that one of *the sons of humanity* (which is but another name for this institution) is passing by.—As soon as he hears of the event, he  
flies

flies, like the *Good Samaritan*, to the chamber of sorrow ; he stops those who had assembled but to gaze at and desert him, calls on them to assist him, and assiduouſly applies with zeal proper means to reſuſcite.—*Death*, unwilling to relinquish his devoted prey, ſtruggles powerfully to detain it ; ſeems to ſmile, as it were, at the ineffectual labour ; till at length ſubdued by *fortitude* and *perſeverance* he gives up the conteſt.

“ A RAY OF HOPE breaks in upon the gloom, and lights up every countenance.—Behold, at laſt, again HE MOVES, HE BREATHES, HE LIVES.—What follows is *not* within the power of language to deſcribe : *imagination* alone can ſuggeſt to true *Philanthropiſts* the delightful ſcene of wonder and aſtoniſhment, of mutual joy, tranſport, and felicity.”

N. B. The above and four preceeding Pages are, with ſome alterations, taken from the Annual Report of the *ROYAL HUMANE SOCIETY*, in *London* for 1799.



