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# ROYAL HUMANE SOCIETY,

[INSTITUTED in the YEAR 1774.]

P A T R O N,

The KING's Most Excellent MAJESTY.

P R E S I D E N T,

The Right Hon. the Earl of STAMFORD.

V I C E - P R E S I D E N T S,

RT. HON. LORD BEAUCHAMP, M. P.

RT. HON. LORD WILLOUGHBY DE BROKE,

HON. PHILIP PUSEY,

SIR JOSEPH ANDREWS, BART.

MR. ALDERMAN SAWBRIDGE, M. P.

MR. ALDERMAN SKINNER,

J. HAWKINS BROWNE, ESQ. M. P.

W. HEBERDEN, M. D. F. R. and A. SS.

J. C. LETTSOM, M. D. F. R. and A. SS.

ROBERT BARCLAY, ESQ.

GUSTAVUS A. KEMPENFELT, ESQ.

JOSEPH THOMPSON, ESQ.

T R E A S U R E R,

DR. LETTSOM.

R E G I S T E R,

DR. HAWES.

---

S T E W A R D S

F O R T H E

Y E A R 1788.

Right Hon. Lord Viscount Grimston.

Right Hon. Lord Rivers.

Sir Abraham Hume, Bart. F. R. S.

Sir James Efsdaile, Knt. and Alderman.

John Ash, M. D. F. R. S.

Samuel Swain, Esq. and Alderman.

Rev. Henry Fly, M. A. F. R. and A. SS.

Rev. John Pridden, M. A. F. A. S.

Mr. Deputy Nichols.

William Baker, Esq.

William Bedford, Esq.

Joseph Hankey, Esq.

Jonathan Hoare, Esq.

Michael Kean, Esq.

Culling Smith, Esq.

Anthony Stokes, Esq.

Mr. George Smith.

Mr. Hookham.

ANNIVERSARY MEETING of the  
ROYAL HUMANE SOCIETY.

March 24, 1789.

ORDERED unanimously,

That the Thanks of this Society be given to the Right Reverend the Lord Bishop of St. DAVID's, for his Sermon preached in favour of this INSTITUTION; and that his LORDSHIP be earnestly requested to publish the same.

W. HAWES, Register,

*On the Principle of VITALITY in Man, as described  
in the HOLY SCRIPTURES, and the difference  
between TRUE and APPARENT Death.*

A S E R M O N,

PREACHED IN THE PARISH CHURCH OF  
ST. ANDREW IN HOLBORN,

ON SUNDAY, MARCH 22, 1789,

FOR THE BENEFIT OF THE

ROYAL HUMANE SOCIETY,

By SAMUEL, LORD BISHOP OF ST. DAVID'S.

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“Nostris rebus sufficiat antiquissimos medicos, qui ex collati  
fibi invicem observationibus opinionem omnem deduce-  
bant, credidisse principium quoddam, ab *elementis et materiâ*  
diversum animalibus inesse; quod eorum corpora gubernaret  
atque conservaret, cujusque imperio et energię motus  
omnes animalium essent referendi.”

NICHOLLS, De Animâ Medicâ.

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THE FIFTH EDITION.

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L O N D O N :

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T. CADELL, in the Strand; W. CLARKE, and  
T. HOOKHAM, New Bond Street.

M D C C L X X X I X.

(4)



## ECCLESIASTES xii. 7.

*Then shall the Dust return to the earth as it was ; and the Spirit shall return unto God who gave it.*

**N**OTHING hath been more detrimental to the dearest interests of man ; to his present and his future interests ; to his present interests, by obstructing the progress of scientific discovery, and retarding that gradual improvement of his present condition, which Providence hath left it to his own industry to make ; to his future interests, by lessening the credit of Revelation, in the esteem of those who will ever lead the opinions of mankind : nothing hath been more contrary to man's interests, both in this world and in the next, than what hath too often happen'd, that a spirit of piety and devotion, more animated

with zeal than enlightened by knowledge, in subjects of physical enquiry, hath blindly taken the side of popular error and vulgar prejudice. The consequence of which must ever be an unnatural war between Faith and Reason; between Human Science and Divine. Religion and Philosophy, through the indiscretion of their votaries, in appearance set at variance, form, as it were, their opposite parties. Persons of a religious cast are themselves deterred, and would dissuade others, from what they weakly deem an impious wisdom; while those, who are smitten with the study of Nature, revile and ridicule a Revelation, which, as it is in some parts interpreted by its weak professors, would oblige them to renounce their Reason and their Senses, in those very subjects in which Reason is the competent judge, and Sense the proper organ of investigation.

It is most certain that a Divine Revelation, if any be extant in the world; a Divine Revelation, which is, in other words, a discovery of some part of God's own knowledge made by God himself, notwithstanding that  
fallible



fallible men have been made the instruments of the communication, must be perfectly free from all mixture of human ignorance and error, in the particular subject in which the discovery is made. The discovery may, and unless the powers of the human mind were infinite, it cannot but be limited and partial: but as far as it extends, it must be accurate. For a false proposition, or a mistake, is certainly the very reverse of a discovery.—In whatever relates therefore to Religion, either in theory or practice, the knowledge of the Sacred Writers was infallible, as far as it extended, or their inspiration had been a mere pretence. And in the whole extent of that subject, Faith must be renounced, or Reason must submit implicitly to their oracular decisions. But in other subjects, not immediately connected with Theology or Morals, it is by no means certain, that their minds were equally enlightened, or that they were even preserved from gross errors. It is certain, on the contrary, that the Prophets and Apostles might be sufficiently qualified for the talk assigned them, to be teachers of that wisdom

which "maketh wise unto salvation," although in the structure and mechanism of the material world they were less informed than Copernicus, or Newton, and were less knowing than Harvey in the animal œconomy. Want of information and error of opinion, in the profane sciences, may, for any thing that appears to the contrary, be perfectly consistent with the plenary inspiration of a Religious Teacher; since it is not all knowledge, but religious knowledge only, that such a Teacher is sent to propagate and improve. In subjects unconnected therefore with Religion, no implicit regard is due to the opinion which an Inspired Writer may seem to have entertained, in preference to the clear evidence of experiment and observation, or to the necessary deduction of scientific reasoning from first principles intuitively perceived. Nor, on the other hand, is the authority of the inspired Teacher lessened, in his proper province, by any symptoms that may appear in his writings of error or imperfect information upon other subjects. If it could be clearly proved (which, I take it, hath never yet been done) against any  
 one

one of the Inspired Writers, that he entertained opinions, in any physical subject, which the accurate researches of later times have refuted ; that the earth for instance, is at rest in the center of the planetary system ; that fire is carried by a principle of positive levity towards the outside of the universe ; or that he had used expressions in which such notions were implied ; I should neither think myself obliged, in deference to his acknowledged superiority in another subject, to embrace his erroneous physics ; nor at liberty, on account of his want of information on these subjects, to reject, or call in question, any part of his religious doctrine.

But, though I admit the possibility of an Inspired Teacher's error of opinion in subjects which he is not sent to teach, (because Inspiration is not Omniscience, and some things there must be which it will leave untaught) ; though I stand in this point for my own and every man's liberty ; and protest against any obligation on the believer's conscience, to assent to a philosophical opinion incidentally  
 I expressed

expressed by Moses, by David, or by St. Paul, upon the authority of their infallibility in divine knowledge ; though I think it highly for the honour and the interest of Religion, that this liberty of philosophizing (except upon religious subjects) should be openly asserted, and most pertinaciously maintained ; yet, I confess, it appears to me no very probable supposition, and it is, as I conceive, a mere supposition, not yet confirmed by any one clear instance, that an Inspired Writer should be permitted, in his religious discourses, to affirm a false proposition in *any* subject, or in *any* history to misrepresent a fact ; so that I would not easily, nor indeed without the conviction of the most cogent proof, embrace any notion in philosophy, or attend to any historical relation, which should be evidently, and in itself, repugnant to an explicit assertion of any of the Sacred Writers. Their language too, notwithstanding the accommodation of it that might be expected, for the sake of the vulgar, to the notions of the vulgar, in points in which it is of little importance that their erroneous notions should be immediately corrected, is I believe far more accurate, more philo-

philosophically accurate, in its allusions than is generally imagined. And this is a matter which, if sacred criticism comes to be more generally cultivated, will I doubt not be better understood. Mean while any disagreement that hath been thought to subsist between the Physics, or the records, of the Holy Scriptures, and the late discoveries of experiment and observation, I take in truth to be nothing more than a disagreement between false conclusions drawn on both sides from true premises. It may have been the fault of Divines to be too hasty to draw conclusions of their own from the doctrines of Holy Writ, which they presently confound with the divine doctrine itself, as if they made a part of it : and it hath been the fault of Natural Philosophers to be no less hasty to build conjectures upon facts discovered, which they presently confound with the discoveries themselves, although they are not confirmed by any experiments yet made, and are what a fuller interpretation of the phenomena of nature may hereafter perhaps refute. Thus while genuine Revelation and sound Philosophy are  
in

in perfect good agreement with each other, and with the actual constitution of the Universe; the errors of the Religious on the one side, and the Learned on the other, run in contrary directions; and the discordance of these errors is mistaken for a discord of the truths, on which they are severally grafted.

To avoid this evil, in every comparison of Philosophy with Revelation, extreme caution should be used to separate the explicit assertions of Holy Writ from all that men have inferred beyond what is asserted, or beyond its immediate and necessary consequences. And an equal caution should be used, to separate the clear naked deposition of experiment from all conjectural deductions. With the use of this precaution, Revelation and Science may receive mutual illustration from a comparison with each other. But without it, while we think that we compare God's Works with God's Word, it may chance that we compare nothing better than different chimeras of the human imagination.

Of

Of the light which Philosophy and Revelation may be brought to throw upon each other, and of the utility of the circumspection which I recommend, we shall find an instructive example in a subject, in which the world is indebted for much new information to the learned and charitable founders of that Society, of which I am this day the willing advocate; a Society, which, incited by the purest motives of philanthropy, in its endeavours to mitigate the disasters of our frail precarious state, regardless of the scoffs of vulgar ignorance, hath in effect been prosecuting for the last fourteen years, not without considerable expence, a series of difficult and instructive experiments, upon the very first question, for curiosity and importance, in the whole compass of physical enquiry; What is the true principle of Vitality in the Human Species, and what certainty belongs to what have generally been deemed the signs of death?

The words, which I have chosen for my text, relate directly to this subject. They  
make

make the last part in a description of the progress of old age, from the commencement of its infirmities, to its termination in death; which these words describe. The Royal Preacher evidently speaks of Man as composed of two parts; a body, made originally of the dust of the earth, and capable of resolution into the material of which it was at first formed; and a spirit, of a very different nature, the gift of God. The Royal Preacher teaches us, what daily observation indeed sufficiently confirms, that in death the body actually undergoes a resolution into its elementary grains of earth; but he teaches us besides, what sense could never ascertain, that the spirit, liable to no such dissolution, “returns to God who gave it.”

All this is perfectly consistent with the history of the creation of the first man, delivered in the Book of Genesis. There we read, first of a man created after God's own image (which must be understood of the mind of man, bearing the Divine Image in its faculties and endowments, for of any



impression of the maker's image the kneaded clay was surely insusceptible); next of a body formed out of the dust of the earth, and animated by the Creator by the infusion of the immaterial principle. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life\*." Or, as the words might perhaps more properly be rendered, "the breath of immortality." The original words at least express life in its highest force and vigour. That this "breath of life" is the principle of intelligence, the immaterial soul, might be made evident from a careful examination of the text itself, as it stands connected with the general story of the Creation, of which it is a part; but more readily perhaps, to popular apprehension, by the comparison of this passage with other texts in Holy Writ; particularly with that passage in Job, in which it is said that the *breath* of the Almighty is that which "giveth man understanding †," and

\* Gen. II. 7.

† Job XXXII. 8. Where we read in our English Bibles—"the *Inspiration* of the Almighty, &c." But the original word is the same as in Gen. II. 7. viz. נְשִׁמָה, *Breath*. The LXX. render it in both places by the word *πνευμα*

with

with the text of the Royal Preacher immediately before us. For none, who compares the two passages, can doubt that "the breath of life," which "God breathes" "into the nostrils of the man" in the Book of Genesis, is the very same thing with the spirit "which God gave" in the book of Ecclesiastes. And that this spirit is the immaterial intelligent principle is evident; because it is mentioned as a distinct thing from the body, not partaking of the body's fate, but surviving the putrefaction of the body, and returning to the giver of it.

But further: The Royal Preacher in my text, assuming that man is a compound of an organized body, and an immaterial soul, places the formality and essence of death in the disunion and final separation of these two constituent parts. Death is, when "the dust returns to the earth as it was, and the spirit returns to God who gave it."

And this again is perfectly consistent with the account of the creation of the first man in  
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the Book of Genesis; which makes the union of these two principles the immediate cause of animation. “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. And man [or, *so* man] became a living person.” God’s inspiration of the breath of life, his infusion of the immaterial principle, the union of the soul to the body, was the means by which man became a living person. Whence the conclusion is obvious and necessary, that the dissolution of that union is the sole adequate cause of the extinction of that life; which the union produced.

It is the explicit assertion therefore both of Moses and of Solomon, that man is a compound of body and soul; and that the union of the immaterial soul with the body is the true principle of Vitality in the human-species. And this account of man is solemnly delivered by them both, as a branch of their religious doctrine. It demands therefore the implicit assent of every true believer; and no Philosophy is to be heard, that would teach the contrary.

But now, let the Divine be careful, what conclusion he draw from this plain doctrine, and what notions he engraft upon it. Although we *must* believe, if we believe our Bible, that the union of soul and body is the first principle of animation in the human subject; it is by no means a necessary consequence, that the life of man is in no degree, and in no part, mechanical. Since man is declared to be a compound, the natural presumption seems to be, that the life of this compounded being is itself a compound. And this experience and observation prove to be indeed the case. Man's life is compounded of the life of the intellect and the animal life. The life of the intellect is simply intelligence, or the energy of the intelligent principle. The animal life is itself a compound, consisting of the vegetable life combined with the principle of perception. Human life therefore is an aggregate of at least three ingredients: Intelligence, Perception, and Vegetation. The lowest and the last of these, the vegetable life, is wholly in the body, and is  
mere

mere mechanism; not a mechanism which any human ingenuity may imitate, or even to any good degree explore; but the exquisite mechanism of a Divine Artificer. Still it is mechanism; consisting in a symmetry and sympathy of Parts, and a correspondence of Motions conducive, by mechanical Laws established by the Creator's Wisdom, to the growth, nourishment, and conservation of the whole. The wheels of this wonderful machine are set a-going, as the Scriptures teach us, by the presence of the immaterial Soul; which is therefore not only the seat of intelligence, but the source and center of the Man's entire animation. But it is in this circumstance only, namely, that the immaterial mover is itself attached to the machine, that the vegetable Life of the Body, considered as a distinct thing, as in itself it is, from the two principles of Intelligence and Perception, differs in kind (for in respect of excellence and nicety of workmanship all comparison were impious; but in kind the vegetable Life of the Human Body differs in this circumstance only) from mere Clock-work.

This mechanism of Life, in that part which belongs to the body, so evident to the Anatomist and Physician, and so obvious indeed to common observation, is so little repugnant to Holy Writ, that it is clearly implied in many passages. It is implied in the expressions in which Moses describes the animation of the First Man; which, though it be referred to the Union of Soul and Body as a principle, is described, however, in expressions which allude to the mechanical action of the air, entering at the nostrils, upon the pulmonary Coats. The mechanism of Life is again most remarkably implied in the verse which immediately precedes my text; in which the approaches of Death are described as the gradual rupture of the parts of a machine; not without particular allusion to the true internal structure of the Human Body, and the distinct offices of the principal Viscera in maintaining the vegetable Life—  
 “ The silver cord loosed—The golden bowl  
 “ broken—The pitcher broken at the well—  
 “ The wheel broken at the cistern.” I dare not in this assembly, in which I see myself  
 surrounded

surrounded by so many of the Masters of Physiology, attempt a particular exposition of the anatomical imagery of this extraordinary text; lest I should seem not to have taken warning, by the contempt which fell on that conceited Greek, who had the vanity to prelect upon the military art before the conquerors of Asia. I shall only venture to offer one remark, to confirm what I have said of the attention (not of implicit assent, except in Religious Subjects, but of the attention) which is due to what the Inspired Writers say upon any subject, which is this: The images of this text are not easy to be explained on any other supposition, than that the writer, or the Spirit which guided the writer, meant to allude to the circulation of the blood, and the structure of the principal parts by which it is carried on. And upon the supposition that such allusions were intended, no obscurity, I believe, will remain for the Anatomist in the whole passage. At any rate it is evident, that the approaches of Death are described in it as a marring of the machine of the body by the failure of its

principal parts. And this amounts to an assumption of the Mechanism of Life, in that part which belongs to the body.

Thus Revelation and Philosophy agree, that Human Life, in the whole a compounded thing, in one of its constituent parts is mere Mechanism.

But let the Philosopher in his turn be cautious, what conjectures he build upon this acknowledged truth. Since human life is undeniably a compound of the three principles of Intelligence, Perception, and Vegetation; notwithstanding that the vegetable Life be in itself mechanical, it will by no means be a necessary conclusion, that a man must be truly and irrecoverably dead, so soon as the signs of this vegetable Life are no longer discernible in his body. Here Solomon's opinion demands great attention. He makes Death consist in nothing less than the dissolution of that union of Soul and Body, which Moses makes the principle of Vitality. And he speaks of this disunion as a thing subsequent,  
in



in the natural and common course of things, to the cessation of the mechanical Life of the Body. Some space, therefore, may intervene; what the utmost length of the interval in any case may be is not determined, but some space of time it seems may intervene between the stopping of the clockwork of the Body's Life, and the finished death of the Man, by the departure of the immortal Spirit. Now in all that interval, since the Union of the Spirit to the Body first set the machine at work, if the stop proceed only from some external force, some restraint upon the motion of any principal part, without derangement, damage, or decay of the organization itself, the presence of the Soul in the Body will be a sufficient cause to restore the Motion, if the impediment only can be removed.

Thus by the united Lights of Revelation and Philosophy, connecting what is clear and indisputable in each, separated from all conjecture and precarious inference, we have deduced a proof of those important truths, to which the founders of this Society have been

Indeed the first to turn the attention of Mankind: Namely, that the vital Principle may remain in a Man for some time after all signs of the vegetable Life disappear in his body: That what have hitherto passed, even among Physicians, for certain signs of a compleat Death, *the rigid Limb, the clay-cold Skin, the silent Pulse, the breathless Lip, the livid Cheek, the fallen Jaw, the pinched Nostril, the fixed staring Eye,* are uncertain and equivocal; insomuch that a human Body, under all these appearances of Death, is in many instances capable of Resuscitation.

The truth of these principles, however contrary to received opinions and current prejudices, is now abundantly confirmed by the success with which Providence hath blessed the attempts of this Society for the space of fourteen years. It is universally confirmed by the equal success, vouchsafed to the attempts of similar Societies, formed after the example of this, in other parts of Great Britain, and in foreign Countries. The

Benevolence

Benevolence of the institution speaks for itself. The founders of it are 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. The Plan of the Society is so adverse to any private interested views, that it acquits them of all fordid motives. For the Medical Practitioners accept no pecuniary recompence, for the time which they devote to a difficult and tedious process; for the anxiety they feel, while the event is doubtful; for the mortification which 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 in the holy Joy of doing good. Of an institution thus free in its origin from the suspicion of ambitious views, and in its plan renouncing Self-interest in every shape, Philanthropy must be the only basis. The good intention therefore of the Society is proved by its constitution; the Wisdom and Public Utility of the Undertaking are proved  
by

by its success. The good Intention, the Wisdom, and the Public Utility of the Institution, give it no small claim upon the Public for a liberal support. I must particularly mention, that the benefit of this Society 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 and repeated 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 the birth—and they 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 old age, greatly lessened the previous probability of success: in so much that no species of Death seems to be placed beyond the reach of this Society's assistance, where the mischief hath gone no further than an obstruction of the movements of the animal Machine, without any damage of the Organs themselves. Whether an Institution, of which  
it

it is the direct object to guard Human Life (as far as is permitted) against the many casualties that threaten it, to undo the deadly work of poisons, to lessen the depredations of Natural Disease; whether an institution so beneficial to individuals, so serviceable to the Public, by its success in preserving the Lives of Citizens, deserve not a legal establishment and patronage, to give it the means and the authority to prosecute its generous views with the more advantage; it is for Statesmen to consider, who know the public value of the Life of every Citizen in a free state. It is for Us, till this public Patronage be obtained, to supply the want of it, what we can, by the utmost liberality of voluntary Contribution.

Nor let any be deterred, from taking a part in the views of this excellent institution, by a superstitious notion, that the attempt to restore Life is an impious invasion of His province, in whose hands are the issues of Life and Death. The union of Soul and Body once dissolved, the power, which first effected, can alone restore. But clockwork, accidentally stopped, may

may often be set a-going again, without the hand of the original artificer, even by a rude jog from the clumsy fist of a clown, who may know next to nothing of the nicer parts of the Machine. If the union of Soul and Body remain, as we have seen reason to believe, for some time after the vegetable Life hath ceased; whilst it remains, the Man, whom we hastily pronounce dead, is not indeed a dead Man, but a living Man diseased. “He is not dead, “but sleepeth.” And the attempt to awaken him from this morbid sleep is nothing more criminal or offensive to God, than it is criminal or offensive to God to administer a Medicine to a Man sick of any common Distemper. The province of God, who wills that at all times we rely upon his blessing, as the first cause of deliverance in all distress, but forbids not that we use the instruments which his mercy hath put in our own hands; his province is no more invaded in the one case than in the other. On the contrary, it is not less criminal, less uncharitable, less offensive to God, to neglect the Man under the recent symptoms of Death; than to neglect the sick  
 Man,

Man, in whom those symptoms have not taken place : since the true condition of both, for any thing we can possibly know to the contrary, is only that of sickness.

Nor let us be deterred from promoting the attempts to re-animate, by another superstition, that if we recover the Man apparently dead, we do him no good office : we only bring him back from the seats of Rest and Bliss to the regions of Misery. Elijah had no such apprehension, when he revived the Widow's Son : Nor our Lord, when he re-animated the daughter of Jairus, or the Widow's Son of Nain ; nor even when he recalled the Soul of Lazarus.—HE recalled the Soul of Lazarus ! The Soul once gone no Human effort ever shall recall. But if it were criminal to stay the soul, not yet gone, but upon the point of her departure, the cure of Diseases and of Wounds, and the whole art of Medicine and of Surgery, by parity of reason, would be criminal. But in truth, whatever might be the case of St. Paul, and others of the first preachers and martyrs, who had no expectation

in this world but misery, and were secure of their crown of glory in the next; to the generality of men, even of Christians, continuance in the present life is highly desirable; and that without regard to secular interests and enjoyments, which claim however a moderate subordinate regard, but purely with a view to the better preparation for the next. Upon this ground we pray against sudden death, and we may lawfully use other means, besides our prayers, to rescue ourselves and our brethren from it. The continuance of the present life gives the good leisure to improve, and affords the sinner space for repentance. Nor is it the least part of the praise of this Society, that the restoration of the present life, effected by its means, hath been to many, by the salutary instruction and admonition which they have received from their deliverers, the occasion that they have been begotten anew, by the word of God and the aid of his Holy Spirit, to the hope of Immortality.



THEY stand here before you, whose recovered and reformed lives are the proof of my assertions. Let THEM plead, if my persuasion fail, let THEM plead the cause of their benefactors. Stand forth and tell, my brethren, to whom you owe it under God, that you stand here this day alive. Tell, what in those dreadful moments were your feelings, when on a sudden you found yourselves surrounded with the snares of Death, when the gates of Destruction seemed opening to receive you, and the overflowings of your own ungodliness made you horribly afraid! Tell, what were your feelings, when the bright scene of life opened afresh upon the wondering Eye, and all you had suffered, and all you had feared, seemed vanished like a dream! Tell, what were the mutual feelings, when first you re-visited your families and friends! Of the Child returning to the fond Parents care! Of the Father receiving back from the Grave, the Joy, the Solace of his Age! Of the Husband restored to the Wife of his bosom! Of the Wife, not yet a Widow, again embracing her  
yet

yet living Lord! Tell, what are now your happy feelings of inward peace and satisfaction, Sinners rescued from the power of Darkness, awakened to Repentance, and reconciled to God! Your interesting tale will touch each charitable heart, and be the means of procuring deliverance for many from the like dangers which threatened your bodies and your souls. Let it be the business of your days, so unexpectedly lengthened, first to pay to God the true thanksgiving of a holy life; next, to acknowledge, for the good of others, the Instruments of his Mercy. Say, THESE are they who saved our bodies from the power of the Grave, and have restored us to thy fold, O Shepherd and Bishop of our Souls!

“What though the Dead praise thee not, nor  
 “they that go down to the Regions of Silence;  
 “yet we will Bless the Lord from this time  
 “forth for evermore.”



## TO THE PUBLICK.

**S**USPENSION OF THE VITAL POWERS may take place independent of the absolute extinction of life; and it is now an established maxim, that the *coldness of the body, the frigidity of the limbs, and the total abolition of the external senses,* are very dubious and fallacious signs of death. It is not then to be wondered at, that the absurd and pernicious custom of laying out the bodies of persons supposed to be dead, as soon as *respiration ceases,* should have occasioned the *premature dissolution* of great numbers of the human race.

1st. In **APOPLEXIES, TRANCES, SYNCOPE, and FITS,** the return of life may be frequently effected by the immediate attendance of skilful practitioners.

2dly. **CONVULSIONS IN YOUNG CHILDREN** have caused an immense number of infants to be prematurely committed to the grave; but since the delivery of **LECTURES ON SUSPENDED ANIMATION,** *many of the infant race* have been resuscitated with the most happy effect.

3dly. On **OPIUM or SPIRITS** producing a state of insensibility, and an appearance of the departure of life; suffocation by **FOUL AIR, CHARCOAL;** and even suspension by the **CORD \***, expeditious and judicious medical practice may be productive of rescuing the unfortunate and miserable from an untimely end.

It is hoped, that **PRUDENCE, HUMANITY, and NATURAL AFFECTION,** will so far prevail, as to induce relatives and friends, in all doubtful cases, to consult the **FACULTY** on the *appearances of death;* as by such conduct the most valuable lives may be preserved.

**DIRECTIONS FOR THE RECOVERY OF THE APPARENTLY DEAD BY DROWNING, AND THE VARIOUS KINDS OF SUFFOCATION BEFORE MENTIONED.**

**I.** The **RESTORATION** of **HEAT** is of the greatest consequence to the return of **LIFE:** when, therefore, the body is taken out of the water, the cloaths should be stripped off; or, if naked at the time of the accident, it must be covered with two or three coats, or a blanket, or any thing

\* See the remarkable cases hereunto annexed.

answering the purpose that can be most easily procured. The body should then be carefully conveyed to the nearest house, with the head a little raised.—In *cold* and *damp* weather the unfortunate person should be laid on a bed, &c. in a room that is moderately heated:—In *summer*, on a bed exposed to the rays of the sun, with the windows open, and not more than six persons admitted; a greater number may retard the return of life. The body is to be well *dried* with warm cloaths, and gently rubbed with flannels, sprinkled with rum, brandy, gin, or mustard.—FOMENTATIONS of either of these spirits may be applied to the pit of the stomach with advantage—A warming-pan covered with flannel should be lightly moved up and down the back; bladders, or bottles filled with hot water, heated bricks, or tiles wrapped up in flannel, should be applied to the soles of the feet, palms of the hands, and other parts of the body.

II. RESPIRATION will be greatly promoted, by closing the mouth and one nostril, while, with the pipe of a bellows, you blow into the other with sufficient force to inflate the lungs; another person should then press the chest gently with his hands, so as to expel the air: thus the natural breathing will be imitated. If the pipe be too large for the nostrils, the air may be blown in at the mouth. Blowing the breath can only be recommended when bellows cannot be procured.

III. The BOWELS should be very soon inflated with the *fumes of tobacco*, and repeated three or four times within the first hour; but, if circumstances prevent the use of this vapour, then CLYSTERS of this herb, or other *acrid infusions with salt*, may be thrown up with advantage.—The FUMIGATING MACHINE is so much improved as to be of the highest importance to the Public; and if employed in every instance of apparent death, it would restore the lives of many of our fellow-creatures, as it now answers the important purposes of *fumigation, inspiration, and expiration*.

IV. AGITATION has proved a powerful auxiliary to the other means of recovery: one or more of the Assistants should therefore take hold of the legs and arms, particularly of boys, and shake their bodies for five or six minutes; this may be repeated several times within the first hour. When the body is wiped perfectly dry, it should be placed in bed between two healthy persons, and the friction chiefly directed, in this case, to the left side, where it will be most likely to excite the motion of the heart.

V.

V. When these methods have been employed for an hour, if any brewhouse, bakehouse, or glasshouse be near, where *warm grains, ashes, lees, &c.* can be procured, the body should be placed in any of these, moderated to a degree of heat very little exceeding that of the person in health. If the warm bath can be conveniently obtained, it may be advantageously used in conjunction with the earliest modes of treatment.

VI. ELECTRICITY should be very soon employed, as it will increase the beneficial effects of the other means of recovery on the system. "The ELECTRICAL SHOCK," says Mr. KITE in his *Essay on the Recovery of the Apparently Dead*, "is to be admitted as the test or discriminating characteristic of any remains of animal life; and so long as that produces *contractions*, may the person be said to be in a *recoverable* state; but when that effect has ceased, there can no doubt remain of the party being absolutely and positively dead."

VII. If sighing, gasping, convulsions, or other signs of returning life appear, a tea-spoonful or two of warm water may be put into the mouth; and if the power of swallowing be returned, a little warm wine or brandy and water may be advantageously given. When this gradual approach towards recovery is observed, and breathing and sensibility returned, let the person be put into a warm bed, and if disposed to sleep, as is generally the case, give no disturbance, and he will awake, after a short time, almost perfectly recovered.

The above methods are to be used with vigor for three or four hours; for it is a vulgar and dangerous opinion to suppose persons are irrecoverable, because life does not soon make its appearance; an opinion that has consigned an immense number, of the seemingly dead, to the grave, who might have been RESTORED TO LIFE by *resolution* and *perseverance*.

BLEEDING SHOULD NEVER BE EMPLOYED IN SUCH CASES, UNLESS BY THE DIRECTION OF ONE OF THE MEDICAL ASSISTANTS, OR SOME OTHER RESPECTABLE GENTLEMAN OF THE FACULTY, WHO HAS PAID ATTENTION TO THE SUBJECT OF SUSPENDED ANIMATION.

On the first alarm of any person being drowned or accidentally suffocated, let *hot water, flour of mustard, warm blankets, hot flannels, flat bottles filled with hot water, a heated warming-pan, bellows, brandy, hartshorn drops, and an electrifying machine*, be immediately procured. These articles being in readiness and immediately employed, may be productive of restoring many useful and valuable lives.

The

The common people will often restore life by pursuing the plans now recommended; but, if GENTLEMEN OF THE FACULTY can be obtained, their assistance should be immediately requested; as their skill will lead them judiciously to vary the methods of treatment; and, in a variety of accidents, many more lives will be restored to the community and to their families.

The above means of restoration have proved efficacious in APPARENT SUDDEN DEATH, by *convulsions, suffocations, intoxication, hanging, intense cold, and the tremendous stroke of lightning*.—When persons are FROST BITTEN they should be rubbed with *snow*, previous to their being brought into a warm room. In SUFFOCATION, occasioned by the *fumes of charcoal, &c.* dashing the face and breast with *cold water* has been known to restore life. But it may be proper to observe, that the modes of treatment, in resuscitating the apparently dead, must frequently vary as circumstances may require: the faculty and the public, therefore, are intreated to peruse the Published Cases of the ROYAL HUMANE SOCIETY, from which much useful and curious information is to be derived on this interesting, Philosophical, and Medical subject. These Cases are very copiously related in the Society's Reports, from 1774 to the end of the year 1786 \*. ABSTRACTS are also to be found methodically arranged in the Appendix to the Rev. Dr. Finch's Sermon; and at page 45 is likewise annexed a few extraordinary instances of Resuscitation, which will be gratifying to the humane reader, as well as must prove of great utility to those who may happen to be present when calamities of the same kind occur.

W. HAWES, Register.

N. B. PUBLICANS and *others*, who have been deterred from receiving the apparently dead into their houses, or giving immediate assistance to the drowned, or in any of the states of apparent death, under an apprehension of legal punishment or penalties, are now informed that the COMMITTEE have obtained the opinion of an eminent SPECIAL PLEADER on this important case (a copy of which is hereunto annexed) and all persons who immediately admit the drowned or otherwise suffocated, and afford assistance in the various instances of apparent death, will be indemnified by the MANAGERS of this institution; and are informed that CHARGES OF BURIAL in unsuccessful Cases will be paid by the ROYAL HUMANE SOCIETY.

\* The Reports for the three subsequent years are at press, and will be published early in the year 1790; and will contain a variety of subjects intimately connected with the enquiry concerning SUSPENDED ANIMATION.

On the Absurdity of an Opinion, " THAT DEAD BODIES  
" ARE NOT TO BE REMOVED UNTIL THE CORONER HAS  
" HELD AN INQUEST ON THEM."

TO THE PUBLICK.

IN various parts of the kingdom an absurd opinion has too long prevailed, That if any person has been drowned, or otherwise suffocated; or, in a word, by whatever cause the appearances of death have been occasioned, that it is *criminal to remove such bodies into houses, or employ the means of resuscitation, till the Coroner has been consulted.* By an opinion so repugnant to every dictate of humanity and plain reason, a great number of his Majesty's subjects are prematurely cut off; for, although there may be a consequent probability of re-animation, objects under the appearances of death are neglected, from an apprehension that *legal punishment* would be the consequence of their laudable endeavours to save their fellow-creatures from death.

To prevent, therefore, the fatal effects which such ignorance may occasion, and the better to forward the views of the Humane Societies established for the recovery of persons apparently dead, the opinion of a SPECIAL PLEADER of great eminence has been taken on the following

C A S E:

The ROYAL HUMANE SOCIETY for the recovery of persons from apparent death, among many laudable exertions for the restoration of life, have published their successful modes of practice, which have been presented *gratis* to the publick for several years. But their benevolent views have, in some instances, been frustrated, from an idea that it is contrary to law to meddle with dead bodies until the Coroner's jury have taken an inquisition; by which delay *frequent instances* have occurred wherein lives, otherwise redeemable, have been totally lost.

QUESTION.

Q U E S T I O N.

“ Are there any and what statutes, or other laws, now in existence, in any manner prohibiting persons, other than the coroner and his jury, from intermeddling with human bodies dead, or apparently dead, from drowning, suffocation, strangling, &c. ?”

A N S W E R.

“ It is a misdemeanor by the common law, and an indictable offence, to prevent the coroner from doing his duty, or to obstruct him in the execution of it. But the meddling with a body apparently dead, for the purpose of preserving life, is not a transgression of the law in either of these respects ; nor do I know any statute by which such an act is prohibited. In such cases the CORONER ought certainly to be called in as soon as it is evident that the body is dead. If this precaution be taken, it is not probable that the removing of a dead body from the place where it is found, for the benevolent purpose above-mentioned, should ever be made the subject of a criminal prosecution: but if it should be, the party would undoubtedly be acquitted, upon proving that his interposition was with the design of preserving life, and that the CORONER had an opportunity of taking an inquest on the body as soon as that interposition appeared to be in vain.”

W. HAWES, Register.





The DIRECTORS, GOVERNORS, and  
PUBLICK, are under particular Obligations to  
the MEDICAL ASSISTANTS of this  
Institution, who, upon all Occasions, attend the  
DROWNED, or otherwise SUFFOCATED, with the  
greatest Alacrity, without Fee or Reward.

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MEDICAL ASSISTANTS  
APPOINTED BY THE HUMANE SOCIETY.

MIDDLESEX,  
LONDON and WESTMINSTER-SIDE.

*Below London-Bridge.*

Billingsgate, *Mess. Vaux and Droper.*  
Tower-hill, *Mr. Steel.*  
Mansfield-street, *Mr. Wyat.*  
Wapping, *Mess. Williams, Midford, and Frazer.*  
Shadwell, *Mr. Wilson.*  
Ratchiffe-cross, *Mess. Patten and Cox.*  
Limehouse, *Mr. Smith.*

*Between London and Westminster.*

Sambrook-house, *Dr. Lettsom.*  
Bury-street, St. Mary Axe, *Dr. Hawes.*

Lime-street, *Mr. Simpson.*  
 Borough, *Mr. Bell.*  
 Lawrence-Pountney-lane, *Mr. Bee.*  
 Garlick-hill, *Mess. Walford and Landon,*  
 St. Paul's Church-yard, *Mr. Hurlock.*  
 Old Fish-street, *Mr. Armiger.*  
 Salisbury square, *Mr. Baker.*  
 Chancery-lane, *Mr. Houlston.*  
 Fetter-lane, *Mr. Samwell.*  
 Holborn, *Mr. Dimond.*  
 Clerkenwell, *Mess. Akenhead and Chamberlaine.*  
 Strand, *Dr. Cooper, Mess. Beaumont and Moore.*  
 Hanover-street, *Dr. Jackson.*  
 Whitehall, *Mr. Andrews.*  
 Westminster, *Mess. Hanbury and Alton.*  
 Stretton-ground, *Mr. Barton.*

*Above Westminster-Bridge.*

Chelsea, *Dr. Smith, Mess. Kinnard and Phipps.*  
 Hammersmith, *Mess. Loveday and Terry.*  
 Chiswick, *Mess. Gerard and Curtis.*  
 Brentford, *Mess. Corson, Oliver and Ansell.*  
 Isleworth, *Mess. Dick and Inwood.*  
 Twickenham, *Mess. Tondre and Gilchrist.*  
 Hampton, *Mess. Griffenbooffe and Nixon.*  
 Laleham, *Mr. Birks.*  
 Staines, *Mr. Pope.*  
 Great Marlow, *Mr. Traph.*

S E R P E N T I N E R I V E R.

Knightsbridge, *Mr. Jackson,*  
 Kensington, *Mess. Hardwicke and Thompson.*  
 Shepherd-street, *Mr. Billingham.*  
 Quebec-street, *Mr. Whale.*

B E R K S.

Windsor, *Dr. Biddle, Mess. Aylett and Williamson.*

KENT

KENT and SURREY SIDE.

Below *London-Bridge*.

R O C H E S T E R.

*Dr. Beuzo, Mess. Thompson, Blackstone, Cooper, Dyne, and  
Robinson.*

S T R O O D.

*Mess. Barrow, Weeks, and Bromley.*

C H A T H A M.

*Mess. Conquest, Ruffin, and Briant.*

G I L L I N G H A M.

*Mess. Davis, Andrews, and Tash.*

DEPTFORD, GREENWICH, WOOLWICH,  
GRAVESEND.

*Rotherhithe, Mess. Maddox, Gaitskill, Gray, Green,  
Bungay, and Burrows.*

*Deptford, Mess. Harrison, Sberiffe, and Smith.*

*Greenwich, Mess. Mills, Wheeler, and Pocock.*

*Woolwich, Mess. Irwin, Coombes, Moore, and Hornsby.*

*Gravesend, Mess. Cooper, Jones, and Kite.*

*Peckham, Mess. Edwards and Aveline.*

*St. Olave's, Mess. Hawes and Leadham.*

*Allard's Point, Mr. Chapman.*

S U R R E Y.

*Black-friars, Mess. Boyse, Wood, and Penlington.*

*Lambeth, Mess. Burgefs, Morgan, Hyde, and Young.*

*Clapham, Mr. Prior.*

*Wandsworth, Mess. Perfect and King.*

*Fulham, Mess. Parry and Burnett.*

Putney, *Mess. Malden and Swift.*  
 Mortlake, *Mess. Davis and King.*  
 Battersea, *Mess. Alderman and Church.*  
 Richmond, *Mess. Jackson, Smith, and Charlton.*  
 Kingston, *Mess. Bennet, Hemmings, and Smith.*  
 Henley, *Mess. Pope and Mapelton.*  
 Walton, *Mr. Carpenter.*  
 Weybridge, *Mr. Webb.*  
 Chertsey, *Mess. Mapletoft and Smith.*

NEW RIVER.

Islington, *Mess. Hole, Church, Hales, and Dr. Jackson.*  
 Clerkenwell, *Mess. Akenhead, and Chamberlain.*  
 Highgate, *Mr. Jones.*  
 Barnet, *Mess. Rumbold and Wilson.*  
 Hoxton, *Mr. Parkinson.*  
 Shoreditch, *Mr. Dearnes.*  
 City-Road, *Mr. Soden.*  
 Kingland, *Mr. Savage.*  
 Stoke Newington, *Mess. Garrett and Smith.*  
 Tottenham, *Mess. W. Holt and Holmes.*  
 Edmonton, *Mr. Connop.*  
 Enfield, *Mess. Sberwin and Harrison.*  
 Hackney, *Mess. Downing, Hayward, and Toulmin.*  
 Bow, *Mess. Coles and Wilkinson.*

E S S E X.

Waltham-Abbey, *Mess. Heron and Cannon.*  
 Stratford, *Mess. How, Talbot, and Furnass.*  
 Colchester, *Dr. Topping, Dr. Stapleton, Mess. Newell,  
 Wade, Gretton, and Day.*  
 Harwich, *Mess. Cox. and Hopkins.*  
 St. Olyth, *Mess. Inmans.*  
 Manningtree, *Mr. Rogers.*

HERT.

H E R T F O R D S H I R E.

Hertford, *Mess. Frost and Cutler.*  
 Ware, *Mess. Burr, Welford, and Tice.*  
 Cheshunt, *Mess. Hooper and Sanders.*  
 Hoddesdon, *Mr. James.*

B E D F O R D.

*Mess Gadsby, Pulley, and Jackson.*

S U F F O L K.

Nayland, *Mr. Fairclough.*  
 East Bergholt, *Mr. Simpson.*  
 Boxford, *Mr. Tuson.*  
 Holbrook, *Mr. Buck.*  
 Long-Melford, *Mr. Bolton.*

S H R E W S B U R Y.

*Mess. Cooper, Sandford, Lomax, Winnals, Symons, Cartwright, Holt, Bromfield, Rogers, Tainer, Tudor, and Yeomans.*  
 Bridgenorth, *Mess. Beale and Stedman.*  
 Newport, *Mess. Collins and Jones.*  
 Wenlock, *Mr. Granger,*  
 Coalbrook-Dale, *Mess. Bodens and Wright.*  
 Broseley, *Mess. Corbet, Royle, and Wyke.*  
 Wellington, *Mess. Cartwright and Roe.*  
 Shiffnell, *Mr. Younge.*  
 Church Stretton, *Mr. Langslow.*  
 Oswestry, *Mess. Price, Griffiths, and Evans.*

S H E E R N E S S.

*Mr. Lawrence.*

P O R T S.

P O R T S M O U T H.

*Dr. Meek, Dr. Silver, Mess. Tafwell, Linzee, Swinburn,  
Shepherd, Tutte, and Loup.*

P O R T S E A.

*Dr. Waller, Mess. Aylward, Goldson, Gazelee, Hill, Hurst,  
Johnson, Millard, and Neap.*

G O S P O R T.

*Dr. James Lind, Dr. John Lind, Mess. Wallers, Young,  
Harper, Sempnell, Dodas, and Hutcher.*

☞ Upon the removal, death, or accidental mistakes  
in the present list of Medical Assistants, notice thereof  
is particularly requested to be sent to Dr. HAWES,  
Register, Bury-street, St. Mary Axe.



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**T**HE LONDON HUMANE SOCIETY has been established fourteen years, and during that period it has been the happy means of restoring to life *eight hundred and twenty-eight* persons who were apparently dead, and consequently lost to their families and their country. To these must be added *five hundred and fifty-six* persons, who may be said to have been rescued from the jaws of death, and whose preservation hath been owing to the spirited and active exertion of individuals, often at the imminent hazard of their own lives: proportionable gratuities have likewise been paid to these last from the funds of the Society.

This INSTITUTION, at its first establishment, had not very probably the assurance to hope, that the influence of its example would be either so immediate, or so very extensive, as it has eventually proved to be ; but now its institutors and directors have the satisfaction to observe, that it has excited such a spirit, not only in England, but likewise in other countries, as bids fair, in a little time, for furnishing to the rest of the world the same means of preventing the very melancholy effects which formerly attended that serious derangement of the system, called *suspended animation*.

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H U M A N E   S O C I E T Y ' s  
P R I Z E - M E D A L S, 1788.

AT a General Court of Directors it was unanimously resolved, that in order to invite the Learned to the important study of SUSPENDED ANIMATION, and to point out the *most judicious modes of practice* at such an alarming period



Period as that of *apparent death*, that an HONORARY GOLD MEDAL be offered for the *best original Essay, or Dissertation*; and a SILVER MEDAL for the second in point of merit on this interesting subject; to be adjudged by the MEDICAL SOCIETY OF LONDON. And DR. LETTSOM having been appointed by the Members of the MEDICAL SOCIETY to deliver before them, and the PRESIDENT, VICE-PRESIDENTS, CLERGY, and GOVERNORS of the HUMANE SOCIETY, the HONORARY MEDALS of this Institution for the year 1788, the following order and extracts from his ADDRESS on the occasion are hereunto annexed.

‘ LONDON MEDICAL SOCIETY.

‘ The Society having read *Eight Dissertations* on the Prize Questions proposed by this Institution, and submitted to their determination, do adjudge the GOLD MEDAL to the Author of the Dissertation, whose motto is,

‘ *Arteria animam accepit è pulmonibus.*

‘ And the SILVER MEDAL to the Author of the Dissertation, distinguished by the motto,

‘ ——— *has animas ille evocat Orco Pallente.*

‘ The SOCIETY express, at the same time, their cordial approbation of the liberal conduct of the HUMANE SOCIETY, for this signal instance of their zeal for promoting the interests of humanity, and of science in general.

‘ Signed by order,

‘ W<sup>m</sup> CHAMBERLAINE, } Secretaries.  
‘ JAMES HILL HOOPER, }

Extracts from the ORATION delivered by Dr. LETTSON  
on the PRESENTATION of the PRIZE MEDALS  
to the SUCCESSFUL CANDIDATES.

‘ Let us recall to mind,\* said the Doctor, ‘ upon the  
‘ subject of apparent death, the state of ignorance from  
‘ which we are emancipated. Had not the spring and  
‘ energy of the mind broken the fetters of darkness, by  
‘ the application of the principles upon which the HUMANE  
‘ SOCIETY was founded, how many of our fellow-creatures,  
‘ whom we can now felicitate, would have been sunk in  
‘ endless night! How many useful subjects would have  
‘ been lost to the community! How many tender affections  
‘ of parent and child would have been denied, and pangs  
‘ endured! How many godlike sentiments must you have  
‘ been deprived of, in witnessing, that the apparently dead  
‘ had been raised into existence, and the inanimate mass  
‘ hath breathed the breath of life!

‘ Impressed, as we are, with instances of the uncertainty  
‘ of life, from casualties of every kind, to which we are  
‘ liable, the importance of extending and elucidating the  
‘ principles of the HUMANE SOCIETY must appear  
‘ conspicuous; and he that effects this, gloriously contributes  
‘ to the preservation of his fellow-creatures. It is therefore,  
‘ with singular pleasure, that I discharge the task assigned  
‘ me by the HUMANE SOCIETY, and approved by the  
‘ MEDICAL SOCIETY, to present the GOLD MEDAL, bearing  
‘ this inscription,

‘ *Propter optimam Dissertationem de Resuscitatione,*

‘ to Dr. EDMUND GOODWYN; and to Mr. CHARLES  
‘ KITE\*, the SILVER MEDAL, inscribed,

\* This practical Essay, to which the SILVER MEDAL was adjudged  
by the Medical Society of LONDON, is to be considered as an ingenious  
and

*Propter eruditam Dissertationem de Resuscitatione;*

‘ as tributes justly due to their industry, abilities, and  
‘ philanthropy. And I beg farther to add, that a decision  
‘ in your favour \*, by an Institution so truly respectable as  
‘ the MEDICAL SOCIETY OF LONDON, when so many well-  
‘ written Effays were offered for the judgement of its  
‘ members, will, I doubt not, stamp your merit with the  
‘ world, and the profession in particular.

‘ And I trust, that the honour now conferred will lead  
‘ to more important exertions, to fame and fortune; and  
‘ that you will feel, in its fullest extent, the first of all  
‘ rewards, the internal satisfaction of having contributed  
‘ to the happiness of mankind.’

P R I Z E - M E D A L S, 1789.

GENERAL COURT OF DIRECTORS, *Sept.* 22, 1788.

JOSEPH THOMPSON, Esq. V. P.

RESOLVED UNANIMOUSLY,

That an HONORARY GOLD MEDAL be offered for the  
*best original Essay*; and a SILVER MEDAL for the SECOND  
in point of merit on the following interesting subject:

and methodical publication, which contains not only many experiments  
illustrative of the cause of death, but also a minute and useful detail of the  
modes of restoration. TABLES are added, which shew,

1. *The proportion of premature deaths.*
2. *Successful recoveries.*
3. *The particular states of the body.*
4. *The symptoms of life and death.*
5. *The various modes of resuscitation.*

TABULAR ARRANGEMENTS are highly important to future  
disquisitions on the Theory and Practice of suspended Animation, which  
it is to be hoped the public will be favoured with, as long as science is  
founded upon, and illustrated by experiments.

\* Addressing the successful Candidates.

I

ARE

**ARE EMETICS, VENESECTION, OR ELECTRICITY  
PROPER IN SUSPENDED ANIMATION; AND  
UNDER WHAT CIRCUMSTANCES?**

*REGULATIONS respecting the MEDALS.*

I. Each Dissertation shall be delivered or sent to the REGISTER, N<sup>o</sup> 8, Bury-street, St. Mary Axe, on or before the third week in January, 1790.

II. With it shall be delivered a sealed packet, with some device on the outside; and within, the author's name and designation.

III. The same device shall be put on the outside that the Society may know how to address the successful Candidate.

IV. The determination of the merits of the Dissertations will be vested in the Medical Society of London; and the Medals shall be adjudged in the month of April.

V. No Essay with the name of the author affixed can be received; as the merits of each are to be impartially adjudged.

VI. All the Essays and Dissertations, the successful ones excepted, shall be returned, if desired, with the packets unopened which contained the names of the authors.

VII. The successful Essays are to be published by the HUMANE SOCIETY, unless the Author or Authors shall think proper to print them at their own expence.

*(Signed by order)*

W. H A W E S, Register.

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The

The Right Honourable Lord F I F E, since the last Anniversary Festival, having favoured me with the following note, and an enclosed Case, it is with pleasure I lay it before the publick, as a happy proof, that in consequence of his Lordship's being a Life Governor and a zealous friend to the HUMANE SOCIETY, an attention is now paid to the *recovery of the drowned* by the Faculty of Scotland.

W. H A W E S.

“ TO THE REGISTER.

*Duff-House.*

“ LORD F I F E's compliments to Dr. *Hawes*, sends  
“ him the enclosed letter—Lord Fife has given a surgeon  
“ in the neighbourhood the *Apparatus* and *Reports* of the  
“ *Humane Society*, from which he will be benefited if any  
“ melancholy accident happens.”

‘ THE CASE OF N. DUNBAR.

‘ S I R,

‘ Before I had the honour of receiving yours of the 24th  
‘ of June, I meant to present to Lord F I F E the following  
‘ Case; not only as he is a Member of your illustrious  
‘ and most useful Society, but one whose fine feelings would  
‘ be particularly gratified by such an account, independent  
‘ of such connection. As it was by his Lordship's kindness  
‘ I had the pleasure of perusing the *Reports* of the *Humane*  
‘ *Society*, which are highly instructive; and as my success  
‘ was in a great degree owing to the numerous instances of  
‘ success recorded; I thought it a duty incumbent on me  
‘ to lay before his Lordship an accurate and distinct  
‘ account of my conduct.

‘ I was called on Monday last to see *N. Dunbar*, said to  
‘ be drowned. From the most minute enquiry I have reason  
‘ to believe he must have been *a quarter of an hour under*  
‘ *water*; some say more. I found some persons who had  
‘ taken him up into the boat, suspending him by the legs  
‘ with his head down; this I instantly forbid, and had him  
‘ conveyed

' conveyed to a publick house. Upon examination, no pulse  
 ' could be felt, the breathing was suspended with every other  
 ' vital function, the pupil much dilated, and livid countenance.  
 ' I discharged the supernumerary attendants, had the body  
 ' well dried, and placed before a good fire, frictions were  
 ' then employed, with the most powerful stimulants, the  
 ' warm bath, and other remedies, as recommended by your  
 ' Society. In about eight minutes, I was well encouraged  
 ' to persevere, as some languid signs of animation appeared;  
 ' and there soon followed a deep laborious respiration; a  
 ' remarkable feeble and irregular pulse could now be  
 ' perceived, and the breathing after some time became more  
 ' free and easy. As soon as I could with safety introduce  
 ' any thing into the stomach, I gave a full dose of emetic  
 ' tartar, and with singularly good effects: after its operation,  
 ' his appearance was more natural; a kind of warmth was  
 ' perceived about the præcordia, and a pliability of the  
 ' extremities. My patient was now put to bed, and there  
 ' appeared indications for another dose of the antimonial  
 ' solution, which operated as formerly; he then for the first  
 ' time spoke, though with great difficulty; and said, he was  
 ' freed from a load, and uneasy oppression of his breast, but  
 ' complained of being excessive cold; hot bricks were then  
 ' applied to his feet, and I ordered diluted warm wine for his  
 ' drink, with a dose now and then of a cardiack mixture.  
 ' On visiting him again in the evening I was informed he  
 ' had slept several hours, and by the next morning my  
 ' patient was perfectly recovered.

' So far with regard to my success. As to the subject of  
 ' suspended animation, so much has been said by yourself and  
 ' others, any reflections of mine on so interesting an enquiry  
 ' might be thought presumptuous; but if at a future period  
 ' any thing worthy your notice occurs, I shall esteem it a  
 ' duty incumbent upon me, to lay my observations before  
 ' the Humane Society; and am,

' S I R,

' Yours most respectfully,

' PETER FARQUHAR.'

To

Bamf.

To DR. LETTSOM.

SIR,

*Fetter-lane, Jan. 19, 1789.*

I beg leave to lay before you the following case of suspended animation, occasioned by the fumes of burning charcoal, in which the means, recommended by that excellent institution, the HUMANE SOCIETY, proved successful.

‘ On Friday morning last, I was called to *James Corral*,  
 ‘ a printer. In the middle of the room in which he was  
 ‘ at work, with several others, a pan of *burning charcoal*  
 ‘ was placed. The first ill effects were a giddiness and  
 ‘ dimness of sight; and almost at the same time he fell  
 ‘ quite senseless into his father’s arms; he was conveyed  
 ‘ out of the room, and, in about ten minutes after, I saw  
 ‘ him. During that time he had shewn *no signs of life*, but  
 ‘ was in an apparent state of death; I could feel no  
 ‘ pulsation, nor perceive that he breathed. On employing  
 ‘ the various means recommended by the HUMANE  
 ‘ SOCIETY for a quarter of an hour, he became  
 ‘ convulsed; the first symptom of returning life, and his  
 ‘ pulse, though very feeble, could now be felt; in five  
 ‘ minutes more he uttered a few words, but soon relapsed  
 ‘ into his *former lifeless state*; but by continuing the plan of  
 ‘ resuscitation, another convulsive fit succeeded, and his  
 ‘ pulse rose. As soon as my patient was able to swallow,  
 ‘ I administered a cordial remedy, had him put into a  
 ‘ warm bed, and the same medical means were assiduously  
 ‘ continued an hour longer, before I thought him out of  
 ‘ danger. In the evening I found him in a state of  
 ‘ perspiration, his breathing free, pulse strong, disposed to  
 ‘ sleep, and could answer any questions I put to him; and,  
 ‘ by the next day, debility excepted, his health was  
 ‘ perfectly restored. I have the satisfaction to think, that  
 ‘ the methods pursued have been productive of restoring  
 ‘ an industrious youth to life, to his parents, and to society.

‘ DAVID SAMWELL.’

E

To

## TO THE REGISTER.

DEAR SIR,

Portsea, Jan. 30, 1789.

I AM favoured with yours, and herewith you will receive Shoveller's case, which I had intended should have been accompanied by five other cases I promised some time ago. His I think an extraordinary case, and will afford you a most pleasing satisfaction; *and is another indisputable instance of the real utility of the Humane Society, which I am perfectly convinced deserves all possible commendation.*

The rewards have been paid to Rance, Wellspring, and the parties concerned.—This poor man, an excellent workman (*with nine children, and a wife big with her tenth*) must inevitably have perished, without the assistance rendered him; and was with the utmost difficulty recovered. The success, in cases of apparently drowned persons, puts the question beyond dispute, *that life may either continue, or be restored after long submersion, and when, to all appearance, objects are totally and perfectly dead.* This, with my other cases, which I hope to have the pleasure of sending you in a few days, will be undoubted proofs of this observation; two of them being peculiarly remarkable, and the other three very much so. From two cases in which I have been successful, I have received much useful information, particularly how much may be done, and what valuable purposes answered by an assiduous steady perseverance, and of what great importance the Institution of the Humane Society is, viewed in a national light, as well as to those unhappy persons who are themselves the peculiar objects of its charity.—Wishing it therefore every encouragement, which I so well know it is entitled to,

I am, Dear Sir,

Yours most respectfully,

S. GASELEE.

THE



## THE CASE OF WILLIAM SHOVELLER.

' Tuesday January 20, 1789, about nine o'clock in the  
 ' morning, *William Shoveller*, a shipwright, aged 50, being  
 ' at work upon a stage on the bows of his Majesty's ship  
 ' *Endymion*, in Portsmouth-Harbour, fell head-foremost  
 ' into the sea, and after struggling some time till he was  
 ' quite exhausted, having been several times under water,  
 ' *Edward Rance*, a caulker, jumped overboard, and swam  
 ' to his assistance; when he came near him, he was turned  
 ' on his back, and sinking, a globe of white foam, or sob,  
 ' issuing from his mouth or nostrils: he supported his  
 ' head above water as well as he could with one hand, and  
 ' with the other got hold of a spaul, or fender, along  
 ' side, until *D. Mackensie*, the cook of the ship, *D. Wheeler*,  
 ' a caulker, and *J. Macdonald*, an apprentice in a dock-  
 ' boat, got to their relief, which took up some time, as the  
 ' painter could not be untied, but was obliged to be cut;  
 ' and the tide being at the half ebb, was running rapidly  
 ' against them. When taken into the boat, *Rance* was  
 ' almost spent by his exertions, and *Shoveller* appeared totally  
 ' dead, having been about twelve minutes in this perilous  
 ' situation. Upon being laid across the thwarts, about  
 ' three quarts of water came out of his mouth. He was  
 ' afterwards landed at the Hulk Stairs, and carried to the  
 ' surgery *without the least signs of life*, being quite stiff, and  
 ' his face appearing almost black, and, when brought in,  
 ' was looked upon as dead by the persons present; but  
 ' *H. Wellspring*, who for many years had been the labourer  
 ' there, and was a very handy fellow, having attended  
 ' with me upon a similar occasion (the carpenter of the  
 ' *Salisbury*, who was unfortunately drowned about a week  
 ' before) having seen the means used for his recovery  
 ' (though unsuccessfully) got off his wet clothes, placed  
 ' him before a good fire, and began rubbing him with salt,  
 ' previous to Mr. Johnson's and my arrival.—*In about half*  
 ' *an hour some faint signs of life began to appear*; soon  
 ' afterwards

‘ afterwards he became strongly convulsed, with a most  
‘ laborious respiration ; and by a perseverance in the plan  
‘ recommended by the HUMANE SOCIETY, having been  
‘ wrapped up in warm new blankets (procured by the very  
‘ kind and friendly assistance of Mr. Bradley, the store-  
‘ keeper’s clerk) with hot bricks applied to the soles of his  
‘ feet, he became able in about two hours to swallow a  
‘ very little brandy and water. During this time, from  
‘ the feebleness of his pulse, the strong grinding of his  
‘ teeth, and the extreme difficulty of his respiration, I  
‘ often thought he must have expired ; *but am happy to say,*  
‘ *I sent him home, a little before noon, to his pregnant wife and*  
‘ *nine children ;* though he did not recover his senses  
‘ perfectly till the afternoon, and was totally ignorant of  
‘ every thing that had happened from his supposed death  
‘ in the sea until that time.

‘ He complained the next day of a violent stricture on  
‘ the thorax, for which some blood was taken away, and  
‘ in the afternoon he had two or three copious intestinal  
‘ evacuations, and a smart diarrhoea the succeeding day,  
‘ which I apprehended to proceed from the quantity of  
‘ salt water which he recollects swallowing previous to his  
‘ loss of sense in his struggles.

‘ He is now perfectly recovered ; and I have the pleasure  
‘ to add, THAT THIS IS THE SIXTH INSTANCE OF  
‘ RECOVERY FROM APPARENT DEATH BY DROWNING,  
‘ WHICH I HAVE EXPERIENCED IN A PRACTICE OF  
‘ THIRTY YEARS.

‘ S. G A S E L E E.’

Portsea, Jan. 28, 1789.

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Dr.

( 51 )

Dr. SQUIRE to Dr. LETTSOM,  
V.P. and TREASURER  
of the  
LONDON HUMANE SOCIETY.

SIR,

I AM exceedingly happy in the opportunity of transmitting a case, which must afford *great pleasure* to the Society; and, at the same time, evince to the public, of what extensive utility the Society's plan is capable, by a due and proper attention to its rules; for sure I am, in various cases of apparent deaths, many lives might have been preserved (which have been given up as lost) if methods had been used to restore them.

The case was strictly this:—‘ A young woman of this  
‘ parish, aged twenty-two years, on Monday the 16th  
‘ instant, in a fit of despair, attempted to destroy herself  
‘ by hanging, in which state she was discovered and cut  
‘ down, in a *quarter of an hour* from the time it was  
‘ supposed she had been suspended. A messenger was  
‘ immediately dispatched with this information to my  
‘ house, half a mile distant from the scene of action.—  
‘ On entering the house, several women appeared much  
‘ terrified and alarmed; and, on enquiring for the patient,  
‘ told, she was laid on a bed in a room they would shew to  
‘ him, but that the poor girl *was certainly dead*, and they  
‘ were unwilling to remain with her. Being introduced, he  
‘ found her *motionless and insensible, no perceptible beating of*  
‘ *the heart, nor pulsation in the arteries of the wrists or temples,*  
‘ *her respiration likewise totally ceased, her face swollen and*  
‘ *livid, with a frothing about the mouth.* The people were  
‘ ordered to get the patient between warm blankets, to use  
‘ frictions, and blow strongly into the lungs, by applying a  
‘ mouth

‘ mouth to that of the unhappy woman ; a warming-pan,  
 ‘ moderately heated, was rubbed over the back, and  
 ‘ continued for some time ; the feet and legs were immersed  
 ‘ in warm water, and afterwards frictions, with warm  
 ‘ cloths, applied to them ; volatiles to the nose and temples  
 ‘ were likewise applied.

‘ By persisting in the use of these means for upwards of  
 ‘ twenty minutes, *signs of returning life appeared*, such as  
 ‘ sighing and small twitchings : in a little time afterwards  
 ‘ convulsive motions followed, with the beating of the  
 ‘ heart, a pulse at the wrists, and a return of the natural  
 ‘ colour and warmth. It was then judged proper to take  
 ‘ away a few ounces of blood, to prevent the effects of  
 ‘ pressure on the brain, which might happen from a  
 ‘ surcharge of blood forced into the vessels by her unhappy  
 ‘ attempt to destroy herself. From that time she gradually  
 ‘ recovered, and I this day took leave of her, *perfectly*  
 ‘ *restored in body and mind*, and sincerely penitent. This  
 ‘ case is demonstrative of the good effects of perseverance  
 ‘ in the methods recommended. *Lateat scintillula forsan*,  
 ‘ should be ever present to the mind when we are called  
 ‘ for under these unhappy circumstances. That consideration  
 ‘ of the vital spark will excite and animate us to persevere  
 ‘ in the most desperate cases. In the present case, the  
 ‘ assistants and by-standers were so astonished, that they  
 ‘ considered the matter more like a *resurrection* than a  
 ‘ recovery.

‘ I trust, Sir, you will excuse the prolixity of this  
 ‘ narrative, knowing that communications of such instances  
 ‘ of success may prove highly beneficial to the public, by  
 ‘ exciting others, on similar occasions, to use their utmost  
 ‘ efforts to save the lives of their fellow-creatures.

‘ J. S Q U I R E.’

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To

TO SUCH AS ARE INCLINED TO BECOME BENEFACTORS  
BY WILL, THE FOLLOWING FORM OF A LEGACY  
IS RECOMMENDED.

ITEM, *I give and bequeath unto A. B. and  
C. D. the Sum of* \_\_\_\_\_ *to be  
raised and paid by and out of my personal Estate  
and Effects, which by Law I may or can charge  
with the Payment thereof, upon Trust, and to  
the Intent, that they, or either of them, do pay  
the same to the Treasurer, (for the Time  
being) of a Charity, called or known by the  
Name of the ROYAL HUMANE SOCIETY,  
instituted in the Year 1774, which said Sum I  
desire may be applied towards carrying on the  
benevolent Designs of the said Charity.*

N. B. Giving Land, or Money, or Stock, by Will, to be  
laid out in the Purchase of any Estate for charitable Uses,  
will be void by the Statute of Mortmain; but Money or  
Stock may be given by Will, without being directed to be  
laid out.