

Local & Munl. (189) Department.

MISCELLANEOUS.

G.O., No. IIII P.

DATED 19-9-98

[Despatch Abstract.]

Pamphlet on plague

Recording letter of the Surgeon-General
forwarding a — by Mr. Ghulam Mahmud
Khan Sahab.

BACK PAPERS.

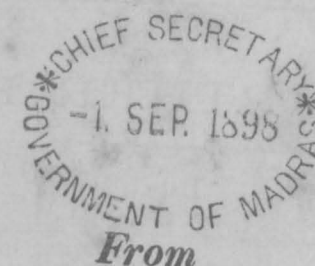
G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

L & M
Public (1898) Department.

CURRENT No. *1611 P*



Surgeon-Major-General C. Sibthorpe,

C.B., F.R.C.P.I.,

Surgeon-General with the

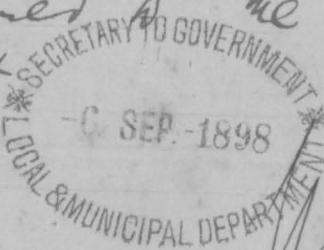
Government of Madras.

No. 353.

Order Endorsed No 1888-75-9-98.

Transferred to the

L & M. Dept.



Dated

31st August 1898.

Received

6 x 4

Registered

6 x

Enclosures

Three

Spare copies

Admnapp.

By Under Secretary.

3-9-98

SUBJECT.

Forwarding for information a

pamphlet in Hindustani on the sub-

ject of Plague compiled, published

and circulated by Mr. Ghulam Mahmud

Khan Saheb, his office Manager.

For order of Mr. 11/11/98

Long 7/9/98

Records. The for:

concurs with the S.P.

Deepd 9/9/98

in the news

expressed in para 2nd

To be sent 3 of his letter.

To P.C. 11/15/98

17 9 98

Let the A.C. see - If there should be any trouble among the muselmans, this man may be a useful man to employ

BACK PAPERS,

G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.

Enclosure No. 2

(1)

Enclosure No. 1 / 353 / 31-8-98

اللهم احفظنا من كل البلاء والوباء والالام
بجاه نبينا المصطفى صلى الله عليه واله وسلم

آج کل طاعون کا مہلک مرض جو ہندوستان میں پیدا ہوا ہے سب کو معلوم ہے
اس مرض سے اگلے زمانہ میں بہت سے ممالک تباہ ہو گئے چنانچہ قریب
سات سال کے آگے بغداد شریف میں یہ مرض شائع ہوا تھا جس سے کئی
خلق اللہ ہلاک ہو حال میں چار سال سے پہلے چین اور ٹائیوان میں بھی اس
بلا سے بڑا صدمہ ہوا ہزار ہا آدمی لقمہ اجل ہو گئے ہندوستان اب تک اس شکار
سے امن میں رہا مگر دو سال سے یہ بلا اے ہمان کی طرح وہ ہند پر بھی
نازل ہوا ہے بمبئی کا حال پر پٹال تو سب پر روشن ہے کیسا آباد اور جگہ گاتا
شہر تھوڑی سے عرصہ میں کیسا ویران اور تاراج ہو گیا واماں کے اموات کا
شمار کریں تو سینہ چاک ہوتا ہے اصل عدد تو معلوم نہیں کیونکہ اکثر لوگ قوانین کے
تعمیل کے خوف سے موت کی خبر چھپا رہے مگر جس قدر سرکار سے تحقیق ممکن ہے
اس ویسے روزانہ دو سو آدمی تک مرتے تھے اس سے قیاس کر سکتے ہیں کہ اس

(۵)
کے کوئی اسکے پاس نہ ہو۔ اس بنا پر سرکاری ضروری قوانین مقرر کئے ہیں جن کا ترجمہ شاید قریب میں جیسکے شایع ہوگا انہیں سے صرف چند قلم کا خلاصہ یہ ہے۔

(۱) جب کسی مکان میں طاعون کا شکوہ معلوم ہو یا وہاں طاعون وہ مقام سے کوئی شخص آیا ہو تو جس مکان پر لازم ہے کہ معاشکی اطلاع سرکار میں دے۔

(۲) اگر کسی مکان میں لوگ اس کثرت رہتے ہیں کہ جس سے طاعون کا احتمال ہو تو سرکار سے اطلاع ہو کر جمع کو کم کر دینا ہوگا ورنہ سرکار خود دیا تو پورا مکان خالی کر دینا چاہئے والوں کے عدد کو گنتا دیگی (۳) اگر کسی مکان میں طاعون کا اثر باقی ہو تو سرکار اس مکان کو پاک کر دینے کے لئے خالی کر دینا چاہئے اور اجازت ثانی کوئی ایسی نہیں ہے کا حجاز نہ ہوگا۔

(۴) سرکار ضروری مقامات میں طاعون کے بیماروں کے لئے شفا خانے کھولے جائیں گے۔

(۵) اگر کسی مکان میں طاعون کا بیمار ہے ایسا شخص جس کو حال میں طاعون کا شکوہ ہو رہا ہو اور اس میں ہونے والی ہے یا طاعون وہ مقام سے کوئی آیا ہے یا طاعون کے بیماروں کے ساتھ رہا ہو اس شخص سے جسکی وجہ سے اس کا اثر ایسا ہے تو وہاں سرکاری لوگ لکڑا سکو دیکھیں اور اس کی سرکاری شفا خانہ کو لیا جائے جہاں وہ بغیر اجازت کل سلیکٹ کیا اسکو اپنے ہی مکان یا اور کسی مناسب مکان میں رکھنے کی اجازت دینے بشرطیکہ سرکاری ڈاکٹر کے نظیر میں وہ مکان مقام اعراض سے خالی رہے۔

(۴)
صرف جانیں ہی نہیں گنوائیں بلکہ قوم کی پیشانی پر افعال کا اور اپنے جبین پر سحرمتی کا نقشہ لگایا۔ کیا ہم کو نصیحت لینے اور عبرت پکڑنے سے یہ سبق کافی نہیں۔ مدراس ابتداء سے تہذیب و شائستگی اور سرکاری وفاداری میں مشہور ہے یہیں ضرور ہے کہ کسی حال میں اس نیک نامی کو ہاتھ سے نہیں دینا اور ایک مفت مسلم کے نقصان مایہ دیگر شہادت ہمسایہ کا مصداق نہ بنالین۔ یہ بات سب جانتے ہیں کہ سرکار قوانین کی بڑی پابند ہے جب پوری غور و تجویز کے بعد وہ کوئی قانون مقرر کرتی ہے تو اسکو برابر جاری کرتی ہے ہم اس خیال پر غافل نہ رہنا چاہئے کہ طاعون یہاں آوے گا نہیں یا تو یہی سرکار اپنی قوانین جاری نہیں کرے گی یہ صرف دیکھو یہلانے کی باتیں سرکار عام امور میں کسی کی خاطر و رعایت نہیں کر سکتی علی الخصوص ہر دولت کا فرض مضی ہے کہ حتی الوسع اپنے ملک رعیت کی حفاظت کرے چونکہ یہ بلا بیماری کے مدین داخل ہے اسلئے سرکار ہمارہ میں زیادہ تر اپنے اطباء کی رائی اور صوابدید پر عمل کرتی ہے۔ ڈاکٹر لوگ متفق ہیں کہ طاعون کا مرض سخت منتقل ہے یعنی ایک سے دوسرے کو لگتا ہے اور ان کے پاس اسکی تشریح یہ ہے کہ بیمار کو اسکے مقام و مجمع معابد اگر دین سواطیب و خام ضرور

(4)

ہزار آدمی کیا انگریز کیا ہندو کیا مسلمان اس امر میں مبادرت کر رہے ہیں
یہی وجہ ہے کہ خدا کے فضل سے طاعون کی ومان بالکل شدت نہیں ٹیکہ
نکالنے والی ولایتی ڈاکٹر لوگ ہیں اور بہت ہوشیار سی کام کرتے ہیں بہتر
بھی چاہئے کہ در صورت ضرورت بلا خوف و اندیشہ اس کام پر آمادہ ہو جائیں
کیونکہ تجربہ کے روسا سین بہت کچھ فائدہ نظر آتا ہے۔ بہر حال جہاں تک بیمار
تدبیر ممکن ہو کر لیں اور پھر اللہ جل شانہ پر سروسا کریں۔ میری یہ گزارش صرف
قومی بہرہ ردی پر مبنی ہے کیونکہ یہ بڑا فسو کی بات ہے کہ ہم قابو کو ہاتھ سے
دیکر وقت پر اقسام کے رنج و آلام میں گرفتار ہوں۔
سچا عاقل کند کار کہ باز آید پشیمانی ؛
غلام محمود کان اللہ

تجویز صدر نہایت مستحسن ہے امید کہ اعیان قوم جلد اس بارہ میں غور فرمائیں گے
محمد محمود
محمد عبدالغنی پادشاہ
(جناب الحاج محمد عبدالغنی پادشاہ صاحب باور) (جناب الحاج مولوی محمد محمود)
محمد ترضی اعفی عنہ
(جناب مولوی محمد ترضی صاحب)
مطبوعہ فردوسی مدراس

(5)

ایک لوکل کٹی یعنی مقامی مجمع جہاں اس سمت کے ہر صنف باشند کو آج ایک
آدمی رہن انتخاب کیا جاوے۔ ہر سمت کے شفا خانے اور انکا انتظام اس سمت
کے کٹی کے نگران میں ہو اور ہر لوکل کٹی صدر مجمع کے ماتحت اور اسکو خصوصی
رہے ان سب جزئیات کا بحث بالفعل اس چہر میں ضرور نہیں جب صدر مجمع
منتخب ہو گا وہ اپنے اور لوکل کمیٹیوں کے فرائض خدمت اور دوسرے قوانین
کر لیا گیا پہلا کام آغاز کارروائی کا یہی ہے کہ ہمارے علمائے اور اعیان قوم ایک عام مجلس
کی کسی وسیع اور عام مقام میں کر کے صورت حال پیش کریں اور اس مجلس میں صدر
مجمع کے اراکین انتخاب کریں اور چندے کا کاغذ بھی کو لیدین فراہمی چاہیے
لے ایک چھوٹی سے سچی مجلس مقرر کرنا مناسب ہے اور یہ مجلس ہر سمت و محلہ میں
ایک اپنا نائب مقرر کرے علیٰ ہذا القیاس تحقیقات مرض کے واسطے بھی ایک دو
آدمی ہر محلہ میں مقرر ہونا چاہئے جب ہم ان سب بواب کو طے کر لیں سرکار کو
اطلاع دین تو اغلب ہے کہ سرکار ہماری کارروائی کو وقت اور منظوری کو
نگاہ سے دیکھیں اور اگر ممکن ہو تو اپنی تائید بھی دینے نہیں کر لیں گی۔
دوسری بات یہ ہے کہ جیسا چھپک کے واسطے ٹیکہ نکالتے ہیں سرکاری طب
کا دعویٰ ہے کہ اس عمل سے آدمی طاعون سے اکثر نہیں رہتا ہے چنانچہ کلکتہ میں

مولوی طاعون کے واسطے ٹیکہ نکالتے ہیں

We are all aware that the epidemic of Plague is now prevalent in India. In days gone by several countries had been devastated by it. About 60 years ago this dire disease appeared in Bagdad and committed a havoc among its population. Quite recently about 4 years ago it broke out in China and Hongkong and claimed thousands of victims. India had till recently enjoyed perfect immunity from it, but for the last two years it has visited this country also as an uninvited guest. We all know how much Bombay had suffered from it, a most populous and busy town has in a short time been reduced to devastation. It breaks one's heart to think of the terrible mortality there. We have not been able to ascertain the correct figure as the people have been concealing deaths to evade plague rules, but as far as the authorities have been able to ascertain the daily maximum death rate was about 200; from this you can form an idea of the total mortality during the two years. It is the general belief that this appalling figure has been due to overcrowdedness of the city and to the neglect of the people to carry out preventive measures. Even now the death rate there averages between 20 & 30. In addition to Bombay, Sindh, Kurrachee, Poona, the Punjab and some portion of the Nizam's dominions have also suffered considerably from the plague. It is now prevalent in Calcutta in a mild form but its future attitude remains to be seen as according to Medical opinion the cold weather is very conducive to its development, an opinion which has been proved to be too true in the case of Bombay. The disease is now raging in Hubli which lies on the border of Bellary and the daily mortality there is very near 100. It has also reached Bangalore and some cases have occurred in Guntakul, Hospet, and Tiruvalur, a village lying between Arcot and Vellore. It will be seen from this that it is approaching slowly towards Madras and should

should it (God forbid) ever break out amongst us how are we prepared to meet it and what should we do to arrest its progress and thereby save dear lives from it. It is true some people look upon it as a "visitation", but in any case we cannot remain indifferent and inactive looking on its approach with folded hands; we must adopt necessary precautionary measures. It is dangerous to wait to the last hour as we will then find ourselves in a most confused state and unable to do anything. Our holy book says that on the day of resurrection brother will flee from brother, friend from friend, parents from children and children from parents. The prevalence of plague is a specimen of that eventful day. When one sees that people are dying in scores around him, that houses are being laid bare and streets are being deserted, it is impossible for one to retain his proper senses. At present when we see 4 or 5 cases of Cholera in a street we get terror stricken and have no mind to attend the funerals; what then would be our condition when nothing but the sound of death knell is heard from all sides. It was in this perplexed state of mind that the people of Bombay and Calcutta foolishly resisted the rules with the result that not only did they lose several lives but also brought dishonour on themselves and discredit on the community at large. We ought to take a lesson from this and should always endeavour to maintain our loyalty and good conduct from which Madras is reputed. It is a well known fact that Government is very particular about its rules which are always made after due and careful consideration and enforces them when-ever necessary. It is idle to think that plague will never come here or that Government will not give effect to its measures. It is always safe and wise to be prepared for what appears inevitable and it must also be borne in mind that in matters of Administration Government cannot possibly afford to be partial to any particular section. On the other hand it is its duty to see that its subjects are well protected from such diseases. The Government is chiefly guided in matters of public health by the advice of its Medical Officers. Doctors are unanimous in their opinion that

Plague

Plague is an infectious disease rendering segregation absolutely necessary. Government has on this principle enacted some rules the translation of which will be published soon inextenso. I however give here the purport of a few of the more important rules for the information of my co-religionists.

(Paras 1,3,4,8,9,11,13,14,& 16 of the Regulations for the City of Madras.)

Should plague break out in Madras all these rules will be given effect to without any exception. Experience has shown that these preventive measures have proved successful in other parts of India, and it is therefore not at all likely that Government will abstain from enforcing them in Madras. The sole object of Government in laying down these rules is to avert the common danger and not to interfere with the religious or social scruples of the people. We all know from the outset that Government has never identified itself with any such interference but at the same time it does not hesitate to do its duty when necessary. We must carefully study and digest these rules. Should any of them appear objectionable a respectful representation may be made if necessary in a constitutional way, but in any case it is most ^{impolitic} impossible and dangerous to offer any resistance. Government has very kindly allowed us to make our own arrangements for segregation subject to the approval of the Health Officer; we should thankfully take advantage of this concession to the fullest extent. Should we fail to do so we can have no cause for dissatisfaction when the authorities carry out the segregation in their own way. My proposal is that in each centre or convenient locality two houses should at once be rented and set apart as segregation camps one for Mussalman Gosha females and the other for those males who have an aversion to go to Municipal camps. These houses should be provided with the necessary equipment &c. on a small scale; it is not necessary, however, to engage the services of Medical men or servants at present. In localities which cannot afford to bear the

the

the cost of two camps one camp may be opened and it may be divided into two parts, one being reserved for Gosha females. This scheme will not cost much. The rich and well-to-do members of the community ought to come out with handsome subscriptions at this juncture, in fact every person is likely to contribute his mite ungrudgingly. An influential Central Committee should be ~~formed~~^{formed} to carry out this scheme and it should be assisted by local committees of which there should be one in each locality composed of one or two members of each denomination living there. The ~~de~~^{latter} should superintend the working of the segregation camps in their respective divisions subject to the supervision and control of the Central Committee. It is unnecessary to enter into details here. We must ~~commence~~^{commence} work at once and with this view the influential members and "Moulaves" of the community should call out a general meeting of all Muhammadans of the city to consider this question and to concert necessary measures. The members of the Central Committee should be selected at this meeting. A subscription list should also be opened on the spot and a small sub-Committee nominated to collect them. This sub-Committee should have a representative of its own in every locality. Another small sub-Committee should also be formed in each locality to detect all cases of plague in it. If we undertake these steps they are sure to meet with ~~the~~ approval of Government and secure its sympathy.

There is another matter which I wish to impress on the minds of ~~my~~^{my} co-religionists. As vaccination is carried out as a preventive for small-pox, similarly inoculation is carried out as a preventive for plague. Medical men are of opinion that it has a very useful effect. Thousands of people of all nationalities and chiefly Muhammadans in Calcutta have subjected themselves to this process and it is mainly due to this reason that plague has not assumed an epidemic form there. Unlike in vaccination inoculation is conducted by special European Medical Officers who do it very skilfully. When emergency arises we should go in largely for inoculation without

without any fear or hesitation as experience has shown that it is very efficacious. We must endeavour to resort to all measures to suppress the plague and then look for Heaven's help. My representations are exclusively based on National sympathy as it is a matter of considerable regret that we should neglect our opportunities and eventually subject ourselves to worries and humiliations. According to a Persian poet a wise person does not do an act which ends in regret.

(Sd.) Ghulam Mahmood.

The above advice is a very sound one and we trust that the leaders of the Community will take early steps to give effect to it.

(Sd.) Muhammad Mahmood Khan Bahadur.

,, Haji Abdul Aziz Padshah Saheb
Bahadur.

,, Haji Mowlavee Mahmud Saheb.

,, Mowlavee Murtuza Saheb.

Under this caption, appears, elsewhere in to-day's issue, a letter from Mr. GHULAM MAHMOOD Khan Sahib Bahadur. It has also found a place, as a general appeal, in the columns of our contemporaries, by whom it has been well-received, as—need we say?—it deserves to be. We select two opinions, those of the *Mail* and *Hindu*, as the representatives, respectively, of the two communities, European and Native. he first observes:—

"The letter that we publish to day from Mr. Ghulam Muhammad Khan Sahib Bahadur deserves the consideration of our native readers. The writer is well known as a very loyal and very capable servant of Government, and the example he has set of coming forward in his private capacity to the aid of the Government in the precautions it is taking against plague will, we hope, be widely followed. It is inevitable that the regulations when enforced will cause heart-burning and discontent. Mr. Ghulam Muhammad points out the true way of obviating the evil, and that is by educating the masses as to the motive of Government and the nature of the disease."

The second writes thus:—

"In our correspondence columns to-day, we publish a letter from Mr. Ghulam Muhammad Khan Sahib Bahadur with reference to the precautions to be taken in view to the advent of the plague. The writer is a prominent member of his community and his well-considered suggestions will we are sure, prove useful to the Government and the public. It is highly creditable that a Muhammadan gentleman should take such an extremely liberal and tolerant view of the measures of Government, because to the extremely conservative community to which he belongs the measures proposed by the Government, at least many of them, cannot prove very acceptable; and we have no doubt that the Muhammadans of Madras will follow the lead of such friends of Government as Mr. Ghulam Muhammad."

We congratulate the Manager of the Sg.-G's office on his opportune endeavour to set the house in order, against a peril that is almost at our door, thus affording yet another proof—if one be necessary—of his loyalty to the Government and his adequate appreciation of the duties and responsibilities devolving upon him as a good citizen and—to use a well-thumbed phrase—a man of "light and leading" among his com-

munity. His activity is tireless. Inscribing on his phylactery the motto "Self-Help," he identifies himself with all our public institutions, the Anjuman-i-Mufid-i-Islam, the Anjuman-i-Himayeth-i-Islam the Central Muhammadan Association &c., and lays himself out upon occasion to foster a taste for English literature and self-culture—in fine, he takes a conspicuous lead in all good works, not the least of which, we take it, is this his latest appearance in public, by which he laudably endeavours to make smooth the path of a Government putting on its whole panoply against that possible invader, the Plague. By his admonition betimes, he renders two-fold service—service to his people and service to the administration, which latter must be glad to have a daisman standing between it and the unstable masses, too often led into slippery places by their ingrained prejudices or bad advisers, playing upon those prejudices and their general ignorance. We hope to be spared, by his interposition, a harvest as bitter as that which Calcutta and Bombay rue even unto this day. *Experientia docet*. Our people have now before them the entire case stated lucidly and exhaustively. If after this timely premonition, they should err, and stray from the right path, like lost sheep, the blame would be theirs. Neither in word nor deed should they attempt to thwart the benevolent measures of the administration in dealing with the insidious and cruel pest, should it come, which Heaven forbid! If they have cause of objection to this or that detail, they should express it through their representatives, eschewing force, which is "no argument." Mr. Ghulam Mahmood has done his duty; it remains with those appealed to—Muslims as well as Hindus—to translate his advice into action, and we are assured they will.

CORRESPONDENCE.

PLAGUE PRECAUTIONS IN MADRAS.

To THE EDITOR OF "THE MUHAMMADAN" Sir,

Now that plague has appeared in many parts of India, it is not unlikely that it may also visit Madras which is in such close and direct communication with Bombay and the Nizam's Dominions. Should such an undesirable contingency ever arise how are we prepared to meet it, and what should be done by us to co-operate with Government and to strengthen its hands in its efforts to arrest the progress of the disease? What steps should we adopt to save our Presidency from those disgraceful scenes which have left a permanent mark on Calcutta and Bombay, and to prove ourselves true to our old tradition, for loyalty and good citizenship? By "ourselves" I do not mean Mussalmans alone, but all those sections of Her Majesty's subjects who form the Madras population. Unless timely and precautionary measures are adopted by the conjoint efforts of all communities we shall find ourselves in an extremely dangerous position when the evil hour arrives. I am of opinion that the first and most effective step in this direction will be to educate the masses in Plague literature by means of Vernacular pamphlets and tracts, through the columns of the Vernacular Press, and by the agency of the priesthood. We should place before them a short history of the disease, the havoc it has made in the countries it has visited, and the good results achieved by the preventive and remedial measures adopted by the authorities. It should be clearly explained to them that in framing the Plague rules the Government is actuated by the noble motive of humanity and that it has not the slightest intention or the remotest idea of infringing the religious scruples or the social usages of any community. The fact should be brought home to them that the Government stands in the position of a guardian to its subjects and is imperatively bound to see that the people committed to its care are free from all risks and dangers. It is a well-known fact that a gardener removes a putrid leaf or fruit from a tree to prevent other parts of the tree from being affected, and that a doctor removes a broken or diseased limb from the body of his patient to save his life. In like manner it is the duty of Government to save its subjects from the dangers of exposure and the risks of infection—and surely no sane person can find fault with it for doing so. In its solicitude for the well-being of its subjects, the Government lays down certain rules and regulations which in the opinion of its medical and sanitary advisers are considered necessary to minimise the evil effects of the disease should it break out, and it behoves all good citizens who have the common welfare at heart to co-operate with Government by affording all facilities in their power for the carrying out of its schemes. It is quite possible that some people may have an aversion to any particular rule or rules and in such cases if a proper and respectful representation is made to Government in a constitutional way through their leaders, Government is sure to favourably consider their representations, but they should not take on themselves the dangerous task of resisting any rule, however objectionable it may appear to them. *Forward, Price Rs. 1 in Pinial, Fort*
to the lower eyelids by a thin silver pencil or finger dipped into
valuable things. It should be applied
pearls, rubies, gold leaves and other
tions, &c. It is a preparation from
and avoid spectacles, surgical opera-
will wonderfully improve eyesight.
preventive of all Eye diseases. It
this powder is a curative and th
Eye Preserver.
As, a 2 oz. bottle, Rs. 5 a dozen.
ternal medicine is taken. Price 8
several times a day whilst the in-
Apply this liniment to the chest
in Asthma.

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No. 353

OFFICE OF SURGEON-GENERAL

WITH THE GOVERNMENT OF MADRAS,

Madras, 31st August 1898.

From

SURGEON-MAJOR-GENERAL C. SIBTHORPE, C.B., F.R.C.P.I.,

SURGEON-GENERAL WITH THE

GOVERNMENT OF MADRAS,

To

THE HON'BLE THE CHIEF SECRETARY TO GOVERNMENT,

Public DEPARTMENT,

SIR,

I have the honour to forward for the information of Government a pamphlet in Hindustani on the subject of plague compiled, published and circulated at his own cost by Mr. Ghulam Mahmud Khan Saheb, my office Manager, along with a translation of the same.

2. Some time ago he also published an English letter on the same subject in the Madras Mail (in its issue of 9th July 1898) and it was well received by the whole Madras Press. Cuttings of the same are herewith enclosed.

3. I am glad that Mr. Ghulam Mahmud has taken the lead in this matter amongst the Native population of the Presidency. I hope his loyal and timely action and his further endeavours in this direction will help in pacifying the feelings of the Muhammadan Community and in strengthening the hands of Government.

4. That he has already secured the confidence of the influential members of the community is obvious from the signatures affixed to his pamphlet in token of their approval.

I have the honour to be,

Sir,

Your most obedient Servant,

C. Sibthorpe

Surgeon-Major-General,
Surgeon-General with the
Government of Madras.

Incl: 423 to Police
No. 27879/98

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6/11/98