|  |  |  |
| --- | --- | --- |
| Quantity cleared for consumption in the united kingdom. | | |
| Of the British plantations.  Of Mauritius | Cwts.  ....3,562,778  .... 522,360 | qrs. lbs.  3 19  3 23 |
| Of the East Indies | .... 270,078 | 0 10 |
| Of the foreign plantations. | ' 35 | 2 7 |
| Total | ....4,355,253 | 2 3 |
|  |  |
| Quantity retained for consumption i | in |  |
| the united kingdom | 3,954,809 | 3 3 |
|  |  |  |
| Gross amount of duty. |  |  |
| Great Britain  Ireland | L.4,874,162  .... 395,973 | 4 3  7 6  11 9 |
| United kingdom | L.5,270,135 11 |
| Drawback paid on exportation. | |  |
| Great Britain | ....L497,419 | 3 4 |
| Ireland | 113 | 10 5 |
| United kingdom | . L.497,532 | 13 9 |
| Repayments on over-entries, &c. | |  |
| Great Britain | .... L.11,936 | 0 11 |
| Ireland | '102 | 5 6 |
| United kingdom | .... L.12,038 | 6 5 |
| Net amount of revenue. |  |  |
| Great Britain | ..L.4,364,807 | 0 0 |
| Ireland | .... 395,757 | 11 7 |
| United kingdom | L.4,760,564 | 11 7 |
| Rates of duty per cwt. |  |  |
| British plantations and Mauritius | L.1 4 | 0 |
| Any British possessions in the East Indies | |  |
| into which the importation of foreign | |  |
| sugar is prohibited | 1 4 | 0 |
| Of other British possessions in the | East |
| Indies | 1 12 | 0 |
| Foreign | 3 3 | 0 |
| Average price per cwt. according to the | |  |
| London Gazette. |  |  |
| March 1837 | L.1 18 |  |
| June | 2 1 | 61  4 |
| September | 2 3 |
| December | 1 15 |
|  |  |

SUGAT, a town of Asia Minor, in the pachalic of Bursa, supposed to be on the site of the ancient Tottarium. The houses arc generally built of mud and wood, two stories high, with projecting verandahs, and roofed with common red tile. It is remarkable for the tomb of Ali Osman, held in high respect by the natives.

SUGGOWLY, a town of Hindustan, in the province of Bahar, district of Bettiah. It is situated on the Boora Gun­duck river, and it carries on a considerable trade in timber, floated down from the northern hills. Long. 85. 5. £. Lat 26. 43. N.

SUIATOI Nos, or Holy Cape, a cape of Asiatic Russia, in the province of Irkoutsk, between the rivers Yana and Indigirka, on the coast of the Frozen Ocean. Long. 39.30. E. Lat. 68. 30. N.

SUICIDE, the crime of self-murder, or the person who commits it. We have often wished to see a history of crimes drawn up by a man of ability and research. In this history we would propose that the author should de­scribe the crimes peculiar to different nations in the differ­ent stages of society, and the changes which they undergo in the progress of civilization. After having arranged the historical facts, he might, by comparing them with the re­ligion and the knowledge of the people, deduce some im­portant general conclusions, which would lead to a disco­very of the cause of crimes, and of the remedy most pro­per to be applied. Some crimes are peculiar to certain stages of society, some to certain nations. Suicide is one of those crimes which we are led to believe not common among savage nations. The first instances recorded of it in the Jewish history are those of Saul and Ahitophel ; for we do not think the death of Samson a proper example. We have not reason to suppose that it became common among the Jews till their wars with the Romans, when multitudes slaughtered themselves that they might not fall alive into the hands of their enemies. But at this period the Jews were a most desperate and abandoned race of men, had corrupted the religion of their fathers, and rejected that pure system which their promised Messiah came to an­nounce.

When this crime became remarkable among the Greeks, we have not been able to discover ; but it was forbidden by Pythagoras, as we learn from Athenæus, by Socrates and Aristotle, and by the Theban and Athenian laws. In the earliest ages of the Roman republic it was seldom com­mitted ; but when luxury and the Epicurean and Stoical philosophy had corrupted the simplicity and virtue of the Roman character, they then began to seek shelter in sui­cide, from their misfortunes or the effects of their own vices.

The religious principles of the Brahmins of India led them to admire suicide on particular occasions as honour­able. Accustomed to abstinence, mortification, and the contempt of death, they considered it as a mark of weak­ness of mind to submit to the infirmities of old age. We are informed that the modern Gentoos, who still in most tilings conform to the customs of their ancestors, are fre­quently, when old and infirm, brought to the banks of rivers, particularly to those of the Ganges, that they may die in its sacred streams, which they believe can wash away the guilt of their sins. But the maxims of the Brahmins, which have encouraged this practice, we are assured by Mr IIolwell, are a corruption of the doctrines of the Shas- ter, which positively forbid suicide under the severest pu­nishment. The practice which religion or affection has established among the Gentoos, for women at the death of their husbands to burn themselves alive on the funeral pile, we do not think ought to be considered as suicide, as we are not anxious to extend the meaning of the word ; for were we to extend it thus far, it would be as proper to apply it to those who choose rather to die in battle than make their escape at the expense of their honour. Thus we should condemn as suicides the brave Spartans who died at Thermopylæ in defence of their country. Ac­cording to the Gentoo laws, “ it is proper for a woman after her husband’s death to burn herself in the fire with his corpse. Every woman who thus burns shall remain in paradise with her husband three crore and fifty lacs of years. If she cannot, she must in that case preserve an inviolable chastity. If she remain chaste, she goes to paradise ; and if she do not preserve her chastity, she goes to hell.”

A custom similar to this prevailed among many nations on the continent of America. When a chief died, a certain number of his wives, of his favourites, and of his slaves, were put to death, and interred together with him, that he might appear with the same dignity in his future station, and be waited upon by the same attendants. This persua­sion was so deeply rooted, that many of their retainers offer­ed themselves as victims ; and the same custom prevails in many of the negro nations in Africa.