



Temperance Department.

THE TOBACCO HABIT.

BY THE HON. NEAL DOW.

The tobacco habit has become an evil so great in many ways that serious efforts ought to be made to check, if not to eradicate it from good society. I do not think there is in the world any custom or habit more absurd than this or with less reason to be. There is none which shows its victims to be more the abject slaves of foolish example than this.

A great many years ago there was cast away at Nootka Sound, on the north-west coast of America, an American ship, of which an account was published under the title of "Jewett's Narrative." At that time all that region was an unknown land. Among the curious customs of the Nootka Sound savages, Jewett says, was that of wearing a stick, about eight or ten inches long, thrust horizontally through the gristle of the nose, projecting about four or five inches on each side. The sailors called it the "spritsail yard," and sometimes, accidentally, would hit one end of it or the other, almost tearing it away from its insertion. The natives of some regions have in the under lip a long horizontal slit, into which is inserted a broad piece of wood, which extends the lip and makes a sort of shelf of it. The Negroes of some African tribes have the two upper front teeth extracted. Of some other tribes the front teeth are filed exactly to resemble saw-teeth. Some savages are tattooed, and others have the head flattened by compression in infancy between two pieces of board. Not one of these customs is more absurd and without reason than the tobacco habit.

It is far more absurd than the alcohol habit. I do not say more injurious to society or to the victim, but more absurd. The victims of the latter are originally, in most cases, drawn into the habit by the example and influence of others, which they cannot resist. But the moderate indulgence in alcoholics is pleasant to the taste and agreeable in its effects from the very first glass, so that it is easy for a weak or thoughtless youth, without experience or opportunity for observation, to be drawn on, step by step, until he finds retreat to be so difficult as to be practically almost impossible.

But it is not so with the tobacco habit. At the very first the use of tobacco is a dreadful disgust. It is even worse than this. It inflicts upon its future victim a nausea, a retching, a vomiting, a headache, to which the horrors of sea-sickness are not to be compared. There is the blue upper lip, the livid, ghastly hue of the face, the eye like that of a dead fish, the limbs limp and powerless, the muscles pulpy and flaccid, a violent and painful vomiting, every symptom of death, which it would soon be in reality if the unutterable horror of the suffering did not compel the poor fool to postpone the attempt to become a man in that way. Here endeth the first lesson. The silly youth resolves always that he will never touch tobacco again, and holds to his purpose until he has entirely recovered from the effects of the first lesson. Then he sees other youngsters like himself who have succeeded in conquering their disgust at tobacco. They have done it. Why not he? They laugh at him as white-livered; they assure him that the worst of it will be over in a few days, or, at most in a few weeks. They strut through the streets or in other public places so grandly; they have such a manly way with them; there is such a grace in their style of holding the cigar between finger and thumb, and striking off the ashes with the little finger. When they put the cigar into their mouths again, it is with such a flourish, and their heads are thrown back, a little on one side, with so much self-consciousness, their eyes at the same moment cast slyly right and left, to see who observes and admires them! Ah! this is quite irresistible, and our poor, foolish youngster goes off behind the barn, or into some other out-of-the-way place, and takes the second lesson. All this is carefully

concealed from the parents, so the tobacco-pupil must go to bed before supper, under pretence of headache. Pretence? It is no sham. He has a racking and splitting headache, with the return of dreadful nausea. In a few weeks, more or less, our youngster has learned to smoke or chew, as the case may be.

Now, in doing this, he has expended far more resolution and right-down hard work than would be necessary to acquire a fair knowledge of geometry, French, German, or Italian. But what has he acquired, in fact? Any good? None whatever. Any means of good? None. Any pleasure or means of gratification of any kind? None whatever. Then what has he really acquired? The tobacco habit. Is that all of it? Yes, that is absolutely the whole of it. But, surely, there must be some result to it, else we should not see people smoking or chewing through life? Yes, there is a result to it. What is it? This and only this, that the victim of the tobacco habit has acquired an absolute need, which he cannot forego. He is in an agony if by any mischance he loses his tobacco. The need of it to him is as imperious as that of food or drink to others. He suffers more cut off from tobacco than if he were cut off from food or drink. On an expedition of any kind, to lay in a store of tobacco is an absolute necessity to him, as a store of food and drink is to others. But then, surely, he derives a great pleasure from tobacco? No. There is no pleasure in it whatever. The smoking or chewing does this to him and only this: it prevents the suffering he would experience without it, or he is relieved from the suffering if it has already set in.

A gentleman told me this story, which exactly illustrates the condition of the victim of the tobacco habit. He was subject to headache. In a small spot over the right eye the pain was excruciating, but it disappeared instantly when his wife laid her hand upon it. I was in his house one day, when he came in and threw himself down in a rocking-chair, in an agony of pain, with his feet upon a stool. His wife ran to him and put her hand upon the spot. Instantly he exclaimed: "How delicious that is. The dreadful pain is all gone and I am so comfortable."

"But how long must your wife's hand remain there to drive off the headache?" I asked.

"Perhaps fifteen, twenty, thirty minutes," he said.

Now that describes exactly the condition of the tobacco victim. Without his smoke or chew he is in an agony of pain; but with his tobacco there is no pain, or the pain, if any, passes away. Here are two men just from the dinner-table—one with a cigar, the other with none. Why is this? One has acquired the tobacco habit; the other has not. One would be most miserable without his cigar, in spite of the good dinner; the other is perfectly comfortable with the dinner, without a cigar. The one would take the cigar, without the dinner, if he could not have both, because he would suffer far more from want of the tobacco than from want of food. The other would not accept a shipload of the best cigars in the world for his own use. The one would give his last dime for a cigar, and go without food, if he had fasted for a day; the other would sooner put into his mouth a pebble from the roadside than a cigar.

But, surely, there must be some pleasure, some real gratification in the use of tobacco, else sensible men would not addict themselves to so nasty a habit? No: there is absolutely no pleasure, no gratification whatever in the use of tobacco, except that which results from preventing or relieving the great suffering that would come from the want of it. Here we are on a steamer, on a fine summer's day, upon an excursion up-river, across the lake, or among the islands, a large company of gentlemen and ladies. We see some gentlemen (?) around the deck smoking. Why do they do this? Because they would be most uncomfortable or, in fact, in great suffering without it. They cannot endure abstinence from tobacco until the return home. They are tobacco slaves, without knowing it.

Some of them are around among the ladies and other non-smokers, with their disgusting smell. Why is this?

These are men whose moral sense is dulled, if not deadened, by the tobacco habit. They do not even consider, they do not think of it, that these people have a right to the pure, fresh air, so important to their

comfort and health, and they poison it with tobacco-smoke. The pure air is as much their right as is the purse in their pocket, and the forcibly taking it away by the tobacco smoke is as much stealing in the moral sense as picking the pocket; but these tobacco victims do not think of it or do not heed. The eminent English Dr. B. W. Richardson says that lying is a symptom of the alcoholic habit—an utter disregard of truth, a perfect indifference to it. In the same way and to the same degree the tobacco habit so deadens the moral sense that its victim will not hesitate to inflict any amount of discomfort upon others in gratifying his sensual appetite. He does not even think of the comfort or rights of others or he has become indifferent to them.

Why should not the Sabbath-schools be increased in value and importance to the young by utilizing them in teaching, at proper times and in a proper way, the great evils in many ways coming inevitably from the tobacco habit, while no good whatever results from it?—*N. Y. Independent.*

TEMPERANCE IN THE BIBLE.

INTOXICATING DRINKS FORBIDDEN.

Drink no wine nor strong drink.—Judges xii. 7.

He shall separate himself from wine and strong drink.—Num. vi. 3.

Ye shall drink no wine, neither ye, nor your sons forever.—Jer. xxxv. 6.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isaiah v. 22.

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. v. 18.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. xxiii. 31, 32.

(This is more stringent than any modern pledge.)

TEMPERANCE PROMOTES PIETY.

I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.—1. Sam. i. 15.

He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.—Luke i. 15.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.—Gal. v. 22-24.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, that war against the soul.—1. Peter ii. 11.

Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness.—2. Peter i. 5, 6.

(Temperance is a part of Christianity.)

KEEPING THE BODY PURE.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans xii. 1.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1. Cor. vi. 19, 20.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2. Cor. vii. 1.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.—Romans xiii. 14.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.—Lam. iv. 7.

(Temperance is to the body what holiness is to the soul, and in the Divine plan they go together.)

TEMPERANCE IN THE CHURCH.

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations.—Lev. x. 9.

Neither shall any priest drink wine.—Ezc. xlii. 21.

Bishops, deacons, their wives; aged men and women: "Not given to wine," "sober," "temperate"—1. Tim. iii. 3, 8; Titus i. 7, and ii. 2.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. xiv. 21.

If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.—1. Cor. v. 11.

(Temperance should have a place in church rules, work, and worship.)—*N. Y. Witness.*

DOCTORED ALCOHOL AT THE LORD'S TABLE.

Rev. W. F. Crafts writes to the *Union Signal*:—In addition to the reason which you give for avoiding the use of fermented wine at the Lord's Supper, that it may lead some reformed man to fall again into his evil habits, is a reason which, for me, has been underscored in blood, from the fact that one Sabbath evening I sat by the side of a church member, who, after a terrible experience as a drunkard, had been reformed and had lived an earnest Christian life for months, but had that day, by a taste of fermented wine at the communion, fallen again, a fall from which I think he never recovered. Besides that reason, which ought to be sufficient, on the principle of Paul, that if anything cause a brother to offend it should be avoided, there are two other reasons not commonly given, which your earnest ladies might use with their pastors and church officers. One of these is, that by the use of fermented wine the church is compelled to patronize the rum seller in the purchase of its supplies, which is certainly no small objection.

But what I wish especially to emphasize in answer to the stock argument against the use of unfermented wine, that the wine which Christ used was probably fermented is, that the fermented wine used at the Lord's table in these days is in most cases probably not wine, but alcohol doctored, not containing, in many cases, any of the "fruit of the vine" to which Christ refers at the first Lord's Supper.

The recent trouble with Germany with regard to American pork has brought out in the way of retaliation the fact stated in despatches to the *New York Herald* that the German wine exported to America is for the most part adulterated or manufactured, and the same fact has been attested by one of our consuls in France in regard to the adulteration of French wines even at the vineyards. It is well known to those familiar with the tricks of the rum trade that a box of prepared drugs is sold to the rum sellers by which they can make any kind of foreign or native wine by adding to alcohol a certain amount of drugs. In view of these facts, there is not the slightest probability that one church in a thousand which make it a plea for using fermented wine, that such wine was probably used by our Lord, really uses wine at all. In purchasing unfermented wine from Christian and temperance stores where it is supplied, one is at least sure of getting the fruit of the vine, and something which will not destroy the Christian life of any of those who partake of it, nor do then we encourage the rum traffic by our patronage.

WHEN YOU LICENSE the dram shop you practically say: "Give us a portion of your gains, and you keep the remainder." You thus become the silent partner, and are paid for your silence. The dram shop ruins your neighbor's son; you can say nothing, you will get your percentage of profits made out of its ruin. The dram shop destroys a happy home, and mother and children sit weeping and heart-broken in its ashes. You must be quiet, for in your pocket clinks a portion of the silver into which that happy home was pitilessly transmuted. And when at the end of the year the dram seller counts up the gains—while outside you behold the ruin, the vice, the misery and the sorrow which have been wrought, he invites you in and with almost demoniac leer says to you, "I know it looks ugly out there, but I have the gains and here's your share, sir. We're partners you know." Can you partnership the traffic?—*Professor Foster.*