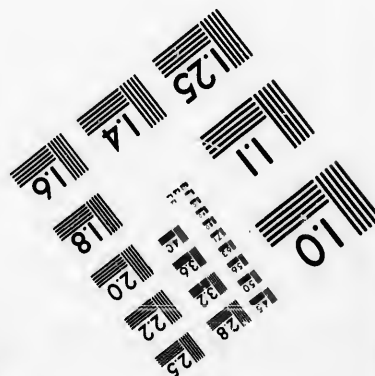
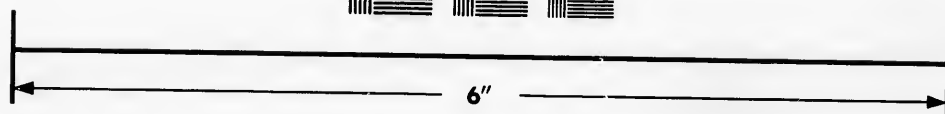
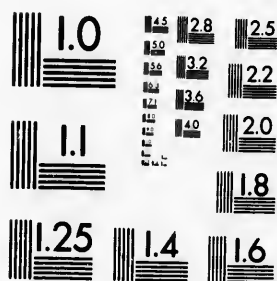


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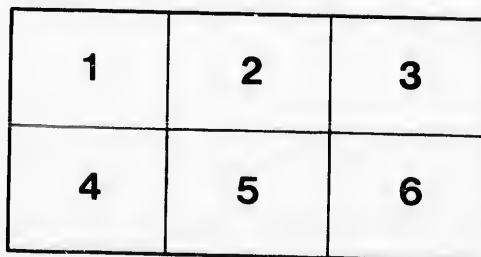
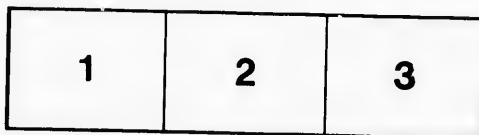
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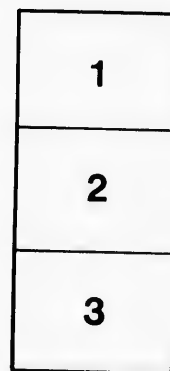
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8.

THE SIN OF TOBACCO

SMOKING AND CHEWING.

TOGETHER WITH

AN EFFECTIVE CURE FOR THESE HABITS.

BY THE REV. ALBERT SIMS.

TORONTO:

PRINTED BY W. LIGHTFOOT & SON, 31 ADELAIDE STREET EAST.

1878.

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INTRODUCTION.

HAVING for a long time been deeply convinced of the baneful effects of tobacco smoking and chewing, and hearing so little said against such habits, I felt it to be my imperative duty to both speak and publish something that would tend to diminish at any rate the future popularity of these evil practices, as well as to persuade the present race of smokers and chewers to give up their weed. I have purposely written from a scriptural stand-point for the following reasons : First, because the Bible is the highest authority ; Second, if the word of God is against such narcotic customs, they must be sinful. Third, because tobacco devotees commonly say there is nothing in sacred writ against the indulgence of the weed. I have also obtained evidence of an incontrovertible nature from other sources—from facts of daily observation, from statements of the most eminent physicians in the land, and from statistics directly bearing on the subject. Let me assure the lover of the weed who may read these pages that they have been written in the kindest spirit, and with a sincere desire to benefit him, by pointing out to him the fearful injury tobacco does to his physical, mental, and moral being. I therefore beg of him to give the arguments here brought forward a candid and careful perusal, believing that if they are read in this spirit certain good will result. May Heaven's richest blessing crown this humble effort to do good, and make it conducive to the glory of God, and the best interests of men. Amen.

TORONTO, September, 1878.

THE AUTHOR.

P.S.—I hereby acknowledge my indebtedness to the author of "Confessions of an old Smoker;" to the author of the "Fascinator;" to the Rev. George Trask ; Dr. A. Clarke ; John Lizars, M.D. ; to the *Primitive Methodist* ; and to many other magazines and newspapers, religious and secular.

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CHAPTER I.

"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."—1. Cor., vii. 1.

"If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, whose temple ye are."—1. Cor. iii. 17.

The central idea of the religion of Christ is purity, and it applies to the body as well as to the soul. Is it any wonder that God requires a pure temple to dwell in ? Would we offer a dear friend, who came to see us, a filthy room to occupy ? Nay, but we would provide for his reception with the greatest care. How much more careful should we be to furnish a pure temple for the Holy Spirit to dwell in.

Now, the common use of tobacco is a most filthy habit to lungs, mouth and clothes ; it is a perfect stench. It is not necessary to see a pipe in a man's mouth to know whether he is a smoker, he literally stinks as he goes about, his very breath is fetid and loathsome. How can such uncleanness be reconciled with the purity required in the above passages of Holy Writ, and indeed not by them only, but by the whole Gospel ? If cleanliness is a part of Christianity, and it undoubtedly is, to be filthy is to be wicked ; yet the common use of tobacco is extremely filthy and therefore sinful. Besides, God positively asserts in His word that he who dares to defile his temple shall be destroyed.

We do not expect anything better of horse-jockies and debauchees than that they should indulge in such filthy lusts of the flesh, but the children of God—the men and women who profess the holy religion of Christ—are expected to put away every unclean thing, and to abstain even from the *appearance* of evil.

The following case, it is hoped, will convince some tobacco devotees of the impurity of their habit. A certain blacksmith used tobacco for about sixty years; he became convicted of the filthiness of his practice in the following manner: When working on hot iron there would arise an odor very offensive, yea, almost unbearable. Its character was like tobacco spittle falling upon hot stove. The English language fails to express the feelings

that a clean, sensitive, pure body, has when it comes into contact with such fluid. This man could not bear this awful condition of things, and wondered from whence it came. It occurred to him that the cause was in himself. It was hot weather, and he was working hard and sweating freely, and drops of sweat would fall quite often on the hot iron. To make the thing certain he put a hoe into the forge, and when it was red hot he took it out, and with his hand wiped the sweat from off his face upon the hot hoe. And, O! *whew*, what an odor! Can it be that I am so filthy! He was more than convinced, and resolved to abandon the filth forever. He has been free from it for about ten years. I think that all excessive tobacco consumers are in the same boat, and might be convinced in a similar way. Neither is filthiness of the flesh condemned only by the Christian religion, for, Mahomed, in harmony with Bible sentiments, anathematizes impurity, and in his Fifth Commandment says, **KEEP THY BODY CLEAN.**

“In the house of God, where of all other places decency and cleanliness should be observed, it is appalling to notice the repulsive and abominably filthy state of many pews, rendered so by the spitting habits of tobacco smokers and chowers. Churches are most scandalously abused by the tobacco chewers who frequent them; and kneeling before the Great Jehovah, which is so becoming when sinners approach their Maker in prayer, is rendered impossible in many seats for ladies, because of the large quantity of tobacco saliva which is ejected in all directions.”—Dr. A. Clark.

CHAPTER II.

"If the Son therefore shall make you free, ye shall be free indeed." John, viii. 36. "And the truth shall make you free." John, viii. 32.

But are tobacco smokers and chewers free? Alas, there are but very few forms of bondage so galling as that of the tobacco consumer. How many of them often make the said confession, "I would give up the habit if I could." Is this Gospel freedom? Is this liberty from enslaving habits? Verily not. "An old man, who had borne an irreproachable character up to the age of seventy-two, was lately brought before one of the tribunals of Paris for stealing a piece of lead worth eight cents. He admitted that he was wholly without means, and for the first time in his life knew not where to find a single sous; but it was not hunger that drove him to steal. After considerable questioning on the part of the judge as to what could be stronger than hunger, he confessed it was *tobacco for his pipe*. "Tobacco, monsieur judge!" said he growing violent. "I have the misery to be a hopeless smoker! I smoke at waking; I smoke while eating; I cannot sleep without smoking till the pipe falls from my mouth. Tobacco costs me six cents a day. When I have none I am frantic. I cannot work, nor sleep, nor eat. I go from place to place raging like a mad dog. The day I stole the lead, I had been without tobacco twelve hours! I searched the day through for an acquaintance of whom I could beg a pipeful. I could not, and resorted to crime as a less evil than I was enduring. The need was stronger than I!"

So fearfully enslaving is the habit that its victims when deprived of the weed for a while, will do almost anything to get a quid, or pipeful of tobacco. A brute in human form, named William Biddlescombe, was convicted by a magistrate at Portsmouth, England, and sentenced to three months imprisonment for skinning a living small terrier dog, and his

only assigned reason for his cruelty was, that he wanted the skin for a tobacco-pouch !!!

"The Danes," writes the Brussels correspondent of the *Irish Times*, "are passionately fond of smoking. The punishment of death cannot be inflicted upon Danish criminals unless they confess their crimes; and the withholding of tobacco is said to frequently lead to an acknowledgement of guilt; and, indeed, on some occasions to this confession when the accused are *really innocent*, because the beloved weed is then no longer denied them. We have heard (continues the writer) of men dying for their country, for their creed, for their love, but it is strange to hear of martyrs to a deleterious plant."

Said a young man, "I believe my pipe does me harm; I feel it is injuring me; but were I certain that it would curtail my life by fifteen years, I could not give it up"!! How distressing to hear such a statement from a free-born son of Britain! "I am a slave to tobacco," says a lawyer, "and I will give a hundred dollars to be told how to get rid of it without killing me"! "I have resolved to be free a thousand times," says another, "but I am still a Slave, a hopeless Slave"! A deacon on his death-bed, made the following painful statement: "I thank God, that as my last sickness has now come, I shall get rid of my hankerings for tobacco"! The Rev. George Trask writes, "I have known men to dream and rage about tobacco as madmen, when deprived of it. I have known men so enslaved, that use it they would in parlors, in churches, in temperance meetings, in defiance of all remonstrance, in defiance of all decency. And one lodge of the Sons of Temperance (!) as I certainly know, passed a resolution that they would not lay aside their tobacco even during the hour they were convened for temperance purposes. I have known a temperance lecturer of great distinction positively refuse to lecture until he had been furnished with a pipe of tobacco to screw his nerves up to the point of eloquence. I know an excellent clergyman who assured me that he had sometimes wept like a child when

putting a quid of tobacco in his mouth, under a sense of his degradation and bondage to this filthy habit. I saw a man who told me that tobacco was the dearest thing he had on earth—dearer than wife, child, church or state!

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, "If you will give up your snuff, I will give up my rum." The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin, is the point in debate, which was the greatest sinner? Dear sir, we said to a brother clergyman, do, I pray you, give up tobacco. "Not I, not I," was his reply, "I will use it if it shortens my life seven years. I will live while I live." If this is not slavery, what is slavery? Is it not a sin to practice a habit which makes an abject slave? An eminent minister, once said, "*I would lay down one hundred pounds gladly at any time if I could give up smoking!*" A woman in Essex county, a Christian professor, called for her snuff-box in her dying agonies, on the verge of eternity! weeping friends witnessed her passion strong in death! Her last words were "nuff, nuff, give me nuff!"

To all who are enslaved by this habit and say they *would* give up their weed if they *could*, let me give the following remarks from the author of "Confessions of an Old Smoker." "Besides, brethren, permit a word of friendly expostulation on this *unmanly*, puerile state of mind which contents itself with wishing that you *could* (!) abandon the use of tobacco! *Proh pudor!* What a confession of mental and moral weakness! You wish to give up the practice, but you cannot; of course you know the distinction between *natural and moral inability*; but if you have forgotten it, I must refer you to your old

friend and my old friend, John Howard Hinton, for a full and satisfactory explanation of the difference between a *depraved disposition*, and a *want of power*. That veteran polemic will tell you that your disposition is wrong; and that you have all the power necessary to enable you to do the deed. The fact is, you do not *want* to give up tobacco; you *like it* too well to make the sacrifice. You *could* do it this moment if you *would*, but your will is wrong, and, therefore, the sacrifice is not made. You are in bondage to a habit, a mere habit, and you have not the resolution to break the chains, and assert your freedom. This is the plain truth, and *you know it*. Do not then attempt to impose upon yourselves by inaccuracies of speech. Your '*I cannot*,' means '*I will not*.'"

CHAPTER III.

"Redeeming the time."—Ephesians v. 16.

"The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours a day by their own confessions; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God."—Dr. A. Clarke. Says the *Scientific American*:—"A correspondent recently timed the smokes taken in a day by twelve journey-men painters, who were engaged on a job requiring special haste. The total number of minutes footed up over a quarter of a day's work, and the employer soon discovered that he could not afford any such loss, and promptly forbade the practice."

The aggregation of time—which is said to be money—lost by the smoking community, is out of the reach of computation. A puffer acknowledges that twenty minutes are required to smoke a pipe or cigar. Take the average of three per day,

Thus at the end of twelve years, one whole year has been wasted—worse than wasted. Is not this also an encouragement of idleness?

We might calculate the time spent in *taking a chew or lighting a cigar*, and prove that it would be sufficient, if rightly spent, to give the man a knowledge of several sciences; but at present we will push our calculations no further.

CHAPTER IV.

“Occupy till I come.”—Luke, xii., 13.

Scripture plainly shows that we are only *stewards* of the things of this world; that therefore we are not to use and spend our money and property in any way or for any thing that will not be acceptable unto God; in short, that we are not at liberty to waste a single cent, or squander the smallest item of our substance. If therefore we indulge in wasteful unnecessary expenditure, we use our means contrary to God's will, and such an act becomes a sin—a *financial* sin. It would be accounted a wicked and wanton thing for a man to go and burn down his barns and dwelling house; in fact such a deed would meet with severe retribution at the hands of the law. But the tobacco consumer spends his money—in many cases hard earned money—on tobacco, and then either sets fire to it, or chews it and throws it away! How frightfully large the sum of money annually wasted by tobacco users is, let the following facts and figures show. The present annual production of tobacco has been estimated by an English writer at 4,000,000,000 pounds. This is smoked, chewed and snuffed. Suppose it all made into cigars, one hundred to the pound, it would produce 400,000,000,000. Four hundred billions of cigars. Allowing this tobacco unmanufactured to cost on the average ten cents a pound, and we have \$400,000,000 expend-

ed every year in producing a noxious deleterious weed. At least one and a half times as much more is required to manufacture it into a marketable form, and dispose of it to the consumer. If this be so, then the human family expend *every year* one thousand millions of dollars in the gratification of an acquired habit, or one dollar for every man, woman and child upon the earth! This sum would build two railroads around the earth, at a cost of twenty thousand dollars per mile, or sixteen railroads from the Atlantic to the Pacific! It would build one hundred thousand churches, costing \$10,000 each; or half a million of school houses, costing \$2,000 each; or one million of dwellings, costing \$1,000 each! It would employ one millior of preachers and one million of teachers, giving each a salary of \$500! It would support three and one third millions of young men at college, giving each \$300 per annum for expenses! Friendly reader, consider the above basis of this calculation in some measure imaginary, call it conjecture, extravagance, just what you please! Cut these down one half—cut them down to suit your own notions. Even then, if you are a Christian, a patriot, a friend of God or man, you will not trifle with this stupendous iniquity; but, in some manly way, do your part to arrest its destructive power around you. "It is computed that within the United Kingdom the annual cost for tobacco and its appendages, exclusive of the duty—which exceeds *sixty hundred thousand pounds*—cannot be less than £12,000,000 sterling [which is said to be half as much again as we expend for relief of the poor, four times as much as we do at present upon education, and is about ten times the amount raised for Missionary and Bible Societies]. To this may be added at least twice as much for various kinds of beverages, which the use of tobacco directly or indirectly superinduces, thus swelling the amount to £36,000,000 *annually*. These form some of the obstacles to the advancement of the British Empire in the nineteenth century."

Another paper writes: "Tobacco costs more than education

or religion, the army or navy ; it costs England and America a sum sufficient to support 50,000 ministers, with a salary of 1,000 dollars, or more than 100,000 missionaries. The students in one college pay more than 6,000 dollars for cigars yearly. It weaves a winding-sheet around 20,000 in our land every year." The annual expenditure for tobacco in the United States is set down at \$30,000,000. \$5,000,000 of it is charged to members of the churches ! while only \$6,000,000 is paid for ministers.

The Internal Revenue Report of the United States government for the fiscal year ending June, 1876, instructs us that the amount of government taxation from the whole country for cigars, tobacco and snuff, during 1876, was \$39,795,339. The number of cigars on which duties were paid in the same period was almost two thousand millions. Adding to these one hundred and ten millions of pounds of tobacco, manufactured for smoking and chewing, and we have an amount of actual losses and wastes from this tobacco indulgence of not less than two hundred and fifty millions of dollars a year. It is hardly necessary to add that this enormous burden is one chief cause of abounding pauperism and vagabondage.

But surely Methodists—the people who of all others talk most about self-denial, and mortifying the lusts of the flesh—are not guilty of so much wastefulness ? Let however the following statistics speak concerning the matter. By a competent authority it has been conjectured that the great M. E. Church of the United States consumes annually about \$13,000,000 worth of tobacco, while they raise, all told, about \$500,000 annually for missionary purposes, or an average of forty-three cents per member. At the late New England Methodist Episcopal Conference held in Massachusetts, 1877, Bishop Harris is said to have expressed the opinion that "the Methodist Church spends more for chewing and smoking than it gives towards converting the world." This is a sad statement to make of a large religious body.

A correspondent of the *Cincinnati C. Advocate*, who has made a careful computation from the best available sources of information estimates that "the smokers and chewers among the preachers and members of the Cincinnati Conference only make an annual expenditure for tobacco of over \$180,000!" The writer says, "There are numerous instances where five to ten members of a charge or circuit spend more jointly for tobacco than their whole charge or circuit gives for all the benevolent collections of the church combined!" Thus in a great many, if not in the majority of cases, more money is paid for tobacco than the gospel; it has been even found that some would rather leave their church than give up their wasteful habit. Many working men with large families to maintain, and who can ill afford to waste their wages, spend more than \$100 in a few years on their tobacco. Yet ask them for a subscription for some church fund or religious newspaper, and they will gravely tell you they cannot afford it! What tobacco consumer can justify his conduct in this respect? especially when it is remembered that money thus spent is worse than wasted, it does a positive injury to the system.

Writes a correspondent in the *Toronto Advertiser*, "I asked a gentleman some few weeks since, how many cigars do you smoke in a day? Without any hesitation he answered, ten or twelve. I suppose the wholesale price of a good cigar will be at least five cents. That is 50 cents a day for tobacco—that is \$3.50 per week, or \$182 per year. Add the simple interest at 8 per cent., (which comes to \$14.56) to the principal, makes just \$196.56. That would buy a nice house with 7 or 8 rooms, suitable for a clerk or a mechanic, where you could sit down free of rent, or if you liked better, you could secure a life insurance for \$3,500. Think of that. And the indulgence in tobacco costs all that money, and sacrifices health along with it. Suppose that you possessed that money, and a burglar attempted to rob you of it, how hard you would fight for it. But for the sake of a temporary indulgence, you part with it, and health also, and never grumble."

After fully forming the habit, a person will chew about two inches of light plug per day. For convenience we will say one foot per week, or fifty-two feet in a year, which will amount in fifty years to two thousand six hundred feet, or nearly *half a mile*. At present prices, this is worth two cents per inch, which gives the neat little sum of six hundred and twenty-four dollars, which if deposited in the savings-bank instead of the tobacconist's till, would have given the chewer a fine farm, instead of eighteen or twenty bushels of useless quids.

But suppose the man is a smoker, and indulges in cigars—very moderately, we will say only three per day, each four inches long, and costing two cents apiece. Each day he will consume a foot of tobacco, at an expense of six cents, or seven feet in a week, thirty per month, and three hundred and sixty-five feet per year, costing twenty-one dollars and ninety cents. In fifty years he will burn eighteen thousand two hundred and fifty feet, which would make a cigar three and a half miles long, costing one thousand and ninety-five dollars. Set upon end, it would be higher than Mont Blanc!

“Will a man rob God” of funds to waste on tobacco?

But the mere waste of money is not the only disaster resulting from this habit; thousands upon thousands of the most destructive fires, and many deaths have been caused by sparks from tobacco pipes.

Mr. Braddely stated in his Report for 1860, that “fifty-three of the fires of the English Metropolis had been traced to the carelessness of smokers in throwing away the burning ends of cigars.”

CHAPTER V.

"Thou shalt not kill."—Exodus. xx. 13.

It is admitted by the most competent authorities on medicine, that tobacco contains a strong, very strong poison; much stronger than many people suppose, or have any idea of. The "Quarterly Journal of Science" instructs us, that "Nicotine, the essential principle of tobacco, is so deadly an alkaloid, that what is contained in one cigar, if extracted and administered in a pure state, would cause a person's speedy death. Tobacco belongs to the narcotic and exciting substances which have no food value. Its stimulating adds no vital force, but abstracts, or takes it away. It involves the narcotic paralysis of a portion of the functions *whose activity is essential to healthy life. Let it be clearly understood that the temporary stimulus and soothing power of tobacco are gained by destroying vital force*; and that the drug contains nothing of use to the tissues of a healthy life. Nor is the poison easily expelled from the system; it remains sometimes years after persons have ceased to use the weed. Indeed, nicotine has been detected in the tissues of the lungs and liver after death."

The following are some of the experiments made by Fontana: 1. "I made," says he, "a small incision in a pigeon's leg, and applied to it the oil of tobacco. In two minutes it lost the use of its foot. 2. I repeated this experiment on another pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a pigeon, and applied the oil to it. In three minutes the animal could no longer support itself on the left foot. 4. This experiment, repeated on another pigeon, resulted in the same way. 5. I introduced into the pectoral muscles of a pigeon a small bit of wood covered with this oil. The pigeon in a few seconds fell insensible. 6. Two other pigeons, to whose muscles I applied this oil, vomited several

times. 8. Two others with empty stomachs, treated in the same mode, made every effort to vomit."

Put a victim of this habit into a hot bath ; let full and free perspiration arise ; then drop a fly into that water—and it dies at the instant of contact. Cannibals will not eat human flesh which contains the flavor of tobacco. Even the turkey-buzzards of Mexico refused the flesh of soldiers addicted to this indulgence ! Kœmpfer ranks it with the strong vegetable poisons. A thread dipped into the oil of tobacco, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes. Rees' Cyclopedia says, a drop or two of the oil placed on the tongue of a cat, produces convulsions and death in the space of a minute. One drop suspended in an ounce and a half of mucilage, and thrown into the rectum of a dog, produced violent symptoms, and a repetition of the experiment killed him.

A college of physicians has said that not less than twenty thousand in our own land annually die by the use of this poison.

A German periodical says, that of twenty deaths of men between the ages of eighteen and twenty-five, one-half criginate in the waste of the constitution by smoking. The same periodical says, Tobacco burns out the blood, the teeth, the eyes, the brains.

Dr. Shaw names some eighty diseases, and says they may be attributed to tobacco.

Governor Sullivan says, "My brother, General Sullivan, used snuff, and his snuff lodged him prematurely in his grave."

The French poet, Santeuil, was killed by a little snuff being thrown into his wine-glass, at the Prince of Conde's table.

Bocarme, of Belgium, was murdered in two minutes and a half, by a little nicotine, or alkali of tobacco.

A very moderate quantity introduced into the system—even applying the moistened leaves over the stomach—has been known very suddenly to extinguish life.

Dr. Twitchell believed that sudden deaths and tobacco, among men, were usually found together, and he sustained this opinion by an array of facts altogether conclusive.

Says the Rev. George Trask, of the United States, "I can give the names of scores of men, who were found dead in their beds, or fell dead in the streets or elsewhere, who had been the victims of this poison."

Such is the rankness of the poison of tobacco, that even to *sleep* with an inveterate smoker is very dangerous. The above quoted authority gives a striking case in proof of this. "The young wife of a great smoker grew pale, lost her appetite, became affected with palpitations of the heart; trembling of the limbs, and a death-like sinking at the pit of the stomach; her sleep was often interrupted with darting pains and frightful dreams, she became nervous with symptoms of hysteria. At first her physician was unable to account for this medley of distressing pains, but at length it occurred to him that they resembled the effects of tobacco; he communicated his suspicions to the husband, who immediately cast away the cigar, and had the satisfaction of seeing his wife recover in a short time without the use of medicine."

If such are the properties of tobacco, it is no wonder that it has destroyed many thousands of lives, and permanently injured the constitutions of an almost incredible number of smokers and chewers. To give an elaborate description of all the manifold injuries the use of tobacco does to health, would be impossible in a work of this size, but we append the following, which is the result of a long and careful investigation of medical statements on the subject in question:

1. Partial paralysis of the nerves distributed to the heart; from this proceeds hurried and enfeebled action of that organ. This induces palpitations, and is frequently a chief cause of those organic derangements ending in fatal heart disease. That thousands of tobacco smokers have brought on a very serious state of nervousness by the use of the weed, themselves, with

others, will frankly admit. How many of them we see scarce able to put the pipe in their mouths without trembling like a leaf! That shaking of the hands shows too plainly what the much loved narcotic has done for them. In how many cases have sudden death resulted from the heart having been diseased by the pernicious habit. We give the following account of tobacco poisoning in New York, as communicated by a gentleman to a public journal.

"The victim was exactly of my own years, and a companion from early boyhood. For thirty years at least he had been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who of all men would have laughed at the suggestion that tobacco was killing him. A week ago last Sunday night he was stricken with the progressive paralysis characteristic of nicotine, and on Sunday night he died. His death was most pitiful. First sight was lost, then speech then motion of the neck, then motion of the arms, and so on throughout the body, and he lay for a week unable to move or make a sign, save a pitiful, tongueless, inarticulate sound, which sometimes rose to almost frantic effort, all in vain to make known what he wished to say to the family and friends; for his consciousness and mental faculties were left unimpaired until two hours of the last, to aggravate to the utmost the horror of his situation—a living soul in a dead body. The sense of hearing was left unimpaired, so that he was conscious of all around him, while as incapable of communication with them as if dead, save by a slight sign of assent or dissent to a question. The doctors were fully agreed that tobacco was the sole cause of the stroke."

"It is my business to point out to you all the various and insidious causes of general paralysis, and smoking is one of them. *I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and more feeble ultimately.*"—Mr. Solly, Surgeon of St. Thomas' Hospital.

2. Dizziness of the head, caused by irregular supply of arterial blood in the brain, is a common result of the free use of tobacco.

3. *Amarousis* is also frequently induced by the use of tobacco. It is commonly confined to one eye. It is generally curable, but not always, by giving up the habit. J. W., a coach-builder, upwards of fifty years of age, had smoked for thirty years, generally two ounces of tobacco a week, when he became so blind as to be unable to work, or even walk through a crowded street. He applied to an eye dispensary, where the medical man who is considered a good oculist, told him that he laboured under *amarousis*, and prescribed accordingly. After following his treatment for some time, and finding himself no better, he visited a neighboring city, and consulted another oculist, who instantly detected tobacco to be the cause of his blindness, as if the obnoxious stench of the weed had led him at once to this conclusion. J. W. instantly *threw away tobacco for ever*, visited a relative in the Highlands, where in a short time his vision gradually returned, became clear, and enabled him to return to his business quite cured. A skilful English physician states that out of thirty-seven patients suffering from loss of sight by paralysis of the optic nerve, twenty-three were inveterate smokers.

4. Increased vulnerableness to disease. Dr. Willard Parker, a great authority of New York city, says :

"It is now many years since my attention was called to the insidious but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it, and work in it. Cigar and snuff manufacturers have come under my care in hospitals, and in private practice ; and such persons cannot recover soon and in a healthy manner from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of those who smoke or chew much."

Another authority says :

"As physician to a dispensary in St. Giles during sixteen years, I had extensive opportunities of observing the effects of tobacco upon the health of a very large number of habitual smokers. The extraordinary fact is this : that leeches were killed instantly by

the blood of the smokers, so suddenly that they dropped off dead immediately they were applied; and that fleas and bugs, whose bites on the children were as thick as measles, rarely, if ever attacked the smoking parent. It may be said, 'But why may not this poisonous effect upon leeches, fleas, and bugs, be owing to gin, and not tobacco?' The answer to this objection is that the Arabs and Bedouins, who drink neither wine nor strong drink, are protected from the onslaught of the insects which swarm in their tents, by poisoning their blood with tobacco, whilst the wine and spirit drinking Europeans are attacked without mercy."—Extract from an article by J. Pidduck, M. D., in the *Lancet* of the 15th of February, 1856.

Says an English physician, "It is scarcely possible to heal a syphilitic sore, or to unite a fractured bone in a devoted smoker—his constitution seems to be in the same vitiated state as in one afflicted with scurvy." Mr. Fenn, of Suffolk, England, says "I have seen very mild attacks of typhoid fever rendered fatal from the excessive use of tobacco." Writes another, "During the prevalence of cholera, I have had repeated opportunities of observing that individuals addicted to the use of tobacco, especially those who snuff it, are more disposed to attacks of that disease, and generally in its most malignant and fatal form."

Pure blood (which tobacco consuming renders impure) resists disease and repels contagion, we are told; while poisoned blood falls an easy prey. The late Dr. Marshall Hall, once said: "The smoker cannot escape the poison of tobacco; it gets into his blood, travels the whole round of his system, interferes with the heart's action, and the general circulation, and affects every organ and fibre of the frame."

Not only does the use of tobacco render its consumer more liable to disease, but its *renunciation* has in many cases been the *cure* of a disease—and dire ones too. The following letter written to the Rev. George Trask will show this.

"Dear Sir: I have in mind a young man, now about 25 years old, who was pronounced by his physician to be in a fixed consump-

tion. On calling to see him, I found his room filled with tobacco smoke and he sitting up in bed smoking his pipe ; I told him that 'consumptives,' so regarded, had sometimes been cured by dropping tobacco, and begged him to try the experiment.

"His young wife, by a mistaken sympathy, interfered, and said, 'O! I wish him to enjoy his pipe and every comfort as long as he lives!' But I persisted, however, and pressed him more and more earnestly to do it.

"A year or two passed away—he had moved out of town—and seeing a neighbor of his, I asked how my young friend was? He told me he was well, was at work at good wages, had a fine little boy, and had perfectly recovered his health. Enquiring for the cure, he said the cure excited some interest ; being a slave to tobacco, or his pipe, he had given it up and consumption with all its attendants had disappeared !"

5. Physical injury to the offspring of smokers.

The following is a medical testimony of no mean authority : "The parent whose blood and secretions are saturated with tobacco, and whose brains and nervous system are semi-narcotized by it, must transmit to his child elements of a dis-tempered body and erratic mind ; a deranged condition of organic atoms, which elevates the animalism of the future being at the expense of the moral and intellectual nature." Again, "It could be shown that the effects of the sins of a heavy smoker upon his offspring are such that any one who cared two straws for any one besides himself, should abhor the thought of inflicting an injury upon any living creature, much less upon the offspring of his body begotten. And here is the law of hereditary transmission or penalty, (Exodus, xx. 4, 5, 6,) "visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me." Thus innocent ones are frequently made life-long sufferers by their drinking, smoking, or licentious parents. And it is now come to be more widely known (what is an answer to the apologies of those who indulge their grosser appetites on the ground that such habits do not injure themselves) that persons inheriting

good constitutions, of laborious life in the open air, will manifest for years comparatively little conscious injury for their vices, while children born to them grow up from birth, sickly, weakly, nervous, with the hereditary taints, and sometimes epileptics or imbecile ! And these known results might be inferred from the well-known fact that tobacco chewed is quickly absorbed into the system from the mouth ; deranges the action of the heart ; is an energetic "depressant" of the nervous system ; while habitual smoking carries the deadly nicotine through the lungs into the arterial blood, depraving the very springs of life. Were it not that mothers are generally of purer life and purer blood than fathers, these deplorable results to offspring would be far more extensively manifest than now."—Rev. W. Quance. Excessive smoking has had no small share in the degeneration of Spain.

Sir B. Brodie writes :

"We may here take warning from the fate of the Red Indians of America. An intelligent American physician gives the following explanation of the gradual extinction of this remarkable people :—One generation of them became addicted to the use of firewater. They have a degenerate and comparatively imbecile progeny, who indulge in the same vicious habit with their parents. *Their* progeny is still more degenerate ; and after a few generations the races cease altogether. We may also take warning from the history of another nation, who, some few centuries ago, while following the banners of Solyman the Magnificent, were the terror of Christendom, but who since then, having become more addicted to tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities."

"The tobacco smoker, especially if he commences the habit early in life and carries it to excess, loses his procreative powers. If he marry, he deceives his wife, and disposes her to infidelity, and exposes himself to ignomy and shame. If, however, he should have offspring, they generally either are cut off in infancy, or never reach the period of puberty. His

wife is often incapable of having a living child, or she suffers repeated miscarriages, owing to the impotence of her husband. If he have children, they are generally stunted in growth, or deformed in shape; are incapable of struggling through the diseases incidental to children and die prematurely."—Paper published by the British Anti-Tobacco Society.

The following is an extract from a communication in the *Lancet*, by Walter Tyrrell, M.R.C.S.

"More especially would I direct attention to the depressing influence of tobacco on the sexual powers. I feel confident that one of the most common, as well as one of the worst of its effects, is that of weakening, and, in extreme cases, of destroying the generative powers."

Dr. Cleland, in his Treatise on the Properties, Chemical and Medical, of Tobacco, states that "the circumstance which induced Amurath the Fourth to be so strict in punishing tobacco smokers, was the dread he entertained of the population being diminished thereby, from the antiphrodisiac property which he supposed tobacco to possess."

"How is it, then, that the Eastern nations have not, ere this, become exterminated by a practice which is almost universal? The reply is, that by early marriage before the habit is fully formed or its injurious effects decidedly developed, the evil to the offspring is prevented; but in this country where smoking is commenced early, and marriage is contracted late in life, the evil is entailed in full force upon the offspring." "Against this truth let it not be urged that tobacco users sometimes have comparatively healthy children. So do drunkards. But are they what they could have been, and would have been had the parent been exempt from all contaminating vices. If there is any one act of criminality which nature stamps with especial abhorrence and punishes with more terrible and relentless severity than all others, it is that of the parent, who by marring his own organization, and vitiating his own functions, bequeaths irremediable physical decrep-

titude and moral degradation, for the inheritance of his children."

6. Hinders digestion. The consumption of tobacco tends to, and does in many instances, destroy the digestive organ. "Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous, is the first and greatest agent which nature employs in digesting the food." Dr. A. Clarke.

What an awful quantity of saliva is ejected through the mouth by tobacco users! and how great is the injury they must do to themselves by the continued draining from their mouths of that necessary fluid a wise Creator has provided in their system. No wonder that tobacco users complain of being *dry* and parched in their mouths.

"It is a delusion under which some smokers labour, that their peculiar and beloved habit aids digestion. They say that "If their bowels are obstinately sluggish, an extra pipe or two will generally give them relief." This I know from experience to be true, but I also know from experience that it is not *the whole truth*. For the following *additional* facts must be remembered. The very sluggishness of the bowels, of which smokers are so apt to complain, is produced by smoking; just as the habitual use of purgatives will be sure to cause indigestion. Again: the relief secured by taking 'an extra pipe or two,' is only temporary, while the *entire* and *permanent* result is an aggravation of the derangement complained of, just as cathartics of *extra strength* only feed the malady which for a few days they alleviate. Of course, the stomach and bowels require a little time in order to recover their proper sensibility, which tobacco has been for years destroying. But let nature have time and fair play, and she will come right again, unless the mischief has become so serious as to assume an organic form; and then the sufferer will be better without tobacco. That smoking cannot aid digestion is self-evident. Its ultimate effect is to destroy the healthy sensibility of the coats of the stomach and bowels. And that such a process as this must be *eventually* ruinous to the health, who can doubt?"—From "Confessions of an Old Smoker."

In a letter to the *Times* newspaper of London, England, Sir P. Brodie says :

" But the ill effects of tobacco are not confined to the nervous system. In many instances there is a loss of healthy appetite for food, the imperfect state of the digestion being soon rendered manifest by the loss of flesh and the sallow countenance. It is difficult to say what other diseases may not follow the imperfect assimilation of food continued during a long period of time. So many causes are in operation in the human body which may tend, in a greater or less degree, to the production of organic changes in it, that it is only in some instances we can venture to pronounce as to the precise manner in which a disease that proves mortal has originated. From cases, however, which have fallen under my observation, and from a consideration of all the circumstances, I cannot entertain a doubt that, if we could obtain accurate statistics on the subject, we should find that *the value of life in inveterate smokers is considerably below the average*. Nor is this opinion in any degree contradicted by the fact that there are individuals who, in spite of the inhalation of tobacco smoke, live to be old, and without any material derangement of the health ; analogous exceptions to the general rule being met with in the case of those who have indulged too freely in the use of spirituous and fermented liquors."

Dr. Carlyon writes: "If the saliva, the secretion of which it (tobacco) provokes, be impregnated with its essential oil, and so swallowed, the deleterious influence is communicated directly with the stomach ; or if, as more frequently happens, it is ejected, then the blandest fluid of the human frame—that which as a solvent and diluent performs an office in digestion secondary to the gastric juice itself—is lost." After a chewer has become rooted and grounded in his habit, he will spit, on an average, twice in five minutes, and half a teaspoonful at a time, making twenty-four expectorations in an hour, or about two hundred and forty in a day, which will amount to one hundred and twenty drachms, or about a pint. This will give three hundred and sixty pints, or forty-five gallons in a year—almost one and a half barrels ! If his vitality stands this drain for

fifty years, he will have lost two thousand two hundred and fifty gallons, or over seventy-one barrels—enough to fill a good-sized cistern ! Estimating a pint as weighing a pound, he will lose seven pounds per week, or three hundred and sixty-five per year, and eighteen thousand two hundred and fifty pounds, or over nine tons, in fifty years. Can we wonder that the tobacco-chewer is thin and haggard looking, when he spits away his own weight in less than six months?

7. It stints the growth of juveniles. Most every one believes that the use of tobacco has a blighting effect upon youths. Such is the virulent poison contained in the weed that when admitted into the stomach of a juvenile it destroys a most alarming amount of vital force ; and produces an immediate influence upon his undeveloped system. Look at the fearful effects of smoking and chewing upon the youths of our land ! "Their habits are rapidly undermining their health. How many of them are pale and haggard at one-and-twenty ; their cheeks bony, their eyes sunken, their vigour gone, and their whole aspect cadaverous. It seems as if the dreadful savour of the charnal-house had already passed over them !"

An almost incredible number of boys are annually *killed* by the deadly poison of tobacco, while an equally large number ruin their constitutions so effectually as to be of very little service to themselves or society. Dr. Budget, in his treatise on tobacco, states that in America "it is no uncommon circumstance to hear of inquests on the bodies of smokers, especially youths ; the ordinary verdict being, "died from extreme tobacco smoking."

Dr. H. V. Miller, of Syracuse, furnishes the following : "A French physician investigated the effects of tobacco-smoking upon thirty-eight boys, between the ages of nine and fifteen, who were addicted to the habit. The result was that twenty-seven presented marked symptoms of nicotine poisoning ; twenty-three manifested serious derangement of the intellectual faculties, and a strong appetite for alcoholic drinks ; three had heart disease ; eight decided deterioration of blood ; twelve had frequent nose-bleeding ; ten disturbed sleep, and four ulceration of the mucous membrane of the mouth."

The following are a few striking proofs of the disastrous effects of tobacco upon youth:

In Roxbury, an Irish woman, having heard that tobacco steeped in milk would act as a vermifuge, administered it to her own child, causing its death in less than an hour and a half.

The Salem papers say, in so many words, that James Barry, twelve years old, was killed by smoking cigars.

A little child, in the town of L——, picked up a quid and put it into its mouth, thinking it a raisin (a quid that the hired man had thrown upon the floor), and died of the poison during the day.

A boy named West, residing in Swansey, picked up a piece of a cigar in the road, and putting it in a pipe, smoked it; in consequence of which he was taken suddenly ill, fell into a state of insensibility, and died in a few hours.

Three young men formed a smoking club, and they all died within two years of the time they formed it. The doctor was asked what they died of. He said they were smoked to death.

German physicians tell us that of the deaths in Germany of young men, from the age of eighteen to twenty-five, more than half are from tobacco! Smoking burns up their flesh and blood!

An inquest was held on the body of a boy named Richard Edwardson, who it seems died under rather extraordinary circumstances. Deceased, seventeen years of age, a few months ago purchased half an ounce of tobacco. He chewed it, and swallowed some of the juice. Directly after he was seized with tremor in his limbs: he fell into a lethargic sleep, and remained quite unconscious. After the lapse of a few days, he had a kind of tetanic spasm and there was a rigidity about the stomach which almost prevented his swallowing. He was much convulsed, and died after a few weeks illness. A post mortem examination was made by a doctor, which showed that the body was somewhat emaciated. Nothing was found in the stomach except a quantity of dark matter. In reply to the coroner the

doctor said the appearance of the stomach and brain had led him to the conclusion that death had resulted from poison, and that poison was tobacco.

Cases are reported in medical journals of babes being poisoned by sleeping in the same bed, or living in the same room, with fathers who used this poison in great quantities.

The little daughter of a tobacco merchant died in frightful convulsions from having slept in a chamber where a great quantity of tobacco had been rasped.

"On Sunday afternoon last two children in this city indulged in blowing soap-bubbles through an old tobacco-pipe. After two hours' amusement of this kind they were seized with vomiting; acute inflammation of the stomach supervened, and on Tuesday morning the boy died. The girl still continues very low, but hopes are entertained of her ultimate recovery. The children were poisoned with the *essential oil of tobacco* received into the stomach.—*Bangor Whig*.

In Switzerland, we are told "The governing council of Berne, some time ago enacted, that young men who are as yet unconfirmed (confirmation is administered in Switzerland between the fifteenth and sixteenth year), are prohibited from using tobacco." No wonder that they should have passed such a resolution.

8. It gives rise to debility and nausea. In whatever form it may be taken, a portion of the active principles of tobacco, mixed with the saliva, invariably finds its way into the stomach, and disturbs or impairs the functions of that organ. As long as men will persist in the habit, they must expect to experience, and that not seldom, that relaxation and weakening in the stomach, and that desire to vomit, which is so peculiar to sea-sickness, or whenever poison of a virulent strong kind has been taken.

"And let every pious smoker who reads these pages look at the matter calmly and prayerfully in this light. Let him ask himself whether the abominable nausea, which tobacco at first produces,

be not the most conclusive evidence that the habit of smoking is at war with Nature and with God? We do not need to educate the infant to the use of its mother's milk. The school-boy who munches his crust of bread and butter experiences no inconvenience from his diet. The full-grown man needs no seasoning to enable him to digest good beef and mutton. Nature, when in a healthy state, always receives, after a kindly and contented fashion, the food which God intended for its nourishment. It never rebels against divine ordinances in the matter of food; but the tremendous uproar which it raises in every part of the human system, when tobacco is first used, is satisfactory evidence that God never meant us to smoke. The pain which the weed at first inflicts is Jehovah's warning voice, saying, 'Taste not, touch not, handle not!'

"And can a *Christian* man, or *any* man, in fact, refuse to hear that warning voice *without sin*? I answer most respectfully, and yet most firmly, No! There is no denying the fact, that *this is nearly the experience of every smoker*, no matter at what period of life he may begin. But ought not this one fact to *settle* the question, whether the use of tobacco be lawful or not?"—From "Confessions of an Old Smoker."

William Parker, M. D., also says: "I do not place my individual self in opposition to tobacco, but science, in the form of physiology and hygiene, is opposed to it, and science is the expression of God's will in the government of his work in the universe." Do you say, "It never made me sick—I loved it from the first?" Then you exhibit the dreadful fact, that this accursed appetite may be *entailed by the parent upon the child*.

9. It is hurtful to the teeth. "The common belief," says Dr. John C. Warren, "that tobacco is beneficial to the teeth, is, I apprehend, entirely erroneous. On the contrary, by poisoning and relaxing the vessels of the gums, it may impair the healthy condition of the vessels belonging to the membranes of the socket, with the condition of which the state of the tooth is closely connected."

The young smoker may smile at the mention of such an injury as this, but let him remember that the teeth are too pre-

cious a means of preserving the body in health to be ruthlessly sacrificed. That the smoking of tobacco blackens and ultimately destroys the teeth of its devotee, thousands of living witnesses can testify from sad experience. Says a good authority—an old smoker—but converted from the error of his ways: “I have known thoroughly hard smokers who, at forty years of age, have scarcely had a sound tooth left in their heads. But this generally brings with it other ailments. Imperfect mastication is sure to produce indigestion, hence you commonly find that those who have destroyed their teeth by smoking are terribly dyspeptic. Frequently, too, you find them martyrs to toothache, *tiedoloureux*, or neuralgia. Let no one who wishes to escape dyspepsia and its horrors throw away his teeth by the use of tobacco.”

Rev. G. Trask writes: “Tobacco acts disastrously on the gums. Its poisonous touch deadens the vitality, and causes the flesh to recede from the roots, leaving them bare. It often acts disastrously on the enamel of the teeth, by perforating and blackening it; and the victim, instead of presenting two rows of handsome grinders, presents you with a mouth which reminds you of a sepulchre full of dead men’s bones.”

The following is a testimony from a clergyman a hundred years old and more. “In early life I commenced the practice of chewing tobacco, because I was told that it would preserve my teeth, and prevent their aching. The aching was prevented; but it early destroyed as fine a set of teeth as was ever set in a man’s head.”

10. Injury to the mental powers. It is a common notion among certain classes that the use of tobacco is a great help to the inventive and imaginative faculty. Let all those who hold this opinion read the following “Confessions of an Old Smoker.”

“The effects of tobacco upon the brain are in some measure analogous to those produced by opium, only the mischief is of a milder form. It is not, however, the less real. At first there is a feeling of pleasurable excitement, which, for a time, does unquestionably

aid the inventive and imaginative faculty. But the *ultimate* and the most *lasting* effects must be taken into account, and these my own experience has proved to be evil, and only evil. For the brain is rendered all the more feeble and apathetic in its *general state* by the *temporary* excitement produced by tobacco. I found a pipe or two very helpful for any great effort—very stimulating while the immediate effect of the weed was felt; but I was conscious that when *that* had passed away, I was left with a brain less disposed to mental effort than ever. And it has become clear to me that in the *whole of its influence*, the pipe is unfriendly to *general mental activity*. The man who smokes will do, *in the gross*, less intellectual work than a man of the same capacity will do who abstains from tobacco. I write positively on this view of the question, because experience has demonstrated the truth of what I affirm. It is a complete delusion to smoke with a view to increase the amount of brain work. How clearly is this proved by the simple fact that, without their pipe, confirmed smokers can do nothing! Set them to work, poor fellows, on some knotty and difficult question, and deny them their pipe, and their brain will refuse its office; their mental faculties will be as cloudy as the smoke in which they love to luxuriate, and they will soon lay down the pen in despair! They must have their pipes to *stimulate* the brain! They must smoke until the deadly and unnatural narcotic has done *its* work, and then they can do *theirs*! This is no caricature, but a true picture. But what is the result? the whole result I mean? Why, that the brain is becoming more and more enfeebled, and its ordinary standard of activity diminished by every repetition of the temporarily exciting process. I was thunderstruck by observing how often the predictions of medical men were fulfilled in cases in which they had warned inveterate smokers of the mischiefs that would ensue from their devotion to this habit. I observed that many great smokers became prematurely old and infirm; that others were the victims of nervous petulance and irritability; that some became confirmed hypochondriacs; while many sank under that baneful malady, softening of the brain, and became idiots for the rest of their days! Tobacco has done all this in the case of several Christians, and ministers of the gospel. It has destroyed many a brain and many an intellect that has been devoted to the study and elucidation of eternal truth. It was the *false* idea that I should be able to get through more mental work in my lifetime, if I smoked,

that led me to devote myself to the practice; but it was a deep conviction, slowly and most unwillingly formed, that by smoking I was enfeebling my reason, and sapping the energies of all my mental faculties, which eventually compelled me to abandon that habit."

Here is another striking testimony to the baneful effects of tobacco upon the mental powers:

"The pupils of the Polytechnic School in Paris have recently furnished some curious statistics bearing on tobacco. Dividing the young gentlemen of that college into two groups, the smokers and the non-smokers, it is shown that the smokers have proved themselves in the various competitive examinations far inferior to the others. Not only in the examinations on entering the school are the smokers in a lower rank, but in various ordeals they have to pass through during the year, the average rank of the smokers had constantly fallen, and not inconsiderably; while the men who did not smoke enjoyed a cerebral atmosphere of the clearest kind."—*Dublin Medical Press*.

At other schools and colleges of France the non-smokers have acquitted themselves at the examinations far better than those who used tobacco—they were healthier, closer students, and consequently better scholars. Smoking was therefore prohibited in all public seminaries in France.

William Parker, M. D., of New York, says of tobacco, "It is ruinous in our schools and colleges, where it *dear's body and mind*."

Loss of memory takes place in an extraordinary degree in the smoker, much more so than in the drunkard, evidently from tobacco acting more on the brain than alcohol.

A health journal quotes an instance, and the point is worth reproducing here. An eminent French savant had, for many years been a snuff-taker. He was conscious that the habit injured him. He quit repeatedly, but always began again. His daily allowance became large, and he noticed a rapid decay of the memory. "He

had learned some fifteen hundred root words in each of several languages, but found them gradually dropping out of his mind, so as to necessitate frequent recurrence to dictionaries. At last he summoned resolution to break finally with the use of tobacco in any form, and after six years of abstinence, writes as follows: 'It was for us the commencement of a veritable resurrection of health, mind and memory; our ideas have become more lucid, our pen quicker, and we have seen gradually return that army of words which had run away. Our memory, in a word, has recovered all its riches, all its sensibility.'"

Dr. Rush states that the father of Massilac lost his memory at the age of forty-five, through the excessive use of snuff. Dr. Cullen cites several instances in which tobacco induces loss of memory, fatuity, and other symptoms of a weakened or prematurely senile state of mind.

11. It creates a thirst or taste for strong drink. This effect is unquestionably very great, and exceedingly common. If the testimony of some tobacco users and medical men are of any weight, one of the most radical methods of keeping the young from being led to intemperate drinking is to deny them tobacco. A British physician states that he examined the breath of thirty boys, between the age of nine and fifteen, who were smokers. In 22 of these cases he found various disorders of a serious nature, and more or less *marked taste for strong drink*, a taste which he found had been generated by the use of tobacco.

The use of this weed is, we think, one of the great attractions to the tavern and parlor of the gin-palace; hence tavern-keepers are always glad to serve their customers with tobacco, and willingly *give pipes*.

"Said Dr. Edwards, whose judgment was almost oracular, 'Not much more can be done in behalf of the temperance cause till there is an anti-narcotic movement, particularly against tobacco, the handmaid and ally of intemperance.'"

"Chewing and smoking tobacco," says Dr. Stephenson, "exhaust the salivary glands of their secretions, thus producing dryness and

thirst. Hence it is, that, after the use of a cigar and the quid, brandy, whiskey, or some other spirit, is called for."

Dr. Woodward says: "I have supposed that tobacco was the most ready and common stepping-stone to that use of spirituous liquors which leads to intemperance."

"In the habit of smoking," says Dr. Muzzey, "there is no small danger. It produces a huskiness of the mouth which calls for some liquid; hence the kindred habits of smoking and chewing."

Rev. G. Trask asks the following pertinent questions: "Tell us how it is that drunkards are tobacco users, more to ten—probably ninety-nine to a hundred? Horace Greeley would say, 'Show me a drunkard that don't use tobacco, and we will show you a white blackbird.'"

"Tell us how it is that drunkenness on distilled liquors and this habit were about contemporaneous, began the world together, and, like the Siamese Twins, in close bonds and loving style, have come down to us from past generations?"

"Tell us how it is that dram-shops and tobacco-shops are generally identical, or one and the same? Is this fortuitous? is this accidental?"

"Tell us how it is that a dram-shop has a dialect of its own? How is it that poor drivelling wretches, amidst smoke, saliva, and toddy, say, as is proverbial, 'I love to smoke, because it makes me love to drink, and I love to drink, because it makes me love to smoke,' and so on in endless slang?"

"Tell us how it is that our men of science, or reliable physicians, Muzzey, Woodward, Alcot, Agnew, Twitchell, and Warren, Brodie, and a host in Europe, hold it to be a physiological doctrine that one artificial appetite generates another, and that tobacco, by wasting saliva, parching the throat, and inflaming the chest, creates thirst for strong drink, and paves the way to downright drunkenness?"

"Tell us how it is that a drunkard who merely drops his cups but holds on upon his tobacco, has cravings for liquor well-nigh irrepressible; whilst, on the other hand, if he stops his tobacco such cravings are wont to die away? Talk with any poor fellow you see, who has actually passed this ordeal, and he will verify this statement.

"Tell us how it is that the votaries of tobacco have periodical seasons of depression and 'goneness,' and that multitudes, by confession, resort to the bottle as an antidote?"

"Said a distinguished man, once the chief magistrate of this nation, 'Tobacco unnerves me at times—leaves me in extreme lassitude—and nothing raises me so effectually as whiskey and brandy.' This gentlemanly President was lately committed to the grave."

12. Cowardice. Eminent physicians say that patients addicted to tobacco-smoking are in spirit cowardly, and deficient in manly fortitude, to undergo any surgical operation, however trifling, proposed to relieve them from the suffering of other complaints. It is well known that the Turks in their recent wars have not displayed as much courage as they did in the days of the Sultan's Othman, Orchan, Amurath the First, and Bajazet. Hence many potentates both in Europe and Asia have forbidden their soldiers the use of tobacco. "It is stated that the Sikhs, now named the Punjabees, never smoke tobacco, it being contrary to their religion. I may ask are there any soldiers in India equal to the Sikhs? At Chillianwallah, at Moodkee, at Ferozshah, at Aliven, at Moeltan, at Sobraon, no soldiers behaved better."

In Dr. William Henderson's work on "Plain Rules for Improving Health," second edition, the following case is given: "One gentleman from having been one of the most healthy and *fearless* men, became one of the most timid. He could not present a petition, much less say a word concerning it, though he was a practising lawyer. He was afraid to be left alone at night!" All through the use of tobacco.

13. Convulsions and Palsy. An intoxicated soldier swallowed his saliva impregnated with tobacco, awoke in strong convulsions, and nearly became insane. Thousands of tobacco devotees have had a similar experience.

That very sad disease known as palsy, is one of the effects of the excessive use of tobacco. We have known three cases of palsy caused directly by the use of tobacco

14. Epilepsy. This is another effect of the use of tobacco. A son of Mr. F., the age of 15, was taken home from one of the public schools on account of having had several attacks of epilepsy. After a few months, it was discovered during one of his attacks, that he had tobacco in his mouth. Directions were given for regulating his diet, and he was advised to omit the use of tobacco. Whilst he abstained from the use of it, he was free from any epileptic attack. The attack, however, frequently returned, and on every occasion of the kind, tobacco was found either in his mouth or pocket. The administration of medicine was finally given up as unavailing, and after dragging out ten years of a life useless to his friends, and to himself, he died. Another similar case occurred at Troy, N. York, with this exception, the victim after having been struck with epilepsy through the use of tobacco, became an *idiot*, and died.

15. Delirium Tremens. Dr. Abraham D. Spoor, of N. Y., a learned and distinguished physician, gives us to understand that "he is prepared to show that the horrible disease, 'delirium Tremens,' has been ascribed to a wrong source, alcohol instead of tobacco.

"According to the books, the doctor says, prior to the use of tobacco, Delirium Tremens was unheard of and unknown."

We append a few facts. Squire McGill of Covington Ky., died recently of delirium tremens, from the excessive use of tobacco and coffee. Squire McGill was a distinguished lawyer, a professor of religion, active in the cause of benevolence, and highly respected.

An eminent physician states that three cases of delirium tremens induced by tobacco smoking alone came under his care in a very brief period of time.

The Rev. George Trask gives the following striking case.

"A mechanic in one of our manufacturing cities, who had risen to distinction in a temperance lodge, was subject to delirium tremens by the use of tobacco. The developments, one and all, of this dreadful disease, were manifest in his case. His night

slumbers were often much disturbed. Sometimes his entire family would be summoned to his bedside, at dead of night, to witness his agonies, and, as they often supposed, to see him die! He had horrible writhing—strange visions—and objects of a hideous nature well-nigh of every form and hue harrowed up his soul, and wrought upon his imagination. On the recurrence of one of these painful paroxysms, his wife sent for a doctor—a doctor of a keen eye, who happily was not himself a victim to this stupefying, deranging narcotic. As the doctor fixed his eye on the eye of the maniac, the following passed between them: ‘Do you use strong drinks?’ ‘No,’ said the maniac. ‘Do you belong to the Sons of Temperance?’ ‘Yes,’ was the reply. ‘I supposed you did,’ said the doctor; ‘you use tobacco. This is a tobacco fit—this is delirium tremens. You may die in the next one. Drop tobacco, or tobacco will drop you.’ The former worthy patriarch dropped tobacco, and has not had delirium tremens since.”

16. Neuralgia. Strange as it may seem to some, the use of tobacco has frequently brought on this distressing pain. Dr. E. Johnson, of England, mentions an inveterate case of neuralgia in the heel, caused by chewing. Dr. Wood of Philadelphia, enumerates tobacco among the causes of this disease.

17. Dyspepsia. This is another common effect of the weed. Again and again, do we hear of men terribly affected with this disease, owing to their indulgence in tobacco.

Subjoined is a sad statement from the pen of Rev. G. Trask.

“Among our passengers was a tall young man of fine appearance, but somewhat delicate, not to say sickly. He passed into the second-class car, lighted his cigar, and began to smoke. Here I said to myself, is an opportunity to do some good to a person to whom great good needs to be done. Approaching him in a respectful manner, I said—“I believe, sir, we are strangers to each other, and as this interview may be our only one, will you allow me as a medical man to give you a word of advice?” Looking at me with a little apparent surprise, he said, “Certainly I will.”

“Well, then, my dear sir, let me say that I discover in your countenance, and in your whole appearance, that, young as you are, your constitution is already beginning to suffer from some bad

influence. It may be the use of tobacco, or it may be something else. Pray, what is your employment?"

"I am a lawyer, sir; but law has not hurt me. I am killing myself with tobacco, and I know it."

"How long have you smoked tobacco?"

"I have never smoked very much till of late; but I have chewed the article ever since I was sixteen years old."

"How old are you now, sir?"

"Thirty-three."

He had, consequently, chewed the weed about seventeen years. He told me that he had never been sick with fever, but had had a great deal of ill-health. "It is well," said I, "that you have escaped severe disease requiring medical attention, for you would probably have been a greater sufferer on account of the use of tobacco. Not only will disease be more dangerous at the beginning, but more difficult to manage."

On further inquiry, I found he was suffering from dyspepsia. His liver was somewhat affected, as well as the whole alimentary canal.

"How much tobacco do you chew in a year?" I asked.

"I use a pound of the best paper tobacco a week."

"Fifty-two pounds a year, then?"

"Yes, quite as much as that."

"Then you expend twenty-six dollars a year for tobacco, and have done so for seventeen years. Do I understand you correctly?"

"Certainly you do."

"This is quite a heavy tax on your purse!"

"I know it is. I would give five hundred dollars to be freed from the vile habit."

"Why, then, do you not leave it off?"

"I cannot do it. I must die a miserable slave."

"You ought to last fifty years. You inherited a good constitution."

"One of the best."

"Are you willing to dwindle away, and perish at fifty, when you might as well live on to eighty or ninety?"

When the cars stopped I obtained a promise that he would make one more effort to reform, but I had little hope he would keep it. Men have done such things at fifty and sixty years of age, and have been made young again; but they are rare instances."

18. Apoplexy. This disease is also a common effect of the fell narcotic. In the *Dictionnaire des Sciences Medicales* for 1821, two brothers are said to have smoked until they died of apoplexy—the one after smoking seventeen pipes, the other eighteen pipes.

In that estimable work of John Lizars, M.D., on Tobacco, there is given a sad case of apoplexy, resulting from the use of tobacco. Dr. Cheyne, in speaking of snuffing, says, "I am convinced apoplexy is one of the evils in the train of that disgusting practice." Dr. Hosac attributes the alarming frequency of apoplexy to the use of tobacco.

19. Insanity. Dreadful as this disease is, natural as it seems for man with his noble powers of mind to shun every thing that can produce such an effect, it is nevertheless an incontrovertible fact that thousands of the human race become perfectly insane through the use of the foul weed. Ministers, teachers, lawyers, doctors, and men of every profession have lost their reason—and in many cases never regained it—by taking tobacco poison into their systems. A certain eminent clergyman had to be shut up in an insane asylum for twenty years through the use of tobacco. Another minister died insane through tobacco. Miss Dix, the distinguished Philanthropist, refers to eight cases of insanity produced by the use of tobacco in one asylum in the State of Massachusetts.

Dr. Kirkbride, in his report of the Pennsylvania Hospital for the Insane for 1849, states that "two cases in men and five in women were caused by the use of opium, and four in men by the use of tobacco."

John Lizars, M.D., mentions five cases of insanity through tobacco. It has been proved that the increase of lunacy in France, has kept pace with the increase of the revenue from tobacco.

20. Ulceration of the tongue. This is a very general effect of tobacco. In his work on Tobacco, John Lizars, M.D., cites six cases of ulceration of the tongue, two of which ended fatally. He

also mentions two cases of cancer of the tongue from the same cause, and says, "How many narrow escapes of having cancer of the tongue must every smoker have had, when we consider that every one with a disordered stomach has had one or more pimples on his tongue, which had they been irritated with pungent tobacco smoke, would in all probability have ended in ulceration, became cancerous, and ended fatally." Such cases are by no means of uncommon occurrence. Speaking of a certain smoker afflicted with ulceration of the tongue, a skillful doctor says: "I saw what I considered to be a tremor of the pancreas with indigestion, and which terminated in the death of the patient."

A banker in Philadelphia, died of starvation. He was an inveterate *smoker*. This habit resulted in impregnating the glands beneath the tongue, which terminated in cancerous ulcerations. Inflammation supervened; the roots of the tongue ulcerated, and the throat sympathized with them, until it was difficult to swallow or spittle. His only nourishment for weeks, yea months, was of a liquid character; even that, at last, could not be received, and death from starvation and suffocation finally closed the scene, the victim being otherwise in perfect health.

The *Medical Times and Gazette* for October 6th, 1860, gives an account of 127 cases of cancers of the lip which have been cut out, nearly all of which occurred with smokers."

In some cases the tongue has actually mouldered away from the effects of tobacco smoking. It is further known that a smoker who has this ulceration of the tongue may give the disease to another by persuading him to use his pipe.

We have now briefly sketched some of the many and dreadful injuries the common use of tobacco does to health; and in view of these pernicious effects, is it any wonder that King James I. of England in 1619, should have characterized tobacco as "loathsome to the eye, hurtful to the nose, harmful to the brain, dangerous to the lungs, and the stinking fumes thereof, resemble the horrible stygian of the pit that is bottomless?"

But what is the *fair* and *logical*, as well as *Scriptural*, conclusion the above investigation leads to ?

Clearly this : As life and all the good things that we enjoy are the gifts of God, given to us not to trifle with, but to use for the good of our kind, and the glory of our Creator, it therefore follows that if the common use of tobacco diminishes appetite, blood, muscle, health and strength, as stated above, it must inevitably abridge life, and if so, the habit amounts to suicide in the constructive sense ; hence it is a violation of the sixth commandment, which says, "thou shalt not kill," and hence a *sin*.

Says a high authority, "Every man who knowingly brings upon himself disease or death, by tobacco, is a suicide, and drunkards and suicides cannot enter the kingdom of heaven."

CHAPTER VI.

"Whatsoever ye would that men should do to you, do ye even so to them."—Matthew, vii. 12.

"Should all other arguments fail to produce a reformation in the conduct of tobacco consumers, there is one which is addressed to good breeding and benevolence, which, for the sake of politeness and humanity, should prevail. Consider how disagreeable your custom is to those who do not follow it, an atmosphere of tobacco effluvia surrounds you wherever you go. Every article about you smell of it ; your apartments, your clothes, and even your breath. Nor is there a smell in nature more disagreeable than that of stale tobacco arising in various exhalations from the human body, rendered still more offensive by passing through the pores, and becoming strangely impregnated with the noxious matter which was before insensibly perspired."

"Some of the most disagreeable things relative to the practice against which I have been writing, are still behind the curtain, and designedly detained there; and it is *there alone* where I wish every persevering smoker to seek for a certain vessel named the *spitting dish*, which, to the abuse of all good breeding, and the insult of all delicate feeling, is frequently introduced into public company. May they and their implements, while engaged in this abominable work, be ever kept *out of sight*."—Dr. A. Clarke.

"The annoyance and insult to which railway travellers and others are frequently subjected, shows that the acquirement has not mended their manners. The very presence of heavy smokers in a crowded and heated assembly, with nature at work to expel the nicotine from their insulted bodies, makes the whole company suffer from the loathsome nuisance. Smokers are (most of them) selfish and disagreeable, they have but little regard for the comfort of others. They have only to remember their own unpleasant feelings when learning to smoke, to be convinced how disgusting the weed is to those who do not use it; yet the average smoker will puff his abominable fumes under your very nose, with an air of indifference as sublime as if he were diffusing the aroma of roses."

The unseemly pipe and cigar, the sucking and puffing, the selfish insolence of the smoker in forcing the poisonous smoke, after having been in his dirty mouth and diseased lungs, into the clothes, food and drink, into the apartments, faces, mouths and lungs of clean persons, ladies and children especially, may be fashionable, but, to say the least, it is not in harmony with the golden rule thus to insult society. Why are these sickening presentations viewed with so little manifestation of disgust, even by the refined? Mostly because we are used to them—they are popular and fashionable.

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen;
But seen too oft familiar with her face,
We first endure, then pity, then embrace."

Why are not these unclean persons put aside from society for the same reason that dead animals are removed from the side-walks in our cities?

Instead of tobacco-using tending to make one more sociable, it operates just in the other way; "*it is, on the whole, an enemy to good fellowship;*" for, in the first place, it is a pleasure that the husband rigidly confines to himself. *What minister would like to see his wife with a pipe in her mouth?* But if it be a good thing for the husband, why should it not be so for the wife? Women have to endure more physical suffering than men, and why should not they fly to the consolation (!) of the pipe as well as their husbands? In all respectable society, however, smoking by women is considered an indecency. But, we contend that if the husband *really* believes smoking to be a beneficial habit, he ought to teach the woman whom he has sworn to love, honor and respect, to *contract* the habit! What right has he to confine the enjoyment to himself? Why should not his wife share it with him? But no; if she, poor creature, were to attempt such a thing, he would abuse her as "low," "vulgar," and "a disgrace to her sex!" In this respect the habit does not *unite*, but *separates*."

And there is another aspect of this question, to which fidelity compels us to advert. "Look at the large sum of money annually spent on tobacco by thousands of working men, and others in humble circumstances! Money that could be usefully spent in providing the household with the comforts of life. And let me ask, What sublime developement is there of the social principle in a man's thus robbing his wife and children of what would do much to add to their comfort! This is not *society*, but *selfishness*. Besides our every day experience shows us that the pipe *divides* instead of *uniting* society. In company the smoker is an abomination, who must be turned into a *separate* room. He must seek a retreat in some obscure nook, where his nauseous fumes will not offend the nostrils of the other members of the party. And when he

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returns from his banishment to the general circle, the stench that he brings with him makes many keep at a distance from him. And yet, if he were compelled to pass a whole afternoon and evening *without* a pipe or quid, he would be moody and restless, and one would be scarcely able to get a civil answer from him! Wherever we go we are reminded that smoking is the foe of good fellowship. In places of public amusement, how often does the announcement "No smoking allowed"! meet the eye. On some railways they provide cars for the principal trains, into which the smokers may be turned as sheep into a pen, and such cars are accordingly labelled "For smokers"! Thus everywhere the poor smoker goes about, Cain-like, with the brand of "a pest to society" written on his brow."—From "Confessions of an Old Smoker."

CHAPTER VII.

"Thou shalt have no other gods before me."—Exodus xx. 3.

The pipe in the greatest number of cases becomes a god. Says a certain writer in the *Primitive Methodist* some time ago: "I was convinced *first*, that I worshipped an idol; *second*, that it was the most worthless of all gods, being nothing but smoke!" "When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe or the twist is applied to with quadruple earnestness; so that four times, I might say, in some cases, ten times the usual quantity is consumed on such occasions. What a comfort is the weed in time of sorrow! What a support in time of trouble! In a word what a god!"—Dr. A. Clarke.

A friend in writing to the Rev. Mr. Trask, states the following: "For over thirty years, an old gentleman of St. Albans, Vt., has made a practice of getting out of bed every night at

eleven, twelve, two, and four o'clock to *enjoy a comfortable smoke*. Few worship their God night and day. We are commanded to 'pray without ceasing,' but this old tobacco saint has misinterpreted the command, and smokes without ceasing. What a reproof to those who profess to worship the true God. This poor soul, in order to finish his course with joy, sacrifices sleep. It is his meat and drink to obey the commands of his pipe. Another feature—he does it in succession, needs not a 'revival' to quicken his energies. He obeys one command, he has no other god but this; he has no intercessor between him and his god, as they are on good terms. In all probability he will never forsake his god, or his god forsake him. He offers incense to this god night and day." Is not this idolitry? But are there not thousands upon thousands who are guilty of the same sin? It is computed that about three hundred millions worship this filthy idol. Appalling fact! May a merciful God open their eyes.

CHAPTER VIII.

"Let your light so shine before men that they may see your *good works* and glorify your Father which is in heaven."—Jesus.

That the example of tobacco smoking and chewing is a most pernicious one but very few will be found to deny. A prison investigation once shewed that out of seven hundred male convicts then there, six hundred were committed from crime done under the influence of liquor; that five hundred of that six hundred testified tobacco smoking was the beginning of their intemperance. This fact alone shows what a fearful responsibility there is in a smoker's example; yet it is a sad truth that this idle, useless habit, has in the majority of cases been copied from the example of some adult who was, perhaps, a professor of religion.

The acknowledged banefulness of the weed by even devotees of tobacco themselves, is additional proof that their example cannot but be an evil one; and, moreover, they would feel an *uneasiness* in learning their sons to smoke.

"Who would not be shocked to learn that all the little children in the land, from five to ten years old, had commenced smoking cigars, chewing, etc., in perfect imitation of their older people? Suppose our mothers, wives, sisters and daughters should commence to smoke cigars, and meerschaums, to chew and spit, and imitate all the tobacco airs of tobacco-using males, privately and publicly! Who would think them any neater, more attractive, or lovable, for these acquirements?"

"Your moral sense revolts from the spectacle of smoking boys and youths. But why should it, if smoking be a *harmless pleasure*? Some of you are parents, and feel that you would rather do any thing than encourage your children to grow up confirmed smokers. But why should you feel so anxious that your children should not become thorough devotees of the weed, if you are perfectly sure that *you* are in the path of duty by using it so freely? Can you be doing right by cherishing a habit in which you would not like your children to imitate you? Let the voice of conscience speak, and be sure that a *practice which you feel you could not innocently teach your own sons cannot be innocently indulged by yourself.*"

Dear Christian brother, who may read these pages, perhaps you are engaged in some work for the Master; consider your position; having espoused the cause of Christ, and given yourself to labor for Him, you are a spectacle to men and angels; companions see you smoke, and they smoke; you endorse the lust, and confirm them in sin. Away with this stumbling-block, which causes your brother to stumble.

Here is a case to the point given by Rev. G. Trask: "To show how important is *example* in the matter, I may mention that a few Sundays ago, on speaking seriously to a half-clad lad belonging to our school, on the folly of this prac-

tice, he very quickly turned upon me with, '*Why, some o' the teachers smoke ?*'

I replied, 'I should think not. What makes you think they do?'—'Because I seed one on 'em (at the same time describing him), one day, go into a cigar-shop, an' buy a cigar.'

'But very probably you were mistaken; for the other day I myself was in a public-house on business, and when I came out there stood, at a little distance off, two o' our buds, who, if they saw me, would probably think I had been drinking; but I had not. Indeed, I was so fearful lest they should think so, and be injured by my example, that I felt much inclined to go and tell them I had not.'

"With an aroh and confident look, the boy replied, 'O, no, I warn't mistaken; for I stood and watched him, and seed him come out wi' it lighted in his mouth; and I think he seed me, too, for he turned his head another way, and looked shyish.'"

CHAPTER IX.

"Whether therefore ye eat or drink, or whatsoever ye do, do *all* to the glory of God."—1 Corinthians, x. 31.

It is very evident that God has created man for a great and noble end—the glory of Himself. Man is expected and commanded to make everything he does subserve to this end; and what cannot conduce to this purpose must not be done. He must not eat nor drink, nor do *anything*, that will not be for the glory of God. In short it must be the one ruling motive of his life to please his Lord. How clearly and strongly is the common use of the weed condemned by this rule! Is a drug, so deleterious in its effects upon the human frame, so injurious to man's soul, and the coadjutor of drunkenness, conducive to the glory of God, as it is commonly taken? Who will dare say that the puffing and blowing, the spitting and chewing of

tobacco users, together with the time lost, money squandered, health injured, and bad example set, is for the glory of God? What tobacco devotee who loves the Lord, would like, before lighting his pipe, or cigar, to get down on his knees and beseech Heaven to bless the weed to the good of his body and the glory of his God? Would he like to say, Lord let the consumption of this tobacco into smoke, or a piece of useless filthy quid, be acceptable unto Thee, and nourish my body? I trow there are but few even of the most confirmed tobacco consumers who would *feel* like doing such a preposterous and wicked thing. Yet no man is at liberty to consume *anything*, upon which he cannot ask God's blessing, and which he knows will not be for His glory. It is utter folly to argue that because there is no passage in the Bible that says, "Thou shalt not use tobacco," that therefore it is quite lawful to use it. The Bible is essentially a book of *principles*, and it is left to common sense and honesty, to apply these principles. In the passage above we have a clear and safe guiding principle for every circumstance and condition of life. It is too plain to be misunderstood, it bears right on the subject in question, and surely, if we wish to be led by Bible teaching at all, we will not in the very face of this principle (which is tantamount to a direct command) complain that the Scriptures say nothing against the use of tobacco.

CHAPTER X.

"Be ye clean that bear the vessels of the Lord."—Isaiah lvii. 11.

With what consistency can smoking ministers condemn other physical and moral uncleanness without condemning tobacco? But are not many led into the practice of smoking by the example of their pastors? With the most profound grief we have to answer, Yes. "I am sorry to have it to say that this idle disgraceful habit prevails much at present among ministers of most denominations. Can such persons preach against self-indulgence, destruction of time, or waste of money? These men greatly injure their own usefulness; they smoke away their own ministerial importance in the families where they visit; the very children and maid-servants pass their jokes on the 'piping parson;' and should they succeed in bringing over the uninfected to their vile custom, the evil is doubled. I have known serious misunderstandings produced in certain families where the example of the idle parson has led to such a calamity. Some are so brought under the power of this disgraceful habit, that they must have their pipe immediately before they enter the pulpit. What a preparation for announcing the righteousness of God, and preaching the gospel of our Lord Jesus Christ! Did St. Paul do anything like this? 'No,' you say, 'for he had the inspiration of the Holy Spirit.' Then you take it to supply the place of this inspiration! How can such persons smile at their own conduct? 'Be ye followers of us as we are of Christ Jesus,' can never proceed out of their lips."—Dr. Adam Clarke.

"Ministers are to be 'an example to the believers,'—(1 Tim. iv. 12). They are to present to their flocks, and especially to their young people, a living and a practical illustration of all the Christian virtues. Now, suppose a case: You are invited to dine with one of your people, who has a son, a 'fast young man,' a terrible smoker of cigars, and a great grief to his parents. *Smoking is one of the things that are ruining him.* But he sees *you* smoke, and you confirm him in the habit! The next time his afflicted father rea-

souls with him on the necessity of abandoning the practice, he is met by a quotation of *your* example, and is coolly told that '*his own pastor smokes!*' It is a fearful thing when they who have "*to watch for souls*" become the means of *confirming souls in sin*. But, certainly, a pastor who is an inveterate smoker must do *some* injury, in some few quarters, *to say the least*, by his devotion to this habit. I believe, however, that the greater part of the injury which such a man does is done *quietly and secretly even to himself*. He will never know all the mischief he has occasioned until he is confronted with it at the bar of God at the last great day. For the influence of ministers steals into the houses of their flock, and permeates the families dwelling there, and radiates through the localities in which they labor, so that thousands are every moment more or less affected by their lives; and if the salvation of souls be our one great object, ought we not to be willing to forgo any and every such *questionable* habit (to use no stronger phrase) as smoking, rather than add to the jeopardy in which *a single soul* is placed? Any thing rather than imperil the salvation of a fellow creature! Any thing rather than raise a barrier in the way of the reception of our message by *a solitary hearer!* And my own experience enables me to say, *with perfect confidence*, that no minister of the gospel can be *admitted* to tobacco without injuring his usefulness in *some* quarters. Will my honored brethren, then, who still smoke, bear with me if I ask them to look this fact fairly in the face? Sure I am that it *ought* to decide them, once and for ever, to abandon the habit."

"Anything that can enfeeble the strain of a minister's address, when speaking to such characters [young smokers]; "anything that can take off the edge of his warning and expostulations, should be carefully avoided. And I feel that, now I touch neither pipe nor cigar myself, I am in a better position for dealing with such cases than I used to be in before. No youth who wastes his shillings a week on cigars, or other things to which cigar-smoking generally leads, can turn upon me now, and say, "Physician, heal thyself."—From "Confessions of An Old Smoker."

It has been truly said that evil habits in good men work by their example immeasurably more harm, than evil habits in bad men. Hence the holy apostle's injunction, "*nor anything whereby thy brother stumbleth, or is offended, or is made weak.*"

An eminent minister who was, until within a few years ago, "a smoking preacher," said that he was walking the streets of Rochester, N.Y., the place of his residence, with a lighted cigar in his mouth, as the better class of loafers would do, when an avowed infidel of his acquaintance met him, and instantly burst into a fit of laughter. The preacher wishing to know what pleased him so, was answered with, "Oh! I was thinking how you would look going up to meet the Lord amid wreaths of tobacco smoke, with that cigar in your mouth!" The minister abandoned the weed.

How sad it is for a minister to be turned away from a death-bed on account of the stench of tobacco on him! yet, dear saints in the agonies of death, have with pale and trembling hand waved tobacco-using pastors from their bed-sides. Pastors they loved!

CHAPTER XI.

"Quench not the Spirit."--1 Thessalonians v. 19.

The common use of tobacco does a direct injury to the spiritual welfare of men; it hurts their souls, and is a fearful hindrance to the spread of true religion. Tobacco is praised as a soporific. Yes, here is the world-wide mischief of this narcotic. Thousands of young and old men hear the Gospel preached, are awakened, resolve to become Christians, thank God for a good cigar which allays their fears and quiets their disturbed mind. We have every reason to believe that thousands of awakened souls have been lulled to sleep again by the use of the stupefying drug.

Multitudes can testify to the awful truth of these statements, and did space permit, we might give hundreds of facts in proof of what we have laid down; but a few must suffice. Says an old smoker: "Tobacco-smoke deadens sensibility and fills the

soul with self-satisfaction. The smoker, whilst sublimely fumigating earth and air, is satisfied! He is satisfied, whether rich or poor, married or single—*he has a pipe!* He is satisfied, whether in the forecabin or cabin, whether at the head of a factory or an understrapper—*he has a pipe!* He is satisfied, whether he knows much or little, whether saint or sinner—*he has a pipe!*"

Here is another—but sad confession: "I was at church, when fidelity to my idol would show; and often was I moved with ideas of 'wrath to come,' and hurried home to drown the strivings of God's Spirit in tobacco fumes. Often have I writhed under mighty truths from Sinai and Calvary; often has my meerschaum, like the bacchanalian cup, relieved every twinge of pain and every fear.

"Sometimes I took the anxious-seat, with other youth; and our minister, in order to secure my submission to God, would propound many questions. 'Do you feel yourself to be a great sinner? Do you believe in the great doctrines of the gospel? Have you any idols in your heart! Do you drink? Do you gamble! Do you dance?' And I have gone home 'poor and miserable,'—like Col. Gardiner, wishing myself a dog; and have smoked one pipe of tobacco, and, in ten minutes, been in a state of complete hallucination, feeling rich, and in 'need of nothing.'"

Writes a friend, "A young man of my acquaintance, between twenty-five and thirty, became very sick; he was irreligious and profane, and a neglecter of the Word of God. I felt it to be my duty to visit him in his sickness, hence, called at his residence, and was admitted to his bed-side. I conversed with him a few moments, directing him to the blessed Saviour Jesus Christ, whose blood cleanseth from all sin. He made no reply, but called immediately for his *pipe*, and beckoned me to leave. I moved round to the opposite side of his bed, and while lying on his back *smoking*, his head a little raised, I asked him if he suffered much pain? He immediately replied in a firm voice,

"your conversation gives me more pain than anything else!" This is an illustration of the repeated fact that the use of tobacco abases, stupefies and quiets conscience, and endangers the souls of its victims.

The Rev. George Trask thus cogently writes :

"Account for the mournful fact if you can, that a drug so nauseous, in spite of every taste and every instinct, now has mastery over two hundred millions, without the hypothesis that Satan has a hand in it ! Render unto Satan the things that be Satan's.

"Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their sins ! Its lulling potency makes many a minister an amiable dolt ; robs him of zeal for *Reveries*, and of courage to wield the battle-axe ; seats him in his easy-chair to nurse his dignity, and to be satisfied with his spiritual attainments, till death winds up the scene !

"Tobacco to thousands of young men has unearthly charms. It allays anxiety, extracts arrows of conviction, and makes them satisfied whether saints or sinners. It not only renders them insensible to the Gospel, but it often *paralyzes the will*, and its victim is like a fort, with traitors within and enemies without, while the sentinel is drunk ! It often breaks down all *manliness*, and the victim is in the condition of the poor collegian, who in tears cried, 'What I would that I do not, but what I hate that I do.'—*'O, I need Tobacco to give me resolution to give up Tobacco.'*

"It is deplorable enough that the Gospel must encounter a heart which is at enmity with God ; but, O ! if it must encounter not only an enemy, but a sot ; not only a sot, but a paralytic ; not only a paralytic, but a fool—the case is incomparably worse.

"Such, are the effects of tobacco, *not on all*, but on multitudes who hear the Gospel. Satan knows this ; and, if he does not, he has not the sagacity commonly ascribed to him, and is unfit for his office.

"Smokers whilst smokers are hard to convert, and if they cling to their idol when converted, they are prone to become drones in the church or pitiable backsliders. Facts, mournful facts, would rather substantiate this statement in America."

CHAPTER XII.

"Follow me."—Matt. xvi. 24.

The example of many religious bodies, and of the majority of holy men, is against the habit. The Free Methodists of the United States require every candidate for church membership to be a total abstainer from all intoxicating drinks *and tobacco*. No one is allowed to enter their community who either uses tobacco or snuff. This rule is also strictly enforced in relation to their ministers. The Primitive Methodist Connexion, both in England and Canada, discountenances the use of the weed by the following law, Canadian Discipline, page 48, Rule 243: "In future the preacher on probation shall be received into full connexion and ordained, unless it be stated on his Station's Report that he has not used tobacco during the previous year." A similar rule obtains in the English body. The Wesleyans of England and the United States, as also the Canada Methodists, have laws against the indulgence of the weed. Many other influential religious sects take a stand against the popular narcotic, and heartily unite with the most pious and devoted of our land in testifying that the use of tobacco is inconsistent with Christian purity. It is at least very questionable whether a single *good* man can be found—be he a consumer of tobacco or not—who could cheerfully and sincerely recommend the use of the weed.

Persons who for a great many years have been addicted to the weed, in their dying moments give emphatic testimony against the use of the drug. Says a minister—"I called on a dying man, a member of my church. He said that tobacco had brought him to his death-bed, and he should die a happier man if he left his testimony in writing against this sin. I wrote from his dictation, and he gave it his signature. My reflections were painful. A dying brother giving his testimony against a

sin of which I, his pastor, am guilty ! O, then, I called God to witness that I renounced tobacco for ever !”

A letter from a Missionary in the Sandwich Islands, states that the churches there consider this habit as sinful, demanding discipline, and act accordingly. How long shall churches in pagan lands excel ours in purity of doctrine and practice ?

And last, but not least, the example of Christ is against the habit. Who can imagine for one moment our blessed Lord and Master (whose example we are to imitate) going about with a dirty, stinking tobacco pipe in his mouth, and while consoling words proceed from his sacred lips to disconsolate souls, the fumes of tobacco smoke proceeding therefrom ?

CHAPTER XIII.

“Let every one be fully persuaded in his own mind.”—Rom. xiv. 5.

“Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith ; for whatsoever is not of faith is *sin*.”—Rom. xiv. 22, 23.

The majority of tobacco disciples, we believe, frequently have serious misgivings as to the perfect innocence of their habit. They often doubt whether a custom which results in so much injury to man’s physical and mental powers, the wasting of his precious time, and squandering of his money, together with the pernicious example he sets, can be a harmless and guileless one. We have found but very few Christian men who felt *perfectly* happy in the indulgence of the habit. Most tobacco-users are, to say the least, not *fully* persuaded in their own minds that smoking and chewing are lawful and proper. They wish they had never begun the practice, and would give a great deal to be *able* to give it up. An eminent minister once said—“I would gladly lay down one hundred pounds at any time if I could give

up smoking"!! This we fear is the experience of thousands. Another gentleman, of undoubted piety, who when asked whether he smoked, replied, "I am *sorry* to say I do"!! But is it not clear from the above passages of Scripture, that if we pursue a certain line of conduct (even if it be so simple a matter as the eating of a particular kind of food), and at the same time doubt in our minds as to the propriety of that course, that we thereby *sin*? For whatsoever we do that is not done with an assured "*faith*" or confidence in its innocence, "is sin." This is clearly the meaning of the passage. Then if you *doubt* the propriety of your course, henceforth it becomes a sin to persevere in it. You cannot get away from this conclusion. It is an inspired decision.

"So careful are Christian men to be in their conduct that any course the lawfulness of which they even *question*, is to be avoided. If they persist in it, with *doubts* of its being becoming to them as the Lord's followers, they are convicted as transgressors. The doubting smoker sins in smoking! But is it *Christian* to be thus enslaved to a habit *the propriety of which you doubt*? Is not this a confession that should send you to your knees before God, with humble acknowledgement of the sin which you commit in living thus? Ought you not to resolve at once that, by God's help, you will completely abandon the enslaving indulgence? And ought you not to keep that resolution, whatever inconvenience you may at first feel?"

Possibly, however, there may be some who say that they can smoke and chew with perfect faith in its lawfulness, and with a conscience clear of all offence. It is clear we must speak to them in another strain. Let us kindly ask you who can thus use tobacco a few questions: "If you have no doubt now, did you *never* have serious doubts about this question? I believe you *have* had such doubts: and *how* did you settle them? Did you take them to God? Did you read the 14th chapter of Romans, and the 8th, 9th and 10th chapters of the 1st of Corinthians, on your bended knees, with prayer to the Most High for his

direction in this case of conscience? This is the only way in which Christian men should meet such difficulties. Did you deal with the question? or did you not endeavor quietly to shelve the whole controversy in your mind, treating the matter as one of indifference? and have you not thus sunk down into a sort of apathetic deadness of feeling, which is very much like having the conscience seared? and is not this mere apathy that which you mistake for faith in the propriety of smoking? Let us then ask you to reconsider the whole question. We candidly confess that we are anxious to make you *uneasy* in the use of tobacco. Earnestly do we beg an answer to the following queries: Are you *quite sure* that it is right to make use of a plant or weed which is confessedly a rank *poison*? which, when first used, throws the whole system into a state of distressing agitation, producing nausea, headache, prostration of the strength, and a host of other evils? Are you *quite sure* that it is right to use that which the highest medical testimony and every day experience tells you tends to sap the vital energies, and even to enfeeble and ultimately destroy the mental powers? Are you *quite sure* that medical science and experience are wrong in this matter, and that your *ipse dixit*, on the contrary, is infallible? Are you *quite sure* that you are not robbing God of a part of the strength, physical and mental, which he claims for himself, by wasting them upon a hurtful indulgence? Are you *quite sure* that your own piety and spiritual profit have not in any degree suffered by your devotion to this habit? Are you *quite sure* that you could, with a clear conscience, teach your wife and children to smoke? and if you are not, let me ask *why*? Are you *quite sure* that your usefulness has *never* suffered, and is not now suffering, in a single instance, by your love of tobacco? Are you *quite sure* that this habit of yours has never been a stumbling or a rock of offence to a weak brother? Are you *quite sure* that you have sufficiently weighed the import of this exhortation, "Whether, therefore ye eat or drink, or whatsoever ye do, do all [smoking must of course be included] to the

glory of God"?—1 Cor. xi. 31. And remember that, if you are not *quite* sure with regard to these queries, you sin in smoking, for "*whatsoever is not of faith is sin.*"

CHAPTER XIV.—PLEAS ANSWERED.

It is not by any means an easy task to convince tobacco disciples of the fearful evils of their narcotic habit. Even after the strongest proofs of the deadly effects of the weed have been given, they will bring forward all sorts of pleas for the use of the drug. The difficulty of convincing a devotee of this idol of his evil course is thus expressed by Sylvester Graham :—

"The tobacco has impaired the delicacy of his moral sense. It has in some sense impaired the nice powers of his understanding to perceive moral truth. It has established in the physical economy of his body an appetite, whose despotic and often irresistible influence upon the intellectual and voluntary powers vehemently urges, and even absolutely compels, the understanding and *will* to comply with its demands. When, therefore, we try to convince him that it is naturally and morally wrong to use tobacco, we shall find it extremely difficult to reach his moral sense through the opposing energy of his lust. His lust will not allow him to fix his mind seriously and earnestly on the evidence we present, but will keep it constantly employed in contemplating the importance of the gratification to his happiness or in seeking for arguments to defend the gratification, or for evasions and subterfuges from the force of our evidence. If we succeed in arousing his moral sense, and in forcing our evidence upon him, his lust will not suffer his understanding to weigh our evidence with impartiality and honesty—not suffer him to measure it by any imperial standard of truth, but by its own despotic and vehement energy, and thus make it appear as nothing. Or if we catch him when his lust is slumbering through some recent debauch, and we turn his understanding in favour of truth, before we get his *will* over on our side, his reviving lust will with impetuous importunity and irresistible impetuosity declare for the pipe, and he goes like the sow to the mire."

We will endeavor to answer some of the more common and plausible pleas advanced by tobacco consumers ; and we earnestly implore of them a candid consideration of our arguments.

PLEA 1,—“Tobacco cannot be poisonous as the books allege, since great numbers who smoke and chew during long life, do not seem to be themselves injured.” “To this we reply, many of these same objectors, in later years, have nervous trembling, dyspepsia, heart palpitations, dizziness, and sometimes incurable ailments, which they are astonished to learn from their medical counsel, have been caused chiefly by tobacco. Facts of this sort are frequent. It is true also that persons of heavy plethoric habit and such as live plainly, often perspiring from hard work in the open air, do not so soon, nor so severely suffer as others. Tobacco injures native-born Americans sooner and perhaps more than Germans ; those of nervous temperament and sedentary life quickest and most fatally. There is a wonderful power in the human stomach to resist and neutralize the poison of drugs and drinks. Some can take opium for years without apparent impunity. Hungarians eat arsenic daily and, as they think, without harm. It is often amid natural laws as it is under the Divine moral government, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Nevertheless it is as sure as fate that all these stimulants and narcotics derange the organization and sooner or later strike at the life.—Rev. W. Quance.

Says a writer in the *Toronto Advertiser*: “You cannot bring a narcotic poison in contact with the fine mucous linings of the mouth, throat and stomach, for days, weeks, months and years, without doing injury. The thing is literally impossible. The poison is absorbed, taken into the circulation and distributed to every fiber of the system. Smell the breath of the smoker or chewer, and the evidence is clear and strong. The blood feels the irritation and in passing through the heart communicates the short angry jerk which is so common among those

who use tobacco. The white fur on the tongue tells the same story, and the occasional tremor, which seems to you so strange, all go to show that your vitality is injured. **YOU ARE HELPING DEATH.** Short as life is, you are making it shorter. You expend the money for which you work, to weaken your vital force and rob you of health—the greatest of earthly blessings.

The Rev. George Trask gives the following :

"About fifteen years ago, we gave a lecture on the South Shore, Mass., in which we aimed to show, that, as the common use of tobacco diminished appetite, diminished blood, muscle, health and strength, it must inevitably abridge life, and if so, the habit amounted to suicide in the constructive sense ; hence it was a violation of the sixth commandment, which says, 'Thou shalt not kill ;' and **HENCE A SIN.**

As we closed, a clergyman rose and observed : 'I believe the argument in this lecture conclusive ; I believe thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives.'

'But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man, within ten miles of this place, who smoked his pipe till the day of his death, and he lived to be **ONE HUNDRED AND FOUR YEARS OF AGE !**

"We confess, we were puzzled ; the question was much to the point, and the audience laughed at our expense. At last, we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no ; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit ; did he like good schools, good roads, good order, and the like?" "Oh, no ; no more than a mud-turtle or oyster." "Had he a family?" "Yes, a large one and a mean one,—altogether too large." "Did he love his family?" "No,

I think not." "Did he hate his family? "No, I think not."
 "All, in a word,—did he love anybody, or hate anybody, dead
 or alive, in this world, or in any world?" "No, I think not."
 "Well, well, brother, the conclusion of the whole matter is
 simply this,—the old man was dead fifty years ago, only you
 did not bury him!"

"We beg our readers to understand, that we have many cases
 of embalment in smoke and alcohol. It is not the business of
 rum and tobacco to murder every victim instantaneously. We
 have seen many a brandy-drinker preserved in Cognac till three
 score and ten; and we have seen many an old smoker who had
 a name to live, but who should, ten years before he was borne
 to his grave, have been labelled, '*Dead, but not buried!*'"

PLEA 2.—"How comes it that so many years have elapsed
 since Sir Walter Raleigh made smoking fashionable, and yet
 the practice has not wrought the evil deprecated, to the amount
 which might have been expected?" Although centuries have
 elapsed since the introduction of tobacco into Europe, Inven-
 tion so rife in the present day, has given in our time a mighty
 impetus to this baneful habit. Till within the last few years,
 tobacco was usually consumed through a *long clay pipe*, which
 was subjected to *frequent purifications by fire*. The compari-
 tively recent introduction of "fancy pipes," and cigars, while
 it has facilitated the use of the article in question, has also
 augmented its deleterious effects. The *fancy pipe*, favors the
 accumulation of oil in the act of smoking, causing the diversion
 to be more intensely detrimental to health, than when pursued
 by the long clay pipe of our grandfather's days. Another
 simple invention has also conduced to the popularity of the
 habit. A tinder-box, flint and steel, and a bundle of sulpher-
 tipped slips of wood, would be cumbrous appliances to partici-
 pating the luxury; and being compelled to employ such in con-
 junction with the long pipe, would deter many a little lad from
 the imitative joy; he would shrink from the "world's dread
 laugh, which not e'en the stern philosopher could bear," The

"fusee" has built up a generation of smokers even as the tiny insect constructs the coral island. Again, our stern grandsires put off their smoke-doings till *after* the substantial English dinner, which would neutralize in a measure the acrid poison; the boys, to whom the habit is especially detrimental, had not begun the puffing sin. Hence, judgment upon the innoxious effects of tobacco-smoking must be suspended for at least a generation. A remark from Dr. Budgett in confirmation of this assertion may not be inappropriate here; he observes: "During the last fifteen years the consumption of the weed has so increased *especially among the young*, that we cannot yet comprehend its influence or power."

PLEA 3.—"It would be prejudicial to health, to renounce the habit." Says that eminent authority, Dr. Lizars, "A remarkable change occurs to the smoker, when he labors under influenza or fever, as he then not only loses all relish for the cigar or pipe, but even actually loathes them. The sudden removal of all desire to smoke, affords the best reputation to the delusive representations which the unhappy tobacco victim urges for continuing the injurious habit, on the ground, that its abandonment would be prejudicial to his health, and proves if he had a *will* to relinquish the pipe or cigar, he would find a *way*. The best argument to use in dealing with the obstinate prejudices of such people, is to tell them that an *accidental* attack of a new disease can *safely and at once* occasion the total withdrawal of tobacco without producing any bad consequences. It is scarcely possible to cure either syphilis or gonorrhœa, if the patient continues to indulge in tobacco." "The chewing of tobacco," says a clever physician, "is *not necessary* or useful in any case that I know of, and I have abundant evidence that its use may be discontinued without pernicious consequences." Dr. Laycock, Professor of the Practice of Physic in the University of Edinburgh, says, "I have not known any good from it (tobacco) that might not have been obtained from less objectionable means." A similar testimony is given by many other medical authorities."

PLEA 4.—“The doctor ordered me to smoke.” Yes, but that is to *patients*. I never heard of it *curing* any one,—not very effective medicine that may be taken for *life*. Did those who are ordered to smoke give up the weed when their allotted time for its use expires, the case would be somewhat different; but what are the facts? In the majority of instances those who receive such instructions *continue* to indulge in the weed *after* the prescribed period for its use as a medicine has passed by. And under cover of the physicians order still infuses the poison into their system. Some of the very *best* of the medical profession, however, *never* order the use of tobacco. Dr. A. Clarke writes: “I grant that a person who has been brought under the dominion of the pipe may feel great uneasiness in attempting to give it up, and get some medical man, through false pity or money, to prescribe the continued use of it. But this does not vindicate it, and the person who prescribes thus is not to be trusted. He is either without principle or without skill.” For one *bona fide* case of doctor ordering, are there not hundreds of sham? Experience shows that the doctor is often *compelled* to give into the whim of a weak or refractory patient.

PLEA 5.—“The use of tobacco is a preventitive of disease.” “I dispute the alleged benefits of even moderate tobacco smoking as a preventitive of damp or of malaria; and seriously anomalous symptoms I have seen to arise in the progress of malarious fevers from the abuse of it, such symptoms as may lead to the most grave mistakes in the treatment of fevers, if the medical officer be not careful to enquire into the habits of the patient.”—John Lizars, M.D.

Some smoke from medicinal motives, and to produce a laxative effect, or from absurd notions that it neutralizes neuralgia; but these same persons would grumble loudly at being obliged to take a pill every morning to produce the same effect. If a general order were issued rendering smoking compulsory, how the fathers of youthful heroes would protest against so very expensive a habit being imposed upon their sons; what an outcry

there would be amongst the married ladies for having such an intolerable nuisance forced upon their domestic economy! How the surgeons would be persecuted with applications for certificates, recommending exemption from the rule, on the score of constitutions being too delicate to admit of smoking being practised with impunity. Strange infatuation!

It may safely be said that there are other and better preventives of disease than tobacco, and therefore no one is compelled to use the weed for that purpose.

PLEA 6.—“To leave off the use of tobacco would produce a most painful sensation of want.” The appetite has first been formed by yourself, it is not natural, but purely artificial, and that alone should condemn it from the Christian stand point; it is perfectly needless, not necessary for the sustenance of body or mind. “Natural appetites such as are implanted in our constitutions by the Author of our nature, do not by their gratification increase in their demands. What satisfied them years ago will satisfy them now. But artificial appetites which are formed by the wicked practices of men, are constantly increasing in their demands! What satisfied them once will not satisfy them now, and what satisfies them now will not satisfy them in the future. They are constantly crying ‘Give! Give!’”—Justin Edwards.

“When we form bad habits—when we educate the system to love so unnatural an indulgence as the inhalation of the smoke of a deleterious weed—we must expect to suffer for it, both when we *begin* the process and when we *leave* it off. Nature will have its revenge. If we will behave badly by her, she will punish us for our folly. Very many in attempting to *give up* the habit forget the inconvenience they suffered, how much sleep they lost in *forming* the habit. They lose sight of the horrid nausea, the nervousness, and the host of other evils which they endured in order to become a smoker! They do not reflect on all the inconvenience which they had compelled nature to suffer, against her loud protests, in the process of

imitation; but they conclude that because they had no sleep one night, and seemed unlikely to have any a second night, in attempting to renounce the habit, *ergo* they could not possibly uneducate the system, so as to get it to revert back to its original ability to do without tobacco! Why should we not be willing to endure as much in breaking off a bad habit as we encountered in forming it? If we punish nature, we must expect nature to punish us. There is this difference, however, between the inconvenience endured in *learning* to smoke, and that which we have to bear in *giving it up*; the one resembles the pains which announce *the setting up* of a disease; the other is like the pain which sometimes proclaims its *departure*."

"Some do not give nature *a sufficient length of time* to return to her normal state; and in this hasty way conclude that the use of tobacco has become a *necessity*. *The very difficulty of the sacrifice only makes its necessity the more apparent* because it demonstrates the *positive* character of the influence which tobacco has exerted over them. But let all determined smokers remember this, that the greater the difficulty they feel in attempting to renounce the habit, the more urgent the necessity for its abandonment. They must be willing to endure many unpleasant sensations for the first few days. The temporary inconvenience, they must boldly face, for the sake of the invaluable result to be obtained. They must be resolved to give nature time to recover from the effects of the bad education which she has received at their hands. They have depraved her—they must do their best to rectify her; and if at first she be rather rebellious, they must be long-suffering towards her, remembering that they *taught her against her will* to love the poison."—From "Confessions of an Old Smoker."

PLEA 7.—"I cannot hear to advantage without tobacco; it quickens my attention, and I profit more by the sermon." Says Dr. Adam Clarke, "I am disposed to think there is some truth in this, and such persons exactly resemble those who have habituated themselves to frequent doses of opium, who

from the well-known effect of a free use of the drug, are in a continual torpor except for a short time after each dose. Thus they are obliged to have constant recourse to a stimulant, which in proportion to its use increases the disease. Such persons as these are unfit to appear in the house of God. This conduct sufficiently proves that they are wholly destitute of the spirit of piety, and of a sense of their spiritual wants, when they stand in need of such excitement to help their devotions. He can have no pity for the wretched who does not lift up his soul to God in behalf of such miserable people."

PLEA 8.—Why did God send tobacco? This question is more curious than profitable: nor is it, we fear, the outcome of a candid spirit, anxious to know the right thing and do it. As well might we ask, Why did God make the wasp, the viper, the crocodile, the shark? Had we that infinite knowledge possessed by the Creator, we should see that he made every thing "beautiful in its season." What if in certain plants reside latent properties which man can pervert to the injury of himself or his neighbor, is God therefore unwise, unrighteous? Does he *instruct* his creature man to use these properties for evil? Is man perforce constrained to take Virginia's fair green plant, to twist to "pigtail," to torture and torment to "negrohead," to cut and shred into "returns" and "shag," compress and roll into cigars, and pulverize into snuff, and use it as Satan's agent to work woe and sin? Right well we know that there are many things in creation which can be turned to man's advantage; but he who, from the fact of finding the plant in nature, would therefrom assume that he had a sanction to kill it, in order to manufacture and produce a poisonous drug, wherewith to afflict his fellow-men, and fill his own coffers, would be acting as wisely as he who should fire a house or stack, thereby spreading destruction and misery around, and as the justification for his crime should sagely relate how in early childhood he had seen his aged grandmother evoke from antiquated flint and steel a spark of fire, which falling upon the tinderred material had

become the means of lighting the fire with which to prepare the morning meal.

PLEA 9.—“Great and good men smoke and chew.” Yes, some of the great and good of our land, we mournfully admit, do use the weed; but what does this prove? that it is therefore right to use tobacco? Most certainly not. The best of men err, and sometimes grievously too. The example of the holiest of men is not to be copied farther than those examples agree with the Word of God. We have just seen that the common use of tobacco is condemned by the Bible, therefore the example of no tobacco devotee, however deep his piety, is to be copied. Besides, we are not to follow any man but Christ; and we are sure He would not use the foul weed.

PLEA 10.—“I do not think, a little tobacco will injure me.” But how can such a quality as moderation exist, where the least indulgence of a thing is injurious, is sinful? There can be no more moderation in smoking and chewing than there is in arsenic or opium eating. Can we do a little stealing, a *little* lying, a *little* blasphemy, and yet be wise, upright, moral, consistent Christians? Its tendency is *always* downward, *always* destructive to the being who practises it. Surely in the use of narcotic poisons, and pre-eminently in the case of smoking and chewing, “moderation” is Satan’s bait with which to beguile unwary souls, thereby to work ill to the whole man! O that moderation! where does it usually end? where *has* it ended in thousands of instances?—in complete abject ruin!

CHAPTER XV.—THE CURE.

"My Grace is sufficient for thee."

We fully believe that there is salvation from such unnatural appetites as those of tobacco smoking and chewing. If the grace of God can save from one evil habit, it can save from another, and that it has effectually done this, multitudes of witnesses can testify.

Rev. George Warner, a highly gifted and useful minister in England, writes :

"In seeking to promote the work of holiness and teaching that the *body*, as well as the spirit and soul, is to be wholly sanctified and preserved blameless—that God's people are to be cleansed from all filthiness of the *flesh* as well as of the spirit—that he will cleanse his people from all their filthiness and from all their idols, and then possess the *temple* for Himself, many have come to see the necessity of abandoning the use of *tobacco*; and in the name of the Lord Jesus Christ they have done it, and have lost all *appetite* for the weed. Amongst others, three local preachers in one society where I have lately labored have been thus delivered. They were convinced that the practice was an evil, and displeasing to God. They were taught that they must at once and forever abandon it, and, casting themselves upon Christ in faith, expect that He would destroy all desire for it. This they promptly did, and now testify that they have no more desire for it than they have to eat fire."

"One confesses that he has long felt it an hindrance to soul prosperity, and he has resolved again and again to forsake it, but as often returned to it. Once he promised the Lord that he would give it up if He would destroy the appetite; but he seems to have made the mistake of expecting Jehovah to destroy the appetite *before* he renounced the use of that which created it, instead of determining not to touch the unclean

thing, and then expecting grace to kill the desire for it. He tried to satisfy the appetite with a substitute, but he had created the unnatural craving for tobacco, and nothing else would satisfy it. Now he says the appetite is destroyed; and so he wants neither tobacco nor any substitute."

"One who used the pipe and the quid too, said he thought he could easily give up the pipe, but did not know how he could do without the quid in the coal mine. He was told that all depended on whether *Christ killed the appetite*. He has thrown away pipe and quid, and testifies that Christ has taken away the desire for both.

"The other says, that God shewed him its evil in the light of the passage which says, 'Make not provision for the flesh to fulfil the lusts thereof;' and he renounced it at once, and has had no more desire for it.

"I have known a few who have renounced this habit by the power of will, but they testify of desperate cravings for a long time, and a battle like one for life itself; and perhaps twenty have fallen in the fray where one has conquered. Now, if those who feel the bondage of this habit will just seek the force of their whole being against it, and call on Christ for its destruction, the tyrant shall be deposed and slain, and they shall walk forth in the liberty of the sons of God. Here are three men in middle life, of unblemished moral character, holding office in a colliery company—men whose testimony would carry a case before any jury in the country—prepared to testify that Christ is able to save from this habit. Let these facts speak as God may direct them."

On another occasion he writes: "A local preacher came forward one night to the communion rail. 'What is it you are seeking?' said I. 'A clean heart,' he replied. I said to the superintendent preacher, 'This good brother is seeking a clean heart; just give him instruction and aid.' They conferred and prayed for some time, when the local preacher took from his pocket his tobacco pouch, and, giving it to his superintendent,

he said, 'Take this dirty thing away. I want a clean heart, and how can I have one with this dirty thing about me?' The superintendent took the pouch, and he took cleansing as the gift of God through the Lord Jesus Christ. He declared that the taste for tobacco was all gone, and months after, when I inquired, it had not come back. The superintendent keeps the pouch as a trophy of grace, and grace keeps down the appetite for tobacco. That night I had been speaking on God cleansing his people from all their 'idols' (Ezek. xxxvi. 25). This brother conceived that the 'weed' was one in this case, and, while his will adjudged its overthrow, grace executed the sentence."

"One of the best men I ever knew was very fond of his pipe. I have no doubt he often praised God for it, for he used to praise him for every thing. He was a useful class-leader and local preacher; and one night, as he had his pipe alight, comfortably seated in his arm-chair, and was thinking over a subject for Sunday's discourse, he smoked it for the last time. The subject of thought was the Atonement, and the idea that was before his mind was that, as we had forfeited all good through sin, all the good we received came to us through the Atonement. Then, from some quarter, there came to his mind, in relation to his pipe, a question to this effect: 'If that be so, did Christ die to purchase this indulgence for you?' The idea of associating Christ's death with such a habit seemed so preposterous, not to say blasphemous, that his long clay pipe went under the grate, and into a thousand pieces instantly. He said he never had any more taste, for tobacco than though he had never used it, although previously, if he had thought of discontinuing its use, he did not know how he could accomplish it. There seems a great deal in acting at once, and that in reference to God and his grace. God will be sure to be very kind to such, but *vacillators* will be held in bondage. Take the next fact as illustrative:

"Some time since I went to render a brother some aid in his station, and spent the greater part of the next day at his house.

We were together in his study, but now and again he went down into the lower part of the house for a smoke, the ascending fumes giving evidence of his employment. I said nothing to him about it, but when I got home I took a pamphlet, entitled 'Confessions of an Old Smoker,' and wrote inside it, 'George Warner's best Christian love to Brother ——,' and sent it through the post. When I saw him again, he said, 'Why did you send me that pamphlet on smoking?' 'Because I thought you needed it more than I did myself.' 'Who told you that I smoked?' 'Who told me? Why, you stink as you go about!' 'Yes, I do: my very sermons stink of smoke. Now, I may say to you that I know this habit to be wrong, and that I once gave it up—gave it up for Christ's sake, and he sanctified me throughout spirit, and body, and soul. I went into the work, and every thing seemed to fall before me; but, fool as I am, I took to it again, and I have been in bondage ever since.' These were his words to me, as he will verify when they meet his eye; but the last I heard of him he was hugging his chains. Nevertheless, let him believe and act promptly, and even he shall be delivered from the bondage he feels."

One who has been saved from the appetite for tobacco writes: "The sum it cost me to worship this god was at the least \$10 a year; and I, a workingman, with a large family to maintain, could ill spare it; and if I could spare it, what consolation would it have yielded if I had given it to the cause of Christ! Being thus convinced of the evil, I resolved, by God's help, to give it up; and before retiring to rest the last evening in December, 1867, I laid my case before God, and although it (the tobacco pipe) was as dear to me as my right eye, thank God, when I awoke the next morning the unnatural appetite was all gone, and has not yet returned; and now, after more than nine and a half years' freedom from it, I can see more clearly, and am fifty times more happy than when surrounded with smoke."

From the "Wonders of Grace," a tract, by the Rev. W. H. Boole, we quote the following instances:

"A. C. has been for thirty years a member of the Methodist Episcopal Church; for the greater part of this time a leader and trustee in a New York Church. His profession was always marked by correctness of deportment and generous zeal, while his cheerful manners won the esteem of all. But he had been addicted to the constant use of tobacco for forty years, until its daily use had become, seemingly, necessary to health, if not to life. He had made many efforts to rid himself of the doubtful practice, but always failed, because of the inward gnawing which its long continued use had created, and which forced him to begin the practice again. At last, on a certain occasion, in the presence of the writer, he said, 'I have long been seeking a deeper work of grace; tobacco appears to hinder me; but I had not supposed it possible to be saved from the dreadful power of this habit until now. Never before have I trusted Jesus to save me from the *appetite* as well as the *use* of it, but now I do,' and suiting the action to the word, he threw far away from him the tobacco he held in his hand. He still lives, and for several years has reiterated this testimony:—'*From that hour all desire left me*, and I have ever since hated what I once so fondly loved.'"

"—— is a prominent member of the M. E. Church, in the City of Brooklyn, N. Y. For thirty-five years he has served the Church, giving liberally of his abundant means, and generally ready for every good word and work. From the age of ten he had used tobacco, until the habit had become so deeply rooted he could not endure to be without a cigar in his mouth, frequently rising in the night to have a good smoke. During the thirty years of this manner of life he often felt the bondage of the habit, and resolved against it; but his resolutions invariably failed him. About three years since he became deeply interested in the subject of full salvation, and began diligently seeking for its possession. While pondering what might be the difficulties in the way, he saw that this very doubtful and slavish habit was a bar to his advancement; but so earnest was he

for a clean heart, that he felt altogether willing to yield up the indulgence, *if it were possible*. But was it so? He had fought against the passion long and well, yet not once had he conquered. It was a new idea to him that Jesus saves from the *appetite* and lust of sin, as well as from the act: that he gives strength not only to *strive against* but to *destroy* the power of the habit. But no sooner did he apprehend this gospel truth, and read his privilege in the wonderful promise, 'He is able to save them to the uttermost,' than he, all alone, one evening, cast himself on Jesus' word, and *trusted Him to do it for him*. 'Twas done—not an hour longer did the desire remain; and his uniform testimony has ever since been, 'It is strange to me that I ever loved the filthy practice.'

The following is another striking testimony: "One of the most eminent believers in this kingdom, for example, gave us this account of an important fact in his experience: For more than twenty years he had been an abject slave to tobacco. He had often resolved to abandon the habit, and prayed for strength to keep his purpose; and as often without success. When he set his heart fully upon being 'sanctified wholly,' and being baptized with the Holy Ghost, 'I said to myself,' he remarked, 'the heart-purity which I seek is certainly not compatible with enslavement to this appetite. I accordingly, in specific terms, spread this promise before my Saviour: "From all your filthiness, and from all your idols, will I cleanse you." With that promise distinctly in view, and with absolute faith in the trustworthiness of Him that had promised, I asked Him to take that appetite from me. In an instant the work was done, and from that moment to this I have never experienced the remotest stirrings of the appetite.'"

Says one—"I was a great smoker: I smoked for nearly forty years. Again and again I resolved to give up tobacco; but the habit was too strong for me. I was an active Christian, and delighted to lead sinners to the Saviour. In seasons of religious fervor I was always at the altar, talking to those who were

seeking salvation. One day I heard a young lady speak of a brother. 'He came and spoke to me,' she said, 'as I knelt at the altar. His breath made me sick—it was so foul with tobacco.' The words came to me with wondrous power. Perhaps people talk just so about me. I went to the Northport Camp-meeting. I said to my wife, 'I am going to quit smoking.' 'You can't do it: you have tried over and over again for years.' 'Well, I am going down to the grove. I mean to fall down on my knees, and *pray God for grace to help me. I shan't come back till I have conquered.*' I need not tell you how long I prayed. When I came back, I handed my old pipe, which had been my companion for years, to my wife. 'Put that on the mantel-piece,' I said; 'I am boss now.' I not only broke off smoking, but *the love of tobacco departed—not the least hankering remained.* Smokers and smoking are alike indifferent to me. I can walk among them as the holy three walked amid the flames of the furnace. It is now four years since I had the fight in the grove, and I conquered through believing prayer. To God be all the praise."

Let every victim of the weed who desires to be freed from the bondage of the practice, and from all appetite for the drug, go and do likewise. Let him not imagine that he can drop this habit by degrees. The idea of using less and less, until the habit tapers down to nothing, is well nigh ridiculous. Use little as you please, and you nourish an appetite which never dies, so long as fed with one morsel of ailment. We do not pluck out an eye, or cut off an arm, by a lingering process!

Further, don't *try* to give it up. Unless you have considerable grit, and a will of your own, you will find *trying* and *doing* different things in killing off this king of appetites.

Be *determined* that you *will* give up the foul weed now and forever. Go to God in prayer, cry mightily unto him for the appetite to be *destroyed*, as well as for grace to enable you to

carry out your resolution. Fully trust Him to do this for you, and it shall be done ; yes, effectually done, and you henceforth shall enjoy liberty from the thralldom of tobacco habits.

May God, in his rich mercy, save you completely, dear reader, from this and every other evil practice. *Amen.*

*Have
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