

The workes of the most high and mightie prince, James, by the grace of God Kinge of Great Brittain, France and Ireland ... / Published by James [Montagu] Bishop of Winton.

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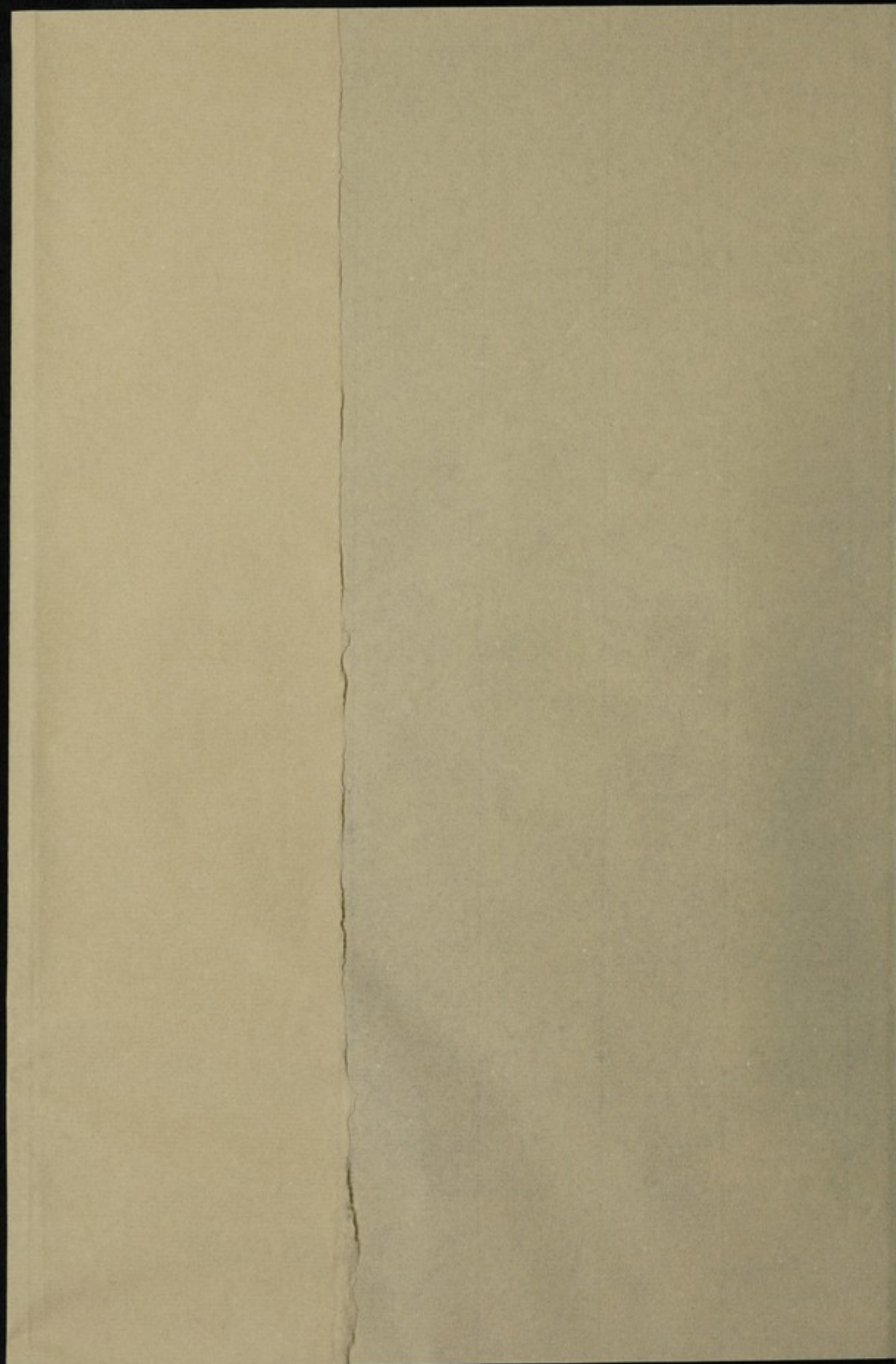
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A COUNTERBLASTE TO TOBACCO.



TO THE READER.



Seuery humane body (deare Countrey men) how wholesome soeuer, is notwithstanding subiect, or at least naturally inclined to some sorts of diseases, or infirmities: so is there no Commonwealth, or Body-politicke, how well gouerned, or peaceable soeuer it be, that lacks the owne popular errors, and naturally inclined corruptions: and therefore is it no wonder, although this our Countrey and Common-wealth, though peaceable, though wealthy, though long flourishing in both, be amongst the rest, subiect to the owne naturall infirmities. We are of all Nations the people most louing, and most reuerently obedient to our Prince, yet are we (as time hath often borne witnesse) too easie to be seduced to make Rebellion vpon very slight grounds. Our fortunate and oft proued valour in warres abroad, our heartie and reuerent obedience to our Princes at home, hath bred vs a long, and a thrice happie peace: Our peace hath bred wealth: And peace and wealth hath brought forth a generall sluggishnesse, which makes vs wallow in all sorts of idle delights, and soft delicacies, the first seedes

seeds of the subuersion of all great Monarchies. Our Cleargie are become negligent and lazie, Our Nobilitie and Gentrye prodigall, and sold to their priuate delights, Our Lawyers couetous, Our Common people prodigall and curious; and generally all sorts of people more carefull for their priuate ends, then for their mother the Common-wealth.

For remedie whereof, it is the Kings part (as the proper Phisician of his Politicke bodie) to purge it of all those diseases, by Medicines meete for the same: as by a certaine milde, and yet iust forme of gouernment, to maintaine the Publicke quietnesse, and preuent all occasions of Commotion: by the example of his owne Person and Court, to make vs all ashamed of our sluggish delicacie, and to stirre vs up to the practise againe of all honest exercises, and Martiall shadowes of Warre; As likewise by his, and his Courts moderatenesse in Apparell, to make vs ashamed of our prodigalitie: By his quicke admonitions and carefull ouerseeing of the Cleargie, to waken them vp againe, to be more diligent in their Offices: By the sharpe triall, and seuerer punishment of the partiall, couetous and bribing Lawyers, to reforme their corruptions: And generally by the example of his owne Person, and by the due execution of good Lawes, to reforme and abolish, piece and piece, these olde and euill grounded abuses: For this will not be *Opus vnius diei*, but as euery one of these diseases, must from the King receiue the owne cure proper for it, so are there some sorts of abuses in Common-wealths, that though they bee of so base and contemptible a condition, as they are too low for the Law to looke on, and to meane for a King to interpone his authoritie, or bend his eye vpon; yet are they corruptions, aswell as the greatest of them. So is an Ant an Animal, aswell as an Elephant: so is a Wrenne a Bird, aswell as a Swanne, and so is a small dint of the Tooth-ake, a disease aswell as the fearefull Plague is. But for these base sorts of corruption in Common-wealths, not onely the King, or any inferiour Magistrate, but Quilibet e populo may serue to be a Phisician, by discovering and impugning the error, and by perswading reformation thereof.

And

And surely in my opinion, there cannot bee a more base, and yet hurtfull, corruption in a Countrey, then is the vile use (or rather abuse) of taking Tobacco in this Kingdome, which hath moued mee, shortly to discouer the abuses thereof in this following little Pamphlet.

If any thinke it a light Argument, so is it but a toy that is bestowed upon it. And since the Subiect is but of Smoke, I thinke the fume of an idle braine, may serue for a sufficient batterie against so fumous and feeble an enemy. If my grounds bee found trew, it is all I looke for; but if they cary the force of perswasion with them, it is all I can wish, and more then I can expect. My onely care is, that you, my deare Countrey-men, may rightly conceiue euen by this smallest trifle, of the sinceritie of my meaning in greater matters, neuer to spare any paine, that may tend to the procuring of your weale and prosperitie.

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A COUNTERBLASTE TO TOBACCO.



That the manifold abuses of this vile custome of *Tobacco* taking, may the better be espied, it is fit, that first you enter into consideration both of the first originall thereof, and likewise of the reasons of the first entry thereof into this Countrey. For certainly as such customes, that haue their first institution either from a godly, necessary, or honourable ground, and are first brought in, by the meanes of some worthy, vertuous, and great Personage, are euer, and most iustly, holden in great and reuerent estimation and account, by all wise, vertuous, and temperate spirits: So should it by the contrary, iustly bring a great disgrace into that sort of customes, which hauing their originall from base corruption and barbaritie, doe in like sort, make their first entry into a Countrey, by an inconsiderate and childish affectation of Noueltie, as is the trew case of the first inuention of *Tobacco* taking, and of the first entry thereof among vs. For *Tobacco* being a common herbe, which (though vnder diuers names) growes almost euery where, was first found out by some of the barbarous *Indians*, to be a Preseruatiue or Antidote against the Pocks, a filthy disease, wherunto these barbarous people are (as all men know) very much subiect, what through the vncleane and aduult constitution of their bodies, and what through the intemperate heate of their Climate: so that as from them was first brought into Christendome, that most detestable disease; so from them likewise was brought this vse of *Tobacco*, as a stinking and vsauourie Antidote, for so corrupted and execrable a maladie, the stinking suffumigation whercof they yet vse against that disease, making so one canker or venime to cate out another.

And now good Countrey-men, let vs (I pray you) consider, what honour or policy can mooue vs to imitate the barbarous and beastly maners of the wilde, godlesse, and slauish *Indians*, especially in so vile and stinking a custome? Shall we that disdain to imitate the maners of our neighbour

France

France (hauing the stile of the first Christian Kingdome) and that cannot endure the spirit of the *Spaniards* (their King being now comparable in largenesse of Dominions, to the great Emperour of *Turkie*) Shall wee, I say, that haue bene so long ciuill and wealthy in Peace, famous and inuincible in Warre, fortunate in both, we that haue bene euer able to aide any of our neighbours (but neuer deafed any of their cares with any of our supplications for assistance) shall wee, I say, without blushing abase our selues so farre, as to imitate these beastly *Indians*, slaues to the *Spaniards*, refuse to the world, and as yet aliens from the holy Couenant of God ? Why doe we not as well imitate them in walking naked as they doe ? in preferring glasses, feathers, and such toyes, to gold and precious stones, as they doe ? yea why doe we not denie God and adore the diuel, as they doe ?

Now to the corrupted basenesse of the first vse of this *Tobacco*, doeth verry well agree the foolish and groundlesse first entry thereof into this Kingdome. It is not so long since the first entry of this abuse amongst vs here, as this present age cannot yet very well remember, both the first Authour, and the forme of the first introduction of it amongst vs. It was neither brought in by King, great Conquerour, nor learned doctour of Physicke.

With the report of a great discouery for a Conquest, some two or three Sauage men, were brought in, together with this Sauage custome. But the pitie is, the poore wilde barbarous men died, but that vile barbarous custome is yet aliue, yea in fresh vigor : so as it seemes a miracle to me, how a custome springing from so vile a ground, and brought in by a father so generally hated, should be welcomed vpon so slender a warrant. For if they that first put it in practise here, had remembred for what respect it was vsed by them from whence it came, I am sure they would haue bene loath, to haue taken so farre the imputation of that discase vpon them as they did, by vsing the cure thereof: For *Sanis non est opus medico*, and counterpoisons are neuer vsed, but where poison is thought to preceede.

But since it is trew, that diuers customes slightly grounded, and with no better warrant entred in a Common-wealth, may yet in the vse of them thereafter, prooue both necessary and profitable; it is therefore next to bee examined, if there be not a full Sympathie and true Proportion, betweene the base ground and foolish entrie, and the loathsome and hurtfull vse of this stinking Antidote.

I am now therefore heartily to pray you to consider, first vpon what false and erroneous grounds you haue first built the generall good liking thereof; and next, what sinnes towards God, and foolish vanities before the world you commit, in the detestable vse of it.

As for these deceitfull grounds, that haue specially moued you to take a good and great conceit thereof, I shall content my selfe to examine here onely foure of the principals of them; two founded vpon the Theoricke of a deceiueable apparence of reason, and two of them vpon the mistaken practicke of generall experience.

First,

First, it is thought by you a ſure Aphoriſme in the Phyſicke, That the braines of all men, beeing naturally cold and wet, all drie and hote things ſhould be good for them; of which nature this ſtinking ſuffumigation is, and therefore of good uſe to them. Of this argument, both the propoſition and aſſumption are falſe, and ſo the concluſion cannot but be voyd of it ſelfe. For as to the Propoſition, That becauſe the braines are colde and moiſt, therefore things that are hote and dry are beſt for them, it is an inept conſequence: For man beeing compounded of the foure Complexions, (whoſe fathers are the foure Elements) although there be a mixture of them all in all the parts of his body, yet muſt the diuers parts of our *Microcoſme*, or little world within our ſelues, be diuerſly more inclined, ſome to one, ſome to another complexion, according to the diuerſitie of their uſes, that of theſe diſcords a perfect harmonic may be made vp for the maintenance of the whole body.

The application then of a thing of a contrary nature, to any of theſe parts, is to interrupt them of their due function, and by conſequence hurtfull to the health of the whole bodie. As if a man, becauſe the Liuer is hote (as the fountaine of blood) and as it were an ouen to the ſtomacke, would therefore apply and weare cloſe vpon his Liuer and ſtomacke a cake of lead; he might within a very ſhort time (I hope) bee ſuſtained very good cheape at an Ordinarie, beſide the clearing of his conſcience from that deadly ſinne of gluttonie. And as if, becauſe the Heart is full of vitall ſpirits, and in perpetuall motion, a man would therefore lay a heauie pound ſtone on his breaſt, for ſtaying and holding downe that wanton palpitacion, I doubt not but his breaſt would be more bruised with the weight therof, then the heart would be comforted with ſuch a diſagreeable and contrarious cure. And euen ſo is it with the braines: For if a man, becauſe the braines are cold and humide, would therefore uſe inwardly by ſmells, or outwardly by application, things of hot and dry qualitie, all the gaine that he could make thereof would onely be to put himſelfe in a great forwardnes for running mad, by ouerwatching himſelfe, the coldneſſe and moiſtneſſe of our braine being the onely ordinary meanes that procure our ſleepe and reſt. Indeed I doe not deny, but when it falls out that any of theſe, or any part of our bodie growes to be diſtempered, and to tend to an extremitie, beyond the compaſſe of Nature ſtemperate mixture, that in that caſe cures of contrary qualities, to the intemperate inclination of that part, being wiſely prepared and diſcreetly miniſtred, may be both neceſſary and helpfull for ſtrengthening and aſſiſting Nature in the expulſion of her enemies: for this is the trew definition of all profitable Phicke.

But firſt theſe Cures ought not to be uſed, but where there is need of them, the contrary whereof, is daily practiſed in this generall uſe of *Tobacco* by all ſorts and complexions of people.

And next, I denie the Minor of this argument, as I haue already ſaid, in regard that this *Tobacco*, is not ſimply of a dry and hote qualitie; but rather
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hath a certain venemous facultie ioyned with the heat therof, which makes it haue an Antipathy against nature, as by the hateful smel therof doth well appeare. For the nose being the proper Organ and conuoy of the sense of smelling to the braines, which are the only fountaine of that sense, doth euer serue vs for an infallible witnesse, whether that odour which we smell, be healthfull or hurtfull to the braine, (except when it fals out that the sense it selfe is corrupted and abused through some infirmitie, and distemper in the braine.) And that the suffumigation thereof cannot haue a drying quality, it needs no further probation, then that it is a smoke, all smoke and vapour, being of it selfe humide, as drawing neere to the nature of the aire, and easie to be resolued againe into water, whereof there needs no other prooffe but the Meteors, which being bred of nothing else but of the vapors and exhalations sucked vp by the Sun out of the earth, the sea, and waters, yet are the same smoakie vapors turned and transformed into raines, snowes, deawes, hoare frosts, and such like waterie Meteors, as by the contrary the rainie cloudes are often transformed and euaporated in blustering windes.

The second Argument grounded on a shew of reason is, That this filthy smoake, as well through the heat and strength thereof, as by a naturall force and quality, is able and fit to purge both the head and stomack of rheumes and distillations, as experience teacheth, by the spitting & auoiding fleame, immediatly after the taking of it. But the fallacie of this Argument may easily appeare, by my late preceding description of the Meteors: For euen as the smoakie vapors sucked vp by the Sunne, and stayed in the lowest and cold Region of the aire, are there contracted into clouds, and turned into raine and such other watery Meteors: So this stinking smoake being sucked vp by the nose, & imprisoned in the cold and moyst braines, is by their cold and wet facultie, turned and cast forth againe in waterie distillations, and so are you made free and purged of nothing, but that wherewith you wilfully burdened your selues: and therefore are you no wiser in taking *Tobacco* for purging you of distillations, then if for preuenting the Cholicke you would take all kind of windie meats and drinkes; and for preuenting of the Stone, you would take all kinde of meates and drinkes that would breed grauell in the kidneys, and then when you were forced to auoide much winde out of your stomacke, and much grauell in your Vrine, that you should attribute the thanke therof to such nourishments, as bred those within you, that behooued either to be expelled by the force of Nature, or you to haue *burst at the broad side*, as the Prouerbe is.

As for the other two reasons founded vpon experience, the first of which is, That the whole people would not haue taken so generall a good liking thereof, if they had not by experience found it very soueraigne and good for them: For answere thereunto, how easily the mindes of any people, wherewith God hath replenished this world may be drawen to the foolish affectation of any noueltie, I leaue it to the discreet iudgement of any man that is reasonable.

Doe we not daily see, that a man can no sooner bring ouer from beyond the seas any new forme of apparell, but that he cannot be thought a man of spirit, that would not presently imitate the same? And so from hand to hand it spreads, till it be practised by all, not for any commodity that is in it, but only because it is come to be the fashion. For such is the force of that naturall selfe-loue in euery one of vs, and such is the corruption of enuy bred in the brest of euery one, as we cannot be content vnlesse wee imitate euery thing that our fellowes doe, and so prooue our selues capable of euery thing whereof they are capable, like Apes, counterfeiting the maners of others, to our owne destruction. For let one or two of the greatest Masters of Mathematicks in any of the two famous Vniuersities, but constantly affirme any cleare day, that they see some strange apparition in the skies; they wil I warrant you be seconded by the greatest part of the students in that profession: So loth will they be, to be thought inferior to their fellowes, either in depth of knowledge or sharpnes of sight: And therefore the generall good liking and imbracing of this foolish custome, doth but only proceed from that affectation of noueltie, and popular error, whereof I haue already spoken.

The other argument drawn from a mistaken experience, is but the more particular probation of this generall, because it is alledged to be found trew by prooffe, that by the taking of *Tobacco* diuers and very many doe finde themselves cured of diuers diseases; as on the other part, no man euer receiued harme thereby. In this argument there is first a great mistaking, and next a monstrous absurditie: For is it not a very great mistaking, to take *non causam pro causa*, as they say in the Logickes? because peraduenture when a sicke man hath had his disease at the height, hee hath at that instant taken *Tobacco*, and afterward his disease taking the naturall course of declining, and consequently the Patient of recouering his health, O then the *Tobacco* forsooth, was the worker of that miracle. Beside that, it is a thing wel known to all Physicians, that the apprehension and conceit of the patient, hath by wakening and vniting the vitall spirits, and so strengthening nature, a great power and vertue, to cure diuers diseases. For an euident prooffe of mistaking in the like case, I pray you what foolish boy, what silly wench, what olde doting wife, or ignorant countrey clowne, is not a Physician for the toothach, for the cholicke, and diuers such common diseases? Yea, will not euery man you meet withall, teach you a sundry cure for the same, & sweare by that meane either himselfe, or some of his neere kinsmen and friends was cured? And yet I hope no man is so foolish as to beleue them. And all these toyes do only proceed from the mistaking *Non causam pro causa*, as I haue already said, and so if a man chance to recouer one of any disease, after hee hath taken *Tobacco*, that must haue the thanks of all. But by the contrary, if a man smoke himselfe to death with it (and many haue done) O then some other disease must beare the blame for that fault. So doe old harlots thanke their harlotrie for their many yeeres, that custome being healthfull (say they) *ad purgandos Renes*, but neuer haue mind how many die of the Pockes

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in the flower of their youth. And ſo doe olde drunkards thinke they prolong their dayes, by their ſwinelike diet, but neuer remember how many die drowned in drinke before they be halfe olde.

And what greater abſurditie can there be, then to ſay that one cure ſhall ſerue for diuers, nay, cōtrarious ſorts of diſeaſes? It is an vndoubted ground among all Phyſicians, that there is almoſt no ſort either of nourishment or medicine, that hath not ſome thing in it diſagreeable to ſome part of mans bodie, becauſe as I haue alreadie ſaid, the nature of the temperature of euery part, is ſo different from another, that according to the olde proverbe, That which is good for the head, is euill for the necke and the ſhoulders: For euen as a ſtrong enemy, that inuades a town or fortrefſe, although in his ſiege thereof, he do belay and compaſſe it round about, yet he makes his breach and entry, at ſome one or fewe ſpeciall parts thereof, which hee hath tried and found to be weakeſt and leaſt able to reſiſt; ſo ſickenes doth make her particular aſſault, vpon ſuch part or parts of our body, as are weakeſt and eaſieſt to be ouercome by that ſort of diſeaſe, which then doth aſſaile vs, although all the reſt of the body by Sympathie feele it ſelfe to be as it were belayed, and beſieged by the affliction of that ſpeciall part, the griefe and ſmart thereof being by the ſenſe of feeling diſperſed through all the reſt of our members. And therefore the ſkilfull Phyſician preſſes by ſuch cures to purge and ſtrengthen that part which is afflicted, as are only fit for that ſort of diſeaſe, and doe beſt agree with the nature of that infirme part; which being abuſed to a diſeaſe of another nature, would proue as hurtfull for the one, as helpfull for the other. Yea, not onely will a ſkilfull and wary Phyſician be carefull to vſe no cure but that which is fit for that ſort of diſeaſe, but he will alſo conſider all other circumſtances, & make the remedies ſutable therunto; as the temperature of the clime where the Patient is, the conſtitution of the Planets, the time of the Moone, the ſeaſon of the yeere, the aage and complexion of the Patient, and the preſent ſtate of his body, in ſtrength or weaknes: For one cure muſt not euer be vſed for the ſelfeſame diſeaſe, but according to the varying of any of the foreſaid circumſtances, that ſort of remedy muſt be vſed which is fitteſt for the ſame. Where by the contrary in this caſe, ſuch is the miraculous omnipotencie of our ſtrong taſted *Tobacco*, as it cures al ſorts of diſeaſes (which neuer any drugge could do before) in all perſons, and at all times. It cures all maner of diſtillations, either in the head or ſtomacke (if you beleeuē their Axiomes) although in very deed it doe both corrupt the braine, and by cauſing ouer quicke digeſtion, fill the ſtomacke full of crudities. It cures the gowt in the feet, and (which is miraculous) in that very inſtant when the ſmoke thereof, as light, flies vp into the head, the vertue thereof, as heauy, runs down to the litle toe. It helps all ſorts of agues. It makes a man ſober that was drunk. It reſreſhes a weary man, and yet makes a man hungry. Being taken when they goe to bed, it makes one ſleepe ſoundly, and yet being taken when a man is ſleepeie and drowſie, it will, as they ſay, awake his braine, and quicken his vnderſtanding.

standing. As for curing of the Pockes, it serues for that vse but among the pockie Indian slaues. Here in *England* it is refined, and will not deigne to cure here any other then cleanly and gentlemanly diseases. O omnipotent power of *Tobacco*! And if it could by the smoake thereof chase out deuils, as the smoake of *Tobias* fish did (which I am sure could smell no stronglier) it would serue for a precious Relicke, both for the superstitious Priests, and the insolent Puritanes, to cast out deuils withall.

Admitting then, and not confessing, that the vse thereof were healthful for some sorts of diseases; should it be vsed for all sicknesses? should it be vsed by all men? should it be vsed at all times? yea should it be vsed by able, yong, strong, healthful men? Medicine hath that vertue, that it neuer leaues a man in that state wherein it finds him: it makes a sicke man whole, but a whole man sicke: And as Medicine helps nature being taken at times of necessitie, so being euer and continually vsed, it doeth but weaken, weary, and weare nature. What speake I of Medicine? Nay let a man euery houre of the day, or as oft as many in this countrey vse to take *Tobacco*, let a man I say, but take as oft the best sorts of nourishments in meate and drinke that can be deuised, he shall with the continuall vse thereof weaken both his head and his stomacke: all his members shall become feeble, his spirits dull, and in the end, as a drowisie lazie belly-god, he shall euaneish in a Lethargie.

And from this weakenesse it proceeds, that many in this kingdom haue had such a continuall vse of taking this vnsauorie smoake, as now they are not able to forbear the same, no more then an old drunkard can abide to be long sober, without falling into an incurable weaknesse and euill constitution: for their continuall custome hath made to them, *habitum, alteram naturam*: so to those that from their birth haue bene continually nourished vpon poison and things venomous, wholsome meats are only poisonable.

Thus hauing, as I trust, sufficiently answered the most principall arguments that are vsed in defence of this vile custome, it rests only to informe you what sinnes and vanities you commit in the filthy abuse thereof. First, are you not guiltie of sinnefull and shamefull lust? (for lust may be as well in any of the senses as in feeling) that although you be troubled with no disease, but in perfect health, yet can you neither be merry at an Ordinary, nor lasciuious in the Stewes, if you lacke *Tobacco* to prouoke your appetite to any of those sorts of recreation, lusting after it as the children of Israel did in the wilderness after Quails? Secondly it is, as you vse or rather abuse it, a branch of the sinne of drunkennes, which is the root of all sinnes: for as the only delight that drunkards take in wine is in the strength of the taste, and the force of the fume thereof that mounts vp to the braine: for no drunkards loue any weake, or sweet drinke: so are not those (I meane the strong heate and the fume) the onely qualities that make *Tobacco* so delectable to all the louers of it? And as no man likes strong heady drinke the first day (because *nemo repente fit turpissimus*) but by custome is piece and piece allured, while in the end, a drunkard will haue as great a thirst to be drunke, as a sober man

man to quench his thirſt with a draught when he hath need of it. So is not this the very caſe of all the great takers of *Tobacco*? which therefore they themſelves doe attribute to a bewitching qualitie in it. Thirdly, is it not the greateſt ſinne of all, that you the people of all ſorts of this kingdome, who are created and ordeined by God, to beſtow both your perſons and goods, for the maintenance both of the honour and ſafety of your King and Common-wealth, ſhould diſable your ſelves in both? In your perſons hauing by this continuall vile cuſtome brought your ſelves to this ſhamefull imbecilitie, that you are not able to ride or walke the iourney of a Iewes Sabbath, but you muſt haue a reekie cole brought you from the next poore houſe, to kindle your *Tobacco* with? whereas he cannot be thought able for any ſeruiſe in the warres, that cannot endure oftentimes the want of meat, drinke, and ſleepe, much more then muſt he endure the want of *Tobacco*. In the times of the many glorious and victorious battailes fought by this Nation, there was no word of *Tobacco*: but now if it were time of warres, and that you were to make ſome ſudden *Caualcado* vpon your enemies, if any of you ſhould ſeekle leiſure to ſtay behinde his fellow for taking of *Tobacco*, for my part I ſhould neuer be ſorry for any euill chance that might befall him. To take a cuſtome in any thing that cannot be left againe, is moſt harmefull to the people of any land. Mollicies and delicacie were the wracke and ouerthrow, firſt of the *Persian*, and next of the *Romane* Empire. And this very cuſtome of taking *Tobacco* (whereof our preſent purpoſe is) is euen at this day accounted ſo eſtimate among the *Indians* themſelves, as in the market they will offer no price for a ſlaue to be ſold, whom they find to be a great *Tobacco* taker.

Now how you are by this cuſtome diſabled in your goods, let the Gentry of this land beare witneſſe, ſome of them beſtowing three, ſome foure hundred pounds a yeere vpon this precious ſtinke, which I am ſure might be beſtowed vpon many farre better uſes. I read indeed of a knauish Courtier, who for abuſing the fauour of the Emperour *Alexander Seuerus* his maſter, by taking bribes to intercede, for ſundry perſons in his maſters care, (for who he neuer once opened his mouth) was juſtly choked with ſmoke, with this doome, *Fumo pereat, qui ſumum vendidit*: but of ſo many ſmoke-buyers, as are at this preſent in this kingdome, I neuer read nor heard.

And for the vanities committed in this filthy cuſtome, is it not both great vanitie and vncleanneſſe, that at the table, a place of reſpect, of cleanlineſſe, of modeſtie, men ſhould not be aſhamed, to ſit roſſing of *Tobacco* pipes, and puffing of the ſmoke of *Tobacco* one to another, making the filthy ſmoke and ſtinke thereof, to exhale athwart the diſhes, and infect the aire, when very often, men that abhorre it are at their repaſt? Surely ſmoke becomes a kitchen farre better then a dining chamber, and yet it makes a kitchen alſo oftentimes in the inward parts of men, ſoyling and infecting them, with an vnctuous and oily kind of ſoote, as hath bene found in ſome great *Tobacco* takers, that after their death were opened. And not onely

meat time, but no other time nor action is exempted from the publike vse of this vnciuill trick: so as if the wiues of *Diepe* list to contest with this Nation for good maners, their worst maners would in all reason be found at least not so dishonest (as ours are) in this point. The publike vse whereof, at all times, and in all places, hath now so farre preuailed, as diuers men very sound both in iudgement and complexion, haue beene at last forced to take it also without desire, partly because they were ashamed to seeme singular, (like the two Philosophers that were forced to ducke themselves in that raine water, and so become fooles as well as the rest of the people) and partly to be as one that was content to eate Garlick (which he did not loue) that he might not be troubled with the smell of it, in the breath of his fellowes. And is it not a great vanitie, that a man cannot heartily welcome his friend now, but straight they must be in hand with *Tobacco*: No it is become in place of a cure, a point of good fellowship, and hee that will refuse to take a pipe of *Tobacco* among his fellowes, (though by his owne election hee would rather feele the fauour of a Sinke) is accounted peeuish and no good company, euen as they doe with tipling in the colde Easterne countreys. Yea the Mistresse cannot in a more manerly kind, entertaine her seruant, then by giuing him out of her faire hand a pipe of *Tobacco*. But herein is not only a great vanity, but a great contempt of Gods good giftes, that the sweetnesse of mans breath, being a good gift of God, should be wilfully corrupted by this stinking smoke, wherein I must cōfesse, it hath too strong a vertue; and so that which is an ornament of nature, & can neither by any artifice be at the first acquired, nor once lost be recouered againe, shalbe filthily corrupted with an incurable stinke, which vile qualitie is as directly contrary to that wrong opinion which is holden of the wholesomnesse therof, as the venime of putrifaction is contrary to the vertue Preseruatiue.

Moreouer, which is a great iniquitie, and against all humanitie, the husband shal not be ashamed, to reduce therby his delicate, wholsom, & cleane complexioned wife to that extremity, that either she must also corrupt her sweet breath therewith, or els resolute to liue in a perpetual stinking torment.

Haue you not reason then to be ashamed, and to forbear this filthie noueltie, so basely grounded, so foolishly receiued, and so grossely mistaken in the right vse thereof? In your abuse thereof sinning against God, harming your selues both in persons and goods, and raking also thereby the markes and notes of vanitie vpon you; by the custome thereof making your selues to be wondered at by all forreine ciuill Nations, and by all strangers that come among you, to be scorned and contemned: A custome loathsome to the eye, hatefull to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, neereft resembling the horrible Stigian smoake of the pit that is bottomlesse.

