

A lecture : delivered at Didsbury, under the presidency of the late Dr. Hannah / by Thomas Reynolds, representative of the British Anti-Tobacco Society ... ; with comments on the lecture by Canon James Bardsley, of Manchester.

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“SHUN SMOKING AS YOU WOULD SHUN SELF-DESTRUCTION.”—*Lancet*, 1857.

SMOKE NOT, No. 24.

A LECTURE
DELIVERED AT DIDSBURY,

Under the Presidency of the late Dr. Hannah,

BY

THOMAS REYNOLDS,

Representative of the British Anti-Tobacco Society.

(47, CLISSOLD ROAD, STOKE NEWINGTON, N.)

With Comments on the Lecture by CANON JAMES BARDSLEY,
of Manchester.

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OUTLINE OF A LECTURE

186* DELIVERED BY MR. THOMAS REYNOLDS, THE REPRESENTATIVE OF

THE BRITISH ANTI-TOBACCO SOCIETY,

R 461

TO SOME THEOLOGICAL STUDENTS AT DIDSBURY,

Under the Presidency of the late Dr. Hannah.

AFTER prayer by the Rev. Dr. Hannah, the Rev. W. Jackson briefly introduced Mr Reynolds to the Students, who said :—

“ It is not often my privilege to address an audience on which I can look and say in the sense which I now do,—BRETHREN AND FATHER!”

Nor can I give utterance to the feelings which are prompted by the thought that you, gentlemen, are a company of avowed “ Ambassadors for Christ,” to beseech sinners “ in Christ’s stead,” to be “ reconciled to God.”

As Smoking is the topic on which I am about to address you, I may remark that no lecture on any customary habit can be complete which does not embrace the component parts of the animal frame—the laws which regulate their vital movements, and their dependence on each other, for as the health of the body is dependent on the integrity of the physical laws, so also is mental power dependent on the integrity of the organic functions, and no argument is needed to prove that mind is the grand medium through which the soul is either debased or exalted.

It is my intention to show in what way tobacco infringes the physical laws ; but I shall preparatorily show how it is that tobacco is capable of doing so. In tobacco there are two constituent principles ; one an essential oil, and the other a narcotic poison called nicotine. By the action of heat on these principles there is an oil generated called empyreumatic, a single drop of which evaporated in this room would render the atmosphere so suffocating that we should all be glad to hasten away to escape its pernicious influence.

The late Sir B. C. Brodie made many experiments with this kind of oil which he procured by pouring water above boiling heat upon tobacco, and skimming the oil from it. He then made incisions in the skins of the legs of dogs, cats, rabbits, and pigeons, and introduced a small quantity of the oil inside the skin, which soon destroyed life by paralyzing the brain and the whole of the nervous system. A single drop applied to the tongue of a cat, laid her prostrate in death in three minutes. He afterwards procured the essential oil and nicotine separately, and by the introduction of the *oil*, death was caused by its action on the brain and nerves, and by the nicotine through arresting the action of the heart and the circulation of the blood.

The inquiry has often been made, and very naturally arises in the mind,—How is it that persons smoke tobacco for 20, 30, or 40 years, without destroying life, if tobacco be as powerful as it is represented ? The answer is, that like as laudanum may be employed, by beginning with a small quantity and increasing it daily, as much might be taken with impunity as would destroy the lives of ten or twenty persons were



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they to divide it between them, if they had not educated the system by a like gradual process to receive it. Sir Astley Cooper mentions the case of a man who chewed a dram of opium at a time. Dr. Richardson, himself a Smoker, at a meeting of the British Association in Bath, after reading a valuable paper on the evils of smoking, and saying that no Smoker can be set down as being in health from day to day, unwisely said,—Tobacco is in no sense worse than Tea! To which I replied,—If Dr. Richardson will chew grain for grain with me, he chewing tobacco and swallowing that and his saliva, I will chew opium with him in like quantity, but my challenge was not accepted. It is to the conflicting and contradictory statements of medical men that efforts to promote total abstinence from tobacco are retarded. I shall now show in what way Smoking in a special manner infringes the physical laws.

At the commencement of the Anti-Tobacco agitation, I called on Dr. Heighgate, of Derby, to try and enlist his sympathy and co-operation. Taking the Anti-Tobacco prospectus in his hand, he said,—“AN ANTI-TOBACCO SOCIETY! AN ANTI-TOBACCO SOCIETY! I wonder what in the world we shall have next. I should think an Anti-Eating Society! An Anti-Walking-about Society, or an Anti-Marrying Society!” But don't you wonder, Doctor, that such a Society was not long ago established? “No indeed, I wonder the thing should ever be thought of! I regret I cannot smoke myself.” But why do you not smoke, Doctor? “Because it makes me sick and ill when I make the attempt; but when I see gentlemen smoking on a cold night, I regret I cannot join them.” But don't you know, Doctor, that smokers suffer more from cold air than non-smokers? “Can you prove that? because if you can, there is something about smoking that I am not acquainted with.” That I can soon do, Doctor. Tobacco, like all other narcotics, when first introduced into the system greatly exalts nervous force; exalted nervous force increases the heart's action and the general circulation of the blood, and the increased circulation of the blood promotes animal heat. “That confirms my opinion. You are proving what I thought.” Yes, Doctor, but that picture has another side. You have in your skin three hundred thousand millions of perforations, through which imperceptible perspiration passes, and when the heat of the body is increased all the perforations are influenced thereby, and the body is more susceptible to the influence of night air. “There is something in that I must confess.” But that is not all, Doctor. There is a subsequent reaction. The circulation is greatly lowered after the narcotic poison has taken its first effect, and night air is more seriously felt than if the smoker were in a natural condition. “I must own there is something in that, and if you will deliver a lecture I will come and hear you.” This was done, and I had the satisfaction of referring my audience to the Doctor in confirmation of the opinions which I enunciated, to which he gave assent.

I was walking one morning in a provincial town, and found a working man in the act of filling a pipe from which he had been smoking. For what do you smoke tobacco? I enquired. To warm me, he replied. You may warm your nose and mouth, I said, but your body is colder than though you did not smoke. Feel my hands, which he did, and said, you are nice and warm! So might you be, I rejoined, if you did not

smoke, and exerted yourself as I do myself. You warm your nose and mouth to starve your body.

Brethren! from this you may learn something about the injurious operation of tobacco on the physical laws. I will now give you the substance of another interview with another medical adviser on whom I called, to try and enlist his sympathy in the cause which I advocate. When I made known the object of my visit, he said,—“This Anti-Tobacco crusade is the greatest piece of humbug that was ever palmed off on the people of this country!” If you will prove that, I replied, I will never spend another shilling in attempting to dissuade my countrymen from using tobacco. I am just going to smoke myself, he said, will you join me? No sir! but if you please I’ll sit and watch you. When we were seated, I said, Now sir! you are going to convince me that this Anti-Tobacco crusade is a piece of humbug. I should like, he said, to hear you first. That sir, you shall soon do.

“When God meditated the creation of man, He knew what would be the best rate of his heart’s action to preserve all the powers of body and mind in harmony with health.”

“That,” he said, “cannot be denied.”

“Then sir, I can prove that nothing you can do to yourself will interfere more with the heart’s action than smoking tobacco. I have known the smoker’s pulse reduced as low as 35 beats a minute.”

“I have known, said he, the pulse raised as high as 120 beats a minute under the power of tobacco!”

“You sir, as a medical man must know, that by first raising the heart’s action very much higher than the standard rate determined by the Creator, and subsequently depressing it very much lower, you cannot thus *ring changes* upon your heart without contravening the designs of God, in your history. *My medical friend made no reply.* You know too, I suppose, that when God meditated man’s creation, He knew it would be necessary his mouth and throat should be constantly lubricated with saliva, without which he could neither articulate nor swallow; that it would be necessary his food in the process of mastication should be saturated with saliva, so that when it comes into contact with gastric juice it would be speedily elaborated into chyle and blood to nourish his bodily frame. You sir, poison your saliva with tobacco and eject part of it. That which you cannot eject descends into your stomach, and in connection with your food gets into your blood, travels the whole round of the system, weakens your brain and every nerve of your body, and affects every fibre of your frame.”

“Instead of trying to neutralize my opinions, my medical friend thanked me for calling upon him and said—There is no answering those arguments, but the fact is I began smoking in the dissecting room, and have smoked on until now without thinking anything at all about it.”

It may be doubted by some of my audience whether tobacco does get into the blood, and as you, my brethren, would like to have *my nails clenched as I drive them*, I will endeavour to adduce evidence in proof that this *nail may be clenched*.

At the time the tobacco question was discussed in the pages of the *Lancet*—an important medical journal, Dr. Pidduck, a London Physician—who is supposed to have seen as many patients as any physician in London—addressed a letter to the editor of that journal, in which he said, “I have seen leeches fall dead from the bodies of smokers as soon as they began to draw their blood, and I have seen men who have slept in rooms in which their wives and children have been bitten with bugs and fleas from head to foot, and the smoking men have escaped without a single bite.”

As this letter appeared at a time when smoking medical men were “contending earnestly for faith” in tobacco, had the correctness of this statement been doubted, some one would surely have attempted to negative it, but no one did so.

Another convincing proof that smokers do taint their flesh with tobacco was some years ago furnished by Commodore Wilks, who enquired of a Figian what became of some British sailors who were wrecked on their coast, to which he replied, “They killed them all” What then? “They ate them all but one.” And how came he to escape. “*He tasted so strong of tobacco they couldn't eat him no how.*” No doubt all sailors either chew or smoke, but some of them might have been young, and therefore were not so offensively tainted as the one they rejected. At a meeting in the Council Hall, Sheffield, which led to the establishment of a Branch of the British Anti-Tobacco Society, Dr. Beaumont, who presided, said—“*All Mr. Reynolds has told you about tobacco and the blood is perfectly correct. I once drew the blood of a smoker which smelt so badly I could not endure it, and was obliged to leave his room.*”

It is not needful for information to tell my audience that purity of blood is essential to health; that those who have impure blood through smoking are more liable to disease than if they were not poisoned with tobacco, and if they are attacked with disease they have greater difficulty in overcoming it. At a meeting of the British Association in Bath, already alluded to, Dr. Richardson, who was walking with another medical man who had his arm in a sling, said “this is Mr. Reynolds, and if he met the devil with a cigar in his mouth he would attack him,” which led to a conversation about his friend's arm in a sling, and to the information that he had punctured his finger while dissecting, which induced me to say, “*In proportion to the extent which your friend smokes tobacco will he retard the process of healing.*” “*You are right there,*” replied Dr. Richardson. A very candid and a very suggestive concession for a smoking doctor.

Tobacco in the blood injures the heart and brain.—

The voice of reason says—FROM THE FOUL WEED ABSTAIN.

Every one who read the recent account of the bonassus which was bitten in the nose by a rattle-snake, and of the horse bitten in the fetlock, readily believed that these animals were killed by the venom of the reptile, but they are slow to believe that fumes of tobacco taken into the mouth can find their way into the body, and superinduce all kinds of disease, much less that all the senses and all the faculties can through smoking be entirely prostrated. But there is abundant

evidence in proof of this. I once found a Member of Parliament whose name you are all familiar with, who to use his own words, was broken down to "the weakness of a child"—medical men had done all they could for him, and his case himself pronounced "hopeless." After hearing all his representations I said, "There is hope for you if you will make use of the right means." "What are the right means? Leave off smoking, sir! The smoker cannot escape the poison of tobacco. It travels the whole round of the system, it weakens the brain and every nerve of the body, and affects every fibre of the frame. I think there's truth in that, he replied. I know there is, sir, or I should not say it." I had the satisfaction of hearing that during six successive weeks he only smoked two cigars, and his partially restored energies was the result.

There are other consequences, my brethren, which I feel it my duty to communicate to you, and I wish to impress them deeply on your minds. They involve the interests of present and coming generations: they involve the vitality of this great nation, and are perverse of the Creator's benevolent designs. I mean the transmittal as well as the personal effects of smoking. I once called on a medical gentleman with a letter of introduction from the late Dr. Hodgkin. After perusing the letter he said, "I cannot connect myself with you, I am a Smoker. In order to draw him into conversation I said, You a Smoker, sir? Why should I not smoke? he replied. Because you can no more smoke tobacco without injuring your heart, than you can fire a ball through the window and not break the glass. There is some truth in that, he replied, for I went some time ago to the agent of a Life Assurance office to insure my life, and Dr. Lyon, who is the medical referee, in examining me said—Do you know that you are suffering from defective action of the heart? I know, I said, there is some disturbance there. Disturbance, said he, there is so much disturbance that I cannot pass you. It would be robbing the office." I then said, are you the father of a family. The effect of which was that I could have knocked him down with a slight rap on the shoulder, because he anticipated my next question which was,— "If you are suffering from defective action of the heart, in the nature of things, can your children have healthy action of the heart?"

The views which I entertain I am aware are accounted extreme; but I know my brethren they are all unequivocally tenable. Dr. Browne, Physician to the Manchester Infirmary, when I first visited that city, was told that I gave utterance to very extreme views about smoking, which induced him to invite me to meet a body of medical gentleman at his house, to repeat in private what I said in public, and I had the satisfaction of being subsequently told by Dr. Browne, that all his friends at the close of our interview, thanked him for inviting them, and said my views were all correct. On another occasion I was invited to meet Dr. Browne at the Infirmary, and among the patients was a youth 18 years of age, suffering from symptoms which I ascribed to tobacco. "What will you say to this case? said my friend. This youth has never chewed, smoked, or taken snuff."

"His father did this for him."

"His father! "Are you a smoker?" said the doctor to his father.

"Oh yes! Dr. Browne."

"How long have you smoked?"

"These five and twenty years."

"Yes," I said, "and sometimes an ounce of tobacco in a day, I can perceive."

"Have you," said Dr. Browne, "ever smoked an ounce of tobacco in a day?"

"Yes, many times."

"This is the iniquity of the father visited on his son," whispered the doctor in my ear.

Knowing that the poor youth would soon lie in his grave, I ascertained where he lived, and went to talk to him about his soul and the eternal world; and as I had occasion to wait before I could go into his room, I asked a younger brother, nine years of age, around whose navel I pressed a little with my fingers, if that caused him pain, on which he drew himself away and said "O yes!" At my next interview I said to Dr. Browne,—“These boys are the sons of one of the strongest looking women in Manchester, and their father is a strong looking well-built man; but neither of these boys will live to mature age. They are suffering from diseased mesentery glands.”

On a future occasion when Dr. Ledward presided over one of my lectures in Rusholme Road School-room, in justice to me Dr. Browne attended that meeting, and at the close of my lecture said "I am prepared to endorse the most extreme views of Mr. Reynolds, even his comparison between tobacco and opium," which was to the effect that if tobacco and opium were chewed, and both with the saliva swallowed, the tobacco to the uninitiated would produce by far the worst results.

I may further relate some remarks which I made to some young gownsmen in Durham, and this I do for the purpose of cautioning you *my brethren*, against addicting yourselves to a habit, which cannot be practised without inflicting injuries on yourselves and your posterity, and my earnest desire is that you may become heads of families—the fathers of children that may prove a comfort and honour to you, and blessings to the world in the next and coming generations.

In the Town Hall, Durham, some gownsmen did all in their power to upset the meeting when I lectured there. Two female servants being present I was precluded from silencing the gownsmen. At length the young women left. Now gentlemen, I said, the course is clear, there are no females present, I have a few words to say to you. Young men, you who are smokers, frequently smoke until you go to bed. During the night several hogsheads of atmosphere which contain 21 parts per cent. of vitalizing matter pass through your lungs. In the morning through taking repleting food and beverages the effects of your night's debauch are overcome, and you think all the effects pass off; but the effects of tobacco on your bodies are constantly accumulating; and if you marry while you continue this habit it will be as impossible to prevent the transmission of the prostrating effects of tobacco to posterity, as it would be to prevent light emanating from this burning gas, an assertion to which the medical gentleman in the chair will be willing I am sure to give his endorsement. If a young man on attaining his majority were told that a certain estate might have been his but for the gambling propensity of his father, this would be a cause of mortification; but

that would be as nothing compared with coming into the world with a feeble constitution unfit to fight the battle of life. A Christian gentleman said to me the next morning,—“I was in the midst of those young men last night, and witnessed their efforts to disturb the meeting, but they were as quiet as mice after you talked to them.”

Notwithstanding the knowledge which medical men possess of the terrible consequences of smoking, both personally and relatively, it is surprising to think how many of that body ruin themselves by the practice. I once called on one of their number in Brighton, with a letter of introduction, and he drew out a drawer and shewed me some cigars for which he said he paid 45 shillings a pound. Then you surely must derive great benefit from them, I remarked. With a shrug of his shoulders he replied “I cant say I do.” In what way do you suffer, I enquired. “I am good for nothing in the morning after smoking a couple of cigars at night, until I have something strong to brace me up.” Relaxing yourself at night and bracing yourself up in the morning may, as you know, go on for a little time, but this will soon break you down. You must know as a medical man that this is the antecedent of paralysis. Not long after I again visited Brighton and inquired for my medical friend, and learned that he was wandering about too nervous to visit his patients. It was a curse to this young medical man to be independent of his practice, through the means which he obtained from his father!

There is another feature of this question, my brethren, to which I call your attention, and that is the tendency of young people to follow the example of their parents. A sad case has been brought to my knowledge within the last few days. A person who was influenced by me to leave off smoking, went to a tea meeting in connection with a place of worship on which there was a debt of £400. After tea, my *convert* took three sovereigns from his pocket and said, “If I had not heard Mr. Reynolds lecture about smoking I should have spent these three sovereigns on cigars, and I shall give them to you towards your chapel debt.” This induced the friends connected with the place to say,—If Mr.———a stranger, gives us three sovereigns towards our debt, we must do what we can ourselves, and one after another gave their names for contributions, and in a little time the whole of the debt was paid. That person, one of the household of faith, is now dead, and before his death he lost three sons who were Smokers, the last of whom died with a pipe in his mouth. And yet in the study of the Minister who made this communication to me, and who said,—“*These young men all died without hope.*” I found a tobacco jar and a box of lucifer matches by the side of his chair!! My spirit is stirred in me when I think of these things, and they are enough to stir the spirit of every one, my brethren, who considers these habits and their consequences in relation to this life, but especially in relation to the life to come. What will take place then?

Surely through smoking the eyes of some that believe are “blinded by the god of this world;” how else can it be accounted for that a minister of religion who related so sad a history, could with a large family around him, practice so dangerous a habit, and more particularly in a place where the highest purity ought to be observed, and the highest elevation of soul cultivated!

There are other results of smoking which must not be overlooked. The Mayor of Bolton at the close of one of my lectures said,—“ I believe that a person who begins to smoke at any time under the years of manhood will never grow to be a strong healthy man ; he will be stunted in growth, stunted in physical vigour, stunted in intellect ;” and referring to some remarks of mine about the transmission of the defects of parents to posterity, he said, “ If tobacco produces this effect upon the rising youth, what must it produce upon their posterity ?”

Dr. Copland, F.R.S., of old Burlington Street, London, in an occasional paper of the Society which I represent, incidentally confirms the foregoing opinions, and introduces others of more serious consequences :

“ The habit of smoking tobacco has given rise to the following ill effects, which have come under my observation in numerous instances, and that of all the medical men with whom I am acquainted.

“ 1. Smoking weakens the digestive and assimilating functions, impairs the due elaboration of the chyle and of the blood, and prevents a healthy nutrition of the several structures of the body. Hence result, especially in young persons, an arrest of the growth of the body ; low stature ; a pallid and sallow hue of the surface ; an insufficient and an unhealthy supply of blood, and weak bodily powers. In persons more advanced in life, these effects, although longer in making their appearance, supervene at last, and with a celerity in proportion to the extent to which this vile habit is carried.

“ 2. Smoking generates thirst and vital depression ; and to remove these, the use of stimulating liquors is resorted to, and often carried to a most injurious extent. Thus, two of the most debasing habits and vices to which human nature can be degraded, are indulged in to the injury of the individual thus addicted, to the shortening of his life, and to the injury and ruin of his offspring.

“ 3. Smoking tobacco weakens the nervous powers ; favours a dreamy, imaginative, and imbecile state of existence ; produces indolence and incapability of manly or continued exertion ; and sinks its votary into a state of careless or maudlin inactivity and selfish enjoyment of his vice. He ultimately becomes partially, but generally paralyzed in mind and body—he is subject to tremors and numerous nervous ailments, and has recourse to stimulants for their relief. These his vices cannot abate, however indulged in, and he ultimately dies a drivelling idiot, an imbecile paralytic, or a sufferer from internal organic disease, at an age many years short of the average duration of life. These results are not always prevented by relinquishing the habit, after a long continuance or a very early adoption of it. These injurious effects often do not appear until very late in life.”

With respect to lunacy, it is affecting to know that there is a demand for increased accommodation in every county in the kingdom. In France startling discoveries have been made through the investigations of eminent medical gentlemen on the increase of insanity. In 1830, there were 8,000 inmates in lunatic asylums. At that time the revenue from tobacco was thirty million francs. In 1862, the duty rose to two hundred million francs, and the lunatics numbered forty thousand. M. Jolly thinks that not less than one hundred thousand are suffering from the toxical effects of tobacco in that country. In every district it

was discovered that with the increase of revenue from tobacco there had also been an increase in the number of lunatics. So will it be in our own country through Smoking by the young, for on their undeveloped physical and mental constitution injuries are inflicted which will never be overcome.

In a letter which my late friend Dr. Conquest addressed to me, at the commencement of the Anti-Tobacco crusade, he said,—

“In my own lengthened medical life I have seen the worst and most intractable forms of indigestion, and the most distressing and fatal cases of stomach and liver diseases, traceable to snuff and tobacco, and I am confident this poisonous weed produces every variety and degree of nervous derangement, from depression of spirits, to palsy, apoplexy, and insanity.”

“If the physical energy of a people constitute one main source of a nation’s power, and if health be to every individual an inestimable blessing, surely it is little less than suicidal madness that multitudes voluntarily sacrifice it at the shrine of the goddess tobacco.”

Reverting again to the arrested growth of the young through smoking, I may remark that I can remember when the boys and young men of England presented a very different aspect to what they now do. They get lower in stature, less in bulk, and more feeble in constitution; and so will they go on in retrogradation unless the custom of smoking can be arrested. When the children of Israel came out of Egypt we are told there was not one feeble person among all their tribes, but through the infringement of the physical laws, now there are but few families from which feeble ones are excluded. In the Book of Wisdom it is said,—“The generations of the earth were healthful, nor was there any poison of death in them, but men brought it on them.”

I may remark further, this question has also a serious moral aspect. Our constitution, said Bishop Butler, is put in our own power, and we are answerable to God and society for our use or abuse of it.

I once called on Canon Sale, Vicar of Sheffield, with a letter from a friend, asking him to preside over a meeting of the Society which I represent. “I see,” said he, “you wish me to preside over a meeting about smoking; but I will not do it unless you can prove to me that smoking is a violation of a positive command. That I can do, Sir, I replied. Do it, and I’ll preside over your meeting. The command is, *Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and all thy strength*; and I can prove that smoking detracts from physical energy. That which detracts from physical energy must obviously detract from mental energy, and as smoking consumes time and money, smoking prevents compliance with the sacred injunction to love the Lord our God with all our heart, with all our mind, with all our soul, and with all our strength. I cannot get over that, said the rev. gentleman, but I will call my Curate, who is a Smoker, that he may hear what you say. On his entering the room,—This is Mr. Reynolds, who is going to lecture about Smoking, said the Vicar, and I wish you to hear what he says about it. I repeated what I had said, and subjoined some other remarks which laid hold of his conscience and led him to say, ‘*I must leave off Smoking.*’” And this, my brethren, every one who inculcates Christian principles

ought also to do, in order to enforce those principle as a rule of life to others. Dr. Harris, late of St. John's Wood College, London, felt it his duty to warn the students not to smoke, because of their influence on others, by telling the following sad results of his own addiction to the habit,—“When I was a young man I smoked, and offered a cigar “to a talented young Swiss, who became fond of smoking, and in three “months lost his situation through the vice. In another case I offered “a young minister a cigar,—not knowing that on account of a dangerous “illness from which he had but lately recovered the doctor has pro- “hibited him from smoking,—and after some persuasion, he took it, and “was dead in six months from Smoking. The third case was that of “my father-in-law, whom I had induced to take a cigar, the result of “which was, that in a few weeks' time he would consume as many as “half-a-dozen cigars in an afternoon, and at the end of one year he had “spent £60 in tobacco. I was not responsible for their excessive “smoking, but I was for inducing them to smoke.”

I know it is sometimes said,—“Medical men are not agreed about smoking.” If they are not agreed in the opinion that smoking is injurious, I would have them all locked up in every locality as jurors are, until they are agreed, and agree to condemn the custom. Mr. Higginbottom, of Nottingham, has written a valuable paper headed “MY DOCTOR ORDERED ME TO SMOKE,” which all medical students and all clerical students may read with advantage. From that paper the following is an extract,—

“I affirm, without the least hesitation or fear of contradiction, that every medical man is criminal in ordering any person or patient so vicious a practice as the use of tobacco, particularly Ministers of the gospel. After fifty years' most extensive and varied practice in my profession, I have come to the decision that Smoking is a main cause of ruining our young men, pauperising the working men, and rendering comparatively useless the best efforts of ministers of religion.

“It only requires *a little moral courage* to break off the baneful habit of using tobacco. A Christian cannot look with any satisfaction on the time, money, and intellect wasted in the useless, disgusting, injurious, and sinful practice of smoking, chewing, or snuffing tobacco. I have long been of opinion that Ministers of the Gospel, and Schoolmasters, who may be considered as leaders and instructors of mankind, should relinquish their offices altogether if they have not sufficient moral courage to give up the use of tobacco, as their bad example frequently does more harm than their preaching and precepts do good.”

There is an opinion widely prevailing that smoking is very soothing and helpful to men of studious habits, particularly to ministers of religion.

Soothing with tobacco fumes may be regarded as one of its worst effects, because it acts secondarily as a powerful depressant on the vital forces, and thereby increases susceptibility to the influence of outer circumstances, for the grand characteristic of all narcotics is their anti-vital power, and the lower the nervous system is reduced the more irritable does it become. Moreover, the nervous system in a *natural* condition would derive as much gratification from asafœtida as tobacco, and be much safer. The nerves are intended to minister to our enjoy-

ment; to weaken them through sensual gratification is absurd and sinful. At the close of one of my lectures in the late Canon Stowell's school-room, the borough treasurer, Mr. Chadwick, arose and said among other things, "Mr. Reynolds is very bold in challenging all the Smokers in Manchester to discuss the question of smoking with him, and I accept his challenge. I can prove that smoking is a very great comfort and very beneficial. When I go home at night and am weary and exhausted, I find a pipe or cigar does me a great deal of good." To which I replied,—Gentlemen who know I sometimes hold a great many interviews in the course of a day and am afterwards on the platform till a late hour, ask me what I will take to soothe me, to which I reply, I will take a little food and retire to rest; and if I cannot sleep, I can repeat the 103rd Psalm,—“Bless the Lord, O my soul, and all that is within me bless His Holy name. Bless the Lord O my soul, and forget not all His benefits.” And while enumerating all the benefits of the day I fall asleep, and when I awake I am not reprehended by the interrogation,—“Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not.”

I will now relate to you an interview with a ministerial brother in my own neighbourhood. We one day met when he could not prevent my speaking to him. Standing before him I said, How is it that when you see me approaching you often elude me by slipping beside some passer by? “To tell you the truth,” he said, “I am always afraid you will charge me about my pipe.” You need not be afraid of that, I replied. If I said anything to you, I should only ask you two or three questions.” What is the first? “Do you consider tobacco a necessary article for the daily use of mankind?” “Go on,” he replied. Don't you think the money which you spend for tobacco would be better employed if it were given to the poor around you? “Go on.” Don't you think some of the precious time which you smoke away would be better employed in visiting the sick and dying? “Go on.”

No, this is enough for once. Taking his memorandum book from his pocket he wrote, “promised Mr. Reynolds not to Smoke again for a month.” About fourteen days after we again met, and lifting his arm he jocosely said,—“It would serve you right to knock you down for squeezing that promise out of me the other day. It was voluntary, I replied. I did not ask you for it. No, but you squeezed it out of me. I thought yesterday I must have sent my wife to your house to beg me off for one hour. I thought I could not get through the day without a pipe! Had she come to my house on that errand, I replied —and replied with all sincerity,—we would have had a prayer meeting to pray that you might be delivered from this snare of the devil.” Turning on his heel he hastened away, and the next time we met was at a dinner table at the opening of a chapel: sitting by my side he said, “*You are my greatest earthly benefactor. Since I have overcome the inconvenience of abstaining from Smoking I can read much more continuously; my imagination is much more fertile; I preach with much greater freedom; and as a Christian I have far greater enjoyment.*”

Brethren! these confessions carry with them their own comment. This was in effect saying, When I smoked I robbed myself of my natural capabilities; I blockaded my avenues of thought; I hindered

my usefulness, and lessened my spiritual enjoyment. These are confessions which you will do well to ponder. They enter into the highest aims of your souls as the servants of God; they summon you to guard against an evil which is fraught with very dangerous lowering tendencies; and which may lead to like consequences in your own history if you touch "the unclean thing." The first pipe or cigar may be compared to Solomon's letting out of water. A young minister in Manchester once told me that his sermons would be poor things if he could not smoke while preparing them. To him I replied, *Do you think that you can get food for the souls of people from fumes of tobacco, instead of seeking on your knees the assistance of the Holy Spirit while preparing for the pulpit? Depend on it this is not the way to be blessed in your work.* This he soon found out by humiliating experience. **IT WAS HIS BANE.** I have sometimes said, I believe the day is not far distant when those who are suffering from tobacco will inquire into the habits of those they think of consulting before they do so; and I believe that the day is at hand in which the habits of ministers of religion will be inquired into by those who want food for their souls, and worthy examples to congregations. I have been told that many of the friends who were asked to entertain ministers during the Congregational Congress in Manchester, made it a condition that they should not smoke tobacco; and I felt it my duty to say to a young smoking Congregational minister who is seeking for settlement, that *wherever he goes if it is known that he is a smoker, it will blockade his avenue to usefulness and happiness.*

I will now present this subject in some other aspects. Smoking is a great hindrance to the cause of temperance. This has been already shown by Dr. Copland. The late Lord Palmerston used to say, "We cannot raise the agricultural population of this country. There are two rocks against which they split,—they go to the tobacco shop, from thence to the alehouse."

It is affecting to reflect that not only is smoking a powerful incentive to the use of intoxicating drinks, but that it is itself an intoxicant. But for this effect, why is it resorted to?

The following remarks from Chambers's Miscellany, are full on this point.

"Intoxication, to a lesser or greater extent, is a certain consequence of using tobacco in any of its forms, hence between the habitual smoker and the habitual dram-drinker there is scarcely a shade of difference. It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner in smoking usually experiences its pernicious effects; he is overcome by nausea and a peculiar giddiness, and not unfrequently vomits. Fortunately he is unable to continue the dose, otherwise the consequences might be stupor, convulsions, and death. Practice in this, as in every other species of intemperance, leads to a vitiation of appetite and a hardened state of feeling; but the intoxication, nevertheless, does its work on the constitution. The secretion and waste of saliva is considerable; thirst is produced; *and thus the pipe and pot are generally associated.*

"The advocates of smoking represent that it is favourable to study,

that it excites the reflective faculties, is the friend of the meditative ; and that for these virtues it has been eulogised by Poets and Divines. We reply, that the brain, in a state of health, requires no such auxiliary, and that tobacco is, at the best, a deceptive friend, for it promotes dreamy and visionary notions, and finally robs its votary of the power of either thinking or acting in a manly manner. And as an habitual indulgence, its lulling and stupefying effects keep the Germans in a state of contented submission to despotism, and wrapped, as it has been said, in a transcendental cloud.' ”

It may moreover with certainty be said that smoking by the young is a guarantee for the *success* of the *Publican* and the *harvest* of *Doctors*.

There are three ways, yea four, in which smoking fosters the drinking customs of society. Firstly, it creates thirst ; secondly, it creates uneasy sensations in the stomach ; thirdly, it causes great exhaustion ; and fourthly, smoking lowers the system and drink raises it. There is a tradesman in Manchester who gave me his tobacco box, and said he was a teetotaller, but sometimes when overcome by tobacco his wife gave him brandy and water to restore him ! This helped him to smoke again.

Through lack of information of the principles of tobacco and their *modus operandi*, it is supposed that smoking is a great contribution to the comfort of a working man. Hence benevolence fosters it.

In a morning walk with a friend, I said as I saw a man sitting on a stile with a pipe in his mouth, we will have a little chat with this smoker. On approaching him I said,—a fine morning for a pipe. “Yes,” he said, “and this is my greatest comfort in the world.” We elicited from him that his wages as a farm labourer were ten shillings a week ; that his tobacco cost him three half-pence a day—*tenpence half-penny a week*—that he sometimes went to a public-house and got home late at night the worse for drink, that he smoked sometimes when he ought to be at church ; that it made him *shake* a good deal, and he feared he should have paralysis, and that it sometimes made him feel giddy as though he were drunk ! Notwithstanding these bad results of smoking, the fascinating influence of the intoxicating weed he accounted his greatest earthly comfort !

I may remark further, that smoking is a great hindrance to the success of the gospel of the Son of God ; that it robs Sunday schools ; threatens the ruin of Bands of Hope, and keeps multitudes away from public worship. When my venerable friend Dr. Hannah and I were young men, there were in our congregations generally a preponderance of male worshippers, now it is not too much to say that two-thirds of our congregations consist of females. To smoking chiefly I attribute this change in the character of our assemblies. A clergyman writing me from Huntingdonshire, says,—“*Out of about 40 youths and young men in this village, rarely are four seen together at Church. Wherefore ? They well know their stench could not be endured.*”

The extent to which the working classes neglect the Sabbath through this custom is truly awful to reflect upon. It has long been my practice to get among the working classes, walk with them, talk with them, and inquire what they think of the world to come, if they neglect the means which God has appointed for their instruction and salvation. But

with perdition in prospect they will smoke away the Sabbath, and smoke away their means for procuring decent apparel in which to go to the house of God, and make excuse for not going because they have not decent clothes. Multitudes of such persons have fallen in my way, and it is almost hopeless to try and reclaim them; they wont be converted. One of their number springs up before my mental vision. I one day met a smoker, and as I looked at him he drew his pipe from his mouth. Why did you take your pipe from your mouth? I said. "Because I thought you did not like to see me smoking." I was wondering if those are your best clothes that you have on. "Yes," he said, "they are." Then you never go to a place of worship. "No, I have not been to church but once the last thirteen years, that was when I was married eight years ago." Married, I said, and have you a wife? "Yes, and three children." Then judging from your appearance, they must be in poor plight. "That's true enough; they are indeed." And what will become of you, do you think, if you die as you are living? "I shall go to torment; I know as well as you about things of that kind. I was brought up in Baptist Noel's Sunday school until I was fifteen years old; I then took to smoking and never went to school or church after that until I married." Did you say you know you should go to torment if you were to die as you are living? "O yes, I know I should go to hell, but I should say God forgive me."

I felt overwhelmed at this confession and the manner in which it was made, and I got from him his name and place of abode, and on the following Sunday I took with me a christian brother and found the unhappy man with his wife and three children who were partly covered with dirty rags, in a room about 14-feet square, utterly destitute of comfort, and there we learned that about two shillings a week went for tobacco, and a great deal more for drink. In our efforts to induce him to give up his abandoned course of life and attend the house of God, I offered him an entire suit of my own clothes, but he callously replied,— "I wont deceive you; if you gave them to me I should not go." Dont you think, said Mr. Christien, if you bring up these girls of yours in the way you are now living, they will get on the streets as they get older? To which he replied with the utmost indifference,— "I think that's very likely." As Abernethy said, "Fumes of tobacco have the power of stupefying all the senses and all the faculties by slow and enduring intoxication into dull obliviousness."

It was well said by the Bishop of Manchester, "If the hard earnings of the working classes could be diverted into other channels," they might have better sanitary accommodation; they and their families might be better clothed and fed, their children better educated, and they would rise higher in the physical, social, and religious scale."

Ministers of religion, Smoking prevents from condemning habits which interfere with domestic economy and the enforcement of self-denial which the Master enjoins as a test of discipleship. If He were on earth, it cannot be supposed that one of His disciples would follow Him in the act of smoking, or bespatter the earth which He created with impure saliva, and draw near to Him with impure breath! Drawing near to God and smoking tobacco has not been considered in the light which it demands.

With the following observations I draw my remarks to a close:— Smoking is an unsuspected enemy which presents itself in the aspect of a friend, and like another syren hides its disgusting and insidious counterpart—yea, it promises harmless gratification. The diseases which it generates come on the unsuspecting with the silent approaches of a snake, and stealthily throws around him coil after coil until he is held by it as with a spell, and in the bitter experience of multitudes, at length the hag dyspepsia sets up her gloomy throne in the Smoker's stomach, and dispenses her withering influence throughout his bodily frame!

Brethren, to be forewarned is to be forearmed! May God answer the prayer of our venerable friend, and make you the honoured instruments of bringing many amongst whom you may hereafter labour, into the path of peace. Amen.

ADDENDA.

“In no instance,” says Dr. Pidduck, of Montague Place, London, “is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives, and early deaths of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution through their addiction to this habit.”

NOTE OF CANON JAMES BARDSLEY, OF MANCHESTER, ON THE DIDSBURY LECTURE.

The substance of this Lecture I heard Mr. Reynolds deliver in St. Ann's School, and not only approve of it, but I feel deeply that it is a subject that deserves the serious and earnest attention of every Christian and of every Citizen. I am strongly persuaded that the prevalent habit of using tobacco is spreading incalculable demoralization amongst all classes, and especially preventing the vigorous and healthy culture both of body and mind in the rising generation.

We cannot carry on a too vigorous crusade against the habitual use of alcoholic drinks, but we must be careful that we do not overlook the other bad habit of smoking, which largely operates with drinking, to fill our workhouses, our asylums and gaols. The untiring and unselfish labours of Mr. Reynolds deserve the sympathy and support of Ministers and Members of the Christian Church, and of all others who desire the advancement of the rising race in the physical, social, and spiritual scale of being.

JAMES BARDSLEY, Rector of St. Ann's, Manchester.

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