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TOBACCO.

An Essay.

By

HENRY GIBBONS, M.D.,

OF SAN FRANCISCO, CAL.,

PROFESSOR OF MATERIA MEDICA IN TOLAND MEDICAL COLLEGE, AND EDITOR OF
THE PACIFIC MEDICAL AND SURGICAL JOURNAL.

"Obsta Principiis."

London:

(REPRINTED FROM THE AMERICAN EDITION)

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CONTENTS.



	PAGE
I. ITS NATURE AND PROPERTIES	3
II. EFFECTS ON THE BODY	4
III. EFFECTS ON THE MIND	9
IV. MORAL EFFECTS	12
V. SOCIAL EFFECTS	14
VI. WHAT GOOD DOES IT DO?	18
VII. CONCLUSION	22

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TOBACCO.

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I. ITS NATURE AND PROPERTIES.

MEDICAL writers, without exception, describe tobacco as a *poison*. It owes its poisonous nature to a substance called nicotine, which is extracted from it, in the form of a liquid, by chemical processes. Nicotine is capable of producing death sooner than any other poison except prussic acid. The time required to accomplish this result is from two to five minutes. One drop of it killed a rabbit in three minutes and a half. The thirty-second part of a grain produced, in several individuals who tried the experiment, burning of the mouth, throat, and stomach. In two persons the sixteenth of a grain brought on spasms; and the effects were felt for three days.

Dogs to whom tobacco is freely administered die in spasms, and their blood is found after death not to be coagulated. The same condition of blood exists after death from most other poisons, and from lightning. On the other hand, healthy blood always coagulates on cooling.

When tobacco is taken into the mouth the nicotine is absorbed by the lining membrane, and carried into the blood. There it circulates throughout the body, and comes in direct contact with the brain and every other organ. In this way it produces in persons not accustomed to it, nausea, vomiting, prostration, and faintness.

When tobacco is smoked in the cigar or pipe, the poisonous principle enters the smoke, and is carried into the blood in the same manner by being absorbed in the mouth and lungs. Birds and frogs confined in tobacco smoke are killed by it. Every person who respire the smoke of a cigar or pipe, willingly or unwillingly, must have the blood in his veins more or less impregnated with the poison nicotine.

Tobacco is absorbed in like manner by the skin. If a cigar be unrolled and moistened, and then applied over the stomach of a child, it will soon bring on sickness and vomiting, and may endanger life. Children have been killed by its application to the head in diseases of the scalp, and also by injecting the infusion into the bowels. Soldiers have been known to apply it in their arm-pit so as to cause sickness, that they might escape from duty. In short, tobacco in all forms is regarded by physicians as too dangerous for common use as a medicine; and it is employed only in lock-jaw, and a few other extreme disorders.

II. EFFECTS ON THE BODY.

The mouth and throat are injured more by smoking than by chewing, because the smoke conveys the noxious principle in a more concentrated form to the delicate lining. Pipes are sometimes made with small reservoirs under the bowl, in which some of the poisonous vapour is condensed, to be emptied out by unscrewing the lid of the reservoir. The oil thus condensed is a violent poison. One or two drops taken into the stomach might produce dangerous consequences, and even death. In using the cigar, and the pipe without a reservoir, it is all drawn into the mouth.

The reader will now comprehend without difficulty why much smoking causes redness and dryness of the lining of the mouth, tongue, and throat, accompanied with thirst. Some medical writers recognise what they call the "*Smoker's Sore Throat*," resulting from this cause. Sometimes a small blister appears in the mouth, which by the continued irritation of the acrid matter becomes an ulcer, and finally assumes a cancerous character. Cancer of the lip has been observed in Europe as a frequent occurrence, produced by the pressure and heat of the pipe or cigar, in connection with the irritation of the acrid oil.

The voice is often affected by the free use of tobacco, especially by snuffing and smoking, through which the poison is brought into direct contact with the organs of the voice and the surrounding parts.

The stomach and digestive organs cannot fail to be disordered by it. Let us consider that the saliva is not a simple fluid, the place of which can be supplied by water, but a chemical secretion designed by the Creator to pass into the stomach and aid in the process of digestion. Supposing a chewer or smoker to spit a table-spoonful every ten minutes, which, to judge from the appearance of the floors of churches and lecture-rooms on certain occasions, is not an extravagant estimate, we should have a pint or more of salivary fluid drained away in a very short time. It might be useful for all persons who use tobacco to address to their own reason the question: Is it possible so to violate the laws of nature without injury, and serious injury too, sooner or later? What wonder that we behold on our public thoroughfares so many youths, who, rolling the perpetual quid back and forth from cheek to cheek, or drawing incessantly at pipe or cigar, display the sharp and fleshless jaw, and the sallow and cadaverous countenance?

It is not uncommon for persons who have become addicted to the excessive use of tobacco, and who abandon the habit, to grow fat rapidly. The production of fat is sometimes so great as to induce them to resume its use in self-defence. There is an old story of a man who, seeing a bear descending tail foremost from a tree, seized him as a valuable prize. But finding that he could not manage the beast, he determined to let it go. Immediately, however, the bear clutched the man in his powerful arms, and became master of the situation.

So it is with our bad habits. We begin by adopting them for our pleasure or service. They clutch us before we know it, and we end by becoming their abject and helpless victims. "*Obsta principiis.*" says the ancient maxim: *oppose beginnings.* "Do not attack the bear." This is the only true philosophy. Avoid the first step. Do not take the first chew. Do not smoke the first cigar.

Though the waste of saliva is a violation of natural laws, the swallowing of it saturated with nicotine is still worse. There is no escape from the dilemma.

All writers are agreed in placing among the common effects of the free use of tobacco, debility and loss of tone of the stomach, nausea, failure of appetite, indigestion, and constipation of the bowels. The liver also is liable to suffer. We have known sick headache and bilious vomiting to arise from this cause, and to recur periodically until they entirely disappeared with the disuse of tobacco.

The complexion is rendered sallow, and the face and body lank and thin. Even the physiognomy is sometimes altered and the countenance distorted; the mouth growing lopsided by carrying the quid or cigar or pipe mostly on one side. Not unfrequently a gap is made in the jaw, the teeth being destroyed by the heat and acridity of the pipe or cigar. The nose, too, is disgustingly deformed by long use as a snuff-box.

The lungs suffer in some instances, a cough being induced, attended with emaciation, resembling pulmonary consumption.

The heart comes in for a large share of mischief. Its intimate relation to the stomach and to the nervous system leads to irregular action and palpitation. Of eighty-eight inveterate smokers who were examined for the purpose, the pulse, which shows how the heart is beating, was irregular in twenty-one.

A very common and serious disorder of this organ, brought on both by tobacco and alcoholic drinks, and more especially by the two conjointly, is known among writers as the *fatty heart*. In this condition the muscular fibres of the heart, on which depends its strength, are softened and weakened; and its walls are liable to stretch with the pressure of the blood, thus laying the foundation for what is called *aneurism*. The same diseased condition is still more common in the large arteries near the heart. Persons with fatty hearts are always liable to sudden death. Without a moment's warning the heart may burst; or it may suddenly cease to act without rupture.

Angina pectoris is a very painful and dangerous complaint, believed by some authors to depend upon fatty degeneration of the heart. It is marked by violent pain in the region of the heart, shooting into the chest, neck, and arm, with distressing faintness and prostration. Persons affected with it are apt to die suddenly, sitting in their chair, or lying in bed. In a number of instances it has entirely disappeared by abandoning tobacco. In one case, which had been cured in this way, the patient inhaled the smoke of

tobacco freely in company, in the evening, without smoking, and had a return of the malady in the night.

Diseases of the heart and large arteries appear to be increasing to an alarming extent in some parts of our country, more particularly on the Pacific Coast. They are generally incurable, and necessarily fatal. It is worthy of serious inquiry how far the increase is chargeable to the effects of tobacco and alcohol, accumulating from generation to generation.

The blood exhibits the noxious influence of tobacco in the increased fluidity, or greater tendency to resist coagulation, produced by its excessive use. As already remarked, other poisons which cause speedy death disorganise the blood in a similar manner. In other words, *they kill it*; for the blood is a living fluid, composed of organised globules or corpuscles, visible with the microscope, and swimming in a serous or watery fluid. The corpuscles differ in size and form in different animals, and are always the most important element of the blood. In a healthy condition the microscope shows a small, central depression on each corpuscle. In great smokers this depression, though visible in the morning after a night's abstinence, disappears in the course of the day.

Let the reader contemplate the great importance of the blood, on the perfect condition of which depend the nutrition, growth, and healthy action of every fibre of the body; and then put to his own understanding the question, whether the poison nicotine can mingle and circulate with it hour by hour, day by day, year by year, with impunity; and whether a change so great as to be detected by the microscope is consistent with the proper performance of its functions.

The brain and nerves, however, suffer most from tobacco. Remember, the brain is the instrument of all motion, thought, and feeling. You cannot move your finger or your tongue, you cannot see or hear or feel, you cannot think or reason, but by means of the brain. In one sense *the brain is the man*. Not only must this delicate and sensitive organ be in perfect health, but the stream of vitalising blood which flows upon it must come pure and undefiled in order to its perfect action. But what if the blood be saturated with the subtle nicotine distilled from the pipe or cigar, or absorbed from the quid by the lining membrane of the mouth? And what if the vital stream be diseased in its essential structure?

That *the memory* is impaired by snuffing is a fact long since acknowledged. The excessive or long-continued use of tobacco in other modes has a similar effect. The portion of the brain lying nearest to the nose and roof of the mouth is most concerned with memory and the intellectual powers in general. Common sense would teach us that the almost perpetual irritation of a poison so virulent as nicotine, on an extensive surface contiguous to the brain, cannot be endured without injury to the organ of mind.

Amaurosis is a disease of the eye, or of the nerve of vision. Of

late, the attention of medical observers has been directed to it as a common effect of tobacco. It is a serious disorder, difficult of cure, and often ending in permanent blindness.

All physicians are familiar with the action of tobacco, either alone or in co-operation with other causes, in producing tremor of the hands, general distress, languor, uneasy sleep, and even hypochondriac delusions. How often do young men in the prime of life enter the doctor's room with hands trembling like those of an old drunkard, with visage lank, sallow, and melancholy, miserable victims of the insatiable appetite! "I am sick all over, and timid as a girl," was the expressive statement of his own condition, given by a distinguished member of Congress, a slave to the habit.

Authors refer to *paralysis* as an extreme result of the action of tobacco on the brain. *Insanity* also is sometimes traced to it.

As a *prophylactic*, or preventive of disease, tobacco is a common resort, especially during infectious or malignant epidemics. On entering an hospital or encountering pestilence men are apt to "fortify" themselves with a cigar. The writer had an opportunity of witnessing the efficacy of this protective agent in the Philadelphia Almshouse, during the prevalence of cholera, in 1849. A number of medical attendants who sought protection in the cigar fell victims to the disease, though it prevailed only to a moderate extent. The cigar attracted the malady. When we reflect that tobacco is a sedative, or *depressant of the nervous system*, what other effect could be anticipated?

This view is confirmed by LIZARS, an eminent English surgeon, who says: "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." Snuff is capable of doing more injury than might be supposed on first thought. Besides its irritating action on the nasal passages contiguous to the brain, it works its way in considerable quantities into the stomach.

That fermented and spirituous drinks may also have been used by the individuals above referred to does not affect the argument. Alcohol finds its way into the blood through the same channels as nicotine, and defiles and poisons the vital current. It has a similar effect in depressing nervous energy and predisposing to disease. No one can doubt that the two poisons in conjunction are worse than either alone.

It is also charged with augmenting the fatality of typhoid fever. In this disease there are ulcerations in the bowels which often produce death by *perforation*, or eating through the coats of the intestine. The excessive use of tobacco is alleged on good medical authority to favour perforation.

It is not asserted that the evils enumerated always result from tobacco, even when it is freely used. We would avoid weakening the force of our argument by seeming exaggeration. In framing

laws of health we have to deal with tendencies and dangers; and when we perceive positive evils to result in many cases, we must infer the tendency and the danger in all. There can be no doubt that the very acrid poison, nicotine, finds its way into the blood of all persons who use tobacco in any form or quantity. That, in some cases, it does not at once produce sensible effects, is far from proving that it does no harm. The poison of small-pox mingles with the blood and circulates with it for days before the effects are perceived and developed. The poison of hydrophobia may lie dormant and unperceived for months.

Let not the smoker or chewer flatter himself that he is sound and secure because he feels no harm. The deadliest maladies often take silent possession of the vital organs without disturbing the general health. Death steals upon us in our sleep, and touches the walls of the heart, or of an artery in the lungs or brain; the delicate membrane begins to dilate with the pressure of the flowing blood, and grows thinner and thinner for months, and even for years, giving no warning of the peril which is imminent. At last a sudden effort, or change of posture, or the distention of the stomach by an ample meal, or a gust of passion, causes the blood to break through the attenuated wall, and in an instant all is over!

There remains to be noticed a consideration which we are inclined to regard as the most important of all. Writers who have investigated the subject are generally agreed that tobacco diminishes virility. There can be no doubt that such is its action on persons who commence the use of it in early life. We hold this to be a conclusive demonstration of the general rule, that the influence of tobacco on the human constitution is hurtful.

The subject is one of some delicacy, but its magnitude requires that it be fully and fairly examined. The laws of physical inheritance are well known; and it is fair to conclude that an agent which enervates the procreative power must exert a deleterious influence on the progeny. Thus in each successive generation the evil is aggravated. In this point of view the tobacco question identifies itself with national character and national degeneracy.

Of all civilised nations the Spaniards took the lead in the common use of tobacco. They and their American descendants are the only people among whom *both sexes* indulge indiscriminately in smoking. Spain has been described as one vast tobacco shop. And see how the noble old Castilian has degenerated! How are his intellectual and moral energies abased! The Turks also are great smokers; and the descendants of the warlike Saracens have become indolent, and lazy, and worthless. That other causes have contributed to the mischief does not turn away the point of the argument. The French savants have been much exercised of late to account for the progressive diminution in the ratio of increase of population, and the diminishing stature of the inhabitants of France. Some of them do not hesitate to ascribe it in great part to the use of tobacco and alcohol. The English people also are waking to the

subject, though the hardworking northern nations appear better fitted to resist the noxious tendency.

On the other hand, look at the settlers of New England, who for several generations proscribed almost entirely these two luxuries—or let us say—*curses*. They grew stronger and stronger from generation to generation in every element of national greatness. Their abstinence and their attention to the laws of health have produced the most active, enterprising, and vigorous people on the face of the earth.

It is worthy of note that prize-fighters, in training for their brutal exhibitions, abstain entirely from alcohol and tobacco. We may learn a lesson even from *them*.

We would press this view of the subject on young men especially, and also on those whose duty it is to guide the young by precept and example. Not many years ago the Council of Berne, in Switzerland, recognised the principle contended for, by prohibiting tobacco to all youths under fifteen years of age. More recently the French Minister of Public Instruction, after classifying the pupils of a college into smokers and non-smokers, finding the latter to be the best students, contemplated the prohibition of the use of tobacco in all the colleges of France.

The laws of health are laws of God. No man can violate them without committing wrong. He sins not only against himself but against his progeny. No principle in physiology is better established than this: Abuse of the bodily appetites injures the organisation, and the injury passes down to the progeny. Many times, when the organisation of the parent shows no mark of evil, the evil is developed in the child. The sins of the father may be visited on his children, while he himself may escape all visible punishment. Of three hundred idiots in the State of Massachusetts whose history could be traced, one hundred and forty-five were the offspring of parents one or both of whom were intemperate. In a single family where both father and mother were drunkards there were seven idiotic children!

The breeders of cattle recognise the law which we have stated, and observe it in a practical and rational manner. To improve their stock they take pains to provide the animals with wholesome food, and to avoid everything liable to impair their health or vigour. Nothing poisonous, nothing that is even *suspected* of being hurtful, is permitted to enter the mouth of the favourite beast. What a blessing it would be to Christendom if parents everywhere would take as much care *for* their children and *of* their children as farmers do with their horses, and oxen, and hogs! Tobacco and strong drink would then be banished from the civilised world!

III. EFFECTS ON THE MIND.

We have dwelt at greater length on the physical effects of tobacco, because intellectual and moral injury must of necessity result from

physical injury. The brain is the organ of the mind. A sound mind requires, if not a sound body, at least a sound brain. With that organ or implement the mind does all its work. And how shall the work be well done with an imperfect or damaged tool?

The effect of tobacco on the memory, under certain circumstances, has already been noticed. It is not to be supposed that memory alone should suffer, and that the other faculties can escape. In extreme cases the reason is dethroned. In the Annual Report of the Massachusetts General Hospital for 1843 eight cases of insanity are ascribed to the excessive use of tobacco, and four cases in the Report of the Pennsylvania Insane Hospital for 1849.

Physicians who have practised medicine in the border States and on the Pacific Coast have had the best opportunity to observe both the bodily and mental effects of tobacco. In the excitements incident to those localities, without the enjoyments and restraints of home and of female society, men give up much more to the mastery of the lower appetites. There one beholds the victims of indulgence hanging round the door of the physician, or running from one to another for relief, or decoyed into the dens of advertising impostors whose trade it is to frighten timid people into their toils by acting the alarmist through the newspapers. Thin and haggard; nervous, trembling, restless, and sleepless; timid, apprehensive, irresolute, and desponding—no language can define their sufferings. Not that tobacco is the sole cause, nor always the principal cause, of their troubles; but, like a wily foe watching its opportunity, it comes in at the critical moment when it has power to turn the scale against the wretched victim; and then, like a millstone about his neck, it prevents him from ever raising his head above the waves of despair. And so health, and hope, and money, and manhood, all pass away together, and nothing is left for him but death by the roadside, or in the hospital, or in the madhouse. How many mothers mourn their sons, widows their husbands, who have trod this path of sorrows to the bitter end in the far-off land of gold!

An eminent English surgeon writes: "I have invariably found that patients addicted to tobacco-smoking were in spirit cowardly, and deficient in manly fortitude to undergo any surgical operation." How is it possible for men with impaired digestion and unstrung nerves to exhibit fortitude and self-control?

Loss of time is no small item in the account. Lord Stanhope calculated that in forty years, two years were dedicated by a snuffer to tickling his nose, and two to blowing it. A generous smoker will devote a much larger proportion of time than this to his cigar or pipe. But that is a trifle compared with the sacrifice of time which grows out of the *bodily indolence* and the *aversion to intellectual activity* begotten by the habit.

Tobacco is conducive to indolence, both physical and mental. Repose or inaction is required for the full enjoyment of the cigar. Men will tell you that in order to think continuously on any subject they lay aside the pipe. Employers do not want a workman with

a pipe in his mouth. It dissipates the attention—not concentrates it. Though opposite statements are made by men addicted to the practice, yet the balance of testimony is largely in favour of the view that it unsettles and enfeebles the mind.

To meet this argument, instances are adduced of great men—generals, statesmen, and philosophers—who were inveterate smokers, or chewers, or snuffers. But who pretends that tobacco made them great, or added to their intellectual power? The most that can be said is, that it did not destroy or impair in a sensible degree their mental vigour; that they were great in spite of it. Such cases are at best exceptions, which prove nothing against the general law. Medical writers assure us that but a small proportion of persons bitten by rabid animals are attacked by hydrophobia. Yet who would run the risk of a bite because there may be fifty chances of escape to one of seizure with the horrible disease?

There is another point to be considered. Some intellectual men are unable to exert their minds without tobacco, merely from the slavery of habit. Habits always tend to grow into necessities. The man who is used to sleeping in a mill, or with his head nearly in contact with a noisy steam-engine, will be roused instantly from his slumber by the stopping of the mill or of the engine. Does this prove that uproar is anodyne, or that stillness disturbs sleep?

The young girls of Styria eat arsenic in large quantities to beautify their complexion. The men give it to their horses to improve their coats and to make them long-winded; and they themselves eat it for the latter purpose. The habit is formed by slow degrees, and when once established cannot be suddenly abandoned. The moment it is suspended, symptoms of poisoning from arsenic make their appearance, and these symptoms disappear on resuming the use of the poison! Does this prove that the common use of arsenic would be wholesome?

So there are men who can perform much intellectual labour under the influence of a quart of brandy in the day; and without the brandy they tremble and fail. Does this prove that brandy is a useful mental stimulant? Or rather does it not demonstrate that they have made themselves the slaves of habit and the victims of disease; and that they need to break the galling chain, and place themselves under the influence of the laws of nature and of health, to be restored, if possible, by slow recuperation, to a sound and healthy condition?

Samuel Johnson, Frederick the Great, and Napoleon were slaves to snuff; and many celebrated men of more recent times have been inveterate smokers. Such examples are frequently cited for imitation, as if greatness were due to the sensual habit. In them nature declares that when man is great in any sphere of action below the highest and purest, he shall still exhibit, in some direction, the weakness of humanity and the mastery of the flesh. Newton refused to smoke because he “would make no necessities to himself.” Serene and self-possessed and contemplative minds like his, which

rise above the ordinary passions and pursuits of the world, and are almost capable of grasping the problem of infinity, can derive no aid from any of the master-vices. They are masters of their own household, and rulers over their own appetites and propensities. Theirs alone is true greatness. They illustrate the sound maxim of Christian philosophy, that "he that ruleth his spirit is better than he that taketh a city."

The law which applies to the use of tobacco, alcohol, opium, and other narcotics and stimulants, is this: If the sudden abandonment of the habit produce discomfort or disease, that discomfort or disease indicates the amount of injury which the agent has inflicted.

IV. MORAL EFFECTS.

The use of tobacco tends to vitiate the sense of taste, and to create unnatural and morbid thirst, which craves some other means of gratification than the pure and wholesome beverage provided by the Creator. In this way it leads to the use of strong drink, and becomes the stepping-stone to intemperance.

It has been contended that tobacco is in some degree a substitute for alcohol, and tends to protect from intemperate drinking. But such is not the experience of mankind. Bad habits do not go singly; they are gregarious. One brings another of its kind. The man who loses his self-control in one respect is less his own master in everything. There is no slavery more relentless than that of tobacco—no chain harder to break. Even the appetite of the drunkard is often more easily overcome.

Besides, tobacco leads away from good company, and into bad company. From the family circle and from the society of virtuous females it is often excluded: from corrupt society *never*. The young man who takes in his mouth a cigar or pipe, turns his back forthwith on the sanctuary of home and on the temple of religion, and sets his face toward the saloon, the bar-room, the grog-shop, the gambling-house, the brothel. The path of abstinence leads in the direction of sobriety, domestic enjoyment, chastity, and religion. The path of indulgence, to idleness, tippling, profanity, and licentiousness.

But why need we argue against the propriety or morality of the practice? Do not its victims themselves almost invariably condemn it, and wish that they had never become its slaves, and that they had strength to break their chains? The father who should train his children to chewing or smoking would be considered a monster. And yet every parent who indulges in tobacco is guilty of that sin. Let him preach as he may, his example is infectious, and more powerful than his precept.

Great is the responsibility of every man and every woman in regard to the rising generation. Through the faculty of imitation which is implanted in human nature by the Creator for wise and useful ends, children are drawn toward their seniors by invisible cords, with a force that they cannot easily withstand. What they

see us do they are inclined to do; and we are under the most solemn obligation, as Christians and as moralists, to set before them an example which they can follow with safety. In this point of view, what shall be said of the parent who, by his example, lures his offspring into the snare of evil habit? or of the professing Christian or the minister of the Gospel who is seen walking in the street or stepping from a saloon puffing his cigar? What respect has such an individual for that cardinal law of Christianity which requires him to do nothing that shall cause a brother to stumble?

That it is the plain duty of religious teachers, and of every person who acknowledges the obligations of religion, to shun all conduct which will weaken their influence for good and bring reproach on their profession—to avoid all example which will lead the steps of youth into the path of error and vice—cannot be called in question. The apostolic law, which will for ever stand as a test of Christian practice, even forbids the use of “meat” with which custom had associated anything detrimental to truth or good morals, if the use of it cause a brother to stumble or to go astray. How much more imperative is the obligation to abstain from a baneful superfluity—baneful to one’s self and baneful to others!

And what shall be said of those who mingle the indulgence with the exercises of public worship? When Frederick the Great, at the coronation of his mother as Queen of Prussia, saw her, during the ceremony, watch the opportunity to take a pinch of snuff, he sent a gentleman to remind her of her place and rank. The King had an inward sense that the act was derogatory to the dignity and solemnity of the occasion. Is a merely human ceremony worthy of greater reverence than the public worship of Almighty God?

If bad habits are gregarious, so are good habits. Children trained in a positive aversion to any evil practice are likely to shun other evil practices. Public sentiment has associated tobacco with strong drink and profanity; and the educators of children wisely seek to implant in the tender conscience a virtuous and active hostility to this triple alliance of vice. There is sound philosophy in this; for it is as easy to guard against all as against one. With such training, youth are not only fortified against the enemy for their own good, but they are armed for warfare against evil in other shapes, and qualified in a degree to become soldiers in the great army of Christian reform. The hope of a fallen world is in just such an education for the entire coming generation.

On the same principle, men who have fallen into vicious habits can scarcely mend in one respect without advancing toward a general reformation. No matter where they begin, the first lesson of self-control invites to further effort; the first triumph over themselves invites to other victories. We see it illustrated by inebriates who take the pledge of temperance with no other than a selfish aim, and with no design to mend in other ways. But no sooner have they mastered one vice, and broken the chain of one habit, than they feel impelled to go farther; and with more of the Spirit of

God working in them than they may be conscious of, they proceed to cast off the slavery of tobacco, and to free themselves from the habit of profanity. And so, having entered the strait way, they march onward in light and in joy. By being faithful in little things they become rulers over more.

It will not be denied that the appetite for tobacco is entirely sensual and animal; that it is associated with the lowest grade of human influences; that it pertains to no endowment which man possesses in distinction from the beast. Therefore it cultivates and strengthens the animal nature at the expense of the intellectual and moral. Its tendency is to degrade the higher qualities of our being.

Man's appetites and propensities are good in themselves, and necessary to the existence and growth of the body. As servants they are in their place, but their mastery is sin. The laws of health and the laws of Christian morality correspond in demanding that they be kept in subjection to the rational and spiritual faculties. He who permits their control not only lowers the dignity of his nature as a rational being, but rebels against the discipline of the school of Christ. The slave of appetite cannot be a Christian.

Persons often cajole themselves with the notion that moderate indulgence is safe, at least *for them*; that *they* are their own masters; that *they* are in no danger of becoming slaves to appetite or habit. But they have no right to tamper with evil and to enter into temptation. Even admitting that there is no danger to themselves, they break the law in becoming stumbling-blocks to others. Let them reflect that no vicious habit is so easily propagated as the use of tobacco; that it takes root among youth almost invariably from the example of their seniors; that they cannot indulge without ensnaring and poisoning their own or their neighbour's children.

V. SOCIAL EFFECTS.

The social evils of tobacco are not among the least. Every individual owes to society a certain degree of attention to his personal appearance. He has no right to make himself repulsive to those with whom he comes in contact. He has no right to make himself a nuisance. There is virtue in cleanliness and neatness.

Of all habits to which men are addicted, none so conduces to slovenliness, and to a disregard of the comfort of others, as the use of tobacco. We have known young men who were scrupulously neat in person and attire when they commenced, and who for a long time chewed so moderately and cautiously that few of their friends detected them. We have seen the same individuals a few years afterwards with the black streak in the corners of their mouths and the black stains on their garments.

As chewers and smokers grow careless in person, they become indifferent to those obligations toward others which are enjoined by common politeness. Cautious at first not to offend in smoking

or spitting, they gradually abandon restraint, and finally lose altogether that nice sense of propriety which marks the true gentleman in all the relations of life.

We knew a gentleman, or a man who should have been a gentleman, an eloquent popular lecturer, whose fame had gone abroad so that he was invited to lecture in distant places. On these occasions some private family always sought him as their guest. He was an inveterate smoker, and could not even rest in bed without his cigar. The bed, when he left it in the morning, was always strewed with ashes, and the chamber had the stench of a bar-room. He was never invited to a house the second time, and wherever he had made a visit he was remembered by house-keepers as a nuisance.

Chewing is pre-eminently an American vice. Foreigners are quick in observing it, and in noticing the salivary ejections which it occasions. Among other nations the cigar and pipe are most in use. Some years ago a French writer remarked that chewing in France was "confined to a small number of vulgar people, who for the most part are addicted also to intemperance."

Smoking may be regarded as more offensive to others than chewing. The latter may be concealed, the former not. Chewing contaminates the breath, soils the clothing, and defiles the floor; but smoking contaminates the atmosphere to a greater extent, saturates the clothing, and envelops the body in a perpetual cloud of fetid vapour. It is possible for abstainers to avoid in a degree the nuisance of chewing. Not so with smoking. In public assemblies, in public conveyances, in committee-rooms, and in the streets, one is compelled to respire the vitiated air.

A scrupulous regard for the rights and comforts of others is an essential quality of a gentleman, and much more of a Christian. Nothing more forcibly demonstrates the demoralising influence of tobacco than the carelessness it engenders in this respect. It is the bane of good manners. A few years of its servitude almost annihilates the gentleman. The smoker soon learns to think of himself alone, and ignores the possibility of offending others by constraining them to inhale the nauseous fumes.

The smoke, when drawn into the mouth, absorbs the putrid emanations which it finds there, and diffuses them in the atmosphere. It is disgusting to reflect, as you walk the crowded thoroughfare, and are compelled to take in the fumes of a thousand cigars and pipes, that you are respiring the foul effluvia from decayed teeth and filthy mouths and diseased lungs!

The notices posted up in steamboats, cars, and other public places, to prevent smoking and spitting, convey a severe reproof to all who use tobacco. That it is impossible to restrain some persons within the bounds of decency even by these means, shows with still greater force the baleful influence of the habit in blunting those finer feelings of our nature on which depend the amenities of life.

On the assembling of certain religious bodies it is customary to

provide temporary homes for the members in private houses. Nothing is more common than for families, on these occasions, to announce their willingness to accommodate such guests as do not use tobacco. Think of it! ministers of the Gospel excluded from decent homes as nuisances!

The practice of smoking in restaurants is often the source of great annoyance. When the eating-house is kept or frequented by foreigners, Germans and French especially, we may know what to look for; and we may even derive amusement from the gusto with which the cigar is alternated with coffee and lager. But in American restaurants the practice is without excuse; for all Americans know that they are liable to cause discomfort to some one by smoking in public places. No gentleman would think of smoking at a private table, or at the dining-table of an hotel. And no person will smoke under any circumstances where others are eating, if he possess the refinement of a true gentleman.

If smokers and spitters would submit to the written laws placarded in steamboats, cars, and other public places, we might censure them the less for disregarding the unwritten laws of polite society. But the demoralising influence of the habit is so great as often to drive them through all restraints expressed or implied. It is scarcely possible to travel in a public conveyance without encountering this rudeness and boorishness. People with the appearance of gentlemen will stand on the outside of a street car filled with ladies, and ply their pipes or cigars, when the smoke is carried into the car as freely as if they were smoking inside.

So in public assemblages, and in meetings of associations of various descriptions, you will generally find some ill-bred people of this class to puff the nauseating fumes in your face. We have known a scientific association of a score of persons of different nationalities, in which an effort was made by those to whom smoking was offensive to have the practice discontinued at the meetings. The French and German members, who had smoked almost from the cradle, and who never dreamed that smoke could be other than fragrant to all human nostrils, generally abandoned the practice at once. But the prohibition was opposed by several descendants of the Puritans, who were so demoralised by tobacco as to ignore the proprieties of social life.

Few objects are more revolting to a refined sensibility than a human animal reeking with the stench of a bar-room. It is bad enough to carry a cloud of mephitic vapor entangled in the clothing; much worse when, in addition, the breath is fetid with alcohol and tobacco. Nature has provided certain inferior animals with the power of emitting a stench for self-defence. The presence of such an animal may offend the nose, but not the moral sense. When the stench comes from a human being it is the more abhorrent, because it conveys the idea of moral and physical pollution attached to the image of God.

It is worthy of remark, that when tobacco was first introduced,

cleanliness and neatness in the mode of using it were strictly observed. The gentleman of England and France carried about him a neat spittoon, and carefully deposited in it not only the saliva, but also the ashes and stumps. Such a custom at the present day would relieve the practice from some of its disgusting traits.

There is one way in which tobacco interferes with the sacred relations of domestic life. No neat housekeeper wishes her parlour infected with its stench. But if her husband be a smoker he *must* have his smoke. The indulgence has become a necessity. To relinquish it on account of his wife would be an unreasonable sacrifice. He must either leave home and wife for his beloved cigar, or he must impose the annoyance on his family. In either event a base and depraving appetite is allowed to conflict with his sacred duties as the head of a family.

And when the husband leaves his home to take a smoke, where does he go? To the saloon! To the bar-room! To the companionship of swearers and gamblers! Not in a single step, of course. But the moment he leaves his door with a cigar in his mouth he enters the path on which all these are situated. Fortunate man if he escape them!

The pecuniary cost of the indulgence involves no small amount of social and moral evil. When we consider the immense quantities of tobacco consumed in Europe and America, and the fact that the tax on it forms a large portion of the revenue of some European states—and when we reflect that a large share of this enormous expenditure falls on the labouring classes, who, at best, earn a slender support for their families—the social discomfort which must be engendered by so great a drain becomes painfully apparent. Alas! How many women toil and drudge like beasts that their husbands may enjoy this luxury! How many children shiver and crawl in the dust to supply their father with the indispensable indulgence! And how small the number of men who appear to possess the power, even if they have the will, to deny themselves the gratification for the good of their families!

Writers are wont to dwell with enthusiasm on the merits of tobacco as a luxury to the poor. We should bear in mind that the husband and father is the only one of the family who usually enjoys the luxury. The wife and mother, on whom mainly rests the burden of the family, pursues her round of toil and drudgery by day, and of care and watching by night. For her there is no luxury. That is monopolised by the strong man who spends the day in healthful and not exhausting labour, and the night in unbroken slumber! Penury and privation may pinch the household, and it is all to be relieved, forsooth, by the father and husband abstracting from their insufficient means that he may drown his care in the narcotic fumes! When we talk of tobacco as a luxury to the poor man, let us inquire if he would not suffer much less by applying the money it costs to the wants of his wife and children? whether a man possessing the affections of a husband and a father would not choose to share his

pittance with his family rather than give the screw of penury one more turn on wife and children, that he may in some degree smother his own sorrows?

Frequently the cigar attracts idlers. The house of a newly-married pair is the centre of a circle of friends, and a pleasant place of resort for young men whose tastes may not be highly intellectual. Thither they go to pass a happy evening, and to enjoy a good smoke. The wife, proud of her partner, and flattered by the attentions of his friends, is soon inured to the tainted atmosphere, and giddily and merrily flow the hours away. With the cigars generally come stimulating drinks. Look forward a few years, and behold how the way that seemed good to those happy young people ends in sorrow and death.

VI. WHAT GOOD DOES IT DO ?

We have already exposed the fallacy of the notion that tobacco is a protection against infectious or other diseases. In a few instances it may be useful in preventing toothache and painful affections of the jaw or face, and in preserving the teeth. But these instances are rare. They are exceptions to the general rule.

The fact, however, that it does occasionally cure such disorders, and that it is an active remedy in lock-jaw or some other malady, is the strongest argument against its use as a luxury. Active medicines cannot be used in health without doing harm. This is a well-established law. No sensible person would swallow a dose of medicine in health, for the reason that it is capable of curing sickness. The law applies also with great force to alcoholic drinks. It has a twofold bearing in both cases. First : both tobacco and alcohol, being active medicinal agents, must be injurious to the healthy body. Second : neither of them can be useful as a medicine to persons accustomed to them in health. For the abstainer, and for him alone, have they any healing virtue in sickness.

"Tobacco aids digestion," it is said. "After a hearty meal, the cigar or pipe lightens the burden of the stomach, or enables that organ more readily to get rid of its heavy load." In other words, it helps the glutton out of trouble! A sound stomach needs no assistance to digest a proper meal of wholesome food.

Some persons are fond of declaiming against intemperance in eating as a set-off to excess in other respects. The truth is, intemperance in one thing does not prevent intemperance in other things, but conduces to it. The glutton, so far from stopping with a gorged stomach, goes on to drinking and smoking. And here again the fraternity of evil habits is exhibited, and tobacco is known by the company it keeps.

There is no question that tobacco stimulates the salivary glands of the mouth and stomach, and by increasing the supply of gastric fluid sometimes facilitates the digestion of food. But it gives no strength to the organ of digestion. On the contrary, it evokes the

strength already possessed, and in this way exhausts it. It acts precisely as the whip or spur to an overburdened horse. The beast is excited to exertion for the moment, but always at the expense of his permanent strength. So do all stimulants lash the stomach to exhaustive and enfeebling efforts. By-and-by, like the whipped horse, it breaks down; and then comes dyspepsia with its countless and life-long train of tortures.

It is quite probable, however, that the benefit of the cigar after a full meal is due rather to the repose of body and mind which it induces, and which is favourable to digestion. The custom of "bolting" the food—we might almost say the *American* custom—is highly detrimental. It lays the foundation for much disease. The stomach has no teeth, and cannot with impunity be subjected to the imposition of grinding the food as well as digesting it. The practice of rushing into active pursuits immediately after a full meal is also very injurious. Here the cigar is useful by the indolence it engenders; though it were more creditable to an intellectual being to accomplish the result under the control of reason. If men will swallow their food without mastication, like the beast of the field, they should imitate the beast in the subsequent repose.

It is said that tobacco lightens the toil of the labourer; comforts the soldier and the sailor in their fatigue and watching and, in short, that it is everywhere a solace and a blessing in poverty, weariness, and trouble. That it brings relief and comfort to those who have trained themselves to depend on it for relief and comfort is measurably true. But the suffering it relieves is the suffering it has created. It is a blessing only where it has first become a curse. Persons who avoid the habit never suffer the want.

So it is with the habit of drinking; of opium-eating; so it is with all bad habits. They create an artificial want, which is in itself a source of distress, the relief from which is called enjoyment. It is the enjoyment of the offending boy when the whipping is over; of the prisoner released awhile from the dungeon.

"You do not know what enjoyment you lose by not chewing," said a gentleman to his friend while deliberately stowing away a quid. "And *you* do not know what enjoyment you lose by chewing," was the answer. Discomfort is the normal condition of the victim of the habit, and the only comfort he feels is when under its unnatural influence. The normal condition of the abstainer is that of comfort and health; and it is unalloyed by the torment of perpetual craving.

The general testimony of navigators, military commanders, and employers of every kind who have charge of men exposed to fatigue and hardship, is in favour of those men who have not contracted the appetite for tobacco and alcohol. Other circumstances being alike, abstainers possess a more healthy organisation, and are better able to endure privation and fatigue. The Duke of Wellington, in his French campaign, complained of the excessive use of tobacco

by his soldiers, and attempted to restrain it. Considering his character as a practical man, this fact is not without significance.

During the activity of the bodily organs their substance is destroyed or consumed by a process analogous to combustion; and in the period of repose restoration takes place by the deposit of new material, which is conveyed in the blood. It is argued in favour of tobacco that it retards the process of combustion, and enables the person using it to perform more labour without waste of the material of the body. The same is urged in defence of alcoholic drinks. When we reflect that the combustion and waste are a natural result of action, their suspension must be unnatural and in violation of the laws of health. The argument therefore answers and condemns itself.

When a lamp is exhausted we supply it with oil. Without oil a temporary flame may be produced by raising the wick; but the wick itself is consumed. So with the lamp of life, when instead of food we resort to stimulants. There is always a penalty lying in wait.

An argument in favour of tobacco is deduced from the universality of the habit. All nations are prone to the use of stimulants. Some have their opium, others their hasheesh or coca, others again their alcohol and tobacco. Hence, it is argued, these substances supply a natural want, and are in harmony with the design of Providence.

If such logic be sound, all that is necessary to justify any practice whatever is its general prevalence. Vice becomes virtue by its universal spread; and any habit or indulgence which masters the human family must be of divine authority!

But it is not true that the articles in question supply a *natural* want. The proposition is exactly the reverse of truth. Nature has no craving for tobacco. It is revolting and disgusting in the highest degree to the natural appetite. The Creator has stamped aversion to it on every human palate. His unwritten law forbids its use.

The nations of antiquity were not supplied with these means of indulgence. True, some of them had their wines; but neither sacred nor profane history gives proof that wine-drinking was a source of strength and greatness. The physical energies of the old nations were developed on wholesome food and wholesome drink. The Samsons of ancient days used neither whisky nor tobacco; nor did Hannibal dissolve the Alps with such agents.

If the use of tobacco indicate a natural want, why are women exempt? How comes it that men alone require it? Has the wife of the labouring man no burdens to bear? Look into the cottage of the poor, and see the wife and mother commencing her daily toil at dawn, and labouring on without limit of eight, or yet of ten hours, and sinking at last on her couch without even the blessing of undisturbed sleep to restore her strength! Thus, in the weary path of poverty she struggles onward, unsustained by luxuries or

stimulants; while her lordly and rugged husband is so exhausted by a few hours' labour as to require the lethean pipe in addition to a long night of unbroken sleep.

It is surprising to what extent men come to regard their habits as necessities: how habit enslaves body and mind; how it perverts the judgment and subsidises the reason. In regard to others the vision is clear; it is easy to see the deformities and errors of habit in *them*. If smokers and chewers were to find their wives and daughters following their example, would they encourage the practice? And if tobacco supply a natural want, why should not our wives and daughters smoke, and chew, and spit?

That women do not differ from men in this respect, that they possess the same aptitude and are capable of the same want, we know from the present examples of Spain and Mexico, and from the history of our own ancestry. Our English grandmothers once smoked the pipe in the theatre instead of eating apples or peanuts; and when snuffing came in fashion the aristocratic ladies of Britain fed their noses with "mundungus." Even at their grand entertainments the ladies of the nobility could not dispense with snuff; and they wore gloves with a slit in the thumb and finger, the better to handle the ambrosial dust. It was written two centuries ago:—

"She that with pure tobacco will not prime
Her nose, can be no lady of the time."

There are persons now living who can look back to their grandmothers, and call to mind their perpetual cramming of their nostrils with snuff (even over the dough-trough), their dusted garments, and their nasal voice. To this day there are sections of our country where "rubbing" or "dipping" is a habit common among females of good society! where pulverised tobacco takes the name of tooth-powder, and is more indispensable to the toilet than soap! Indeed, there can be no doubt that women have the same appetites, capacities, and necessities as men in regard to the habitual use of stimulants and narcotics; and that nothing is required but *use* to make both sexes slaves alike. Happily fashion, for once taking the side of reason, has driven the vile custom out of female society. Would to Heaven that the same capricious tyrant would co-operate with reason in driving it from the society of men!

The argument on the utility of tobacco might be summed up in a single consideration: If it be useful, the advantages should be exhibited by comparison of individuals who use it with those who do not. The same comparison may be extended to different communities. Our own country supplies abundant means for the application of the test. Let a hundred chewers or smokers be placed side by side with an equal number of abstainers, both taken indiscriminately from the same community. Again: select portions of the United States where the habit most prevails, and other

portions where it least prevails, and compare them in the physical development and vigour of the population, in industrial prosperity, in enterprise, morals, refinement, in everything that marks the progress and exaltation of the human race. We should be content to leave the verdict with a jury of smokers and chewers.

VII. CONCLUSION.

In the foregoing pages we have described the general influence of tobacco on man, showing that it impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart; that it robs the poor man's family; that it is adverse to personal neatness and cleanliness; that it promotes disregard for the rights and comforts of others; that it cherishes indolence of body and mind; that it diminishes the vigour of intellect; that it destroys self-control by establishing the slavery of habit; that it develops the lower and animal nature at the expense of the higher; that it entails physical and moral degeneracy upon the offspring; that it leads into bad associations and bad company, and throws its influence in the scale of evil in all the relations of life. We have maintained that the good it seems to do is imaginary, and not real, and the evils it appears to remove are those of its own making. In sustaining these charges we call up as witnesses all intelligent people who are not its victims, and a very large proportion of those who are, and who condemn it from their own experience. We are entitled to discard the testimony in its defence of all persons addicted to its use, and who are consequently interested parties, biassed by appetite, and pleading for a master as servants and slaves.

It is idle to distinguish between moderation and excess. The evil is in the thing itself. There is no temperance or rightful moderation in error or vice. There is no lawful indulgence in a bad habit. Temperance requires entire abstinence from things hurtful. Every use of poisons in health is an abuse.

In view of a great physical and moral evil, so extensive and all-pervading, what is the plain duty of men, as parents, as citizens, as patriots? Abstinence, of course; to avoid it themselves, and to avoid leading others astray by example. But is this all? Is it enough to fold one's arms in security, and to do no positive wrong? Can we escape our just obligations without pursuing a positive and active warfare against this and other pernicious customs?

Of all bad habits none are more incurable than those created by tobacco and alcohol; of all depraved appetites none hold their victims with more deadly grasp. So difficult and so uncertain is reform, that, were it not for the discipline of soul which the Christian reformer derives from the effort, he might drop his hands in despair and leave the victims to their fate. And here we learn from the difficulty of cure the importance and necessity of prevention. Here is the true policy, here the true field of

labour. Children must be rightly trained; not yours and mine alone, but the whole generation. In this work, all that is done is badly done if anything be left undone. We must imbue the entire rising generation with hostility against tobacco. We must educate them to it from infancy. We must baptise their tender hearts with abhorrence of the vicious habit. While schooling children in this manner, we are doing much more. We are drawing them away from a thousand vices, and training them in the whole body of virtue. We are planting the seed which, for aught we know, will yield a harvest of everlasting life.

THE END.



