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THE GOOD AND EVIL OF TOBACCO.

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The GOOD and EVIL of TOBACCO.

ON October 28th, 1492, when Columbus arrived at Cuba, the third island of the New World at which he had touched, some of his men who were sent to explore the country brought back word that they had seen many people, who carried with them a lighted firebrand and certain herbs with which they perfumed themselves. This was the first time the use of tobacco came under the notice of Europeans. The first account of the tobacco-plant we owe to Romano Pare, the priest who accompanied Columbus on his second voyage, and who was left at Hispaniola in 1496 to convert the natives. This "intoxicating herb," as the good friar calls it, was closely connected with their religious superstitions. Thus, when it was desired to solve any great problem of national policy, to learn the wishes of the gods as to the making of war and the staying of pestilence or famine, the chief was "made drunk" by copious quantities of this powder snuffed up his nose, and that which he said in that state, or immediately upon recovering from it, was looked upon as a divine revelation. The word *tobacco* was applied by the Indians, not to the plant, but to the reed through which it was smoked. The herb was used in each of the methods since so common in Europe. Chewing was first observed by the Spaniards who landed at the bay of Caravaro in October, 1502, when the inhabitants, on the approach of the invaders, sallied forth "beating drums, throwing salt water towards the Christians, chewing herbs, and spirting it towards them."

Benzoni, who visited Hispaniola about 1541, has left a graphic account of the aboriginal methods of smoking: "When these leaves are in season they pick them, tie them up in bundles, and suspend them near the fireplace till they are very dry; and when they wish to use them they take a leaf of their grain (maize), and putting one of the others into it, they roll them round tight together, then they set fire to one end, and putting the other into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they find a pleasure in

it; and so much do they fill themselves with this cruel smoke, that they lose their reason; and there are some who take so much of it, that they fall down as if they were dead, and remain the greater part of the day or night stupefied. Some men are found who are content with imbibing only enough of this smoke to make them giddy, and no more. See what a wicked and pestiferous poison from the devil this must be. It has happened to me several times that, going through the provinces of Guatemala and Nicaragua, I have entered the house of an Indian who had taken this herb, which in the Mexican language is called tobacco, and immediately perceiving the sharp, fœtid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste."

Not only in the West Indian islands, but also in Mexico and Central America, the discoverers found the custom of smoking was common. Montezuma, last and weakest and most unfortunate of the Aztec emperors, smoked in grand state. Hernandez, who was sent to the New World in order to describe its natural history, found tobacco in great repute as a medicinal agent amongst the Aztecs; but its "immoderate" use was said to produce inflammation of the liver, and to induce cachesia and other diseases.

The Indians of South America were also devoted to this herb, and even at present the Cafusos, the mixed race, have been specially noticed for their addiction to it. The native doctors of the Brazilian Indians use it to cause violent perspiration, and for various other purposes. In Guiana, when Raleigh was vainly seeking El Dorado and the golden city of Mansa, he found tobacco smoked by the chiefs, and from this quarter it seems probable that the herb first found its way into England. That tobacco was used by all the South American natives is by no means certain. In Paraguay it appears to have been introduced by the Spanish Jesuits, who came to convert the Indians to Christianity. So at the discovery of Peru and the lands of the West Coast none of the Spaniards make any mention of the herb as being used by the natives. Tobacco, when introduced by the Spaniards, became a great favourite, and now over all portions of South America it is constantly used.

Amongst the tribes of North America the custom of smoking tobacco seems to have been almost universal, and can be traced to a period of great antiquity, as in the old grave-mounds pipes have frequently been found.

Tiedemann, writing in 1854, notes that the Indian tribes not only obtain tobacco by commerce with the traders, but also have from time immemorial cultivated it. Various other herbs are employed by the Indians to supplement or to supersede tobacco.

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* The materials for the history of tobacco are very extensive. In the following sketch we have relied chiefly upon the information given by,—W. H. Cleland:—"History and Medical and Chemical Properties of Tobacco" (Glasgow, 1840); Friedrich Tiedemann: "Geschichte des Tabacks" (Frankfurt, a.M. 1854); Paolo Mantegezza: "Fisiologia del Piacere," 5a ed. (Milano, 1870); Mantegazza: "Quadri della Natura Umana" (Milano, 1871).

Smoking is the chief pleasure of savage life. After exposure to the dangers of a hunting excursion, on the return from the war-path, and at every convenient opportunity, the pipe comes into requisition. At the conclusion of any important transaction, the making of peace, settlement of boundaries, treaties of commerce, &c., the pipe of peace is smoked, the famous calumet, which, according to Indian tradition, was a gift from the Sun to the Pawnee nation. The peace-pipe, which is very large and richly decorated in the highest style of savage art, is amongst the holy things of each tribe, being kept away from the common gaze, and confided only to the care of the first man in the nation. The ceremony of smoking the pipe of peace is as grave as possible. The chief, having lighted the pipe, offers it to the Great Spirit, to the sun, to the earth, and to the four cardinal points, whilst the remainder of the savages, seated and motionless as statues, silently regard him. The pipe passes from hand to hand, each having a different method of taking it. After this preliminary smoke, the real business of the council begins. The calumet is employed in all their invocations and religious ceremonies, and he who breaks the amity implied in its use is looked upon as an infamous wretch, worthy of human scorn and divine vengeance.

To the peace-pipe a war-pipe was considered a necessary complement. This is appropriately decked with blood-red ornaments, and is smoked in the council when war is decided on, and by the chief when explaining to his warriors the expedition in which he wishes them to engage. At a certain point on the northern bank of the lower Missouri are rocks called by the Indians Manitou, on which they deposit the offerings to the Great Spirit, which are to win them success in war or hunting. Chief amongst these offerings are eagles' feathers and tobacco.

When Oviedo brought the seeds of the tobacco plant from America to Spain it began to be cultivated as a show-plant on account of its beautiful leaves. Monardes, a professor of the University of Seville, was the first to write upon the new importation, and acting upon the gossip he had heard from the returned Spaniards as to the uses it served in Indian medicine, he ascribed to it high virtues as a remedy against headache, colic, toothache, and other complaints. The plant now begins to figure in botanical books, and Clusius, writing in 1574, of the medicines which had been imported from the New World, characterises tobacco as a panacea for all sorts of diseases! Jean Nicot, Lord of Villemaine, French Ambassador to Portugal, having accidentally become acquainted with the supposed healing virtues of tobacco, sent presents of the seed to Catherine de Medici, and several of the French nobility. This was in 1560. It has been said that André Thevet, a physician, who had returned from Brazil in 1556, introduced the plant into Angoulême. But this is certain, that before the year 1600 it was valued as a medicine, and took its place in the pharmacopœa of the day,

* Catlin, North American Indians, 9th ed., 1857, ii. 164-68.

side by side with the moss from a suicide's skull, mummy powder, and other medicines which physicians were then in the habit of prescribing. *Snuff* was used by Charles IX. to relieve an ophthalmic disorder with which he was afflicted, but its use did not become common for another generation. So little was tobacco known in Germany in 1565 that some leaves sent from France went from hand to hand, from Occo to Funk, from Funk to Gesner, and then was only identified by means of a sketch sent by Benedict Aretius, of Berne, who had the plant growing in his garden. In Italy the herb owed its first introduction to Nicolo Tornaboni, who, when ambassador in France, sent some seeds to the Bishop of Florence. Cardinal Santo Croce is said to have introduced tobacco into Rome, and its praises were sung in Latin verses by a physician of that city. Snuffing became so common that both priests and people indulged in it during service; and this led to the issue of a Papal bull by Urban XIII. against taking a pinch in church. Innocent XII., in 1698, renewed this bull; but in 1724 Benedict XIII., a great snuffer, took it off. Venice was the first state which turned the increasing popularity of tobacco into a means of bettering the state finances. In 1667 the manufacture and sale of the herb was farmed, and brought 46,000 ducats to the public treasury. So easy a method of raising revenue was not likely to escape the notice of kings with extravagant wishes, and statesmen with empty tills.

An attempt made to colonise Virginia proved a disastrous failure. When Sir Francis Drake touched there after his West Indian conquests, he found the emigrants in a sad plight, with provisions and courage exhausted, and at their earnest request he conveyed them, with Ralph Lane their governor, to Plymouth, where they landed July 27th, 1586; and these men according to Camden's testimony were the first to introduce tobacco into England, which speedily became fashionable, "insomuch," says the annalist, "as tobacco-shops are now as ordinary in most towns as tap-houses and taverns." But there is some reason to suppose that tobacco was at least known in England some years before Lane and his faint-hearts returned from Virginia; and, in particular, it has been stated that Sir John Hawkins brought it with him in 1565. Raleigh was a confirmed smoker, and to his influence is probably due the rapid spread of the habit in England. His passion for the weed was strong enough to make him forget that chivalrous politeness to which he owed the favour of Elizabeth; for we read that, when on a stand in Sir Robert Poyntz' park at Acton, he "took a pipe of tobacco, which made the ladies quit it till he had done." Thus early was exhibited that antagonism which—may we not say, fortunately?—still exists between woman and tobacco.

Tobacco was now the most fashionable luxury of the age. Physicians praised it, poets sang of it, and it quickly found its way to the taverns as a natural ally of drink. It is, of course, important to recollect that absolutely nothing was known about the real nature of tobacco, its virtues and vices being appraised not by accurately-conducted philosophical inquiries, but by testimony of the most empirical nature.

James I., as is well known, had no love for tobacco, and his "Counterblast" has been often roundly abused by lovers of the weed. The king did not deny that tobacco might have some medicinal virtues, and did not wish to hinder its employment in the preservation of health; but its continual use in public and private was clearly not needed for that purpose, however excellent a drug it might be. He concludes his essay by saying, "The publike use whereof, at all times and in all places, hath now so farre prevailed as divers men very sound both in judgement and complexion, have bene at last forced to take it also without desire, partly because they were ashamed to seeme singular, and partly, to be as one that was content to eat garlicke (which he did not love) that he might not be troubled with the smell of it in the breath of his fellowes. And is it not a great vanitie, that a man cannot heartily welcome his friend now, but straight they must bee in hand with tobacco! No, it is become, in place of a cure, a point of good fellowship, and he that will refuse to take a pipe of tobacco among his fellowes (though by his own election he would rather feele savour of a sinke) is accounted peevish and no good in company, even as they doe with tippeling in the cold easterne countries. Yea, the mistresse cannot in a more mannerly kinde entertaine her servant then by giving him out of her faire hand a pipe of tobacco. But herein is not onely a great contempt of God's good giftes that the sweetenesse of man's breath, being a good gift of God, should be wilfully corrupted by this stinking smoke: and so that which is an ornament of nature can neither by any artifice be at the first acquired, nor once lost be recovered againe, shall be filthily corrupted with an incurable stinke, which vile qualitie is as directly contrary to that wrong opinion which is holden of the wholesomenesse thereof, as the venime of putrifaction is contrary to the vertue preservative. Moreover—which is a great iniquitie, and against all humanitie—the husband shall not bee ashamed to reduce thereby his delicate, wholesome, and cleane-complexioned wife, to that extremitie that either shee must also corrupt her sweete breath therewith, or else resolve to live in a perpetuall stinking torment. Have you not reason, then, to be ashamed, and to forbeare this filthie noveltie, so basely grounded, so foolishly received, and so grossly mistaken in the use thereof? sinning against God, harming yourself both in person and goods, and taking also thereby the markes and notes of vanitie upon you; making yourselves to be wondered at by all forraine civil nations, and by all strangers that come among you, to be scorned and contemned—a custome lothsome to the eye, hatefull to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, neerest resembling the horrible Stygian smoke of the pit that is bottomless."

To restrain its abuse, a tax of six shillings and eightpence per pound was laid upon tobacco in 1604, in addition to the twopence in the pound then levied. James was not the only ruler who was alarmed at the inroads of this new and seductive luxury.

We think of the Dutch as a nation of smokers. We may therefore be surprised to learn that Holland was the last country in Europe to adopt the habit, and that the first persons seen smoking in Leyden were English students of that ancient university, about the year 1590. Germany began to smoke tobacco during the thirty years' war; the custom was introduced by the English auxiliaries who took part in that conflict. From Germany it spread to Switzerland, but the people of Appenzell were so little used to the sight that the smokers were the objects of universal attention, were cited before the council, and the keepers of hotels forbidden to keep the herb in their houses. In the canton of Berne smoking was strictly forbidden in 1661.

But if tobacco had enemies, it had also friends. Medical men in plenty were found to trumpet its praises, who assured the world—which is always glad to have excuses for self-indulgence—that the Indian weed was a miraculous herb that would cure all diseases. Tabagies, or tobacco societies "were not uncommon amongst German sovereigns" of the last century. In these nebulous clubs, the sovereign and his most trusty ministers and generals discussed their plans. The graphic account given by Carlyle, himself a smoker, of the tabacks-collegium, which gradually developed into such a smoking-parliament, is well known. The influences of the Indian weed upon the German nation are thus epitomised by him: "Influences generally bad; pacificatory, but bad, engaging you in idle, cloudy dreams—still worse, promoting composure among the palpably chaotic and discomposed, soothing all things into lazy peace; that all things may be left to themselves very much, and to the laws of gravity and decomposition."

Not only did tobacco become a regular article of commerce, but as early as 1660, efforts were made to cultivate the plant, and in 1718 the Margrave of Baden—Durlach—established the first tobacco manufactory. The habit of using tobacco is supposed to have been imported by English seamen into Sweden and Norway, about the beginning of the seventeenth century, and at first met with some opposition. Thus a peasant, who indulged in a pipe before the celebration of the Lord's Supper, had to do penance. Its use was at one time prohibited by Christian IV. Linnæus, the great naturalist, when travelling in Smoland, found it the custom amongst the country people to place in a man's coffin those things of which in life he had been fondest, amongst them tobacco pipes and pouches.

To English merchants is also due the introduction of the herb into Russia. The agents of the Russian Company, which was formed in 1553, and had the monopoly of the trade with Muscovia, exported tobacco there about the end of the century. Olearius, the famous traveller, in 1634, found the Russians very fond of tobacco; and as Moscow was then composed only of wooden houses, numerous fires were the natural result. This circumstance led Michael Fedorovich, the founder of the Romanoff dynasty, to prohibit the custom altogether, and to threaten the knout, nose-slitting, and Siberian exile to those who either imported or used tobacco. This prohibition was taken off by

Peter the Great, who gave permission to the Russian Company of London to again import tobacco into his dominions, and received from them a present of £15,000 in return for the concession. Tobacco-smoking soon became a favourite pursuit of the Russians, high and low. The smoking, drinking, and debauchery of Peter III. gave rise to those quarrels with his queen which ultimately cost him both his throne and his life.

We are so accustomed to think of a Turk and his pipe, that it is not a little astonishing to find that tobacco was first introduced into Constantinople by English voyagers about 1605. At first it was bitterly opposed, being considered to come under the ban of the prophet's command of abstinence from intoxicants. The smokers were punished by having a hole bored through their nose, and the pipe stem thrust through it; they were then placed on asses, and driven through the streets in mock triumph. Murad IV. was a bitter foe to tobacco as well as coffee, and in his campaign against Persia, he caused the most sanguinary punishment to be inflicted on soldiers who were caught using them. Mutilation and death were the inevitable fate of the detected smoker. He had the coffee-houses in his kingdom closed, as the people were in the habit of discussing national affairs in them, and despots are not fond of public opinion. These and other prohibitions were issued in vain; the custom has triumphed over them all. The reasons are obvious. A disproportion between offence and punishment defeats the object of the legislator. If capital punishment has not eradicated murder, we need not be surprised that it has failed to prevent smoking. The laws against tobacco and coffee-houses were abolished by Mohammed V.

The negro tribes of the west coast of Africa appear to have learned the habit of smoking from the Spanish and Portuguese slavers, who visited them to obtain negroes for the Spanish American colonies. From the coast the custom gradually spread into the interior. It was thought that the habit was indigenous, but no notice of it exists in any account written before the west coast had been visited by those in search of slaves. The first notice of smoking in Africa appears to be that by William Finch, an English trader, who was at Sierra Leone in 1607, where he saw negro men and women smoking out of great pipes. The tobacco plant was cultivated in the grounds near their huts, and the leaf prepared for use in a rough and ready style. Harcourt, who was at Guinea in 1608, gives similar testimony. De Bry, the French Governor of Senegal in 1697, travelled from Fort St. Louis to the cataract of Felu, and in his journey he found the negro people all addicted to tobacco. He had an audience with the king at Gumel, and a lighted pipe was brought to him as a token of friendship; whilst the courtiers, even the princesses, all smoked. Richard Jobson, an Englishman who travelled up the River Gambia in 1620-1, found the natives very fond of tobacco, which they got from the Portuguese slave traders from Brazil. The negroes of Canally, the Ashantees, the Dahomians, the Fantees, are all addicted to tobacco, which plays an important part

in the domestic economy and festive orgies of savage Africa. It is more than a century since Bosman noticed that the negroes of Guinea, of both sexes, were great lovers of tobacco.

Tobacco was carried to the Cape of Good Hope by Dutch seamen, who often anchored there on their voyages to the East Indies. Captain Cowley, who was at the Cape in 1684, says that the Hottentots offered their wives to the sailors in exchange for it. When tobacco fails, they smoke hemp or daka, and other narcotic plants, and even the dried dung of the rhinoceros.

Not only amongst all the Hottentot tribes, but throughout Kafirland, by the dwellers on the Great Fish River, the Orange River, &c., is tobacco in great demand. They are described as meeting in the hut of the chief, to palaver and smoke, the pipe passing from hand to hand, and from mouth to mouth, each taking a whiff in turn. Amongst the Kaffirs, Tambukis, Bechuanas, &c., snuffing is also common. The use and culture of tobacco is common also in all the lands of the east coast of Africa, in Sofala, Mozambique Magadoro, &c., and was probably introduced by the Portuguese. In Abyssinia the Mohammedans smoke, but the use of coffee and tobacco is held to be sinful by the Christian Church. The Gallas both smoke and grow tobacco. To the countries lying on the north coast of Africa, tobacco has been carried by the Turks, and by European seamen. In Egypt, Tunis, Algiers, &c., it has become an object of luxury as amongst the Turks. By the nobles and by the ladies in the seclusion of the harem, the use of tobacco has been carried to its highest point of elaborate extravagance. The caravans which annually leave Cairo, have carried the custom to Nubia, Dongola, and the Soudan. It is either smoked, or mixed with saltpetre and chewed. The Nubian negroes are great smokers, and are said to be scarcely ever seen except with pipe in mouth. To smoke tobacco with their black coffee is their highest enjoyment. Nevertheless, it is rare for maidens or young women to smoke, although many of the elderly ones are great lovers of the habit. The tobacco is home grown, and so strong that a European cannot smoke it, even after it has been steeped in water and pressed out. So, at least, says Palma, who wrote in 1843.

In Asia, the habit of smoking the leaves of narcotic plants, in order to produce intoxication, is very old. Herodotus mentions it as a Scythian custom, and both he and other classical authors name it as a Thracian usage. It has been said that tobacco was known in North Asia before the discovery of America, but the most careful inquiries show this to be a mistake. The universal silence of the mediæval travellers is absolutely conclusive. It is not to be supposed that a careful observer like Marco Polo would have left it unnoticed, if it had come in his way. It is not until the commencement of the seventeenth century that we hear of this custom; but there can be no doubt that having been introduced by European traders and seamen, it spread with astonishing rapidity from Constantinople through the Ottoman Empire and countries adjacent. The ladies smoked in the harem, and the coffee-houses were full of visitors who drank black coffee and smoked

tobacco. Tobacco is extensively cultivated in Asia Minor. To Arabia tobacco seems to have come partly by the Syrian caravans, and partly by English vessels. Unknown before the commencement of the seventeenth century, it is now universal in the lands of the Bedouin. The sect of the Wahabis, however, regard smoking as sinful, and look upon those who "drink the shameful" with more horror than in England is felt for drunkards. At the end of the sixteenth century, tobacco and its uses were still unknown in Persia. The first European traveller who noticed the custom was Thomas Herbert, in 1626. Olearius, who found the Persians strongly given to the habit in 1633, tells us that they became acquainted with it during a campaign against the Turks, and that Shah Abbas the Great was so much opposed to it that he threatened mutilation of nose and lip to any soldier found indulging in the forbidden luxury. From Persia and Asia Minor the use of tobacco spread to Armenia and Circassia, Eastern Turkestan, Bokhara, Herat, Cabul, &c.

In the sixteenth century, during the reign of Baber, tobacco was unknown in India. It is supposed to have been introduced towards the close of Akbar's reign, about 1604. By 1635, the Hindoos had become so greatly addicted to tobacco that Mandelso saw them smoking even in the temples. With Hindoos of all castes, with Mohammedans, Parsees, &c., the habit has since remained common, the hardy Sikhs being the only section of the many races of Hindostan which has rigidly abstained from the pipe. Tobacco is now extensively cultivated in India, over the Himalyan Mountains. In Thibet, the custom is equally common. In farther India, by the end of the sixteenth century, the use of tobacco had spread over Assam, Siam, Burmah, &c. Tobacco was introduced into Ceylon by the Portuguese and Dutch traders. Whilst Captain Knox was in captivity here, from 1660 to 1680, he had an opportunity of noticing its use by the natives. According to native authorities, tobacco was first used in Java in 1601. The Dutch in 1611 had a trading fort here, and no doubt helped to spread the new luxury. The plant itself also became so commonly cultivated, that Rumphius. the celebrated botanist, was strongly of opinion that it was indigenous, and that the Javanese had been acquainted with it before the arrival of the Europeans. This was a mistake of which (if no other evidence were forthcoming) the fact that the Javanese call it by its European name of tobacco (sometimes varied into tambaku) is sufficient proof.

In Sumatra also tobacco-smoking and betel-chewing are common, In Tobah, whilst the women are afield engaged in agricultural work, the men stay at home, mind the children, and smoke tobacco. The Rajahs smoke pipes three or four feet long, and so heavy that they cannot be held for any great length of time, except with the head resting upon the ground. In Borneo, the chief luxuries of the Dyaks are betel chewing, and smoking or chewing tobacco. Tobacco-smoking is also known in Celebes, the Moluccas, and the Philippine Islands. To the last-named group it was taken by the Spaniards, who, in 1670, sowed seed which they brought from Mexico. The Indians are so greatly addicted to it, that they will sell their children in exchange for it. The

inhabitants of Spanish blood are known as great smokers. "Nothing," says Marryatt, "can be done at Manilla without the cigar; they smoke for an appetite, they smoke for digestion, they smoke when it is chilly."

In no land, we are told, is smoking so common as in China; from the Emperor on the throne to the beggar by the wayside; among young and old, rich and poor, men and women alike. That a people so jealous of foreign innovations should have readily adopted this custom is strange. China has been credited with being the mother of many remarkable things, but she has no claim to be considered the inventor of tobacco-smoking. The Chinese probably became acquainted with the herb from the Portuguese and Dutch traders, and also from the Usbec caravans, which traded between Persia and the Middle Kingdom. Not only is China a great smoking country, but her plantations supply the greater part of higher Asia with tobacco. The Japanese are as great lovers of the pipe as the natives of the Celestial Empire. It is believed to have been introduced by European seamen at the commencement of the seventeenth century. Through all the islands and dependencies of Japan, the case is the same. The custom has penetrated even to the savage Ainos and the fisher-folk of Tarrakai. The Tartars of the Bay of Nadashka are so addicted to it, that it is said they will give anything they possess rather than be without tobacco.

The people of higher Asia, the Kalmucks, Buriats, &c., are users of the Indian weed. Among many of the nomadic tribes the pipe is a constant companion, and the symbol of peace and hospitality. Throughout Siberia, from the Ural Mountains to Behring's Straits, tobacco is known and used. Among the Ostiaks it was known as early as 1693, when Isbrand Ides, the Russian Ambassador to Pekin, saw in his journey thither, men, women, and children of this race smoking tobacco. When Captain Cook explored the islands of the South Seas, the use of tobacco was still unknown to the natives. Since its introduction by European traders, it has become general amongst the aborigines of all Polynesia.

From this rapid and imperfect survey, it will be seen how the use of tobacco has spread over the earth, and among people of almost every nation. It is like reading of the triumphal march of some great conqueror. Four centuries ago its use was confined to the decaying Aztec civilisation, and to the wandering savages of North America. From the new world it passed to the old in the ships of the Spaniards, and speedily overran all the countries of Europe, and was carried by their traders to Asia and Polynesia. Now it is known and cultivated in every quarter of the globe. The polite Frenchman, the profound German has this habit in common with the squalid savage of Australia. It is the most catholic of luxuries, and it is also the most democratic.

The Spanish conquerors of the New World quickly learned the habit of smoking from the Indians. It is evident that they had no knowledge of the adaptation of the herb to any want of the human frame, but were moved simply by imitation and the desire to learn what were its effects. Add to this, that it was looked upon as endowed with mysterious medicinal virtues, which rendered it a preservative in health,

and a powerful shield against disease. It was an age of dreams when the philosopher's stone was still earnestly sought after, and the existence of a panacea thought neither impossible nor improbable. We need not wonder, then, that the Spaniards should believe themselves to have discovered herein a remedy against the "ills that flesh is heir to." Its narcotic fumes stupefied their regrets for the land beyond the sea to which they might perchance return no more. It deadened the keenness of their sensations of the privation and toil of their daily life. Carrying the custom back to Europe, it became a symbol of the wonders of the New World, and speedily found imitators. It was the fashion! Those who took to it first from pure imitativeness, and because it was the mode, discovered a subtle pleasure in its poison, and the great rank-and-file of those who may be said to exist rather than to live, found it an admirable aid in "killing time."

From whatever motive acquired, the habit once fairly formed is, with most temperaments, very difficult of abandonment.

At first it fills up the blank spaces of life; next it begins to encroach upon the ordinary avocations; the demand becomes more and more exorbitant, until, finally conquered by an appetite which "grows by what it feeds on," the youth (whose first pipe produced unmistakable evidence of Nature's disgust at its burning, acrid poison) has become a man whose nerves are wound up by it alone, who cannot think or work without first dosing his system with tobacco, and whose repeated efforts to break the chain of habit produce the most intense nervous misery and distress. The shiftless poor, the hewers of wood and drawers of water, find in it a solace against the cares of life. The slave smokes, and dreams no longer of freedom; his sense of misery and degradation is lulled to sleep. Tobacco invests with dreamy pleasures conditions so evil that revolt against them becomes the whole duty of man. It makes those content whose highest inspiration would be discontent.

To each in this mortal sphere is given a specific life-task which it is his glory to attack and finish—some miniature chaos it is his gift to shape and mould into a world of form and order. From some men great deeds are expected, because to them great talents have been given; but for everyone there is a work. But this witching weed throws a false glamour over all things, weakens the will, and leads to the constant iteration of *laissez faire, laissez passer;* the bewitched one gilds over the false and hollow, puts up with sham and half work of every kind, and so far from turning his chaos into beauty and order, thinks that chaos itself is order and beauty.

Among soldiers, sailors, and hunters tobacco is esteemed not only as a luxury and a consoler against the sorrows of life, but as a means of killing hunger, thirst, heat, cold, fatigue, pain from wounds, and all the uncomfortable effects of storm and stress of weather. The majority of those who use tobacco are the loiterers on the highway of life, who expend all their mental power and ingenuity in devising methods for killing time, or, rather, thought, or, perhaps still more correctly, getting rid of that *bête noir*, the dreadful solitude of their own company. To

those who have felt the glow of noble impulse or high aspiration this anxiety to kill time is inexplicable. The night will come long before our task is ended, darkness and sleep before we have learned more than the alphabet of natural knowledge or of moral duty. How often do we see some grand life-work left unfinished! How often, alas, has the pencil dropped from the palsied hand before it had finished the outline of some famous picture!

Another and still more powerful motive impels the young to the use of tobacco. The common sense and common consent of mankind have forbidden the employment of this herb by the young. Hence its enjoyment is desired as the symbol of that state of manhood which they all so greatly desire. With every lad the wish to do as his elders—to be manly—is all powerful; and no suffering, no inconvenience, are too great if they have for their effect, real or supposed, to place him in the ranks of manhood.

Many experiments upon animals have been made to ascertain the physiological position of tobacco. From the researches of Gesner, Redi, Fontana, and Brodie, and also from the later investigations of Tiedemann, Blatin, and others, it is evident that the poisonous properties of the plant have a blighting influence upon animal life. Tiedemann and Bischoff, after numerous experiments, conclude that the tobacco alkaloid, nicotine, is one of the strongest and quickest of poisons, giving rise to pain when applied to the nerves of sensation; and that it quickly mingles in the circulation of the blood. By the rapidity with which nicotine works, it would appear to act upon the veins; blood which contains nicotine is of a dark red colour, and coagulates into a yellowish mass, wherein the corpuscles are difficult to discover; nicotine causes great excitement of the nervous system and increased respiratory action; this nervous excitement is followed by trembling of the body and limbs, tetanus, and convulsions, in which the pupil of the eye is greatly dilated; the heartbeats are quick and heavy; under these circumstances the sensibility and strength of the nervous system becomes exhausted, the respiratory movements give way, and death ensues. Frogs, to whose spinal marrow nicotine has been applied direct, have died without convulsions; when the quantity of nicotine was too small to cause death, the animal underwent a series of convulsions, which gradually became weaker, the nicotine apparently escaping by the lungs; the deadly consequences appeared to be caused by the exhaustion of nervous strength, exposed nerves when moistened with nicotine, being uninfluenced by mechanical or electrical stimulation; in further confirmation of this view it was found that limbs which were kept from contact with the nicotine were readily influenced, but those to which nicotised blood had free access lost their excitability.

Mantegazza considers that Erlenmeyer's experiments establish the following important points:—Those who have to breathe for a length of time an atmosphere loaded with the smoke and powder of tobacco sometimes exhibit symptoms of chronic poisoning, especially if they have been in the habit of swallowing (with the saliva in which they are

dissolved) the active principles of tobacco. The conditions which favour this poisoning are not yet fully known. It is thought to be more dangerous when the cigar is used, and it is known that the tobacco intended for this purpose is three times richer than that sold for smoking in pipes. This is caused by the fermentation in manufacture, in which two-thirds of the nicotine is transformed into ammoniacal products.

The symptoms to which chronic nicotine poisoning gives rise are very varied. *Conjunctivitis* is often caused by the powder from the leaves, especially amongst workmen who prepare tobacco, but may also be produced by smoking. In some there are hallucinations in which figures of animals appear, and this is sometimes the commencement of amaurosis (blindness). Amongst the lesions of the nerve motors of the eye are *diplopia*, and spasms of the eyelid. The skin becomes yellow, cold, covered with sweat, especially after the use of strong cigars. Foruncular eruptions are not uncommon amongst the workers in tobacco. The various digestive organs show symptoms which may in part be explained by their direct contact with tobacco or with nicotine. Amongst these are inflammation of the mouth and tongue, the white border of the gums, the black deposit on the tongue and teeth, gastradinia, abdominal pains, want of appetite, dyspepsia, diarrhœa, and sometimes paralysis of the rectum. The organs of respiration suffer, and rheum, pharyngal catarrh, bronchitis, spitting of blood, asthma, oppression, and incubus result. The tone of the circulatory system is lowered—and this is observed to be habitual in great smokers, especially those who use strong cigars, or have commenced to smoke when young—the nervous system suffers hyperæsthesia, and neuralgia occurs. The damage to the optic and olfactory nerves has already been mentioned, whilst the nerves of general sensation are subject to various hallucinations. The fifth pair of nerves, the ischiatic, and the vertebral column, are sometimes affected with neuralgia. Anesthesia is very marked all over the skin and especially upon the legs; sometimes the analgesia is complete. There is more or less muscular weakness, especially in the lower extremities, and this sometimes to such an extent that the person cannot stand, or when seated has to maintain himself by holding fast to some solid body. Sometimes there is trembling of the members, and convulsive movements which render walking difficult. Important symptoms are the vertigoes which come in paroxysms, sometimes accompanied by a feeling that all surrounding objects are in rotation. Some have either complete insomnia or have great difficulty in sleeping.

The sufferings which terminated Mazzini's noble life are well known. The sleeplessness and nausea which he experienced made his days a continual agony. He was believed to have a cancer of the stomach, and for a long time he was dieted upon the most easily digested foods, but the good effects of this regimen were neutralised by an excessive devotion to tobacco. His life was one long sacrifice at the altar of patriotism; it was also one long disappointment. Pure and noble and high-souled, he wished to make his people free, and yet could not himself break the chains of a foolish indulgence, even when it threatened his life.

The moral and intellectual functions are in some cases disturbed by tobacco. There is very great nervous irritability, anxiety, timidity, terror caused by unpleasant dreams, obscurity of mind, dejection, and despondency. In some cases there is delirium with trembling, like that experienced in alcoholism; in others profound melancholy, alternated by great excitement, and in the region of the pericardium, pain; this melancholy is sometimes pushed to absolute mania. Angina pectoris is one of the diseases to which tobacco is known to dispose the system, and it is suggestive to find that out of 88 cases noted by Forbes, 80 occurred amongst men, and only eight amongst women. Lartigne counted 60 male cases for seven female cases.*

Though it is denied by smokers that tobacco has any share in the production of cancer, the researches of Bouisson and others have shown the existence of "smoker's cancer," which usually attacks the lips. Both epithelioma and true cancer have been traced to smoking in persons with a constitutional diathesis to these diseases. "It is probable," says Mantegazza, "that in these cases nicotine may have contributed as the exciting cause by weakening the organism and continually irritating the mucous membrane of the mouth, exactly as mental sorrow and blows upon the breast have to be placed amongst the causes of cancer in that organ."

It is a well-known medical fact, that inherited predispositions to disease may often remain quiescent or be completely overcome by careful diet and regimen and attention to the laws of health. The writer is acquainted with a fine, ruddy-complexioned, and remarkably healthy and energetic gentleman, of some three-score and ten, nearly all of whose brothers and sisters died long years ago of consumption, and who attributes his singular vigour and immunity from disease to his active habits, temperate diet, and entire abstinence from "drink" and tobacco. Further than this, actually developed consumption, as Dr. Ramage was, we believe, the first to demonstrate by *post mortem* examination, has been cured in many cases by Nature herself under favourable circumstances.

The long indictment of grave and serious maladies induced by tobacco, which we have quoted from medical writers, illustrates with singular clearness the physical idiosyncracies of different individuals. As in alcoholism, though every function probably suffers to some extent, the grand attack appears always to be directed against the weakest organ. One smoker will read the lengthy catalogue of evils half through and fail to recognise his case till he finds his symptoms photographed with startling clearness under the head of angina pectoris; another will be arrested only by a diagnosis of his sight disturbances, chronic bronchitis, or "smokers' sore throat," whilst a third, and this is, perhaps, the most universal type, will at once see himself convicted amongst the dyspeptics, the sleepless, the nervous, or the nerve-depressed.

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* Sach's Medicine Almanack, 1872, § 204.

At this stage it may be well to clearly understand what the public at large—smokers and non-smokers—are quite agreed upon. That tobacco contains a poisonous principle of extreme virulence, and that great smokers sometimes suffer painful diseases in consequence of their habit, no one disputes. But the majority of those who use tobacco are unwilling to admit that its ordinary and moderate use is productive of any physical evil—that is, when in the argumentative mood; yet it is a singular fact that there are very few devotees of the weed who do not strongly condemn the habit. "It is the excess," they plead, "which is dangerous," and thus they consider they have successfully disposed of all the physiological arguments against its daily use. The smoker cheerfully assents to the proposition that no man should smoke until he brings on an attack of angina pectoris, of epithelioma, or one of the many dyspeptic affections which medical records show to have been caused by it. But will any smoker admit that he himself is an excessive smoker? Even though his hands are trembling, his nerves unstrung, his breath and clothing fetid; though the keen, clear edge of his perceptive faculties is dulled, and sight and smell are impaired—though body and mind, in short, are bound in the chains of this ignoble slavery,—he will still tell us that it is not the use, but the abuse, which is evil.

It is also urged that the rapid spread and wide extent of the custom give us reason to conclude that it answers some definite want of the human system. In what does the charm of tobacco consist? Most smokers recollect their first experience of the pipe. The novice, on his initiation into the rites of tobacco, is as truly poisoned as if he had taken a dose of arsenic or laudanum. The nausea, prostration, cold sweat, slow pulse, difficult breathing, and all the other painful symptoms which generally follow the first pipe, are those most characteristic of the generality of toxical agents.

Of course a man may become accustomed to this poison, as he may habituate himself to take almost any deleterious drug. Just as the opium smoker gets gradually accustomed to his daily or hourly increasing doses of poison, so the smoker, by courage and perseverance, induces his system to receive with apparent acquiescence that which at first it indignantly rejected. Let no one argue from this, that tobacco is not a poison, or that its effects are not injurious. The tolerance which is set up in the system for nicotine is identical with that witnessed during the habitual use of any other poison. It is a well-attested fact that some of the deadliest drugs in nature may be taken with apparent impunity into organisations educated to receive them, and only the absence of the usual amount of the deadly diet will rouse from sleep the narcotised symptoms of evil.

When the system has learned to tolerate the presence of tobacco, the violent symptoms of the first smoke are replaced by a peaceful suffusion, by excitement of the intellect, or by a deliciously soporific condition in which all sense of discomfort and sorrow is lost, and nerves, mind, and conscience are alike lulled to rest. And here we have the key to the extensive prevalence of this habit, and equally also to the

wide-spread indulgence in narcotics which has seized upon so many modern races. "I take it because I have learned to like it and to need it," is unquestionably the most satisfactory explanation of this hunger-and-thirst-displacing appetite which has yet been put forth, and, in fact, no other is ever imagined by myriads of devotees of tobacco, alcohol, opium, haschisch, betel nut, coca leaf, bhang, intoxicating fungus, and that recently invented "good creature of God" for sensualists against which the *Lancet* has been warning us,—chloral.

Speaking of this fugitive excitement of sensation and thought, Mantegazza says that, notwithstanding, "tobacco is a real depressor, weakens the muscles, the brain, and the reproductive powers," while Balzac has well observed that "if tobacco puts chagrin to sleep, it also stupefies energy."

Mantegazza, who is by no means disposed to judge harshly, but, on the contrary, is anxious to say what can be fairly said in its favour, thus sums up the properties of tobacco :—

"GOOD.—Gives a new and exquisite joy to man. Favours the peristaltic motion of the stomach. Gives birth to new industries, and enriches many people. Under certain forms revives, in a fugitive manner, thought. Is the poetry, less costly, of the poor. Renders less urgent the need for food. Calms physical and moral pain. Kills care.

"BAD.—Diminishes the general sensibility and lessens the fountains of more healthy pleasures. Gives to generation a narcotic irritability opposed to success and morality. Taints the air for non-smokers. Keeps man from the society of women. In certain cases it may produce grave poisoning. Diminishes in a nation the total amount of work. Adds a great weight to the poor man's expenditure. Wastes the organism and shortens life. Leads easily to idleness, and to drunkenness. It may cause a special form of amaurosis. Retards and disturbs the development of youth. It may cause nervous diseases of every kind. Produces palpitation of the heart. Renders liable to phthisis and asthma. Irritates the respiratory organs. Weakens thought and will. Weakens the genital organs. Weakens and disturbs the digestive organs. Weakens the organism. Weakens the muscles."

Can any thinking man help endorsing the verdict of the learned Italian, when he says, "I affirm, without fear of erring, that if the human family had never known tobacco it would have been happier, the total of useful work produced would have been greater, and that of crime would have been less."

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