

THE  
PHYSICAL AND MORAL EFFECTS  
OF USING  
T O B A C C O  
AS A LUXURY.

A PRIZE ESSAY.

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“MAN, KNOW THYSELF.”

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## ON THE PHYSICAL AND MORAL EFFECTS OF USING TOBACCO AS A LUXURY.

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"WERE it possible," says Dr. Rush, "for a being who had resided on our globe, to visit the inhabitants of a planet where reason governed, and to tell them that a vile weed was in use among the inhabitants of the globe he had left, which afforded no nourishment; that this weed was cultivated with immense care; that it was an important article of commerce; that the want of it produced much real misery; that its taste was extremely nauseous; that it was unfriendly to health and morals, and that the use of it was attended with a considerable loss of time and property,—the account would be thought incredible. In no one view is it possible to contemplate the creature man, in a more absurd and ridiculous light than in his attachment to tobacco."

Some may be inclined to dissent from this opinion. Man's attachment to alcohol, they will say, is still more strange and even more ridiculous: Or, in any event, tobacco does not, like alcohol, dethrone reason and make man a brute, or what is much worse. Yet a late writer on tobacco, Dr. L. B. Coles, of Boston, on his very first page,\* assures us that "besides being a more filthy sin than liquor drinking, the use of tobacco, in any form, to the same excess, more effectually deranges the natural action of the system." It makes wider inroads into Nature's arrangements," he continues, "than alcohol. It disturbs, in a greater degree, the natural currents of life."

In evidence that this is not an exaggerated opinion, and also to point out both the physical and moral evils of using tobacco as a luxury, let us consider at length its FILTHINESS; its MEDICINAL OR POISONOUS CHARACTER, and its IMMORAL TENDENCY.

\* The Beauties and Deformities of Tobacco Using. By L. B. Coles, M. D. pp. 167.

## CHAPTER I

## ITS FILTHINESS.

§ 1. *The Mouth, Teeth, &c.* Is there to be found an unaccustomed eye, but must turn away in disgust, from the loathsome spectacle so often presented by the mouth, chin and teeth of the tobacco chewer, and the nose and mouth—if not the clothing too, of the snuff-taker? I have seen a scientific professor—nay, more than one—in our colleges, whose face, linen and vest were literally besmeared and discolored by snuff. And I have known a minister of the gospel, whose praise was in all the churches, whose mouth and teeth were not only blackened with the cud, but whose chin, in the furrows age had made, became ever and anon the bed of two streams of tobacco juice. Filthiness, in ministers and females, may not be much worse than in others; but it is certainly more disgusting.

§ 2. *The Interior.* But the external accumulations are more disgusting than the internal ones, only because they are more visible. The internal cavities of the face—the interior nasal cavities, the larger hollows in the cheek bones, and the frontal sinuses—all hold communication with each other, and are in the tobacco user, all alike besmeared. It has been stated, by what appeared to be competent authority, that Rev. Dr. Cooper of Boston, by the constant use of snuff, brought on himself a fatal disease of the head, and that a very large quantity of hardened Scotch snuff, was found, after his death, between the external nose and the brain, in what I have already called the frontal sinuses.

If the whole of this filthy interior of the snuff-taker, or even of the tobacco chewer or smoker, could be fairly exposed to the public gaze, I am not sure but it would do more to deter the rising generation from falling into this foul and beastly habit, than all our lectures, and essays, and homilies.

§ 3. *Cavity of the lungs.* The trachea or windpipe is subdivided to form what are called the bronchial tubes; and these, again, are divided into smaller branches, almost innumerable. They terminate in small hollow cells or air bladders. The surface of the lining membrane of these hollow tubes and cells has been variously estimated; but its extent cannot be less than fifteen or twenty superficial feet. Over this whole surface is the tobacco smoke, and a part of the snuff, (of those who use the cigar and snuff-box), spread out, till, were it not for the absorbent vessels, all these hollows, together with the nasal cavities, and other cavities, about the face and throat would be converted into so many sooty chimneys.

I have said, *were it not for the absorbent vessels.* Any white wall treated as the internal walls of the lungs are, would soon become unseemly and disgusting. But all over these internal cavities are found, in great numbers, a species of vessels which have power to remove such particles of filth as are not too heavy for them. The volatilized particles of undecomposed tobacco, constituting a large part of what we call tobacco smoke, and which would otherwise soon blacken the living membrane of the bronchial tubes and the air cells, are taken up and carried out of the system; but not without threading their way, in their passage, through almost every part of it.

§ 4. *The Skin.* It has been said that the soot of the tobacco smoke is carried out of the system. It is so. Yet there is another fact to be placed by the side of it. This filthy deposit lingers long on the outposts of the system—I mean in the small vessels, or capillaries, with which the skin every where abounds. Hence it is that this membrane becomes so thoroughly impregnated with the vile poison, as to render it offensive for a long time. It has even been thought, by many, that tobacco gives to the skin that leathery appearance which is sometimes observed in both chewers and smokers. For let not the chewer of tobacco solace himself in the vain belief that his system is not charged so highly with filth and poison as that of the smoker. There is, on the whole, very little difference.



A friend of mine—a young physician—assures me, that in the process of vapor-bathing it sometimes requires several days to rid the skin, both of the chewer and smoker, of its abominable odor. And Dr. Coles, of Boston, expresses himself still more strongly on the subject. “Put a chewer or smoker,” says he, “into a vapor bath, with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia which has emanated from his body.”

Now if such a skin as this is not filthy, I know not what is. Other filth of most kinds may be washed off with plain water—at least with soap and water—but that of tobacco requires something still more efficient. It requires a process to which very few users of tobacco will submit; and hence they continue immured as it were in filth all their lives.

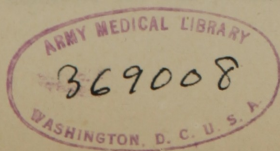
§ 5. *Effects on Others.* If the foul effluvia which thus passes off, every moment, from the skin of the tobacco user annoyed no one but himself, the case would be greatly altered. Habit is powerful, and he may become so accustomed to it, as to be able to endure it. Or if he suffers, he suffers under a just law.

Not so, however, with his wife and children. Without offending in the least, they, too, share in the punishment. His foul breath, and the dreadful scent of his skin, clothes, and even his books and implements, must be endured habitually. Have tobacco users thought enough of this? Though they should contend for the right of being themselves immured in filth and poison both, they would not, for one moment, pretend to the right of rendering others unclean like themselves. Yet all who smoke in company do this; and it is done, to some extent, even by those who chew or take snuff. Those who inhale the smoke or the other emanations of tobacco, are thus besmeared with it, no less than those who use it.

I have said nothing here of the consequences of the abominable practice of using tobacco, to carpets, floors, walls, furniture, clothing, side-walks, and everything else where the users of tobacco are found, especially its chewers. Well does the custom require—as it often receives—the keen edge of ridicule; and even this appears to be insufficient. Man has degraded himself—in this particular, at least—quite below the lowest of the brutes which perish. Even if the horse and dog and monkey can be taught the art of tobacco-using, as some maintain to be possible, the swine cannot. For myself, I doubt, most seriously, wheth-



er the vile habit can be taught to any living being but man, and that worm which infests the plant, and swallows its juices with all the eagerness of its elder brother. The accounts concerning the rock goat of Africa, and the deer of Maine and other countries—that they crop this plant occasionally—are not very well authenticated.



## CHAPTER II.

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### ITS POISONOUS OR MEDICAL CHARACTER.

That Tobacco contains a most virulent poison will not, at this day, be questioned by any scientific individual. Experiments in great numbers, made by the wisest chemists and physiologists, both of this country and Europe, have established the fact, long since, beyond debate.

§ 1. *Experiments.* As the first proof of the poisonous nature of tobacco, let me call attention to a very few facts and experiments.

No man, in America, has made more satisfactory experiments with tobacco, than Prof. Mussey, of Cincinnati.— They were made chiefly on small animals, particularly cats. It is well known how tenacious of life these animals are. Blows on the head sooner destroy a man than a cat. After many an effort to destroy them, they have afterwards been found alive, and tolerably well. It was on this account, perhaps, that the cat was selected.

Dr. Mussey rubbed two drops of the oil of tobacco on the tongue of a cat, which had been as it were brought in the midst of the fumes of the pipe. The animal died in three or four minutes.

Another of his experiments was little less striking. Upon the tongue of a full-sized, but young cat, he rubbed three drops of the tobacco oil. In an instant the pupils of the eye were dilated, and the breathing became convulsed.

"The animal leaped about, as if distracted, and presently took two or three rapid turns, then dropped upon the floor in frightful convulsions." It was dead in just forty-five seconds from the moment when the oil was put upon its tongue.

The savages of North America have been known, in some instances, to dip the heads of their arrows in an oil obtained from the leaves of tobacco, which being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death. The Hottentots, according to the statements of Mr. Barrow, the African traveller, use the smoke of tobacco to destroy snakes.

In the same form, tobacco possesses about three times the power of opium. A single drop of the concentrated oil placed upon the tongue of the stoutest dog, says Dr. Coles, will destroy life. It is stated, he adds, by one writer, that if a man were to dip both of his hands into that oil, with a skilful surgeon by his side, his hands could not be amputated in season to save his life.

§ 2. *Effects on the Teeth.* The next thing I shall mention in this connection, is the effects of tobacco on the teeth. If these do not prove its poisonous character, they certainly come very near it.

It is the popular belief, I know, that tobacco preserves the teeth instead of poisoning them. That in a few cases of tooth-ache dependent on nervous causes, tobacco, by deadening the nerve, has removed the pain, at least for a time, I have no doubt. Seldom, however, has the process of decay been arrested by it, when once begun.

In general, the soundness of the teeth and their freedom from pain, will be about in proportion to the soundness and firmness of the gums and the lining membrane of the mouth and throat. But that the latter are often rendered loose, spongy and diseased by the use of tobacco, is one of the most obvious truths in physiology. That the gums and teeth are injured—poisoned—by smoking and chewing tobacco, is as certain as that they are so by the daily use of small doses of calomel, only not precisely in the same manner, nor in the same number of days, weeks, or months.

In general, the surfaces of the teeth, in tobacco chewers, seem to be rendered soft by it, for they wear out very early. This fact has been observed in several tobacco-using tribes of Indians, such as the Seneca and St. Francis tribes, as well as in the case of many other individuals of our race and country. What does this fact prove, if not that tobacco is poisonous? What but a poison would soften the hard enamel of the teeth?



§ 3. *Its Effects on the Voice.* In confirmation of the opinion that tobacco, by long use, in any one of the three usual forms—chewing, smoking and snuffing—has a tendency to injure the voice, we have the most abundant testimony.—Indeed how could it be otherwise, if the voice and speech are at all modified by the mouth and nose? Can these be rendered dry, husky, thickened—diseased—and the sounds which are made by the air, in passing over them, remain unaffected?

In speaking of the use of snuff, Dr. Rush observes, "It seldom fails of impairing the voice." Dr. Mussey says that the habitual use of tobacco, in any of the forms of snuff, cud or cigar, will sometimes produce weakness, tremulousness, and squeaking or hoarseness. Dr. Allen, of Maine, says: "That tobacco is injurious to the voice, every one can testify who has heard the harsh, thick, husky, mumbling, stammering, insonorous voice of the inveterate tobacco chewer." The late Dr. Woodward, of the Massachusetts Insane Hospital, believed that one frequent cause of that permanent loss of voice which sometimes happens to public speakers, is found in the use of tobacco. And Dr. Coles, of Boston, in enumerating what he calls the ordinary and general effects of using tobacco, mentions "weakness and hoarseness of voice."

Now it must be obvious to every person of good sense, that nothing but a poisonous, or what is essentially the same thing, a medicinal substance, would produce such effects on the human constitution as these symptoms indicate. Who ever heard of any results of this kind from the use of plain bread and water—or any other proper food—even in immoderate quantities?

Here I must not omit a physiological law which deserves to be widely known—that the habitual use of a poisonous substance is proportionally most injurious in small quantities. The smaller the quantity, provided it is appreciable, the greater the mischief in proportion to that quantity.

§ 4. *Effects on the Senses.* That the use of tobacco must be injurious to the senses of sight, hearing, smell and taste, any one might infer who considers well that it comes into immediate contact with the delicate extremities and expansions of the nerves, in which these senses have their seat and origin. But we have testimony.

Dr. Mussey mentions a Mr. Cummings, of Plymouth, N. H., who at the age of twenty, had all his senses in the greatest perfection, except that his eyes were rather weak. But he now commenced taking snuff; and at twenty-five



he resorted to chewing and smoking tobacco. In this way he went on about thirty years.

At the end of this period he could not read a word in any book without spectacles, and he had already used them for several years. He had also, for some ten years, been subject to deafness and a ringing in his ears; and at times, the right ear was entirely deaf.

He now relinquished the use of tobacco in all its forms. Snuff was last given up. In about a month after he had entirely banished his snuff-box, his hearing was perfectly restored, and his troubles with that department of his system never returned. It was many months, however, before he could dispense with his spectacles. At length, however, his sight became so perfect, that except when compelled to use his eyes for many hours in succession, especially in the evening, he had no use for his spectacles. At the age of sixty-three, all his senses, especially his sight, were keener than most men of his age.

That the defective vision and hearing were owing, in no small degree, to the use of tobacco and snuff, is evident from the fact that neither at the time of his abandoning these habits, nor subsequently, did he make any other change in his habits.

But this single illustration must suffice for particular instances. A few national or general cases come to my mind. Germany, a smoking nation, is, at the same time, a *spectacled* nation. Such, too, are some of the less intelligent nations of the East. Or if spectacles are not so much used by these last as by the Germans, it is because they cannot procure them, or have not learned their use. And we of the United States are coming fast up, in this particular, with Germany.

Concerning the effects of tobacco on the taste, the Philadelphia Journal of Health observes: "Nothing insipid," like plain food and water, "can be relished after the mouth and throat have been exposed to the stimulus of the juice or smoke of tobacco." The same authority adds that the use of snuff destroys entirely the sense of smell, as well as injures the tone of the voice; while chewing and smoking vitiate the sense of taste.

§ 5. *The Physical Sensibility.* Were there no other evidence to be had of the poisonous character of tobacco, we should find it, in its general effects on the physical sensibilities of the system. "Tobacco," says Dr. Coles, "is a narcotic stimulant." Its character, in this respect, resembles that of opium. The first or stimulant effect is follow-

ed by a narcotic or deadening influence. The person who uses tobacco may not always be conscious of this effect, but it nevertheless exists.

It relieves, perhaps, his tooth-ache ; but why ? Simply because it benumbs the nerves or deadens the physical sensibility. It quiets his stomach, and enables him to digest his dinner. Why this effect ? Because of its benumbing effect on the already irritated nerves of that so often abused organ. It removes a thousand other unpleasant feelings, and soothes his perturbed mind—perchance his agitated passions. But are they quieted forever ? Will they not, after having slumbered for a time, revive again, to give increased rather than diminished trouble ?

Much of our pleasure, to say nothing more of our pain, comes to us, like much of our knowledge—through the medium of our senses. The more perfectly healthy these are, the better do they fulfil their appointed mission. It is so with the more general sense of feeling, as well as with the others. But the integrity and health of this sense of feeling depends, in no small degree, upon our general physical sensibility.

Nor is it any wonder. How can the skin—a membrane of some fourteen or fifteen superficial feet in extent—be daily and hourly charged with so virulent a poison, without losing its natural tenderness and delicacy ? Besides, the man with stupefied nerves and brain and skin, does not seek to *cultivate* his physical sensibility. While he who is not narcotized by tobacco, or any of its kindred drugs or poisons, is awake to the variegated beauties furnished by Nature, the miserable slave to a most besotted appetite is chewing, smoking and spitting, and caring not for any thing a whit more elevated.

§ 6. *The Intellect.* If it be true that tobacco benumbs the physical sensibilities, and by degrees impairs all the senses, what can be expected, in train, other than a deterioration of the intellect ? If the deadly narcotic stifles our perceptive powers, and stupefies the faculty of discrimination—can there be any other than a constant tendency in the tobacco user to mental imbecility and even to idiocy ?

And what it would be natural to expect, we find. The memory is impaired very early. Dr. Rush states that the father of Massilac lost his memory through the excessive use of snuff, at only forty years of age. Sir John Pringle's memory was also sadly impaired in a similar way ; though by abstaining from his snuff, at the suggestion of Dr. Franklin, he finally recovered. Dr. Cullen says he knew



several instances in which the use of tobacco produced loss of memory, fatuity, and other symptoms of a weakened or prematurely senile state of the nervous system. Dr. Stevenson says: "It is ruinous to intellect. In all its forms it appears to be deleterious." Gov. Sullivan says: "It has never failed to weaken the power of my mind in analyzing subjects and defining ideas." Rev. Mr. Fowler says: "The actual loss of intellectual power, from the use of tobacco, in this Christian nation, is immense."

Pres. Hitchcock confirms the foregoing testimony in the following remarks. "Intoxicating drinks, opium, and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations than by thus entailing upon ourselves the whole hateful train of nervous maladies. These can bow down to the earth an intellect of giant strength and make it grind in bondage, like Sampson shorn of his locks and deprived of his vision."

In the range of my own observation, though I have known a few tobacco users who generally passed for wise men, because they were grave and taciturn, it was their stupidity for which they received credit rather than wisdom. They said little; but wherefore? Most clearly, because they had little to say. Tobacco neither permits the accumulation of ideas, nor the free motion of those which have already obtained a lodgment in the mind.

It has been maintained, I know, that tobacco quickens the intellect. So do wine, spirits, and opium. This I mean is their *first* effect. But this increased activity does not last. We sink, ere long, as much below the natural healthy line of mental operation, as the stimulus had raised us above it;—nay we sink somewhat lower than before, unless we repeat the stimulus.

§ 7. *It Creates a Diseased Thirst.* A natural thirst is allayed by water. Not so, however, in all cases, with a diseased or morbid thirst. The tobacco chewer and smoker finds water very insipid, and he prefers something stronger.

This tendency of tobacco using has been adverted to in noticing its effect on the voice. But I have a few further remarks to make on this topic.

Dr. Mussey, in his writings, alludes very frequently to the morbid thirst of which I am speaking, as being produced by the use of tobacco, both in smoking and chewing. Dr. Rush says, "One of the usual effects of smoking and chew-

ing, is thirst." "This thirst," he adds, "cannot be allayed by water, for no sedative, or insipid liquor will be relished after the mouth and throat have been exposed to the stimulus of the smoke, or the use of tobacco." Dr. Brown of Vermont says, "The use of tobacco produces a dryness or huskiness of the mouth." The Report of the New York Anti-Tobacco Society for the year 1835, says: "Chewing and smoking tobacco exhausts the salivary glands of their secretions; thus producing dryness and thirst. Thence it is that after the use of the cigar and cud, brandy, whiskey or some other spirit is called for."

§ 8. *Paves the way to Intemperance.* I shall show ere long, that the use of tobacco paves the way to every ill flesh is heir to; but a slight digression, precisely at this point, seemed necessary on account of the particular connection between this dread disease of intemperance and an unnatural thirst, especially that thirst which is induced by tobacco. The importance of establishing this position will be obvious to every friend of temperance, and will excuse my appeal once more to authorities.

Among these are the late Dr. Woodward, Dr. Agnew, Dr. Rush, Dr. Mussey, Gov. Sullivan, Mr. Fowler, Dr. McAllister, Dr. Stephenson, the New York Anti-tobacco Society, and Messrs. Arms and Coan, American Missionaries to Patagonia. I will, however, only quote the opinion of Dr. Rush.

Chewing and smoking tobacco, he says, excite a desire for strong drinks, "and these, when taken between meals, soon lead to intemperance and drunkenness. One of the greatest sots I ever knew acquired and love of ardent spirits by swallowing cuds of tobacco to escape detection in its use, for he had acquired the habit of chewing contrary to the commands of his father.

It is well known that no man becomes a drunkard at once. As well might we expect to see a Mississippi or a St. Lawrence burst forth at once a mighty stream. The drunkard falls by little and little. And among the more prominent causes of his distinctive course, I am persuaded, will be found that morbid thirst which is induced in various ways, but particularly by tobacco.

Need I repeat that all medicines of any considerable strength are essentially anti-vital in their tendency; that is, poisonous? But who does not know the tendency of all active medicines, as a general rule, to produce thirst?—a thirst, too, which is not very easily allayed? The blood is feverish and the whole nervous system deranged and dis-



ordered. A civil war rages in our "members." No wonder then, there is thirst.

§ 9. *Its Effects on Digestion.* The work of digestion is not confined to the stomach. The liver, pancreas, lacteals, nerves, and many more organs have a part in this great work. It is on this extended system of organs that tobacco exerts its deadliest, if not its first influence

I have already alluded, faintly, to the common impression that smoking and chewing tobacco aid digestion. The reverse would be more true. Indeed, I have never known a dozen tobacco users in my life—and my acquaintance has been extended to thousands—whose digestive energies were not, in the end, more or less impaired by it. The disease may not, in every instance, have amounted to dyspepsia ; but there was, at least, a degree of functional derangement that closely resembled it.

Tobacco users will generally say their digestion is good ; but what do they mean by it ? Do they mean that the stomach, the pancreas, the liver, and the rest of the machinery perform their appointed work, in the proper manner ? Do they mean that the gastric juice—saying nothing of the saliva—the pancreatic juice, and the bile are all healthy ? Do they mean to affirm that good chyme is made in the stomach—good chyle in the small intestines—and good blood made up from that chyme and chyle, in the appropriate place and manner ? They mean no such thing. Most of them know not what digestion is—how then can they know whether or not it is well performed ?

Our wisest medical men have given in their testimony on this point also ; but I will not repeat it in this place. One thing, however, I *will* repeat ; which is that I do not believe one tobacco chewer or smoker or snuffer in ten thousand has his digestion perfect. He may not need castor oil, or rhubarb, or opium ; but costiveness and relaxation of the bowels have little to do with digestion ;—I mean directly.

There are those—and some of them are well known to the public—who have gone to the extent of swallowing their tobacco or the juice of it ; believing that otherwise they could not digest their meals. This habit has been followed, in due time, by all the effects of poison. No one has been able to continue it long without breaking down.

The saliva, by the way, is designed to have a connection with the digestion of our food. But in order to this, is it not obvious that it must be healthy ? What then are we to expect, *a priori*, from a *want* of it on the one hand where

it is constantly ejected from the system, or from a poisoned fluid on the other ?

§ 10. *The Tobacco Disease.* The habitual use of any poison, even though we become "mithridated" to it, tends to its specific disease. Thus the habitual use of alcoholic drinks tends to delirium tremens. True it is, that most persons have some other hereditary or acquired disease which carries them off, either with the aid of their favorite poison or without it, before the disease naturally induced by that poison gets fairly hold; but this does not alter the plain matter of fact.

The tobacco disease is thus described by Dr. Coles. "The ordinary and general effects of tobacco—whether by chewing, smoking or snuffing, are weakness, pain, and sinking at the stomach; dimness of sight; dizziness and pain in the head; paleness and sallowness of the countenance; feebleness of the voluntary muscles; tremulousness in the hands; weakness or hoarseness of voice; disturbed sleep by startings and a sense of suffocation; nightmare; epileptic or convulsive fits; confusion of mind; peevish or irritable temper; instability and laxness of purpose; depression of spirits; melancholy and despondency; partial and sometimes entire and permanent insanity."

It is not intended by Dr. C. to affirm that all these woes fall at once on the sufferer, or that any one individual ever suffers from the whole of them. But the sufferer is sometimes weighed down by a large number of them, so as to render his situation very uncomfortable.

§ 11. *Hereditary Diseases.* Most persons have a tendency by inheritance, to some particular disease. They may, it is true, so manage as never to die of it. They may possibly live on to old age. They may even be taken away by accident or by some other disease. Still they will be peculiarly liable to be so much influenced by the general as well as particular causes of disease, which are abroad in this world of ours, as to be more likely to fall victims to that disease to which they have a hereditary tendency than to any other.

To express the idea in other words; every person or nearly every person has some one organ or portion of the body weaker and more susceptible than the rest. It may be the liver or the lungs, the heart or the brain. Now whichever the weakened organ or part may be, the evil tendencies of tobacco using, will, as has already been intimated, be directed to that weak point or part.

I wish this part of my subject to be clearly apprehended;



for it is a highly important one. It is important to all ; but especially to the habitual user of poisons. The special tendencies to deterioration will be towards a portion of the system, where they can least be borne ; hence very great caution is necessary in their use.

One other law should be understood here. The effects of physical transgression are not always, nor indeed often, immediately felt. Sometimes they are long delayed. Their effects, in the system *accumulate*, as it were. I do not say that there is literally an accumulation as of lava, in a smothered volcano ; but I say it is *as if* there were. At length, however, there is an explosion ; and happy if the individual is not overwhelmed by it.

§ 12. *Acquired Diseases.* Most persons who have no hereditary tendencies to disease, have acquired tendencies of this kind in various ways. Some acquire the habit of taking cold ; some of having frequent attacks of rheumatism ; some of bowel complaint.

These again, as in the former case, constitute so many weak points ; and to one or another of them will the evil consequences of using habitually any poison whatever, be likely to tend. It is certainly so in the case of tobacco.

§ 13. *Particular diseases.* Besides what I have called the tobacco disease, there are several other diseases to which according to the testimony of the best medical writers, the users of tobacco are particularly exposed.

Among them are diseases of the liver, kidneys and other glandular organs. The very worst forms of dyspepsia have been occasionally—I will not say frequently—created by it. So also bowel complaints of various kinds ; and piles. So also cancer, especially of the mouth and tongue.

§ 14. *Diseases Generally.* In short, and to come near the conclusion of this division of our subject, there is no disease, from colds to consumption,—acute or chronic—which the use of all poisons, [tobacco as well as others,] will not aggravate. I repeat, here, that I may be distinctly understood. No person who habitually uses tobacco, in any of its three forms—chewing, smoking, snuffing—can be affected by so much as a cold, or the slightest bowel complaint or fever, without having it more severely than if he had never used the tobacco.

One reason is that the habitual poisoning of certain portions of the system has diminished his vital energies, so that Nature cannot as well withstand the disease or react under it. For it is a fundamental law that if one member

suffer—whether from tobacco or rum, or any thing else, all the members suffer with it.

Another reason may be that the *quality* of the human body, so to call it,—both the solids and the fluids—is deteriorated. The wounds of a poisoned person—whether the poison be rum, arsenic or tobacco—will not heal as kindly and readily, other things being equal, as those whose solids and fluids are pure and healthy. Neither will the poisoned individual withstand miasma and contagion and other depressing influences so well as the healthy.

Another reason still. Medicine given by a physician to the person whose system has been contaminated by tobacco cannot be so often relied on—never works as well—and often does a great deal of mischief. When the physician gives his drugs to those who are comparatively healthy, he can make some little calculation how much they are likely to affect or poison them; but when he gives them to those who are already poisoned, and perhaps have been so for many years, his expectations will often fail, and his hopes be often frustrated.

Finally, suppose it were true that the use of tobacco neither invited, aggravated, nor hastened the progress or fatal termination of any disease. It would still be true that it causes an unnecessary expenditure of vital energy, so that what Dr. Coles says is strictly just and applicable. “They are not content,” he observes, “with burning the pure oil of life, till all is consumed, but wickedly adulterate it with the essence of tobacco, and the lamp of life goes out before its time, from the inignitibility of the incongruous mixture.” It is even believed by many who have investigated this subject that the chewers, smokers and snuffers of tobacco as a general rule, cut off, by their unnatural habits, about twenty-five per cent of their natural life. Is life so long that we can afford to waste one-fourth of it for a merely animal gratification? Because, by our natures, we are placed a little below the angels, shall we place ourselves below the beasts that perish?



## CHAPTER III.

## ITS WASTEFULNESS AND WICKEDNESS.

It remains for me to show that the use of tobacco, in snuffing, smoking and chewing, is wasteful and wicked; and, in a Christian community, should be regarded as intolerable.

§ 1. *It defrauds one's self.* There is such a thing as defrauding ourselves. Many an individual, in the course of a life which is shortened somewhat by his evil habits, contrives to expend for tobacco a sum which when placed at interest, annually, would amount to several hundred dollars. I know of some, who have, in this way actually expended a thousand dollars. But place it at only five hundred, or even three hundred. Can he who has to work for a livelihood, afford to rob himself of three hundred dollars?—I do not, in this place attempt to intimate, as many have done, the value of the *time* spent in smoking, &c., because that time is often really needed by the hard laborer either for rest or amusement.

But there is another item of self-fraud of vastly greater importance. One-fourth of a life of average value is worth more than mere hundreds of dollars. Does it not rise to thousands? And have we the right to defraud ourselves to the extent of thousands of dollars?

There are however, other valuables, in the world, besides money. Have we not seen that tobacco using destroys intellect? Have we a right to steal our own brains? Or if the right were acknowledged, is such a fraud expedient? Character is valuable—reputation—moral worth. If this is lessened by our evil habits—and that it is so, who will de-

ny?—is not here a matter in which the man who uses tobacco defrauds himself, and this, too, with a vengeance?

§ 2. *It defrauds one's family.* The tobacco user loves his family, as well as other men. Observe, however, that I only say *as well* as other men; not *as much*; for this I dare not. How many a tobacco chewer have I heard to say that he would not for the world, have his sons use tobacco. What does this imply but that he loves them?

And yet he defrauds them. He owes them a thousand acts of kindness and attention. These are foregone; and for what? For the sake of tobacco. The very odor of the tobacco repels the child from his bosom. The taste of it, by the parent, while it drowns thought of every kind, drowns all thought of his children. Is here no robbery?

But they need his instructions, as they pass along in the daily journey of life. Do they receive them? I know there is a difference in tobacco users, in this particular. Is it not, however, most undeniably true that as a general rule they love and mingle with other society much more than with their children? Is not this a palpable fraud?

His children need books and school. Are they attended to, in all the particulars which concern their school education, as they would be, if the parent was not enslaved by the use of tobacco? If not, they are defrauded. Can he answer for this fraud, at the great tribunal?

They need, as the most important part of their education, the influence of a holy, heavenly example. Is the example of the tobacco user, religiously considered, as Christ like as it would be, were he free from its use? Or if, at the morning and evening sacrifice, the cud is for the moment laid aside, is there no repulsion here? If there is, what is it but a robbery,—not of money, but of what is infinitely more valuable? Is there any robbery like it?

But the family—the wife if not the children—have a right to his money. Old age is coming on; and is it not a religious duty to provide for it? Admit we have laid up for our children, all which is best for them, in a good education; it may not be so in regard to others? Is here no fraud on the family?

One thing more. The tobacco user, like the drunkard, is wont to say that he injures nobody but himself. Is it true? We shall see more fully, by and by. Meanwhile let it be remembered that he who compels his children or his wife to breathe tobacco smoke, or the foul emanations that like a cloud of dense poisonous contagion are every moment passing from his lungs, his skin, and his clothes, is robbing

them of their health, as surely as two and two make four ; or as that a stone falls, when placed in mid air.

§ 3. *It renders us unsocial and selfish.* The bare statement of this fact would seem to be sufficient. Yet there are those who affirm the contrary. What do they mean ? If they mean that during the moments of exhilaration from the fumes or juices of tobacco some are a little more talkative—perhaps a little more given to loud laughing, and coarse joking and punning—it is admitted. But if they mean more than this, I must demur. For according to my own observations during a somewhat extended life—much of it spent, too, amid tobacco users—the even tenor of their lives is much disturbed ; and if they have their seasons of exhilaration, they have also their seasons of depression and stupidity, and of being unsocial.

Besides the general tendency is to make them love themselves, and care nothing about others. And the illustrious John Foster says that “ I dont care ” is the very essence of human depravity. Each act of mere indulgence lets us down so much deeper into the world of selfishness. And watch the progress of the tobacco chewer, for example, as he defiles air, clothing, carpets, seats and pews, and then judge for yourself whether while he is scattering his poisonous filth, he is cultivating a love of society, or a likeness to his benevolent Father in Heaven ?

§ 4. *It blinds our moral sensibility.* This must follow as a matter of course. No man can disregard—nay, invade—the right of others from day to day, without becoming insensible to them. He may not be aware of this. The man who is freezing to death is not always conscious of suffering. He is benumbed, and death steals upon him unawares. So with moral freezing and moral death.

§ 5. *It sears the conscience.* On this point and the preceding one, volumes might be written, and should be—I mean on the power of evil habits to blunt the sensibilities of the soul and gradually to harden us or obliterate our sense of right and wrong.\* But I have room only for a few brief remarks.

\* It is from considerations like this that the writer of this essay, and others with him, have been for many years urging upon the consideration of those who bear the Christian name—those who have consciences—the importance of subjecting the appetite to the laws of God. Men will never govern themselves in the larger matters of life, as long as they eat, drink, and sleep at random. It is vain to think of it. And yet, with a very few exceptions, the christian world seem to pass by this subject. “ What



The tobacco devotee, says an eloquent writer on this subject, knows his course is wrong. His judgment, reason, common sense; all conjoin their testimony against it. Perhaps he resolves, and re-resolves; but he breaks his resolutions. Outraged more and more, conscience utters, louder and louder, her cries. But she is unheeded. She loses, at last, her power of utterance. She is seared over, by the scorching seathing poison, as with a red hot iron.

She is seared, however, it may be, in this particular direction only. There are men—good men, too, they have been called—who with conscience wide awake to a brother's sins, though of weaker dye, are themselves still besmeared with tobacco juice. They will lift their hands, as Dr. Coles has said, to exclude an incorrigible brother for not withholding his lips from the destroying bowl, while themselves unconsciously champ the accursed weed between their teeth, and roll it, as a sweet morsel under their tongues.—“My brethren, these things ought not so to be.”

§ 6. *It makes men the slaves of appetite.* Slavery of every species is dreadful. The slavery of man to man, deserves, as it must ultimately receive, the curses of all the good. I know how dreadful it is, not merely from hearsay, but from much personal observation. It has not a single redeeming feature.

But however revolting to the mind of him who has ever known the value of true freedom, the idea of personal slavery may be; there is another form of slavery as much more to be dreaded and despised—as much more horrible—as Hell is more dreadful than Heaven; I mean the slavery of appetite! I care less *which* appetite; it is still appetite. If a difference there is, however, I have great reason to believe the slavery of an individual to tobacco is the most dreadful.

For, in the first place it is not every rum drinker who will give all up for his dram. Other things have, with him, some weight. So with the glutton. But the miserable slave of tobacco will forego, as we have seen, not only his

doth God care?” they seem to say. “These are matters of mere instinct—common to us and the brutes that perish.” Also, they little know how every indulgence, in any thing, as a *mere indulgence*, prepares the way for other and it may be greater offences. Till the table ceases to be a snare and a trap to us, and the domain of conscience is extended to all our habits, so that the meanest action is performed in the spirit of Christ, till like West, who said “I paint for eternity,” the christian eats and drinks for eternity, the cause of truth must continue to languish.

conscience, but also his most necessary meals, rather than give up his tobacco.

In the second place, the slave of tobacco is seldom found reclaimable. I know, full well, the difficulty of reclaiming the drunkard. But the tobacco drunkard is still less hopeful. I have, indeed, in the course of the last quarter of a century, met with instances of entire emancipation, but they have been few and far between.

Mr. Graham in his remarks on the slavery of tobacco, has the following strong language: "If the centre of our globe were, literally, a burning hell, and its all-devouring crater opened to the surface of the earth, men would continually rush into it, even while it vomited its fiercest flames, if the power of depraved sensual appetite led them on."

Tobacco, moreover, tends to awaken and develope and strengthen the animal propensities. So that it not only binds us in chains, the most powerful, but it tends to make those very chains still more irresistible. Paley has said of moral purity that it is, as it were, a hinge on which the character turns; and if we yield this point we yield every thing. The same is equally true of enslavement to the unnatural appetite for tobacco. In truth, when reason and conscience give up to any licentious plunderer of character, other vices are apt to follow in train. Self-respect, having long since been given up, there is no sentinel to guard against their entrance.

When once, in short, a person has sold himself to this worst of slavery, there is little hope. Friends may plead, conscience may plead, religion may plead, God may plead. The reins of government have fallen into other hands. His god is his lower nature—his fallen appetite; and to this god, as his sole monarch, he most implicitly submits.

One of the worst features of this slavery to ourselves—this worst of slaveries—consists in the fact that the greater the depth of our degradation, the less likely we are to perceive that we are degraded. Let our miserable slavery, whether to tobacco or any thing else, but once taste for a few weeks, or even for a few days, the sweets of freedom, and there might be a ray of hope. But, alas! their hearts and minds, no less than their bodies, are in satan's manacles!

§ 7. *It Defrauds Society.* There are many points of view in which the use to tobacco operates as a fraud upon society, and is hence highly criminal.

As every individual constitutes a part of the social system, it follows that in defrauding ourselves we defraud so-



ciety. Many say they have a right to do as they please—to chew and smoke tobacco, take opium, drink rum, &c.—provided they injure nobody but themselves. But such is our position in society that we cannot do this. “No man liveth to himself, and no man dieth to himself.”

It has already been shown, not only that the tobacco user defrauds himself, but also his family. Now in both these, he defrauds society. Society has a claim upon him to do all he can to furnish it with a healthy, well-educated, pious family. Is he doing this who wastes time, money, or vital energy on tobacco? Suppose, even, he have no family of his own. Is he not bound to do all he can, by precept or example, to render the first established institution of Jehovah as perfect as possible? What would he himself have been, in his prospects for time and eternity, without its influence?

The value of the time and money expended on tobacco, every year, in the United States, cannot be less than \$25,000,000. This is equivalent to a direct tax—I *should* say an *indirect* robbery—of the nation to that extent. What an immense amount of good might be done with such a sum of money! I verily believe the whole loss, to the nation, by tobacco, directly and indirectly, to be nearly double that sum; but I wish to be quite within bounds. Does he who smokes, chews or snuffs tobacco ever consider that he is an accomplice in the crime of robbing society of \$25,000,000 every year?

We have seen that those who use tobacco shorten their lives by it, on an average, about one-fourth. That is, they cut off about ten or twelve years from the active, valuable part of an average life of forty-five or fifty. Are there fewer than 5,000,000 of tobacco users in the United States? I fear there are more. But place it at 5,000,000. Suppose the average value of their time to be only \$100 a year. Each individual of every successive generation, then, contributes to the crime of robbing society in this way, during every fifty years, of five thousand millions of dollars! Is not this a fraud of mammoth kind—so far at least as money is concerned?

But there is another item in the dark catalogue of frauds which tobacco using imposes on society, little less startling than that of the preceding paragraph. The remaining three-fourths of the lives of those who use tobacco are far less valuable than otherwise they would be. They waste a great deal of time and energy which is not actually spent



on tobacco. Then they lose a vast amount of time by ill health and sickness, which is either caused or made more severe or more protracted by their vicious, filthy habit. All this time, according to Dr. Franklin, is money. Again, they lose a great deal in want of energy, when they are pursuing their customary employments. This last point requires a good deal of illustration, for it is one of great importance; but want of space forbids it.

And one thing more. The tobacco user transmits—if he does not transfer—disease and diseased tendencies. The great Jehovah can only know how much of the modern feebleness and ill health of children and youth\* is owing to the vile and wicked habits of their ancestors. If sin is ever visited upon offspring to the third and fourth generation, that of using tobacco is. It would not surprise me to know, hereafter, that the tax on society, to which these remarks refer, is even greater than that mighty one above mentioned.

But I am tired of reviewing frauds upon society which can be estimated in dollars and cents. What are all these tangible crimes to those of robbing our race of mind and heart? If we shudder at the thought of being accessory to high-handed theft and robbery of the gold and silver of a nation, how much more should we tremble at the thought of robbing society of that which wealth cannot buy? Shakespeare, in the comparison of reputation with money, calls the latter "mere trash." Is he not right? What is wealth to health, reputation, intellectual activity and power, and moral excellence?

If this idea needs expanding or illustrating, let me conduct the reader, in imagination, to the schools of our country—from the public school all the way to the professional school, the college and the university.

I will not say, or even intimate, that the fraud which tobacco is exerting upon mind and heart, will be as easily detected in our public schools as elsewhere. I will not say that we shall find in any of them that everlasting puff—PUFF—PUFF—as one has described it—which is found in some of the higher institutions of Germany, and in a few of our own country. But I will say that the beginnings of crime,—“as when one letteth out water,”—are to be found even *there*.

\* Two-fifths of all who are born every year in the United States, die under four years of age; but wherefore?

Let us visit—in imagination still—our alms-houses, our houses of correction, our schools of moral reform, our penitentiaries, our hospitals, our mad-houses, and our orphan asylums—to say nothing of places of *worse fame* than any of these. The destroyer has been here, too, either by proxy or person. A large share of the property-tax which these impose on society, is to be charged on tobacco; but if so, what shall be said of the tax which they indicate in health, intellect and morals; especially the latter?

Nor must we forget in passing them—almost at every corner—the apothecaries' shops. Of the hundred millions of dollars expended yearly, in the United States, for medicine, it is estimated that only about one-tenth is expended under the direction or the advice of the regular physician. Much of the rest, procured at an expense of ninety millions of dollars, is the legitimate, though it may be the indirect result of using tobacco. It contributes very largely to form that strange, morbid appetite which is only satisfied with medicine and medicated substances: nay, which, in truth, is never satisfied, but like the daughters of Solomon's horse-leech, for ever and unceasingly cries, "Give, give." But this perpetual dosing and drugging—I wish I had spare time to prove as well as affirm it—is not more efficient in stealing from the purses than from the brains and hearts of our citizens.

§ 8. *It finally robs God.* "Will a man rob God?" was the question of a prophet. There is, then, such a thing as defrauding God. And the culprit, in the present case, is God's own child, made in his own image; redeemed by his most precious blood!

Man, individually and collectively, was designed to be, under the Christian dispensation, a divine temple. But the temple of God is holy. It must not—I had almost said cannot be defiled, even with tobacco. "Whoso defileth the temple of God, him will God destroy."

So well aware have good men, in all ages been, of the unfitness, in the very nature of things, of using tobacco, that when they have approached the sacred desk, the cud has been laid aside. So, in some instances, has it, when they have approached the family altar. The closet is not always penetrable by mortal eye, or perchance we might see the cud, the pipe, or the cigar lying by the side of the suppliant, even there.

But does not the truly good man always worship? Does not every act of his life, seem it ever so secular, lay a



stone, though it were without sound of axe or hammer, in the Divine Temple? How then can he dare to cement it by the smoke or the juice or the powder of tobacco?

In truth when a person of ordinary intelligence is first awakened to the importance of religious truth and religious concerns, it is not at all unusual for him to see his habits in a just light. Those which are dishonorable to God, in any way, he perceives to be so, and it is by no means an uncommon thing, in this part of the country for the new convert to abandon tobacco.

Some few years since there was a revival of religion in one of the smaller towns of Connecticut. Most of the adult males who were subjects of this work, abandoned their tobacco. I am sorry to say that after the lapse of a few months or years most of them returned to it; but this does not at all invalidate or weaken the force of the argument, I would draw from it. On the contrary, it shows how low the standard of piety among us has fallen; and how needful it is that a voice should be raised, in every pulpit and every family, against those sins which by reason of their frequency have ceased to be disreputable. Jesus Christ, we may be assured, would, in no circumstances of health, ever use tobacco. But if not, by what right do his followers use it? Can an enlightened christian persist in a habit which is clearly filthy, destructive of health, and intellect, and of an immoral and irreligious tendency?

Dr. Rush makes the inquiry, with a sneer,—and it appears to me that his remarks are justifiable by the occasion which called them forth—"What reception may we suppose the apostles would have met with, had they carried into the cities and houses where they were sent, snuff-boxes, pipes, cigars, and bundles of cut, or rolls of pig-tail tobacco?"

The truth is well known that many good men—John Eliot, William Penn, John Wesley, and most of the earlier Methodists have set their faces against the use of tobacco. Wesley expressly says to his followers: "Use no tobacco unless prescribed by a physician. It is an uncleanly and an unwholesome self-indulgence." He even refused to admit to the gospel ministry any individual who persisted in the use of this drug. Would that his followers had adhered to his principles, in this respect, and that other sects had profited by their example.

Habitual indulgence in any thing wrong, exhausts, by degrees, the soul of piety. This is sound philosophy, not less than true religion. But most, if not all, of our profes-



sional Christians of modern times know that tobacco using is *wrong*—sinful, and dishonorable to God. They know that they are bound to advance his glory in every thing they do; and yet they continue often in a practice which they know dishonors him. Do they not thus defraud him?

God is indeed defrauded when we defraud ourselves, our family, our friends, the church, our country, or the world. But then, as it appears to me, he is specially dishonored, when we suffer a vile, filthy and wicked habit to stand in the way of known duty to him, simply because we are not willing to deny ourselves a little animal enjoyment; of a species which we know moreover is highly destructive to ourselves and to all mankind.

“Who,” says Dr. Coles, “can look upon the present standard of morality and integrity among the people of our own country”—he might have said among professing Christians themselves—“in comparison with what it was half a century or more since, without feeling convinced that it has not risen, but much declined?” And the cause, he says, is “the physical depravity of the age.” “Here lies the great, if not the sole cause,” he adds, “of this moral declension.” By degrading the physical, men have degraded their moral nature.”

He does not, it is true, attribute the declension wholly to the use of tobacco; the use of alcohol, and Coffee and Tea, and many other evils, moral and physical, come in for a share; still he thinks there is no habit so much at war with human vitality as the one we are considering.

*Concluding Remarks.* In conclusion, let us inquire, briefly, in view of the facts and statements, which have been presented—What is to be done?—The question is pertinent, practical—one of immense importance.

Many have believed that the first, if not the principal thing to be done, was to form associations, somewhat on the plan which has been pursued in regard to the removal of intemperance. Others have supposed—perhaps with reason—that the time has not come for this mode of action.

In any event, two things present themselves as feasible, to speak of no more. Parents can set a proper example to their children. They can even exclude tobacco, if it were by force, from their premises. They can also do much by precept.

But the Church of Christ must take hold of the matter. Ministers must, at least on occasions, wake up to the subject, and give all needful instruction—if, indeed, instruction is needed. They must appeal, loudly, earnestly, frequently,

to the conscience. No one must be received into the church who defiles himself—the Divine temple—with tobacco. No ecclesiastical council must ordain a person who brutalizes—poisons—himself with the accursed thing. Indeed, under the full blaze of light which is being thrown on this filthy, besetting sin, the time cannot be far distant when no man will present himself as a candidate for the ministry, believing himself to be moved thereto by the Holy Ghost, who uses tobacco in any of its forms.

But the Church must awake, to exert, especially a proper watchcare of the young. He whose she is, and whose glory she is especially appointed to advance, said, eighteen hundred years ago, "Feed my lambs." It is not only her imperative duty to attend to the physical, moral, social, and intellectual wants of all her weak members, but particularly to those who are lamb-like, in every sense.

She is to look to the habits of the young in the family. She is to have an eye to their habits at school, especially at the public school. She is to guard, with peculiar care, the Sabbath school. Are teachers, even, what they should be?

Sometimes, I admit there is a reaction. Vice is so disgusting as sometimes to repel. A boy in Hartford begged to be transferred to another Sabbath school class; but for some time refused to assign the cause. At last he confessed that he was unwilling to endure the odor of tobacco in the breath of his teacher.

Usually, however, it is not so. Vice, though a monster at first, is too often endured, then pitied, then embraced. They who look much to the Sabbath school as a means of elevating the standard of piety, and reforming the family, the Church and the world, must see at least that it is not contaminated with tobacco.

There is one important reason why professing Christians as a body, should pay particular attention to this great division of the lambs of Christ's flock, to which the public attention has not been as often called as it should have been. If vicious habits can be prevented, in children and youth, till they reach the period when their bony and muscular system has become consolidated, the injury which those habits inflict—should they be formed afterward—is not near as great, as if they are formed while the body is immature. I speak here, of course, of physical injury; but the remark might be applied, in some degree, to the formation of the moral character as well as the physical.

But there is a still higher principle, which as Christians, we should keep in view, whether our efforts are directed to the young or the old ; to prevention or cure. We are to train each rising generation, not merely to avoid bad habits and bad deeds, but to do good, in the highest possible degree. They are to be trained in the way in which they should go. Whatsoever they do, they are to do it to the glory of God. Chewing, smoking, and snuffing tobacco, we may be assured never tended to advance the glory, or the good of mankind.