

THE  
BEAUTIES AND DEFORMITIES  
OF  
TOBACCO-USING:  
OR  
ITS LUDICROUS AND ITS SOLEMN REALITIES.

BY L. B. COLES, M.D.

FELLOW OF THE MASSACHUSETTS MEDICAL SOCIETY, AND MEMBER OF THE  
BOSTON MEDICAL ASSOCIATION. AUTHOR OF THE "PHILOSOPHY OF  
HEALTH, OR HEALTH WITHOUT MEDICINE."

BOSTON:  
BROWN, TAGGARD AND CHASE,  
25 & 29 CORNHILL  
1857.

---

---

Entered according to Act of Congress, in the year 1851,  
BY L. B. COLES,  
in the Clerk's Office of the District Court for the District of  
Massachusetts.

---

---

PRESS OF GEO. C. RAND & AVERY.

## PREFACE.

---

THIS work is dedicated to God and humanity — under the fullest conviction that the habit which it attacks has become ONE BESETTING SIN OF THE CHURCH; and of all oral indulgences, THE GREATEST ENEMY OF PHYSICAL LIFE.

Ever since entering the medical profession — while in its active practice, and since travelling and observing its workings throughout the States during the last three years — this dreadful truth has pressed upon me with increasing weight.

Under this conviction and feeling, my pen has done what seemed to be the dictates of duty; and the result, in hope that some good may be done, is sacredly consecrated to the Author of nature, and the highest interests of my fellow-men.

It was principally written on steamboat, on my second visit to New Orleans; and partly in Galveston, Texas, with small additions since my return home. It is the product of twenty-five years' increasing convictions of truth.

This is the most potent enemy of right physical, if not right moral character, which is making pop-

ular warfare against the interests of the American people. There is no foe to human society that is so enticing, so enslaving, or so invincible.

It is to be hoped that every friend of health and virtue will read, be open to conviction, and come to the rescue of the present generation and the race. Let him enlist against the great enemy of physical life, moral culture, and Christian enterprise.

Health and longevity are Christian duties; and their abuse, by needless ignorance and lust, is a crime against Nature and Nature's God. And from the punishment of that crime, there is no redemption. Whoever wars with Nature must sometime pay the damages.

Let the slaves of habit awake. Let them break their bonds, and achieve their freedom. And let them lend a helping hand in plucking others from the fire that is consuming them; and not rest till the foul monster shall be conquered.

L. B. C.

# CONTENTS.

---

## ITS PHYSICAL DEFORMITIES.

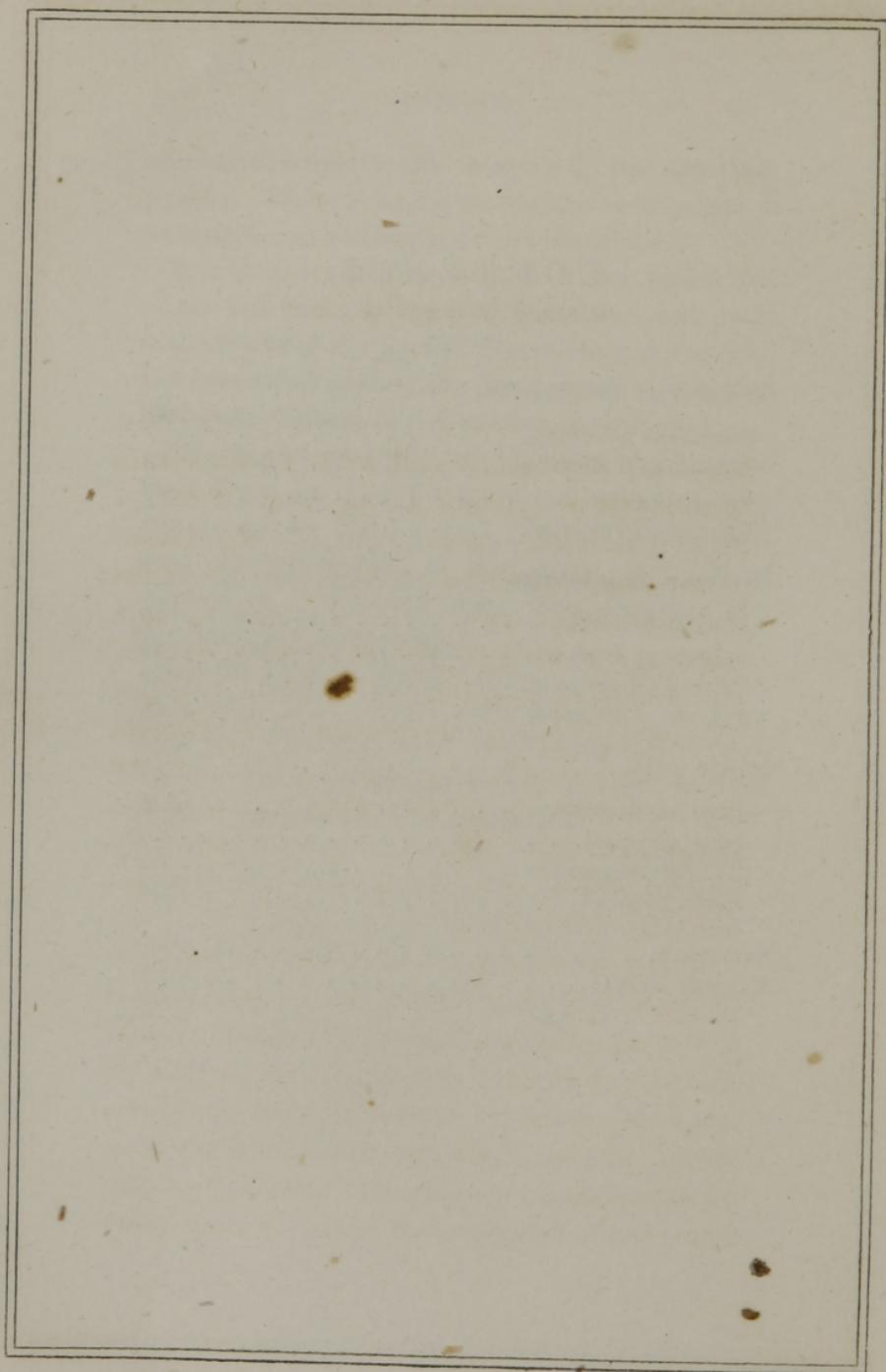
	PAGE
Tobacco as a Luxury, . . . . .	7
Tobacco as a Medicine, . . . . .	29
Tobacco on Health, . . . . .	37
Tobacco on Posterity, . . . . .	65

## ITS MORAL DEFORMITIES.

Tobacco as a Vice, . . . . .	70
Tobacco on Intellect, . . . . .	74
Tobacco on Morality, . . . . .	83
Tobacco on Religion, . . . . .	96

## ITS BEAUTIES,

Personal Beauties, . . . . .	117
Social Beauties, . . . . .	122
Domestic Beauties, . . . . .	128
Public Beauties, . . . . .	133
STATISTICS, . . . . .	137
EARNEST APPEAL, . . . . .	140



## INTRODUCTION.

---

THIS Treatise as before remarked, is written from the fullest conviction of its fatal ravages upon human health and longevity. From a pretty extended examination into the nature of the article, and the prevalence of its use, it is my settled conviction that it is now doing a more deadly work to the physical welfare of the American people than alcoholic liquors. The devastations of alcohol are fearful beyond the power of pen or tongue to tell; but the destructiveness of this dreadful poison to the physical system, though now comparatively unperceived by the popular eye, is more certain and irresistible.

If fate would chain me to one or the other of these degrading habits, let me be fastened to the use of any quantity of alcoholic liquor short of prostrate intoxication, rather than to the deadly narcotic power of this poisonous weed. Besides being a more filthy sin than liquor-drinking, the use of tobacco, in any form, to the same excess, more effectually de-

ranges the natural action of the system. It makes wider inroads into Nature's arrangements than alcohol. It disturbs in a greater degree the natural currents of life. Hence it becomes almost infinitely harder for any one to break up the habit of using tobacco, than the habit of using alcohol.

In this work, it is my intention to present the simple unvarnished truth; so that every one who will read it, can easily understand what kind of influences he is exerting upon the house he occupies, and what kind of consequences he may expect to suffer from his present destructive course. In using the terms "Beauties" and "Deformities," it is intended to introduce under the latter, the real nature of the article, and its destructive influences upon the human body, and mind, and soul; and under the former, used ironically, the debasing, filthy, and ludicrous aspects in which the habit presents itself upon the face of civilized, intelligent society; hoping that all who read, especially those who are still held in bondage by this enslaving appetite, may examine this matter with the eyes of reason, common sense, and conscience, fully open to all the truth, and with solemn resolution to abide their righteous decisions and demands.

# TOBACCO-USING.

---

## ITS PHYSICAL DEFORMITIES.

UNDER this general head, using the terms with a little license, it is proposed to speak of the use of tobacco for unnatural purposes; its perverted uses; uses contrary to Nature's arrangements; uses for which the God of nature never intended it; uses which derange Nature's processes, and deform the beautiful work of the Creator in the functions of organic life.

## TOBACCO AS A LUXURY.

The question is often proposed, "For what was tobacco made?" and it is asked evidently for the purpose of proving that, because it is a natural production, it is proper to use it for chewing, smoking and snuffing. But is everything that is made, or, in other words, everything that is a natural product, everything that grows on the soil, to be used as a luxury? If so, Opium grows, and therefore

should be chewed, or otherwise habitually used. Deadly-Nightshade and Henbane are productions of nature; and should these, therefore, become habitual luxuries?

Tobacco, doubtless, with other kindred poisons, was intended for medicinal purposes. It is one of the most powerful agents which grows on the earth. It is one of the very strongest of poisons. It possesses about three times the power of opium in the same form. A single drop of the concentrated oil, put upon the tongue of the stoutest dog, will destroy life. It is said, 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.

Dr. Mussey, of Cincinnati, Ohio, in an essay on tobacco, has given several experiments made by himself with the distilled oil. The experiments were chiefly on cats. Two of those experiments must suffice. "A small drop of the oil was rubbed upon the tongue of a large cat. Immediately the animal uttered piteous cries, and began to froth at the mouth." After narrating various symptoms which occurred within the space of seven minutes, he adds: "At this time a large drop was rubbed upon the tongue. In an

instant the eyes were closed, the cries were stopped, and the breathing was suffocative and convulsed. In one minute, the ears were in rapid convulsive motion; and, presently after, tremors and violent convulsions extended over the body and limbs. In three and a half minutes, the animal fell upon its side, senseless and breathless, and the heart had ceased to beat." Half an hour after death the body was opened, and startling changes were found to have taken place.

Narrating another experiment, the doctor says: "Three drops of the oil of tobacco were rubbed upon the tongue of a full-sized, but young cat. In an instant the pupils were dilated and the breathing convulsed; the animal leaped about as if distracted, and presently took two or three rapid turns in a small circle, then dropped upon the floor in frightful convulsions, and was dead in two minutes and forty-five seconds from the moment that the oil was put upon the tongue."

Dr. Brodie applied a single drop of the empyreumatic oil to the tongue of a cat; upon which, bodily prostration and convulsions ensued. Another drop was applied, and the animal died in two minutes. Dr. Franklin applied the oily material which floats on the surface of water, when a current of tobacco-

smoke is passed into it, to the tongue of a cat and found it to destroy life in a few minutes.

These experiments upon cats are strong testimony of its power; for there are few animals that possess so great tenacity for life. It is a very difficult matter to kill them, even by the severest concussions of the brain. They have great power and resistance of nerve. Such is the tenacity of the vital principle to the brain and nerves, that they have often been supposed to be dead by blows applied to the head, and afterward found alive and apparently well. Probably blows upon the head sufficient to kill a full-grown cat, would be found sufficient, when applied in the same way, to kill two ordinary men.

Tobacco destroys life by its direct attack on the vital forces; in other words, the nervous circulation or electrical currents of the body. It strikes a deadly blow upon the very foundation of animal vitality. Its first attack is on the nervous system, the citadel of life; and then, through the medium of the nerves, it sends, by degrees, its destroying power into all the fluids and solids of the whole body. Look at its exhibitions in those who for the first time use it. See what awful prostration of the nerves follows. See how the powers of Na-

ture rouse themselves to repel the attack. Not only extreme prostration of the nerves of the stomach ensues, but we find that organ rousing all its crippled energies to oppose the attack, by vomiting up the deadly foe. There are very few tobacco-users who did not find it a difficult matter to break themselves into the habit of taking it. .

Its use as a luxury is a direct violation of all the instincts of animal life. It is revolting to all the natural and undepraved senses. The taste of the clean mouth is disgusted with its touch: the sight of the unaccustomed eye turns away with abhorrence from its loathsome spectacle: the uncorrupted nasal susceptibilities are offended with its insulting approaches. It is only when these senses are corrupted and depraved by its gradual seductions, that they are able to tolerate its presence. It is only when, by a violation of their instincts, they have become diseased in their functions, have lost their healthy susceptibilities, and taken on a morbid functional character.

It is offensive also to the unensnared mind. No man who is free from its enslaving potency can witness its physical aspects, or contemplate its personal or popular bearings, without pain. Take those who now use it, cleanse them from

all its corrupting influences and associations, and send them to some place where the inhabitants, like the great mass of the American people, especially in the South and West, are presenting all the disgraceful features of this most offensive of all vices, and every single man would turn away with disgust from such society. He would not be able to bear, without pain, the various disgusting and loathsome aspects in which the habit presents itself. He would regard it as outraging all decency, and insulting every attribute of human nature.

It is one of the most unnatural and poisonous things that can be taken into the mouth. Its principal chemical ingredient is Nicotine. It belongs to the same order of poisonous plants with Henbane, Thorn-apple, and Deadly-Nightshade. The learned and celebrated naturalist Linnæus classifies it with Foxglove, Lobelia, Henbane, and other powerful poisons, under the name *ATROPA*, one of the *FATES*. An appetite for it is entirely unnatural — artificial — created by habit. God never made in man the appetite for tobacco. A very few instances have occurred where a love for it is found to exist from birth. Those cases are doubtless to be accounted for, by tracing their origin back to some mental freak of the mother prior to their birth, or by its inveterate use by the

father; and not to be reckoned as coming from any direct law of Deity in the formation of man. God never purposed for man an appetite for this poisonous weed, nor made it to be used as a luxury. He made man for more elevated enjoyments; for more dignified practices; for more reasonable devotions.

God made man upright—in his own image; but he has sought out many inventions. Fallen and degraded as man now is, there comes with the fall no moral necessity for his adding to his degradation by low and indecent violations of the laws of his physical nature. He has no occasion for dissatisfaction with his natural appetites, while they are rightly treated and kept within due indulgence. All his natural appetites are right in themselves, and, while treated rightly, will all contribute to true happiness and health. It is from undue indulgence of natural appetites, and the creating and fostering of those wholly foreign to his nature, that disease, and suffering, and premature death, are brought on.

Men seem to think they must have, however unnatural and unpromising to health it may be, some one, at least, favorite indulgence. And tobacco-using has become, to the vast majority of men, that favorite. Instead of studying the true economy of life, calculat-

ing their highest earthly interests, and trusting in the unabused resources of nature for the enjoyment of life, they madly seek to make themselves happy by indulgences which are unnatural, uncongenial to the constitution, and bring on early old age, and a premature grave.

The remark is often made, in reference to this habit, as well as in multiplied other instances, "I want to enjoy life while I do live:" as much as to say, 'The God of nature has given us such meagre natural resources of happiness, that it becomes necessary for us to get up artificial means, — means contrary to nature, and in direct conflict with the law of Deity revealed in the human constitution.' How foolish men are to indulge the idea that they can excel the skill of the Almighty in establishing ways and means of human happiness!

While men are resorting to such agents in securing the desired ends of life, they are digging away, most effectually, the underpinning of the house they live in; so that, though it may stand to-day, looking as though it would remain safe a hundred years to come, to-morrow it falls with fearful crash, because the last stone that bore it up is torn away. Nature will bear abuse as long as she can,

without complaint; but by and by she will utter groans of agony, and cease to maintain her equilibrium. That man is insane who indulges the idea of increasing his amount of happiness in this life, by seeking to do it at the expense of the true resources of Nature.

The Creator has supplied, even to this fallen world, abundant resources for the comfort and happiness of man. He has caused the earth to bring forth plentifully its rich fruits, to supply him with the most healthful nutrition to support his vitality. He has also given a natural appetite for these fruits; so that while they give strength and vigor, they also give pleasure to his physical tastes, — while he is delighting his taste in their luxuriousness, he is supporting life.

But when he resorts to tobacco, or any other unnatural thing, to add to the enjoyment of human life, he is actually diminishing it. While he resorts to this, he is doing violence to his natural instincts; and those instincts, thus mutilated and crushed, become gradually paralyzed and insensible; so that they can no longer rightly appreciate the true luxuries which the Creator has furnished for our comfort and benefit. The most delicious fruits, which so delight the unabused natural taste, become to the tobacco-user compara-

tively stale and tasteless. The real enjoyment to be derived from them is less, because that deadly weed has weakened the sensibility of his natural appetites.

Besides impairing our natural physical tastes, it deadens our natural mental tastes. The Author of nature has furnished abundant resources of beauty for the delight of the mind, through the optic, auditory, and olfactory avenues. But this deadly narcotic stifles their perceptive and discriminating powers. A profound worshipper of this demon weed is less able to appreciate any beauty in the flowery field, the harmony of voices, or the odor of natural perfumery. His susceptibilities to these divinely instituted luxuries of human life, are oppressed and benumbed. He makes an exchange of these heaven-born delights, for that loathsome, inconvenient, and sub-brutish violation of nature.

While the natural sensibilities of the un-narcotized man are awake to the variegated beauties furnished by the different kingdoms of nature, the tobacco-user's chief delight is confined to puffing and champing the dirty plug, and spitting in all directions its abominable fluids. While the one is feasting on the rich luxuries which Heaven has spread over earth, the other, a bond-slave, is working hard at the

tobacco-mill, grinding the weed, expressing its juice, and spreading its odor and essence upon everything within his reach.

The drunkard drinks because he wants to enjoy himself. He, too, wants to live while he does live. And if he indulges only with moderate drunkenness, he is not wasting as rapidly his true resources of life and comfort, as he who gluts himself with that more deadly poison, tobacco. He uses an article which burns up the vital powers by its stimulus merely. But tobacco, besides possessing a burning power by virtue of its stimulus, continually deadens and paralyzes the vital energies of the body by its narcotic properties.

If a man possessing a large fortune should squander it in costly entertainments and extravagant enjoyments, till he had reduced himself to poverty and beggary, would he not label himself, in the eyes of all who knew him, a consummate fool? And is he less a fool who is guilty of squandering property of higher value than oceans of gold, which Providence has cast into his hands? What sane man will waste the vital properties of his nature, destroy his health, and make himself a miserable sufferer for the rest of life? Who squanders the greater wealth,

and who the greater fool, he who squanders silver and gold, houses and lands, or he who treats with shameless wantonness the life and health which God has given him ?

If man would pay the same respect to his own instincts which the dumb animals are accustomed to do, — if he would behave himself with as much propriety in this respect as the brute creation, he would save himself from vast suffering. If he would follow the example of the brute, in scorning the taste of this deadly poisonous vegetable, he would elevate his own dignity. But, in using it, he degrades himself below the level of the brute. He takes that into his mouth which the brute creation, as a standing rule, will not eat. There are but three kinds of animals which generally will taste it. The Rock Goat of Africa, whose stench is so insufferable that no other animal can approach it, the Tobacco Worm, whose intolerable image gives to every beholder an involuntary shudder, and one other sort of non-descript animal, whose tobacco-frothings and spittings defile his own visage, bespatter and bedaub everything within his reach ; who besmudges and pollutes the atmosphere with his nauseous fumigations, and whose Stygian breath seems

to denote approximation to some bottomless pit.

Tobacco is a narcotic stimulant. Its character, in this respect, resembles that of opium, but possesses greater power in the same form. It gives an unhealthy stimulus to the nervous system, which is followed by a narcotic or deadening influence. Its narcotic and paralyzing power is not easily discerned while its stimulus is kept up: nor is the reacting and debilitating influence of alcohol detected while some degree of its intoxication is continued. But let any one, long accustomed to the stimulus of tobacco, cease to use it for forty-eight hours, and he will probably have a fair view of its narcotic and destroying power. The whole nervous system will be found prostrated; the power of muscular exertion greatly diminished; the mind exceedingly deranged and prostrated; the memory gone; the disposition disturbed. In short, the whole man is found in a debilitated, deranged, topsy-turvy condition, which defies description. Here may be seen the power of this destroying angel upon body, soul, and spirit, by its narcotic properties.

It gradually supplants the vital energies of the body. Natural vitality is being driven

out, and the narcotic stimulus of tobacco is taking its place. Genuine vitality is being dispersed and wasted, and a counterfeit is being furnished. Instead of a healthy electric fluid circulating throughout the nerves, — instead of a healthy vital force pervading the nervous system, — there is found the deadly narcotic power of this poison, sending its exciting and paralyzing influence into every nerve of the body.

This is a perversion of Divine law. As before said, Nature bears ill-treatment without murmuring as long as she can, so that the user of this poison verily flatters himself that it is harmless. He goes on destroying his native vitality, and supplying this counterfeit, to which he has become so strongly attached; feeling the glow of hourly excitement which it gives, without perceiving the waste going on in his natural vitality, till Nature, no longer able to bear abuse, bows down under her cruel load. And even then, such is the blinding nature of this infernal charm, that the sufferer does not perhaps perceive the true cause of this wreck of health, but tries to quiet himself under the Heaven-insulting idea that this is a visitation of Providence.

By way of proving that tobacco drives out natural vitality, as just stated, let the use of it

be discontinued a few days, and he will soon find his vital energies weakened; and if a large consumer, he will find them exceedingly prostrated. His natural energies of life and of mind will be so far prostrated, that he will be ready to conclude that his very continuance in life depends upon his return to the deadly thing; and though he may have supposed his resolution to quit it to be strong, there are nine chances in ten that, like the dog, he will return to his vomit again.

Its work of destruction on the powers of life, as before remarked, is generally unperceived. If it would kill men suddenly, with as much certainty as it is killing them gradually, they would be frightened into its disuse. But, though gradual in its work of ruin, it kills as truly as though its first touch was death.

Tobacco as truly intoxicates the brain and nerves as does alcohol. The word "intoxicate" is derived from two Greek words, *en* and *toxon*; the *toxon* was an arrow dipped in poison, to render its wound more certainly fatal. He who had received this into his flesh was intoxicated. He, too, who receives any other poison into his system, has a measure of intoxication proportioned to its power and quantity. Tobacco being a more power-

ful poison than any other used by the known world as a luxury, it therefore more powerfully intoxicates the system than any other. Though it is not now pushed to an extent which results in immediate insanity, like alcohol, yet its tendency is that way; and the habit of depending on its intoxicating properties is more steadfast, unremitting, and unconquerable. The more inveterate the poison habitually used, the more powerful are its chains binding to slavery. Those who have been addicted habitually to alcohol and tobacco, and have quit them both, will uniformly testify that it was almost infinitely more difficult to conquer the latter than the former.

The degree of morbid excitement which it produces is not generally known. The smoking of a single cigar will create such a degree of fever as to increase the number of the pulse from fifteen to twenty beats in a minute. The pulse which beats naturally seventy strokes per minute will be increased to eighty-five or ninety. Such, too, is the effect of chewing. No man can be constantly provoking such a febrile action of his system, without gradually exhausting the forces of physical life.

Objection is sometimes raised against the proof of its poisonous power, on the ground that men live under its use to old age. So, too, some live to old age who have kept themselves literally pickled in alcoholic liquor. Some have lived to advanced age who were habitual opium-eaters. Do these instances prove the habitual use of opium and alcohol to insure health and longevity? They only prove the native strength and firmness of their natural constitutions; and enhance the guilt of those whose habits show a disregard for the possession of such blessings. The habit of using this article tends to lessen its immediately perceptible effect. But what is the true philosophy of this? How is it that a man by habit can use such a quantity, and not kill himself outright? The answer presents a fearful truth. It is this: the habit of using it tends to stupefy and paralyze the immediate sensibility of the nervous system to its properties. The more it is used, the less vivid are the nervous susceptibilities to it. And that deadening process is going on as long as the tobacco shall continue to be used. And in the latter part of life, if not before, its deadly workings will more clearly develop themselves in local diseases, or in the form of a broken constitution.

Nature's feelers after danger, set to watch day and night for her safety, become stupid and insensible, by being long drugged with narcotism. Her physical perceptions are comparatively destroyed. They lie prostrate and trodden under foot of her assassins. Their voice is hushed, and the destroyers riot on undetected, till her habitation is demolished; and she, ravished of her virtue and her pride, is abandoned to wantonness and ruin.

The habitual use of any poison will produce analogous results. Habitual opium-eaters so overcome the susceptibility of the nervous system to an immediate recognition of the narcotic power of this drug, that they only perceive its stimulating properties, and verily think they are made better by its use. So, too, persons may for a long time continue taking arsenic, till they can bear a quantity that would destroy the life of two or three persons, who should divide the same quantity between them for a first dose.

In like manner as the continuance in crime tends to stupefy the conscience, so the continuance of poisons to the body blunts its susceptibility to impressions. Want of conscience, or its obtuseness by oft-repeated crime, does not relieve the weight of real guilt; nor do oft-repeated poisons to the body

diminish their intrinsic power. Though unseen for a time, their inundating forces upon the foundations of health and life will finally manifest themselves; and perhaps too late to make amends.

Many chewers of tobacco take enough every day to kill any three men who never used it before, if compelled to use it in the same way, for the same time. Take one man's twenty-four hours quantum, cut it into three equal parts, and give them to three men, compelling them to use the article in the same way, and they would all be, within twenty-four hours, dead men. Although men paralyze the susceptibility of their nerves to its perceptible power, yet its poison is there, and takes permanent lodgment in the system. The habit of using it does not lessen its really poisonous property, but only the susceptibility of the nerves to take cognizance of its presence and destructive potency.

The use of tobacco, as already stated, not only strikes a deadly blow on the nerves, but sends its essences throughout all the fluids of the body. The tobacco flavors, denoting the presence of its essential properties, can be detected in the blood taken from a tobacco-user's veins. Every drop of blood that passes through his heart, that circulates through his

arteries, and flows back through his veins, is flavored and impregnated with the essence of this offensive drug. And from this tobacco-nized blood the secretions of the various glands and membranes of the whole body are made; so that every drop of the fluids of the whole system becomes saturated with the foul tincture.

Tobacco is not only carried with the circulating fluids, but into all the solids. In proof of this, it is an incontrovertible fact that the race of human beings called cannibals — from their habit of eating human flesh — detect in the flesh of tobacco-users, by the flavor and the taste, the presence of the article, and cast that flesh aside, as unfit for their use. The reputation of human flesh, among cannibals, therefore, is destroyed by being tobacconized.

The use of the article would destroy, also, the reputation of the hog fatted for pork. Let a farmer bring his pork to market; and, on being asked how it was fatted, if he should say, 'Fatted chiefly on tobacco,' no man of sense — not even the tobacco-chewer or smoker himself — would purchase the pork. Such would be the intuitive perception of the unavoidable tobacconization of the flesh thus fatted, that every one would reject it, at any price, as unfit for market.

## TOBACCO AS A MEDICINE.

It has already been stated that the proper place for tobacco is upon the list of medicinal agents. But it has too often been proposed for such a purpose where it was exceedingly ill-advised. Medical men have often shown themselves in this respect great novices in science, and in matters of common sense. This article has often been prescribed where the remedy was infinitely worse than the disease. Many have said, "Tobacco was recommended to me by a physician, to cure a watery stomach." The first objection to its use in any such case, or, indeed, in any other case by mouth, is, it never cures the disease. The second objection is, it is never taken like other medicines, and then laid aside. If a man begins taking it, he takes it eternally—he finds no leaving-off place. A man takes it for a watery stomach;—how came that watery stomach? Did the Creator make a mistake in the structure of the man? or did the man himself, or through his parents, by some violation of law, reach that condition in the form of a penalty? That watery stomach was the result of some wrong habits established by himself or those who had the charge of his childhood, or by hereditary influence.

All that can be done, or that is generally needed, in such a case, is, abstaining from the cause which produced and prolonged the difficulty, and giving nature a chance to relieve herself of her disease. Instead of advising this, some medical ignoramuses have not only allowed their patients to continue the unlawful burden upon Nature's back, but have piled on an additional and heavier one, in the form of habitual drugging with tobacco. And yet they never in this way get a cure. A man takes this so called medicine for forty years perhaps, but gets no cure. Let him cease tobacco, and he will find his watery stomach still in existence. Tobacco only covers up the fire, but never puts it out. He has taken the doctor's medicine faithfully, many times a day, for forty years, but has yet gained no cure.

How long would a man of common sense take the doctor's prescription of any other medicine, and, finding no cure, be willing to continue it? Would he be willing to take ipecac., calomel or jalap, thirty or forty years, eight or ten doses per day, without any signs of cure? Tobacco allays the morbid state of stomach, not by creating a healthy action, but by creating a greater morbid action. The tobacco disease is so much greater than the one for which it was taken, that it puts the

former complaint into the shade, but does not remove it: it merely covers it up where it is not noticed till the tobacco is discontinued.

The quack who prescribes tobacco by mouth — no matter what his claims to respect in other things — the quack who does this, acts on the fundamental principle of another quack, who, being called to a case of simple fever, prescribed something so unusual, that an observer inquired what he was going to do. He answered, that he considered himself “death on fits;” and if he could change the case into fits, he was sure to cure. Would to Heaven that those who have commenced on this principle would carry it out; — having succeeded in creating a new morbid action with tobacco, that they would now set at work, and prove themselves, like the fits doctor, DEATH ON TOBACCO!

When prescribed in justifiable cases, tobacco needs to be used with great caution, knowledge, and skill, or it becomes a very unsafe, and even fatal medicine. Its use by the mouth is, in about all cases, uncalled for, inexpedient, and even morally wrong. But it may be sometimes given by injection, in cases of severe spasmodic diseases, with great and beneficial effects. A wet leaf may be introduced into the extremity of the bowel, in case of

obstinate colic. It is fit for such purposes, but not for the mouth. Men apply the pipe, the cigar, the plug, not as a medicine, but as a luxury. The mouth is no place for such a poison, even as a medicine.

But, when used as an injection, great caution is essential to the safety of the patient. Sometimes death has been occasioned by this kind of use by unskilful hands. Cases of lockjaw, hysteric spasms, and kindred ailments, have been speedily overcome by its judicious administration. It will relax the severest spasmodic contractions, and speedily present the patient in the aspect of dissolution. Every muscle will become as flaccid and pliable as cotton cloth dipped in water, and the whole body covered with a cold, clammy sweat.

A single leaf, dipped in hot water and laid upon the pit of the stomach, will produce a powerful effect, by mere absorption from the surface. By being injudiciously applied to a spot where the scarf-skin is destroyed, fearful results have followed. Professor Mussey, in his excellent "Essay on Tobacco," gives a case. Dr. Long, of New Hampshire, was consulted by a mother, to know whether she might apply tobacco to a ringworm, scarcely three-fourths of an inch in diameter, on the nose of her daughter, then about five years

old. He objected to it, as an exceedingly hazardous measure; and confirmed his judgment, by relating a case which he had seen recorded, in which a father destroyed the life of his son by putting tobacco-spittle upon an eruption on the head.

Immediately after the doctor left, the mother, thinking she knew more than her medical adviser, proceeded to moisten the ringworm from the essence of the grandmother's pipe, remarking that, "if it should strike to the stomach, it must go through the nose." The instant the mother's finger touched the part, the eyes of the patient rolled up in their sockets, she sallied back, and, falling, was caught in the arms of the alarmed mother. The part was immediately washed, but to no purpose; the jaws were locked, the patient was senseless, and apparently in a dying state. The doctor was called immediately back, who found the following symptoms: "Coldness of extremities, no pulsation at the wrist, jaws set, deep insensibility, countenance death-like." He succeeded in opening the jaws so as to admit spirits of lavender and ammonia; applied friction and other means to resuscitate the apparently dying child. These efforts were continued about an hour and a half, before the patient became able to speak.

Until this time, the child had been robust and healthy; but since the tobacco experiment, she has been continually sickly and feeble. For the first four or five years after this, she was subject to fainting-fits every three or four weeks; sometimes lasting from twelve to twenty-four hours. Many times, in those attacks, her life appeared to be in imminent danger. Within the last three or four years, those turns had become less severe.

A medical writer has recently undertaken to show that the use of tobacco is a preventive of bronchitis. He alleges that no tobacco-user has ever been known to have that disease. It is to be feared his observations have been limited. Cases of that kind have come under my eye, even within the last few months. Indeed, a gentleman who is an intimate acquaintance of mine, in this city, once suffered severely from this disease, who was at that time a chewer and smoker. During my tours South and West, where this article is used to a far greater extent than in New England, more cases than one of this kind have presented themselves. But suppose his statement was correct, what would be the rationale of the matter? Suppose that it was well established that men who kept themselves literally soaked in alcohol never had been known

to have dyspepsia; would it prove that this course of living was judicious? How could it prevent the difficulty? by preserving such a uniform healthy action that dyspepsia could not occur? Certainly not; but by creating a so much more powerful morbid condition, that no other disease could well establish itself.

There is no medical man that will deny that tobacco must, in all cases, whether used as a luxury, or preventive, or cure, create, of itself, a morbid action of the system. And it would be strange policy for the world to adopt, that, for fear of some disease which might come, we must create a disease to forestall it. Following this reasoning, men have used tobacco and alcohol for the professed purpose of warding off contagions and epidemics. But such a course is an outrage on nature, reason and science. If we want Nature to stand her ground through thick and thin, let her have her own way, unmolested. Do not abuse her in any way. Do not disturb her healthy functions. Create no morbid action in any of her departments. She is bound to make the best efforts to ward off disease, and maintain her healthy condition. Let her do it in her own way. If she falters or is overcome, then, and not till then, give her help. While she can stand on her own feet,

all help is hindrance. If we are afraid of disease, eat right, drink right, sleep right, have the skin right, — obey all the laws of Nature, — and we are in the best possible condition to remain right.

If ministers would cease their unapostolic way of preaching, — cease doubling over their vocal organs to keep their eyes fixed on their prosy, dull reading of sermons, and stand with heads erect, and preach as though they meant something — honestly desired to impress truth in its most clear and pungent force, — they would save themselves, not only a solemn account, but many a lame throat. Bronchitis may possibly be one form of penalty divinely affixed to this dull, unphilosophical, unprimitive way of preaching. At any rate, it is one of Nature's penalties for violated law of the vocal organs. The bundling-up of the face with extra cravats and shawls, is another pretty sure forerunner of trouble in the throat. Methodist ministers, though they sometimes have no mercy on the ears of their hearers, seldom have the throat-ail; they preach erect and off-hand to the people, and rarely muffle their mouths as they go abroad.

## TOBACCO ON HEALTH.

In the course of twenty-five years, since entering on the practice of the medical profession, innumerable applications have been made to me for relief in cases of impaired health and broken constitutions, where the habitual use of tobacco evidently laid at the foundation of the whole difficulty. Some possessed discernment enough to see, and honesty enough to confess, the fact. Others had a vague idea that it might be tobacco, yet were unwilling to perceive the truth, or admit it, because of their devotion to this appetite. Others still were entirely blind to its deadly agency. In all such cases, medicines, without reform, are worse than useless. Nothing short of an abandonment of the unrighteous habit which produced the disease can effect a cure. The great sovereign remedy in such cases is, CEASING TO CREATE THE DISEASE.

Tobacco destroys health in several ways. One way is, by its immediate attack, as already shown, on the nervous system. It gives an unnatural impetus to its circulation. It excites unwonted speed of action, which it has no power to sustain. In this respect it acts like any other stimulant. Stimulants of any

kind are unnatural agents. They push on, but cannot support, the electric forces of the animal economy. They excite temporarily, but exhaust ultimately. They push nature beyond her wonted speed, and then leave her to react and fall back into ultimate exhaustion and debility.

Suppose a gentleman wished to travel a thousand miles by the aid of his horse. The natural gait of the animal is five miles the hour. With this gait he can travel forty miles per day, with proper care, without fatigue, and continue the whole journey. But suppose the rider, extremely zealous of rapid progress, plies whip and spur, and pushes on at the rate of seven or eight miles the hour. In what condition will the poor animal be before the journey is ended? By this kind of speed men are pushing themselves through life. Not content with letting nature take her own speed of five miles per hour, they goad her on at the rate of seven or eight, and force themselves into an early grave. They ply whip and spur, under the popular names of mustard and pepper, tea and coffee, alcohol and tobacco, till nature sinks exhausted on her way, before her journey is fully ended.

Besides its stimulating properties, tobacco possesses a powerful narcotic agency. Like

opium, after its exciting properties are exhibited, there follows a stupefying quality. This preys powerfully, yet often for a long time imperceptibly, on the brain and nerves. It is often very difficult to get men to perceive this effect. While they keep themselves excited by its stimulus, they cannot easily recognize its stupefying, paralyzing power. But let them cease for a little space to use it, as before stated, and its paralyzing influence will manifest itself.

Tobacco also enters into the circulation, and destroys, as before shown, the healthful properties of the blood. It enters into the secretions of all the glands. Hence are often found, in tobacco-chewers and smokers, diseases of the liver, kidneys, and other glandular organs. The secretions of the mucous membrane which lines the mouth, stomach and bowels, are often severely affected by it. So that, in this way together with its prostrating influence on the nervous and muscular coats of the stomach, and its agency in producing torpidity of the liver, the very worst forms of dyspepsia have been created. Many a case of chronic indigestion has occurred, even in persons of active habits, where nothing could have produced it but a wicked devotion to this deadly appetite.

A case which came under my care on the

steamboat passing up the Ohio river, illustrates this truth. A man was taken in the night with diarrhœa and slight vomiting; and his lower limbs were affected with spasms. Under moderate treatment, his immediate symptoms of disease gave way; he became warm, a gentle moisture ensued, and seemed perfectly easy during the forenoon of the next day. But in the afternoon he began to sink, without any return of original symptoms, and died early in the evening.

It was obvious he did not die of the severity of his immediate disease; that, by some previous influence, the tone of his vitality had been destroyed, so that under the slightest pressure he sank into the hands of death. On inquiry of his wife, it was found he had been an inveterate chewer of tobacco from very early boyhood. He would chew day and night; often getting up in dead of night to take a quid.

He had been in miserable health for the last four years; was only twenty-nine years old, and looked as though he was fifty; had severe complaints of liver, kidneys, and bowels, during that period, and often severe cramping of the limbs. Here the tobacco had not only destroyed the functions of the glands and mucous surfaces, but had so undermined his

electric forces, as to produce severe spasmodic action of the muscles, and leave all his vital functions in such utter prostration, as to yield their hold by the slightest causes.

Not only is dyspepsia, with its train of thousand ailments, produced by its effects on this continuous mucous membrane which lines the mouth, stomach and bowels, but piles of the severest character are often suffered from this cause. Such is the sympathy of this membrane, one portion with another, that the paralyzing influence due from tobacco on the membrane of the mouth, is transmitted to its opposite extremity, and develops itself in the form of piles. Cases have not unfrequently come under my observation, where men have seemed as yet to enjoy health in all respects, except that of extreme suffering of this kind; and this from no other apparent cause than the use of tobacco. In such cases, all attempts at cure without removing the cause, would be like trying to prevent a man's hand from blistering while he was holding it in a flame of fire.

A case came under observation while in St Louis, Mo. A young man had, from very early life, been addicted to chewing and smoking. At best, he had only a slender body. He had, for a long time, been utterly unable

to attend to business, and was now confined to the house from the prostrating influence of chronic and severe diarrhœa. He had been under care of a physician for a great length of time, with very faint signs of recovering. His physician had sanctioned the continuance of his tobacco, notwithstanding the patient's suspicions and inquiries as to its unfavorable influences.

After listening a while to common-sense argument on the deadly properties of his idol, and appeals as to the comparative value of life and the gratification of this fatal habit, he finally determined to quit this self-destruction, and throw himself upon Nature's resources for recovery. The mucous coat of the whole length of the digestive organs had lost its tone by the use of this narcotic drug. Nature had resisted this, till her power to resist was gone. The last account of him gave encouragement of rapid recovery.

Another case, strongly marked, came under observation while in Kentucky. A gentleman, by occupation a planter, had been to Louisville for medical advice, and was returning. He had spent several hundreds of dollars in trying to obtain relief from a broken constitution and much suffering. He labored under diseased liver and kidneys, under a dyspeptic

stomach and constipated bowels, and his whole aspect denoted a prostrated nervous, and torpid glandular system. His physician at Louisville, when asked by the patient about the influence of tobacco, told him merely that he thought well of his using less of it, or leaving it altogether, if he chose. He would not advise him to quit it suddenly, but by degrees. Such is the obtuseness of many of the faculty on this matter.

After listening to my advice, he finally came to the conclusion to cease marring the vitality of his constitution, and give Nature the best chance possible to recover herself. Almost every day new cases appear of similar character, produced by the same general cause.

This poison disturbs the natural tone of all the solid parts of the body. Its essence is diffused throughout all the matter composing the system. It so disturbs the natural secretion and deposit of healthy matter, that where the flesh sustains an injury by cuts or bruises, it cannot as readily heal as in cases of healthy flesh. The more perfectly healthy the habits of the person who has sustained the injury of wounds, the more easily and rapidly will they heal. But where a morbid state of the fluids, and consequently of the flesh, by such a power-

ful agent exists, the healing of wounds is liable to be greatly retarded.

The same rule obtains also in the healing of bones. Bony matter is supplied from the blood; and if that blood is carrying a foreign substance, and one adapted to produce in every case a morbid state of that fluid, the secretion of bony matter necessary to the healing of fractured bones is retarded, and rendered unhealthy. Those who have accustomed themselves to being saturated with alcohol, have found sometimes great difficulty in obtaining a sound healing from a broken bone, for the reason that the alcohol, by diffusing itself through the circulation, has disturbed the health of the fluids, and consequently the healthy formation of solids. Being saturated with tobacco essence, is certainly no less destructive.

In addition to its deadly work on internal organs, and the general circulation of the fluids of the body, its effects are found on its surface. The skin is constantly impregnated with it, and is giving off its essences through the exhalent vessels. The perspiration, whether sensible or insensible, is tinctured with it. It prepares the skin to imbibe other hurtful agencies from the atmosphere. And not

only this, but the skin of the tobacco-user is constantly giving off influences detrimental to those who are in close contact with him. Many a tobacco-user's wife, by constant sleeping with him, has suffered ill-health. It is very easy to see the philosophy of this. The whole circulating fluids of her husband's body are impregnated with the poisonous stuff; his skin is consequently giving off a measure of those influences. The tobacco, affecting also his nervous system, affects his whole electrical circulation. The electricity of his body is impaired and poisoned by it; and his skin is constantly giving off those electrical influences. Why is it bad for young persons to sleep with aged people? Because of the electrical influences growing out of immediate personal contiguity. So the wife, by immediate contiguity with her husband, receives hurtful agencies from his body, saturated with tobacco.

No tobacco-user, therefore, is fit for a bed companion. He is giving forth pestilential vapors from all the pores of his skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking

distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for its essence. Put a chewer or smoker 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 that has emanated from his body. Put him into a warm bath, and get up perspiration; then put that water upon flies, or the vermin of plants, and it will instantly destroy them.

As just remarked, the influence of this article on the skin prepares it to imbibe hurtful agencies from the atmosphere. The man who uses it — other things being equal — is more liable to be affected by any atmospheric disease. The morbid condition of the skin, as well as internal surfaces, exposes the system to miasmatic and epidemic influences, which, otherwise, Nature could wholly, or comparatively, ward off. That fearful disease, the cholera, is vastly aided in its dreadful ravages by this means.

According to some statistics by Dr. Mussey, it appears that in 1833 Havana, with a population of 120,000, lost in a few weeks 16,000

people by the cholera. In Havana it is estimated that \$10,000 worth of cigars are used daily. In Matanzas, with a population of 12,000, the cholera swept away 1500. Here is an eighth of the whole population in both places destroyed.

It is stated that in Campeachy, Mexico, about one quarter of the population died of cholera. Here, it is said, "everybody smokes cigars;" even children of two years old. It can be plainly seen that, in the Western and Southern States, where tobacco is more extensively used than in the Eastern States, cholera was more fatal than in the latter section.

Tobacco injures the constitution materially, also, by perverting the healthful agency on the glands of the mouth. The Creator, for wise purposes, put three pairs of glands in the mouth, called salivary glands. They are made for a specific purpose; to supply a fluid, called saliva, to be mixed with the food intended for nourishment, and prepare it for the stomach; without which the food is unfitted for the process of digestion, and for the nourishment of the body. While the food is being finely masticated by the teeth, these glands throw out their fluid, and it becomes intimately mixed with the fine particles of the

morsel, which prepares it for the labor of the stomach.

Without the intimate mixture of this fluid with the finely broken particles of the food, it is impossible that what we eat shall fully answer the purpose for which it should be taken. The organs intended for its digestion cannot faithfully perform their several offices upon it. They cannot extract the proper amount of nourishment from it. The food consequently passes through the system without imparting that amount of nutrition for which Nature has designed it. Tobacco usurps the whole service of these glands, and stealthily carries off their secretions from their appropriate purpose. It causes the chewer to throw away this health-sustaining, life-preserving fluid. He is spitting away an essential element of his vitality. This is the great cause why tobacco-users are a much leaner set of men, as a general rule, than others. This shows how it is, also, that some who have ceased their spitting, and have swallowed their tobacco-juice, have increased in flesh. Swallowing the juice would be far more fatal, so far as simply the tobacco is concerned, because by so doing they get more of its poison. But saving the saliva—a fluid so essential to life—more than com-

pensates for the increased damages of swallowing the syrup. This shows the great value of saliva for the purposes of life and health; its great service in the digestive process, and the extraction of nutrition from food for the support of the body; and its importance in preserving the tone and vigor of the digestive functions.

Tobacco perverts this Divine arrangement in another way. It brings these glands into unnatural exertion. It not only stimulates them by acting on their nervous susceptibilities, but acts on them by mechanical pressure. The act of chewing, whatever may be the substance, calls these glands into action by the motion of the jaws, and the muscles which sustain them. While the muscles of the mouth are at work, these glands are constantly secreting their fluid. The chewer of tobacco keeps his masticating apparatus constantly at work: while he is awake there is no cessation. So these glands are kept evermore at labor. They never find time to rest, and their fluid is constantly flowing.

This makes a very great draft upon the system. This secretion, of course, is formed from the blood, and costs the system an amount of this vital fluid which it cannot

afford to spare. It is like a largely running issue or ulcer; it is draining the body of its vitality. It is like any other morbid or excessive secretion. How soon will Diabetes drain the system of its healthy blood! This extra secretion and exit of fluid in this way weaken the whole system. Almost a continued stream of this saliva is running from the mouth; so much so, that, especially considering its polluted state, a wish has often been in my heart, that a long tube could be fastened steadfast to every mouth containing tobacco, that would reach into some deep sewer, or some far-off quagmire, where the unwholesome, filthy, sickening stream could discharge itself, for the safety of "all the world," and the peace of "the rest of mankind."

Not only is tobacco-chewing doing this injurious work, but smoking also. The glands are in this case operated on, not only by its stimulus, but by the effort of the mouth in making its draft upon the pipe or cigar. Smoking, probably, does not make so great a draft upon these glands, as chewing; yet it keeps up a great taxation on them. Smoking may not do as great damage to health in this way, as chewing; but it probably makes as great, if not greater, inroad upon the natural arrangement of the nervous system, and the

good quality of the blood. The essence of tobacco, in chewing or smoking, mixes with that portion of the saliva which is not spit off, but passes through the digestive organs into the circulation; so that it not only impairs the saliva for subserving the purposes of healthy digestion, but enters, with all its vile properties, into the rivers and streams of life.

Persons leaving off tobacco invariably find, after giving Nature a chance to recover herself from the effects of the abuses she has received, that they improve in health and flesh. This invariable, uniform testimony — where everything else is right — gives positive proof of its destroying agency. Some have excused themselves for using it, on the ground of being too corpulent; for the purpose of keeping down their flesh. This plea might have some little plausibility in it, provided the Creator of his body had perpetrated a blunder in his physical arrangement, and made him fatter than he intended. But this plea will not do; no blunder has been made in the original economy of his being. His system is made right, and will work right, if no violation of organic law shall derange it; and if any hereditary influence from violated law in his progenitors is bearing on him, his better way is, so to discipline himself into the path of Nature's law,

that Nature herself can overcome, as far as possible, any such embarrassments; and then let him be content with being as fat as Nature originally intended him.

The great trouble is, as a general rule, that these fleshy, squabby men are too fond of pork and beef; of rich greasy gravies and fixings; and of other so-called good things of life. If they would curtail their rule of life to the principle of EATING TO LIVE, rather than LIVING TO EAT, they might be relieved from the burden of corpulency. When a man confesses himself so illy made that he is obliged to resort to such an unnatural, uncomely habit to bring him right, he makes an admission that is not only degrading human nature, but which cannot be true. In too many of these cases, there is another, and far more difficult argument to counteract, hid behind the curtain—the hardest argument in all the world to meet; it is embraced in three small words, which, if uttered by them, would stand thus: “I LOVE IT.”

But the great and momentous question for every lover of tobacco to settle is, which will he value most—which love the strongest—health or tobacco: which prize the highest, health and soundness, or the deadly weed with its filthy gratifications? For he

cannot always have both. If he will choose the latter, he must sooner or later part with the former.

The medical faculty have been greatly in fault on this subject. They have not brought their knowledge of the laws of life, and of the real properties of tobacco, to a bearing. They have recommended this dreadful poison as a medicine, without counting the cost; and they have not cried aloud against the extensive and destructive habit of tobacco-using as a luxury. They have not been ready to perceive and declare the deadly doings of this article in their patients, where this has been an important, if not the only cause of complaint.

While passing on the Gulf of Mexico, a man on board the steamer fell in conversation with me on the subject of his health. His case was complicated. He had dyspepsia, torpid liver, palpitating heart, weakness of spine—in short, almost everything that could grow out of a ruined nervous system. He was a man of apparently temperate habits, in the common use of the phrase, but had been, from very early life—now about thirty-five—an inveterate tobacco chewer and smoker. No other great cause seemed to account for his complaint. He was now returning

from a visit to two different cities for medical advice; but finding himself no better, was returning without hope of recovery.

What pained me more than all in this case was, to find not one of his medical advisers had even hinted to him that tobacco was doing him harm. Not one had discovered that this, which most obviously had done the whole mischief, was the cause of his complaints. After listening to me a while on this matter, he ejected his huge cud into the sea, threw away his tobacco, and solemnly declared it should never more have a chance to destroy him. He kept his pledge while we remained together on the boat, and if he has continued to subdue this created fleshly lust, he probably finds himself recovered or recovering from his complaints.

One man, who called himself a doctor, undertook even to argue, that tobacco sustained life, instead of destroying it; and in proof referred to the fact, that sometimes the Indians, in their lengthy hunting excursions, get out of food, and absolutely save themselves from starvation by the use of this article! But how is this to be accounted for? It was not because the tobacco possesses any property adapted directly to sustain life, but

simply because its poison so paralyzes the stomach, that it allayed the gnawings of hunger, which of themselves were wearing out life. By killing the life of the empty stomach, hunger was not as readily felt, and therefore life was prolonged a little space.

Many instances have come before my observation, where medical men have been consulted in cases of disease from such an origin, who, instead of searching out the primary cause, and decidedly proscribing the tobacco, have permitted the article to remain in the mouth uncondemned, and have recommended various drugs to restore health. This, by whomsoever practised, is the most consummate quackery; and should be sternly condemned by every man of common sense, whether in the profession or out of it; as a gross violation of principles of philosophy and humanity. One trouble, probably, in the way of too many in the medical practice, is, they cannot see clearly through the dingy flood, and the dense clouds of smoke, which proceed from their own mouths. Shame, SHAME on the medical profession for this! They ought everywhere and always, to be examples to the people in all righteous physical habits. They ought to be patterns of obedience to physiological laws to all beholders.

Because tobacco does not kill outright and immediately, many young men, and many in the meridian of life, suppose they have no occasion for alarm. But could they see the numberless instances of wreck in after life, which have come within the reach of my observation, and of every tobacco-discerning practitioner, they would be filled with trembling for the calamities that cluster in the path before them. Many, possessed naturally of the most solid constitutions, have, in the decline of life, under the long-continued habits of tobacco-chewing, or smoking, or snuffing, brought on themselves varied and accumulated infirmities, premature age, and a suicidal dissolution.

A gentleman, who had been my acquaintance for many years, possessing one of the most thorough, athletic bodies found among men, was from early life a tobacco-chewer. Until he became forty-five or fifty years of age, he seemed not to notice the ill effects of this habit. Then his nervous system began to give way. Dyspepsia came on; he had severe and alarming turns of nightmare; symptoms of approaching palsy often appeared; he was unable to get through with daily business without an ill turn; and was finally obliged wholly to suspend his avocations. All this was evidently the fruit of

tobacco. All his other habits were simple and inoffensive to health. This is only one case out of millions of like results from like habits. In all such cases, and those approaching such a destiny, the great question lies between health — even life — and the filthy, poisonous tobacco.

Tobacco is a powerful agent in the removal of vermin from cattle. Farmers have applied it in decoction to calves; and not unfrequently it has occasioned death. It might be lawful to chew it when a man should find himself internally infested with vermin, until he shall have purged himself from such an engorgement. And it ought everywhere to be restricted to such a use; so that it should always be understood, when we see a man with a cud, or pipe, or cigar, defiling the inner surface of his face, that it is because he has become internally so verminized that he finds himself obliged to resort to this desperate measure, as his last effort to remove the awful calamity.

The ordinary and general effects of tobacco are — whether by chewing, smoking, or snuffing — weakness, pain, and sinking at the stomach; dimness of sight; dizziness and pain in the head; paleness and sallowness of countenance; feebleness of the voluntary mus-

cles; tremulousness in the hands; weakness or hoarseness of voice; disturbed sleep, by startings and a sense of suffocation; nightmare; epileptic or convulsion fits; confusion of mind; peevish and irritable temper; instability and laxness of purpose; depression of spirits; melancholy and despondency; partial, and sometimes entire and permanent insanity.

Insane hospitals have generally more or less inmates who are reported as insane from excessive use of tobacco. And doubtless a much larger proportion of them would be enrolled on the same list, if the deadly workings of this article on the brain and nerves were better understood. An agent of such potency in destroying the healthy condition of the nerves is likely to find vent for its deadly poison somewhere, in some portion of the body.

If there is any one organ of the body weaker than the rest, it will be likely to manifest its disturbing qualities there. It may be upon some gland; or upon some vital function; or upon some important nerve, as the nerve of sight or hearing. It will be found that the eyesight of tobacco-eaters begins to fail earlier than that of other men. They are obliged to resort to wearing glasses at a much earlier period than would be required, if they had not in this way abused their nervous system.

Many have seriously, by the same means, impaired their hearing. While travelling on the upper Mississippi, two cases of this kind came under observation. They were both young men, between, probably, the ages of thirty and thirty-five. They had been hard smokers from early life. One was on his way for medical advice. On riding with him, and investigating the history and nature of his case, it became my conviction that the seat of the trouble was in the auditory nerve, which had lost its electric energy; and that it was the tobacco that had paralyzed its tone. It was here that its destructive agency had chiefly located itself.

In the other, its direct attack on the nerves of hearing, had DEMONSTRATED itself. The man stated that a few months since, he suspended the use of tobacco for only a single month, and found his hearing essentially improved. But such was the strength of appetite, and his unwillingness to attribute the difficulty to the idol of his mouth, he entered upon its use again, and his hearing became as bad as before. Here the deadly work of this narcotic on the hearing department, had distinctly and unequivocally demonstrated itself.

Hosts of cases might be furnished of a similar character, where the agency of tobacco is

paralyzing the nerves and their electric forces, has been manifested; producing dimness of sight and hearing; and many other complaints produced directly or indirectly through a morbid state of the nerves. Some of the severest cases of palpitation of the heart, have been created by the agency of deranged nerves by tobacco. Diseased liver and lungs have had the same origin: but the limits of the work will not allow their statement in detail.

As before remarked, men take advantage of a good original constitution, and go on doing violence to the laws of life, till by and by that constitution gives way, like the granite edifice when its underpinning is gone. Nature will sometimes have long patience with the offender; but we may rely upon her making signs of suffering sooner or later. She is jealous of her rights. Every infringement of her laws she will be sure to avenge. She will sometimes bear a long-continued accumulation of wrongs, but the day of retribution is sure to come. Though her fires may be long in kindling—long remain smothered and unseen—they will break forth in devouring flames, from which there is no escape. Men may possibly escape the grasp of human laws and penalties. The thief, the robber, even the murderer, may

possibly outrun his pursuer; but the offender against Nature's law can never outrun, can never hide away from her civil officers. They must and will be overtaken, and when arrested they are sure of punishment. There is no reprieve and no redemption from the punishments made due in Nature's code of laws.

The tobacco-eater must sooner or later pay the debts accrued and accumulated from this unlawful, unnatural animal indulgence. Besides various ills and infirmities, while living, directly or indirectly incident to this habit, he will be obliged to die the sooner. Chewers, and smokers, and snuffers — for these habits are all about equally destructive — as a general rule, are probably cutting off about twenty-five per cent. of their natural period of life. They are not content with burning the pure oil of life till all is consumed, but wickedly adulterate it with the essence of tobacco; and the lamp goes out before its time, from the inignitibility of the incongruous mixture.

One seeming misfortune about this pernicious habit — to which allusion has already been made — is, it remains so long doing its fatal work without being perceived. If its doings could speak out as readily and as loudly

as those of alcohol at this day, many a life might be saved that is now being sacrificed upon its cruel altar. The time has been when alcohol did its work unperceived. It walked boldly among men of the first respectability with its arrows of death, without being considered a destroying angel, but rather an angel of mercy, exercising good-will to man. Now its cloven foot is seen, and the demon tries to hide himself. He is still doing a fearful work, but not with so bold a face, nor in so reputable a circle.

It is somewhat amusing, as well as painful, to see the monster now retire behind a large screen, or in a back apartment of the dram-shops; or down, out of sight, in the basement of respectable hotels; in order that he may carry on his work unblushingly, and that his friends, who would be glad to preserve their respectability and their drams, may associate with him with much less embarrassment.

But as yet the devil's great agent, tobacco, goes shamelessly forth, without the external signs of blood upon his skirts. Not because no blood is there; nay, his garments are full of the blood of his victims; but the world has thrown over him the long red veil of fashion, which shields his real character and the marks

of his doings. But my prayer before Heaven is, that the veil that covers the sins of this incorrigible monster may soon be torn asunder. It seems to me, that time is not far ahead; that a revolution will soon take place; that men of common sense, of thought and reflection, will wake up and concentrate the forces of public opinion, to dispel the darkness that hovers over this enormous evil, and wipe its foul stain from the face of human society.

A few men are disseminating light upon the subject. It is to be hoped others will enlist their powers in this warfare. Every medical man is called upon, for the highest good of humanity, to which the profession dedicates itself, to carry a lamp in his hand that will shed light upon the subject. Every minister of the Gospel ought to "cry aloud and spare not," against an evil habit that not only destroys the bodies of those who are required to present themselves living sacrifices upon the altar of Christ, but is benumbing the highest susceptibilities of their souls; an evil habit which, like alcohol, stands in the way of those whom they would persuade to become reconciled to God; an evil habit that is costing the members of the church not only a large amount of their physical and moral energies, but an enormous amount of money,

which, in the Christian treasury, would do immense good to a benighted world.

There never has been a time since tobacco came into popular use, when men, possessed of a spirit of humanity or of Christian zeal, were so loudly called upon to come to the help of God and the rescue of the race in this matter, as at the present time. Americans are using it more extensively than any other people. It is estimated that the consumption of tobacco in this country is eight times as great as in France, and three times as great as in England, in proportion to the population.

The habit is increasing. There is a larger number, in proportion to the population, who are using it now, than at any former period. It is being used earlier in life than formerly. Our fathers began to use it later in life than the present generation of men. Now it is used very early. Young boys are chewing and smoking. It often seems to me that if laying my own life on the altar of humanity could save this rising generation, and those that may follow them, from this dreadful destroyer, the offering should freely be made.

To see the boys in our streets crippling their vital energies in the very buddings of life, with this Bohun Upas, is truly appalling. This is the time, if ever, to lay in a good

stock of health and soundness. If the vital forces are crippled now, they are probably crippled for life. Its withering influence at this period, on the brain and nerves, and the electrical currents that flow constantly through them, and on the serous and mucous membranes which gather this electrical fluid, is far greater than at any other age. At this period especially, are needed all the avails of the nervous energies, for accomplishing the full and perfect developments of the different organs of the body; and for ushering in the completions of manhood. But perhaps a more fearful view of the matter still, is its destructive power transmitted from parent to child.

## TOBACCO ON POSTERITY.

In that part of my work entitled "Philosophy of Health," found on the 147th page, which treats of the "Healthy Reproduction" of the species, this subject is treated somewhat more explicitly than can be done here. In this matter there are more fearful responsibilities involved than can be easily measured. There is a general idea prevailing in community, that unhealthy and debilitating influences are inherited by children from their parents; yet that idea is so exceedingly vague and indefinite, that no one seems to be im-

pressed with any proper sense of responsibility in the matter, or with any personal liabilities to transmit such influences upon his own progeny.

This matter ought to be better understood; and each one should intelligently scrutinize the bearings of his habits, not only upon his own health and life, but upon those who may become his own immediate posterity. If we could possibly have a right to treat our own bodies wrong—infringe upon our natural measure of health and longevity—no one, however much blinded by the grossest animalities, would hesitate to confess his responsibilities, touching the health or the suffering which it was in his power to transmit to those who were to be “bone of his bone and flesh of his flesh.”

Tobacco has already been charged with striking its first and heaviest deadly blow upon the brain and nerves; and it is from these directly that the germ of the future being proceeds. Whatever, then, tends to enervate these and adulterate their vital fluid, sends proportionate debility and derangement into the foundations of vitality of the being that proceeds from them. The user of alcohol, who is steeping himself in the accursed fluid, and the tobacco-user, who is keeping his brain and

nerves constantly saturated with the essence of this diabolical narcotic, must inevitably transmit a measure of their deadly influences into the physical, and also indirectly, into the moral systems of those who are begotten by him.

Tobacco-using tends to animalism, by exciting the various animal propensities beyond their proper balance; and must transmit that influence also upon posterity. The creating and fostering of any unnatural appetite, the habitual use of any unnatural stimulant, tends to this result. The use of alcohol and of tobacco increases the activity and strength of the animal propensities. They excite them in undue proportion. They operate with peculiar force upon the base of the brain, to which belongs the animality of our natures. Man is quite sufficiently animal in his character, without any such artificial promptings.

Undue excitement here tends to debase his character; because, while this portion of his phrenological character is under excitement, the just balance between the animal, intellectual and moral qualities, is destroyed. While the animal nature is under excitement, the sensibility and activity of the intellectual and moral faculties are diminished. Those accustomed to animal excitements are the less

cultivated in intellect and morals; because, while the electrical currents are called unduly in this direction, they are drawn away from other portions of the brain.

The same philosophical principle is also developed in the opposite direction. Great intellectual and moral culture tends to lessen the growth and excitability of animal propensities. According to this principle, while a man is keeping himself under the stimulating power of tobacco, he is constantly goading up the activity of his animality, and stinting the growth and developments of his higher powers. And while he is doing this for himself, he is casting upon his posterity the same features of character.

In confirmation of the exciting nature of this habit upon the animal portion of the brain, it is a fact well attested by observation, that inveterate consumers of the article, in the latter part of life, have often found the natural powers of the genital organs completely prostrated; so that the natural offices pertaining to them have been found to be impracticable. So long has the nervous system been excited, and especially that portion of it which is connected with this faculty, that the nerves of this portion of the physical being have become so paralyzed as no longer to be able to

comply with the original dictates of nature. Long-continued morbid amativeness has exhausted its power of development.

In view, then, of this well-attested truth, that tobacco exerts a powerful influence upon the general animal portion of the system, let every man who puts this infernal article to his lips, for chewing or smoking, remember, while he degrades his nature by this unnatural indulgence, and puts the standard of his own habits below that of the brute creation, he is also degrading in the scale of animate beings his own offspring and his race.

If only the physical character of our posterity were affected by the bad physical habits of their parents, much less damage would accrue than now appears. In another place will be shown the effect of tobacco on the intellectual and moral faculties; and whatever tends to such a degradation in them, will, through them, lower the intellectual and moral tone of those who shall proceed from them. So that, while the use of tobacco is degrading the standard of his own body, mind, and spirit, in the scale of health, activity, and purity, he is also preparing himself to degrade the physical, intellectual, and moral nature of his "children, and his children's children, to the third and fourth generation."

## ITS MORAL DEFORMITIES.

UNDER this general division it is purposed to show the MORAL bearings which are incident to the habit of using tobacco: that it is a violation of natural law, and therefore a sin: that it tends to degrade the standard of intellectual and moral attainments; and that it militates against the religious culture of the soul.

## TOBACCO AS A VICE.

The natural laws which belong to our animal life are Divine. The Creator has as truly revealed his character and his law in the works of his hands, as in the Book dictated by the inspiration of his Spirit. Every true science is of Divine origin, and contains a revelation of Divine law. The sciences of Astronomy and Geology reveal to us truths from Deity which can be derived from no other source. The science of Anatomy and Physiology exhibits, not only the existence of a great and wise Designer, but reveals to us his laws, written in the fearful and wonderful mechanism and economy of our physical being. Whoever, then, studies the laws of his

own organization, studies the laws of God. Whoever obeys the laws that govern health and life, not only reaps the reward due in his physical welfare, but is treating the arrangement of his Creator with that reverence and respect, which will secure Divine approval.

On the other hand, whoever violates the laws which Deity has given to our animal life, violates moral obligation, and sins against God. It is as truly a sin to transgress physiological laws, as to violate one of the ten commandments. These are no more the laws of God than the laws of organic life. And knowingly to transgress them, is as truly a sin, as it would be to steal. It is not for me to measure the comparative magnitude of sins. This, Omniscience alone can do. It is only due from me to say, to transgress Divine physical laws, is as TRULY a sin as to steal. Should an objector say, to disregard the laws of our bodies is a small offence compared with theft — that the one was only an injury done to self, and the other an injury done to our neighbor — let me ask, on what is the law which requires love to our neighbor based? Thou shalt love thy neighbor — how? better than thyself? nay; thou shalt love thy neighbor as thyself. The law of love to our fellow-beings is based upon the preëxisting

law of self-love and self-protection, implanted in our own nature; written without amanuenses — by the legible hand-writing of Jehovah; a law which we cannot disregard, without committing the crime of suicide on ourselves, and that of manslaughter on our posterity.

But if we must attempt to compare crimes as to their real magnitude, let us see the result; let a comparison be drawn between the criminality of habitual rum-soaking and that of robbery. The man who robs, takes from the pockets or coffers of his neighbor the sum of — it may be — five thousand dollars; he commits an injury to him of five thousand dollars' damage. He who steeps his body, mind and soul in alcohol, injures himself, his family, society, and his posterity, infinitely more than can possibly be computed within this comparatively paltry sum. Now take the tobacco-user: he is doing an injury to his own body, which, if it could be put down in dollars and cents, would amount to no small sum. How many dollars are ten or twenty years of a man's life to be considered worth by himself? especially when stretched upon his premature dying couch, which he has prepared for himself, how much would he give to have life prolonged that much?

Let the user of tobacco seriously ask himself this question; then let him look further into this matter. He is, by this habit, dispensing suffering upon his posterity. He is lowering their standard of health and soundness for life. How much is this to be reckoned? By his example, also, he is leading young men and boys in the same course of sin. If, too, his services are worth anything to the world, how much loss, in this respect, is sustained by the weakening of his powers, and the shortening of life. Put all this down, if computation be possible, in dollars and cents; and then tell me which is the greater sin, to rob a man of the five thousand dollars, or rob himself and his posterity, society and the rising generation, of that which mountains of silver and gold cannot buy! Let him realize that in every champ he gives, or puff he makes, of this unnatural thing, he is committing a suicidal and a murderous act, which make a twofold sin against God, of fearful magnitude.

A crime against Nature is a crime against God. A crime against Divine law, written in Nature's book of revelation, or rather God's book of nature, in which He reveals his will, may be as fearful in magnitude as a crime against Divine law written in the Bible.

Because the Bible does not say, Thou shalt not feast thyself upon Opium, Henbane, or Tobacco, is it any less a sin to use these articles for such purposes, when we learn from the revelations of nature their deadly qualities? The Bible is for a different purpose than to teach us facts in science; and yet all facts in science are as truly of Divine authenticity, and may discover to us Divine obligations as truly, as the Bible itself. God's book of nature teaches him who reads it rightly, that tobacco possesses properties of a fearfully deadly character; that it was not intended as a luxury for man; that it is contrary to natural instinct; that it is destroying him and his posterity, and that consequently he ought not to use it. All this is taught as plainly to an intelligent, unbiased mind, as though it were spoken in the Holy Volume, THOU SHALT NOT LUST AFTER TOBACCO.

#### TOBACCO ON INTELLECT.

Whatever excites unduly the nervous system, excites the mind. The electrical currents of the nerves are inseparably connected with the developments of the intellect. Men who become accustomed to the excitements of tobacco, find themselves comparatively in-

adequate to any considerable mental effort without it. If tobacco is gone, all is gone; and they are perfectly unmanned till that stimulus can be procured. This habitual mental excitement produces many fearful consequences. One is the paralyzing of the native mental energies, so that they become less active and enduring. A mind which is dependent on this stimulus is more fluctuating in its emotions and decisions. It cannot duly act, unless duly excited; its native sprightliness is diminished, and must now be prompted by artificial steam. When that steam is low, the mental enginery cannot promptly work till the steam has been renewed. The mind is also less enduring. If extra drafts are made, if uncommon mental toil is demanded, if perplexities arise, if afflictions supervene, an extra quantity of tobacco is taken. On the approach of unusual burdens of this kind, this article is devoured with extra zest, to give the mind power to bear them. If the poison happens not to be at hand — if the man's chief mental resources do not happen to be in his pocket — he is afloat, without sail or ballast, till a supply is furnished.

Another consequence of habitual excitement of this kind is, depression of spirits. In spite of all the artificial promptings de-

rived from this habit, melancholy and gloominess will ensue. Dr. Mussey gives a case of a lawyer, who, being accustomed from early life to this stimulus, complained that his "life was greatly embittered by excessive and inordinate fear of death." He says, "My spirits were much depressed. I became exceedingly irresolute, so that it required a great effort to accomplish what I now do without thinking of it. My sleep was disturbed, faintings and lassitude were my constant attendants." He gives another case, of a man fifty-five years of age, who lost his voice, so as to be unable to speak above a whisper for three years. It is said, "He was subject to fits of extreme melancholy; for whole days he would not speak to any one; was exceedingly dyspeptic, and subject to nightmare." He abandoned tobacco, recovered his voice, and his melancholy disappeared.

A number of similar cases could be cited, several of which came under my own observation, where deep melancholy was produced from this cause. Some, of long continuance, terminated in partial or entire insanity. And there is no doubt in my mind, that if the truth could be ascertained, many a case of suicide has been the result of this habit. One writer, of his own experience in this matter, says:

“At times I had feelings which seemed to border on mental derangement. I felt that everybody hated me, and I, in turn, hated everybody. I often laid awake nights under the most distressing forebodings. I have often arisen in fitful and half-delirious slumbers, and smoked my pipe to obtain temporary relief from these sufferings. I often thought of suicide, but was deterred by a dread of a hereafter.” He continues, “In a few weeks after entirely relinquishing this habit, all these feelings were gone, and my health fully restored.”

A gentleman in Richmond, Va., who had himself and family read my work on Health, in which tobacco is slightly noticed, informed me that his son, aged about twenty, prior to this had been exceedingly dull and lifeless. He feared he had lost all his early sprightliness of character, and would never have energy enough for any efficient business. “But,” said he, “since reading your work, and leaving off his tobacco, to which he has been accustomed from early boyhood, he has waked up, has excellent spirits, and seems like a totally new being.” Many a case of irritable, peevish, fretful temper, has been cured in the same way, which might be related, if space would allow.

Another injury which the mind sustains from the use of this excitant is, a diminution of moral courage, self-respect, and self-government. This habit is more completely enslaving to the mind than any other to which human nature is addicted. When once completely formed, the man is chained, hand-cuffed, and incarcerated for life. His chance for escape is exceedingly small. Few comparatively ever scale their prison walls. Their chains are not easily sundered: they are destined to be slaves, and subject to the most menial service for life. And not only this, but that service so degrades their mental perceptions, that they soon lose all realizing sense of the low-life, unmanly nature of the labors they are called upon to perform. They go through with their daily and hourly performances without seeming at all to realize how they appear in the eyes of all decency and true civilization. Let these same men once come out of the theatre of their servitude, wash themselves clean, and put on unstained garments, and then let them look back upon men now serving under this foul, tyrannical monster — see the degrading, filthy, servile employments they practise, and the power of those bars and gates that shut them in — and they would individually exclaim,

with religious reverence, **THE LORD DELIVER ME FROM SUCH ASSOCIATES AND SUCH BONDAGE!**

While in this enslaved condition, they seem to have lost all self-control;—at least, they have lost their consciousness of such control. Thousands daily acknowledge the ugliness and detriment of the habit, but declare their imagined inability to rid themselves of the practice. And doubtless it comes nearer a complete inability than in any other case. They see the fierceness of the enemy, and have not courage to attack it. Even the most intelligent Christians and Christian ministers can meet and resist the devil and his legions on any other battle-ground; but when they come to this, they shrink back, give him the whole advantage of the field, and surrender themselves unresistingly as prisoners of war. O, shame on such cowardice! and shame on the men who tamely tolerate such a debasing, soul-destroying tyranny!

When a man sells himself to this servitude, and continues in it, he not only parts with all his native moral courage and becomes a servile coward, before this destroying angel, but gives himself up to the control of animal appetites. The reins of government have fallen from the hands of his higher nature, into those of the lower. He abandons the teachings of

common sense, intelligent judgment, and a sound mind, to humble himself at the feet of a licentious god. No code of morals, no rules of etiquette, no suasions of reason, now avail him anything; he knows no law but that of appetite—no rule of life but the ruling power of self-created lust. And while he abides under this form of government, he is exposed to the dominion of other tyrant appetites, which associate with this for purposes of mutual assassination and plunder. And when one of them has succeeded in dethroning and incarcerating Human Reason, another and another of the associated conspirators come in, to avail themselves in turn of conquest and of spoils.

When Reason bows her head to one licentious plunderer, she gives fearful encouragement for others that follow in his train; and establishes a dreadful precedent for her own future abandonment of virtue. When she gives herself to vice in one form, she lowers her general standard of virtue, and her power of appreciation of all other forms of chastity. When she allows appetite in one case to gain the ascendancy, she finds it hard to gain, and harder still to hold, the reins of government in another case. Before the safety of her virtue and her government can be made secure, she

must again be fully seated on her throne, and guard and defend herself on every side.

To overcome this foe when once he has set his foot upon the soil, requires a desperate gathering up of mental and moral forces; and a settled determination to die or conquer. It requires more real courage, than it does to arm and walk out into the fierce literal battle-field. Bonaparte did not find the resources of his courage so severely taxed at Waterloo or Lodi's bridge, as the man, long accustomed to the fatal weed, in gathering himself up to cast this devil at his feet. He that conquers here, deserves more credit for genuine valor, than he who slaughters thousands and achieves a nation's freedom. If any one should think of heading an army of men, let him see whether he has courage to govern himself. He that proves himself able to do this, has given the first and most important evidence of ability to command armies.

As desperate as must be the battle to overcome tobacco, it is every one's duty to enter the field. The conquest can be made—a victory can be won. Let every man rouse up his latent, sleeping, smothered moral courage, and come to the battle-ground. Let him do it TO-DAY. There must come a now in this matter; procrastination is not only the thief

of time, but, by delay, his own forces are growing weaker, and the arm of the enemy is growing stronger. Many have tried to quit it, but have not succeeded; and why? Because they only half resolved; resolved merely to try the experiment; and the devil tried against them.

The only way to conquer this habit is, to be determined, come life or death, they never will again put the deadly thing to their lips. While a man is half resolved, the adversary of all good will stand at his elbow, tempting him. And while the half-penitent is writhing under the agonies of denied longings, the tempter whispers, "A little tobacco will relieve you; a small quid or a single cigar will put all right again;" and unless the resolution has its foundation deep in the soul, the temptation will prevail. But when a man is determined, without mental reservation, to conquer this besetting sinful lust of the flesh, and give reason and moral principle their sway, that enemy of all righteousness will turn on his heel and depart.

But while he suffers himself to be led captive by this morbid appetite, he not only yields himself to the will of the evil one, but is crushing all the powers of his higher nature. The higher faculties of his being, like

the victims of oppression under the iron neel of despotic brutality, are subjected to the foulest tyranny of base grovelling lust.

#### TOBACCO ON MORALITY.

Habits that tend to degrade the body degrade the soul. A man's moral tastes will keep pace with his physical appetites. By carrying natural appetites beyond their bounds, he weakens his control over those propensities of his nature which are right in themselves, but which become vicious and immoral when suffered to overreach their appropriate limits. Again, by creating and indulging unnatural appetites not furnished by the Creator, but contrary to Nature's laws, he may not only look for the various penalties connected with those laws, but will find a tendency downward in his appreciation of moral obligations.

Licentiousness in eating and drinking prepares the way for licentiousness in other things. The effects of gormandizing on the stomach and brain, call into their immediate sympathy, influences that are besotting and demoralizing on mental tastes and habits. The effects of simple or narcotic excitants on the nervous system, create a demand for

other excitements, which can only be satisfied at the expense of moral principle and obligations to Divine command! Those very things introduced into the stomach, which fret the nerves, corrode, by sympathy, the finer feelings of the heart. By disturbing the equilibrium of physical action, they make turbid and morbid the disposition of the mind. Thus a licentious body will beget a licentious soul.

See the insanity of mind and heart produced by alcohol, even on those who do not indulge in continued intoxication. See its morbid influences on the disposition, and on the affections. It blunts the finer feelings of the heart, and turns the affectionate husband, brother, father, into a cold, unfeeling, inattentive marble. It makes him prize his drams more than the bread that feeds the inmates of his dwelling. Not less certain is the insanity from tobacco. Nay, its sovereign sway is more unyielding. The dram-drinker possibly may be deterred, by the moans of starving children and the tears of a tender wife and mother, from spending the last sixpence to quench his eager thirst; but let the man who daily lays his money on Tobacco's burning altar find himself unable to furnish a sum sufficient for this, and the supply of the

requisite quantity of bread for his wife and children, and the quenchless embers of that fire would say, "WE MUST BE GRATIFIED." With that monster's grasp unclenched, there are no groans or woes, no fell disease, no withering, gradual, early-coming death, nor tears of widowed wives or hungry orphans' griefs in prospect, that can avail. No present wants of those dependent on his purse; no warm appeals to parental or connubial love; have eloquence enough to quell the riotings of lust, and persuade the worshipper of this god to cease this base idolatry, and this human sacrifice.

Tobacco blunts the conscience. Appetite and conscience would be at war in this affair, but conscience has lost its power; it is now seared with this scorching, scathing poison. To this form of sin its sensibilities are dead—its perceptive faculties are destroyed. The tobacco devotee knows his course is wrong. His judgment, reason, common sense, all conjoin their testimony that this is sin. Yet he heeds it not. Conscience has lost its power of utterance. It takes no just cognizance of the wrong, and therefore has no call to speak. The deacon of the church, who sees, and rightly too, th

sin of even moderate steeping of the soul with liquor from the drunkard's cup, disciplines with godly fear his brother for his unchristian walk, but heeds not the devil's smearings on his own polluted lips. With conscience wide awake to his brother's errings with the weaker bane, he himself, with the stronger poison in his mouth, goes on in sin. He lifts his hand to exclude his incorrigible brother for not withholding his lips from the destroying bowl; while he himself, unconscience-smitten, champs the accursed weed between his teeth, and rolls it as a sweet morsel under his tongue.

One excitant, as before stated, creates a demand for some other excitant. This explains the origin of the fact that so many bad physical habits become associated. Tobacco prepares the way for alcohol, by creating a dry, husky, parched feeling in the mouth and throat; and by creating also a sensation of faintness, and what is often called "a gone-ness" at the pit of the stomach. Alcohol creates a demand for tobacco, or some other excitant, in a similar way. This mutual relationship existing between these articles, makes it extremely important, that when a reform is entertained in regard to any of

these, all others of this associated family should also be abandoned.

Tobacco greatly retards the progress of temperance; and in my opinion that cause can never make much further advancement, until the men who advocate it shall put away this deadly thing out of their mouths. Men who quit their cups, and still hold on upon their chewing and smoking, are only about half reformed. They give up their drams, but take the more tobacco. What stimulus they deny themselves in one form, they fully supply in another. What is lost in alcohol, is gained in tobacco. And there is a close resemblance, in some points, between the two. Delirium tremens has been known to result from the use of tobacco. And while this excitant is continued, there is less certainty of the steadfastness of the reformed inebriate. There is great danger that the parched and hankering thirst produced by it, will draw him back to the intoxicating bowl.

Wrong physical and bad moral habits cluster together. They bear a kindred relation to each other, and generally appear in family groups. Rum and Tobacco long have been associated. They may certainly be called twin-brothers, — nay, more appropriately, twin-

devils. And not these two evils only, join their hands: too often are there three that go together in triplet union, especially in the West and South. The three are Rum, Tobacco, and Profanity; indeed, another might be added, which is Gambling. Not all who use the one indulge in the others; but generally the foulest words come from the foulest mouths. And from extensive observation through these United States, my settled conviction is, that RARELY CAN A PROFANE OATH BE FOUND ISSUING FROM A CLEAN MOUTH AND A PURE BREATH. As a general rule, — a rule with too few exceptions — the more reckless the bodily habits, and the larger the quantities of unnatural stimulants, the more reckless and profane the words that give utterance to the soul.

One bad habit makes a pathway for another. And after a second, there follows a third, a fourth, and onward, till a chain is formed, whose clanking sounds make known the residence of a spirit blackened with the stains of varied sins. The general standard of virtue will rise or fall with the comparative elevation or degradation of physical habits. The physical habits of individuals and of nations will grade the general level of their virtues. Intelligence and civilization have important bearings on the morals of any people; but by

no means govern them. A people may be, and have been, very intelligent, and at the same time very wicked. But any people who will discipline their physical habits into obedience to natural laws, and practise self-denial on unlawful appetites, will be found to practise discipline and self-denial in other things. While those who know not self-denial in their bodily habits, and let the reins of government fall into the hands of unrestrained indulgences of the mouth, are apt to know no self-denial, and no self-control, in other matters. When animal appetites sway the sceptre in one case, the way is preparing for this sway to be carried in another, and another, till their government becomes universal. Hence, when we see individuals who do not practically recognize the duty of self-denial in their physical appetites, we may safely conclude that the standard of moral integrity is in a state of declension—that they do not practise self-denial upon habits which relate to moral character.

If parents, especially mothers, to whom is committed, in a large degree, the physical, intellectual, and moral growth and soundness of the rising generation, would secure in their children right moral habits, let them watch diligently over their physical habits. If they

would have them become more eminently moral, they must see that they are accustomed to obedience to their physical laws — that they use themselves to right physical habits. The more they are taught to regard the laws which the Creator has given to their bodies, the more they will be likely to regard his moral laws. They will also avoid those habits of body which draw after them practices that degrade moral character.

Let the mother remember, that while she neglects proper physical education of her children, she is neglecting her main foundation on which she may expect to edify them by intellectual and moral training; while she even indulges their right appetites and their digestive organs with unnatural things, or with good things in an unnatural way or degree, she is paralyzing their susceptibilities to moral culture. An irritated stomach will beget an irritable disposition, and blunt the finer sensibilities of the soul. While children are allowed by their parents, or in after life allow themselves, to treat their own health and life in a reckless manner, they prepare the way for being reckless toward their fellow-men.

This accounts, in a fearful degree, for the apparently low and declining standard of vir-

tue among us. Who can look upon the present standard of morality and integrity among the people of our own country, in comparison with what it was half a century or more since, without feeling convinced that it has not risen, but much declined? Did not the early history of our country give far greater signs of a healthful and vigorous state of moral feeling and sentiment, than can be found now? Where are the men who are ready to endure self-sacrificing toils and hardships for the salvation of their country? Where those ready to dedicate to its welfare "their lives, their fortunes and their sacred honor"? Where are the men — where their rising race? and echo answers — where? But few and far between are they who seek not more the promotion of self than their country's good. If we look for moral honesty and political integrity among the ranks of politicians, we search for commodities of rare value, because of their great scarcity. Look at the rapid increase of thefts and robberies committed on the treasury of the country, by men holding offices of state. Look at the bickerings of party factions, growing hotter and hotter with human wrath.

If our country's rights were invaded — if her civil rights and religious freedom were

threatened with ruin by an inimical nation — it is to be feared that few would be found, among the statesmen of this day, who would as devoutly lay themselves upon their country's altar, from motives of pure patriotism, as did the pioneers of the Revolution. There are men enough who would go to the battle-field, — men enough ready to perpetrate the horrors of war, whether that war were right or wrong, offensive or defensive, avoidable or unavoidable, — men enough ready to fight; for their habits of life have been such as have promoted the warring propensities of their natures. Their habits have been adapted to give an over balance of action to the combative and destructive organs of the brain.

But the momentous inquiry returns: where are the men like our country's fathers, who purchased our freedom with their own blood? where the men who would come to the rescue; not because they love the fight, but because they love their country's rights? Where are the men of high moral worth — men with large souls — men in whom the animal instincts are held in subjection, and sanctified by the higher powers of human nature? These are few, very few, compared with the men who lived half a century ago. And where need we look for the cause?

Where, but to the physical depravity of the age? Here lies the great, if not the sole cause, of this moral declension. By degrading the physical, they have degraded their moral nature.

This physical cause does not consist alone in tobacco-using, but in various other unnatural indulgences. The Teas and the Coffees resemble in their nature and effects the articles Alcohol and Tobacco. They are as truly hurtful, but are not as powerful. Tea intoxicates the nerves, but not to the same degree as spirituous liquors. Coffee possesses a large amount of sedative poison, but not the potency of tobacco. There is no habit of the age, there is no unnatural luxury attached to this generation, that is so deadly — so at war with human vitality — so depreciating to the physical, intellectual, and moral soundness of men, as that now under consideration. It is the major-general, leading the great army of invaders which array themselves against human life and human virtue.

Our country is increasing in Intelligence, but not in Virtue. These two form the basis of any successful republican government. These are the two great pillars on which such an organization must be founded, in order to endure. One of those is increasing in strength;

but, with all due charity, and due allowance for difference of circumstances, are we not compelled to think that the other is too fast losing its power? Look not only at men in political life, but men in business life. In these days, where shall we find an honest man? We are almost hourly shocked with the most unlooked for developments of wickedness lurking where we least expected it. We meet with sudden wrecks of honor here, and of virtue there, which shake the foundations of all human confidence.

If there is a decline in the moral standard, the question comes, and should be well considered, what are the causes? To show one cause, and a certain one, must now suffice. It is the disregard which the American people pay to the laws of physical life. Their recklessness of the laws of their own animal life leads to recklessness of social and moral obligations. While they trample fearlessly upon their own vitality, they grow heartless and improvident of the vital interests of all others. There probably is no nation, considering the light they have, where the standard of moral honesty is so low; and there certainly is no nation, civilized or uncivilized, that is living in so extensive violation of natural law as the Americans. When our

fathers made bean-porridge their luxury, they enjoyed not only the fruit of that simplicity in their bodily soundness and longevity, but maintained sound and healthful morals. So, if we would bring back to us the sunny days of that favored period, we must bring back its simplicity of living. Parents must accustom their sons and daughters to such physical habits as will, under Providence, give them sound bodies, and they will have comparatively sound minds and sound morals. Men and women must put away their artificial excitants, that embarrass the healthful functions of nature, and mar their bodily, mental, and moral soundness.

Tobacco is a prominent member of the family of excitants. It may be said that our fathers used it, and lived a moral life, and to old age. So they did use it to some extent; but their other habits were far better than ours; and they used less in quantity, and fewer in number were devoted to it, in proportion to the population. One bad habit may not at once destroy body or soul. But now, this deadly article stands at the head of an army of unhallowed agencies. It enslaves with a more inveterate grasp, and binds with more enduring bands, than any other; and draws into its wake many coadjutors in its

work of physical, mental and moral degradation. To reform these, we must first slay the tyrant that heads the army of our physical foes.

#### TOBACCO ON RELIGION.

If paralyzing the native energies of the nervous system can impair mental and moral developments, then tobacco is doing its work of destruction on religious character. While it deadens the natural power, stability, and activity, of every nerve in the body, it puts a damper upon the developments of religious sentiment and feeling. Tobacco-users so abuse their spiritual energies in this respect, that they cannot conveniently carry out the form, much less apparent spirit, of religious services, without this ungodly agent. A social meeting for religious services, composed of tobacco-users, deprived for several hours of that filthy companion, would be a dreary affair: there would be no signs of emotion except those of ungratified lust, and the Devil laughing over the victory he had won.

A deacon once said to me, in self-defence against my appeals to his conscience on the subject, "If I go to conference or prayer meeting without first smoking or taking a chew of tobacco with me, I cannot enjoy the meeting. I cannot speak or pray without it; the meet

ing passes like a dull and heavy task; I enjoy none of its exercises; and I long to have it close, that I may procure relief. But when I previously smoke or carry my plug of tobacco with me, I then can enjoy the meeting, can talk and pray, get good and do good, and all goes well." My reply, in substance, was this: "Instead, deacon, of going to the social meeting under the inspiration of the Holy Ghost, depending on its agency to give you enjoyment, and freedom of feeling and utterance, you go there leaning on the inspiration of tobacco — an agency not from above, but from beneath — one that is 'earthly, sensual, devilish.'"

This is a perfect sample of the condition and feeling of thousands; and more or less of all tobacco-users. They so deaden the natural sensibilities of body and mind, by using it, that they are not immediately susceptible of the impulses of the Holy Spirit, by which alone a true spirit of devotion and religious enjoyment are induced. Everything to them is insipid and lifeless, without their tobacco. They absolutely depend on its exciting properties to give them what they call spiritual life. Unless excited by its immediate use, they come under its paralyzing power, which disqualifies them for any and every calling in life. But so far from being

under any proper religious feeling, or any influence of Divine energy, they have yielded themselves to the ensnaring and bewildering excitations of the devil, through his great agent, tobacco. They are in a like condition with the liquor-drinker, who, under its exciting power, can talk eloquently on religion, and shed alcoholic tears of alternate joy and penitence.

The time was when the professed ministers of Christ were accustomed to make use of the unhallowed inspirations of alcohol to prepare and preach their sermons. Now their eyes are opened to its diabolical agency. No ecclesiastical council would now ordain a man who was addicted to his cups. But while they reject this, many of them hold on to the more deadly and soul-crushing agent, tobacco, — an agent, which, when compared with gradual rum-steeping, is making their souls and bodies more perfect slaves to earthly lust. And, besides being a more inveterate enemy to grace, it is a far more filthy sin against God.

Now, instead of giving to the mind the unhallowed inspirations of the intoxicating drink, they give themselves to the inspiring properties of tobacco. The more intently they study, the more they chew and smoke the deadly stuff. Instead of denying the

flesh, that the Divine agency may fill the heart, quicken the mind, and guide the thought, they so indulge this sensual appetite as to paralyze the finer susceptibilities of the soul, and, in a degree, shut out the Spirit of God. For tobacco and the Holy Ghost can no more dwell together in the same person, than the Holy Ghost and alcohol. The tobacco more effectually and permanently bars out the Spirit from the inner temple of the man, than alcohol in moderation, because of its protracted sedative influences, which the former does not possess. And it not only embarrasses the indwelling of the Spirit, by beclouding the man's inner temple, but by defiling the outer temple. The Spirit of God not only chooses a pure heart, freed from the stains of unhallowed lusts, but a body free from the literal defilement of gross indifference and filthy physical habits.

While the mind occupies its earthly tabernacle, its vigor and activity depend much upon the healthy state of the vital forces. Consequently, when those vital forces are impaired, mental energy and durability are diminished. Our religious enjoyment and usefulness depend much on a healthful condition of the mental faculties. When the vital forces are depressed, comparative gloom-

iness hangs over the mental and spiritual energies. In this way, spiritual despondency, or apathy, or both, are general attendants on a depressed state of the nervous system. Whatever, therefore, depresses the vital or electric forces of the body, depresses the forces of the soul. Tobacco's most destructive thrust is hurled at the very seat of vitality — the electric circulation of the nervous system. Here is its chief work of destruction to the body. And, while doing this, it is jostling the equilibrium and power of the mind, and destroying the vigor and animation of the soul.

The dream of an elderly lady may possibly illustrate this truth. She was professedly very pious, but allowed, for many years, her devotions to her pipe, like thousands in the church, to exceed her devotions to God. She was more sure not to forget her vows to this carnal appetite, than not to neglect her closet for prayer. One night she dreamed of an aerial flight to the regions of the spirit world, where not only her eyes could feast on the beauties of elysian fields, but where she could converse with perfected spirits. One of these she asked to go and look for her name in the Book of Life. He complied; but at length returned, with a sad countenance, saying it

was not there. Again she besought him to go, and search more thoroughly. After a more lengthy examination, he returned without finding it. She wept bitterly. But she could not rest till a third search should be made. After a long and anxious absence, he returned with a brightened countenance, saying it had, after great labor, been found; but that so deep was the covering which years of tobacco-smoke had laid over it, that it was with great difficulty that it could be discerned. She awoke, and found herself prostrated with weeping. It is not for me to say whether there was, or was not, any Divine instruction in this dream; but it produced in the old lady a repentance from her evil habits, and a pious resolution henceforward to give unto God, not a divided, but a whole heart—to cast the idol at her feet, and lay no more of her time, and money, and vital energies, upon its unholy altar.

Tobacco stands in the way of Gospel impressions on the mind of unconverted men. It not only dampens Christian love and zeal, and lessens the spiritual enterprise of the church, but blunts the mental susceptibility of those who have never known the power of Divine grace. Any artificial excitement cre-

ates a barrier to impressions from the Holy Spirit. Alcoholic liquors, or opium, or any other excitants of like character, form insuperable obstacles to saving grace. Take two individuals alike in every respect, except that one narcotizes himself habitually with tobacco, and the one who is free from the habit, would be found far more impressible, under Divine influences, than the other. This would be found true, whether these influences were bestowed while the subject was under its immediately exciting properties, or under its ultimate narcotism. That this poison obstructs the intercourse of the Spirit, seems practically admitted by the generality of tobacco-using professors; for, as they are about to enter upon the duty of prayer, they always cast away their quid. They seem intuitively conscious that tobacco and the Spirit have no affinity. Therefore, when they are about to pray, they cast this devil out of their mouth.

The time is coming, and we may hope near at hand, when the church will wake up on this matter; when no one will be received into the church who defiles his body, the temple of God, with tobacco; when it will be considered as truly wrong to paralyze the mind and soul with this poison, as to weaker

their powers by alcohol. The time is doubtless not far distant, when no ecclesiastical council will ordain one who brutalizes his nature with this deadly thing. No man can conscientiously or effectively preach on the duty of self-denial, while he is giving the lie to all that he can say, by such an unnatural indulgence. Nor could he consistently preach on the duty of saving money for charitable purposes, while he was wasting his own money for such unhallowed uses.

What would be the effect of a man's preaching from the text, "Abstain from fleshly lusts which war against the soul," on the mind of an enlightened, common-sense congregation, with a plug of tobacco in his mouth, or being known as a smoker or snuffer of the weed? While he calls on them to put away unholy appetites, and save their money for the altar of Christ, he must put that most unholy and expensive oral lust forever from him. And while he would gain access to the hearts of an idolatrous world around him, he must persuade his church, who are the epistles of his ministry, to put away that idol which adheres closest to the flesh. For unconverted men will have very little confidence in the sincerity of ministers or churches, with all their professions of love for lost men, while they see,

by demonstrative facts, that they will give more money, on an average, for a plug of Cavendish or a Principe, than to save a soul from hell. If the money spent by the church for this object, could be spent for Bibles and their distribution, what a mighty enlargement of means would at once be brought to bear upon the extension of Gospel light!

Tobacco costs the church, every year, more than five times as much money as is collected for sending abroad Gospel light into a benighted world. Nor is this expenditure simply a waste of the pecuniary means of the church, crippling its financial strength, but a waste of time, and talent, and moral power. And if we reckon only the waste of money, while so much is needed for extending the triumphs of the cross, it reflects shame and disgrace on the whole Christian church. To think that the means for sending the Gospel to all the world would be more than five times what they now are, if the money paid for tobacco by professors of Christianity, were cast into the Gospel treasury, is enough to chill one's blood to the heart. O, shame on the church for their stupidity and sin, touching this thing! Instead of loving Christ and his Gospel with all the heart, and denying themselves every needless thing, especially every worldly lust

and ungodly indulgence, in order to increase the Gospel fund, they are wasting money, time, and energies, for that "earthly, sensual, devilish" appetite for tobacco. They are, also, by their example, encouraging others in a habit which helps to close the avenues of the soul against the saving power of the Gospel; and are practically saying to ungodly men, that the self-denial of unnatural lusts is a non-essential or an impracticable grace.

The literal defilements of tobacco hinder the progress of Divine truth. Instances have occurred, in times of religious revivals, where individuals who were occupying the position of inquirers, were so disturbed with the tobacco breath of the minister or deacon, who was conversing with them on the subject, that they have made this objection against putting themselves any longer in the seat of the inquirers. O, let ministers and deacons put away a breath which resists the Holy Ghost, and nauseates the subjects of its convicting power! The devil casts infernal smiles on those professors who champ and puff this deadly essence; not merely because it paralyzes physical energy and shortens human life, but because it stupefies the native susceptibilities of the mind, and blunts the soul to the moral suasions of Heaven. Nay,

he triumphs while he knows that its nauseous fumes choke up the gateway that leads to the kingdom of Christ, and become a "stench in the nostrils of Jehovah."

The time has certainly come when men possessing intelligence and a spirit of humanity, — men desiring the promotion of virtue and religion, and especially men professing Christianity, — should wake up to this matter, and commence a reform. In this, as in every other moral enterprise, the church ought to take the lead. It is a lamentable fact — one that should bring the blushings of shame upon the face of Zion — that, in some of the most worthy enterprises of moral reforms that have ever come to the help of humanity and of God, the church have been among the last that have put their hands to the work. Men of the world, who cared not for Christ or his kingdom, began and carried on the effort, till the current became so strong, that those who professed the name of Christ must either suffer themselves to be disgraced, or get aboard the life-boat and ply the oar. Heaven grant that the dense, dark cloud that hangs over the moral vision of the world, on this subject, may first break away from before the mind of the church! Let them become in this matter "a peculiar people, zealous of good works."

Let the ministers of Christ awake. Let their condemning testimony be duly given in their preaching;—ay, first let them cleanse their own mouths, if need be, from this ungodly filthiness; and then, with eloquence, portray the evils of this vice. And let the church sustain them by example and precept in this labor. If any one has become so blinded by habits that stupefy the moral sense, that they cannot see, let them resolve, at least, that they never will put this thing to their lips again till they have gone to their closets and asked counsel of God. Does any one think that tobacco would ever have become a luxury to Adam and his posterity, if the primitive state had been maintained? Does any one suppose that, if Christ were now personally upon earth, he would be found putting the deadly thing to his lips? If not, then let his followers cease to defile themselves with it. And let them wipe off the dark stains of their sin in this indulgence, which they have hitherto left upon their house dedicated to the hallowed purpose of Divine worship. Let Satan henceforward be unable to track his dirty customers wherever they go, and especially to know their steps in the house of God by their marks which they leave upon it.

How would Paul, and Peter, and John

look, standing up now among the people in the house of God, with quids of tobacco in their mouths, with its juices defiling their lips, spitting the stuff in every direction, spending ten or twenty dollars of their stinted salary, every year, on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy, and liberal support of the Lord's treasury? How would they and the primitive church look, devoutly spitting over the house of God, and leaving the marks of their debasing habit on every side of them? Could any one consider their devotion to such a fleshly, lustful habit, a mark of deep sanctification of the Holy Ghost, and profound consecration to Christ?

And is the habit among modern professors of Christianity any less in conflict with true godliness than it would have been in primitive times? Such a habit would have scandalized the whole primitive church: and it is a living scandal on modern Zion. To see church-members, professing to deny themselves of all ungodliness and worldly lust, carrying this satanic agent of human lust and self-destruction in their mouths, and leaving the sure marks of their physical, mental and spiritual degradation on everything within their reach, reflects shame, and disgrace, and

hypocrisy, upon the whole modern church. All enlightened common sense must see that it is not only an indulgence which is supremely foolish, but that which wars against the soul and the salvation of men.

How annoying to a decent man to be seated in the church beside a tobacco-user, who is continually vomiting up his foul decoction at his feet! The liquid filth of a sty could scarcely present a more loathsome spectacle. The pourings-forth of this foul stuff from his mouth, which floods the floor or covers the box devoted to its reception, together with the splashings and spatterings which are the unavoidable accompaniments, are quite enough to spoil the best sermon that could be preached, if not capsize the stomach of every unfortunate beholder. The dresses of ladies and the hats of gentlemen are generally compelled to share in the besmearings of the operation. Especially, if a lady would bow in prayer upon the kneeling-stool, the folds of her dress must be dipped in the fountain that has fallen from the tobacco-mill by her side.

In view of these truths, which no one can intelligently gainsay, the church ought at once to awake to the dreadful evil. Let those who not only love humanity, but the cause

of God, take a decided stand against this enemy to the physical, intellectual and spiritual welfare of the world. Let them say to this destroyer within their precincts, "Thus far shalt thou go, and no further." This decisive stand should be taken by every present user of the article. Let each determine that this indecency, and this sin against Christ and his cause, shall no longer be found upon him. And having washed his own soul and body from these stains, let him endeavor to rescue others from the grasp of this tyrant.

But this should be done in the spirit of Christian meekness and love. We must remember that the progress of all moral improvement depends on the progress of light. By the light which we have to-day, we may too severely condemn the position of some one who yet is encompassed in our own yesterday's darkness. Before we censure, we should throw light and moral suasion around those whom we would win to paths of righteousness. If, after all due light and entreaties, some will continue slaves to fleshly lusts, we must condemn and deliver them over to the buffetings of Satan on earth, and the judgment of God in eternity.

Some are so wedded to unnatural and ungodly habits, that it may be found impossible

to approach them with light upon their sins, without giving offence. Whoever makes war on created appetites, must expect often to find his hand thrust into a wasp's nest, and stung by way of their making self-defence. But this should never intimidate him who puts forth his energies for the spread of truth. The fact that men get angry when we kindly but promptly describe their vices, furnishes incontestable proof of internal, though perhaps unrecognized, consciousness that the truth is against them. When the devotees of tobacco become moved with wrath against those who exhibit the realities of such idolatry, it shows the devil is disturbed, and is trying to defend his habitation. This should encourage, rather than intimidate, the advocate of reform; because Satan has too much common sense to be disturbed, except when his castle is really in danger.

Let me say again, **LET THE CHURCH WAKE UP!** They are more firmly wedded to this debasing idol than to anything else on earth or in heaven. To be gratified in its taste is a greater desideratum to its devotee than any other attainment. Every Christian is certainly bound to be a decent man. But in this he makes a perfect sacrifice of decency to pamper his lust. For no man can be decent, and

defile his mouth and his breath, his exterior person, and those around him, with such foul besmearings.

Every servant of Christ is bound, *ex officio*, to be, in the choicest sense of the term, a gentleman. But no man can be strictly a gentleman in the use of tobacco. Aside from the fashionableness of the thing, which, of course, does not change its real character, the habit would be considered by all, one of the greatest outrages on civilization and gentlemanly conduct. The constant spitting of the filthy juice; daubing of floors, carpets, walls, dresses, and the faces of SPITTOES and SPITTEES; and the beclouding and adulterating of the atmosphere; together with the suffocating puffs in the face; — always a perfect nuisance to the lovers of pure air; — are considerations quite sufficient to keep a man of such habits from ever being graduated a gentleman.

Christians should be lovers of humanity. After the example of the Divine Pattern, they should go about doing good, by relieving human suffering. But tobacco makes a stronger draft upon their affections and their funds than human sympathy. There is many a man who would see widows and orphans, and even his own wife and children, suffer long for want of bread to eat, rather than leave off

tobacco, if he had no other means, and devote the money for its purchase to their supply of food. This is a startling, and yet a tangible truth; and one which should look every tobacco-slave in the face. Nine out of ten would sooner endure the sight of starvation in others, than the teasings of this denied lust.

Let ten men devoted to tobacco visit the dwellings of the poor in company; let them look into the cottage of the poor widow: she and her orphan children are gathered around a few expiring embers in mid-winter's evening, all shivering with the increasing cold, and in prospect of freezing to death. They ate the last morsel of bread in their dwelling for breakfast—have nothing left, and are in prospect of starvation. These men, who are accustomed to lay their money on Tobacco's foul altar, look on, and pity, so far as a narcotized soul can be made to feel; but, rely upon it, if their only means of giving relief was forever to abandon this destroyer, and cast a portion of their money saved, into the trembling hand of this suffering widow, for herself and orphan babes, nine out of ten of these idol worshippers, if not ten out of ten, would pass on and let them perish. O human nature! how deeply hast thou fallen! into what appalling slavery hast thou sold thyself!

unto what degrading idolatry hast thou abandoned thy soul!

But more than this. They love this idol-god more than they do the Author of their salvation, and the souls for whom He died. Instead of loving God with all the heart, they love tobacco with supreme attachment, and lay a far greater offering upon its altar of incense than upon the altar of Christ. As already stated, the American church is paying five times as much money for this needless, hurtful indulgence, as they are paying for the spread of Gospel light and the salvation of benighted men in the heathen world. By their example, they are leading the rising generation into a destructive habit, which engenders other physical and moral vices; and which, in itself, as also its associates, tends to shield the heart against Gospel grace, and shut its victims out of the kingdom of heaven.

To illustrate the fact that Christian tobacco-users — if the terms are not incongruous — are more attached to this idol than they are to the cause of Christ, the case of a church in Texas, which was related to me when there, will be found appropriate.

A small church, of some fifty members, made an effort to supply their village with Gospel preaching. To meet this demand re-

quired the sum of three hundred dollars to be subscribed. They succeeded in raising two hundred, but the remaining one hundred could not be secured; and for want of this, the place remained destitute of preaching. On examination, it was found that in that church there were twenty male members who used each, on an average, twenty dollars' worth of tobacco annually — making collectively the sum of four hundred dollars paid out annually for their supply of this destroyer of body and soul.

This shows, by mathematical demonstration, the comparative estimate in which they held the preaching of the Gospel for themselves and the community, and their carnal gratifications with tobacco. While they did not love Christ, and his truth, and the salvation of souls, enough to raise another hundred dollars, they did think their unnatural fleshly gratifications worth four times that sum; they loved tobacco more than four times as much as they did the glory of Christ in the eternal salvation of men.

This is not to be reckoned an isolated case. This only illustrates a general rule, which has few exceptions. The churches as a whole throughout the land, are worshipping this loathsome idol with more zeal and steadfastness than they are the God of heaven. The

proportion of money, which cannot be less than \$5,000,000 annually, together with the sacrifice of time and health and life, compared with the offerings made to God, shows forth this soul-chilling truth in dreadful certainty.

O! let the church up and shake herself from the grasp of this foe that has enslaved her! Let her wash herself from the stains of his polluting touch. Let her put away this "superfluity of naughtiness," this worldly lust which wars against the soul. How can a Christian pray for God to sanctify him wholly, — body, soul and spirit, — while he is habitually indulging an unnatural appetite, which paralyzes the body, animalizes the mind, and carnalizes the heart?

How can he ask Heaven to give him means for sustaining the various Gospel enterprises, while he is worse than wasting many times as large a sum as he now contributes for such purposes? How can he ask for the agency of Divine inspiration to make his instrumentalities effective in winning men to the Cross, and the crucifixion of the flesh, while he himself is serving a fleshly lust, which counteracts the Holy Spirit upon his own soul, and is setting an example of devotion to carnality which turns all his zeal into mockery, and his words into sounds which have no moral power?

## ITS BEAUTIES.

UNDER this division, using the term "beauties" ironically, it is intended to present in some degree the absurdities of this miserable habit. These are considered as Personal, Social, Domestic, and Public.

### PERSONAL BEAUTIES.

A tobacco-chewer can easily be recognized by the unnatural fulness in one side of his face. He has a treasure there which he values above gold, — a treasure he is unwilling to exchange for the salvation of his body or the elevation of his soul. Every chew he gives increases his self-esteem. This feeling is contagious. The young men and boys think that, to promote their early manhood, they too must swell the face, chew the cud, and spit the delicious fluid. He not only raises his estimate of himself, but ornaments his person. Out of the abundance of the heart his mouth overflows. He hangs out a tavern-sign at each corner of his mouth, which reads, when duly interpreted, INN FOR TOBACCO. The greater the patronage it receives, the more liberally it pours out its liquid treasures.

If a man in eating his dinner were habitually to mark his external face with grease and gravies, the practice would undoubtedly be condemned ; but food, which is only intended for the nourishment of the body, is not to be compared to this spirit-stirring, soul-charming luxury, which inspires and elevates man's higher nature. It not only elevates, but seems to create soul where there is a natural deficiency. It is by this means alone that some men can seem to raise themselves above the brute. Indeed, that which seems to raise man in the scale of being in this case would degrade the brute.

If the swine in the streets should adopt the habit of chewing and smoking, and make the usual display of tobacco-juice and fumes, everybody meeting them would involuntarily cry out, Whee ! — whee ! — and the mayor and aldermen would be petitioned forthwith to have the nuisance removed. If the state were thus invaded, the next legislature would pass a Maine law on the sale of tobacco. And so fearful would they be that the pork-flesh would become saturated by its narcotic essence, that, to have the matter sure, they would make it a penal offence for ALL HOGS ON FOUR FEET to chew or smoke.

Tobacco-using seems to look well only

among the biped race. As before stated, there are but two other animals which seem to possess a natural relish for this luxury. These are the rock-goat of Africa, and the tobacco-worm of the south. The goat possesses a bodily flavor which is so intolerable that no other brute can abide his presence. This, with the odor from his tobacco, forms a complete and harmonious odoriferous compound, which brings him up to a respectable equality with all human tobacco-users. The tobacco-worm, also, with his dingy-green hue and vermicular gait, claims a place in the brotherhood.

But men have the advantage of these brutes, for they only chew; they cannot smoke or snuff. Chewing alone, with its accompaniments, bears the index of high personal quality. Smoking and chewing are double accomplishments. Smoking, chewing and snuffing, are triplet finishings of a gentleman. He who is able to embrace these three standing qualifications is entitled to a rank in the highest circles of civilized society. With a plug in one side of his face, a cigar in the other, and snuff making ingress at the nose and egress at the mouth, he has completed the climax of high personal quality and consequence.

But smoking alone is no small evidence of personal importance. Every young man who wants to make a figure in the world, should not fail to acquaint himself with the art of smoking. When he has so perfected it, that he can carry a cigar with becoming style, -- poising it between the first and second fingers, reserving the third to brush the ashes dexterously from the end of the burning roll, and genteelly forming one corner of his mouth into a kind of chimney for letting off the smoke, — he has added much to his personal dignity. Before this, he was, perhaps, able to pass only for a common man, or a mere boy; but now he can surely rise to perfect manhood, and become an associate with the dignitaries of the earth. Between the periodical discharges of smoke from the chimney of his face, he can utter bright thoughts and wise sayings. He can talk largely of the rise and fall of stocks and merchandise; the political interests and conflicts of the nation, and the progressive and retrograde movements of the governments of the world. Like each draught from the bacchanalian fountain, each puff of the inspiring weed, quickens mental perception, and enlarges thought. It gives enlarged views of his good condition in life and character.

In this way the veriest blackguards and blacklegs are able to come up to a common level, and into the most intimate tobacco sympathy with the highest statesmen, and jurists, and divines, of like appetites. Here they all meet in common brotherhood, with spirits united in the strongest narcotic bonds. They all inspire their mental powers to meet their several callings, from the same fruitful source. They all narcotize their moral sensibilities by the same means. They all quicken their religious devotions by breathing incense from the same altar.

They became pledged to each other's comfort, coöperation and assistance, not by secret oaths and pledges, but by the most open and free practical demonstrations of brotherly kindness. If the blackleg or the priest finds himself destitute of that on which the present vigor of his soul depends, he has only to intimate his necessity to his brother, and the thing needful is furnished without money or price. They both bite from the same plug the inspiring unction which gives them a oneness of spirit. The similarity in the complexion of their lips and the flavor of their breath only indicates a sameness in their resources of physical, mental, and moral improvement.

## SOCIAL BEAUTIES.

Tobacco gives an indispensable embellishment to social life; its unctions seem to lubricate the machinery of refined society. Every one who would pass well in the fashionable world should be trained to this habit. Indeed, our literary institutions seem to understand this; for their pupils are making it ONE PRINCIPAL BRANCH of their education; forming a feature of character which generally endures for life.

But, notwithstanding the value of the habit in this respect, especially that of chewing, there are a few drawbacks. Sometimes the liquid element of social enjoyment thus produced takes a wrong direction, and hits the wrong place. An item of experience will illustrate. Once, while passing rapidly through the railroad depot in Buffalo, N. Y., a man standing by, just ready to deliver himself of a great mass of solids and fluids from his mouth, accidentally dashed the whole of it upon me. He was mortified for the accident, but that did not relieve my dress.

At another time, in Illinois, while conversing with an elderly devotee to this method of decorating society, and extending my hand

toward him, he, in the act of delivering his mouth of a surplus of tobacco-cordial, covered the entire back of my hand with it. He was very much mortified, but did not think even to lend me his own pocket-handkerchief with which to wipe it off. Again, while in Texas, a similar incident occurred. While in conversation with a worshipper of the weed, — for there were scarcely any other men in that region to converse with, — he had, of course, occasion to empty his mouth, to enable him to talk; and in doing so, he let down a heavy avalanche of his oral mixture squarely upon my newly-polished boot. He did not perceive the occurrence; therefore he had not the privilege of comforting my affliction by a “Beg your pardon.”

A professor in a western college related to me the following. He was travelling in company with a clerical brother. They stopped to spend the Sabbath, and the professor was invited to preach in the evening. His brother in the ministry, who was a practical admirer of tobacco and its fruits, was with him in the desk. The professor set his hat — a new one — at the end of the pulpit sofa; and while preaching, saw his brother, who was near-sighted, so that he mistook the hat for a spit-box, delivering the contents of his mouth every mo-

ment into his hat. But he was obliged to submit to the process. It would not do to make an apostrophe in his sermon, by saying, "Don't spit your vile stuff into my hat!" So he bore it like a saint, and let his brother spit away — casting into this new-fashioned spittoon, not only the syrup from his powerful tobacco-mill, but cud after cud of the solid refuse. Think what a hat the professor had, when the meeting closed! He found a large proportion of a quart of the offals and juices of the stuff in his hat, and strewed all over its outside. He threw the hat away, and went home bare-headed. His brother being unable, either through poverty, to pay damages, having spent all his money for tobacco, or from obtuse sense of moral obligation, produced by this stupefying habit, the professor was obliged to provide for himself a new hat, with money from his own pocket.

Sometimes chewers unluckily spit on themselves. A minister of rather eccentric genius, who was accustomed frequently to preach on the sin of intemperance, rum-selling, and of all literal as well as moral impurity, in view of their social offensiveness, and their connection with personal degradation, and especially their fearful blottings on Christian character, — was riding to his parish church, on Sabbath

morning, on horseback. He was quite remarkable for his neatness in dress, but used no ornament, except that of a plug of tobacco in his mouth, and that in as secret a manner as practicable. This he had several times been tempted to put away, fearing it might lessen the force of his preaching against intemperance, uncleanness, idolatry and lusts.

He had prepared himself to preach from a text found in Hab. 2: 16, "And shameful spewing shall be on thy glory;" in which his object was to apply this prophetic declaration to the church, and show in what ways she was defiling the purity of that character which she ought to sustain, in order to be the light of the world and the salt of the earth. He was riding against a strong current of wind; and as his mouth grew burdensome with fulness of the liquid unction of that god whose inspiration his masticating powers were ardently seeking, in order to help him preach, he tried to relieve himself by letting some of its extra solids and fluids fall to the ground. And as his mouth poured forth its contents, there rushed a gale of wind, and carried the whole of it upon his snow-white shirt-bosom.

In this painful condition, he knew not what to do. He had not time to go back and change his dress. He had almost reached the church,

and the time for service had arrived. He therefore took out his handkerchief, — a clean white one, and the only one he had with him, — and wiped off the defilement as much as possible, but it left his bosom in complete ruins. For a moment, he held up his horse, and ruminated in mind and mouth, to contrive what to do. “Why,” said he, “if I go looking so, the people will surely say I am a living illustration of my text; and that shameful spewing has already come on my glory. They will say that all my reputation for preaching temperance and cleanliness by word and example, is sadly besmeared; that my glory is spewed over.”

Finally, he concluded his only hope consisted in putting his handkerchief into his bosom; but this also was now bedaubed. But he found one side with a small space only slightly defiled, covered his bosom with it, and rode on. He then was tempted to dismiss such an inconvenient companion as tobacco. But a certain angel, apparently an “angel of light,” seemed to whisper in his ear, “Not now; you can’t preach without the unction; if your inspiration is gone, all is gone.” He therefore chewed the harder, spurred his horse, and rode the faster. He went into the desk, with his stains covered up. He went on preaching

from his text, "And shameful spewing shall be on thy glory."

Toward the close of his sermon he got somewhat heated up with narcotic fervor; and as the essential oil of his zeal began to be in danger of spattering and oozing out at the corners of his mouth, he unconsciously plucked his handkerchief from his bosom, wiped his face, and preached on, holding his handkerchief in his hand, as he was accustomed to do, in its obvious defilement. He finished his pathetic and eloquent discourse by exhorting his people most earnestly never to let the enemy of all souls lead them to stain their garments; but to keep them pure and white, and spotless from shameful pollution. He sat down, as he thought, in his glory; but oh, how did he feel when he saw he had exposed to the whole congregation the shame of his own habit! His bosom and handkerchief had pronounced his sermon either a farce or sheer hypocrisy. He felt to say to his tormenting thoughts, in the language of Job to his comforters, "Let me alone till I swallow my spittle." He never more indulged that lust of the flesh.

## DOMESTIC BEAUTIES.

How agreeable it must be, to a lady of highly cultivated taste, to be bound for life to a man who is ever saturating his physical system and narcotizing his mental and moral forces with this powerful weed! Examine his mouth, inside and out! Take the flavor of his breath! If he smoke as well as chew, how delightful to inhale the substance with which he fumigates the air! Every young lady should bear these qualifications in mind, while she allows herself to be courted by any young gentleman who is steeping his brain and nerves, and impregnating every drop of his blood with the essence of this powerful agent.

She must bear in mind, too, that, as a general rule, those devoted to such habits are expected to spend a portion of their time—especially their evenings—in taking a smoke and chew with their tobacco associates, at their accustomed places of resort. It must be expected, also, that their lips will often become dry by narcotic excitements, and require moistening with a substance generally found at such places. The beauties of tobacco-using and alcohol-sipping generally commingle in harmonious union. The two habits agree to give

each other mutual aid in moulding human character.

She may pretty safely calculate on having her ears sometimes saluted with daring flights of language. For either of these habits alone, or both combined, give elasticity and freedom to the tongue. It the more easily, while thus inspired, gives utterance to bold sayings. It is able not only to scan and condemn all human doings, but even profane the law of a Higher Court. He who can muster courage to war against his own nature can the more readily insult the name of nature's God. He who has fortitude to lay his own life upon the altar of carnal appetite will the more readily, for the same end, sell the birthright of his soul.

While he is thus adorning his person and inflating his higher nature, he is embellishing the apartments of his dwelling. His devotion to his god will show itself in the salivary sacrifices poured out from his devoted lips; and it will be economy in the sympathizing wife to provide ample altars for their reception, lest they should be scattered broadcast, in unceremonious profusion and confusion, in every direction.

This worship is often kept up by day and by night. The walls and floor of the sleeping apartment will themselves bear witness,

in scenery paintings, of seas, rivers and landscapes, seaports and harbors, steamers and sailing vessels, flat-boats and mud-scows. Often will all this rich and abounding variety appear in the morning, from the sacrifices and offerings of a single night.

It is a matter of regret, among men of such practices, that their wives are not oftener found willing to join them. As a general rule, they oppose their husbands in these devotions. Sometimes they become cruel persecutors. There are, however, some sections of the country where they go into this matter with surprising zeal, and submit to the most amazing self-sacrifices of all that is dear and decent, to attain the joy that tobacco gives.

In some of the Southern States there is a custom very prevalent among females, even in the highest circles, of chewing snuff. In some sections, what is called "dipping" is very prevalent. They dip a stick that has been wet in the mouth into snuff, and then rub their teeth and gums with it. This is done professedly for the purpose of cleansing them; but their extreme devotion to it, and the inveteracy of the habit, show a strong passion for its stimulus upon the nervous system. Many in this way have ruined their health.

A cud of wet snuff must be a delicious mor-

sel in a lady's mouth! The precious stuff must taste delightfully! This gives a new inspiration to her social qualities. The more she takes, the more her spirit is quickened. What cannot conveniently go in at the mouth, by chewing and dipping, can be introduced through the nasal avenue; and through that avenue into the mouth, and often down the throat.

When these facts were first related to me, my internal utterance was, O, woman, how hast thou fallen! — even below the depth to which Eve descended when she took the fruit at Satan's hand. That fruit was "good for food," and "pleasant to the eyes." But it cannot be supposed, if the devil had come to Eve with a box of wet snuff for her to eat or scrub her teeth, that she would have touched it even with one of her fingers!

Shocking as this custom may seem at first sight, yet every gentleman tobacco-lover is certainly bound to admire it. In view of all that is now said of "woman's rights," he cannot deny her the privilege of access to the indescribable happiness which tobacco inspires; and he is surely bound to admire in her, that in which he delights so much. If in himself it lightens the weight of care, and is so much company to him when alone, why

should not woman be relieved and made happy too? He is bound to relish the external manifestations of the presence of such a source of consolation. The odor in the breath from chewing and snuffing, and perhaps the very substance of the powdered weed appended to the nasal extremity, are finishings to a lady's ladyship, not to be lightly considered.

Every chewer and smoker is philosophically and conscientiously bound to be attracted and enamored by charms of this kind. Even should she see fit to chew the raw material and allow its nectareous fluid to overflow her lips, he is bound to admire its presence. If, indeed, his sensibilities should be so obtuse as not to appreciate such accomplishments, he ought to be condemned to the solitude of bachelorism for life.

What a Paradise that would be where all the lovers of the weed could dwell together in mutual sympathy and domestic harmony evermore! Where goats, and worms, and men, who sacrifice to this god, could worship around the same altar, and pour out their libations unmolested! Where snuffing and puffing, chewing and dipping, make the beauty of the body and the feast of the soul!

## PUBLIC BEAUTIES.

There are some things connected with this matter in which the people in common have an interest. When walking the streets, how comforting, especially to those who have no other access to such delicacies, is a full gust of tobacco-smoke in your face, from some benevolent friend just before you! His generous puffs inhaled upon your lungs, give you the luxury, with no other labor or expense than that of following in his wake. The chewer, also, will often contribute his share by generous sprinklings from his overflowing lips, under a favorable breeze.

At the hotel, on the steamboat, and in various other places, no breath can scarcely be found unimpregnated with tobacco-smoke. Under a deep sense of obligation for such favors, it has often been my wish that my pockets were filled with asafœtida, to burn for incense, in return for tobacco-smoke,—taking it for granted, as all tobacco-smokers do, that my perfume was perfectly agreeable to all.

We meet the decorations of this article everywhere. Chewers can be traced wherever they go. They leave the mark of the beast upon everything within their reach. In

winter, after the heavens have spread during the night, a robe of snow upon the earth's surface, the chewers in the morning will immediately change its universal whiteness by a profusion of dye-stuffs.

Follow the man with stained lips to his place of business. Here you see the marks which indicate his standard of civilization. As you salute him, he will give his quid another turn in his mouth; and, having emptied the same of its surplus of fluids into some well-filled receptacle, or at random wherever it may hit, he is ready to converse. Go with him to the devotions of the vestry. Here he will renew his cud to quicken his zeal; and the harder he chews, the more his soul is inspired; — and out of the abundance of juices his mouth lets forth, till a mass of his liquid devotions lies at his feet. See the deacons and elders delivering the libations of their lips upon every part of the consecrated place. Without the inspiring weed their devotions would be stale and lifeless. It is the *sine qua non* of their spiritual life. Forty-eight hours of abstinence would ruin their present spiritual hopes.

Follow the tobacco-loving priest to his study. What is the aspect or flavor of his room? Do you not see the signs of devotion

to his god? He cannot study his sermon, or even pray with fervor, till he has taken a chew or a smoke. He cannot go into his desk until he has roused his spiritual energies by seeking aid from narcotic inspirations. He then can preach to his people on the enslaving power of lust, and present in himself a living demonstration of its potency. He can preach economy for the sake of Christian benevolence, while he and his people give practical illustration of its utility, by spending more money for sensualizing their bodies, than they are giving for the spread of Bibles and tracts and gospel truth among the heathen.

They imitate the man preaching from the text, "The world, the flesh, and the devil." He said he should speak but a short time on the world, dwell briefly on the flesh, and then proceed immediately to the devil. They pray but little for the world, give little for its redemption, and proceed immediately to the spending of time and money, largely and freely, for the grossest sensualities. They exhibit in this great perseverance. In the course of a year many of them chew enough, if cut in strips as found at the shops, to measure from one to two hundred feet,—from thirty to sixty yards. This, in fifty years, would make a strip from one to two miles in length. This

is perseverance,— and final perseverance; for, when they get biting hold of their long plug, and the soul gives up its umpirage to its control, they never let go,— they persevere unto the end of life.

In this way they are contributing to that mighty channel in which flow \$5,000,000 annually spent by professors of Christianity in the states for this fleshly indulgence, which shortens human life, benumbs the piety of the church, sears the consciences of men, fosters general intemperance, and aids in carrying multitudes to a premature retribution.

Satan looks on, and exultingly, yet in suppressed tones, exclaims, "This is the church for me,— these members, deacons, ministers for me! This is money in the right channel; let the current flow on; it hinders the progress of civilization, moral enterprise, and gospel light." No wonder the fiend of human salvation exults, as he sees this mighty river widening and deepening by its turbid tributary streams of drunkenness, profanity, gambling, debauchery, and crime. As the stream widens and deepens, it grows darker and darker with the blood of its victims, till it empties its hell-black waters into the bottomless abyss.

## STATISTICS.

Tobacco helps to fill our poor-houses, hospitals, insane asylums, houses of correction, and penitentiaries. It puts money into the pockets of physicians, by increasing the prevalence and severity of diseases. It gives business to lawyers, sheriffs, and courts of justice; for all the knaves, vagabonds, pickpockets and highway robbers, are chewers and smokers. Not every chewer or smoker is a vagabond or knave, but every knave and every vagabond is a chewer or smoker. Low, vulgar and vicious physical habits, and corresponding moral habits, will generally cluster together.

The virtues of tobacco seem to have been first brought to light in this country by Romanus Paine, in 1496, whom Columbus left, on returning home from his second voyage. For a few centuries this habit received great opposition. In 1590 a Persian king so sternly prohibited its use, that many of his subjects fled to the mountains to worship this matchless deity, and escape persecution. In 1610 a Turk, at Constantinople, being found smoking, was led through the streets as a punishment, with his nose transfixed with a pipe. In 1630 smokers were condemned to the punishment of having their noses slit. In 1661, in Berne, Switzer-

land, in the police regulations, there was a code of prohibitions after the form of the ten commandments, in which the one on tobacco stood next to that which said, "Thou shalt not commit adultery." In 1690 Pope Innocent XII. renewed a bull issued at some former period by Pope Urban, which excluded all tobacco snuffers and smokers from the church.

The manufacture of tobacco gives employment to a large number of people. In Richmond, Va., alone, there are manufactured about 15,000,000 pounds, requiring forty-five factories, and about twenty-five hundred hands. In 1840 there were employed in the culture and manufacture of the article in the United States 1,500,000 persons,—nearly one-tenth of the whole population. At this rate, in 1852, with a population of about 25,000,000, together with the evident average increase of tobacco-using in the United States as a whole, there are probably about 2,500,000 persons now employed.

It is said that in the city of New York more money is paid annually for this article than is paid for bread. Some country towns have found that their tobacco costs more than is paid for the support of their churches and schools. The consumption in the states, in 1840, was \$20,000,000. This amount con-

sumed by a population of 17,000,000, then, would make the amount used now, in 1852, by a population of about 25,000,000,—considering its evident proportional increase,—to be, probably, not less than \$30,000,000 annually.

One-sixth of this sum is probably consumed by those who profess to deny themselves of all ungodliness and worldly lust, and to give what their pecuniary means will allow for the spread of gospel light and the salvation of men. There are between four and five millions of church-members in the various denominations in the United States. Allowing for the excess of females over the number of men in the church, and the proportion of children in our whole population who could not be reckoned in this estimate, we shall find the members of the churches in the states consuming at least \$5,000,000 of tobacco annually. What a sum is thirty millions of money worse than thrown away by the men of these states! What internal improvements in harbors and rivers — what literary and scientific advancements — and what progress in the cause of humanity, could be made with this sum! What, too, would five millions do, by extending a knowledge of gospel redemption, toward merging the kingdoms of this world into the final kingdom of the King of Zion!

## EARNEST APPEAL

THE sober question now comes, in view of all the solemn and ludicrous realities here presented, whether we will continue this habit, or now divorce ourselves from it forever. Has the habit been overcharged, or its consequences overrated? If so, wherein? It has been my intention to come up, if possible, to the standard of truth, boldly and honestly, and there abide. Let this question come before a jury of scientific, unbiased men, and let them, under oath, bring in their verdict of TRUTH, or NOT TRUTH. If called upon before that jury to give my testimony under oath, with my life depending upon their decision, that testimony must be, that every word spoken here is believed to be founded on THE TRUTH, AND NOTHING BUT THE TRUTH.

If this small volume contains truth, and only truth, it is certainly time that every thinking man, every moral man, every Christian man, should wake up and act. No matter how fashionable the sin, — fashion cannot sanctify or sanction it. If fault be

found with any part of the style of this treatise, let it be remembered that the style must be in some degree in keeping with the subject. If the times did not oblige me to write on a ridiculous and offensive subject, they should be spared the pain of a style of thought and diction which is indispensable to express it. Let that foul destroyer of human life be purged from the mouth of civilized society, and there will be no longer occasion to speak of it.

Men who care for themselves or the race should get up organizations against the practice. The testimony of every man, enlightened on the subject, is against it. Some of the first physicians of the land—how would it gladden me to say all!—are against it. The testimony of the great surgeon of Massachusetts, Dr. J. C. Warren, is against it. Dr. Twitchell, of New Hampshire, now deceased, the surgeon of all that section of country, was, during his professional life, a most valiant warrior against it. And after having often declared, during my lecturing tours South and West, my settled conviction that tobacco was doing a worse work to the physical character of the present generation than alcohol, it gave me pleasure to find in his memoirs, that that eminent surgeon had long since expressed the same conviction.

Physicians have a great responsibility in this matter. Like the police and night-watch of our cities, on the look-out for invaders upon the safety of the people, they are professedly set to guard the people from the encroachments of agents that destroy health, and cut off life. Let them walk up to the standard of their high calling in this matter, and no longer sleep over this devastating scourge. Let them see the number of cases of consumption produced mainly by its influence on the respiratory organs; cases of palsy, by its power on the nervous circulation; cases of night-deaths, by its paralyzing influence on the nerves of involuntary motion, producing fatal nightmare; cases of palpitation, by its effects on the heart; cases of cancer, by its disturbance on the glands; and hosts of other maladies.

Dr. Warren reports the case of cancerous tongue attributable to tobacco, which an operation could not save from death. Dr. Twitchell's memoirs, by Dr. Bowditch, published in 1851, reports a case of consumption saved by giving up tobacco; also, a case of nearly fatal nightmare cured by quitting it. Dr. Twitchell found that nearly all the cases of death during sleep, which came under his observation, were of men who had indulged largely

in tobacco. And the correctness of his statements was confirmed by investigations made by the Boston Society for Medical Observation. Any medical man can see how liable is palpitation to follow the use of an article so powerful, that a single cigar will increase the pulse fifteen or twenty strokes per minute. In view of such facts, which are neither few nor small, let the medical faculty cleanse themselves from the shameful stains of the weed, devote their influence, by word and example, to the cause of humanity and of God, and come to the rescue.

Can any man, in the exercise of common sense, give himself a good reason for indulging for another hour this uncleanly, ungentlemanly habit? If he can, then let him go on; if not, why continue it? A man who acknowledges no other government for himself than mere animal appetite or fleshly passions, is in a very dangerous moral condition. Into what excess of vice or crime may he not run, under such a rule of conduct? If a man be a MAN, let him act like a rational, intelligent being; if not, let him no longer put on the counterfeit, and pretend to be what he really is not.

Why will a man use as a luxury this deadly nuisance? Is his vitality so deficient

in native stamina, his physical and mental machinery so destitute of force, that they need such artificial steaming? If, for such reasons, he uses tobacco, instead of curing this native lack, he is greatly adding to it. Does he feel himself so wanting in the essential qualities of a gentleman, that he needs the finishing strokes which tobacco gives to make him pass, his chances must be exceedingly small for rising in the scale of being. Nay; as he values himself in the sphere he is made to occupy, — as he values the body, mind and soul, which the Creator has united in his person, — let him defend himself against the destructive invasions of an enemy so foreign to his nature, and so hurtful to his being for time and eternity!

Let every man who has a soul put away this nerve-prostrating, mind-benumbing, soul-paralyzing drug, — this fleshly, ungodly lust! Let every man break the bonds of this vile and degrading servitude, and no longer let his spirit be in bondage to the flesh! Let the powers of his higher nature come to the rescue, and not flinch from the dreadful conflict, till they shall gain the victory over their physical being, and the body shall yield quiet submission to the triumph of the soul!

