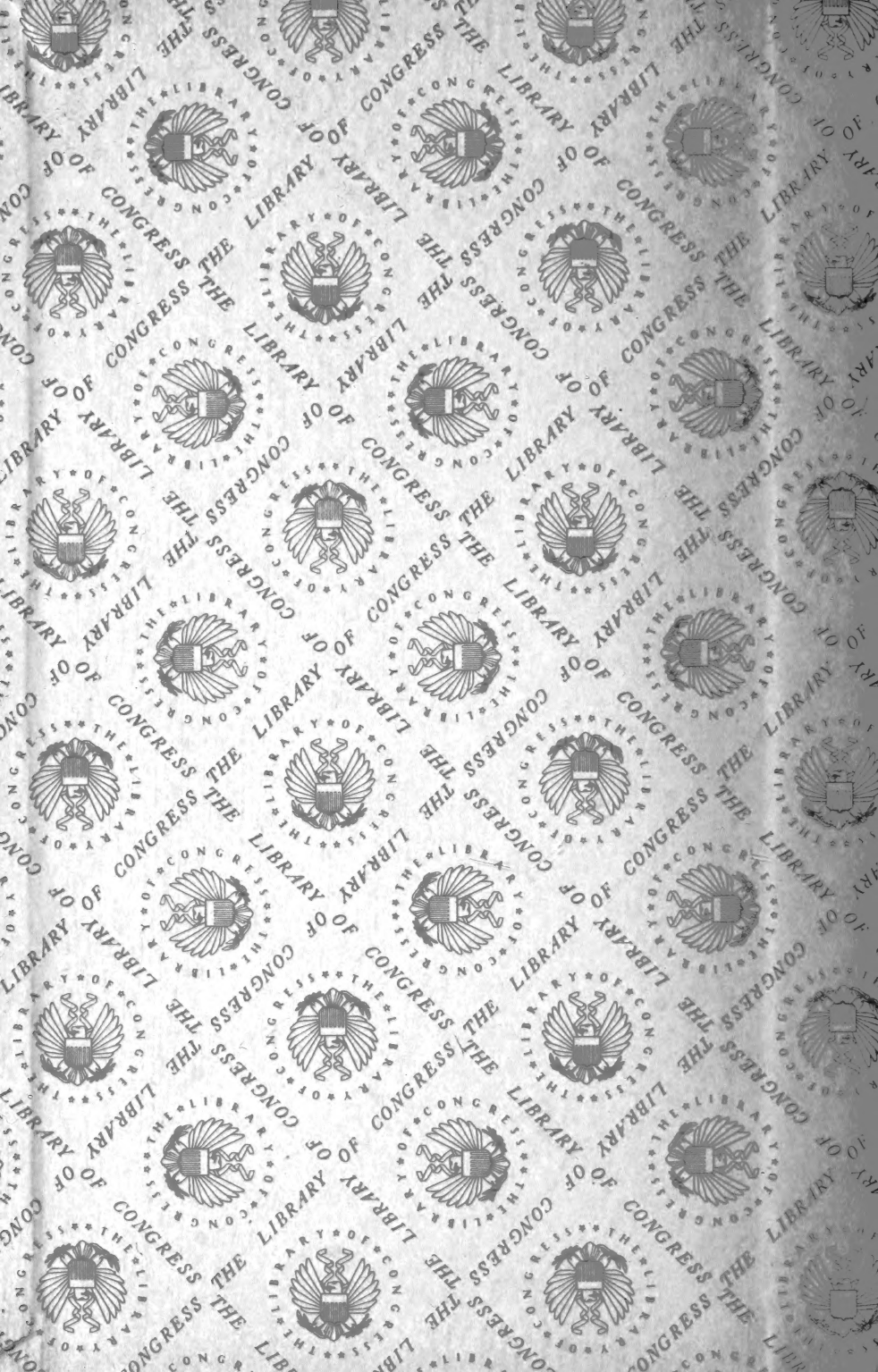
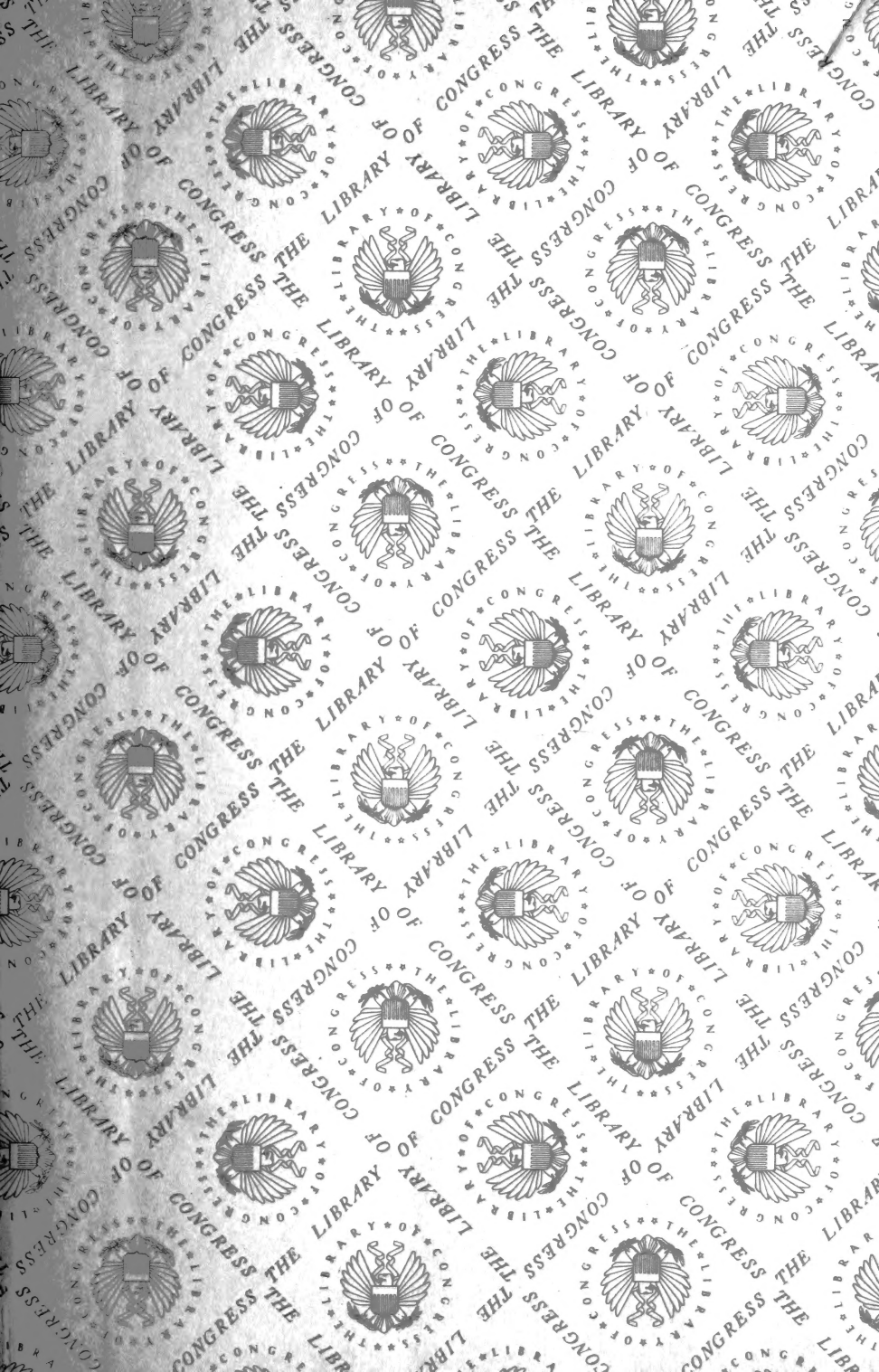


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PIPE
And
QUID

By Rev. B. S. Taylor.

Pipe and Quid.

AN ESSAY ON TOBAGGO.

The Filthy Idol of Nasty Christians,
The Foe of Home, Health and Holiness.

us hood
By Rev. B. S. Taylor, A. M.

EVANGLIST,

MINNEAPOLIS, MINN.

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“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor., 7:1.

Introduction, by Rev. Wm. McDonald.

Editor CHRISTIAN WITNESS, Boston, Mass.

There is no greater enemy to health, cleanliness, decency and morality, intoxicating liquors excepted, than tobacco. It is unhealthy; it is uncleanly; it is indecent, and it is immoral; and no one can indulge in its use without doing violence to an enlightened conscience, blunting their moral sensibilities, and seriously retarding, if not putting an end to, all genuine spirituality. Its history ought to convey to us a lesson of value, and induce us to abandon it forever.

Just when and where tobacco had its origin is not clear. Some have supposed that it originated in the fabulous ages of Greece, and to have derived its name from Bacchus, the god of drunkenness. That fabled god is said to have been the first to discover and disclose to mortals the wonderful virtues of this weed. There is an old poem, written by Joseph Sylvester, dedicated to Villiers, Duke of Buckingham, with the quaint title, "Tobacco Battered and the Pipe Shattered [about their ears who idly idolize so base and barbarous a weed; or, at least, will overlove so loathsome a vanity,] by a Volley of Holy Shot from Mount Helicon." The author of this poem claims that it is dedicated to the "cup-god Bacchus," and that its

name is derived from the Greek word ΒΑΚΧΟ. Here are his words :—

“For even the derivation of the name,
Seems to allude and to include the same,
Tobacco, as to *Bakcho* one would say,
To cup-god Bacchus dedicated ay.”

But Humboldt has shown, and we judge more correctly, that tobacco is a term in the Haytian language used to designate the pipe, an instrument used by the natives in smoking the herb ; which term, he says, was transferred by the Spaniards from the pipe to the herb itself, and has since been adopted by other nations.

The introduction of tobacco into England was by Sir Walter Raleigh, from Virginia. The English, during their stay in Virginia, and after their return, are said to have practiced smoking after the custom of the natives. The introduction of smoking into England, by Raleigh, and other young men of fashion, spread as rapidly among the English as it had among the Portuguees, Spaniards and French. Raleigh was accustomed to give smoking-parties at his own house, where his guests were treated to nothing except a pipe, a mug of ale and a nutmeg. Here we see the early and intimate relation which tobacco sustained to ale and strong drink—a relation it has never abandoned.

The Abbot Nyssens was confident that the devil introduced tobacco into Europe—a severe charge upon his satanic majesty.

In 1519 Cortez, the illustrious conqueror of Mexico, is said to have sent a specimen of this weed to his king, which is supposed to be the first ever introduced into Europe. America has the dishonor of first producing the weed. But whether its growth was spontaneous here, or whether it came from a more

southern soil to Virginia, is not known. It is certain that the English found it in Virginia on their first visiting the soil. Mr. Jefferson was of the opinion that it was a native of a more southern climate, and was handed along the continent from one tribe of savages to another until it reached us.

The comparative value of tobacco, in early times, may be inferred from the following fact: We are told that the increase of adventurers in Virginia, from year to year, was so great that the male population far outnumbered the female, making wives exceedingly scarce. To supply this lack they were obliged to import women as they did articles of merchandise. In 1620 and 1621, no less than 150 girls were imported to the Virginia market, all of whom found a ready sale. The price of a nice young lady, at first, was one hundred pounds of tobacco. Subsequently the price of tobacco went down, or the price of young ladies went up, for we find that the price of a nice young lady was one hundred and fifty pounds of tobacco. This fact alone should induce every lady who has any respect for herself to wage eternal war with this foe of a decent, cleanly home.

Smoking was the first form in which tobacco was used, and for a long time it was the only mode in which it was used in Europe. An old epigram on the subject of smoking has been preserved among the curious things of the past, which runs thus:—

“We buy the dryest wood that we can find,
And willingly would leave the smoke behind;
But in tobacco a thwart course we take,
Buying the herb only for the smoke's sake.

During the reign of George III. smoking went out of fashion among the higher and middle classes, and SNUFFING took its place. This was the second mode of using tobacco, and, we must confess, the most ob-

jectionable mode, especially when practiced by females. Catherine de Medici, the person who instigated the horrible massacre of St. Bartholomew's Day, is said to have been the first to invent and introduced snuff-taking. And, in order to be very polite, they adopted the method of using a little ladle, or spoon, with which the snuff was applied to the olfactories. This practice prevailed extensively among the English ; so much so that the Rev. Samuel Wesley, with a good deal of sarcasm, says :—

“To such a height, with some has fashion grown,
 They feed their very nostrils with a spoon ;
One, and but *one* degree is wanted yet,
 To make their senseless luxury complete,
 Some choice *regale*, useless as snuff, and dear,
 To feed the mazy windings of the ear.”

So far as we know, this “choice regale” for the ear has not yet been discovered, but we cannot tell what may come in the future. We have somewhere heard it said, ironically, we presume, that a substitute for tobacco had been discovered, which was likely to come into general use. Such an expectation is based, it is said, upon the fact that the new article is much cheaper and twice as nasty.

“*Whatsoever things are pure.*”—*Bible.*

PIPE AND QUID.

CHAPTER I.

THE NATURE OF THIS DRUG.

I. TOBACCO IS A DEADLY POISON. It is classed by chemistry under the "Narcotics" which are defined as [Enc. Brit.,] "Substances having the physiological action, in a healthy animal, of producing lethargy or stupor, which may pass into a state of profound coma or unconsciousness along with complete paralysis, producing death."

It belongs to the same class of anodynes and hypnotics as opium, chloral, hops, henbane, belladonna, Indian hemp, etc. "All these substances act on the nervous system. Their action shows three well defined stages ; (1.) There is a period of apparent exaltation of function. (2.) This is followed by a period of diminution and perversion of functional activity. (3.) There is a time of loss of function in which there is profound coma and paralysis." [Dr. McKendrick, Professor of Medicine, Glasgow.]

2. TOBACCO IS A VILE COMPOUND. Vaqueline, the French chemist, says : "The ingredients of tobacco are : 1, The acrid, volatile principle NICOTINE, (a poison) ; 2, albumen ; 3, acetic acid ; 4, soluble red matter ; 5, supermalate of lime ; 6, chlorophyl ; 7, nitrate of potash ; 9, sal ammoniac ; 10, water."

A deadly compound of poisonous elements. Six pounds of tobacco leaves under chemical analysis give out eleven grains of "Oil of Tobacco." This is an acrid, empyreumatic oil, detected in the smoke, and a most virulent poison. Of this oil, the most active principle is NICOTINE, of which one drop placed on the tongue instantly killed a dog. The vapor destroyed the life of birds.

3. ITS SYMPTOMS ARE ALWAYS DREADFUL AND DEADLY. It produces thirst, giddiness, faintness, nausea, vomiting and purging. Nature abhors it, and by every possible means, seeks to be rid of it. To use it is a crime against nature. The skin becomes cold and clammy, the muscles relaxed, the pulse feeble, and fainting follows. Persistent and long continued indulgence is often followed by total paralysis, almost invariably by partial paralysis. Convulsions follow, often terminating in death.

"It is a nauseous and poisonous weed of an acrid taste and disagreeable odor, WHOSE ONLY PROPERTIES ARE DELETERIOUS. It impairs digestion, poisons the blood, disorders the heart, and depresses the vital powers." [Enc. American.]

Dr. Brodie found on experiment that two drops of the oil on the tongue of a cat produced death in a few minutes.

Koempfer ranks it with the strongest vegetable poisons.

Dr. Jolly—Fellow of the Royal Society—calls it "the curse of the age." He declares that smoking tobacco is one of the most common causes of general paralysis. Learned physicians have estimated that 20,000 [what an army of suicides!] yearly die in this land from this poison.

ILLUSTRATION. A mother whose child had some humor of the face, was told to rub the oil from the

filthy stem of an old pipe upon the child's face. (Many like prescriptions are the most arrant humbug and cruelty.) She did so. The child dropped insensible, and for years suffered in health, weakly and puny.

Place a cigar in the arm-pit of a child and let it lie there for the night ; he will be dead in the morning. Men who fill the rooms with tobacco smoke are slowly but surely sapping away the life of the children who are compelled to breathe it. It is suicide to the father and murder to the wife and children. Indians dip their arrows in the juice boiled down, and pierce their foes with a deadly wound, certain to kill or slow to heal.

Again.—An infant of Mr. Benjamin Wilson, of Prince George county, Maryland, swallowed some crumbs of tobacco which he had picked up from the floor. He was immediately taken ill and died two days afterward from the effects of the poison from the weed, physicians being unable to afford any relief.

4. IT IS USUALLY ADULTERATED WITH VILE COMPOUNDS. Cigarettes are soaked in opium to fasten the habit upon the young with chains of a lifelong bondage. Mice and vermin are found pressed to death in plug tobacco. Cigars are made by workmen suffering with syphilitic sores, and the disease thus transmitted to smokers. All kinds of devices for making the cigars and tobacco cheap, FRAGRANT [!] and attractive, are in vogue. All kinds of stuffs are used to adulterate the materials. As if the deadly weed itself were not already murderous enough, other poisons are infused into the decoction and sold as "pure Havana filled."

British laws have been invoked to suppress this business. What a pity the whole wretched traffic has not been prohibited long ago. Its dangers, costs and

evil results are second only to liquor. The following is good authority on this point and worth careful reading :

The Boston TRANSCRIPT says : We have heard the tobacco user claim that the weed was food and drink to him, but never thoroughly believed him until a British parliamentary report on adulteration set forth the following schedule : "Sugar, alum, lime, flour or meal, rhubarb leaves, salpetre, fuller's earth; starch, malt, cummin, chromate of lead, peat, moss, molasses, burdock leaves, lamp-black, gum, red dye, a black dye composed of vegetables, red licorice, scraps of newspapers, cinnamon stick, cabbage leaves and straw-brown paper."

The Supervisor at Birmingham, observing that an article was being sold at a very cheap rate in packets, under the name of "Smoking Mixture," sent a sample to the Inland Revenue Laboratory for examination, and it being found to contain a large proportion of vegetable matter resembling the broken up heads of camomile flowers, further inquiry led to the discovery of the manufactory. The process of manufacture consisted in exhausting the bitter principle of camomile flower-heads with water, and then dyeing and sweetening them with a solution of logwood and licorice, which brought them, when dried, somewhat to the color of tobacco. The heads, when broken up, were then mixed with from twenty to thirty per centum of cut tobacco, according to the price at which the mixture was to be sold. The mixture was supplied to retailers in packets, labeled "The New Smoking Mixture, Analyzed and Approved;" and as agencies had already been established in several towns, an extensive trade would no doubt soon have arisen had the manufactory not been suppressed at an early stage of its existence.—PALL MALL GAZETTE.

The medical authorities quoted above are among the first of their profession. The chemical nature of the weed cannot be denied. Its symptoms can be observed on every side.

CHAPTER II.

TOBACCO INJURIOUS TO THE HEALTH.

John Wesley, writing to a Methodist preacher in Ireland, says, "Clean yourselves of lice. Cure your self and family of the itch. Use no tobacco." Worthy trio! Properly associated. "Use no tobacco, unless prescribed by a physician. It is an uncleanly and unwholesome self-indulgence; and the more customary it is the more resolutely should you break off from every degree of that evil custom. Use no snuff. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. But let Christians be in this bondage no longer. Assert your liberty, and that all at once. Nothing will be done by degrees. But just now you may break loose, through Christ strengthening you." (Wesley's works, Vol. 6, p. 746.)

Lice, itch and tobacco forbidden to Methodists! Surely all our luxuries are going! What a cross for a real Methodist!

Brother stand up now and plead for your three friends!

I. IT ATTACKS ALL THE SYSTEM AND FUNCTIONS. Dr. Stephenson says that "the salivary glands, whose action is intensely excited by smoking and chewing, are so exhausted that brandy, whiskey, or some other

spirit is called for. We very seldom see a drunkard, or even a moderate drinker, who did not begin his vicious career by using tobacco. The use of the one soon creates a demand for the other." Dr. Rush says, this "thirst cannot be allayed by water, for no sedative, or even insipid liquor, will be relished after the mouth and throat have been exposed to the stimulants of the smoke, or the use of tobacco."

Dr. Gibbons says: "Tobacco impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart."

A new and nameless disease of the heart induced in young men by cigarette smoking is called by physicians the "tobacco heart."

Dr. Willard Parker says that the manufacturers and users of tobacco "cannot recover soon, and in a healthy manner, from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis."

Dr. Hassock makes the use of tobacco one cause of the "alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system."

From these high medical authorities we learn that it is a poison fearfully destructive of the nervous system, and also assaults the whole citadel of life. No person, age, sex or race is exempt from its deadly work. It is altogether injurious; to all and always.

2. IT DOES NO GOOD.

It repairs no waste. It furnishes no food. It affords no strength. Hear the voice of science, again, on this point. A late article in the *JOURNAL OF SCIENCE REVIEW* gives us the mischievous results as shown by many experiments, and sums up as follows:

"Tobacco adds no potential strength to the human frame. Its work is destruction not construction. It cannot add one molecule

to the plasm out of which our bodies are built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but it diminishes vital force. It has no food value. Stimulation means abstracted, not added force. It involves the narcotic paralysis of a part of the functions, the activity of which is essential to a healthy life."

And yet we are often met by the remark that "tobacco helps digestion, I don't eat as much as I did," etc.; the very reverse of the facts and logic in the case. Tobacco prevents digestion, and of course you do not therefore call for so much food; but tobacco furnishes no part of your needed supply of food. And while you do not eat as much as you did before learning to smoke or chew, the reason is apparent; you are losing flesh, strength, vigor and virility. All the testimony of science and reason are against the practice. The same writer continues:

"It will be said that tobacco soothes and cheers the weary toiler and solaces the overworked brain. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, nature needs time to rest and recuperate, and all such devices for escaping from this necessity will fail. It is a bad policy to set the house on fire to warm our hands by the blaze. Let it then be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of the vital force and that it contains absolutely nothing that can be of use to the tissues of the body."

The French government directed the Academy of Medicine to inquire into the influence tobacco has on the human system. Their report declared that insanity and paralysis were the results of excessive indulgence. It acts, said these, the leading medical gentlemen of France, primarily upon the organic nervous system, depressing the faculties, and influencing the nutrition of the body, the circulation of the blood, and the number of red corpuscles in the blood. Attention was also called to the bad digestion, benumb-

ed intelligence, and clouded memory of those who use tobacco to excess.

Many deluded victims of this vice, however, will offset their own perverted judgment against all the wisdom, experience and training of these savants of the profession. Their smoke has befogged their brains.

3. TOBACCO ESPECIALLY INJURIOUS TO THE YOUNG. A British physician, observing the large number of boys under 15 years of age on the street with cigars and pipes in their mouths, was prompted to examine the health of this class of smokers, and for that purpose selected 38 boys between the age of 9 and 15. In 22 of these cases he found various disorders of the circulation and digestion, palpitation of the heart and more or less marked taste for strong drink. In 12 there was frequent bleeding of nose, and 12 had slight ulceration of the mouth, caused by tobacco. The doctor treated them for their ailments but with little effect until the habit of smoking was discontinued, when health and strength were soon restored. The effect of tobacco in creating a taste for strong drinks is unquestionably very great. If the testimony of some tobacco users and medical men is of any weight, one of the most radical methods of keeping the young from being led to intemperate drinking is to deny them tobacco.

A committee of educators, including the professors in Ann Arbor, the Normal School, Alma College, the University of Michigan, and the Hillsdale College, gave evidence before the Michigan legislature on the effect of tobacco on the youth of that State. Superintendent Howell, of the Lansing school, recently sent out circulars to the doctors on this subject, and has received two hundred replies. In every reply one

or more cases are cited of boys being dwarfed, made insane, killed or rendered incapable of speech. The college professors testified that otherwise bright students were made dull and stupid by the use of the cigarette, and that in many cases the power of hearing has been seriously affected.

Let these warning notes be sounded in the ear of all. Parents have a duty here. And yet what reproof can a parent give his child while he himself is indulging in such a sinful, wasteful, suicidal vice!

There is a vast amount of secret vice practiced by children, of which parents know very little. When a pastor of the M. E. church in a certain thrifty town, I was informed of the existence of a club of girls, from 16 to 20 years of age, called the "Jolly Five," who met to smoke cigarettes and visit with fast young men. And they were not the children of the alley and the spawn of the slums! Not at all! But members of the church and Sabbath school. Children of "our leading citizens," who were foremost in every christian enterprise and the "cream of society." Of course the revelation of this state of things produced a sensation. And the simple fact stares us in the face that the evils and dangers of tobacco using are multiplying on every hand. Many would investigate if they had any suspicions. I write these things to you as parents to arouse your suspicions. Look carefully after your boys and girls. Put good books, facts, figures and incidents of warning and instruction under their eyes.

Even the "Organ" of the tobacco trade admits that "few things could be more pernicious for boys, growing youths, and persons of unformed constitutions, than the use of tobacco in any of its forms."

CIGARETTES KILLED HIM.

From the EVENING SUN, N. Y.—"On Sunday afternoon, Aug.

7th, Russell Knevals was found lying dead in his bed by one of his companions. He was a young man of fine physique, and seemed to be a splendid example of a vigorous, healthy man. It was no wonder that his friend thought he was only sleeping when he saw him in the bed, and it seemed impossible that this young man, who possessed such strong limbs and deep chest, and had revealed no signs of illness, could have died a natural death.

"An autopsy this morning has revealed the cause of death. He was killed by cigarettes. When the surgeons reached the heart they found that the use of cigarettes had so greatly impaired its functions that it was a feeble organ, and on Sunday its flutterings produced congestion of the brain, with attendant coma, causing his death.

"Young Knevals was an excessive smoker of cigarettes. His daily allowance was sixty cigarettes, and he plainly was in the habit of inhaling the smoke. This habit he had begun years ago, when his organs were still weak and his bodily vigor not attained.

"Thus daily he absorbed by inhalation deadly drugs, not only nicotine but opium, cascarilla, and the acid of the paper covering of the cigarette, and was daily drugging himself to death.

"That the cigarette, as made and used in this country, is a deadly agent physicians have long known. * * *

"At a recent examination of candidates for appointment as cadets at West Point every one of the youths was rejected by the physician, who detected the effect of cigarette smoking upon the heart. The death of young Knevals ought to be a warning to those who have acquired this habit, but how many are there who will heed it?"

Is not that a case of suicide? What defense or excuse can he offer at the judgment bar of God? What reply can you make—reader? Knowing that this vice is deadly, are you not guilty of self-murder by persisting in its use? Why not? And does not the above newspaper record bear out the teachings of science? Are not thousands of young men—aye, and young women too—hurrying their guilty souls down to a dreadful death, a suicide's grave, and eternal ruin by this vile but fashionable folly? Look about you and deny it who can! See the sallow, pinched and colorless face, as death-like and wan as a spook! How

few clear, bright, rosy-red-cheeked boys do you see on the street? Crowding our schools and colleges like smoked herrings packed in a box, and about as handsome and lively!

4. EVEN THE MINISTERS OF THE GOSPEL ARE SLAVES TO IT.

The Rev. John S—, pastor of a New England church, persisted in the tobacco habit until his nervous system gave way, delirium set in. Declared he "must have it or die" After seven years of suffering he became an imbecile and died a fool! Well! some might think he began the habit as a "fool," continued as a "fool," and "died as the fool dieth!" And yet the world seems to be full of two classes; mankind and fools, and MOSTLY FOOLS!

Doctor Woodward, superintendent of the insane at Worcester, agrees in the testimony of many experts that the tobacco poison is largely responsible for the insanity which wrecks so many lives, and lays such a heavy tax on the tax payers to support these sad and awful institutions.

Miss Dix reports eight cases of tobacco insanity in one asylum! Dr. Kirkbridge reports four, and Dr. Lizar five more! What a dreadful report! What blasted lives and blighted hopes by reason of a filthy, expensive and foolish habit, for which no man can offer any excuse or proffer a reasonable apology!

Dr. Jolly, of the French Academy, says: "As the tobacco revenues increase, so have insanity, general and progressive paralysis, softening of the brain and spinal marrow, and cancerous diseases of the lip and tongue."

Professor Bouirson says: "Smoking is the most common cause of cancer of the mouth." The writer knew a man who was compelled to go to the hospital

at Albany, New York, and have his tongue cut out by reason of a cancer caused by his old pipe.

TOBACCO RECKONS THE GREAT AND WISE AMONG ITS VICTIMS.

Dr. Rush mentions the case of a man in Boston, who lost all his teeth by smoking.

Like Germany we are becoming A NATION OF SPECTACLES, and victims to near sightedness, weak eyes and various affections, producing blindness on every side. Learned and skilled physicians tell us they can unfailingly trace the cause in many cases to smoking tobacco.

Now, my friend, is it wise in you to say, "oh fudge !" because some nasty little country Doctor, with a huge quid in his cheek, recommends you to use it "for corns," or "toothache," or "heartburn?" And if you "use it for medicine," what kind of a "medicine" is it, let me ask you, which you must take two or three dozen times a day, and follow up for years, and get no better either but rather worse? Come now, in all good conscience and honesty, are you not making this "medicine talk" all for a sham excuse?

No physician of any standing or self respect dare deny the facts and authorities quoted by the writer. But because so many choose to chew the bitter weed, they also choose to eschew the terrible facts and consequences of it.

The MEDICAL TIMES, in 1860, recorded 127 cases of lips eaten out by tobacco cancers. And it is our painful duty to call the attention of our readers to the public fact and public calamity by which our great and good General and President, U. S. Grant, lost his life. A tobacco cancer, persistent and incurable, in spite of all that medical skill could do, in spite of wealth and troops of friends, in spite of loving care

and tender nursing—a cancer, caused by the cigar, cut off this great man's life many years before his allotted time. And this fact ought to be specially impressed upon the young, because for many years General Grant filled a large place in the public mind, his life and wonderful war record made him almost the idol of the Union, and his example held a mighty sway over the nation. To my mind there is no doubt that his inveterate, persistent and habitual smoking led thousands of young men to take up this habit. And this example was the more injurious because of his moral rectitude in every other walk in life, because of his personal modesty, and unfailing kindness. His many and great virtues largely mitigated the evil nature and influence of this popular habit, and threw a glamour over the whole filthy and suicidal business.

It was therefore—perhaps—providential and fitting that he who had been such a public sinner in this respect should also be a public example of dreadful suffering and certain punishment. Hence, I say, let those who imitate the General only in this nasty vice, realize that they shall also reap the consequences. “Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap.” This sickness and death of the great War General and President ought to prove a lesson full of warning to all who sing the praises of the “pure Havanna.” No man is so great and wise that he may not also become the victim of the most filthy, foolish and deadly habits. If this phase of this subject needed any further argument it could easily be brought forward. Let these additional facts be pondered.

Dr. Bartine says: “It is scarcely possible in the case of an old smoker to heal a syphilitic sore or unite a broken bone.”

Dr. Fenn says: Mild cases of typhoid fever are often rendered fatal by the use of this poison.

Tobacco so neutralizes the strength of many medicines that physicians are compelled to double the ordinary doses. And the symptoms are so complicated thereby that it puts the patient in increased peril.

Mr. C—, of Plymouth, N. H., was a smoker, chewer and snuffer for thirty years. He became nearly deaf with ringing in both ears, he could read only with spectacles, and was apparently near death. He gave it up at 63 years age and was restored to health.

Dr Cullen mentions several cases where this poison caused loss of memory, fatuity, and other symptoms of a senile state of the nervous system, before the usual period. I was personally acquainted with an old Presiding Elder in the church for many years, who smoked for a long period without any apparent injury. But it brought him down at last. In putting wood in his stove one morning, in as good health, apparently, as ever he fell to the floor, struck down with paralysis. He lived along several years, babbling forth broken, confused and helpless jargon, barely able to make himself understood; a helpless invalid, a broken down paralytic, a burden to his family and himself, and so died.

A Buffalo correspondent of one of our New York dailies reports the following:

"A case in my own intimate acquaintance has this very week appalled a large circle of friends in this city. The victim was exactly my own years, and a companion from early childhood. For 30 years, at least, he has been a daily smoker of the choicest cigars, but in all his other habits temperate and regular, and of excellent constitution—one who, of all men, would have laughed at the suggestion that tobacco was killing him. A week ago last Saturday night he was stricken with a progressive paralysis characteristic of nicotine, and on Sunday night he died."

It will fetch you, brother, in the long run! Count up the debit and credit. Strike a trial balance sheet and tell me what it will profit a man to chew a mountain of plug and die in the midst of his years. A cigar has been pithily described as, "a nasty weed, with a little fire at one end and a big fool at the other!"

Smoking worse than chewing. Smoking is less filthy to the user than chewing, but is more injurious to the health. Dr. Dixon, editor of *THE SCALPEL*, a leading medical journal, says, in article strongly condemning the use of tobacco in every form :

"Our remarks apply in much more forcible manner to smoking than to chewing. Some people are so silly as to suppose, because they do not spit while smoking, that no harm can ensue; but they should remember that the oil of tobacco, which contains the deadly nicotine, is volatilized, and circulates with the smoke through the delicate lining membrane of the mouth at each whiff of the cigar, and is absorbed by the extensive continuation of this membrane that lines the nostrils, and acts upon the whole body. The smoke of tobacco is indeed much more rapid in its stupefying effect, as every smoker knows. It is usually called 'soothing' by its votaries, but this, of course, is only the first stage of stupefaction; it acts precisely as opium or other narcotics do."

6. "TOBACCO IN THE FORM OF SNUFF,"

says Dr. Rush, "seldom fails of impairing the voice by obstructing the air." At a council of physicians held in London, the question of "snuff using" came up for discussion, but it engaged the attention of the council for only a few minutes, the discussion being broken off by the unanimous adoption of a resolution declaring the use of snuff to be a "useless and pernicious habit."

7. "BUT I CAN'T QUIT IT," YOU SAY!

You can do anything you ought to do. You can do what hundreds have done. Conquer the filthy demon. Banish the degrading habit. Set yourself at it and seek grace and help from God and you can

overcome it. Let the testimonies of the many thousands who have quit it forever—some of them advanced in years—assist you. Said James Parton, the historian, who was a slave to the practice for thirty years, and who heroically broke from his chains on the instant of his resolution to do so: I have less headache, I enjoy exercise more, and step out much more vigorously. My room is cleaner, I think I am better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years. It did not pay to smoke, but it decidedly pays to stop smoking.”

John Quincy Adams, President and Statesman: “In my early youth I was addicted to the use of tobacco in two of its mysteries—smoking and chewing. I was warned by a medical friend, (reader have you no such friend indeed?) of the pernicious operation of this habit upon the stomach and nerves, and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses, and in the space of three or four months of self denial, they lost their stimulating power, and I have never since felt it as a privation. I have often wished that every individual of the human race afflicted with this artificial appetite, could prevail upon himself to try, but for three months the experiment which I have made, feeling sure that it would turn every acre of tobacco land into a wheat field, and add five years to the longevity to the average of human life.”

Now I want to ask every candid reader, Do not the

foregoing facts and evidences comprise a powerful argument against this evil habit? Are not all the sound reasons against the indulgence of this loathsome practice? Can you find an excuse for it which is in the least a plausible pretext for a christian man or a gentleman? For it certainly is not christian like or gentlemanly. When General Morris returned from France he was asked by a nasty, smoking minister of the gospel, if gentlemen smoked in France. "Sir" replied the Governor, "gentlemen smoke nowhere!" And certainly it is repugnant to our highest ideals of good manners, good breeding, and pure christianity. None of us could for one moment associate this barbarous, degrading vice with the pure sweet manliness of Jesus of Nazareth! No! Jesus Christ could never have been guilty of such a selfish and polluting practice.

8. THE EXCUSES FOR THIS APPETITE ARE ALWAYS TRIVIAL.

They are easily answered. The evil effects are so many, so evident, the benefits so utterly false and unfounded, that, like intoxicating liquors, the only safe and reasonable plan is total abstinence.

It is disagreeable to your friends, a nuisance to your family, a bad example to your children, a serious damage to your home, health, holiness and happiness. Its most charitable friends and worshipful votaries admit that it is useless if not positively injurious, and there are thousands who regret that they ever acquired the appetite. I have never been able to find one, among many to whom I put the question, that did not regret having acquired the practice. But the only relief is the prompt and determined abandonment of tobacco in every form and for all time.

9. THE APPETITE OFTEN BECOMES HEREDITARY.

One of the most alarming facts brought out is the hereditary influence of this indulgence. The evil effects of the habit are sometimes slightly seen in the parents, but are manifest in the children. Not only the appetite, but disease and physical weakness consequent upon it, are transmitted to the children. This fact, well authenticated, should awaken thoughtful consideration on the part of parents who are addicted to the habit. What a heritage to bequeath to your sweet, helpless, innocent babe! What has he done that you should fill the delicate organism of his fair young life with the untimely seeds of weakness, decay and death? Do you seek to be represented in the next generation by a pale, puny, little stripling, dwarfed and stunted in mind, body and soul by this accursed poison? Do you feel honored in walking around among men leading by the hand a poor, little tottering imbecile, shakey on his legs, husky in his throat, yellow in the face, his eyes running red with sores, and all the symptoms of premature decay stamped upon his wretched little existence? Of course many such are to be found in infancy with a natural inbred appetite for this deadly narcotic. And as soon as they are able to trot out into the streets and pick up the stubs or beg a "chaw-er ter-baccer," they will of necessity begin the nasty soul and body destroying practice which will blast their whole career. Instead of growing up strong and rugged, rosy and handsome, these 14-year-old victims of a popular vice, and followers of an almost universal custom, will become saturated with the fumes and juice of this terrible drug, acquire a sodden dirty-yellow hue, become dwarfed in intellect, lose the power

of memory, run riot in the streets, grow up in a feeble shiftless state of loaferism and vagabondage, dull, stupid, ignorant; to be a nuisance to all about him, a charge on the country, and fill a premature grave. Any man with his eyes open can see just such wrecks of humanity all about him. And what a cruel blessing it is for you to father such an appetite with all these fearful consequences upon your child! Life thus handicapped from infancy is more a curse than a blessing.

10. IT DESTROYS VIRILITY.

THE SCALPEL, the medical journal previously quoted, says: "So far are we from doubting its power over the moral and physical welfare of the race, that we have not a doubt that it has infinitely more to do with the physical imperfection and early death of the children of its votaries, than its great associate, drunkenness itself.

The deficiency of virile power in many instances of long continued smokers, is very marked. Every surgeon of experience must have observed it. The local surgical and medical treatment most effective in these cases proves conclusively that it is to the debilitating and exhausting influence of tobacco that these sad consequences are due." What volcanic fires lie smoking under these facts? "The iniquity of the father is visited upon by the children of the third and fourth generation." And the terrible power of this poison is seen in the total destruction of the reproductive functions. Do you realize, my friend, that these are the cold, calm, deduction of medical science! To poison yourself and with this drug is to slowly consume your manly powers, destroy virility or beget sickly children, in whom, perchance, will soon utterly perish all manly and human virtues. It does seem to

me that all you need is to know these appalling facts, to bring you to total abstinence now and forever. I must give you the credit to believe that with these conclusions of reason and science before you, this filthy god will never again receive a burnt offering of incense at your hands !

Dr. Adam Clark is quoted as saying: "If I were to offer a sacrifice to Satan, it would be a dead hog stuffed with tobacco."

Those who know much of the devil, must believe the sacrifice would be quite acceptable.

A writer in *Blackwood's Magazine* estimates the whole amount of tobacco grown upon the face of the globe at *four thousand millions of pounds*, and a close estimate shows that the world's tobacco crop costs, directly, at least one thousand million dollars annually. To this must be added the loss of the land on which it is grown, and of the thousands of persons engaged in its cultivation, manufacture and sale. The wealth producing power of both land and men is *lost*, because the product of their toil does not add wealth to the country, or increase the nations power of producing wealth. Besides this the effect of tobacco growing is to impoverish the soil. Gen. John H. Cook, of Virginia, says, "Tobacco exhausts the land beyond all other crops. As a proof of this every homestead from the Atlantic border to the head of tidewater is a mournful monument. It has been the besom of destruction which has swept over this fertile region."

A WORD TO TOM FILTHYWEED UPON SOME PROBLEMS IN COMPOUND INTEREST FOR HIS HONEST THOUGHT: Few people realize the waste of tobacco money when considered in the light of compound interest. Tom! sit down and carefully figure up the loss of a few cents per day through a number of years. Take the fol-

lowing example of a man who consumes one dollar a week, or four dollars a month, or fifty dollars a year, at five per cent interest, compounded annually, and you will be *amazed at the enormous results*.

Suppose, Tom, you begin at 20 years of age to use tobacco at the average rate of \$50 a year. This is much more than many use, and much less than many use. Perhaps it is as near the average as we can estimate—for it is a common thing for men to spend two to five dollars a week in this costly indulgence.

On this estimate for a basis, at thirty years of age, Tom, you have chewed or smoked \$710.89. That would be a pretty nice little capital for *any young* man at thirty to have snugly invested at interest at five per cent, and this any young man like yourself, Tom, can easily do, and the saving is a blessing to yourself in decency, cleanliness and economy.

At 35 you would have \$1,200 in the bank ; at 40 \$1,800, or during those five years, Tom Filthyweed, your indulgence has cost you \$600 and your annual loss averages over one hundred dollars a year. The interest on your wasted money is now double the expense of your annual cigar bill of \$50. At 45 years of age your bank account would be \$2,550, and the outgo of waste is now \$180 per year, that is your interest account, \$130, added to tobacco bill, \$50, amounts to \$180, which is a serious waste for a man in his prime.

At 50 the bill rolls up to \$3,600, the annual loss to \$230.

" 55	"	"	4,850,	"	"	300.
" 60	"	"	6,460,	"	"	375.
" 65	"	"	8,520,	"	"	475.
" 70	"	"	11,100,	"	"	580.

These are startling figures, Tom!

You perhaps have never had your attention called to them, but here they are staring you out of this

page. Look at them honestly, earnestly and seriously, and tell me, my boy, if you are ready to throw away a fortune of \$10,000 in the next fifty years. Lay by a dollar a week and when you are old and worn out you will have a nice income; nearly \$400 a year at 60; nearly \$600 a year at 70; and how small the sacrifice, how slight the discomfort and how grand the results of this self denial! Notice, Tom, in the above table that your bill of wasteful indulgence amounts to a thousand dollars every three years after you are 40.

And of course the waste is much greater when the basis of expense is enlarged.

Now, what young man cannot practice a little self denial and economy on his luxuries and needless expenditures, and at 40 years of age have \$2000 in life insurance, or savings bank, or real estate, or mortgages, amply provided for the future contingencies of sickness, misfortune or old age?

And how foolish, not to say wicked, are the complaints you make, Tom, at "*hard times*," "poor luck," "low salary," etc., when you are selfishly enslaved to a filthy habit which is squandering an independent fortune! What consolation and sympathy can you expect of an economical people, clean and decent, prosperous and happy without this habit? If you come in your old age to poverty, rags and wreck; a broken down and nasty old pauper in the poor house, teeth gone, nerves shaking with tobacco palsy, haggard and forlorn, without a dollar or a friend in the world, pray tell me, Tom Filthyweed, whose fault is it?

CHAPTER IV.

A NUISANCE TO THE HOME.

"If I had a yellow dog, a bandy-legged cur, that chewed tobacco, I'd shoot him! Wouldn't you?"

“I would not have a dog abusing the coal hod and the wood box the way you do—wouldn’t have him about the house a week!” “I would not clean up after your dog if he defiled the kitchen floor and stunk up the house as you do with your old pipe and quid. I’d sell him, or failing that, give him away, or if I could not get anybody to take the nasty cur as a gift, I’d give a small boy two bits to tie a stone to his neck and throw him into the mill pond. Wouldn’t you? And pray tell me, you nasty Methodist, you dirty Christian, what better is your tobacco filth as a nuisance than a dog of like nuisance would be? You don’t relish the idea of being called a dog or likened to a beast, and yet when you go to church and spit tobacco juice upon the floor and throw your quid under the seat you do that no dog ever did. The very *instincts* of a beast teach him the dangerous nature of this poison. What’s the matter with your “instincts,” sir? And when you go out of church to-night just take your cud along home with you. There is not a low-down, mangy cur in town will pick up the quid or stub you left behind you. It looks to some people as though you are much more filthy and degraded than any beast you ride or drive. You call yourself a gentleman, and yet not a dog in town cultivates the most prominent, expensive and offensive of your gentlemanly graces, the cultivated and acquired power to masticate tobacco. What a noble and intellectual accomplishment! What profound scholarship and masterly powers it betokens! Thus to secure the pre-eminence over all the brute and animal creation in this nasty, stupifying self-abuse. For old men and little boys are the *only* bipeds or quadrupeds you ever see poking around the gutters after quids and stubs. *All* the higher animal creation utterly reject them. I don’t

know but I ought partially to make one or two exceptions.

There is *one biped, one quadruped and one hexapod that eats tobacco.*

The hexapod is a long green worm that feeds upon the *green* herb as it grows in the field, but never known to *chew plug* or *smoke a pipe*. The farmers who raise tobacco are laboriously employed in killing these worms, which would otherwise soon make the market very "*short*." The worm kills the tobacco, the farmer kills the worm and the tobacco kills the farmer. Its a killing business all around. A lady evangelist in Vermont used to say, "The Devil invented tobacco because the Bible says the mustard seed is the smallest of all seeds, and the tobacco seed is smaller than the mustard; hence the Devil, (not the Lord,) created tobacco. I won't contend her logic.

The *one quadruped* which chews tobacco is a filthy Australian goat, I am told, the only species that does. I cannot vouch for this, but I fancy the Bible hints at something of this kind when it says the day of judgment shall divide the sheep from the goats. And as sheep do not chew tobacco, and the only species of brute that does is the *goat*, I must infer there will be no tobacco in heaven to chew. The "goats" will have to go to hell to find their favorite cud. Perhaps this explains why so many sinners call their own boys "kids." And by the way, my nasty Christian brother! my foul-mouthed Methodist! when you ask me if a man cannot be a Christian and go to heaven and chew tobacco too, I just want to ask you if you think you will be permitted to take a cargo of spittoons along and slide them out from under the seat as you do in your churches here? Or do you think you will go around the New Jerusalem spattering

your filthy juices upon the golden streets? Or do you think your patient little wife will be an eternal slave to your nastiness, following you all around heaven with a mop and water to clean after you as she does here? No! No! my friend. I think the good Lord will abate *that* nuisance *there* which is such a nuisance here, and give that wife of yours an eternal rest from all that kind of a thing. I don't think heaven would be much of an attraction to many of us if we had to take the trip in a smoking car with the kind of a crowd you like.

No, brother! The Good Shepherd will separate the "sheep" from the "goats," and the "sheep" *do not chew that cud.*

The *one "biped"* that chews tobacco is called "man," though I hardly feel willing to call such a filthy slave a "man." God made man for a better purpose than to follow disgusting and wicked vices which the whole animal creation abhor and reject. And I feel like begging the pardon of my brute neighbors for calling him a biped. For a monkey is a biped, and he will not touch it. He is not as big a fool as he looks—not so foolish as some other bipeds. The one tobacco-eating biped is not a stork. To be sure the stork wades in the swamps and feeds on frogs, lizards, snakes and such, but these are dainties compared to tobacco—fresh, sweet, healthful food compared to pipe and quid and stub. Ah! ho! here comes the tobacco-eating dude. Two whiffs of his breath will stench the whole room. You may nose him before he takes his seat. Of this he appears entirely unconscious; he will give you the full force of his lungs. He desires to speak with you alone; hold your breath. Say your say shortly—anything to be rid of him and his fumes, narcotic stench and yellow droolings down his chin.

And when he opes his mouth to utter pleasing speech you behold a cavern yawning wide, with ragged stumps all oozing out with slime, and from his foggy throat a husky sound proceeds. If it were not so common it would be an insult to approach a man with such manner of mouth and voice. Your eyes and ears and nose all take offense at the uncanny and loathsome affront to decency. "I have been followed," writes a physician, "around a large office table, backing continually to escape the nuisance, till I had made a revolution or two before my motion was perceived." In this connection the following story will serve to point a moral and adorn the tale:

"Dominie H. was one of the old-time circuit riders, whose rough exterior and somewhat non-society ways often obscured his real goodness of heart. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered his summons. He asked for shelter. 'I don't know you,' she replied, suspiciously. 'Remember the Scriptures,' said the dominie, 'be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' 'You needn't say that,' quickly returned the other, 'no angel would come down here with a big quid of tobacco in his mouth.' She shut the door in his face, leaving the good man to the mercy of the rain and his own reflections."

CHAPTER V.

A HINDRANCE TO HOLINESS.

Tobacco in all forms becomes a question of trouble to the conscience to every true and devout christian. Of course there is no specific reference to it by name in the old or new Testaments. It was altogether unknown to the ancient and civilized nations. It *has* been used by savages from the earliest times. It is used by savages to-day. The men who use it are savages, or very near akin to the nasty, smoky, wigwam people. So it is very hard to look upon a man

as a consistent follower of Christ while he indulges in this filthy idolatry. Jesus, whom the christians worship, is far removed from all that is filthy, poisonous, selfish and disgusting to other people. And when Paul says "Dearly beloved! let us cleanse ourselves of all filthiness of the flesh and spirit"—(2 Cor., 7-1.) We cannot but feel that the Lord and St. Paul would, without doubt, include this filthy practice as the worst of "*all filthiness.*"

And when the Holy Word teaches us that "Our bodies are the temple of the Holy Ghost," surely to pollute these temples is an insult to the cleansing, sanctifying, Holy Spirit. "If any man defile the temple of God, him shall God destroy," is the solemn warning of the word of God. What possible habit could be more filthy or defiling? Who will deny this? And how any man can compose his conscience with such scripture thundered in his ears is more than I can understand. It can only be explained on the ground of the fact that tobacco has a peculiarly *stupifying power over the conscience.* This I consider its greatest damage to the church of Christ. To sum up:

1. It benumbs all instincts of courtesy and decency.
2. It destroys one's regard for the nerves and tastes of others.
3. It deadens the convictions of conscience and duty.
4. It throws a torpor over the soul's aspiration for God.
5. It quiets the calls of the spirit to holiness of heart and life.

The following by Rev. J. M. Buckley, editor of the *Christian Advocate*, so fully meets my views at this point that I give the quotation entire:

Q. 279. a. Is the use of tobacco consistent with true Christianity?

b. Can a man experience the blessings of holiness of heart until he has given up the habit of using tobacco, or retain the blessing if he resumes the habit?

A. a. Many most excellent men have used tobacco; many who were greatly blessed of God, in their own experience and in

the conversion of souls; many who furnished the best evidence of piety, and died in holy triumph. If they used it believing it to be wrong, their experience must have been very unfavorably affected by it. If they believed it to be right, they must have failed to study the subject in all its relations. It is not a proof that a man is not a Christian because he thinks it right to use tobacco. If it is, there are no Christians; for where can the man be found whose judgment is not in error on one or more points?

b. No man can experience the blessing of holiness of heart who has not an intense desire to know the truth; an intense desire to be in condition to do the greatest good to all; an entire willingness to practice every form of self-denial, and a perfect consecration of every power to the service of God. In the present age, with all the light thrown on the use of tobacco, and with the certainty that its use will diminish a man's influence, it is improbable, if not impossible, that a man can be in a state to receive the blessing of entire sanctification and use tobacco. We have known a woman who was a confirmed pipe-smoker to ask the privilege of addressing a preacher's meeting on entire sanctification. At the close we moved the appointment of a committee of three to consider the compatibility of pipe-smoking with entire sanctification. The venerable woman said "that it had given her a great deal of trouble, she had tried to quit, and had left it to the Lord." Also, we have been exhorted on this subject by a minister in private conversation, whose articulation was rendered indistinct; whose breath was polluted, and whose lips were stained by tobacco. Though not uttered, the words "Physician, heal thyself!" came to our lips. Upon full view of the subject, we must think that the *presumptions are against the genuineness of the experience of the person who professes entire sanctification and uses tobacco.*

Q. 280. What do you think of the appointment of a man as presiding elder who uses tobacco? If the men who now come into our conferences must abstain from the use of tobacco, is it just the right thing to have presiding elders who will tempt and tantalize by the use of the weed those who dare not use it? The question is not whether the new rule is a wise one, but whether men who use *tobacco* should be made presiding elders—is it fair?

A. Is it a sin to use tobacco? If so presiding elders ought not to do it. Is it an indiscretion disqualifying a man for the ministry? Presiding elders ought not to do it. There is no rule against its use by bishops, or presiding elders, or elders or laymen. But candidates must be asked the question about it. Should the ecclesiastical superior do what the candidate should not? Can man sin himself into a state of justification? But must a man be *perfect in all things* to be a presiding elder? Suppose a man admirably adapted for the office in all things, but the fact that he is a victim of tobacco, should that disqualify him? He who would say yes, would rule out three fourths of all the presiding elders the church has every had, and several of its most efficient bish-

ops. The editor of the *Christian Advocate* voted against the new question because he saw the inconsistency of allowing bishops, presiding elders and elders, and local preachers, stewards, trustees, and class-leaders and private members to do a thing, and forbidding the candidates the privilege; and saw that a bishop, perhaps, who used the weed might have to ask a question, and a presiding elder who used it might have to warn candidates not to do so; and because of the incongruity of closing a solemn series of the most searching and spiritual questions with one certain to produce more or less levity; and because of the temptation to insincerity which such a question occasions. It is so common to charge a man who differs from another on a question of this kind with using the article, that we must give our creed and practice on the subject: 1. Tobacco used for nine years did us more physical and mental harm than any other error in diet into which we ever fell. 2. We used it till we had been in the ministry three months, when we were asked with what propriety we could urge men to deny themselves the gratification of their lusts when yielding to our appetite for tobacco; and how we could pretend that the Holy Spirit could give strength to resist every temptation when we acknowledged that we could not stop the use of tobacco. We found that boys and young men were quoting our example to their parents in justification of smoking and chewing, and that men who used ale and wine asked us if we did not smoke and chew for the same reason that they used these drinks, because of the pleasure derived. Convinced of the impropriety and undesirableness, and (for us) the sinfulness of the practice, we quit it, and for twenty-three years have not touched it, and have induced many to give up the practice. Yet, regarding the new question as open to the objection suggested, we could not conscientiously vote for it, and see the inconsistency mentioned in the above inquiry.

Question 278. Is a Christian man, who believes the use of tobacco to be sinful, justified in remaining as an *employee* in a grocery house where tobacco is held for sale?

Answer. All that an intelligent Christian man can rationally believe is that it is sinful for him to use tobacco who believes it to be sinful. The use of tobacco is not *essentially* sinful. If a man believes that tobacco injures his health, weakens his moral tone, is an unjustifiable expenditure of money, diminishes his influence for good, to him it is sinful. And the same would be true of tea and coffee. These things come under the principles laid down by St. Paul in Rom. xiv, 5, 23. Articles of merchandise can be sold to persons of intelligence, when there is no reason to presume a criminal intent, on the responsibility of the purchaser. Many things are sold as groceries which, with our views, it would be sinful for us to use. But we are not to judge those who do use them. Nor are we to enforce our notions upon customers. If the use of tobacco were like that of rum, certain to be attended in many cases, and liable to be attended in any case, by the greatest physical, mental, moral and social evils, involving violation of God's laws and the destruction of a hope of salvation, besides the

infliction of irreparable calamities upon the innocent, its sale, except under restrictions, as by apothecaries and chemists, would be removed from this category, and come under the condemnation of "partaking of other men's sins." In answer to the question, then, we say that it is not improper for a Christian man, who thinks it sinful for him to use tobacco to remain as an *employee* in a grocery store, or to be proprietor of a grocery store in which tobacco is held for sale, unless he esteems it to be sinful so to remain; or, after the best thought and prayer he can give, he doubts whether it be right remain in such grocery store. In that case he could not conscientiously do so. But we have no doubt that St. Paul never contemplated such a refinement of conscience.

CHAPTER VI.

TESTIMONIES FROM ITS VICTIMS.

In the following chapter I simply give the plain account of individual experiences, under this fearful bondage. Hundreds of pages might be filled with similar narratives. These testimonies without giving the names of some which we have no right to do, are truthful, correct and actual events. There is no need of drawing upon the imagination or seeking the realms of fiction for dreadful pictures of the sad endings of wretched lives under the bondage of this vice. The simple story of these "Witnesses" from actual experience can be duplicated by the reader in half the men he meets on the street. Not one of them will deny the facts and feelings, symptoms and sufferings here set forth.

I trust and pray their testimony may be of value and warning, as well as encouragement to be rid of this cruel tyrant. These testimonies come from every range of life, Scholars, Journalists, Poets, Authors, Generals, Physicians, Ministers and Statesmen. Their opinions are of value and weight in the world of intellect. Hence in this chapter, I desire to call attention to a valuable contribution to this topic which the reader who desires further light would do well to secure. It is entitled:

THINKING, DRINKING AND SMOKING.

STUDY AND STIMULANTS; OR THE USE OF INTOXICANTS AND NARCOTICS IN RELATION TO INTELLECTUAL LIFE. As illustrated by personal communications on the subject from men of letters and of science. Edited by A. ARTHUR READE, 12mo, pp. 201. Philadelphia, J. B. Lippincott & Co. Manchester, Abel, Heywood & Son.

The editor of this little volume has made a contribution both interesting and valuable to the study of effects of stimulants upon mental activity. He has taken pains to collect personal opinions and experiences from men distinguished in literature and science, and has thereby arrived at conclusions which ought to be serviceable to thinkers. These conclusions are as follows: (1) That alcohol and tobacco are of no value to a *healthy* student. (2) That the most vigorous thinkers and hardest workers abstain from both stimulants. (3) That those who have tried both moderation and total abstinence find the latter the more healthful practice. (4) That almost every brain-worker would be the better for abstinence. (5) That the most abstruse calculations may be made and the most laborious mental work performed without artificial stimulus. (6) That all work done under the influence of alcohol is unhealthy work. (7) That the only pure brain stimulants are external ones—fresh air, cold water, walking, riding and other out-door exercises.

Not one of the eminent men whose letters Mr. Reade prints has resorted to alcohol for inspiration as stimulus to thought.

THE GREATEST ENGLISHMAN.

Mr. Gladstone has always abstained from the use of very strong and fiery stimulants, and smoking he detests.

A MODERN PHILOSOPHER.

It is worth noting, that when Littré, the French philosopher, felt the strain upon his system produced by continuous thought, he repaired his natural forces with doses of fruit, jelly or jam, pots of which he kept conveniently at hand in his study. The late Professor Charles Darwin's theory hardly accorded with his practice in the matter of alcohol. "I drink a glass of wine daily," he wrote in February of last year, when he was seventy-three years old, "and believe I should be better without any, though all doctors urge me to drink wine, as I suffer much from giddiness. I have taken snuff all my life, and regret that I ever acquired the habit, which I have often tried to leave off, and have succeeded for a time."

A HARVARD PROFESSOR.

Oliver Wendell Holmes holds much the same opinions. He prefers an entirely undisturbed and unclouded brain for mental work, unstimulated by anything stronger than tea or coffee, unaffected by tobacco or other drugs. "His faculties are the best under his control in the forenoon, between breakfast and lunch. He does not habitually use any drink stronger than water. He has no preemptory rule, having no temptation to indulgence, but

approaching near to abstinence as he grows older. He does not believe that any stimulus is of advantage to a healthy student.

AN ENGLISH PHILOSOPHER.

John Stuart Mill never used tobacco; Dr. Bain finds abstinence from alcohol and tea essential to intellectual effort; they induce a false excitement not compatible with severe application to problems of difficulty.

THE BRITISH SCIENTIST.

While Professor Tyndall does not think that any general rule can be laid down, he is of the opinion that that man is happiest who is so organized as to be able to dispense with the use of alcohol and tobacco. Some powerful thinkers, he says, are very considerable smokers, while other powerful thinkers would have been damaged, if not ruined by the practice; and a similar remark applies to alcohol.

THE GREAT RUSSIAN NOVELIST.

M. Tourgueneff uses neither tobacco nor alcohol, and his observations on other people have led him to the conclusion that tobacco is generally a bad thing, and that alcohol taken in very small quantities can produce a good effect in some cases of constitutional debility. As for Mr. Ruskin, he thinks that tobacco is a very bad thing; he abhors, indeed, the practice of smoking, his dislike of it being based mainly upon his belief that a cigar or pipe will very often make a man content to be idle for any length of time who would not otherwise be so.

THE POPULAR ENGLISH NOVELIST.

Mr. Chas. Reade expresses decided opinions in the matter of tobacco. "I tried to smoke five or six times, but it always made me heavy and rather sick; therefore, as it is not a necessary of life, and costs money, and makes me sick, I spurned it from me. I have never felt the want of it. I have seen many people the worse for it. I have seen many people apparently none the worse for it. I never saw any person perceptibly the better for it.

AN AMERICAN NOVELIST.

Mr. W. D. Howells, never uses tobacco, except in a rare self-defensive cigarette when a great many other people are smoking, and he commonly drinks water at dinner. When he takes wine he thinks it weakens his work, and his working force the next day.

M. TAINE, THE FRENCH CRITIC WRITES.

All that I can say is that I have never made use of alcohol in any form as an essential stimulant. Coffee suits me much better. Alcohol, so far as I can judge, is good only as a physical stimulant after great physical fatigue, and even then it should be taken in very small quantities. As for tobacco, I have the bad habit of

smoking cigarettes, and find them useful between two ideas—when I have the first, but have not arrived at the second; but I do not regard them as a necessity. It is probable that there is a little diversion produced at the same time, a little excitement and exhilaration. But every custom of this kind becomes tyrannical, and the observations which accompany your letters are very judicious.

THE UNION WAR GENERAL.

General Grant's testimony in regard to tobacco has the merit of coming from one whose knowledge of the subject is thorough. He has found its efficacy great as a narcotic. He once told Dr. Beard that if disturbed during the night or worried about anything so that he could not sleep he could induce sleep by getting up and smoking a short time. Why he smoked in the day time the General did not say.

(The General's cancer was a fearful price to pay for the fleeting pleasures of narcotic dreams. See Chapter II for more on this topic. B. S. T.)

A MODERN ASTRONOMER.

The Abbe Moigno, the French astronomer, contributes a letter entertaining in more ways than one:

I can hardly offer myself as an example, because my constitution is rather too exceptional, but my experience may have some degree of usefulness. I have already published 150 volumes, small and great. I scarcely ever leave my writing table. I never take a walk, nor even recreation, after meals; and yet have not felt any headache, constipation, or any derangement in the urinary organs. I have never had occasion to have recourse to stimulants, coffee, alcohol, tobacco, etc., in order to work, or to obtain clearness of mind. On the contrary, stimulants give rise in my case to abnormal vibrations in the brain, which are adverse to its quick and regular working.

Several times in my life I fell into the habit of taking snuff. It is a fatal habit, dirty to begin with, since it puts a cautery to the nose, filth in the pocket, is extremely unwholesome; for he who takes snuff finds his nose stopped up, every morning, his breathing difficult, his voice harsh and snuffing, because the action of tobacco consists in drawing the humors to the brain; fatal at last, because the use of snuff weakens and destroys, by degrees, the memory. This last effect is fully proved by my own professional experiences, and that of many others.

I learned twelve foreign languages by the method I published in my "Latin For All"; that is to say, I draw up the catalogue of 1,500 or 1,800 radical or primitive simple words, and engraved them upon my mind by means of muemonic formulas. In that way I had learned about 41,500 words, whose meaning is generally, or most frequently, without connection with the word itself, and from 10,000 to 12,000 historical facts, with their precise date. All this existed simultaneously in my mind, always at my dispos-

al when I wanted the meaning of a word or the date of an event. If any one asked me who was the twenty-fifth king of England, for instance, I saw in my brain that it was Edward, surnamed Plantagenet, who ascended the throne in 1154. With respect to philology or chronology, I was the most extraordinary man of my time, and Arago jokingly threatened to have me burnt like a wizard. But I had again fallen into the practice of snuff-taking during a stay of some weeks in Munich, where I spent my evenings in a smoking-room with the learned Bavarians, each of whom ate four or five meals a day, and drank two or three jugs of beer. The most illustrious of these learned men, Steinhein, boasted of smoking 6,000 cigars a year. I attained to smoking three or four cigars a day. While drawing up my treatise on the Calculus of Variations, the most difficult of my mathematical treatises, I unconsciously emptied my snuff-box, which contained twenty-five grammes (nearly an ounce) of snuff; and one day I was painfully surprised to find that I was obliged to have recourse to my dictionary for the meaning of foreign words. I found that the dates of the numerous facts I had learnt by heart had fallen from my mind. Such a thing has rarely or seldom happened before. Distressed at this sorrowful decay of my memory I made a heroic resolution which nothing has disturbed since. On the 1st of August, 1863, I smoked three cigars and used twenty-five centimes ($2\frac{1}{2}$ d.) worth of snuff; from the following day to June, 1882 I have neither taken a pinch of snuff nor smoked a single cigarette.

It was for me a complete resurrection, not only of memory but of general health and well-being. It was only necessary for me to do what I did eighteen years later—to lessen nearly one-half the quantity of food which I took every day, to eat less meat and more vegetables, to obtain such incomparable health, of which it is hardly possible to form any idea, unlimited capacity of labor, perfect digestion, absence of wrinkles, pimples; and I beg leave to affirm that those who tread in my footsteps will be as sound as I am. Add to this the habit, irrevocably established, of never saying I *shall* do, nor I *am* doing, but I *have done*, and you have the secret of the enormous amount of work I have been able to accomplish, and am accomplishing every day, in spite of my eighty years. No one will dispute me the honor of being the greatest hard-working man of my century.

I ought, finally, to add that I find it well for me to take at breakfast a small half-cup of coffee without milk, to which, when only two or three teaspoonfuls remain at the bottom of the cup, I add a small spoonful of brandy or other alcoholic liquor. That is my whole allowance of stimulants. How happy would those be who should adopt my *regime*. They would be able, without harm, to sit at their desk immediately after breakfast and to stay there till dinner-time. No sooner would they be in bed, at about 9 o'clock, but they would be softly asleep a few minutes later, and could rise at 5 in the morning, full of strength, after a nourishing sleep of eight hours.

CONCLUSION.

Mr. Reade sets forth in a concluding essay many wise and agreeable reflections on the matter which he has so judiciously edited. He thinks it unsafe to make one man's experience another man's guide; but his readers will assuredly lay down his pleasant volume with the conviction that while stimulants may soothe and sustain the physical system they have little to say to profound thought or high inspiration.

ANOTHER TOBACCO CURE.

One more cure may be noted in the way of encouragement—that of a man who was enslaved from ten to twenty-two. Excepting at meal times and when asleep, tobacco was always in his mouth. He realized that he was killing himself. Thirst, emaciation, lung and brain difficulties, were the fruits of tobacco intoxication. "On June 7 I commenced to live without the vile weed. On that day I actually suffered pain, was compelled to moisten my throat with water every half hour, else a burning thirst would make me miserable. I kept my resolution and the next day felt decidedly better; thirst lessened, food tasted better, and hopes of the future made me cheerful and happy. Each day found me gradually improving, and now months have passed. I have gained several pounds in weight, my respiration has improved, my complexion is better, my strength augmented, and my condition has elicited encouraging remarks from my friends."

CHAPTER VII.

"Come ye out from among them, and be ye separate and touch not the unclean thing, and I will be a father to you—saith the Lord Almighty."

PRACTICAL CONCLUSIONS.

I have thus set forth as tersely as possible my impeachment of Tobacco as the mental, physical and spiritual tyrant and enemy of man.

In this closing chapter I present a few thoughts for the candid reflection of ministers of the gospel, who are slaves of the vice.

1. How can *you* set such an example to young men who look up to you—the ambassador of Christ, as a pattern of Christly virtues, as a teacher of purity and Bible holiness?

2. How can you accept the hard earned wages of poor and humble laborers toward your support and spend a small fortune (as I have shown in Chapter

III) received from their scanty "offerings to the Lord" in such a soul-and-body-destroying habits?

3. What answer will you have to make before the coming judgment bar of God, as "a Steward accused of wasting his Lord's substance?"

5. What conscientious reason can you render to the church in your old age, when you come to "the fifth collection," perchance in poverty and deep necessity, that you have chewed or smoked up a comfortable sustenance? What argument will justify your claim for an allowance from "the fund for worn out and superannuate preachers?"

6. Why may not your mental and physical powers have been well preserved for years of holy usefulness if you had wholly abstained from the filthy idol? Is it right for your brethren to be taxed *on their* savings and to take from their share of the fund to contribute to your imbecile support in an old age of filthy helplessness?

These are heart-searching questions, perhaps, but my tobacco-preacher and brother, you will have to answer them! May God help you to answer them according to the teachings and practicings of our holy gospel and our blessed Redeemer!

7. But you, brother, nor any other man, has any occasion to be burdened with the cravings of such an evil and filthy habit. The grace of the Lord Jesus Christ is truly and fully offered to remove root and branch, all traces of this craving.

Testimonies to this fact abound on every side, and I close this little monograph with a few well known witnesses.

A WOMAN HAS A WORD.

THE PRESIDING-ELDER.—BY A MINISTER'S WIFE.

Broad Christian scholarship; consecration to the church of his

Master; "an ensample to the flock" of preachers on his district, saying to them: "Follow me, as I follow Christ;" pure in heart and *mouth*, one who eschews tobacco and all filthiness of the flesh and spirit, and after whom the most delicate and sensitive will not hesitate to put the cup to her lips; a sympathizing counselor, stable and true; and an example to our boys.

Such are the usual sentiments of Christian Women.

A MINISTER OF THE GOSPEL.

HOW A BOSTON D. D. GAVE UP TOBACCO.

The devotee of tobacco who trifles with the habit is a slave laughing in his chains. The man who pours scorn on the Anti-Tobacco reform shows a pitiable ignorance of what is indispensable to elevate and save our race.

In my abject slavery I was not given to smoke. An English gentleman once offered Orestes Bronson his snuff-box. "No, no!" said the Catholic priest. "I don't serve the devil in that shape, I chew." I came under the same category with Orestes, and belonged to that portion of the animal creation that chew the cud. I rolled the sin as a sweet morsel under my tongue twenty years and more. It gave me as a city pastor, intolerable annoyance; and was, I may say in truth, a blighting curse upon my ministry. My sorrows and tribulations in this quarter were many and severe and it may not be amiss to state a few as examples.

In my parochial duties, I would sometimes be walking up Washington street, and see a deacon of my church with whom I must come in close quarters, and in so doing expose my abominable habit. Indignant, chagrined, I would spitefully eject my quid, resolve never to resume its use, do my best to cleanse my mouth and protect my breath, and cordially greet my deacon. The evening would pass, the night would pass, with but little trouble. The morning, however, would come with unearthly and insatiable cravings; and it seemed as though I would "give my kingdom" for a bit of pig tail or cavendish! I would take to my study, feverish and half delirious, or drive for a sermon or lecture. But it was all in vain; all thought was spellbound. I would walk the diagonal of my room, rub my throbbing temples, and at last, in utter despair, rap upon the banister and cry, "John! John! get me some tobacco!"

The tobacco would come, and I would eat it as greedily as an ox eats green clover. My delirium tremens would pass away, my mind would become clear and calm, and I would drive on my sermon respecting self-denial, or consecration to God, or battling the "world, the flesh and the devil," in Jehu style! O, how I hate tobacco! It makes hypocrites of ministers; it made a hypocrite of me.

A short time would pass on, and a similar flare-up would occur. I would see before me in my walks some sister of my church, who would expect a few kind words from her pastor, in an interview rather unavoidable. But the thought would occur,—oh, she will see my mouth! She will detect a habit which she loathes

and which I try to despise. I would cast out the abomination; I would resolve never to use another particle—never; and with the apparent innocency of a child, greet the sister with usual salutations as her pastor and friend. I repeat it, I abhor tobacco. It makes hypocrites of ministers; it made me a hypocrite!

These are specimens of my battles with this most popular poison on the globe. At length, however, I fought the last battle, with this Appollyon. It was on this wise. I called on a dying man, a member of my church. The good brother, on the verge of the grave, made many confessions; among the rest he said: "Tobacco has been an idol with me. It has brought me to this death-bed, and I shall die a happier man if I leave my testimony against it; and I wish my testimony to be written." I wrote from his dictation. We raised him from his pillow; and the last time he ever used his pen he affixed his name to a humble confession that he had sinned against God in ruining his health and cutting short his life by the use of tobacco.

This was a trying moment. My reflections were painful. I was in agony. A dying brother giving his testimony against a sin, of which I, his pastor, was guilty. I resolved then as I never resolved before. I called God to witness that I renounced tobacco totally and forever; and, God be thanked. I can now say in truth, I renounced it totally and forever.

The next morning I took my study. The conflict was terrible. Hell seemed to be let loose upon my soul. Delirium tremens was getting the complete mastery. I saw, or thought I saw Satan enter my study and present to my choice "cavendish," "ladies' twist" "honeydew," and all the infernal paraphenalia of a fashionable tobacco saloon. I heard him, or thought I heard him say, "Come Doctor, why do you spurn me? Try me again. You can think, you can write, if you try me again." At this point God gave me unwonted courage and resolution. I remembered Luther's successful conflict when he hurled his ink-stand at the devil, and cried aloud: "You black, slimy, nauseous fiend, begone, begone! And the tobacco fiend left my study, and left me forever; an epoch in my ministry.

Reader, if you never used tobacco, but sit in judgment upon my statement and count it visionary, allow me to tell you that you are as ignorant as Hottentot about this whole matter.

On the other hand, if you are a victim of the "weed," and call us extravagant, we ask you to make the experiment—give it up as a finality, once and forever. Otherwise, good friend, please hold your peace.—*N. Y. Independent.*

THE IMPORTANCE OF CORRECT EXAMPLE.

I am a reformed tobacco user, and know that the habit can be overcome. As a member of the M. E. Church, and one who has four sons to instruct, and desiring them not to acquire this habit, I ask, How shall I overcome the influence of pastors who are sent to this charge with the habit of the use of a narcotic? If I tell the boys, as a parent, that he is not a good example, then I

destroy his influence for good. If I indicate to them that he is a good pattern, then the pastor teaches them by example to use tobacco. Should the minister deny himself for the good of the Church, or should parents deny themselves, and thereby destroy their children. I find in my local work that many of the sincere brethren would reform if the itinerant preachers and others would give no "uncertain sound."

In talking with some of my brethren, they say they cannot abstain from the use of tobacco. I ask, have we not the promise, "My grace is sufficient for thee. (2 Cor. xii, 9) I was a tobacco user for twenty-eight years. I quit eleven years ago. It was grace that enabled me to do so. It is my humble opinion that this grace will also enable every body else in the Church to do the same.

M. M.

THE NEW RULE ON TOBACCO.

Our readers have been informed that candidates for admission to Annual conferences will hereafter be required to pledge themselves to abstain from the use of tobacco. This new departure raises some special questions that may perplex the plain folks. All will agree that there are special reasons why ministers should not use tobacco. It is offensive to many of those who do not use it; and ministers are often brought into close proximity with delicate women to whom a tobacco-laden breath is injurious.

The questions that may perplex are these:

1. Has the church decided that in no case is tobacco a medicine? We mean in the case of no future minister. It is well known that physicians prescribe tobacco in some cases; but the pledge required by our church does not make an exception. Is this particular exception understood?

2. What will be the assumed duration of the pledge? As soon as the candidate has passed the conference, having taken his pledge, he will find himself in the company of brethren not under this pledge. As equity is of the essence of every religious obligation, will not the new minister reason that, whatever may be the mysterious purpose of the pledge, it cannot be interpreted so as to bind him when it does not bind his peers? Some sort of a time-limit may be created by a casuistical conscience to reconcile a personal obligation with the equality of all ministers.

3. In what way is this new obligation to be enforced? Ought there not to be a new question in the review of character at each annual conference? For instance, this; "Have all the ministers who are pledged to abstain from the use of tobacco kept their pledge?" In settling this matter it would probably be necessary to ascertain, in each case, whether the man passed in before or after May 27th, 1880; so that we should have the spectacle of a conference ascertaining the moral duties of its members by consultation of the almanac, and a clear recognition that tobacco-using became a (ministerial) sin on the 27th of May, in the year of our Lord, 1880—that is, for some ministers. This ought not to grieve us, if the use of tobacco can in this way be restricted; but there is a novelty in the matter which it is well to study in some of its bearings.

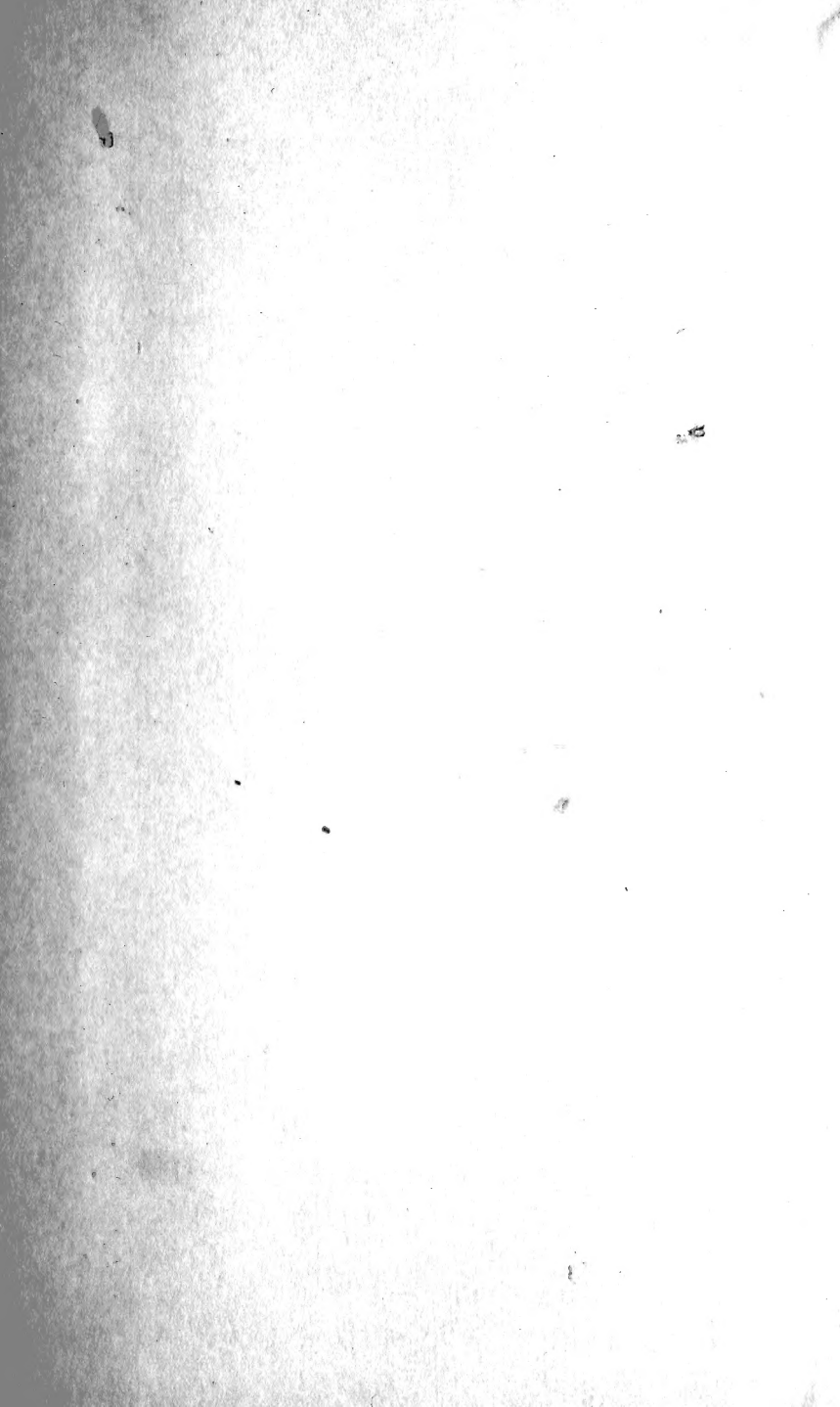
4. Will the older ministers be ashamed to take a pledge from young ministers which they themselves will not take? This is evidently the effect of the new rule. Is this the way the wisdom of a General Conference that did not abstain from the use of tobacco is to be vindicated. We really hope so. When the bishop asks this question, he should call on the members of the conference to take the same pledge. What a reform that would be! Within a year, if the bishops did their duty to the reform; and if the ministers came to their help with a noble spirit, there would not be a tobacco-stained pastor in our whole community. The sextons would no longer need to provide spittoons for the pulpit; and the parsonages would no longer be filled with the smoke of sinful sacrifices.

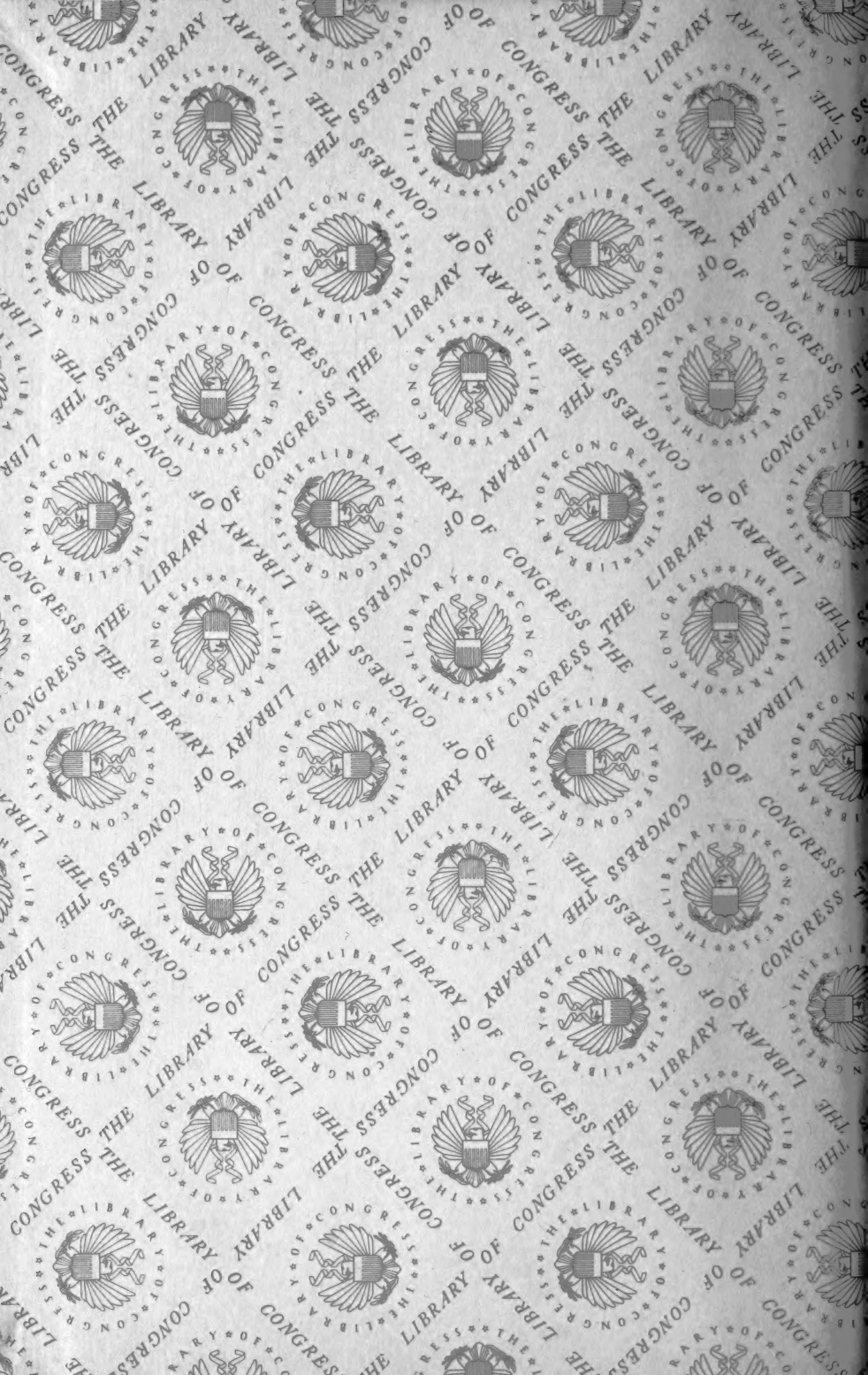
Seriously, soberly, candidly, there is only one way to give success to this reform. The older members of the conferences must unite with the candidates for admission in taking this solemn pledge. If they do not, the reform will fail: the pledge will not take hold on the consciences of the candidates. The reform will, by law, reach its victory—a pastorate undefiled by tobacco—in about thirty years. By that time, the tobacco-using pastors will have been transferred to—heaven, let us hope. That is, if the law works, which we distrust not a little. But there is a swifter way. Let all our pastors take the pledge as soon as possible. Let the great reform be consummated in one year.

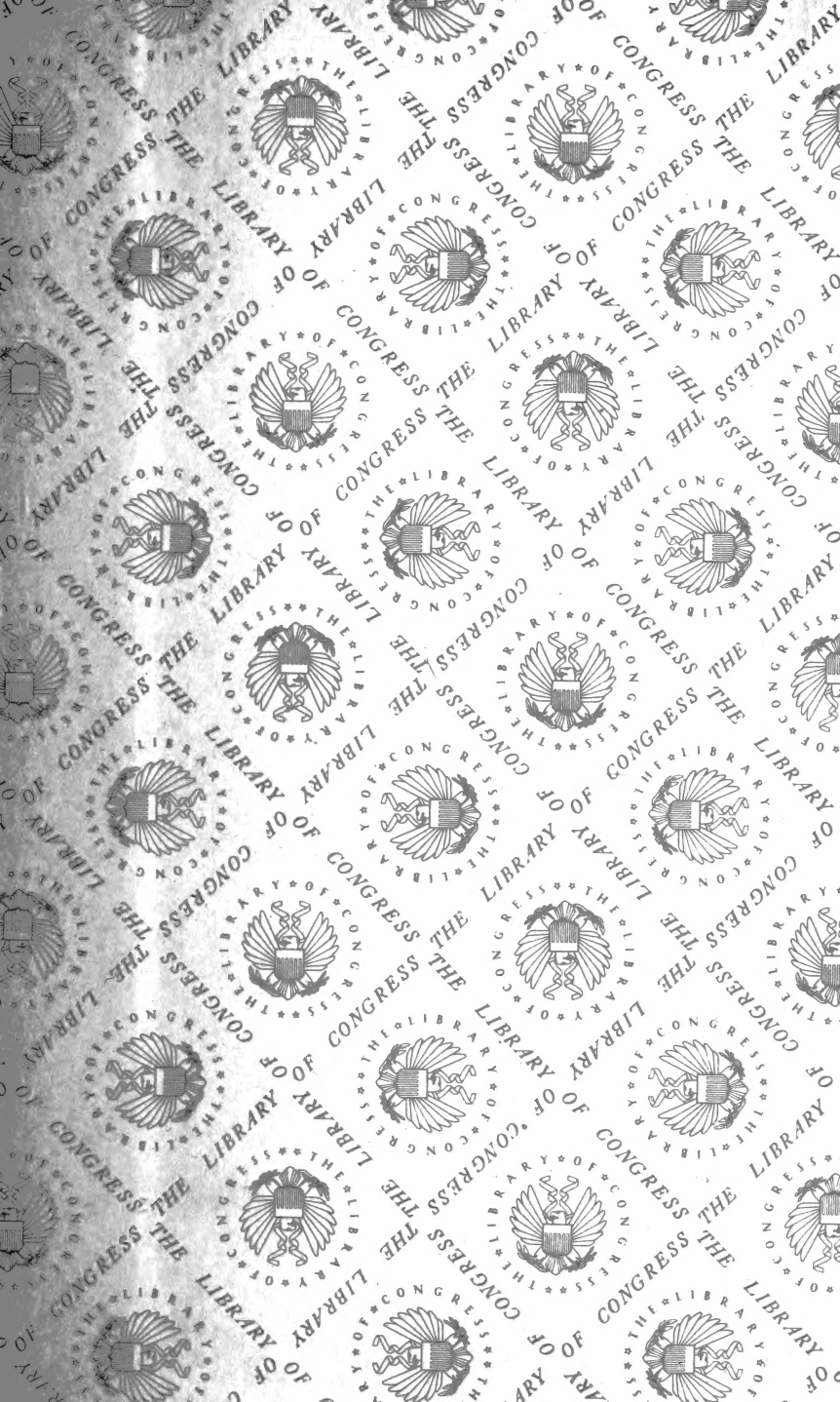
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