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A

DISSERTATION
ON THE USE AND ABUSE
OF
TOBACCO,

WHEREIN THE ADVANTAGES AND DISADVANTAGES ATTENDING
THE CONSUMPTION OF THAT ENTERTAINING WEED,
ARE PARTICULARLY CONSIDERED.

HUMBLY ADDRESSED TO ALL
TOBACCO CONSUMERS,
BUT ESPECIALLY THOSE AMONG
RELIGIOUS PEOPLE.

SECOND AMERICAN EDITION.

~~~~~  
BY ADAM CLARKE, L.L.D.  
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To such a height with some is fashion grown,
They feed their very nostrils with a spoon;
One, and but *one* degree is wanting yet,
To make our senseless luxury complete;
Some choice *regale*, useless as snuff and dear,
To feed the mazy windings of the ear.—S. WESLEY.

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1812.

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the publication of the "History of the State of New York," and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
 Your obedient servant,
 J. B. ALLEN, Secretary.

TO THE READER.

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IN writing on a subject which appeared to me of vast importance to the persons to whom my Pamphlet is directed, I thought it necessary to mix historick instruction with serious admonition ; and therefore have given a short description of the Plant in question, together with the history of its name ; and of its importation into these and other European countries. I have drawn my information from a variety of sources ; and have endeavored to detail what I have learned on the subject with the strictest fidelity, and with as much accuracy as possible.—I hope I have made no material mistakes : If I have, they were involuntary ; for I have ever spoken according to the best of my knowledge. I am not so vain as to imagine that those who have been long attached to the *Pipe* or the *Snuff-box*, will pay much regard to what I have written on the subject. I know too much of human nature to expect, that where the passions are strongly influenced, and obstinate habits contracted, much attention will be paid to rational argumentation. I write not to convince these ; I have labored with many of them long, and almost in vain. *Demonstration* to such is mere cobweb :—but I write to prevent those from *continuing* in the practice, who have just *begun* ; and those from *beginning*, who have not yet got under the power of this scandalous, bewitching and destructive habit. What I have done, I have done in the fear of God, and with the simple desire to be useful to my brethren. I have sometimes spoken *ironically*, sometimes *satirically*, but always with deep *seriousness* and *concern*. In short, I have done what I could to render odious and detestable, a custom, which I think every thing in heaven and earth discourtenances. Whatever reception my pamphlet may meet with, all the reward I expect is secured ; *a satisfactory consciousness of the purest motives, and the sincerest desire to do good*. Those who know me will give me credit for my good intentions ; and those who *will not* profit by my advice, will have the candor to acknowledge that I have made a sincere attempt to deserve well of my countrymen.

I need make no apology for inserting Dr. Hamilton's Letter : an *imprimatur* the more valuable, because *unsolicited*. Such a testimony to my well meant efforts, cannot fail to stamp them in the eye of the publick, with an importance which they could not derive from their author.

ADAM CLARKE.

London, May 15, 1797.

TO MR. ADAM CLARKE.

MY DEAR SIR,

I rejoice to hear that a SECOND IMPRESSION of your Treatise on the ABUSE OF TOBACCO is called for by the Publick. To my knowledge, several of both sexes and some of them high in rank, have left off the taking of Tobacco in every shape from the reading of your Pamphlet, being fully convinced that its use by them was a criminal indulgence utterly unbecoming the professors of the wisdom of God. "I still most cordially recommend its perusal to all the consumers of that herb, more especially to the Professors of Religion; and above all to the preachers of the Gospel."

Wishing that it may be still more useful, that your word may be made more and more the power of God to the conversion of sinners—I am, my dear Sir, your very affectionate Friend,
JAMES HAMILTON.

London, Artillery Place, March 13, 1798.

ADVERTISEMENT.

IN this Second Edition I have made some *Alterations* which I hope are for the better, and *added* several things, which I have brought within the former compass, by enlarging the page, not being willing to increase the price. Having espoused a side of the question, so *unpopular*, I had little reason to expect my labour, however well meant, would have been well received, but in this I have been mistaken. The rapid sale of the first edition (which went all off in a few months) and the repeated calls for a second, prove, that the Pamphlet has either met with pretty general approbation, or excited a considerable degree of curiosity. That it has been useful to many of those for whom it was drawn up I am happy to find: numbers who had been long and obstinately wedded to this scandalous practice, have left it off entirely; and not a few have returned thanks to God for deliverance from this habit and its *consequences*. "But are all cured who have read the Pamphlet?" No indeed, nor did I ever expect it: there are many who continue in the *abuse* of this herb without diminution, roundly asserting it does *them* much good, though *the miserable shew of their countenance doth testify against them*—however, they *truss* continue to defend themselves, as well as they can.—One thing I find I have great cause of rejoicing in. The Sp-t-ng Dishes are vanishing from the whole circle of *my* acquaintance.

DISSERTATION

ON THE
USE AND ABUSE OF TOBACCO.

BOTANICK CLASSIFICATION.

TOBACCO, an herb called in the Linnean system *Nicotiana*, is a genus of the Monogynia order, belonging to the Pentandria class of plants.

Botanists reckon seven species of this herb; but I shall at present mention only the three principal ones. 1. *Nicotiana major latifolia*, or the large broad leaved Tobacco. 2. *Nicotiana major angustifolia*, or narrow leaved large Tobacco. 3. *Nicotiana minor femina*, or little female Tobacco. The second species comes chiefly from Virginia; and the third is found principally in Mexico; but it is the first species that is in common use. Any further description would be foreign to my design.

NAME.

It is reported that the Spaniards first discovered this herb, about the year 1560, in a small island called *Tabaca*, in the bay of Panama in the South Seas, from which place it got the name of *Tobacco*. Others with more probability, say that the Spaniards found it about the year 1530 in *Tabaca*, a province of Yucatan in New Spain. There is little doubt but it was known long before in the East Indies, and at Brazil and Florida.* The Americans of the Continent call it *Petun*, those of the islands *Toli*. Mr. Pouchot in his Philosophy says, "The Portuguese brought Tobacco into Europe from Tobago, an island in North America:—but in this he is mistaken; for the island of Tobago was never under the Portuguese dominion. Tobacco seems rather to have given its name to that island. The inhabitants of Hispaniola call Tobacco *Cobiba*, and the instrument by which they smoke it, *Tabaco*. It is probable that from *this alone* the herb in question derived its present name. *Tabakides* is a village in Greece, so called because the pipes used in smoking Tobacco, were manufactured there." *Martiniere*, Dict. Art. TABACO.

*Mr. Savary asserts, that Tobacco has been known among the Persians for upwards of 400 years; and supposes that they received it from Egypt, and not from the East Indies, where it has been cultivated only since the commencement of the 17th century.

Its botanick name *Nicotiana*, it received from Mr. John Nicot, ambassabour from Francis II. at the court of Portugal, who, in 1560, coming to the knowledge of it by means of a Flemish merchant, presented some of it to the Grand Prior, on his arrival at Lisbon; and afterwards on his return to France, gave some to Queen Catharine de Medicis: whence it was called the *Grand Prior's Herb*, and the *Queen's Herb*. But Andrew Thevet of Angouleme, Almoner to Queen Catherine de Medicis, disputes this honour with Mr. Nicot, and it appears probable that this gentleman brought it first into France, at his return from Brazil in 1556.

Cardinal Santa Croce, Nuncio of Pope Pius IV. in Portugal, on his return, introduced the use of it into Italy; from whom it was denominated *Herba sanctæ crucis*, or Holy Cross herb. It is generally supposed that Sir Walter Raleigh first brought Tobacco to England, in 1585; and taught his countrymen how to use it. But this report, which has passed long for fact, will be found on examination incorrect. Mr. Valmont de Bomarte, Director of the Cabinets of Natural History, Medicine, &c. to the Prince of Conde, positively asserts, that Sir Francis Drake brought it first to Great Britain from Virginia.

CAMDEN, whose veracity is indisputable, and whose authority in matters of this nature is *decisive*, gives the honor of its introduction among the British to a Mr. RALPH LANE. As this part of its history is but little known, the reader will not be displeased to find the whole here in detail.

In March 1584, Sir Walter Raleigh having obtained a patent from Queen Elizabeth, empowering him to possess whatever countries he might discover in North America, fitted out two ships at his own expense, and sailed for the continent in the month of April. They returned to England in September, after having taken possession of a large fertile country then named *Windangocoa*, but afterwards in honor of the *Virgin* Queen Elizabeth, called *Virginia*. In the spring of 1585, Sir Walter sent out a fleet of seven ships to the lately discovered country, commanded by his relation, Sir Richard Grenville, who arriving safely, left a colony of 108 men under the command of Mr. Ralph Lane, at *Roanoke*. In the course of this year, the Queen having declared war against Spain, sent Sir Francis Drake with 21 ships, and many land forces under the command of General Carlisle, against the Spanish settlements in America, &c. After having taken possession of St. Domingo, Carthagena, and some towns on the coast of Florida, they sailed for Virginia, where they arrived in August 1586,

and found Mr. Lane and the remains of his colony in great distress. Lane had passed the winter here.—Several of his men had been surprised and cut off by the Indians, and the whole reduced to the utmost misery through lack of provisions. Drake wishing them to prosecute their discoveries on the continent, offered Mr. Lane one or two ships, with provisions and some men to assist him. The offer was accepted, but whilst they were shifting the provisions, &c. on board these vessels, an extraordinary storm carried them away, and dispersed the whole fleet. Lane and his companions thus finding the hope of subsistence cut off, and not expecting any succour speedily from England, entreated Sir Francis to carry them home; to which he readily agreed. These all embarking on board of Drake's vessel, brought with them the *famous Plant* in question to Great Britain.* Thus ended for the present, an expedition which had promised *much* in the beginning, and which some perhaps, will think performed a *great deal*, when they understand that the introduction of TOBACCO to these highly favoured Isles was the *fortunate* result.

Camden's account of its introduction being so much to my purpose, I shall give it in a literal translation of his own words. "And these men, (Mr. Lane and his companions,) thus brought back, were the first that I know of, who brought into England that Indian plant which they call *Tabacca* and *Nicotia*; and which, as taught by the Indians, they used against crudities.

"Certainly from that time it was highly prized, and the use of it became very common, for many persons every where, some through wantonness, (*lascivientes*) and others for the sake of health, with inexpressible greediness, sucked in, through an earthen pipe, its excessively stinking smoke, (*grave-olentem illius fumum*) which they afterwards blew out through their nostrils; insomuch that tobacco shops are not less frequent in towns than ale houses and taverns.

"*In consequence of this use of it*, the bodies of Englishmen (as one wittily said) who are so highly delighted with this plant, seem to have degenerated into the nature of *barbarians*, seeing they are delighted with the same thing which the barbarians use, and think they can be cured by it."†

In the above extract, the reader will perceive the *opinion* which Mr. Camden formed of the Tobacco consumers of his day; and

* See Camden's Annals under the above years. Also, the History of Virginia, by R. B. Gent, 8vo. p. 3, 6. Lond. 1722. Ency. Brit. article Raleigh and Bomare, Dictionnaire raisonne, &c.

† Vide Camd. Annales rer. Anglicar. p. 415, Edit. Elzev. 1625.

will also observe how much the mode of smoking in the eighteenth century differs from that of the sixteenth.

On this *interesting* article I have endeavoured to throw all the light I could, because it may be considered a matter of some importance to have this point fairly determined, that the inhabitants of Great Britain may know to whom they are indebted for so valuable a gift; and their benefactor receive the honours due to his name. But if what I have written do not satisfy, I must confess, I have no farther light into the history of "other times," to determine the point, and therefore willingly refer the farther elucidation of the subject to the Chronologists and Antiquarians.

The vegetable kingdom has probably never produced an article, the use of which has been so rapidly and universally extended. In 1750, the English, says Mr. De Bomare, imported from Maryland and Virginia upwards of 100,000 hogheads of Tobacco; nearly one half of which was consumed by themselves, and most of the remaining part exported to France; from which the British government drew an annual revenue of 9,200,000 French livres, about 383,333*l.* 6*s.* 8*d.* sterling.* Hence it appears that the *grave* inhabitants of Great Britain have greatly exceeded the *frivolous* French in the use of this elegant and entertaining weed. When such an amazing consumption of this article, in only two kingdoms, is considered, it will not appear surprising that a plant, which was formerly only a wild production of North or South America should have been so extensively cultivated; seeing not only the inhabitants of Great Britain and France, but of Europe in general, have acquired the extravagant habit of using such prodigious quantities of it, either in the form of *powder*, as a *sternutatory*; by the *pipe*, in the way of *fumigation*; or in *twist*, as a *massicatory*. And this habit, strange to tell, notwithstanding its shocking indelicacy and nastiness, continues to enslave, in the most disgraceful manner, the higher, lower, and middle ranks of life. The *Church* and the *State* have conjoined to *sanctify* and *legalize* the use of it, from the time of the *Grand Prior*, on the one part, and *Queen Catharine de Medicis* on the other, to the present day.

* Since the American war the culture of this herb has decreased considerably in Virginia; the proprietors of the land finding it more profitable to devote the ground to the production of corn. The French Encyclopedists give the following reasons for it; the culture of Tobacco impoverishes the land—it reduces both men and animals to a miserable state of subsistence—it is very perplexing and laborious—in a word, it has every kind of inconvenience connected with it, Encyclop. Methodique, Economie, polit, Tom. iv. p. 651, 652.

MEDICAL PROPERTIES, REAL AND SUPPOSED.

Certainly some uncommon benefits must result from the use of it, otherwise it could not, one would suppose, be continued in defiance of every sentiment of cleanliness and delicacy.—It appears that herbs of the most fœtid smell, and unsavory taste, were considered by the ancients as corroborants and restoratives. The Poet *Virgil* introduces a country woman named *Thestylis* pounding garlick and some other matters, which he properly terms *herbas olentes*, ill-scented herbs, for the comfort and support of the reapers, whose strength was exhausted by intense labour and heat.* But this was probably done by way of *charm*, (surely not for *food*, as *Juvencus* and some others imagine;) the name of the good woman suggests this idea. *Thestylis*, is the name of a witch in *Theocritus*, who, well acquainted with the divine virtues of herbs, prepared Philtres or love potions from them. To her *Virgil* seems to refer: for it is well known how constantly his eye is kept on the pastorals of the Greek poet, while writing his own. Now, it is a fact, that *divine virtues*, and *miraculous powers* have been attributed to this highly favoured weed by its consumers; who, in seed time and *harvest*, winter and summer, provide for the gratification of their senses by an herb, which yields nothing either in taste or smell, to the most fœtid in the witches collection.

“But it has many extraordinary medicinal qualities.” Let us hear then, what report, prejudice and superstition say on the one hand; and what common sense and matter of fact say on the other.

The most concise and (to some) satisfactory view of the medicinal excellencies of this herb,† is to be found in some verses of *Castor Duranti*, inserted by *Mr. Bayle* in his Dictionary, under the article *SANTA CROCE*; which, for the ample satisfaction of the consumers of Tobacco, I will here set down in the original, with the faithful, though not very elegant translation of *Mr. Des Maizeaux*, F. R. S.

Nomine quæ sanctæ crucis herba vocatur, oculis
Subvenit, & sanat plagas, & vulnera jungit,
Discutit & strumas, cancrum, cancroloque sanat
Ulcera, & ambustis prodest, scabiemque repellit:

* *Thestylis* et rapido fessis messoribus æstu.

Allia, *Serpyllum*que, herbas contundit, olentes. Ecl. 2. l. 10.

† The Latin poem on this subject, attributed to a physician called *Raphael Thorius*, and the English translation of it by the Rev. W. Bewick, London 1725, are of equal merit, and scarcely deserve to be mentioned.

Discutit & morbum cui cessit ab impete nomen,
 Calefacit, & siccat, stringit, mundatque, resolvit,
 Et dentum & ventris mulcet capitisque dolores;
 Subvenit antiquæ tussi, stomachoque rigenti,
 Renibus & spleni confert, ultroque, venena
 Dira sagittarum domat, ictibus omnibus atris
 Hæc eadem prodest: gingivis proficit atque
 Conciliat somnum: nuda ossaque carne revestit:
 Thorasis vitiis prodest, pulmonis itemque,
 Quæ duo sic præstat, non ulla potentior herba.
 Hanc *Sanctacrucius Prosper* quum nuncius esset,
 Sedis Apostolicæ Lusitanas missus in oras
 Huc adportavit Romanæ ad commoda gentis,
 Ut proavi sanctæ lignum crucis ante tulere
 Omnis Christiadum quo nunc respublica gaudet,
 Et sanctæ crucis illustris domus ipsa vocatur
 Corporis atque animæ nostræ studiosa salutis.

"The herb which borrows *Santa Croce's* name,
 Sore eyes relieves, and healeth wounds; the same
 Discusses the King's Evil, and removes
 Cancers and biles; a remedy it proves
 For burns and scalds, repels the nauseous itch,
 And straight recovers from convulsion fits.
 It cleanses, dries, binds up, and maketh warm;
 The head-ache, tooth-ache, colick like a charm
 It easeth soon; an ancient cough relieves,
 And to the reins, and milt, and stomach gives
 Quick riddance from the pains which each endures;
 Next the dire wounds of poison'd arrows cures:
 All bruises heals, and when the gums are sore,
 It makes them sound and healthy as before.
 Sleep it procures, our anxious sorrows lays,
 And with new flesh the naked bone arrays.
 No herb hath greater power to rectify
 All the disorders in the breast that lie,
 Or in the lungs. Herb of immortal fame!
 Which hither first by *Santa Croce* came,
 When he (his time of Nunciature expir'd)
 Back from the court of Portugal retir'd;
 Even as his predecessors great and good,
 Brought home the Cross, whose consecrated wood
 All Christendom now with its presence blesses;
 And still the illustrious family possesses

The name of *Santa Croce*,* rightly given,
 Since they, in all respects resembling heaven,
 Procure as much as mortal men can do,
 The welfare of our souls and bodies too."

To this high-strained panegyrick nothing need be added, as every thing that was formerly attributed to the wood of the true Cross, in behalf of the soul, is here attributed to Tobacco in behalf of the body. The spiritual and medical virtues of *each* will doubtless be thought by some pretty nearly equal.

On this part of the subject candour demands that I should mention what is said in behalf of the use of Tobacco, by the most eminent of the modern Physicians. The Editors of the last Edition of the Edinburgh Dispensatory observe, that "Of late, Tobacco under the form of a vinous or watery infusion, given in small quantities, so as to produce little effects by its action, the stomach, has been found a very useful and powerful diuretick. Dr. Fowler has published several cases of Dropsy and Dysury, in which its employment has been attended with the best effects: and this has been confirmed by the practice of others. Beaten into a mash with vinegar or brandy, it has sometimes proved serviceable for removing hard tumours of the Hypochondres. Two cases of cure by this means are published in the Edinburgh Essays.—Injections by the anus of the Smoke or Decoction have been of advantage in cases of obstinate *Constipation*, threatening *Ileus*, of incarcerated *Hernia*, of spasmodick *Asthma*, and of persons apparently dead from drowning or other sudden causes." If any of the Tobacco consumers choose to make use of it (*sec. art.*) in any of the above cases, they have my full consent. But let them observe, that none of these medical gentlemen recommend the constant use of the Pipe, the Snuff-box, or the *Quid*; in behalf of which, those who use them plead so warmly.

Dr. Strother observes,† "Smoking is become an universal practice and is used more as an amusement, or an assistant for guzzling, than for any good expected from it. However, I cannot deny, how beneficial smoking is to persons subject to defluations on the lungs; it is a strong and constant revulsion; and I have known phlegmatick coughs and hoarsenesses taken off by it, where other remedies failed; (*and I have known it tried in the above cases without the smallest good effect*); but then,"

* I believe the family of the Santa Croce (i. e. Holy Cross) were thus denominated from one of their ancestors, who brought the wood of the true Cross into Italy.—*Si vera est fama.*

† Essay on Sickness and Health p. 408.

continues the Doctor, "are healthy persons to be pinned down to rules, which are only to be followed by some few, subject to breed too much Phlegm? Nor should these very persons tamper with Tobacco in summer, which is a season that dries our humours. In short, the healthy, and they who are of a warm constitution, should avoid it, because the first perform their functions well, and the latter would be more heated thereby."

Doctor Maynwaring, in his *treatise on the Scurvy*, has written largely against the use of this herb. He asserts in the most positive manner that it is a grand procuring cause of Scorbutick complaints, and that the scurvy has abounded much more in these Nations since the introduction of Tobacco than it had ever done before. See his *Treatise*, p. 70.

On this subject old Mr. Salmon, a man in practical medicine wise beyond his day, speaks as follows: "The *powder of the leaf* is used as a *sternutatory* to cleanse the head and brain, and may be profitable being used physically; but the ordinary and constant usage of it for *Snuff*, is of very evil consequences, and induces *Apoplexies*. * For drawing away the thin matter by itself, through the continual use thereof, the thick is left behind, where increasing, and being too thick to pass through the *Os Ethmoides*, or sieve like bone, the cavity at length is filled therewith, where obstructing the animal spirits near their centre, an Apoplexy is infallibly induced; and I am confident more people have died of Apoplexies in one year, since the use of this *Snuff*, than have died of that disease in an hundred before the use thereof; and most, if not all who I have observed to die of late, of that disease, were such as were extreme and constant snuff-takers."†

The great virtues of a Pipe taken in the morning fasting, are extolled by many; because (say they), it pumps up a quantity of cold phlegm from the stomach. Not to insist, that nothing can be taken out of the stomach but by vomiting, let it be observed, that the substance which is forcibly hawked up by many who have acquired this most disgusting habit, is the *mucus* secreted by the tonsils to lubricate and defend the Oesophagus; together with the saliva which is secreted by the sublingual, parotid, and submaxillary glands.‡ And this mucus and saliva are not less requisite in their respective places, than

* While the reader doubts of Mr. S—'s Theory, he may credit his Facts.

† Salmon's Druggist's Shop, p. 1141. London, 1693.

‡ See Jones's Medical Vulgar errors Refuted, p. 91. A Book of uncommon worth, necessary to every family, which I am glad I have this opportunity of recommending to my Readers. London, Cadell and Davis, 1797,

the blood itself; as they are not only absolutely necessary for the defence of the parts already mentioned, but also for the important purpose of digestion; which, if not properly promoted, and carried on, the body cannot long continue in a healthy state. Every medical man knows well, that the *Saliva* which is so copiously drained off by the infamous *Quid*, and the scandalous *Pipe*, is the first and greatest agent which nature employs in digesting the food.

But is the elegant Snuff-box as dangerous as the *Pipe*, and the *Quid*? Let us hear evidence. "The least evil," says Mr. De Bomare, "which you can expect it to produce, is to dry up the brain, emaciate the body, enfeeble the memory, and destroy, if not entirely, yet in a large measure, the delicate sense of smelling."

"Common Snuff," says a very sensible Physician, (whose opinion on the subject lies now before me) "in habitual Snuff-takers, has been found to penetrate into the *Sinusses** communicating with the nose, and into the *Antrum Highmorianum*,† where it has formed horrid Abscesses: it is often carried down into the stomach, and by the use of it, the skin is tinged of a pale brown colour."‡—This is sufficiently evident in all Snuff-takers. The most delicate females have their complexion entirely ruined by it. Strange! that the *Snuff-box* should be deemed too great a sacrifice for *that*, for which most people are ready to sacrifice every thing beside!—Many cases have been observed where the appetite has been almost destroyed; and a consumption brought on by the immoderate use of this powder.

I heartily with the Corporation of Surgeons and other Anatomists, would procure as many bodies of habitual Smokers and Snuff-takers as possible, that, being dissected, we might know how far that ever to be dreaded evil prevails, which *J. Borri* in a letter to *Bartholine*, says, happened to the brain of an immoderate Smoker. See Chambers's Cyclopaedia, Dr. Rees's edition, article *Tobacco*.

In one of the German literary Journals several cases are mentioned of *Vertigo*, *Blindness*, and *Paralysis*, occasioned by the immoderate use of this herb.

However, after all that the most eminent Physicians have said on the subject, there are some, who though they do not even *pretend* to medical skill, yet still consider it as a *sovereign Remedy* in most disorders. "Cures (say they,) and eminent

* Sinus, in Anatomy, denotes a cavity in certain bones and other places, the entrance whereof is very narrow, and the bottom wider and more spacious.

† Antrum Highmorianum, a cavity within the upper jaw-bone.

‡ Jones' Medical vulgar Errors refuted, p. 90.

ones too, have been performed by it ; see the various cases published by Dr. Fowler." It is certain Dr. F. has used it successfully in some cases ; and through the hands of such an able Physician all the good that is in it may be fully communicated. In such hands alone, could I trust the use of it as a medicine. But the persons who produce Dr. Fowler's successful experiments, forget that not one of the cures he mentions was wrought by the *Pipe*, the *Quid*, or the *Snuff-box*.*

It is certain that the list of cures wrought by it would not reach far. The use of it as an emetick, for which some have pleaded, is extremely dangerous, as it has often occasioned almost intolerable cardialgick anxieties, violent vomitings, and stupidity.

Mr. Bomare informs us, that it has been employed as a remedy in lethargick swoonings ; and the Patient has been restored to *sensibility*, only to be racked by a more dreadful disorder. Convulsions, accompanied with vomitings, cold sweats, and a feeble and intermitting pulse, with other dreadful symptoms, have been the consequence of its use in the above cases. If it be so dangerous, when employed as a remedy in soporifick affections, what evil may not be expected from it when used constantly, immoderately, and without any corrective ?

That it is unfriendly to animal life may be variously proved. A poultice of it laid to the pit of the stomach, proves dreadfully emetick in a short time. The following case I think awful, and insert here as a warning to those whom it may concern. A physician of my acquaintance was sent for to see a girl of about seven years of age, grievously tormented with spasms in her stomach, and incessant vomitings. Various means were

* For the sake of incorrigible Tobacco consumers, I here insert Dr. Fowler's preparations, that they may be led to take it in the least dangerous way. The forms in which the Doctor ordered it, were either in Infusion, Tincture, or Pills.

To make the Infusion, he took one ounce of Tobacco leaves dried, boiling water one pound. This he kept for an hour close covered in a warm place, then strained off four ounces, and added two ounces of rectified spirits of wine. Of this he ventured to give to adults, from 6 to 100 drops twice a day :—in irritable habits he seldom exceeded twenty-five drops ; to a patient of ten years old he gave fifty drops, to a child of five years old he gave twenty drops : but never ventured to prescribe it to patients under five years of age.

The Tincture he prepared as follows ; Dried Tobacco leaves one ounce, of rectified spirits, Spanish white-wine, or vinegar, one pint, to be infused for four days.—This he seems to have administered in nearly the same proportions as the Infusion,

The Pills, he prepared thus ; Dried Tobacco leaves in powder (alias snuff) one drachm, conserve of roses enough to make it into a mass.—This he divided into sixty Pills.

The Caution of this celebrated Physician, in using this formidable medicine, is worthy of remark. How small are his doses, in comparison of the immense quantities taken every day by foolish idle people ! Let those who urge medical necessity for the use of this herb, use it in the same way, and in the same proportions as directed above.

ried to relieve her, but without success ; nor could the cause of the complaint be found out for a considerable time ; (the child till her sudden seizure with the vomitings, had been in perfect health.) At last the *smell* arising from the breath and head of the child led to a detection of the cause. The girl had what is termed by some a *fore or broken out head* ; to cure and cleanse it, her mother had that day made an ointment of *butter* and *snuff*, and applied it to the place. This was found to be the sole cause of those violent retchings, which had nearly put a period to the child's life.

A person of my acquaintance, who had been an immoderate snuff-taker for upwards of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytick state of the muscles which serve for respiration ; these affections grew more and more alarming, and seriously threatened her life. The only relief she got in such cases, was, by a cup of cold water poured into her throat. This became so necessary to her, that she could never venture to attend even a place of publick worship, without having a small vessel of water with her, and a friend at hand to administer it. At last she left off *snuff*, the muscles re-acquired their proper tone ; and in a short time after she was entirely cured of a disorder occasioned solely by her attachment to the snuff-box, and to which she had nearly fallen a martyr.

The *poisonous* nature of the oil of this plant has been observed by several, and particularly by Fontana in the following experiments, who ranks this herb with the vegetable poisons. 1. "I made, says he, a small incision in a Pigeon's leg, and applied to it the oil of Tobacco. In two minutes it lost the use of its foot. 2. I repeated this experiment on another Pigeon, and the event was exactly the same. 3. I made a small wound in the pectoral muscles of a Pigeon, and applied the oil to it ; in three minutes the animal could no longer support itself on its left foot. 4. This experiment repeated on another Pigeon ended the same way. 5. I introduced into the pectoral muscles of a Pigeon a small bit of wood covered with this oil ; the Pigeon in a few seconds fell insensible. 6. Two other Pigeons to whose muscles I applied this oil, vomited several times, all that they had eaten. 7. Two others, with empty stomachs, treated as above, made all possible efforts to vomit." Fontana observes, that vomiting was the most constant effect of this oil.* Various other experiments prove, that an application of this herb, in almost any form will produce this effect. Chemists

* Fontana on poisons, vol. 2, Edit. 1795.

observe, that Tobacco leaves, distilled in a retort without addition, yield an acrid empyreumatick poisonous oil.

Nor need we wonder at the above, when it is known that a single drop of the chemical oil of Tobacco being put on the tongue of a Cat produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.* Indeed the strong *caustick oil* and *acrid salt* which are contained in it, must produce evil effects beyond calculation.

These facts, which are well authenticated, may suffice; and taken into connexion with that word which says—*Thou shalt do NO murder*, should deter every person who wishes well to his body and soul, from the (at least immoderate) use of this herb.

That it is sinful to use it as most do, I have no doubt; if destroying the constitution, and vilely squandering away the time and money which God has given for other purposes, may be termed sinful.

Many persons I have known, who were scarcely able to procure the necessaries of life, and yet by sacrificing health and decency, have made a shift to procure the daily *quantum sufficit* of Tobacco. I have observed some whole families, and very poor ones too, who have used Tobacco in all possible ways, and some of them for more than half a century. Now supposing the whole family consisting of four, five, or six, to have used but 1s. 6d. worth in a week, then, in the mere article of Tobacco, nearly 200*l*. sterling is totally and irrecoverably lost, in the course of fifty years!† Were all the expenses attending this business enumerated, probably five times the sum in several cases would not be too large an estimate; especially if strong drink, its general concomitant, neglect of business, and appropriate utensils, be taken into the account.‡ Can any who profess to call themselves christians, vindicate their conduct in this respect?

* Jones's Medical Errors refuted, page 90.

† To say nothing of the power of money to increase its value almost beyond credibility by Compound Interest, in which case the above weekly consumption would amount in 50 years to upwards of 800*l*. sterling; and in 54 years to upwards of 1000*l*.

‡ My estimation here may be deemed by some rather exorbitant, but how little is it in comparison of that of our noble King James. "Now how you are by this custom disabled in your goods, let the gentry of this land bear witness, some of them bestowing three, some four hundred pounds a year upon this precious stink." Counterblast p. 10, 1672.

See also, Mr. du Perron, Zend-Avesta, vol. I. pt. 1. p. 415—418, for the costliness of a smoking apparatus, and for other curious particulars relative to this practice among the Asiatics.

A pious clergyman lately told me, that he had a number of very poor families in his parish immoderately attached to the use of Tobacco. He plainly saw that a large proportion of their daily earnings was destroyed in this way. He warned them in private, and preached in publick against it, but few of them had resolution enough to lay it aside.

The expense of one very poor family in Snuff and Tobacco he calculated, and found it to amount to nearly *one third part* of their yearly earnings!

But the *loss of time* in this shameful work is a serious evil. I have known some who, strange to tell! have smoked three or four hours in the day, by their own confessions; and others who have spent six hours in the same employment! How can such persons answer for this at the bar of God? "But it is prescribed to me by a physician." No man who values his character as a physician will ever prescribe it in this way. Whatever good effects may be attributed even to a moderate use of it, can be produced by medicines of a more cleanly and less dangerous nature. As to Snuff, all its good effects, says Mr. de Bomare, may be much better procured by powder of Betony, Sage, or Marjoram. If it be taken as a sternutative or medicine to cause sneezing, it should be taken very seldom, or it will lose its effect; and if it should not, who, for the sake of redeeming his head from some occasional trifling inconvenience, would consent to have his body thrown into continual convulsions!

"But it has done me good." Perhaps it has; so has an emetick; but will you infer thence, that the *constant* use of it is necessary? If you do, be consistent with yourself, and the very next time you need an emetick, be sure to repeat it every hour as long as you live.

I grant that a person who is brought under the dominion of the pipe or the snuff-box, may feel great uneasiness in attempting to leave it off; and get some medical man, through a false pity, or for money, to prescribe the continued use of it; but this does not vindicate it; and the person who prescribes thus, is not to be trusted: he is either without principle or without skill.

"A mere Licentiate without knowledge,
The shame and scandal of the college."

An eminent physician, with whose acquaintance and friendship I am honoured, gave me lately the following account:—"When I was at L—— in the year 1789, a certain religious people at one of their annual meetings, made a rule, or rather revived one which had been long before made and established

among them by their *venerable Founder*, but had been in a great measure lost sight of, viz. That no Minister in their connexion should use Snuff or Tobacco, unless prescribed by a physician. This rule showed at once both their prudence and good sense. Towards the conclusion of the meeting, having offered my assistance to as many as stood in need of medical help, several of them consulted me on the subject of *taking Tobacco* in one form or other; and with very little variation their mode of address was as follows: ‘Doctor, I am troubled frequently with such a complaint, (naming it) I take Tobacco, and have found great benefit from the use of it.—I am sure were I to give it up, I should be very ill indeed; and I am certain that you are too wise and too skilful a man to desire me to discontinue a practice which has been so beneficial to me.’ After such an address what could I say? It was spoken with serious concern, and was properly *argumentum ad hominem*: I knew well they were sincere, but I knew also they were deceived; however, to the major part of them I ventured to speak thus: ‘Gentlemen, you certainly do me honour in the confidence you repose in my skill; but you have brought me into a dilemma, from which I cannot easily extricate myself; as I find, I must either say as you say on the subject, or else renounce all pretensions to wisdom and medical skill. However, I cannot in conscience and honour, prescribe to you the continued use of a thing which I know does many of you immense hurt.’

I should be glad to know, whether these ministers after the rule passed at their meeting, and the remonstrance of the physician, continue to indulge themselves in this disgraceful employment.

But the religious people mentioned above, are not the only persons who have published edicts against this destructive practice. Amurath the IV. Emperour of the Turks; the Tzar of Muscovy, and the King of Persia, apprehensive of the evils which were likely to be occasioned in the constitutions and properties of their subjects, forbade the use of Tobacco in their dominions, on pain of death:—only the penalty for snuff-taking was, *to have the Nose cut off*.* It is well known that James the first, king of England, wrote a treatise expressly against smoking, &c. called *A Counterblast to Tobacco*.†

*See Dictionnaire Universel, &c. de Bomare, under the article Nicotiane. The Turkish Emperour prohibited the use of it from a supposition that it rendered his subjects unfruitful.

† Sometime after the British King had condescended to enter the lists with the tobacco consumers of his day, Mr. Joseph Sylvester wrote a Poem which he dedicated to Villiers, Duke of Buckingham, with the following quaint Title,—‘Tobacco battered,

Simon Pauli, physician to the King of Denmark, has also written a treatise on the danger of using this herb; and observes, (which I quote for the sake of those who retain any sentiment of delicacy on this subject,) *That the merchants frequently lay it in Bog-houses, to the end that becoming impregnated with the volatile salt of the excrements, it may be rendered brisker, stronger, and more fetid.**

In 1689, the corporation of Apothecaries of the city of Clermont, probably supposing that great good might be done to themselves or others, by uniting this plant to the *Materia Medica*, applied to the court of Excise for permission to cultivate Tobacco in their gardens for medical purposes, under the name *Nicotia*. But the court whether actuated by motives of humanity or commerce, fortunately passed an Arret bearing date June 28, 1689, "Forbidding the Apothecaries of Clermont, or of any other place, to sow any Tobacco in their grounds under the name *Nicotia*, or any other, on pain of confiscation, and a fine of 1000 livres."† What a singular mercy was this! Had the use of it become common in Medicine, how many thousand must have been its victims ere this time!

The impiety manifested by several in the use of this herb, merits the most cutting reproof. When many of the Tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support; the *Pipe*, the *Snuff-box*, or the *Twist*, is applied to with quadruple earnestness; so that four times, (I might say in some cases ten times) the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! what a support in time of trouble. In a word, what a God!

Again, the interruption occasioned in places of publick worship by the use of the Snuff-box, is a matter of serious concern to all those who are not guilty. When the most solemn and important matters relative to God and man, eternal glory and eternal ruin, form the subject of a preacher's discourse, whose

and Pipes shattered (about their ears that idly idolize so base and barbarous a weed; or at least wise over-love so loathsome a vanity)—By a volley of Holy Shot from Mount Helicon. This piece contains some unanswerable arguments aginst this detestable practice, expressed in a sort of verse equal to most of the poetry of that time. Printed with his translation of Du Bartas, London, 1641.

* A dealer in this article once acknowledged to me, that he sprinkled his Rolls and Leaf frequently with stale Urine to keep them moist, and to preserve the flavour! A friend of mine whose curiosity led him to see Tobacco spinning, observed, that the boys who opened out the dry plants, had a vessel of Urine by them, with which they moistened the leaves, to prepare them for the spinner! Do the Tobacco Chewers know this, and yet continue in this most abominable and disgraceful practice? Can any person think of the above *impure*, with a Quid in his mouth?

† See Encyclopédie Methodique, Finances, Tom. iii, Artic. Tabac.

very foul is in his work ; it is no unusual thing to see the snuff-box taken out and officiously handed about to half a dozen of persons on the same seat.—Would there not be as much propriety in bringing forth and distributing some of the common necessities of life ? “ But we do not go to the house of God to take our victuals.” Neither should you to take physick.

Never did Pope Urban the VIII. act more like an Apostolick man, than when he made a Bull to excommunicate all those who took Tobacco in the churches.

To the great scandal of religious people, the abominable customs of Snuff-taking and Chewing have made their way into many congregations ; and are likely to be productive of immense evil. Churches and Chapels are most scandalously abused by the Tobacco-chewers, who frequent them : and kneeling before the Supreme Being, which is so becoming and necessary when sinners approach their Maker in prayer, is rendered in many seats impracticable, because of the large quantity of Tobacco saliva, which is ejected in all directions.

The Indians of South-America make extensive offerings of this herb to their Gods, and think it the most acceptable present they can make them, in order to ensure their protection. Was it from them that these Christians have learned to introduce it into places of publick worship ? Surely they do not use the Snuff-box and the Quid as a part of a religious ceremony.—Some indeed have been so candid as to acknowledge that, “ though they did not use it as a religious ceremony yet they took it as a help to their devotion !” * O earth ! earth ! earth ! “ I cannot,” says one, “ hear to any advantage without it ; it quickens my attention, and then I profit most by the sermon.” I am inclined to think there is some truth in this ; and such persons exactly resemble those who have habituated themselves to frequent doses of opium ; who, from the well known effect of too free a use of this drug, are in a continual *torpor*, except for a short time after each dose. Thus they are obliged to have constant recourse to a stimulant, which in proportion to its use increases the disease.

I cannot help adding, that I have heard just the same sort of reason given for taking a *dram* before divine service ; “ I am

* I know one case only, in which the use of snuff seems to be innocent. A very pious woman of my acquaintance, is obliged to have recourse to it sometimes, for a kind of Lethargick affection of her head ; by which she is often afflicted : but let it be observed, she takes it merely as a medicine, and uses only one half-penny worth in a month. All such persons I cordially exempt from every censure contained in this pamphlet.

N. B. Since the first Edition of this Pamphlet was published, the above person has totally left off the use of this powder, and has not suffered the slightest inconvenience in consequence of the sacrifice she has made.

in a better spirit for hearing, have a more tender heart, and a better recollection of what I have heard, when I take a little brandy or gin beforehand."

Such persons as these, are utterly unfit to appear in the house of God; and sufficiently prove that they are wholly destitute of the spirit of piety, and of a sense of their spiritual wants, when they stand in need of such excitements to help their devotion. He can have no pity for the *wretched*, who does not lift up his soul in prayer to God in behalf of such people.

But are not many led into this practice of smoking by their *Pastors*? I am sorry to have it to say, that this idle disgraceful custom prevails much at present among Ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money?

Should all other arguments fail to produce a reformation in the conduct of Tobacco-consumers, there is one which is addressed to *good-breeding*, and *benevolence*, which, for the sake of *politeness* and *humanity* should prevail. Consider how disagreeable *your custom* is, to those who do not follow it. An Atmosphere of Tobacco effluvia surrounds you whithersoever you go. Every article about you smells of it; your apartments, your clothes, and even your very breath. Nor is there a smell in nature more disagreeable than that of stale Tobacco, arising in warm exhalations from the human body, rendered still more offensive by passing through the pores, and becoming strongly impregnated with that noxious matter which was before insensibly perspired.

Consider what pain your friends may be put to in standing near you, in order to consult you on some important business, or to be improved by your conversation. Will you oblige them to pay so heavy a tax for the benefit of your advice, when it would have been more honourable to yourself, and comfortable to them, to have had that gratification in a less expensive way? I cannot help saying, that I have often suffered a very painful nausea from the cause above assigned, and—on which, I will dilate no farther.

To those who are not yet incorporated with the fashionable company of Tobacco-consumers, I would say, *never enter*. To those who are entered, I would say, *desist*. *First*, For the sake of your *health*, which must be materially injured, if not destroyed by it. *Secondly*, For the sake of your *property*, which, if you are a poor man, must be considerably impaired by it. But, supposing you can afford this extra expense; consider, how acceptable the *pence*, (to go no farther) which you spend in this idle unnecessary

employment, would be to many, who are often destitute of bread ; and to whom *one-penny* would sometimes be as an Angel of God. *Thirdly*, For the sake of *time*, a large portion of which is irreparably lost, particularly in smoking. Have you any time to dispose of—to murder ? Is there no need of prayer—reading—study ? *Fourthly*, For the sake of your *friends*, who cannot fail to be pained in your company, for the reasons before assigned. *Fifthly*, For the sake of your *memory*, that it may be vigorous and retentive ; and for the sake of your *judgment*, that it may be clear and correct to the end. *Lastly*, For the sake of your *soul*.—Do you not think that God will visit you for your loss of time, waste of money, and needless self-indulgence ? Have you not seen that the use of Tobacco leads to *drunkenness* ? Do you not know that habitual smokers have the drinking vessel often at hand, and frequently apply to it ? Nor is it any wonder, for the great quantity of necessary moisture which is drawn off from the mouth, &c. by these means, must be supplied some other way. You tremble at the thought : well you may, for you are in great danger : may God look upon, and save you before it be too late ! It was this view of the subject that led Mr. *Sylvester* to imagine, that the plant derived its *name* from *Bacchus*, the heathen god of drunkards,

“ Which of their weapons hath the conquest got,
Over their wits ; the Pipe or else the Pot ?
 For even the derivation of the name
 Seems to allude and to include the same :
Tobacco, as *ТО ВАРЧО* one would say ;
 To cup-god *Bacchus* dedicated aye.”*

It is with pain of heart that I state, I have known several who through their immoderate attachment to the Pipe, have become mere *fots*. There are others who are walking unconcernedly in the same dangerous road.—I tremble for them. Should this fall into their hands, may they receive it as a warning from God !

You say, “ I am long accustomed to it, I cannot leave it off.” Alas ! Alas ! However, try : see what GOD will do for you. I knew a woman in the east of this kingdom, who had taken snuff, and immoderately too, for the space of fifty years. With a person who frequently visited at her house, and who was as fully attached to the snuff-box as herself, she agreed to leave it off ; and that the first who took any should forfeit a dozen of

* Raphael Theorin in the Poem, mentioned p. 8, very ominously attributes the first discovery and use of this herb, to Bacchus, Silenus, and the Satyrs ! (Drunkenness, Gluttony and Lust,) and yet, the Poem was written in praise of it !

wine to the other. In a short time she got uneasy, by and by miserable, and at last quite distracted.—She was then obliged to resume it. Not long after, hearing the preaching of the people called Methodists, she was deeply convinced of sin, and converted to God. From the *Band-Rules* of that society she learned that *she could not have a Band-ticket till she had left it off*. To give it up she was terribly afraid, remembering what she had suffered before on that account. However, she thought, *Then, I did it in my own strength; Now, I will do it in the strength of GOD*. She did so; threw away her snuff-box, and abstained from it ever after, and never suffered the slightest inconvenience in consequence.

“But I take only a little now and then in complaisance to others.” Then you will soon be as great a slave to it as others are. When it is offered to you in this way, think of the conduct of *Omai*, a native of *Otaheite*, who was brought to London by Captain *Furneaux*; when a certain lord presented him his golden Snuff-box, and invited him to take some; the innocent savage, having gained little acquaintance with European refinement, bluntly replied: “I thank you, my lord, my nose is not hungry.”

To conclude. I am sorry that in writing on this vile subject, I have been obliged to use some words, the places of which I should have been glad to have supplied with others of a more agreeable sound: but as these were the only *appropriate* terms I could find, my readers will accept this as a sufficient apology for my using them.

Should there be found in this Dissertation, some words hard to be understood by a certain class of readers, the connexion in which they stand will I hope, throw a sufficiency of light on them to make their sense manifest. And those who *understand* the subject, will at once perceive that I could not have easily found less difficult terms.

Some of the most disagreeable things relative to the practice, against which I have been writing, are still *behind the curtain*; and designedly detained there:—and it is **THERE ALONE** where I wish every persevering smoker to seek for a certain vessel, named the *Sp—g dish*, which to the abuse of all good breeding, is frequently introduced into publick company. May they and their implements, while engaged in this abominable work, be ever kept **OUT OF SIGHT**.

From the Title of this Dissertation, it may be supposed that I should have spoken of the *use* of tobacco as an article of commerce, producing a very extensive annual revenue to the state. Most heartily I wish the state and its governours unceasing prof-

perity, but am sorry that any thing should become an important object of finance, which is prejudicial to the health of his Majesty's subjects. That the revenue arising from it is great, I can readily believe; for the imports must be immense when the consumption is so extravagant. But in the end, it is to be feared that the use of it will not greatly promote the true interest of the nation. The king's glory and safety consist not less in the strength and energy of his subjects than in their multitude. However, I will leave its importance as an article of commerce to the financiers; and neither trouble myself nor my readers any farther at present on the subject.

THE END.



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