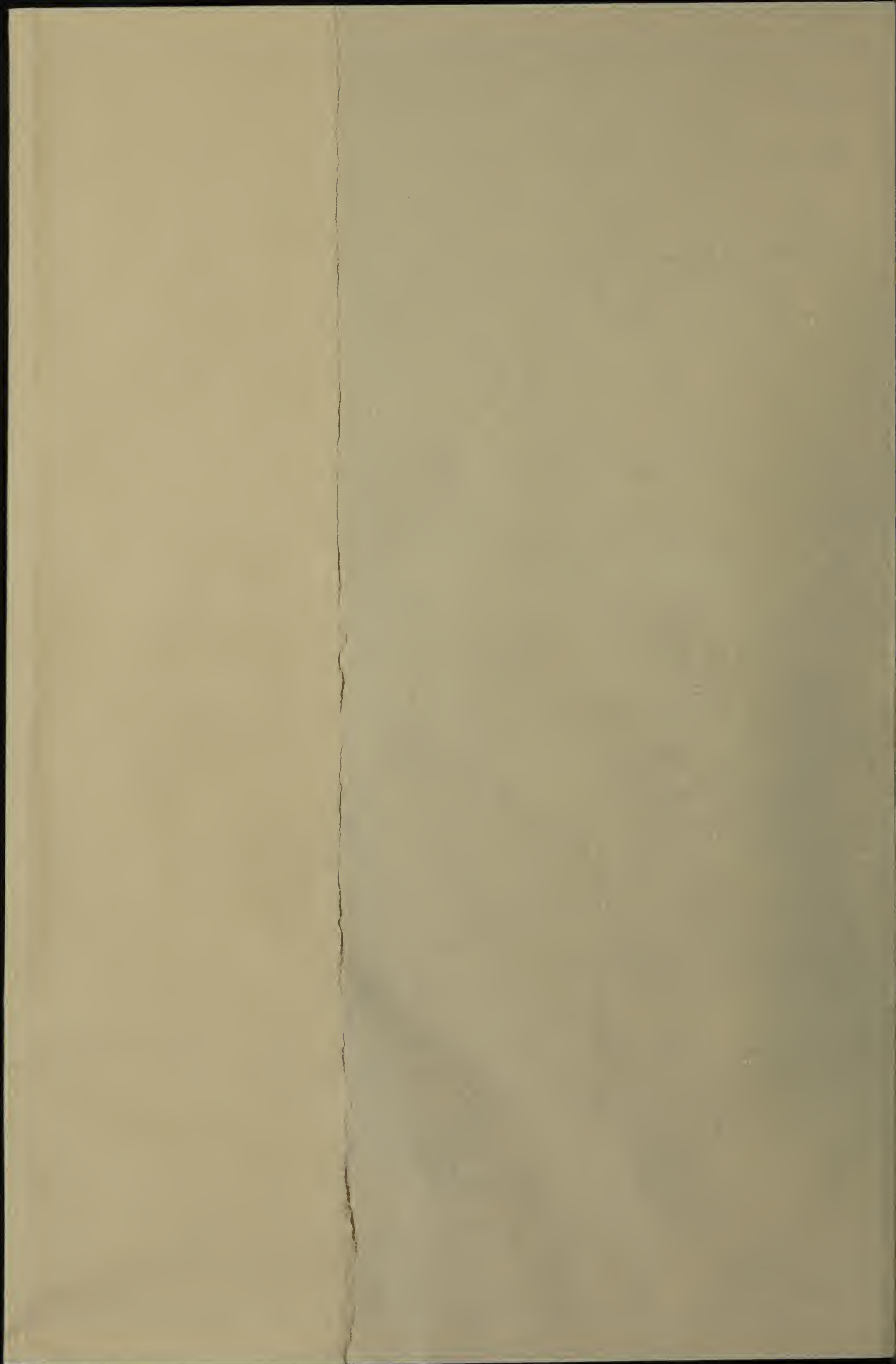


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A COUNTERBLASTE TO TOBACCO.



TO THE READER.



Seuery humane body (deare Countrey men) how wholesome soeuer, is notwithstanding subiect, or at least naturally inclined to some sorts of diseases, or infirmities: so is there no Commonwealth, or Body-politicke, how well gouerned, or peaceable soeuer it be, that lackes the owne popular errors, and naturally inclined corruptions: and therefore is it no wonder, although this our Countrey and Common-wealth, though peaceable, though wealthy, though long flourishing in both, be amongst the rest, subiect to the owne naturall infirmities. We are of all Nations the people most louing, and most reuerently obedient to our Prince, yet are we (as time hath often borne witnessse) too easie to be seduced to make Rebellion vpon very slight grounds. Our fortunate and oft proued valour in warres abroad, our heartie and reuerent obedience to our Princes at home, hath bred vs a long, and a thrice happie peace: Our peace hath bred wealth: And peace and wealth hath brought forth a generall sluggishnesse, which makes vs wallow in all sorts of idle delights, and soft delicacies, the first
seedes

seeds of the subuersion of all great Monarchies. Our Cleargie are become negligent and lazie, Our Nobilitie and Gentrye prodigall, and sold to their priuate delights, Our Lawyers couetous, Our Common people prodigall and curious; and generally all sorts of people more carefull for their priuate ends, then for their mother the Common-wealth.

For remedie whereof, it is the Kings part (as the proper Physician of his Politicke-bodie) to purge it of all those diseases, by Medicines meete for the same: as by a certaine milde, and yet iust forme of gouernment, to maintaine the Publicke quietnesse, and preuent all occasions of Commotion: by the example of his owne Person and Court, to make vs all ashamed of our sluggish delicacie, and to stirre vs up to the practise againe of all honest exercises, and Martiall shadowes of Warre; As likewise by his, and his Courts moderatenesse in Apparell, to make vs ashamed of our prodigalitie: By his quicke admonitions and carefull ouerseeing of the Cleargie, to waken them up againe, to be more diligent in their Offices: By the sharpe triall, and seuerer punishment of the partiall, couetous and bribing Lawyers, to reforme their corruptions: And generally by the example of his owne Person, and by the due execution of good Lawes, to reforme and abolish, piece and piece, these olde and euill grounded abuses: For this will not be Opus vnius diei, but as euery one of these diseases, must from the King receiue the owne cure proper for it, so are there some sorts of abuses in Common-wealths, that though they bee of so base and contemptible a condition, as they are too low for the Law to looke on, and to meane for a King to interpone his authoritie, or bend his eye vpon; yet are they corruptions, aswell as the greatest of them. So is an Ant an Animal, aswell as an Elephant: so is a Wrenne Auis, aswell as a Swanne, and so is a small dint of the Tooth-ake, a disease aswell as the fearefull Plague is. But for these base sorts of corruption in Common-wealths, not onely the King, or any inferiour Magistrate, but Quilibet e populo may serue to be a Physician, by discovering and impugning the error, and by perswading reformation thereof.

And

And surely in my opinion, there cannot bee a more base, and yet hurtfull, corruption in a Countrey, then is the vile use (or rather abuse) of taking Tobacco in this Kingdome, which hath mooued mee, shortly to discover the abuses thereof in this following little Pamphlet.

If any thinke it a light Argument, so is it but a toy that is bestowed upon it. And since the Subject is but of Smoke, I thinke the fume of an idle braine, may serue for a sufficient batterie against so fumous and feeble an enemy. If my grounds bee found true, it is all I looke for; but if they cary the force of persuasion with them, it is all I can wish, and more then I can expect. My onely care is, that you, my deare Countrey-men, may rightly conceiue euen by this smallest trifle, of the sinceritie of my meaning in greater matters, neuer to spare any paine, that may tend to the procuring of your weale and prosperitie.

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A COUNTERBLASTE TO TOBACCO.



That the manifold abuses of this vile custome of *Tobacco* taking, may the better be espied, it is fit, that first you enter into consideration both of the first originall thereof, and likewise of the reasons of the first entry thereof into this Countrey. For certainly as such customes, that haue their first institution either from a godly, necessary, or honourable ground, and are first brought in, by the meanes of some worthy, vertuous, and great Personage, are euer, and most iustly, holden in great and reuerent estimation and account, by all wise, vertuous, and temperate spirits: So should it by the contrary, iustly bring a great disgrace into that sort of customes, which hauing their originall from base corruption and barbaritie, doe in like sort, make their first entry into a Countrey, by an inconsiderate and childish affectation of Noueltie, as is the trew case of the first inuention of *Tobacco* taking, and of the first entry thereof among vs. For *Tobacco* being a common herbe, which (though vnder diuers names) growes almost euery where, was first found out by some of the barbarous *Indians*, to be a Preseruatiue or Antidote against the Pocks, a filthy disease, wherunto these barbarous people are (as all men know) very much subiect, what through the vncleanely and adust constitution of their bodies, and what through the intemperate heate of their Climate: so that as from them was first brought into Christendome, that most detestable disease; so from them likewise was brought this vse of *Tobacco*, as a stinking and vsauourie Antidote, for so corrupted and execrable a maladie, the stinking suffumigation whereof they yet vse against that disease, making so one canker or venime to eate out another.

And now good Countrey-men, let vs (I pray you) consider, what honour or policy can moouevs to imitate the barbarous and beastly maners of the wilde, godlesse, and slauish *Indians*, especially in so vile and stinking a custome? Shall we that disdain to imitate the maners of our neighbour

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France (hauing the stile of the first Christian Kingdome) and that cannot endure the spirit of the *Spaniards* (their King being now comparable in largeness of Dominions , to the great Emperour of *Turkie*) Shall wee, I say, that haue bene so long ciuill and wealthy in Peace , famous and inuincible in Warre, fortunate in both, we that haue bene euer able to aide any of our neighbours (but neuer deafed any of their cares with any of our supplications for assistance) shall wee, I say , without blushing abase our selues so farre, as to imitate these beastly *Indians*, slaues to the *Spaniards*, refuse to the world, and as yet aliens from the holy Couenant of God ? Why doe we not as well imitate them in walking naked as they doe ? in preferring glasses, feathers, and such toyes, to gold and precious stones, as they doe ? yea why doe we not denie God and adore the diuel, as they doe ?

Now to the corrupted baseness of the first vse of this *Tobacco*, doeth very well agree the foolish and groundlesse first entry thereof into this Kingdome. It is not so long since the first entry of this abuse amongst vs here, as this present aage cannot yet very well remember, both the first Authour, and the forme of the first introduction of it amongst vs. It was neither brought in by King, great Conquerour, nor learned doctour of Phisicke.

With the report of a great discouery for a Conquest, some two or three Sauage men, were brought in, together with this Sauage custome. But the pitie is, the poore wilde barbarous men died, but that vile barbarous custome is yet aliue, yea in fresh vigor : so as it seemes a miracle to me, how a custome springing from so vile a ground, and brought in by a father so generally hated, should be welcomed vpon so slender a warrant. For if they that first put it in practise here, had remembred for what respect it was vsed by them from whence it came, I am sure they would haue bene loath, to haue taken so farre the imputation of that disease vpon them as they did, by vsing the cure thereof: For *Sanis non est opus medico*, and counterpoisons are neuer vsed, but where poison is thought to precede.

But since it is trew, that diuers customes slightly grounded, and with no better warrant entred in a Common-wealth, may yet in the vse of them thereafter, prooue both necessary and profitable; it is therefore next to bee examined, if there be not a full Sympathie and true Proportion, betweene the base ground and foolish entrie, and the loathsome and hurtfull vse of this stinking Antidote.

I am now therefore heartily to pray you to consider, first vpon what false and erroneous grounds you haue first built the generall good liking thereof; and next, what sinnes towards God, and foolish vanities before the world you commit, in the detestable vse of it.

As for these deceitfull grounds, that haue specially moued you to take a good and great conceit thereof, I shall content my selfe to examine here onely foure of the principals of them; two founded vpon the Theoricke of a deceiueable apparance of reason, and two of them vpon the mistaken practicke of generall experience.

First,

First, it is thought by you a sure Aphorisme in the Physickes, That the braines of all men, being naturally cold and wet, all drie and hote things should be good for them; of which nature this stinking suffumigation is, and therefore of good vse to them. Of this argument, both the proposition and assumption are false, and so the conclusion cannot but be voyd of it selfe. For as to the Proposition, That because the braines are colde and moist, therefore things that are hote and dry are best for them, it is an inept consequence: For man being compounded of the foure Complexions, (whose fathers are the foure Elements) although there be a mixture of them all in all the parts of his body, yet must the diuers parts of our *Microcosme* or little world within our selues, be diuersly more inclined, some to one, some to another complexion, according to the diuersitie of their vses, that of these discords a perfect harmonie may be made vp for the maintenance of the whole body.

The application then of a thing of a contrary nature, to any of these parts, is to interrupt them of their due function, and by consequence hurtfull to the health of the whole bodie. As if a man, because the Liuer is hote (as the fountaine of blood) and as it were an ouen to the stomacke, would therefore apply and weare close vpon his Liuer and stomacke a cake of lead; he might within a very short time (I hope) bee susteined very good cheape at an Ordinarie, beside the clearing of his conscience from that deadly sinne of gluttonie. And as if, because the Heart is full of vitall spirits, and in perpetuall motion, a man would therefore lay a heauie pound stone on his breast, for staying and holding downe that wanton palpitation, I doubt not but his breast would be more bruised with the weight therof, then the heart would be comforted with such a disagreeable and contrarious cure. And euen so is it with the braines: For if a man, because the braines are cold and humide, would therefore vse inwardly by smells, or outwardly by application, things of hot and dry qualitie, all the gaine that he could make thereof would onely be to put himselfe in a great forwardnes for running mad, by ouerwatching himselfe, the coldnesse and moistnesse of our braine being the onely ordinary meanes that procure our sleepe and rest. Indeed I doe not deny, but when it falls out that any of these, or any part of our bodie growes to be distempered, and to tend to an extremitie, beyond the compasse of Natures temperate mixture, that in that case cures of contrary qualities, to the intemperate inclination of that part, being wisely prepared and discreetly ministred, may be both necessary and helpfull for strengthening and assisting Nature in the expulsion of her enemies: for this is the trew definition of all profitable Phisicke.

But first these Cures ought not to be vsed, but where there is need of them, the contrary whereof, is daily practised in this generall vse of *Tobacco* by all sorts and complexions of people.

And next, I denie the Minor of this argument, as I haue already said, in regard that this *Tobacco*, is not simply of a dry and hote qualitie; but rather
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hath a certain venemous facultie ioyned with the heat therof, which makes it haue an Antipathy against nature, as by the hateful smel therof doth well appeare. For the nose being the proper Organ and conuoy of the sense of smelling to the braines, which are the only fountaine of that sense, doth euer serue vs for an infallible witnessse, whether that odour which we smell, be healthfull or hurtfull to the braine, (except when it fals out that the sense it selfe is corrupted and abused through some infirmitie, and distemper in the braine.) And that the suffumigation thereof cannot haue a drying quality, it needs no further probation, then that it is a smoke, all smoke and vapour, being of it selfe humide, as drawing neere to the nature of the aire, and easie to be resolued againe into water, whereof there needs no other prooffe but the Meteors, which being bred of nothing else but of the vapors and exhalations sucked vp by the Sun out of the earth, the sea, and waters, yet are the same smoakie vapors turned and transformed into raines, snowes, deawes, hoare frosts, and such like waterie Meteors, as by the contrary the rainie cloudes are often transformed and euaporated in blustering windes.

The second Argument grounded on a shew of reason is, That this filthy smoake, as well through the heat and strength thereof, as by a naturall force and quality, is able and fit to purge both the head and stomack of rhowmes and distillations, as experience teacheth, by the spitting & auoiding fleame, immediatly after the taking of it. But the fallacie of this Argument may easily appeare, by my late preceding description of the Meteors: For euen as the smoakie vapors sucked vp by the Sunne, and stayed in the lowest and cold Region of the aire, are there contracted into clouds, and turned into raine and such other watery Meteors: So this stinking smoake being sucked vp by the nose, & imprisoned in the cold and moyst braines, is by their cold and wet facultie, turned and cast forth againe in waterie distillations, and so are you made free and purged of nothing, but that wherewith you wilfully burdened your selues: and therefore are you no wiser in taking *Tobacco* for purging you of distillations, then if for preuenting the Cholicke you would take all kind of windie meats and drinkes; and for preuenting of the Stone, you would take all kinde of meates and drinkes that would breed grauell in the kidneys, and then when you were forced to auoide much winde out of your stomacke, and much grauell in your Vrine, that you should attribute the thanke therof to such nourishment, as bred those within you, that behooued either to be expelled by the force of Nature, or you to haue *burst at the broad side*, as the Prouerbe is.

As for the other two reasons founded vpon experience, the first of which is, That the whole people would not haue taken so generall a good liking thereof, if they had not by experience found it very soueraigne and good for them: For answer thereunto, how easily the mindes of any people, wherewith God hath replenished this world may be drawen to the foolish affectation of any noueltie, I leaue it to the discreet iudgement of any man that is reasonable.

Doe we not daily see, that a man can no sooner bring ouer from beyond the seas any new forme of apparell, but that he cannot be thought a man of spirit, that would not presently imitate the same? And so from hand to hand it spreads, till it be practised by all, not for any commodity that is in it, but only because it is come to be the fashion. For such is the force of that naturall selfe-loue in euery one of vs, and such is the corruption of enuy bred in the brest of euery one, as we cannot be content vnlesse wee imitate euery thing that our fellowes doe, and so prooue our selues capable of euery thing whereof they are capable, like Apes, counterfeiting the maners of others, to our owne destruction. For let one or two of the greatest Masters of Mathematicks in any of the two famous Vniuersities, but constantly affirme any cleare day, that they see some strange apparition in the skies; they wil I warrant you be seconded by the greatest part of the students in that profession: So loth will they be, to be thought inferior to their fellowes, either in depth of knowledge or sharpnes of sight: And therefore the generall good liking and imbracing of this foolish custome, doth but only proceed from that affectation of noueltie, and popular error, whereof I haue already spoken.

The other argument drawn from a mistaken experience, is but the more particular probation of this generall, because it is alledged to be found trew by prooffe, that by the taking of *Tobacco* diuers and very many doe finde themselues cured of diuers diseases; as on the other part, no man euer receiued harme thereby. In this argument there is first a great mistaking, and next a monstrous absurditie: For is it not a very great mistaking, to take *non causam pro causa*, as they say in the Logickes? because peradventure when a sicke man hath had his disease at the height, hee hath at that instant taken *Tobacco*, and afterward his disease taking the naturall course of declining, and consequently the Patient of recovering his health, O then the *Tobacco* forsooth, was the worker of that miracle. Beside that, it is a thing wel known to all Physicians, that the apprehension and conceit of the patient, hath by wakening and vniting the vitall spirits, and so strengthening nature, a great power and vertue, to cure diuers diseases. For an euident prooffe of mistaking in the like case, I pray you what foolish boy, what silly wench, what olde doting wife, or ignorant countrey clowne, is not a Physician for the toothach, for the cholicke, and diuers such common diseases? Yea, will not euery man you meet withall, teach you a fundry cure for the same, & sweare by that meane either himselfe, or some of his neereft kinsmen and friends was cured? And yet I hope no man is so foolish as to beleue them. And all these toyes do only proceed frõ the mistaking *Non causam pro causa*, as I haue already said, and so if a man chance to recouer one of any disease, after hee hath taken *Tobacco*, that must haue the thanks of all. But by the contrary, if a man smoke himselfe to death with it (and many haue done) O then some other disease must beare the blame for that fault. So doe old harlots thanke their harlotrie for their many yeeres, that custome being healthfull (say they) *ad purgandos Renes*, but neuer haue mind how many die of the Pockes

in the flower of their youth. And so doe olde drunkards thinke they prolong their dayes, by their swinelike diet, but neuer remember how many die drowned in drinke before they be halfe olde.

And what greater absurditie can there be, then to say that one cure shall serue for diuers, nay, cōtrarious sorts of diseases? It is an vndoubted ground among all Physicians, that there is almost no sort either of nourishment or medicine, that hath not some thing in it disagreeable to some part of mans bodie, because as I haue alreadie said, the nature of the temperature of euery part, is so different from another, that according to the olde prouerbe, That which is good for the head, is euill for the necke and the shoulders: For euen as a strong enemy, that inuades a town or fortresse, although in his siege thereof, he do belay and compasse it round about, yet he makes his breach and entry, at some one or fewe speciall parts thereof, which hee hath tried and found to be weakest and least able to resist; so sickenes doth make her particular assault, vpon such part or parts of our body, as are weakest and easiest to be ouercome by that sort of disease, which then doth affaile vs, although all the rest of the body by Sympathie feele it selfe to be as it were belayed, and besieged by the affliction of that speciall part, the griefe and smart thereof being by the sense of feeling dispersed through all the rest of our members. And therefore the skilfull Physician presses by such cures to purge and strengthen that part which is afflicted, as are only fit for that sort of disease, and doe best agree with the nature of that infirme part; which being abused to a disease of another nature, would proue as hurtfull for the one, as helpfull for the other. Yea, not onely will a skilfull and wary Physician be carefull to vse no cure but that which is fit for that sort of disease, but he will also consider all other circumstances, & make the remedies sutable therunto; as the temperature of the clime where the Patient is, the constitution of the Planets, the time of the Moone, the season of the yeere, the aage and complexion of the Patient, and the present state of his body, in strength or weaknes: For one cure must not euer be vsed for the selfesame disease, but according to the varying of any of the foresaid circumstances, that sort of remedy must be vsed which is fittest for the same. Where by the contrary in this case, such is the miraculous omnipotencie of our strong tasted *Tobacco*, as it cures al sorts of diseases (which neuer any drugge could do before) in all persons, and at all times. It cures all maner of distillations, either in the head or stomacke (if you beleue their Axiomes) although in very deed it doe both corrupt the braine, and by causing ouer quicke digestion, fill the stomacke full of crudities. It cures the gowt in the feet, and (which is miraculous) in that very instant when the smoke thereof, as light, flies vp into the head, the vertue therof, as heauy, runs down to the litle toe. It helps all sorts of agues. It makes a man sober that was drunk. It refreshes a weary man, and yet makes a man hungry. Being taken when they goe to bed, it makes one sleepe soundly, and yet being taken when a man is sleepe and drowsie, it will, as they say, awake his braine, and quicken his vnder-

standing. As for curing of the Pockes, it serues for that vse but among the pockie Indian slaues. Here in *England* it is refined, and will not deigne to cure here any other then cleanly and gentlemanly diseases. O omnipotent power of *Tobacco*! And if it could by the smoake thereof chase out deuils, as the smoake of *Tobias* fish did (which I am sure could smell no stronglier) it would serue for a precious Relicke, both for the superstitious Priests, and the insolent Puritanes, to cast out deuils withall.

Admitting then, and not confessing, that the vse thereof were healthful for some sorts of diseases; should it be vsed for all sicknesses? should it be vsed by all men? should it be vsed at all times? yea should it be vsed by able, yong, strong, healthful men? Medicine hath that vertue, that it neuer leaues a man in that state wherein it finds him: it makes a sicke man whole, but a whole man sicke: And as Medicine helps nature being taken at times of necessitie, so being euer and continually vsed, it doeth but weaken, weary, and weare nature. What speake I of Medicine? Nay let a man euery houre of the day, or as oft as many in this countrey vse to take *Tobacco*, let a man I say, but take as oft the best sorts of nourishments in meate and drinke that can be deuised, he shall with the continuall vse thereof weaken both his head and his stomacke: all his members shall become feeble, his spirits dull, and in the end, as a drowfie lazie belly-god, he shall euanish in a Lethargie.

And from this weakenesse it proceeds, that many in this kingdomē haue had such a continuall vse of taking this vnsauorie smoake, as now they are not able to forbear the same, no more then an old drunkard can abide to be long sober, without falling into an incurable weaknesse and euill constitution: for their continuall custome hath made to them, *habitu*, *alteram naturam*: so to those that from their birth haue beene continually nourished vpon poison and things venemous, wholesome meats are only poisonable.

Thus hauing, as I trust, sufficiently answered the most principall arguments that are vsed in defence of this vile custome, it rests only to informe you what sinnes and vanities you commit in the filthy abuse thereof. First, are you not guiltie of sinnefull and shamefull lust? (for lust may be as well in any of the senses as in feeling) that although you be troubled with no disease, but in perfect health; yet can you neither be merry at an Ordinary, nor lasciuious in the Stewes, if you lacke *Tobacco* to prouoke your appetite to any of those sorts of recreation, lusting after it as the children of Israel did in the wilderness after Quails? Secondly it is, as you vse or rather abuse it, a branch of the sinne of drunkennes, which is the root of all sinnes: for as the only delight that drunkards take in wine is in the strength of the taste, and the force of the fume therof that mounts vp to the braine: for no drunkards loue any weake, or sweet drinke: so are not those (I meane the strong heate and the fume) the onely qualities that make *Tobacco* so delectable to all the louers of it? And as no man likes strong heady drinke the first day (because *nemo repente fit turpissimus*) but by custome is piece and piece allured, while in the ende, a drunkard will haue as great a thirst to be drunke, as a sober man

man to quench his thirst with a draught when he hath need of it. So is not this the very case of all the great takers of *Tobacco*? which therefore they themselves doe attribute to a bewitching qualitie in it. Thirdly, is it not the greatest sinne of all, that you the people of all sorts of this kingdome, who are created and ordeined by God, to bestow both your persons and goods, for the maintenance both of the honour and safety of your King and Common-wealth, should disable your selves in both? In your persons having by this continuall vile custome brought your selves to this shamefull imbecilitie, that you are not able to ride or walke the iourney of a Iewes Sabbath, but you must haue a reekie cole brought you from the next poore house, to kindle your *Tobacco* with? whereas he cannot be thought able for any seruice in the warres, that cannot endure oftentimes the want of meat, drinke, and sleepe, much more then must he endure the want of *Tobacco*. In the times of the many glorious and victorious battailes fought by this Nation, there was no word of *Tobacco*: but now if it were time of warres, and that you were to make some sudden *Caualcado* vpon your enemies, if any of you should seeke leisure to stay behinde his fellow for taking of *Tobacco*, for my part I should neuer be fory for any euill chance that might befall him. To take a custome in any thing that cannot be left againe, is most harmful to the people of any land. *Mollicies* and delicacie were the wracke and ouerthrow, first of the *Persian*, and next of the *Romane* Empire. And this very custome of taking *Tobacco* (whereof our present purpose is) is euen at this day accounted so effeminate among the *Indians* themselves, as in the market they will offer no price for a slaue to be sold, whom they find to be a great *Tobacco* taker.

Now how you are by this custome disabled in your goods, let the Gentry of this land beare witness, some of them bestowing three, some foure hundred pounds a yeere vpon this precious stinke, which I am sure might be bestowed vpon many farre better vses. I read indeed of a knauish Courtier, who for abusing the fauour of the Emperour *Alexander Seuerus* his master, by taking bribes to intercede, for fundry persons in his masters care, (for who he neuer once opened his mouth) was iustly choked with smoke, with this doome, *Fumo pereat, qui fumum vendidit*: but of so many smoke-buyers, as are at this present in this kingdome, I neuer read nor heard.

And for the vanities committed in this filthy custome, is it not both great vanitie and vncleanness, that at the table, a place of respect, of cleanliness, of modestie, men should not be ashamed, to sit tossing of *Tobacco* pipes, and puffing of the smoke of *Tobacco* one to another, making the filthy smoke and stinke thereof, to exhale athwart the dishes, and infect the aire, when very often, men that abhorre it are at their repast? Surely smoke becomes a kitchen farre better then a dining chamber, and yet it makes a kitchen also oftentimes in the inward parts of men, soyling and infecting them, with an vnctuous and oily kind of soote, as hath bene found in some great *Tobacco* takers, that after their death were opened. And not onely

meat time, but no other time nor action is exempted from the publike vse of this vnciuill tricke : so as if the wiues of *Diepe* list to contest with this Nation for good maners, their worst maners would in all reason be found at least not so dishonest (as ours are) in this point. The publike vse whereof, at all times, and in all places, hath now so farre preuailed, as diuers men very sound both in iudgement and complexion, haue beene at last forced to take it also without desire, partly because they were ashamed to seeme singular, (like the two Philosophers that were forced to ducke themselves in that raine water, and so become fooles as well as the rest of the people) and partly to be as one that was content to eate Garlick (which he did not loue) that he might not be troubled with the smell of it, in the breath of his fellowes. And is it not a great vanitie, that a man cannot heartily welcome his friend now, but straight they must be in hand with *Tobacco*: No it is become in place of a cure, a point of good fellowship, and hee that will refuse to take a pipe of *Tobacco* among his fellowes, (though by his owne election hee would rather feele the fauour of a Sinke) is accounted peeuish and no good company, euen as they doe with tipling in the colde Easterne countreys. Yea the Mistresse cannot in a more manerly kind, entertaine her seruant, then by giuing him out of her faire hand a pipe of *Tobacco*. But herein is not only a great vanity, but a great contempt of Gods good giftes, that the sweetnesse of mans breath, being a good gift of God, should be wilfully corrupted by this stinking smoke, wherein I must cōfesse, it hath too strong a vertue; and so that which is an ornament of nature, & can neither by any artifice be at the first acquired, nor once lost be recouered againe, shalbe filthily corrupted with an incurable stinke, which vile qualitie is as directly contrary to that wrong opinion which is holden of the wholesomnesse therof, as the venime of putrifaction is contrary to the vertue Preseruatiue.

Moreouer, which is a great iniquitie, and against all humanitie, the husband shal not be ashamed, to reduce therby his delicate, wholsom, & cleane complexioned wife to that extremity, that either she must also corrupt her sweet breath therwith, or els resolue to liue in a perpetual stinking torment.

Haue you not reason then to be ashamed, and to forbear this filthie noueltie, so basely grounded, so foolishly receiued, and so grossely mistaken in the right vse thereof? In your abuse thereof sinning against God, harming your selues both in persons and goods, and raking also thereby the markes and notes of vanitie vpon you; by the custome thereof making your selues to be wondered at by all forreine ciuill Nations, and by all strangers that come among you, to be scorned and contemned: A custome loathsome to the eye, hatefull to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, neereft resembling the horrible Stigian smoake of the pit that is bottomlesse.

