

**ACPL ITEM  
DISCARDED**

A

DEFENCE OF TABACCO

LONDON 1602



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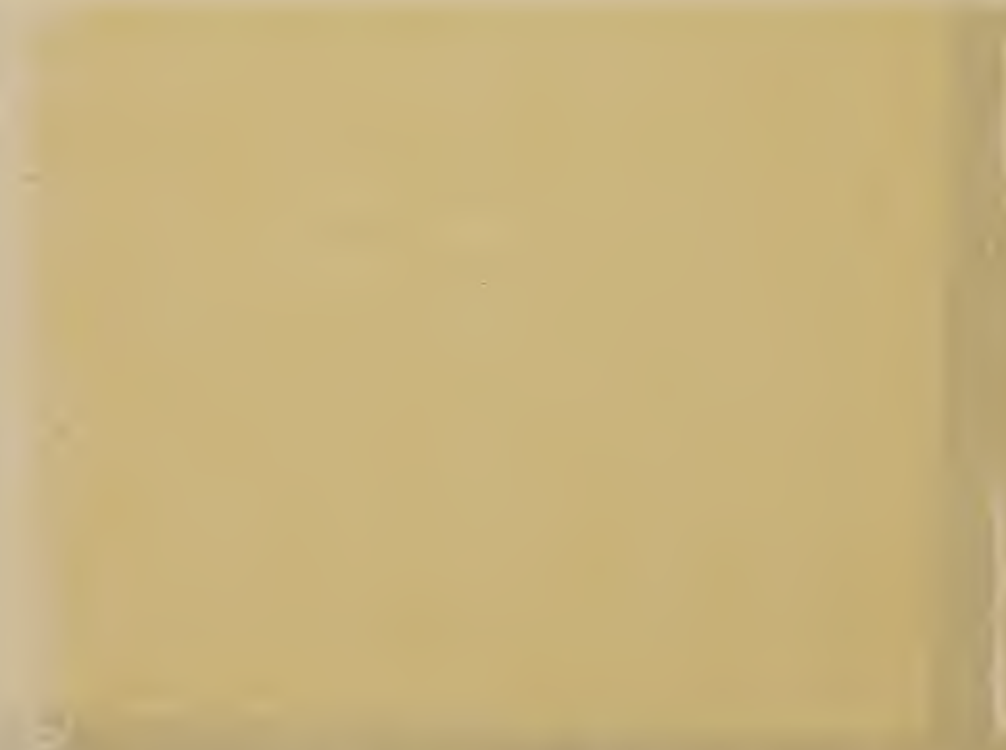
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A  
DEFENCE OF TABACCO

LONDON 1602

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A DEFENCE OF  
TABACCO. VVITH A

FRIENDLY ANSWER TO THE  
late printed Booke called

*Worke for Chimny-Swee-  
pers, &c.*

Si iudicas, cognosce : si Rex es, iube.

1463772



LONDON,

Printed by *Richard Field* for *Thomas Man.*

1602.





TO THE RIGHT WOR-  
SHIPFUL SIR HENRIE COCKE  
knight, Cofferer to her Maiestie : and  
*Master Richard Browne Esquire, Clarke*  
of the Greene cloth.

**M***uch here is said, Tabacco to defend,  
And much was said, Tabacco to disgrace:  
Reade, marke, and scan : then censure in the end:  
Both you are men, most fit to iudge the case.  
Esteeme of me, as you in me shall find:  
Craue pardon first I do : and that obtaind,  
Know this, that no man shall with better mynd,  
Each where declare to you his loue vnfaind.*

*Come what shall come, to this poore Indian toy:  
Vnto you both, I wish immortall ioy.*







A DEFENCE OF  
 TABACCO : VVITH A  
 FRIENDLY ANSWER TO THE  
 late printed Booke called  
 Worke for Chimny-swee-  
 pers, &c.

*Si iudicas, cognose : si Rex es, iube.*



Here was published of late , a cer-  
 taine briefe Discourse of *Tabacco*.  
 By whom it was penned , I know  
 not, I protest: no more then I know  
 his name, that did lay the first stone  
 at the building of London bridge.  
 But in my iudgement, he seemeth  
 to be a man, well read , and of sufficient learning , and  
 vnderstanding. I am requested by some of my friends,  
 (who rather may command me,) thoroughly to peruse  
 it, and that being done , to giue my censure , and opi-  
 nion, and therewithall, to giue such defence as I can, to  
 that poore simple , if the truth of the matter, will any  
 maner of way, seeme to beare it.

Loath I am , I confesse , to entermeddle in anie such  
 matters : neuerthelesse , for so much , as modest , and

scholarly disputations are to be allowed', and conference betweene such, as haue bene ciuilly brought vp in schooles, are not to be disliked: for that oftentimes they do much good, and giue great contentment to the Reader, if they be done with due regard, of time, place, and person: I haue thought it not amisse to yeeld vnto my friends request: and to say something to the matter: more I assure you, to satisfie their desire herein, then otherwise, to seeke to offend anie. For I do protest, and that truly, that I am no way high minded: or do challenge anie whit so much vnto my selfe, as some perchance, rather of good will, no doubt, then of my desert do yeeld vnto me. And among that number of men I do account my selfe, that rather desireth to learne of others, then to be a teacher, and an instructor of anie. But euery thing is, as it is taken: and my hope is, that nothing shalbe ill taken there, where all is well meant.

And before I enter into the matter it selfe, I hold it not amisse to put downe the maine point of the Discourse, or the true state of the question, as they call it, and so much the rather, for that the Authour seemeth somewhat vncertaine herein: sometime inueighing against *Tabacco* it selfe, and his manifest qualities: sometime speaking but onely against the great abuse thereof. If his meaning be, onely to condemne the abuse of *Tabacco*: in that, I am readie to take his part, and will most willingly ioyne with him hand in hand: but yet so, as I do thinke, that a good thing should be no more misliked, for the abuse thereof: then I do thinke: that fire, is therefore vtterly to be condemned, because sometime either a towne or house, is set a fire therewith, be it by negligence or malice of others:

or that good drinke is therefore to be dispraised, because some that exceed therein, and lye tipling, and quaffing at it all day long, sometime do lose, both their wealth, and wits and all thereby. Leauing therefore, the abuse of *Tabacco*: or at the least, touching it, as occasion shall be offered: my meaning is onely to deale with *Tabacco* it selfe: and therein to shew: that, neither of it selfe, or for it selfe, it is to be so mightily misliked: or at the least wise, not so much to be misliked for those causes, and reasons, which are by the Author alleaged.

The order that I will obserue shall be thus: the eight chiefe, and capitall arguments, which him selfe hath set downe, I will alleage *verbatim*, and in the same order, as he hath placed them. And that being done, I will collect and gather, as briefly as I can, the pith, summe, or substance, of his principall proofes, which he bringeth for the farther strengthening, and confirmation of his said arguments, but yet not rehearsing all the Authors words, for that would be too long, and ouer tedious: but, in that behalfe, I will referre the Reader ouer to the booke that is published in print, for his better satisfaction. And hauing answered his arguments, then will I briefly deale with such pretie by-points, and questions of learning, which shall be worth the noting, and shall be found here and there sprinkled, and scattered, in all the Chapters of his booke following, in order as they lye.

Touching mine owne particular fantacie and affection to *Tabacco*: I protest, it is no maner of way, tyed vnto it. For in all my life, either I did neuer take it at all: or else verie seldome: so that, euen in that respect also, I may be held, as a most indifferēt iudge for the matter.

Not making indeede, anie great reckening or account, on which side the iudgement, or sentence shall go: not much vnlike to a friends saying of mine, of late: and it was thus: This friend of mine, being not many yeares agoe, a great Courtier, and pleasant conceited Gentleman: but now altogether retired into the countrey, and a man of verie good woorth, and qualitie; had at that time a sute vnto his Lord and maister, whom he then serued: for the sauing of a man, that was then condemned to be hanged: and but for a trifle neither, quoth he: What is that, said his Lord? Onely said he, for mistaking of a word or two: for whereas he should haue bid an honest man, good morrow: he chanced to bid him Deliuer his purse. Well said his Lord, smiling, I wil do what I can to get his pardon of her Maiestie: but yet in good faith tell me, what shalt thou haue, for thy paines? if his pardon be gotten. By my troth, quoth he: and I will not lye vnto your Lordship, the troth is, I am promised fortie pound. But if it please your Honor to make it vp ten pound more, and to giue me fiftie, as God iudge me, I care not if he be hanged by and by. And euen so in a maner it fareth with me, touching the case of *Tabacco* now in question. For if vpon the matter, he shall be found meete to remaine still in request, in some sort, I shall be glad thereof: if otherwise, I shall not greatly be aggriued.

But yet, for that this *Tabacco*, is a poore gentleman, and a stranger; and, as it should seeme, of some good account in his countrey, with the high Priests, and Rulers of the Sinagogues there, and can speake no word of our language to defend himselfe, being so mightily accused as he is: and now standeth vpon his triall, at the  
Barre,



Barre, I could wish, that for the honor of our countrie he might be both honorably, and fauorably dealt withall, and to be permitted to entertaine some one man or other to pleade his cause, and to speake for him: were it but *in forma pauperis*: or rather as my neighbours of *Pc-ticoate-lane*, *Scold*, *Chider*, and *Spend-all*, are wont to call it, in forme of *Papers*. And for that it is a deede of charitie to succour and helpe the needie: and for that I am naturally enclined to pitie, and to fauour poore straungers, I pray you giue me leaue to say something in his behalfe, and to speake that which I haue to say, franckly, and freely, without any offence.

*The first Argument, is :*

*That in the vse, or custome of Tabacco, no methode, or order is obserued: diuersity, and distinction of persons, times, and seasons considered: no varieties of accidents, and diseases pondered, &c.*

The first reason dependeth wholly vpon this point: Because there is no order, or methode kept therein: therefore either it, or rather the daily vse of it, is to be discommended. And for prooffe therof, there is mentioned, the decay of a Commonwealth, for lacke of order, and right gouernment: and beside that, a long discourse is brought in, out of *Hippocrates*, *Galen*, and other good writers, as also grounded vpon good experience: That there must regard be had, of the age, of the time, of the disease, of the sexe, of the region and place, of the complexion, &c. or else all is marred: and there can come no good either of it, or of any thing else that is

disorderly taken, &c.

All this is yeelded vnto, so that there needeth no longer speech at all: where there is no contradictiō. So that briefly to conclude: This Argument seemeth, altogether to driue against the immoderat, and disorderly abuse of *Tabacco*: and not much against the thing it self: and every artificer and meane trades man, can both see it, and also say as much: that where no order is kept, there the worke cannot prosper, or come to good effect. As for example: He were a simple Cooke, that thought all meates should be dressed alike: or that a Chine of Beefe, should haue no greater a fire, nor no longer a time of roasting, then a douzin of Larkes. And he hath small knowledge in baked meate, that supposeth that a good fat pastie of Venison, must haue no longer a time, either of baking, or of soaking, then an apple Tart. Neither is he to be accounted to haue any skill in baking of bread, I trow, that will first thrust in the batch of bread into the Ouen, and then make the fire afterward.

So that to conclude, where all circumstances are not considered, that ought to be regarded: and where any action is to be performed, and where methode, order, and proportion is not kept and obserued, there all the labour is lost, and whatsoever is taken in hand, is mard for lacke of discretion. So fareth it with *Tabacco*: that where it is immoderately and disorderly vsed, there I confesse some offence perchaunce, may well inough grow by the abuse therof: and yet for all that, the poore Simple of it selfe, and the right vse thereof, may iustly deserue great commendation. Hitherto then, it seems we agree well inough.

But

But here in your farther discourse you say: *That we see by experience, that some diseased of the Dropsie, and moist complexions, and maladies growing of superfluities of humors, haue receiued great helpe by the frequent vse of this Tabacco, &c.*

*Tabacco* is very much beholding to you for this, I assure you, that your selfe hath here confessed by the way: and it is almost as much, as is either to be wished, or looked for, for the great good of *Tabacco*. For if it be well weighed, it mightily confuteth, all the rest in a manner of your bitter inueighing against it; in other places: namely: *that it hindreth digestion, it depriueth nature of nourishment, it destroyeth naturall heate, it marreth propagation, it is a dangerous poison: and the like.*

For now in the meane while, *ex confessis*: *Tabacco in this place is held for a thing very good for dropsies you say and moist complexions, and waterish diseases: and in some other places hereafter, as you affirme, it is good for the scurvy, for weake cold stomackes, for rheumaticke fluxes, for grosse & foggy bodies, yea: and for expelling of poyson in some sort, &c.* All which sayings of yours, are in my opinion maruellous great praises for *Tabacco*: & so great, as no greater praile can well be deuised, to be attributed, or giuen, to any one simple in the garden. What? To be good to cure dropsies, and waterish diseases, and rheumes, and scuruies, and cold, and weake stomackes, &c. Why? what would you more? would you haue it good for all things? Nay: the honest stranger that praised butter so much, could neuer bring that to passe in his butter as good as it was: for when that he had said all the good that he could of it, saying, it was good to eate at all times, both morning and euening, and good for all

sorts of people both early and late, and good for pies, cakes, and spice-bread, and many other iunketing knackes; and in the end praised it so excessiue, that at the last he confirmed it with an oath, that it was the only thing in the world, for it was good for all things: Nay, ho there, sayd a good fellow, and a stander by, Thats not so: for it is not good to stop ouens. Although *Tabacco* be not good for all things: no, nor for so many things neither, as butter is perchance, yet by my fay: it is well, if it be good for so many things, and so great matters, as dropsies and the like, as you haue sayd: and you shall hardly match him againe I warrant you, with his like in all points.

Marry if your meaning be by this reason, onely to reprehend the abuse and disorder thereof: Then this controuersie is at an end. But yet as I haue already said: The lacke of discretion of the party that vseth it: is no dispraise to the thing that is abused.

You still go on, and at the last you find fault with *Tabacco*, *For that by the vse of Tabacco, the natuall offices and functions of the body are peruerted, as namely the mouth, throat, and stomacke, are made emunctory cleansing places, and sinkes for the filth, and superfluous excrements of the whole body, &c.*

But this obiection is very weake, and to little purpose. For who sees not, that those parts which you haue named, are in some sort appointed by nature, to serue for the selfe same purposes, which you haue here mentioned: as the mouth to auoide superfluous spittle, by hawking, reaching, and spitting: the nose, by vttering such filth, as descendeth from the braine, and forepart of the head: the throate, by coughing, to rid, & make pas-  
sage

sage for tough fleame, from the lungs, and also to cast vp and discharge ill matters from the stomacke, by the way of vomiting, either procured by art, or otherwise comming voluntarily by natures motion, when she findeth her selfe surcharged with an ouerplus. So that by these doings it should seeme, here is either no offence at all done vnto nature, neither yet her course peruerted: or at the least, nothing so much wronged, & peruerted, as is by you supposed. Marry if these excrements which are wont to be brought thither, and to be conueyed away by those places, were left there to remaine, it were another matter, and there were somewhat to be sayd: but daily experience maketh it manifest, and your selfe also confelleth it, that it bringeth no more thither, then it carieth away from thence. And so vpon the reckening, it should seeme it is so farre from causing any annoyance or offence, that it rather cleanseth and preserueth those places, by keeping them much better, and sweeter, then otherwise.

*The second reason is, for that*

*It is in quality and complexion, more hote and dry, then may be conueniently vsed daily of any man: much lesse of the hote, and cholericke constitution.*

True it is that the good temperament, and constitution of our bodies dependeth vpon the inst, and due proportion and mixture of the foure Elements: not that each body hath alike quantity, or proportion of the sayd Elements in them, by weight and measure: but according to the rules of iustice, and sufficiency for

euery particular body to haue , they be so orderly mingled and proportioned , as is best for the health and strength of that particular body , to make him able to do, and performe, all those functions and actions, which are fittest for the body to do, and performe. For example sake, as that horse is said to haue his health best, and to be of a good constitution , which is best able in running, and other actions , to performe those things best, which appertaine to a horse, for to do: and as that dog likewise is said, to be best, & soundest, which in hunting, and smelling, &c. with best strength and agility performeth his functions: so is that man sayd to be in best plight of body and perfect health , which findeth himselfe best able to performe, and discharge all those actions which are agreeable for his body , and incident to the nature of man: so that, they and we consist of the like elements: but not of the like proportion & mixture of the same elements; but yet of such a sufficient & convenient temperature , as shall be most befitting for the health and good estate of each creature in his degree. And of this due commixtion of these elements , riseth those foure compound temperaments , or complexions that are so famous: The Sanguine: the Cholericke: the Melancholy: and the Flegmaticke: all agreeing, in hauing all the Elements in them: yet all disagreeing, in hauing them proportioned a like in them; and yet euery one well pleased in that quantity & proportion, which he hath, and enioyeth in himselfe.

Now , whether these foresaid Elements be in our bodies substantially , and materially , as they be in nature, and essence: or only but the qualities , powers and properties of the same: so placed and conueyed, into the  
mould

mould of our temperature , as they are able to worke, and beget their like effects in vs , and our bodies : that is a darke and a tedious question, and hath bred great contention among the learned:but yet,not much materiall to the purpose of that thing which we haue now in hand.

But this one thing is to be noted by the way, that none of these temperatures,or complexions,are so narrowly scantled, or pent vp into such a streight, but that each one of them may in some sort , admit a certaine kind either of increase, or decrease, of his principall humor, whereof he carrieth his denomination, and yet retaine his naturall and perfect constitution still . As for example: The sanguine man may leese some bloud, or else alter some part of the same: the cholericke man likewise, may either increase , or decrease some part of his cholér; and so of the rest: and yet retaine his health: and remaine of a sanguine, or a cholericke constitution still. For as the Base, and Treble in Musicke haue diuerse alterations of rising and falling in them, which I thinke, they call keyes, and streines, all differing in proportion, yet in sound, and noyse, making all a pleasing musicall concord: so in like maner haue these constitutions , or complexions of ours, a certaine decent scope , or latitude (as we call it) to walke in: and yet for all that, each one of them, may be said to keepe his first strength, and constitution , with a sweete pleasing proportion and harmonie. Thus much being generally spoken: now let vs weigh your argument, and the materiall notes, and proofes, annexed to the same.

In this place it is said by you : that , the daily vse of *Tabacco* , is not good for any man : much lesse for the

cholericke constitution.

If you meane, by these words, *daily vse*: too much, or immoderate vse; I yeeld vnto it: and in that sence, it is not good, for any other complexion: be it neuer so cold, and Phlegmaticke. No more is any thing else, that I do know. But if you meane by *daily vse*, the often and frequent vse thereof, and then meane that the frequent and often vse is not good for any, as here you say that it is not: then you contradict your selfe. For but even now, in a few lines going before in your first Chapter, you said: *many moist complexions, haue receiued great helpe, by the frequent vse of Tabacco, &c.* which is flat against that, which you do now here affirme.

But it had bene well done of you, here to haue put downe, which way of taking of *Tabacco* you do meane, when you thus condemne, the *daily vse* thereof. If you meane the *daily* taking of it in substance, as a foode, &c. I know none, for my part, that vseth it so; if you meane, by infusion, or decoction, or otherwise, as a medicine to purge withall, &c. I thinke likewise none so mad, or so foolish, as to offend that way. But if you meane, by fume, and Pipe, as I thinke you do: how comes it then to passe, that you stand so greatly in feare of it now, when you confesse in another place: that, *the fume of it is not any matter, of any great importance, or able to make any great impression, too or fro, to do any great good, or ill at all.* Me think (as the poore old man said by his patcht torne cloke) this geere hardly hangeth well together.

And whereas this misliking of yours, seemeth to rise of his two manifest qualities that be in him: that is to say, for his great heat, and drinesse: why, you know, and I know, that hotter things then this is, and drier too, are  
daily



daily taken of all sorts, yea and of all complexions; as *Ginger, Pepper, Cloues, Graines, and Mace*, and other good spices, as well with meat, as also in their daily drinke, suppinfes, and cawdels: and yet for any thing, that either you, or I can see; God be thanked, there comes no hurt at all in the world thereby.

But why it should destroy, and consume naturall heate and moisture, as you affirme, which are the principals of our life; in truth I vnderstand not, vnlesse, as I said, the takers thereof, should make whole meales thereof, which I am sure no man doth. For then indeed it may be, it would worke that effect: and so would all your cordiall spices do also: if men should in that disorderly maner feede on them: as to make whole meales thereof. Whereas now being moderately taken: and yet daily too: they be great preseruers of health, in most sort of men, or rather in all kind of complexions: as all men I am sure, will confesse.

That which is added out of *Aristotle; Omne simile, additum simili, reddit ipsum simile magis simile*: maketh litle for your purpose. For as your selfe confesseth, that; *Contraria contrarijs curantur*: so I thinke you are as willing to confesse also: that, *similia similibus nutriuntur*. Now sir; if *Tabacco* be hote and drie, as you put downe that it is, and the cholericke man hote likewise; and then if like be increased with like: as *Aristotle* saith: or if like be nourished, maintained, and preserued with like, as Phisitons affirme: then like inough it is, that the cholericke mans complexion, is rather preserued by *Tabacco*, then destroyed: presupposed alwaies, if it be moderately taken. It may be, you will here haue a kind of euasion, and a certaine starting hole: and I guesse well inough what

it is, yet neuerthelesse I will not name it. But for any thing that is yet said of you to the contrarie, this argument holdeth; and so it shall rest for me.

Moreouer, that Principle of *Aristotle: Omne simile, additum simili, &c.* must haue a nice interpretation, and must be rightly vnderstood: or else it is like inough, I tell you, to breede an errour. Like increaseth like, you say. It is true: but yet in quantitie it increaseth it, and not in qualitie: vnlesse that same like, be in a higher, and stronger degree, of qualitie and likenesse. And yet, how it should then rightly be called like, being by reason of a higher degree vnlike, for my part, I see not. As for example: hote water, being put to as hote water, maketh not that hote water, hotter then it was, vnto the which it is put. It may well increase the substance, and quantitie of that hote water: but yet not the heate, and quality thereof. Then, vnlesse *Tabacco*, be hotter then cholera, (which will be very hard to proue) it cannot increase cholera in heate, and qualitie. But if it be colder in power and qualitie, (as I thinke it will fall out, that it is) then doth it rather abate, and suppress the heate of cholera, then increase it. For warme water, yea though it be good and warme water: yet because it is not so hote, as scalding hote water is, being put to scalding hote water; doth not increase his heate a whit: but rather cooleth it, I warrant you, try it when you will.

Touching the *great store, of vndigested, and crude humor: which are the effects of immoderate heates in vs, as you affirme; and so consequently are cause and occasion of hote feuers;* I see no cause of any such feare by *Tabacco*. For if daily experience may serue for a sufficient prooffe of the contrarie: I for my part, haue scene none

at

at all: neither hath any man else I am sure knowne any; or at the least, very few, among so many thousands, that daily take it, that haue fallen into agues directly vpon the taking of *Tabacco*: and therefore, euen by that experiment also it doth seeme vnto me, that the taking thereof, especially in fume, (which as your selfe graunteth, *hath very small force to worke any great matter vpon our bodies*) can cause no such fierie, and extreame heate in the bodie, as is by you supposed, but rather, if it do giue any heate, yet that heate is rather a familiar, and a pleasing heate, then an immoderate, extraordinarie, and an aguish distemperature.

And as for them that affirme, Agues to be cured by *Tabacco*, as you say; if any vnlearned so say: in my iudgement, it is an vnfauory speech, & without sence or methode, and I leaue it to them that so say, to defend it as they can. But it may be, you mistake them. Possible it is, that their saying, yea, and their meaning too, is thus: that in the curing of Agues, *Tabacco*, may haue his good vse, if he be rightly vsed: as well as other purgatiues haue. And that opinion well vnderstood, is not greatly amisse. For if Purgations, being done in good order, and conueniently giuen in their due times, and seasons, be one of the especiall helpes, to rid and cure rotten Agues, as you know it is: then it is like inough, that *Tabacco*, by his purging facultie, may do much good, by taking away the cause of the Ague, as other Purgations do. For if you thinke it can do no good that way, because it is hote and drie: then by that reason likewise, no Purgatiues in a maner, that the old aunci-ent writers did vse, can do any good that way. For that they were all, or most of them of the same nature, hote

and dry : as for example : *Elleborus* , *Colocinth* , *Elatery* , *Esulus* , *Scammony* : which was not onely vsed by them in a manner altogether : but at this day also , is one of the most common, and vsuallest things that we haue ; especially, in our great, and magistrall compositions.

As for the daunger that you presuppose, is in the often vse of Tabacco, to them that be in health, for dissipating, & consuming that wholesome humor, by often vomits, seeges, sweatings, spittings, and coughings, which otherwise would be turned to good bloud, and nourishment : and all this to be done to by the fume of Tabacco, (which by and by vanissheth away, as all smokes do.) In my fancy, all this is but a meere imagination : and directly against that which your selfe hath sayd already : affirming that the fume hath no great force to worke, any matter of moment in our bodies, as also flat against common and daily experience . For neither I, nor you, nor any man else, in my opiniō, euer did see, that the fume (for of that your talke must be, or else you talke to no purpose) which is the thing onely that is in daily vse, did euer worke, any great purgings, or vomits, or sweates : or if it did at any time : yet it was by a meere accident and chance ; which is nothing to purpose. As for the other humidities, which as you say, it prouoketh, from the braine, and other parts of the head : a man may thinke, that those things may as conueniently be done, and with as litle hurt or danger with *Tabacco*, as we see them daily done by your *Errhinaes*, and *Nasaliaes*, and *Sternutatories*, which are vsually giuen in Phisicke by the nose, to procure sneesing, and clammy filth to come downe that way : or by your *Mastichatories*, which you vse to chew and to prouoke the passing away of offensiue humours  
by

by the mouth: or by your expertorating medicines, and procurers of Phlegme to be discharged, and auoided by coughings.

But if your meaning be, that it consumeth only that humidity, which is layed vp in the stomach, as in a store-house, to serue to good purpose hereafter; euen in that point also, you are deceiued, considering the great waterishnesse, and ouermuch moisture, of our country, and the people thereof: as shalbe more at large spoken of hereafter: in so much that there is a great deale more feare and care to be had, of the offences, that may grow by too much humiditie in the stomacke; then any whit, to stand in feare, of any great matter, or harme that may ensue, vpon the abating of the abundance, of that humiditie and moisture.

And now: whereas you affirme, *it maketh, the grosse, and foggy, to be leane, &c.* If this be certaine, which by you is put downe and auouched, you haue giuen *Tabacco*, one of the greatest praises, that can be deuised. And if there were no other matter, why it should be had in good regard: yet for this only point it deserueth immortall praise. You are not ignorant I am sure, how many learned men, haue of long time labored, and do daily busie themselues from time, to time, how to deuise remedies, to make the grosse, and foggy man, leane, in some reasonable measure, and yet notwithstanding, you see, how few haue, or can effect the same. For my part, I would I were indebted to you, in a good round summe of money, that I might be assured, *Tabacco*, could worke that feate. Do you but assure me, that it can do it indeed: and I will be bound to assure you, that no Consumption, or decay, either of naturall heat, or radi-

call & substantiall moisture, shal follow vpon the taking of *Tabacco*. But to come something close to the point. If Phisicke haue any direct, and ordinary meanes to pull downe a grosse and foggy body, as you call it: in my conceit, it must be, by conuenient competent euacuations, and drying diets, fit, and agreeable for the purpose. Now sir: if those ordinary remedies which are vsuall in the common course of Phisicke, for the abating of ouermuch foggy fatnesse, are, and ought to be of the same quality and condition that *Tabacco* is: that is to say, hote, and dry: and notwithstanding the daily vse of them, yet for all that, we stand no whit in feare, that either consumptions, or decay of naturall heate and moisture, will ensue vpon the vse thereof, when they are ministred: what is the reason then, why we should be so much'afeard, of the vsing of *Tabacco*, in the like case, hauing the selfe same properties, that other medicines either haue, or should haue, being vsed to the same effect, and purpose?

And whereas you imagine it is very vnapt, to breed good nourishment (and vpon that hangeth the greatest weight, and moment of your reasons: ) I see not well, how that can be: except it be, by one of these two meanes following: that is to say, either because *Tabacco* it selfe maketh not good nourishment, if it be taken into the body: or else because *Tabacco* decayeth and destroyeth, the chiefest instrument, that maketh good nourishment for our bodies, which is the stomach. If we meane, it breederth no good nourishment of it selfe, as other good meates do: I yeeld thereunto, as I sayd before: and confesse as much now: neither did I euer take *Tabacco*, to be any good meate at all: neither doth  
any

any man vse it for foode, that I know . But if your meaning be, that therefore it hindreth good nourishment, because it hindreth , and destroyeth the chiefeft instrument of good nourishment, I meane our stomach: in my iudgement, you are farre deceiued: for it is rather a principall helpe in that respect, then any hinderer at all . For if ouermuch moisture be a great hinderer of the stomach, by relaxing of it: and by dulling the desire, and appetite of meate: and if great cold be another great enemy, to the same; for that it hindereth, and decayeth good concoction: then *Tabacco*, as *Tabacco* hauing the contrary qualities, that is to say, being hote, and dry, is no such ill meanes to amend those foresayd defects, and infirmities of the stomach, as you presupposed that it is. I say, *Tabacco*, as *Tabacco*: that is, as *Tabacco*. I meane rightly, and moderatly vsed: for too much wood, suddenly, and out of order heaped on, choaketh, and putteth out the fire: and too much good wine, being immoderatly and excesssiuely swilled in, though of his owne nature it be warme, and comfortable, yet, so taken, it killeth and extinguisheth naturall heate: and so in this, as in other things, the common saying is fulfilled: Too much of any thing, is good for nothing.

Your discourse of smels, is for the most part true and pretty, and very well to be liked: but yet in all parts, but weake, and faint, to proue the matter in hand. The *Aristotelians*, and the *Galenists*, are at a iarre about the nature of smels: and some of the old writers; as also some of the latter to, yea, and those of the best sort, and greatest fame: haue much a do about this point: to proue that sweet swels do nourish, and are mightily puzzled in

it. But yet to be briefe, in this point, for my part, I do assent vnto you, and am of opinion, as you are, that sweete smells do nourish. But yet the principall point in question remaineth still in doubt: which is this: whether *Tabacco* stinke, or no? Then, whether it do stinke in that high degree, that it doth breed such great offence to nature, as it must needs be abhorred so much, as you do beare vs in hand it must. And by the way: if it do stinke: is it therefore to be thought vnterly vnprofitable, to be vsed, in Phisicke? For the deciding of this question, whether it stinke, or no: I know no better way, or directer course, then to appeale to the multitude of indifferent voices.

True it is, that as all noses are not alike in shape, and making, but some are long noses, some short: some thin, and sharpe, as they say shrewes be: some great, and botteld, as I know whose is: so is there great variety of iudgement in their smells, and that which pleaseth one much displeaseth another: as appeared by the merry tale of the Collier, that passing through Bucklersbury, fell into a kind of trance, with the sweete smells of that street, and was reuiued againe with the smell of, you wot what, if all Caunterbury tales be true. But yet thus much I do know, and I thinke your selfe also will not deny; That men of great learning and iudgement, men of right good bringing vp, men of fine, and deinty diet, men of good worth, and worship, yea men, of right honorable estate, and calling; do like of the smell of *Tabacco* well inough. Why then should it be so mightily condemned by you, for such an horrible stinker? If it were possible to haue, so great an assemby, of so indifferent, and worthy Iudges for this matter, as there is now,



a most honorable meeting, at this very instant in the high Parliament for other greater matters, & if it might be put to their indgement, assure your selfe, it would go against you, and you would quite be ouerthrowne: and for one voice of your side, there would be twenty, at the least on the other; and all for *Tabacco*. For I can tell you, that this is held for an infallible rule, and to be one of the most perfectest signes of good *Tabacco*; that it be sweete, and yeeld a kind of pleasing, fragrant, aromaticall smell. But by the way of admittance, let it be sayd, that it hath a kind of ranke, or vnpleasant saueur. What then? shall it therefore be banished out of the vse of Phisicke? or if it bring, a greater commodity with it, shall it therefore, for a little ranke smell, be reiected? Smell me to the simple, called *Vuluaris*: or to your *Castoreum*: or to your *Asa foetida*, called of some *Stercus Diaboli*, or to your great composition of *Mithridat*, the glory of Phisicke, and the wonder of the world: and such other, which are no small fooles in the course of Phisicke: and I beleue, when you haue but once handled some of them; you would thanke him, that would bring you a little good *Tabacco*, to helpe to put away those smells, and to sweeten your selfe againe. If men did comend *Tabacco*, to make Pomanders withall: or for lip-salue, or for fine perfumes, and sweete smells, for Ladies chambers, it were another matter: and might perchance haue bene instly misliked.

Your storie of *Ambrose Pary*, is farre fetcht, and to no purpose in all the world. What needed you to haue fetcht your proofes out of *Fraunce*, to perswade that ill smells do offend? Euery dūghil in *England*, and something else too, can testifie that well inough.

And here I must needs tell you by the way, that your speeches, be a litle too much exceeding, and as I might tearme them, too farre transcendent, and your comparisons too vnequall, when you inueigh against poore *Tabacco*. For when you talke of his manifest qualities, which are hot, and dry, and yet that to not excessiue: but in some measurable manner, yet you terme him to be, *fiery, hellish, burning, scorching*, out of *Plutoes* forge, and the like: whereas indeede, there is no such matter: and yet vpon that hyperbolicall ground, as I may say, are most of your arguments builded. As if a man should reason thus: Because too great a fire, and therewithall standing too neare vnto it, doth burne a man: therefore, a moderate fire, with a reasonable distance standing from it, were not fit to warme a man pleasingly, and with delight. Or because scalding hot water, is fitter to scald a pig, then to trim a mans beard: therefore lukewarme water, is not good to be vsed in Barbors basons: for euen much a like hang these your arguments together.

And now, in like manner, what a comparison haue you pickt out, betweene *Tabacco*, and that most hatefull thing, the plague? He that knoweth not of what a monstrous deepe, filthy, corrupt, stinking putrefaction, the plague proceedeth, being able not onely to infect another: but also to beget in a second person, in a third, yea and in a fourth man, another monstrous, stinking, contagious seminarie as he calleth it ( a Seminarie Priest if ye will ) like to himselfe; let him but reade that learned *Fracastorius* vpon that point in his bookes *De morbis contagiosis*; and he shall be satisfied. And now alas, what comparison is there betweene the smell of such a monster,

monster, and poore *Tabacco*: whose smell is deemed no worse of such as loue him, and are men of good account, and of a dainty sence, then to haue a certaine, drying, odoriferous, aromaticall sauour: and of such as hate him, yet if they do him right, and be not too partiall, can be thought to be but something hote in smell, and as it were a little rancke at the most.

Touching the story of *D. T.* it dieth of it selfe: and is to as little purpose, as the other of *Ambrose Pary*. Yea, and if it be well scand, it is directly against your selfe. For you confesse, he would not for a hundreth pounds, but that he had vsed it; and why? himselfe answereth: for thereby saith: he found great ease, of his cold, and rheumaticke stomach. So that vpon this mans confession: *Tabacco* is nothing so ill a thing, or such a terrible bugge, as you haue made him, to hinder nourishment, or to destroy and ouerthrow concoction. For, as you see, it mended his stomach, which was weake, and feeble before. And whereas he saies, he cannot, now leaue it: euen in that also, he seemeth by implication as it were, to confesse: That there is no such horrible ill smell in it, as you pretend there is. For if *D. T.* be he, whom I do thinke, you meane: then do I knowe the man well, and knowe him also to be a very learned gentleman: and of a fine graine, as also to be a moderate, sweete, ciuill gentleman, in all his whole cariage of his life: and if the stinke were so offensiue, as you would make it to be, assure your selfe, a man of his gentlemanly course of life, and dainty nature, would haue the discretion in common sence, to shun, and abhorre it. As for the saying of the Noble man; it must be taken, and regarded, as a particular speech, of an ho-

nourable person, that could not abide *Tabacco*, and as the testimony onely of one; and for that one, you shall haue a dozen, of the same order, and degree, to thinke, and to say the contrary.

*The third reason, is, for that*

*It is experimented and tried, to be a most strong, and violent purgation: and for prooffe of this: you appeale: To the often scourings, vomits, sweats, and other immoderate euacuations incident into this simple.*

*Tabacco* to be a purgatiue, or to haue a purging facultie, is no dispraise in all the world, that I know. No, nor yet to be a strong, and violent purgatiue, deserueth any whit more discommendation, then other purgatiues do, being of the same nature and degree, & which for all that, are held in such high price, and great estimation in Phisicke, as your selfe knoweth. For what is more violent, then *Elleborus*, *Colocinth*, *Elatery*, *Euphorb*, *Scammony*: and such like; and yet what daily vse there is of them, and with what good effect, and safety also, being carefully, and artificially handled, and prepared, who seeth not? A good rider had rather haue, a strong, hote, stirring, ready running horse, then a weake, lame, sluggish iade, as I take it. And giue me a sharpe fine edged, cutting knife, to eate my meate withall, rather then a dull penny whittle, fit to cut butter withall, when it is warme, as the common Prouerbe is. But here perchance you will say, a meane betweene both, is best; and so perchance say I, to. But yet for all that, the strength of your argument is broken. For, as neither a strong,  
stirring

stirring horse, nor a sharpe knife, is to be misliked, in themselves, or for themselves; but if any offence grow by them, it is either by the unskilfulnesse, or by the negligence of the one or the other: so fareth it with the secrets, and mysteries of Phisicke.

Againe, your selfe confesseth, and I likewise do confesse, that this is true, that you haue said: that is to say: *If a Purgation do not purge, that humor which should be purged, but lyeth drowned in the body without any working: then the Purgation increaseth that humor which should haue bene purged, and thereby doth rather much harme, then any good at all.* So that hereby it is to be gathered, that the danger is rather in weake, and sluggish Purgations, then in such, as are quicke, nimble, and actiue; if they be handled skilfully, and according to art. Let the Phisition be learned, and know how to direct, correct, and bridle him, and you may turne him loose. So that euen in this respect also, *Tabacco* deserueth great commendation, if it be well, and skilfully vsed. I would not haue any man to mistake me here, and to thinke, that my meaning is, in these speeches, to condemne, or dispraise, our mild, and gentle Purgatiues, which are now so much in vse, and are called: *Benedicta medicamenta*: most holy, and blessed medicines. For that is no part of my meaning, neither doth any man more vse them, in all his practise, then my selfe doth. But all my speech tendeth to this end: that whereas it is most manifest, that there is, and may be good vse, and profite made of both medicines, as well of that which is strong, and violent, as of that which is a gentle, and a mild Purgatiue, if they be rightly vsed: therefore I thinke it great pitie, and against reason too, that where both I say, may be

well vsed, there any one of them, should be condemned, or misliked.

But this fault, that you do find by his purging property, toucheth nothing the taking of him, by Pipe, or fume: for it is well knowne, that, by that way, it worketh none of those effects, that you talke of. And yet it should seeme that the chiefest thing, that you shoote at, to condemne *Tabacco* for: is only for the great harmes and discomforties, that vse to come by the smoke, or fume thereof, as your selfe termeth it. And for that cause, it should appeare, you haue entituled your Booke: *Worke for the Chimny-sweepers, &c.* And as for this smoke, which is the vsuall thing, that is so much inueighed against: vpon my credite, there is no such dangerous purgings or euacuations to be feared to come that way, as you talke of. Some litle deale of waterish, cold, superfluous, Phlegmaticke matter perchaunce, is auoyded that way by *Tabacco*, as is well knowne: not much otherwise, then is auoided by chewing of *Masticke*, and *Mastichatories*, by the mouth; but yet *Tabacco* doth it much better then they: or else is discharged, and auoided by sneezing medicines, and cleansings, snuffings vp into the nose: but yet *Tabacco* performeth that also, much more plentifully, and much more easily, then all they: and yet as safely too, as euery man doth see.

And whereas you conclude, that hereby it is apparant, that: (*in regard of the harmes, that do depend vpon his violent quality in purging*) it can therefore neither in health, nor sicknesse, be so vulgarly, and commonly vsed: all this is to be graunted, so farfoorth, as you meane to condemne thereby, the ouer rash, and inconsiderate vse thereof; which, I do thinke, your selfe doth meane,  
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by those words which you haue put downe, when you say: *So vulgarly and commonly vsed.* And in this point, I do agree with you. But yet for all that, I say it proueth no more against *Tabacco*, then it doth against all other Purgatiues vsed in Phisicke. For if they likewise, be daily, and rashly vsed: and out of season: then are they also, in like maner, for the selfe same reasons, and for the great mischiefes, that may come thereby, to be as well reiected, and condemned, as *Tabacco*. And as for all those authorities, which you haue cited out of *Hippocrates*: they are good rules, and good sayings I graunt: but yet they tend to no other end, but onely to put vs in mind what we haue to do: and to giue vs a friendly *Cauent*, as it were, to take heede that we abuse them not. And therefore your selfe said very well, a litle before: that *no Purge, be he familiar, and gentle: or otherwise strong and violent, ought to be familiarly, or daily vsed.* This position is most true, being spoken of all Purgatiues; and reacheth to *Tabacco* also, if *Tabacco* be vsed daily as a Purgatiue. But for my part, I know no man, that vseth it as a Purgatiue daily, be it, either in infusion, or decoction, or in a Sirupe, or Electuarie made for that purpose, or in the way of an extract, or any other way else, to that vse and seruice. If any man do it, let him do it, at his owne perill. For he that will haue the Pigge, or Goose roasted, after his owne fashion, as they are wont to say in my cuntry, and will not vse the helpe, and aduice of the skilfull Cooke therein, then if any thing chance to be amisse in the roasting, yet let the poore Pigge, and the poore Goose go scot-free. For the Goose you know, may be a good Goose, (as the good-wife said to her goodman: (goose) let him do as he wil:)

but yet let the blame light, a Gods name , where it is; that is, vpon the ouersight, and indiscretion of the partie, that would needes haue it so dressed, according to his owne mind , and fashion . So, if they will be busie, and fall a purging , without the aduice, of the honest, and learned Phisition , let them take their pleasure, in the name of God: but if they chauce to catch copper, by the way, let them thanke themselues.

### *The fourth Reason is; for that*

*It withereth, and dryeth naturall moisture in our bodies : thereby causing sterilitie, and barrenesse: in which respect, it seemeth an enemy to the propagation of mankind, &c.*

For better strengthening of this assertion : you affirme, that it depriueth the bodie of nourishment, and foode. And to proue this last point, you affirme, that it spendeth and euacuateth, out of vs by spitting , and sweates, and otherwise, much of that matter, that in time would proue in vs, good bloud, and good foode for our bodies.

I graunt, that there is in euery mans bodie for the most part a certaine kind of superfluous Phlegmaticke humor : as also one other excrement , which shall be namelesse, which though it be an excrement, yet, it is called by the name of a Profitable excrement , and may serue, and doth serue sometime , to supply the place of nourishment, and foode: and therefore may well beare the name, of *Nutrimētum futurum*, as some do tearme it. Albeit, there is another vse also of that said humiditie, which is laid vp in the store-house of our body: as that learned *Huernius*, hath well noted, comparing the  
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bodie of man to the frame of the world; hauing the great Ocean sea so placed in it as it is, that by his sufficiēt moisture, and humiditie, he might still temper the great excesssiue heate of the Sunne, which otherwise, if that were not, wold go neare happily, with his cōtinual hote beames, to set the whole world a fire. The like vse, saith he, hath that same moisture, and humiditie in our bodies, &c. But that this good matter for nourishment, should be exhausted, and consumed, in that excesssiue maner, by the vse of poore *Tabacco*, being taken in smoke, (for so you meane I thinke, or else, you say nothing to the purpose) there neede no feare at all in all the world to be had of any such matter. Nay, rather in my opinion, if it be well examined, it will be found a great helper, and maintainer, of that true natural good humiditie, which in time would become good nourishment, as you say; rather then a hinderer of the same: as hath alreadie partly bene shewed before in your second Chapter, and shall hereafter more at large be declared. And for prooffe thereof let this reason be something regarded, which followeth. This our countrie, and native soile of *England*, is an Island, and the most famous Island in Christendome, as all the world knoweth. And be it, but for that we are Islanders, yet, euen in that respect, for the very situation of our countrie, we are by nature subiect, to ouermuch moisture, and rheumaticke matter. Now, adde vnto this, that English men commonly are great eaters, nay rather great surfetters, and do delight much, and a great deale more, then any Nation else, in varietie, and number of sundrie meates, and dishes, whereof the Prouerbe came, *Tam satur, quàm Anglus*. And yet go farther. Englishmen, are now

become excessive great drinkers, not onely of Beere, and Ale, but also, of all kind of wine, no Nation in the world, more. And moreover beside all this: we English men, offend as much in idlenesse, in carelesse sittings vp, and watchings, and distemperring of our bodies, in roytous sports and pastimes, and in loosenesse of liuing, as any people vnder the Sun, whatsoeuer. By all which inordinate meanes: that same good and necessarie moisture, which nature prouideth, and layeth vp in store to do vs good withall, is commonly so far surcharged, and choked, with another vnprofitable crude humiditie, that she seemeth daily to make her mone, and to call for helpe, to haue that superfluous and combersom enemy remoued, and consumed: which otherwise wold be an impediment, to the remainder of that other good, & natural moisture, which nature would willingly provide, for the supply of nourishment, and other good vses. For as Conduits, if they had not vents for to spend their wast water, would in time, either breake, or else become vnprofitable: so in our bodies, this vnnaturall, and ouer great increase of vnnecessary humidities and moistures, being made by those meanes which I mentioned before, would breed great annoyances, if they were not lessened and wasted, by some deuice, or other.

Now, here perchance, you will say vnto me: Why? How did men in times past, before *Tabacco* was known? what helps had they then? or how liued they in those daies? All this is nothing to the purpose: and is as soone answered by me, as obiected by you. For admit they liued more orderly then, then we do now, and so perchance, had no need at all, of other helps: (which for all that I hardly beleue) or rather say thus: (which indeed

decde is the liker of the two) that they had other helps, and deuices, to serue their turnes; which in their opiniō, was as good as *Tabacco*: yet all this doth not proue, that *Tabacco* is not good for the same purpose now; as wel as those former things were then, whatsoeuer they were. Well it may proue, that *Tabacco*, is a thing later deuised and found out: but yet it proueth nothing at all, that because it was found out & deuised but of late to speak of, therefore it hath no force, & vertue at all to do good, but rather to hurt, as you would haue it. Let *Tabacco*, be a later deuice then the rest; if ye wil: but at my request: I pray you let it be a better: for any thing that I see. 1463772

For farther strengthening of this argument of yours, you alledge, that *the great heat, and unmeasurable drinesse of Tabacco, dissipateth naturall heat, whereby concoction is hindred, & by that means, many raw humors increased, &c.*

In which saying in my opinion, you do far misse the cushion. And this is the very point, that in all your discourse, is the chiefest cause and occasion of all your errors, as I haue said alreadie before. For you do reason still, as though there were such a fierie heat in *Tabacco*, and such an exceeding extreame drinesse, as nothing might wel be deuised hotter, or drier. You know the old schoole-saying: *Vno impossibili dato, sequitur quodlibet.* Grant you but that false Principle once, and then any thing indeed will follow. It is not vnknowne to you, and the learned, that superexcelling obiects, weaken and destroy the senses, be they neuer so perfect: for example sake; the exceeding brightnes, and the cleare shining of the Sunne, ouercommeth our sight, insomuch, that the more firmly & attentiuely, you do gaze vpon it (as many tried it but euen this last day, when it was eclipsed) the

blinder you are. What then? and shall it therefore follow, that his moderat, and comfortable shining, shall put out our eye-sight? Who sees not, that the extreme hot burning fire, presently killeth, and destroyeth that bodie, that is cast into it? and yet for all that, I hope the moderat, and pleasing warmth of the same fire, whē we stand by it, yeeldeth no offence at all: but rather is a great comfort vnto vs: if *Tabacco* had that superexcelling heat, or such an exceeding drinesse, as you seeme to attribute vnto it; it were another matter. But it is neither so, nor so. I neuer yet heard in all my life, that moderat heat, or things that be hote in some measurable meane and degree as *Tabacco* is, either did, or could dissipate, or decay naturall heat. If that were so, thē are they, in a good pickle, that cherish their stomacks with spices, and warme drinks. *Vsquibah*, and *D. Steeuens* water, *Rosa solis*, and *Aqua vite*, greene Ginger, preserued Nutmegs, and the three Peppers, and the like, might go a begging. What stronger men haue you or more actiue, then our Irish people? I hope they neuer came to that strength at the first, or maintained it, now they haue it, with drinking of snow water. And if *Tabacco* be not by many ods, and degrees beneath all these things that I haue talked of, in heate, and drinesse, then let me lose my credite.

And yet for farther prooffe of your argument, you alledge that *by the same extreme heat of Tabacco: bloud being vndigested and crude, becometh vnfit for the sperme and seed of man, & therby is hindred the propagation of mankind by this hellish smoke, out of Plutoes forge.* This reason wholly dependeth vpon the same foundation that the other did, and therefore may well receiue the same answer, that the other had. So that in a matter vnecessario, there needeth not any necessary speech to be had.

But whereas you do confidently affirme : that *Tabacco* cureth the disease called *Gonorrhœa* : and thereupon would seeme to inferre , that therefore it hindreth propagation: good Lord, how are you deceiued therein? and yet in so saying , what an excellent gift, and vertue haue you found out in *Tabacco*? and what a singular praise, haue you put downe , on *Tabaccoes* side ? I for my part, haue as much labored, in the curing of that disease, as perchance , most men haue, of our profession : and I hope to, with as good successe. But if I had thought, in all the time of my practise , that *Tabacco* , had bene such a fellow, and had had any such prerogatiue , in the cure of that disease; assure your selfe, I would haue bene better acquainted with him then I am : & I would haue giuen him right good entertainment. I will not vse many words in this matter for diuers good, & honest respects: neither enter into any discourse, to rip vp , the diuerse kinds , natures , and differences, of that loathsome disease; or once seeme to mention the causes , & occasions thereof, or to deale with any part of his remedies . But let this only suffice, for an infallible principle, & a thing to be maintained, against all gaine sayers: That whatsoever is good to cure that sicknesse : that selfe same thing is singular good, to helpe and farther propagation; if it be orderly administred , and rightly vnderstood . For what thing in the world is there, that is a greater enemy to generation , then that disease is? *Tum quia corrumpit totum nostrum corpus, & reddit ipsum semen languidum, & effectum: tum quia ipsa generandi etiam instrumenta, nimis flaccida facit , & ad cocundum prorsus inepta. Sed hoc in loco, parcè, timidèque loquendum est. Noui enim quàm sint male morata hæc nostra tempora , & in quàm audax æuum , ac*

*dissolutam etatem inciderimus: Quocirca, ut & decen-  
tie, & pudoris, ac verecundia iusta, & honesta ratio habea-  
tur, arbitramur multò melius esse, hic consistere, quàm lon-  
giùs progredi.*

### *The fifth reason is: for that*

*It decaieth, and dissipateth naturall heate, that kindly  
warmth in vs, and thereby is cause of crudities, and rheumes,  
occasion of infinite maladies, &c.*

These obiections, are much like vnto those that went before: and are already sufficiently answered. But yet for farther satisfaction: let this yet, be remembred by the way: That in another place before; your selfe hath confessed: *That in cold, rheumaticke, hydropicall bodies, &c. Tabacco may do much good.* And now is it become, the cause of increase, of these rheumes, and cold waterish humors in our bodies? here is a great alteration indeed, vpon a sudden.

Likewise in another place, you sayd, it cured *D. T.* of his cold rheumaticke stomach. And as I take it, that was done: by giuing of it some increase of good heate, with a sufficient drinesse: for otherwise I know, he could not haue bene cured. For this is flat, and plaine, that *contraria, contrarijs curantur.* And I am sure, your selfe also, is of that opinion. And is *Tabacco*, now found out to be a decayer, and dissipator, of that naturall kindly heate, which heretofore, it did giue; and procure to others? by your owne confession? By my fay: the reconciling of these, and the like speeches (whereof, there be diuerse in your booke) will put a wiser man then I am,  
or

or your selfe either, to cast about, and to seeke the bottome of his wits, how it may be brought to passe. But for that: the prooffe of this your fifth reason, hangeth vpon the prooffe of your fourth argument, as your selfe saith, and for that cause, your selfe also is willing to referre vs ouer, to that fourth part of your Discourse: euen so will I do to: and so here rest a while.

And in the meane time, if it will please you to giue me leaue to enter into the consideration, of some of your pretty odde conceits, which you haue here set downe in this chapter, I will thanke you. The troth is, I feare me, I am not very well able to conceiue your meaning thoroughly, by reason, that, to my thinking, in the deliuering of them, you do vse, diuerse kinds of windings, in, and out, and as it were certaine turnings to, and fro; that are not altogether voyde of obscurity: but it maybe, it is my weakenesse in vnderstanding, and not your darkenesse in penning. And therefore in truth, I craue pardon, if I chance to make an offence in mistaking, &c.

One of your conceits is this: That much hardnesse, and drinesse is the occasion, that moisture, cannot enter. If you meane by these words: *hard*, and *dry*: an excessiue, and an extreame hardnesse, and drinesse in the highest degree: then it may be yeelded vnto. As, for example: A hard flint, or a marble stone: or a hote, hard, dry gad of steele, will admit no moisture into it, I confesse: though you powre neuer so much water vpon them. But what is this to *Tabacco*? or what analogie, or proportion, is there betweene our bodies, and these things? though old bodies be dry, and hard too: yet are they neuer so dry, and hard, but they can admit

moisture well inough: like as when the earth is verie dry, in so much, that it is thereby full of chaps, and chinkes, because it is a porous bodie, as we call it, and in some sort spongius, it is therefore apt, & able to receiue great moisture, and to drinke in mightie showers of raine, as daily experience sheweth: albeit, as it should seeme, you are of a contrary opinion. And euen so, fareth it with our bodies.

Another conceit of yours is this: That drinesse, doth not onely hinder the receiuing of moisture: but also by that meanes, it is an enemy to nourishment, as you inferre vpon it. First, to answer you merily: and so I pray you to take it; all the suckgrouts in London, and all the whole company of tiplers, of which societie, I tell you, there is not the least number, will be all vpon you with open voice, and come all against you in this: to testifie: That drinesse neuer hindered as yet, the receiuing, and imbibing in of any good liquor. But in good sadnesse, I thinke you speake and meane this, of an exceeding great drinesse, and in the highest degree, and such as cannot be found in our bodies: for so it must needes be that you meane, and no otherwise. And in that sence, I assure you ouermuch wet also, is as great an enemy to nourishmēt; as by this familiar example may soone appeare. Admit a very good meddow, be ouermuch glutted with water: and altogether ouerwhelmed as it were, with continuall raine: and you shall see, what wise hay, and what trim grasse, you shall haue of that meddow. So that vpon the reckening, lay but the hare-worts, against the goose-giblets, as we are wont to say: and for my part, I see not, but that *Tabacco*, may worke as much good to vs, in the auoiding of too much moisture, as it is like to  
bring



bring harme, in the procuring of too much drinesse.

Touching your painting out of olde age, with his stiffe, and dry sinewes, and with many other of his infirmities, and imperfections; I confesse them all to be true, and wish with all my hart, that I were able to remedie them: were it but to amend, some crooked conditions in my selfe, and some thing else. But yet I see no reason, why that great cold, should not be as great an occasion of the increase of all these harmes, and imperfections in old age, as any thing else that can be named. For he that thinketh not, that cold hath a mightie strength, to worke a wonderfull hardnesse, and drinesse: let him but remember this last great frost in Nouember last past, or if he hath bene in some of these great cold countries, such as *Russia*, (where in very deed I neuer was, although not verie farre from it, when it was) he can then tell, that the ground is so hard and dry, and all by the reason of cold onely, for one halfe yeare, or thereabout, that they are enforced to leaue their dead bodies vnburied during all that time, being not able with any instrument in the world, to enter into the earth, and to breake it vp; vntill the Sunne be come about againe to relent, and mollifie the same. So that thus I conclude: whether we take *Tabacco*: or take no *Tabacco*: yet seeing all those infirmities, and imperfections, which you haue reckened vp, do follow old age euen by the course of nature, much like as the shadow waiteth vppon our bodies: and seeing that great cold, either is, or maybe, as great, an increaser, and hastiner of those infirmities, as any one thing else is, that can be named in all the world: and seeing our poore friend *Tabacco*, hath a good and a speciall property, to resist, that

professed great enemy, the cold: me thinke, it were a reasonable sute, to intreate, that *Tabacco*, might rather be esteemed as a friend, then a foe, euen to old age also: whose heate in this case no doubt, is rather a pleasure, then any offence at all vnto old men.

And yet you haue one other conceit more, which maintaineth one of the strangest opinions, that euer I heard of in all my life, as olde as I am: and that is this: That by reason of hote and dry Sommers in haruest time, the greatest waters, and land flouds are most wont to appeare, &c. This in very truth, is a point beyond *Eela*: and I am not able to reach vnto it, or to vnderstand it. It was my chance to stand by, when it was; when that a Noble man in this land, was in an exceeding great rage, with a certaine gentleman, an acquaintance of mine, a very proper man, and a stout. The Noble man grew into such choler with him, that at the length, he all to be knaued the gentleman: and often times repeated these words: I tell thee, thou art a knaue: nay I tell thee troth, thou art a very knaue. The gentleman, stood long mute, and sayd neuer a word, but at the length, he could hold no longer, but burst out into these words: As God iudge me, my Lord: If your Lordship, should tell me neuer so oft, that I am a knaue, yet you shall pardon me: for, by God, I will neuer beleue it, and sayd not one word more. The like answer I must be bold to make vnto you: for if you tell me neuer so oft, that dry Sommers, make great water flouds: yet in very truth, I will neuer beleue it. And what your meaning is in so saying, I protest I know not: but this I wot well, & I am sure of: that vpon this last great drought that we had, as well in the Sommer time, as also in the fall this yeare, the riuer  
of

of the Thamis, was become so shallow, and dry as it were: that the poore Westerne barges complained much of their hard passages downe the riuer, to serue her Maiestie, and her Maiesties citie of *London*, while she lay at *Richmond*: and now since her Maiestie is come to White-hall, to: I know, diuerse good farmers, that are enforced to driue their cattell two miles, and more, to water them: who were wont to haue great store and plenty of water, euen at their owne doores, before this hote, and dry weather came to drie vp their springs. And therefore to thinke that dry Sommers, is cause of great waters, in my opinion, is nothing else, but to dreame of a dry Sommer.

*The sixt reason is, for that*

*This herbe, or rather weede: seemeth not voide of venome, and thereby seemeth an enemy, to the life of man, &c.*

I marry, this is a matter of some importance indeed, and would be well looked vnto. But by the way, this discourse, of venomes or poysons, would rather be tripped ouer, then much dwelt vpon, for diuerse good respects. The times being so dangerous, as they are; I thinke it not conuenient to meddle with any such matters, and such gaps as these be, would not, so rashly, and vnadvisedly be opened, to the common people. I knew a Preacher once, and a verie honest learned man, who meant no harme, I dare sweare for him, yet inueighing in his Sermon earnestly, against the wickednesse of this age, and telling of the bad dealing, that lewd Ostlers vsed, a-

bout the greasing of their horse teeth, and the like vnho-  
 nest trickes, that Bailifes vsed, about the altering, and  
 changing, of coves hornes, that were missing, and  
 strayed abroad: did more harme in repeating these de-  
 ceitfull sleights, then all the rest of his Sermon could do  
 good to his auditorie. And you also in this place, by  
 your leaue, might, in my opinion, haue bene something  
 better aduised, then to haue vsed, so liberall, or rather so  
 lauishng a kind of talke, both of poysons, and of purga-  
 tiue medicines: still coupling of them together, in such  
 an odious hatefull manner, as you do. Whereas, in very  
 deed, there is no such matter, if things be rightly vnder-  
 stood, as hereafter shall better appeare.

In the meane time, yet happie it is, that God him-  
 selfe, hath pronounced by himselfe, that he is the author  
 of Phisicke, and hath therefore commanded, the Phisi-  
 tion, to be had in some good regard and reuerence for  
 his knowledge sake. Otherwise, if such tales as you haue  
 told of poysons, and of purgatiues, should be beleued:  
 (as indeed, God be thanked, they are not to be credited)  
 Phisitions might say they haue spun a fine threed, and  
 brought their hogs to a faire market: and Phisicke her  
 selfe might haue great cause to reioyce, for bringing vp,  
 so dutifull, and so good a child, as you are. What?  
 hath Phisicke, hitherto bene counted the most excellent  
 gift of the Highest, and bene called by the ancient wri-  
 ters, the hand, and finger of God, for his wonderfull ef-  
 fects, and operations: and is it now in your iudgement  
 nothing else but a hodge podge, and a mingle mangle  
 of poysons? If this be so: then it is more then high time,  
 for her Maiesty and this most honorable Parliament, to  
 take some order for Phisicke, and Phisitions too. For al-  
 beit

beit you haue brought in *Tabacco*, as a *Rowland*, vpon the stage, to make sport withall, and to be laughed at: yet, as farre as I see, poore *Oliuer*, which is Phisicke it selfe, beares away all the blowes, vnto whom you haue giuen the longest part, and the worst part in all the Play. But now, to come to the purpose: I will not meddle, as I said, with any curious, or solemne discourse of poisons, for such reasons as I haue partly alleadged: neither will I stand vpon the strict points of his definition, or enter into his manifold parts, and braunches by the way of diuision, neither vnfold the diuers waies, meanes, and fashions, of his hatefull operations. But bluntly, and briefly, to answer to so much as you haue laid downe: Then thus I say: touching your tripartite diuision: (you might haue added the fourth branch too, if it had pleased you,) I leaue it to your selfe; as a good matter, or argument, for a man to shew, his wit, learning, and reading vpon: but I esteeme of it as no direct prooffe at all: neither yet to be any whit in the world more able to blemish, and hurt *Tabacco*, then it is to disgrace other parts of Phisicke, which haue deserued better, at your hands, then this comes vnto.

And as for those particular places, and authorities which you haue cited out of *Galen*, and others: either they do answer themselues, if they be well marked, and rightly vnderstood: or else this one generall answer, may be sufficient for them all: and that is this: wheresoeuer you do reade, or heare in Phisicke: purging medicines, or purging remedies, to be tearmed, or rather mistearmed by the name of *Venena*, or *Deleteria*: or the like, in *Galen*: or any other good writer: there is alwaies added one word, or other, to mollifie, and mitigate the harsh-

nesse of that speech withall. Or if any such word, chance to be left out, as perchance sometime it is: yet the circumstances of that place being well weighed and considered, it will evidently fall out, that some one such mild word or other ought there to be vnderstood. As for example: they commonly vse to call them: *quasi Deleteria*: or, *tanquam venena*: or else more mild then that, they will say: that they haue in them, *quiddam venenosum*: or else yet more mild then that too: as to say they haue in them; *quiddam noxium*; or, *quiddam inimicum humane nature*: or the like. In so much that the great Lawyer *Caius* himselfe, who was much bent against Phisicke: yet when he called *Pharmacum: venenum*: yet he added and concluded, it ought not so to be called absolutely, but that you should alwaies adde this word, (*bonum*) vnto it: and so still with that addition, it must be called; *bonum venenum* said he. Now sir, thinke you, that there is no difference, or oddes in these speeches? I know not sir: whether you be married, or no: but if you be, and haue a shrew to your wife: (as if you haue not, I would you had, for now indeed, I am angry with you) is there no difference, thinke you, in calling your wife, shrew: and calling of her; good shrew: or profitable shrew: or pretie shrew: or the like? Yes I warrant you, trie it when ye will.

But *Galen*, the only man for Phisicke that euer wrote: at the very first iumpe, putteth downe, a very learned, and a notable difference; betweene *Medicamentum*, and *Alimentum*: The one (saith he) increaseth *Molem & substantiam corporis: & vincitur*, or *alteratur à natura*: the other, *minuit eam, & vincit*. The one *agit in corpus*: the other *patitur à corpore, &c.* These, and the like speeches  
are

are vsed of him, and are pretie speeches, and good speeches, and true speeches . But all these speeches import no more but thus much : that purging medicines, are not fit for nourishments: and because they are not fit, to nourish, and feede a man: therefore in that respect, that they do yeeld no foode , or nourishment vnto vs, they may be tearmed after a sort things hurtfull to man, or enimie to man, or things against mans nature, and therefore, in a kind of large signification, as a man would say, they may be called as it were, in a certaine manner, a poison to man: because they nourish not the nature of man. And after this maner, and sort of speaking , and in this large signification , calling all those things, as it were poisons that do not nourish vs: you may well call a stone a poison, as that learned *Fallopious* noteth: and as I say too, so may you call, a lumpe of gold, a poison also, because there is small nourishment in it: but yet such a kind of poison: I thinke, as I do know a great sort of good fellowes, that would not sticke to venter the poisoning of themselues , in swallowing downe their throats, great gobbets of it , so they might haue them for their labour.

But, how euer it is: These medicines, are farre from the nature of that poison, which is so hatefull a thing, and called *venenum* indeed. For of that sort of Venoms, a very little quantity, being taken into the body, ouerthroweth vs, and corrupteth nature , because it is enimie to nature, *totâ substantiâ*, as we terme it, and therefore can neuer be turned to good: but as a litle rottennesse in an apple, can neuer become sound, and good againe, but will corrupt and perish the rest , vnlesse it be separated from the rest, and cut away ; euen so it fareth

with venims in our bodies, passing through, the whole bodie, and masse of our temperature, in like maner, as a litle Saffron, mingled in a quantitie of liquor, giueth a tincture to all the water, or as a litle Garlicke being eaten, maketh both the vrine and the spittle, and the breath of the eater to smell thereof: euen such a kind, of infection, and working in our bodie, is procured by venimes, vnlesse with all speede, they be either by vomit, auoided: or otherwise miraculously mastered. But now good sir, if you were but examined vpon your knowledge, how many you haue knowne in all your life, to haue bene poisoned with *Tabacco*: I thinke you would be put very much vnto your shifts, to find out but so many as poore one, notwithstanding it is so commonly, and so daily taken, as it is: and yet nothing taken against it neither, either to auoide it, or else to correct it. Then I hope it standeth cleare, that poore *Tabacco*, is none of those dangerous poisons: vnlesse you call him so, in that large signification, which we haue spoken of, calling all those things, which do not nourish, or feede vs, after a sort venimes, or poisons: for that they are in some maner, contrarie to mans narure, for that they are not apt, either to increase, or preserue the substance of man: and in that sort, as I haue told you, a stone, or a peece of gold is a goodly poison too.

The rest of your speech: as that *it is a violent Purgation, and therefore needeth good correctiues, &c.* proueth no more *Tabacco*, to be ill, and daungerous, then other things to be euen so too, that are vsed in Phisicke. But yet it proueth very well indeed, all thē to be fools, that will vse it, or any thing else vnaduisedly, to purge withall. And thereto I agree with you, as I haue alreadie, at  
large



large signified, and declared before.

You build much vpon the accidents, and symptoms, that sometime do follow the large taking therof: namely, *as violent vomits, many, and infinite stooles, great gnawings, and torments of the guts, defect of feeling, and understanding, losse of sight, and giddinesse of head, profound, and deepe sleepes, &c.* And hereupon you thinke you haue a great hand of the matter, and haue said much to proue *Tabacco*, to be a great, and a daungerous poison, &c. If you may make your owne accompt, it were hard I perceiue, if you did leese by the reckening. But if you were but friendly examined, but vpon this point: how many you had euer seene, or known, to be in this pickle, vpon the taking of *Tabacco*: I thinke (to speake within my compasse) it will be very hard for you, to giue the instance of fiue thousand in all your life: and yet I thinke too, that, euen that were as easie for you to do: as to giue the instance but of fiue. And farther, admit that it hath wrought any of these effects, vpon any some, at any time, as vpon some great, and some vnreasonable disorder perchance it hath: yet what of that? I am sure, that I haue seene for your one, that you can name that way, an hundred at the least, vpon immoderate taking and powring in of good wine, that haue bene in the same pickle, and worse too: and yet I hope, it shall not follow thereof, that good wine, is no otherwise to be accounted of then a poison: if it were, it were high time to looke to our Vinteners I can tell you.

But yet you still go on: and vrge farther: and say that *it is the more daungerous poison: because that it hath contrarie qualities in it: for it hath also, say you, a stupefying, and a benumbing propertie, or qualitie, which is in the extrea-*

*most degree of cold*, as your selfe affirmeth.

Here is good stuffe indeed. What? hath *Tabacco* hitherto bene accounted so daungerous a thing, and all for his extreame heate, and therefore called by you, the fierie, hellish, scorching fume, out of *Plutoes* forge, and hath it now such a great cooler ioyned with it? I hope you know, and will confesse, that two extreames, cannot consist, and dwell together, in one, and the selfe same substance, in equall degrees, and at one time: no more then darke midnight, and cleare shining noone day, can be at one instant, in one and the selfe same place: or that any one thing can be as hote as fire, and the selfe same to be as cold as yce, at one instant. Here you attribute vnto *Tabacco*, a cold quality in the highest degree: and heretofore you haue ascribed vnto him, a heate more then ordinarie, nay, almost rather in the like extremitie, if your words be thoroughly scanned: which is impossible to hang together. But vpon this error dependeth the greatest force of your former arguments. And this principle being once ouerthrowne, which is this: That *the heat of Tabacco is so exceeding hote, that it is able to inflame, and destroy naturall heat, &c.* (which is nothing so indeed, as I perceiue by your own confession here that it is not, hauing such a cooling card ioyned with him, as you say it hath: and as also partly hath bene well proued before in many other places.) Then I say, all your former reasons brought against the killing, and destroying of our naturall heate, by the great heat of *Tabacco*, and thereby, the procuring of so many crudities, and ill digestions in our bodies, and all procured by the great inflaming heat, of *Tabacco*, as you say: all these reasons I say, are quasht, & not worth a buttō.

Well

Well, this is not inough : but yet still you proceed: and make answer to a secret obiection; which is this: *Many (say you) in England do take the fume of Tabacco, without hurt or inconuenience: and your selfe giueth the reason, by and by. Because (say you) the custome of taking of it, in that manner, which we do vse, that is to say, by receiuing of it, at the mouth, or snuffing it up by the nostrils, can neither profite nor hurt much; &c.* If this be so: why, then haue you so much inueighed against it all this while, as you haue? yea, and against that manner of taking of it too? For euen of that onely action, it seemeth vnto me: that your booke beareth that title that it doth: of Chimny-sweeping, as hath bene already said. But let vs go on: and marke but that reason: which your self hath made, and in the same chapter, afterward immediately followeth: and you shall see, that it doth wonderfully cleare *Tabacco*; and he is exceeding much beholding to you for it. For thus you say: *You are not ignorant that many perillous, and deadly poisons, are sometimes taken into the bodie without offence, and daunger: but then they are euer in very small quantitie, or else so repressed, and corrected with other cordials, as that they cannot offend, &c.* Let this speech of yours be well marked, and remembred. For if this be so, (as I for my part, take it to be so) then there cannot in all the world, a better tale, & in fewer words be told for *Tabacco*, then this is. For if poisons, cannot be taken, without great, and present hurt and daunger, except they be taken in a very small quantitie, and with many correctiues too, to resist, and bridle them: then contrariwise; seeing that *Tabacco*, is daily taken, and that in great abundant quantities too, yea and that also without any correctiue in all the world, and yet for all

that, God be thanked, it poisoneth no bodie: what greater testimonie or prooffe, can there either be had, or brought, for the clearing, and quitting of this poore gentleman, both from being a poison: as also from the very suspicion of any poison to be in it, then this is, that your selfe hath said? In good faith, in my fancie, I need say no more, then is confessed, and written by your selfe.

But yet, come what come will, you will still plod on: and needes you will haue it to be a poison, euen to the very Indians, had not custome preuailed to the contrarie as you say. And here you do labour tooth and naile with a long discourse, to set out, the nature, and force of custome, and to tell what great acts, she can do, and bring to passe: all which we do yeeld vnto. But yet, this is nothing to the chiefe point in question. And for a briefe answer to all, that is, or may be said in that behalfe: I am not of opinion that the Indians long vsing of it, hath made it no poison to them: but contrariwise, because of it selfe, and in his owne nature, it was not a poison, nor any hurtfull thing, therefore with them it grew into custome. For it is most likely, in all common sence, and reason, that; things, must first either be found, or knowne, or at the least thought to be good, and wholesome; before, they can be drawne into any vse, and custome. Some litle triall, and experience I confesse, must be had of them: to know, and find out, the true nature of euery thing, whether they be good, or no: but yet that little trial, would neuer bring it to a daily custome, or long vse, but would by and by be checked, and controlled: if the thing it selfe, were not found good, and wholesome; vpon the first prooffe, and triall thereof. So  
that,

that, as I haue sayd alreadie: it is much more probable, that the goodnesse of a thing, is the cause of the custome thereof, and not the custome, cause of the goodnesse. As for those particular instances, of the people that *Virgil* maketh mention of: and of the woman, and maide, that fed vpon poysons, and killed others with her breath, and yet liued her selfe; let them either be true stories, or but reports from mouth to mouth, let them I say be what they will: yet I account them, but as pretty, and rare obseruations, of certaine secret Sympathies, and inward workings of nature: more to be wondered at, for the strangenesse thereof: then to be of any force, to proue any thing against *Tabacco*: or to be answered, for any great matter of moment in this case. But yet, if it so please you: let all this be granted: That vse, and custome, doth make, a thing good in time: and yet what haue you got by this then? For then all the *Tabacconists*, haue that, that they would haue. For, if custome, say they, made it good to the Indians: why may it not do the like to the English, in time? If custome be the matter: and all in all, then let vs alone; for we will bring it into as great vse, and custome, as euer anie thing was.

In that you graunt it to haue such a prerogatiue, for the *Scorbute*, commonly called the Scuruy, and for other the like diseases incident to that kind of people: herein also, you haue sayd verie much, in his commendation. For there is no disease, that is more loathsome then that is: neither is there anie that deserueth greater reward for the cure, then that doth. I am sure it is not vnknowne to you, what a notable treatise is written by that worthie old man *Wyerus*, about the curing of this

Scuruie, as they call it; and how much he hath written in the praise of one poore herbe, called *Coclearia*: in respect that it is so wholesome, for the cure of that disease. And if *Tabacco*, haue this singular gift also for that disease: then I hold him in great regard, and estimation: and account of him, as of an excellent simple, that deserueth rather to be worthily written of, then to be so bitterly inueighed against.

To conclude, at the last, when you haue ended all your talke of the Scuruie, then yet you labour to proue *Tabacco*, to be a poyson forsooth this way: Because say you, when it is taken of an infected body, it draweth out the poyson, like to himselfe. Your owne words are these, or to this effect: *That Tabacco doth the like to other poysons: which when they find any of their owne qualitie and nature in mans body, &c. they draw forth the same (the like coueting his like) and yet leaue the sound, and healthy humours cleare, and unspotted.* Blessed God, I neuer heard of such a reason, in al my life. For in my poore opinion, in saying this that you haue said, you haue mightily freed *Tabacco*, euen from the very suspition of all poyson: or else, I am wonderfully deceiued.

In this place, there is some occasion offered, to speake somewhat of the nature, and manner of purgatiues in Phisicke. Namely to tell by what meanes, this act of purging is performed: and what be the true causes, of this attraction, or drawing, or purging of humors in a mans body. He that shall enter into this question, shall find a large field to plough. For there be manie opinions, about it, and all earnestly defended: some saying it is, *à manifesta qualitate*: others, *ab occulta aliqua vi, & cœlesti virtute*: others some: *ab ipsa forma specifica*, as they

they tearme it. And some againe, *a violento quodam motu, & contrarietate substantia*: but the most famous for learning, say it is, *à similitudine natura*, and that is *Galens* opinion; albeit, he is mightily gaine said, and fore taxed for the same; by that learned, and famous man *Valariola*.

And therefore knowing that this discourse, would be rather tedious then profitable, in so short a Treatise, as this is: I will leaue that point for this time: and rather seeke to answer, your words, as they lye in order.

Two things, you do attribute vnto *Tabacco*: the one is, that from infected bodies, it draweth out all the ill humours: the other is, that it leaues all the other humors in the bodie, cleare and vnspotted, as you say. Two notable properties, I assure you: and such as would rather make a man in loue with *Tabacco*; then cause him to hate it, as a poyson. What? does *Tabacco* draw out of an infected bodie corrupt venomous humors, because it is a corrupt venom it selfe? and is like to those venomous humours, that are drawne out by it and expelled? Me thinke in common sence that should not be so. As I told you euen now: so I say againe, I will not stand vpon the examining and sifting out, of the causes, and the meanes, of this sayd attraction, and expulsion of humours: for there be many opinions of that point, as hath bene alreadie said, and all of them probable, and defensible. But thus much, both you, and I do confesse, and we see it also to be so: that ill humors be purged, or expelled, or tumbled out of the body. Marry, how they do come out: and by what meanes, that cannot I tell: but that they do come out: that is flat, and plaine, and euerie man sees it, by these said purgatiues. And now Sir, to leaue all schoole questions aside, and plainely, and

bluntly, to come to the point: let me aske you but this familiar question: Doth one friend vse to driue out another friend, out of his house, when he findeth him there, who is like to himselfe: in nature, good will, and conditions? or rather doth he thrust out and expell, a theefe, if he find him there: or an enemy: or such a one, as loues him not: but is contrary to him in all his actions and meanings? Me thinke the case, is too plaine, and needeth no farther dispute. *But yet; like, finding his like: it expelleth that like: say you still: and this is the fa-*burden of your song. And is it, euen so indeede? and does like, expell his like with you now: who haue borne vs in hand, all this while, that like, added to like, did delight, and ioy in that like: and increase that like in our bodies? For if it doth all this, then belike, it expelleth it not: nor one venome doth not thrust out another as you affirme, now? For if this reason of yours be true: then he that hath taken a strong poison: should be healed, either by taking more, of that poison: or else by taking of a stronger poison, then that is. But try that when ye will: and giue rats-bane, to him, that is poysoned with rats-bane already, and you shall see, what a wise cure, you shall haue of it. So that, to conclude, as farre as I can see, you are as farre off, from prouing *Tabacco*, to be a poison: as both by reason, and your owne words to: he is rather found to be an enemy vnto poyson, and an expeller, and a conquerour of the same: yea, and more then so to: for by your owne report, it leaueth the other good humours (which is a wonder I can tell you) cleare, and vnspotted, as your owne words do testifie. Now then: this great storme, we see is past, and ouerblowne: and this terrible accusation, is much like to a

*Sampsons*



*Sampsons* post, thwited to a pudding pricke, as the Pro-  
uerbe is. Well now: what more? We must not yet so  
go away. Then let vs heare your seuenth reason in the  
name of God.

*The seuenth reason is: for that*

*The first author, and finder thereof was the diuell: and  
the first practisers of the same, were the diuels Priests, and  
therefore not to be vsed, of vs Christians.*

I must needs thinke, that you were very neare dri-  
uen to go to the hedge for a stake, when you pickt out  
this argument. And must it needs be deuised, and inuen-  
ted by the diuell? and must it needs be vsed by the di-  
uels Priests, and seruants, and by none other? and must  
not Christian men vse it, in any case, because Infidels,  
the diuels seruants, haue vsed it? what remedie? But yet  
my mind giueth me: it should not be so. And yet all this  
while, why it should come from the diuell, I heare no o-  
ther reason made by you, as yet: but onely because *Mo-  
nardus* the Spaniard affirms it: nay rather for that he  
imagineth it to be so. And my answer forsooth is this,  
for that he doth but barely affirme it onely; and for that  
his assertion is but coniecturall: I see no reason but that  
it may be as safely, and as easily reiected, as beleued.  
But yet if the circumstances be well considered, that  
*Monardus* himselfe putteth downe, me thinke it were  
a more charitable motion, to thinke that it came from  
God, who is the author of all good gifts, then from the  
diuell. This one thing I am most sure of, that euen this  
selfe same *Monardus*: whom you here bring against him,  
as your greatest prooffe; hath written as much good of

*Tabacco*, as can be: affirming him not onely to be verie good, against infinite diseases in a manner: but also to haue a singular gift, to refresh men of their great, and intollerable wearisomnes in their iourneyings. Yea, & to be such a wonderfull preseruer, & curer of poisons: yea, and of that great, & admirable poison too, called Bague (how soeuer it hath pleased you, to slander him in your last Chapter before this) and in conclusion knitteth vp, the whole Treatise of him with these words: *That for his excellent vertues, Tabacco, is had amongst the Indians, in wonderfull estimation, &c.* Now Sir, how such, an excellent thing as this is, by his owne report, should now be sayd by him to come from the diuell; that would be knowne. Touching the taking of it by their Priests, and by and by falling asleepe thereupon, &c. Marke me but that whole discourse well: and ye shall see, it is taken & reported quite amisse: for indeede it maketh all for *Tabacco*. For take but *Monardus* his owne tale: and by him it should seeme; that in the taking of *Tabacco*: they were drawne vp: and separated from all grosse, and earthly cogitations, and as it were caried vp to a more pure and cleare region, of fine conceits & actions of the mind, in so much, as they were able thereby to see visions, as you say: & able likewise to make wise & sharp answers, much like as those men are wont to do, who being cast into trances, and extasies, as we are wont to call it, haue the power and gift thereby, to see more wonders, and high mysticall matters, then all they can do, whose braines, & cogitations, are oppressed with the thicke and foggy vapours, of grosse, and earthy substances. Marry, if in their trances, & sudden fallings, they had become nasty, & beastly fellowes: or had in most loathsome manner,  
fallen

fallen a spuing, and vomiting, as drunkards are wont to do : then indeed it might well haue bene counted a diuellish matter : and bene worthy reprehension. But being vsed to cleare the braines, and thereby making the mind more able, to come to her selfe, and the better to exercise her heauenly gifts, and vertues; me thinke, as I haue said, I see more cause why we should thinke it to be a rare gift imparted vnto man, by the goodnes of God, then to be any inuention of the diuell. And if that their Priests, as you call them, do abuse at any time, this good gift, to deceiue thereby the people, with subtill, and doubtfull speeches in their answers: that was the Priests fault, and to be ascribed vnto them : and no whit to be imputed to the thing.

Now sir, by the way : whether those Priests, do serue the diuell, or no, and be his seruants as you say they are, that I do leaue to you, and others to iudge. I am of *Cicero* the Ethnickes opinion in this: That there is no people, or nation so rude, or barborous in the world : but that they haue some sence, and feeling of God : and that thereby they do ordaine and appoint to themselues, some one kind or other of diuine worship, and seruice of that immortall, and omnipotent deity, and most blessed euerlasting power : albeit, they vnderstand him not aright, as we Christians do. And albeit, neither these Indians, nor yet those Philosophers, whom all ages haue hitherto so much reuerenced : and by whom we haue receiued so many helpes, of learning, as we haue, neuer knew Christ aright, for that perchance they neuer heard of him: and therefore like inough that they do all erre in their religion, or rather superstition : yet, in my fancy, it were a hard thing to pronounce them all to be the di-

uels seruants, and his instruments: being otherwise good men of life, and couersation, & blamelesse in the sight of the world. But for that this question, appertaineth not vnto this place, neither yet commeth within the compasse of your handling or mine: I leaue it to our reuerend Diuines: to whom it belongeth to decide such matters. Hoping for all that, it shall not seeme to be repugnant to the rules of Christianity, to iudge the best, euen of those Infidels: and to thinke, that as God is omnipotent and wonderfull in all his doings: so, by that his omnipotency, ioyned with his infinite mercies, he hath also many wayes, and meanes (though to vs, and our weakenesse vnknowne) how to raise vp, plant, and preferue, some numbers amongst them: of such as shall be accounted, and reckened among the fellowship of those his true seruants, that shall be saued. And if this opinion of mine shall be thought awry, and erronious: yet I hope, it shall be taken, and accounted, as *pius error*: and so I leaue for this matter: submitting my selfe to the censure and iudgement of them, to whom it doth appertaine.

But let vs imagine, the worst: be it, that they be the diuels seruants: and that the vse of this *Tabacco*, came wholly from them: shall it therefore be thought either impious or inconuenient, or vnlawfull, for Christians to vse it? For my part I am not of that mind. For I thinke, that religion forbids it not: and I am sure, honest pollicy doth not prohibite it. Touching religion: *Omnia munda, mūdis*: Take me yet here I pray you, as I meane it, that is: as spoken, and meant of such matters, as are not otherwise precisely ordered, & ouerruled by Scripture, but are counted indifferent, & stand only vpon their right vse,

vse, or abuse, to be either good, or bad: and haue no expresse rule, example, or commandement to the contrarie. As for honest pollicie; I referre you ouer, to the daily practise of all good Christian Princes. Imagine those Indians be as ill, as ill maybe: yet I know, that the Turks are as ill as they: who are the professed enemies, of Christ, and of his sacred Gospell: and yet, I am sure there are many things both inuented and deuised by them: or else by as ill as they: and also, that are daily vsed by them: which are held in great price, and estimation, with all Christians, at this day, and by all Christian Princes put in practise euery where. Wherefore, in condemning *Tabacco*, and the Tabacconists so eagerly in this point, as you do: in my opinion you do in a manner condemne all Christendome for some one thing or other vsed by them: which was either inuented at the first: or else is now daily vsed by the Infidels.

*The eighth and last reason is: for that*

*It is a great augmentor of Melancholy in our bodies, which humor, is the cause of many great diseases, and hurtfull impressions in our bodies, &c.*

In this chapter there be many things, very well, and learnedly put downe: As, the nature, and description of Melancholy: The difference betweene the naturall melancholy, and that melancholy which commeth, by adustion, and accidentally: the straunge effects, and properties, that it breedeth, and bringeth foorth in our bodies: the helpe and vertue that it hath in it to make men wise: and how that proposition, which auoucheth

melancholy men, to be the wisest men, is rightly to be vnderstood, &c. All these things haue very good matter in them I confesse . And though some of them, by some men, both are, and may be contradicted, by the way of argument , and schollerly disputation: yet for my part, I mind not to gaine-say any one of them: for it were nothing to the purpose, for that matter which we haue now in hand. But when all is said, that you can say, and when all those odde ends are brought together, of those matters, which you haue laid downe, and scattered in your discourse; the vpsshot of all your talke in this matter: is, and must be this: that *Tabacco* increaseth melancholy humor in our bodie, and increaseth it so abundantly, that it manifestly destroyeth the temperature of our bodie, disordering and ouerthrowing, the good actions of the same : and so consequently is a breeder, and an occasion of many diseases in melancholie persons especially . And this is the marke, I am sure that you shoot at. Wel sir, then to leaue your long discourse, and to come to handie gripes, and to make short with you: then thus I say: if *Tabacco* do these things which you affirme it doth: that is: if it increase the humour of melancholie, and breed blacke vapours in our bodie, as you do say, it doth: then surely sir, it must needes do it, either by his fume, and smoke, or else by his purging facultie. For there be no moe waies, I trow, how he should do it: for by the way of foode, I think you meane it not: for that is alreadie resolued vpon, and put downe as a principle: That no man feedeth on *Tabacco* , as to make his meales thereof. Well then, as touching the fume of *Tabacco*, here in this chapter, you plainly, and precisely affirme, that *by the smoke, or fume of Tabacco, all sorts*

of

*of melancholy are augmented, and increased, &c.* But in another place, you haue as plainely affirmed likewise, that *no impression of any matter, either to do hurt, or good, can be made by the smoke or fume of Tabacco.* Of these two contradictions, I know not I promise you, what to make: they appeare vnto me, much like to the Ægyptianis fast and loose: so that a man cannot tell where to haue you. For to do no hurt at all: as you say: and to do so great a harme, as to increase all sorts of melancholie, being a matter of so great moment, &c. which also, you do say: it doth so puzzle my wits to reconcile them well: as in truth, I know not what to make of it. If you can reconcile them, I pray you then do it; for in truth I cannot.

As for the reason that you bring, to proue *Tabacco*, to leaue in our braine, a black, swarfe, sootish tincture, because it doth all to be-blacke the Pipe wherein it is taken: ô Lord, it is a very weake reason. For betweene your dead, and sencelesse Pipes, made of earth or otherwise; and the liuely cauities, passages, and pipes of our breathing and liuing bodies, there is no likelihood or comparison to be made.

And for prooffe hereof, let vs not stand now vpon making of schoole syllogismes: but let vs fall to a flat demonstration: and one demonstration you know verie well, is worth fiue syllogismes. My demonstration then at a word is this: looke me but into the throats, and nostrils, of all the great *Tabacco* takers: view them well, I say, and prie into their noses, as much as ye please, and I will lay what wager you will, that you shall find them as faire nosed gentlemen, and as cleane mouthed, and throated, as any men aliue, I will warrant you. Againe

to go a litle farther, and to proue that the smoke of a thing, worketh no such operation, or increaseth not melancholie, as you presuppose that it doth, let me giue you another instance, by another plaine demonstration. Behold your poore ploughmen, that liue continually in smokie houses: and your blacke Smiths, that are still moyling in sea-coale fire, all the day long: and *Grim* the Colier, that is all his life time almost, in continuall smoke, in somuch, as in a maner he feedes vpon it: and tell me, if you find many melancholie men among them. All to be smeered perchaunce you shall haue them, with smoke, and soote, on the outside, and with foule blacke, quarrie, scorched hands: but yet you shall see them as merrie, and as madde knaues, with as white teeth, and as good complexions, as any men aliue: and as litle touched with sadnesse, or melancholie; as he that is least subiect to that disease. Vnlesse it be sometime now and then, when the poore Colier is set vpon the Pillorie for false measuring his coales: then perchaunce he may be somewhat sad, and melancholie for the time, while his fooles head stands peeping out, at the Pillorie hole. But assoone as he hath giuen them the slip, and gotten his head once from the Pillorie; and is gone but some two or three miles out of *London*, he is as merrie againe as a Cricket: and all to be-knaues the Marshall for his labour, and biddes him come now, and he dare, to fetch him to the Pillorie againe. What? must poore smoke, being so light a thing, and so soone vapoured away, and so, and so taken: as your selfe hath described, and by and by let out againe; must smoke I say needes haue so great a force, as to increase such a sad soure humor as melancholie? Is no possibly, as *Domingo* was



was wont to say. Marrie, if the smoke, were a matter of solide substance, so that it might be chewed, as other meates are, and swallowed downe, and concocted, and digested, and then distributed, and conueyed by the veines, to the particular parts of the bodie, to feede and cherish them: then perchance vpon this long abode, in the truncke of our bodie, and vpon the thorough fermenting, and working of it selfe, into the whole masse, or lumpe of our bloud, that giueth vs nourishment: if all this, I say were done, or might be done: then perchance, you had somewhat to say, and to warne good Students, to take heede, how they did meddle with *Tabacco*: for feare of increase of melancholie. Otherwise, in my iudgement, this needlesse feare of yours, doth somewhat sauour of melancholie in your selfe. For you know: that melancholie men, be sad, and fearefull, & *non timenda, timent*: which is one of the chiefest properties of a melancholie person. And thus much briefly; touching the smoke of *Tabacco*.

But now sir, it may be your opinion is also, that *Tabacco* increaseth melancholie, and worketh this great daunger and offence, by his purging facultie: and this perchance is that, which you seeme to glaunce at by the way, when you say: that, *it auoideth that liquid Phlegmaticke matter, which would be good nourishment, and that which otherwise should be mingled with the rest of our bloud, and giue a moisture to the drinesse of melancholie, and so keepe all things in good tune, and temper, &c.*

If this be your opinion, that because the smoke of *Tabacco* maketh the takers thereof to spit a litle, and to auoid by the mouth some waterish matter, that therefore I say when it is vsed in purging, it will purge the

like matter also, as it seemes you do make your chiefeſt argument vpon that point: then I ſay, that euen in this point alſo, either you are; or you may be deceiued. For there be many things, that will prouoke a man to ſpit much, and yet they will not purge at all. As for example, take but Maſtich, and chew it vp and down in your mouth: and you ſhall ſpit for life: and yet it is no purgatiue. The like may be ſaid, of an vnripe, ſharpe, ſower apple, or the like: for it will not onely do ſo to the eater thereof: but alſo prouoke the ſtander by ſometime to ſpit, and ſpattle as much, and more too, as I haue ſeene. And thereof I thinke comes this Engliſh Prouerbe: That a mans teeth doth water, at this, or at that, &c. And here is to be noted by the way, (and it is worth the noting too, and hath bene remembred alreadie in another place before) that, of that ſame liquid moiſt matter, which you ſo much talke of, and make it ſo neceſſarie, and precious a thing, as you do in all your diſcourſe: there is I ſay ſuch ſtore and plentie of it in our bodies for the moſt part, and it is at all times, ſo readie at hand to come at a call, that there neede be no feare at all, of ſpending of that moiſture by the uſe of *Tabacco*, eſpecially to vs, that are Engliſh men, and Ilanders, as hath bene declared alreadie before.

But here, you come vpon me, and ſay: Yea ſir, but *Tabacco* is a Purgatiue, there is no queſtion of that: and becauſe it is a Purgatiue; therefore, it muſt needs purge the like matter, by the bellie, which it doth auoid by the mouth: and that is Phleame, and other liquide matter, and humiditie: and in purging of that, it maketh melancholie the drier, and ſo conſequentially, it maketh it the worſe, &c. No, not ſo good ſir, and to answer this obiection

tion fully: I doubt not, but that you do know right well: that as touching purgatiue medicines, there be two opinions of antiquitie. The one affirmeth, that they do purge by election: and are called *Electiue purgantia*: which is as much to say, as that they do purge, with a kind of choice, or iudgement, either this, or that humor alone, or else some one humor more then any other. And yet those *Electiue purgantia*, do not so make speciall choise, of that onely one humor alone: as a Deere is wont to be singled out, from the rest of the heard, and so had in chace by himselfe alone without any other: but their meaning is, that those Purgatiues do expell and auoid some one humour more then the rest indeed, which they do most fancie, and haue a liking vnto: but yet with that principall humor, some one or other humor too, may in part, be expelled and auoided, at the same instant: as you, and I do know, many of those electiue Purgatiues, which do purge some one: yea some two: nay, some three humors, all at one time, though not all those humors indifferently at one time, but they shall not be named by me, of purpose, because I thinke it not meete, to acquaint the vulgar sort, with any such secrets.

The other opinion is (and those be iolly fellowes too, I can tell you, that be the authors of it: ) That there are no purgatiues at all by election or choise, which are called *Electiue purgantia*, as I haue told you: but that all purgatiues do purge *promiscue*; or as a man would say, a like: or indifferently: or at a venture, so that nature being once set a worke by a purgation: and hauing as it were her fluces, or conduits, now open: looke what humour she findeth her self most aggriued withall, or that lieth

aptest and readiest in the way to be auoided, that she tumbleth out, hauing now the helpe of art, to assist her in her action.

So that make your choise of these two opinions, which you will; yet I see no reason why *Tabacco*, should be so much feared, and misliked in the purging of melancholy. For if you say with this latter crue of Phisitions: that all purgatiues do purge *promiscuè*: then the case is cleare: for then he may aswell purge melancholy, as any other humor; or at the least he may purge melancholy with another humour, when nature is once set a worke to purge and auoide that which offendeth. But if you do say with the other sect of Phisitions: That all purgatiues do worke *Electiuè*: or by choise, and a kind of iudgement, then thus I say, that neither I, nor you, nor any man else can giue any reason, why *Tabacco*, should not aswell, as any other purgatiue, purge away melācholy, either alone, or principally, or at the least with some other humors, as well, as we see other purgatiues do: notwithstanding that his smoake doth seeme to keepe such a sturre, with a little spittering, and spattering by the mouth, as is already sayd.

But it may be Sir: that you are of another opinion, then all this commeth vnto, and that you do thinke, that in melancholy matters, there should no purgatiues at all be vsed, and would haue no other course to be taken in the cure thereof: but only *Alterantia*, and *Commoderantia*, as we terme them, to be vsed: that is, you would haue them vse such things as might alter, temper, and mitigate the harshnesse of that melancholy humor, and so in time at the length alter the whole state of the body, without any more a do, &c If this I say be your opinion: then

then is all at an end: and I haue no more to say, either to it, or to you, at this time, but onely this: God speed you well: but therewithall yet still this I say: That if you will not seeme to swarue, from the steps of the learned ancient writers, who vsed in the cure of melancholy, as round, and as strong medicines, as *Tabacco* is, and such to, as were in their manifest qualities, as hote, and dry as *Tabacco* is, also: Then it shall be no discredit for you, to suffer *Tabacco*, to haue his place among those auncient allowed purgatiues, and to alter your opinion of this poore straunger, and hereafter to giue him no worse speeches, then vpon good prooffe he shall deserue.

And thus hauing made, a wise foolish speech, or a foolish wise speech in the behalfe of this poore *Tabacco*: now it is not much amisse, to haue a word or two for my selfe. It is like inough, that in this brag-speaking age, there will not want some store of those, that will be ready to start vp, and make hast to carpe, and reprehend, all that euer is, or that can be sayd, either in this matter, or anie other, whatsoeuer.

And marke it when ye will, and you shall see, that none will be so readie thereunto, as they: who either for lacke of wit, are least able to iudge and vnderstand what is well said: or else for lacke of learning, are most vnable, to amend that which is amisse. But making small reckoning, or account of any such: my chiefe and onely desire is: that this sporting exercise of mine, may no whit displease, any of those learned sweete conceited gentlemen (in regard of whose fauour only, I haue vndertaken it) in whom there is neither scornfull, nor wayward, nor any such sullen sower humor, but that they can be contented to heare, a Philosophicall probleame, some-

what scholer-like handled : to passe the time these Christmasse holy daies. Moreouer, it may be, that some also, will muse to see any time at all to be spent, in so trifling an argument as this is; in their conceit, and opinion: but yet, for their better satisfaction, let this be said: Seeing that as famous men, as euer haue bene, either in our age, or in our forefathers dayes, haue not disdained to write of meaner matters then these: as namely, some of baldnesse, others in the commendation of folly: yea, and other some, of farre baser matters to: as of a gnat, a flye, & a flea: and yet neuerthelesse, they haue thought no part of their credit either touched, or impeached thereby: then I hope, it may be permitted to him, that is no hater of learning, to attempt the like, in a matter not farre vnlike: and so much the more for that I was prouoked, or rather in some sort much vrged therunto, (I protest) for that to my thinking, I did perceiue, the credit of that most excellent knowledge of Phisicke, not a little touched and stained thereby, vnder his pretence of inueighing against *Tabacco*. And albeit his meaning perchance, was farre otherwise (as like inough it was) yet I thought it not amisse, that such an ouerslip as that was, should in some good sort, either be met withall: or else, at the least, be better vnderstood.

*FINIS.*













