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© © © Photograph by Robert Kato James I, King of England (1566-1625) A Counterblaste to Tobacco London: Robert Barker, 1604 George Arents Collection King James I of Great Britain wrote this treatise, one of the earliest examples of anti-tobacco literature. The monarch inveighs against recreational uses of the plant, seeing the practice as both a social and health problem. Smoking, in particular, incenses him: he calls it "a custome loathsome to the eye, hateful to the Nose, harmful to the braine, [and] dangerous to the lungs." Though he did not ban the use of tobacco, James imposed a 4,000 percent tax on its sale. When this failed to decrease demand, he took a more pragmatic approach: nationalizing the entire tobacco trade, so that profits went directly to the Crown. This first-edition copy is part of the Library's George Arents Collection, which documents the history, culture, and lore of tobacco. Holding Division: George Arents Collection Digital Collections; View record Not currently on view The New York Public Library believes that this item is in the public domain under the laws of the United States, but did not make a determination as to its copyright status under the copyright laws of other countries. This item may not be in the public domain under the laws of other countries. Though not required, if you want to credit us as the source, please use the following statement, "From The New York Public Library," and provide a link back to the item on our Digital Collections site. Doing so helps us track how our collection is used and helps justify freely releasing even more content in the future. Title page 1604 anti-tobacco treatise by King James VI of Scotland A Counterblaste to Tobacco is a treatise written by King James VI of Scotland and I of England in 1604, in which he expresses his distaste for tobacco, particularly tobacco smoking.[1] As such, it is one of the earliest anti-tobacco publications. Style and content It is written in Early Modern English and refers to medical theories of the time (e.g. the four humours).[2] In it, James blames Native Americans for bringing tobacco to Europe, complains about passive smoking, warns of dangers to the lungs, and decrees tobacco's odour as "hateful to the nose." [2] Effects and legacy James's dislike of tobacco led him in 1604[3] to authorize Thomas Sackville, 1st Earl of Dorset, to levy an excise tax and tariff of six shillings and eight pence per pound of tobacco imported,[4] or £1 per three pounds, a large sum of money for the time. Because of continued high demand for tobacco in England and negative effects on the economies of the American colonies, the king in 1624 instead created a royal monopoly for the crop.[3] 150 years later, British utilitarian philosopher Jeremy Bentham would cite A Counterblaste to Tobacco as an example of antipathy run wild.[2] Quotation This section is a candidate to be copied to Wikiquote using the Transwiki process. James VI and I Have you not reason then to bee ashamed, and to forbear this filthie noveltie, so basely grounded, so foolishly received and so grossely mistaken in the right use thereof? In your abuse thereof sinning against God, harming your selves both in persons and goods, and raking also thereby the markes and notes of vanitie upon you: by the custome thereof making your selves to be wondered at by all forraine civil Nations, and by all strangers that come among you, to be scorned and contemned. A custome lothsome to the eye, hateful to the Nose, harmful to the braine, dangerous to the Lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomesse.— James 1604[2] References ^ Steve Luck, The Complete Guide to Cigars: An Illustrated Guide to the World's Finest Cigars, Bath, UK: Parragon, p. 13 ^ a b c d A Counterblaste to Tobacco (retrieved February 22, 2008) ^ a b Ley, Willy (December 1965). "The Healthfull Aromaticke Herbe". For Your Information. Galaxy Science Fiction. pp. 88–98. ^ Commissio pro Tobacco, James I, 1616 External links Wikisource has original text related to this article: A Counterblaste to Tobacco Full text of A Counterblaste to Tobacco A Counterblaste to Tobacco on Google Books Retrieved from ^ Home Search Browse Bookbag Help That the manifold abuses of this vile custome of Tobacco taking, may the better be espied, it is fit, that first you enter into consideration both of the first originall thereof, and likewise of the reasons of the first entry thereof into this Country. For certainly as such customes, that have their first institution either from a godly, necessary, or honorable ground, and are first brought in, by the meanes of some worthy, vertuous, and great Personage, are ever, and most justly, holden in great and reverent estimation and account, by all wise, vertuous, and temperate spirits: So should it by the contrary, justly bring a great disgrace into that sort of customes, which having their originall from base corruption and barbarity, doe in like sort, make their first entry into a Countrey, by an inconsiderate and childish affectation of Novelty, as is the true case of the first invention of Tobacco taking, and of the first entry thereof among us. For Tobacco being a common herbe, which (though under divers names) grows almost every where, was first found out by some of the barbarous Indians, to be a Preservative, or Antidot against the Pockes, a filthy disease, wherunto these barbarous people are (as all men know) very much subject, what through the uncleanly and adust constitution of their bodies, and what through the intemperate heate of their Climat: so that as from them was first brought into Christendome, that most detestable disease, so from them likewise was brought this use of Tobacco, as a stinking and unsavorie Antidot, so corrupted and execrable a Maladie, the stinking Sulfumigation whereof they yet use against that disease, making so one canker or venime to eate out another. And now good Countrey men let us (I pray you) consider, what honour or policie can move us to imitate the barbarous and beastly manners of the wilde, godlesse, and slavish Indians, especially in so vile and stinking a custome? Shall wee that disdain to imitate the manners of our neighbour France (having the stile of the first Christian Kingdome) and that cannot endure the spirit of the Spaniards (their King being now comparable in largenes of Dominions, to the great Emperor of Turkie) Shall wee, I say, that have bene so long civill and wealthy in Peace, famous and invincible in Warre, fortunate in both, we that have bene ever able to aide any of our neighbours (but never deafeed any of their eares with any of our supplications for assistance) shall we, I say, without blushing, abuse our selves so farre, as to imitate these beastly Indians, slaves to the Spaniards, refuse to the world, and as yet aliens from the holy Covenant of God? Why doe we not as well imitate them in walking naked as they doe? in preferring glasses, feathers, and such toys, to golde and precious stones, as they do? yea why do we not denie God and adore the Devil, as they doe? Now to the corrupted basenesse of the first use of this Tobacco, doeth very well agree the foolish and groundlesse first entry thereof into this Kingdome. It is not so long since the first entry of this abuse amongst us here, as this present age cannot yet very well remember, both the first Author, and the forme of the first introduction of it amongst us. It was neither brought in by King, great Conquerour, nor learned Doctor of Physicke. With the report of a great discovery for a Conquest, some two or three Savage men, were brought in, together with this Savage custome. But the pitie is, the poore wilde barbarous men died, but that vile barbarous custome is yet alive, yea in fresh vigor: so as it seems a miracle to me, how a custome springing from so vile a ground, and brought in by a father so generally hated, should be welcomed upon so slender a warrant. For if they that first put it in practise heere, had remembered for what respect it was used by them from whence it came, I am sure they would have bene loath, to have taken so farre the imputation of that disease upon them as they did, by using the cure thereof. For Sanis non est opus medico, and counterpoisons are never used, but when they payson is thought to precede. But since it is true, that divers customes slightly grounded, and with no better warrant entred in a Commonwealth, may yet in the use of them thereafter, proove both necessary and profitable: it is therefore next to be examined, if there be not a full Sympathie and true Proportion, betwene the base ground and foolish entrie, and the loathsome, and hurtfull use of this stinking Antidote. I am now therefore heartily to pray you to consider, first upon what false and erroneous grounds you have first built the general good liking thereof; and next, what sinnes towards God, and foolish vanities before the world you commit, in the detestable use of it. As for these deceitfull grounds, that have specially moved you to take a good and great conceit thereof, I shall content my selfe to examine here only foure of the principalls of them; two founded upon the Theoricke of a deceivable appearance of Reason, and two of them upon the mistaken Practicke of generall Experience. First, it is thought by you a sure Aphorisme in the Physicks, That the braines of all men, being naturally colde and wet, all dry and hotte things should be good for them; of which nature this stinking sulfumigation is, and therefore of good use to them. Of this Argument, both the Proposition and Assumption are false, and so the Conclusion cannot but be voyd of it selfe. For as to the Proposition, That because the braines are colde and moist, therefore things that are colde and drie are best for them, it is an inept consequence: For man being compounded of the foure Complexions, (whose fathers are the foure Elements) although there be a mixture of them all in all the parts of his body, yet must the divers parts of our Microcosm or little world within our selves, be diversly more inclined, some to one, some to another complexion, according to the diversitie of their uses, that of these discords a perfect harmonie may be made up for the maintenance of the whole body. The application then of a thing of a contrary nature, to any of these parts, is to interrupt them of their due function, and by consequence hurtfull to the health of the whole body. As if a man, because the Liver is hote (as the fountaine of blood) and as it were an oven to the stomacke, would therefore apply and wear close upon his Liver and stomacke a cake of lead; he might within a very short time (I hope) be sustained very good cheape at an Ordinarie, beside the cleering of his conscience from that deadly sinne of gluttonie. And as if, because the Heart is full of vitall spirits, and in perpetuall motion, a man would therefore lay a heavy pound stone on his breast, for staying and holding downe that wanton palpitation, I doubt not but his breast would bee more bruised with the weight thereof, then the heart would be comforted with such a disagreeable and contrarious cure. And even so is it with the Braines. For if a man, because the Braines are colde and humid, would therefore use inwardly by smells, or outwardly by application, things of hot and drie qualitie, all the gaine that he could make thereof, would only be to put himselfe in a great forwardnesse for running mad, by over-watching him selfe, the coldnesse and moistnesse of is our braine being the only ordinarie meanes that procure our sleepe and rest. Indeed I do not denie, but when it falls out that any of these, or any part of our bodie grows to be distempered, and to tend to all extremitie, beyond the compassse of Natures temperate mixture, that in that case cures of contrary qualities, to the intemperate inclination of that part, being wisely prepared and discreetly ministred, may be both necessarie and helpfull for strengning and assisting Nature in the expulsion of all profitable Physicke. But first these Cures ought not to bee used, but where there is neede of them, the contrarie whereof, is daily practised in this generall use of Tobacco by all sorts and complexions of people. And next, I deny the Minor of this argument, as I have already said, in regard that this Tobacco, is not simply of a dry and hot qualitie; but rather hath a certaine venomous facultie joyned with the heate thereof, which makes it have an Antipathie against nature, as by the hateful smell thereof dooth well appeare. For the Nose being the proper Organ and convoy of the sense of smelling to the braines, which are the only fountaine of that sense, doeth ever serve us for an infallible witness, whether that Odour which we smell, be healthfull or hurtfull to the braine (except when it falls out that the sense it selfe is corrupted and abused through some infirmitie, and distemper in the braine.) 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