

**A friendly admonition to the drinkers of brandy, and other distilled spiritous liquors.**

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A

*Friendly Admonition*

TO THE

DRINKERS

OF

BRANDY,

And other DISTILLED

Spirituous LIQUORS.



L O N D O N :

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A FRIENDLY

*Admonition, &c.*



MAN, not contented with what his bountiful and munificent Creator intending for his Comfort, has wisely tempered with such a due Proportion of Strength, as that, taken in Moderation, would make his Heart glad, has unhappily found Means to extract, from what God intended for his Refreshment, a most pernicious and intoxicating Liquor, to which, in a great measure, is owing, the remarkable Increase of *Drunkenness* of late Years; which Vice reigns to a most enormous Degree, among the habitual Drinkers of Brandy, and other Distill'd Liquors; which are found to be most pernicious and destructive: For at the same time that they coagulate and thicken the Blood, they also contract

and narrow the Blood-Vessels ; which has, in Fact, been found to be true, by Experiments purposely made, with Brandy, on the Blood and Blood-vessels of Animals.

WHENCE we may evidently see the Reason why those Liquors do so frequently cause Obstructions in the Liver ; whence the Jaundice, Dropsy, and many other fatal Diseases : It is in like manner also that they destroy and burn up the Lungs too : Hence also it is, that by frequently contracting, and then soon after relaxing, they weaken and wear out the Fibres and Coates of the Stomach, on which they more immediately prey, every Time they are drunk : Hence, I say, it is, that these spirituous Liquors rarely fail to destroy the Appetite and Digestion of those, who habituate themselves to them ; for, by drying up, and spoiling the Nerves, they make them insensible ; they destroy also many of the very fine Vessels, especially where the Fibres are most tender, as in the Brain ; whereby they spoil the Memory and intellectual Faculties : And by thus inflaming the Blood, and disordering the Blood-Vessels and Nerves, they vitiate and deprave the natural Temper.

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WHEN first drank, they seem to comfort the Stomach, by contracting its too relaxed Fibres, and also to warm the Blood; but as the Warmth which they give, on mixing with the Blood, soon goes off, as it is in Fact found to do, when we mix Brandy with Blood; so also the spirituous Part of the Brandy being soon diluted, and imbibed by the watery Humours of the Body, it can no longer contract the Fibres of the Stomach, and other Parts; which therefore as soon relaxing, the unhappy Persons are thereby, in a little Time, reduced to a cold, relaxed, languid, and dispirited State, which gives them so much Uneasiness, they are impatient to get out of it, by fresh Supplies of the same deadly Liquor; which, instead of curing, daily increases their Disease more and more. Hence it is, that their Soul fainting within them, these unhappy Wretches are ever thirsting after it, and, with the *Horse-Leech*, cry, *give, give*; but alas! never are, nor can be satisfied. For these strong Liquors, tho' called spirituous, are so far from refreshing and recruiting the Spirits, that, on the contrary, they do, in reality, depress them; and extinguish the natural, vital Warmth of the Blood to such a Degree, that, as Physicians have observed, *their Prescriptions,*

*tions, or Medicines, are found to have little or no Effect, towards restoring these unhappy Persons, when sick, to their Health.*

THE spirituous Liquors soon intoxicate, which Intoxication soon goes off again, and leaves them faint and languid: And as when immediately injected into the Veins of an Animal, they cause sudden Death; so when drank in a large Quantity at once, they coagulate and thicken the Blood to such a Degree, as to kill instantly; many Instances of which we frequently hear of: And when they are not drank in such Quantities as to kill immediately, but are daily used, then, besides many other Diseases, they are apt to breed *Polypuses* in the Heart, by thickening the Blood there; which *Polypuses*, as they grow larger and larger, do, by hindering and retarding the Motion of the Blood through the Heart, thereby farther contribute to the Faintness and Dispiritedness of those unhappy Persons, and at length, by totally stopping the Course of the Blood, do as effectually kill, as if a Dart had been struck through their Liver.

THESE Distill'd Liquors, which, by reason of their great Strength, are found to be so destructive to our Bodies, are observed by Chymists, to be all of them  
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composed, and to consist, of *Water*, a *Spirit*, and an *acid Oil*. They find also upon the nicest Scrutiny, *that all Distilled fermented Spirits are the same*, whether Distilled from the fermented Juice of Grapes, as is done in *France*, and some other Countries, or from Corn, Grain, or other fermented Fruits. And accordingly their pernicious Effects upon human Bodies, are found to be the same. For it is well known, that many are in and near Sea-Port Towns, as effectually destroyed, by the habitual drinking of *French Brandies*, as are those who habituate themselves to drink other Distilled spirituous Liquors: And the same holds true of Rum, which, it is well known, destroys such Multitudes in *America*, as even in a manner to depopulate whole Countries: Some of these Liquors may indeed be more palatable than others, *but they are all in a manner equally pernicious, that are of an equal Strength, and those most destructive and deadly, which are the strongest.*

BUT notwithstanding Men find, by daily Experience, both in themselves and others, the destructive Effects of these Liquors; tho' they Yearly see a *thousand fall at their Side, and ten thousand at their right Hand*, yet will they not be warned



warned so as to avoid them. There is that predominant *bewitching of Naughtiness* in these fiery Liquors, as impetuously carries Men on to their certain Destruction, in spite of the contrary natural strong Desire they have *to live long, and see good Days*; so effectually does this insatiable *wandering of Concupiscence* after them, *undermine the Simple*; as the Wise Man observes, *Wisdom* iv. 12. 'Tis the peculiar Misfortune of these unhappy Wretches, that they seldom have so much as a Heart to be set free: Now when a Man's Will and Affections are thus depraved, and he is delighted with this worst of Slavery, there is little Hopes of him. To recover him from this Condition, he must be, as it were, forced into his Liberty, and rescued, in some measure, from his own depraved Desires; he must be dealt with like a Madman, and be bound down, to keep him from destroying himself.

WE find the strong, and almost invincible Propensity of habitual Sinners to continue on in their evil Courses, most emphatically expressed in Scripture; *Can the Ethiopian change his Skin, says God, to the rebellious Israelites, or the Leopard his Spots, then may ye also do Good, that are accustomed to do Evil*: *Jerem.* xiii. 23. Which melancholy Truth may,  
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with greater Certainty, be said of the unhappy habitual Drinkers of Brandy, and the like Distill'd spirituous Liquors, than of those who labour under any other Vices whatsoever; for how rarely, how very rarely do we see any of those unhappy Persons reclaimed; they are absolutely deaf to all Admonition, *neither will they hear the Voice of the Charmer, charm he never so wisely.* No Considerations whatsoever, neither of this World, nor the next, have any Weight with them; they will forego all that is most desirable here, and endure the utmost Miseries in Life, for the Sake of it. How many does it reduce to suffer the Hardships of the extreamest Poverty, not only by wasting their Substance by a continual Drain to satisfy a false, vitiated Appetite, but also by so enfeebling and disabling them, that they have neither Will nor Power to labour for an honest Livelihood; which is a principal Reason of the great Increase of the Poor in this Nation, as also of the much greater Number of Robberies, that are committed of late Years, than were in former Ages. And as to the Health of these miserable People, the most desirable, because the Foundation of all other Enjoyments, that is greatly deprav'd and sottishly given in Exchange, for a

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false, unnatural Sensation of it, which each fresh Dram seems to give for the present; while it is, at the same Time, really undermining and destroying their Healths. Nay, so bewitching is this Infatuation, that tho' they cannot, most of them, but be sensible, that they are manifestly shortening their Days, and just plunging themselves into their Graves, yet will they not refrain. Hence we see what little Hopes there is of reclaiming, by any Arguments whatever, these miserable Wretches, who are thus inflaved.

WOULD God! that at least those who have not as yet engaged in these unhappy Courses, might thereby be effectually deterred from such destructive Ways, which it is most easy at first to avoid, but very difficult to refrain from, to those who are once habituated to such Liquors.

BUT alas! the Infection is spread so far and wide, that if it continues its destructive Conquests, in the same manner, and to the same degree, that we have unhappily lived to see it advance, within these thirty or forty Years, it must needs, in a few Generations, infect all Mankind with its baneful Influence. For it makes its Way into the World as a Friend to Mankind, and insinuates itself under the Disguise of grateful

ful Flavours ; and under the Notion of helping Digestion, comforting the Spirits, and chearing the Heart, it produces the direct contrary Effects. And tho' these deceitful *Hydra's* are found, by daily Experience, to destroy Multitudes of Mankind, yet are they received and entertained with so general Applause, that they boldly lift up their invenom'd Heads in every Street, to such a degree, as looks as if it were the Business of a considerable Part of Mankind to destroy the other. And tho' thousands, and ten thousands, nay, Millions, over the whole Earth, perish Yearly thereby, yet no *Man layeth it to Heart*, excepting the Heads of the poor wild Indians in *New England, Carolina*, and other Parts of *North America*, who being sensible of the great Destruction, Distill'd spirituuous Liquors have made among them, have frequently and earnestly desired, that no such Liquors might be sold to their People ; which, as they have made great Havock among them, so it is observed to do the same among those Christians, who both taught them that beastly and destructive Vice, and are continually furnishing them with Materials to continue in it. And what more just and reasonable, than that those, who reach forth the invenom'd Cup to others,

thers, should themselves also perish by it.

OF all the Miseries and Plagues that unhappy Man has been incident to, none was ever so effectually destructive as this, not even those three fore Judgments of War, Pestilence, or Famine; all which, after having raged for some Time, cease: But this evil Spirit is an unrelenting, merciless Destroyer, that threatens endless Destruction from Generation to Generation: This is indeed a Master-piece of the Devil's, whereby he makes Men their own Executioners, which consigns them over, not only to present, but eternal Death also.

YET notwithstanding these, its most pernicious and destructive Effects, where is that Christian Country that desires, with the abovementioned poor ignorant Indians, their People to be restrained from it; so far from that, that they seem rather to establish it by Law; in-somuch that there is little Hopes of any Attempts being made towards suppressing it, till the spreading Evil is grown more and more flagrant, as to become at last so enormously destructive, that it will be, in a manner, impossible for human Species to subsist under it.

AND this Time seems to be coming on a-pace, for the Infection, as it has  
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for these thirty or forty Years made a surprizing Advance, so it continues to spread far and wide. Nay, the unhappy Influence of these Liquors, reaches much farther than to the Destruction of those, who indulge in the Use of them, even to their Posterity, to the Children that are yet unborn. Of this we have too frequent Instances, where the unhappy Mothers habituate themselves to these Distill'd Liquors, whose Children, when first born, are often either of a diminutive Pigmy Size, or look withered and old, as if they had numbered many Years, when they have not, as yet, alas! attained to the Evening of the first Day. And how many more Instances are there of Children, who, tho' born with good Constitutions, have unhappily sucked in the deadly spirituous Poison with their Nurse's Milk.

FOR Nature is then under a Necessity of drawing out very slender Threads of Life, when the Nourishment of either unborn, or born Children, is hardened and spoiled by such pernicious Liquors: Whence it is evident, that in Proportion, as the Contagion spreads farther and farther among Mankind, so must the Breed of human Species be proportionably more and more depraved, and will accordingly degenerate more and  
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more, from the more manly and robust Constitution of preceeding Generations.

As Sobriety and Temperance is the best Means we can possibly make use of, in order to preserve our Health and Strength; so Drunkenness and Excess are the ready Means to destroy them, and the surest Way to make a Man's Days few and evil upon Earth. By Intemperance, the Body is furcharged with redundant Humours, whereby the natural Heat is extinguished, and the Constitution destroyed by grievous Diseases, as *Dropsy*, *Faundice*, *Palsy*, *Apoplexy*, and the like.

PHYSICIANS observe that these Distill'd spirituous Liquors, which are inflamed by repeated Distillations, are, in a manner, direct *Poison to human Bodies*, which are, most of them, of too delicate a Make, long to bear the being corroded by such burning actual *Cauteries*. For they observe, that not only the Constitution of the Blood is thereby spoiled, its red Part being consumed and burnt, whereby the Blood is impoverished to such a Degree, as to have ten times more *Serum* in it than red Parts; but also that the fine tender Blood-vessels of the Liver, or Lungs, or some other important Bowel, are thereby destroyed. Whence *Hectick Fevers*, *Consumptions*, and the like Diseases. Whence also sometimes great  
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Profusions of Blood, by the Vessels being corroded ; or else by being too much weakened, relaxed, and broken, the thin sharp *Serum*, easily ouzing through their Substances, throws those unhappy Persons into fatal Dropsies. How many have drank to that Excess, as to die instantly, with the destructive Weapon, as it were, in their Body ; whose Deaths Charity itself must needs judge most miserable, since they die in their Sins, and are taken away in God's just Wrath, even whilst they are sacrificing their Souls to the Devil. But though the Number of this Sort be many, yet it is but small, in Comparison of those Multitudes, whom it sweeps away by a gentle and unperceived Decay : For it does, by little and little, quench the natural Heat, and extinguish the Lamp of Life, and so lead Men, though not by so direct a Passage, yet but a little about, to their Graves, as certainly, though not so speedily. If then we think it a fearful Sin for a Man to murder himself, and by laying violent Hands on his own Person, to shorten his Life ; then let us not esteem Drunkenness as a small Sin, since it produces the same Effects, though by other Means, and brings us to an untimely Death, though it be by a different Method. The plain Reason why so vastly greater



er Numbers are taken off by untimely Deaths in this, than in former Ages, is evidently this, that Drunkenness and Intemperance are in an extraordinary Manner increased among us ; and that especially by the detestable Use of Brandy, and other Distill'd spirituous Liquors, which are most pernicious to our Constitutions. There are, indeed, some few of so strong a Constitution, that they can lead an intemperate Life for a good Number of Years, without feeling any sensible Decay in themselves, yet at length they usually pay dear for their former Excesses, when the Effects of their strong Liquors vent themselves in Sicknes and Diseases, and make the unhappy Wretches, a miserable Monument of the sad Effects of the beastly Sin of Drunkenness : Thus we see that this Sin, by an almost necessary and fatal Consequence, brings Death along with it.

BUT let us consider the spiritual, as well as temporal Evils, that Men bring upon themselves by the Sin of Drunkenness : They who live in a constant habitual Course of Debauchery, are dead in their Sins ; it commonly brings them to a State of final Impenitence. All Sense of Religion is apt to wear off from those, who give themselves up to this Vice ; they in Effect say unto God,  
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Depart from us, for we will have no Knowledge of thy Laws. And though they may sometimes have good Dispositions, yet they very rarely put them in Execution; because their Heads are so shattered and discomposed, that they cannot have any settled serious Thoughts. But God knows 'tis very seldom that the Drunkard entertains the least Thoughts of Repentance, for he is rather for encouraging himself and others, to go on in sinning, than to break them off by Repentance; *Isa. lvi. 12. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to Morrow shall be as this Day, and much more abundant.* Daily Experience convinces us how hard it is to reclaim Drunkenness; which should, in Reason, make Men dread, abhor, and detest this Vice, which leads them to a State of Impenitence, the greatest Evil that is incident to us in this Life, since it is the sure Fore-runner of eternal Misery in the next.

IN order therefore to have a just Hatred and Detestation of this Sin, it behoves Men seriously to consider the Heinousness of it, and the manifold Evils and Mischiefs that accompany it. It being a Vice that is condemned both by God and Man, by Infidels, as well as Christians, and is withal most injurious to

our selves, by weakening and destroying our Bodies, and thereby shortening our Lives : *How oft is the Candle of the Wicked put out, and how frequently cometh their Destruction upon them, God distributeth Sorrows in his Anger, Job xxi. 17. Job calls it, their Destruction, for themselves are the Authors of it.*

THE Prophet *Jeremiah*, xxxv. 14. tells us, that *the Words of Jonadab, the Son of Rechab, that he commanded his Sons not to drink Wine, are observed* : but our bountiful God has permitted the Use thereof, only with this Charge, *Be ye not drunk with Wine, wherein is Excess, Ephes. v. 18.* yet Men do not obey his Voice, therefore the *Rechabites* will be their Judges ; and it will be more tolerable in the Day of Judgment, for Mahometans and Idolaters, than for sottish Christians.

THE habitual Drinkers of Brandy, and other Distill'd spirituous Liquors especially, are grown to that Height of Impiety, that they even glory in their Shame ; they that are now drunk, are not drunk in the Night only ; they do not desire that the Darknes should cover their shameful Wickedness, for they commit this Sin openly and at Noon-day, in the Face of the Sun : *They add Drunkenness to Thirst : Deut. xxix. 19.*

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WHEN we reflect upon the unhappy Course and Life of these miserable, infatuated Wretches, how ought it to affect us with Concern, to consider that it is destructive of their Happiness both here and hereafter. Could we peep into the Chambers of Death, and see those unhappy Souls, who were once indulging in excessive Drinking here on Earth, on whom the Pit has shut her Mouth; who are full of Anguish and Indignation for their former Folly, when it is too late. It much imports us therefore to remember that there remains still the same Threatning to the Drunkards of this Generation, which was formerly denounced by the Prophet against the Drunkards of *Ephraim*; *They shall be trodden under Feet*, Isa. xxviii. 3.

IT is commonly pleaded by those who are under a Habit of Drunkenness, that they cannot forsake it; so they flatter and deceive their own Souls, that either God will not require them to do an impossible Thing, and therefore they shall be excused; or they say he is a hard Master, to shut a Man out of Heaven, and cast him into Hell, for doing a Thing which he could not help. But, O wicked Servant! Wherefore dost thou, to keep thy own Wickedness, accuse God foolishly and falsely? *for he will not lay*

upon Man more than right, that he should enter into Judgment with God, Job xxxiv. 23. The Son of Sirach justly observes, that God hath commanded no Man to do wickedly, nor has he given any Man a License to Sin: Eccles. xv. 20. If those who are diseased with a Dropsy, will, when they are advised by a Physician, restrain their Appetite, and refrain from much Drink; though, by reason of their Distemper, they are continually tormented with an insatiable Thirst, and this for the Sake of recovering their Health, and to preserve, for a while, their temporal Life: Then how much more should those who have been addicted to Drunkenness, bridle their Appetite, and abstain from Intemperance, notwithstanding they have thereby brought upon themselves, such an unnatural depraved Thirst, as gives them great Uneasiness to forbear drinking; so many and great are the Evils that do necessarily accompany this Vice, both in this Life, and in the Life to come, that are much more earnestly to be avoided than many Deaths.

No Habit, however long in contracting, is impossible to be removed; it may be done, though with some Difficulty. There is no one so far gone in the Disease of Drunkenness, or any other Sin  
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whatever, but there is room for a Cure, which would certainly be obtained, if seriously, and in Earnest, sought after; for God affords his Grace to all that ask it; 'tis only to the Obstinate and Impenitent, that he shuts up his Bowels of Mercy and Compassion. It greatly behoves Men therefore not to forfeit the Divine Grace and Assistance, by their obstinate Perseverance in this beastly Sin, but to repent and reform, that this and all their other Sins should be forgiven them.

THEY who would not be led away, nor enslaved by this vile Vice of excessive Drinking, must carefully avoid the Company of Drunkards, pursuant to the Advice of the Wise Man, *Prov. xxiii. 20. Keep not Company with Drunkards.* It much imports us therefore to avoid drunken Company, and to shun their Conversation; for if once we give Ground and comply, we are lost, the Sin will, by little and little, prevail upon us. Thus many who have purposed to lead temperate Lives, by venturing into the Company of Tiplers, where they have been gradually drawn in, to be Partakers of their Bestiality, have at length arrived to that Pitch of Excess, as to drown all their serious and pious Reso-  
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lutions in a continual Flow of Drunkenness.

IF Men did, in the Sincerity of their Heart, use such proper Means, there is no doubt, but they would be able to overcome this Vice, how long soever they may have been accustomed to it. They therefore who continue under the Power of it, can never excuse themselves, by the Impossibility of Amendment; but should rather accuse the Falseness of their own Hearts, that have still such a Love for this Sin, that they will not, in good Earnest, make use of the proper Means to avoid it.

IN a Word, If all these Considerations will not deter Men from this odious Vice, they must still wallow in their Vomit, and continue in this sottish, senseless Condition, till the Flames of Hell rouse them, when they will, by sad Experience find, what they will not now believe, that *the End of these Things*, as the Apostle says, (*Rom. vi. 21.*) is *Death*.

I SHALL conclude with the Words of St. Paul, and St. Peter, *1 Thess. v. 5, 6. 1 Pet. v. 8. 1 Pet. i. 13. Ye are all the Children of Light, and the Children of the Day; we are not of the Night, nor of Darkness: therefore let us not sleep, as*  
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*do others, but let us watch and be sober. For they that sleep, sleep in the Night; and they that are drunken, are drunken in the Night; but let us who are of the Day be sober. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.*

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do either, but let us watch and be ready  
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