

O N A N I A; m
2577
OR, THE
HEINOUS SIN

OF
Self-Pollution,

AND

All its Frightful Consequences, in both
SEXES, Consider'd,

WITH

Spiritual and Physical ADVICE to Those who
have already Injur'd themselves by this Abomina-
ble Practice.

To which are Added,

Divers remarkable Letters from such Offenders, to the Author,
lamenting their Impotencies and Diseases thereby.

AS ALSO

LETTERS from Eminent Divines, in Answer to a CASE OF
CONSCIENCE, relating thereto.

AS LIKEWISE

A Letter from a LADY, to the Author, [very curious] and another from
a Married-Man, concerning the Use and Abuse of the Marriage Bed,
with the Author's Answer. And two more from two several young
Gentlemen, who would urge the necessity of SELF-POLLUTION; and
another Surprizing one, from a young married Lady, who by this detestable
Practice became Barren and Diseas'd.

There shall in no wise enter into the Heavenly Jerusalem, any Thing that defileth, or worketh Abomination. Rev. xxi v. 27.

The Sixth EDITION, Corrected and Enlarged.

LONDON: Printed for, and Sold by T. Crouch, Bookseller, at the Bell,
over against the Queen's-Head-Tavern, in Paster-Noster-Row, near Cheap-
side. 1722. [Price 1 s. 6 d. Stitch'd.]



The P R E F A C E.



THE Sin of Onan, and God's sudden Vengeance upon it, are so remarkable, that every Body will easily perceive, that from his Name I have deriv'd the running Title of this little Book; and tho' I treat of this Crime in Relation to Women, as well as Men, whilst the Offence, is Self-Pollution in both, I could not think of any other Word which would so well put the Reader in Mind both of the Sin and its Punishment at once, as this.

THIS Practice is so frequent, and so crying an Offence, especially among the Male Youth of this Nation, that I have Reason to imagine, a great many Offenders would never have been Guilty of it, if they had been thoroughly acquainted with the Heinousness of the Crime, and the sad Consequences to the Body as well as the Soul, which may, and often do ensue

upon it. This was the chief Motive that induc'd me to write on this Subject.

THOSE who are of Opinion, that notwithstanding the Frequency of this Sin, it never ought to be spoke of, or hinted at, because the bare mentioning of it may be dangerous to some, who without it, would never have thought of it, I hope will find themselves answer'd in Page 16, 17, and 65.

AND as I am fully perswaded that there are very few Sentences throughout the Book, which do not more or less tend to the Mortification of Lust, and not one that can give Offence to the chastest Ear, so I dare recommend the serious Perusal of it to both Sexes : And that it has been look'd upon as Instructive, without being hurtful, by others as well as myself, will appear from the following Letter, sent me by a very Learned and Pious Divine.

S I R,

‘ I Received the Favour of your little
 ‘ Book against *Self-Pollution*, and
 ‘ have given it, as it well deserv'd, a se-
 ‘ cond Reading. I am much pleas'd with
 ‘ your Arguments and Admonitions, which
 ‘ are both cogent and swasive, and I hope
 ‘ in

' in God, will answer your Design by it, in
 ' doing a great deal of Good in the World,
 ' both to the Soul and Body, by awakening
 ' the Guilty (who are *Daily*, and oftentimes
 ' *dangerously* wounded by this foul Practice)
 ' and deterring the Innocent and Unwary
 ' from falling into it. Would all Masters
 ' of Schools have but a strict Eye over their
 ' Scholars, (amongst whom nothing is
 ' more common, than the Commission of
 ' this vile Sin, the Elder Boysteaching it the
 ' Younger, as soon as ever they arrive to the
 ' Years of Puberty) tell them the Hein-
 ' ousness of the Sin, and give suitable Cor-
 ' rection to the Offenders therein, and
 ' shame them before their School-fellows
 ' for it; I am perswaded it would deter
 ' them from the Practice, and by that means
 ' save them from Ruin; Thousands of the
 ' Youth of this Kingdom learning it there
 ' who probably might never have known
 ' any Thing of it elsewhere.

Sir, Yours, &c.

*AND I may add, would all Mistresses of
 Schools also, (those of Boarding-Schools e-
 specially) have a watchful Eye upon the Con-
 duct of their Scholars, and pry more nar-
 rowly*

rowly into their Behaviour, in their secret Retirements, the many sad Consequences spoken of in Pag. 19, 20, 28, and 29, following, might be prevented, which to my own Knowledge, several of them, through such wantonness, have brought upon themselves, I having been consulted with about the retrieving of such Abuses, more than once, by their sorrowfully astonished Parents. And tho' the seeming Modesty of those fair Pupils before their Superiours, may give no room for their being thought guilty of such Practises, I am credibly inform'd, it is now become almost as frequent amongst them, as Masturbation is amongst Boys; and a Gentleman of great Distinction, (my good Friend) whose Veracity I can depend upon, has told me some Years since, that the Governess of one of the most eminent Boarding-Schools we then had, did, with Tears in her Eyes, inform his Lady, that she had surpriz'd and detected some of her Scholars, (to her great astonishment and concern) in the very Fact; and who upon Examination confess'd, that they very frequently did it, cum Digitis & aliis Instrumentis, and that chiefly those of them from the Age of about 15 and upwards.

NOR is this abominable Sin, practis'd only by the Youth, but also by the Adult of both Sexes, Widows, and even Married Women that are Lascivious, as well those whose Husbands are with them, as those that are absent, as the many Complaints, that have been made, and Letters sent me of Injuries brought upon themselves thereby, for Advice, make manifest.

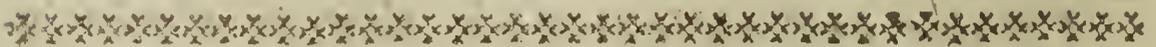
I AM not ignorant, that after the Third Edition of the Onania, a virulent Phamphlet has been Publish'd against it, under the Title of Onanism. And as I have inserted the preceeding Letter in the fourth Impression, and never yet taken Notice of the Libel hinted at, it might be look'd upon as unfair Dealing, should I always produce the Encomiums of those who have liked the Book, without ever making mention of the Accusations of such as have exclaim'd against it. For this Reason therefore, I here Address my self to the Author of that Rhapsody, protesting that I heartily forgive him the Injury he intended me, tho' I was sorry to see any one heap so many Calumnies and undeserv'd Aspersions on a Person utterly unknown to him. If the whole had been less silly or impertinent, I would before now have vouchsafed an Answer, but as it is, and the Author cannot be imagin'd to be a Person of the least Goodness or Erudition, I shall not endeavour to refute him, or make any Apology for the Weakness and Insipidity of the Performance he complains of, otherwise than by Publishing the Sixth Edition.

IT was reasonable to think, that in the beginning of the second Chapter, I had taken all imaginable

nable Precaution against every Danger of raising impure Thoughts, even in the most Lascivious. But as I found, to my sorrow, that some People, not only are Deaf to all wholesome Advice, but likewise will misconstrue and pervert the most candid Meaning, I would, in the 4th and 5th Editions, and likewise in this sixth to shew the integrity of my Intention, have omitted several Words and Passages, against which I know that Exceptions have been made.

T H I S, I say I would have done, had not some Gentlemen of great Piety as well as Penetration, dissuaded me from it by this Argument. When the Intention of a Casuist, is without Controversy found to be Virtuous, he ought never to be blamed for relating Facts as they are stated: From your Answers in Pag. 69 and 83, to the two Letters, your Intention is such without Controversy: Therefore no wise People can blame you for what you have done.

A N D yet further to shew its Inoffensiveness to the most Chast, a certain Grave, and very Learned Divine and Physician, whose Judgment, none, with any Justice, can call into Question, having had the perusal of this *Sixth Edition*, before it went to the Press, return'd it, with his Opinion of it, in these Words. *This little Book, ought to be read, by all Sorts of People, of both Sexes ; of what Age, Degree, Profession, or Condition soever ; Guilty or not Guilty of the Sin declaim'd against, in it.*





C H A P. I.

Of the Heinous Sin of SELF-POLLUTION.



SELF-POLLUTION is that unnatural Practice, by which Persons of either Sex, may defile their own Bodjes, without the Assistance of others, whilst yielding to filthy Imaginations, they endeavour to imitate and procure to themselves that Sensation, which God has ordered to attend the carnal Commerce of the two Sexes for the Continuance of our Species:

IT is almost impossible to treat of this Subject, so as to be understood by the meanest Capacities, without trespassing at the same time against the Rules of Decency, and making Use of the Words and Expressions which Modesty forbids us to utter. But as my great Aim is to promote Virtue and Christian Purity, and to discourage Vice and Uncleanness, without giving Offence to any, I shall chuse rather to be less intelligible to some, and leave several things to the Consideration of my Readers, than by being too plain, run the Hazard of raising in some corrupt Minds what I would most endeavour to stifle and destroy: And that every Body, who would write profitably

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fitably against any sort of Uncleanneſs whatever, and not do more Harm than Good by his Endeavours, ought to be very careful and circumſpect as to this Particular, we may learn from Bishop Taylor in his Rules and Exercises of *Holy Living*: 'Tis too plain, ſays that Learned Prelate, that there are ſome Spirits ſo Atheiſtical, and ſome ſo wholly poſſeſ'd with a Spirit of Uncleanneſs, that they turn the moſt prudent and chaſt Diſcourſes into Dirt and filthy Apprehenſions; like Cholerick Stomachs, changing their very Cordials and Medicines into Bitterneſs, and, in a literal Senſe, turning the Grace of God into Wantonneſs. They ſtudy Caſes of Conſcience, (as he proceeds) in the Caſe of carnal Sins, not to avoid, but to learn Ways how to offend God, and pollute their own Spirits, and ſearch their Houſes with a Sun-Beam, that they may be inſtructed in all the Corners of Naſtineſs.

I AM perſwaded, that thoſe who have defil'd themſelves by this Practice already, or elſe by wicked Thoughts are tempted ſo to do, muſt underſtand what I mean by Self-Pollution, as I have defin'd it, without any further Interpretation. To them it is that I chiefly recommend theſe Pages, with my hearty Deſire of their moſt ſerious Conſideration on what is contain'd in them: And as to ſuch who never contracted this Guilt, and being perhaps of ſmall Experience, may be wholly ignorant of the Sin I would warn them againſt, I think them happy in their Innocence; aſſuring them withal, that they ſhall meet here with nothing but what ſhall more and more incite them to Chaſtity, and deter them from all Manner of Uncleanneſs.

SELF-POLLUTION we ſee remarkably puniſh'd in Onan, by a particular Stroke from Almighty God, for it is not to be thought that his Guilt lay totally in
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not raising up Seed to his deceased Brother *Er*, tho' we'll own that this was an Aggravation of it, but the Way he took to prevent it would have been highly culpable at any other Time; and from the Words of the Text, which informs us of this Part of Sacred History, it is reasonable to imagine, that the greatest Part of the Offence lay in the Act of defiling himself, rather than in the Neglect of his Duty; *the thing which he Did displeas'd the Lord, wherefore he slew him also*, Gen; 38. ver. 10. It was therefore the thing he *Did*, rather than the Thing he omitted, which most displeas'd the Lord. Be that as it will, this is certain, that as it was, it proved so intollerable a Provocation, that Almighty God could not bear with it, and therefore immediately cut him off by Reason of it.

SOME easy Casuists, notwithstanding the Exemplary Punishment, that has attended this Sin, have made slight of it, and shamefully deceiv'd those who consulted them, several of them perhaps to their Ruin. Others, by being too open though severe enough, have treated this Matter so grossly in the learned Languages, that it is impossible to translate any Part of them, without offending Chastity.

THE Learned *Ostervald*, in his useful Treatise on Uncleanness in all its Branches, has through an Excess of Modesty, pass'd over this abominable Sort of Impurity in Silence, or at least spoke of it in such general Terms, blending it with lesser Trespasses of uncleanness, that he has fail'd of representing the Heinousness that is in it. Having hinted at the Sins of *Sodom*, and spoke at large of Adultery and Fornication, he adds, 'That, besides those, there are many Actions contrary to Modesty and Chastity, some whereof, ' *says he*, by the Violence of the Passion, and full Consent of the Will, or by Reason of the Malignity and Infamy of the Action, almost equal the Crime to which they tend; for some unchast Persons are

hurried by their Lust, to try in every thing, to gratify their Brutal Passion, as far as they can conceive to do it, without committing the Fact. But here, *continues he*, I must be very wary, and leave to my Readers, the Trouble of considering with themselves, what I may not say, and applying to all the Actions of Impurity, what I may but just touch upon very briefly, and only in general Terms. — — — *And lower he says*, ‘ Now forasmuch as I cannot well repeat all those Actions which are hurtful to Purity, and yet my Readers may be doubtful of some of them, and may question whether this or that be unlawful, I shall lay down this one general Rule in this Place, whereby these Doubts may be easily resolv’d. Let Natural Chastity and Modesty be first consulted ; because, provided a Habit of Wickedness has not quite extinguish’d in us the Sense of Modesty, which is natural to us as Men, we shall readily discern whether an Action be unchast or no. Next, this principle is to be attended to, that a Christian is bound to shun whatever sensualizes the Soul, whatever tends only to satisfy the Passions, and whatever is wont to excite them in us, or others.

‘ A N D again, Enquiry should be made what is necessary, or at least, what is expressly allowed. I say then, that whensoever we are ashamed of what we do, and dare not venture upon it in the sight of others, when it is only the Effect of a disorderly Passion, and aims only at indulging Sensuality, and kindling impure Desires, either in our own, or others Hearts ; and when moreover it is neither necessary nor expressly allow’d, we should be sure to abstain from it. — — —

T H I S is admirable Advice, and excludes not the least Act of impurity ; but there is wanting that Horror, with which the Reader ought to be fill’d against
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Self-Pollution, above other Acts of Uncleanness less criminal. But that this Author only forbore to pronounce his just Censure against this sort of Impurity in particular, for no other Reason, than his being too scrupulously modest, is manifest from his own Confession, that he was forc'd to be defective in many particulars. ' Some Points, *says he in his Preface,* ' should ' have been more enlarg'd upon; and some Objections ' more particularly consider'd; but this would have ' necessitated me to touch upon some Things, which ' Decency forbids. There are also divers Things, ' which I am oblig'd to express only in general Terms; ' others which I dare but just hint; and others again, ' that I am forc'd totally to suppress. —

T H E R E have been other Casuists again, who treating of this Subject, have been neither too plain, nor too remiss, but by too much Subtilty strain'd their Arguments beyond their natural Force, and done an Injury to Truth and good Sense, by being too Sophistical. One of these having premised, that Lusts of Uncleanness are committed first with ones self: Secondly with others, expresses himself in the manner following: First, *says he,* ' We will begin with those committed ' with ones self, which are greater in themselves (abstract them from all other Circumstances) than with ' any other, as Self Murther is worse than the Murther ' of any other; so in and of itself, this is worse than ' polluting of another. For the Rule is, that the Sin ' that doth break the Order of Love most is the ' worst, Love being the keeping of the Commandments. I must not defile my Neighbour, because ' I am to love my Neighbour's Chastity, but I am ' to love my self, and my own Chastity, before the Chastity of any else; and this is a foul Sin, ' much against Nature, and therefore the worse; for ' the more unnatural the Sin is, the greater the Guilt ' is still in that respect; and whereas it is thought, ' that

‘ that there is not that Wrong in it, as in taking away
 ‘ the Chastity of another, I urge it, that there is most
 ‘ Wrong when a Man doth Wrong to himself; and as
 ‘ the Thief doth in the Candle, so these Self-Defile-
 ‘ ments do rot and weaken the Body by the Curse of
 ‘ God exceedingly. Besides, (as in all such inordinate
 ‘ Practices) there is a secret kind of Murther, what if
 ‘ not in the Intention of the Doer, yet in the Condi-
 ‘ tion of the thing done; wherefore God is much dis-
 ‘ pleased with these kind of Sins. —

To all the latter Part of these Assertions I could
 readily agree; but in the Beginning of them, this Ca-
 suist has been grossly overseen in his way of Reasoning.
 The Difference he states between the Murther of ano-
 ther, and that of ones self, is very just; but then he
 has forgot to consider, that that Difference ceases, when
 the Murther of another necessarily includes the Mur-
 ther of ones self: Thus by endeavouring to prove too
 much, his Argument has not Proved what it might
 have done. At his Rate, Self-Pollution would be
 more criminal than the most unnatural Abominations
 with others, which is false, because it is impossible to
 defile others without defiling ones self at the same time
 in as high a Degree.

To condemn and expose a Sin so displeasing to God,
 so detrimental to the Publick, and so injurious to our
 selves, requires no Flights of Wit, nor any other way
 of arguing, than what is agreeable to the plainest
 Truth, and can stand the Test of the severest Reason.
 To prove the many Injuries it may do to our selves, as
 it is the whole Business of the next Chapter, so I refer
 the Reader to it; and that it is very detrimental to
 the Publick, will soon appear, if we consider what is
 undeniable, that it hinders Marriage, and puts a full
 stop to Procreation. What remains, is to demonstrate;
 that it is displeasing to God; and that it is so in a ve-

ry high Degree, is evident both from the Holy Scripture, and our own Reason.

T H E R E is not a Place either in the Old or New Testament, where Uncleanness, the Lusts of the Flesh, or the Abominations of *Sodom* are condemn'd, but this Sin is hinted at among others ; and there is no Doubt, but those who are guilty of it, are comprehended among the Abominable, *who shall have their Part in the Lake, which burneth with Fire and Brimstone, Rev. 21. v. 8.* *What ! know ye not, says St. Paul, that your Body is the Temple of the Holy Ghost, which is in you, which you have of God ?* And this is a very powerful Consideration to dissuade from Uncleanness, being taken from the Glory whereto God has rais'd us, even in regard as to our Bodies. They are the Temples of the Holy Spirit, because the Holy Spirit dwells in us, and pours forth his Benefits upon us, sanctifies us, and consecrates us to the Service of God ; wherefore our Bodies partaking of this Honour, we are bound to preserve them in purity, and to employ them to holy Purposes ; for if the Temples dedicated to the Worship of God, may not be prophan'd by any Pollution, but must be kept pure and undefiled, how great ought the Holiness of our Bodies to be, seeing God has condescended to make them the Temples of his Holy Spirit ? This Reflection of *St. Paul* lets us see plainly, that whenever any give themselves over to Uncleanness, they cease to be the Temples of the Holy Spirit, just as the Apostle had said before, that they cease to be the Members of Jesus Christ, which shews this Sin to be the Occasion that the Holy Spirit of God withdraws from the Hearts of such as are guilty of it, because his Spirit cannot dwell with Pollution. He tells us afterwards in the same Chapter, *Ye are not your own, for ye are bought with a Price, therefore glorifie God in your Bodies, and in your Spirits which are God's.*

THE same Apostle affirms of the Heathens, *that being given up to Uncleanness, they dishonoured their own Bodies between themselves.* And in another Place, *that it is the Will of God, that we abstain from Uncleanness.* But it would be endless to quote all the Texts; which tend to the same Purpose. Let any Man examine all the Places of the New Testament, where mention is made of Vices and Sins, and he will find, there is not any one other Crime so many times named as Uncleanness; and how can a Person be more superlatively unclean, than when he is guilty of Self-Pollution?

BUT if it was not reveal'd to us that God is highly offended at all manner of Uncleanness; when we reflect on the End of Marriage in all Countries, and in all Societies, and the manner after which God has ordain'd that our Species should be continu'd, natural Religion, and our own Reason would instruct us, that to destroy that End, must be very offensive to God, if there is one; for whether we commit Abomination with those of our own Sex; as the Scripture says, *Men with Men*; or with Beasts; or that we defile our own Bodies our selves with this shameful Action, the Consequences are the same to the Society and our Species; and what a learned Divine has said of the first, is equally applicable to all three, That the Crime in it self is *monstrous and unnatural*; in its Practice *filthy and odious to Extremity*; its Guilt is *crying*, and its Consequences *ruinous*; It *destroys conjugal Affection*, *perverts natural Inclination*, and *tends to extinguish the Hopes of Posterity.*

FOR Fornication and Adultery it self, tho' heinous Sins, we have Frailty and Nature to plead; but Self-Pollution is a Sin, not only against Nature, but a Sin, that perverts and extinguishes Nature, and he who is guilty of it, is labouring at the Destruction of his Kind, and in a manner strikes at the Creation it self.

self. That this Sin, and all the Mischiefs that may attend it, are equally ruinous in either Sex, in regard to the civil Society, as well as themselves, shall be demonstrated in the following Chapter. In the Remainder of this, I shall examine into the Causes of Self-Pollution, and offer some Thoughts to prevent at least the Frequency of it.

I SHALL not here meddle with the Causes of uncleanness in general, such as *Ill-Books, Bad-Companions, Love-Stories, Lascivious Discourses*, and other Provocatives to *Lust* and *Wantonness*; as these are sufficiently treated of in most Books of Devotion and Practical Divinity, so I refer the Reader to them, and design only to speak of those peculiar Causes, which belong to this Sin, and hardly any other.

THE first Cause is Ignorance: There are Thousands among the Youth of both Sexes, *Ingenious, Docile, Diligent*, and *Tractable*, who either by the Example of their Intimates, through their own *Wantonness*, or by being idle and alone, and some by mere Accident, have learn'd to Pollute themselves after this manner, that would have abhor'd the Thoughts, had they understood the Nature of the Sin, and been acquainted with the Heinousness of the Crime. There are likewise many adult Persons, both Men and Women, who are guilty of this Sin, and perhaps Reprobates enough to commit any, as to religious Fears, that yet would never have ventur'd upon this, if they had known what Bodily Sufferings and infirmities it may be, and often is the Occasion of.

THE Second, is the Secrecy, with which Self-Pollution may be committed: All other Actions of Uncleanness must have a Witness, this needs none. Some lustful Women of Sense, have made all the outward

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Shew of Virtue and Morality that can be required ; they have had Prudence enough, in the midst of strong Desires, to refuse disadvantageous Matches, and yet have abandon'd themselves to this Vice, when at the same time, they would rather have died, than betray'd a Weakness to any Man living, as afterwards becoming Penitents, they have confess'd themselves. And again, some young Men of vicious Inclinations, have either naturally, or for want of a liberal Education, been shamefac'd to Excess; they have not dar'd to look upon a Woman, and their Bashfulness has secur'd them from every Act of Impurity, but This. From all which, it is evident, that the Secrecy of this Sin has betray'd many into it, whom hardly any thing else would have tempted.

THE third and last Cause I shall alledge, is Impunity. Tho' the Laws against *Fornication* and *Adultery*, are in many Places either very remiss, or ill-executed, yet the Dread of them keeps the fearful in Awe. The Punishment for unnatural Impurities committed with others is Capital. But the Laws are not the only Thing which vicious Persons are afraid of. Some are with-held from Prostitutes by their Covetousness only. Others again abstain from Fornication for nothing else but the fear of Diseases, or the having of Children. Lascivious Widows, who understand the World, have reason to scruple second Marriages, on many Accounts; some love their Liberty; others their Money; and if they value their Reputation, they'll not dare to venture on unlawful Embraces; whereas in Self-Pollution, neither the cautious, nor the covetous, imagine that they have any thing to fear.

IT is not easie to determine, whether it be more monstrous or unaccountable, that rather than commit a Sin before others, who would be their Accomplices,

plices, and uphold them in it, Men should chuse to be guilty of a greater before God, who has vow'd to revenge it. To say that this proceeds from Atheifin, and want of Faith, is contrary to Experience, for let us take a thousand People to task, that shall have all been guilty of this or any other the most heinous Crime, and we shall hardly find one, but what will not only acknowledge a *Deity*, but likewise tell us, that he is convinc'd of his *Ubiquity* and *Omniscience*, his *Wisdom*, *Justice*, and *Omnipotence*, and that he is ready to subscribe to every general Article of Christianity. What can be said of this, is, that Man contradicts himself, and acts directly against his own Principle. What could be more absurd, in humane Affairs, than that a Thief designing to steal a Horse, should endeavour to shun the Eyes of all the World but the Owners; especially, if he was fully perswaded, that this Owner could catch him whenever he would, and inflict what Punishment upon him he pleas'd? What Spiritual darkness must surround Man, that should be stark blind in his greatest Concerns, and clear sighted only in Trifles? When a Man shews Bashfulness, and the utmost Cowardice to the most impotent Wretch of his Fellow-Creatures, is it not unconceivable he should behave himself with gigantick Boldness and Impudence, to affront the Almighty Creator of Heaven and Earth? Yet there is one thing more contradictory still, which is, that at the same time he'll affect to be thought Brave as to Principle, and a Christian as to Religion.

It is the general Opinion, that the Shameless are the worst of People; yet Shame, when ill plac'd, has often wrought worse Effects than the Reverse alone has ever been able to produce. When a Bastard Infant is found dead, and the Mother lately deliver'd without Witness, is not able to prove either that she had made Provision for it, or during her Pregnancy, im-

parted the Secret to another besides the Father, our *English* Law, without any other Evidence, presumes the Woman to have Murther'd the Child. From whence it is evident the Legislators must have suppos'd, that some Women may have Cruelty enough to commit the most unnatural Murder of all, and at the same time want Courage to bear Shame : But is there no Remedy to be found against this preposterous Shame? Is it impossible to imbue Youth with better Notions of it than are commonly received either by *Example* or *Instruction* ?

W O M E N for the generality, are more Bashful and reserv'd than Men, and there are things that a Man of the strictest Morals shall not scruple to do in Publick, which yet would shock most Women, even after Prostitution : From hence to imagine, that Women are naturally more modest than Men, is a Mistake ; all the Difference between them, depends upon Custom and Education ; and I am much mistaken, if this great power of Fashions and Instruction does not point at a Remedy, that would be very serviceable against Self-Pollution. It is a Rule I know among the most prudent People, never to mention any thing concerning this Vice, to the Youth of either Sex, for fear that either the Desire after Things forbidden, or else Curiosity it self, might prompt the Pupils to what perhaps they never might have thought on, had it not been for the too instructive Caution of the Teachers. But there are other Methods : The Instruction of Youth I hint at, should commence from their Infancy. If Children were strictly forbid, never to touch their Eyes or Nose, but with their Handkerchief, and that only upon very urgent Necessities ; if likewise they saw every Body comply with this Custom, and it was counted abominable to touch them with their naked Hands, I can't see why this might not
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be so shocking to 'em when grown up, as now the most guilty Denudations are to well-bred People.

I WOULD have the Reader reflect on the Matter I treat of, which differs much from other Points of Morality; for in handling other Topicks, a Man may safely say whatever he thinks any way advantageous to his Design; and has nothing to hinder him from rallying together whatever he apprehends necessary, and proposing his Arguments in their utmost Extent and Force, making them as plain as possible, and answering all Difficulties imaginable. But in arguing against Uncleaness, especially this sort of it, the same Liberty is not to be taken, but a Man is extremely confin'd, and is oblig'd to express himself with the utmost Circumspection and Caution, for fear of intrenching upon Modesty; with which Apology, hoping it will be thought sufficient for what Omissions and Obscurity I have been guilty of, I conclude this Chapter.



C H A P. II.

Of the frightful Consequences of SELF-POLLUTION.



HAVING set forth the Heinousness of this Sin in the preceding Chapter, one might justly imagine, that the Impression which the Ugliness of Incontinence and Uncleaness in general there represented must make, would not immediately wear out, as not to secure, for some small time, the Imagination even of vicious Persons against any slight Attacks of Un-

Unchastity ; but there are lascivious People of such corrupt Minds, that at no time excepted, they may be rais'd to impure Thoughts by bare words, without Coherence, and the Names of Parts, even when made use of in the Description of Calamitous Cases and Nauseous Diseases ; Therefore, as I shall be forc'd to make use of some expressions in this Chapter, which tho' spoke with a Design the most remote from Obscenity, may, working by the reverse, perhaps furnish the Fancies of silly People with Matter for Impurity ; therefore I say, I beg of the Reader to stop here, and not to proceed any further, unless he has a Desire to be chaste, or at least be apt to consider whether he ought to have it or no.

THE Afflictions which may, and often do fall upon those who are or have been guilty of the sinful Practice of Self-Pollution, belong either to the Soul or the Body : I shall begin with those of the least Concern. In the first place, it manifestly hinders the Growth, both in Boys and Girls, and few of either Sex, that in their Youth commit this Sin to excess for any considerable time, come ever to that Robustness or Strength, which they would have arriv'd to without it. In Men as well as Boys, the very first Attempt of it has often occasion'd a *Phymosis* in some, and a *Paraphymosis* in others ; I shall not explain these Terms any further, let it suffice that they are Accidents which are very painful and troublesome, and may continue to be tormenting for some time, if not bring on Ulcers and other worse Symptoms ; especially if manag'd by raw unskilful People, whom to employ, it is most commonly the Fate of young Men, who being conscious of their Guilt, have not the Assurance to address themselves to Men of Worth and Experience. Whoever wants to know the Signification of those Words, any Surgeon will inform him.

THE frequent Use of this Pollution, likewise causes *Stranguries, Priapisms*, and other Disorders of those Parts, but especially *Gonorrhæa's*, more difficult to be cur'd, than those contracted from Women actually labouring under foul Diseases. When the Seminal Vessels are first strain'd, and afterwards relax'd, the Ferment in the *Testes* is destroy'd, and the Seed grown thin and waterish, comes away unelaborated, without any Provocation; this Distemper often proves fatal, even under the Hands of the most skilful. These *Gonorrhæa's* are chiefly occasion'd, says *Etmüller*, (a famous Physician) *a damnata Masturbatione*, from that damnable Self-Pollution; and as Dr. *Baynard* also confirms, (speaking of this Practice) by that cursed School-Wickedness of Masturbation (*Res facta dictu.*)

IN some it has been the Cause of fainting Fits and Epilepsies; in others of Consumptions; and many young Men, who were strong and lusty before they gave themselves over to this Vice, have been worn out by it, and by its robbing the Body of its balmy and vital Moisture, without Cough or Spitting, dry and emaciated, sent to their Graves. In others again, whom it has not kill'd, it has produc'd Nightly and excessive Seminal Emissions; a Weakness in the *Penis*, and Loss of Erection, as if they had been Castrated. Many a young Gentleman (says the same Dr. *Baynard*) has been for ever utterly undone by it: The Reason he gives for it, is, *That used when young, it so forces and weakens the tender Vessels, that when they come to Manhood, it renders them ridiculous to Women, because impotent, a Curse half tantu to Castration; many of them not being able to touch a Woman, but ad primum labiorum contactum semen emittunt, &c.* In some Men of very strong Constitutions, the Mischiefs may not be so visible, and themselves perhaps capable of marrying; and yet the Blood and Spirits impair'd, and the Seed render'd

render'd infertile, so as to make them unfit for Procreation; by its changing the Crasis of the Spermatick Parts, making them become barren, as Land becomes poor by being over-till'd; and few of those that have been much accustom'd to this Vice in their Youth, have ever much Reason to boast of the Fruits of their Marriage-Bed; for if by Nature's extraordinary Helps, they should get any Children, which happens not often, they are commonly weakly little ones, that either die soon, or become tender, sickly People, always ailing and complaining; a Misery to Themselves, a dishonour to humane Race, and a scandal to their Parents.

‘ WITH what Encouragement to Virtue therefore, *says a certain Author*, may young People behold
 ‘ in a Man at the Age of Fourscore, with a Wife
 ‘ of the like Antiquity, both bless'd with healthy
 ‘ hail Constitutions and fresh wholesome Countenances,
 ‘ with sound Minds and perfect Senses, with active
 ‘ Limbs, and of chearful Tempers, presiding over a
 ‘ healthful Progeny, perhaps to the third or fourth Generation; and all these Blessings, owing under Providence, to their Temperance and Continence; when
 ‘ if we turn our Eyes upon licentious Masturbaters,
 ‘ we shall find them with meagre Jaws, and pale Looks,
 ‘ with feeble Hams, and Legs without Calves, their Generative Faculties weaken'd, if not destroy'd in
 ‘ the Prime of their Years; a Jest to others, and a
 ‘ Torment to themselves.

IN Women, Self-Pollution, if frequently practis'd, relaxes and spoils the retentive Faculty, occasions the *Fluor albus*, an obnoxious as well as perplexing Illness attending that Sex, which upon account of the Womb, may draw on a whole Legion of Diseases; among other Disorders, it makes 'em look pale, and those who
 are

are not of a good Complexion, swarthy and hagg'd. It frequently is the Cause of *Hysterick Fits*, and sometimes, by draining away all the radical Moisture, *Consumptions*. But what it more often produces than either, is *Barrenness*, and at length a total ineptitude to the Act of Generation it self, Misfortunes very afflicting to them, because seldom to be redress'd.

THE Reason why I am not more particular in describing the many Calamities and bodily sufferings, which this Practice may be the Occasion of in Women, I hope will be obvious to every Reader that is capable of making Reflections. It would be impossible to rake into so much Filthiness, as I should be oblig'd to do without offending Chastity. One thing I shall add, addressing my self to young Women, who have any Esteem for their Honour, and would keep their Reputation unspotted, which is, that many of them who thus defile their Bodies, by being heedless, or perhaps more fill'd with impure Desires than ordinary, actually deflower themselves, and foolishly part with that valuable Badge of their Chastity and Innocence, which when once lost, is never to be retriev'd. This may be the fatal Cause whenever they marry, of endless Jealousies and Family-Quarrels, and make their Husbands suspect more than they have deserv'd, wrongfully imagining, that there is but one Way by which Maids may forfeit their Virginity.

THE next evil Consequences to be apprehended from Self-Pollution, are all those other Vices which it may lead the way to, and in time be the Occasion of: Let us once suppose, what some raw ignorant People imagine, that this is only a silly Practice, that there is no such great harm in it, and, if it be a Sin, it is at least less criminal than Fornication. Let us, I say, suppose this, tho' not grant in, and after that,

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seriously

seriously consider what Effects this foolish Trick of Youth (as some favourably term it) is like to have on either Sex, and what Impression it must necessarily make on the Minds of those, that have given themselves over to it.

As we are conceiv'd in Sin, it is impossible but lustful Desires will now and then arise, especially in young People that are in Health. By the Reluctancy which all innocent Persons feel against complying with them, it is easily to be discover'd, that they are evil, and that the more violently they attack us, the more vigorously we ought to resist them. Whilst this Conflict betwixt Lust and Chastity lasts, we are Proof against many Temptations, and our Virtue remains triumphant. But when once we abandon our Guard, and allow those wanton Thoughts the Liberty of roving and wandering where-e'er they please, and loose Fancy can lead them, we make the first step to our Undoing; and our Chastity is always in danger, as soon as our Dread and great Apprehension of losing it, is gone. We ought not to trust to frail Reason, because it is no Match for our Inclinations, which are infinitely stronger. All carnal Temptations ought to be carefully shunned, if it be possible; but if met with, boldly defy'd; for whoever admits of a Parley with Lust, will be vanquish'd at last, and is already capitulating with the Enemy. Therefore for our Lives, ought we to forbear all Parley with the Flesh, observing the different Rules the Scriptures give, between mortifying those Sins the Devil would put us upon, and mortifying those Lusts the Flesh would tempt us to; the former is done by resisting, *resist the Devil, and he will flee from you*. There when a Man grows stout and couragious, Satan grows cowardly, but it is not so with the Business of the Flesh; there our greatest Safety is in flying; when we have to do with Satan, the Enemy is without

us; but when we have to do with Lust, the Enemy is within us.

THE Devil may suggest to the Haughty and the Bashful, that in Self-Pollution they'll run no Hazard of their Reputation, and that no Body in the World shall know it but themselves; and to the Covetous, that they shall lose nothing by it; or else represent the Impunity of it to the Cautious and Fearful; but he won't tell them that the All-seeing God must be a Witness to an Act, which his Holiness so much abominates, that the greatest Loss that can be sustain'd, is that of the Divine Favour, which, to ballance, the Gain of the whole World is not an Equivalent; and that eternal Damnation infinitely exceeds all Temporal Punishments that can be invented. When the first plausible Suggestions are once admitted, the latter Consequences, which are at least as certain, are not suffer'd to intrude, or presently shov'd out as troublesome Companions. But whatever Reservedness before others, they may flatter themselves with, whenever the Fact is once committed, if it was but a trifling Sin, they can have no Innocence to boast of afterwards. The Barrier that fenc'd their Chastity is broke, and the Enemy to Purity and Holiness makes daily Inroads, and ravages through every Passage of the conquer'd Soul.

THE Sensuality of such, by being the Occasion of abundance of inordinate Inclinations in them, hurries them on to many Instances of Lewdness, for satisfying this brutish Passion. But the State of the Soul is chiefly to be consider'd, whilst it is ordinarily possess'd by lustful Thoughts and Desires; The unchast Person has his Mind rarely free from lascivious and shameful Imaginations and Fancies. His Heart is a continual Spring of evil Thoughts, bubling up in

it every Moment : So that there needs only the Presence of an Object to inflame his Desire. Let him but see or hear any thing related to his beloved Sin, and his Lust is presently kindled by it. And not only so, but at other times when none of these Objects present themselves, his Memory serves to furnish him with such former Passages as had gratify'd his Sensuality ; these he recalls to his Mind, and pleases himself with the Thoughts of them, instead of reflecting upon them, as he ought, with Sorrow of Heart, and Confusion of Face.

WHERE this Sin becomes habitual, there must be a Distaste to Godliness and Virtue in general, and whatever Wantonness, obscene Discourses, shameful Actions, and filthy Representations are to be met with, (how cautiously soever they may to the World seem to be avoided) are treasured up with Care, constantly to feed this Flame of Impurity. For no sooner has Uncleanness got the Mastery over the Heart, but forthwith it pursues the Man every where, and keeps its Possession of him at all Times, and in all Places. Upon the most serious Occasions, and in the very Acts of Religion, he ever and anon finds himself transported with lustful Conceptions and Desires, which incessantly follow him, and take up his Thoughts. I shall not need to say, how great a Part of Mankind find their Minds flag and languish, and wander from their Business, and are full even of wicked Thoughts, when they should be praying to God, or hearkening to his Word. But it is certain, that in many, Impurity is the Cause of this Disorder, a Soul that is not chaste, will not know how to be devout. To such an one, the holy Exercises of Prayer, Meditation, Reading, &c. are insipid and unpleasant. A Love of Voluptuousness is inconsistent with Spiritual Delights,
and

and those pious Affections, and Joys, and Raptures, which accompany a sincere Holiness of Conversation.

I HAVE in the foregoing Chapter spoke of some, who gave themselves over to this, and yet were Proof against any other gross Sin of Uncleanness, but it is not so with all: Thousands have been guilty of Adultery, as well as Fornication, who would never have yielded to those Temptations, which overcame them, if they had never been initiated in Lasciviousness, and acquir'd to themselves a Habit of Impurity by Self-Pollution first. In such, not only the grosser Crimes of Uncleanness I just now named, but likewise all others that may be occasion'd by them, as *Lying, Forswearing*, perhaps *Murder*, and what not, must be laid to the Charge, and brought in as the Effects and Consequences of their first darling Sin, by which they were infected with a stronger Habit of Impurity, than they could ever have contracted from any other Frailty.

AMONG the Consequences of the Sin I treat of, ought not to be forgot the Troubles and Agonies of a wounded Conscience, whenever it is rous'd, and makes the Polluted startle, affrighted at the Enormity of their Crime. To let the Reader see how this Guilt of unnatural Impurity can alarm the Offenders, when they awaken from their Lethargy of Sin, I shall insert the Preface to a little Book, entituled, *Letters of Advice from Reverend Divines, to a young Gentleman, about a weighty Case of Conscience*. This Preface, wrote likewise by way of Letter, is address'd to all young Men, who have or may be tempted to this great Sin, in the following Manner.

INTO such a deplorable Condition, had the frequent Polluting my self brought me, that I was considering, whether I had not deserv'd the Judgment that
 God

God sent to Onan, and so apprehensive I was of it, that it brought me into a kind of Despair, till I had Recourse to two most excellent and pious Divines; (whose Works praise them in the Gates) and when I receiv'd their Advice, I was resolv'd to break off this Sin, by Repentance and Mortification, the only Remedy to prevent my sudden Destruction: For whatever you may at present think, that 'tis only a Relief of Nature, yet I must say, that it has been of horrid Consequence to me, God having attended me with Judgments ever since, in most of my Affairs in the World; and I cannot be satisfied 'till I have let you know it, in order both to prevent your Danger and Ruin: For though the Sins of Adultery, and Fornication, be now the open Practices of most Men, to the Shame and Reproach of Christianity, yet I am sure this Sin of Self-Pollution bespeaks you equally notorious Sinners, and puts you into a State of Enmity with God, unfits you for those great Duties you owe to him, renders you mean spirited, and Effeminate, destroys the very End of your Creation, and will leave a Sting upon your Conscience, which will cost you dear. In all Humility, let me beseech your Care to peruse those excellent Letters, which I have publish'd on purpose, as a Warning to all such who thus defile themselves: And as you tender your own Welfare even in this World, as well as your Souls Good in the World to come, you will as much hate and abominate this horrid Wickedness, as it will certainly lead you to Ruin; and then I shall have my Design in the Publication of these excellent Counsels.

Your Friend, B. P.

THE Substance of the Letters mention'd in this Preface, shall be communicated to the Reader, in the following Chapter; whom I entreat to lend his serious Consideration, on what shall be further said in this.

THERE are many heinous Offenders, who are harden'd in Sin, and continue in it and all worldly

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Enjoyments, without relenting; but few go so to their Graves; most great Sinners before they die, feel a deep Remorse, and are tormented with the bitter Stings of Conscience, upbraiding them, with their Guilt, and representing it to them in its true Colours, and most frightful Forms. What Comfort must a Man have, in reflecting on the past Actions of his Life, who hardly comes to half the Age he might reasonably have expected to arrive at, finds himself enervated by the Practice of Self-Pollution, his Spirits sunk, his Body wasted, and his Strength decay'd, in continual Danger of being forc'd to resign his impure Breath, upon the least Rigour of the Season, or any other small Accident? What Comfort, I say, must a Man have, when his Crime, representing it self before him, in its most ghastly Shape, Conscience shall upbraid him, that by so many repeated Acts of Murder, he has at last destroy'd himself before he is Thirty Years of Age, as by my own Experience I have known it the Case of several? If such great Misfortunes happen but seldom, there are other Infirmities that may occasion very disagreeable Reflections. When Persons of good Estates, in the Flower of their Age, having lavish'd away their Strength, find themselves bereft of their Manhood, and conscious of their Impotence, and the cursed Cause of it, are forc'd to decline the most advantageous Matches, and without the least Hopes of Posterity, remain the Contempt of others, and a Burden to themselves; to which perhaps, the Mortification shall be added, that the Name and Honour of an Ancient Family, extinct with themselves, must be for ever buried in Oblivion, whilst the magnificent Seats and venerable Structures of their more virtuous Ancestors, are inherited or pull'd down by Strangers.

OTHERS again, who can't be said to die without Offspring, have puny ling'ring Children, more brought up by Physick than Kitchin Diet, which they are forc'd

to leave at Fourteen or Fifteen Years of Age, perhaps younger, without any probability that they shall ever come to Maturity : When Persons of large Possessions have no better Views to turn to, than these, and withal so much Reason to lay all the Blame upon themselves, as the frequent Practice of Self-Pollution in their Youth can furnish them with, the Prospect can be but Melancholick. Some Women likewise, tho' married to kind and fertile Husbands, who through the *vileness of their Affections*, have *chang'd*, as St. Paul expresses it, *the natural use into that which is against Nature*, are all their Life-time wishing for Children in vain ; every Year perhaps they change the Air, try all the Baths in Christendom, and follow the Advice of most Physicians, and yet are either subject to frequent Miscarriages before the Fifth Month, or else are never impregnated at all. If ever such Women were guilty of Self-Pollution to Excess, and are wise enough to know the Consequences of it, with what Sorrows and Anxieties must the Remembrance of it fill them, even when their Troubles are not extended beyond Temporal Affairs ? But when once they are touched with the quick Sense of their heinous Offences to God, how must the Reflection on the Things I have named, confound the Guilty of either Sex ? What Aggravations will they not heap on their Crimes, even to their own Imaginations ?

LET no Body imagine that the Consequences of this Sin, and all other Acts of Uncleanness, will be less Calamitous to those, whom either the bodily Sufferings and Infirmities I have spoken of, never reach, or no Temporal Afflictions make any Impression upon, in order to Repentance. Those who never feel any Trouble for their Sin, are oftentimes as insensible of the Punishments of it, such Punishments I mean as befall them by reason of it in this Life. Sometimes one may perceive the Judgements of
God

God hanging over the Heads of the Unchaste, and threat'ning to fall upon them; sometimes actually and visibly pursuing them in their own Persons, or in their Relations, or their Affairs in the World, making them groan under the Miseries, Sorrows, and divers Evils they have brought upon themselves; and yet we may see how little Sense they have of the Reason, why these sad Afflictions are laid upon them, and how ready they are to attribute their Misfortune to any other Cause, rather than to themselves; some of them continuing in their Security, till the Judgment of God seizes them, and they die in their Impenitence, which is the most deplorable and most dangerous State a Man can fall into. For so long as the Sinner has a Sense of his Guilt, and the Vengeance justly due to him for it, there is some Hope of him; but when he is come to this Degree of Obduracy, there is very little to be expected from him; for he is then upon the very Brink of Misery, and but one Step from everlasting Destruction.

FROM what has been said last then, it is manifest, that neither our escaping the Bodily Sufferings which so often ensue upon this Crime, nor our Insensibility of the Sin, or the Temporal Punishments of it, make any Amendment in our Condition; and on the other Side, as evident, from what has been said before, that the Consequences of this Crime, may on several Accounts render the Reflexion on the Cause of it, most terrible to the Offenders, and excite in them such an Inconceivable Indignation against themselves, as (without God's Mercy) cannot possibly end but in Despair.

LET us now consider, once, That these Pangs of Conscience (terrible as they are) are most necessary to Repentance, which yet no Body can be sure that it will be accepted. But if those Anxieties to be suf-

fer'd on Earth, are most frightful to all that will reflect on them, how much more ought the Guilty to stand in awe of those other more inevitable, and more intollerable Punishments which are reserv'd for the other Life? The unclean are not always punish'd in this World, but they will be most certainly in the next, unless they take Care to prevent it, by a timely and hearty Reformation. This the Holy Scripture teaches, as expressly as may be; *Neither Fornicators, says St. Paul, nor Adulterers, nor the Abominable, shall inherit the Kingdom of God*; cautioning also at the same time, that we don't abuse our selves, nor flatter our selves in this Respect. And the same Doctrine he repeats, Gal. v. 19, 20, 21. *I have told you before, as I have told you in Times past, that they who commit such Things, shall not inherit the Kingdom of God. So Ephes. v. 6. Let no Man deceive you with vain Words, for because of these things, cometh the Wrath of God upon the Children of Disobedience. St. Peter likewise, in the 2d Epist. Chap, ii. v. 9. declares and proves by many examples, that God reserves the Wicked, and chiefly the carnal and impure, unto the Day of Judgment, to be punished.*

THESE are the Consequences of Self-Pollution; this is that dreadful State to which it brings Men; and these the Sins into which it drives them, and the Punishment to which it renders them obnoxious. And one would think them enough to inspire all Persons with a Detestation against this Vice. I am sure, every one has Reason to dread the Thoughts of falling into that Brutishness and Hardness of Heart, of which all are in great Danger, who at any time pass the Bounds of Modesty, and part with their Chastity; and should therefore seriously study to prevent that Remorse, which sooner or later will be the Portion of the Lascivious; and to keep at a Distance from

a Sin, that draws so many others after it, and in a Word, casts its Slaves and Votaries into an Abyfs of Evils.

BUT tho' these, I say, are the Consequences of Self-Pollution, and that the avoiding the Practice, and repenting for the Sins thereof past, shou'd be the utmost Care of every one; there are yet some People, fearless of any danger, and deaf to all manner of Instruction, that will run the Risque of Health and Safety, how terrible soever it may prove, rather than deny themselves the gratification of that detestable Pleasure; but as oftentimes Example, and the actual Sufferings of others, have work'd upon and influenc'd such, when the best Admonitions that could be given them, have been ineffectual; I shall close this Chapter, with inserting a few of the many Letters, which have been left at the Booksellers, for the Author of *Onania*, by Persons who have read the former Editions of it, wherein, (besides what they will find in the next Chapter) they will see what miserable Effects that abominable Practice have had, both upon the Body and Mind of the Writers of them.

S I R,

THO' I have not the Honour to be acquainted with you, I hope you'll be mov'd to Compassion, by the sad Condition wherein I am, and not refuse to give me those excellent Advices you alone are able to give.

MY frequent Use of that abominable Practice you speak against, in your judicious Book, has brought upon me a Complication of Distempers: First, I am afflicted with a constant Gonorrhæa, since the beginning of January last; then I have been seiz'd with violent Vapours, which distract me quite, during the Fit; and after it is over, I find my self so very weak, that I cannot stir out of my Bed for two or three Days together. I am now in my right

Senses, and pray you instantly to relieve me. If it be in the Power of Art, you may do it, I am convinc'd; and you will oblige for ever,

Sir, Yours. &c.



Dublin, 31 Dec. 1717.

S I R,

I HAVE read a Book published by you, call'd Onania, and wou'd rather than 500 l. I had met with so good a Discourse on that Subject seven Years ago; for until I read your Book, I was not enough convinc'd of the Sin, which I am sure is the Case of very many unfortunate young Men as well as me. As I hope, by my sincere Repentance and Amendment, to obtain Forgiveness from God, so I should also desire to repair what I can the Damages I have done to my Body by this detestable Vice. Your Book is so honestly worded, that I am confident your Physical Prescriptions are not those of a Quack, but as it is hard to get them at this Distance, to have them without exposing my Sin to some body, I entreat you for my own, as well as the Good of Thousands in this City, who I am sure would use your Medicines, that you will, as soon as possible, send some over into the Hands of some known honest Citizen here, that People might not be imposed on, and let it be Advertised in some of our News-Papers as soon as they are arrived. If you think it is too great a Hazard to run, send the fewer Parcels, till you have made a Trial: If other People are as grateful as my self, you cannot fail of many other Letters on this Occasion. I am,

S I R,

Your most humble Servant,

The Afflicted O N A N.

To



To the Author of ONANIA.

April the 25th. 1720.

WORTHY SIR,

I Humbly hope you will be pleas'd to let this approach your Prefence, and that the Almighty God will be pleas'd to inspire your tender Heart, to have Compassion on a poor deluded and sinful Fellow, in a dismal Condition. Dear Sir, I am a Person very much dejected, under that most heinous Sin of Self-Pollution; it was the buying and reading of your most excellent Book against *Self-Pollution*, and the Christian-like Spirit where-with it was Penn'd, gave me some secret hopes of your tender Compassion in this dismal Case. Sir, I believe it may be about five Years since I first took to this evil Course, and did for a considerable time follow this evil Practice, two or three times a Day, then once a Day, and then two or three times a Week, and if I tarried a Month it was the out side, then to this evil Practice again, two or three times in a Fortnight, which made me so weak, that some times I was so faint I could hardly go, which caus'd violent Pains in my Head and Back, but Head especially, and a great heat in my Testicles, I prayed to Almighty God that he would be pleas'd to forgive me my Sins, and especially that heinous Sin, for which I am so dejected; I have not left off this wicked Practice above three Months: I us'd to have Nocturnal-Pollutions almost every Night, before I left it off, and now since, I have them generally two or three times a Week: I have at this time violent pains in my Head, and my Nose is full of
red

red Spots, and sometimes it is very sore; I have
 likewise a Knob of Flesh risen on my Fore-head, a
 little above my left Eye-brow, with red breakings-
 out about my Fore-head, and now at this present
 Writing I have felt pains in my Breast and Arms,
 which so dejects and casts me down, that I am almost
 unfit for my Business; when I am told about the
 breakings-out of my Face, which sometimes I am, it
 forces me to say it is the Heat of the Fire, though some
 will feign a Laughter, and say I have the foul Dis-
 ease, as if they said it out of Game, but God knows
 whether they did or no; I do solemnly declare, I
 never had Carnally to do with any Woman, and am
 22 Years old this Month. *Sir*, it is impossible for
 me to express or write the Sorrow and Trouble I am
 in: I humbly hope your great goodness will take
 Compassion on my sad Misfortune, and that you
 will have an Eye of pity on me, and not let me perish
 under this violent Disease, which surely will be my
 Fate, if not speedily redress'd by some charitable
 Christian. *Sir*, pray be not deaf to what I now write:
 Pray, dear *Sir*, take into Consideration my Disease,
 and let me not perish for want of help. *Sir*, if you
 please, I will call at the Booksellers a *Tuesday*, and
 if you shall condescend to leave an Answer, I
 shall with Joy and Thankfulness receive it, and
 ever, as in Duty bound, pray for your Eternal
 Happiness.

S I R,

Your Humble Servant.

To

To that worthy Gentleman, the ingenious Author
of a Learned Book, entitled *O N A N I A*.

OXON, May 2. 1721.

The humble Petition of an Afflicted O N A N.

Most humbly Sheweth,

‘ **T**HAT your Petitioner is a poor miserable unfor-
 ‘ tunate Youth, (of about Nineteen Years of Age)
 ‘ That hath been so wicked greatly, tho’ ignorantly to
 ‘ abuse his Body by that heinous abominable Sin, Self-
 ‘ Pollution, which hath so enervated his Strength, and
 ‘ weaken’d him in all his Parts, that he is afraid it will
 ‘ in a short time reduce him to his original Dust, if
 ‘ not prevented by Physick. Now by chance meeting
 ‘ with your excellent Book, entitled *Onania*, and therein
 ‘ finding Advertisements of Medicines prepared for
 ‘ his Disease, he, tho’ a Stranger, being as in a weak,
 ‘ so at present in a mean Condition, most humbly be-
 ‘ seeches you, for the sake of our dear Lord and Sa-
 ‘ vieur Jesus Christ, to trust him with such Medicines as
 ‘ you think proper, and as many as you think avail-
 ‘ able for the Cure, if curable, of his Disease; and
 ‘ he most solemnly promises, that in some time, if
 ‘ he Lives, he will pay you the utmost for them; but
 ‘ at present he is not in Circumstances to do it.

*And your Petitioner, as in Duty bound,
will really ever Pray, &c.*

‘ If you should be pleas’d to grant me my Request,
 ‘ you may Direct for _____ to be left

Pray Sir, let me have an Answer.

S I R,

S I R,

‘ HAVING seen your much to be admir’d *Onania*, gives me some hope of Relief out of this my most miserable Condition, who through my own impetuous Inclinations to indulge my self therein, have render’d my self of all Men the unhappiest. Now *Sir*, with Sorrow and Shame, I acknowledge that heretofore I have often been guilty of that unnatural Sin, though not once during these two Years bye past.

‘ ABOUT a Year ago I kept a Woman Company, who receiving me, whilst in her *Menstrua*, I believe did me some prejudice, seeing the next Day, I perceiv’d I had a small Gleet, which whether it was occasion’d by my too frequent use of her before, or my untimely uses of her then, I know not, but ever since my Gleet has continu’d, that is to say, in the Morning, before I void any Urine there is always a little Mucus or seminal Matter comes, there’s but little of it, and that thick and clear.

Now *Sir*, whether there be any Contagion, or not I know not, but at present, and for these two Months bye past; I am insupportably afflicted with Pains over my whole Body, but chiefly my Head, not like those in venereal Cases, seeing the Parts of Generation are free of Pain. What I am hereby to Request of you, *Sir* is, that you’ll please Candidly to advise me, if your Prescriptions in your excellent *Onania* can do any Service in this my wretched Condition, and if not, whether you’ll please to undertake my Cure. Please to direct your Answer for to be left at till call’d for. I have herein inclos’d Half a Guinea, whereof I beg your Acceptance, and if it suits your Conveniency, would gladly wait on you when, and where you please.

S I R,

S I R,

I READ over your Treatise of *Self Pollution*, much
 to my Satisfaction, and cannot but thank you
 for it, (tho' I'm unknown to you) because I'm verily
 perswaded it will in a great Measure suppress that
 odious and abominable Sin, which has hitherto been
 frequently Practis'd, because out of a base sort of
 Modesty, it has not been sufficiently discover'd and
 expos'd by the Writers upon that Subject. To my
 knowledge, I can assure you it has had a very good
 Effect upon a young Gentleman, (that desir'd me to
 write this to you) who for several Years follow'd
 this foul Practice, tho' in other Respects he was ve-
 ry Sober, and Regular. He was always observ'd to
 be a conscientious Youth, constant and devout in his
 Prayers, abhorr'd Drunkenness and Debauchery, and
 was so extreamly Modest, that he could scarce look up-
 on a Woman; but yet (as he himself confess'd to me),
 having but light apprehensions of the guilt of this
 vile Sin, he fell into it, and oftentimes committed it
 without any Regret. By the frequent Practice of
 this detestable Sin, it is incredible to tell you how
 much his Intellectual Abilities, which were once
 very Bright and Vigorous, are weaken'd and decay'd;
 and the Constitution of his Body damag'd and im-
 pair'd. He has made a Resolution, upon reading your
 Book, to leave it off entirely, and to pray for the
 Assistance of the Divine Grace, that he may repent
 sincerely, and abstain from that execrable Practice for
 the time to come; and I hope, by a total Abstinence
 from it, by using some kind of Severities, which I
 have advis'd, and by mortifying his Flesh, by an
 abstemious Course of Life, he may keep his Body
 under,

‘ under, and make it obedient to the Motions of God’s
 ‘ Holy Spirit. I wish the sober Youth of the Nation,
 ‘ at least, wou’d seriously consider the heinous Guilt
 ‘ of this unnatural Vice, (as you have well open’d it
 ‘ in your Book) and be afraid of doing that in the
 ‘ sight of God, which they wou’d be asham’d of before
 ‘ a Child; or, if the love of Vertue and Chastity will
 ‘ not excite, let the horrors of this Sin deter them;
 ‘ let ’em reflect upon the dreadful Consequences of it,
 ‘ the weakning and destroying of the Faculties both of
 ‘ Body and Mind; the Pangs, Tortures and Rackings
 ‘ that attend it here, and those everlasting Burnings
 ‘ and unquenchable Fire, that will be its Punishment
 ‘ hereafter, when God shall cast both Body and Soul
 ‘ into Hell.— Sir, I beg you to excuse this Liber-
 ‘ ty, and shall ever continue

With all Affection,

Your oblig’d (tho’ Unknown)

Friend and Servant.

Sir, if you think it proper you may publish this in
 your next EDITION.



S I R,

‘ TO whom should the Afflicted address themselves,
 ‘ in time of Affliction, but to those that are
 ‘ capable to give them Relief? ’Tis on this Account
 ‘ that I have taken the Encouragement to give you
 ‘ this Trouble.

‘ I VERY lately perus’d your Treatise of *Onania*,
 ‘ when as the former Part occasion’d the greatest de-
 ‘ degree

‘ degree of Melancholly, so did the Expectation of
 ‘ meeting with Relief, give me some Respite at the
 ‘ Conclusion thereof.

‘ *S I R*, I am one of those unhappy Persons, that
 ‘ have contracted the abominable Custom of *Self-Pol-*
 ‘ *lution*, in which I have been a very great Offender,
 ‘ and tho’ I have perus’d your Treatise, can’t Form
 ‘ a right Notion of my Case, which is as follows.

‘ I CAME of very honest Parents, and had a very
 ‘ chaste and sober Education, and am now a Stranger
 ‘ to the Carnal knowledge of a Woman; the begin-
 ‘ ning of my Misfortune I do assure you was purely
 ‘ accidental, and I for some time continu’d that abo-
 ‘ minable Practice, without considering the offending
 ‘ God Almighty, or injuring any one Person; I was
 ‘ old enough to have known better, being very Chaste
 ‘ till the Age of 22 Years, since which, the Heat of Lust
 ‘ has been so great, that I have at times, continu’d so
 ‘ foul a Repetition of the Crime, being now upwards
 ‘ of 26 Years of Age. I am Naturally of a hot, dry
 ‘ Constitution, though not very strong, and am al-
 ‘ ways best in Health, when I go to Stool but once
 ‘ in two Days, or sometimes longer. The Alterations
 ‘ I have observ’d in my self, are as follow, I found
 ‘ none for about a Year, when I observ’d a Declensi-
 ‘ on of that Life and Vigour I was before possess’d
 ‘ of, which I then attributed to some other Cause.
 ‘ For two Years following at times, (especially
 ‘ in Summer) I have been very weak in my
 ‘ Hams, yet but a small weakness in my Back, which I
 ‘ than attributed to my extraordinary Application in
 ‘ my Business, it being a continual Action; I had
 ‘ then at sometimes a Pimple on my privy Parts, but
 ‘ went away as on any other Part of my Body. About
 ‘ a Year ago I first felt a great Remorse for my Crime,
 ‘ and did then meet with a great Disappointment,
 ‘ a Friend of mine offering me an agreeable Wife,
 ‘ with a considerable Fortune, which for the a-

above Reasons I was forc'd to Decline. About nine
 Months since I have been full of Pimples in my
 Face and Thighs, and at times have had some little
 weakness in my Privy Parts. About three Months
 since I had a swelling under my Right Arm, among
 the Glands, on which occasion I apply'd to a Chy-
 rurgeon of Reputation, who laid a Caustick on me,
 and in 14 Days I was well, so that I knew not if it
 proceeded from the above Cause or not, and I had
 not Assurance enough to ask him, but in a Week
 after I found an inward Trembling on my Nerves,
 and sometimes a stupid dulness in all Parts of my
 Body, when this was abated. I have observed my Pri-
 vate Parts very weak, and the End of my Foreskin
 a little tite, sore and red, which is seldom so above
 two days at a time; at other times I have a great Weak-
 ness, and some Pain in my Back, which is very of-
 ten shifting and varying from one Part to ano-
 ther. About a Month ago, I apply'd my self to a
 certain College Physician, but conceal'd the shame-
 ful Part of my Grief, and he prescrib'd me some
 Pills, which I believe might be of Service for the
 Nerves, but has not reach'd my Case; I took them
 repeated for a Month, and have nevertheless been af-
 flicted with the above Disorders, and also a deaf
 Noise in my Head, which is usual when I have a
 Trembling on me; when the Trembling first seiz'd
 me, I had for a Week a very great Faintness and
 sinking of my Spirits, for which I taking some bitter
 twice a Day, I believe removed: Thus Sir, I have
 truly related my Case, and wish I had sooner perus'd
 your Book, but hope 'twont be now unprofitable to
 me, therefore I humbly beg and intreat you will do
 your endeavour to afford me Relief. Before I began
 this abominable Practice, I was always Healthful,
 tho' not of the strongest Constitution. I beg you
 will form a right Judgment of my Case, which of
 these

these Disorders proceeds from my Crime, and beg if
 you Receive this time enough, to give me leave to
 wait on you on *Sunday* Morning, for fear the time
 you Appoint I should be oblig'd to omit; I humbly
 ask Pardon for being thus Tiresome, but fearing I
 should not have Confidence enough to explain my
 Case to you, has made me thus Tedious. Please to
 leave a Direction for me at the *Booksellers*, which I
 will call, or send for on *Saturday* in the Evening.

I am SIR,

Your unknown Servant to Command.

June 8. 1721.

Upon my sending an Answer to this Letter, the following came.



S I R,

'T WAS with no other view that I desir'd a Con-
 ference with you, than that I thought you
 would not else be so fully acquainted with my
 Case. 'Tis no small Consolation, that you give me
 hopes of Relief. I have inclos'd your Fee requir'd,
 and earnestly entreat you to give me your Advice
 and Opinion as fully and plainly as you can. The
 Letter I wrote to you was above a Month ago, but
 had not Resolution enough to send it till now,
 since which time I have had exactly the same Sym-
 ptoms, faintness of Spirits, inward trembling of the
 Nerves, palpitation of the Heart, dizzy Noise in
 the Head, and wracking pain in the Back; I likewise
 beg the favour that you'll inform me how far the
 fatigue of Business has been prejudicial, or if 'twill
 obstruct my Relief, for I would not withdraw my
 self

' self from Business without an absolute Necessity.
 ' Please to tell me what Food chiefly is hurtful, and if
 ' Smoaking be prejudicial ; I refer my self wholly to
 ' your Judgment and Direction, hoping you'll enable
 ' me to better my Circumstance, that I may to my
 ' desire acknowledge my self, (as I shall be in Duty
 ' bound) to be

Your Friend and

June 12, 1721.

Servant to Command.

I will as punctually as possible comply with your Prescriptions.

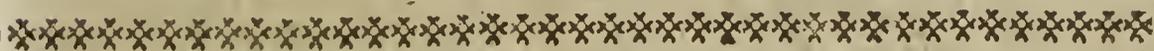
S I R,

' **H**A V I N G met accidentally with your little
 ' Book, I found you had mention'd some Cases
 ' which bore a near Resemblance to mine, which
 ' I shall without any more Ceremony communicate
 ' to you. I have follow'd that abominable Practice,
 ' for near two Years, (which I heartily Repent) and
 ' have experienc'd the ill Effects of it on my Spirits,
 ' innot having my natural Rest so well as I us'd to have.
 ' Indeed the first time I apprehended my self injur'd,
 ' was about this time Twelve-month, when, after a
 ' short Indisposition, which most People term'd an
 ' intermitting Fèver, I found my self want Sleep very
 ' much, but imputed it (as did a learned Physician I
 ' advis'd with) to the remains of the Fever, for which
 ' he Prescrib'd accordingly, but without Success,
 ' which I don't wonder at ; the particular Complaints
 ' I labour under at present, are want of Sleep, great
 ' flushings in my Face, palpitation of Heart, lowness
 ' of Spirits, pale Urine, troublesome Dreams, and
 ' now

' now and then, (tho' seldom) involuntary nocturnal
 ' Emissions. I have a very good Stomach, no man-
 ' ner of Pain about me, neither do I fall away the
 ' least in my Flesh. About two Months ago I went
 ' into the cold Bath, tho' without any preparation,
 ' and found but little benefit by it. Ever since my
 ' last Illness I have had an odd sweating in my Nose,
 ' tho' without any Pain or Swelling. Being ve-
 ' ry well pleas'd with what you have said on this
 ' Subject, I have now apply'd my self to you, in hopes
 ' of a Cure; and of being directed to the proper Me-
 ' dicines for it, without having my Case ever known
 ' to any one Person besides.

I AM far from expecting your Advice Gratis, presuming
 your Answer won't be deliver'd without a Fee, therefore
 I have order'd you a Guinea, by the Person who will
 come for your Answer on Saturday Evening, which you
 may direct for to be left at the same Place, where
 I send this. I have no manner of Gleet upon me. — My
 Mouth is apt to be very dry when I awake in a Morning.

I am SIR, Yours, &c.



C H A P. III.

*Spiritual and Physical Advice to those who
 have injur'd themselves by the abominable
 Practice of SELF-POLLUTION.*

'  N the foregoing Chapter, it has been prov'd,
 ' that the Hurt which either Sex may receive
 ' from *Self-Pollution*, is Corporal as well
 ' as Spiritual: But because every Body,
 ' who but once has committed this Fact, has
 ' in a grievous manner offended God, and wrong'd his
 ' Soul,

Soul, and many of strong Constitutions may for some time have been guilty of this Sin, without any considerable, or at least perceptible Harm to their Bodies, yet, how to redress the spiritual Injury receiv'd, shall be our first and chiefest Care. There is no Christian who can be ignorant, that no Pardon can be obtain'd for this as well as other Sins, without Repentance in general; but many are apt to deceive themselves concerning the Nature of Repentance, as not well knowing in what it consists; wherefore, it is requisite I should say something of the Manner after which this Duty ought to be perform'd, as well as the Necessity of it.

THE first Branch of Repentance, and the first Duty of the Polluted, is a Sorrow for what they have done; after this, it is very necessary that the Sinner should examine himself, to know what Principle it arises from; for if his Sorrow only proceeds from any Corporal Affliction, which this Sin already has brought upon him; or the Fear that it may do so in time to come, it is not saving, unless the Sinner makes a further Progress, and improves the Almighty's Chastisements, to beget in him an unfeign'd Abhorrence of his past Transgressions. Wherefore, the principal Cause of his Grief must be the greatness of the Sin it self, and the woful Estate whereinto it brings Men, in relation to God and their own Salvation; for it is certain, that no Repentance is acceptable in the Sight of God, that does not arise from such Meditations as these.

NEITHER is it sufficient to be somewhat grieved and asham'd; but this Grief must be affecting, such as enters deep, and pierces the very Heart, filling it with Sadness and Remorse, Detestation and Fear; or if it be not such at the beginning, it must be such at length. This is above all others the one infallible Mark of a hearty Sorrow, and sincere Repentance; that

that the Sinner finds no longer any Pleasure or Satisfaction in the things he had formerly delighted in, but seeks to withdraw and get out of the way of them, and finds more Comfort in his Sadness and Tears for them: Sometimes those that have renounced this and other Sins of Uncleanness, have turned aside another way; and betaken themselves to Pleasures of another Nature. But so long as they retain an Affection for Worldly Pleasures and Joys of whatsoever kind, this is a certain Sign of their not being touch'd with a true Repentance.

BUT above all, Care must be taken, that this Grief be lasting; for Mens Sorrow is oftentimes but light at the beginning of their Conversion, as will easily be apprehended, if we but call to mind that there are two sorts of Sins. Some there are for which a Man is apt to have an extream Concern, as soon as ever he has committed them, and they are such as he is not betray'd into by his own Inclination; nor can take Delight in. Thus, when one has committed Murder, or spoken Blasphemy, he will perhaps be immediately struck with the Horror of his Crime, and a stinging Remorse, by reason of it. But it is quite otherwise with those Sins into which Men are drawn by Pleasure, and which gratify their Inclinations, and especially when they are become habitual. Tho' they take up a Resolution of quitting these, they do not at first look upon 'em with the Aversion due to them; they could yet please themselves with them, and it is not without doing Violence to themselves, and resisting their own Inclinations, that they get rid of them. So that their Dislike of these sorts of Sins is but small at first, the Fire of Lust not being yet wholly extinct. But the chief Commendation of it, is, that it is lasting. And this is what they ought to have an especial regard to, the cause of most Mens
 G Fail-

Failings in these Attempts, being, that in time the sense of their Crimes abates, and at last wears quite away.

THE Repentance of those who are polluted by this Sin, or any other sort of Uncleanness, should remain with them to their Lives end. These are not Sins which a Man can forget, and the Memory of them ought to be always fresh, that the Penitent may truly say with *David*, *My Sins are ever before me*. Not only the time that has past since the Commission of it, but even an Amendment of Life does not take away the Sense of so great a Fault; but on the contrary, he becomes more and more sensible of it. Even this Thought, that the Sinner has had the Happiness to obtain the Pardon of his Guilt, will render the Remembrance of it the more bitter, and the greater Progress he makes in Holiness, the more abominable will his Wickedness appear. The greater Experience he has had of God's Mercy, the more he will accuse and loath himself; and the more Hope he has of Salvation through God's Goodness, the more will he be affected with the Danger of being excluded from it to which he had expos'd himself.

ANOTHER great Duty that belongs to Repentance, is Conversion and Amendment: The Guilty must forsake their Sin, and continue no longer in it. When our Blessed Saviour pardon'd the Woman taken in Adultery, he said to her, *Go and Sin no more*. The Crime must therefore be totally renounc'd; and they which do not this, but relapse into it, have not repented of it. Every Act, and every repetition of their Sin is an Aggravation of both their Guilt and Punishment

BUT this is but the beginning of Conversion; and this first Step will be to no purpose, if the Offenders
stop

stop hear ; it is not enough to renounce their Crime, without renouncing likewise all the Approaches to it. All the several Species of Impurity, and all the Defilements of either Body or Mind ; all lewd Actions, wanton Glances, impure Thoughts and Desires, together with such Familiarities as expose to Temptations ; all obscene Discourse, or Expressions, and which are contrary to Chastity must be entirely laid aside. It is true, this Renuncitiaeon may appear difficult at first, and will occasion no small Trouble to those that have contracted a vicious Habit of giving themselves up to all sorts of Passions. But People must courageously resolve to overcome themselves, it being far better to deny themselves in those things, and to cross their own Inclinations for a time, than by pursuing them, to perish eternally. *It is profitable that one of their Members should perish, and not that their whole Body should be cast into Hell, St. Math. v. 29.*

T H E R E are two Reasons why it is necessary to renounce all these Species of Impurity : First, because they will be apt to make Men fall again into the Crime ; and then, because a true Repentance is inconsistent with Defilement. The Soul is not changed, whilst it is not pure, but preserves a Kindness for those filthy and shameful Passions. In a Word, wherefoever there is any Love of Sin, there is no true Reformation.

I T suffices not barely to fly Impurity, but they likewise must shew forth their Repentance, by a Life of Mortification ; and if it be a general Doctrine among the Christians, not to take care of the Flesh to mortify the Body, or to keep it under, and bring it into subjection, none have more reason for the Observance of these Injunctions, than those whom the Passions of the Flesh have drawn into Sin. A love of Pleasures and

compliance with the Flesh, are no where more highly blameable, than in such as are guilty of Impurity. And it must also be granted, that when any one is touch'd with a lively Sense of this Crime, he goes no longer in quest of his vain Delights, he is not then in a Condition to rejoyce and please himself, but places his Consolation rather in the Exercises of Repentance; Diversions, and frivolous Entertainments, reading vain Authors, Dressing, and the Care of the Body; all these make but vain Impressions upon him. And on the contrary, when those that have been impure and dissolute, and who have left off to Sin, as they have grown into Years, do not mortify themselves; when they love their Ease, and make it their study to obtain the Pleasures and Advantages of Life, passing their time in Idleness, or at Play, and setting their Minds upon Dainties and sumptuous Entertainments, most certainly these are yet in a State of Impenitence, and have never been truly sensible of their Fault, nor duly set themselves to make amends for it.

THE Sincerity of Conversion, must not only appear in the things which have relation to Impurity, but in the whole Course of their Conversation. So great a Fall should render a Man Wise, Pious, Circumspect in all things. All that is in him is to become new: He would take occasion from every thing to shew his Repentance, to discharge his Duty towards God, to edify his Neighbour, and to purify himself more and more. He ought with great Exactness and Sincerity to practise the Duties of Religion, to give himself to Meditation and Prayer, and to be constant in holy Exercises, casting himself, as *St. Austin* advises, upon God, who will not withdraw himself from him, nor leave him to fall, but will help him, if he relies upon, and puts confidence in him: There are only two things requir'd of him, ~~one~~, that he would firmly resolve,
to

to make the Glory of God, and his own Salvation his chief End, regarding nothing in Comparison with it ; and the other, not to trust in his own Strength or Prudence, but in the Omnipotence and infinite Love of God. He ought likewise to do all the Works he shall be able, and especially to employ his Goods to the Uses of Piety and Charity, following the Counsel of the Prophet *Daniel, Redeeming their Sins by Alms, and their Iniquities by shewing Mercy to the Poor.*

HAPPY are the Guilty who discharge these Duties aright, who with the sinful Woman in St. *Luke's* Gospel, weep bitterly for their Faults, who have renounced and forsaken them, and altogether converted themselves. *Their Sins, tho' great shall be forgiven them.* These are by no means to be despised. For there is a great deal of Love due to all Sinners, but more especially to such as forsake their Wickedness, and cause Joy in Heaven by their Return.

BUT he that allows himself in any known Sin, is a wicked Man, and he that teaches, or any other ways encourages another to commit a Sin, as is too customarily done in *Self-Pollution*, is likewise a wicked Man, for he is Partner with the other in that Sin which he tempts him to ; and no wicked Man hath any Portion in the Kingdom of Heaven.

As the greatest part of the Advice I have hitherto given, may be applied to all, who are guilty of any sort of Impurity, as well as *Self-Pollution*, I shall now impart to the Reader what others have advis'd concerning this Sin it self, as it relates to young Men in particular ; for tho' there are many of both Sexes, and different Ages, who defile themselves this way, the Practise of it is not among any other so general, as it is among young Lads and School-Boys, where it was the Opinion of a witty Libertine, that it would (which God forbid) continue as long as the World endures.

dures. What I shall here transcribe, is the most material Substance of three Letters, among others mention'd in a Physical and Chirurgical Treatise, sent to the Author for Advice, by three several young Men, who had each injur'd themselves by this Pollution, to which I shall add the chief Part of three more, recommended by the Preface inserted in the foregoing Chapter. It will be easy to judge from 'em, the Horror the Writers of them were in, and that the three latter especially were address'd to a great Offender this way, who became penitent, made Confession of his Sin, and desir'd the Opinion and Counsel of the several Divines that wrote them. The first is one from the aforesaid Physical Author, as follows.



Observing particularly what you say in your Book concerning *Gleets*, I thought fit to write to you the ensuing Lines.

I T may not avail much to tell you, that I was born of Pious Parents, and religiously Educated, and yet when between 15 and 16 Years of Age, by evil Companions, I learn'd the vicious Practice of Self Pollution, and that at last I us'd it very frequently, in less than an Hour's time, in one Day, more than eight times, (O ! abominable Sin against God, and abuse of my poor Body) and at length I became one of those whose Eyes were full of Adultery, and could not cease from Sin. I burnt in Lust for a long time, Day and Night, after a Woman I knew not how to enjoy, which truly was stirr'd up by a new-married Couple, that liv'd in the House, and were often wanton and foolish in my Presence. I han't grown either in Strength or Stature since I was about 17. I suppose by my Cruelty to myself,

I crush'd my before flourishing Nature. I became sensible of my Error, and humbled my Soul before God between 17 and 18, but I had hard Work to conquer my strong Lusts; and as a Means in order thereto, I drank nothing but Water, or Milk and Water, for about half a Year. About 20 I was a Woer, and verily a chaste Lover; but our Parents not agreeing, it broke off, which I have now Reason to repent; for after this, I liv'd in a House with several young Gentlewomen, where we were daily very familiar, and thereby my whole Desire was stirr'd up, which frequently occasion'd a thin seminal Matter to flow from me, and also many hurtful Dreams; and by means of my House-mates, I got an intimate acquaintance with a young married Gentlewoman, and now I am come to the time which brought the Disorders upon me, which I will recount as brief as I can. A few days after we had been Dancing at the said Gentlewoman's House, she came where I dwelt, and address'd her self to me, (the rest of the Company being engag'd below,) to shew her the upper Rooms, and in fine went into my Lodging-Chamber before me, having first at the Stairs-head turn'd herself, and enquir'd of me, whose Room it was? She behav'd her self at a rate somewhat surprising to me, but I assure you, I had at that time such an awe upon me, that I did not so much as salute her, tho' not long after, I found strange Workings in my Mind concerning her, and in short, my Lust was inflam'd to that Degree, that I could not tell what to do with my self: I pray'd and strove against it, and had Horror of Conscience because of it, and yet, such was the Heat within, that I was overcome to use Self-Pollution; and 'twas the more heinous, in that 'twas just after I came from my Closet in the Morning. True, I was allur'd to it, by imagining it might quench the Fire; but alas! instead of that, it blew it into a Flame, for I went to the same Work twice afterwards in the same Day, and this brought a Gleet upon me, yet my Fire burnt many times; and what with that, and the Grief of Soul that I should be so vile, and sometimes the Fear of Hell Fire, I often trembled

trembled all over, and felt a burning Heat in my Breast, and the Side I lay upon was as it were benumm'd, as tho' the Blood was stagnated. I went to an eminent Physician, and made known to him the Substance of what I here acquaint you with, who told me, he had many in the like Case, and did not question but the Medicines he order'd me, with cold Bathing twice a Week, would cure me; withal adding, that it was his Opinion, I should get a Wife as soon as possible. I have now taken what the Doctor prescrib'd, and Bath'd 8 or 9 times, and since then, by courting a young Gentlewoman, my Gleet return'd upon me, that I han't been able of late to be in her Company long; insomuch, that I have fully resolv'd to leave her, and am ready to blame my Doctor that he had not advis'd me first to have endeavour'd to restore my Health, before I thought of Matrimony; and in short, I fear (as I told him) unless I can have my Reins, &c. strengthen'd, I shall never be fit for the Marriage-Bed; and how to live in the Fire I can't tell: Ah! how often have I thought of the Apostles Words, 'Tis better to marry than to burn? and yet I han't been able to do it; therefore I write to you my Case, observing that I have Bathed three times since, and after I plung'd, I tarried about a Minute in the Water above my Genitals. My Gleet is now but small, the Parts feeble, as also the small of my Back, and am weaker and weaker in those Parts, and have been growing so more than these two Years; and such hath been my Wickedness, that the very looking on an amorous Object, yea, only playing with a Child, hath increased my Gleet, and affected me with an almost continual making of Water; and my Spirits are languid to a great degree, my Loins are weak, and as my Business is studying, at Seasons my Brain seems weak, and as it were numb'd, so that I can't have a clear Thought. I am sure I may be justly rank'd for my vicious Practice with those mention'd in Page 431, 432. of your Book. Thus he goes on, reflecting on himself, and enumerating his Complaints, and telling the Author, That having

confess'd

‘ Thoughts came into my Mind, which brought me
 ‘ under a sense of this my heinous Sin, which I had
 ‘ committed before God, who might justly have pu-
 ‘ nished me to all Eternity; and tho’ I striv’d to get
 ‘ the Mastery of it, yet the Flesh prevail’d, and I
 ‘ sinn’d; but at last I made a solemn Vow, never to
 ‘ commit the like Sin more, which I thank God, I
 ‘ have hitherto kept, and with the help of God, I will
 ‘ never commit the like again. About two Months
 ‘ after I had left it off, I had *Nocturnal Pollutions* al-
 ‘ most every Night, in my Sleep, &c. Here he also
 ‘ goes on with his Complaints, which he hop’d the
 ‘ Author would rather pity him in, than give
 ‘ him up to the Punishment he deserv’d, since he did
 ‘ it ignorantly.



*The Third LETTER from another Patient to the
 same Author, is as follows.*

S I R,

‘ A POOR distressed Youth, among the many un-
 ‘ happy, ah! too deservedly unhappy Vota-
 ‘ ries of *Venus*, or rather of Hell and Ruin, humbly
 ‘ makes bold to visit you with a Line of his Case. It
 ‘ was my sad, and I fear irretrievable Misfortune,
 ‘ tho’ sprung of honest and religious Parents, to fall
 ‘ into the Company of a filthy decoying Miscreant,
 ‘ my School fellow, who did not shame to perpetrate
 ‘ before me that detestable and pernicious, unnatural
 ‘ and abominable Crime of *Self Pollution*; which fatal
 ‘ Example, stirring up my youthful Flame and innate
 ‘ Corruption, by which, together undoubtedly with
 ‘ the impetuous Solicitations of a wily Devil, I de-
 ‘ sperately

operately adventur'd upon that woful Curiosity, and at once forfeited my Innocency, wounded my Conscience, and enervated my Strength. But that which puts a greater accent upon my Misery and Guilt, is, that upon the review and ruminating on my past fulsome Sweets and Delights conceiv'd in that Sin, a Sin alas! of which I did not consider the sad Event, being hurried on by a head-strong Passion, committed it over and over; and tho' Conscience upon each Relapse, fell upon me with the Fury of a Lyon, yet Vice got the Rein, and down I went; and now I have labour'd two Years under a *Gonorrhœa*, which I was ashamed to discover to any one; but lighting upon your Book, I was encouraged to communicate my Case to you, hoping you will lend a poor desponding Wretch your kind Relief, &c.

THE following three LETTERS are those recommended by the Preface, as afore-mention'd.

THE first is an Answer as Desir'd, concerning the Sin of *ONAN*.

SIR,

AS to the Business of Onan, my Opinion is the same with theirs, That think the Lewdness of the Fact was compos'd of Lust and Murther; the first appears in that he went rashly upon it. It seems he staid not till Night for the time of Privacy for such a purpose, else the Bed might have been named as well as the Ground; the Second is the Honour of his Dead Brother, and therefore would not be Father of any Child that should be reported his, and not his own; the Third is, that there is a Seminal vital Virtue, which perisheth if the Seed be spilt; and

to do this, to hinder the begetting of a Living Child, (as he did at the very time, when she was in full expectation of being embraced by him, in directing it another way, and not in its proper Place,) is the first Degree of Murther that can be committed; and the next unto it is the mar-
 ring Conception when it is made, and causing of Abor-
 tion. Now such Acts are noted in the Scripture, as horrible Crimes, because otherwise many might commit them, and not know the Evil of them. It is conceived that his Brother Er, before, was his Brother in Evil thus far, that both of them satisfied their Sensuality against the Or-
 der of Nature, and therefore the Lord cut them off both alike, with sudden Vengeance, which may be for the Ter-
 ror of those, who in the neglect of Marriage, live in se-
 cret impurity with themselves; and to those who in Mar-
 riage, will satisfy their Lust, but hinder the Pro-
 duct of Children, which is the Principal use of the Con-
 jugal Estate, but not for the meer gratifying the Concupi-
 scence.



THE next is a LETTER of Advice from ano-
 ther of the Divines.

S I R,

TH O' I am a Stranger to your Person, yet you have made me not to be a Stranger to your Soul, which indeed I find to be deplorable enough, and there is no Sor-
 row great enough for it; except such Sorrow as drives you from God: Exigit autem ille dolor plusquam lex ulla dolori concessit. Let your Anger be infinite against your Sin, watch against it with all the Caution that is imagi-
 nable, and now that your State is such, that you can scarce sin any more in that Instance where your Evil lies, shew
 Zeal

Zeal and Indignation against your self, and judge your self severely for what is past, and while you live never be reconcil'd to your Self, but pray for Pardon perpetually; but then be sure to hope for it Humbly, or else you can never pray for it acceptably.

DO not think a few Tears, or some short Penances are enough in your Case; take no Measures but even all you can, and give your self up to a very holy Life, and remember your Sin is too great for any thing but God's Mercy; this indeed is infinite, and must needs infinitely exceed your Burden and Calamity. Sir, Your Sins have been carnal, take heed you do not add Despair; for it is a spiritual Evil, ten thousand times worse than the other. They dishonour'd your own Body, but this dishonours God, and speaks reproachfully of him. Once more, begin a true Repentance, and finish it, and be afraid to provoke God any more; for there is a time in which God will be no more intreated; the oftner any Man breaks his Vows of Repentance, the nearer he is to that State. If God gives you Life and the Grace of Amendment and Repentance, it is certain you are not yet fallen into that State; but I pray tempt God no more, your Soul is too precious a Concern to be put so often to the venture. Sir, You have only spoken to me in general, and I have given you a proportionable Answer; if in any particular Question you desire to be resolv'd, I will decline no Trouble you shall require of me, nor think it any, if I may do Comfort and give Instruction to your Soul. Pray God bless and sanctify your penitential Sorrow to you, make it sincere, and increase it to an excellent and perfect Repentance. Remember that all the Pains and Care which Repentance can put you to in this World, are not half so bad as one Minute of the Eternal Pains of Hell.

The other LETTER from the same Divine;
has this.

S I R,

NO doubt but you have committed a grievous Sin, and the more because you did it knowingly, frequently, with deliberation, with delight, and against many Resolutions, (as I perceive) to the contrary; and therefore it is but necessary you should lay it to Heart, and look upon your self as an inordinate lover of carnal Pleasure, as one that hath defil'd your own Body, and in some sort stain'd your Baptism, offended the Spirit, unhallow'd and defecrated its Temple, and that deserves to be destroy'd: Mistake me not, I do not equal your Sin, with that of Fornication, concerning which the Apostle speaks these dreadful things, but I say, in some sort, in a lesser degree, you have incur'd that Guilt, by Fornicating with your self, and that after you were better instructed, and had purpos'd Amendment; yet all this doth not make your Crime unpardonable, but only more difficult to cure. Sins of deliberation, often repeated against Vows, and with Delight, are very dangerous; but the Danger consists in this, that they are hard to be forsaken because of an habitual Pleasure in them. You will agree, I suppose, to the Doctrine following, which I take to be infallible.

1. That there is no Pardon to be hoped for without Repentance.

2. That Repentance is forsaking the Sin totally.

3. That it is abandoning of all Sin whatsoever.

4. That

4. That tho' this forsaking of Sin does not make us clean as to what is past, yet it has a Promise of Mercy and Forgiveness annex'd to it, which we cannot fail of, 1 John 1. 7. If we walk in the Light, as he is in the Light, we have no Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin. Observe that it is from all Sin; and likewise take notice that in the 9th Verse, he saith, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness. From whence we may draw another certain Conclusion, that Pardon may be claim'd as a matter of Right and Justice, by him that forsakes his Sin.

GOD should not be just, if he should deny it to such a Person suing for it; it consists not with his Faithfulness to withhold it. Then add this further, that if Sin be forgiven, God must needs treat us as his Friends, and use us as kindly, as if we were in Innocence, for it is Sin only that makes a Separation between God and us! From whence it follows, that his Spirit, which he has promis'd to those whom he loves, must also return again, and forget the former Affronts that were offer'd to it.

YOUR first Question then is resolv'd, and you may be at peace, if you but forsake this Sin and all others; for you see the Blood of Christ cleanseth us from all Unrighteousness, when we turn from the Works of Darkness, and walk in the Light. And together with our cleansing, the Holy Ghost comes again, and resumes his former Dwelling, which is no more offensive to him. Now I doubt not but there is a possibility (tho' perhaps some difficulty) of forsaking this Sin, and so becoming the Habitation of God, thro' his Spirit, because you have the Spirit of God in some of its Operations, viz. as the Spirit of Illumination and Understanding, tho' not in all other that belong

belong to it. You discern and acknowledge the Sin, the heinousness of it, its evil Consequents, the Injury it doth to God, to his Son and Holy Spirit; I doubt not therefore but the Spirit will further communicate it self to you, if you will but follow my Advice.

LABOUR to understand the Gospel, and to have as comprehensive a Sense of the Duty contain'd therein, as you can; and hereby (those being the Words of the Spirit) the Holy Ghost will sanctify that part of you which the Apostle **I Thess. v. 23.** calls the Spirit, i. e. the Mind and Understanding, which is cleansed by these new Principles assented unto: Then bring your heart to consent to be governed and led by the holy Rules of Life; press them with all the Reason you can upon your Heart and Soul, receive them, and love them, in the Life of it; as the very Words of the Holy Ghost, the Spirit of Life. Hereby that part of you which the Apostle calls the Soul, i. e. the Will and Affections, will be sanctify'd also. Next to this, that which he calls the Body, i. e. all the outward actions of Life, will inevitably be sanctify'd, and prove conform to that Determination of your Soul or Will, if you do but constantly follow the Council of another Apostle, Building up your self in your most holy Faith, praying in the Holy Ghost, keeping your Soul in the love of God, and the mercy of our Lord Jesus Christ, to Eternal Life.

I BELIEVE in some Constitutions, the Stimulations to this Sin, may be very vehement and hard to be resisted, and therefore it will not be amiss to tell you that you must call in the Assistance of all other natural Remedies, to which a Christian must not think it below him to be beholden. As first meditate much upon sad and doleful Objects; get your fancy painted with such kind of Images as have little of Light and Gaiety in them; for such things do quicken and inspire the natural Spirits of all Sorts, and in all Parts, making them more brisk and nimble; whereas more dark
Thought

Thoughts are apt to blunt and stupify them, making them long for nothing of Pleasure.

As an Antidote against Whoredome; *Boccalini* advises those that way inclin'd, to carry about with them a well-drawn Picture, of the most perfect and faultless Beauty that ever appear'd in Flesh and Blood, pencill'd over again with rotten Teeth, blear Eyes, no Nose at all; in fine, render'd as loathsome as Venom and Corruption can make it, and that whenever Desires of the Flesh stir, they would take a sober view of it, and seriously consider what they are about to do, and the Consequents; and no doubt but it would effectually damp their Inclinations. So in *Self-Pollution*, would Transgressors that way, of either Sex, but set before their Eyes (at the time their Inclinations to pollute themselves stir) what woful Miseries and Calamities, both to Soul and Body, others have drawn upon themselves thereby, and they, by the like Practice, will in all likelihood upon themselves; and seriously consider, that whilst they vainly strive to please themselves, they displease God, exhaust their own Strength, and are hastening themselves to the Grave, it must surely, one would think, deter them from the Evil; more especially if they further consider, how that being thereby enervated, should they in that State marry, they would instead of that Love and Delight expected between Man and Wife, find nothing but Quarrels, Jealousies, bitter Hatred and Discontents.

2dly. *You must use a spare Diet, but not totally abstain. Fasting I believe some use as a Remedy against the Provocations of Uncleaness; but I think in some Tempers it rather sharpens the Humour, and makes it more Itching and apt to irritate.*

3dly. Have a care of the Kind and Quality of your Meat. As 1st. Salt Meat you must forbear, which you may know by the Nature of the Word, makes Men salacious. A Learned Physician of our own observes, that in Ships which are laden with Salt from Rochel, the Mice breed thrice as fast as in those Ships laden with other Merchandize. Pigeons, you know, have Salt laid for them to pick upon, and the Ægyptian Priests, being Votaries to a single Life, abstain'd from all Salt whatsoever; but that is an Error on the other Hand, and may have dangerous Effects. 2dly, All windy Foods, for the Flatulosity of them, do puff up the Humour, and make those Parts more turgid; such as Beans, and Pease, Artichoaks, &c. You know Phythagoras forbid his Scholars to eat a Bean, and this was one Reason, I do not question, of his Prohibition. 3dly, According to the Description you make of your self, I must add, that Butter is naught for you, all Physicians agreeing that it is to be avoided by those who labour under a Flux of any Humour whatsoever. There is too great an Unctuousness in it; and in some Bodies, by the Resolution of those oily Parts, it creates Fumes also, which hinder the Command of the Mind over those lower Parts.

4thly, I would advise you to be most abstemious about the Full and Change of the Moon, for then the whole Body is fuller of Moisture than at other Seasons.

5thly, It will be good only to eat dry Suppers, unless it be Water-Gruel, and such like cooling Diet.

6thly, Take proper Medicines, as well as Food, and use pretty much Exercise (tho' not too violent) for that spends much of the superfluous Moisture in the Body; and likewise, if it be to a small Weariness, (which is necessary) spends some of those Spirits that will else evacuate themselves at other Places. The Bed is too great a Friend to
this

this Sin, therefore let me advise you, to make no further use of it than for sleeping; for whilst you lie awake, at your ease, your Flesh will be egging you on to this sinful Pleasure, therefore employ your self with some good Book, till you find Sleep a coming, and in the Morning, quit your Bed as soon as you awake. I know it is more healthful to the Body to continue in Bed some time after Sleep, that the Vapours may have time to scatter, and the natural Spirits recover their Strength and Activity; but for you, who are prone to this Lust, it is better to deny your Body that Conveniency, than suffer your Soul to be punish'd through Sensuality. Sleep also on one Side, and not on your Back, for that heats the Reins, and causes irritations to Lust. I know it will cost some violence at first to Nature, to be flung so suddenly out of a warm Bed upon a cold Floor; but the difficulty will soon vanish after 5 or 6 times Practice of it, and the comfort you will have in your own Breast by it, will much more than make amends. The Church History, tells us of a young Man in danger of being overcome by a beautiful Harlot that was with him, to betray him into her Embraces, bit off a piece of his Tongue, that so the Anguish and Pain possessing his Thoughts, Lust might have no room there. Do not handle those Parts at any Time, but when Necessity of Nature requires, for handling them puffs up, irritates, and raises Fleshly Inclinations; and I should think likewise, that it will be good, after you have humbled your self so far for this Sin as to forsake it, then not to think of it anymore, or as little as ever you can; for even the thinking upon that Sin, doth but renew the Desire of it. Any Thoughts concerning Things belonging to those Parts, do both excite and provoke Lust. For then the Thoughts send the Spirits to those Parts, and make them swell, even as upon other Occasions, they send them to the Muscles in the Legs or Arms, when we would use them. Forget therefore as much as you can, that there has been any such thing done by you, and employ your Thoughts otherwise, till you may think of it with more safety, that is, when you are Married.

BUT if after all your most exact compliance with the injunctions here enforc'd, involuntary *Pollutions* in your sleep, should still infest you, I would advise you, whenever you are apprehensive, or in fear of them, to do what *Forestus*, a noted Physician in his time, lays down, as certain when every thing else has fail'd, which is, to tie a String, when you go to Bed, about your Neck, and the other end of it about the Neck of your *Penis*, which when an *Erection* happens, will timely awake you, and put an effectual stop to the seminal Emission.

THESE are excellent Advices, and Marriage the chief Preventative, it being an Institution appointed by the Almighty, as a Remedy against Incontinence, and to preserve us from the Guilt of Impurity, as well as for the Propagation of our Species; whereby the united Pair may with Honour use that Freedom with one another, as was by no means lawful for them to do while they were single, yet there are Restraints in that State also. Bounds set, that they are not to exceed. And tho' the married State is the most happy and comfortable State in the World, where there is (as there ought to be) an Union of Souls, as well as Bodies, and notwithstanding Holy Writ advises it to those who have not the Gift of Continnence, yet we too often find them rather inclin'd to pursue their Lusts, than enter into it; some by vowing Celibacy think themselves excus'd; others thro' Libertinism, and to be less confin'd in their Passions; others to avoid some Inconveniencies or Restraints they apprehend to accompany the Marriage-Life; and others again, because they cannot meet with a Fortune to their Mind; their Circumstances in the World, as they plead, not allowing them otherwise to alter their Conditions, and in the mean time, all of them (not being chaste) do expose themselves to the continual Danger of Temptations that way, and cannot avoid being ever and anon

over-

overcome by them, and more especially if they indulge Idleness, and high living, which more immediately exposes them to lustful Thoughts, when Business chases them away, by employing the Mind to better Purposes. It was an Idle and Luxurious Life, that gave Occasion for a certain young Gentleman of Birth and Fortune, as well as Parts, to lament himself upon an advantageous Offer of Marriage made him by his Friend, *That he was now, through his Follies, altogether incapable of the married State, having been from his Youth most inordinately addicted to the shameful Practice of Self-Pollution, so hateful to God and injurious to himself, and which neither his Reason, Conscience, Education, or Prayers were of Force enough to master that unruly Passion, which had Plung'd him, not only into the reproachful Infirmary of an irreparable Weakness of the Genitals, so ridicul'd by Men, and so detestable to Woman kind, but also into most dreadful Horrors of Conscience, and well nigh Despair.* And no doubt, but from the same Cause it is, that so many very likely Gentlemen of Fortune, that we see or hear of Abroad, do refuse the Offer of Advantageous Matches, being Conscious to themselves of their Infirmary, which as they are ashamed to own, they as industriously take Care to conceal, excusing themselves with the Answer, of being too young, or not yet dispos'd to marry; and as they a little advance in Years, that they are then too old. I must confess, whenever I hear or know of such refusing to enter into that State, whom nothing, to Humane Appearance, can hinder, they having plenty of all Things this World can afford them, I cannot help thinking, that either Incapacity as to Manhood, or the Fear of communicating some ill Disease which they are apprehensive of in themselves, by their former Follies, or a *Mistress* must be the Cause; and I may dare venture to say without being thought Censorious, that where it is otherwise than so in One, Ten if they dar'd, could subscribe

scribe to my Belief; and this may cease the Wonder of the Relations and Friends of such Gentlemen, *why they don't marry?* several within the Verge of my own Knowledge having declin'd it, and but justly, for the two first Reasons I have named, and many, many more, to their Shame be it spoken, by reason of the last.

EARLY Marriages would be a means of preventing many of those Mischiefs, and the Disgrace which oftentimes the Guilty this way bring upon themselves and Families. A noted Physician of our own, in his Book of the Parts of Generation, advises to it, and says, *That for want of it, as the Stream is damm'd up with untemper'd Mortar, it doth and will rage the more, and a vent one way or other it will and must have, for that all, of both Sexes, from a natural instinct, when arriv'd to the years of Puberty, and enjoy their full Health and Strength, have amorous Motions, especially those of Sanguine Complexions, and Hot Temperaments; who for want of Marriage, and a due awe upon themselves, are prompted to commit unlawful Actions, or else are subject to involuntary Pollutions, which if frequent and profuse, do as certainly breed Diseases, (in Men) as those that are done with the Consent; and if they are kept from Marriage by a kind of force, as many are, when their Inclinations are strong towards it, they are the more eager for it, (it being our corrupt Humour, to be stronger in our Passions, when we are deny'd) and so oftentimes for want of a natural Stream, are over-run into unnatural Practices: And not only the Male Youth in particular, but the Female, when arriv'd to the Years of Puberty, and give themselves up to Plays, Balls, Mens Company, wanton Discourses, high Living and the like, whereby the Humours are heated, and the Desire augmented, have Inclinations to Venery, and sometimes so insuperable, that if Marriage be deny'd them, it puts them upon easing themselves Propria Pollutione; or brings them into Chachexies, Hysterick Fits, the Green-Sick-*

Sickness, or other Maladies not presently to be remedied: And this great Inconvenience, says he, would be more frequent than it is, did not pious Education, regard to Reputation, and Health, and inbred Modesty, temper, and assuage those inordinate Commotions of the Mind. Wherefore he advises Parents not to neglect Marrying their Children in time, as the best way to secure to them a good Conscience, perfect Health and Strength, and the Honour of their Families.

ST. Paul Councels Parents, Not to suffer their Virgins, [both Sexes] to pass the Flower of their Youth; but not meaning, as I suppose, to encourage too early, or unseasonable Marriages; for when so young, that either of them, have neither Mind nor need, it exhausts their vital Moisture, nips them in the Bud, stunts their Growth, and renders them for ever after weak and enfeebled; but when the Man is in his 25th, and the Woman in her 20th Year, and both have retain'd their Virginitie till then, and were Born of healthy, sound Parents, not tainted with any ill Stamen, and each in perfect Sanity, of good Constitutions, full of ardent Love and Vigour, Those I would advise to Marry, and from their Loins, there will result the best, most Vegete, Lovely, Strong, and Healthy Posterity.

To secure Youth from wasting their Strength by *Self-Pollution*, or *Venery*, till that Age, they are so careful in some Countries, that they Ring the Men, when they are young. And for the Female Sex, *Paracelsus* advises to a famous *Emplastick Liniment*, both which, being us'd as I have seen describ'd, the Health, Srength, Beauty, and Credit, to say no more, of Hundreds, I may say Thousands of young People of both Sexes in this Kingdom, would be preserved, and Consequently our puny half gotten Breed, in a great Measure amended.

MARRIAGE as it is Honourable in all Countries, so it has been held in great esteem from the beginning of the
World,

World, among all Sorts and Sects of People; the *Romans*, and especially the wise Emperour *Augustus*, did what they could to encourage it, the same did the *Jews*. The *Lacedemonians* at their Festivals, would not admit of any single Men; and if those that were unmarried, ventur'd to come amongst them, they were, as soon as discover'd, order'd to be whipp'd by the Women as unprofitable Members of the Republick; nor were any but married Men, suffer'd to bear any Office; so that throughout the World, as an encouragement to Matrimony, the married Men were highly preferr'd, and in every thing had the Advantage of those that liv'd single.

THOSE who have not only injur'd their Souls, but likewise their Bodies, visibly, by this Practice of Self-Pollution, if the Case be Chirurgical, of which I have given one or two Instances, ought immediately to repair to a skilful Surgeon, shuning what I said in *Pages 14, and 15*, was often the Fate of young People. Of *Impotency, Infertility*, and other Infirmities of this kind, as there are several Degrees, so some are less difficult to be cur'd than others. Where the Strength is but in Part decay'd, the Blood not altogether dispirited, and the Tone of the Parts but lately relax'd, Cold-Bathing has been beneficial to many; in some only accompanied with a Milk-Diet, in others with a more nutritious manner of Living, gentle Exercise, and a few Restorative Medicines. But as every Body cannot bear the Cold-Bath, and Milk does not agree with all Constitutions, in such Cases, as well as others more stubborn and deplorable, as it is impossible to give general Rules for so many Particulars, I would advise every Body to apply themselves to a learned and experienc'd Physician, and without Hesitation open their Case, which, if he be a sagacious Man, may be done with very few Hints, and so contriv'd, that the Physician shall not know the Patient.

THUS

THUS far (excepting the seven last Letters, in the second Chapter) I had finish'd this little Treatise almost six Years ago, when reflecting on what I had said in *Page 9* and *10*, of Secrecy's being one great Cause of this Sin, I could not help thinking, that the greatest Part of People labouring under any Affliction of this Kind, would be very unwilling, and many of them rather perish than to discover the Cause of 'em to any one living, witness the Letter in *Page 49* aforegoing. This made me communicate what I was about, and the Scruple which gravell'd me, to a pious as well as eminent Phyfician, who having shew'd his Approbation of my Design, to render it more effectual, imparted to me two Medicines of great Efficacy, the One in that Kind of *Gonorrhœa's* spoke of in the preceeding Chapter, *Nocturnal Effusions, Seminal Emissions* upon Stool or Urine, the *Fluor Albus* in Women, and all manner of *Gleets* and *Ouzings*, not occasion'd by any Venereal Disease. The other in most Cases of *Infertility* and *Impotence* in either Sex, where either no Venereal Disease has ever been, or else the Distemper is wholly eradicated.

I HAD no other Thought at first of all, than to insert these Prescriptions as I had receiv'd them, only translated into *English*; but seeing the Preparations (especially the one) of them, to be somewhat operose, and several of the Ingredients very costly, I found upon second Consideration, that they could be of no use to the Patient without employing others; and that made up for every Patient on purpose, they would either be excessive dear, or else for Lucre's sake by many imperfectly prepar'd. These Reflections induc'd me to have both Medicines made up by a Man of Skill and Probity, for my own Account, with a Desire that he would make Trial of them *Gratis*, or otherwise, as often as he should have any Opportunity. This has been done for above two Years, with Success,

in many of the above-mention'd afflictions, not occasion'd from any foul Contagion, of which several have confes'd to have proceeded from *Self-Pollution*.

THE Person therein employ'd, has some Time since, begg'd of me, in Consideration of his Trouble and Charge, (which he says, and I partly know to have been considerable) the Propriety of these Medicines, and that I would lodge in him the sole Power to dispose of them, as he should think fit; which I have complied with, obliging him to Print two Thousand of these Books at his own Expence.

WHATEVER Reflections may be made by the censorious on the Design with which I recommend these Medicines, I can assure the Reader, in the first Place, that the Person to whom (with the Consent of the Physician abovemention'd) I have granted the disposal of them, is no ways related to me, and that I am no otherwise oblig'd to him, than on the Considerations I have already named. Secondly, I solemnly declare, that I neither have the least Interest or Share in the Profits that now, or hereafter may acruë from the Sale of them. Besides, that these Medicines are only hinted at for such as thro' Bashfulness or other unreasonable Scruples, are never to be perswaded to acquaint others with their Condition. Those who are less scrupulous, I refer, as I have done before, to some Learned and Experienc'd Physician to consult with.

SOME People are of Opinion, that in Diseases proceeding from Uncleanness, whoever points at a Remedy, encourages the Sin; but I leave every impartial Reader, after he shall have perus'd this little Treatise, to judge whether it be reasonable to think, that any Mortal should be induc'd to run the Hazard of drawing upon themselves the frightful Consequences of *Self Pollution*, as here related, by what has been said of the Possibility of being cur'd, when labour-

bouring under them: More especially, when I shall have added the Caution I intend to conclude with, and which is, *That whatever Remedies may be applied, or Physicians made use of, no Rule or Prescription, can ever be effectual in removing the Bodily Infirmities occasion'd by Self-Pollution, without they are likewise accompany'd with an entire Cessation of this Practice, a total Abstinence from the Sin it self, and an unalterable Resolution of never falling into it again, and that all Relapses are ever fatal in those Cases.*

WITH this Caution, I clos'd the three former Editions, and had the Fourth, but that the following Letter came to my Hands from a Lady unknown, concerning the Use and Abuse of the Marriage Bed; which as it is very Curious, and may, with my Answer to it, be of Service to many in the Married-State; I thought proper to give to the Reader, one and the other before I dismiss'd him.



June 5, 1717.

S I R,

THOUGH I am altogether a Stranger to your Person, yet having read a little Book of yours, I am become acquainted with your refined Notions, and like what you have said against one particular Species of Uncleanness: I bought your Book in hopes you had said something concerning the Marry'd State; what Decorum there must be observ'd not to defile the Marriage Bed; I wish you had said something more on that Point, for the sake of some I have disputed with: They have such gross Notions, they imagine the Marriage Bed can't be defil'd unless they commit Adultery. I fancy, Sir, you have finer Thoughts

than to think *Marriage a Provision for the Man's Brutality*, therefore I have used the Freedom to address myself to you, hoping you will vouchsafe to tell me whether I am not right in this Particular. First then, I consider those Inclinations were given for the Continuance of our Species and no other end, and *Marriage instituted that it might be in a decent regular Manner*; therefore, *Fornication was forbid, not as it is in it self Evil, but it not making for the Good of Society*; 'tis fitter one Man abide by one Woman, that there may be a due Care of the Offsprings Education. To be Instrumental to introduce poor Creatures into the World, and not to take Care of them, is worse than the Brutes. *Self-Pollution you have proved a Sin, because 'tis deordinate from the End*; 'tis an Abuse of the Creative Power, and very properly I think you term it Murder. Now what is in it self Evil, *Marriage can't make Good, therefore I conclude the Marriage-Bed defil'd, the Man and Wife committing Sin, when the End can't be had for which that Sensation was given*; for tho' the Man be at all Times capable of Generation, the Woman is not, as when she has Conceived; and when she, according to the Course of Nature, is past it, it then centers in the Pleasure of Sense, and is a Frustraneous Abuse of their Bodies, the same in my Opinion with *Self-Pollution and Sodomy*. The Man being at all Times capable of Generation, has made me sometimes think the Men might have Plurality of Wives; but then I consider, God made but one Woman for the Man. Sir, I'll tire you no longer with my Impertinency, only to beg Pardon for this Freedom, and to crave the Favour of a Line or two, which I assure you Sir, will infinitely oblige her that is

Your unknown Friend

And Servant.

The



The A N S W E R.

M A D A M,

‘ THE Reason why in the *Onania*, I did not med-
 ‘ dle with any Part of Uncleanness relating to
 ‘ the Married-State, is, because I always did as I still do
 ‘ conceive, that no Branch of it could have any Affinity
 ‘ with the Sin of *Onan*, and consequently was foreign
 ‘ to my Purpose. But as your ingenious Letter, and the
 ‘ Scruple you seem to labour under, are well worthy
 ‘ of the most serious Reflections, I shall endeavour,
 ‘ as far as I am able, to satisfy you in the Particular
 ‘ on which you require my Opinion; and in order
 ‘ to it, desire you to be referr’d to the following An-
 ‘ swer; which, because I knew not where to direct it,
 ‘ you could not reasonably expect, before another E-
 ‘ dition of the Book should be wanting.

‘ I N the first Place I am altogether of your Opini-
 ‘ on, and think it undeniable, that the Inclinations
 ‘ you hint at were given us for the continuance of our
 ‘ Species, and no other End. Secondly, I am forc’d
 ‘ to allow, that where that End cannot be had, as
 ‘ when the Woman has conceiv’d, or by the Course of
 ‘ Nature is past it, all embraces are Frustraneous, and
 ‘ can center in nothing but the Pleasure of Sense,
 ‘ and I would think my self oblig’d to subscribe to all
 ‘ the Consequences you can infer from it, if I was not
 ‘ assur’d that you are mistaken as to the End of Mar-
 ‘ riage and the Sinfulness of Fornication. In Rela-
 ‘ tion to the latter, you imagine that it is forbid, not
 ‘ be-

' because it is in it self Evil, but as it is destructive
 ' to the good of Society : This is a dangerous Af-
 ' fertion, and gives too great a handle for *Deists* and
 ' other *Libertines*, who would perswade the World,
 ' that Religion is only a Political Invention, and no
 ' farther to be minded, than as it is beneficial to the
 ' Order and Government of Society.

' THE only Rule a Christian is to walk by, is the
 ' Word of God, where his Precept is Plain, we are re-
 ' strain'd from any other Standard of the Lawfulness
 ' or Unlawfulness of an Action, whether it brings a
 ' visible Good or a visible Evil, either to our selves or
 ' the Publick. The Justice of God is as incomprehen-
 ' sible, as his Mercy. What could, to humane Under-
 ' standing, be more innocent than the Eating of an Ap-
 ' ple? And yet what Crime was ever more severely pu-
 ' nish'd? The Sin of *Adam* was not Luxury, nor Wan-
 ' tonness, but Disobedience, and consisted solely in the
 ' Transgression of a direct Command of his Creator ;
 ' that Fornication is forbid, is plain from Holy Writ ;
 ' but why it is forbid, is Arrogance to determine.
 ' When our Notions are too much refin'd, they are
 ' apt to lead us into Error. You say that Fornication not
 ' making for the good of Society, it is better one Man
 ' abide by one Woman, that there may be a due care
 ' taken of the Offsprings Education : This is as strong
 ' an Argument against Poligamy, as it is against For-
 ' nication, and therefore is not calculated for the
 ' good of all Societies in general ; for among the *Ma-*
 ' *hometans*, and those Heathens whose Religion allows
 ' them a Plurality of Wives, there are Nations as Flou-
 ' rishing and Populous as there are among the Christi-
 ' ans, and the Neglect of the Offspring is no greater
 ' Complaint among them than it is among us. What
 ' you add to strengthen your Argument, that to be
 ' Instrumental to introduce poor Creatures into the
 ' World,

' World and not to take Care of them, is to be worse
 ' than the Brutes, I will easily grant, but am apt to
 ' think, that in saying this, you made not a due Re-
 ' flection on the true Reason why Fornication among
 ' us, is so often the Cause of this Piece of Inhuma-
 ' nity which you justly condemn.

' MARRIAGE is honourable throughout Christen-
 ' dom, not so much on a Religious Account, and be-
 ' cause it is a State entred into by the Institution
 ' of God ; but chiefly as it is a Fashion and Custom
 ' every way countenanc'd and encourag'd by the Laws
 ' of the Land, a Formality, which we see that even
 ' those of the highest Rank, Kings and Emperors not ex-
 ' cepted, are proud to submit to. Among all Ranks and
 ' Qualities of People, there are Women deeply in-
 ' volved in Sin, and wholly neglectful of almost
 ' every Christian Duty, yet those of them who are Fa-
 ' shionable, and would be counted to understand them-
 ' selves, will, out of Pride only, without any other
 ' Consideration, always refuse to converse with any
 ' of their Sex, that are openly known to have
 ' forfeited their Honour. As by this caution Strum-
 ' pets are rendred despicable, so becomes their Off-
 ' spring, and all Bastards must infallibly bring Shame
 ' and Ignominy, which prove so often fatal to the Lives
 ' as well as Fortunes of illegitimate Children. But not-
 ' withstanding all this, those who are Spurious, and born
 ' out of Wedlock, are only infamous in Comparison to
 ' those who are born in Wedlock from the same Parents,
 ' or others of the same Degree: The natural Son of a
 ' great Prince, will always have the Precedency of the
 ' most legitimate Child of a Peasant ; from whence it is
 ' plain, that in a Country where one Man was not to be
 ' confin'd to one Woman, and no Body was to be Mar-
 ' ried, the Issue of one Woman would not be less
 ' hon-

' honourable to the Father, than the Issue of another,
 ' and consequently no Man could be aw'd by that Ig-
 ' nominy and Reproach, which with us are certainly
 ' the chief, if not the only Causes of the little
 ' Provision you complain, is generally made for the
 ' Offspring of Fornication.

' It is not to be imagin'd, that Men or Women
 ' should take less Care of their Offspring than
 ' other Creatures, if they were not diverted from it
 ' by a more pressing Motive than Brutes are capable
 ' of acting from. Avarice is sometimes more power-
 ' ful than the strongest Ties of Nature ; and the Fear
 ' of Death it self, is overcome by the fear of Shame on-
 ' ly : However our Passions may impose upon us, Men
 ' generally love every Thing for their own sakes, and
 ' Self-love is conspicuous, even in Suicide. The Love
 ' of rational Creatures to their Children, arises not so
 ' much from a natural Instinct, as is commonly ima-
 ' gin'd, and depends very much on the Delight they take
 ' in, and the various Comforts they receive from them ;
 ' and if we would enter into the true Cause why ille-
 ' gitimate Children are generally more neglected than
 ' others, we must compare the Scandal of having half
 ' a dozen Bastards, to the Applause and Credit which
 ' People receive from the Education and all the good
 ' Qualities of so many lawful Children, and we shall
 ' find that it is altogether owing to the Shame and
 ' Ignominy of it, occasion'd by a Custom, which never
 ' could be introduc'd in any Society, before Marriage
 ' had been Time out of Mind in Fashion among them.
 ' I have urged this so far, to make it evident, that you
 ' are mistaken as to the End of Marriage ; because it
 ' would be absurd to imagine that Marriage was insti-
 ' tuted to prevent a Mischief, which could have no
 ' Being, if People did not Marry at all. Marriage then
 ' is of a more sacred Original, and was instituted for
 ' Rea-

‘ Reasons more worthy the Holiness of God, than the
 ‘ procuring of temporal Felicity, the Good of Society,
 ‘ or any other political Consideration. Throughout
 ‘ the Scriptures it is manifest, that God has no greater
 ‘ Aversion to any Thing than Uncleanness of all Sorts;
 ‘ it would be inconsistent with his Purity, that he
 ‘ should suffer rational Creatures, made after his own
 ‘ Image, promiscuously to mix themselves with one
 ‘ another like brute Beasts: For this Reason he has
 ‘ will’d, that one Man should abide with one Woman,
 ‘ and, *vice versa*, till the Death of either; and to ren-
 ‘ der this Agreement for Life more solemn, he has
 ‘ honour’d it with that Institution which we call Mar-
 ‘ riage.

‘ FROM what has been said, it will easily appear,
 ‘ that the most palpable End of Matrimony to be
 ‘ trac’d from Holy Writ, is to prevent the Sin of Un-
 ‘ cleanness, that is, hinder all People in whom Carnal
 ‘ Desires are stirred up, from Fornication, *Self-Pollu-
 ‘ tion*, and other Sorts of Defilements. From this
 ‘ End of Matrimony I argue thus; Whatever, instead
 ‘ of promoting, is destructive to the sacred End of Mar-
 ‘ riage, could never be requir’d from us by God; but
 ‘ the Forbearance you plead for is such, *Ergo*, it could
 ‘ never, &c. As for Instance, could you imagine
 ‘ that a young lustful Man, full of Health, after ha-
 ‘ ving lain four or five Weeks with a Woman he likes,
 ‘ should now be more able to restrain and curb his
 ‘ carnal Appetites, than he was before he had touch’d
 ‘ a Woman? Matrimony at this Rate, instead of
 ‘ rendering People more chaste, would serve rather to
 ‘ whet their Lust, and prompt them on to all Manner
 ‘ of Uncleanness. If it be objected, that a lasting
 ‘ Sickness of the Wife, or the long Absence of the
 ‘ Husband, to which most Military, and all Seafaring
 ‘ Men

‘ Men are subject, may produce the same Inconveni-
 ‘ ency, I answer, that there is a great difference be-
 ‘ tween Accidents and Misfortunes, that may put a stop
 ‘ to the Commerce between a Man and his Wife, and
 ‘ a settled Abstinence as it were entail’d on the State
 ‘ of Matrimony, and which you imagine all married
 ‘ People ought to comply with. Besides, the Sickness
 ‘ of the Wife is a Calamity inflicted by the Hand of
 ‘ God on the Husband as well as her self, and may
 ‘ serve to put both in mind of their Duty : And those
 ‘ who are expos’d to the Sea, or engag’d in other pe-
 ‘ rilous Enterprizes, may even from thence reap Ma-
 ‘ terials to subdue Lust and other disorderly Passions ;
 ‘ and in these Cases, to overcome all Temptation,
 ‘ they shall have the express Word of God to assist
 ‘ them : The Hope of everlasting Glory may excite
 ‘ them to the Obedience of the divine Commands, as
 ‘ the Fear of eternal Punishment may deter them from
 ‘ doing Evil , for whether the Man or his Wife be
 ‘ Sick or Well, present or far off, the nuptial Vow, till
 ‘ the Death of either separates the Union, cannot be
 ‘ broke, and God’s Command against Adultery is
 ‘ as plain as it is strict.

‘ B U T what shall we say to a young Couple, both
 ‘ in Health, that live in Peace and Harmony, and
 ‘ have been a considerable Time striving to render
 ‘ themselves delightful and endearing to each other ?
 ‘ How shall they practise this Forbearance, when every
 ‘ Night, naked, they lie in the same Bed together, as
 ‘ most mean People can make no other Shift ? This to
 ‘ some would be an insupportable Temptation : But
 ‘ what Reasons, what Inducements, shall make them
 ‘ undergo this severe Abstinence, or rather excruciate
 ‘ themselves with this intollerable Pennance ? What
 ‘ Hope have they to excite them to this extraordinary
 ‘ Piece of Purity, or what can frighten them from an
 ‘ imagi-

‘ imaginary Sin, against which there is no express Com-
 ‘ mand of God? Nay, which way shall they imagine
 ‘ That to be a Transgression, concerning which the
 ‘ Scriptures are altogether silent, both Old and New
 ‘ Testament?

‘ I T is inconsistent with the Goodness, nay the Ju-
 ‘ stice of God, that any Action in his Eye should be
 ‘ so heinous a Sin as Sodomy, and that he either by
 ‘ his Precept, or the Example of Punishment in o-
 ‘ thers, should not have warn’d us against it. There are
 ‘ many Duties incumbent on married People, that are
 ‘ expressly commanded, and not so easily observ’d: The
 ‘ real Difficulties that may occur in that State, are suf-
 ‘ ficient; we need not, by being over nice, invent any
 ‘ more.

‘ I am of your Opinion, that there is a Decorum to
 ‘ be observ’d as to the Marriage Bed, and therefore
 ‘ think that all Excesses and Indecencies, that are de-
 ‘ structive either to Health or Chastity, are Sinful, and
 ‘ from this I have my Warrant from Scripture; but
 ‘ I likewise think that it cannot actually be defiled
 ‘ without a third Person, and then my Sentiment is,
 ‘ that all shameful Freedoms with others, defile it al-
 ‘ most equally with Adultery it self. The Compli-
 ‘ ment you design me, by fancying that I have finer
 ‘ Thoughts than to think Marriage a Provision for the
 ‘ Man’s Brutality, I cannot accept of, for I sincerely
 ‘ believe that State to be a lawful Refuge to all, who
 ‘ from a Fault either of their Constitution or manner
 ‘ of Living, find themselves incapable of remaining
 ‘ single without Sin; therefore I would not scruple to
 ‘ call Marriage a Provision for Incontinence in either
 ‘ Sex.

‘ B U T I am at the loss for the meaning of the
 ‘ word Brutality; for if you give this Name to all

‘ Embraces in general, you include the most Lawful
 ‘ ones, even those tending only to Procreation, and
 ‘ then the Expression is very injurious; but if you
 ‘ call so all Commerce with Women after they have
 ‘ conceiv’d, or are past it, the Word is the most im-
 ‘ proper in the World; for how can that be Brutali-
 ‘ ty, what Brutes are not wont to do?

‘ I would not have you tell me, that what I say
 ‘ now, shews the Practice to be against Nature, and
 ‘ that Men, always refining upon their Passions, have
 ‘ by their Luxury warpt the very Bent of their na-
 ‘ tural Appetites, and so accustomed themselves to
 ‘ Enormities, which Beasts themselves are not guilty
 ‘ of. There is a vast difference betwixt irrational
 ‘ Creatures and our own Species; we may often
 ‘ observe the same Operations in both, from very dif-
 ‘ ferent Principles. It is true, that the Females of
 ‘ most Brutes never admit the Males all the Time of
 ‘ their Pregnancy; but at the Seasons when their pro-
 ‘ creative Appetite stimulates them to Coition, such
 ‘ a Ferment is stirr’d up within them, as Adver-
 ‘ tises all Males round them, and some at a great
 ‘ distance, of their Salacity. The Females that are
 ‘ afflicted with this, are always capable of being
 ‘ impregnated, and without it, no Male sollicites
 ‘ them. I need not tell you that our Species is desti-
 ‘ tute of this Piece of Knowledge; but, shall only
 ‘ observe, that the very want of this Instinct in Men,
 ‘ is another Argument against you. For is it to be ima-
 ‘ gin’d, that God should have denied us a Faculty,
 ‘ (granted to Brutes) if it was of so great a Concern
 ‘ to our eternal Happiness, as this would be, if what
 ‘ you urge was true? Would it not be clashing with
 ‘ the divine Justice, to have made an Action heinously
 ‘ Criminal, of which we are not sure whether we com-
 ‘ mit it or not?

‘ THE Buſineſs of Conception is full of Uncer-
 ‘ tainty : Many Women, even ſuch as had been Mo-
 ‘ thers before, have been impos’d upon by Flatulen-
 ‘ cies and other Ailments, and thought themſelves
 ‘ with Child, and to be Deliver’d, when at laſt they
 ‘ have brought forth nothing but Wind ; others again
 ‘ have attributed that to Diſeaſes, for Months toge-
 ‘ ther, which has been really owing to their being
 ‘ impregnated, and ſaln in Labour before they ſuf-
 ‘ pected themſelves to be with Child : And in ſome
 ‘ the only Sign to be rely’d on that Women have not
 ‘ conceiv’d, has continu’d to appear regularly all the
 ‘ Time of their Pregnancy. Multitudes of Women
 ‘ likewise, have had reaſon to think themſelves paſt
 ‘ Child-bearing, and after that brought fine Children
 ‘ into the World : From whence it is evident, that
 ‘ if what you condemn, was ſo heinous a Sin as
 ‘ *Sodomy*, and by every Body believed to be ſuch, Pro-
 ‘ creation it ſelf would ſuffer very much. The Dan-
 ‘ ger of committing ſo capital a Crime, would ren-
 ‘ der good People cautious, beyond Neceſſity. The
 ‘ Uncertainty I have ſpoke of, would raiſe a thou-
 ‘ ſand Scruples to obſtruct the nuptial Enjoyments,
 ‘ and the Fear of having conceiv’d already, would in
 ‘ many Caſes hinder them from conceiving at all.

‘ THERE is in the Hiſtory of the Old Teſta-
 ‘ ment likewise a Circumſtance that ſeems to make
 ‘ againſt you, and which I would have you ſeriously to
 ‘ conſider. If God has Will’d, that Men ſhould praſtiſe
 ‘ the Forbearance you urge, it is not to be thought
 ‘ that the *Patriarchs*, to whom God has from Time to
 ‘ Time revealed himſelf in ſo peculiar a Manner,
 ‘ could have been ignorant of it. *Abraham* then we’ll
 ‘ ſay was well acquainted with God’s Will as to this
 ‘ Particular ; but how comes it, that in this Part of
 ‘ the

‘ the sacred History, there is not the least Shadow of
 ‘ Reason to make us believe, that *Abraham* had left
 ‘ off all carnal Commerce with *Sarah*, when it had
 ‘ ceas’d with her to be after the Manner of Women,
 ‘ but rather the contrary? For had *Abraham* disconti-
 ‘ nued the nuptial Embraces, there is no doubt but he
 ‘ would have acquainted *Sarah* with the Reason of
 ‘ it, which alone would have been sufficient Ground
 ‘ for her Disbelief, when the *Angel* foretold that she was
 ‘ to have a Son. She knew that when she was Young,
 ‘ and her Husband likewise in the Prime of his Age,
 ‘ and there was no visible Impediment why she should
 ‘ have no Children, she had all along remain’d infer-
 ‘ tile, which made her wonder how she should now
 ‘ conceive, when she had such manifest Tokens of be-
 ‘ ing past Child-bearing, and her Husband was of a
 ‘ declining Age, and his Vigour much diminish’d. It
 ‘ was this that provok’d her Laughter; she was far from
 ‘ reflecting on the Forbearance of *Abraham’s* Benevo-
 ‘ lence, and seem’d rather, when she laugh’d, consci-
 ‘ ous of the many fruitless Endeavours they had made
 ‘ since their Youth. It is likewise to be observ’d, that
 ‘ when *Sarah* said that her Lord was *likewise* Old, she
 ‘ could not mean that he was impotent by Age, and
 ‘ incapable of performing the conjugal Rites: The con-
 ‘ trary appear’d after *Sarah’s* Death; for he married a-
 ‘ nother Wife, and had at least six Children by her,
 ‘ so that she only call’d him Old in respect to his first
 ‘ Vigour, which certainly was decreas’d.

BESIDES, if *Sarah* had the least Suspicion that
 ‘ it was a Sin for Men to meddle with their Wives af-
 ‘ ter they were past Child-bearing, she would never
 ‘ have alledg’d, as a Reason of her Unbelief, that her
 ‘ Lord *likewise* was Old; for if the Act it self had been
 ‘ an Indecency, a Thing never practis’d, what had it
 ‘ signify’d whether *Abraham* was Old or Young?

‘ W H E N in the Beginning of this Letter, I al-
 ‘ low’d the Embraces you condemn to be frustraneous,
 ‘ I would only be understood as to Procreation; for
 ‘ else it is manifest they are of great use to Society:
 ‘ They are the Bond of conjugal Amity, and by their
 ‘ means a Thousand little Differences and petty Quar-
 ‘ rels are made up between a Man and his Wife, which
 ‘ without them would become wide Breaches, and of-
 ‘ ten render the married Couple for ever irreconcile-
 ‘ able. That (as you say) they only center in the
 ‘ Pleasure of Sense, is true, but so does Musick, yet
 ‘ it is not forbid us. What I say of Self-Pollution,
 ‘ you would apply to this, which is wrong. Self-Pol-
 ‘ lution is not Murder, because what is wasted might
 ‘ prove a Child; if it were, all nocturnal Pollutions,
 ‘ which no Body can prevent, would be so many
 ‘ Murders: But because the Seed is wasted in a sinful
 ‘ Manner, it is a Crime, which God has punish’d with
 ‘ Death. This ought not to be confounded with an
 ‘ Action which God allows of, if not Encourages.

‘ B E S I D E S, from the Time the Woman has Con-
 ‘ ceiv’d, till she is brought to Bed, and got up again,
 ‘ the procreative Faculty in the Man is of no Use:
 ‘ The same may be said, when the Wife is past Child-
 ‘ bearing; therefore it is plain, what I have said be-
 ‘ fore, that the Forbearance you commend, would de-
 ‘ stroy the End of Matrimony, as it is manifestly ex-
 ‘ plain’d by St. Paul; for after he had told the *Corin-*
 ‘ *thians, that it was good for a Man not to touch a Woman,*
 ‘ he goes on thus: *Nevertheless to avoid Fornication,*
 ‘ *let every Man have his own Wife, and let every Woman*
 ‘ *have her own Husband.* The Apostle names the End
 ‘ of Marriage to them, *to avoid Fornication:* And as
 ‘ he knew very well, that the Ceremony, or having
 ‘ the Name of being Married, would not suffice for
 ‘ this, but that the only means to keep People Chast,
 ‘ and

‘ and hinder them from Fornication, was carnal Copu-
 ‘ lation, and even the frequent Practice of it ; there-
 ‘ fore he adds, *Let the Husband render to the Wife due*
 ‘ *Benevolence, and likewise also the Wife unto the Husband.*
 ‘ He speaks of it as a Duty, which both owe to each
 ‘ other, and which ought never to be neglected but
 ‘ by common Consent, and that only for a little while,
 ‘ and a Religious Purpose. *Defraud ye not one another,*
 ‘ *except it be with consent for a Time, that ye may give*
 ‘ *your selves to fasting and Prayer ; and come together a-*
 ‘ *gain, that Satan tempt you not for your Incontinency.*

‘ IF what you induce us to Believe, at the Close
 ‘ of your Letter concerning your Sex, be true ; and
 ‘ the Scruple you propose and which seems to Gravel
 ‘ you, be real, then Madam I am persuaded you are
 ‘ convinc’d of your Error before now ; and I would
 ‘ not have taken so much Pains, or been so diffusive
 ‘ on this Subject, was I not assur’d that the same Diffi-
 ‘ culty is often started, and the same Arguments are
 ‘ used by Libertines and other lewd Profligates to per-
 ‘ plex conscientious People : For the openly Wicked,
 ‘ who neither can, nor endeavour to hide their own
 ‘ evil Courses, are always pleas’d when they have
 ‘ an Opportunity by the least shew of Reason, to
 ‘ insinuate, as if all Men were bad alike, and the so-
 ‘ berest Part of the World no better than themselves.

‘ I began my Letter by telling you, that I thought
 ‘ no Part of Uncleanness, relating to the married
 ‘ State, had any Affinity with the Sin of *Onan* ; but
 ‘ I have since consider’d better of it, and am assured,
 ‘ that there are married Persons, who commit a heinous
 ‘ Sin to God by frustrating what he has appointed for
 ‘ the Multiplication of our Species, and are common-
 ‘ ly such, as think Children come too Fast, and distrust
 ‘ Providence for their Maintenance and Education.
 ‘ They

They indulge themselves in all the Pleasures of Sense,
 and yet would avoid the Charges they might occasion;
 in order to which they do what they can to hinder
 Conception. What I mean, is, when the Man, by a
 criminal untimely Retreat, disappoints his Wife's as
 well as his own Fertility. This is what truly may be
 call'd a Frustraneous Abuse of their Bodies, and must
 be an abominable Sin. Yet it is certain, that Thousands
 there are in the married State, who provoke and gratify
 their Lust, as far as is consistent with their destructive
 Purpose, and no farther, which being as I have said
 before a Sin of a deep Dye, it is hoped, by what is here
 said of it, they will in Time, take warning and Repent of.



The following LETTER, I receiv'd since the fourth Impression of the *Onania*, and is with the Answer to it, the Addition that was mention'd in the *Title-Page* of the fifth Edition.

S I R,

I HAVE carefully perus'd your *Fourth Edition* of *Onania*, and I take it to be the best Rule of Chastity that ever was Penn'd, but yet I must trouble you to know, if the best general Rule that ever was prescrib'd, does not admit of an exception, or if there be not some Cases of mere necessity for which there is no Law? because if there be, I think my Case to be one of them, which Sir, I shall make bold to relate to you, presuming upon your goodness for your Judgment in this Affair: Sir, when I was first married, I was a settled House-keeper in the Country, for about two or three Years, during which time I had three Children, when through misfortune and want of Friends I was oblig'd to quit my House

M

and

and go to Service, and now I find it the greatest difficulty in the World to provide for my Wife and one Child, God has been pleas'd to leave me, even when I have full business, and I am very liable to be out of business, so that upon a halt, or in the Case of Sickness, we are drove to the last extremity of want: Now Sir, this melancholly View, which might be much more aggravated, drove us by consent upon the expedient you so generally and justly condemn in your Answer to the Ladies LETTER: My Conscience seems to Clear me of Onan's Crime, for what he did was out of spite and ill will, and contrary to an express Command of raising up Seed to his Brother, in Contradiction to the Method of our Redemption: Whereas mine is pure necessity in respect both of Body and Soul, and I am farther Confirm'd from the two last Verses of the 14th Chapter to the Romans: Its true, if we were to live asunder it might be left off; but then again our Circumstances will not so well allow of that, besides the jealousies and distrusts that may arise, even to the Losing of that Conjugal Affection, which we ought to take all the Care in the World to preserve. Now Sir, by this you see my own thoughts upon this matter, but I shall suspend my final Judgment, hoping that the same Charity that mov'd you to write your Book of Onania, will likewise induce you to give me your Opinion in this Matter, I being fully resolv'd to do what is most agreeable to God's Word; and if I am clear'd by you, I shall think my self oblig'd to keep this as a Secret from the World according to the aforementioned Text. I have no more to add, only humbly to ask your pardon Sir for troubling of you thus, yet still hoping that wherein you perceive me in an Error, you will out of Christian Charity inform me, and your humble Servant, will for ever think himself oblig'd

To Pray, &c.

The



The ANSWER.

S I R,

WHETHER the Case you sent me, be really your own, or a Fictitious one, I shall not enquire into. If you imagin'd it would be difficult to resolve your doubts, and the Question you propose would puzzle me, you was mistaken : My Answer therefore shall be plain and decisive, and is what I think every body ought at first view to judge of your Case, without hesitation.

WHAT is a manifest offence to God Knowingly and wilfully committed, no circumstance in the World can make indifferent or excusable, and consequently the Practice you own your self guilty of is an abominable Sin. What you say of your Industry and the precariousness of your Business, I must take upon trust ; but it is odd that your earnings should be so nicely sufficient to keep your self, your Wife, and one Child, and no more ; and I don't question, was I acquainted with your manner of Living, but that I could prescribe such an Oeconomy, as would make the same Income serve another Child or two. He that cannot afford a fine Cloth, may wear a Frize. Besides, you have only spoke of your own endeavours for a Livelihood, you have said nothing of your Wife ; when People are necessitous, they ought to assist each other ; was she bred a Gentlewoman, she may turn her hands to twenty things to get a Penny, without Disparagement ; if not, she ought not to think her self above mean Labour, and servile Employments.

THE fear you seem to Labour under of coming to want, instead of lessening, does but aggravate your Guilt, by the open distrust you discover of God's Providence. Thousands of People, that live from Hand to Mouth, and hardly ever are worth a Months Provision before hand, are daily seen, that for a long continuance, to have a Child every Year, and bring up five or six of them, by their own Industry, with content and Alacrity. We ought in the fear of God, to exert our selves the best we can for the Maintenance of our Families, and to expect a Blessing upon our honest Endeavours without murmuring; for after all, we must stay God's time; and tho' for many Years we have undergone hardships, and even wanted several of the comforts of Life that are lookt upon as necessary, we must never despair. When a good Christian looks upon the Omnipotence of God, and his unsearchable Wisdom, it will inspire him with a Confidence, that Providence will take care of him at all Events, tho' himself is not able to foresee the Way or Method, by which he is to be drawn from the Labyrinth of his Troubles.

ANOTHER thing I wonder at, is, that you never have reflected on your self for the criminal Practice you live in; for unless we imagine the World is govern'd by wild chance, we have reason to expect God's Blessing on our Undertakings, more when we live conform to his Will and Commands than when we act contrary to him, and contract an habit of Sinfulness.

THIS I think, is a sufficient answer to your Letter; which, if it be truly sincere, my Advice to you is this. In the first place humble your self (as should also your Wife as she is a sharer in the Guilt) before God, and repent of your Sins. In the next, never separate from one another without necessity;

ty; and make use of the Marriage-Bed, for every purpose God in his wise Providence has ordain'd it.

P. S. I would have left this Answer with the Book-seller, in time, according to your request, had, I not thought that it might become more useful by being publish'd. You'll observe, that in your Postscript I have omitted the two initial Letters I was to direct to, and consequently, that its being made Publick, will not interfere with the Secrecy you desir'd.

THE two following Letters, from two several Persons, came to Hand since the Fifth Edition.



LONDON, Dec. 31. 1719.

To the AUTHOR of *ONANIA*.

S I R,

I AM one of the many young Men who have Read over your *Onania*, and can assure you it was with no worse a Design, than to be acquainted with the Nature of the Sin, and the Consequences of it, both with respect to the Souls and Bodies of such as live in the Practice of it: I must be free with you as to own, your Performance does not in some Respects answer my Expectations, tho' in others I acknowledge it goes beyond them.

I CAN very easily believe, that all these frightful Consequences of *Self-Pollution*, which you enumerate in your 2d Chapter, are the natural Effects of that base Practice, when either begun very young, or repeated

ed very often; but when the Action wants these Circumstances, as is very common, the Fruits of it will necessarily be less dismal; to this I question not but you will agree, but as to what follows, I have reason to believe you and I differ in our Judgment.

THE Sin of Masturbation, when committed by a healthy Person, grown up to 20, or 21 Years, and then but seldom, I take to be less heinous than Fornication; but say you *Pag. 8.* “ How can a Person be more superlatively unclean, than when he is guilty of *Self-Pollution?* ” I hope *Sir*, you don't begin to suspect me to be an Advocate for the Sin you write against, but much less am I for Fornication. I must confess you have taken a great deal of Care so to express yourself in your *Onania*, as not to excite any filthy imaginations in the Minds of your Readers; and the only Danger that I can apprehend may accrue to any one that peruses it, is, lest your seeming to prefer Uncleanness with the different Sex, before that with oneself, should tempt some young Persons who have never yet known any other kind of Uncleanness but the latter, to exchange it for that greater Sin of Fornication. If I may judge by the serious Air of your writing, I should think you had no such Design, but yet there are several Expressions in your Treatise, which to me, seem to look this way: Beside the Place cited above, I shall only take notice of one other of this Nature, which is this, “ Let us once suppose what some raw Ignorant People who imagine, that this (*viz.* *Self-Pollution*) is only a silly Practice, that there is no such Harm in it, and if it be a Sin, it is at least less Criminal than Fornication, let us I say suppose this tho' not grant it. I freely own myself one of these raw ignorant People, who imagine what you will not grant; and since I know none properer to apply to than your self for better Information, and seeing there
are

are some others whose Imaginations are possess'd with the same wrong Notion, I hope you will not refuse to give us still further light in this Matter.

THERE is another thing in your Treatise, which at present I differ from you in, *viz.* That *Self-Pollution* is Murder; I know this Tenet agrees very well with the Doctrine of Traduction, and I see not how it can be maintain'd without having Recourse to that Hypothesis. Your answer to the Ladies Letter I can very readily fall in with, except where it thwarts what I have declar'd to be my Sentiment as above.

UPON the whole *Sir*, it appears to me very probable, that your performance has been of good Service to many, and that the Design you had in view when you Compos'd it, has in some Measure been obtain'd; I sincerely wish and hope, that not so much as one single Person has experienc'd that Danger, which an unwary Reader may be brought into, by something you have said about one particular which I have already given you a hint of.

AND now *Sir*, having given you my Remarks, and Opinion of your *Onania*, allow me to give you the chief Reason of my putting you to the Trouble of this Letter, which is, in short, this; There are some Circumstances in my own Case, which tho' they might properly enough, have come under your Consideration of *Self-Pollution*, are not, as I remember, taken notice of in your Discourse upon that Subject: You will soon perceive what these Circumstances are, from the Account I shall now give you of myself.

I AM a young Man, of about Three and Twenty, was happily ignorant what *Onania* meant, 'till I arriv'd at twenty one; my Constitution even from my Infancy was
Strong

Strong and Healthy, from the Commencement of Youth; very amorous, and passionate, so that it was rather through the Influence of a Religious Education, than of any personal acquir'd Virtue, or natural Temper, that I attain'd to Manhood, without any criminal Knowledge, either of a Woman or my self; but alas! I soon after this found out the hurtful Secret of ejecting the Semen *sine usu feminae*, and for these two Years since have practis'd it sometimes more, and sometimes less frequently; but yet never so often (for any thing I can now discern) as to do my Body any diskindness by it, for which, since I read your Piece, I think myself to have infinite Cause of Thankfulness: Scruples about the lawfulness of the Action have often exercis'd my Mind, both immediately before and after Commission; and I have sometimes forbore so long, that not only a very great uneasiness, but as I fear'd some Illness or Distemper was coming upon me, for want of Evacuation, which as soon as perform'd, brought Relief; so that tho' for the most part (I must confess) I practis'd this Filthiness, for the sake of that pleasing Titillation which accompanies the Act, yet at other times I did it upon a more rational Account. I look upon the impure Imaginations which often go along with, and always facilitate the operation, to contain the greatest Part of its Sinfulness, and have thought I might allow myself in it, could I but separate the Action from those its usual attendants, which I have experienc'd to be very possible. I have sometimes been afraid lest violent Inclinations should prompt me to repeat the Fact still oftener, as I should grow older, but for some time past, have not only resolv'd against this, but have us'd it seldomer than a-foretime. One thing you will joyn with me in wondering at, which is, that I find in my self as strong an Inclination to Marriage, if not stronger than before I began with Masturbation; and were it not for
my

my Circumstances, which render it, as yet Imprudent for me, to profess my self an humble Servant, some fair one or other should very soon be Witness how passionately, and constantly too, I can Love. I can truly affirm, that but few, if any young Men, have a more high, and honourable Opinion of Matrimony than my self, and I hope in a short time effectually to be cur'd of all Temptations to sinful Self-Conversation, by that lawful, and commendable Receipt, a Wife; but till such a happy time arrive I shall gladly be your Pupil, and take any Methods you shall convince me to be proper for my Case.

IF you shall please in your next Edition, to make such Enlargements, as I doubt not you are Convinc'd there is room for, and shall particularly take my Case into your Consideration, you will thereby not only do me a considerable Kindness, (which I have not the vanity to think worthy your pains) but also to a great many others whose Circumstances, with Relation to this Matter, may either be the same, or vary but little from that of,

Sir, your Obedient

humble Servant,

C. T.



St. James's June the 14th. 1720.

S I R,

YOUR little Book having wrought in me a thorough Conviction and Reformation also, I had wholly abstain'd from the Practice by you therein so justly condemn'd for the space of near three Months, when suddenly little

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fire

five Bladders, broke out in the thin Skin of my Groin, on each side the Scrotum, a continual Hebitudo Cerebri, sometimes accompanied with a Vertigo seized on me; I had also an itching Scorbutick Humour all over my Skin, which was followed by a yellow Morpew, spreading it self all over my Body. This spurr'd me on to enquire after the Cause of these many and (to me) uncommon Maladies. Aristotle says, Coitus alleviat corpus, aufert multas Ægri- tudines animi Quia (says he) expellic fumum sperma- tis de Cerebro, & expellit materiam apostematicam. The learned Scotus, writes thus, Ex dimissione Coitus caufatur tenebrositas Oculorum Vertigo Capitis, unde Sperma viri ultra debitum tempus retentum converti- tur in Venenum. And that great Master of natural Philo- sophy, my Lord Bacon uses those very Words. Further- more, the Abstinence or Intermision of the Use of Venus, in moist and well habituate Bodies, breedeth a number of Diseases; and more especially dangerous Imposthumations: The Reason (says he) is evident; for that it is a principal Evacuation, especially of the Spirits; for of the Spirits there is scarce any Evacuation, but in Venus, and there- fore the Omission of it breedeth all Diseases of Repletion. I would not be thought from hence to Infer that Mastupra- tion is allowable, whilst the End is otherwise attainable: All I contend for is, that Excess therein only is Hurtful, and moderate use Healthful to the Body, by discharging what would otherwise, by long retention, become poisonous, where- as you lay it down for Truth, that it hurts the Body as well as Soul, by robbing the Body of its balmy Juices, &c. For that it is (in some sort) a Sin, I won't gain say, and if those Doctors say true, to what a Dilemma have I brought my self? being lately married to a Virgin, not quite 13 Years old, (my self 25) and her Father absolutely refuses to let us Cohabit till his Daughter shall be full 15 Years of Age; What therefore is to be done? Must I incur the Diseases threated from a long and hurtful retention of Seed? Or may I under such Circumstances as these, seek relief from

from Natures Handmaid, which I take for granted to be a Sin inferiour to fornication? because to commit the latter I must draw another into the same Sin with my self. A Friend of mine (whose Wife is lately Eloped) joins with me, in desiring your Thoughts on the Premises, in the next Edition of your Book.

Your Humble Servant,

PHILALETHES.



I HAD begun to write particular Answers to these last two Letters, but finding they would be long, and would swell the Book beyond what at first was intended, or would be pleasing to the Bookseller, who had purchas'd the Impression; and then looking back upon what I had already in many Places taken notice of relating to the import of those Letters, I thought I might save my self the trouble: But if the Writers of them, shall desire it of me, by a Line left at the Booksellers for the Author of *ONANIA*, they shall be Accommodated with Answers at large in the next Edition, if another should be call'd for, and which to keep at the same Price and Bulk of this, shall be Printed in a lesser Character.

THE following Letter, which came lately from a married Lady, for its remarkableness, and that it might be a Caution to others, I could not omit.



To the Author of the Book, call'd *Onania*.

December the 18th. 1721.

S I R,

S I N C E it will be impossible for you ever to know from whom this comes, I can with freedom relate my Case to you, which other ways I could not have Confidence enough so much as to mention one tittle of it to any Physician living. My sad Case is, that when I was a young Girl of between 15 and 16 Years of Age at the Boarding-School, being entic'd and shew'd the way by 3 of my School-Fellows, older then my self, which lay in the Chamber with me, two Beds being in the Room; I did as they did, which you can guess at, and your Book tells, and I thought it was pleasing enough; I follow'd it afterwards upon all Opportunities by my self, and so that by that Practice, and the lascivious Talk we had amongst us, and Play Books, and other Books we us'd to read one to another, I was to that degree prompted thereby, that I was resolv'd to marry the first Man that ask'd me the Question, and the more because my Parents us'd to say it was time enough for a Husband at 4 or 5 and Twenty: In short Sir, at 17 I got me a Husband unknown to my Parents, and tho' he was no unequal Match, for I had a considerable Fortune left me by a Relation, they turn'd me out of Doors, but soon after they were reconcil'd to us; I had three Children by my Husband in less than two Years, for I had two at a Birth; but they all died, and also my Husband soon after; I remain'd a Widow two Years, and then I married again with my Friends consent, but alas! such was my Baseness, that during my Widowhood, I living in all Affluence and Plenty, meeting with nothing either to sour or ruffle

ruffle my Temper; and having no suitable offers of Marrying, and being more inclin'd to the Delights of the Marriage-Bed than ever, with such vehement Desires, more especially just before and after the Course of Nature, I cou'd not forbear returning to my former wicked Practice, and that so often, and with so much Excess that I could hardly sometimes walk, or sit with ease, I was so sore; I indeed fear'd the ill Consequence, and now find it, but the Pleasure then would not let me hearken to that, for I had, and have now a sad Bearing down, and forcing of the Womb, that I can't stand long, and have another great Weakness follows me, so that I have not been so much as once with Child since I have been married, which is now about three Years, and is a great trouble to my self, but much more does it discontent my Husband to have no Heir to leave what we have too; he wou'd have me take Advice, but as I could not tell my Case to any Man living, I spoke to my Midwife, and told her how I was, she ask'd me some Questions, which I would not answer, and she gave me something to take, but it did me no good, so that by my Husband's order she went to Sir *David Hamilton* for his Advice, and he order'd me several things to take, and the *Bath Waters*, and Injections, but nothing would do me any good, and she going to him from time to time, and telling him I was no better, he said he cou'd do no more, unless he search'd me, but I absolutely resolv'd against that, but my Spouse said I should, and very angrily insisted on it, so that to oblige him, I said I would undergo it, and he brought Dr. *Hamilton* to a Relations House, where he appointed, because he should not know us, and there I let him search me, my Mask being on, and my Midwife present, he told us that my Womb was very weak and slippery, and that he was afraid I should never have any Children, and wanted to ask me some Questions about the

Cause,

Cause, by my self, but I told him I could say nothing of the Cause, he knew that best, as he was a Physician; so that I believed he guess'd at the Cause, but he order'd me down to the *Bath*, and prescrib'd a great many things, but all to no purpose, and at my return to Town, my Midwife coming to see me, and finding me no better, told me she had heard of a Doctor that had done many such Cures, and had publish'd a Book about them, which she had at Home, and would bring it me to read the next Day, and brought it accordingly, which is call'd *ONANIA*; I was surpriz'd to see a Book that so hit my Case, which made me think my Midwife suspected the Cause of my illness. I told her I would read it through, and desir'd her to come to me again in a Day or two, and she did so, and then I told her I had read it, and would keep it; and we being by our selves I gave her some hints of the Cause of my present Illness, which she said she all along believ'd, and ask'd me some close Questions about it; so that at length, I knowing she would keep all Secret; I fully and freely told her the whole Matter as I have here related it to you, and which I have done in order to have some help from your Hands if possible, but as I can't expect your Advice for nothing; the Person that brings this, which is my Midwife, will leave your Fee, a Guinea, with the Bookseller for you, and will call for your Answer in a Day or two, and I desire you would not fail to leave it for her, and therein to let me know whether the Tincture you recommend in your Book call'd *ONANIA*, or the Powder, or both, may be proper, for the Weakness is very considerable, but perfectly white, but so thin and so much sometimes, that it runs from me, if I stir never so little, and the Bearing down sometimes very much, with a continual pain in the Womb, and in my Back, which has worn me much away, and besides, I have now no manner of Inclination to the Act of Procreation, and

very

very little or no Pleasure in the Act, which I am thinking may be as much as any thing, the Reason I can have no Children, but I have a good Stomach, and Sleep well, but it is strange that I that used to be so amorous, and indeed so excessively desirous of Con- versing with my first Husband, should have no Inclinations that way at all to this Husband, whom I Love as my Life. Sir, pray Advise me for the best, and whatever the Charge is, I will gladly pay it, and you shall find me very liberal, besides paying for your Medicines. Please to direct your Letter for Mrs. E. O.

S I R, *your most humble Servant.*



I ADVIS'D this Lady, by her Midwife, whom I talk'd with about her, to take of the *Tincture*, and *Powder*, recommended in this Book, at proper distances; and also to follow some of the other Methods directed to, which she carefully observ'd, and still continues to persist in; and is thereby become so much amended, that there are hopes of a thorough recovery, notwithstanding the Severity of her weakness, &c. which was at first so extraordinary, that I despair'd of it, and accordingly gave her but very little Encouragement to expect it.

I THOUGHT here to have dismiss'd the Reader, but consider'd it might be necessary to observe, that what has been said in *Pag. 16, 17, and 24*, to be the Consequences of *Self-Pollution*, in Women, is a great deal made good in the Case of the above Letter; and it is too justly to be fear'd, there are many Cases of the like kind, and from the same Cause, however industriously they are conceal'd, even from those they

ap-

apply to, and can only hope to have help from, and for that Reason are too often disappointed of the relief sought for, and which upon a true State of their Case, in as plain a manner as this Letter, they might probably have succeeded in, as the Writer hereof has manifestly done. But tho' I say it is to be fear'd, there are many such Cases abroad, yet on the other Hand, I cannot but own I have observ'd, that the many Complaints of Barrenness, in that Sex, (and which are chiefly among the better sort of them) are much more generally from the other Side, than their own, tho' too often to their own Wrong and Disgrace, and frequently to their prejudice, they take the Cause of it, ignorantly, upon themselves. That this has been done. Dr. *Baynard*, in his Book of *Cold-Bathing*, confirms likewise; for where he has been speaking of Infertility in Men, he says, "That he has often pittied poor, innocent, young
 " New-married Gentlewomen, who have sweated and
 " stew'd themselves in *Hot-Baths*, Season after Sea-
 " son. These unhappy Women, *says he*, thinking the
 " Deficiency lay on their Side, were willing to
 " undergo any Toil or Trouble, in hopes of a Great-
 " Belly, &c. When alas! the Fault was in the
 " vile and wicked Whoremasterly Husband, Broke
 " and Bankrupt in his Bed-tackle; and this is
 " the reason (*he tells us*) of so many unhappy, and
 " miserable Marriages and makes Women ramble
 " in quest of those satisfactions, which both Art
 " and Nature, in a warm Constitution, inces-
 " santly prompts 'em to, and the Husband quietly
 " acquiesce under the Antlers of a display'd Fore-
 " head, or to Pocket his Misfortune, being Conscious
 " that his Wifes extravagancies, are the issues of his
 " own Infirmities, &c. The Organs subservient to those
 " Exercises, having been shak'd and batter'd in their
 " unclean Combats, &c. So as not to be capable af-
 " ter of begetting Children, or indeed to perform any
 " Conjugal Entercourse at all, but with a great di-
 minution

“munition of the Pleasures and Delights to what they
 “were before such Abuses.

AND another very late Author, having spoke of the
 Imbecillities and Weaknesses, incident to the fair Sex,
 and their Cure, *says*, “There is one Calumny amongst
 “many others, Ignorance and Partiality have very
 “unjustly thrown on them, *viz.* That the Barren-
 “ness, Unfruitfulness, and want of Posterity, so fre-
 “quent in *England*, (especially among the better
 “Sort) is commonly cast on them; whereas it is very
 “great odds, if the Fault lies not on the other Side.
 “If the Account of Generation now establish’d, and
 “confirm’d by undeniable Experiences, and Obser-
 “vations be true and just, which I really think it
 “must be, *viz.* That the Female furnishes out only
 “a proper Habitation, fit Nourishment, due Warmth,
 “and such like outward Conveniencies for the little
 “Beings; but that the vital Principles, the living
 “Particles proceed altogether from the Male, then
 “it will follow, that the Concurrence of a great ma-
 “ny more Circumstances, and their precise Degrees
 “(which he enumerates) is necessary for Fæcundity in
 “the Male, than in the Female. The Liberties Men
 “take beyond Women, the Riot they run into, their
 “continu’d *Débauchés*, the vicissitude of Heaters and
 “Coolers; the high season’d and inflaming Diet, the
 “better Sort of young Persons of our Sex, accustom
 “themselves to, will more than sufficiently justifie
 “this my Observation. How can Fruit be expected
 “from a Tree, whose Root, is Roasted, Spic’d, or
 “Salted to a Mineral? Life is likely to hold long,
 “or be very Healthy, that comes Season’d and
 “Sows’d in *Hermitage*, *Tokay*, or *Citron-Water*. How
 “fertile are the *Scotch Highlanders*, on their Milk and
 “Oatmeal? And the *Native Irish*, on their Potato’s
 “and Milk? It is common to see at their Doors,
 “a range of Children, like the Steps of a Stair, shewing

“ the Number of Years since their Parents came to-
 “ gether. Whereas here in *England*, you shall see
 “ great Families extinguish, and great Estates de-
 “ scend to an *Hofler* or a *Centinel*, scarce within Arith-
 “ metical Degrees of Kindred, for want even of a
 “ *Female*, in a direct Line, to Inherit. I am very
 “ certain, if those who are so very anxious for Poste-
 “ rity, the want of which seems to make their only
 “ Wordly misery, would in any Time, not long after
 “ the Meridian of their Lives, enter upon a Course of
 “ cooling, sweetening, and *Fructifying* their Juices, by
 “ imitating the Labour and Diet of the Poor, with
 “ other proper Assistance, they would more certain-
 “ ly give Heirs to their Families, and enjoy better
 “ Health themselves than they do. Provided there
 “ be not a *Scrophulous* or *Venerical* Taint on either Side.
 “ In which Case I think their *Infecundity* is no Misfor-
 “ tune. *Meaning only, I suppose, if by their own procure-*
 “ *ment.*

A N D, all what this Gentleman has justly said to be
 the sad and regretted Effects of an irregular way of
 Living; the Consequences have been the same in eve-
 ry respect, but perhaps harder to be retrieved, by the
 vile and detestable Practice of *Self-Pollution*, which the
 occasion of this Book, was purposely to warn either Sex
 against.

F I N I S.

MR. CROUCH the Bookseller, who sells this
 Book, gives Notice, That the first of the two
 Medicines mentioned by the Author in this Treatise,
 is to be ask'd for by the Name of

The

The STRENGTHNING TINCTURE,

The other by the Name of

The PROLIFICK POWDER.

AND are now both so much improv'd by the Author, to what they have hitherto been, (as will easily be perceiv'd by their *Taste, Smell and Colour*, as well as *Effects*) that 'tis presum'd, no Medicines, for the purposes intended, can, by any Art or Skill, be in a more peculiar manner, adapted.

THEY are to be had only of the said Bookseller, at his Shop, the Sign of the *Bell*, almost over against the *Queen's-Head-Tavern*, in *Pater-Noster-Row*, near *Cheapside*: And to put it out of all possibility of their being either Counterfeit-ed, Alter'd, or Diminish'd, they are both seal'd up with the same Coat of Arms, as is impress'd in the Margin; and are to be taken, in the several Cases mention'd, according to the following Directions, *viz.*



OF the *Strengthening Tincture*, a Tea Spoonful, (shaking it well first) stirr'd about in a large Wine-glass of right *Malvisia*, or *Malmsey Wine*, if to be had, if not, in a Glass of the strongest Red Port Wine, the last Thing going to Bed, having Supp'd at least an Hour before, and the first Thing in the Morning, fasting for an Hour after it, and then you may Eat and Drink, and go abroad as usual.

THIS Medicine is of an *Alterative, Balsamick Quality*, whereby it not only regulates and amends the whole Mass of Juices, and corrects the Acrimony of the Humours, but prevents the Falling of them down upon the *Glanduls* in the *Urethra* and Parts contiguous, which cause *Gonorrhœas, Gleetings, Emissions of Seed* upon Stool, or in making Water, *Nocturnal Pollution*s,

external *Redness* Ouzings of *Mucus* or a Moisture, and the like in Men, as well between the *Glans* and *Preputium*, as from the Passage, which being harbour'd there, spreads a white furriness upon the *Nut* and the insides of the *Prepuce*, and smells rank; and in Women on the *Glands* in the *Vagina*, causing the *Whites*, *Bearing-Down*, or relaxation of the *Womb*, Pain or *Weakness* in the *Back*, and the like, for by its *Restraining*, *Balmy*, and more than common *Healing* vertues, it prevents the undue *Shedding* of the *Seed* or *Mucus* in either Sex, which latter, in the *Weaknesses* mention'd, does almost continually *Issue* or *Ouze* from those *Glands*, and *Parts* adjoining, and impairs *Nature*; and at the same time it so corroborates and confirms the *Tone* of them, that very seldom, if ever any *Relapses* ensue, unless by some remarkable *Hurt* receiv'd, or *Irregularity* committed to occasion them: And what further adds to its excellency, and renders it vastly more valuable, is this, that it is the most certain *Remedy* known, and by reiterated *Experience* prov'd, to prevent *Miscarriage* in Women, tho' they have *Miscarried* several times before. For this it is held in esteem by many *Midwives*, who for those exigencies, keep it always ready by them. It is besides, a very pleasant *Medicine* to take; Perfectly agreeable to the *Stomach*, and in every *Respect* a comfortable, and generous *Cordial*. Two or three *Bottles* of it, most commonly *Cures*. The *Price* is 10s. the *Bottle*.

As the *Malvisia* or *Malmsey* Wine, mention'd, has been experienc'd to be much the better *Vehicle* to take this *Tincture* in, care has been taken to procure a quantity of that which is right and perfectly good, and may be had at the aforesaid Mr. *Crouch's*, at 4s. the *Quart* *Flask* seal'd up with the same *Coat of Arms* as the *Medicines* are.

THE *Physician* that imparted this, and the other *Medicine* spoken of, said also, that if either Sex, would in all the *Cases* mention'd, during the taking of this
Tincture,

Tincture, drink the *Decoction*, and likewise use the *Injection* following, they would very much expedite and facilitate the Cure.

The DECOCTION is this.

TAKE Archangel Flowers dried, six Handfuls; Cypress Roots, and Galangal Roots, both bruised, of each two Ounces; Bistort Roots bruised, an Ounce; Red Rose Leaves, four Handfuls; Isinglass cut small, three Ounces; Boil them all in eight Quarts of Water, to six Quarts, strain it, and Drink of it a Quart a Day, viz. Half a pint in the Morning, an Hour or two after you have taken the Drops; a Pint at Noon with your Dinner, and half a Pint at Night an Hour or two before you take the Drops, either Warm or cold, as you like best.

The INJECTION is this.

TAKE Sugar of Lead a Dram; white Vitriol a Dram; Roch Allom a Dram; Powder the Vitriol and Allom, and put them, with the Sugar of Lead, into a Pint and Half of Boiling-hot Smith's-Forge-Water, in an Earthen Pan, let it stand till it is Cold; and add Spirit of Wine Camphorated, three Spoonfuls; shake it and let it settle; then pour off the clear, which will be as fine as Rock Water. It is to be used by Men 3 or 4 Times a Day, with a proper Syringe, and by Women with a Womb-Syringe, as often; and if it be injected so hot as easily to be born with, especially by Women, the better; but if it should smart much, or give any uneasiness, it may be weakn'd with a little more of the Smith's Forge-Water. These two Medicines, together with the Strengthening Tincture, will be made up at a small Charge by any Apothecary. But in many Cases I have observ'd, that the Bath or Bristol Well-Water, with the Tincture, to have had the same Effects; and in some People more than the Decoction, by only drinking a Pint after every Dose.

OF the *Prolifick Powder*, one Paper is to be taken, mixt up in a Coffee-dish, with seven or eight Spoonfuls of the strongest Mountain Wine that can be got, the last Thing going to Bed at Night, supping an Hour before, and the first Thing in the Morning, fasting an Hour after it at least; without any Observati- on as to Diet, only that if nutritive Foods be Eaten often, as *Eggs, Candied-Eringo, Gelly-Broths, Soops, Lobsters, Cray-Fish, Oysters, Cavair*, and the like, and also strong, generous and rich Wines, such as the *Malvisia* Wine before mention'd, with the *Spaw* Water, be drank, the better; and between whiles, some sound, good home-brew'd Ale. It has no sensible Operation, but enriches, comforts, and nourishes the Parts of Generation in both Sexes, furnishes them with Seed, and invigorates them; it having been experienc'd to be a very great Restorer of Nature, even when feeble, decay'd, and almost spent; those that take it will soon perceive its noble Effects, by its remedying Impotencies in Men, judg'd incurable, and Infertility in the fair Sex, when they have been suppos'd to be Barren. It is seal'd up as aforesaid, in Papers, twenty four in each Parcel. Price 12 s. and must be continu'd till the Patient is well, which will be sooner or later, according as the Nature of the Case shall require. Where there is no Ill-Conformation of the Parts, a Cure may be depended on; but where the Blood is vapid, and the Act of Generation perform'd without any delectable Sensation, as it is often the Misfortune in some of both Sexes, it is a sure Sign of a deviation from the Natural State, and there little or no Help is to be afforded. But where the Impotency is only for want of seminal Matter, it may be supplied with Balsamicks of the most nutritious Particles Similar to the Seed, and that is easily done by *Medicine, Diet* and *Cordials*, which are generous and truly *Prolifick*, will circulate the fluids, with Active Principles, and restore the lost Tone of the Parts; the two first, that

is *Medicine* and *Diet*, have been recommended; but that nothing might be wanting to render them as effectual as possible, and procure all due Nourishment, the same Physician that imparted the Medicines, has likewise communicated the two following Prescriptions, which he assures the Author will inspire and give new Life and Vigour, to the deficient and debilitated Parts.

TAKE of the best Palm Sack six Ounces; Gelly of Hartshorn three Ounces; Essence of Amber-grease ten Drops; Chocolate, all Nut, half an Ounce; black Pepper, finely powder'd, one Scruple; Essence of Satyrion, twenty Drops; Confection of Alkermes, a Dram; Essence of Cantharides, twelve Drops; Volatile, Salt of Vipers ten grains; White Sugar-Candy, three Drams; dissolve the Chocolate and the Sugar-Candy, in the Sack, over the Fire, but not to Boil, and when it is cold, add the other Things, with the Yolks of two Eggs, mix them all together very well, and drink it at one or more Draughts, every Morning, at Breakfast-time, an Hour or two after you have taken the Powder; repeating the same at Night, about the same Distance of Time before you take the Powder, continuing it so every Day, during the whole Time the Powders are taken.

THIS Cordial Draught will be found an exceeding Comforter and Nourisher of the Genital Parts, in both Sexes, replenishing all Defects or Want of seminal Matter, which it also Enriches and Spiritualizes: But as many may not know where to get the three Essences and Volatile-Salt, named in it, in their perfection, it may not be amiss to inform them, that they may have them faithfully Prepar'd, of Mr. James Goodwin Chymist, at Lemery's Head, turning into Pall-Mall, beyond Charing-Cross, over against the Hay-Market.

As in Men, a deficient ferment in the Testicles, very often incapacitates them, and as in the fair Sex, thro' a natural Coldness in their Parts, Generation is hindered;

hundred ; they should both, whilst they are pursuing the Directions above given, anoint with the following *Delectable Balsam*, which mightily irritates, warms, and strengthens the Nervous and Musculous Parts, which administer to the Act, and hasten the Cure.

TAKE Oil of Mace, by expression, two Drams ; Peruvian Balsam, one Dram ; Oil of Nutmegs, Oil of Cloves, of each six Drops ; Musk eight Grains ; Civet, ten Grains ; Essence of Cantharides and Essence of Ambergrease, of each six Drops ; Mix them all together very well, and with it, let both Sexes anoint the Parts, *intra & extra* every Night going to Bed, and in the Morning also.



WHEREAS many Persons, who have read some of the former Editions of this Book, have signified their desire of consulting the Author, in several of the Cases hinted at in it. This notice therefore is given to them, and others, that upon their leaving a line for him, at Mr. Crouch's the Bookseller, named in the Title-Page, of such their request, they shall be appointed where they may advise with him ; but then he expects his F E E.

