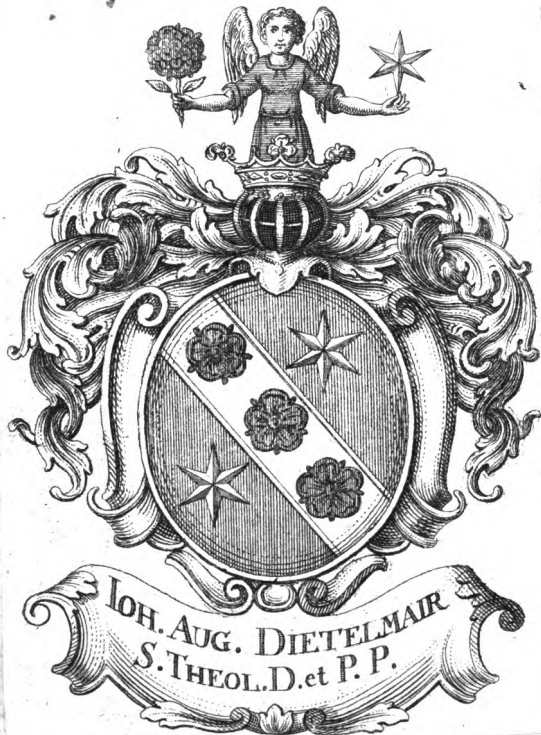


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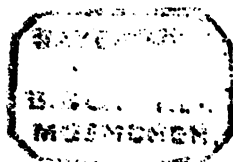


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R

ONANIA;

OR, THE

HEINOUS SIN

OF

Self-Pollution,

AND

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

WITH

Spiritual and Physicall Advice to those, who
have already injur'd themselves by this abo-
minable Practice.

And seasonable Admonition to the *Youth* of the
Nation, (of both SEXES) and those whose
Tuition they are under, whether *Parents*,
Guardians, *Masters*, or *Mistresses*.

The NINTH EDITION, Corrected, and Enlarg'd
to almost as much again, as particulariz'd at the
End of the PREFACE; and are all the
ADDITIONS, that will be made to this BOOK,
how often soever it may come to be Reprinted.

*And ONAN knew that the Seed should not be
his: and it came to pass, when he went in
unto his Brothers Wife, that he spilled it on
the Ground, lest that he should give Seed to his
Brother.*

*And the Thing which he Did, displeased the LORD:
wherefore he Slew him also. GEN. 38, ver. 9. 10.*

LONDON: Printed by ELIZ. RUMBALL,
for THOMAS CROUCH, Bookseller, at the
Bell in Pater-Noster-Row, near Cheapside, 1723.

[Price Stitch'd Two Shillings.]

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THE P R E F A C E.



*H E Sin of ONAN, and
G O D's sudden Vengeance up-
on it, are so remarkable, that
every Body will easily per-
ceive, that from his Nam:*

*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 Punish-
ment at once, as this.*

*T H I S Practice is so frequent, and so
crying an Offence, especially among the
M A L E Y O U T H of this Nation, that
I have Reason to imagine, a great many
Offenders would never have been Guilty of*
A 2 *it,*

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it, if they had been thoroughly acquainted with the Heinousness of the Crime, and the sad Consequences to the B O D Y as well as the S O U L, which may, and often do ensue upon it. This was the chief Motive that induc'd me to write on this Subject.

T H O S E 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 Pag. 19, 20, 21, 82, and 84.

A N D as I am fully perswaded, that there are very few Sentences throughout the B O O K, 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 my self,) will appear from the following L E T T E R sent me by a very Learned and Pious Divine.

S I R,

The P R E F A C E.

v

S I R,

“ I Received the Favour of your little
 “ **BOOK** against **SELF-POLLUTION**,
 “ and have given it, as it well deserv'd, a
 “ Second Reading. I am much pleas'd
 “ with your Arguments and Admoniti-
 “ ons, which are both cogent and swasive,
 “ and I hope in G o d, 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 *dange-*
 “ *rously* 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 Boys Teach-
 “ ing it the Younger, as soon as ever they
 “ arrive to the Years of Puberty) tell
 “ them the Heinousness of the Sin, and
 “ give suitable Correction to the Offenders
 “ therein, and shame them before their
 “ School-Fellows for it; [*or rather*
 “ *privately, reprove and admonish them of*

“ *the Sin and Danger*] I am perswaded it
 “ would deter them from the Practice,
 “ and by that means save them from Ruin;
 “ Thousands of the Youth of this King-
 “ dom Learning it there, who probably
 “ might never have known of it elsewhere.

Sir, Yours, &c.

A N D I may add, would all Mistresses
 of Schools also, (those of Boarding-Schools
 especially) have a watchful Eye upon the
 Conduct of their Scholars, and pry more
 narrowly into their Behaviour, in their se-
 cret Retirements, the many sad Consequences
 spoke of in Pag. 22, 23, 24, 33, and 34,
 following, might be prevented, which to my
 own Knowledge, several of them, through
 such Wantonness, have brought upon them-
 selves; 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
 Girls, as Masturbation is amongst Boys;
 and a Gentleman of great Distinction, (my
 good Friend) whose Veracity I can depend
 upon,

THE PREFACE. vii

upon, has told me some Tears 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 Practis'd 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, Married Men, as well as Single, 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

at, it might be look'd upon as unfair Dealing, should I always produce the Encomiums of those who have liked the B O O K, 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 either 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 S E V E N T H E D I T I O N.

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

The P R E F A C E. xi

will misconstrue and pervert the most candid Meaning, I would in the 4th 5th and 6th Editions, and likewise in this Seventh, 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. 87 and 102, to the Two **L E T T E R S**, 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 the **S I X T H E D I T I O N**, before it went to the **P R E S S**, return'd it, with his Opinion of it, in these Words. This little Book, ought to be Read, by
all.

x The P R E F A C E.

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.

NO R is what is Writ Useful, in the Opinion of one C L E R G Y - M A N, only, but others, as the following L E T T E R amongst many more, left at the Bookseller's, will shew.

Mr. C R O U C H, April 10. 1722.

“ I Bought your A U T H O R's B O O K
“ I call'd O N A N I A, which I take
“ to be the Best ever Wrote on that Sub-
“ ject. I have read the Learned *Ostervald*
“ upon *Uncleanness*, and other Pious
“ Authors, but they all fall short of what
“ this explains in being the fatal Conse-
“ quences of that vile Practice, which
“ is really a Service to the World, and
“ what I shall improve to Advantage in
“ the capacity I stand, not only as a
“ C L E R G Y - M A N, but a S C H O O L -
“ M A S T E R; and I hope others of my
“ Function, will do the same, as now
“ they

“ they have the opportunity of this most
 “ useful B O O K, put into their Hands.
 “ To me it seems to be Wrote by one of
 “ my own Cloth, but be it by whom it
 “ will, it is a necessary and much wanted
 “ Discourse, to deter all, Youth more
 “ especially, from that wicked Practice;
 “ concerning which, I will at my Leisure,
 “ trouble you with a Remarkable Oc-
 “ currence or Two, which your Author
 “ will thank me for, and think worthy
 “ a place in his next E D I T I O N, they
 “ being what will come attested by my
 “ self and other reputable People. *I am*

S I R, Yours, &c.

T. B.

T H E Remarkable Occurrences above-mentioned, were accordingly sent in a L E T T E R, which the Reader will find Verbatim, towards the end of the B O O K.



The

THE ADDITIONS to this **BOOK**, refer'd to in the **TITLE-PAGE**, are

D I V E R S Remarkable **LETTERS** to the **AUTHOR**, from such of both **SEXES**, who had Injur'd themselves by **SELF-POLLUTION**, Lamenting their Impotencies, and Diseases thereby.

As also **LETTERS** from **Eminent Divines**, in Answer to a **CASE** of Conscience relating thereto.

LIKEWISE a **LETTER** from a **Lady**, (very Curious) and another from a **Married Man**, concerning the **USE** and **ABUSE** of the **MARRIAGE-BED**, with the **AUTHOR'S** Answers; manifesting, (from Scripture) that a **Married Couple** may commit *Whoredom*, between themselves.

AND Two more from Two several young Gentlemen, one of 'em Subscrib'd **C. T.** the other **PHILAETHES**, who would urge the necessity of **SELF-POLLUTION**, with the **AUTHOR'S** Answers as promis'd in the **SIXTH EDITION**.

AND another surprizing one from a Young Married Lady, who by this detestable Practice, became *Barren* and *Diseas'd*.

ALSO Three very Curious Casuistical **LETTERS** about **SELF-POLLUTION**, from Three other Ingenious Gentlemen since, one of them Subscrib'd **WILL. SMITH**, and another **N. PEDAGOGUS**, with the **AUTHOR'S** Answers.

AND Two astonishing **CASES**, in a **LETTER** from a Reverend **CLERGY-MAN**, of a Young Man, and a Young Woman, who to his own knowledge, had so abus'd themselves thereby, that they Died.

AND an Answer to a **LETTER** Subscrib'd *Dives*, concerning his Son's *Adultery* and *Fornication*.

WITH many Profitable Admonitions, and useful Remarks, relating to **SELF-POLLUTION**, particularly of **IMPOTENCY** thereby in Men; and **BARRENNESS**, and other the strange Effects of that Practice in Women, hardly ever till now taken Notice of; with Answers to Questions and Objections, sent the **AUTHOR** on this Subject. **CHAP.**



CHAP. I.

Of the HEINOUS SIN *of* SELF-POLLUTION.



SELF-POLLUTION is that unnatural Practice, by which Persons of either Sex, may defile their own Bodies, without the Assistance of others, whilst yielding to filthy Imaginations, they endeavour to imitate and procure to themselves that Sensation, which God has order'd 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 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 Uncleaness, 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 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 possess'd with a Spirit of Uncleanneſs, that they turn the most prudent and chaste Discourses into Dirt and filthy Apprehensions; like Choleric 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 Practiſe 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 farther 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

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 Uncleannels.

SEED-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 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 displeased 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, as may be further seen in *Deuteron*. Chap. 25. from ver. 5 to 10. Be that as it will, this is certain, that as it was, it prov'd 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 Trefpaſſes 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 theſe, 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 apply 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 theſe 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 unchaſte 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.

AND again, Enquiry should be made what is necessary, or at least, what is expressly allowed. I say then, that whenever we are askam'd 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.--

THIS 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 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.--

THERE have been other Casuists again, who treating of this Subject, have been neither too plain, nor too remiss, but by too much Subtilty drain'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 Uncleanliness 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-Murder is worse than the Murder of any other; so in and of it self, 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 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-Defilements 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 Murder, what if not in the Intention of the Doer, yet in the Condition of the thing done; wherefore God is much displeased with these kind of Sins.*

To all the latter Part of these Assertions I could readily agree; but in the Beginning of them, this Casuist has been grossly overseen in his way of Reasoning. The Difference he states between the Murther of another, 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 Murther of ones self: Thus by endeavouring to prove too much, his Argument has not Proved what it might have done. At this 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 very high Degree, is evident both from the Holy Scripture, and our own Reason.

THERE is not a Place either in the Old or New Testament, where Uncleaness, the Lusts of the Flesh, or the Abominations of *Sodom* are condemn'd, but this Sin is hinted at among others; and

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 ye 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 profan'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 glorify 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 deſile 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

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. 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 *Uncleaness* in general, such as *Ill-Books*, *Bad-Companions*, *Love-Stories*, *Levicious 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 abhorred 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

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 Justful Women of Sense, have made all the outward 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 betrayed 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
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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, 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 *Atheism*, 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

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, imparted the Secret to another besides the Father, our *English* Law, without any other Evidence, presumes the Woman to have Murder'd the Child. From whence it is evident the Legislators must have suppos'd, that some Women may have Cruelty enough to commit the utmost 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*?

WOMEN 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 itself, 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 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 Uncleanliness, especially this sort of it, which of all, as it is the most loathsome,

Itathsome, 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; which as I promis'd I would not be Guilty of doing, I shall all along with the greatest strictness observe, as knowing I should be oblig'd to name some Things that might betray my Readers into the remembrance of what it is much better that they should for ever forget, as they would not then be able to set such a watchful Guard upon their Thoughts and Fancies, but that some foul or filthy Desires would in Spight creep in; the least imagination only of which, would render them Odious in God's sight, who seeth the Heart, and Delights in none but those who are pure and upright there; 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 Uncleanliness in general there represented must make, would not so immediately wear out, as not to secure, for some small time, the Imagination even of vicious Persons against any slight Attacks of 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

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 the *Penis* and *Testes*, but especially *Gonorrhoeas*, 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 *Gonorrhæas* are chiefly occasion'd, says *Ermuller* (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 fæda 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 ren-

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.

W. & T. H. 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 Constitution, 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 to their Providence, to their Temperance and Continence; when if we turn our Eyes upon licentious Malturbators, we shall find them with meagre Faces, and pale Looks, with feeble Hams, and Loins without Calves, their Generative Faculties enervated, if not destroy'd in the Prime of their Years; A Jest to others, and a Torment to them-

IN Women SELF-POLLUTION if frequently practis'd, relaxes and spoils the retentive Faculty, occasions the *Fluor albus*, an obnoxious as well as distressing Illness attending that Sex, which upon account

account of the Womb, may draw on a whole Legion of Diseases; among other Disorders, it makes them look pale, and those who are not of a good Complexion, swarthy and haggard. It frequently is the Cause of *Hysterick Fits*, and sometimes, by draining away all the radical Moisture, *Consumptions*. But what is more often produces than either is *Barrenness*, and at length a total ineptitude to the Act of Generation it self. Misfortunes very assisting 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 it, and after that, 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. While 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 ad-
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mits 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 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 are 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,

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, bubbling 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 is become 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 Maste-
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ry 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 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 Uncleaness, 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 Uncleaness 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

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 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, as 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

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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, 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 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 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

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, find themselves bereft of their Manhood, and conscious of their Impotence, and the curst Cause of it, are forc'd to decline the most advantagious 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 Kitchen 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

sometimes 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 Judgments of God hanging over the Heads of the Unchaste, and threatening 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 suffer'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

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, everyone 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 Abyss 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 hath had, both upon the Bodies and Minds of the Writers of them. And as some of the Letters mention'd, were sent by Men of Years, it is very evident that Natural Corruption
is

is not Idle in any Age. But of all Ages, Youth is most incessantly and violently bent hereunto; so that it is to be accounted a singular Mercy and Grace for a young Person to pass that Season of Life so chastly, as not to contract some such notable Blot to cleave to him, as shall be matter of just Shame and Humility as long as he liveth. Sure I am, the Success *Satan* hath had, in poysoning the Youth of this *City*, with the sordid and beastly, (tho' pleasing) Sin of SELF-POLLUTION deserves to be lamented, (were it possible) with Tears of Blood.



SIR,

Sept. 13. 1717.

“ **T**H O’ I have not the Honour to be acquainted with you, I hope you’ll be moved 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 *Gonorrhoea*,
 “ 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. To
 Dublin,



Dublin, 31 Dec. 1717.

S I R,

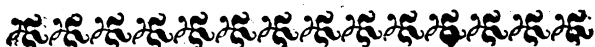
“ I HAVE read a Book publish’d by you, call’d
 “ *O N A N I A*, and wou’d rather than 500 l.
 “ I had met with so good a Discourse on that Sub-
 “ ject seven Years ago; for until I read your
 “ Book, I was not enough convinc’d of the Sin,
 “ which I am sure is the Case of very many un-
 “ fortunate young 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 C I T Y, 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 *O N A N I A*.

April the 25th. 1720.

WORTHY SIR,

“ I Humbly hope you will be pleas’d to let this
 “ approach your Presence, 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 Excel-
 “ lent Book against SELF-POLLUTION, and
 “ the Christian-like Spirit where-with it was
 “ Penn’d, which 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 con-
 “ siderable 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 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-Pollu-
 “ tions.

" tions almost every Night, before I left it off,
 " and now since, I have them two or three times
 " a Week : I have at this time violent pains in my
 " Head, and my Nose is full of 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 Disease,
 " 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 Mis-
 " fortune, 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 Christi-
 " an. *Sir*, pray be not deaf to what I now write :
 " Pray, dear *Sir*, take into Consideration my Dis-
 " ease, 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 B O O K, entitled
 O N A N I A.

Oxon, May 2. 1721.

The humble Petition of an Afflicted ONAN.

Most humbly Sheweth,

“ T H A T your Petitioner is a poor miserable
 “ unfortunate 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
 “ O N A N I A, and therein finding Advertisements
 “ of Medicines prepar’d for his Disease, he, tho’,
 “ a Stranger, being as in a weak, so at present in
 “ a mean Condition, most humbly beseeches you,
 “ for the sake of our dear LORD and SAVIOUR
 “ JESUS CHRIST, to trust him with such Me-
 “ dicines as you think proper, and as many as you
 “ think available 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

“ 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,

“ HAVING seen your much to be admir'd
“ O N A N I A, 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 fe-
“ minal Matter comes, there's but little of it, and
“ that thick and clear.

B

“ New

“ Now *Sir*, whether there be any Contagion,
 “ or no 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 *Venercal* 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 Ser-
 “ vice 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 hercin
 “ 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,
 “ 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 sup-
 “ press 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 very So-
 “ ber, and Regular. He was always observ’d to
 “ be a conscientious Youth, constant and devout
 “ in

“ in his Prayers, abhorr’d Drunkenness and De-
 “ bauchery, and was so extreamly Modest, that
 “ he could scarce look upon 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 impair’d. He has made a Reso-
 “ lution, 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, 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 Virtue 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 Facul-
 “ ties both of Body and Mind ; the Pangs, Tor-
 “ tures 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 of you to excuse this Liberty, 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,

" T O whom should the Afflicted address them-
 " selves, in time of Affliction, but to those
 " that are capable to give them Relief? 'Tis on
 " this Account that I have taken the Encourage-
 " ment to give you this Trouble.

" I V E R Y lately perus'd your Treatise of
 " O N A N I A, when as the former Part occa-
 " sion'd the greatest degree of Melancholly, so
 " did the Expectation of meeting with Relief,
 " give me some Respite at the Conclusion there-
 " of.

S I R, I am one of those unhappy Persons,
 " that have contracted the abominable Custom of
 " S E L F - P O L L U T I O N, 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 C A M E of very honest Parents, and had a very
 " chaste and sober Education, and am now a Stran-
 " ger to the Carnal knowledge of a Woman; the
 " beginning of my Misfortune I do assure you was
 " purely

" purely accidental, and I for some time continu'd
 " that abominable Practice, without considering
 " the offending God Almighty, or injuring any
 " one Person; I was old enough to have known
 " better, being very Chast 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 Repeti-
 " tion 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
 " always 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 Declension 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 then attributed to my ex-
 " traordinary 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 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 Chyrurgeon of Reputation, who
 " laid a Caustick on me, and in 14 Days I was
 " well,

“ 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 some-
 “ times 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 Fore-
 “ skin a little tite, sore and red, which is seldom
 “ so above two days at a time; at other times I
 “ have a great Weakness, and some Pain in my
 “ Back, which is very often shifting and varying
 “ from one Part to another. About a Month ago,
 “ I apply’d my self to a certain College Physician,
 “ but conceal’d the shameful 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 afflicted
 “ 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 Faint-
 “ ness 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 en-
 “ deavour to afford me Relief. Before I began
 “ this abominable Practice, I was always Health-
 “ ful, tho’ not of the strongest Constitution. I
 “ beg you will form a right Judgement of my
 “ Case, which of 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.

~~~~~

SIR,

" **T** WAS with no other view that I desir'd a  
 " Conference 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 plain-  
 " ly as you can. The Letter I wrote to you was  
 " above a Month ago, but had not Resolution e-  
 " nough to send it till now, since which time I  
 " have had exactly the same Symptoms, faintness  
 " of Spirits, inward trembling of the Nerves, pal-  
 " pitation 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

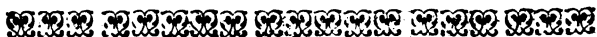
" 'twill obstruct my Relief, for I would not with-  
 " draw my self from Business without an absolute  
 " Necessity. Please to tell me what Food chiefly  
 " is hurtful, and if Smoaking be prejudicial; I  
 " refer my self wholly to your Judgment and Di-  
 " rection, hoping you'll enable me to better my  
 " Circumstance, that I may to my desire acknow-  
 " ledge 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.



SIR,

" **H**AVING met accidentally with your little  
 " Book, I found you had mention'd some Ca-  
 " ses which bore a near Resemblance to mine,  
 " which I shall without any more Ceremony com-  
 " municate to you. I have follow'd that abomi-  
 " nable Practice, for near two Years, (which I  
 " heartily Repent) and have experienc'd the ill  
 " Effects of it on my Spirits, in not 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 Fever, I found my self want-  
 " Sleep very much, but imputed it (as did a lear-  
 " ned Physician I advis'd with) to the remains of  
 " the Fever, for which he Prescrib'd accordingly,  
 " but



“ but without Success, which I don’t wonder at;  
 “ the particular Complaints I labour under at pre-  
 “ sent, are want of Sleep, great flushings in my  
 “ Face, palpitation of Heart, lowness of Spirits,  
 “ pale Urine, troublesome Dreams, and now and  
 “ then, (tho’ seldom) involuntary nocturnal Emis-  
 “ sions. I have a very good Stomach, no manner  
 “ 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 pre-  
 “ paration, and found but little benefit by it. E-  
 “ ver since my last Illness I have had an odd swea-  
 “ ting in my Nose, tho’ without any Pain or Swel-  
 “ ling. Being very 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 be-  
 “ ing directed to the proper Medicines for it, with-  
 “ out having my Case ever known to any one Per-  
 “ son 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 the Morning.*

I am Sir, Yours, &c.

LONDON,



LONDON. *June*, the 25th, 1722.

SIR,

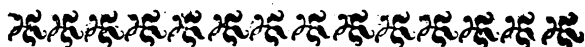
I Lately lighted on a Piece entitled *ONANIA*, which I perused with much Care, it is impossible to express to you the various Passions with which I was affected upon Reading it. The Seriousness and Judgment which runs thro' the whole of that Performance, gave me no small Opinion of the AUTHOR. This has encouraged me to make Application to you. My Case is certainly bad enough, and has something peculiar in it; but, thanked be GOD, I hope it is nothing nigh so deplorable, as some of those you have mention'd in your Book. 'Tis not my design to lay before you the whole Affair in a Letter, my earnest desire is, that you would let me know by Mr. Crouch, when and where I may be allow'd to wait upon you, and that as soon as you can. You shall not fail of your Fee. I shall call upon Mr. Crouch again to Morrow Morning, being impatient of your Answer; I request that you would in this Matter be as private as you can.

I am

Your very humble Servant.



To



To the Author of O N A N I A.

May 1st. 1722.

SIR,

“ I A M One of those unhappy young Men, who  
 “ have abused themselves by SELF-POLLUTION.  
 “ To be brief with you, my Case is thus. About  
 “ my 16th Year it was I first defiled my self with-  
 “ out any Person shewing me, and have follow’d  
 “ it successively till about three Weeks ago, being  
 “ now something above Twenty. I should not  
 “ have left it off, had it not been by Accident.  
 “ About the time I mention’d, I happen’d to be at  
 “ a Publick House, and the *London-Journal* be-  
 “ ing on the Table, I chanc’d to read the Adver-  
 “ tisement of your O N A N I A, 6th Edition, and  
 “ being ignorant of the right meaning, I ask’d a  
 “ Friend what it meant, who explain’d it to me,  
 “ which so terrified me that I vow’d I never wou’d  
 “ do the like any more; and could not rest till I  
 “ had bought your excellent Book, and in the  
 “ Reading it over I found several Passages which  
 “ touches my Condition, which is, I often have a  
 “ Pain a cross the small of my Back, my Brain is  
 “ as though stupified, and I have not a clear  
 “ Thought, my Memory is extraordinary bad,  
 “ which it was not us’d to be; and it often have  
 “ produced those Seminal Emissions in the Night,  
 “ but not excessive, a weakness in the *Penis* and  
 “ loss of Erection, and the Squirr which drives  
 “ out the Water is not near so strong as us’d to  
 “ be. I am troubled both in Body and Mind, and  
 “ do

" do desire a little of your Advice. If you will  
 " be pleas'd to let me have any Thing, I will de-  
 " fire this Bearer to call on the Bookseller on  
 " *Wednesday* next, and you shall have the hearty  
 " Prayers of the dejected O N A N.



To the Author of the Book call'd  
 O N A N I A.

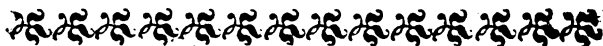
*Wednesday, June. 20. 1722.*

S I R,

" **H**APPENING to Read your little Book  
 " of O N A N I A, which I heartily wish I had  
 " been so happy as to perused seven Years ago,  
 " would prevented that shameful Practice and de-  
 " testable Sin, I have for so long been guilty of;  
 " being ignorant of the heinousness of the Crime,  
 " and the ill Consequence that now attends it,  
 " but hope through G O D's Mercy, and your  
 " Assistance, to find Relief in this my unhappy  
 " Circumstance. S I R, my Case is as follows,  
 " when I make Water, as soon as I have done,  
 " there comes a white thin slimy Matter, which  
 " used to come sometimes once in a Month, some-  
 " times longer, sometimes once in a Fortnight,  
 " and now sometimes twice or thrice a Week,  
 " and more of it than usual; which now I imagine  
 " came by that cursed Practice of SELF-POLLUTION.  
 " I am now more than 25 Years of Age, and ne-  
 " ver as I shall answer to Almighty G O D, car-  
 " nally knew any Woman, so that I am satisfied  
 " it could not come that way; and believe, if I  
 " had not read your Book, I should sooner per-  
 " ished

" shed than made my Case known to any Man  
 " living. I have now wandring Pains, sometimes  
 " in the small of my Back, then in my Breast at  
 " times, but generally in my Leggs and Thighs,  
 " which seem hot, and makes me very uneasy  
 " and unfit for Business, and dull to that degree,  
 " that I am ready to sleep as I stand: This Alte-  
 " ration hath been within this Month, except the  
 " Running, which comes sometimes immediately  
 " after making Water upon Stool; so if you can  
 " assist me with any Medicines that may be pro-  
 " per for my Case without Confinement, being in  
 " a House where none but Men are, and no Wo-  
 " men to do any thing, and for the World I wou'd  
 " not tell my Case to any Body; if you please to  
 " leave any thing for me at the Bookseller's, I  
 " shall send on *Saturday* Night for your Answer,  
 " and the Person shall bring Money that comes  
 " for it; if you please to leave Word with the  
 " Bookseller, how much you must have. I should  
 " not omit to inform you, that I have very often  
 " Nocturnal POLLUTIONS in my Sleep, some-  
 " times twice in a Night.

*Direct for Yours, &c.*



To the Author of *ONANIA*.

*June, 9. 1722.*

SIR,

" UPON Reading your Book, I find many Ca-  
 " ses applicable to my own, I having for some  
 " Years past, practis'd that Sin you treat of, but  
 " have

" have left it off about three Months; nevertheless,  
 " I find it has left a very great weakness in  
 " my Reins, if I use any Exercise, especially after  
 " Riding hard, I have a weakness for a Day or two  
 " a cross the small of my Back; I likewise have  
 " of a Morning when I first wake, a Pain in my  
 " Head, but in a quarter of an Hour that goes off.  
 " I am afraid it has brought me into a Consump-  
 " tion, for I am very thin, and I spit up a great deal  
 " of hard Stuff, which sometimes sticks in my  
 " Throat, and it is with difficulty that I get it up.  
 " I desire you would consider my Case, and if you  
 " think it necessary that I should take any Medi-  
 " cines, if you will leave them at the Booksellers,  
 " directed to me as I subscribe my self, I will  
 " order a Friend to call for them, and pay what is  
 " necessary; I should be obliged to you if you'll  
 " leave a Line or two with Directions how to take  
 " the Things, and how long I need take them,  
 " and what Benefit I shall find by them, and how  
 " long first, and whether you think you can cure  
 " me or not, by the Description I give of my self  
 " above. *I am*

S I R,

*An Afflicted ONAN,*

*And your humble Servant.*

*E. T.*

*My Friend will call Wednesday or Thursday  
 for your Answer and the Things. I desire you  
 will let me know (if I must take the Strengthening  
 Tincture)*

Tincture) *whether old rich Mountain or Cypress Wine, will not do as well as Malmsey, or Red Port.*

Yours,

E. T.

Inclosed. is your Fee.



IT would be endless to take Notice of the many LETTERS I have by me, to the same Purpose, I shall therefore end this Chapter with only observing to my Reader, that while I am writing, an Instance affords me of a young Man, that through yielding to the Lust of Concupiscence, hath plung'd himself into such dreadful Temptations and consuming Bodily Miseries, that he moves about like a Shadow, and pines away under the Malignity of his Lusts influences, to the Grief of them that behold him.





## C H A P. III.

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



**I**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, 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



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 ashamed; 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 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

ought to have an especial regard to, the cause of most Mens 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 Uncleaness, 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,

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 here; 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 the like, which are contrary to Chastity, must be entirely laid aside. It is true, this Renunciation 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. Matth. v. 29.*

THERE 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, wheresoever there is any Love of Sin, there is no true Reformation.

It 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 Christians, not to take care of the Flesh but 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 on 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,

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 the greatest Exactness and Sincerity to practice 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 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.

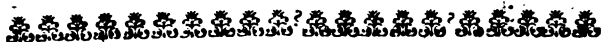
... BUT

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 the Practice of SELF-POLLUTION, is likewise a wicked Man, for he is Partner with him in that Sin which he tempts him to, and consequently without sincere Repentance, must expect to share with him in the Punishment; 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 Practice 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. 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.

desir'd the Opinion and Counsel of the several Divines that wrote them, The First is one from the aforefaid Physical AUTHOR, as follows.



Observing particularly what you say in your B O O K concerning G L E E T S, I thought fit to write to you the ensuing Lines.

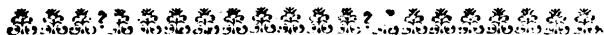
*I* T may not avail much to tell you, that I was Born of Pious Parents, and Religiously Educated, and yet when between 15 and 16 Years of Age, by Evil Companions, I learn'd the vicious Practice of SELF-POLLUTION, and that at last I used it very frequently, in less than an Hour's time, in One Day, more than eight times, (O! abominable Sin against G O D, 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 hant grown either in Strength or Stature since I was about 17. I suppose by my Cruelty to my self, I crush'd my before flourishing Nature. I became sensible of my Error, and humbled my Soul before G O D 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 Wber,  
and



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 an 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 surprizing 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 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; without 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 the 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 sh all 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 in-  
creased

creased 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 to him his Wickedness, and acquainted him with his Constitution, &c. he desir'd his Advice, telling him at the Conclusion, That he never carnally knew any Woman, or defiled himself otherwise, than by SELF POLLUTION, as he expected to Answer to the Truth of it at the great Day, and that none knows the Horror he had been in from time to time, for that his vile Practice ; and that till then, according to his sober Education aformention'd, he had been chaste in Thought and Look, and had experienc'd Comfort in Religion.



*The Substance of another Letter from another Patient to the same AUTHOR, is this.*

“ I BOUGHT your Book, and in reading it  
 “ over, I find several in the same Case as I my  
 “ self am now in, which gives me some Encourage-  
 “ ment to write to you, for had I not seen your  
 G 2 “ Book,

“ Book, I should have rather died under my Ill-  
 “ nefs, than have spoken to any one about it ; but  
 “ hoping you will not be worfe to me than to others  
 “ you have had in Cure, especially, when you hear  
 “ me relate my Misfortunes, I shall tell you, that  
 “ about five Years ago, when I went to School,  
 “ I and three or four more, on a Holiday, went  
 “ a Bird-catching ; when we were sat down, one  
 “ of our Companions, who was about 20 Years  
 “ of Age, the rest of us not being above 15, ask’d  
 “ us, Whether ever we saw the Seed of Man ?  
 “ We reply’d, We never did. He told us, if we  
 “ would reach him a Leaf of a Cabbage, he would  
 “ shew us, which he did, by SELF-POLLUTION ;  
 “ and which, tho’ it fir’d my Inclination, yet I  
 “ attempted it not till a Year after, and then I  
 “ follow’d it for about two Years and a Half, but  
 “ before I had follow’d it for about two Years, sad  
 “ 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 punish’d 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*  
 “ almost every Night, in my Sleep, &c. Here he  
 “ also goes on with his Complaints, bewailing  
 “ his deplorable Condition, and cautioning other  
 “ young Men of falling into the same *Dilemma* ; but  
 “ hoped that the AUTHOR would rather Pity  
 “ him, 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 P O O R distressed Youth among the many  
 “ unhappy, 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 Mis-  
 “ creant, my School-fellow, who did not shame to  
 “ perpetrate before me that detestable and per-  
 “ nicious, unnatural and abominable Crime of  
 “ SELF-POLLUTION, which fatal Example,  
 “ stirring up my youthful Flame and innate Cor-  
 “ ruption, by which, together undoubtedly with  
 “ the impetuous Solicitations of a wily Devil, I  
 “ desperately 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 fullsome 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 *Gonorrhoea*,  
 “ which I was asham’d to discover to any one;

“ but lighting upon your Book, I was encourag’d  
 “ to communicate my Case to you, hoping you will  
 “ lend a poor desponding Wretch your kind Re-  
 “ lief, &c.



The following Three L E T T E R S are those recommended by the *Preface*, as afore-mention’d.

The First is an Answer as Desir’d, concerning the Sin of O N A N.

S I R,

“ A S to the Business of *Onan*, my Opinion is  
 “ the same with theirs, That think the Lewd-  
 “ ness of the Fact was compos’d of Lust and Mur-  
 “ ther; 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 in 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

“ of Abortion. 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 Order of Nature, and therefore  
 “ the Lord cut them off both alike, with sudden  
 “ Vengeance, which may be for the Terror of  
 “ those, who in the neglect of Marriage, live in  
 “ secret impurity with themselves; and to those  
 “ who in Marriage, will satisfy their Lust, but  
 “ hinder the Product of Children, which is the  
 “ Principal use of the Conjugal Estate, but not for  
 “ the meer gratifying the Concupiscence.



The next is a LETTER of Advice from  
 another of the Divines

S I R,

“ **T**HOU 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 Sorrow 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 imaginable, and now that your State is  
 “ such, that you can scarce Sin any more in that  
 “ Instance where your Evil lies, shew Zeal and  
 “ Indignation against your self, and judge your  
 “ self severely for what is past, and while you  
 “ live

“ 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 Mea-  
 “ sures but even all you can, and give your self up  
 “ to a very Holy Life, and remember that your Sin  
 “ is too great for any thing but G O D'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  
 “ G O D, and speaks reproachfully of him. Once  
 “ more, begin a true Repentance, and finish it,  
 “ and be afraid to provoke G O D any more; for  
 “ there is a time in which G O D will be no more  
 “ intreated; the oftner any Man breaks his Vows  
 “ of Repentance, the nearer he is to that State.  
 “ If G O D gives you Life and Grace of Amend-  
 “ ment and Repentance, it is certain you are not yet  
 “ fallen into that State; but I pray tempt G O D 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 propor-  
 “ tionable Answer; if in any particular Question  
 “ you desire to be resolv'd, I will decline no Trou-  
 “ ble you shall require of me, nor think it any,  
 “ if I may do Comfort and give Instruction to your  
 “ Soul. Pray G O D bless and sanctify your Peni-  
 “ tential Sorrow to you, make it sincere, and in-  
 “ crease it to an excellent and perfect Repentance.  
 “ Remember that all the Pains and Care which  
 “ Repentance



“ 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 Di-  
 vine, has this.*

S I R,

“ N O doubt but you have committed a grievous  
 “ Sin, and the more because you did it know-  
 “ ingly, 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 desecrated its Temple,  
 “ and that deserves to be destroy’d: Mistake me  
 “ not, I do not equal your Sin, with that of *For-*  
 “ *nication*, concerning which the Apostle speaks  
 “ these dreadful things, but I say, in some sort,  
 “ in a lesser degree, you have incurr’d that Guilt,  
 “ by Fornicating with your self, and that after you  
 “ were instructed, and had purpos’d Amendment;  
 “ yet all this doth not make your Crime unpardo-  
 “ nable, but only more difficult to Cure. Sins of  
 “ deliberation, often repeated against Vows, and  
 “ with Delight, are very dangerous; but the Dan-  
 “ ger 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 follow-  
 “ ing, which I take to be infallible.

1. *That*

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 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 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 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 contained 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 1 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.

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

*Boccalini*, as an Antidote against Whoredome; 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

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 Uncleanness; 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 Egyptian Priests, being Votaries to a single Life, abstain'd from all Salt*  
H *whatsoever;*

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, Artichokes, &c. You know Pythagoras 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 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

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 sometime 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 Fleishly 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 any more, 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. For-

*get 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 Continence, 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



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 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 Friends. *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 asham'd 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 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, so 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 Discourse, 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-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 to instill wholesome Principles in their Children, and not neglect Marrying them 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** Counsels 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 Virginity till then, and were Born of Healthy, Sound Parents, nortainted 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 of which, being us'd as I have seen describ'd, the Health, Strength, 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, among all Sorts and Sects of People ; the *Romans*, and especially the wise Emperour *Augustus*, did what they could to encourage it,

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 whipt 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 prefer'd, excus'd from going to the Wars for the first Year after Marriage, 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 you one or two Instances, ought immediately to repair to a skilful Surgeon, shunning what I said in Pages 17, and 18, 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,

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 far (excepting the greatest part of the LETTERS, in the Second Chapter) I had finish'd this little Treatise more than six Years ago, when reflecting on what I had said in Page II, 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 LETTERS in Page 48, 49, 63, and 64, aforegoing. This made me communicate what I was about, and the Scruple which gravell'd me, to a pious as well as eminent Physician, 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 *Gonorrhoea's* spoke of in the preceeding Chapter, *Nocturnal Effusions*, *Seminal Emissions* upon Stool, or with the Urine, the *Fluor Albus* in Women, and all manner of *Gleets* and *Ouzings*; not occasion'd by any *Veneral* Disease. The other in most Cases of *Infertility* and *Impotence* in either Sex, where either no *Veneral* 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

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 induced 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, before the first EDITION, with Success, in many of the above-mention'd Afflictions, not occasion'd from any foul Contagion, of which several have confess'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 Consideration 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 accrue to him from the Sale of them.

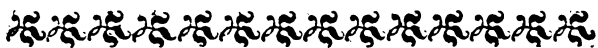
them. Besides, that these Medicines are only hinted at for such as thro' Bashfulness or other unreasonable Scruples, are never to be perswaded to acquaint others with their Condition. Those who are less scrupulous, I refer, as I have done before, to some Learned and Experienc'd Physician to consult with.

SOME People are of Opinion, that in Diseases proceeding from Uncleaness, whoever points at a Remedy, encourages the Sin; but I leave every impartial Reader, after he shall have perused 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 labouring 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 itself, 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 first 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



the Married State; I thought it proper to give the Reader, one and the other before I dismiss'd him.



To the Author of *O N A N I A*.

June 5, 1717.

S I R,

“ **T**HOUGH I am altogether a Stranger to your  
 “ Person, yet having read a little Book of  
 “ yours, I am become acquainted with your re-  
 “ fined Notions, and like what you have said  
 “ against one particular Species of Uncleaness :  
 “ I bought your Book in hopes you had said  
 “ something concerning the Married 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 of my  
 “ own Sex, 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  
 “ my self 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, *For-*  
 “ *nication* 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 deorninate 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 ca-  
 “ pable of Generation, the Woman is not, as  
 “ when she has Conceiv’d; and when she, accor-  
 “ ding to the Course of Nature, is past it, it then  
 “ centers in the Pleasure of Sense, and is a Frustra-  
 “ neous Abuse of their Bodies, the same in my  
 “ Opinion with SELF-POLLUTION and SODOMY.  
 “ The Man being at all Times capable of Gene-  
 “ ration, has made me sometimes think the Men  
 “ might have Plurality of Wives ; but then I con-  
 “ sider, 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*



mistaken as to the End of Marriage and the Sinfulness of *Fornication*. In Relation to the latter, you imagine that it is forbid, not because it is in it self Evil, but as it is destructive to the good of Society: This is a dangerous Assertion, 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 restrain'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 incomprehensible, as his Mercy. What could, to humane Understanding, be more innocent than the Eating of an Apple? And yet what Crime was ever more severely punish'd? The Sin of *Adam* was not Luxury, nor Wantonness, 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 *Fornication*, and therefore is not calculated for the good of all Societies in general; for among the *Mahometans*, and those Heathens whose Religion allows them a Plurality of Wives, there are Nations

Nations as Flourishing and Populous as there are among the Christians, 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, 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 Reflection on the true Reason why *Fornication* among us, is so often the Cause of this Piece of Inhumanity which you justly condemn.

MARRIAGE is honourable throughout Christendom, not so much on a Religious Account, and because it is a State entered 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 excepted, are proud to submit to. Among all Ranks and Qualities of People, there are Women deeply involved in Sin, and wholly neglectful of almost every Christian Duty; yet those of them who are Fashionable, and would be counted to understand themselves, 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 Strumpets are render'd despicable, so becomes their Offspring, 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 notwithstanding 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 Married, the Issue of one Woman would not be less honourable to the Father, than the Issue of another, and consequently no Man could be aw'd by that Ignominy 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 powerful than the strongest Ties of Nature; and the Fear of Death it self, is overcome by the fear of Shame only: 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 imagin'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 illegitimate 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

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 instituted 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 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 render this Agreement for Life more solemn, he has honour'd it with that Institution which we call Marriage.

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 Uncleanness, that is, hinder all People in whom Carnal Desires are stirred up, from *Fornication*, *SELF-POLLUTION*, and other Sorts of Defilements. From this End of Matrimony I argue thus; Whatever, instead of promoting, is destructive to the sacred End of Marriage, 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

full of Health, after having 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 Uncleaness. 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 are subject, may produce the same Inconveniency, I answer, that there is a great difference between 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 exposed to the Sea, or engag'd in other perilous Enterprizes, may even from thence reap Materials 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.

BUT



BUT 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 practice 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 intolerable Pennance? What Hope have they to excite them to this extraordinary Piece of Purity; or what can frighten them from an imaginary Sin, against which there is no express Command 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?

IT is inconsistent with the Goodness, nay the Justice 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 others, 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 sufficient; 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 destructive either to Health or Chastity, are Sinful, and from this I have my Warrant from  
Scrip-

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 almost equally with Adultery it self. The Compliment 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.

BUT 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 improper in the World; for how can that be Brutality, 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 warp't the very Bent of their natural 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 different Principles. It is true, that the Females of most Brutes never admit the Males all the Time of their Pregnancy. But at  
the

the Seasons when their procreative Appetite stimulates them to Coition, such a Ferment is stirr'd up within them, as Advertises all Males round them, and some at a great distance, of their Salacity. The Females that are affected with this, are always capable of being impregnated, and without it, no Male solicites them. I need not tell you that our Species is destitute 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 imagin'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 commit it or not?

THE Business of Conception is full of Uncertainty: Many Women, even such as had been Mothers before, have been impos'd upon by Flatulencies 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 together, which has been really owing to their being impregnated, and fallen in Labour before they suspected 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

was so heinous a Sin as *Sodomy*, and by every Body believed to be such, Procreation it self would suffer very much. The Danger of committing so capital a Crime, would render good People cautious beyond Necessity. The Uncertainty I have spoke of, would raise a thousand 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 Testament 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 practise 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 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* discontinued 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 infertile, which made her wonder how she should now conceive, when she had such manifest Tokens  
of

of being 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* Benevolence, and seem'd rather, when she laugh'd, conscious 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 contrary appear'd after *Sarah's* Death ; for he Married another 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 after 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 ?

WHEN in the Beginning of this LETTER, I allow'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 Quarrels are made up between a Man and his Wife, which without them would become wide Breaches, and often render the married Couple for ever irreconcilable. 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-POLLUTION 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.

BESIDES, from the Time the Woman has Conceive'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 before, that the Forbearance you commend, would destroy the End of Matrimony, as it is manifestly explain'd by St. Paul; for after he had told the *Corinthians*, *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 hinder them from *Fornication*, was carnal Copulation, and even the frequent Practice of it; therefore 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

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 again, 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 perswaded 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 Difficulty is often started, and the same Arguments are used by Libertines and other lewd Profligates to perplex 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 soberest 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 commonly such, as think Children come too Fast, and distrust Providence for their Maintenance and Education. 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 this their destructive Purpose, and no farther.



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.

SIR,

“ I HAVE carefully perus'd your 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



" misfortune and want of Friends, I was oblig'd  
 " to quit my House 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 Bu-  
 " siness, 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 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  
 " Contradiſtion 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 Affec-  
 " tion, 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 Cha-  
 " rity that mov'd you to write your Book of  
 " *ONAN I A*, 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 aforemention'd Text.

" I have no more to add, only 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 ANSWER.*

*S I R,*

**W**HETHER the Case you sent me, be really  
 your own, or a Fictitious one, I shall not en-  
 quire into. If you imagin'd it would be difficult  
 to resolve your doubts, and the Question you pro-  
 pose 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 abo-  
 minable 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 should prescribe such an OEconomy, as  
 would

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

**A**NOTHER 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 **G**OD'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.

**T**HIS I think, is a sufficient answer to your **L**ETTER ; which, if it be truly sincere, my Advice to you is this. In the first place humble yourself (as should also your Wife as she is a sharer in the Guilt) before **G**OD, and repent of your Sins. In the next, never separate from one another without necessity ; and make use of the Marriage-Bed, for every purpose **G**OD in his wise Providence has ordain'd it.

**P. S.** I would have left this Answer with the Bookseller, 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 **L**ETTERS 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.

L O N D O N, Dec. 31. 1719.

To the Author of *O N A N I A*.

S I R,

" I AM one of the many young Men who have  
" Read over your *O N A N I A*, 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 acknow-  
" ledge it goes beyond them.

" I CAN very easily believe, that all these  
" frightful Consequences of SELF-POLLUTION,  
" which you enumerate in your Second Chapter,  
" are the natural Effects of that base Practice,  
" when either begun very young, or repeated very  
" often; but when the Action wants these Cir-  
" cumstances, 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

" 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 Twenty, or  
 " Twenty One 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 to express  
 " your self in your *ONANIA*, as not to excite  
 " any filthy imaginations in the Minds of your  
 " Readers; and the only Danger that I can ap-  
 " prehend may accrue to any one that peruses it,  
 " is, lest your seeming to prefer Uncleanliness with  
 " the different Sex, before that with ones self,  
 " should tempt some young Persons who have ne-  
 " ver yet known any other kind of Uncleanliness  
 " 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 : Besides the Place cited above,  
 " I shall only take notice of one other of this Na-  
 " ture, 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 less Criminal than Fornication, let us*  
*I say suppose this tho' not grant it.* " I freely  
 " own my self one of these raw ignorant People,  
 " who I imagine what you will not grant; and  
 " since

" since I know none properer to apply to than your  
 " self for better Information, and seeing there 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 main-  
 " tain'd without having Recourse to that Hypothe-  
 " sis. 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 a-  
 " bove.

" 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 al-  
 " ready given you a hint of.

" AND now SIR, having given you my Re-  
 " marks, 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-

“ SELF-POLLUTION, are not, as I remember,  
 “ taken notice of in your Discourse upon that Sub-  
 “ ject: You will soon perceive what these Circum-  
 “ stances are, from the Account I shall now give  
 “ you of my self.

“ I AM a young Man, of about Three and  
 “ Twenty, was happily ignorant what ONANIA  
 “ meant, ’till I arrived at Twenty One; my Con-  
 “ stitution even from my Infancy was Strong and  
 “ Healthy, from the Commencement of Youth,  
 “ very amorous, and passionate, so that it was ra-  
 “ ther through the Influence of a Religious Edu-  
 “ cation, 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 Se-  
 “ men *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 my self to have infinite  
 “ Cause of Thankfulness: Scruples about the law-  
 “ fulness of the Action have often exercis’d my  
 “ Mind, both immediately before and after Com-  
 “ mission; 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 up-  
 “ on 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 Filthi-  
 “ ness, 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



" 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 my self 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 vio-  
 " lent Inclinations should prompt me to repeat the  
 " Fact still oftner, as I should grow older, but for  
 " some time past, have not only resolv'd against  
 " this, but have us'd it seldomer than aforetime.  
 " 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 be-  
 " fore I began with Masturbation; and were it not  
 " for 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 honou-  
 " rable 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 particu-  
 " larly take my Case into your Consideration, you  
 " will thereby not only do me a considerable Kind-  
 " ness, (which I have not the vanity to think wor-  
 " thy your pains) but also to a great many others

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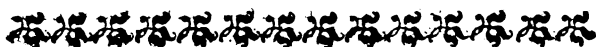
" whole

“ whose Circumstances, with Relation to this  
 “ Matter, may either be the same, or vary but lit-  
 “ tle from that of,

SIR, your Obedience

*humble Servant,*

C T.



### The ANSWER,

As Premis'd in the SIXTH EDITION.

SIR,

**A**S your Letter seems to be wrote with an Air of Sincerity, so I have weigh'd it thoroughly, and shall give it a suitable Answer. The First I shall take Notice of, is, that you never was guilty of SELF-POLLUTION, before you was arriv'd to the Age of Manhood; that you commit it but seldom; that it has not impair'd your Strength nor Inclination to the other Sex; and that you have reason to believe, that if your Circumstances did not as yet hinder you from thinking on Matrimony, you would make a very vigorous Husband: From all which I am willing to conclude with you, that it is probable, as you are of a strong Constitution, this Practice, may hitherto not have done any injury to your Bodily Health. You own that scruples about the lawfulness of the Action, have often exercis'd

ercis'd your Mind; that sometimes you have forebore so long that not only a very great uneasiness, but as you fear'd, some Illness or Distemper was coming upon you for want of Evacuation, which as soon as perform'd, brought Relief. You confess likewise, that you practis'd this Filthiness, for the most part for the sake of that pleasing Titillation that accompanies the Act, but add, that at other times you have done it on a more rational Account. As this latter can only relate to your Care for the Preservation of your Health, and there are two Persons more that desire my Advice on that Head, I design to be diffusive on the Subject, and treat of it so amply, that what I shall say of it, will be sufficient to Answer, not only yours and the two following Letters, but every thing else that can be reasonably ask'd on that Score.

THERE are two Vessels that are call'd *Spermatick Arteries*, that a little below the Emulgents, Spring from the *Aorta*. At their beginning they are very small, and only admit of the finest and most Balsamick part of the Blood, which they carry to the *Testicles*, and what is not made use of there, the *Spermatick Veins* carry back into the *Cava*. The Substance of the *Testicles*, consists in the Foldings of several small and soft *Tubes*, dispos'd in such a manner, that if they could be separated from one another without breaking, they might be drawn out to a great length. In these the Blood is made into *Seed*, which is further elaborated and purify'd in the *Epidydimides*, from whence by the *Vasa deferentia*, it is carried into the *Vesicula Seminales*, where it is laid up till by contraction of those *Vesiculae*, it is carried through the *Prostata* into the *Urethra*, and forc'd through

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the

the *Caput Galinaginis*, which hinders the involuntary running of it. The oftner these *Vesiculae Seminales* are emptied, the more work is made for the *Testicles*, and consequently the greater Consumption of the finest and most Balsamick part of the Blood. When we are come to Manhood, and often before, and as long as our Vigour and Fertility last, these *Vesiculae* when they are fill'd and become very turgid, are by the force of Imagination, easily contracted in our Sleep, and evacuate the *Seed* contain'd in them. Those who make no use of Women or Masturbation, have this discharge once a Week or oftner, others not once in a Fortnight, and some are several Months without, and the frequency of it, depends very much on Constitution, manner of living, and the employment of the Fancy whilst we are awake.

It was necessary to premise thus much, before I could treat intelligibly, of the retention of the *Seed*, the poysonous Quality of which, is so magnify'd by some Authors. The Mischief to be apprehended from it, must either proceed from the *Seed* already made and contain'd in the *Vesiculae Seminales*, or else the fine nutritious Particles fit to make *Seed* of, that through the *Spermatick Arteries*, can find no entrance into the *Testicles* already fill'd, and through the *Spermatick Veins*, are forc'd back into the Mass of Blood. The first I confess is a Distemper as much as the want of all other Secretions, but then it is so rare, that not one Man in Ten Thousand, is ever troubled with it. Whilst Men are in such Health and Vigour, that *Seed* is copiously produced in them, it is hardly possible that *Nocturnal Pollution*s, should not procure them as much evacuation, as Nature requires,

requires. For even in good Men that guard themselves against Concupiscence, and who whilst they are awake, suffer not their Fancy to rove on the other Sex, we find that the very detention of the Vessels, and ripeness of the *Seed*, have such an Influence on the Animal Spirits, as in spite of Piety and Devotion, to procure such Dreams that shall Occasion the discharge I speak of, often to their great Affliction. But let us suppose a Man really labouring under such a Retention, and actually suffering the ill Consequences of it; as *Dimness of Sight*, *Vertigo's*, *Dulness*, and *Melancholly*, and whose Circumstances hinder him from conversing lawfully with a Woman, I cannot see why he should not look upon this, in the same manner as he would upon any other Affliction sent him by the Hand of God, either for Trial or Chastisement. Let him apply himself to a skilful Physician, and I can assure him, that there never was a Distemper, produc'd in a Body otherwise healthy, a *semine diutius retento*, that was not, or might not have been easily cured by Diet and Exercise, and perhaps a little Bleeding. I write to Christians, and such as value their eternal Welfare beyond all other Considerations. Should a Man pamper his Body, and indulge himself in Sloth and Idleness, when he is complaining of Ailments of Repletion, he would be the Cause of his own Disorder himself. If a Man is sincere in his Religion, would he not rather abstain from rich Meats, and strong Nourishment, and by hard labour and fasting, mortify his Flesh, than wilfully offend God to obtain the same Ends? Not to run counter, to so many Men of great Parts and Erudition, I have allow'd that it is possible that Distempers may proceed a *semine diutius detento*, but I have Reason

son to suspect that what is generally ascrib'd to that Cause, is owing to something else. The same Distempers that are charg'd to the *retentio seminis*, are oftner observ'd in young Widows, and married Women, after a long Absence from their Husbands, than they are in Men; and we are so well assured from all modern Discoveries of *Anatomy*, that Women have no *Seed*; and it is plain that Distempers cannot proceed from a Retention of the thing they have not.

BUT let us try another way, and assert, that by the Retention of the *Seed*, is to be understood the Retention of what should have been made into *Seed*, those balsamick Particles that through the *Spermatick Arteries* can find no entrance into the *Testicles*, everything being replete there, and must be thrown back again into the whole Mass of Blood. If we examine this thoroughly, and lay all the Fault on the finer nutritious Particles, that for want of this Evacuation, are in too great a Quantity retain'd in the Blood, we shall find that nothing is more clashing with Experience. Let us mind the generality of Mankind, and it will appear, that the less they are addicted to *Venery*, the longer they preserve themselves in Health and Vigour: See upon this Head the *Colloquium Senile* of *Erasmus*, who will tell you, that those, who live very chaste, in their old Age retain their Strength and Memory, and the use of all their Senses, more especially their Sight longer, and are more free from Wrinkles and Baldness, and every way less decrepit than others. In *Eunuchs* likewise, every Particle of the Balsamick Blood that enters into the *Spermatick Arteries*, is flung back upon the whole Mass of it, and it is certain that they have  
no

no Evacuation at all : Yet they are commonly long liv'd, have their Senses more exquisite, and are, with the same Temperance, abundantly less subject to Distempers, than those who have not lost their Virility, insomuch that from a Principle of *Epicurism*, Men have voluntarily undergone *Castration*, to enjoy those Advantages. A Stone Horse that has been well disciplin'd, and kept till he is Nine or Ten Years old, without ever Leaping a Mare, as Thousands there are in *England*, after that, discovers hardly any desire after the Females of his kind, which he is not easily turn'd from. Here is a Retention of the *Seed* in both acceptations, and yet where the Breed of Feeding and the Usage are both equal, they have rather more Strength and Mettle, and are more capable of bearing fatigues, without being more liable to Distempers, than Mares or Geldings of the same Age and Size. How comes it that the Poisonous Steams of the *Seed*, evaporating from it, for so many Years, have no perceptible influence upon them ? If you answer me that the mischiefs occasion'd by the Retention of *Seed* in your self, are prevented in a Stone Horse, from the inoffensiveness of what he Eats and Drinks, and the hard Labour he undergoes, you happily point at the Remedy your self, a low Diet and strong Exercise ; which I am certain you will readily and chearfully comply with, if your *Alas !* where you complain of having found out the hurtful Secret, be sincere, and the practice you live in, be in reality as filthy in your Opinion, as you own it to be in your Letter ; and I dare engage, that whoever will but make Trial, and persist in this Method for some time, will find it as Effectual as he could wish it ; especially if the other means to preserve Chastity, that are to be met.





BUT be that as it will : You think *Fornication* worse than SELF-POLLUTION, I will never hinder nor contradict you, as long as you equally abstain from both, and I shall never differ with any Man about Things that are immaterial. Whilst we agree that both are abominable in the sight of GOD, and consequently to be Religiously avoided, I will not lose one moment in disputing which is the most heinous of the two. My Business is to promote Chastity and Virtue in general : I would fortify every Body if I could, against Concupiscence, the Sin of the Flesh, and with all the wholesome advice I am capable of giving, assist them in subduing the sting of Lust, and all filthy inclinations.

IF I have said any thing that has given the least handle to any of my Readers to think that I look upon *Fornication*, as a Venial Sin, in comparison to SELF-POLLUTION; or that I would decry the one to encourage the other, which is still more abominable, I am heartily sorry for it, and can assure them, that whoever has construed me in that manner, has been most miserably mistaken ; and that neither your self, nor any other may be so again for the future, I solemnly declare, that the height of my wishes, is to deter both Sexes from Impurity of every kind, and all manner of Uncleaness, without exception. The reason why I have said so little of *Fornication*, and so much against SELF-POLLUTION, I thought would have been obvious to the meanest Capacity : I treat of the one *ex Professo*, and not of the other. There are many well wrote Books against WHOREDOM and ADULTERY, and a thousand good things have been said to discredit them, which I heartily approve of ; but the Uncleaness with ones self, which I write against, has

has never been touch'd upon yet by any able Pen, at least not intelligibly, or so much to the purpose, that any Good could be expected from it. I made choice of this Subject, because the Society stood in need of it; and I thought that nothing was actually more wanted. It would be very deplorable, if young and Ignorant People, should for ever remain without warning and assistance against so Powerful, and so Treacherous an Enemy as SELF-POLLUTION. Both Sexes, especially Youth, are in greater danger of it, than they can be said to be of any other Transgression; and there are more and stronger Temptations in it, than in any other Species of Impurity; nay, there is no Sin that has so many. The kind obstacles that may hinder, and for ever keep them from *Fornication*, are innumerable. Some great Boys, tho' bred in Sober Families, have vicious Inclinations, yet are so bashful, that they dare not ask a Woman the question, nor so much as shew their desires. Some Girls are full of Lust within, yet by Education, made so modest, that they would not suffer a Man to touch them for the World: Others more forward, are so well watch'd, that they can never get an opportunity of being alone with the Person they would yield to. Many young Fellows, can get no Money to give to Harlots, and abundance are too Covetous to part with it, tho' their desires to deal with them, be never so impetuous. The fear of Pregnancy in one Sex, Children to maintain in the other, disobliging of Parents and other Relations; the loss of Reputation, shame to undergo Diseases, and fifty things more, are the happy impediments by which lewd People, if they have any foresight or common Prudence, are daily, against their Will, prevented from

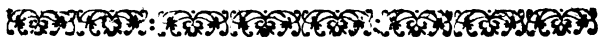
from hearkning to the instigation and enticements of unlawful Love.

BUT what is it that could restrain the Youth and others of either Sex from SELF-POLLUTION, if they imagin'd that it could do them no Bodily injury, and had no Notion that it was an offence to G O D ? When we are sure to be out of sight, and the hearing of all the World, modesty never affects us, and it is impossible to be bashful by ones self, and therefore nothing can be more ensnaring than a Satisfaction that may be procured without any Body's Assistance, Leave, or Knowledge, by the Poorest as well as the Rich; and no Care of Parents, or watchfulness of Guardians, can ever keep Youth from a Pleasure to be had without Fear or Trouble, at any hour in the four and twenty, one Day as well as another, either up or a Bed, and which to enjoy, they want nothing but to be alone, and hardly that, when it is Dark. This Sin then, exceeding all others in point of Danger and Temptation, all the Art of Eloquence, and Figures of Rhetorick, are hardly sufficient to Arm Men against, and frighten them from it. I have no Faith in the Doctrine of Transubstantiation, and am of opinion, that G O D gives a new Soul to every humane Body, and yet I believe that I may call SELF-POLLUTION, in our Sex, Murder, without exaggeration. Every Emission of Seed, might, if properly applied, have been the cause of Pregnancy, and consequently of a Child. I do not forget what I have said in my Answer to the Ladies LETTER, where I deny'd that those Emissions which are made in our Sleep, or a Man conversing with his Wife after Pregnancy, are to be deem'd Murder; but I shew'd that the one was a lawful Action, not displeasing to G O D, and

and that the other being involuntary, could never be counted a Fault of ours : But this excuse cannot be made for wilful SELF-POLLUTION, which is an Action highly displeasing to Almighty God, as appears from the Punishment of ONAN, and whatever Mischief a Man is the occasion of, tho' not designedly, whilst he is employ'd in an unlawful Action, is always construed in the worst Sense. It is possible, that an able Physician, in a difficult and obscure Case, may mistake the Distemper, and by a wrong Method of Cure, shorten the Life of his dearest Friend, this is at the worst, but *Erroneæ Praxis*, but if wilfully he Prescribes what is noxious, with an ill design upon any ones Life, then it is *Praxis mala*, and *ipso facto*, he commits Murder, whether the Patient Lives or Dies.

I AM of your opinion, that the greatest part of the Sinfulness in SELF-POLLUTION, consists in the impure imaginations that go along with, and always facilitate the operation ; but that you can separate the Action from those usual attendants, as you affirm, I cannot easily believe. If we examine our selves, we shall find, that we are all very apt to set false Glosses on the motives of our Actions, and give more easy Constructions to the several gratifications of our Appetites, then for the greatest part they deserve. Therefore let me conjure you entirely to leave off this filthy Practice ; no excuses or evasions can ever render an Action warrantable, that in it self is Sinful. If you are sincere in saying that you gladly will be my Pupil, and follow any Method you shall be convinced of to be proper in your Case, I beg of you to try the means I have prescrib'd in this Answer, with resolution and  
affiduity,

assiduity, and I am confident that after a little time, you will chearfully comply with them, and find your self able, without the least detriment to your Health on that Score, to withstand those craving importunities of Nature, and abstain from all *Vene-  
real* Pleasures, till you can lawfully enjoy them; to which when your Circumstances will any ways let you, as your Constitution seems to require the use of a Woman, give me leave to advise you, the sooner the better.



## To the Author of O N A N I A.

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

S I R,

**Y**OUR 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 fire 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 also had an itching Scorbutick Humour all over my Skin, which was followed by a ye'low Morphea, 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 Aegritudines animi, Quia (says he) expellit fenum spermatis de Cerebro, & expellit materiam apostematicam. The learned Scotus, writes thus, Ex  
M dimissione

dimissione Coitus, causatur tenebrositas Oculorum,  
 Vertigo Capitis, unde Sperma viri ultra debitum  
 tempus retentum, convertitur in Venenum. *And*  
*that great Master of natural Philosophy, my Lord*  
*Pacon uses those very Words. Furthermore, the*  
*Abstinence or Intermision of the Use of Venus, in*  
*moist and well habituate Bodies, breedeth a num-*  
*ber 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 Evacua-*  
*tion but in Venus, and therefore the Omission of it bree-*  
*deth all Diseases of Repletion. I would not be thought*  
*from hence that Mastupration 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 dischar-*  
*ging what would otherwise, by long retention, be-*  
*come poisonous; whereas 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 gainsay, and if*  
*those Doctors say true, to what a Dilemma have*  
*I brought my self? Being lately Married to a*  
*Virgin, not quite 13 Tears old, (my self 25) and*  
*her Father absolutely refuses to let us Cohabit 'till*  
*his Daughter shall be full 15 Tears of Age;*  
*What therefore is to be done? Must I incur the*  
*Diseases threatned from a long and hurtful reten-*  
*tion of Seed? Or may I under such Circumstan-*  
*ces as these, seek relief 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

*with me, in desiring your Thoughts on the Premises in the next Edition of your Book.*

Your Humble Servant,

PHILALETHES.



*The ANSWER,*

As Promis'd in the SIXTH EDITION.

SIR,

**I**T is possible you may labour under the Circumstances you speak of, as it is likewise that an Acquaintance of yours, whose Wife is Eloped, should join with you in the request of being satisfy'd as to the points in Question : But it is also not impossible, that yours is a feigned Case, contriv'd to try me. It is strange that a Man of five and twenty, whose Constitution requires, and loudly calls for the use of a Woman, should Marry a Virgin of Thirteen, whom it would be above two years before he might Cohabit with. Matrimony is a very good Remedy, to prevent *Fornication*, and other Uncleanneſs : But you could not be ignorant that the bare Name of Wedlock could not have that Effect, and therefore if you are in a Dilemma, I cannot see that you have any Body to blame but your self. You imagine that by your **LETTER**, you have reduced me to these straights, that I must either bid you incur the Diseases threat-

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ned from a long and hurtful retention of *Seed*, or else give it under my hand, that on some emergencies, a Man may have leave to commit what throughout the Book, I have call'd a heinous and abominable Sin in the sight of G O D. I shall do neither, and yet give you such an Answer, as I am sure will be thought pertinent and satisfactory in the opinion of all equitable Judges. In the first place, as to your Health, consult and without delay make use of the means prescrib'd in the L E T T E R immediately preceeding yours. In the Second, wholly leave off the vile Practice of *Masturbation*, which in a ludicrous manner you are pleas'd to call Natures Handmaid, and be assured that to make Slight of great Sins, is a wrong and the most unprofitable way to atone for them. That you have hitherto felt none of the Bodily Calamities, that often attend SELF-POLLUTION, ought to be far from hardening you in it. We daily see Multitudes of great Sinners thriving in this World; but this is no Argument that they shall never be punish'd for their offences hereafter. But if you thought it no Crime, I can't imagine what you mean by saying in the beginning of your L E T T E R, that my Book had wrought in you a thorough reformation as well as conviction; and if you really think it to be Criminal and displeasing to G O D, you seem to have Wit enough, without asking any Bodies Advice, to know for your Self and Friend, that no Circumstance can make it lawful or allowable. There can be no want or necessity that can justify or be a good Plea, for *Stealing*, and pray Judge in the same manner of all Sins.





The following is the Second LETTER, which I had in view, in my Answer to that of C. T. and came to hand upon reading the SIXTH EDITION; as did also the LETTER which follows it, sign'd *Will. Smith*, and the other (long one) after that, Subscrib'd *N. Pedagogus*.

To the Ingenious Author of *ONANIA*.

WORTHY SIR,

“ AT the Recommendation of a very Reverend  
 “ Gentleman of my Acquaintance, I have  
 “ lately given your accurate Treatise of *ONANIA*  
 “ a diligent Reading; and tho’ there are some  
 “ Things in it, that do not exactly quadrate with my  
 “ present Sentiments, and others, that I cou’d have  
 “ been glad of a more full and adequate Answer to  
 “ in this last EDITION (particularly the Ingenious  
 “ LETTER of C. T.); yet in the main it gave  
 “ me so much Satisfaction that I have not only  
 “ bought one my self, but have also engag’d some  
 “ of my Acquaintance to do the like; it being  
 “ hardly possible to find any of Years of Maturity;  
 “ who are intirely innocent; nor do I know of any  
 “ AUTHOR, that has handled this Subject (how  
 “ ever deserving the consideration of the Wisest  
 “ and Best of Men) so judiciously, so candidly, or  
 “ so modestly as your self.

" It is undoubtedly Matter of just Lamentation,  
 " that a Vice so odious in its Nature, and so pernicious in its Consequences, shou'd have found means to insinuate it self so far among us, as to become (what we have too much Reason to fear it is) almost Universal: To you therefore Sir, is the Publick much indebted for your kind Endeavours to suppress so great, so growing, and so mischievous an Evil. And may that Good Providence that governs the Universe, and (notwithstanding what either the deluded or the profligate Part of Mankind says to the contrary) prospers or disappoints the Designs of Good and Bad according to his own good Pleasure, so influence the Heart of every Reader, that the Effect may be eminently adequate to the Greatness, the Usefulness, and the Wisdom of the Undertaking. For my own Part I protest, the End propos'd by this Performance seems to me so noble and momentous, and the means made use of to attain it, so judicious and extraordinary, that the more I reflect upon 'em, so much the more sensibly am I affected with Admiration and Gratitude. From which Reflections (together with those that occur from the Candour and Integrity observable throughout the whole) I am at last induc'd to presume upon (or at least to hope for) a full Resolution of such Difficulties in this Way, as have for a long Time (at Intervals) broke in a little upon the Quiet and Serenity of my Mind.

" THE Act it self, that you have so largely and so judiciously treated of, when encourag'd by Lascivious Inclinations &c, and perpetrated merely to gratifie the Sensual Appetite, has  
 " always

" always appear'd to me very Criminal; but yet in  
 " many Respects (even in these Circumstances)  
 " much inferiour to several Crimes that Man-  
 " kind is too much addicted to; such as SODOMY,  
 " WHOREDOM, PROFANE-SWEARING,  
 " MURDER, and the like; but whether it be  
 " so, abstracted from those Amorous and irregular  
 " Desires, which are generally its Incentives and  
 " Attendants (and from which it is possible to be  
 " separated) is I confess what I am not intirely  
 " satisfied about. That Evacuations of this Fluid  
 " will frequently, copiously, and unavoidably hap-  
 " pen (provided there be a due Conformation of  
 " the Organs, and a regular Circulation of the  
 " Fluids) to Adults of all Sorts, is I believe what  
 " you and all Men will readily allow; and that  
 " it is even necessary, that such Evacuations shou'd  
 " be, in order to continue us capable to Answer  
 " one Great End of our Creation, is I suppose  
 " what few, if any, will venture to deny; and that  
 " it is also or may be in every Man's Power to  
 " guess pretty nearly (if not exactly) at the Time,  
 " when such Evacuations will happen (Nature be-  
 " ing more intensely dispos'd to admit of, and to  
 " be carried away with *Venereal* Pleasures of all  
 " Sorts, as the Repositories of the Seminal Fluid  
 " approach to a Fulness) is what may (I have Rea-  
 " son to think) safely be granted me.

" UPON these Presumptions therefore I beg  
 " leave to know, whether it can properly be  
 " term'd POLLUTION, or whether it can justly be  
 " deem'd Criminal, for a Man to ease himself  
 " voluntarily of that Trouble and STIMULUS,  
 " which is the necessary Result of a copious Se-  
 " cretion.

" cretion and a long Retention, provided the Action  
 " be intirely free from Mental Impurity, and the  
 " Person himself a single Man? Or is it better to  
 " acquiesce in an involuntary Emission, altho'  
 " That may and often will be attended with such  
 " Marks of Uncleanness, as cannot but be taken  
 " Notice of, as well by Those whose Business ex-  
 " tends to either Bed or Linnen, as by our own  
 " selves? I am very sensible, that should such an  
 " Answer be given to the Proposal, as the Case  
 " thus stated seems to dictate, 'tis possible that  
 " some of weak Judgments and Great Vigour,  
 " might take Occasion from it to allow themselves  
 " a more frequent Use of the abovemention'd  
 " Action, than an honest and judicious Reasoning  
 " upon the Circumstances of the Case, can safely  
 " admit of; and where the Sensation is so quick, and  
 " the Disposition so strong, as it often is in this  
 " Case, the greatest Prudence is many Times un-  
 " able to express it self so, as to check the Progress  
 " and prevent those Misfortunes, that are the un-  
 " avoidable Consequence of a too frequent Indul-  
 " gence. These Considerations had almost pre-  
 " vail'd upon me to forbear sending my Thoughts  
 " upon this Subject; and had I not been certain  
 " that there is some Weight in what I have propos'd,  
 " and that a considerable Number of Sober and  
 " Ingenious Gentlemen would be much oblig'd by  
 " an Answer to it, I had certainly spar'd my self  
 " and you this Trouble. However, since you have  
 " been pleas'd to appear on our Behalf on this  
 " Occasion, and have discover'd an Ingenuity and  
 " Industry, a Candour and Integrity, that but few  
 " can equal, and none (perhaps) exceed, I beg *Sir*,  
 " that you would please to take into Consideration,  
 " at a vacant Hour what I have now offer'd; and  
 " if

“ if it may be thought either Safe or Serviceable to  
 “ appear in Publick, you will very much oblige  
 “ me, and many more than I can at present convey  
 “ niently Name, by inserting it (together with such  
 “ Remarks as may occur upon Reading it) in your  
 “ next EDITION. This, if you should incline  
 “ to comply with it, would be render’d much  
 “ more acceptable to us, if you wou’d be pleas’d  
 “ at the same Time to let us know, whether a  
 “ Man may lawfully and consistently with his  
 “ Health, make use of any Means to prevent  
 “ the Secretion of this Fluid, and the Eva-  
 “ cuation of it when secreted, (provided such Se-  
 “ cretions and Evacuations be moderate, and not  
 “ oftner than may be reasonably expected or safely  
 “ tolerated) without endangering an Interruption  
 “ of the Course of Nature, and an Inducement of  
 “ such Disorders as may very much impair the  
 “ other Faculties. and incapacitate him to go thro’  
 “ as he ought, the several Functions of Life. That  
 “ this or such as this will be the Consequence of  
 “ long Retention after due Elaboration, is suffici-  
 “ ently apparent from the Profound Writings of  
 “ that stupendiously Great Man *Borelli*; in whose  
 “ Learned Treatise *de Motu Animalium* part the  
 “ Second, Prop. 227. are these remarkable Words,  
 “ viz. *Novum enim non est, ut semen Genitale in*  
 “ *Animali perfectissima Temperiei destinatum ex-*  
 “ *pulsioni pro Fine Generationis, diu retentum*  
 “ *contrahat corruptam & veneficam Naturam.*  
 “ Now if Health be so precious and so essential to  
 “ a comfortable Subsistence here, as it appears to  
 “ be; and if a Defect in any of the sensible  
 “ Evacuations must necessarily be attended with  
 “ an Excess in some other, or a Disorder of the  
 “ whole Animal OEconomy (as I think is abun-  
 “ dantly

" dantly evident from the Curious Observations of  
 " those excellent Physicians, SANCTORIUS  
 " and KEIL), it appears to me to be the indispen-  
 " sable Duty of every Man to be more than a little  
 " Studious how to preserve that valuable Blessing,  
 " and to admit of nothing easily, that any ways  
 " tends to either the impairing or destroying it.  
 " This *Sir*, is what I have humbly to offer (in  
 " my own, and in the Name of many worthy Gen-  
 " tlemen) to your Consideration. 'Tis I confess  
 " what I have more Reason, to ask Pardon for;  
 " than to expect an Answer to; and therefore I  
 " submit it without any further Enlargement or  
 " Apology; and shall only say, that I shall be  
 " extreamly glad of an Opportunity to shew you  
 " with how much Respect, I am

S I R,

*Your most Obedient*

*Humble Servant.*



### *The ANSWER,*

S I R,

YOUR very obliging, as well as curious well  
 Wrote LETTER, deserves a well weigh'd  
 Answer; the greatest part of which, be pleas'd to  
 look for in what I have given to C. T. I am so  
 far from thinking that it will do prejudice to any  
 of

of my Readers, that I am confident it will be highly advantageous to them, for two Reasons. When a Man of Learning and Penetration you seem to be of, approves of any ones Labours in Publick; it can hardly fail of adding weight to his Arguments and Persuasions, and in Answering you, it is probable, that many will see Questions resolv'd, which they would have Ask'd themselves.

I ALLOW of every thing you think ought to be Granted; but then I find these Words in your LETTER. ----- *Upon these Presumptions therefore I beg leave to know, whether it can properly be term'd POLLUTION, or whether it can justly be deem'd Criminal, for a Man to ease him'self, Voluntarily, of that Trouble and Stimulus, which is the necessary result of a copious Secretion, and a long Retention; provided the Action be entirely free from mental impurity, and the Person him'self a single Man?* --- Depend upon it, whatever is Voluntarily done that way, is SELF-POLLUTION, and consequently Criminal. The Supposition that the Action may be entirely free from mental Impurity, is very dangerous: I cannot think it Practicable, and I sincerely believe, that whoever affirms the possibility of it, if he does not wilfully deceive others, imposes upon himself. Therefore pray acquiesce in the involuntary Emissions, without making the least Scruple of what you say about the Linnen: Those who make Beds, and are employ'd in washing and mending of Shirts and Sheets, are used to such things. It is impossible to prevent every thing that is capable of fulfilling the imagination of lewd People, either in Town or Country. *Dogs* in the Streets, and *Bulls* in the Fields may do mischief to Debauch'd Fancy's,

Fancy's, and it is possible that either Sex may be put in mind of Lascivious Thoughts, by their own *Poultry*. Lower you ask, whether a Man may Lawfully use any means to prevent the Secretion of this Fluid? I answer, No, if it has the least tendency to disable him from Procreation; and whatever may be injurious to his Manhood, is not less Sinful, than *Castration* it self. But then on the other Hand, it is not only lawful, but likewise necessary by Diet and Exercise to subdue the rage of Lust where it is required; because such Means may be either made use of, or omitted at Pleasure, and *pro re nata*; and single Men, who would preserve this Virtue, and complain of too great a Secretion, act very imprudently if they indulge themselves in the use of generous Wines, Nutritive Meats, high Sauces, and other things which are known to be Provocatives to Lust.

THE rest of your Questions and Doubts, I have Reason to hope that you will find Answer'd to your Satisfaction, either in one part or other of the Letter, which I referr'd you to at first.

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To the Author of *ONANIA*.

SIR,

*I Am one of the young Fellows who have read your ONANIA, and do question whether it be possible for any of your Readers to be better pleas'd with so beneficial a Work? I make no doubt, but you have had your ends in Publishing it, viz. by deterring some Hundreds of People from that horrid*



*rid detestable Sin of SELF-POLLUTION. It can't be supposed, that your Intent was either to gain the Reputation of a Famous Physician, or a very good Man, (seeing you conceal your Name from the World) tho' all your Readers must allow you the latter, as I hope your Patients will the former. I shan't presume to ask the reason of your Secrecy, yet in my humble opinion you may be known to the World without being acquainted with any of your Patients, by the same Method you now use, which may hinder any Quack after your Death, from pretending to have been the Author of the ONANIA. As to what you mention in the Preface, about a virulent Pamphlet publish'd against your Book entitled ONANISM, It is the Opinion of many others, as well as my self, that you are very far out of the reach of any such foolish Malice: And it would be too hard a Task for wiser Heads, than theirs seem to be, to prove by any Expression throughout your whole Book, that you give the least Encouragement, not only to SELF-POLLUTION, but even any other Sin. However as a Friend (tho' not a Judge) I will be bold to tell you, that it's humbly conceiv'd, if 4 or 5 of the LETTERS in the latter end of the Second Chapter were omitted, (seeing you have already acquired so great a Name in them sorts of Cures) it wou'd give less cause of Ridicule to your malicious Adversaries; and by what I can learn wou'd entirely take off those unhappy Objections that have hitherto lain against the ONANIA; it wou'd then I say be all of a Piece with the other Letters and Answers; which are very Edifying and Instructive, and which may be read by the chastest of Women. But I don't give you this entirely as my own Opinion, for I'm well enough satisfied that you have*

N

*faith-*

*faithfully committed them to the Press in their Genuine Simplicity, as may easily appear to any one who sees the great Difference between the Style of them, and the rest of the Work.*

*IT is no small Pleasure to me, to find that you partly promise the Satisfaction of a Seventh Edition to the World, wherein we may hope for an Answer to the two Letters; especially that of Philalethes, who seems to urge the Necessity of SELF-POLLUTION, and the dangerous Consequences of neglecting it, which he endeavours to prove from what my Lord Bacon says, as if it was a Thing so highly proper for Health. I won't feign know what he thinks of such People as never practis'd any such Thing, nor had carnal Knowledge of any Women till the Ages of 20, 25, and 30, and yet are Healthy, Strong, and Vigorous. If the Practitioners of that filthy Vice, won't believe there are any such People now in the World, (as I'm satisfied there are) let them enquire what Ages the particular Favourite of GOD ALMIGHTY in the Old Testament were Married at; who surely never were Guilty of SELF-POLLUTION, which was so severely punish'd in them Days, by the sudden Death of ONAN, whose Story is transmitted as a dreadful Example to all succeeding Ages. And shall my Lord Bacon, or Philalethes, perswade the World, that any Physical Excuse or Pretence (for that is no better) can extenuate the Guilt of so horrid a Crime?*

*FOR my own particular Part, I solemnly declare that I never do use any such unclean Tricks to purge my Body of those poisonous seminal Moistures (as Philalethes is pleas'd to call them) neither had*

*I Carnal Knowledge of any Woman for above these Two Years! And yet am (thanks to God) Sound, Strong, Active, and of a very hale Constitution; and am now turn'd of the 24th Year of my Age: However I must confess one thing to you, which gives me some Concern, the Truth on't is, that I am very apt to dream of Women: You may guess the Consequence. Very apt I say, because I think once a Fortnight, or once a Month, a great deal too often if I cou'd avoid it; and what adds to my concern is, that most commonly I dream of one and the same Woman, who I verily believe to be as perfectly Virtuous, as the utmost Extent and Signification of the Word can possibly admit of. When awake I can't bear any such Thought nor find place for it in my Breast, but always loath myself and beg God's Pardon whenever I reflect on my sinful Dreams. If I know my own Conscience, I woud'nt for the World, meddle with that Woman in particular, as being one for whom I have a great Regard, and a Married Person besides.*

*I A M well assured that you are very capable of giving Spiritual as well as Physical Advice, and therefore earnestly request, that you will let me know how far I am guilty of a Sin in what I have here confess'd to you, also what I shall do to prevent it. Your charitable Condescension herein will give great Satisfaction to, and mightily oblige*

Sir,

Your very humble Servant,

WILL. SMITH.

From the Fountain Coffee-House, opposite the Hay-Market. May the 29th, 1722.

*IF you will be so good as to Answer me before you Publish the SEVENTH EDITION, (which I shall be sure to Buy as soon as it comes from the Press) Direct to me hither, or leave your Answer with Mr. CROUCH, the Bookseller. All I now desire is, that you will please to pardon the Freedom I have taken, in giving my Opinion of your BOOK so candidly, without being ask'd.*



### *The ANSWER,*

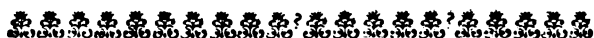
*S I R,*

**B**ASHFULNESS and Ignorance, are very often the Companions of the Sin I treat of. Many that are Guilty of it, labour under disorders without suspecting the real Cause of them, and continue in their Uncleaness only for want of knowing the consequences of it ; and some young raw People are so much aham'd of their Guilt, that for fear of being detected, they would never dare to complain of any troublesome Symptom occasion'd by it, unless they were encourag'd by the example of others of about the same pitch of Understanding with themselves. To both these Sorts, experience has Taught me, that the LETTERS you think would be better omitted, have been Beneficial, and my consciousness of their being Genuine, and wrote without my knowledge or desire,

desire, makes me despise the Ridicule I should justly deserve, if I had forg'd or contriv'd them my self. The Bookseller, through whose Hands they come to me, is a good witness to what I affirm ; and as he Personally knows the Writers and Cases of divers of them, who have been free and open'd themselves to him, his Testimony is the more Substantial. I take great Care, that all the L E T T E R S are Copyed Word for Word in the Print, as they are sent me in the Originals in Writing; and I cannot imagine what should induce Men of Sense to suspect a Fraud in the L E T T E R S of others, when every Body sees the exactness observ'd in that which he knows to be his own.

I A M oblig'd to you for the good Opinion you have of me and my Performance, and your well Penn'd L E T T E R, which I thank you for, I hope will be of use to the Publick, in recommending Virtue and Purity both by Precept and Example of your own contrivance.

A s to the Dreams you complain of, they are common to all single Men, especially those who live Chastly, as long as their Vigour lasts. In my Answer to *C. T.* you will find that I have hinted at the occasion of them, where there is a turgescency of the Seminal Vessels. Involuntary Actions we are not to account for. When a Man keeps as great a Guard over his Thoughts as he is able whilst he is awake, his Conscience needs not to be troubled at any thing that happens in his Sleep, and therefore let no P O L L U T I O N S disturb the Tranquility of your Mind, where the W I L L is not accessory, or concern'd.



I CONFESS I have receiv'd many more LETTERS than I insert; but as every Body has leave to Write what he pleases, so I hope that without offending in point of manners or integrity, I may have the liberty to chuse those I like best, and do not think my self oblig'd to Print but what I judge will be useful to the Work, and beneficial to the Publick; and of those, who think themselves neglected on this Head, I must beg Pardon, and assure them, that when they see me not make use of the LETTERS they sent me, I had some warrantable Reason, why I did not.



The following LETTER came while this SEVENTH EDITION was in the PRESS.

To the Ingenious Author of *ONANIA*.

Sept. 22. 1722.

S I R,

" SEEING in some publick Papers the *Advertisement* of your *ONANIA*, I was inclin'd to Buy it, hoping it would enable me to forbear the Practice, of what I must confess, I never could reflect upon with Pleasure and Delight. After I had Bought it and Read it

" thro'

" thro' with a great deal of Satisfaction, I thought  
 " if I did not then leave off that pernicious  
 " Practice pointed at in your Book, I never should,  
 " as long as I continu'd in my present Condition,  
 " with the Enjoyment of my Health and Strength :  
 " Thus did I blefs my self with, and thank you  
 " (tho' Unknown) for the sight of a Book so  
 " proper to all, and particularly to my self ; and  
 " for some time, with what singular Pleasure did  
 " I thank good Providence, that had directed me  
 " to so effectual a Remedy with the assistance  
 " of his Grace ; and thro' whose Power how plea-  
 " santly and often did I promise in my own-Mind,  
 " that I would never abuse my self as I had done.  
 " But alas ! How faint are our Promises ? And how  
 " short liv'd are our best Resolutions ? No sooner  
 " did a little sollicitation to Pleasure offer it self  
 " to my Mind, (which was about ten Days after-  
 " wards) but like unhappy *Eve*, I dallied with  
 " the Temptation, and was soon overcome, not  
 " thinking of the *Apostle's* Advice, *Flee all Youth-*  
 " *ful Lusts* ; and having once suffer'd the Ene-  
 " my to scale my Walls, and enter my Citadel,  
 " I have never yet been able entirely to Vanquish  
 " and Subdue him ; and he having both Nature  
 " and habit strongly on his side, I begin to fear  
 " that I never shall : For as *Horace* says, *Natur-*  
 " *am expellas Furca licet usque recurret.*

" A F T E R having fallen again into my former  
 " Folly for three or four Times, the thing seem'd  
 " a little more venial, and I began to question  
 " whether all was real or no, which I fondly  
 " Embrac'd upon Reading over your Book ; there-  
 " fore I could not satisfy my self without a second  
 " Perusal and better Consideration ; wherefore I  
 " beg

" beg leave here to give you my Remarks which  
 " I made upon some Parts that principally con-  
 " cern me, and if I seem to take the Part of  
 " Self, I beg you'll excuse me when I assure  
 " you, 'tis purely to hear some stronger Reasons  
 " on the other side, than my own Mind can fur-  
 " nish me with; which I beg you'd oblige  
 " me with in particular by a LETTER,  
 " and the Publick in general in your next  
 " EDITION.

" THE current Title of your Book being  
 " ONANIA, I can easily allow of, it being a  
 " Word which conveys to the Mind of the Rea-  
 " der a tolerable Idea of the Substance of your  
 " Treatise; but when you tell us as in Pag. 2.  
 " that the Sin of ONAN, for which the LORD  
 " was so Angry with him that he Slew him,  
 " was the same as SELF-POLLUTION, by  
 " which I suppose you mean *Masturbation*, I must  
 " beg leave to tell you, I am inclin'd to think  
 " that there is a very great difference between  
 " the one and the other. You are very sensible  
 " that it was a positive Command from Hea-  
 " ven under the *Mosaical* Dispensation, that  
 " *If a Man's Brother Died when Married*  
 " *without Issue, his Brother should go in unto*  
 " *his Wife, and raise up Seed unto his Brother;*  
 " now this being a positive Command of GOD,  
 " ONAN was obliged to observe it upon a Civil  
 " Account, but was resolv'd not to answer the  
 " Design of GOD therein; the *raising up Seed*  
 " *unto his Brother*: Further in my Opinion, ONAN  
 " *semen non ejiciebat solum per se ipsum, sed*  
 " *una cum Femina in Actu Coitus*, and if so,  
 " then in both these Respects he differs very  
 " much.



" much from our *Masturbators*, most of which I  
 " hope, are not so Wicked as to desire Persons of their  
 " own Sex, much less any of the Contrary, to  
 " be their Accomplices in gratifying their innate  
 " Corruption. When part of the Word you take  
 " notice of to make the Thing seem a Parallel,  
 " is, that the Thing which he *Did* displeased  
 " the LORD; which I must confess I think  
 " points chiefly at the Design of his Action, and  
 " not so much the Action it self; yet if so, as I  
 " have already said, I think his Action is vastly  
 " differing from Ordinary *Masturbation*. How  
 " far this may affect Persons in a Married Station.  
 " I won't pretend to Determine; nevertheless,  
 " methinks it has no great Reference to those  
 " that are Unmarried; for I doubt not, but  
 " ONAN had been Guilty several times before  
 " of *Masturbation*, altho' we hear nothing of it,  
 " or any Punishment ensuing: And again, when  
 " you seem to insinuate this Practice in some sense  
 " Comparable to MURDER, I think you are  
 " a little too severe; Persons indeed that are  
 " Married, or those that allow and Indulge them-  
 " selves in such an Abuse of themselves, as to im-  
 " becillitate them, or render them Abortive, do  
 " seem to favour such a Censure, and are the only  
 " Persons you can justly point that Reflection at;  
 " but as for younger People, whose Circumstances  
 " won't at present allow them to Marry, or others,  
 " who are so moderate in the Practice, as to per-  
 " ceive no Damage accruing from thence, ought  
 " not in my Opinion to be so severely aim'd at.  
 " In deterring of Persons (that have any fear of  
 " Offending GOD) from this Practice; you have  
 " cited some Texts of Scripture, which expressly  
 " Condemn Uncleanness, and exhort to *Glorify*  
 " God.

" *God in our Bodies*, as well as *our Spirits*,  
 " but had you made it appear more fully, that the  
 " Folly you are Reproving, is that Uncleanneſs  
 " mention'd ſo often in Sacred Writ, you had  
 " certainly done a great deal of Service to your  
 " Argument, and would have made Multitudes  
 " more to forſake, what they formerly thought  
 " was no Sin: For my own Part, I hope I can ſay, I  
 " would not Practice any one Thing in the World,  
 " however Pleaſant and Delightful to Fleſh and  
 " Senſe, if I firmly believed it was Forbidden by  
 " ALMIGHTY GOD: What is ſtrictly meant by  
 " the Word *Uncleanneſs*, mention'd in ſeveral  
 " Places of the *New-Teſtament*, I ſhould take a  
 " great deal of Pleaſure to hear nicely Deſi-  
 " ned: And what Difference there may be,  
 " between a voluntary Emiſſion of the *Semen*,  
 " without one impure Thought or Deſire, and the  
 " Lawful Enjoyment of a Man's own Wife, with  
 " reſpect to outward Uncleanneſs, and the rend-  
 " ring of our Bodies unfit to be the *Temples of*  
 " *the Holy Ghoſt*, I do not at preſent ſee very  
 " clearly.

" WHAT perhaps may add a little to my  
 " having ſuch Dark Notions of this matter, is a  
 " *Prieſt* of my Acquaintance, a Married Man,  
 " and for whom I have a vaſt Reſpect, and to  
 " whoſe Judgment I pay a very great Difference  
 " and Eſteem, (tho' I aſſure you I don't pin my  
 " Faith upon any Man's Sleeve,) who has to my  
 " Knowledge follow'd this Practice for many  
 " Years, and yet a Man of as ſtrict a Life and  
 " Converſation, and is as great an Example of  
 " Piety, as almoſt any Man within the Verge of  
 " my Knowledge, and yet I believe he is no more  
 " concern'd

" concern'd for the gratifying of his Senses *per se*  
 " *ipsum*, than he is when he enjoys the Company  
 " and Society of his Wife ; and my Reason for  
 " this Opinion is, what he once told me, that he  
 " never had at such a Time any Lustful desires  
 " after any Woman in the World, and therefore  
 " he allows himself in a frequent Practice that  
 " way, which I am pretty sure he would not do,  
 " if he thought it was a Sin. For my own part  
 " I do declare it as my present Sentiments of the  
 " Matter, that if a Person does restrain and bridle  
 " his Passion so as not to admit of one impure  
 " Thought, or Sinful Desire, the Practice may in  
 " some Persons be allowable : As for Boys indeed,  
 " or Persons of weakly Constitutions, to be fre-  
 " quently pleasing themselves that way, I firmly  
 " believe it is highly prejudicial to their Health  
 " and Vigour, and in that respect is, and must be  
 " displeasing to God, if they do it knowingly and  
 " allowedly : But what ill Effects a moderate  
 " Use may have in regard to a Persons Health,  
 " that has arriv'd to one or two and Twenty Years  
 " of Age, more than a Lawful Enjoyment of the  
 " Pleasures of Matrimony, I could wish to know,  
 " if there be any. Whether the Body is put  
 " to any unnatural Force when alone, which it  
 " is not expos'd to in the Embraces of a Female,  
 " I solemnly protest I am ignorant of ; having  
 " never been so unhappy as to offend my Maker,  
 " by having Carnally to do with any Woman, in  
 " the Act of Copulation, altho' I have many  
 " Years followed this Practice, which you seem  
 " to insinuate in Page 8, *we have neither Frailty*  
 " *nor Nature to plead for*, when I for my own  
 " part must declare, I have nothing else hardly  
 " to bring for an Excuse, either before God or  
 " Man

" Man. It is certain, that Persons have at proper  
 " Years some motions to *Vener*y, and a natural  
 " Promptitude to Pleasure that way, and however  
 " bad Company, lewd Books, or a Familiarity  
 " with the contrary Sex, may draw Young People  
 " sooner than ordinary into an Acquaintance with  
 " those Things you do in some respects so justly  
 " Condemn and Reproach ; yet it is to me a mat-  
 " ter of Doubt, whether anyone, firm in Health,  
 " living never so secluded from the World, has  
 " continued a Batchelor for Thirty Years, without  
 " knowing of this Practice, which appears to me  
 " I confess almost natural.

" T H E R E is indeed a great many in the World,  
 " who are first brought into an Acquaintance of  
 " it by some lewd Associates and Companions, who  
 " first shew them the way and oftentimes lead  
 " them into the Practice, but I must acknowledge  
 " that it was not so with me, but purely mov'd by  
 " some indwelling desires, I ignorantly practic'd what  
 " I was surpriz'd at, and for some time could not tell  
 " what Judgment to pass upon it ; yet I found some  
 " trouble of Mind often before, and soon after every  
 " time of indulging my self that way, but this by de-  
 " grees diminish'd after several Repetitions, and I by  
 " tenderness of Age, not being capable to judge for  
 " myself, was easily induced to believe it a harmless  
 " and innocent Practice, from the Example of Per-  
 " sons more Learned, Aged, and Pious by far than my  
 " self ; and if I have been so excessive in this  
 " Folly as to prejudice my Health, and damage  
 " my Constitution, which I have reason to fear I  
 " have in some measure done, I must attribute my  
 " unhappiness in a great degree to a young Student  
 " with whom I became too much acquainted about  
 " fix

“ six or seven Years ago, who induc’d, and oblig’d  
 “ me, by the influence he had over me, to a more  
 “ frequent and oftner Repetition than I believe I  
 “ should otherwise have been guilty of: This Course  
 “ he had long practis’d at School with his Com-  
 “ panions, which is a crying shame, yet too noto-  
 “ rious and frequently committed there, which as  
 “ you well observe, all Masters should endeavour to  
 “ check and put a stop to if possible; but in my  
 “ Opinion it is so immodest, that Boys ought not  
 “ to be publickly shamed and corrected for it, for  
 “ several very considerable Reasons; but if the  
 “ Master suspects a Boy to be Guilty of such a  
 “ Crime, or likely to be so, if he would recommend  
 “ some such Book as yours to his serious perusal,  
 “ and afterwards talk to him affectingly about  
 “ it, which one not long ago did to a Boy  
 “ of my knowledge with your *O N A N I A*,  
 “ which the Lad said very much surpriz’d him  
 “ when he had read but two or three Pages, and  
 “ the Master tells me, he hopes and believes, it has  
 “ in a very great measure, if not intirely, dissuaded  
 “ the Boy from that trick of Youth: And I am  
 “ inclin’d to believe, that if Masters or others  
 “ would seriously warn the Guilty, of the Prejudice  
 “ of such a Practice to their Bodies, how likely it  
 “ is to draw them to a further indulging their Passions  
 “ in a more unlawful way, how apt to raise sinful  
 “ Desires in their Souls at the Time present, which  
 “ must certainly be displeasing to that God, who is  
 “ of purer Eyes than to behold any Sin or Ini-  
 “ quity with Pleasure or Delight, and gave them  
 “ their best Advice to overcome such Pleasures,  
 “ by Praying to ALMIGHTY God for his Grace,  
 “ and by a watchful keeping out of all Temptation  
 O “ that

“ that may work upon their Desires, avoiding an  
 “ Intimacy with any of the contrary Sex : I should  
 “ then hope, that this Crime would be less com-  
 “ mon, and more hated. But whether it is possi-  
 “ ble without the greatest Force to Nature imagi-  
 “ nable, intirely to leave off such a Practice, when  
 “ it has been long followed, is what I would wil-  
 “ lingly know ; for my own part I must confess,  
 “ all the Resolutions I have yet made, are not  
 “ able to secure me from another Relapse every  
 “ now and then ; and whether I should not do my  
 “ self a damage by intirely leaving off such a con-  
 “ tinued habit at once, I should be heartily oblig’d  
 “ to you for your Advice about ; my own Expe-  
 “ rience, as well as Physicians tell me, that Persons  
 “ who habituated themselves to hard Drinking,  
 “ have soon wasted or died upon a total denial of  
 “ all, or their accustom’d Liquor ; but whether  
 “ there be a Resemblance in this Case I cannot  
 “ tell and should be glad of Conversation that  
 “ could.

“ WITH respect to Guilt before God, and the  
 “ Defilement of my self, I have at present very  
 “ little horror or concern, so far as I am free from  
 “ sinful Imaginations, or filthy Desires, and it is  
 “ so spontaneously committed as not to prejudice  
 “ my Health, and unfit me for the Service of  
 “ my Maker ; but where it is attended with any  
 “ of these Evil Consequences, I must acknowledge,  
 “ that I cannot review such an Action without some  
 “ Grief and Sorrow of Soul ; and when Nature  
 “ which is now so strong, and habit which is be-  
 “ come almost invincible, make me uneasy without  
 “ a Gratification, I confess I cannot so fully convince  
 “ my

" my self, that it is a Sin to quench that Flame  
 " within me that way, which I could wish to do  
 " some other way, if this was displeasing to God,  
 " or I knew of any better to prevent it.

" IN regard to the Effect it has upon my Body, it  
 " is not yet very considerable, I not allowing my  
 " self so commonly and frequently of late as here-  
 " tofore ; but what Seeds of Infirmities lye lurking  
 " at present within, or how far I may have wrong'd  
 " and impair'd my Constitution thereby, God  
 " only knows ; this I am sensible of, that I am no-  
 " thing near so Lively and Active as I were Ten  
 " Years ago, my Constitution indeed was never so  
 " strong and Hail as some Persons, and yet not so bad  
 " naturally as to be found fault with, or complain'd  
 " of, but thro' Mercy I can say, hitherto I have  
 " enjoy'd an uninterrupted State of Health ; yet  
 " my Senses I think are not so strong and penetra-  
 " ting, my Powers both of Body and Mind more  
 " dull and Feeble, my Disposition and Ability to  
 " Suffer Labour and Hardship, not comparable to  
 " many of my Companions, but how far my way  
 " of Living may contribute to this, you perhaps  
 " may be more capable to judge of, than I am my  
 " self.

" I do Statedly allow my self in Bed from Ten  
 " to Six, but of late I have exercis'd my self to  
 " read in Bed till I find my self inclin'd to Sleep,  
 " according to one of the Rules of Direction in  
 " Page 59.

" BUT in the Morning in obedience to Another,  
 " I find it hard to jump out of Bed as soon as I  
 " O 2 " awake,

“ awake, when I know my Business does not oblige  
 “ me to it ; and seldom do I evacuate my self at  
 “ any time of the Night, but that except I have  
 “ some Bed-fellow, from whose warmth and Com-  
 “ pany I find my Desires and Inclinations almost  
 “ insuperably heightned. In the Morning I refresh my  
 “ self with a moderate Breakfast, sometimes Spoon-  
 “ Meat, at other times dry Victuals with a draught  
 “ of Ale ; at Noon I generally Eat a very hearty  
 “ Meal, and drink a draught of Ale, or a Glais  
 “ of Wine ; and at Supper unless I have Meat, I  
 “ account it almost no Supper ; and perhaps som-  
 “ times afterwards, thro’ Company, I have been  
 “ induc’d to take too large a Quantity of Liquor,  
 “ which together with my Business, which is se-  
 “ dentary and spending, may have holpt not a  
 “ little to this Decay, which I think I can easily  
 “ perceive in my Constitution, (particularly in my  
 “ Digestion, and my Legs and Arms, in which  
 “ I feel more or less Pain always in the Morning,  
 “ if I drank any thing considerable the Night be-  
 “ fore :) which however I would willingly redress  
 “ by a future regular way of Living, if I were but  
 “ directed to that, which is most proper to my  
 “ State and Circumstance ; I am sensible that if I  
 “ should endeavour to Live as hardy as some Peo-  
 “ ple do, I should both sensibly and sadly feel the  
 “ Effects of it ; therefore I would deny Nature  
 “ none of her necessaries, so that I did not prompt  
 “ her to Vanity or Excess.

“ THE Company of the Ladies I willingly shun,  
 “ especially that which is brisk and airy, finding  
 “ from thence my Passions are so warm’d, that I  
 “ almost think it a happiness when I am out of  
 “ their Company, that I can in some Measure abate  
 “ the



“ the Fire, which they had kindled; and a few Hours  
 “ after, the Impressions of their Company still  
 “ remaining on my Mind, I am almost as strongly  
 “ tempted to a Repetition of the Fact as before,  
 “ and what is most Melancholly of all, it is very  
 “ hard to keep ones Mind free from Sinful, or at  
 “ least from vain and Foolish Imaginations at such a  
 “ Time, so that I esteem it as one amongst my  
 “ Wisest Maxims of Life, not to thrust our selves  
 “ into the Ladies Company without necessity re-  
 “ quire, or we have some Desires to ingratiate our  
 “ selves into a particular Ladies Favour, with a De-  
 “ sign to offer her our Service: And tho’ you tell us in  
 “ P. 6. *that this Foolish Practice hinders Marriage*  
 “ *and puts a full stop to Procreation*; yet I do affirm  
 “ it for a real Truth, that my Desires after Ma-  
 “ trimony are stronger than ever I perceiv’d them in  
 “ my whole Life; and I know but Two Things  
 “ which hinder me from attempting to make my  
 “ self so happy, as I fondly imagine I should be  
 “ in the Embraces of a Chast and Virtuous Young  
 “ Woman, who I hope, would quench those irre-  
 “ gular Motions and Desires, which I find so often  
 “ to trouble and Disturb me. First, my want of  
 “ an Agreeable Fortune and Settlement for a  
 “ a Wife, which certainly would tend to our mu-  
 “ tual Happiness, and which I hope thro’ good  
 “ Providence, I shall have in some time. And Se-  
 “ condly, fearing lest by allowing an Intimacy  
 “ with any one of the Fair Sex, I should be so  
 “ unhappy, as to bring my self into such a Condi-  
 “ tion, as not to be able to resist a Temptation to  
 “ Carnal Gratification.

" OR like that unhappy Youth in *pag.* 48. be  
 " forc'd to lament, that I attempted to keep a  
 " Woman Company, before I have endeavour'd to  
 " restore my Health, and leave this Practice if  
 " possible; that I may be more fit to partake of  
 " those Pleasures, that are to be met with in such  
 " an Alliance: However I find my Inclinations so  
 " strong that way, that I will only wait for your  
 " Advice in Answer to this, and if it may be  
 " thought proper to engage in such an Agreement  
 " in my present Condition, I shall not defer long  
 " to shew some Young Lady or other, how passi-  
 " onately and sincerely I can love; chusing the *A-*  
 " *postles* Advice, rather to Marry than to Burn.

" Now Sir I having thus plainly and perhaps  
 " too rudely, given you my Thoughts of some  
 " parts of your Ingenious and Valuable Treatise,  
 " and troubled you with an Account of my own  
 " Condition, and way of living; purely hoping  
 " from your Goodness, to receive an Answer of  
 " your Opinion and Advice to some parts hereof,  
 " if you think they are worthy of your Notice or  
 " Trouble. And if you shall think proper to in-  
 " sert some of the Contents of this too long and  
 " tedious Epistle, in your next EDITION, with  
 " your Answer thereto, I am inclin'd to believe,  
 " it will be very acceptable and *a propos* to many  
 " of your Readers; and what the rather induces  
 " me to desire your Answer to it in Publick, is,  
 " that your Piece which is at present very useful  
 " and serviceable, may be further compleat to  
 " Answer the Objections, and solve the Doubts of  
 " all: But if you shall be so very kind and obli-  
 " ging, as to send me an Answer in particular,  
 " (which

“ (which I am inclin’d to hope for, from your Ex-  
 “ perienç’d Goodness and universal Charity to the  
 “ unhappy Votaries of Pleasure.) You will do me  
 “ a singular Favour, and which may contribute  
 “ greatly to my Happiness.

“ I MUST beg leave to conceal my Name at  
 “ present, till I receive your Answer, which per-  
 “ haps may engage me to conceal no longer my  
 “ Name, or Person, but shew my self then grate-  
 “ ful and free in all proper Ways, tho’ at present  
 “ I subscribe my self,

*Your Obliged*

*Humble Servant,*

N. PEDAGOGUS.

*Be pleas’d to Direct Yours thus, To Nathaniel  
 Pedagogus, these Present. And I doubt not but it  
 will be brought safe to my Hands, by the Person  
 whom I shall desire to call for it, at Mr. Crouch’s  
 in a Months Time.*



*The ANSWER,*

SIR,

**T**HAT we are very Partial, and consequently  
 bad Judges in our own Cases, is a Truth, of  
 which your LETTER is a very useful Example  
 and

and convincing Argument. To Answer it as you desire, I must have leave with freedom to examine and dive into the Sentiments of your Heart; discover the struggles that seems to be there between Virtue and Passion, and shew you on the one hand, the just fear you labour under of being a very great Sinner; and on the other, the ardent desire you have, and the Pains you take to sooth those apprehensions, and lull a Sleep your Conscience. You have follow'd, you say, *Masturbation* for many Years, which yet you could never reflect upon with Pleasure; upon this you read the *ONANIA*, and are convinc'd of the Sin you committed: You thank God's good Providence for meeting with a Book that deterr'd you from that filthy Practice, and take up a very strong resolution never to be Guilty of it again; but you are unable to keep it, Nature and a vicious habit are too strong for your good intentions, and you return to your former Folly, from which, by the assistance of the Divine Grace, you had been rescued.

AFTER this, do but mind your own conduct, and you'll find how strangely our inclinations beguile us. Could you have conquer'd your Passion, it is plain to me, that you would have been glad to have had your Thoughts freed from the imputation of that impurity, and then my Book would in your opinion have remain'd very useful and very convincing. But finding that the Treatise, which you at first thought such a Sovereign Antidote against Uncleanness, was not capable of hindring you from a Relapse, you imagin'd that it would be utterly impossible ever to meet with any Argument or perswasion that could make you leave this Practice. This being your Case, Self-Love, which  
right

right or wrong always will be gratify'd, now attacks you another way and makes you argue thus. If SELF-POLLUTION, which I am oblig'd to continue, be so heinous a Sin, as by the help of the ONANIA, I am perswaded it is, I shall always be uneasy, and therefore it would be very happy for me, if the things contain'd in it were false, or that I could but confute the Arguments I have read there. It is evident from your LETTER, that from such a motive you have revis'd my Treatise, and when a Man sets out with such a design, and reads a Book with such a view, it is no wonder he should discover Faults, when for the ease of his Conscience, it is so necessary he should find them. But to let you see how strangely Self-Love, blinds even Men of Sense, I desire you would sedately consider the absurdity of the opinion, which you say you are of: *Quod Onan semen non ejiciebat solum per se ipsum, sed una cum Fæmina in actu Coitus*: There is not a Word of it in the BIBLE, neither have the Jewish Rabbins, or the most extravagant Cabalists that have made such monstrous Conjectures on other Things, ever spoke of it, and yet you embrace it to justify an abominable Action which you condemn your self, after that you are perswaded it has done you an injury already, and impair'd your Health, Constitution, and Manhood it self. As to your not doubting but that ONAN had been guilty several times before of *Masturbation*, I can say nothing to it, you may with the same Justice do the same of *Adam*, and every Man since him to this day: But if you will consider what small grounds you have for such a belief, you will soon be convinced, that you have no manner of reason to build any thing upon it.

You

You think that I ought to have made it appear more fully, that the Folly I reprove, is the Uncleaness so often mentioned in Sacred Writ, which I confess I thought unnecessary to People that have read the Gospel, and were acquainted with the refin'd notions of Virtue, and the strictness of Morality contain'd in it. If not to love our Enemies be a Sin, and to Lust after a Woman, committing *Adultery*, can any one doubt that it is Uncleaness, for the sake of Sensual Pleasure, by our own voluntary Act and Deed to procure to our selves that Titillation, which God has annex'd to the Act of Procreation, only allow'd of to be perform'd between a Man and his lawful Wife? As to the degree of Pleasure in the Emission of *semen* by the unnatural force in *Masturbation*, and that which happens in *copula cum Muliere*, be satisfy'd, the difference is considerable: But I dare not be more particular on that Head, for fear of fulying the Minds of some of my Readers; besides, that in this you may be inform'd by others.

I have carefully read over your LETTER, more than once, and am perswaded there is no objection of weight in it; nor difficulty started, that is not Answer'd and Solv'd, either here, or in some other part of what has been added in this last EDITION, which I desire you would peruse, reading over the whole again with attention, not forgetting your own LETTER, and you will easily perceive, that by continuing in the Sinful Practice you live in, you act against the Dictates of your own Reason, and raise Arguments to Skreen your self from your own Fears. Do but examine on the one hand, your inward inclinations, and on the other, the  
Sophistical

Sophistical Evasions you make, and you'll find your self wholly immers'd in Voluptuousness and Carnal Desires; and that like a Drowning Man, you lay hold of every Straw you can catch, only to avoid the confusion which would certainly overwhelm you, if you was to be sincere to your self, and reflect on your incapacity of subduing your Lust, and your great aversion to Self-denial. A Man who is so Lascivious in his Temper, that his Desires and Inclinations are almost insuperably heightened, by a Bed-fellow of his own Sex, is in a dangerous Condition, and ought, far from pampering his Flesh by several Meals in a day, to make use of the most effectual means to mortify it, before he can without Folly or Impudence hope for the assistance of the Divine Grace. There is no resemblance between hard Drinkers, that suddenly abstain from their accustom'd Liquors, and lustful Persons that ~~at~~ once wholly leave off *Masturbation*. The first may be injur'd many ways for want of the *Spirits* that used to comfort them, and instead of which they can get no *Succedaneum*: But the latter, if Nature requires it, will soon receive an equivalent from Nocturnal POLLUTION, that will answer all the purposes of Health. Therefore let me entreat you to leave off your sinful Course, the sooner the better, and let no inclination or long habit of doing ill, be a Plea to hinder your Conversion. It is by resisting Nature, and not by indulging it, that a Christian can expect God's Mercy and Forgiveness of his past Transgressions.

WHAT almost rais'd my Indignation against your LETTER, is what you relate of a PRIEST of your Acquaintance, who is a Married Man, and has follow'd this Practice many Years. I have hardly Patience to see

see what you write of his strict Life and Conversation, and his Exemplary Piety. What perverse Judgments do Men form to deceive themselves ! A Man may not be unjust in his dealings, he may abstain from DRUNKENNESS, SWEARING, and other Glaring Vices that are offensive to the Eye of the World ; but he can lay no claim to Piety, or the Love of GOD, who continues, and is hardened in the Practice of SELF-POLLUTION for many Years, more especially in the State of Matrimony. A Man may flatter himself with his Innocence, and of his not thinking at that time on any Woman in the World, as he pleases, but nothing can prompt him to such an Action that has a Wife to go to, but Lasciviousness and Lust after Sensual Pleasures. You may see in the Answer to one of the foregoing LETTERS, what I have said of the possibility, that a Person in the ACT of SELF-POLLUTION, should be wholly free from impure Thoughts, and you will find that this is only one of the frivolous pretences, by which *Masturbators* would exculpate themselves, or at least endeavour to extenuate their Guilt. Some to excuse themselves, alledge the preservation of Health, the malicious Effluvia of the *Semen diutius retentum*, and the mischief to be fear'd from Diseases of Repletion ; others the Violence of the *Stimulus Veneris*, and committing offences more odious in the sight of GOD : But what Plea can a Man have for *Masturbation*, that has a Wife, whom he may enjoy when he pleases ? Besides his Uncleaness, it is evident that he wrongs the Partner of his Bed, and if it cannot be call'd a kind of *Adultery*, it certainly is acting quite contrary to the precept of the Apostle *Paul* ; where speaking of the Married Couple, he says, *Defraud ye not one another.*

You



You don't tell us that he does this, when he is forc'd to be long absent from his Wife, but he seems to make use of the one and the other promiscuously, for variety sake, which I am sure is abominable. See what I have said in the Answer to the Lady's LETTER, concerning the uses of Conjugal Embraces besides Procreation. But if it was granted, that he only did Ease himself this way, when his Wife was in Child-Bed, or otherwise disorder'd ; or himself oblig'd upon any other Account to be without her for Three or Four Weeks, it still would argue the little Power he has of forbearance over himself, and his proness to Carnality and Sensual Pleasures. A Pious Man indulges not every Appetite, the moment it calls upon or disturbs him ; and if a Person can be call'd a good Christian, who refuses to Practise the least Self-Denial, then CONTINENCE, CHASTITY, and VIRTUE it self are empty Sounds, without either Existence, or Signification.

You say that this *Clergy-Man* has follow'd, and upheld himself in this Practice many Years, to your Knowledge ; which to me is a Sign that he must have lost all Shame, for no Married Man before, ever communicated such a filthy Secret to Another, whose advice he stood not in need of, without being a great Reprobate ; and therefore to conclude *Sir*, I desire, whatever respect you may have for this PRIEST, take my Advice, Repent of your ways, and pay no longer any difference to the Judgment of a Man, who can be Guilty of such gross Errors himself, and all the while remain insensible, that he commits any.

AS I have in several places of this Book, taken Notice of the unaccountable Rashness of some People, under the Effects of SELF-POLLUTION, how that they would rather Die with their Maladies, as they have declared in their LETTERS aforegoing, than apply in Person to anyone for Assistance, I had as little Occasion, as I had Intention of inserting any thing further on that Head; but as the following LETTER carries with it, a more than ordinary shamefastness in the Writer, and happen'd to be brought me just as the Pages before it were in the Press, and seems to be wrote from an overwhelm'd Concern, and deep remorse of Conscience for the Crime, I was willing to give it a place, and take the opportunity at the same time, of observing the Necessity this shows there was, of providing proper Remedies, as mention'd in Page 84 aforegoing, for such reserved Delinquents, to be bandied out to them in the private manner following, whereby it can never be known, unless they will, who or what they are for.

To that Worthy Gentleman, the Ingenious A U T H O R of a Learned Book, Entitled O N A N I A.

LONDON, Oct. 12. 1722.

WORTHY SIR,

I H U M B L Y Hope you will be pleased to let this Approach your Presence, and that Almighty

mighty God will be pleased to inspire your Heart, to have Compassion on a poor deluded and sinful Fellow. Dear Sir, I am a Person dejected under that most Heinous Sin of SELF-POLLUTION, it was the Buying and Reading of your most Excellent Book of SELF-POLLUTION, and the Christian-like Spirit wherewith it was penn'd, gave me some secret Hopes of your tender Compassion in this my dismal Case. I was between Sixteen and Seventeen Years of Age, when I first began this detestable Practice of SELF-POLLUTION, I was unhappily drawn in by the vile Example of a Lowd Young Man. I followed this abominable Sin for almost six Years more or less, but may be I abstain'd from that vile Practice for four or five Months together, and then I followed it again; and at the first beginning that I took to this evil Course, I followed it once or twice a Day, then two or three times a Week, and tho' I say, that it is about six Years since I began this sad Practice as I mention'd before, I believe it was not above three or four Years computing the time I abstain'd, tho' it was six Years from the time I began, to the time I left it off, it is almost four Years since I left it off, but since that I left it, I have Nocturnal POLLUTIONS sometimes two or three times a Week, and sometimes not in a pretty long while, but of late I have had them more frequently than ordinary; for about three Weeks ago, I have had them almost every Night, tho' I committed no Disorder to occasion it, and I followed the Direction in your most Excellent Book, of tying a String about my Neck, and the other End to my private Parts, but I find no benefit by it; but I have very often Nocturnal POLLUTIONS in my Sleep, and in the Morning when I

P. 2

awake

awake, I find a great Weakness in the Small of my Back, and some Pains, especially after those Nocturnal POLLUTIONS; in Summer I have a small Weakness in my Hams, and in my Back most always, and sometimes a Pimple on my private Parts for a Day or two, and then it would go away as on any part of my Body, but I have but very few Pimples at any time about me. I have a Weakness and small Pain in my Back, more frequent lately than usual, I have observed the end of my Foreskin a little Red, which is seldom so above two Days at a time, but this happens but seldom, and it is a pretty while since I have observed any Redness at all, if I have any Pimples, it is in Spring and at Fall, and I have but few then, I have a good Stomach, and am naturally of a healthy Constitution, I have took no Physick for some Years, nor have had no disorders in my Body than what I have here related to you, I have sometimes a great Faintness and sinking of my Spirits, but this is but seldom; if I had not seen your Book, I should have rather Died under my Illness, than have spoken to any one about it; but hoping Sir, you will not be worse to me than to others you have had in Cure. I do solemnly declare, I never had carnally to do with any Woman, and I am Twenty Eight Years of Age this Month, meeting with your Excellent Book, and there finding Advertisements of Medicines prepared for my Disease, but I was willing to advise with you, because Peoples Cases differ, and what may be good for another, may not be so for me; and tho' I am but mean as to my Condition in the World, I am far from expecting your Advice. Gratis, but I only beg the Favour of you to let me know whether you can help me, and if you can,

can, be pleas'd Sir to honour me with a Line; not of Advice, but only to let me know if you can help me, and if you can, I will immediately order half a Guinea, hoping you will accept of it from a poor young Man; it shall be left at the Bookfellers, or at any other Place where you shall please to order, and as I have faithfully related my Condition, and I hope Sir, you will be pleas'd to give me your Advice by Letter directed according to this Direction, for I cannot see your Face. I should not have been thus tiresome, but knowing I have not Confidence enough to explain my Case to you by word of Mouth, for I can by no means see your Face, but I will endeavour to Answer you by Letters to what Questions you shall be pleas'd to put to me; pray good Sir, I most humbly beseech you for our Dear LORD and SAVIOUR JESUS CHRIST, to have Compassion on my sad Misfortune, and that you will have an Eye of Pity on me, and not let me perish in my Misery. Pray Sir 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, and be pleas'd to let me know where these Nocturnal POLLUTIONS tho' involuntary in my Sleep are sinful or not, for I am afraid they are; but if they be sinful or not; I find that they are weakning to the Body, which I find by woeful Experience. I thank you heartily for your Book, I wish I had met with so good a Discourse on this Subject Years ago, for until I read your Book, I was not enough convinc'd of the Heinousness of the Sin, tho' I was convinc'd it was a Sin; but not of so detestable a Nature. I was in fear for my poor Soul, pray good Sir, pray for me, that God would be pleas'd to give me a true Repentance.

*I hope that if I had been so happy as to have read your Excellent Book before, I had not been drawn into this grievous Sin, I should never have been so insnared by the wiles of the Devil.*

I am with all Affection,

Your Obliged

Tho' Unknown Humble Servant.

Pray Sir, let me have an Answer as soon as possible.

Direct for \_\_\_\_\_ to be left at \_\_\_\_\_  
\_\_\_\_\_ till call'd for.

~~~~~

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

~~~~~

To the Author of the B O O K, call'd  
O N A N I A.

December the 18th. 1721.

SIR,

“ S I N C E it will be impossible for you ever  
“ to know from whom this comes, I can with  
“ Fre-

“ 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-  
 “ ed it afterwards upon all Opportunities by my  
 “ self, and so that by that Practice, and the las-  
 “ civious 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 Pa-  
 “ rents us’d to say it was time enough for a Hus-  
 “ band at Four or Five and Twenty: In short *Sir*,  
 “ at Seventeen 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 Wi-  
 “ dow 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 no-  
 “ thing either to sour or 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

“ 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 some-  
 “ times walk, or sit with ease, I was so sore; I in-  
 “ deed fear’d the ill Consequence, and now find it,  
 “ but the Pleasure then would not let me hear-  
 “ ken to that, for I had, and have now a sad Bea-  
 “ ring-down, and forcing of the Womb, that I  
 “ can’t stand long, and have another great Weak-  
 “ ness 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 dis-  
 “ content my Husband to have no Heir to leave  
 “ what we have too; he wou’d have me take Ad-  
 “ vice, 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 Hamil-*  
 “ *ton* for his Advice, and he order’d me several  
 “ things to take, and the *Bath Waters*, and *In-*  
 “ *jections*, 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



“ and that he was afraid I should never have any  
 “ Children, and wanted to ask me some Questions  
 “ about the 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 find-  
 “ ing 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 Mid-  
 “ wife suspected the Cause of my Illness. I told  
 “ her I would read it through, and desired 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 believed, 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 re-  
 “ commend in your Book call’d ONANIA, or  
 “ the

" 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 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 Amoro-  
 " rous, 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 libe-  
 " ral, besides paying for your Medicines. Please  
 " to Direct your Letter for Mrs. B. O.

SIR,

*Your most Humble Servants!*



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 care-  
 fully observ'd, and still continues to persist in;  
 and is thereby become so much amended, that  
 there

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 relieving her, 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.* 19, 20, and 28, to be the Consequences of SELF-POLLUTION, in Women, is a great deal made good in the Case of the above LADY; besides what will be found at the close of this Book, to have been the fatal Case of the young Woman mentioned in the *Clergyman's Letter*, refer'd to in the *PREFACE*; 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 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 Lady's, in her Letter, they might probably have succeeded in, as it is evidently known, She has joyfully 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 Wrong as well as 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

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 Season. 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 satis-  
 " factions, which both Art and Nature, in a warm  
 " Constitution, incessantly prompts 'em to, and  
 " the Husband quietly to acquiesce under the Ant-  
 " lers of a display'd Forehead, or to Pocket his  
 " Misfortune, being Conscious that his Wifes ex-  
 " travagancies, are the issues of his own Infirmi-  
 " ties, &c. The Organs subservient to those Ex-  
 " ercises, having been shak'd and batter'd in their  
 " unclean Combats, &c. So as not to be capable  
 " after of begetting Children, or indeed to per-  
 " form any Conjugal Entercourse at all, but with  
 " a great diminution of the Pleasures and Delights  
 " to what they were, before such Abuses.

AND another very late Author, (a Physician  
 also) having spoke of the Imbecillities and Weak-  
 nesses, incident to the *Fair Sex*, and their Cure,  
*says*, " There is one Calumny amongst many  
 " others, Ignorance and Partiality have very un-  
 " justly thrown on them, *viz.* That the *Barren-*  
 " *ness*, *Unfruitfulness*, and want of Posterity, so  
 " frequent in *England*, (especially among the bet-  
 " ter Sort) is commonly cast on them ; whereas  
 " it

" 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 Observations, be true and just,  
 " which I really think it must be, *viz.* That  
 " the Female furnishes out only a proper Habita-  
 " tion, fit Nourishment, due Warmth, and such  
 " like outward Conveniencies for the little *Beings*;  
 " but that the vital Principles, the living Parti-  
 " cles proceed altogether from the Male, then it  
 " will follow, that the Concurrence of a great ma-  
 " ny more Circumstances, and their precise De-  
 " grees (*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 *Debauches*,  
 " 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 justify this my  
 " Observation. How can Fruit be expected from  
 " a Tree, whose Root is Roasted, Spic'd, or Sal-  
 " ted 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 I-*  
 " *rish*, 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 together. Where-  
 " as here in *England*, you shall see great Fami-  
 " lies extinguish, and large Estates descend to an  
 " *Hostler* or a *Centinel*, scarce within Arithmeti-  
 " cal Degrees of Kindred, for want even of a Fe-  
 " male, in a direct Line, to Inherit. I am very

" certain, if those who are so very anxious for Po-  
 " sterity, the want of which seems to make their  
 " only Wordly Misery, would in any Time, not  
 " long after the Meridian of their Lives, emer-  
 " upon a Course of cooling, sweetning, and *Fructi-*  
 " *fying* their Juices, by imitating the Labour and  
 " Diet of the Poor, with other proper Assistance,  
 " they would more certainly give Heirs to their  
 " Families, and enjoy better Health themselves  
 " than they do. Provided there be not a *Scrophu-*  
 " *lous* or *Venerereal* Taint on either Side. In which  
 " Case I think their *Infecundity* is no Misfortune.  
 " *Meaning only, I suppose, if by their own pro-*  
 " *curements.*

ALL what this Gentleman has rightly set forth,  
 to be the Effects of Hard-Drinking, Hot, and  
 High season'd Diet, and the like Debauches, may be  
 justly said of SELF-POLLUTION, and more, as the  
 Consequences thereof have been worse, and harder,  
 if ever, to be entirely retriev'd: And were these Ex-  
 cesses meet, or are accompanied with the Additi-  
 onal Effects of a Third, *viz. Whoring*, how de-  
 plorable must that Case be? And insuperable the  
 Difficulties of it? That this has been the lamen-  
 table Condition of some, what is said to have been  
 the Fate of the Young Man mention'd in the fol-  
 lowing *Clergy-Man's LETTER*, which I referr'd  
 the Reader to in the *PREFACE*, is an In-  
 stance as notorious, as it is surprizing.





To the Ingenious Author of *ONANIA*.

*Sept. 24th, 1722.*

SIR,

“ **I** *N* *April* last I wrote a **LETTER** to Mr. **CROUCH**,  
 “ signifying that I had read your most Ingeni-  
 “ ous Book call’d **ONANIA**, much to my Satis-  
 “ faction, and told him I believ’d it would do a  
 “ great deal of Service in the World, by deterring  
 “ Youth from that vile and base Practice. Several  
 “ of my Brethren of the **CLERGY**, as well as  
 “ other Friends, by my recommendation bought it  
 “ also, and were of my opinion when they had  
 “ read it. Another Friend of mine call’d at  
 “ Mr. **CROUCH**’s Shop for one, but was told it  
 “ was out of Print, but that it was a Printing again  
 “ with large Additions. As soon as I heard of it,  
 “ I bethought my self of my Promise, in my  
 “ **LETTER** to Mr. **CROUCH**, of sending you a  
 “ remarkable Occurrence or Two, of my own know-  
 “ ledge, to be inserted for the good of others, to  
 “ deter them from that Evil and pernicious Practice,  
 “ in your next **EDITION**. I here accordingly  
 “ make good that promise, and hope they come  
 “ not too late: Had I known you should have  
 “ occasion to Print the Book again so soon, I would  
 “ have sent you them in better Time. The Oc-  
 “ currences I mention’d are these. I hinted in my  
 “ **LETTER**, which I suppose Mr. *Crouch* shew’d  
 “ you, that I was a **CLERGY-MAN**, and kept a School.  
 “ I had a Youth of some Note, my Scholar, who  
 “ for

“ for several Years from the Age of Fifteen, very  
 “ profusely addicted himself to the Cruel and  
 “ Sinful Practice of *Masturbation*. He also follow’d,  
 “ as he could get time, as extravagantly, that of  
 “ lying with lewd Women and Drinking, where-  
 “ by he got no less than Three *CLAPS*, and Two  
 “ *POXES*, by that time he was Twenty One.  
 “ These brought him into divers other disorders,  
 “ but more especially into Miseries of the private  
 “ parts, and tho’ he was most excessively weak in  
 “ them, as to any *Venerereal* desire, and had a hard  
 “ and painful Swelling upon one of his Testicles, and  
 “ the other shrunk to nothing, and the Spermatick  
 “ Vessels leading down to them, cluster’d or twisted  
 “ like ropes, yet he had such constant and strong  
 “ Erections, that he often voided Blood through the  
 “ *Urethra*, involuntarily, which the Surgeon who  
 “ my self and his other Friends advis’d him to,  
 “ call’d a *Satyriasis* or *Priapism*, but it gave him  
 “ rather Pleasure than Pain. He had a great dis-  
 “ order in his Urine with it, that at times was very  
 “ painful. Under this Condition he labour’d,  
 “ and badly enough felt the Effects of his Enormous  
 “ Crimes for many Months, and went through  
 “ Two Salivations, and divers other Courses of  
 “ Physick, by a consultation of several eminent Phy-  
 “ sicians and Surgeons, but in spite of all they  
 “ could do, the whole matter, at length, issued in  
 “ a very deep Stinking Ulcer in his Bladder,  
 “ which by degrees wore him to a Skeleton, that  
 “ he died Tabid; but for about Three Months be-  
 “ fore he expired, he stank so intollerably, that  
 “ no Body could stay a quarter of an Hour in the  
 “ Room, without holding some strong or Volatile A-  
 “ romatick to their Nose. The Cause of this Ail of  
 “ his,



“ his, all the Doctors allow’d, proceeded at first  
 “ from the SELF-POLLUTION, more than from  
 “ either his DRINKING or WHORING, but  
 “ was extreamly heightned and aggravated by  
 “ both.

“ THE other Case is this. Some time after the  
 “ sad Death of this Young Man, upon my Smoak-  
 “ ing a Pipe, and talking with one of the Phy-  
 “ sicians that attended him, who also Practis’d  
 “ Midwifery, he told me what he had observ’d  
 “ in a Young Woman of about Nineteen, that  
 “ was his Patient: She was a Person of a Sanguine  
 “ Complexion; and Hot and Lustful Tempera-  
 “ ment, which overcoming the Virtuous Principles,  
 “ she in her Younger Days had imbib’d, was  
 “ prompted to abuse her self, in the commission  
 “ of that foul and enormous Sin, which you have  
 “ with so much goodness expos’d, and shewn the  
 “ danger of. She confess’d that she had liv’d in  
 “ that Practice from the Age of Fourteen, and  
 “ that she had often bewail’d, by her self, the Fol-  
 “ ly of it, with a resolution to leave it off, but  
 “ could not keep it, but never imagin’d either any  
 “ Sin or danger in it any more, than that she be-  
 “ liev’d she had robb’d her self of her Virgin  
 “ Badge, which she dreaded the consequence of,  
 “ should she Marry. The Instruments she chose to  
 “ gratify her Lust with, are by no means proper  
 “ to be nam’d here; by the Nature of them and  
 “ the frequency of their Use, she brought her self  
 “ into a most miserable condition, and the more  
 “ she followed the Practice, the oftner were her desires  
 “ heightned, till at length by the excess; it threw  
 “ her into many dangerous Distempers, and sever

“ Womb-weaknesses, which oblig’d her to require  
 “ the Assistance of a Skilful Physician, but no help  
 “ could be afforded her, for after all, a *Furor*  
 “ *Uterinus* seiz’d her, and that so violently, that in  
 “ the Fits of them, she would extravagantly Scream  
 “ out, talk obscenely, pull up her Coats, and throw  
 “ off the Bed-cloaths, calling to and laying hold of  
 “ any Man she saw, or could come at to lie with  
 “ her, and what was Remarkable, it was observ’d,  
 “ that in the height of one of those Lascivious  
 “ Fits, by the violence of the stimulating Power  
 “ upon the *Ovaria* were exert’d or shed the  
 “ *Ova*, which my Friend, the Physician that at-  
 “ tended her, says, the Nurse shew’d him, as  
 “ wondring what they should mean, and that he  
 “ had more than once seen several of them which  
 “ came from her at a time. She Liv’d in this  
 “ Condition, sometimes better and at other times  
 “ worse, till she was three and Twenty, and all of  
 “ a sudden, in a most violent Fit, Died Raving.  
 “ Upon Opening her, which was done in the Pre-  
 “ sence of several Physicians and Surgeons, the  
 “ Extremity or *Glans* of the *Clitoris*, which was  
 “ much above its Natural Size, and which, as Phy-  
 “ sicians say, is the chief Seat of Pleasure in Wo-  
 “ men, was observ’d to be Invested with a sharp  
 “ corroding Tettery Humour, which they imagin’d  
 “ must in that part, Itch to a Prodigious Degree,  
 “ and occasion the titillation and desire ; and it  
 “ was their Opinion, that the acrimonious Hu-  
 “ mour which that part was Affected with, had  
 “ been entic’d thither by the Method and Means  
 “ she had so long taken with her self ; and yet  
 “ this Young Woman solemnly assur’d them, when  
 “ she was several Times ask’d, that she never had  
 “ the

“ the least Carnal Knowledge of any Man Living.  
 “ ing. *I am*

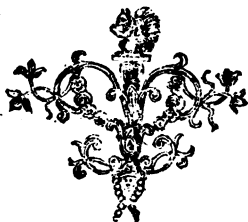
*S I R, (tho' Unknown):*

*Your most Humble Admirer.*

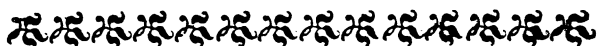
T. B.

*P. S.* I have by the Method I have taken, effectually prevented that foul Practice in my SCHOOL, and the better to inculcate the Danger of it in the Minds of the Youth under my Care; I have collected the Injuries and sad Instances you have taken Notice to have accrued thereby, together with the wholesome Admonitions therein, and turn'd them into *Latin*, the more to be observ'd; and do oblige the Head of every Form to Read Audibly to the rest, such a Part as I appoint, twice in every Week, to raise a detestation in them of it; and I could Wish every other SCHOOL-MASTER in City and Country would do the like.

*F I N I S.*



Mr.



**M**R. CROUCH the Bookseller, who Sells this Book, gives Notice, That the first of the Two Medicines mentioned by the AUTHOR in Page 82 foregoing, is to be ask'd for by the Name of

*The* STRENGTHNING TINCTURE.

The other by the Name of

*The* PROLIFICK POWDER.



**A**ND 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 be better Adapted, by any Art or Skill.

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 Counterfeited, Alter'd, or Diminish'd, they are both seal'd up with the same Coat of Arms, as in the Margin.



THEY

THEY 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 *Glands* in the *Urethra* and Parts contiguous, which cause *Gonorrhoea's*, *Gleetings*, Emissions of Seed upon Stool, or in making of Water, *Nocturnal POLLUTIONS*, external *Redness* or Ouzings of *Mucus* or a Moisture, 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.

IN Women it falls on the *Glands* in the *Vagina*, causing the *Whites*, a *Bearing-Down*, or relaxation of the *Womb*, *Pain* or *Weakness* in the *Back*, and the like, which by its *Restraining, Balmy*, and more than common *Healing* vertues, this Medicine prevents, as also the undue *Shedding*  
of

of the *Seed* or *Mucus* in either Sex, which latter, in the Weaknesses mention'd, does almost continually *Issue* or *Ouse* from those *Glands*, and *Parts* adjoining, and impairs Nature.

It at the same time so corroborates and confirms the *Tone* of the *Parts*, that very seldom, if ever, any Relapse ensues, unless upon some remarkable Hurt receiv'd, or Irregularity committed to occasion it: And what further adds to its Excellency, and renders it vastly more valuable, is, that it is the most certain Remedy known, and by reiterated Experience prov'd, to help, or forward *Conception*, and prevent *Miscarriage* in Women, tho' they had never Conceived for Years together, or when they had, 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. And besides, its being a very pleasant Medicine to take, it is perfectly agreeable to the Stomachs of every Body, and is in all Respects a comfortable, and generous Cordial.

THE Price is half a *Guinea* the Bottle, being something bigger than they us'd to be. Two or Three of them, most commonly Cures, unless the Case has been of long standing, and the *Glands* and *Seminal Vessels* very much debilitated, and then a Bottle or two more of it may be required.

THE Physician that imparted this, and the other Medicine spoke of, said also, that if either Sex, would in all the Cases mention'd, during the taking of this *Tincture*, drink the *Decoction*, and likewise use the *Injection* following, they would very much expedite and facillitate the Cure.

The

## 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 ; Rock Allum a Dram ; Powder the Vitriol and Allum, 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 Three or four Times a Day, with a proper Syringe, and by Women with a Womb Syringe, as often ; and if it be Injected so warm as easily to be born with, especially by Women, the better. If it should Smart much, or give any Uneasiness, it may be weaken'd with a little more of the Smith's-Forge-Water. These two Medicines will be made up at a small Charge by any Apothecary. In many Cases

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.

BUT as Experience is the best *Schoolmaster*, I must Admonish those of my READERS, who may stand in need of Physical Assistance, that since the Publication of the SIXTH EDITION of this BOOK, I have (in order to bring the Cure of the Disorders and Infirmities spoken of, into as narrow a Compass as possible, as well in regard to Dispatch as Expence) Prepar'd a pleasant Drink, (to be ask'd for by the Name of the RESTORING-DRINK) to be taken with the *Strengthening-Tincture*, which by many Trials and Observations, I have found to Answer all that can be expected by, and be vastly preferable to either the above *Decoction*, or the *Bath* or *Bristol Water*; and by mixing a Tea-Spoonful of the said *Tincture*, with a quarter of a Pint of it, (shaking it very well first) and drinking another quarter of a Pint by it self after it, continuing it so every Night and Morning as the *Tincture* is Directed to be taken, will, as it more immediately conveys the Efficacy of the *Tincture* to the Parts affected, be a better Vehicle by much than the *Wine*, and of more Service than the *Decoction*, in speedily compleating the Cure, for which Reason I do recommend it to be taken instead of them, without Taking or Using any other Medicine at all, except the above *Injection*, whose Use in *Gleets* in Men, the *Whites*, and other *Womb-Weaknesses* in Women, is advis'd to, as mention'd in the BOOK. This RESTORING-DRINK, is also to be had at the *Bookseller's*, at 4s. per



*per* Flask, holding about five half Pints, and is Seal'd up with the same Seal, as is the *Tincture*.

OF the *Protifick 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 Observation as to Diet, but only that if nutritive Foods be Eaten often, as *Eggs, Candied-Erringo, 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.

THIS *Powder* 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 supposed to be Barren; and will still be more Effectual, and the better brisk up and enliven the *Generative Faculties*, if they be taken in the *Restoring Drink*, spoke of, a quarter of a Pint (shaking it well) with each Paper, in the room of the *Mountain Wine*, mixing them well together, and another quarter of a Pint drank, by it self, after it. 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, *viz. 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 for the sake of those that are as it were quite worn out, communicated the two following Prescriptions, which he assures the *A U T H O R* 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 Ambergrease 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

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, or care not to have the *Injection* made up by any *Apothecary* they know, it may not be amiss to inform them, that they may be had faithfully Prepar'd, of Mr. JAMES GOODWIN, *Chymist*, and Wholesale *Apothecary*, at L'EMERY'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 hindred; 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 Cambarides,  
R 2 and

*and Effence 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.

THUS have I taken Notice, I think, of every thing requisite in Cases of *Impotency and Sterility*, as well for External as Internal Use; but as oftentimes the deficiency or want of *Seed*, is more the occasion of such Complaints, than any thing else; and being willing to omit nothing that may contribute, or prove useful to either Sex, be the Cause from what it will, I shall not think my time ill spent, nor will the Reader I hope think his Patience trespass'd upon, if I am something more particular, in what may be reckon'd as Auxillaries in the *Generating and Increasing of Seed*; nor can I do it better, or from a greater AUTHOR than the sagacious *Hermann Boerhaave*, at this time Physick-Professor in the University of *Leyden*, in *Holland*, who has enumerated all of that Tribe, which serve as well for Diet as Medicine, in a Chapter of his Book, *De Viribus Medicamentorum*, under the Title *Of Medicines that Generate Seed*: Nor can I put what he says on that Head, in better Words, than the *Translator* of him, has given us, for which Reason, I shall transcribe the whole Chapter, *Verbatim*, as it is handed to us, *viz.*

“ THIS Chapter consists of such Medicines as  
 “ Increase *Seed*, and promote its Secretion; but we  
 “ are ignorant how the *Animalcules* in the *Seed*  
 “ are Generated. *Lewenboek* tells us, they are  
 “ not to be found in any Part of the Body, but in  
 “ that

" that Liquid, which is separated in the *Testicles*.  
 " That they are not to be found in the Liquid of  
 " the *Prostate* is evident from Castrated Animals.  
 " Now there are four Things which Augment the  
 " *Seed*.

" 1<sup>st</sup>. ALL such Things as augment *Chyle*.  
 " *Milk*, and *Blood*, increase also the quantity of  
 " *Seed*, and excite *Venery*. *Milk* taken in large  
 " Quantities, is a great Breeder of *Seed*, and ren-  
 " ders Persons more Salacious than *Wine* or *Spice*.  
 " Hence they who Eat much of *Vegetables*,  
 " *Eggs*, or *Milk*, are very much addicted to *Venery*.

" 2<sup>dly</sup>, ALL Medicines which convey a more  
 " abundant quantity of *Chylous Blood* towards those  
 " Parts where the Genital Liquid is prepar'd; to  
 " this Purpose, *Fomentations*, *Bathings*, *Frications*,  
 " *Emplasticks*, *Balsams* made of *Spices*, are  
 " very conducive; as also *Oil of Rue* and *Euphorbium*,  
 " Plaisters of *Melilot*: These will increase  
 " sufficiently the *Spermatick Juice*. The follow-  
 " ing Things are much commended by *Italians* as  
 " *Specificks*, who are much admirers of such De-  
 " licates, viz all *Balsams*, *Emplasticks* compos'd  
 " from *Sea-Southernwood*, *Buffwort*, *Calamint*,  
 " Sweet-scented *Ditany* of *Crete*, *Loveage*, which  
 " are commended as Salacious Herbs; *Parsley*,  
 " *Savine*, *Savory*, especially that of *Crete*; *Thyme*,  
 " *Wild-Thyme*, *Nepenthe*, *Wild-Marjoram*, as  
 " that of *Crete*, where *Animals* are most Salacious;  
 " *Pepper*, *Eringo Roots*, *Hedge-Mustard*, are great  
 " Provocatives to *Venery*; as are also Compounds  
 " from these Herbs made up in *Decoctions*, *Lotions*,  
 " *Cataclajms*, and *Ointments*.

“ 3dly, SUCH Things as cause a vehement  
 “ Stimulation in the Liquids; as all *Aromaticks*  
 “ stimulate the Nervous Juices: Thus *Onions*,  
 “ *Garlick*, and *Leeks*, are great Incentives to  
 “ Lust; which is evident from those Persons who  
 “ Eat them frequently, as the *Persians* and *Æ-*  
 “ *gyptians* do, who are much given to *Venery*,  
 “ and are scarce satisfy’d with one Woman. Hither  
 “ belong all *Aromatick Gums*. Thus we see *Hy-*  
 “ *pochondriack* People, to whom we have given for  
 “ Resolving Obstructions, by taking them often,  
 “ become very Salacious, as *Myrrh*, *Aloes*, *Gal-*  
 “ *banum*, *Opoponax*, *Sagapenum*, *Tachamahack*,  
 “ *Bdellium*, &c. also *Balsams*, *Capivy*, &c. if  
 “ these be used too much, will cause a *Priapif-*  
 “ *mus*, and excite an abundant Secretion of *Seed*:  
 “ Hither also belong all *Natural Salts*, except  
 “ *Nitre*, all *Volatile Salts*, especially those that  
 “ are *Oily*, and *Oily Spirits*, as of *Wine*, which  
 “ operate chiefly by Stimulation, *Soapes*, all *Diu-*  
 “ *reticks*, chiefly by Water excepted, *Castorium*  
 “ distill’d, *Aromatick Oils*, which operate two  
 “ ways, either by increasing Motion, or by Irrita-  
 “ tion.

“ 4thly, THERE are Specifical Provocatives to  
 “ *Venery*, which ACT upon Bodies not fitly dis-  
 “ posed, as Seeds of *Dill*, *Ketches*, *Satyrium*, con-  
 “ cerning which see *Dioscorides*; the Brains of  
 “ *Sparrows*, and the *Stones* of Salacious *Animals*,  
 “ as of *Cocks*, &c. are very much commended, as  
 “ likewise the *Glandules* of *Animals*, which are of  
 “ a similar Nature to the *Testicles*, as those which  
 “ grow in the *Aspera Arteria* of *Calves*: All which  
 “ are so beneficial, as they generate good *Clyte*;  
 “ *Ulucæ*

“ *Utiocimus* a small Sea-Fish, which if eaten is  
 “ said to cause such an Incitement to *Venery*, as to  
 “ induce a *Saturiacis*, or an Erection of the *Tard*:  
 “ But I am of Opinion, that that Effect doth not  
 “ depend so much upon the *Fish*, as upon those  
 “ Things which are taken with it; for it is gene-  
 “ rally eaten with *Pepper*, *Salt*, *Galangal*, &c.  
 “ A *Milk-Diet* may be proper, because the Gene-  
 “ ration of *Seed*, depends upon a good *Chyle*.

I INTENDED here to have concluded, with-  
 out saying any thing further; but whilst the fore-  
 going Sheets were Printing, I have receiv'd several  
 LETTERS, worth Notice, and more especially one, as follows; by which I am pressingly de-  
 fired, as the Reader will see by it, to set forth  
 the Heinousness of *Fornication* and *Adultery*, that  
 my silence complain'd of, concerning them, and  
 the Prolixity with which I treat the Sin of SELF-  
 POLLUTION, might not mislead the unwary  
 Reader.



To the commendable Author of *ONANIA*.

October, 20. 1722.

SIR,

“ WITH incredible Pleasure have I more  
 “ than once perus'd your little, but most  
 “ excellent Book about *ONAN'S SIN*. Whe-  
 “ ther my Son, my dear and only Child, ever  
 “ was Guilty of that unnatural filthy Practice,  
 “ GOD knows! But almost ever since he has been  
 “ at

" at the State of Manhood, which is 8 or 9 Years,  
 " he has liv'd in continual *Adultery* and *Fornica-*  
 " *tion*, which I take to be worse; and has well  
 " nigh distracted, and broke the Heart of me his  
 " tender Father, and his Mother's also, who A-  
 " las! Poor Woman, does not know so much of his  
 " Naughtiness that way as my self. I have argu'd  
 " the Case with him, and admonish'd him with  
 " Tears in my Eyes, but nothing will reclaim him.  
 " It is a Practice which he says he cannot deny  
 " himself, or live without, nor will he ever Mar-  
 " ry he declares, whilst his Father or Mother lives,  
 " and protests when often put to him, that he is  
 " not Married. He never drinks, nor is he extra-  
 " vagant in his *Whoring*, because I know of every  
 " Penny he has, which is sufficient for any single  
 " Gentleman; nor does he Game, or keep bad  
 " Hours, or Swear, or is in the least undutiful,  
 " excepting his not hearkning to our Advice in a-  
 " voiding Wenching. He is constant and devout  
 " at Church, never out a Nights, at Home con-  
 " stantly at 9, exceeding diligent in my Business,  
 " and in every respect, excepting his *Whoring*, as  
 " compleat a Gentleman as any in *London*, of ad-  
 " mirable Address, and of excellent Sense. He will  
 " not hearken to Reproof, but insists upon being  
 " indulg'd in this *one Passion*, as he says. He is  
 " Heir to large Possessions, and we would fain he  
 " should Marry, and live commendably. A fine  
 " young Lady of 17000*l.* Fortune, he has lately re-  
 " fus'd, of the brightest Parts, and honourable Fa-  
 " mily, which surprizes every Body. What is to  
 " be done? Pray good *Sir* advise me, and if you  
 " will be pleas'd to do it in your next EDITION,  
 " with the same prevailing Arguments against *A-*  
 " *dultery* and *Fornication*, as you have against



“ SELF-POLLUTION, I shall hope it may  
 “ work upon, and reclaim him, for I can engage  
 “ him to read it, and shall be infinitely obliged  
 “ to you for it, and if you shall be pleas'd so to  
 “ blacken that Sin, and shew the happinesse in  
 “ Marriage, as the Scriptures will furnish you with  
 “ Texts, as that it should have an Influence over  
 “ him, to lay aside and abandon the abominable  
 “ sinful Practice which he lives in, and thinks you  
 “ have in your Sixth EDITION, (which he has  
 “ read as well as my self) rather encourag'd, than  
 “ declaim'd against, I will make you a handsome  
 “ Present, worth your Acceptance, and there is no  
 “ doubt *Sir*, but such a discourse will gain you  
 “ Praise, as it will be of excellent Service to the  
 “ World in general, as I trust in ALMIGHTY  
 “ GOD, it will be in particular to my poor delu-  
 “ ded, or rather infatuated, yet doated upon, Son.

*I am SIR,*

*Your unknown*

*Humble Servant*

DIVES.

*I have no Objection to your Printing this*  
 LETTER, *if you think fit.*



*The*



## The ANSWER,

S I R,

**I** TAKE your LETTER, by the Stile of it, to be wrote with Sincerity, and the matter of Complaint, to be Real; and shall be heartily glad, if any thing I am capable of saying, may have the wish'd for Success, which is all the Reward I shall think I merit. As I shall quote Scripture for every thing contain'd in it, your Son, for whose benefit it is design'd, if he believes the Word of GOD, (as by his Devoutness at his Church, one would think he does) and has not totally abandon'd himself to all that is Good and Sacred, must from what he will find, meet with Checks of Conscience and Conviction for this *one Sin*, (as he calls it,) if not Reformation, in the reading it; and be made sensible, if he is not so already, that in the Practice he allows himself, and seems at present, resolv'd to persist in, he greatly wrongs his own Conscience, highly offends his Creator, and directly contrary to GOD's express Command, is guilty to the last degree of undutifulness and disobedience to his tender and indulging Parents.

I HAVE already shewn, in this EDITION, Pag. 117, my Abhorrence against those Sins, with the Reason why I had not spoke of them before; and answer'd every thing that with the least Shadow of Justice, can be objected to me on that Head. But as my great Aim is to promote the temporal Good of the Society, as well as the Eternal

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nal Welfare of Mankind, by exposing all manner of *Uncleanness* in general, I shall employ some remaining Pages, in demonstrating from the Word of GOD it self, how abominable all *Fornicators*, as well as *Adulterers*, are in the sight of GOD; and endeavour to undeceive the Vain and Voluptuous, who look upon all the Effects of Concupiscence, as venial Sins, and imagine the Commands to preserve Chastity, and mortifie the Flesh, to be only a Scare-crow to keep the Vulgar in awe, which the wiser Sort, and People of Fashion, need not to have any Regard to.

WHEN after Reading the Scripture, we soberly consider the Precepts contain'd in it for a Holy Life; the Plainness in which they are deliver'd, and the Woe, and Everlasting Misery denounc'd against the Transgressors of the Divine Laws, it is surprizing how Poople in their Senses, that pretend to believe the BIBLE, and to be Christians, should dare to make a Mock at Sin, or set light by the least Neglect of their Duty; yet so strong are the Allurements of the Flesh, and so powerful the Force of Lust, that they can blind Men from the most obvious, as well as weighty Considerations, and make them outwardly Ridicule, what, upon Self-Examination, they must find, they are inwardly startled at.

WOULD Men be so sincere, as to own the violence of their Passions, and complain of the difficulty they found in subduing them, they might be assisted with wholesome Council, and made more capable of governing their unruly Nature; but to deny plain Facts, and make slight of Things that are of the greatest Moment, as if *Fornication*, was

a trifling Transgression, puts them in a State of Reprobation, from which there can be no delivery. They are miserable, and run headlong into the way of Perdition, that give ear to those easy Casuists and Impostors: It is to them that St. Paul speaks, in his Epistle to the *Ephesians*, Chap. v. ver. 6. *Let no Man deceive you with vain words: For because of these things cometh the Wrath of GOD, upon the Children of Disobedience.*

CAN we think on the infinite Purity of GOD, and make any doubt that he is offended at *Uncleanness*? *Keep thy self Pure*, says the same Apostle, and again, *Unto the Pure, all things are pure; but unto them that are defiled, nothing is Pure, but even their Mind, and their Conscience is defiled.* 1 Tim. v. 22. Would you have this enlarged upon, see what St. Paul says, in his first Epistle to the *Thess.* Chap. iv. ver. 3. 4. 5. 7. *For this is the Will of GOD, even your Sanctification, that ye should abstain from Fornication. That every one of you should know how to possess his Vessel in Sanctification and Honour. Not in the Lust of Concupiscence; even as the Gentiles which know not GOD. For GOD hath not called us unto Uncleanness, but unto Holiness. And again in his Epistle to the Colossians. Chap. iii. ver. 5. 6. Mortify therefore your Members, which are upon the Earth; Fornication, Uncleanness, inordinate Affection, evil Concupiscence, &c. For which Things sake, the Wrath of GOD cometh on the Children of Disobedience.* In his Epistle to the *Remans* likewise, Chap. xiii. ver. 13. *Not in Chambering and Wantonness. Walk not* says he, *as other Gentiles walk, who being past feeling, have given themselves over to Lasciviousness, to*  
work

*work all uncleanness with greediness, Ephes. iv. 17. 19. And to the 1 Corinthians, with Emphasis, Flee Fornication. Chap. vi. 18. Mind the Occasion he gives for it in the same Verse, He that committeth Fornication Sinneth against his own Body. And in the 13th Verse foregoing. Now the Body is not for Fornication, but the Lord; and the Lord for the Body. Verse 15. Know ye not that your Bodies are the Members of Christ? Shall I then take the Members of Christ and make them the Members of an Harlot? God forbid. In another Place, viz. 1 Cor. iii. 16. Know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? And in the same to the Cor. Chap. iii. ver. 17. If any Man defile the Temple of God, him shall God destroy, for the Temple of God is holy, which Temple ye are.*

NOTHING is more manifest, than that the New Testament enjoins a stricter Morality than the Old, yet even there GOD said, *there shall be no Whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel. Deut. xxiii. 17. That Fornication as well as Adultery, was Criminal, even among the Jews, we may learn from Job. Chap. xxxi. ver. 9. 11. 12. If my Heart has been deceiv'd by a Woman, or if I have laid wait at my Neighbours Door; This is an heinous Crime, yea it is an iniquity to be punish'd by the Judges; for it is a Fire that consumes to destruction, and would root out all my increase.*

MAN might have reason to complain, if Carnal Desires how violent soever, were always to be withstood, and never to be indulg'd upon any  
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account

account whatsoever: But God requires no impossibilities, he has given us a Remedy in Marriage, which is not only Lawful, but likewise Honourable. *Marriage is Honourable in all, but Whoremongers and Adulterers, God will Judge.* Hebr. xiii. 4. And that Matrimony was not only instituted for the sake of Propagation, we may learn from St. Paul, who gives us another reason for it, in express Words: *To avoid Fornication, let every Man have his own Wife, and every Woman her own Husband; For it is better to Marry than to Burn.* 1 Cor. vii. 2. 9.

BUT those who refuse to enter into the State of Matrimony, have no Allowances to justify their carnal Desires, and their very Thoughts, if we believe the Gospel, may be Criminal. *Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* Mat. v. 28. Men may flatter themselves as they please, but we are sure, from the Word of God, that *Neither Fornicators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, shall inherit the Kingdom of GOD.* 1 Cor. vi. ver. 9, 10. And that *No Whoremonger, nor Unclean Person, hath any Inheritance in the Kingdom of CHRIST, and of GOD.* Ephes. v. 5. The wisest Man that ever was upon the Earth, who had experienc'd more the pleasurable Delights, and ways of Women, than any Man either before or since his Time, declar'd at last, that *Favour was deceitful, and Beauty was vain. And all was Vanity and Vexation of Spirit,* and adviseth, amongst the rest of his excellent Precepts, in Prov. vi. ver. 24, 25, 26, 27, *To keep thee from the evil Woman, from the Flattery of the Tongue*  
of

of a strange Woman. Lust not after her Beauty in thine Heart, neither let her take thee with her Eye-lids. For by means of a Whorish Woman, a Man is brought to a piece of Bread. Can a Man take Fire in his Bosom, and his Clothes not be burnt? And in Chap. v. ver. 8, 9, 10, 11, 12. He exhorts to Remove thy way far from a strange Woman, and come not nigh the Door of her House; lest thou give thine Honour unto others; lest Strangers be filled with thy wealth; and thou mourn at the last, when thy Flesh and thy Body are consumed, and say, How have I hated Instruction, and my Heart despised Reproof? And again in the viiith, Chap. of Prov. 25, 27, 22, and 23d. Verses, Let not thine Heart decline to her ways; for her House is the way to Hell, going down to the Chambers of Death. Thou goest after her, as an Ox goeth to Slaughter, till a Dart strike through thy Liver; as a Bird hasteth to the Snare, and knoweth not that it is for his Life. And then in the Ecclesiastes, Chap. vii. ver. 25, He tells us, that after he had applied his Heart to know; and to seek out Wisdom, and the Reason of Things, and to know the Wickedness of Folly, even of Foolishness and Madness: He declares himself in the next verse thus, And I find more bitter than Death, the Woman, whose Heart is Snares and Nets, and her hands as bands: Whoso pleaseth G O D shall escape from her, but the Sinner shall be taken by her. Now regarding the other Sorts of Uncleanness spoke of, and warned against throughout this whole Book, that no Scripture may be omitted, to awaken and reclaim, if possible, the Minds of the Carnally Profane, and those who have given themselves up to Sensual Pleasures that way, let me add what St. Paul, to the Romans, says, of the Almighty's

Almighty's Anger, and the reason thereof, against such Sinners, in Chap. 1. ver. 24. 26. 27. *Wherefore G O D also gave them up to Uncleanneſs, through the Luſts of their own Hearts, to diſhonour their own Bodies between themſelves : and to vile Affections : For even their Women did Change the natural Uſe into that which is againſt Nature : And likewise alſo the Men ; leaving the natural Uſe of the Woman, burned in their Luſt one toward another, Men with Men, working that which is unſeemly, and receiving in themſelves that recompence of their Error which was meet.*

BUT thoſe who are little affected with the Joys of Heaven, and the Love of G O D, if they have no regard to what a Chriſtian has to Hope for, let them at leaſt reflect on what they have to Fear, and the everlaſting Miſeries that are prepar'd for them. Nothing can be more ample on this Head, than what St. Peter, in his 2 *Ephes.* Chap. iii. ver. 9. 10, 14, 12. ſays, with whoſe Words I ſhall conclude. *The Lord will reſerve the Unjuſt unto the Day of Judgment, to be puniſhed ; but chiefly them that walk after the Fleſh, in the Luſt of Uncleanneſs, and deſpiſe Government ; having Eyes full of Adultery, and that cannot ceaſe from Sin. Theſe, as natural Brute Beaſts, made to be taken, and deſtroyed, ſhall utterly periſh in their own Corruption : Even as Sodom and Gomorrah, and the Cities about them in like manner, giving themſelves over to Fornication, and going after ſtrange Fleſh, are ſet forth for an Example, Suffering the Vengeance of Eternal Fire.*



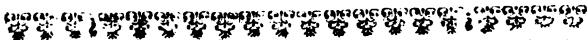




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