

Letter V. To Robert Dingley, Esq.; being a proposal for the relief and employment of friendless girls and repenting prostitutes / [Jonas Hanway].

Contributors

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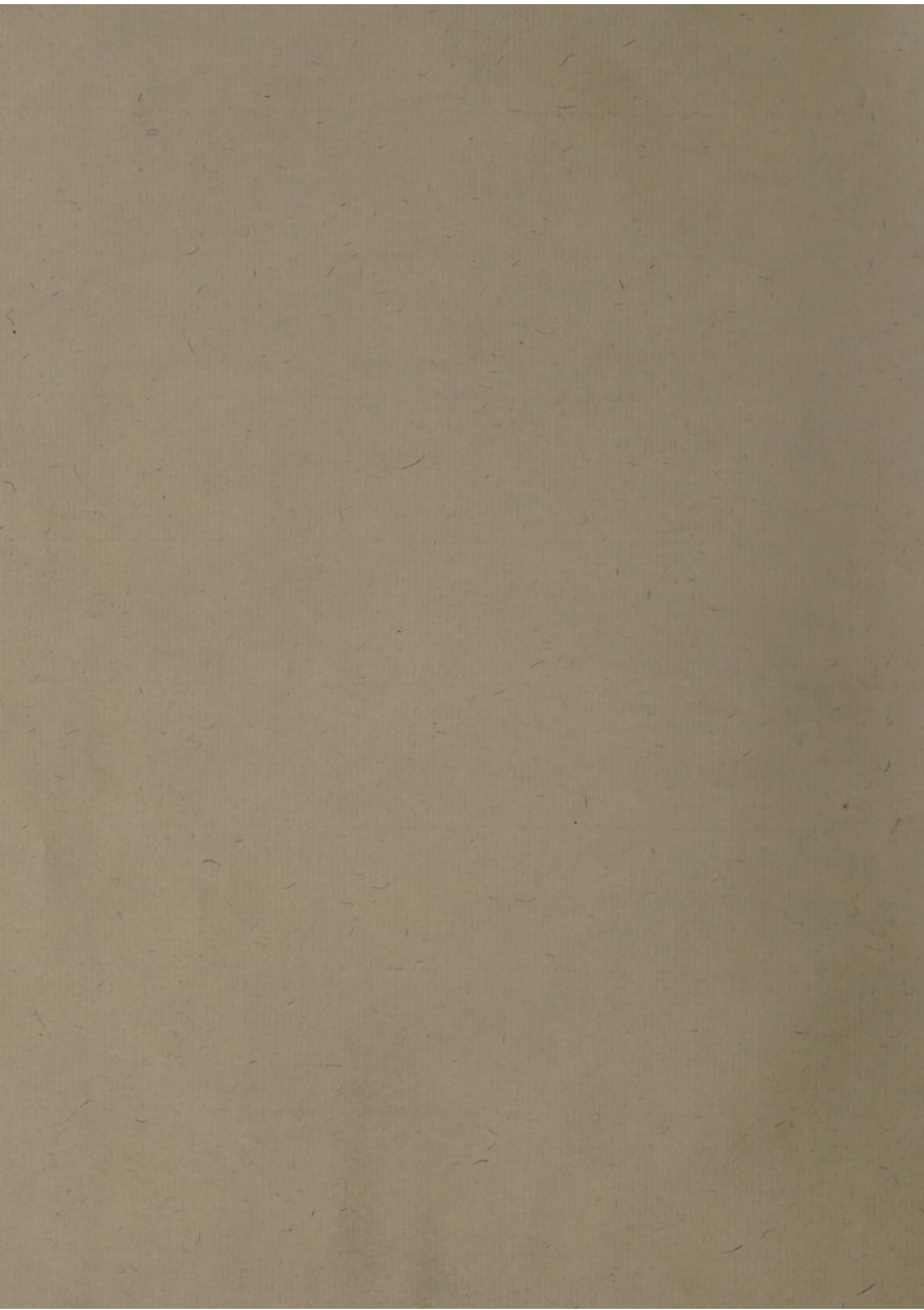
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L E T T E R V.
TO
ROBERT DINGLEY, Esq;
BEING
A PROPOSAL for the Relief and Employment
OF
FRIENDLESS GIRLS
AND
REPENTING PROSTITUTES.

By Mr. *HANWAY*.

L O N D O N: M.DCC.LVIII.

Sold by R. and J. DODSLEY in Pall Mall, by PAUL VAILLANT in the Strand,
JAMES WAUGH in Lombard Street, and the Pamphlet Shops.

L E T T E R

TO

ROBERT DINGLEY, Esq;

ROBERT DINGLEY, Esq;

A Prospect for the Relief and Employment

OF

FRINDLESS GIRLS

AND

WOMEN

FOR THE

RELIEF

OF

THE

POOR

AND

THE

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OF

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LETTER V.

TO

ROBERT DINGLEY, Esq.

S I R,

IT is with great pleasure I see *revived** the subject which you recommended to me, soon after my arrival in England, in 1751. Whether it arose from a diffidence, that my pen was not equal to it, or that the undertaking was of too delicate a nature for me, I am more inclined to condemn myself for the omission, than to plead any excuse.

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* Whoever has long acted as a magistrate in this metropolis, must have observed, that the body of the neglected sons of the poor, gaming in public houses, and the very low bawdy houses are the constant fountains that furnish the courts of justice with offenders, and the place of execution with victims.

ENOUGH has been said of the former of these, and the evil being considerably lessened, the latter is proposed to be the subject of what follows; as it seems to be as material an object of the police as any whatever; for, in these brothels, the apprentice and journeyman first debauch their morals, and are soon taught to change their fidelity and integrity for fraud and felony; here the tradesman, overcome with liquor, is decoyed into a snare, injurious to his property, fatal to his constitution, destructive to his family, and which frequently puts a period to his peace of mind.

cuse. It is true, a necessary attention to the duties of private life, joined to those of some public concerns, which I apprehended to be more practicable, left me very little time to enter into the merits of this cause, tho' I really had it much at heart. Those that most abound in riches and
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leisure,

RELIEVING industry in distress, preserving the deserted, and reforming the wicked and the penitent, are the acceptable employments, the favourite and advantageous delights of those minds, which are happy enough to have a good heart for their prompter. There is indeed abundant reason to believe, that these pleasures have been fully enjoyed by those who have subscribed towards cloathing friendless and deserted boys to go to sea. And it is to be hoped, that the public in general, as well as the particular objects of that charity, have reaped some advantages from those subscriptions.

AND I shall now beg leave to present to the public a body of fellow-creatures, equally distressed with those who have been the objects of the abovementioned benevolence; and which may, and will, I hope, be made of equal use to their country.

THE preservation of the common people, in all states, is highly deserving attention; for, from this fountain, your manufactures, fleets, armies, and domestic servants, are supplied: and in country villages this task is easy, as temptations to vice are more rare, and most parishes employ their inhabitants. But in such a populous city as is the metropolis of this kingdom, numbers of persons may be idle, numbers of children may be deserted who are capable of employment, without ever being perceived by the public, till their crimes have made them the unhappy objects of public justice.

For the truth of which assertion I refer to the Sessions-paper and kalendars for the years 1755, and 1756, when gangs of friendless boys, from 14 to 18 years of age, were transported, indeed, I may say by wholesale, for picking of pockets and pilfering from shops.

AND as these deserted boys were thieves from necessity, their sisters are whores from the same cause; and, having the same education with their wretched brothers, generally join the thief to the prostitute.

THIS brings me to that completely wretched, distempered, deserted, pitiable body of whom I mean to speak; whose sufferings have so often made my heart ach, and whose preservation I now so ardently wish to accomplish. And indeed I think, I have great reason to indulge these my wishes, as I flatter myself I have hit upon a plan that will as effectually preserve these deserted girls from infamy and distress, and make them happy in themselves and useful subjects at home, as that which has preserved so many of their brothers, and made them useful abroad.

leisure, ought to interest themselves most in it. But, whether fortune smiles or frowns; whether we are blest with ease and leisure, or harassed in the drudgery of the world, it may be expected that such a design will

BUT before I speak of my plan I will endeavour to shew from what fountain it is, our low and infamous bawdy-houses, which furnish our streets with thieving, distempered prostitutes, are supplied.

INFINITE are the numbers of chairmen, porters, labourers, and drunken mechanics in this town, whose families are generally too large to receive even maintenance, much less education from the labour of their parents; and the lives of their fathers being often shortened by their intemperance, a mother is left with many helpless children, to be supplied by her industry; whose resource for maintenance is either the wash-tub, green-stall, or barrow. What must then become of the daughters of such women, where poverty and illiterateness conspire to expose them to every temptation? and they often become prostitutes from necessity, even before their passions can have any share in their guilt.

AND as beauty is not the particular lot of the rich more than the poor, many of the abovementioned girls have often great advantages of person; and whoever will look amongst them will frequently see the sweetest features disguised by filth and dirt.

THESE are the girls that the bawds clean and cloathe for their wicked purposes. And this is done to such a degree, that on a search night when the constables have taken up near forty prostitutes, it has appeared on their examination that the major part of them have been of this kind, under the age of eighteen, many not more than twelve, and those, though so young, half eat up with the foul distemper.

WHO can say that one of these poor children had been prostitutes through viciousness? No. They are young, unprotected, and of the female sex; therefore become the prey of the bawd and debauchee.

HERE I cannot help mentioning a misfortune; nay, I may say, a cruelty, that often happens to these deserted children, and I believe the offenders as often go unpunished; for the maternal tenderness of their mothers is either starved by their necessities, or drowned in gin; and, for a trifle, they conceal and forgive an offence which our laws have made capital. And I have sometimes seen mothers, but indeed they ill deserve that name, who have trepanned their children into bawdy-houses, and shared with the bawd the gain of their own infant's prostitutions. And scarce a session passes without indictments being found against porters, and such low sort of men, for ravishing the infants of the poor. But, as I said before, I am afraid more of these offences are concealed from the magistrate than are brought to light. Who can behold this havock on youth and innocence, and not be shock'd with their pitiable case? and who can feel for them without
being

will be soonest carried into execution, by those who are *rich in zeal*, and will exert their skill and industry.

FEW men have the welfare of their country more at heart than yourself; and few are better qualified to contrive the proper means of executing a plan of such importance. I hope it will please heaven to favor the design.

THERE are many well meaning people in the world, who cannot divest themselves of certain prejudices, which they are led into by mistaken notions of piety and policy, so as to become at length irreligious and inhuman. Whatever severities some private men may think necessary, according to the rules of what is commonly called prudence, those who
bestow

being warmed with a desire of affording them protection, and rescuing these helpless lambs from the hungry jaws of such ravenous wolves?

To preserve these objects, and to reform others, who having been decoyed into vice, and from the miseries they suffer, are desirous to withdraw from that dreadful state, is my principal view in what I shall hereafter propose; though I am persuaded, if I can succeed in the former, there will be at least fewer to repent; for evils of all kinds in public societies are only to be cured by being prevented: remove the cause, and the effect must cease. The skilful surgeon, indeed, when applied to too late, finds amputation of a limb absolutely necessary to preserve the whole body; which very limb might itself have been preserved, had the same skill been earlier applied: and *Venienti occurite morbo*, is as good a maxim in politics as in physic.

THE only difficulty I see in putting this plan in execution, is, the first expence; for, I hope, in a very few years it will not only support itself, but prove a constant nursery for a body of useful domestics, much wanted in this town.

AND as the evil it proposes to remedy, is grown to a most obnoxious height, and the wretches that occasion it are the objects of universal compassion, I doubt not, but it will receive an encouragement proportionable to the public's opinion of its utility; nor do I fear, but that in these my endeavours, I shall be honoured with the kind attention, the friendly approbation, and the generous assistance of the ladies, whose tender feelings will give them a much juster idea of the sufferings of these poor creatures than any thing the warmest imagination can suggest; for really some of their cases, as *Shakespeare* says, beggar all description.

Introduction to Mr. Fielding's Plan for preserving deserted Girls,

bestow a moment's thought on the attributes of the Deity, must confess that his mercy is infinite, as well as his justice; and if it were not so, on what foundation could we build our hopes of future happiness?

INDEED, I do most heartily deplore the evil, and will readily contribute my mite towards the removal of it. In the mean while, I will plead the cause of the distressed, and endeavor to retain more able advocates.

THE recommendation of sobriety, with a view to preserve health and lengthen life, and to give our *seamen* † a relish for domestic happiness, is closely connected with that condition, which gives the best security of our fidelity to the state, in war as well as in peace. The man who is rewarded for doing well, and punished for doing ill, will not *fight* the worse for having a wife and children. On the contrary, these are stronger motives to bravery; and if he, on the day of battle, thinks of any thing more than beating his enemy, it will be to *preserve his family*, to whom that enemy cannot mean any good. We have known two or three instances of men who pleaded the *love of their wives* in excuse for their *cowardice*: would not these have been cowards, had they been unmarried? And how many instances are there, of the best husbands proving the bravest men: of which we have lately seen one in a sea officer * who has greatly distinguished himself. He who is an honest man, will discharge the duties of his military capacity, as well as those of any other relation. And it has been generally observed, that as courage is one of the properties which women chiefly admire in men, so the most undaunted in time of danger have usually been most susceptible of tender passions.

TUELIC

† This alludes to the preceding letter.

* Capt. FORREST.

PUBLIC love and private felicity concur to one common end. But a luxurious effeminacy, and a temperance which becomes a soldier, are things, as diametrically opposite, as cowardice and virtue; and there is no fear that those will fight the worse, who are not enslaved by their vicious habits.

The care of poor and friendless girls,

Such as have not yet been made a prey to debauchery; or such as are desirous to reform their disorderly manner of life, is an object worthy of the most serious attention. The kind of habitation necessary for their reception; the strict watchfulness which will be necessary; the regulations to be made; and the discipline to be observed, require more than a transient consideration. Every thing has a beginning: if we mean to render patriotism and virtue, national, and to interest heaven in our favor, we must enlarge our minds, according to the circumstances of persons and things.

It is one of the misfortunes under which we labor at present, that though there are many who will lend assistance to *cure* a disease, yet there are but few who endeavor to prevent it. The reason is plain; of the rich, the number of such as are idle and taught from their infancy to mispend time, vastly exceeds that of such persons, who, tho' free from all solicitude for the necessary appendages of life, are yet convinced that they were not sent here to trifle away their days in silly pomp, or vain amusements. What a voluminous book it would make, were every fact recorded, in which a timely relief of *ten pounds* would probably have saved a *hundred*, or perhaps a *thousand*; or where proper counsel and assistance, or the melodious words of true charity might have soothed a heart bursting with rage, or breaking with distress and sorrow.

WHEN the generality of the common people have worn off a sense of shame, and tho' able to work, are contented to eat the bread of idleness, we must expect to see numberless abuses of almost every kind of charity. In the mean while corruption and bad examples often turn panders to excess and luxury, and create wants, which otherwise would have no existence. But whilst we contemplate the evils which have made such inroads upon us, we must stand to our arms, and if possible, prevent their progress.

WE already complain of the want of inhabitants; and yet, I know not by what modern refinements, in which neither the laws of God, nor national policy have any share, we say, *the soldier should not marry, that he may be the more ready to go to war*; and barracks, which, without all doubt, are well calculated to establish discipline, and make good soldiers, it is to be feared, will hardly be productive of matrimony.

AGAIN, we say, *the sailor will be nothing but a sailor, and it will be in vain to encourage him to spend any part of his time on shore, in attending the care of a family*. But, what is yet more extraordinary, we add, as part of our domestic policy, *it is improper in the domestic to pretend to marry*: and for such offence he is generally turned out of service, as if he were an enemy to his country, and had forfeited the right of protection from the community.

As to the practice of a great part of the common people, in the country, they come together first, and if the woman proves with child, they are generally obliged, through custom or compulsion, to marry. In a partial and contracted view of things, this usage may appear not altogether

impolitic; but it is a great scandal to us as believers in Christ, and wears off the impressions of the disgrace of illegal love. Even the *Marriage-Act*, which is extremely well calculated to reduce an undisciplined people to order, has, by a perversion of the design, in too many instances created an indifference to marriage amongst many of the common people. To this we may add the decline of a sense of religion amongst the vulgar; a want of country work-houses, where means of labor may be provided much better than in parishes; and lastly a pernicious example of the *excessive* love of *pleasure* and amusement.

To such causes as these it is, in some measure, owing that our streets swarm with prostitutes; and, as if the distinction between the *rational* animal, and the *brute*, were destroyed, and *Hymen's* sacred fire extinguished, such excesses are committed as are too shameful to recite.

IN the mean while, the immoderate use of *tea* and *spiritous liquors*, joined to the adulteration of bread and wine, with other such kinds of evils, have so far prevented the increase of inhabitants, that we shall probably feel a want, before the war is at an end.

WHAT then is to be done? Let notions of private convenience, or false maxims in politics, prevail ever so much; let men in higher life decline marrying, because women are extravagant; and let artificial wants be preferred to the order of nature, and to that simplicity of life which is the true source of human happiness: let the bulk of the people be as foolish, or as impious as they please; are those *who really think of their duty*, to look on, and see such crowds of females become the prey of penury, infamy and disease? Will no friendly hand be stretched forth, to succour those who implore assistance, and desire to be delivered out of their sad condition?

But

But whilst we are shewing them compassion, we must take care not to bring them out of one kind of idleness into another, lest the remedy should be as bad as the disease. We find the laws * cannot restrain them, and punishing of them is to very little purpose, nor will the imposition of laborious tasks or any treatment devoid of humanity,

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nity,

* But these defects, in respect to gaming houses, bawdy houses, and disorderly houses, are provided for by a late act of parliament. By this law, if two inhabitants, who pay scot and bear lot, in the place where such gaming houses, &c. are kept, do give you notice in writing, signifying the name of the party who shall keep any such disorderly house, as aforesaid; you are forthwith to go with such inhabitants before a justice; and they are to make oath, that they do believe the contents of such notice true; and enter into a recognizance of twenty pounds each, to give, or procure material evidence against the keepers of such houses, at the next sessions. You are also required to enter into a recognizance of thirty pounds, to prosecute the law with effect; and all reasonable charges, being first settled by two justices of the peace, are to be paid you by the overseers of the parish where the offence was committed, upon penalty of their forfeiting double the sum. Your duty is herein enforced by a heavy penalty, which you will be therefore extremely careful not to incur.

It was generally hoped that the abovementioned act of parliament would put an effectual stop to, at least, the open and barefaced bawdy houses, as the process against them upon this statute, not only shortens the proceedings, but prevents that kind of chicanry, by which they had formerly eluded punishment, and also assigns a pecuniary reward of twenty pounds to enforce its execution. The consequence of this act was so much apprehended by the bawds of *Covent Garden*, that upon its commencement, and some little time after, they stopped their infamous practices. But unhappily the execution of this excellent law requires the information of two housekeepers, who pay scot, and bear lot in the parish where the offence is committed: and such is the dread and terror every man is under of incurring the odious name of *informers*, that few prosecutions have been commenced upon this act. This the bawds saw and availed themselves of it, by returning openly and publicly to their acts of prostitution; and one of them, with an impudence agreeable to her calling, advertised, that she was removed from the *Piazzas Covent Garden* to *Bow-street*, where she also inscribed under her sign; and that street is now almost filled with the same infamous houses. Possibly this inveterate evil might be cured by vesting the magistrate with a power to act in respect to bawdy houses as by the statute 33 H. 8. he is empowered to do by gaming houses: namely, to search for and commit the offenders upon his own *certain view*: by this means the plea of want of information would be removed, and if, after this, these brothels, the nurseries of all manner of wickedness, should still exist, the blame would then justly rest upon the magistracy.

Mr. Welch's Office of Constable.

nity operate effectually to the great end in view, § we must find them employment, first for *their* benefit, that they may be the farther removed from temptation ; and next for our own sake that by their labor they may repay the husbandman and manufacturer for their food and raiment, and ease the community by supporting themselves by their industry.

It was last spring that I proposed to a zealous patriot and prelate, to think of the means of erecting a *manufactory for making carpets*, upon the principles of those of Turkey, for the employment of repenting prostitutes. What first suggested this thought, was an offer a great manufac-
turer

§ Little need be said to prove that these wretches, who are lurking at every corner of our streets, are an intolerable nuisance. Here I would be understood to mean those unhappy creatures, who having neither a house to shelter them, nor a protector to support them, are under a necessity of wandering up and down the streets to make a prey of the unwary apprentice and intoxicated husband. The bodies of these women are generally a complication of disorders, their language made up of dreadful execrations, and their behaviour infamous beyond comparison. These wretches, by their open prostitutions, make sin cheap. By these the apprentice is seduced to criminal converse ; which generally ends in pilfering from his master : detection follows, and if his master has the humanity to discharge him without prosecution, reputation being destroyed, it is odds but he associates himself with the wretch who seduced him, who rarely fails to put him upon a robbery to support her. These wretches cannot be said only to corrupt youth, but like a violent contagion precipitate the body into immediate destruction. Great numbers of these have been apprehended upon private searches who have been sent, some to bridewell to hard labor, others, too diseased for punishment, to hospitals ; little good, if any, has arisen from these ; for upon being discharged from one, and cured at the other, having no means of recommendation, or honest method of supporting themselves, necessity, united to a mind abandoned to debauchery, drives them to their former practices for support. Hard indeed is that duty whose tendency is useless severity ; and where punishment only prevents for the time it operates, but hardly ever produced one reformation ! I have often wished, with an aching heart, that there was among the noble charities, which distinguish this age in hospitals for almost every human calamity, one instituted by the legislature to receive and provide labor for these true objects of compassion, as well as detestation. Possibly the making the army clothes and linen might be introduced, whereby these unhappy fellow-creatures might be rescued from disease and misery, and instead of being a nuisance to the public, become useful to it, and prevent the ruin of thousands.

Mr. Welch's Remarks.

turer made to an hospital which I attend, to engage for this purpose such children as were turned of ten years of age. This proposal could not take effect; but it immediately occurred to my mind that if children of so tender an age could be of such service, women and girls, tho' unus'd to honest labor, might be easily taught how to work. And that this manufacture is of great consequence to us, is beyond all dispute.

I thought that if proper regulations were established, it would certainly answer; provided that in this *manufacture scheme*, *young* sinners be separated from *old ones*, and those who are in danger of going astray, be received, and distinguished from both. The successful conduct of the *Marine Society* seemed to me to have at length *prepared* the way for taking care of friendless and abandoned *girls*, as well as boys; and that the former might be rendered as useful at home, as the latter are abroad. This induced me, about four months since, to consult a great carpet-manufacturer, in hopes of finding employment and a provision for these unhappy creatures; and he assures me, that this might easily be effected.

CARPETS may, perhaps, be esteemed an article of luxury; but they certainly contribute to ease and comfort, as well as elegance, and are at least as proper as a fine apartment, or any other rich furniture; not to mention the sums we pay for them to foreigners. But what is still of greater consequence, I apprehend they will soon become a considerable article of commerce, for exportation. Nothing that belongs to the furniture of a house, is of such consequence as this, to a *Persian*, an *Indian*, or a *Turk*; nor are Christians, of the foremost ranks in fortune and dignity, much behind them. We already greatly excel the eastern nations, in the color and pattern of this manufacture; as we easily may do soon in the quality and substance.

THIS is an object which seems in a more especial manner to claim the attention of the SOCIETY FOR ENCOURAGING ARTS, MANUFACTURES, AND COMMERCE, to whose patronage I recommend it. They have something in their power, in their collective, as well as private capacity, and it may be presumed they will not have it less in their inclination, among so many useful things, to give the world a striking proof of their skill, and of their beneficence. Arts and commerce cannot but flourish under the influence of a society, which has already shewn so much zeal for the welfare of their country, in promoting industry and ingenuity, and consequently checking the growth of vice. But in this they will also demonstrate a nobleness and gallantry of spirit, heightened by the most exalted policy. By preventing the guilt and misery of prostitution, they will lend assistance to destroy one of the numerous causes of the decrease of the people, which must at length involve arts, manufactures, and commerce, in one common distress. Such a step will give us a specimen of what the golden age has been, if such an age there ever was, or, at least, what is most like that happy state which poets have described with so much art and beauty.

As I am now recommending the care of such crowds of wretched women, to the charity of the noble minded, I cannot help remarking, that if there was less idleness amongst the working female poor, there would be not only fewer prostitutes, and fewer beggars, but a most enormous expence in the poor's rate would likewise be saved. If the indulgence of feeding those who do not work, is a mark of tenderness, we may well say that England is the best country in the world for *women*. Great numbers of these, who are born to get their bread by labor, spend their days in idleness, beyond what is observed in any other country, to the

disgrace of our politics, as well as injury to our morals. Therefore, there is the stronger reason on this occasion, to enter seriously into the consideration of this proposal.

If these women were confined for a certain time, according to their different character and behaviour, it may be presumed that some of them would obtain the forgiveness of their parents and their friends, after a short time of repentance; and *proper precautions* being taken, such must of course be restored. In the mean while the most laborious or ingenious, should not be put upon a level with the lazy and indolent; one third, or an half of the produce of their labor, according to their gains, should be reserved to them, as their private property; that they might have the fairer prospect of returning with advantage into the world, and get a comfortable support, either in the married or single state. Thus, after a due time of probation, spent in piety and a habit of industry, in a healthy and spacious place, these women might wipe off the stains of their former impurity, and render themselves more amiable than many others of the common people.

It is not to be imagined, but that great numbers of these converts would find good husbands. As the case now stands, we see that all men are not equally delicate, in this instance; some *rare geniuses* deviate from the beaten track. The agreeableness of many of these women, added to their ability to support themselves, might tie the bands of social affection stronger, than is usual in common life, where neither piety nor industry are in fashion.

BUT I would add yet something farther. As I have often been shock'd at the inhuman ambition of the *French court*, in sporting away the lives,

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and invading the properties of men; so, I must confess, I was struck with the good sense, the policy, and the humanity, which it shew'd, in a signal act of munificence, upon occasion of the birth of an heir to the crown; I mean the giving-in-marriage a certain number of poor girls with suitable portions.

WOULD not this nation acquire immortal honour, if the *directors* of this proposed charity, were intrusted with a fund, in order to give small dowrys to such of these poor girls and converted prostitutes as *excelled in virtue*?

THE learned *Erasmus*, and the ingenious *Baron Holberg*, who also distinguished himself extremely by his uncommon merit, thought this one of the *noblest* kinds of charity, and bequeathed certain sums of money to it. The latter also established a *fund* for that purpose, and without doubt, died with much the greater pleasure, in the reflection that he should be instrumental in making some young ladies happier, in that state, which it is no indignity to them to suppose most young women wish to be. *His* legacies were confined to the *most virtuous* part of the sex, and consequently to render them more happy than they were before. I am pleading for those *who once were lost and are found*, with a view to alleviate their *misery* and render them useful. And since *pleasure* chiefly consists in an absence of *pain*, and virtue is, in some degree, its own reward, it seems to be a higher object of the care of mankind, to relieve the distressed, than even to augment the happiness which *virtue* has so strong a title to.

IF the promise of *temporal* as well as *eternal* rewards, will raise a glorious emulation amongst the *most virtuous*; may we not hope also
that

that it will be instrumental in reclaiming the *vicious*? Happiness is the common end pursued; and virtue and industry will point out, even to the most abandoned of mankind, what are the truest *means* to acquire this *glorious end*.

WE may lay it down as an invariable maxim, that whatever tends to promote a habit of industry, which, to all appearance, will produce as great an advantage to a state, as the pecuniary consideration which is given, to promote that industry, will in the issue, be highly beneficial. But, if to industry we add the means of *preserving life*; the improvement of *moral virtue*, and the exercise of religious duties, it is, in fact, only making use of a *few good things* of a *lesser value*, to acquire *more good things* of a *greater value*: and where care is taken to prevent abuses, this must be productive of the greatest benefit to a state.

PORTIONS being thus given to such *reclaimed prostitutes*, as excel most in piety, industry, and a submission to a *regular æconomy*, it would often prepare the way to their being married to very honest industrious men, suitable to them, such as the directors might entirely approve. The happy ends which would be obtained by such *premiums*, given to the most virtuous, are too obvious to need any farther illustration. For, if those, who have been a nuisance, become useful members to society, and the people grow more virtuous, the *ends* of *true policy* and *true charity*, are answered in the highest and most *proper* manner, and the *state* will be doubly repaid the *charge*. And, as there would be no great difficulty in contriving the means to obtain money for such an excellent purpose, I recommend it, as an object of importance, to the serious attention of every *good politician*, as well as *good man*.

THE design in general, as is the case of every important enterprize, requires mature deliberation: the difficulties that will attend it, I apprehend, are far from being unsurmountable. I am entirely persuaded there is *room* to lay the foundation of a *noble structure*; and the more arduous the work is, the more honor it will be to those who carry it into execution.

THE common objection, to a proposal of this nature, that let us do all we can, there will be *harlots* of many kinds, is not to the purpose. If this manner of reasoning were allowed, the *doors of mercy* would be shut up, or men must become angels, and stand in need of no such kinds of charity, as human misery now renders necessary. The inferior classes of prostitutes, who are in the first stages of iniquity, are real objects of pity: and those, who from loss of character, are totally cut off from every other means of support, deserve the most tender *commiseration*. These must either cease to *think*, or labor under the acuteest anguish of *soul*, as well as *pain*, and *disease of body*. The more I think of their condition, the more the voice of heaven seems to plead their cause. And since severity has been found ineffectual, what ought we to do but try every gentle method that promises success?

IN the great cities of other countries, where common prostitutes are not so numerous as in this metropolis, nor by far so impudent, more care is taken, and more humanity shown. Libertinism of this sort is not countenanced by our laws, as in *Holland, Italy, Venice*, and some other countries; nor do I apprehend the purity of the christian religion will by any means admit of such laws; but the evil, in its immediate effects, might

per-

perhaps be less injurious to the *state*, and even to many private persons, if it were tolerated by legal authority. Whether a breach of the commandments of God, in this respect, on the part of him who took advantage of the laws of men, would be so criminal as *perjury*, to which many laws do, in their own nature, *administer*, we must leave to *divines* and *casuists* to determine. If brothels were confined to a certain spot, many a *young* man, and some *old* ones, who now wander out of the paths of virtue, might be restrained by a sense of *shame*. They would not be in danger, as they now constantly are, of being led astray by the force of temptation, or *importunity*. On the other hand the women would be better attended in sickness, and fewer perish by the venom of a foul disease, as too many do: for it is a known fact, that all of them are not admitted into hospitals, or not so speedily as their case requires.

LET those who are shock'd at any proposal of this kind, think *consistently*, and be also shock'd at the very thought of being careless spectators, whilst numbers are seeking their own destruction. Is it consistent with the wisdom of any nation, to neglect the means of promoting virtue, and checking vice? But where humanity is so *deeply* concerned, is not the *omission* aggravated into a *crime*; and does it not call loud for *redress*?

WE are now invited to think very *seriously* upon the present occasion. Those vices which are most dangerous to the community, are generally punished with the most severity; but the iniquity, now under consideration, is of such a nature, as to be more easily cured by *mercy* than by *justice*. Not to speak of the distresses of *men* who are seduced, and who deserve some pity; and of *whole families* whose circumstances are too often rendered such, as can hardly be *related*; what

numbers of *poor girls* have been lost to their *parents*, their *country*, and their *God*! What sorrow, mixed with indignation, must arise in a generous breast, at the sight of such numbers of young women *plying* in the streets, as abandoned *prostitutes*?

How extremely grating it is to hear, a woman addressed with no gentler salutation than *d—d b—h*; a language not very *civil*, even when applied to the vilest of women, and yet, I am sorry to say, not altogether unsuitable to the character of those, to whom it is usually given? * Who, that considers the *dignity* of that nature in which the son of God himself appeared, and views attentively the miserable condition of these wretches, can refrain from tears? To be like a *b—h*, or something worse, is dreadful indeed! and, for being so, to be consigned to everlasting perdition! — Here all language *ceases*; and all utterance *fails*!

To see women disguised with *liquor*, or *fighting* with each other, or the poorest sort covered with filth and rags, and yet waiting for their *prey*: these are things so monstrous as hardly to be conceived; nor are they known in any other country. There is a certain elegance or delicacy even in vice, as well as in virtue, though indeed it is rendered the more dangerous to some persons on that account.—And how often do we hear those tongues, which the God of nature designed should soften the distresses of human life, and give a relish to its joys, uttering the greatest indecencies, and the most dreadful imprecations?—*Immodesty* herself is confounded, and *Impudence* hides her face!

THESE are *truths* which cannot be denied; but it is also true, that there are many poor girls who *lament* their sad condition, and would gladly

* “A shameless woman shall be counted as a dog.”

gladly reform : many pour out their hearts in real, as well as some in dissimbled sorrow. Have they not reason to complain of the want of charity with regard to themselves ? Are they not real objects of christian compassion ? How many are cut off from all hopes of mercy, except the *cruel mercy* of those who afford them a temporary relief, at the wretched price of accumulated guilt, and the most unworthy treatment ? How many have been seduced by the promises of men, and suffer all the miseries of poverty, infamy, and contempt, in consequence of a mean and perfidious violation of those promises, in the guilt of which the female has properly no share ?

Who can behold the image of God, debased even *below* the vilest animal ; and not wish to see it restored ? *Brutes* follow the dictates of nature, and are obedient to their appetites ; but appetite has frequently no share in the promiscuous commerce of these unhappy women ? What misery can exceed that of persons who act perpetually in opposition to the plainest dictates of reason, and are plunged into a kind of necessity of pursuing a course of life, the end of which they know is perdition. To languish in a loathsome disease, surrounded with misery, in a more loathsome brothel ; to be thrown into a goal, or persecuted by those very persons who should afford them the means of *repenting* ; however shocking such circumstances may appear, they give but a faint idea of the sufferings of many of these wretched women.

If we consider these young persons as born in a *free* country, where *pure* religion is professed ; many of them educated in the principles of *virtue* ; all of them entitled to the *protection* of men, and designed by the wise author of nature as their partners in the social joys of life : and

turn the glass, and behold them the *slaves* of an abandoned procurer's fold, both body and soul, for *half a crown*;—it is indeed most deplorable!—What aggravates the evil is, that these poor wretches, when once fallen into the snare, can hardly extricate themselves whilst their health or beauty lasts. When they are become indebted to *B—ds* and *Tally-men* which is generally the case, nothing less than a generous lover can deliver them from the present distress, and even defer for a short time the fatal hour of total ruin.

If there is joy in heaven at the conversion of *one sinner* that repenteth, there ought to be joy on earth also. How shall we answer it to God if we continue longer to afford no opportunities of conversion to such objects of pity? It is a great mistake, to imagine that those whom we are now recommending, are lost beyond redemption. There is a *native* ingenuousness in the female mind; and *virtue* will charm as well as *vice*. All who have been hurried into these excesses, are not deaf to the calls of conscience. Strength of passion, and strength of reason, often meet in the same person: and there have been instances of the worst sinners becoming the greatest saints.

WHAT judgment did the *Saviour of the world* pass on a *harlot*? What was the case of *Mary Magdalen*? Those who have erred most in this way, are frequently observed to have a peculiar mixture of such qualities as dispose the heart to repentance. And to shut the *doors of mercy* against them, can never be the way to obtain mercy for our own sins, whatever they may be: nor can we neglect the preservation of such persons without greatly injuring the *community*; considering what numbers there are in this deplorable situation.

As to motives derived from *piety*, I have known a man in *Portugal* marry an *abandon'd* prostitute, in hopes, by converting her, to atone for an *atrocious* crime. In *Rome*, *Venice*, *Lucca*, *Pisa*, and other places in *Italy*, they have their *convertite*, or convents designed to reclaim these transgressors. If our church has less *zeal*, it has more *true charity*; and in point of *policy*, I hope we shall never give place to *Italians*. Perhaps we are not in general so abandoned, with regard to this part of irreligious conduct, as those people are; and there is great reason to think that the sense of shame is stronger in the breasts of our women, even among the common sort, when we observe that the greater crime of *murder* has been too often committed, to conceal an *illegal amour*. And we find in the character of our ladies a higher sense of *honor*, and a truer notion of *duty* as grounded on religious principles, than are usually to be met with amongst the women of any other country, which I have known. But where shall we find such an *abandon'd race*, as that which infests the most public streets of *London*, where the number of prostitutes is so great in the evening, that we should doubt whether every woman we meet, is not of that stamp, were they not distinguished for the most part, by that sort of conduct which is totally devoid of *honor*, *decency* or *shame*.

If we consider the principles on which those act, who believe the doctrine of the Romish church, we must *commend* the *zeal* of those ladies, even of the first rank, who have condescended to serve in menial offices, those prostitutes who are become converts. This height of devotion however is not adapted to our church, or climate: it is also not suited to the *delicacy* of our ladies, nor is it at all necessary, to our present purpose, that it should; but yet we may flatter ourselves that the most sensible

sensible, and the chasteſt women amongſt us, will ſhew the moſt commiſeration, and pride themſelves moſt in promoting the charity which I am now recommending. In the mean while *men* who are the *leaſt*, as well as thoſe who are the *moſt* converſant with *harlots*, will find ſufficient reaſon, upon the preſent occaſion, to aſſiſt in this good work. Indeed it is a work which requires the trueſt *gallantry* of ſpirit; that *gallantry* which is really *brave* and *generous*, and productive of the ſolid *happineſs of others*, not the *ſhort-lived gratification of their own unworthy wiſhes*.

THUS have I given you my thoughts, with regard to the *pious motives* for eſtabliſhing this charity; and I will moſt heartily contribute towards the carrying of it into execution. Thoſe who intereſt themſelves in it will compare notes, and deliberately contrive the means which will render it moſt effectual. But I cannot too often inculcate this rule, that the *hands* of theſe women muſt be employed as well as their *hearts*; for if *piety* is not duly ſupported, it will loſe its ground, and will not be able to keep them within bounds. If they were incloſed within walls of braſs, *idleneſs* would corrupt them.

A PROJECT of this ſort opens to our view a *vaſt* field for improvement. No ſingle project which can be eaſily compaſſed at once, will provide for a quarter part of the neceſſitous, in the way now propoſed; therefore I wiſh to ſee you and your ingenious friends *begin* and teach us *ſome rules* for the better conduct of ſo delicate an affair. At the ſame time I muſt repeat it that I am fully perſuaded, great advantages will ariſe to the community, from the employment of girls in making of *carpets*. I apprehend no women are in ſo great diſtreſs as the *common* prostitutes of the town: there-

therefore these ought to have the preference. It seems also necessary to reflect seriously, if there will be any occasion to admit of any *men* into a manufactory of this sort, except *the Fathers*, a *secretary* to keep the accounts, and the *master* manufacturer to direct the works: and it may be presumed that persons fit for such offices will be found.

SOME of these reflections were committed to writing many years since when you first mention'd the subject to me; therefore *you* have the *best title* to them. If they are worth *your* attention, and merit the regard of other thinking persons, *my end* is so far gained; and I gladly make use of this opportunity to assure you, that I am, with the most sincere esteem,

S I R,

Your most obedient

Humble Servant,

Strand, 18 Feb. 1758.

Jonas Hanway.

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Yours most obedient

Humble servant,

James Hanway.

April 7. 1758.

P O S T S C R I P T.

IN discoursing with my friends on the scheme of establishing an *azylum* for *repenting prostitutes*, reference is frequently made to what has been said on this subject by *several writers*, particularly within these *twelve months* past. As I have but little time to read, I know the less of what other people think; and, for the same reason, what I write myself is the more genuine. To corroborate what I have already advanced, I present you with a letter, taken from the *Gentleman's Magazine* of *August last*: perhaps some of the thoughts contained in it, may furnish you with hints towards the forming a *complete plan* for carrying this good work into execution, with all possible advantage.

IN pursuing this speculation, it is thought absolutely necessary, to consider *repenting prostitutes* and *friendless girls*, as objects under very different circumstances: but the latter are not the less worthy of our commiseration; and though they fall more within the cognizance of the laws already made, yet those laws have not been so executed as to prevent the calamitous effects of *ignorance*, *idleness* and *poverty*. I should therefore think the community under great obligations to such persons as will reach out a hand to the succor, particularly of such as are *orphans*; and, by showing a good example, towards as many of them as can be *well* taken care of, compensate for the *imperfect* administration, or the *real defects* of the laws, in relation to these objects.

EVERY beneficent act of this kind, will deserve the highest commendation. If we can thus introduce some kind of *police*, though under a *private* management, we may in time awaken the attention of our fellow-subjects; and if the laws already provided are, as I apprehend them to be, really insufficient, some amend-

ments may be made to them, in order to our trying the experiment proposed, with all possible advantage. Poverty and distress will thus be so far alleviated, as to prevent any *necessity* of these girls becoming prostitutes : and however we may distinguish afterwards, the *same plan* will nearly answer both purposes.

MEN are naturally fond of their *first* thoughts, but we see in almost every *public institution*, that too much ingenuity cannot be employed in *planning* and adopting the most constitutional and practicable *methods*, to prevent abuses ; to avoid fruitless expences ; to promote the *great cause of humanity* ; and at length to open our minds, that we may be able to take in the greatest objects without difficulty. For this purpose I hope an *honorary* reward will be given, for the best plan for the establishment of a *charity house*, or *charity houses*, for *repenting prostitutes*. *Manufactures and Trade* are intimately concerned in the employment of a great number of people, and particularly of those who have been the most *idle* and wicked. No other *society* but that for the *encouragement of arts, manufactures, and commerce*, can give such *honorary* reward, and I hope they will countenance a proposal of this nature. Thus we may hope to see the attention of the *ingenious* called forth, whilst the *zeal* of those who delight to *think*, how the good of mankind may be promoted, is put in action : and we shall probably make considerable improvements on what has been already written on the subject.

THE letter from the August magazine in regard to *barlots* is as follows :

“ I have lately read *three* letters in a paper called the CITIZEN, that have made a deep impression upon my mind. Religion, humanity, and pity for the most miserable of all our distressed fellow-creatures, call upon the community in general, to consider the contents of those letters, with attention ; and I make no doubt but you will very readily lay the substance of them before your numerous and judicious readers. The design of the writer is to excite a spirit of charity towards repenting prostitutes, and a laudable resolution to provide an hospital for their reformation. He says, in his *first* letter, that coming home to his chambers, in the *Temple*, one night with a friend, from an evening walk in the park, they agreed to take the different sides of the way, and to count the unfortunate girls who presented themselves to their view, but to

fix the character of prostitutes upon none but those who spoke first. In this march of observation, before they arrived at *Temple-Bar*, his friend's account amounted to 113, and his own to 84; his friend was on the *Temple* side of the *Strand*, and he was on the opposite side. They spent the evening together, and agreed, that not one of these prostitutes, but might have been a daily pleasure to their afflicted parents; that the care and expence of raising them, though not equal in all, yet considerable even to the least of them: that many pious visiters had embraced them in infancy, on their good parents account, often shed a tear over them, and as often recommended their future welfare to the care of providence. They likewise agreed, that many of them would gladly go to service, and recover their health and character, could they only get footing in a regular family; but, as the case now stands, the thing is impossible: the good or ill fame of the poor creature must come from the last place she lived in; and perhaps she has not been to service since her young master got her with child, and laid the foundation of all her misery.

THE consideration in the *second* letter, is how to provide a remedy for this increasing evil. In *Holland*, says the writer, they have houses, called *Sperville houses*, where these unfortunate women are placed, either by deputies of the state, or by the magistrates; there they are kept quite apart, even at meals; they work, and by that means more than support themselves. In a year or two their faces, by the natural change of inhabitants in that country, are forgotten as prostitutes; and when they have a mind to come out, the character they have obtained in that house of sobriety, frugality, and industry, is allowed to be a sufficient recommendation to any family. But there are often still happier circumstances attend this their seemingly unfortunate situation: once or twice a year they walk in a kind of gallery, and appear, as servants do at a statute fair, in the different counties of *England*. Sailors just landed, and who have neither time nor inclination for long courtship, often marry them; the *states* give their consent, and sometimes a small fortune; and many persons, from prostitutes, have been made joyful mothers of children.

THE sailor looks on his *flame* as a widow. In a year or two, if they chuse to stay, all ill-natured stories die : but supposing they should not, there are, many instances of men who have gloried in thus saving the unfortunate ; and I myself, says the writer, have heard an honest fellow say ; *let the man answer it to his conscience who made you dishonest : I have more pleasure in making you honest, than ever he had in making you otherwise.*

WHY such a scheme should not be set about, and brought to perfection in *England*, I cannot tell. It seems a most charitable age ; and it was but t'other day that I read in one of the papers of a new hospital for *ruptures*. Think how many parents, in an hour of kind relenting, might, by these means, find out their daughters again, which it would tire out the best diligence to do in this metropolis. Changing names and places of abode renders this impossible, and many a poor girl dies in an hospital, or a prison, at the very instant her friends are in search of her, and willing to bring her home.

IN the *third* letter the writer has very ingeniously introduced, a visionary plan by way of dream, with the regulations necessary for an hospital, such as he thinks would answer the end proposed. I really thought, says he, that I saw a building already erected, somewhat near the *Foundling Hospital* ; and, as soon as I entered, the pannels in the hall, or vestibula, appeared filled with the names of many kind benefactors. But as I should premise to you, that, to make the dream more real, on my knocking at the outer gate, the porter, like most porters at a gate, not coming immediately, I saw a group of females, ^{poor} not ^{of} such whose language bespoke a real goodness of heart, for they call'd the house a nest of nasty, stinking, poison'd whores.

BUT, to go on, the *edifice* was what builders call an half H. The centre made a good chapel, and the wings were the lodging, and working rooms, of the several inhabitants. To make the reader still understand it better, the form
was

was not very unlike the Foundling Hospital, only larger and more lofty. I took pains to enquire into the several particulars which related to so noble and true a charity. I found that the right wing was set apart for those who had been of inferior families, and low extraction; whereas the left was kept for ladies, whose rank in life required privacy and a superior treatment.

THE right wing only was visible to strangers, and that very cautiously, to prevent those sneers and jokes which rude and illiterate people are too apt, in this country, to throw upon distress. They were not to be seen except at their hours of meals, as perpetual interruption would hinder the kind intent of being placed there, which was to be private and industrious, and to gain their subsistence, as well as to expel melancholly thoughts.

THERE seemed to me near 300 at different tables, with a kind of *matron* at the head of them, who, with her hammer commanded silence, while grace was said. — This gave me great pleasure. I found on enquiry there were also rewards and punishments among them, the better to preserve good order and government in the community.

THE house allowance was very plain, and intended as such to promote industry: for, whatever they earned by their needle, or otherwise, increased their way of living, and gave them better apparel. The servants of this wing were all women, and such as had never been unfortunate themselves, in order the better to prevent any bad conversation among them, which was punished very severely; swearing an oath incurred nearly the same punishment.

I saw them go to chapel, and likewise at their meals; I saw them also at their work. I could conceive no little charity-children to be more obedient to their governesses or school-mistresses; and I was told, that, though they had a right to go out when they pleased, not one had ever quitted the house, and that only one, in so many years, had been expelled for riot and drunkenness.

THEY appeared at grates, like nuns in *Roman* catholic countries, and at every grate, or range of bars, there was a kind of centry-box, where a woman sat, and was relieved by others, to overhear what conversation passed, lest young fellows should come there to inflame the poor sufferer, as well as themselves, by any improper discourse.—This I thought a most masterly piece of care and good management. No books were permitted but of prayer and humiliation; and though they were allowed to sing at their work, they were only songs of virtue, unmixed with love or gallantry.

HAVING sufficiently examined the right wing of this *Samaritan* hospital, and found that every thing was extremely well conducted, I think I need not dwell on further particulars, of their daily food and manner of dress, than this, that their table, though very neatly served, was always of those meats the least hurtful and inflaming to their blood; their dress was an uniform, very plain, with a medal pending by a short ribband, on which was engraved the words, *sin no more*. On quitting the right wing I looked on the outside of the chapel with great pleasure, and said to myself, that when I come next I will pay a visit to you, not imagining that I was dreaming, but really thinking I could have gone next day.

I CROSS'D the quadrangle, which was well planted with shrubs and plants, wilderness fashion, and on knocking at the door of the left wing, was asked through a small wicket, *if I had a letter?* The question surprized me, not having had an item of that kind; but was soon informed, that, in pity to the miseries of the inhabitants, no body was permitted to see them without a letter from a governor, by whom I found there was a proper ceremony of examination, what the business I had with them was, whether I knew their families, and the like.—All this was certainly right, as they were, or had been, persons of rank in life:—But, while I was pondering on the necessity there was for this conduct, and laying a plan how to be admitted some other day, by making my address to a governor, I saw a large groupe of gentlemen entering at the street-gate; one of whom I instantly knew, and going up to him, and telling my story, he said, Well, it is luckily *committee-day*, and you shall enter with me.

ON our entrance he shewed me into a very handsome parlour, adorned with the handy-work of the ladies who were, or had been, there.—The chairs, the settees, the screens, the paintings, all their own.—He then asked me what lady I chose to see, and she should be sent into that room with a matron, according to the custom of the house, and I immediately answered Miss *W*——. She was, indeed, the only one I was desired to enquire after, and the only one I seemed to know.

In a few minutes they both entered, and on seeing me I thought she shed some tears, and I answered them with the same. I asked her how long she had been there :—She said, ever since the admittance of objects; and that, although she had had various offers of marriage, and also of being an attendant on ladies of fashion, yet she believed she should spend her days there, as the governors always gave them their choice.

THE reader now is to be informed, that this lady was the eldest daughter of a very considerable merchant, who married a young gentleman at *Oxford* while he was a *fellow* there;—it displeased the family of course, as he was a *minor*,—and indeed he died a *minor*, which confirmed the parents in the persecution of her. At his death many friends interceded to get her restored to favour again;—but in vain—tho' time, which discovers what reason cannot, declared the reason;—for the parents were *poor* and *proud*, and this was a handle, as it often is, to save the expence, at the price of this lady's happiness and peace of mind.

SHE was young and pretty, and left to the wide world—She now went first into *keeping*—was generously treated by her first gallant, who forgot to make that provision for her as she deserved, by his sudden death.—In hopes of finding a second equally good, she tried a second; was ill used by him, abandoned, left with a disease on her, and by forged debts of his contriving, in order to get rid of her, was thrown into a prison.

ON the erecting this hospital, she took the benefit of the act then in force, and embraced

embraced this retirement.—She said she had intirely forgotten the world, and *London* in particular, even though she saw the steeples of the churches from her window every morning — That all the day was spent in work, prayer, or innocent talk, but few books being allowed — That if providence had forgiven her, she freely forgave those who had injured her ; and said, she thought her sufferings were a blessing, as without them she could never have obtained such a sweet retirement.—She was going on, as I thought, when the chapel bell rung, and she said there was no allowance, except in illness, to be absent ; but that, if I would stay, she would come again. The bell continued ringing, as I thought, and it waked me ; and what was this bell, but that of the *Temple* church tolling for a gentleman, who was to be buried there that evening ! — I assure you I was very sorry to find it was a dream, but hope it may give an hint for some *noble-minded* christians to erect something of the kind, though in an inferior manner.”

Inner-Temple.

Q. Q.

THOUGH some part of the *plan*, contained in the above *Letter*, should appear to be a little *visionary*, yet the whole is certainly not a *dream* ; but the result of good sense, supported by the truest charity and policy. By the help of *God*, and the *Legislature*, if the last should be absolutely necessary, I make not the least doubt, we shall soon give proof that great *good* may be done in support of a cause which ought to be held the most dear and sacred : and so far as I can discover, after the most diligent researches, this may be effected with very little, if any mixture of *evil*.

IT would be a dream indeed, to think of a *total* reformation of manners in this instance : yet were we to employ *preventive wisdom*, and trace the evil to its source, though the execution would be arduous, the attempt might not
appear

appear altogether *romantic*. But to decline such part of this great design as is practicable, and appears so upon the nearest view, will be equally *inhuman*, *irreligious*, and *impolitic*.

I HAVE already observed, that one and the same plan will nearly answer both purposes, of *preventing* and *curing* the evil. If we arrest the *progreſs* of those diseases in the body natural and politic, which rob the state of such numbers of subjects, and propagate *misery* and *desolation*, we shall so far prevent *anarchy* and *confusion*. And whatever is done will probably tend to brighten the prospect of a *future state*, and remove the dreadful view of an *hereafter*, to many, who, as the case now stands, had far better have not been born. Let the result of these speculations be what they may, if any thing is done, let us take care to place the poor *female orphan*, whose mind and person are yet free from impurity, at a distance from those who are corrupted. Let the *direction*, in both cases, be supported with the highest honor and the exactest vigilance, that we may not only preserve the *real* sanctity of the institution, but also keep such persons in awe, who think *that* only is *practicable* which suits with their conceptions; or *that unfit* to be done which clashes with their inclinations. And let us consider, whilst we *deliver some* from *slavery* and *poverty*, and free them from *disease* and *untimely death*, how we may *prevent others* from being sacrificed at the altars of pollution and misery. 'Tis thus we shall render the work most truly acceptable in the sight of *God*, and engage the attention of our fellow subjects.

I am Yours,

F

J. H.

appear altogether unimportant. But to decline such part of this great design as is practicable, and appears to upon the nearest view, will be equally injurious, unwise, and impolitic.

I have already observed, that one and the same plan will nearly answer both purposes, of preventing and curing the evil. If we direct the views of those disciples in the body natural and politic, which rob the state of such numbers of subjects, and propagate misery and debility, we shall so far prevent away, and whatever is done will probably tend to brighten the prospect of a future state, and remove the dreadful view of an everlasting, to many, who, as the case now stands, had far better have not been born. Let the object of these speculations be what they may, if any thing is done, let us take care to place the poor female orphan, whose mind and person are yet free from impurity, at a distance from those who are corrupted. Let the distinction, in both cases, be supported with the highest honor and the exactest vigilance, that we may not only preserve the very sanctity of the institution, but also keep such persons in awe, who think that only is practicable which suits with their conceptions; or that ought to be done which clashes with their inclinations. And let us consider, whilst we shut them from liberty and poverty, and free them from all rage and animosity, how we may prevent others from being sacrificed at the altar of pollution and misery. Thus we shall render the work most truly acceptable in the sight of God, and engage the attention of our fellow subjects.

I am, Sir, your obedient servant,
J. H.

