

A plan for establishing a charity-house, or charity-houses, for the reception of repenting prostitutes. To be called the Magdalen Charity / [Anon].

Contributors

Hanway, Jonas, 1712-1786.

Publication/Creation

[London] : [publisher not identified], [1758]

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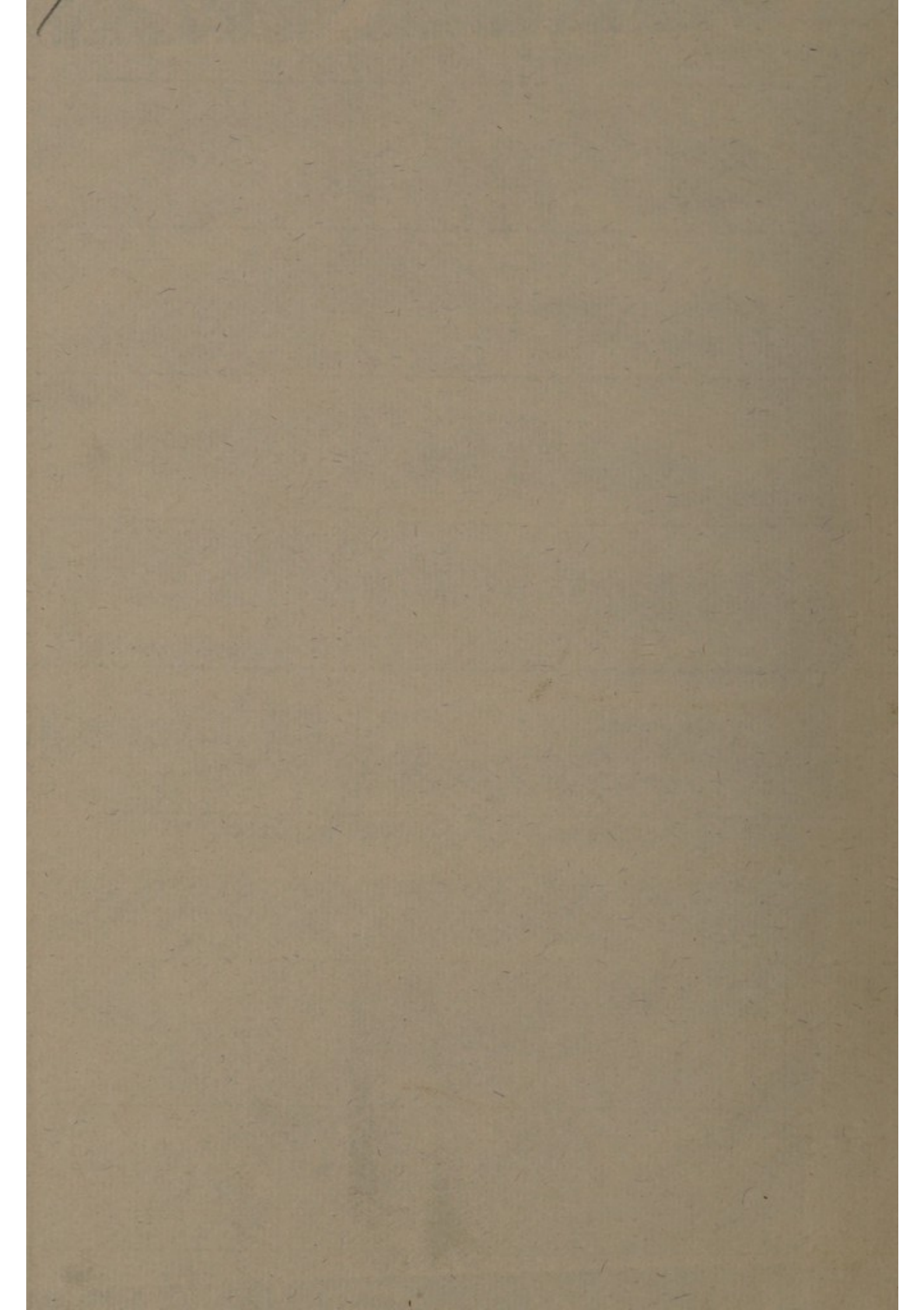
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A

P L A N

For establishing a

Charity-House, *or* Charity-Houses,

For the RECEPTION of

REPENTING PROSTITUTES.

TO BE CALLED THE

MAGDALEN CHARITY.

L O N D O N :

Printed in the Year MDCCCLVIII.

P L A N

For circulating a

Charity-House, or Charity-Houses,

For the reception of

REPENTING PROSTITUTES.

TO BE CALLED THE

MAGDALEN CHARITY.

L O N D O N :

Printed in the Year 1821.

T O

ROBERT DINGLEY, Esq;

AND THE

S O C I E T Y

For establishing the

MAGDALEN CHARITY.

IT is entirely agreeable to custom, to give our fellow-subjects a fair opportunity of examining the merits of whatever they subscribe to; and indeed the genius of the nation, and the constitution of our government, require it. I have also several particular reasons why I take this method to offer you these thoughts: one of them is, that at public meetings, where there is no previous acquaintance with the subject, much time is frequently lost in fruitless enquiries; and debates also arise, upon what has not been at all considered. Another reason is, that few people are

qualified, to judge of the merits of a cause, at the first hearing, though they may be both able and willing, if you give them a fair opportunity.

As to those who will give *fifty* pounds, rather than read for *fifty* minutes; or sit *six hours* at cards, and yet complain that they have not *six minutes* to spare, all I shall say on the present occasion is, that we must take *every man in his humor*.

Many of the thoughts which I have now the pleasure to communicate, are your own, though their dress is changed; others I have collected from the best authorities, nor have I been idle in the exercise of my own mind. I have digested the whole, as well as my various avocations and abilities would permit, in so short a time: they are all subject to your correction.

The more I think of the objects of your charity, the more I am convinced of the propriety of your design; and the more zealous I am to promote it. "The price of a good woman is indeed beyond gold;" *one* sensible modest girl is worth *fifty* foolish vicious ones: it will therefore be a glorious

rious task to co-operate with heaven, as far as blind and indigent mortals can imitate their Maker, in a work of *creation* as well as *redemption*; that is, in making *bad* women into *good* ones, and by their goodness to render them happy !

I am,

With the most sincere esteem,

June 7. 1758.

Your most obedient,

Humble servant,

The AUTHOR.

those who to co-operate with honest, as far as blind and
indigent mortals can imitate their Maker, in a work of crea-
tion as well as redemption; that is, in making good women in-
to good ones, and by their goodness to render them happy!

With the most sincere esteem,
I am, Sir, your obedient servant,
J. W. W.

June 7. 1758.

Your most obedient,
Humble servant,
J. W. W.

The Author.

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A

P L A N

For establishing a

MAGDALEN CHARITY

I N

L O N D O N.

I N T R O D U C T I O N.

MANY a thousand have been slain in battle; many have fallen a sacrifice to cruelty; and, thank God, many are yet *ready to die*, in support of the *reputation* of that book in which it is said, *that no fornicator, adulterer, or unclean person shall enter into the kingdom of heaven.* The words are explicit, and free from ambiguity. Destroy the authority of this book, and there is an end of the Christian Religion. By the same Scripture it is also made known to us, that if we *repent* of our sins, and give timely and sincere proof of our repentance, we shall be *pardoned*. Shall the omniscient God make a *law*, and will

will men, who pretend to believe in him, be idle spectators of the violation of it? Or, shall he offer conditions of pardon, and we not countenance and recommend such conditions?

How melancholly is the situation of that christian country where vast numbers of the common people have worn off all sense of their religion, and adopted notions and customs which *Mahommed* would have been ashamed of. Indeed there appears to be such a neglect of this divine prohibition, that the *word of God seems to be of no effect*. Is there not reason to fear from hence, that the sacred records in general, will grow into contempt? Is there any better authority for *Thou shalt not murder*, than that *Thou shalt not commit adultery*? Vice is now become so *cheap*, and the spirit of modesty at so low an ebb, among the *common people*, that it is hard to say how far these acts of uncleanness may be carried; nor what mischiefs they may produce. As *wisdom* begins with the fear of God, the want of this fear has introduced such *ignorance*, that many *seem* to have lost all sense of their duty, particularly in this article of incontinency. Let us then *try* if we can prevent, at least some of the calamitous effects of this excess, in which both the sexes, and the *virtuous* as well as the *vicious*, are too frequently involved.

It seems to be acknowledged, that the common people, inhabitants of *London*, are more abandoned than their fore-fathers were; and among the higher classes many *refinements* in vice, and methods of carrying on the *trade of lust*, are introduced, to which our ancestors were strangers.

It is granted, that the proposed *Magdalen-House* may be subject to some abuses: but is there a single charity but what is in some measure *actually abused*? Whoever shall argue from hence that there should be no *public charities*, will expose himself to be stoned to death as an enemy to religion
and

and his country. Great refinements are dangerous, and a departure from common sense is apt to bewilder mankind.

If we consider the present time, and the nature of this charity, more than a concurrence of common causes seem necessary to induce us to make the attempt. Yet it must be remembered, that as the miseries of war awaken the mind to a deeper sense of religion, so are we called upon by *prudence* and *humanity*, to think of the means of saving as many lives as possible. To do this in a proper manner, each in his respective province, requires almost as much skill and resolution, as the arduous affairs of war.

An object of this kind will by no means admit of a languid indifference; our honor is concerned in it; for whether we fail for want of industry, skill, or money; whether our laws, or our morals prove unequal to the task, we shall certainly suffer the reproach of other nations, as well as our own, if we do not carry the design through with a becoming spirit and alacrity.

I hope we shall not be wanting in any point; and if we *can* stop the progress of diseases, which propagate *misery* and *desolation*, and rob the state of such numbers of subjects; if we can check that libertinism, the peculiar tendency of which is *anarchy* and *confusion*; in a word, if the number of *prostitutes* can be *lessened*, it will almost necessarily follow, that the number of *marriages* will be increased; and whilst marriage is the source of almost every relation that is dear or sacred, it will be a noble task to promote the design in question. To deliver a number of young women, in the prime of their youth and charms, from *slavery* and *poverty*, and prevent their being sacrificed at the altars of pollution, will not

only promote virtue and industry, but also beauty and strength to defend the produce of our labors: it will preserve us from the sad effects of those impurities, which not only prey on our vitals, but also efface the impressions of all moral rectitude.

Divines and philosophers are not perfectly agreed how far *virtue* is *natural* to the soul of man; and yet it is confessed, that man is by nature a reasonable being, and surely *reason* declares against whatever we believe to be vicious. Whatever name we give to the *propensity* in question, we know that nothing unhinges the whole frame, and distempers the soul as well as body, more than giving up ourselves to an unbounded gratification of this appetite. The express command of God, as I have just observed, both in the literal sense, as well as the spirit of the christian law, is undoubtedly against it. Those who preserve their native modesty, and are not given up to what is emphatically called *an impudent mind*, will ever lament that illegal commerce, which is productive of so much mischief. And as it is the *duty* of men, it will ever be their *honor*, to endeavor to restore things to that *order*, which the God of nature certainly intended they should be in, namely that *reason* should prevail over *passion* and appetite.

It has been often debated how far it is adviseable, supposing it were practicable, *totally* to suppress prostitutes. The subject is *delicate*, and will hardly admit of a strict examination. Let it suffice that it is, or should be, in the power of the civil magistrate, to drive common prostitutes from the public streets, and remove every dangerous temptation to the unwary youth.

It is also a received notion that in *Rome* and several other places, these women are *licensed*, or tolerated; and it is true that they are under *regulations*, as a part of the *police*, but not in the manner as is generally apprehended. When a woman is detected, or known to live in a state of licentiousness, she is summoned before a magistrate, who declares the reason of it in these terms:

You are impeached of being guilty of prostitution, and of making a trade of it. If you are inclined to repent, you may be received into the house of penitents, where you will be properly employed, and taken good care of. If you will not accept of this offer, and are detected again, you must enter your name at the public register as a prostitute, and be subject to the following regulations, for the breach of which you will be severely chastized.

1st. *You shall not appear on any account, except in a certain district (a).*

2dly. *You shall not refuse any man who may ask you, except on sundays or holydays; it must not be before such an hour, nor after such an hour (b).*

3dly. *If you live on the ground floor, you are to take but one shilling, on the first floor one shilling and six pence, and on the second two shillings (c).*

4thly. *You are to receive but one man at a time to your apartment, under severe penalties, which will be exacted of you upon information.*

5thly. *You are not entitled to receive any benefit, from any hospital or parish.*

(a) Places mentioned.

(b) Hours mentioned.

(c) About this value.

6thly. *You have no right to appeal to justice for any insult, or debt, acts of cruelty excepted.*

7thly. *Your oath shall not be valid, except in case of robbery or murder.*

8thly. *You are not entitled to any asylum hereafter, except to be received to hard labor.*

9thly. *You are to be subject to such future laws and regulations, as may be hereafter made for the incorrigible : and,*

Lastly. *You are not entitled to christian burial.*

Some of these articles, in a free country, would be thought hard terms, even for a prostitute : but surely a person dying in a state of *premeditated* prostitution, seems to forfeit a title to christian burial. Can the *burial service* be read over such a body ? *Our dearly beloved sister departed in pure and certain hope of a blessed resurrection,* may be considered as pure and certain mockery.

How far the *Italians* adhere to these rules, I cannot venture to pronounce, but this I know is the light in which their civil and ecclesiastical laws regard open and shameless prostitution. It is not essential to my present purpose to consider, how far their institutions are of the *monastic* kind, nor what *their* practice is : we now mean to save a number of poor helpless creatures from perishing ; to remove, so far as it's effects shall extend, one *cause* of the *decrease*, or *hindrance of the increase* of
the

the people ; to employ these women in useful labor, and to habituate them to a sober and religious life.

Of the whole race of *Adam*, there are surely none who stand in greater need of these helps, than these unhappy women. I appeal to every dispassionate mind, if there can be greater objects of commiseration, than poor thoughtless girls, hurried into ruin by temptations, to which they are sometimes exposed, against their *intentions*. No girl can help being young or handsome, nor are youth and beauty things that the possessors are much inclined to conceal. The impressions of religion and modesty go a great way, but if these young women are not guarded by *others*, how ill qualified do too many prove in guarding *themselves*, when they are surrounded by snares, the most artfully and industriously laid, by those who make a *trade of warring* against them. What contrivances will not a depraved mind suggest to accomplish its end ? Where men are endowed, not only with superior faculties, but with all the advantages which education and fortune afford, if they will prostitute their honor to gratify their appetite, many will become their *prey*.

The distinctions of fortune, do not alter the *rights of mankind*. But when a man forgets the great law of *doing as he would be done by*, it is not surprizing he should debauch *his neighbour's daughter*, at the very time that an offer of marriage with *his own*, would be deemed the highest infolence. Such are the inconsistencies men fall into ! And what shall be said of those who pretend to *honor and justice*, and yet, after gratifying their inclinations, expose *her* to every kind of misery, to whom they professed the *sincerest love*. How many men are engaged by *promises*, or by *words* that were understood as *promises* which they do not regard ? The offers which
are

are too commonly made to transport the *deluded fair* from *want*, *confinement* and *restraint of passions*, to *liberty*, *gaiety* and *joy*, are temptations which really deserve compassion. When women of education, who are supposed to be the guardians of their own honor, trespass, it is the greater shame; but the *poor* and *ignorant* are less guarded against such formidable seducers. It is not enough that such violators of divine laws, must expect a day of retribution; the virtuous must maintain the warfare of life, that where *iniquity* cannot be *punished*, the *effects* of it at least may be *relieved*.

To examine this subject more minutely, let us enquire what the state of the major part of these *young women* is after they are seduced? How soon their *golden dreams* vanish! Abandoned by him who called himself her *lover*, now *sporting* in her *misery*, or at best an *idle spectator* of it. Deserted by her friends, who too often think only of the *crime*. Condemned by the world, which generally judges with too much *severity*. Left to struggle with *tyranny*, *want* and *scorn*! What must follow? She plunges herself deeper and deeper into guilt, in her own defence, 'till *poverty*, *filthiness* and *disease*, soon conclude a miserable life.

It is too well known, that this is the case with most of the prostitutes in their several degrees, from those pampered in private stews, down to the common dregs infesting our streets; and that the greater part of them, having once taken to this dreadful way of life, afterwards seek diseases and an early death, through mere *necessity*.

Every one who considers this subject must see, that the seeds of virtue cannot grow in the breasts of these unhappy women, more than the richest fruit from the tree which is unpruned and over grown with
moss!

mos! And if they are thus left to prey on the *unwary*, it is equally certain that they will propagate iniquity, and spread disease through a great part of both the sexes, perhaps a *much greater* part than is generally imagined.

The utility of this design then must be apparent. If we afford them the means of *employment*, we shall instruct some in useful arts who never learned any trade before; we shall give others a *habit* of industry, as well as an opportunity of reforming their morals: and thus we may rescue them from perdition.

There is reason to believe, that numbers of both sexes will promote an undertaking which must at once prove a blessing to the common wealth, and an honor to human nature. It will do more good, *in proportion to the expence*, than any other charity; for it must be considered, that the objects are in the prime of life, capable of *working*, and when once this charity is established, we may hope to maintain the house. These women will not want many officers, they will be their own servants, and their expences will lie in a narrow compass, being only such as will arise from *clothing and plain food*. Medicines indeed will be necessary to some, but in general it is hoped, that temperance and sobriety will render them of little use. Indeed there is the utmost reason to flatter ourselves, that many motives will concur, to strike the heart, and obtain a liberal contribution for this charity.

There is, I believe, no city in the world where such gross enormities prevail as in this great metropolis. There is an elegance in vice as well as in virtue, and though it is the more dangerous in some respects on this account,

account, yet still it guards against those disorders to which a brutal profligacy exposes mankind. There is a certain delicacy of manners essential to good order : and the distinctions which the sexes show to each other is one great means of supporting that order. But how dreadfully are things transformed with us ! We frequently 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 highest indecencies, and the most dreadful imprecations ! We ought also to consider that these young persons as born in a *free* country, where *pure* religion is professed ; that many of them educated in the principles of *virtue* ; all of them entitled to the *protection* of men, and most assuredly designed, by the wise *author of nature*, as their partners in the social joys of life. Now let us turn the glass and behold them, the abject *slaves* of an abandoned *procuress*, sold both *body* and *soul* for *half a crown* ! Does not this fire the soul with indignation !

But it is not merely the reasons we draw from the circumstances of *others* ; we must also consider our own. Some of us are called upon by *justice* and *equity* ; others by native generosity, and their belief in Christ. Those who are conscious to what lengths the sallies of youth have hurried them, will make some atonement : retribution is the stile of equity ; justice and benevolence constitute a great part of the character of a gentleman, and a man of honor.

The spirit of charity has been so eminently displayed in these cities, for some years past, that this seems to be the *only object* that has escaped us. Charities are mutable things ; some of them, from their very nature, ought in all reason to decrease ; for if acts of beneficence do not create *less want*, and *less misery* ; if those who have been relieved once, shall

for

for this and no better reason, conclude that they have a right to be relieved again, the mutual bonds of moral obligations, between the rich and poor, will be untied and broken ; the virtue of the Donor will pervert it's own end, and create that very misery which he intended to prevent. If the *vicious poor* were oftener chastised, and *compelled to work*, agreeably to the great order of providence ; and if the *virtuous poor* were *timely* relieved, though in a moderate degree ; if a constant *attendance* were given, and a greater exertion of skill *shown* in the œconomy of *parish* affairs, we should not find such vast sums expended, seemingly in vain. There would not be such *enormous* sums devoted to charitable purposes, and yet our streets, abounding with objects, who are a *shame* to government, and a *disgrace* to human nature.

The remedy of these evils seems now to engage men's thoughts. War will teach us vigilance ; and it may be expected, that the skilful and the active will help to lighten the burthen of the opulent, and enable us to supply money to support the war.

To answer the objections which are made, I must take leave to observe, that every design, calculated to support the cause of reason and religion, appears to some people as an extravagant attempt ; but, upon strict examination, the *extravagance* will be found to consist, in deserting the interest of reason and religion. A close adherence to some political principles, however well grounded in observation, not only depreciates human nature extremely, but also betrays us into an opinion, that our very attempts to obey the laws of God, in certain instances, are *romantic* and ridiculous. Thus we first neglect the *reverence* which is due to human nature, and then leave religion and *virtue* to take care of themselves. But these politi-

cians should remember, that was there nothing more in view than political prudence, with regard to the increase of the species, and the good order of the state, there is the utmost reason to check the progress of this baneful vice. As matrimony is the surest method of augmenting the number of people, and the truest cement of civil society, it is surely no small object to *discourage whoredom*, though we know we cannot *suppress* it.

Granting that mankind generally repent more of their *follies* than of their *sins*, and rather wish for the means of gratifying their passions, than for that kind of life which renders virtue most easy to be acquired: granting all this, is it not reasonable to think, that the establishment of a *Magdalen-Charity* will, upon the whole, be productive of good? The principle of introducing young women to a life of *piety* and *industry*, who have been used to a life of scandalous *impiety*, and shameless *idleness*, must make *some* impressions even on *their* minds, who may not come within the walls of this house, as well as on those who may become the inhabitants of it. To suppose that any will be the worse for it, is going a great way: we may as well suppose that men will squander their fortunes in hopes of an *alms-house*; or break their legs because there are *surgeons*, as that women will become *prostitutes* because the means of *labor* and *repentance* will be offered them.

The religion of Christ is distinguished by that kind of charity which leads us *even to die* for the service of mankind: it teaches its votaries *to be all things, to all men, in hopes of winning some*. And if what the poet says is true:

“The broadest mirth unfeeling folly wears,

“Less pleasing far than virtues very tears.”

Are all women so much more abandoned than *men*, when they take to evil courses, as to be deemed irreclaimable? Has virtue no charms to captivate *their* hearts, or religion no power to create a detestation of vice and folly? Let those who have examined only the foul corners of the heart, or pryed only into the darkest scenes of iniquity, argue as cogently as they please, even from real facts, they must in their turn indulge others, who know also from *experience*, that there is a native ingeniousness in the minds of some women, who have gone astray, that inclines them to wish for the *means* of repentance? And shall we do *nothing* to induce them to *repent*?

Some of these unhappy women, have sense enough to see themselves become the *slaves*, the *abject slaves* of an abandoned bawd; and is it possible for them not to *wish* to be set at liberty? If a door is opened to them, is it not probable that some of them will come in?

Suppose only a tenth part of the prostitutes in *London*, are received into the Lock Hospital, and that only a tenth part of these, were to take refuge in the *Magdalen House*, we should be able to do a very eminent service in an immediate view, and a still greater good in it's consequences. *Go, and sin no more*, was the sentence of the Savior of mankind, to one who it is supposed was a penitent. We may say, *come and learn how to repent. You have done great mischief to yourself, and others, we will teach you to be happy in yourself, and to do good to mankind.*

Thus may we hope, that this Charity will not become a *Lock Hospital*, as some imagine, nor yet a house of *Correction*. Till the plan is extended, and there is an income adequate to the design, it ought not to degenerate into

an *Hospital for the aged, or the distempered*; but for such only, who are in the prime of life, able and willing to work, and desirous to give proof of their repentance.

If the noble Lords and Gentlemen, who have taken charge of that humane and political institution, the *Lock Hospital*, will show a proper regard to such objects, as the *Magdalen Charity* may occasionally recommend to them; and the *Magdalen Charity* gives the preference to those whose good temper and disposition may be discovered, during their cure in the *Lock Hospital*, the difficulty of accomplishing this work, will every day decrease. Humanity in *preserving* their health; piety in taking care of their souls; policy in promoting useful industry, will keep pace with *that charity* which is so well calculated to cure the diseases of these unhappy women.

As to a *coercive* law to accomplish a reformation in this great point; perhaps we might be driven, more or less *forcibly*, from an abandoned profligacy, to a serious habit of life; but I question much if it would answer in the present case. There are many inconveniences which free-born subjects will submit to, of their own choice, that the notion of *law* would render insupportable. If reason and religion have any power over the *mind*, I will be bold to pronounce, that the intended good work, so far as it is extended, *may* be accomplished, without the authority of the civil magistrate: and surely no body can pretend to say, that this *is not possible*. Of what force would *human laws* be, to prevent mankind from degenerating into a species of unnatural brutes, was *religion*, and the *persuasive* calls of *humanity* quite out of the question? If these poor women who are the objects of this charity, are properly *reminded* that there is a *God*, and a state of rewards for good, and punishments for evil actions after death, it will
surely

fully rouse the attention of *some* of them. I say *reminded*, for I fear many of them have, in a great measure *forgotten*, what it may be presumed, they were once taught.

To suppose that it is beyond the power of the most judicious, and zealous *divine*, to acquaint them of the *value* of their souls, would not be doing such honor to the clergy, as they deserve. If the promoters of this charity, are attentive to make a proper choice of a *chaplain*, and also of the objects they admit, there is much to be expected from the institution. As the design is so peculiarly calculated to inspire these women with a sense of religion, there is reason to hope, that many who are the objects of it, will pass the remainder of their days in such a manner, as to draw down blessings on the heads of their benefactors, and do them more honor than they could derive from the highest indulgencies of their passions, or from all the parade of life can afford. Let us then proceed cheerfully in the task; the more arduous it proves, the greater applause will be due to those who perform it.

The genius of this nation leads us to be pleased with *novelty*, but it is also very right when *old* things are erroneous, or defective, that *new* ones should be countenanced; remembering at the same time, that though we think ourselves so much wiser than many other nations, yet, in this particular, we are many years behind several of them. Motives of policy, as well as a sense of moral obligation, have erected many institutions of this kind, and they have been supported by some of the greatest, and noblest minded persons of both sexes, in *Italy*, *France*, and *Spain*, and I believe in several other countries. In *Holland* they have such an institution, not of the monastic kind,

kind, but there are some circumstances in the conduct of this, which do not, I think, recommend it as a model (*a*).

To say that we *countenance* vice, because we *relieve* the *vicious*, is not only false in the intention, but also in fact. Every one must see, that in resentment of the gross enormities committed, the friends to this charity take the

(*a*) In *Holland*, 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. 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.

Letter taken from the Citizen.

the most effectual method to *recover* those who are enthralled, lost and undone. The law of God; zeal for liberty; the love of our country, and the duty we owe to our fellow-creatures, call on us to try the experiment, what can be done for their service. We all know what great difficulties these unhappy women labor under, and how important our assistance may be to such as would repent, if they knew how to obtain, were it only a bare support.

To urge that they are self-punishers; that their misery is the effect of their own folly; and that *they may sleep in the bed which they have made*, would be subscribing to *our own* condemnation. We are *all* sinful, and our worldly misfortunes, as well as our spiritual distresses, generally arise from our own weakness or perverse inclinations; and if no succor is to be afforded in such distress, *when* is it to be *afforded*? Does not this doctrine destroy all the distinctions which religion and humanity have made? Let us therefore determine to *insure* the success of this business, by every means in our power; and by the help of God, *resolve* to *conquer* all difficulties, not *frighten* ourselves by *talking* of them; or displaying our parts in writing pamphlets.

After all that can be said, much will depend on the piety, the vigilance, the moderation and good sense of the *governors*, who are appointed as a committee to conduct this business, and not less on the integrity and abilities of the *officers* who act under them. Every precaution must be used: any essential failure in the conduct of this enterprize, at first setting out, may be irretrievable. The officers should be men capable of making reflections on their own experience, and of furnishing such hints as they may draw
from

from their own observation, to render the plan complete: but it ought not to be expected that the plan can be *perfected* at once.

It is not at all wonderful that we should see some ridicule prevail; indeed we may observe, in honor to the good sense of this nation, that there has not been *much wit* displayed on the occasion. The difficulty that arises in some serious minds, from a supposition that *idleness* and *debauchery* are habits not to be subdued by a simple, regular, and laborious life, is an argument which proves too much; for, in fact, it is saying, these habits cannot be subdued at all. I hope we shall soon convince them of their mistake. Those who argue against this charity from an opinion, that although whoredom is confessedly productive of much mischief, yet that it is a *necessary evil*, will, upon mature reflexion, learn, even from their own principles, if they can find none better, to draw conclusions in favor of so humane and benevolent an undertaking.

It must be acknowledged, that it is more easy to *prevent* than to *cure a disease*, yet it does not follow that such cure is to be neglected. When the proposition was first made *for an establishment of Charity-Houses for friendless girls and repenting prostitutes*, they were very justly distinguished as two distinct objects: and for as much as the denomination of *friendless girls* might take in vast crowds, from every part of the kingdom, the support of which no private subscription could compass, the proposal required much consideration. It also appeared, that if the overseers of parish work-houses, and the guardians of charity-schools were to do their duty effectually, and employ all young persons, within their jurisdiction, in useful labor, there could be no occasion for any such *new institution*; therefore
it

it was resolved to pursue the plan for the relief of those unhappy women, for whom no provision has been yet made.

On the other hand it is very apparent, that there are in this great metropolis, a number of young girls, whom no parish, or school, takes any cognizance of, and who can hardly avoid becoming the prey of *lust*, *disease* or *misery*. These are now proposed to be taken under the care of a society of noblemen and gentlemen; the house, intended for the reception of these young creatures, is called the *asylum*, situated in the south-west part of the town; and it is to be presumed, that this asylum will be managed in so judicious a manner, as to serve as an example to parish officers, and a guide to the guardians of charity-schools, throughout this kingdom. If it happens so, it must operate in a great measure to the end in view: and if a proper provision is not yet made for the relief of *vagabond* children, it may lead to the enacting some law for this purpose.

The Society for conducting the Magdalen-Charity intend, if it should be found useful and expedient, to pursue the *young orphan* plan also, in the eastern quarters of the town, agreeably to their original design; but, like able generals, they mean to attempt the more arduous task first, a task indeed by far the most difficult, and which will require still greater vigilance and circumspection: the probability of success is, however, on their side, and it would by no means consist with their zeal and piety to relax in their endeavors.

Lawgivers and *magistrates* have at all times supposed, that the fear of death or *confinement*; of *compulsive labor*, or *corporal correction*, would either *awe* the wicked, and prevent iniquity; or that the actual suffering of these severities, would *reform* all gross enormities. But it is a

fact too well known, that the *abuse* of *houses of correction* is carried to that pitch, with us, as to render them *houses of corruption*, not of *reformation*.

What then is to be done, but, with a true galantry of spirit, to *endeavor* to rescue these unhappy women from *slavery, disease and misery*; from being *vicious* in themselves, and the cause of vice in others? *Let us try a different kind of treatment*, such as will at once render them *useful* to the community, and *happy* in themselves; which may restore them to the arms of their afflicted parents, and render them a comfort to their relations and friends. If we are more watchful to guard the laws of God, it may also recover us to our obedience to legislative authority, which has long been at a low ebb among the common people. May these be the happy fruits of the *Magdalen Charity*!

It is certain, that *rods were made for the backs of fools*; but it is also certain, that severity to some kinds of folly, brings on greater *evils* than it *cures*. *Liberty* and *virtue* are twin-born, and descended from heaven at the same time. The blessings which *liberty* bestows on mankind, can be enjoyed no longer than we offer our devotion at the shrine of *virtue*: but if once we totally neglect or despise *virtue*, not even the smiles and favor of princes are half so precarious as liberty.

If prostitution were punished with death, should we not think it tyranny? Yet if the laws already in force are found to be ineffectual, it is much to be wished, that some new law were made, provided it be so well digested, as to steer betwixt the extremes of *lenity* and *severity*. We have been lately favored with a *proposal* from a magistrate of great probity, experience, and good sense, and a zealous lover

of his country : his plan is to *remove the nuisance of common prostitutes, from the streets of this metropolis ; to prevent the innocent from being seduced ; to provide a maintenance for those who are willing to forsake a bad course of life ; and to maintain and educate the orphans of the poor (a)*. These are great objects indeed, and happy were it if the wisdom of the legislature, in addition to the many laws in *force*, at least in *being*, could accomplish the end proposed. I do not mean to offer a single reason, why this point should not be labored with the utmost attention ; I wish with all my heart, that something were done in this way ; nay more, I think something must be done : and yet the remedy against prostitution is one of those circumstances, which depends more on the *virtue* of individuals, than on the *power* of the legislature. These *works* of satan must be *first undermined*, and a breach made in them, before they can be taken by *storm*.

The scheme now before us, in favor of *penitent prostitutes*, it is to be presumed will in time weaken the influence even of the *impenitent* ; and let the number of penitents be ever so small, it will lessen the number of prostitutes in general. As an *addition* to the *labors* of the *pulpit*, and in *opposition* to the *labors* of most *dramatic writers*, we may also give some proof that laymen, as well as the clergy, are interested in the great cause of religion. We shall also convince the world, that we know our interest too well as *politicians*, to neglect *any means* of preserving the lives of our fellow subjects, or of promoting *useful industry*.

(a) See Mr. *Welsh's* proposal, sold by *Henderson* under the Royal-Exchange. This gentleman shows a very sincere detestation of the excesses to which the present licentiousness is carried, and proposes a remedy for them. Rather than go on, as we do, we must *try* how such *remedy* will operate, for though in *curing the patient*, we must take care of the *constitution*, desperate *diseases* require desperate remedies.

To show an anxious concern for the immortal happiness of our fellow-creatures ; or a pious resentment of the distresses of the female *penitent*, will surely never create *impenitence* : it will never render the evil we mean to *cure*, more fatal ; this is not consistent with any common principle. We are indeed the most *ingeniously iniquitous* of any nation under the cope of heaven, to *abuse* and *frustrate* the good intentions of salutary laws, and pious institutions ; yet I cannot think we are so lost, so utterly abandoned, as to rise up in arms against this scheme. Can we in common sense suppose, that we shall strengthen our enemies by dividing their forces ; or succeed the less in battle, by using *new* engines of war, hitherto unpractised, when the *old* method of fighting has been found so ineffectual ? I am therefore constant in my opinion, to pursue the plan before us, and try the effects of it, with inflexible constancy ; if the thing is *practicable*, I am as fully persuaded, that we shall be well supported. Let us shew the utmost care and attention, and commence the project in such a manner, as if we were sure it would succeed. No body doubts of the sincerity of those who undertake it, and I hope they will give proof, of their being masters of so much good sense, and inclination to unite in opinion, that the object will not prove too great for their abilities. In this confidence I will proceed to deliver my thoughts on the subject.

June 13, 1758.

P O S T S C R I P T.

SINCE writing the above, I have received an anonymous letter, from an ingenious and political correspondent, to whom I am much indebted, and now acknowledge my obligation. The thought is not new to me, as will be seen in these pages, but there are some new lights thrown upon it. If the legislature can consistently do it, I know of nothing which would tend more to weaken the force of
that

that illegal authority which *bawds* exercise over *harlots*, than to prevent their abusing the laws. To do justice to my correspondent, I will quote part of the letter. It runs thus :

“ You must be sensible, that the ruin of many of the girls now about the town,
 “ is owing to the infernal arts of the keepers of bawdy-houses, who by some means
 “ or other contrive to have young women run into their debt for lodging, diet,
 “ clothes, &c. and then, by the terror of that debt, and the consequences of it,
 “ imprisonment, &c. hanging over them, force them to submit to their hel-
 “ lish designs, to the ruin of their souls and bodies. Now, Sir, might not the
 “ law in this respect (for a hint of this kind inserted in some of your proposals may,
 “ perhaps, gain the attention of persons able to effect such an alteration of this
 “ point of law :) might not the law be so contrived, I say, as to afford some shel-
 “ ter and relief ; to open some room for these unhappy creatures to escape from
 “ their utter ruin ? As it is at present, the name of the law is the great engine of
 “ debauchery and destruction, which these devilish wretches, the bawds, make
 “ use of. It is proposed to your, and some of your friends consideration, how
 “ the law might be altered in this point. A gaming-debt is not recoverable by
 “ law : why should not a clause of an act of parliament be formed, enacting that
 “ such a debt as this, contracted in such a place, and in such a manner, should al-
 “ so not be recoverable by the bawd, or other person concerned in the wicked
 “ scheme ; a scheme so much more wicked than that of a common gamester ?
 “ In Rome, no prostitutes can recover debts, it is said : why should bawds be
 “ able to recover *such* debts here ?

“ May heaven put it into your mind, how best to act in this matter ; in judging
 “ of this point yourself, and in delivering your thoughts to others, with all possible
 “ success.”

What, alas, is to be done ? What *can* be done ? If these girls are so mad to give themselves up as *slaves* to tyrannical mistresses, by running in debt to them, who can help them ? And yet it is a great reproach to us, to suffer one subject thus to prey
 on

on another ! It is a less crime against God, and the *state*, to take a purse, than for a bawd, to ensnare a poor girl first, and then plunge her into prison for a debt, for which, perhaps, there has been no valuable consideration : nay it often happens, that she has been paid ten times over for what she has supplied the girl with. Suppose a law were made, that debts contracted in notorious *bawdy-houses*, should be considered as debts contracted at *play* : this might check, though not prevent such *lawless* practices, under the sanction of the *laws*. I think something may, and ought to be done ; but it requires superior abilities to mine, to determine exactly what that should be. — — I would recommend to every poor girl, under the claw of these vicegerents of Lucifer, to keep an account, as near as she can, what her mistress receives for her pernicious services, and I fancy the balance will be in favor of the harlot, upon every demand. And, for the same reason, that when *rogues fall out, honest men come to their right*, some civil feuds amongst this lawless tribe, who are at war with justice, modesty, health, and prudence, may be a means of teaching us what is *best* to be done, to curb their *licentiousness*, at the same time that it may prevent the cruelty of bawds. — — And if *some officers*, whose duty it is, were to do *their duty* in a proper manner, the bawd, instead of being countenanced and protected, would have no power to *pursue* her trade, much less to prosecute for debts which are not strictly due.

To this purpose I have lately met with some remarks, (*a*) which deserve the most *serious attention* ; if they are *true*, as I fear they are, where is law or religion ?

“ I should be glad to be informed, Sir, says the author, for it is at present a matter of doubt with me, whether or no *bailiffs* and their *followers* have any particular licence or privilege for keeping public, notorious bawdy-houses ? I am assured by some persons, who have the best intelligence of these matters, that there are near forty *brothels* kept by such persons, in and near the parishes of *St. Paul's Covent-Garden*, *St. Martin's*, and *St. James's* ; where, if a tradesman, or other reputable person, chance to stroll, in his cups, he is made the greatest property of.” Whether he

(*a*) Congratulatory epistle from a reformed rake, to J. F——g, Esq; fold by Burnet at Temple-Bar.

he drinks or no, a bowl is immediately circulated, and if he chance to sleep till morning, as perhaps he may, he finds a reckoning of four or five pounds to discharge ; though not a tenth part of the liquor charged, even at their extortionary price, has been drank. If he does not pay it, he will be arrested and exposed ; therefore he prefers the imposition, and the rogues triumph.

These miscreants are constantly enquiring after pretty girls that are a little in debt, and if they can contrive to buy up their notes, perhaps at a crown in the pound, they arrest them, detain them at their house in quality of a spunging-house, and make their property of them. The debt, perhaps of two or three pounds, still remains if they were to earn them a hundred pounds ; so that they are never after, out of their clutches, till they are rotten and unfit for service, when they are cast into the streets, and become real objects for a *reformatory*.

The melancholly end of a beautiful young gentlewoman, who was lately trepanned into one of these houses, not many miles from *James-street* in the *Hay-market*, has given me such a detestation of them, that it was with the greatest mortification, Sir, I learnt that the peace officers, in their late search in *Hedge lane*, never once thought of *James-street*, so near, and so *notorious* to every passenger.

This unhappy girl had the misfortune to be debauched by an officer quartered at *Guildford*, where her parents lived in reputation, and being an only child, had spared no pains in cultivating those advantages nature had bestowed on her. The affair being, as usual in country places, made the talk of the town, shame and remorse drove her from her father's house, who, overwhelmed with grief, did not long survive her loss. She came to *London* in company with a girl under the like circumstances, in hopes, by changing the scene, to bury in oblivion her past misfortune.— But, alas ! instead of a genteel service, which she was recommended to, she too late found herself in the hands of a notorious bawd : if she bewailed her misfortune, or mentioned returning to her unhappy parents, writs and a goal were the threatened consequences.

consequences.—The fear of which obliged her to prostitute herself to every customer, who, from the beauty of her person, were too numerous.—The distemper she caught these infernal wretches would not suffer to be properly cured, till by loads of mercury they ended her life, and their own gains, in the 18th year of her age, and third year of her bondage.

These, Sir, are the nests of *debauchery* and *villany*, which, whether a Magdalen-Charity takes place, or no, should be immediately *exterminated*. If low bawdy-houses are nuisances to society, the more elevated ones are its bane.

Image to yourself, Sir, a son — heir of all your hopes and fortune—perhaps still a stripling—decoyed into one of these houses, where all the allurements of a harlot are practised to perfection. All her demands are agreed to. Unable to fulfil them, what course may he not take? His health destroyed—his life, every way, endangered—If he falls not by the ill-administered medicine, what can secure him from a more ignominious death?—A failure of supply converts his mistress to his first accuser! A perseverance in his illegal practices, renders his fate inevitable!

Or paint to yourself the agonies of a parent, whose daughter is decoyed by the base treachery of an execrable bawd, who feeling the pulse of her passions, promises the utmost gratification of such as predominate. See her languishing under all the inveteracy of venereal complaints—still at the nod of every wretch that can command the price fixed upon her by her sovereign. Now unable to support the inordinacy of her disorder, and no longer fit for servile prostitution, she is expelled the seminary. Infamy, misery, and maladies surround her!

These, Sir, are pictures after real life, and whoever takes the trouble of comparing them with the originals, will find there is not a feature *outrée*."

RULES and REGULATIONS FOR A MAGDALEN CHARITY.

TO sum up what has been said, we are to consider the ~~great~~ important objects of the proposed charity.

1. To induce women, who have lived as prostitutes, to forsake their evil course of life.
2. To open a retreat for them, where they may pass their time in comfort and safety, under no other confinement than such as shall be absolutely necessary for their own preservation, and what they shall themselves have voluntarily consented to, without any legal power.
3. To employ them in the most useful manner, both for themselves and the community, and by rendering them pious, industrious, and frugal, prepare them for a comfortable settlement in the world.
4. To establish such regulations and œconomy as shall at once seclude them for a proper time from any evil communication, and to give them such habits as shall recommend them to the sober part of mankind.
5. To treat them with such regard and civility, as shall convince them that nothing more is meant than their own happiness; and yet to avoid showing any such indulgence as shall tempt the evil-minded to abuse the charity, or which may

disqualify those who are really penitent, from procuring a maintenance by virtuous industry when they shall return into the world.

6. To dismiss them whenever it shall appear for their service ; but not till they shall have acquired such habits as promise fair to secure them from the fatal effects of idleness ; and after they shall have entitled themselves to such a certificate of their good behaviour, as will recommend them to useful and reputable employments.

7. To appropriate such a share of the produce of their industry to them, with the addition of such other bounty, as shall be thought due to their merit, ~~the~~ enable them to live with honor and reputation.

8. To conduct this charity in such a manner, that it shall be considered as a very high favor to be accepted, and consequently totally inconsistent with the notion of *imprisonment*. This will subdue the difficulty as to *Law*, since it is reasonable to conclude, that it will be hard to distinguish between a *House of legal and constrained Confinement*, and a *House of Correction*.

I SHALL therefore proceed to deliver my thoughts on the *kind of Place* ; the *Officers* ; *Regulations* ; *Objects to be admitted* ; *Labor*, and *domestic Oeconomy* necessary to the establishment and support of this charity.

I. Of the House.

It is to be wished, that a large and commodious building could be erected ; situated near the town, on a wholesome soil, with an ample garden inclosed : but this would require so much time, even if we had money for it, that we might lose sight of the object ; therefore we must content ourselves till hereafter with that we have, when we may pursue a greater plan ; and the more as that in *Goodman's-fields* * is so situated, as to enjoy space, air, and privacy, at a moderate expence, and does not require much cost in fitting it up.

II. Name

* This house is taken and will contain near one hundred beds, with proper working-rooms, a large court-room, in which divine service will be performed, a laundry, a garden, an area, and other conveniences ;

II. Name of the House.

A house for the use of *Repenting Prostitutes* is the *design*, and we must not refine too much upon the name, lest we should lose the substance of the institution ; nor ought we, on the other hand, to make too frequent mention of the word *Prostitute* ; for in good truth, she who forsakes her evil course of life, is no longer the person she was. The good *Mary Magdalen*, whose story is recorded for our instruction, still preserved her name, though she forsook her sins ; for the same reason, those who may now forsake their iniquities, will think it no impropriety to call this the *Magdalen Charity-house*.

III. The GOVERNMENT.

THE very essence of this charity, as indeed of most others, will depend on the vigilance and attention of those who are charged with the care of it ; and therefore it should be the first object to select a number of proper persons, men of business, zeal, and piety, such however as are not too deeply immersed in business, not men of narrow minds, nor such as move in a very contracted sphere.

THIS Society should consist of

A PRESIDENT.

FOUR VICE-PRESIDENTS.

A TREASURER.

encies ; so that there is reason to believe, it will answer the purpose for a beginning, without falling under the imputation of setting out with contracted views of things belonging to the public, which is often practised, as if the nation was to be extinct in a few years. This is frequently the *secret cause* why we do not enlarge our ideas, when the merit of the object requires it ; but, in this case, we must *try the experiment*, that we may pursue the design with the more advantage hereafter. The proper establishment joined to a proof of the utility, will be the surest recommendation of this charity to the public ; and experience will point out on what plan a future building shall be composed. It is highly probable, that it will be found adviseable hereafter to have more than one hospital, and where there are proper persons to take charge of it, the principal hospital may be at some distance from the metropolis.

A GENERAL COURT.

A GENERAL COMMITTEE of Twenty-one.

A SUB-COMMITTEE.

GOVERNORS in general.

A CHAPLAIN.

A MATRON.

An ASSISTANT-MATRON.

A PHYSICIAN.

A SURGEON.

AN APOTHECARY.

A STEWARD.

A SECRETARY.

A PORTER.

A MESSENGER.

ALL these to be elected by Ballot *.

As this is an enterprize of so delicate a nature, great care must be taken not only to avoid the reality, but even the appearance of indiscretion; for this reason every one of these Officers ought to be persons of the most unblemished characters; men who have the fear of God before their eyes; and it is highly proper

* HERE I cannot help remarking how frequently the public interest is sacrificed to that very *Liberty* which is the idol of our worship. From the desire of providing for the *Needy*, and the followers of our fortunes, not only the object pursued is oftentimes made a prey to idleness or ignorance, but our *Equals* and *best Friends*, who purpose to direct the business, for which the officer is chosen, are forgotten or neglected, and left to struggle through a thousand difficulties for want of good and able servants. As this scheme is intended to prevent *Prostitution*, I hope there will be no *Prostitution of Votes* to any such false charity, or little or mean purpose.

per that time and experience shall have *tamed* their passions, and rendered them subservient to their reason. And even under these circumstances the greatest care is necessary.

IV. Of GOVERNORS in general.

1. A SUBSCRIPTION of twenty guineas shall be a qualification of a Governor for life.

2. AN annual subscription of five guineas shall be a qualification of a Governor for that year; which subscription, when it shall amount to twenty-five guineas, shall be a qualification for life.

3. EVERY Lady subscribing as above, shall be entitled to vote either personally, or by proxy, provided the proxy be brought by a Governor.

4. ALL Corporations, Communities, Societies, and Partnerships, subscribing as aforesaid, may vote by proxy as above-mentioned, each Corporation, Community, Society, or Partnership, having only one vote in any election.

5. No Governor shall be possessed of more than one proxy; if the numbers of voters are equal, the Chairman shall have the casting vote.

6. IF the design succeeds, and promises great service to the Commonwealth, to apply to the Crown for a Charter to incorporate this Society.

V. Of the PRESIDENT.

HE should be a person eminent in rank and fortune, as well as distinguished for piety, and sometimes show his countenance by his attendance.

VI. FOUR VICE-PRESIDENTS.

THE same regard shall be had in the choice of them as of the President; and if some of them are Nobles, it will give the greater weight and dignity to the undertaking.

VII. Of the TREASURER.

1. HE shall be a man of fortune and character in the city, who may have weight to obtain Subscriptions by personal applications, as occasions may offer, and who will attend the Committees.
2. IN the absence of the President and Vice-Presidents, he shall take the chair. But in his absence a Chairman shall be chosen for the Day.
3. HE is to receive all benefactions whatsoever, from the hands of the governors or officers of the house, who shall occasionally receive or collect the same; and he shall pay all sums so received into the hands of a Banker or Bankers.
4. WHATEVER monies he shall have occasion for from time to time, for the use of this society, shall be impressed to him by draughts on the *Bank*, or Bankers; which draughts shall be signed by three of the Committee, and a counterpart thereof shall be kept in a book, *viz.* of the dates, N^o, and sum of the Note; which shall be also signed by the said three persons, the Secretary previously declaring, to the Committee, what money is wanted.
5. HE is to keep accounts with the Bank or Bankers, and to account annually with the Society, in a cash-book to be kept for that purpose.

VIII. The GENERAL COURTS ordinary and annual.

1. THE ordinary General Courts shall consist of at least twelve Governors. The President, or Vice-President first named in the list of Vice-Presidents, (who, to avoid distinctions, shall be ranged in alphabetical order by the initial letters of their surnames) is to preside, and keep order. He is to explain the business of the Assembly; to put questions; and, if required, to put such questions to the vote, by ballot. In case of an equality of voices, he shall have a casting vote himself.

2. THE *ordinary General Courts*, shall be quarterly, *viz.* on the second *Wednesday* in *January*, the second in *April*, the second in *July*, and the second in *October*; at which times the Governors shall be informed of the state of the Charity, and the several books of admission and dismission, and all others shall be laid before them.

3. THE Secretary shall inform the President, Vice-Presidents, Treasurer, and Governors, when the ordinary and *annual* General Courts are held; the same shall be also mentioned once in the *Daily* and *Public Advertisers*.

4. THE *annual* General Court shall be on the last *Wednesday* in *April*, at which time the Officers shall be chosen.

5. ALL the Rules, Regulations, and Improvements of this institution, together with all books of accounts relating to it, and the *general* state of the account, shall be laid before the Governors at the *annual* General Court.

IX. The GENERAL COMMITTEE.

1. THIS Committee shall consist of twenty-one, five of whom shall constitute a quorum, and the President, Vice-Presidents, and Treasurer are always of this General Committee.

2. THEY shall meet every *Wednesday* in the afternoon at five o'clock.

3. THEY shall not divulge any thing relating to the persons or characters of the women who are admitted, nor of their family, nor of the persons who debauched them, if this should come out in the accounts they may give of themselves. *N. B.* No enquiry shall be made into any such circumstance.

4. No member of this Committee shall be interested, in a pecuniary way, directly or indirectly, in any business, matter, or thing, in the department of the said Committee. Therefore it is expected, if any person is chosen, who apprehends himself to be interested, that he will decline accepting the trust.

5. THE above Article is not understood to exclude any person who becomes a Governor by his voluntary bounty, from supplying whatever may be wanted in his way of business, provided he does it to the satisfaction of the Committee, and upon as good terms as any other person offers to do it.

6. WHEN there is any particular business, the same shall be expressed in the summons, and first entered upon, and determined, before any other business is proposed.

7. THE Committee shall have power to receive and dismiss the persons admitted; inspect the clothing, furniture, and provisions, to see that they be all good and cheap of their kind.

8. THEY shall give orders concerning the manner in which the persons admitted shall be employed, in the most proper and advantageous way.

9. THEY shall provide such conveniences as are wanting from time to time.

10. THEY shall examine into the conduct of all the Officers, and give them such orders as the occasion may require; and in case they see sufficient cause, to suspend or discharge any of the Officers, they are impowered to do it; this authority not extending to the Chaplain, Matron, Physician or Surgeons, who shall be discharged only by a majority of the General Court.

11. THE President, Vice-Presidents, Treasurer, and the Committee, shall be summoned three weeks before the year expires, in order to consider of proper persons, to succeed them, to be recommended to the General Court*.

12.

* The Charge to be given by the Chair may run in these Terms.—GENTLEMEN, The nature of this institution, and the duties of my office, call on me to remind you, that the time of electing a Committee is near at hand: therefore I hope you will recommend fit and able gentlemen, men of great honor and probity, without respect to persons; and it must also be known if such gentlemen, when chosen, will accept the trust, and discharge it to the best of their skill and abilities. They must not be interested in any transaction in the department of your Committee directly or indirectly.

12. THIS Committee shall prepare a general state of the accounts of the Charity, to be laid before the General Court.

13. THEY shall also make propofals in writing, or otherwise, of what they think necessary, for the improvement of this Charity, to be laid before the General Court.

14. Every person speaking in a Committee, as well as in a General Court, shall address himself to the Chair. No Person is allowed to speak but twice on the same subject without leave. If two offer to speak at a time, the Chairman shall direct which of them is to proceed. If any dispute arise on any question, the Chairman shall state the same, which shall be determined by holding up of hands, unless a ballot or division is required by any three present.

15. THE *rough* minutes of the Committee shall be read and signed by the Chairman before he leaves the chair. The *fair* minutes shall also be read at the next meeting, before any other business is entered upon, and shall be signed by the Chairman, as an acquiescence that they are the real minutes of the last meeting.

16. A PAPER shall lay before the Chair with the order of proceeding in business.

X. The SUB-COMMITTEE.

1. THE Sub-Committee shall be appointed by the General Committee, to attend weekly ~~also~~.

2. THIS Sub-Committee shall not consist of less than three of the General Committee.

3. THEY may receive objects, and execute such powers as shall be appointed from time to time by the General Committee.

4. THEY are to observe the same rule as the General Committee, not to divulge any thing relating to the persons, characters or families of the women who are admitted.

5. THEY shall meet every Friday morning, and visit the house, observing the limitations described hereafter, in the *Caution upon Visitors*.

XI. The CHAPLAIN.

1. THE Chaplain shall be a man of distinguished piety, with a very peculiar zeal in the great cause of Christianity; a man of good sense and politeness, with that kind of humanity which arises from a knowledge of the human heart.

2. HE shall also have a graceful speech, and a persuasive manner of recommending the duties of Religion.

3. HIS duty shall be to attend all Committees, and make reports of what he thinks is necessary for the good conduct and success of the undertaking.

4. HE shall also attend when persons are admitted, or examined, as to their circumstances, and take care to promote a decent deportment, that by practice and observation he may learn to judge well of the real disposition of the objects.

5. HE shall read Prayers constantly morning and evening, at a regular time appointed; pray and preach twice every Sunday, at certain fixed hours, as shall be judged most convenient; administer the Sacraments at the great Festivals, and once every month.

6. HE shall attend the sick and illiterate, taking especial care to instruct them according to the established religion of this nation.

XII. The MATRON.

1. HER salary shall not be less than £. . . *per ann.* with a gratuity, according as she shall behave, with meat, drink, washing and lodging: she shall not

not sell any thing to the Magdalens, and be contented with the provisions of the house.

2. SHE must be a single woman of about forty, or wife to the Chaplain or Secretary, in full health and of good spirits, not talkative, and yet of an easy and familiar address.

3. SHE shall be a woman who has seen the world, and declares that she accepts the office from a sense of humanity and religion, as well as from convenience.

5. SHE shall understand the domestic oeconomy of a family, and be a mistress of her needle, so as to teach such of the women as are not able to work at all without instruction.

5. SHE shall not disdain the conversation of the most sensible and polite of these Magdalens, nor yet be generally so familiar as to forsake her dignity, and lose her authority.

6. SHE shall be exemplary in piety, not demure, nor yet with any appearance of levity. Real modesty and good sense will give her carriage austerity sufficient to support her authority among the Magdalens.

7. As she shall be fully instructed in the rules and orders of the house, she must observe them strictly, and always represent to the Committee whatever she finds amiss, or thinks will be most for the benefit of the Charity.

8. SHE shall receive instructions from the Committee in what manner to govern and regulate the domestic affairs; take in and deliver out work, and inform the steward with what is necessary, for him to keep an account thereof.

9. SHE shall see that every one of the women is employed, and discharge their duty, and put tickets on the work of each woman, that it may be known whose it is.

10. SHE shall take care of all the household linen, and what belongs to the clothing, so that the Steward may keep an account thereof.

11. SHE shall see the house is kept clean and airy.

12. SHE shall require of the Steward such provisions as are necessary for the house, suffer none to be carried away, nor any waste to be made.

13. SHE shall take care that the Rules of the house be strictly observed, with regard to the time of rest, the diet, hours of devotion, and every thing that shall concern the good order of the house, agreeably to these Regulations.

14. As the Porter is ordered to keep the keys of the outer doors, she shall keep the keys of the doors of the several wards, in such a manner, that during the night no person shall come in or go out without her knowledge.

15. SHE should have an apartment so situated, that those who must necessarily resort to her, may not have any intercourse with the Magdalens.

XIII. The ASSISTANT-MATRON.

As it will probably happen that the Magdalens, when they are first taken, will require more attention than one woman can give, whether to keep good order and support a regular œconomy, to teach some of them to work, or to overlook them when they are at work, the Matron shall have an *Assistant*, who shall be instructed to admonish the women for small faults, and to make complaint to the Matron, if they commit great ones.

XIV. The SECRETARY.

1. As it is probable the Treasurer will often trust him with small sums, he must find sureties to be bound for him in the sum of three-hundred pounds.

2. He must keep all the accounts in the books, and in the method which shall be pointed out to him; and he shall carry on the correspondence.

3. He shall be present at all Committees, take minutes, and do whatever shall be required from the nature of his office.

4. He shall be about forty years of age.

XV. The PHYSICIAN.

2. To enlarge on his business would be needless. Except the women who may happen to be sick when they are first admitted, it is to be hoped he will have less to do than in the great world, where too little labor, and too much food, create numberless maladies. Application and skill will ever be required, with a more humane and polite conduct, than perhaps is necessary in any other public hospital, of which every man of common sense will make himself the judge. Without prudence and circumspection, such an institution cannot be supported.

2. He shall not be under forty years of age, and married, or a widower.

3. He shall make weekly reports to the Committee if there is any person sick in the house, and of the situation of his patients.

XVI. The SURGEON.

The same Rule shall be observed in regard to him as of the Physician.

XVII. The APOTHECARY.

THE same may be also said of him, only that he should be cautioned not to use many drugs, but rather enquire of the physician what kind of food is best under particular circumstances, and employ his skill to *assist* not *obstruct* nature.

XVIII. The STEWARD.

1. HE shall be about forty years of age, and lye in the House.
2. HE shall provide the materials, keep an account of all the work done, and make a general calculation, every three months, of the computed value of the daily labor of each woman.
3. HE shall keep an exact account of the provisions of all sorts laid in, and how it is expended.
4. HE shall also keep an exact account of the clothing.
5. HE shall keep a fair and exact inventory of the furniture as ranged in the different wards and apartments, with the cost of each article, and all other domestic concerns, entering the whole in separate books to be prepared for that purpose.

XIX. The PORTER.

1. THE Porter must be an elderly person, of good character. He is to attend the gates, receive messages and letters to the committee, and all other matters in his province.
2. HE shall give security for his conduct in the sum of one-hundred pounds.
3. HE shall reside in the house, in an apartment prepared for him, and keep the keys of the outer doors, and strictly observe the instructions which shall be given him, in regard to visitors, letters, &c.

XX. The MESSENGER.

As the Porter shall constantly attend the doors, the Messenger shall be employed in errands, and out-door business, and shall also give security for his conduct in the sum of fifty-pounds.

NEITHER the Steward, Porter, or Messenger, shall have any communication, or the least connexion with the women in the house.

EACH Officer shall have a written instruction, that no one may plead ignorance what he is to do, or go beyond his duty, such instructions being subject to alterations; and if any one receives any money, fee, or reward, more than his salary, he or she shall be immediately discharged.

XXI. The Admission of proper OBJECTS.

WE come now to the consideration of the most essential part. We have hitherto supposed that there is such a being as a *female Prostitute*, of the human species; and we have supposed that they are endowed with reason; that *some of them* do believe in a God, and are conscious of having offended him: that some also repent of having given such offence, and are desirous to seek for pardon: that they likewise desire to be assisted by their *fellow-creatures* and *fellow-christians*, in the most effectual means of obtaining that pardon, and of rendering themselves happy here and hereafter.

LET us then examine upon what terms they are to be admitted into this retreat from iniquity.—We all know that it is a rank absurdity, upon the very face of the proposition, to *compel* any one to be *virtuous*. True Christianity certainly knows of no such doctrine; nor do our laws know of any *legal* confinement, except imprisonment in supposed *criminal* cases, or for *debt*. We must therefore leave this matter to stand upon its true and proper foundation, the only foundation it can stand upon, which is that of *Repentance*, with the *hope* of temporal *ease* and *comfort*, if not *happiness*.

THOSE who frighten themselves with apprehensions that great difficulties will arise upon the article of *Parish* settlements, on account of erecting this hospital, seem to forget that we have any such establishments as public hospitals in these kingdoms. Indeed it has been suggested that these *Magdalens* must be indentured-servants to the Matron of the house; and from thence it has been urged, that the parish settlement will be changed from the place of their birth, or servitude, to the parish where they become apprentices. When this matter is examined into, I apprehend it will appear, that to render an indenture *legal*, without which there cannot be a settlement, it must be made for five if not *seven Years*, which is two or three years more than was ever intended. But dropping the consideration of *Indentures*, it will certainly answer as well to all intents and purposes, if these *Magdalens* become only servants, under articles to the Matron, under certain conditions: and if this is still subject to objections, upon the principle just mentioned, they may be only simply informed of the *Condition* of their reception and entertainment, and subscribe to it; which condition is a submission to the *economy* and rules of the house; for after all that can be said, the terms amount to neither more nor less than such submission: and this will be free of all delusion or exception, with regard to the mutual obligations of the contracting parties, or the opinion of a few who seem much more inclined to find reasons why the plan should not be attempted, than how to facilitate the execution of it †.

I. THE greatest exactness shall be observed in distinguishing the proper objects to be admitted.

2. IT

† THE question which occurs to many is this: Is it necessary that a girl shall be *debauched*, in order to be qualified for your *Magdalen Charity*? This may be answered by asking another question; if an Hospital is erected for setting broken legs, would you receive into it her who only complains of a fever? The end and design of the institution will be perverted, if it is not confined to those who call themselves, and appear to be *repenting prostitutes*. She who is not a prostitute, or not known to be such, is supposed to have a *character*, and may be admitted to serve in a family, and consequently is not a proper object of the care of this hospital. And surely no girl will become a prostitute because she may have an opportunity to *repent* of being so, more than men will *squander* their fortunes because there are *alms-houses*. If one considers further, that this *Magdalen Charity* cannot be supposed to receive a great number at first, and that those only who are really penitent will *submit* to be confined, even though

2. IT would be an *Utopean* scheme, to expect to make converts upon any other principle than that of *confinement*; this must be submitted to, from the time of their *admission* to the time of their *dismission*; unless they are suffered to go out by a particular order, or for reasons which shall be intirely satisfactory to the Committee.

3. No person shall be received exceeding the age of thirty years *.

4. THE *ordinary* method of admission, shall be by petition, which may set forth the person's *name*, *age*, *place* of abode, and if they have any *parent*, *relation*, or *friend*, to whom they desire their condition should be immediately known, and also their parish settlement; but these several particulars shall be left at the option of the *petitioner*.

5. If any person should, for weighty reasons, desire to conceal her name from the *world*, and yet wish it might be known to one whom she can *trust*, she may communicate it, under the promise of secrecy, to the President, to one of the Vice-Presidents, to the Treasurer, or to any one of the Governors who are of the committee †.

6.

though the circumstances of such confinement should be rendered ever so agreeable. Let us not refine too much on the subject, before any tryal is made, unless we mean to obstruct the design.

As it is not probable that any man, whose character is above that of a *thief* or a *murderer*, will form any designs *against* this institution, so it may be presumed, that any *demands* on these women will require a proof, which may lead to the discovery of a scene of iniquity, the consequences of which the parties will not chuse to stand to. As to proceeding against these poor girls to the extremity of an out-lawry for petty debts, I do not conceive that such out-lawries will be granted, or that there is reason to indulge any fears on this head. Indeed it bears very hard upon the human heart, to suppose that even *bawds* themselves are totally devoid of all commiseration; or that those will be the objects of their *persecution*, whom this hospital shall take under their protection: I fear fifty hospitals will never ruin their trade.

* THESE unhappy women are generally very old before this age; if it is extended beyond this period of life, it may become an asylum for old women, who can be of little use, for labor *within* doors, and can hardly do much mischief, in this way, *without*. As to *bawds*, they are least inclined to *repent*, and most dangerous among penitents.

† THESE precautions seem necessary, so far as the parties will comply, for there will be no disproving them: if any good fortune befalls any of these women hereafter, the committee will, by this means, the more easily come to the knowledge of it, for her service.

6. THESE petitions, for which a form shall be prepared, may be sealed up, and shall be examined only by the Committee.

7. THE above rules may be observed only when no governor takes upon him to declare in writing and upon honor, that he verily believes, from circumstances, that the petitioner is a fit object, according to the rules of the charity †, and such declaration shall be deemed sufficient.

8. EVERY petitioner shall be examined as to her health, by the Physician, or Surgeon, and also questioned by the Matron.

9. WHEN the petition is approved, it shall be wrote on, *found proper*, and subscribed by the chairman.

10. EVERY person upon admission shall engage to observe the rules of the hospital, and subscribe to them, as follows :

I do consent, and hereby engage myself, to the matron of this house, for the time being, for the space of three years, as an articed servant, and agree that the articles shall be cancelled whenever the committee shall be satisfied that my parents or relations are capable of taking care of me, and are reconciled to me : also if by my industry, or by any change of fortune that may happen to me, I shall be enabled to live reputably ; or if any other cause should arise, provided it be always to the satisfaction of the committee of the governors of this house. It is mutually understood that this agreement is meant as a proper means of guarding and preserving me, and to prevent my falling again into the calamitous situation from which it has pleased God to deliver me. And it is my sincere intention to conform to the rules of this house, particularly not to go abroad without an especial licence ; and I will by my industry and piety endeavor to recommend myself to the
care

† It will greatly facilitate the business of the committee, if the governor, recommending any object, declares in writing that he has taken such measures as appear to him most proper to obtain information of her real circumstances, and that he verily believes she is a proper object. And as the list of governors will be published from time to time, the women will of course endeavor to be recommended by some one of them, as practised in other Hospitals.

care and protection of the governors thereof, that my life may henceforth be rendered happy †. Magdalen Charity-house, the of 17

II. THE better to guard against the irregularities which may arise, before any trial is made of the temper and sincerity of the party; upon first admission, they shall be kept for a month in a ward assigned for this purpose, and not associate with those who are settled in their *mind* and *manners* *, till they give proof of their acquiescence to what they have subscribed; observing that their treatment and their work, during this intermediate state, shall be neither more nor less gentle than that of the women in the other wards, except that *novices* shall always have a sufficient time to learn to work.

W A R D S.

† Great care must be taken to prevent abuses, that whilst fit objects are treated with the greatest humanity, those who premeditate impositions may be considered as *impious* violators of the sanctity of this charity, and treated as atrocious offenders.

As to the distinctions of the better and inferior kind of people, their discourse or appearance will naturally lead to the discovery. And here I cannot help remarking, that it is probable the most intelligent and ingenious girls, who have had some education, and remain with some impressions of religion on their minds, will be the first and always the most ready to accept the invitation which is given them. In order the more easily to discover the sincerity of the intentions of several whose sufferings will incline them to seek relief, this *Magdalen Charity* must support a good correspondence with the *Lock-Hospital*. When women are restored to health, and discharged from thence, such as contracted their disease by prostitution, have generally returned to their former course, as a dog to the vomit, or as a beast is driven to the *slaughter-house*; but some of them, it may be presumed, from a sense of duty or for want of bread, will now accept the invitation.

THERE are other objects who will probably covet this retreat; those who have parents or friends, whom they apprehend will be reconciled to them, whenever they shall give proof of their real repentance. As by the kindness of the *Lock-Hospital* these women will have it in their power to present themselves, without any marks of the misery of penitent prodigals, and with the more sincerity of heart, as they will be free from pain and disease, so the *Magdalen Charity* will purify their souls. She who can say, "*I am resolved to go to my father, and I will say unto him, Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy child,*" will probably meet a kind reception. Will not such a declaration find its way to his heart? Will he who can feel, though it were but a little, the power of religion, or the force of parental love; can be, whose heart is not steeled to the impulses of humanity, forbear to sympathise in *tears of forgiveness*, with *tears of repentance*? Under a consciousness of past guilt, such confession is surely as natural to the soul, as the evil which occasioned it was to the body; and, for my own part, *I must confess*, I have the highest hopes that this *Magdalen Charity* will be a means of reconciling many a poor girl to her parents and her friends, who otherwise would be intirely lost to them, to her country, and to her God!

* The reason of this regulation will strike every one, since the parties may disengage themselves, if they resolve not to submit to the rules of the hospital, without blowing up the coals of discontent among others, who may have more sense and virtue than themselves.

XXII. W A R D S.

1. THERE shall be a superiority or preference of wards, according to the appearance, deportment, and education of the persons admitted*.

2. A WARD shall be allotted for new admitted persons, where they shall remain for a month before they are classed in the other wards, as mentioned in the article *Admission*.

3. THEY shall be classed in each ward, as many as convenient, according to the size of it.

4. IF any of the officers of the house neglect their duty, the women shall have the liberty of making their complaint to the *visitors*, provided they do it in a decent manner.

5. THE matron shall endeavor that no provocation be given to any resentments among the women, and charge them not to listen to *idle stories*. If it shall appear to her that there is any cause for complaint of each other, for *light offences*, they shall be confronted in the presence of the *Chaplain*, who shall always endeavor to obtain a reconciliation without applying to the Committee.

6. SUCH kinds of misbehavior, if persisted in, shall subject them to a temporary degradation; and if such misbehavior happens in the upper ward, the offender will be subject to be sent, for a certain time, into the lower.

7. BUT extraordinary good behavior during a whole year, of any person, or persons, in the inferior ward, shall promote them to the superior wards, when there

* A levelling scheme will as ill serve the *vicious* as the *virtuous*; and one might as well put a gentleman of birth and education to the plow-tail, because he had been a *rake* and squandered his fortune, as a girl bred up with any sort of delicacy to a *wash-tub*; and though care should be taken to avoid the imputation of partiality, which men naturally have for *birth*, and still more for *youth* and *beauty*; for the same reason that the vulgar proverb says, *we are not to look a gift-horse in the mouth*, if thro' ignorance or inadvertency the Committee should sometimes appear to be partial in their decisions, in favor of one more than another, the parties must still thank God that the greatest good is intended to them all.

there shall happen to be room for them : and the merit of several being equal, the preference shall be given to her who has been longest in the house. And upon occasion of such promotion, the form of a charge or instruction shall be read, and delivered to her.

8. THE women shall do the servile offices necessary for themselves, in their respective wards, and some of them the offices which regard the house in general, such as cooking, and washing for themselves, (not for others) *as shall be ordered by the Committee*, with a just regard to their several circumstances and situations, of which the Committee make themselves the judges, not to impose any task but what the parties are well able to perform. If they grind their own meal, and bake their own bread, they may be also sure of enjoying the better health, and of living so much the longer, as well as saving money to the House.

9. THERE shall be good supplies of linen, so that the *washings* may be seldom ; and proper engines shall be used for dispatch.

10. As it cannot be expected that all of them will be equal proficient in such tasks, an allowance shall be made to such as perform these offices out of the general produce of the work done in the house.

12. THEY shall all sleep in separate beds, each bed to have one running curtain, to serve only on one side as a separation of one bed from the other*.

13. THE wards shall be numbered.

14. WHERE the rooms will admit of it, a small closet or apartment shall be provided, for each of the most serious, and best behaved ; and these also shall be

* THE intention of this is, that if they are inclined to any private devotion, they will have it in their power to be so far concealed, and yet not hid for any evil purpose. This may also tend to promote the greater delicacy of manners ; at the same time, if this curtain runs on an iron rod, supported at the top of the room, it cannot breed vermin, nor yet obstruct the circulation of the air, as beds often do.

be made the immediate reward of good conduct, especially if it is joined to superior abilities. And when this *Charity-house* shall be enabled to do it, separate apartments may be assigned to those whose education may have entitled them to such distinction.

15. As air is essential to life and health, care shall be taken to ventilate the rooms in such a manner, as shall keep them perfectly sweet; and for this purpose the upper sash, where there are sashes, shall be made to let down; and *sheet ventilators* shall be prepared.

16. As a sick ward may be necessary, care shall be taken that it be not crowded, but kept sweet and properly ventilated. The matron, or her assistant, shall visit the same thrice every day, and see that nothing be wanting.

XXIII. Of their NAMES.

1. THEIR true names, if they have no reasons to conceal them, must be registered; but they shall be called and known, by their christian names only. When there are several that have the same christian names, they shall be distinguished by a number, as *Elizabeth* the first, *Elizabeth* the second, &c. †

2. As there shall be no reproaches for past irregularities, under the severest injunctions, neither shall there be any enquiries made into names or families, but all possible discouragement given to every kind of discourse that may lead to discoveries which the parties themselves do not chuse to make.

XXIV. DRESS.

1. UPON their admission, if their apparel is in any tolerable condition, it shall be cleansed, ticketed, and laid by, in order to be returned to them whenever they shall leave the house.

2.

† The dropping of the surname may answer some good purposes, as it will certainly help to screen them from the disgrace of their former life, and prevent impertinent enquiries, when they leave the house, and if they keep their own secret, they may save the honour of their families, so far as it is concerned in their conduct.

2. THEY shall wear an uniform of light grey, of a durable, but soft and agreeable manufacture, and in all their whole dress, be as plain and neat as possible *.

3. SOME distinctions, with regard to dress, shall be made in the superior ward.

4. THEY shall be informed, that if they should find means to leave the house, in a clandestine manner, and carry away the cloaths, or any thing which is the property of the Treasurer or other person, as the cloaths and furniture, &c. shall be deemed, they will be considered as robbers in any similar case †.

XXV. DIET, and the Order of the TABLE in the WARDS.

1. THE diet shall be as proper as the nature of the institution will admit, and yet so plain and simple, as rather to be worse than better, than they may expect when they return into the world.

2. A REGIMEN for breakfast, dinner, and supper, shall be appointed at the discretion of the Committee, and the same shall be written in a fair hand-writing, and hung up in glazed frames, one in every ward where they dine.

3. PARTICULAR regard shall be had that the food shall be very clean and healthy, partly consisting in the articles mentioned in the following tables, and the proportions thereof nearly fixed, in order to estimate the expence.

THE

* If the dress had some peculiarity, not such as should be disagreeable, and yet contrived to take off their inclination to appear abroad in it, such a regulation might be of use; but this is one of those things which must be touched tenderly.

† This consideration will be an additional security to the Charity, those who are in earnest will consider what they are about, and those who are not in earnest will be the more cautious how they act. And as this is not a body corporate, the Treasurer, or some other, must have the property of the clothing, furniture, and materials for work, vested in him.

THE following tables, as to the kind and qualities of food, are found by experience, on an average, to be a good allowance*.

	Breakfasts.	Dinners.	Suppers.
Sundays.			
Mondays.			
Tuesdays.			
Wednesdays.			
Thursdays.			
Fridays.			
Saturdays.			

The

* From Mr. Bailey's treatise on workhouses ; which I mention in order to form the juster calculation of expence ; subject to alteration as circumstances may require.

The quantity of meat sufficient to feed any number of people, allowing two pounds to a meal for three persons.

People.	Flesh.	
	lb.	oz.
1	1	1
2	1	6
3	2	0
4	2	11
5	3	6
6	4	0
7	4	11
8	5	6
9	6	0
10	6	11
11	7	6
12	8	0

The quantity of rice and milk sufficient for any number of people, allowing each person one statute pint of milk, and two ounces of rice for a meal.

People.	Milk.		Rice.	
	Pints.	lb.	oz.	
1	1		2	
2	2		4	
3	3		6	
4	4		8	
5	5		10	
6	6		12	
7	7		14	
8	8	1	0	
9	9	1	2	
10	10	1	4	
11	11	1	6	
12	12	1	8	

The quantity of flour and and suet sufficient to make puddings, allowing each person a pound when boiled.

People.	Flour.		Suet.	
	lb.	oz.	lb.	oz.
1		7½		2
2		15		4
3	1	6½		6
4	1	14		8
5	2	5½		10
6	3	13		12
7	3	4½		14
8	3	12	1	
9	4	3½	1	2
10	4	11	1	4
11	5	2½	1	6
12	5	10	1	8

The quantity of cheese or butter sufficient for one meal, allowing each person three ounces of cheese, or one of butter.

People.	Cheese.		Butter.	
	lb.	oz.	lb.	oz.
1		3		1
2		6		2
3		9		3
4		12		4
5		15		5
6	1	2		6
7	1	5		7
8	1	8		8
9	1	11		9
10	1	14		10
11	2	1		11
12	2	4		12

A quantity of bread sufficient for a week, allowing each person four flesh dinners, and eight spoon-meat breakfasts and suppers, four ounces at a meal, and five times a week to eat with cheese, or butter, allowing six ounces at a meal; in all 4 lb. 14 oz. to each person.

People.	Bread.
	lb. oz.
1	4 14
2	9 12
3	14 10
4	19 8
5	24 6
6	29 4
7	34 2
8	39 0
9	43 14
10	48 12
11	53 10
12	58 8

The quantity of beer sufficient for a whole week, allowing every person a pint each dinner, and the like at supper*.

People.	Beer.
	Gall.
1	1½
2	3
3	4½
4	6
5	7½
6	9
7	10½
8	12
9	13½
10	15
11	16½
12	18

4. THE breakfasts and suppers shall chiefly consist in a proper allowance of bread, with water-gruel, milk, milk-porridge, bread with butter, or cheese. The infusion of such of our own herbs as shall be approved by the Physicians, shall be allowed to such as desire it, provided they take it in basons, with a small allowance of sugar, and without the *apparatus* of a tea-table.

5. THEIR dinners shall chiefly consist of broth and meat, with a *sufficient quantity of roots and herbage*; good small-beer, for such as prefer it to water, all good of their

* These quantities will depend on the season and the nature of the labor, and something to the inclination of different persons, as it is not meant to stint them, but only to form a calculation, and regulate expences.

their kind. On Sundays they may have white meat, and mutton ; cheap fruits baked may also be allowed in their season. They may be likewise instructed to prepare their meal, and bake their own bread ; they will be the more sure it is good and genuine.

6. THEY shall be allowed most kinds of vegetables in their season.

7. THE Matron shall dine at the head of the table of the superior ward.

8. EACH table shall consist of sixteen or twenty persons, according to the number in the house.

9. ONE of each ward shall attend the rest at meals, by turns weekly, and each ward shall dine at separate tables : but at certain *festivals* they shall dine in a more general company.

10. THE superintendant appointed for each ward shall dine at the upper end of each table, and say the *grace* which shall be ordered, demanding a strict attention to it ; first learning of the Chaplain in what manner to express it properly.

11. THE *grace* shall be to this effect : “ O merciful Father ! who in thy tender
“ love to mankind, has delivered us from want and misery, and called us to repen-
“ tance, we beseech thee to inspire us with constancy and resolution, to obey thy holy
“ will, for the sake of our blessed Redeemer Jesus Christ ! ”

AFTER dinner the *grace* may be to this effect : “ O merciful God of heaven ! ac-
“ cept our profoundest gratitude for this and all thy mercies : let thy goodness be still
“ extended to us ; that whilst our bodies are supported with food, our souls may be nou-
“ rished with the bread of life ; and lead us to everlasting felicity, through the merits
“ of Jesus Christ our only Savior and Redeemer ! ”

XXVI. Hours of DEVOTION.

1. A BELL shall be rung to call them to prayers, soon after they are up, before they begin to work.

2. THE prayers to be used shall be agreed to by the Committee, and care taken that they be uttered properly, and by no means become irksome by being too long *.

3. THEIR evening prayers shall be soon after they have done work †.

XXVII. Hours of REST.

1. From *Lady-day* to *Michaelmas* they shall rise at six o'clock, and from *Michaelmas* to *Lady-day* at seven, except when the weather is very severe, the Matron shall then be directed to allow them half an hour, or an hour extraordinary.

2. THEY shall go to bed at ten every night, and no fire or candle shall be allowed in the wards after that time, except in the sick ward, for which water-candlesticks and other necessaries shall be provided.

XXVIII. Hours of WORK.

1. THEY shall work an hour before breakfast, and being allowed a competent time, till within half an hour of dinner.

2. THEY shall be allowed an hour and an half for dinner and repose from work, and then work till night, according to the nature of their work and the season of the year.

BESIDES

* As we generally make our *grace* so ridiculously short, that it cannot be said to be any prayer at all, and lose the important benefit of an habitual offering of our hearts to God, so it is a great misfortune which mankind seem to labor under, that they exact from their clergy a much longer task than they can perform. First, we are too apt to impose upon ourselves, with regard to the *powers* of the mind in prayer; and then we trifle with the Almighty by a stupid inattention to the purport of the words we utter.

† The nearer the hour of rest, the more drowsy we generally are. And the drowsiness which often attends even moderate meals, is such, that we can hardly expect there will be much devotion at a late hour, much less after supper, which is the usual time.

BESIDES Sundays there shall be certain days of relaxation, not a great number of such, in which they shall either work or let it alone, as is most agreeable to them. Among these *Good-friday* and *Asb-wednesday* shall be devoted to piety and reading.

XXIX. BOOKS and READING.

1. WHERE the nature of the work will admit of it, one shall read while the rest work, every half hour alternately.

2. ONLY such books of devotion, morality, history, and such like, shall be used, as the Committee shall allow to be introduced.

3. A SMALL collection of well chosen books shall be provided.

4. IN order to render reading a delightful entertainment, the Chaplain shall teach such of them, as have abilities to learn, *to read well*.

5. IF it is found to be agreeable, one may read whilst others are at their meals, at least upon some days of the week.

6. BESIDES the general reading, such little pious tracts shall be put into their hands for common use, as the Committee shall approve.

XXX. EMPLOYMENT.

1. IT is a fundamental principle of this institution, that those who can, and will not work, shall not eat *.

2. EVERY

* THAT sensible man Mr. Pen, who first established Pennsylvania, if I remember right, amongst many other excellent rules, laid down this as one: That all children, of what degree or station soever, between the age of twelve and fifteen, should be taught some useful trade or employment, to the end that even in case of misfortunes, the poor might still have it in their power to become rich, and the rich be never reduced to indigence by want of industry in the poor. Of all stations in life, the most deplorable is that of persons who are brought up in affluence, and reduced to poverty, without any means of support from their own skill and industry. This I take to be the case of many of our prostitutes, who are the daughters of poor tradesmen, or of clergymen of poor livings in the country, who, during

2. EVERY person permitted shall be employed in such work as the Committee shall judge to be most suitable to them, after trial is made of their abilities.

3. EVERY one who earns above _____ each day, of which a general computation shall be made by the Steward, under the inspection of the Committee, shall be allowed a handsome part, for her own benefit, when she is dismissed. This sum shall be also increased by the bounty of the house, as favourable opportunities of establishing them in the world shall offer, provided their behaviour is approved of.

4. A working-room shall be provided at the end of, or adjoining to, each ward.

5. ONE in each ward shall preside in turn weekly, and be answerable to the Matron for the behaviour of the rest, that they do not neglect their work: the Matron and her assistant shall also make them frequent visits for the same purpose.

6. As a further inducement to industry, small *premiums* may be allotted, at certain times, to those who shall have performed certain pieces of work, in a masterly manner.

7. If any manufacture should be selected for the employment of the women, for their instruction in which no woman is found qualified, a grave sober man shall be chosen for this purpose, the Matron, or her assistant, to be present with him.

8. No

during their father's life time are company for the 'Squire, and frequently debauched by him. If by this institution proposed they are kept at work, though they begin late in life, it will be a means of a comfortable support, and many of them may become the *joyful mothers of children*. A woman who is mistress of a trade, is a *fortune* to a husband, and in case of his death may provide for her children, as many widows do, who have had the good fortune to be educated in an industrious manner, and in the way which nature seems to have appointed for both sexes, equally the same, though the object for employment is different. There are many trades, now in the hands of men, in which women might do as well, and some which their natural ingenuity would enable them to carry on much better. The same rule would promote the welfare of the community, if the male children, in many families who now live in idleness, were taught this first and great principle, that man is an active being, and if he is not taught to do good, he will certainly do mischief. Among the common people, how superior is the soldier or sailor, who can also act the part of the husband-man, mechanic, or laborer, the taylor, barber, or manufacturer. to him who knows not how to put his hand to any thing but his musket, or the ropes of a ship? As idleness is very justly said to be the root of evil in general, so in this particular case of prostitutes, where the idle of both sexes are concerned, whatever tends to promote industry, must curb the great extravagance to which the vice in question is now carried.

8. No part of the produce of their labor shall be sold in the house, that there may be no inducement for any great assemblage of people, or any interruption of the good intention of this undertaking.

9. THE objects for the employment of these women, may be to make their own cloaths, both woollen and linen, and to knit or weave their stockings also, from the raw material, spinning the thread and making the cloth—they may also mend stockings * — make bone-lace—black lace—artificial flowers—childrens toys—spinning fine thread—also wollen-yarn for cloth, callimancoes, and cruels—winding filk, provided a quantity is given at a time; this is a very considerable article, of which they might find enough to employ many hundreds—embroidery—all branches of millinery—making ladies and childrens shoes—mantua's—stays—coats—cauls for wigs—knitting hose and mittins—making of leathern and filken gloves—weaving hair for peruke-makers—making garters—drawing patterns—or, in a word, whatever employment their several abilities and genius's shall lead to.

10. CARE shall be taken to make quick sale of the produce of their labor, that these Magdalens may know how their property accumulates, that it may be an additional spur to industry.

11. IF their numbers grow considerable, measures may be taken for the establishment of manufactures of greater importance.

12. THE manufacturing of linen is an article of such consequence, that it is hardly possible to burden the market with it.

13. IT would be a great increase of national wealth, if the two *treadles* were introduced for *plain weaving*, whether of silk, cotton, woollen, or linen; and when the piece is of a moderate breadth, a child may work this machine.

14. THE

* IN Italy there are certain people who profess mending of silk stockings, and do it with such neatness as hardly to be known that they are mended; whereas amongst us this part is generally discharged so clumsily, that people of any note are ashamed to appear with their stockings mended; a national saving might be made, even by this article, trivial as it may appear, and it would introduce parsimony in other respects, of which we stand in very great need.

14. THE making *carpets* after the Turkey manner, may be also suited to their strength and abilities, and prove a great acquisition to the nation ‡.

15. THERE are many other inventions to facilitate labor, not yet commonly known; the judicious use of them will be a means to increase the profits of these *Magdalens*, as well as render the expence of supporting the house so much the lighter. By striking out new kinds of employment for women in general, and recommending discoveries from the experience which the governors may acquire, it will prove a great means of preventing prostitution. Of this kind are the double-handed wheel, for spinning flax, which, after they can use either hand, becomes very easy. The machine for weaving tapes and ribbons is rather of too complicated a nature for common use.

16. IN their work, as in every other circumstance, the utmost care and delicacy, humanity and tenderness, must be observed, that this establishment may not be thought a house of *correction*, or even of *hard labor*; but an asylum and safe retreat, where *industry* and *piety* serve as handmaids to *health of body* and *peace of mind*; where want and disease, misery and anguish of soul, find no entrance, but *sobriety*, *cheerfulness*, and *hope*, reign triumphant, and exhibit a constant feast of joy.

XXXI. CAUTION with relation to VISITORS.

IN so delicate an enterprize, it will not be sufficient to find the means of doing good, unless we can also prevent the most distant appearance, as well as the reality

‡ I cannot help recommending that trade or manufacture which seems to be least subject to invade the occupation of those who are already in a comfortable way of life. *Carpets*, upon the principles of those of Turkey, might be carried to a great extent. I am assured, by a great manufacturer of *carpets*, that it would be very easy to teach even those who have not been habituated to labor, to work upon this manufacture.

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 of it.

reality of evil. To this purpose it is necessary to observe the following rules and directions :

1. No letters, messages, or any thing of that kind, shall be received into, or sent from any of the wards, without being examined and inspected by the Committee, or in their absence by the Chaplain and Matron.

2. THE Physician, Surgeon, and Apothecary, when there is occasion for them to visit the wards, shall be attended by the Matron, or by the *Assistant-matron* appointed by her.

3. No Governor, nor any other person, shall be permitted to visit the wards, or any of the Magdalens, without leave, in writing, first obtained from the Committee, except in the cases provided for; and in all cases the Matron is to attend them.

4. LIGHT or unbecoming behavior, in any Governor, shall be deemed a sufficient reason to the General Court to exclude him from having any part in the direction of this Charity.

5. If any friend or relation of these Magdalens desires any conference with them, upon any business of moment; if they are known to any of the Committee, or recommended by any Governor, such conference shall be permitted, but it shall be in the presence of the *Chaplain*: the name of the party enquiring shall be also, at the same time, declared to the woman, and her consent asked and obtained.

6. If at any time any persons are admitted to see the wards (under the restrictions which the Committee appoints) such persons shall be desired, both verbally, and by a *writing*, placed in a conspicuous place in the wards, not to call any of the women by their *real* names, if they should happen to know them.

7. If any stranger asks for any of the women, he shall first satisfy the Committee, or in their absence the *Chaplain* and the Matron, who he is, and the next

committee-day shall be appointed for him to attend ; or upon a written request, setting forth his reasons, if the Chaplain thinks they are good reasons, liberty shall be granted, but not without the restrictions mentioned in article 5.

8. If such stranger shall ask for a woman, by a name unknown in the house, such name being delivered to the Matron in writing, with the name of the person who enquires, she shall call for such person through the whole wards ; but if no one answers, no further enquiry shall be made. The stranger however will be desired to wait half an hour, that it may be seen if any one will make themselves known. The name, and place of abode, of all persons who shall make such enquiries after women in this house, shall be minuted down in a book prepared for that purpose.

XXXII. Of DISMISSION in general.

1. THE great motive to all human actions, is the hope of *reward*, and the fear of *punishment*, with a *prospect* of bliss or misery, before our eyes. The heart of man is constantly influenced by *reason*, by fancy, by passion, or by *opinion* ; and it is the business of divines and philosophers, to employ the united force of these in the cause of religion ; and when they cannot take the mind by argument, to subdue it by degrees, and to *persuade* us, that the *happiness*, the *glory* of a *rational* being, is to *think* well and *act* right ; or, in other words, *to make use of his reason*. —Let us therefore set before the eyes of these women, whatever reason, or fancy, opinion, or passion suggest to us, which can prove that their temporal and eternal felicity depend on their retreating, from the horrible *scene* of folly and iniquity in which they have acted. When these *hospitable* doors are open to them, opened with all the *kindness* and *compassion* which *humanity* can suggest ; and with all the *piety* that *charity* can inspire, we must show them for what faults they will be thrust out again. If they are deaf to the calls of *reason*, stupidly insensible of *gratitude*, and discover a total ignorance of the *true objects* of their happiness, they must perish in their own way.

2. On the other hand, if they will wait for their discharge, till such time as their safety, interest, and happiness, will admit of it, they will have a clear and distinct

distinct view of the *good* that is intended them, and which will, to all human apparence, as certainly happen to them, as *time* and *chance* can promise happiness to the most virtuous, and most prosperous of mankind.

3. IN order to judge the better of the situation of these women, *when* it will be proper to recommend their returning again into the world, there shall be a register kept, distinguishing the different *years*, the day when each came in, and a description of her person ; to which shall be added, in columns left for that purpose, the kind of work in which they have been chiefly employed ; the computed produce of their daily labor ; and the character they bear in the house, with regard to piety, good manners, and gentleness of disposition.

XXXIII. DISMISSION FOR FAULTS.

1. IT is not intended that any corporal punishment shall be inflicted : absolute nonconformity to the rules of the house, will subject them to dismission from it ; but if they commit no other crime, and are not guilty of such offences as the laws strictly take cognizance of, they shall by no means be subject to be delivered over to the civil magistrate *.

2. ABUSIVE or *reproachful* language, *insolence* or *disobedience* to the officers, *indecent* or *prophane* expressions, and such kind of turbulent conduct, shall subject them to confinement in a room, for *six hours*, for the *first* offence. For the *second* offence they shall be admonished publicly by the *Chaplain* and the *Matron*, and the *soberer* part of their *own ward* may be also appealed to, for their disapprobation of such conduct. The *third* offence, shall subject them to be confined in a room

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* Under the present *police*, or rather *no police*, temporary imprisonments or *hard labor*, or the *threats* of hard labor, are not remedies adequate to the distemper ; but rather by the debaucheries, practised under confinement, render the malady absolutely incurable. If we have not good officers to execute good laws, what *good* can come of them ? Nor ought it to be expected, that the Governors of this Charity will become *Justices of the peace* to examine into delinquency ; or *executioners* to chastise it. If coercive laws are become essentially *necessary*, they require a quite different œconomy, than that which is now proposed. We have lately seen a *Marine Society* established in *London* for the encouragement of *Volunteers*, and the relief of distressed *men* and *boys* for the sea. This has led to another *Marine Society* in *Dublin* for the same purposes ; and this to a third institution, under the same name, for the care of seamen's widows and orphans in *Glasgow*. Let us now see if this attempt, in behalf of distressed women, will not lead to as good an end, for the other seemed to be as little expected.

by themselves, for *twelve hours*, and to have but one spare meal, during the whole day ; the Chaplain at the same time to expostulate with the party. If such treatment does not reform her, it will prove that she is no proper object for this Charity.

3. FOR *speaking lies* ; the telling *malicious* or *ungrateful* stories of each other ; want of neatness, or the neglect of their persons ; the *first* offence shall be punished by a fine of six-pence ; the *second* a shilling ; the *third* eighteen-pence, to be deducted from their earnings ; of which fines a regular account shall be kept in a book prepared for that purpose.

4. IN order to judge of the justice of such *finer*, the General Committee shall empower three of their number to visit the wards, to enquire into the behavior of the *Magdalens*, and question the parties, when they are accused. They shall also hear the evidence of the *Chaplain* and *Matron*, in order to decide with *justice* and *benevolence*, *candor* and *moderation*. These visitors shall have a book to minute down their sentences, of which the General Committee shall be informed.

5. IF neither such kind of *confinement*, nor such *admonition*, nor such *finer*, will operate so as to procure a reformation, the General Committee will proceed to judge : the offender will then be brought before them, to receive the *last* admonition ; and if that does not prevail, she will be *expelled*, never to be received into the house again. Upon this occasion a prayer, prepared for the purpose, may be said in the evening, to implore her conversion, and to confirm the others in their constancy. Her own cloaths will be returned to her, but no *character* nor *money* will be given.

6. IF any woman is exceedingly turbulent, so as to strike another, or premeditatedly destroys any thing belonging to the house, with malice, or in contempt of the rules of the house, she will be also expelled, in the same form of proceeding, though in a more expeditious manner.

7. IN cases where a woman shall shew cause why she should be dismissed, and it is thought proper to dismiss her, if her conduct is in some respects
except

exceptionable, she is not to expect a better character than she deserves: but if she will stay any certain time, not more than *eight*, nor less than *four* months longer, and apply herself diligently to correct what has been amiss, she shall have the liberty of so doing, in order to endeavor to obtain the *highest recommendation which is given*.

XXXIV. The Advantages of good BEHAVIOR on Dismission.

THE advantages which will accrue to these women at their dismissal, if they behave as ought to be expected, assisted, as they will be, with all the *understanding*, and all the *goodness of heart*, of those who thus undertake to *plead* and to *defend* their cause, are these:

1. A FORM for a *general character* shall be prepared, with blanks to be filled up, providing for a difference, with regard to the particular *merit* of the party, distinguishing the *work* in which she has been chiefly employed; with particular mention of their *sobriety*, *submission to domestic æconomy*, *gentleness*, and *religious deportment*. This shall be signed by three of the Committee.

2. IT has been already sufficiently explained, that any circumstance which shall offer, apparently for the real good and service of the party, the Committee being satisfied in this point, shall be deemed a sufficient reason to discharge her.

3. No pains shall be spared in giving such information of good behaviour, as the parties themselves shall desire, when they deserve it. This shall be done, either by the governors, to their friends and acquaintance in town; or to the parents and friends of the party; by their *Matron*, *Secretary*, or *Steward*, who shall be ordered what informations to give for this purpose: by letters to persons in the country from particular governors, if desired by the party, either before, or at the time of their dismissal: and lastly, by letters to be written by the Secretary, for the same good purposes, by order of the General Committee.

4. IT has been seen in the article *employment*, that a part of their labor, in proportion to the *daily amount* or *value* of it, will also be appropriated to their own use at their dismissal.

5. BESIDES the good character to be given, and the advantages arising from their labor, there shall be a *further reward of virtue*. So much shall be given in money, as the ability of the Governors, arising from the subscriptions, shall in prudence permit, of which the Committee constitute themselves the judges. This gift shall be presented, not only to those who marry in a manner satisfactory to the governors *, but also to such as shall set up trades in whatever way they shall have

* It is not to be imagined, but that great numbers of these converts will find husbands. As the case now stands, we see that all men are not equally delicate. The agreeableness of many of these women, added to their ability to support themselves, may tie the bands of social affection stronger, than is usual in common life, where neither *piety* nor *industry* are regarded.

Premiums and a bounty will probably answer in a double respect. I have often been shocked at the inhuman ambition of the *French court*, in sporting away the lives, and invading the properties of men; but I must confess, I was struck with the good sense, the policy, and the humanity, which it shewed, 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. Will not *this* nation acquire great honor and profit too, if the *directors* of this charity give such premiums and bounties to such of these poor girls as *excell in virtue*?

THE learned *Erasmus* thought the giving dowries one of the *noblest* kinds of charity, and bequeathed certain sums of money to it. And the ingenious baron *Holberg*, who was also greatly distinguished for his merit, 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 the happier, in that state, which it is no indignity to them to suppose, most young women wish to be. His legacies indeed 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 that it will be instrumental in the arduous task of reclaiming the *vicious*? Happiness is the common end pursued; and we may point out, even to the most abandoned of mankind, what are the truest *means* to acquire this 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, amounts to, 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 much greater value: and where care is taken to prevent abuses, this must be productive of the greatest benefit to a state: and it seems absurd to fear, that we shall give too much encouragement to virtue, and nothing but virtue should entitle them to such an encouragement.

Bounties being thus given to such *reclaimed persons*, as excel in piety, industry, and a submission to a *regular economy*, it will prepare the way to their being married to honest industrious men, suitable to them, and such as the directors approve. The happy ends which will be obtained

have gained a proficiency, so that *nothing* shall be omitted which can promote the great end of *preserving life*; of *rendering* that life useful; of recovering those who are now lost to the community; and of saving their souls from perdition.

6. If any are desirous to go into his majesty's dominions in *America*, which will probably happen sometimes, the same regard shall be shewn them, with respect to the part of the produce of their *gain*, their *character*, the premiums, and the *gift* which shall be presented them at leaving this Charity-house *.

7. As domestic servitude is the fruitful supply of *prostitutes*, and *female* servants in this metropolis, generally much more numerous than can be accommodated: as servants are often highly *sed* and ill *taught*: as their masters and mistresses are seldom so attentive to their *morals*, or even to their worshipping of God, as *christians* most undoubtedly ought to be: as these servants have also many hours of leisure, and much exposed to company in great families, and in these hours *evil* desires have most easy access to the heart:—*therefore*, it shall be the *constant maxim* of this charity, that every other method of procuring a comfortable support for those who have approved themselves worthy, under this institution, shall be preferred to that of sending them to *service*. This however is left, in some measure, to the *choice* of these women, especially when the Committee is satisfied of the sobriety of the family into which they are going, for this will make a great difference. As the governors cannot restrain them, *after* they have left the house, so they mean to *recommend* the safest and best way of life, *before* they leave it.

8. If when there shall be no further reason for detention, or when actually discharged, the party shall complain of being unable to find employment abroad in the world, this will naturally suggest an *improvement* of this plan. In this case they

shall obtained by such *premiums*, given to the virtuous, and with a view to prevent the propagation of misery and bad example, are too obvious to need any farther illustration; for, if those, who have been a nuisance, become useful members to society, and they receive the rewards of *virtue* as they do now of *vice*, the ends of *true policy* and *true charity* will be answered in the highest, and in the most proper manner, and the *state* will be doubly repaid the charge.

* IN considering the great plan of this institution, to keep any person in the house who can be provided for, would only burden the Charity, and exclude the *necessitous*; as the receiving those a second time who have returned to their shame, would be making it a retreat for iniquity.

shall have materials to work with, at their own lodgings; and this Charity-house will take their work at a certain price, so that the industrious, who have been the objects of the Charity, may not afterwards be exposed to *temptations* through *unavoidable poverty*.

XXXV. CONCLUSION.

I CANNOT conclude these remarks more properly than by the relation of an incident which happened, within a very short time, to a worthy and ingenious gentleman of my acquaintance, whose probity would not be called in question, even if the story were as strange as it is probable. The circumstance struck him the more from his great humanity, and the design of the intended Magdalen Charity. “I was walking,” says he, “the other night along the Strand, when two girls, of sixteen or eighteen years old, just before ~~one~~, were discoursing. One of them said, *Well—*, what do you think? I have a message from —— in—desiring me to return home, and promising that he will receive me; but I do not intend to go to him.*” The other replied, “*Why have you a ——? For God’s sake consider what you are about. Return to him, and beg his pardon on your knees! I am handsomer than you are. I have much better cloaths; but I see nothing before my eyes, but that I must die soon in the Lock-Hospital. I would submit to live on bread and water, if I knew any body who would receive me.*”

THIS is the genuine state of the case of the few who *think* at all. How many may be taught to *think*, when *thinking* will relieve them, with respect to this world, as well as the other, a little time will discover. With regard to the *mercy* which is now offered to them, as it were by an immediate mandate *from above*, let us see if there are not *a few* who will accept of it, and become the *true objects* of the care of heaven; objects ~~to~~ whom that God, *who would not that any one should perish*, has promised to *protect*, and *whose will it is our immortal happiness to obey*!

* CALLING her by her name, and mentioning some circumstances, which may be as well omitted here.

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