

MAGDALEN REPORT,



FIRST ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

N. Y. Magdalen Society,

INSTITUTED, JANUARY 1, 1830.

WITH REMARKS, BY A LAYMAN.



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


PREFACE

Can such things be,
And overcome us like a summer's cloud,
Without our special wonder ?

SHAKSPEARE.

The excitement lately produced by the publication of a Report by the Managers of the Magdalen Asylum, and the threat of issuing a second edition, which will no doubt be presented in a garbled or more infamous style than the original, has induced the publisher to present the American community with an edition to which is added quotations from such parts of the New Testament as is applicable to the authors of the most foul, daring, and unprincipled calumny ever attempted upon the sex of any society ; and which under the most abandoned or profligate governments, would have met with a prompt and vigorous chastisement.—Unfortunately in this case, the mildness of our laws protects the wretches whose dark and unhallowed designs are but faintly developed : and who if tolerated will ere long reduce the people of this country to the degraded situation of those, who once inhabited Sodom and Gomorrah.—It is thus that abandoned wretches under the mask of religion have endeavoured to plunge the poisoned arrow of jealousy between Husband and Wife, and sever the bonds of affection between Brother and Sister, strike a death blow to all moral feeling, and forever destroy the nice attributes of human nature. A LAYMAN.

 See *Remarks next page:*

REMARKS.

The subjoined passages of scripture, are earnestly recommended to the perusal of such persons as take an interest in supporting truth against falsehood, and vindicating the promises of the Creator against the vain boasting and bigoted persecutions of fanatics.

“And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.”

Mat. 3d Chap. 9 v.

“For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

Mat. 5. Chap. 20 v.

“But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his own heart.”

Mat. 5 Chap. 28 v.

“Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.”

Mat. 6. Chap. 1 v.

“Judge not that ye might not be judged.”

“For with what judgment ye judge ye shall be judged.”

“Beware of false prophets which come to you in sheeps clothing, but inwardly they are ravening wolves.”

“Many will say unto me in that day, Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.”

Mat. 7 Chap. 1 2 15 22 23 verses.

“The Scribes and Pharisees set in Moses' seat.”

“But all their works they do for to be seen of men.”

“Woe unto you Scribes and Pharisees, hypocrites? for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.”

“Woe unto you, Scribes and Pharisees, hypocrites? for ye compass sea and land to make one proselyte, and when he is made, ye make him tenfold more the child of hell than your selves.”

“Ye blind guides, which strain at a gnat, and swallow a camel.

“Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”

“Ye serpents. Ye generation of vipers, how can ye escape the damnation of hell.”

Mat. 23d Chap. 2 5 14 15 24 28 33 verses.

“Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.”

St. Luke 16 Chap. 15. v.

“Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

St. John 8 Chap. 44 v.

“But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased.”

Acts of Apostles 8 Chap. 20 v.

“But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.”

“And through covetousness shall they with feigned words make merchandise of you: whose judgment now or long time lingereth not, and their damnation slumbereth not.”

2d Peter 2 Chap. 1 3 verses

REPORT.



AMONG the numerous benevolent institutions of the present day, and perhaps among our most useful charities, may be reckoned the system of Sabbath School instruction. Besides its obvious effects in promoting the moral and religious instruction of the rising generation, and especially among the poor, the ignorant, and the depraved; it has been the *pioneer* of many other important objects of Christian enterprise, and is one of the most efficient auxiliaries of them all. The Sabbath School teacher gains easy access to the wretched and unhappy every where, and often finds a way, or opens a door for the Bible, the Tract and the Missionary into spheres of usefulness which otherwise might have escaped observation.

While the "British and Foreign Bible Society" is confessedly "the blooming daughter of Sabbath Schools," we feel a pride and pleasure in acknowledging that the *New-York Magdalen Society*, owes its origin to a chain of facts developed by labors of Sabbath School teachers in this city, and especially in the Female Penitentiary at Bellevue.

About two years since through the labors of a few pious females of different Christian denominations, a Sabbath School was permanently established in the Female Penitentiary at Bellevue, they having secured the occasional assistance of their husbands and other brethren. The Penitentiary is for the most part filled with abandoned white females, who have been arrested by the police for drunken rioting, and other disturbances of the public peace; or have been sent hither as vagrants. Here all ages and descriptions of prostitutes are herded together, from the old and superannuated daughters of infamy and pollution, familiar with crime, and habituated to filthiness and degradation; to those novitiates in the arts and guilt of the brothel, who have fallen victims to seduction but recently, and have been overtaken thus early in the road to ruin by the arm of civil law. Here they are crowded into four or five night rooms in numbers, varying from two to four hundred, and the term of their commitment limited to sixty days. Many of them it is true, were worn out by drunkenness and dissipation, and languishing in the Hospital of the most loathsome diseases. But a large proportion of these wretched females still had youth and health on their side, and many of them had but recently forsaken the paths of virtue; and had respectable and pious parents, who mourned over their daughters with anguish indelible; although ignorant of their fate, except that they had fallen into the fangs of the seducer, and had abandoned home and friends for a life of infamy and crime.

The short period of their imprisonment only gave these ladies access to them for the new Sabbaths included in the sixty days, and the next they would hear of the subjects of their prayers and tears, was that they had returned "like the dog to his vomit, or the sow that was washed to her wallowing in the mire." and soon their crimes would bring them back to the school, for very many of them were out but a few days, and spent half their time in this Penitentiary. Indeed some of these unhappy women have been committed seventeen times, and served out sixty days at each commitment.

From the indiscriminate manner in which they were thronged together in the night rooms, and absence of any moral or religious means of instruction through the week, it was soon found that the labors of the Sabbath School were for the most part unproductive. Sometimes the impressions made on the hearts and consciences of these daughters of guilt and sorrow, by the pious efforts of the teachers, would seem to afford a hope of future amendment, but their term

of imprisonment soon expiring, they were turned out into the city without a home, without friends, without character, and what is worse, exposed to a thousand snares and temptations, tending to lead them to their old haunts of guilt and pollution. Hence when these pious ladies, who had toiled for their good, would seek after them, they would find them again mingling with the women of the town, in their sinks of degradation, either on the "Five Points," "Coelars Hook," or some other of the abodes of moral death, with which our city abounds. But when overtaken here by these angels of mercy, whose love of kindness had found a tender chord even in a harlot's heart; they would express their willingness, nay, ardent desire to forsake their ways, but no door was open for their reception, no way appeared for their escape.

Soon it became evident that very many cases of prostitution were the result of sheer necessity, poverty rather than will consenting, and the observations of those who visited these houses of ill-fame clearly satisfied them that all such might be rescued, and many others more guilty, but not less interesting cases would be saved from their life of pollution, if a place of refuge could be provided for them.

This was the origin of the New-York Magdalen Society, and its object declared to be to afford a refuge and provide an "*Asylum for females who have deviated from the paths of virtue, and are desirous of being restored to a respectable station in society, by religious instruction, and the formation of moral and industrious habits.*" It was instituted January 1, 1830, and the first inmate were those from the Sabbath School in the Penitentiary, who gave signs of repentance, and consented to forsake the evil of their ways. They were brought directly from the prison to the Asylum on their discharge.

In this early period of our history, a few pious individuals undertook to hold religious meetings, and organize a Sabbath School at the "Five Points." They visited many of the brothels, conversed closely and feelingly with the women, presented them with Bibles and Tracts, and labored to teach those to read who could not, prayed with them, and informed them that a way was now opened through the mercy of God, for their rescue out of the misery into which their crimes had plunged them. The persons so engaged were chiefly those who were teachers in the Sabbath School at the Penitentiary, and here they found a number of those who had formerly been their scholars. Occasionally they met with girls who were sick, and who were thus brought to reflection, and the Spirit of God had awakened in their hearts a measure of contrition. Now the remembrance of their sins was grievous to them, and appeals made to their consciences, the recollection of their broken hearted parents, and deserted homes, brought afresh to their memory by their bodily affliction; all afforded encouragement to believe that at this crisis they might be reclaimed to the paths of virtue, and such were accordingly taken to the Asylum.

The harvest was so great, and the laborers so few that comparatively but a small number were obtained, until an unexpected and providential visit to the city of two pious young men, students in the Theological Seminary at Princeton, furnished us with powerful auxillary, by their timely assistance. It seems that these two young men, brothers after the flesh, as well as in the spirit, had their minds impressed that they might glorify God, by spending the summer vacation in visiting those parts of our city, where vice and infamy abounded, and striving in the fear of the Lord to pluck some of these

sinner as "brands from the burning." They were strangers in the city, and although ignorant of the experiment we were making, until they had commenced their angelic visits of mercy. They were alone,—nay, they were attended by the stranger's God, and the angel of the Lord encamped about them. Their record was on high and their reward in heaven, and although their errand was one in which angels might be honored, yet no herald announced their arrival; but we have reason to believe that very soon "there was joy in heaven among the angels of God" over more than one of these sinners repenting through their instrumentality. Their disinterestedness, simplicity, sincerity and zeal, clearly evincing that the love of Christ constrained them thus to seek after the lost sheep of the house of Israel, soon gave them access to the houses and the hearts of the vilest of the vile. But these young men now began to discover, that unless they could remove the truly awakened from the sinks of pollution in which they were found, no hope of success remained. And hearing of the effort we were making to supply this desideratum, they communicated to some of our managers, the experiment they had commenced, and offered their services to aid us, which were gladly accepted. Indeed, it seemed to us an omen of our future and final success, that God should thus interpose, and furnish us so important and necessary an auxiliary, at this critical period.

At the suggestion of these young men and those associated in the labors of the Asylum Society, it was now deemed important to enlarge the sphere of our benevolent operations, and attempt a more systematic and extended effort at the reformation of the ignorant, the unhappy, and the depraved; and the "Christian Benevolent Society" was organized with a view of seeing what could be done to stop the progress of vice and immorality, especially in those parts of our city where houses of ill fame were. This Society immediately organized infant schools for white and coloured children, and procured a place for Sunday school and preaching the Gospel at the Five Points, employed one of these young men as chaplain, he refusing to receive any salary, but consenting to suspend his studies to attend to this opening of Divine Providence, while his brother returned to the Seminary. A Probationary House was now provided by the Magdalen Society in the same vicinity, for the reception of such prostitutes as might wish to avail themselves of the advantages of the Institution, and where Managers might have opportunity to judge of the genuineness of their resolutions to reform, before they were regularly and fully admitted to the Asylum.

Very soon applications were made, sometimes at the instance of the chaplain who labored at the Penitentiary, and Alms House, as well as in several vicious parts of the city; sometimes voluntarily by the unhappy females themselves, to whom life had become a burden; sometimes by broken-hearted and widowed mothers for their abandoned daughters; and occasionally by those who had but just entered upon the career of crime and had already relented and desired to avail themselves of this way of escape. Many of those admitted to the Probationary House were so diseased by the dissipation and intemperance, that they had to be sent to the Hospital, some of whom since recovered, and are now in the Asylum, or provided for, as will be seen by the detailed Report. A number eloped after being a few hours or days in the house, or were necessarily expelled for bad conduct. But of many we have had the most satisfactory encouragement, not only that they have been reformed from their habits of guilt and infamy, but as we humbly trust, made the happy subjects of the saving grace of God.

This brief outline of the history and progress of our Institution which is yet in its infancy is thus presented, as preparatory to the communication which we deem it our duty to make to our fellow-citizens and fellow Christians on a subject, which we regard as one of immense importance, and one which we humbly conceive has not attracted sufficiently the attention of the community.

The extent of prostitution in this city, as shown by facts already developed during our labors, and the alarming increase of the unhappy victims of seduction among us, of which we have attained the most demonstrative evidence, so far exceed all our previous calculations, that we are prepared to anticipate scepticism and incredulity in others. Indeed enough is in our possession to cause a thrill of horror to be felt by every virtuous man and woman in the community, such as was never produced by any expose of vice which has ever met the public eye. Did not prudence and delicacy forbid the disgusting detail of what has been brought to our knowledge thus early in the history of this Society, every parent would tremble for the safety of his sons as well as his daughters, and we could a tale disclose which would cause

the blood to "chill within the veins, and each particular hair to stand erect, like quills upon the fretful porcupine." But we shall forbear, and only set forth those general facts which plead for the necessity of extensive and efficient efforts, in behalf of those unhappy females, for whose reformation and salvation the New-York Magdalen Society is engaged.

First then we would present the fact, that we have satisfactorily ascertained that the number of females in this city, who abandon themselves to prostitution is not less than TEN THOUSAND!! The data on which this estimate is founded are, first the opinion of the Alderman, whose experience and observation for several years past, at Bellvue, enabled him to judge very accurately, and from what we learned in the commencement of our labors, "ten thousand harlots in this city." But although we then judged that the number was overrated, we are driven to the painful admission, that his estimate was just, from our own observation in the partial census we have attempted.

We have the names, street and number of the houses of ill-fame in this city, notoriously inhabited by abandoned women; and also the houses of assignation where daily and nightly the pollution of girls and women of all ages and colors, married and single is habitually committed. Many of these sinks of iniquity are in respectable neighborhoods, disguised under the mask of boarding houses, dressmakers, milliners, stores and shops of various kinds. Some of them are large and elegant houses, provided with costly furniture, and have brass and silver plates on the doors, on which are engraved the real or fictitious names of the occupants.

These haunts of iniquity have been discovered partly by the aid of the Police officers, partly by the girls and women who have been rescued from pollution by the Asylum, and partly by the vigilance of persons male and female, employed by the Society. By these means we have arrived at very many of the secrets of these nests of abomination, the number of lewd women who reside or resort to each, the arts and intrigues by which the victims of seduction are procured, as well as the names of scores of the men and boys who are the seducers of the innocent, or the companions of the polluted. Hence our opportunity of judging of the extent of prostitution in this city is now by no means limited, and we are satisfied we do not exaggerate when we repeat that there are now ten thousand girls and women, in the city of New-York, who live by public and promiscuous prostitution. Besides these we have the clearest evidence that there are hundreds of private harlots and kept misses, many of whom keep up a show of industry as domestics, seamstresses, nurses, &c., in the most respectable families, and throng the houses of assignation every night. Although we have no means of ascertaining the number of these, yet enough has been learned from the facts already developed to convince us that the aggregate of these is alarming great, perhaps little behind the proportion of the city of London, whose police reports assert, on the authority of accurate researches, that the number of private prostitutes in that city, is fully equal to the number of public harlots. This is a most appalling picture of moral degradation, and we forbear to dwell upon so painful and mortifying conclusions as those to which this view of the subject would impel us. We cannot forget, however, that the Rev. Mr. Stafford, formerly employed as a missionary among the depraved population of our city, published his conviction, after careful investigation of this subject, that there were fifteen thousand abandoned females in this city, and our population, permanent and transient, was then one-third less than it is now.

As, however, we would not add one shade to the dark picture of our city's pollution, we shall assume it as a fact that there are ten thousand only of these lewd women in New-York, and we do so because we had rather underrate the aggregate than augment it. Among these girls of fourteen, thirteen, and even twelve years of age in incredible numbers, such as the House of Refuge has rescued, although that spacious institution would not hold all such, could they be sent there. Some of these, it is revolting to human nature to relate, are devoted to prostitution thus early in life by their own mothers, either in their own houses kept as brothels, or placed, by these unnatural monsters in female form, in the houses kept by others.

Besides these, many of them are the daughters of the wealthy, respectable and pious citizens of our own and other states, seduced from their homes by the villains who infest the community, preying upon female innocence, and succeeding in their diabolical purpose, either by promises of marriage; or, after deceiving them in a brothel, by the commission of rape; often first depriving the victims of their lust, of their reason, by stupefying drugs kept in these dens of iniquity for the purpose. Individual cases of each of these descriptions are known to the Society, in which the unhappy girl has been kept imprisoned for weeks, until all hope of escape from infamy was lost, and she at last gave herself up to intemperance and crime.

Among these are very many daughters of poor parents, and especially widowed mothers, whose necessities compelled them to seek employment as domestics. For such especially the young and unexperienced, the keepers of these brothels are eagerly seeking in the character of procuresses, and soon after hiring them as servants, they are sent into a room with some man, or rather monster in human shape, and compelled to submit to his vile purpose, for which the procuress is liberally paid. The poor girl now finds herself ruined, and is presently seduced

to consent to a life of infamy, by the promise of plenty of money, fine clothes, &c., and all is lost. Numbers of these cases have already come under our observation, in which women were thus the active agents in effecting the ruin of the young and unwary of their own sex.

Great numbers of them have been married to drunken husbands, brought to this city, far from their homes and friends, and here abandoned with one or more children, perhaps shockingly diseased, and left to starve, or provide for themselves. Without friends, money, or character, they are soon found by some of those who prowl about for such prey, their children die from neglect or cruelty, or perhaps are sent to the Alms House, while the mothers give themselves up to guilt and infamy.

But we will not affect to conceal that hundreds, perhaps thousands of them, are the daughters of the ignorant, depraved and vicious part of our population, trained up without culture of any kind, amidst the contagion of evil example, and enter upon a life of prostitution for the gratification of their unbridled passions, and become harlots altogether by choice. These have a short career, generally dying of the effects of intemperance and pollution soon after entering upon this road to ruin.

Without attempting to protract these loathsome details, or offering comment which we deem unnecessary, we would here present the result of our observation, in reference to the effects of this course of life upon the wretched females themselves. Soon after they begin their vicious indulgence; in a drunken frolic, at the dance house, or the theatre, or in the street, they become involved in riotous conduct, are arrested and sent to the watch house, whence they are committed to the Penitentiary for sixty days. This penance is most generally unproductive, for on their discharge they are eagerly sought for by the former companions of their guilt, and return to their crimes. Soon they are overtaken by that disease, the judicial visitation of heaven for the sin of uncleanness, and are presently found in the Alms House Hospital, where for weeks together the deaths among them are said to average nearly one every day. Indeed, it is evident in this city as elsewhere long since shown, that among those who commence a life of prostitution early, from three to five years is the average period of their existence, for intemperance and pollution rapidly hurry them into the grave, a signal proof of the declaration, that "the wicked shall not outlive half their days."*

Now in the view of these melancholy truths, as painful to relate, as they are to hear, and presenting a portrait of moral death, amidst the blaze of gospel light with which our city is favored; is there not enough to awaken compassion and zeal in the heart of every individual who fears God and loves his neighbor! compassion to snatch the wretched victims of vice from the sorrows they are preparing for themselves; and zeal, to step as it were, between the living and the dead, to stay the plague which assails the very vitals of society.

It is scarcely necessary to declare, so well known is the fact, that in this vast city, multitudes of young creatures are continually deluded, inveigled, enticed or surprised into the path of ruin by means of the vilest artifices, of whom it may be truly said, in the language of Dr. Johnson, that their wretched condition is "as much their *misfortune* as their *fault*." It is a lamentable fact that men are the original cause of the evil complained of; yet it is but too true that women take their revenge an hundred fold. Seductions of females among us are often attended with peculiar aggravations, and the abandoned of both sexes are reciprocally the tempters of the virtuous. But it is clearly ascertained that bad woman multiply the seduction of heedless youth, more rapidly than bad men seduce modest women. A few of these courtesans suffice to corrupt whole cities, and there can be no doubt that some insinuating prostitutes have initiated more young men into these destructive ways than the most abandoned rakes have debauched virgins during their whole lives. So that though the latter deserve execration and great severity, yet the grand effort of those who would promote reformation, should be directed to arresting, and if possible reclaiming, those wretched females, who are the pest and nuisance of society, though equally the objects of our compassion and abhorrence.

* According to the late Mr. Colquhoun, "during the last forty years, from 80,000 to 100,000 females succeeding each other upon an average every 13 years, have passed through a miserable existence into eternity!" The same respectable magistrate computed the number, who in London were living in open and private prostitution, at 50,000. See "Police of the Metropolis."

What then is to be done? To this question we are aware many answers may be given, but without presenting the pretexts on which many contend that nothing can be done, or, even glancing at the views of those who say nothing *ought* to be done, we shall briefly set forth what we propose to do, and the encouragement we find in the experience of a few months; as well as that furnished by the success of similarly directed efforts, in other cities and other countries.

The object is declared to be "to reclaim such females as have strayed from the paths of virtue, and to take measures to prevent the progress of prostitution." It is, therefore, to withdraw from society a fallen and injurious member, who by her guilt has become an outcast, but is desirous to reform; to train her to habits of diligence, order, and industry—to teach her the truth and duties of Christianity, and then to place her in a situation, where by the exertion of her abilities, she may obtain an honest livelihood. When this cannot be the result, there is a disqualification in the person who seeks for admission; and whatever moral or Christian beneficence might be exercised by sheltering such a person, the peculiar design of the institution would not thereby be answered, viz. the restoration to society of a reputable and useful member. It is, therefore, required that the applicant be in *good health, not pregnant, not afflicted with any contagious distemper*, and that she be *really desirous to reform and wholly to forsake her former ways of iniquity*. Our object, in short, is to restore to society those who had not only ceased to benefit it by useful labor, but were a burden upon it by their idleness, and a nuisance by their debaucheries—it is to diminish the number of temptations to the young and thoughtless—to pour consolation into the hearts of parents, mourning the ruin of beloved and once hopeful children—to save souls from death, and to hide a multitude of sins.

All this we propose to accomplish not barely by *rescuing* but *reforming* them; not merely by affording a *refuge from misery* but by providing a *school of virtue*; not simply to destroy the habits of idleness and vice, but to substitute those of honorable and profitable industry, thus *benefiting society*, while the *individual is reclaimed*. And all this we believe to be practicable by the single weapon of the Gospel of God, our Saviour; hence the preaching of this Gospel is this grand efficient agency on which we rely for success.—This is the means which God has appointed to lead sinners to repentance, and we as Christians are bound to cause the "chief of sinners" to hear the Gospel. "Go ye into all the world, and preach my gospel to every creature." Two expressions in this command of Christ claims this duty of us, *all the world* and *every creature*. The abodes of infamy and pollution, though on the confines of hell are a part of this "world," and of course they are included in this command. The wretched victims of guilt and misery who dwell there, though soon, if not rescued, to be tenants of the world of despair, are yet among the "creatures" of God, to every one of whom he commands us to preach the Gospel. And we must go and carry it to them, however we may object to their distance, or despair by reason of the enormity of their sins. To the shame of Christendom be it spoken, that while she has in obedience to God been sending the Gospel to the ends of the earth, and causing joy in the presence of the angels over sinners who have there repented: she has had at the same time hundreds of thousands of sinners equally abandoned, congregated in her populous cities, doing vastly more mischief, and ripening for unspeakably more dreadful condemnation, to many of whom, in direct disobedience to the command of God, she has never to this day preached the Gospel.

Now, we believe the Gospel is a remedy provided by God for perishing sinners, and faithfully applied, is adequate, if received, and obeyed to meet any and every case. They who, in obedience to his command, for the purpose of honoring him, preach his Gospel will be attended by the Holy Ghost sent down from heaven, and they shall find, as did the Saviour, that harlots are not the last that go into the kingdom of heaven. That grace which brought her, who the Pharisees thought was beyond hope, to the feet of her Lord, and led her to bathe them with her tears; that grace will bring others there. And whatever we may say to our unhappy fellow-sinners, when repenting, Christ will say, "her sins which are many are all forgiven her."

As certainly as the Gospel is preached to his class of sinners, it will lead some of them to repentance, even though they be dwelling in the haunts of crime. But such a female, living among those who are abandoned, one of many, who in childhood has had religious instruction, by the preaching of the Gospel, by the conversation of a friend, or by some alarming providence, often becomes convinced of her sins, that her way leads to hell, that if she continues in it she will shortly be there, and she earnestly desires to reform. But attempts at reformation where she now is, and with her present companions, are fruitless. She wishes therefore, to escape and go where she can find friends and a home. But where shall she go? To her parents; She has none. A mother she once had, a lonely widow, but the conduct of her daughter broke her heart, and brought her to an untimely grave, sorrowing. Now she is fatherless and motherless. Shall she go to her relations? They will not receive her. Shall she find respectable employment? No respectable person will employ her. What then shall she do? We will tell you what she has done. She has wandered and wandered, but finding no place

of refuge, in despair she has cast herself into the river, and gone through a watery grave of perdition. Another in a similar case has taken the fatal poison, and sunk palsied in death, rushing, unbidden, into the presence of her Maker, with all her sins upon her head, unrepenting and unforgiving. But more, vastly more, after looking in vain for help, have drowned their anguish by intoxication, and rushed headlong on in crime and pollution, to the world of wo.

Had some moral Howard met them when convinced of sin, of righteousness and judgment, and told them that "faithful saying which is worthy of all acceptation;" or had some Elizabeth Frye, in accents of kindness, invited them to an Asylum, most gladly would they have gone there. It would have been to them as life from the dead. In regular employment, under the influence of the Gospel and of the Holy Spirit, they might have found it to them the house of God and the gate of Heaven.

These are the hopes indulged by the founders of the "New-York Magdalen Society," and thus early they have been favored with the clearest evidence of the smiles and benediction of Heaven. One of the earliest inmates of the Asylum, after affording unequivocal evidence of genuine repentance and saving faith, has already died in peace, and left the encouraging assurance that she now rests from her sorrow and sufferings in the paradise of God. She was not eighteen years of age, of poor but respectable parents who were dead, but had relatives in this city. We witnessed the depth of her contrition, the hatred of her sins, and the fervency of her supplications for Divine mercy, after she had received religious instruction, and been taught to believe that there was yet hope of her salvation. For two weeks her anxiety about her soul was intense and perpetual, her inquiries of the Matron and Managers as to the way of salvation incessant: her appetite for food, and ability to sleep, her departed, her tears were literally her meat and drink both day and night. She was instructed to cast herself on the mercy of God in Christ Jesus, and believe on Him as the only hope of escape, and we were at last permitted to witness the strength of her faith, and hear her testimony of the consolation she had found in Christ. Truly her peace flowed like a river, and prayer and praise became her constant delight. She had been tenderly brought up, was of a delicate constitution, and shortly after began to sink in a state of debility from which she never recovered. As she drew near her end, her relatives in this city, male and female, were informed of her wish to see them. They visited her in the Asylum, were present in her last hours, and heard her dying testimony to the truth of our holy religion, requesting us to sing

"Were not the sinful Mary's tears
An off'ring worthy heav'n,
While o'er the crimes of former years
She wept and was forgiven,

and she breathed her last in full hope of a blessed immortality, while we were singing, at her request, that delightful hymn commencing

'How sweet the name of Jesus sounds
In a believer's ears," &c.

Out of a number of interesting cases, we select the following, suppressing the real names for obvious reasons.

A.—B.—at 21, daughter of respectable and pious parents in a neighboring city, at a very early age was seduced from her home under the promise of marriage by a young man, who took her by sea to a southern port, where he kept her for a time, and then left her in a brothel in a strange city. She now gave herself up to a life of prostitution and went from one city to another until she came to New-York, where she has been the last two years. Her drunkenness and crime have taken her more than once to the Penitentiary, and she had well nigh ruined her health. Last winter she was turned out of the brothel in which she lived in consequence of a quarrel, which she had with a woman who occupied it, and with whom she boarded. She had been sick for some weeks, disabled from pursuing her guilty means of livelihood, her clothes had found their way to the pawn brokers, or been exchanged for ardent spirits, and at midnight she was turned into the street without any other garment than a ragged calico frock, filthy beyond description, without bonnet or shoes, in one of the coldest nights of the last winter. She wandered through the street, drunk from the excesses of the previous night, and was found in the morning about day light, standing in an alley near the "Five Points," and brought shivering with cold, to the Probationary House. Her face and limbs were bloated by intemperance, and the effects of the frost seemed to have stupefied her reason, and well nigh destroyed her life. By the most careful nursing and medical attention she was restored, in a few days, to tolerable health, but the effects of the frost on her feet continued for months. From the first she exhibited the liveliest gratitude for her deliverance and manifested a disposition to render cheerful obedience to all the rules of the house. Soon she became interested in the religious services of the house, and was taken to the Asylum, and shortly after gave satisfactory evidence of a change of heart. Ever since she has adorned her profession, formed habits of cleanliness and industry, and satisfied us fully that she is a new creature. Her parents having died, her sister and brother-in-law have written to the Society, forgetting all that is past, and being willing to receive her in their family. She is however

D.—G.—at 23, lived in prostitution five years until last winter, when she kept a brothel. A child dying in the house, a pious minister of the Baptist denomination was called to make a prayer at the funeral. He perceived the character of the house by their appearance, spoke closely and feelingly to each of the women on the enormity and danger of their sins. He returned to the house shortly afterwards, and by his pious labors, this young woman, then mistress of the house, became so deeply conscious of her guilt, that she solemnly determined, from that hour to forsake her mode of life. She stratway sold off her furnitures, dismissed her girls, telling them her purpose to seek the salvation of her soul, and exhorted them to do likewise. The next day she called on the minister, in deepest anxiety to solicit his prayers and counsel, was placed by him in a pious family, where she soon gave evidence of conversion. After serving a probation of three months in this family, and inspiring the fullest confidence in her unaffected piety, she was sent to the Asylum. She has since been restored to her friends, and we have no doubt will adorn her profession and be a useful member of Society. Her sister has been a subject of the late revival of religion in our city, and on learning her reformation, went to the Asylum with her husband and their pastor, and received her into their family.—After dismissal, according to our custom, in the presence of all the inmates in the house, by prayer, her sister, who had come to take her from the Asylum, rose with her husband, and in the presence of all to encourage them, to aim at reformation, promised to receive this lost sister, who was dead but is alive again, forgiving and forgetting all that is past. The poor girl then stood before the rest of the inmates, and addressed them with a feeling heart, and overflowing eyes; exhorting them all to seek that Saviour who was so unspeakably precious to her soul, and encouraging those who had found Him to trust in the Lord, that he would raise them up friends as he had for her. She closed by offering a fervent ejaculation that they might meet in heaven. All present were melted into tears at this scene; indeed it was solemn, affecting, and encouraging beyond description.

Without giving further particulars at present, although many equally interesting cases might be related, we must forbear, lest the length of our communication be too protracted. We will therefore now add a few facts in reference to the similar institutions which have been long established in other countries, as well as in other cities of our own country.

The London Female Penitentiary was established in January, 1807. By the last report we learn that 4,145 females have applied for admission since this charity was instituted. Of this number 1,620 had been received, 497 have been put out to service, 465 have been reconciled to their friends, 43 had married, and 23 had died. There were in the house last year, 110 inmates.

The Bristol Penitentiary had been favoured with signal success, the managers report that for thirty years past, *two-fifths* of all the inmates have become known as restored to virtue and to society; a very considerable number have been ultimately benefitted, on whom, for a time admonition and discipline appeared to have no effect.

The Bath Penitentiary reports that during the first four years of their operations, *one-fourth* of the whole number received were permanently rescued from destruction, and restored to society and to virtue. While a larger number still remain in the house, affording full satisfaction to the managers.

The Liverpool Magdalen Asylum, after thirteen years' experience, report that out of 213 admissions *one-third* had been restored to their friends, or placed in service after being radically reformed.

We have received the reports of a number of other foreign institutions, whose objects are similar to ours, and have had equally good success with these. In our own country there are two Magdalen Asylums, which have been in operation a number of years, one in Philadelphia and another in Boston. From each of these we have received abundant testimony of the encouragement they have received in this necessary and important charity. In the Boston Penitent Female Refuge, as early as 1826, fifty-four had been radically reformed, although the charity is there conducted on a small scale. And by the last report of the Magdalen Society of Philadelphia, for 1830, we learn that out of 350 harlots, the whole number received into the institution, 150 have been reclaimed and elevated to places of usefulness and honor, and of these 50 are decidedly pious, enjoying membership in some one branch of the church of Christ. In a conversation recently had by one of our managers with the venerable President of that Society, he remarked that he was frequently accosted in the streets of Philadelphia by some one of these reclaimed Magdalens, to express their gratitude and affection; and that at every time he sat down to the table of the Lord, there were several of them united with him in this ordinance, who, for a number of years, have been enjoying Christian fellowship with the church to which he and his family are united. Some of them are reputably married, and have been mothers of happy children, whom they are now training up in the fear of the Lord.

Encouraged by these examples in our own country and in Europe, in which similar efforts have been blessed in rescuing these daughters of guilt from swift destruction, and by which hundreds of immortal souls have been plucked from the very gates of the pit, by the divine blessing upon the means employed. The New-York Magdalen Society have been laboring in the fear of God, to promote the reformation and salvation of some of the abandoned women

Received into the Probationary House,	- - - -	79
Of whom have been sent to the Asylum,	- - - -	50
Eloped*	- - - -	18
Expelled for incorrigible misconduct,	- - - -	5
Remaining on probation	- - - -	6—79
Of the 50 females admitted into the Asylum after the necessary probation, there have been		
Reconciled to parents or friends,	- - - -	5
Placed out at service in pious families,	- - - -	12
Sent to House of Refuge,	- - - -	1
Sent to Hospital,	- - - -	2
Eloped,	- - - -	2
Remaining in the Asylum,	- - - -	28—50

Thus it will be seen by our brief experience we have been already taught "not to be weary in well doing;" for although some of the unfortunates have left our institutions under circumstances which forbid the hope of any present good result in their case, yet others have been reclaimed and restored to virtue and happiness in society. Of those reconciled to their friends, one was a married woman, whose husband's profligacy had been the cause of her abandonment, and after her reception into the Asylum, that husband was reformed, and as we were led to believe reclaimed from the error of his ways, and on satisfying us of his reformation, his wife has been restored to him, and we trust they will yet be happy. Two others have been restored to their parents, who gladly received their returning prodigal daughter, one of whom has since made a profession of religion, and been received into a Christian church.

Of most of those who have been placed out to service, we have been encouraged to believe that they have experienced a change of heart, and some of those now remaining in the Asylum, give unequivocal evidence of heart-felt piety, for all which we desire to thank God and take courage. To exhibit the unspeakable blessing, which broken hearted parents have received, by the reformation of their unhappy daughters, we here insert from among a number of similar instances, a copy of a letter from a widowed mother, whose long lost daughter has been found by our Asylum, and will shortly return as we trust to cheer the declining years of her only surviving parent by her penitence and gratitude. Its simplicity and artlessness cannot fail of finding a response in every Christian mother's heart.

To * * * * *

May 11, 1830.

MY DEAR DEAR CHILD—I received your letter on the 10th, and immediately write to you. I cannot tell my surprise when I found it was from my unhappy child. I had given you up and counted you among the dead, for we heard of your death, and we could never hear from any of our friends in New-York about you, for they did not write, and it seemed as if they had forgotten us; but the merciful Lord has found you I hope. Oh my dear child, I did pray for you every night, and did beseech of my heavenly Father to bring you into the ark of safety; and oh may he in tender mercy to both you and me, grant you forgiveness give you a new heart, and a holy spirit for Christ's sake, and bring you home safe to my arms, Oh my poor prodigal daughter, come to me and I will forgive you: but I have no fatted calf to invite you to share, but a forgiving heart and open arms if you come in God's name, I will share with you. I am very poor, and have to get my living by hard work, but thanks be to the blessed Redeemer, I can share it with you my child that was lost but is found. Oh if your dear father could have lived to hear this happy news, it would have been a comfort to him; but thanks be to the blessed Lord that I am spared to hear of your mending your ways. Farewell, dear child, may the blessings of heaven attend you. Mr. T—, it is my sincere wish to see my child, and if you can forward her, in my prayers you shall have a full share; this and my thanks is all I can offer you.

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An equally affectionate letter from her married sister also accompanied the above, welcoming her home to her arms.

We would here gladly terminate our report, if we did not know and feel the necessity of a still further development of facts, before we can hope to rouse the moral sense of this community to the importance of efficient and persevering efforts in this city. As so many arguments in behalf of speedy and extensive efforts to check the alarming evils of prostitution, we therefore proceed to state some additional facts and calculations on this loathsome subject.

We have ascertained that the mischiefs of this enormous evil are greatly aggravated by the persons who keep the brothels and houses of assignation in this city, many of whom live by the prostitution of others under their roof, accumulate large property as the wages of their

* The reason why so many eloped from the Probationary House, is that all are received indiscriminately, even when they come drunk, and when these become sober, some have no inclination to reform, and immediately run away. Others were so diseased that they were ordered to the Hospital, and eloped rather than go there.

iniquity, and yet boast of their own personal integrity, and place their children out of the reach, as they think, of this pestiferous example. The price of boarding, paid by the abandoned women in this city to those who accommodate them, varies from three to fifteen dollars per week, according to the style of their accommodations, but is generally five or six dollars per week for white women. The following is an attempt at estimating the probable expense, or aggregate amount of the annual cost of the 10,000 harlots in this city:

For boarding	1st class, suppose	250, at	\$ 15 per week,	\$3,750
"	"	2d "	" 750, at	10 " "
"	"	3d "	" 2,000, at	7 " "
"	"	4th "	" 2,000, at	3 " "
				6 000

Expense of boarding paid by the whole per week, \$31,250

which multiplied by the number of weeks in the year make the annual amount of nearly three millions of dollars, being paid for the boarding alone of these unhappy daughters of infamy in a single year.

Now if we add to this probable expense of clothes, theatre tickets, coach hire, wines and spirituous liquors, and other expenses incidental to their mode of life, which as we learn from the best evidence far exceeds the amount paid weekly for board, we think it a moderate estimate, when we express our conviction, that six millions of dollars is annually expended in this city by prostitutes, all of which besides what many of them accumulate in the throw of the peace of families, the premature dissolution of broken hearted parents, the Banks and other property is paid to them by the guilty companions of their iniquity.

What an awful waste of property, apart from any higher consideration, and what proportion of this immense annual amount is honestly acquired by those who thus expend it, who can say? or rather what proportion is robbed from parents, masters, and guardians by the young men, clerks, apprentices, &c. who infest these sinks of abomination, who can estimate? More than half is doubtless paid them by silly and inexperienced youth who have no means of supporting their extravagance, but by embezzling or stealing the property of others, and who are made the easy dupes of the arts of these infatuating furies, whose syren song lulls conscience to asleep, and thus prepares for any and every crime.

We have ascertained from various sources that each female of this class is visited on the average by three men or boys daily, and that each of these spend at least fifty cents for liquors, porter, &c. besides the sum paid to the companions of their guilt, and the infamous myrmidons who procure and keep them. This will show that of the ten million times these women are visited by men for the purposes of prostitution in the course of a year, five millions of dollars are expended in addition to the items included in the above estimate.

From the reformed women in the several Asylums it is ascertained that it is no uncommon thing for them to receive from ten to twenty dollars of a night, and frequently from Saturday night to Monday morning they will receive fifteen to twenty-five men, and obtain as their reward from thirty to fifty dollars. These items will go far to sustain the justness of our former calculations, and are intended to afford some idea of the stupendous expense of this one single vice the cause of so much pauperism and crime; filling our alms-houses, hospitals, prisons and penitentiaries, and destroying our race.

But what is all this waste of wealth compared with the ruin of the generation of young men and the destruction of female purity: it is insignificant when compared to the over-wretchedness and disgrace of community. But all this is as dust in the balance, when weighed beside the loss of hundreds of thousands of immortal souls. All else is worse than worthless when viewed in the light of the eternal world, for "her house is the way to death, and her path lays hold on hell."

In a former part of this report we have hinted at the cruelty with which very many of these guilty and unfortunate girls, are treated by those in whose houses they are kept in a state worse than Algerine slavery. In many of the houses some broken down rake is kept by the woman who board the girls in the double capacity of pimp and bully, or house dog. When any benevolent person visits the house for the purpose of persuading the females to leave their sinful courses, this vagabond interferes and either compels the visitor to leave the house, or forcibly conveys the girls into another apartment. If a girl shows a desire to reform, drugs are given her in her drink to stupify her senses, and she is often cruelly beaten by this monster in the form of a man.

Another means practised by the wretches who keep many of these houses of ill-fame, to retain the girl whose ruin their arts have accomplished, is to own the clothes they wear, and when one wishes to go, she has no clothes; and even when they have clothes of their own, their mistresses will often forcibly detain them under the pretext of debt, numerous instances of which have come to our knowledge. When, as is often the case, the clothes worn by the girls belong to the keeper of the house, the wages of their iniquity is also withheld from them, they receiving only their board, and the liquor which is freely given to make them contented with their cruel bondage.

land. We have the names and residence of men in this city who follow this low business, by the week at extravagant prices to such houses.

Another fact as sustained by abundant proof in our possession and one in which every class of the community is interested is, that there are hundreds if not thousands of female domestics in this city, who serve in respectable families, who visit the houses of assignation at convenient intervals, sometimes nightly, and by returning in tolerable season, escape detection by a lie in their mouths, and mingle with the daughters, in the families where they live, passing for virtuous women. One of these who has forsaken her evil ways states that she met one man every Tuesday night, and another every Friday night, for months together without missing a single night, and without ever incurring suspicion.

It would be impossible however to compress within any reasonable limits the multiplied mischiefs and disgusting details of this single iniquity as known to us, by reason of our brief connection with the Magdalen Society. Enough we think has been presented to awaken the feelings of every parent in this community.

The Managers of the Boston Magdalen Society report. "One came to the refuge who was seduced from a respectable, happy home, by the abominable villainy of one in this city, who called himself respectable, and was so called by others—at the tender age of fourteen; and after years of infamy and wretchedness too horrid to be told, she was awakened by the awful warnings and dying agonies of one of her wretched companions. She had a deep sense of guilt and an ardent desire to reform. No sooner was this known than she was confined, and cruelly treated by her associates to make her return to her former course. But directed by a kind Providence, after many fruitless efforts she escaped, and found one who had compassion on her, and kindly directed her to the Asylum. To that place she came deeply distressed on account of her sins. But not able to read, and altogether unacquainted with the divine things, all that she could say was, she wanted to find God. And happy for her, had she come to a place where God dwells. She was received and learned to read the Bible. Here she found God, and his son Jesus Christ; and there is reason to hope gained that knowledge which is life eternal. She walks in unaffected humility, deeply lamenting her sins, has obtained a knowledge of useful business, is industrious in her habits and delights exceedingly in reading the word of God."

Hundreds and thousands in the heart of New-York far-famed for its deeds of benevolence are now in the same wretched condition shewas. Three to five years is found to be the average of their probation, for they are hastening to an early grave, and lest rescued by the hand of kindness, they will soon be in a world of wo. Now they are on this probation, in the first place let them be taken out of the streets, or away from their abodes of infamy and crime. Let us next bring them by the love of kindness to their Probationary House, that they may begin to learn, what they now despair of; that it is possible for them to be rescued from their crimes, and that there are those who will aid them in their attempts at reformation. Let the Gospel of Jesus Christ be preached to them in simplicity and sincerity, and numbers under the blessing of God, will be convicted of the enormity of their guilt and bring forth fruits meet for repentance. Though some may be incorrigible, yet even these have a chance to reform, and when any give satisfactory evidence of their full purpose to seek the salvation of their souls, they will earnestly desire such a place of refuge as is the Asylum, and they will greatly need it:

This Society, as we trust from love to Christ, and love to the souls of sinners, proposes to furnish all such with what appears to be essential to their deliverance from hell; and preparation for heaven; a place of refuge where they may be freed from temptation, instructed by discreet and pious persons of their own sex, in useful business; taught to read write; and enjoy the means which God has appointed for fitting them for usefulness on earth, and through grace, for the eternal joys of heaven. But this we cannot do without pecuniary assistance, and one design of this protracted communication is to solicit the liberality of the Christian public and hence we have deemed it necessary to present the whole subject before the community in this form.

To accomplish the objects at which we aim, it must be obvious that we need the erection of suitable buildings, enclosed by walls, which, while they serve as a salutary check upon precipitate elopements, will at the same time, restrain the prying and mischievous curiosity of the ill disposed of both sexes from without, and secure that retirement and privacy, so desirable and necessary to the success of our efforts. And we greatly overrate the public spirit and Christian liberality of our fellow-citizens, if our appeal be not met with prompt and cheerful contributions, amply sufficient to accomplish an object so essential to the prosperity of our city and the preservation of the morals and happiness of the rising generation, their parents' hope, their country's glory.

If we can succeed in procuring ground within a convenient distance from the

city, and erecting the necessary buildings, our experience has proven that we could conduct this charity at a small expense ; for the proceeds of the industry of the inmates, with the voluntary contribution of the friends of the Society, would be amply sufficient to sustain the institution. We are fully convinced that every female could soon pay the expense of her boarding, by the labor of her hands ; one-fourth of which is repaid to the inmate on her being honourably discharged. And we think it would be easy to show, that should the corporation of our city tax themselves with the cost of erecting the buildings and the purchase of the land, the nett saving to the city would be felt in the proportionate diminution of the expense of the Alms House, Hospital and Penitentiary which are now thronged with the unhappy subjects whom we propose to rescue from poverty and crime, and restore to virtue and society. But despairing of this, we throw our Institution upon the individual benevolence of the patriotism and Christianity of our fellow citizens, and invoke the blessing of Divine Providence, on whom alone we rely for success.

We will now conclude our report by making our appeal to the *virtuous females* of our city, the wives and daughters of our citizens, the mothers of the rising and the future generation. Ye highly favored women ! whom a merciful Providence has preserved in the path of virtue, and shielded from the shafts of reproach ; who are blessed with all the mild charities of virtuous and domestic society, and cheered by the hopes and consolations of a divine religion ;—say, can you be insensible or inactive in such a cause as this ? Oh ! no, it is impossible. We see you, on the contrary animated by benevolence, and glowing with zeal, step forward to save these perishing daughters of sorrow and affliction. We see the tear of sympathy and compassion glistening in your eye, and your liberal hands attesting the generous emotions of your souls. We hear you in the native eloquence of the heart, pleading the cause of suffering humanity, awakening the insensible, stimulating the inactive, exciting liberality in the selfish, and imparting to the benevolent mind a more ardent zeal, and a more active energy. We behold you in short employing all the peculiar influence of your sex,—and in all your relations as wives, mothers, daughters, sisters, in promoting the interest and success of an institution which we wish you never to forget, is founded for the relief of the miserable of your own sex, *exclusively*.