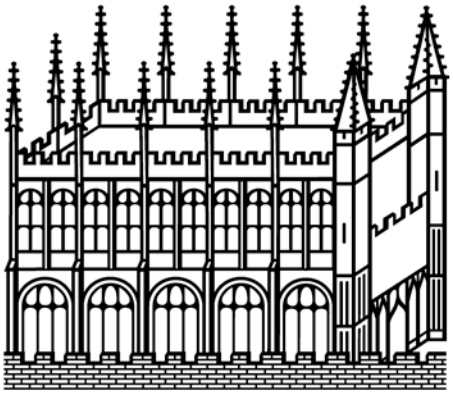

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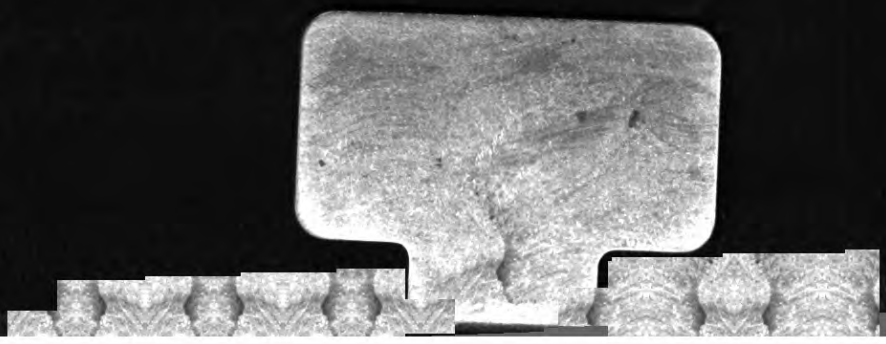


The Great Social Evil.

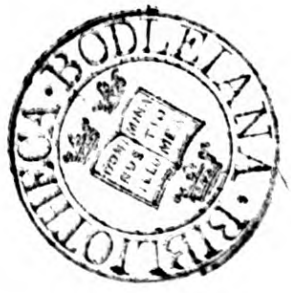
THE GREAT SOCIAL EVIL:

Its Causes, Extent, Results, and Remedies.

BY

WILLIAM LOGAN,

AUTHOR OF THE "MORAL STATISTICS OF GLASGOW," ETC.



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PREFATORY NOTE.

THE present volume on the GREAT SOCIAL EVIL embodies the results of personal observation and study of the subject, extending over many years. As stated in the Introduction, I published a pamphlet on the same question in 1843. In the course of a few days, the first edition of 1000 copies was sold; this was followed by a second of 2000 copies; after which a third edition of 4000 was issued; in a short time, however, the pamphlet was out of print. Since then I have been frequently requested to reproduce it, but felt reluctant to plunge again into the uninviting and appalling theme. As attention, however, is now being more generally directed to the question, I have thought that good might result from my again publishing on the subject, and in a more enlarged form.

In addition to notes of personal investigation regarding the evil in different cities and towns in the United Kingdom, this volume contains official and other communications, with original and selected contributions by able writers, all bearing on the causes and extent of prostitution, the results which it produces, and the means which might be advantageously employed for its prevention and suppression. This exposure of the evil may, it is hoped, in addition to other services, tend to give juster views of the whole bearings of this perplexing question, and lead to more energetic and enlightened effort in the way of dealing successfully with the problems which it involves.

To Colonel Henderson, C.B., of the Metropolitan Police; Major Greig, C.B., of the Liverpool Police; Chief Constable

M'Call, of the Glasgow Police; Superintendent Dewar, of the Greenock Police, and other Police Officials in different parts of the kingdom, I feel deeply indebted for the communications with which I have been favoured, relating to the present extent of Prostitution, and for the statistical information, from authentic sources, which they have enabled me to lay before the public. I have also gratefully to record my acknowledgments to several authors, publishers, and others, through whose kindness I have been permitted to enrich my pages with so many valuable contributions. I feel specially indebted to the Rev. Dr. John S. Wardlaw, Principal of the Mission College, St. John's Wood, London, for his kindness in allowing me to quote from the Lectures of his honoured father, and to the family of the late Professor Miller of Edinburgh University, for the liberty afforded me of giving his views, originally published in the *Edinburgh Medical Journal.*

Owing to the interest excited in the recent discussions regarding the operations of the Contagious Diseases Acts, which have a direct bearing on the subject of this volume, it has been deemed advisable to indicate briefly the views of several Members of the House of Commons, and of the Rev. Dr. Robert Buchanan, on this important question.

I now submit these pages to the public, in the hope that they may be regarded as embodying some facts that require to be known in regard to the Social Evil, and that the views and suggestions indicated may prove useful and practical to zealous workers engaged in the suppression of this widespread vice and the reclamation of its miserable victims.

W. L.

GLASGOW, *April, 1871.*

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INTRODUCTORY.

In March, 1843, I published a forty-eight page pamphlet, entitled "An Exposure of Female Prostitution in London, Leeds, Rochdale, and especially in Glasgow; with Remarks on the Causes, Extent, Results, and Remedy of the Evil."

The following is a copy of the inscription:—Inscribed, to Christians, for awaking their zeal: to parents and guardians, for increasing their watchfulness: to youths for their warning: to profligate men, for their terror: and to the unhappy females themselves, for assuring them that though their wickedness is abhorred, there are those who commiserate their wretchedness, and are ready to lend a helping hand to the penitent.

The Rev. Dr. William Anderson, of John Street United Presbyterian Church, Glasgow, furnished the following introductory recommendation:—As a young man, publishing on a subject of such delicacy, Mr. Logan has requested of me a short introduction to his readers. I comply with his request willingly, at the risk though it be of sharing the odium which will be heaped on him, not only by the guilty whose crimes and villanies he exposes, but by some professing Christians in whose affected or false delicacy there is a betraying of the cause of virtue.—I therefore assure all,

with whom my word has any weight, that Mr. Logan is a person of long-tried zeal and integrity; and that wherever he narrates any thing as having come under his personal observation, his statement of *the facts* may be relied on with the utmost confidence. My principal object is to give the above assurance to the public of the excellence of Mr. Logan's character; but without committing myself to an approval of all Mr. Logan's expressions and details, I feel no hesitation in expressing my conviction that his "Exposure" will benefit the cause of pure morality. Some of the facts are disgusting beyond any perhaps ever published; but it is precisely in this that the chief merit of the publication lies, as calculated to create a deep loathing of the worse than brutal system;—when at the same time there is not a scene revealed from which even the most corrupt imagination can receive any incentive to sin. The public needed such an exposure to let them know what atrocities as well as debaucheries are being practised in our city.—Glasgow, March, 1843.

The following important note from the late and much lamented Richard Cobden, M.P., accompanied the third edition:—

London, 17th March, 1843.—Dear Sir,—I have read with mournful interest the tract you have been so good as to forward to me upon Prostitution.—It is indeed a most melancholy picture of the degradation of the better portion of our species. You have had the rare merit of succeeding in portraying this evil in all its nakedness, and yet have not said a word to raise an impure thought; indeed, I can hardly imagine a greater antidote for young minds than your tract. Accept my thanks for your efforts in the cause of humanity, —And I am, dear Sir, yours faithfully, Richard Cobden.

It affords me much pleasure to be able to insert the following note from Clarkson, the late venerable and well-known advocate of Negro Emancipation. Independently of other considerations, the note is interesting as evincing how the philanthropic spirit of the octogenarian burned in its desires to have human wretchedness and crime reduced, in whatever direction they might appear. The original is an autograph :—

Playford Hall, May 5, 1843.—Sir,—I am *very ill* at this time, and am now *fast declining* in the *84th* year of my age, being *almost worn out in body and mind*, from a laborious devotion of 59 years to our sacred cause, so that I am ordered *totally to withdraw* myself from *all future correspondence* on *the affairs* of the present world. I can write to you therefore but a very few words on the subject of your valuable book, which has been read to me to-day, for I am *too blind* to read it myself. It lays open a scene of *misery and vice*, which is most *appalling*, and which ought to be better known, that people may take an interest in its suppression. It is a crying evil. No one can read the account, who has but a single spark of humanity in him, who does not feel his frame shaken. But how to get rid of the evil is the question. I fear that till men are made morally better than they are at present, or till they have some more serious notions of religion, they will still go on in the old course—but yet I think Parliament *can do something* in the way of checking the evil, and no *two better measures* can be suggested to them, than the *first and second* proposed by yourself in p. 34—but I am nearly tired with writing the little I have done, and I am *trespassing in writing to you at all ;* but I did not like your letter to go unnoticed on account of the great importance of the subject, and without expressing to the writer how highly I appreciate his exertions, and how

much I wish him success in his undertaking, and how much I regret, from the weak and shattered state in which I now am, that I am prevented from rendering him any further assistance on the subject.—I am, Sir, yours truly, THOMAS CLARKSON.

The Right Hon. C. P. Villiers, M.P., in a note of 2d May, 1843, says :—DEAR SIR,—I have read the pamphlet you have had the kindness to send me. I have read it with great interest, and shocking as the details are that you narrate, it is impossible to doubt that you render a service to humanity by their publication. It is the first step essential to the check of such a mass of misery and crime. Thanking you for the favour of forwarding me the copy,—I remain, dear Sir, very faithfully yours, C. P. VILLIERS.

Douglas Jerrold also favoured me with the following note :—West Lodge, Putney, London, Jan. 27, 1845.—DEAR SIR, I had already read your valuable and earnest pamphlet, and am happy to have the opportunity of thanking its author for the mournful interest which it excited in me. The picture drawn in it is so terrible, but its exhibition *must* do great good. That any literary exertions of mine should meet with the sympathy and approval of men, impressed like yourself for the alleviation of infirm and *wronged* humanity, is the best and most sufficing reward.—Yours sincerely, DOUGLAS JERROLD.

The venerable James Sigston, who had taken an active part for more than thirty years in the Leeds Guardian Society for fallen women, writes as follows, in a note to myself, of date, May, 1854 :—Having been a member of the Guardian Society from its commencement in 1821, I have had many

opportunities of listening to the painful circumstances of those unhappy females, and my opinion is, that in general the *men* are the most guilty parties; and I am sorry that the law does not allow magistrates to punish them as they deserve.

In May, 1843, I received the following valuable letter from the then Governor of Millbank Penitentiary for Convicts, London :—

Dear Sir,—I have to acknowledge the receipt of your pamphlet, which I have read with painful interest, and for which I am much obliged. I heartily agree with you in desiring a remedy for this wide-spreading and desolating vice. The diseased state of public morals, as regards the male sex, is no doubt the most comprehensive cause of the evil as well as the chief obstacle to any practical attempt to put it down. Could we but raise the standard of morality among men to that which is established among the respectable portion of the other sex, it would at once afford the most extensive facilities to the discovery and application of proper correctives. But benevolent reformers now feel checked by the consciousness that the wealthy, and influential, and respectable portion of the male community, from the Senate to the shop, labour under the deadening effects of early participation in the sin and of a false estimate of its real character. Hence, any grave proposal of a radical reform in this department of public morals would be encountered to a certainty with mockery, prejudice, selfishness, sophistry, and corrupt hostility in various shapes. I say not this to discourage effort, but if effort is to be made in the cause of virtue it is not the less likely to succeed from calculating well beforehand the difficulties to be expected.

With reference to your enumeration of the causes of prosti-

tution, you appear to me to have omitted one which my experience in this place has led me to look upon as very common. I mean that young girls are to a great extent led into the vile trade not by men but by other females. The case seems to be this—Poor families live in low neighbourhoods where their children form an acquaintance in the streets with girls of the town living near them. They get familiar with them, and this familiarity not only blunts the moral sense but renders them too willing to join in their evil courses. It thus becomes one step from this acquaintance to regular prostitution. Another source of prostitution is, I think, the wayward and vicious inclination of many girls themselves, who greedily plunge into the sin. Religion, morality, decency, call loudly for some truly Christian legislation on the subject. Have you ever visited our Universities? There our legislators are brought up. But what effectual bar is there opposed to their own criminality? It used to be a practice for proctors to visit the houses of ill-fame, and if they found young men, to inflict some mild punishment such as obliging them to learn a number of Latin verses by heart; but the houses were suffered to remain, and, of course, the trade was briskly carried on. I have been shocked in attending a Police Court in London, to hear an old woman who kept a brothel, with the utmost self-complacency giving her evidence against a girl charged with robbing a man at her house of a sovereign. The man who was robbed and the old woman (both parties to the sin) escape; the unfortunate girl alone suffers, and is sentenced to transportation. Now, can any one say that the old woman who kept such a house did not much more deserve to be transported? I wish much that something could be done.—I am, dear Sir, yours truly, D. N.

In common with those who have taken an interest in the restoration of fallen women, I have not only received many interesting communications, but have often been intrusted with forwarding letters to their friends. In July, 1839, I met in one of the higher class brothels in Leeds, a tall, intelligent, good-looking girl, who had four days previously left her native city, a few miles distant. From a letter addressed to her sister, a copy of which in her own plain hand-writing I have in my possession, I cull the following sentences:—

"O my dear sister, I would beg of you to forgive your Elizabeth for all her ungratefulness towards you: you have been a mother to me ever since I can remember. O that I had never transgressed, for the thoughts of the past add bitterness to my soul. Believe me, I am truly sorry for whatever uneasiness you have had on my account, which I am sure you have felt very keenly. Two missionaries called at the place where I was lodging, and after asking me a few questions, promised to look into my case. I was greatly surprised to see one of the missionaries and a lady* come to the house the same afternoon, and they offered to take me that night to the Probationary Penitentiary, which I at once took advantage of; and, bless the Lord, I am here yet a living monument of His loving-kindness and tender mercy, to me the chief of sinners. I can truly say with Isaiah, 'Though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me.' And if you will only write to me I shall let you know what I have been doing since nine months after my poor father's death till now. I fully hope and trust that the Lord will touch your heart with sisterly feelings of humanity towards me. I know you have felt for me with the feelings of a mother. I was once as unlikely to turn unsteady as your little Mary Ann, when I was at home with my dear father, enjoying his caresses."—The sister acted a kindly part towards her, and she was soon sent home.

*The venerable Mrs. Baker, of Hanover Square, now gone to her blessed rest and reward—a true moral heroine, who took a lively interest not only in the reclamation of her erring sisters, but in every good work.

NECESSITY FOR INVESTIGATING THE SUBJECT.

THE subject of Prostitution, though a delicate and difficult one, is, nevertheless, of paramount importance to every intelligent friend of the human family. It has been far too much neglected by the Christian moralist.

The Rev. Dr. Wardlaw in his "Lectures on Female Prostitution," delivered and published, by special request, in Glasgow, in 1842, observes in his opening address :—

The subject is one of great *delicacy* and *difficulty*. The latter arises, in part, from the former. It is impossible to speak of it at all,—and especially to enter into it with any minuteness of detail, without using phraseology, and bringing forward statements, from which the ear and the feelings of virtuous purity recoil. And the very hearing of these, it may be alleged, is in danger of conveying a taint, especially to the youthful mind, and of introducing associations there, which might not otherwise find admission, and from which it were better kept free.—But there is another view of the case. As the difficulty is almost insurmountable of keeping these subjects from the minds of youth, the question comes to be one of surpassing consequence, whether they are to be brought before them by the friends of vice, or by the friends of virtue,—whether invested with all their tempting fascinations, or stripped of their allurements, and in their true character of moral loathsomeness, and wretched and damning tendencies.

The Rev. Henry Ward Beecher, in a series of Lectures to Young Men, re-published in Britain in 1851, devotes one to

"The Strange Woman," from which I quote the following striking passages :—

Surely one cannot declare the whole counsel of God, and leave out a subject which is interwoven with almost every chapter of the Bible. So inveterate is the prejudice against introducing into the pulpit the subject of licentiousness, that ministers of the Gospel, knowing the vice to be singularly dangerous and frequent, have yet by silence almost complete, or broken only by circuitous allusions, manifested their submission to the popular taste. That vice upon which it has pleased God to be more explicit and full than upon any other; against which he uttered his voice upon Sinai, *Thou shalt not commit adultery;* upon which the lawgiver, Moses, legislated with boldness; which Judges condemned; upon which the venerable Prophets spake oft and again; against which Christ with singular directness and plainness uttered the purity of religion; and upon which He inspired Paul to discourse to the Corinthians, and to almost every primitive church; this subject, upon which the Bible does not so much speak as thunder—not by a single bolt, but peal after peal—we are solemnly warned not to introduce into the pulpit! . . .

Another difficulty exists, in the criminal fastidiousness of the community upon this subject. This is the counterfeit of delicacy. It resembles it less than paste-jewels do the pure pearl. Where delicacy, the atmosphere of a pure heart, is lost, or never was had, a substitute is sought, and is found in *forms* of delicacy, not in its *feelings.* It is a delicacy of exterior, of etiquette, of show, of rules; not of *thought,* not of pure *imagination,* not of the crystal current of the *heart!* Criminal fastidiousness is the Pharisee's sepulchre: clean, white, beautiful without—full of dead men's bones within!—the Pharisee's platter, the Pharisee's cup—it is the very

Pharisee himself; and like him of old, lays on burdens grievous to be borne. Delicacy is a spring which God has sunken in the rock, which the winter never freezes, the summer never heats; which sends its quiet waters with music down the flowery hill-side, and which is pure and transparent because it has at the bottom no sediment. I would that every one of us had this well of life, gushing from our hearts—an everlasting and full stream! . . .

The Proverbs of Solomon are designed to furnish us a series of maxims for every relation of life. There will naturally be the most said where there is the most needed. If the frequency of warning against any sin measures the liability of man to that sin, then none is worse than Impurity. In many separate passages is the solemn warning against the STRANGE WOMAN given with a force which must terrify all but the innocent or incorrigible; and with a delicacy which all will feel but those whose modesty is the fluttering of an impure imagination. I shall take such parts of all these passages as will make out a connected narrative.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee . . . to deliver thee from the strange woman, which flattereth with her tongue; her lips drop as a honey-comb, her mouth is smoother than oil. She sitteth at the door of her house on a seat in the high places of the city, to call passengers who go right on their ways: "Whoso is simple let him turn in hither." "To him that wanteth understanding, she saith, "Stolen waters are sweet and bread eaten in secret is pleasant;" but he knoweth not that the dead are there. Lust not after her beauty, neither let her take thee with her eyelids. She forsaketh the guide of her youth, and forgetteth the covenant of her God. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Remove thy way far from her, and come not nigh the door of her house, for her house inclineth unto death. She has cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death; none that go unto her, return again; neither take they hold of the paths of life. Let not thy heart decline to her ways, lest thou mourn at last, when thy flesh and thy body are consumed, and say: "How have I hated instruction, and my heart despised reproof. I was almost in all evil in the midst of the congregation and assembly."

"SILVERPEN," one of our most popular and useful female writers, in an article on "Protection to Women," in *Douglas Jerrold's* newspaper, of August, 1846, thus refers to the subject:—That this difficult question has been fairly broached, shows that moral courage is advancing in progress with freedom of public opinion. Hitherto it has been that sole blot in the sum total of public morals, which statistics hid; hitherto its denunciation has rarely extended beyond the short antithesis of the Divine, and this so delicately syrupped with common-place as to suit all palates; hitherto every book that sought to expose has been denounced as "improper," and it has been left to the physiologist to view it with the clear foresight of a liberal humanity. But now that the public mind shows itself sufficiently advanced, there is no reason that this question, as any other of social amelioration, should not be discussed wisefully, thoughtfully, generally, and this without one line or one opinion irreverent to true purity. At the same time we disdain false delicacy: the delicacy of particular ladies in prim caps and with clasped hands; the delicacy of narrowness and ignorance, as distinct from true purity as is the chastity which only exists under the surveillance of the duenna (old

woman) or the *custos* of the lock and key. Freedom is as essential to purity of morals as it is to the advance of the human mind. . . . . Our best argument we have last; we wish it to impress. It is this. We conceive woman can best raise her fallen sister woman; and her advanced social condition in society is becoming such that she will have the power. Let her scorn, with all true woman's scorn, the painted harlot that glories in her shame; but let her seek to raise, with womanly gentleness, the down-trodden mistaken flower; not to be culled as a weed, whilst her crushed and fallen nature has some portion of God's humanity within it: and that she often has, shows itself by sufferance under wrong, or oblivion rather than the world's hard scorn. True purity owns its weakness, and boasts not: the whalebones of society alone cry with the Pharisee, "We are too pure to look upon a sinner;" but British woman, advancing with her time, may safely leave them to that pure state of Quidlinburg immaculateness, that dares not look into a tailor's window for fear of shame. Instead of this, we, as a public, ask woman's natural philanthropy to achieve its divine mission. May not schools be raised even for these fallen? Cannot Magdalenes exist without being in jails or conventicles? or badged by the degrading, pauperized conditions of clipped gowns, or close-cropped hair? These are most assuredly not means to elicit self-respect from shame; the conscience is too spiritual a thing to be bound by the world's short-sighted bonds, as advance will by and by teach. To elevate, we must sympathize in the spirit of the Nazarene: and woman can show this spirit more fittingly than man. She has but to look into her own heart, and from thence learn that woman's generosity and faith are natural virtues; the very virtues by which she oftenest falls, and those which oftenest raise her face towards heaven,

down-trodden as she is. Educated woman, in her now social position of advance, has but to think so, and the press lacks not the power or will to aid her liberalized humanity !

Dr. William Tait, for several years Surgeon to the Edinburgh Lock Hospital, when addressing a meeting in Newcastle-on-Tyne, in October, 1847, said :—

Amongst the various questions which at present agitate the public mind, there are none more momentous or of more thrilling interest than that of prostitution. Whether the evil is viewed in reference to its effects upon the unfortunate females themselves, or in reference to its injurious influences upon society, it is one well worthy of public consideration ; and some way or other has hitherto been either entirely overlooked—even by the religious part of the community—or at best treated with indifference. And why should it be so? To say nothing at present about the extent or fearful consequences of the evil with which we have to contend, I would ask if the life of an unfortunate female is an object altogether undeserving of sympathy? Let those who have never personally known the confidential outpourings of her heart smile at such a question—let those who have never seen her upon a bed of sickness, racked and tormented by the most loathsome and painful diseases, sneer at it if they choose,—let those who have never witnessed her agony, whilst the arrows of conviction were penetrating her inmost soul, and when so overwhelmed with a sense of the enormity of her guilt as to despair even of the mercy of God, and question whether the blood of Christ were still adequate to atone for her transgressions,—let those, I say, who have never witnessed her in any of these conditions, but who judge of her character and deserts solely from her profession, answer it affirmatively, if they please. Very different, however, will

be the answer of those who have carefully watched her course, and had the best opportunity of judging of her character. I have seen her in every stage of her career, from the day she made her *debut* upon the public streets till the hour when I have closed her eyes in death. I have seen her decked in the dress of a peeress and in the rags of a beggar; and worse, I have seen her so destitute of necessary covering as to be unable to appear out of the door of her filthy habitation, and yet, notwithstanding these unfavourable circumstances, I have still found in her the heart of a woman.

Dr. John Campbell, in one of his trenchant editorial articles in the *British Banner*, of August, 1848, says:—There is far too much delicacy on this subject; fiends in human shape profit by our prudery! Society is, to a fearful extent, the architect of the ruin of its own virtue. The morality of the nation is still lamentably low; and the duties which it owes to young and tender virtue are most imperfectly understood, felt, and discharged. The reserve which obtains on this subject is a snare which pride has laid for principle, and into that snare principle has fallen; and hence, from a delicacy altogether false, and most reprehensible, those homicidal poachers on the domain of virtue are allowed to walk unquestioned over the fairest cities of our globe, filling society with shame, tears, rottenness, and death! Foul vampires! Patented villains! driving a prosperous trade in the murder of innocency. Infernal conspirators against the moral health of society,—the only life of nations! High priests of mammon, who measure their prosperity by death and the grave! They fill their coffers by filling Pandemonium! They drink the cup of fiends; they have fellowship with devils! This is a question with which the Christian ministry is bound to deal, and from that duty it should not

be kept by considerations of propriety, falsely so called. It is a question which, next to the pulpit, concerns the press; but that press, for the most part, has shrunk from its full and faithful discharge; but when the pulpit and the press have done their utmost, they will have done little, unless society itself individually, collectively, locally, and generally, shall take the matter up, and place its own omnipotent hand upon these haunts of iniquity, and stamp its burning brand upon all those who either own or uphold them.

A writer in the *Quarterly Review* of Sept., 1848, observes—

It is time to burst through the veil of that artificial bashfulness which has injured the growth, while it has affected the features, of genuine purity. Society has suffered enough from that spurious modesty which lets fearful forms of vice swell to a rank luxuriance rather than hint at their existence —which coyly turns away its head from the "wounds and putrifying sores" that are eating into our system, because it would have to blush at the exposure. We are all aware with what haste a treatise avowedly dealing with the peculiar sins of women would be burnt or buried, though its sole object were the promotion of virtue; while few drawing-room tables fail to exhibit novels and romances in which lubricity of sentiment and laxity of principle are easily discerned through the thin guaze of refined language.

The *Westminster and Foreign Quarterly Review* of July, 1850, in an exhaustive article on the subject, opens with the following remarks:—

There are some questions so painful and perplexing, that statesmen, moralists, and philanthropists shrink from them by common consent. The subject to which the following pages are devoted, is one of these. Of all the social pro-

blems which philosophy has to deal with, this is, we believe, the darkest, the knottiest, and the saddest. From whatever point of view it is regarded, it presents considerations so difficult and so grievous, that in this country no ruler or writer has yet been found with nerve to face the sadness, or resolution to encounter the difficulties. Statesmen see the mighty evil lying on the main pathway of the world, and, with a groan of pity and despair, "pass by on the other side." They act like the timid patient who, fearing and feeling the existence of a terrible disease, dares not examine its symptoms or probe its depth lest he should realise it too clearly, and possibly aggravate its intensity by the mere investigation. Or, like a more foolish animal still, they hide their head at the mention of the danger, as if they hoped, by ignoring, to annihilate it.

It is from a strong conviction that this is not worthy behaviour on the part of those who aspire to guide either the actions or the opinions of others, that, after much hesitation and many misgivings, we have undertaken to speak of so dismal and delicate a matter. We are aware that mischief is risked by bringing the subject prominently before the public eye, and that the benefit to be derived from the discussion should be so clear and certain as unquestionably to overbalance this risk. We are aware that it is a matter on which it is not easy to speak openly—not always possible to speak with confidence as to facts, causes, or consequences; we are aware that we shall expose ourselves to much scoffing from the vulgar and light-minded; much dishonest misrepresentation from those who recklessly echo any popular cry; much unmerited anger from those who deem that refinement forbids them to speak of things which it does not forbid them to do; much serious blame on the part of those who think that no object can justify us in compelling at-

tention to so revolting a moral sore. We have weighed all these obstacles; and we have concluded that the end we have in view, and the chance of the good we may effect and the suffering we may mitigate, warrant us in disregarding them. We think that such considerations have already too long withheld serious and benevolent men from facing one of the sorest evils that the English sun now shines upon. Our divines, our philanthropists, our missionaries, nay even our *sœurs de la charité* [Sisters of Mercy], do not shrink from entering, in person, the most loathsome abodes of sin and misery—or from penetrating into the lowest dens of filth and pollution, where human despair and degradation ever dragged itself to die—when led thither by the impulse of compassion and the hope of good. Why, then, should we allow indolence, disgust, or the fear of misconstruction to deter us from entering upon an inquiry as to the possibility of mitigating the very worst form which human wretchedness and degradation can assume? The best and purest of our race do not feel themselves repelled from, or tarnished by, the darkest haunts of actual guilt and horror, where pain is to be assuaged, or where souls are to be saved. Let us act by *subjects* as they act by *scenes.*

Feeling, then, that it is a false and mischievous delicacy and a culpable moral cowardice which shrinks from the consideration of the great social vice of prostitution, because the subject is a loathsome one—feeling, also, that no good can be hoped for unless we are at liberty to treat the subject and all its collaterals with perfect freedom both of thought and speech—convinced that the evil must be probed with a courageous and unshrinking hand before a cure can be suggested or palliatives can safely be applied, we have deliberately resolved to call public attention to it, though we do so with pain, reluctance, and diffidence.

PERSONAL NOTES.

ST. GILES, LONDON.

EARLY in January, 1838, I commenced labouring as a city missionary, under the superintendence of David Nasmith, the esteemed founder of Town and City Missions, and was appointed to visit in the immediate neighbourhood of Drury-lane, London. The principal thoroughfare in the district has been designated by a distinguished novelist as "Gibbet Street," which was the great rendezvous for London pick-pockets, harlots, and beggars. In one house I found from eight to ten miserable young women. The mistress of this vile den was one of the most forbidding creatures a person could look on—a sort of demon in human form, such as has been described to the life by Sir Walter Scott. One of the girls, about sixteen years of age, of fascinating appearance, 'like a stricken deer,' occupied a seat by herself. It was evident she was nearing her journey's end. A few kind earnest words were addressed to her about the importance of coming without delay to Christ for pardon. More than thirty years have passed since that interview, but I have a vivid recollection of the somewhat hopeful, yet dejected look of that pale, comely countenance, as it seemed to say, "*Is* it possible that there is mercy for a poor wanderer such as I?" The mistress stood silently and sourly by, and the other inmates, from sympathy, if not actuated by higher motives, were attentive listeners. This case was the first which specially attracted my attention to the subject of prostitution. On leaving St. Giles that day for my lodgings, the question again and again presented itself to

my mind, "Can *nothing* be done to reclaim that terribly degraded class?"

Proceeding one forenoon to visit a tenement in the same street I entered a dark passage, and ascended a few steps to what might be called the second landing. Here, however, there were no houses, and when I began to think of ascending to the next floor, there was no stair to be found. I groped about in the dark, but as far as the right arm could reach, I felt nothing. There seemed to be a plank stretching across the chasm at my feet, and on this I ventured; but after advancing a little, being unable to feel anything like a wall, I thought it most prudent to retrace my steps. I did so as cautiously as possible, and was about to descend when I heard the sound of human voices. After a little hesitation I resolved to make another attempt, and got so far on when I felt, as it was quite dark, that to proceed further in an erect position would be dangerous. I therefore got down on my hands and knees and moved along very slowly and cautiously till I reached the other end of the plank, when I felt something like a stair, and, finding myself right in my conjectures, began to ascend. I fancied that the people above had heard my movements, for the sound of voices as of persons talking in a sort of whisper still reached me. Arrived at the top of the stair I knocked at what turned out to be the door, which was opened, and I observed at a glance that the house was a third-class brothel, in which I found several young men and women. One of the young men said, with a self-condemned look, "I am not, Sir, where I ought to be, and shall be glad to accept of one of your tracts." After a short and somewhat hopeful interview, I retraced my steps, getting along the narrow plank in the same way as before, and on reaching the first stair felt inexpressibly grateful to recognise a few rays of heaven's light, which enabled me to

descend in safety. When mentioning a few days after to one of the city missionaries where I had been visiting, he stood amazed, and said, "Be thankful that you escaped with your life, for some time ago one of our missionaries fell over that plank and injured his back, so that he afterwards died." This locality was infested with these wretched females. In the course of a single day's regular visitation I have met with about fifty of them, but never met with anything approaching improper language. Most of them were from country towns in England, a few from Scotland and Ireland, and even the Continent.

LEEDS.

In a few months Mr. Nasmith requested me to go to Leeds, as a Town Mission had been established there, and an agent was wanted. There I met with a cordial reception from the Rev. John Ely, the Rev. Dr. R. Winter Hamilton, Mr. John Wade, and others, who felt deeply interested in the social and religious welfare of the inhabitants. In the course of conversation one day with Mr. Ely on the moral condition of the people, he said, with characteristic fervour, "Do not lose sight of that unfortunate class of young women who live by prostitution. Perhaps you are not aware that there is an excellent Guardian Asylum in Leeds for the reception of those who feel wishful to abandon their present course." I soon met with such characters, not only in my own district, but when visiting in the lower parts of the town with the other missionaries. During 1839 I succeeded in reclaiming, for a time at least, some twelve girls, assisted the missionary brethren in rescuing other ten, and with the generous and valuable assistance of Mr. Edward Baines, M.P. (father of the present M.P. for Leeds), was instrumental in closing several well-known improper houses.

In one sense I was fortunate in meeting with an intelligent

person who had been for some time on the street, but had found her way to a penitentary; was afterwards in respectable service; became a member of a Christian church, and had been for several years married. Hearing that I took an interest in reclaiming unfortunate females, she requested an interview, in the course of which she gave me (although painful to her feelings) a prudent yet accurate account of the general workings of the fearful system. This information I found of great value in my subsequent investigation of the subject.

In common with others I had often read and heard a great many *general* statements as to the alleged number of fallen women; such, for example, as "80,000" in London, "4000" in Liverpool, "3000" in Glasgow, &c. I resolved to do what I could to obtain as accurate information as possible on the subject, and, accordingly, commenced and visited, in course of the forenoon, almost every-house of ill-fame in Leeds. The following is a summary of what appeared in the *Leeds Mercury*, in January, 1840, but the calculations refer only to the *third*-class houses:—

Number of houses of ill-fame, as near as could be ascertained, ...	175
Number of harlots (an average of four in each house), ...	700
Number of "bullies," or "fancy men," about.....	350
Number of mistresses of such houses,.....	175
Total living directly on prostitution, ...	1225
Number of visits of men to each house weekly, ...	80
The girls receive on an average 30s. weekly,.....	£1050
Robberies—2s. 6d. from each visitor is a low average, ...	1750
Spent on drink, 2s. by each visitor,.....	1400
Total for prostitution weekly, ...	£4200

ROCHDALE.

In March, 1840, in compliance with an invitation, I removed to Rochdale and commenced missionary operations there. In Church Lane, a street infested with beer-shops, I found a large number of degraded females, most of whom lived in these licensed houses. The girls were seldom sober, and consequently so depraved, that it was almost impossible to make any favourable impression on their minds. There being no hospital in Rochdale for the reception of this wretched class, I have known them die from the effects of drink and disease in a few hours.

The first Sunday I went through this notorious Church Lane to distribute tracts, a mother unblushingly gave me to understand that two of her own daughters were living by the wages of iniquity, and had at one time attended the Sunday school.

In my missionary efforts, not only to reclaim fallen women, but to try and benefit the deserving poor, I found Mr. John Bright (now the Right Hon. M.P. for Birmingham) ever ready to lend, especially with his purse, a helping hand. It may be remarked, in passing, that a few days after my arrival in Rochdale, in 1840, I had a pleasant interview with Mr. Bright at his counting-house. At that time I was employed by a Congregational church in the town, so that Mr. Bright's co-operation was all the more disinterested. On that occasion he remarked that I would find plenty of work in the poorer districts of the town; and where I met with cases of real distress he should be glad to supply me with a little money to give temporary relief to really destitute persons. I soon found a number of such cases. As soon as Mr. Bright was satisfied that the case was a deserving one, he at once, in the most unostentatious manner, furnished the means of relief—the name of the

generous donor being concealed. At this time Mr. Bright also gave me a discretionary power to send any poor boy or girl to an excellent unsectarian school at his expense, and not a few children, whose parents could not or would not pay, were in this way educated. Mr. Jacob Bright, his venerable father, was likewise always willing to aid the destitute, and even the erring. He was as fine a specimen as could be met with of the "Israelite indeed, in whom is no guile." I have still a distinct recollection of being asked by him one morning to call on a family that I heard was not very deserving, and said so. The genial and esteemed Quaker quietly, but impressively, remarked, "I do not like to be imposed upon, but thou must remember when visiting the poor, that if a man is not as regular in his habits as he should be, he is not on that account to be allowed to *starve*—much less his wife and helpless innocent children." He then handed me, as he had often done before, a sum of money to be given prudently to the poor, or to help in sending some poor wanderer home.

MANCHESTER.

During my residence in Rochdale in 1840-1, and subsequently when employed for two years as a missionary for Messrs. John Bright & Brothers, I had frequent opportunities of visiting Manchester, where I conversed with several of the missionaries. I also personally visited some of the more depraved parts of the city. The number of prostitutes in Manchester was then stated to be about 1500, and a local medical gentleman, occupying an influential position, and who had for many years given special attention to the subject, corroborated this statement. There is an excellent asylum in Manchester, and when I visited it there were fifty-two inmates.

The following statement is quoted from page 8 of the

Rev. Dr. Edgar's lecture on prostitution, delivered in London in 1841; but the proportion referred to as having been employed in factories strikes me as much too large :—

By the census of 1831, the population of the township of Manchester amounted to 142,026 persons, of whom 67,845 were males, and 74,181 females. In 1833 there existed, in the township of Manchester, 178 houses of ill-fame, inhabited by 718 females, who supported themselves entirely by prostitution, except 40, who occasionally worked. Rather more than three-fourths of the whole had been at some time employed in factories. Out of 70, who were separately interrogated on the point, 54 admitted that they had worked in factories; and no less than one-half of those questioned were drunk at the time when this investigation took place, viz.—ten o'clock on a Sunday morning in June. The ages of these unhappy creatures varied considerably : 13 years is the lowest mentioned, and four-fifths of the whole 718 were between the ages of 13 and 20. The number of public-houses where prostitutes are allowed to assemble was 41 ; no less than 55 retail brewers permitted dissolute characters to congregate on their premises, and the houses of accommodation amounted to 34.

GLASGOW.

Towards the close of 1841 I was appointed by the Directors of the Glasgow City Mission to visit one of the most depraved parts of the city, in which I found first, second, and third-class brothels. Stirling Street, which had long been notorious for improper houses, formed part of the district. At No. 8 not fewer than three flats, each containing six or seven apartments, were occupied by this disreputable class. "No. 8" was known even in London by the supporters of such dens, as the "Three-decker." I occasionally

left tracts at the doors of those three houses, but felt it imprudent to enter alone. In the same street I met with a number of poor but respectable people, who felt much annoyed, especially at night and on Sundays, with the inmates and visitors of those houses. The Police Act respecting brothels was not so stringent at that time as it is now, but I resolved to try and rid the street of those pest houses, not only for the sake of the decent neighbours, but because it was a general thoroughfare on Sabbath for persons attending places of worship. By the valuable assistance of the Rev. Dr. Heugh, Sir James Anderson, then taking an active part in the civic affairs of the city, William Campbell, of Tillichewan, backed by Henry Miller, then Chief Superintendent of Police, and one or two Glasgow papers, Stirling Street was in two or three years cleared of all its brothels—three second-class and one first—and the same houses are now occupied by respectable tradesmen.

The Directors of the Glasgow Lock-Hospital readily granted me permission to visit its inmates once a week, from twelve to one o'clock. On one occasion I observed a good-looking young person, about seventeen years of age, apparently from the country, and who appeared from her dress to have come from a first-class brothel. At a subsequent visit she gave me the address of her friends, to whom I at once wrote. In reply they stated that they had not heard of her for ten weeks; felt very anxious about her, and appointed a day to meet me in Glasgow. This simple-minded girl had been sent to the hospital by Mrs. H ——, the well-known mistress of the first-class brothel to which I have referred in Stirling Street. In a few days she was discharged from the hospital, and taken back like a slave by Mrs. H.'s housekeeper to her old quarters.

In a day or two the girl's sister, a most respectable young

woman, from a village near K——, in Ayrshire, met me by appointment in Glasgow. We proceeded without delay to this gilded pandemonium for the purpose of trying to rescue the young woman. I rung the bell and inquired for the girl, first using her own name and then her fictitious one, but the "lady's maid" assured me there was no such person there. I went direct to the Superintendent of Police, who directed two detectives to accompany me to "No. 8." In a few minutes the miserable girl entered the room occupied by the sister, one of the detectives, and myself. The two sisters were deeply affected; unable to speak; with a scream they fondly clasped each other, and wept bitterly! But I cannot, and shall not, attempt to describe the painful scene which seemed to move even the two detectives. As soon as the elder sister had somewhat recovered herself, she passionately exclaimed, "O, Agnes, will you come home with me?" The young prodigal could not answer, but left the room to prepare for leaving. In the meantime Mrs. H. sent for one of the criminal officers, who returned in a few minutes, evidently, from whatever cause, in the best of humour. The so-called "lady's maid" came into the room in which we were waiting, and attempting to throw dust in my eyes, said, "I had mistaken the girl's name. The mistress has been very kind to her; paid a guinea to get her into the hospital, and intended to send her home to her friends to-morrow." "O, yes," I replied, "you are certainly *very kind*, but your words remind me of what is said in the Bible about the portion of those who do not speak the truth." The poor girl now re-entered the room and we departed. I have still a vivid recollection of the anxious, dejected look of the other five or six inmates as we left the house. "Poor, miserable, unhappy creatures," I said to myself, "they belong to some sore-hearted father or mother."

The following is the substance of an interview which took place after the young woman was rescued, before I saw her leave for home with her sister by the railway :—"How long is it since you left home?" "About ten weeks." "When did you come to Glasgow?" "Nine weeks ago." "Where did you spend the week before you came to Glasgow?" In K——, twenty miles from this, and not far from my native village." How did you happen to come to this city?" "I was walking on the street with the girl I left home with in K., and she spoke to a person dressed *like a lady*, who invited me to visit a house in Glasgow, where I should not require to work, and her mistress would clothe me elegantly." "Did you accompany this 'lady' to Glasgow?" "No, but she took my address, sent letters pressing me to come, and when I reached Glasgow she met me at the coach-office, and conducted me to *that* house in Stirling Street, where I was soon ruined!" "How long were you at Mrs. H.'s, after telling her you were ill, *before* she sent you to the hospital?" "About two weeks." "Did she tell you to state to the doctor that you had been unwell for *two* weeks?" The girl seemed startled at the question, and said, "O, no! I was charged to say a day or two, for fear of bringing a bad name on the house." "About how many visitors, or 'gentlemen,' as they are called, have you seen about the house in course of the afternoon and evening?" "O, Sir, I could not exactly say, but I have often observed five or six going away, and others entering." The poor girl wept bitterly as she answered this question. "Were there many visitors on Sunday?" "Yes, I am ashamed of it; in general there were *more* on that day than on any other during the week." "Was there much drinking in the house?" "Yes, sometimes there was a good deal, especially when certain gentlemen called and sent out for wine; the mistress, I believe, occasionally

supplied the drink and charged well for it." "Were you allowed to pick visitors' pockets?" "No—*not in Mrs. H.'s;* a girl took £2 from a 'gentleman,' but she was turned out of the house for it." "How much money is expected from a visitor?" "About £1, but sometimes £2 is got, and even more than that." "How much of that money does the mistress get?" "She *claims* one half of it, and then charges each girl £1 a week for board; but she gets it all in the first instance, and after the girls have paid her high charge for the *loan* of dresses, trinkets, &c., they are generally in debt." "How many young women were there generally in the house?" "Four or five, besides the mistress, the house-keeper, who met me in K——, and 'lady's maid.'" "Did the house-keeper or procuress attend church?" "Sometimes in the afternoon or evening. I was never out of the house till the servant took me to the hospital where I fortunately met you." "Had you any books to read?" "Yes, but they were light books, novels and such like." "Did you ever see a Bible or tracts there?" "I observed only a Psalm-book in one of the rooms, and tracts in the kitchen." "Did you feel at home or happy in that house?" "No, no! I never felt so miserable in my life, and often thought, in my quiet moments, of my dear sister, and what my kind mother said to us when upon her deathbed."

In a few years the owner of this notorious house—which was for many years considered one of the first of the kind in Glasgow—died. I don't remember seeing her more than once. On the street she would have passed for a quiet, respectable, middle-aged woman. She had none of that bold depraved look so characteristic of the keepers of such houses, and had been, I was told, respectably connected. In her last illness she was attended by several of the mistresses of similar houses in the neighbourhood, and the inmates of her now Satanic establish-

ment. Her conscience was ill at ease, and she did her best to stifle it by calling out for small but oft-repeated quantities of brandy which kept her in a state of stupor, and in this state she expired !

EDINBURGH.

In the course of my visits as a missionary in Glasgow, I was one day informed that a young woman, who resided with her parents in a respectable part of the city, had suddenly left home without leaving any explanation of the cause of her departure, or any word which might be helpful in tracing out the direction she had taken. I found the mother in great distress, and sympathy for the poor woman, as a desire to rescue her child from a course of sin on which she might recklessly have entered, was induced to do my utmost for the recovery of the erring one. The girl was of tender age, handsome, and good-looking, with an education superior to what is generally found in one in her circumstances. After pondering over the case, it occurred to me that perhaps she might have gone to Edinburgh, and, accordingly, that no time might be lost, I proceeded thither the same day, purposing to make out the whereabouts of some of the dens of infamy in that city into which females are entrapped, in the hope that possibly she might be found there. On reaching Edinburgh I called at the Police Office, and asked the Superintendent to oblige me by sending an officer in plain clothes with me to some of the higher class brothels. The request was at once complied with, and a number of the more likely houses in the New Town were visited, but the girl was not found. I then walked about the streets alone till a late hour, not expecting to meet the girl there, but by keeping my eyes upon the houses in certain localities, to observe what would be sufficient to distinguish

those of a questionable character, and, having them thus marked out, I might know where to make inquiries after her next day. I waited and watched till I saw the lights disappear successively in various dwellings, indicating that the occupants had retired to rest for the night; but long after the majority of the inhabitants had apparently gone to slumber and most of the houses were darkened, I noticed the windows of two, off Princes Street, which were still lighted up in a manner to excite suspicion as to their character, which was confirmed by the testimony of the night-watchman, and these I resolved to visit.

Next morning, accordingly, about ten o'clock, I called at the Police Office, and having procured the assistance of an experienced officer, proceeded with him to the quarters noted. Here we were shown into a large room, and on asking for the person whom we were in quest of, one after another of the female lodgers (some six in all) were brought before us. I had frequently seen the young woman, and as each girl came forward, I at once respectfully, but firmly, said, "No, that is not she." The reason why we wanted her was not known, and we assumed the air of men who were not to be baffled or imposed upon in regard to the object of which we were in pursuit. At length it was professed that we had seen all the girls; but we affected to discredit the statement and insisted on some one additional being shown us, signifying that if necessary the rooms would be searched. It was well we did so, for at last the poor girl whom we sought made her appearance. She recognised me immediately, and uttered an exclamation of surprise. I wished her to return home with me, but with tears she declared that she could not do so, and I thought it prudent at the time to leave her. I soon after came back, bringing with me, in a small parcel, a copy of the New

Testament and of my pamphlet on prostitution, both of which I had just purchased at a bookseller's; and having asked to see her at the door, I handed her the packet, the contents of which, I said, might be useful to some of her companions. A stair led up from the entrance hall to the rooms above, and a number of the girls were leaning over the banister when I called, and on seeing me, and perhaps guessing the nature of my message, began to titter and giggle. This was in the forenoon. I then returned to Glasgow, where I acquainted the mother of the young woman with the result of my inquiries. Having furnished her with a note to Mr. Linton, the Chief Superintendent of Police, desiring him to send an officer with her to Mrs. M.'s notorious first-class brothel in Rose Street, and to assist her in recovering her daughter, she proceeded the same afternoon to Edinburgh. Her daughter at once came away with her, and returned home. I had the pleasure some time after, on a Sabbath, in the interval between church service, of seeing her in company with her mother, when she looked abashed and evidently felt deeply ashamed of the part she had acted. I have the satisfaction of adding that she afterwards left Scotland and got married to a respectable young man, became the mother of a happy family, and I believe she has proved an ornament to the station which by nature she was fitted to adorn. How sadly might it have been otherwise but for her happy rescue from the physical and moral ruin in which she was so nearly engulphed!

In April, 1856, I was present at a Conference on the subject of prostitution, held in Edinburgh. Several magistrates, clergymen, and other well-known and influential citizens took part in the proceedings. As the result of this conference, a report was subsequently published which con-

tained much valuable information on the evil, not only as respected Edinburgh, but the United Kingdom, from which I quote the following :—"Let us turn our attention," says the report, "to the Scottish metropolis, and enquire to what extent this evil prevails among ourselves. The statistics of Mr. Tait, as given in his work on Magdalenism (2nd ed., 1842), are the following :—In Edinburgh, 200 brothels, with 600 prostitutes residing in them, and 200 more residing either in private lodgings or in their own rooms, = 800 notorious prostitutes. Then of sly and occasional prostitutes Mr. Tait calculates there may be about 1160, made up of girls of sedentary employments, of servants, and of widows or deserted wives. These, added to the 800 previously mentioned, make the entire number of 1960. After careful inquiry, and an examination of the returns to our queries received from the missionaries in Edinburgh, we have been led to the conclusion that Mr. Tait's estimate is not far from the truth. Instead of 200 brothels, these returns give, indeed, only from 170 to 180; but then, as the missionaries have been exceedingly cautious, and have made it their rule to number among such houses only those of whose character they were quite *certain*, and as many of them are not easily detected, if we say there are at present 200 brothels in Edinburgh, we are pretty sure that we are under the mark. Then instead of three being the average number of inmates in these houses, as Mr. Tait calculates, most of the missionaries make the average four, which we believe to be nearer the truth. The fallen females resident in brothels are thus raised from 600 to 800. In regard to the number of regular prostitutes who reside elsewhere, and also of the sly prostitutes, no certain statistics can be obtained; but we think we have heard enough to warrant the conclusion, that if Dr. Tait's estimate was accurate fifteen years

ago, it must be considerably enlarged, to give a fair representation of the evil as it now exists in this city."

Referring to the foregoing Conference, the Rev. Dr. Guthrie in his well-known volume—"The City—its Sins and Sorrows," thus writes:—Some of us are about to make a new effort for the reclamation of fallen woman, and the protection of such as are willing, Magdalene-like, to bathe Christ's feet with tears, and wash away their deep sins in His blood. As a preliminary step to this Christian enterprise, we have procured accurate statistics of the extent of this great sin and sorrow of our large cities. Of them, I will say nothing more than this, that, while they were read, men held down their heads with shame, or held up their hands in horror, or burst out into expressions of deep indignation.

By that ravening wolf that wastes our folds, I had seen one and another, and another, and another lamb plucked out of this very flock. I had seen the once fair and promising flowers that I had cultivated in this very garden cast forth, and, as vilest weeds, trodden in the mire of the public streets. I had seen the fall of a daughter,—that bitterest of domestic miseries,—blanch a mother's head, and, still more terrible to look on,—turn a father's heart into stone. I had known how a mother, when we all were sleeping in peace, with weary foot and weeping eyes, had gone, Christ-like, up and down these streets—searching many a den of sin to seek and save her lost one. I had seen enough to make a man exclaim, with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people!" But never, never had we so much as fancied the extent and horrors of this evil, the number of short-lived victims it devours, the bold daring with which the accursed trade is pursued, the invisible nets

that are spread across the path of unsuspecting innocence, the fiendishly-ingenious methods which are plied to snare virtue, what masks of friendship are worn, what cunning arts of apparent kindness resorted to that vice may get the victims within her grasp, and drag them down to hell! I do believe that were the vi'lany and iniquity that are working and festering here and elsewhere—in every such large city—laid bare before the eyes of public virtue, nothing would restrain its indignation. Men would take the law into their own hands. Men would be a law unto themselves; and by what many might condemn as an illegal, but others would applaud as a virtuous outbreak, they would sweep our cities clean of these panderers of vice and dens of iniquity.

BRADFORD.

On the 1st of March, 1850, the Bradford Town Mission was started, and I was appointed its general agent or superintendent. In the part of the town to which I devoted attention there was a considerable number of houses of ill-fame, chiefly of the lower class.

The Chief Constable for Bradford stated, in his report of October 1st, 1851, that the number of known brothels within the borough was 42; the number of known prostitutes residing in them was 109; the number of prostitutes residing in 13 beerhouses in the borough, 21—total, 130. I believe that the number of houses of ill-fame in Bradford, at that time, to be pretty correct; but from my own knowledge of the lower parts of the town, I have no hesitation in stating that the number of girls referred to as occupying these houses to be considerably under the mark.

When visiting on a Sunday afternoon in one of the principal thoroughfares to a fashionable place of worship, I entered three bad houses, in one of which I found

twenty-one individuals, seven of whom were young women. A number of the visitors were decently dressed working men. My observations were respectfully listened to by both sexes. The majority of the girls were old Sunday scholars, and apparently from sixteen to twenty years of age. This brothel was situated near to the back entrance of a public house. In not a few of the public houses and beer-shops in Bradford bad women reside on the premises, and were seldom to be met with quite sober. In the course of a few weeks, in company with the venerable Dr. Godwin, Rev. Jonathan Glyde, Rev. W. F. Black, and John Priestman, I visited about forty of these dens of iniquity. In every house we met with civility, and the wretched inmates listened attentively to what was said. In almost every house old Sunday scholars were conversed with, all of whom frankly admitted that they found "the way of the transgressor to be hard." "This terrible evil," says the Bradford Town Mission report for 1852, "is painful to contemplate under any circumstances, but it is increased a hundred fold when its victims reside within the precincts of a public house or beer-shop. Such places are sending hundreds of young people to perdition, and destroying the peace of many a happy domestic circle, and that, in not a few instances, under the shadow of our houses of prayer, and within the sound of the worship of God."

In my visits to the inmates of the Bradford Poorhouse, I occasionally met with fallen women. One of those girls had attended a Sunday school for many years, and had followed a sinful course for four years. When on her death-bed she said to the matron, "The mistress of the brothel was everything to me when in health, but when unwell I was turned out of doors without mercy, and the doctor said that I might have died any moment." On another

occasion she said to the matron, "O, was it not a wicked thing of me to pawn my Bible?—may He forgive me for it!"

When I met with a young woman who expressed a sincere desire to abandon her sinful course, every encouragement was given her to do so. The well-known and generous Titus Salt, now Sir Titus, and others, were ever ready with their purses to assist in sending such persons home to their parents or friends.

CORK.

In February, 1848, I visited Ireland, and spent several weeks in the city of Cork. Richard Dowdon, the late Mayor, kindly gave me a note of introduction to the officials of all the principal public institutions in the city, and thus rendered the visits not only more pleasant but useful. After calling at the Police Office, the City Jail, the County Prison, the Union Workhouse, the Lunatic Asylum, and the Foundling Institution, I had a brief interview with the Catholic Bishop of Cork. The reverend gentleman received me very courteously, and cordially granted me permission to visit St. Vincent's Magdalene Asylum. This institution is under the patronage of the Bishop, and is entirely managed by the Sisters of Charity—a class of ladies who visit the sick, relieve the poor, &c. The Sister to whom I was introduced, by an obliging priest, evidently took a deep interest in the restoration of unfortunate females, and a more intelligent lady I never conversed with on the subject. Speaking of the causes of the evil, she referred particularly to intemperance and love of dress, and spoke in strong terms against late dancing parties, some of which were occasionally held in the temperance rooms in the city. After leaving St. Vincent's, I visited the Cork Refuge and Penitentiary. This institution is chiefly, if not wholly, supported by Protestants.

Before leaving the city, Alderman Roche introduced me to a philanthropic gentleman, who furnished me with a valuable paper on the subject of prostitution. There is, perhaps, not one in the county more favourably situated for obtaining authentic information on this question. He thus writes:—"It appears by the census returns, taken by the constabulary in 1841, that the city of Cork contained within the borough bounds, a population, in round numbers, of 80,000 persons, 35,000 of whom were males, and 45,000 females. There were 85 regular brothels in the city, in which there were 356 public prostitutes. In addition to the 356, there are at least 100 which are termed "privateers," who have not yet turned out to the streets, but are living in private lodgings. The class of persons from whom prostitutes are supplied, are generally low dressmakers and servants; manure collectors, who are sent very young to the streets for the purpose, have also furnished their quota; poverty, vicious habits, idleness, ambition for dress, together with the seductive arts of what are termed "procuresses," are the great causes of prostitution. A large number of procuresses abounds in this city, without any visible means of subsistence but that of betraying innocent virtue into the hands of vile seducers; and, for which services, they are generally amply remunerated by their employers, who feel no remorse for the miseries they entail upon their innocent victims, but rather glory in their shame, and publicly boast of their triumphs. In many instances sisters reside together, and mutually support their parents and relatives by the wages of prostitution. Individuals have also been known to tender their daughters and other relatives to brothel-keepers for money. A man, named M., residing at C., in 1841, voluntarily offered his daughter for £3.

"There is scarcely an instance in which virtuous females *first*

resorted to the streets, but were almost invariably previously seduced; they afterwards, for some time, continued what is termed 'privateers,' but eventually become degraded and turn to the streets. Prostitutes are not received into the superior brothels, except upon a sort of recommendation from another of the same class. If it is known that any of them had been on the streets, they are never afterwards received into these houses. They pay their mistress about 8s. a week for their board; their surplus earnings are appropriated to their own use. Some of them are known to have saved money, and the keeper of one brothel is at this moment supposed to be possessed of a sum exceeding £500. The age of prostitutes in this city varies from sixteen to thirty years; although one individual, seduced at the age of eleven, turned to the streets immediately after, has continued so since, and is now twenty-five years of age. Few, however, if any of them, reach the prescribed term of human existence. Violent deaths, disease, and constitutions prematurely worn out generally consign them to an early grave.

"It is not very likely that this evil will finally disappear from our globe until the arrival of that period when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." To prevent it as far as possible is a laudable undertaking, but as it is a monster evil it will require the united efforts of all sects and parties to grapple with it. Asylums are calculated to effect much individual good; but they cannot, by possibility, strike at the root of the evil. An Act of Parliament is, therefore, the only hope left; and in order to legislate with any probability of success, the origin of the evil must be traced out, and, when discovered, a very stringent clause should be introduced to bear upon it. Now, it cannot be denied that man is the great source from whence the misery conse-

quent upon prostitution flows. In fact, there cannot be prostitution except when he consents, and therefore the law should be directly levelled against him, and whenever convicted of seducing a female, a portion of his property (if any, otherwise imprisonment,) should be appropriated to her maintenance, if found deserving of it, or given as a donation to an Asylum. A clause should also be introduced authorising the transportation of any person convicted of procuring virtuous females for the purposes of prostitution. Many other clauses should of course be introduced in order to the Act being rendered beneficial and advantageous to the purposes intended."

When in Dublin in 1842, I visited, in company with the Rev. William Robertson, Superintendent of the City Mission, a number of the more depraved parts of the Irish metropolis. In a back street in the neighbourhood of the Barracks, there were, it was said, some 200 of these wretched girls, and over the door of one of the dens I observed the words "old hell" regularly painted as the sign. Mr. Robertson informed me that from information which could be relied on, there were about 1700 prostitutes in Dublin. The Rev. Dr. Edgar, in his lecture on prostitution in 1841, stated that the number of prostitutes living in brothels in Belfast was 236.

I have also investigated the subject, less or more, in Edinburgh, Liverpool, York, Hull, Newcastle-on-Tyne, Dublin, Aberdeen, Inverness, Greenock, Paisley, Kilmarnock, as well as in a number of smaller towns in England and Scotland. I have visited hundreds of brothels, and conversed with thousands of the wretched inmates of these dens of iniquity, and generally did so between the hours of eleven in the forenoon, and of two to three in the afternoon. I never called at such houses at night except in case of urgency, and then

in company with a public officer in plain clothes. During all these visits I never received, with but one slight exception, anything like insulting language from the owners or inmates of improper houses. As a matter of prudence I seldom if ever entered into conversation with fallen women on the street with the view of reclaiming them. More harm, perhaps, than good has resulted from conversing with this class on the public thoroughfare, especially after dusk.

Whilst engaged as a city missionary in Glasgow I visited for some time the Magdalene Institution, and for several years the Central police office, and the Lock Hospital weekly, which enabled me to form a more correct idea of the system. I wish it to be distinctly understood that the rules which regulate the nefarious system in London are substantially the same in Leeds, Manchester, Edinburgh, Glasgow, Dublin, Cork, &c.

PROSTITUTION—ITS CAUSES.

APART from the drinking system, which I believe to be the most prolific source of prostitution in Britain, the following may be stated as among the principal causes by which young females are led astray :—1st, One-fourth from being servants in inns, public houses, and beer-shops where they have been seduced by men frequenting such places of temptation. 2d, One-fourth from the intermixture of the sexes in factories, public works, warehouses, &c. 3d, Nearly a fourth by procuresses, or females who visit country towns, feeing-markets, and other places, for the purpose of decoying good-looking girls. 4th, The remaining fourth may be divided into three classes —First, such as have been driven to this miserable course by destitution, arising from want of employment; second, such as are indolent and possessing bad tempers, leave respectable situations; third, those who are driven to that fearful course by young men seducing them by false promises; and some have been induced by their mothers to become harlots for a livelihood. Not a few, I am sorry to add, who were excellent servants in respectable families, have been seduced by sons, yea, sometimes by vile masters. These furnish some of the most lamentable cases.

In addition to the chief causes referred to, there are a number of *secondary* causes, such as—Over-crowding of dwellings for the working-classes, and especially lodging-houses;* parents turning children hastily from under their roof;

* In Glasgow, by means of the new Improvement Act, a number of the worst of these houses have been removed, but of other parts of the city it can yet be truly said, as a writer in Dr. Cleland's Statistics of Glasgow has expressed it, "Thieving and prostitution constituted the main source of the revenue of this population."

daughters disagreeing with stepmothers (where I have often found the faults about equal on both sides); obscene books and prints, with certain pictorial journals and sensational novels; loose conversation; love of dress; irregular hours; singing saloons,* and many of the theatres.

* The following is quoted from the first edition of "Exposure":—In company with a friend (early in 1843) I visited several Glasgow Singing Saloons, or places of 'harmless amusement,' so-called. The first we went to was the ———. It is seated for about 200 people—'admission free'—but in a few minutes a waiter calls for your 'order.' We stated that we did not use spirituous liquors, and offered money; he said, "We don't charge anything, but expect every person to drink." In a short time two other waiters called out, "Your order, gentlemen;" a fourth said, "You *must drink*, or I shall send master to you." Master came, and said, "Why, what's the matter here?" I replied, "We did not observe anything on your bill about waiters compelling visitors to drink. We have offered to pay them, but, having '*no regulation*,' they appear to be afraid to take it." He said, "We expect every person to drink who comes here; if not, we charge sixpence." There were about 150 persons present when we left, and a number entering. The company was chiefly composed of warehouse clerks. Several youths, about sixteen years of age, were enjoying a pint of ale and cigar. We were astonished to see a father, with two interesting daughters, about ten and twelve years of age. It is stated on the bill, that "no lady is allowed to enter without a gentleman." True, we did not observe the law broken, but I saw a number of fops come in arm-in-arm with harlots, from second-class houses, some of whom I had met in the Lock Hospital, and when visiting the thieves' department in the Police Office on Sabbath. The performance consisted of dancing and singing. A female sang one song, which, from her immodest gestures, caused several of her own sex to look ashamed; but the gentlemen loudly cheered her, and she gave the song a second time, with the objectionable *attitudes* more shamelessly.

These "amusements" are carried on to a greater extent in all large towns in England. There was a public house in my district in Leeds, where generally from fifty to a hundred men and women assembled, on Sabbath evening, in a large room, with an organ. The company elected a chairman, who gave out a verse or two of Watts' or Wesley's Hymns every quarter of an hour, which they sang standing, with their hats off—the intervals of this blasphemous mockery of worship being spent in smoking and drinking.

As I have already said, however, the main cause of this evil in the United Kingdom is the drinking system.

Dr. William Tait, for many years surgeon to the Edinburgh Police Establishment, in his work on Magdalenism, frequently refers to this point. In his chapter on "*The Dissipation of Prostitutes,*"* the Doctor makes the following observations :—" Before the causes of intemperance in prostitutes can be fully comprehended, it is necessary to take a more extended view of the subject, and look, first, to the sources whence these unfortunate creatures are drawn. It will be shown, when speaking of the causes of prostitution, that its ranks are supplied, in some measure, from those who have been trained from infancy to drinking—who imbibed with their mother's milk the desire for intoxicating liquors, and unconsciously formed a habit which their riper years only confirmed, and rendered more inveterate. A second-class who have recourse to a life of prostitution consists of those who have been brought up under a good moral and religious training, &c. . . . . A third class is composed of those who have first formed the habit of intemperance, and subsequently resorted to a life of prostitution in order to procure the means of satiating their desires for stimulating liquors. The first of these drink to excess, in order to gratify a constant uneasy feeling of their nature, and which, from having become a habit with them, they cannot resist any more than they can resist the cravings of hunger and thirst. The second have recourse to strong liquors to drown remorse and shame, and expel from their mind all uneasy feelings regarding their awful situation. The mental agony which many of them experience in their sober moments is so afflicting and intolerable, that they are glad to intoxicate themselves in

* Magdalenism : An Inquiry into the Extent, Causes, and Consequences of Prostitution in Edinburgh. By William Tait, Surgeon. 2d. Ed., pp. 360.

order to obtain a moment's ease. . . . . The remedy of intoxication is again prescribed by their companions in misfortune and associates in wickedness, as the only cure for low spirits. The first month of their wicked life of prostitution is thus spent in continued drunkenness; and the habits of dissipation is formed before they arrive at a sense of their miserable situation. . . One of these poor girls who came under the author's charge on a sick bed, and who had been brought up by parents who set her the best example, confessed to him, with tears in her eyes, that she found it impossible to follow this wicked life, or speak to a gentleman on the street, without being under the influence of ardent spirits; that she spent the first six months of that life in perpetual dissipation; and that, by the time she first came to her senses, she found it utterly impossible to desist from tasting liquors.

"From whatever cause the habit of intemperance arises, it may be said the evil is all but universal amongst prostitutes. Some of the dames at the head of the most respectable brothels, do not allow their girls to drink to excess, the usual allowance being only two or three glasses of spirits a day, the consequence of which is, that very few girls, who have been for any considerable time on the street, will continue long on such spare allowance, and oftener prefer a house of an inferior description, where they may revel and dissipate at pleasure. No sacrifice is counted too great, so that they may obtain spirituous liquors. . . . . Their money is easily gained, and it is as willingly and readily spent; and it may be said to be all spent on drink. . . Their clamour for drink is incessant; and every artifice is had recourse to in order to obtain it. However objectionable and immoral the life is which they lead, there can be no doubt that it is rendered much more wicked, hateful, and miserable, in consequence of intemperance."

Dr. Tait, in discussing "*The Causes of Prostitution,*" devotes a chapter of five pages to "Intemperance." I shall transcribe only a few sentences:—"The habit of intemperance is one of the greatest evils that can befal either man or woman. If it is not the cause, it is almost invariably associated with every species of crime. There are few causes of prostitution more prevalent, and none more powerful than inebriety. The history of the greatest number of abandoned women furnishes lamentable proof of its injurious tendency. Many prostitutes, it is true, were not habitual drunkards before surrendering themselves to a life of licentiousness; but comparatively few have yielded to the entreaties of their first seducer without being previously brought under the influence of intoxicating liquors. Most of the married females in the lower, and all belonging to the genteel, ranks of society, who have become prostitutes, had previously contracted habits of intemperance."

In the 4th section, entitled, "*The Consequences of Prostitution,*" p. 219, Dr. Tait again refers to the drunken habits of fallen women, in the following pointed terms:—"Many of the unhappy beings pass days without tasting victuals, every penny which they can procure being spent on ardent spirits. Their desire for intoxicating liquors is, in many instances, much more powerful than that for food, and is always first indulged. Some might live a week without participating in an ordinary meal; but none pass a day without drinking whisky."

Dr. Tait afterwards considers '*The means to be adopted for the suppression of prostitution.*' The first point to which he alludes, at p. 273, is '*Attention to the causes of prostitution, an indispensable step to improvement.*' Under this division the writer once more calls attention to the ravages of the drinking system. "Intemperance," says he,

at p. 283, "is an evil which is even more serious in its consequences than prostitution. A temperate prostitute is a far more enviable character than a dissipated woman who is not a prostitute. . . To avert the evil consequences of intemperance, among which prostitution is one, it is necessary that there should be a thorough change in the *tasting* and *treating* customs of the present day. People of influence and fashion must begin to show their kindness to their friends in a different manner than by administering to them wine and cake, which is only a stepping-stone to greater excesses. Whenever the higher ranks begin to manifest their detestation of all drinking usages, their servants, and the working classes of society, will soon follow their example."

Dr. Tait concludes his painfully-interesting volume with the following sensible observations:—"Without in the least undervaluing the advantages of religious and other kinds of instruction, it may be safely affirmed, that although there were a church and a school situated at the entrance to every brothel, prostitution would still exist. No single measure will suffice to put a stop to it. If good be done at all, it will be by the adoption of a multiplicity of means, among which, the removal of the causes will form the most important and successful."

The lamented and highly-esteemed Dr. James Miller, Professor of Surgery in the University of Edinburgh, in his pamphlet—"Prostitution—its Cause and Cure"—thus writes—"A woman that drinks will do anything," is too true a proverb; and its interpretation is easy. The alcoholics, habitually, or even only occasionally in excess,—and to a young healthy woman very little proves truly excessive,—stimulate the animal passion, while lowering the moral control; at the same time reason is perverted and obscured, while imagination burns brightly; and so, partly through

lust, but mainly by yielding, in hot and hasty inconsiderateness, to the pressure of entreaties, the nature and tendency of which she has neither time nor temper to determine, she falls an easy prey. The seducer knows right well the value of the "refreshment," even when undrugged, with which he plies his victim.

By and by the unfortunate grows a hardened prostitute; and then, what made her so, keeps her so. Remorse has often been busy in her breast, and conscience would fain speak honestly. Both must be silenced; and drink is found a ready remedy. Its constant use begins, not in vicious craving for its stimulus, but in earnest, agonizing thirst for its narcotic power. The body could do without the one, but the racked mind may scarce exist without the other. Drink then becomes necessary to maintain the prostitution, and prostitution must be continued to provide the drink. Terrible reciprocity! "Our decided impression is," says Dr. Sanger, "that not one per cent. of the prostitutes in New York practise their calling without partaking of intoxicating drinks;" and hear the weighty words of a poor London Magdalene,—"*No girls* COULD *lead the life we do without gin!*"

Dr. Miller, when referring to the male sex, remarks:—Full many a man is led captive to the impure embrace of the harlot, who would have stood firm against the temptation, had it not been for the previous act of intemperance, which, while it stimulated his animal desire, obscured his reason, and depressed his moral power.

Dr. Parent Duchatelet, a distinguished medical gentleman in Paris, in his well-known work on "Prostitution in the city of Paris," in pointing out the "Peculiar Defects of Prostitutes," alludes to intemperance in the following terms:—The love of strong liquors may be placed at the head of these defects; it may be considered as general, although in

different degrees. They early acquire this habit, from a desire to prevent reflection; and they insensibly accustom themselves to it, until the practice becomes so strong as to preclude all chance of returning to a better state, and finishes by plunging them into the lowest state of brutality. . . . How wretched must be the state of an unfortunate, obliged, during the same day, to drink to excess with two or three individuals! Women of a superior class, knowing how injurious such excesses would prove to their interests, rarely intoxicate themselves, but they consume an immense quantity of punch, the favourite liquor of all prostitutes, and also champagne. It is not, then, without cause that I attribute to excessive drinking the particular bell-like sound of voice which is met with in some prostitutes.

In 1860 the Rev. Dr. Alexander Wallace, Glasgow, spent some time in Paris and visited many of the more degraded parts of that city. In an article in the *Scottish Review*, he writes as follows:—Drinking and licentiousness, the connection between the wine-shop and the *maison de tolérance* (house of ill-fame), are truly appalling. Wine and women, drinking and debauchery, are plainly seen to be the great end for which thousands of the Parisian workmen live. They drink heavily at wine and brandy—they are soaked with them; but they drink with an ultimate object in view—their home, in short, is the wine shop and the brothel.

The Rev. William Bevan, Liverpool, in a Lecture delivered in the Music Hall there, in June, 1843, observes:—*Habits of inebriation* have a very visible connexion with female deterioration. Intoxicating drinks are employed by the seducer. Intoxicating drinks are the stimulants of the debauchee. Intoxicating drinks are clamoured for in the haunts of uncleanness. Intoxicating drinks are the beverages of their unhappy visitants. Drunkenness and prostitution are twin abominations.

The Rev. Dr. James Morison, Glasgow, in a tractate issued in 1854, says — Now, it seems to be an accredited fact in humanity, that in the use of intoxicating drinks there is, to many, an incentive to other criminal indulgences, and a way prepared for the heart being captured by temptation when the sentinel of reason is off its guard. The miserable daughters of immodesty, who haunt and infest our streets, are almost all devotees of Bacchus. They find that the use of strong liquors is an indispensable preparation for their deeds of darkness and obscenity. They have also, in general, learned enough of human nature to know that they can most readily entangle in their snares those who have previously prostrated *the man* and aroused *the animal* within them by the use of intoxicants.

The able writer already quoted from, in the *Westminster Review*, says :—The following, though in a work of fiction, is a faithful picture of the feelings of thousands of these poor wretches :—"And now listen to me, Esther. You loathe the life you lead, else you would not speak of it as you do. Come home with me ; and to-morrow I will see if some honest way of living cannot be found for you. Come home, I say.' 'I tell you, I cannot. I could not lead a virtuous life if I would. I should only disgrace you. If you will know all,' said she as he seemed inclined to urge her, 'I must have drink. Such as live like me, could not bear life without drink. It's the only thing to keep us from suicide. If we did not drink, we could not stand the memory of what we have been, and the thought of what we are, for a day. If I go without food and without shelter I must have my dram. Oh ! you don't know what awful nights I have had in prison for want of it,' said she, shuddering, and glaring round with terrified eyes, as if dreading to see some spiritual creature with dim form, near her."

Mr. Thomas Beggs, author of a Prize Essay on Juvenile Delinquency, thus writes in the *Temperance Record*, London, of February, 1870:—We are quite aware that there is much of prostitution which cannot be traced to the active agency of intemperance, but the larger amount of it is caused or aggravated by the habits of drinking. We do not speak so much of what takes place in Alhambras, music-halls, dancing-saloons, and gin-palaces, as of that which is going on silently and quietly, and which does not obtrude itself on the gaze. It would be a long and tedious history to trace the causes of prostitution, but it is a necessary work before legislation can do anything, and before a proper scope can be given to voluntary effort. We do not mean that the whole or the majority of the girls who fall into the snares of the tempter are under the influences of strong liquor at the moment of temptation, although there can be no doubt of the fact that such liquors, plied freely in houses of questionable entertainment, are very often the means employed to throw a weak girl off her guard. What we mean is this, that the drinking habits of parents deprive girls of that education at home which would implant virtuous inclinations and resolves, and they leave home to seek their place in the world without being fortified by that instruction which would prove a safeguard in moments of peril. . . .

The most general cause of vice in the young of both sexes is the neglect and intemperance of parents. Drinking is associated with all the fashionable follies and amusements of the day, and strong drinks are used as agents by both the seducer and the procuress. While under the excitement of drink, the youth of our country become an easy prey to the tempter. In the face, then, of an evil of such magnitude, we enforce the importance of attention to the drinking system, and earnestly desire that those who seek by reasonable and

Christian means to abate prostitution,—and which abatement will not be effected, however beneficent such a work may be, by attempts to raise the fallen, but by cutting off the supplies--should inquire into the relations between intemperance and the worst features of that evil. They will perceive that, as an essential means to a great end, they must promote the Temperance Reformation.

In a letter, of date Jan. 26, 1843, addressed to myself by the late Mr. Wm. Brebner, for several years Governor of Glasgow Prisons, he states:—In reference to the proposition that 'prostitution would never be suppressed to any extent, so long as intemperance continued,' I am of the same opinion, as have I ever been. Indeed, there cannot, I think, be any doubt but that the evil influence of intemperance upon the morals of the community contributes largely to cause prostitution. It unquestionably inflames the passions, blunts the moral sense, weakens the power of self-control, and renders its votaries the easy prey of every bad habit and licentious practice. Hence we find, that, with but few exceptions, intimacies between the sexes formed in public houses generally result in the seduction of the female, who eventually, when deserted by her betrayer, becomes the bold and unblushing prostitute—widening, by her pestiferous example, the circle of crime, and spreading contagion around her. Drinking almost always, especially in towns, is a concomitant of unchaste practices;—the one generates the other, and, like cause and effect, are ever found in alliance, rendering its unfortunate subjects still more degraded—more confirmed in bad habits—less able to resist temptation, and making their recovery almost hopeless.

In the summer of 1854, at the request of a respectable family in Lancashire, I hunted out an unfortunate daughter whom I found in a notorious second-class brothel in Brunswick

Street, Glasgow. This vile den was not unfrequently visited, I believe, by one whose name I often observed in the public prints, but whose memory, like that of the wicked, "shall rot." In company with another friend I had a short interview with the young woman outside the door of the brothel. The parents were anxious for her return home. On handing her a note I had received from her mother, she at once recognised the writing, saying, as the tears streamed down her cheeks, "Oh, I love my mother." In course of conversation, she remarked, "One thing makes me afraid to go home: I am fond of drink; my constitution is broken up; many a day I never taste food, and then I fly to the whisky! Teetotalism is practised in my father's house, and I am afraid I could not live without drink." At a subsequent interview with this unhappy creature, smiting her breast, she said, "I have not a minute's peace in my present way of living, but I cannot bear to think of sitting face to face, at the same table, with my two brothers and sisters;" and, with a wild look, added, "I must remain where I am, and they must just put me down as lost."

The following observations appeared in the first edition of my "Exposure," published twenty-eight years ago:—No parent, who looks to the safety of his daughter, should allow her to engage as a servant in an inn or public house. It is almost impossible for young females to escape the snares which are laid for them by those who frequent such houses. Being obliged to keep late hours, they not unfrequently apply to intoxicating liquors, it may be moderately, for the purpose of raising their spirits, and thus become an easy prey to *gentlemen* whom I have known to visit public houses, for several weeks, for the very end of seducing a good-looking girl. In Leeds I met two orphan sisters, living in a second class brothel, aged seventeen and nineteen years respectively,

who were seduced by men frequenting the public house where they were servants.

I have stated that one-fourth of the girls have been servants in inns and public houses, where they were seduced by those frequenting such places; but the fact is, the remaining three-fourths betake themselves to drink before turning out to the street. A mother, residing in Leeds, gave her two daughters intoxicating liquors in order to prepare them for an officer and a sea captain. The youngest daughter, fourteen years of age, wept bitterly, which produced such an effect upon the captain's mind, that, instead of seducing the child, he gave her half a sovereign; but the unnatural mother, being determined upon her daughter's ruin, made an engagement with a more hardened villain, who accomplished the girl's ruin. The mother soon after died in a most miserable condition, and, according to the last account I heard of the two sisters, they were keeping a house of ill-fame. I once visited, for about six months, an orphan, fifteen years of age, then in an hospital. Her only sister had got her intoxicated, and then a monster, in human form, accomplished his fiendish purpose.

In the course of missionary work I met with the following painful case:—The girl's father was a public servant, and one evening a *gentleman* sent him out of town on business; this person being aware that the mother was in the country, then went a second time to the house, and after getting the innocent daughter partly intoxicated, accomplished her ruin. He remained until early in the morning, and when he left gave the girl two guineas as a compensation for her destroyed virtue. The mother came home next day, and finding her once blooming child out of order, with plenty of money, inquired how she got it. The girl burst into tears, and told her what had happened. The mother soon

died, and the daughter went farther astray. I always found her grateful for a visit, and seemingly anxious to hear about Christ. Having attended a Sabbath school, she had a good knowledge of many parts of the Bible. When conversing one day, she said, "Oh, if I had but attended to the instructions of my kind Sabbath school teacher, I should not have been in such an awful condition as this. Oh, sir, do you think I shall get better? I should like to do so, that I might lead a different life; but I fear death is approaching! I cannot move that poor hand! Will you take hold of it? Lord Jesus, have mercy upon me, for I am a poor sinner. O pray for me, for I cannot pray for myself!" She had been a good-looking person, but what a change in about two years! She died at the age of twenty-two, a victim to that dreadful malady which curses the victims of this vice. The whole surface of her body was covered with ulcers, which sent forth such effluvia that it was impossible for even the medical attendants to remain many minutes at the bed-side.

About three years ago [*i.e.* 1840] Elizabeth Gardner, eighteen years of age, left C—— and came to Glasgow. She was shortly after that led astray, and two years ago was admitted into the Magdalene Institution, and dismissed some two months ago: but having no friends in town she "could not starve (she said) and had to take to the street." She sent for me, and requested me to write to her father, and inquire if he would allow her to return home. I did so, but receiving no answer, and finding that she was anxious to get away from her old companions, I procured a few necessary articles of clothing, and had her sent home by the coach; but, strange to say, he would not allow his daughter to enter the house, and, although for several hours exposed to a severe storm, her stepmother bolted the door against her, about 10 o'clock. A poor woman a neighbour, took pity on the unfortunate

creature, and gave her shelter for the night. Next morning she requested a note to me as an evidence that she had been home, but he could not be troubled writing, and gave her the letter I sent him. Next day she walked back to Glasgow, a distance of 20 miles, and called upon me with the letter, expressing a desire to get employment; but returned, I believe, reluctantly, to her former sinful course.

A few months after, when visiting the Police Office on Sabbath, the 12th March, the turnkey opened the door of the "dead house," and there I observed poor Gardner's lifeless body! After leaving the Office I went to the brothel where the deceased lodged, and met four females, who informed me that a private soldier of the regiment in Hamilton barracks had been going about the house during the week, and given the inmates at least one bottle of spirits every night; but on Saturday afternoon he sent the mistress to A——'s spirit-cellar for three bottles of whisky, which were consumed by the deceased and other four females, from five to six o'clock! A man who resides in the same court stated to me that he passed the house on the previous evening about twelve o'clock, and saw no appearance of any person; bu returning in about five minutes, he observed the corpse of the deceased, which was not quite cold, and likewise heard the master of the bad house exclaim, "what's that!—she's gone!" There was a *post-mortem* examination, and the medical gentlemen informed me that she died of "congestion of the brain or turgidity of the blood-vessels, occasioned by intoxication, cold, &c., and that there was a pint and a half of liquid in the stomach, which consisted chiefly of ale, porter, and alcohol." I wrote the father the day after, but he paid no attention to the letter. Captain Miller, Head of the Police, granted me liberty to inter the body, and her remains were laid in the narrow house appointed for all living.

Were it not for the intoxicating draught, neither of the parties could continue in their deeds of darkness. The mistress and bully have acknowledged this: often have the poor girls said to me, while the tears trickled down their pallid cheeks, "Ah, sir, we never could go on in our miserable course, were it not for intoxicating liquors. It is the last thing at night, and generally the first thing in the morning." Banish intemperance, then, and prostitution would, to a great extent, be unknown amongst us.

The following is a brief extract from my pamphlet entitled "Moral Statistics of Glasgow," published twenty-one years ago:—When visiting and distributing tracts one day in Inverness, in January, 1848, I conversed with three sisters; the youngest was recovering from fever, and all the three were unfortunate females. In a second house, I met two sisters who were following a similar course. In another hovel, a mother had lived a harlot for a considerable number of years; the joiners entered the house with her coffin while I conversed with her three daughters, all of whom are following the same downward career of their late mother. It is only a few months ago since a fourth daughter died a loathsome victim at Aberdeen! These wretched sisters told me, in the most explicit terms, that drink had not only been the cause of their seduction, but it was also partaken of daily, to enable them to persevere in their course of wickedness. "Drink, drink!" said they, "and nothing but drink has brought us to this state of shame and degradation." Hundreds of this miserable class, in other parts of the United Kingdom, have made similar statements to me.

My attention was first directed to factories as a cause of prostitution from an interview I had in Leeds, in 1838, with the late J. Reade, Esq., author of one or two useful religious

works. In course of conversation, Mr. Reade said,—"I have been a member of the Committee of the Leeds Guardian Society for upwards of twenty years, and I verily believe that nearly one-half of the unfortunate females who have been questioned by me, when applying for admission, were seduced from the intermixture of the sexes in factories, and not a few cases where girls were seduced during working hours. I have often said that masters professing to be Christians were very much to blame in this matter." There is much truth in the good man's statement on this point. I have met with several affecting cases of the kind not only in England but in Scotland. Some of the workrooms in the warehouses of Glasgow, where young females are extensively employed, are hotbeds of uncleanness.

Passing over the other causes enumerated, as leading to prostitution, I cannot help referring to that base class of procuresses who prowl about for the purpose of entrapping unsuspecting young women. At page 39 I have narrated one affecting case relating to Glasgow. The following one appeared in the annual report of the Leeds Town Mission for 1841, about twelve months after I left that town. The missionary—a venerable Wesleyan Methodist—and I often visited together in the depraved part of the town to which he refers, and his earnest kind words were always listened to with attention.

The case of "S. W." ought to teach parents not to treat hastily or harshly any of their children, especially the female members of the family.

"S. W., (says the report) a young female about sixteen years of age, left service and returned to her father's house, in the village of ——, 14 miles from Leeds. He being a poor man, and having a family, found it hard to support her. This caused him to use unkind words,

telling her that she must get another place, as he could not keep her. Ignorant of what was before her, she left his house and came to Leeds, thinking that she would find no difficulty in obtaining a situation. Being without money or friends, she wandered about the streets till night, when a woman met her, and asked "if she was a stranger, or had any friends in town." She answered in the negative, and said she was a stranger. 'Well,' said the other, 'if you will come along with me I will take you to a place where you will have good lodgings, and they will put you in a way to get a good living.' Overjoyed at the news, she followed her perfidious guide, first into Boot and Shoe Yard, and then into——Yard, where she was placed in the hands of that notorious woman. Thus, in one day, a poor defenceless child left her parents' house, walked a long journey, traversed the streets, and at night found herself within one of the filthiest brothels in town. The first question was, 'have you any money?' 'No.'—'Then what have you to pawn?' 'Nothing but a silk handkerchief.' 'Come, then, hand it over.' This was soon pawned by the servant, but no ticket was produced. Next morning she was again asked, 'Well, what have you to pawn to-day? Come, hand over your shawl.' That was taken also.—Towards night it was said, 'Come, you must get *drunk*, and give your mind to it, for you must begin your trade to-night.' She was obliged to do as she was bidden, and *next* morning found her ruined!

"She was extremely distressed; sometimes she thought of finding her way home, and on her knees beg pardon; but again conscience smote her, and her heart seemed ready to break and sink in despair. She walked up and down the yard distracted, and was about to throw herself into the river, to end her shame. It was then that the good woman

who lived in the cottage, in the same yard in which the missionary held his meetings, providentially looked out at her window, and saw the poor girl slowly moving towards the door. Her profuse tears silently told her distress. She opened the door and said, 'Come in, unfortunate creature—thou hast not been long accustomed to such a life as this.' The woman informed the missionary, he wrote to the parents, and her mother came and took her home."

PROSTITUTION—ITS EXTENT.

The following is a statement of the extent to which the system of Prostitution prevailed in the City of Glasgow in 1842:—

Number of houses of ill-fame, as near as could be ascertained,	450
Number of harlots—four on an average in each house,	1800
Number of bullies, or "fancy men," three on an average in each house,	1350
Number of "mistresses" of such houses,	450
Total living directly by prostitution,	3600
Number of male visitors to each house weekly,	80
Number of weekly visits to the 450 brothels,	36,000
The girls receive, on an average, 1s. from each visitor, making a weekly income for the 450 brothels of	£1800
The visitors lose, on an average, 2s. 6d. from robbery—this is a low estimate,—making a weekly sum for the 36,000 visits of	4500
Each visitor gives, on an average, 2s. for drink, making a weekly sum of	3600
Total amount expended, directly, in support of prostitution weekly,	£9900
Total sum expended annually,	£514,800

Number of girls who die annually (six years being their average life-time), three hundred!

This table includes, as nearly as possible, the total number of infamous houses in Glasgow, but the calculations, let it be observed, refer exclusively to the third or lowest class brothels. One item in the table to which I devoted much attention, is that referring to the number of prostitutes. I personally visited a large number of the brothels throughout the city, and obtained important information from others well qualified to speak on the subject.

At page 35 of the Rev. Dr. Wardlaw's Lectures on Prostitution, the Doctor quotes as follows from Dr. Hannay, Professor of Medicine in the Andersonian University, and for about 20 years surgeon to the Lock-Hospital :—"From the proportion received into the Lock-Hospital, Dr. Hannay (the able surgeon to that institution) says he is induced to believe that 1600 will bound the number who exclusively and openly abandon themselves to this vicious course of life in the city of Glasgow." Dr. Hannay made a similar statement, as to the number of harlots, to myself, and referred in strong terms to (quoting his own words) "Drink, Dress, and the Glasgow Fair," as chief causes of prostitution.

It was not, I believe, till after the foregoing table, in 1842, was made up that I received a copy of a paper on the subject by Mr. Henry Miller, Chief Superintendent of the Glasgow Police. Mr. Miller's return was made in reply to queries addressed to him by Dr. Cleland, the careful and painstaking statician, and is dated, "Police Chambers, Glasgow, 21st August, 1840." The following are a few brief extracts :—"Inclosed I send you a return of the number of houses of bad fame in the city, and of the females who live in and frequent the same. As they are under the surveillance of the police, and as a record of the names of the keepers of such houses is kept in the office, you may rely on the return as correct. It is a well known fact, that young thieves are harboured by them, and encouraged in their nefarious traffic. I may also mention here, that from forty to fifty strolling prostitutes are brought into the office every night from the streets of the city, and not a few of them seem to look for no other home.

"*The following return embraces the number of houses of bad fame in the City of Glasgow, showing the number kept by males and by females, and the number of females who live in and frequent the same* :—Number of houses of bad fame kept

by males, 49; number of females who live in or frequent the same, 346; number of houses of bad fame kept by females, 155; number of females who live in or frequent the same, 1129; total number of houses of bad fame, 204; total number of females who live in or frequent the same, 1475.

"The average age at which women become prostitutes is from fifteen to twenty. — The average duration of women continuing prostitutes is, I think, about five years. The most common termination of the career of prostitutes is by death, and this is to be accounted for by the extremely dissolute life they lead. For the most part they live in a state of great personal filthiness — they have most wretched homes — they are scarcely ever in bed till far in the morning—they get no wholesome diet—and they are constantly drinking the worst description of spirituous liquors. In addition to these evils they are exposed to disease in its worst forms; and from their dissolute habits, when disease overtakes them, a cure is scarcely possible.—The great majority of prostitutes appear to entertain no sense of religion whatever. Many cases, however, occur of females brought to the office in a state of insensibility from poison, or from having attempted to drown themselves, and on being questioned as to their motives, the uniform answer is,—'I am tired of life—I am very unhappy—allow me to die.'"

At the end of Mr. Miller's paper, Dr. Cleland says:—"In submitting the foregoing interesting particulars, Dr. Cleland trusts that no over fastidious critic will think that he has overstepped the bounds of delicacy, his great object being to expose vice, and to contribute his mite towards the reformation of youthful delinquents. The wretched condition of these unfortunate females calls loudly for interference on the part of the authorities."

In 1849 the *Moral Statistics of Glasgow* was published. I spent about twelve months in collecting materials for that little publication. Amongst other subjects I devoted some attention to that of prostitution, and at page 46, made the following statement:—"Taking the recent increase of population into account, it is my belief that the number of unfortunate females at present is not less than from 2000 to 2100." I may be mistaken, and have no desire whatever to dogmatise, far less to exaggerate on the subject, yet it is my opinion that, if the matter were as thoroughly investigated in Glasgow as it has been for several years in Liverpool, it will be found that the number of harlots in 1870 is about 2000. I am well aware that it is difficult to obtain accurate information as to the number of houses of ill-fame and those who live in or frequent them. In my list of brothels in 1842, I included not a few public houses, the back parts of which were fitted up as concealed boxes, which were regularly used for improper purposes, and that, too, at times, in course of the day. Most of these infamous dens, I am glad to observe, have been rooted out by the New Improvement Act, but the city, in spite of the praiseworthy efforts of certain magistrates, is not yet rid of public houses and spirit shops whose chief frequenters are harlots and their followers. It is not so long since the city magistrates very properly refused the license to certain well-known houses resorted to by prostitutes, but the Justices of the Peace actually over-ruled this decision. The result is that those houses continue to be visited occasionally by troops of second and third-class harlots, and not unfrequently too, in broad day light. Such proceedings on the part of the Justices furnish little encouragement to police officials, their subordinates, or other well disposed citizens, who try to suppress this great social wrong. These remarks, however, do not

apply to all the Justices of the Peace. There are not a few of their number who are ever ready to vote against a license being granted to the class of houses to which I have referred.

When investigating this great evil in different parts of the United Kingdom, I have often been impressed with the fact that a large number of fallen girls were without father or mother. In October, 1848, I visited the Glasgow Lock-Hospital, and conversed, in presence of the Matron, with each of the inmates—29 in all. Four were unable to read; 19 of the remaining 25 had been connected with Sunday Schools, 13 of them having been in attendance for a period of from 2 to 6 years; 20 were from 15 to 20 years of age, 8 from 20 to 25, and one had reached her 29th year. *Fifteen* had neither father nor mother, and two only had both parents alive. Well might Coleridge write so touchingly—

"Keen blows the blast upon the moulting dove."

This fact has been pointedly referred to in several of the annual reports of the Glasgow Magdalene Institution, and in that of December, 1870, it is said:—"Of the 104 cases admitted, 40 were *full* orphans; 27 were fatherless; and 25 were motherless—in all 92, leaving only 12 who had both parents alive. These details fully corroborate what was stated in last report, 'that the state of orphanage seems to be the most prolific source of prostitution, and that in the great majority of cases the fall from virtue has taken place at a very tender age.' It cannot too often be repeated that in a Christian community like ours something more should be done to care for and shield the orphan before she becomes a magdalene."

The observations which follow, appeared for the most part in the first edition of my "Exposure," and are equally applicable to the vile system at the present day. I might

easily adduce many painful cases illustrative of the appalling *number* of visitors to each house weekly, and the amount of money expended; but, on the score of prudence, forbear. This can be said of England as well as Scotland.

The girls in third-class houses all turn out to the street, and when they meet a simpleton, *lead* him, not to where they lodge, for in many cases they sleep on the floor, but to a house kept and fitted up for the purpose, often with several beds in the same apartment. These houses are crowded with country people on the market-day, and on Saturday with town's people, from eight o'clock until three or four o'clock on Sabbath morning. Besides the drink, girls expect a shilling from the visitor, and the mistress claims one-half; but they depend more upon robbery. They try to rob every man with whom they associate—and when inexperienced, get a regular training for it. I was the means of rescuing a girl in Leeds, who was kept for training "fresh girls" to be expert in picking pockets. When a girl robs a man, and requires assistance, the "bully" immediately interferes, when the poor victim is glad to escape with his life, and, for the sake of his character, dare not bring it before the public. One evening I observed a girl shaking several bank notes before two bullies, under a gas lamp in High Street, Glasgow, and heard her say, "I have done the country jockey." Workmen often lose the whole of their wages in those houses on Saturday night.

Magistrates are aware that the appearance of prostitutes at police courts, charged with crime, is of common occurrence. I met a girl in Leeds, only eighteen years of age, who had been criminally committed thirty-one times, and another in Rochdale was sent to Manchester prison forty-four different times. I also conversed with about six hundred fallen women when visiting the thieves' department of the Glasgow

Police Office, in 1842, on Sabbath afternoons, but had not time to visit the whole of the female prisoners.

Mr. Henry Miller, Chief Superintendent of the Glasgow Police, stated that "a large proportion of the robberies from the person, committed in Glasgow, take place in houses of ill-fame, or by prostitutes, amounting in 1840, to £2268." Mr. William Brebner, Governor of the Glasgow Prison, said, that during the year 1841, not fewer than 669 prostitutes were committed for theft and other offences. The Matron of the same prison gave it, as her opinion, that out of 1157 female prisoners, 771 were harlots.

Dr. William Tait, referring to Edinburgh, says:—"Robbery is another consequence of prostitution. The extent to which this crime is carried on is very great. Let the records of the Justiciary Courts be consulted, and it will be found that nearly one-third of those who are convicted of robberies and larcencies belong to the class of prostitutes."

In September, 1848, the Circuit Court of Justiciary was held in Glasgow. I was present at most of the trials, and shortly after the Court closed, I spent several days in visiting and conversing with 78 of the 88 who were tried,—48 of whom were males, and 30 females. A large number of the women had been harlots, and most of them "habit and repute" thieves and robbers. I am supported on this important point by the writer in the *Westminster Review*, who says :—"It is notorious that nearly all prostitutes except the highest class are either thieves themselves, or are connected with and supporters of professional thieves. It is calculated, by those most conversant with police courts, that more than one half of those convicted of larceny are prostitutes or their associates."

It may, however, be remarked, that robbery is not generally allowed in the first and second-class houses ; but if the

visitor appears to be a "passing stranger," he is certain to get his pocket picked, if it can be accomplished. The girls are charged not to rob a "regular visitor," except when he is intoxicated; and in such cases they often extract part of the contents of his purse, in addition to the "present."

I recollect assisting to rescue a girl about seventeen years of age, whose mother held a respectable situation in Lord ——'s house. I wrote the mother, but she being unwell, his Lordship answered the letter, stating that he was "willing to pay for the unfortunate girl so long as she remained in the Asylum." He did so, and sent a donation to the institution, per the late Wm. Beckett, M.P. for Leeds. This girl informed me that she saw her mistress take £10 from a sailor's pocket while he slept. Another young man from the country entered the same house that week, and when he left found himself minus £35. Another man, about the same time, was robbed of £200 in a different house: his case was brought before the Magistrates.—When visiting the Glasgow Police Office on a Sabbath afternoon, there were two prostitutes in separate cells; one of them had robbed a *gentleman* of £80, the other had pilfered twenty-nine sovereigns from a respectable-looking man from the country. The latter appeared rather surprised when she told him to go home to his family, asserting that she had never seen the old —— before. He sat down upon a form and commenced crying, not for his sin, but because he had lost his money, and did not know what to say to his unsuspecting wife.—Some months ago, when a medical *gentleman* was leaving Glasgow on his way to Ayrshire, he was accosted by a harlot, and after he left her, was mortified to find that she had taken his pocket-book, which contained upwards of one hundred pounds.

Bullies, or "fancy men," are chiefly supported by second

and third-class girls. What is got from robberies goes into the "general fund," and most of this money is spent on drink. On such occasions, the girls are very often cruelly treated by those lazy, ill-looking characters, whom they have to support. It is not uncommon for bullies to walk after the girls until they meet a dupe, and then wait on for the "wages of iniquity." I have sometimes met five or six bullies in one house, and always found them submissive to remonstrance. They are all regular pickpockets, and I met many of them when visiting the thieves' department of the Glasgow Police Office.

I leave the calculation of the enormous expense incurred from theft and robbery by harlotry to those who are better acquainted with this part of the subject, merely remarking, that if one-fourth of the time and money, devoted to punish wretched females, were appropriated for the detection of their procuresses and supporters, government would not be so often called upon for grants for erecting prisons and penitentiaries.

Girls are never kept long in first-class houses. They seldom turn out to the streets, except to walk in the afternoon or upon some public occasion, and when visitors take them to the theatre. Most of the girls in second-class houses turn out to the street, wear bonnets, and parade the principal thoroughfares in the evening.

I cannot speak with certainty as to the number of sly prostitutes. Most of them are not favoured longer than a few months, and then they have recourse to the street. Such cases, and those who have been led astray by young men and others making *false promises*, are amongst the most distressing I have met with ; the poor girls were often intelligent.

Mistresses are nearly all old harlots—seldom make money—

and are, in general, very ignorant. Several who keep first-class houses in Glasgow cannot sign their names. In each of the houses they claim half of what the girls receive in "presents," and charge high for board: £1 weekly in first-class houses; and 14s. in second houses. The girls have also to pay for the loan of dresses, and when they have money, which is seldom, it is spent on drink, fruit, trinkets, theatres, street musicians, &c. In first-class brothels it is quite common for the girls to receive from £1 to £5 from visitors, and in second-rate sinks of pollution, five shillings is expected.

I have stated that two shillings are spent on drink on an average by each visitor, but the fact is, only *one-half* of that sum is spent while he is present. The mistress receives the money, and pretends to go or send out for the intoxicating liquor (except where public houses are regular brothels), and it is an understood law, that she retains one-half of the sum for what they call in England "wack brass," and in Scotland "the good-will of the house." Drinking is also very common in first and second-class houses. Some mistresses send out for it, and others sell it in the house at a great profit; but regular visitors are aware of this, and generally cause it to be brought in. One day several *gentlemen* drove up to a first-class house in my mission district in Glasgow, in a carriage with four horses, and had along with them a basket filled with bottles.

The reason why I have referred so minutely to the *expense* of prostitution is, for the purpose of startling the public mind and arousing attention to a thorough investigation of the subject. It is an easy matter to get people to assent to the alleged *number* of unfortunate females; for example—"80,000 in London;" "4000 in Liverpool;" "3000 in Glasgow;"—but it is very difficult to convince them of the amount of money that is spent in their support; and, for

this reason, I have not taken into account the large sums expended in first and second-class brothels, although it is my firm conviction, that double the sum stated is spent annually upon this class, which loves "darkness rather than light."

It may be remarked in passing, that Dr. Sanger, in his "History of Prostitution," estimated the number of prostitutes in New York, in 1858, at from 5000 to 6000, the population then being about 700,000.

Mr. J. B. Talbot, London, author of a pamphlet, entitled the "Miseries of Prostitution," thus writes:—"In a recent examination of a man named D——, before the Court of Bankruptcy, Birmingham, the bankrupt stated (and had entered the expenses in his schedule), that he was constantly in the habit of visiting brothels, in one of which he expended in one night the enormous sum of £40 for champagne only; and that, among numerous items of a most extravagant nature, there appeared one of £2,000 a-year for a kept mistress. Mr. Smith, solicitor for the bankrupt, stated publicly, that 'if the examination be pursued, parties now living in happiness with their families may be brought before this court for examination, and disclosures made which must inevitably ruin their domestic peace. Some men in this town, respectable in their stations, must have their names brought before the world as visitors of a brothel, and associates of one whose immorality cannot be doubted.'"

The Editor of the *Times* in a leading article of June 22, 1854, refers to one department, that of the base system of charges resorted to in the higher class brothels. He thus writes: "A case was tried on Tuesday before Chief Justice Jervis, which must have excited the greatest disgust in every man of ordinary feeling. When cases of this kind are brought before the Courts, we generally abstain from comment, simply because we would not give more publicity than

necessary to details already too well calculated to excite a prurient imagination, and to stimulate the laggard passions of exhausted debauchees. If for once we break silence, it is because in the present instance vice of the grossest kind is presented before the mind in a manner so strangely prosaic that even profligacy must, we should imagine, shrink back from the *compte rendu*—from the debits and credits—from the journal and ledger of the brothel. We are perfectly aware that nothing we can hope to say will altogether prevent the indulgence in vice of this kind. Still we should hope that there is such an amount of proper feeling left in Englishmen, that they must needs experience something of nausea and disgust at the business like manner in which the preparations for such excesses are carried on by the pander who makes a trade of them. Surely the mind of a man, however profligate, must revolt at the idea of entering a mere warehouse of brutal passion, in which women are bought and sold like cattle in Smithfield market.

"The thing has attained the dimensions of a regular trade. Some villain—generally a foreigner—chooses a proper situation for an establishment of this kind; he has his agents and his correspondents abroad; he directs them to look out, generally in France or Belgium, for such young women as are best adapted to his purpose, and that purpose is nothing less than to make his profit out of their prostitution. Such a person was the defendant in the case tried the day before yesterday in the Common Pleas. His name is Marmaysee, and he carries on his infamous business in Newman Street, Oxford Street. The girls imported by him are, from the moment they are consigned to him, completely within his power. In a strange country, ignorant of the language and of the customs of the place, unable to find their way from one street to another, they are entirely at his mercy.

"His method of dealing with them appears to be this:—In the first place, they are bound to pay him so much a-week for board and lodging. Then, they must give up one half of all the money they receive from the visitors of the house. Then, any article of clothing they may desire, or of which they may stand in absolute need—any purchase they may wish to make, must pass absolutely through his hands. All these items of expenditure are defrayed from the moiety of the receipts which the unfortunate girls, ostensibly, are allowed to consider their own. It is scarcely necessary to say that, with so many opportunities for running up a bill against the inmates, Marmaysee had but seldom occasion to hand over to them a balance of any kind. The young woman Reginbal—the plaintiff in the recent action—preferred a claim for £70. The defendant met the claim by a system of set-offs. Every time a girl in the establishment rode out in a carriage she was charged 5s.; a bath—the use of a towel was made the occasion for a charge in the same way; and in this manner the keeper of the brothel endeavoured to cut down the claim of the wretched prostitute whom he was fleecing to a mere trifle. The accounts, such as they were, appeared to have been kept with a certain pretension to regularity. Every Sunday morning the pander and the prostitutes balanced their accounts. So many visitors had been introduced to each inmate during the week; so much was for them, so much for the proprietor. The costs of living had been so much, dress and extra so much, balance so much, 'errors excepted.'

"What can a man be made of who would voluntarily go and wallow in such filth? With what face can he return to his home, or present himself in the society of persons of conduct and respectability, when fresh from scenes of such pollution? It would be idle for us to dwell any longer upon such a point."

It may be that some loose person shall treat my plain statements, in this section, with ribaldry, but he must bear in mind, that children are starving in consequence—the widow is deprived of her hard-earned money for lodgings—the master's till is robbed—the honourable merchant meets with bad debts—the father is perplexed about his son—the mother is grieved about her once affectionate daughter, and the matron is anxiously awaiting the arrival of a member of the family—what if an unfaithful husband! It has long been on record, that "fools make a mock at sin."

OFFICIAL REPORTS FOR 1870.

ENGLAND.

I have been favoured with the following communications from the chief officials of the respective Police Establishments in London, Liverpool, Manchester, Leeds, Birmingham, Edinburgh, Glasgow, Dundee, and Greenock. The Right Hon. C. P. Fortescue, M.P., Secretary of State for Ireland, has also forwarded to me a statement respecting Dublin, Cork, and Belfast.

Colonel Fraser, C.B., Commissioner of the City Police, London, forwards by his chief clerk, the following:—"26 Old Jewry, London, 24th May, 1870.—SIR,—I am directed by the Commissioner of the City Police to acknowledge the receipt of your communication of the 21st inst., and in reply to forward you the accompanying return of the number of brothels in the city, and of the prostitutes who were resident in the city on a specified day in each of the last five years.

"Many prostitutes visit the city for the purpose of plying their calling, who reside and use brothels in surrounding districts.—I am, Sir, your obedient servant,—ROBERT COUSINS, Chief Clerk."

	Number of Brothels.	Number of Prostitutes resident in the City.
1866	8	11
1867	6	43
1868	4	22
1869	4	17
1870	3	18

Colonel Henderson, C.B., Chief Commissioner of the Metropolitan Police, says:—"Colonel Henderson presents his compliments to Mr. Wm. Logan, and begs to transmit for

his information, with reference to Mr. L.'s letter of the 21st inst., the enclosed Abstract Return of the number of brothels and prostitutes in each division of the Metropolitan Police.—4 Whitehall Place, S.W., 25th May, 1870."

METROPOLITAN POLICE.

ABSTRACT RETURN OF THE NUMBER OF BROTHELS AND PROSTITUTES IN EACH DIVISION.

Police Division.	Number of Brothels or Places,				Total.	No. of Prostitutes.			Total.
	Where Prostitutes are kept.	Where Prostitutes Lodge.	Where Prostitutes Resort.	Coffee-houses or other places where business is ostensibly carried on, but which are known to the Police to be used as Brothels or places of accommodation for prostitution.		Well Dressed Living in Brothels.	Well Dressed Living in Private Lodgings.	In Low Neighbourhoods.	
A. or Whitehall,..., ..	..	..	..	..	..	..	..	..	..
B. or Westminster, ..	..	141	2	18	161	..	167	310	477
C. or St. James.	..	106	1	21	128	..	227	10	237
D. or Marylebone,,...	..	7	3	15	25	..	128	162	290
E. or Holborn,.....	1	171	8	11	191	10	371	136	517
F. or Covent Garden,	1	..	1	21	23	1	2	427	430
G. or Finsbury.....	..	86	35	13	134	..	29	235	264
H. or Whitechapel,,..	..	126	2	11	139	..	..	623	623
K. or Stepney,.....	..	350	9	16	375	..	133	799	932
L. or Lambeth,.....	..	149	34	21	204	..	144	228	372
M. or Southwark, ...	..	19	23	19	61	..	14	314	328
N. or Islington,.....	..	127	..	15	142	..	247	186	433
P. or Camberwell,....	..	43	1	4	48	..	..	65	65
R. or Greenwich,.....	..	125	6	12	143	..	144	415	559
S. or Hampstead.....	..	...	..	5	5	..	128	45	173
T. or Kensington,.....	..	193	1	4	198	..	236	110	346
V. or Wandsworth,...	..	12	..	..	12	..	33	85	118
W. or Clapham, ...	..	27	..	1	28	..	23	53	76
X. or Paddington,.....	..	23	1	6	30	..	61	50	111
Y. or Highgate,.....	..	51	5	16	72	..	68	96	164
Total,.....	2	1756	132	229	2119	11	2155	4349	6515

THOS. KITTLE, *Superintendent.*

Metropolitan Police Office,
[*May 25th, 1870.*]

It appears from Colonel Henderson's return that, within the Metropolitan Police District, in 1870, the number of brothels or places where prostitutes are kept, lodge, resort, &c., was *two thousand one hundred and nineteen,* while the number of prostitutes was *six thousand five hundred and fifteen.*

The late Sir Richard Mayne, Chief Commissioner of the Metropolitan Police, furnished Dr. Acton with the number of brothels and prostitutes in the metropolis for 1857, which was as follows :—Brothels, 2825 ; prostitutes, 8600. In 1841 Sir Richard Mayne stated the number of brothels in the metropolitan district to be 3325, and that of prostitutes 9409.

Major Greig, C.B., Head Constable, Liverpool, furnishes the following through the chief superintendent:—"Liverpool Constabulary Force, Central Police Office, May 17, 1870.—Sir,—I am directed by Major Greig, C.B., Head Constable, to acknowledge your letter of yesterday's date, and in reply herewith forward two copies of the Head Constable's reports for the last two years (1868 and 1869). The facts contained in them speak for themselves.—It must be remembered that Liverpool, like all large seaport towns, is subjected to exceptional conditions. The seamen frequenting the port, the large section of floating population, the immense tide of emigration which sets in every year at this time, the annual excursionists from the manufacturing districts, who, for three or four months visit, in thousands, our town, docks, and river—all these are so many causes of demoralisation. These no doubt account to a great extent for the large number of brothels and prostitutes. Intemperance, especially in parents, idleness, love of dress, want of proper early training and care, and poverty—these are doubtless amongst the causes which tend to prostitution.—I am, Sir, your obedient servant,—Benjamin Ride, Chief Superintendent."

Upwards of twenty years ago, I called at the Central Police Office, Liverpool, and was cordially received by Mr. Whitty, the then respected Chief of the Police Force. The annual police reports were then remarkably well got up, but those for the last three years with which Major Greig has

favoured me, including one for 1870, appear to have been still further improved, and contain several clearly arranged tables full of important information to the social reformer.

I quote the following from the report for 1869:—"Table No. 8 gives the number of houses of bad character within the area of the Borough. Houses, the receivers of stolen goods, 26; public-houses, 145 (principally prostitutes with a sprinkling of thieves); beer-houses 34; coffee-shops 43; and 18 other suspected houses, the resort of thieves and prostitutes—916 brothels and houses of ill-fame. The total of this table gives 1182 houses of bad character within the Borough.

"Table No. 11 gives the number of brothels and prostitutes known to the Police, also a comparative statement for ten years. 132 brothels are kept by males, and 688 by females, making a total of 820, an increase of 31 over last year. There were 16 brothel keepers indicted for keeping disorderly houses. There are 2249 prostitutes, being an increase of 30. There is some difficulty experienced in arriving at a strictly accurate return of these places and persons, owing to their frequent removals.

"Table No. 12 gives the number of prostitutes taken into custody and summarily convicted for being disorderly in the streets, also the number of times the same person has been in custody—1867 prostitutes were apprehended 4405 times."

Major Greig has just favoured me with a copy of his annual report of October 15, 1870, from which I extract the following:—

"Table No. 11 gives the number of brothels and prostitutes known to the police, with a comparative statement for ten years. I cannot report favourably under this head. The number of brothels kept by men, is 167; kept by females, 663—total, 830. Houses of accommodation, 68;

houses where prostitutes lodge, not brothels, 56. Number of prostitutes, 2450.

"Table No. 12 gives the number of prostitutes taken into custody and summarily convicted for being disorderly in the streets, also the number of times the same person had been in custody. 471 had never been in custody before; 1,489 were old offenders; 1,960 were taken into custody; and 4,104 the number of times."

Mr. W. Henry Palin, Chief Constable, Manchester, says:—"Chief Constable's Office, Town Hall, Manchester, 18th May, 1870.—Sir,—In reply to yours of the 17th inst., I have much pleasure in forwarding you a copy of my last annual report; in page 6 of which you will find the particulars you require.—I am, Sir, your obedient servant,—W. Henry Palin, Chief Constable."

I find at page 6 of Mr. Palin's Report, under the heading, "Number of houses of bad character," the "Resort of thieves and prostitutes," the following:—Public houses, 74; beer-shops, 121; coffee-shops, 21; other suspected houses, 139,—total, 355; brothels and houses of ill-fame, 249; number of prostitutes, 768.

Mr. James Wetherell, Chief Constable, Leeds, says:—"Chief Constable's Office, Town Hall, Leeds, 20th May, 1870.—Sir,—In reply to your letter of the 17th inst., I have enclosed you a copy of my last annual report in which you will find the number of prostitutes and brothels in Leeds—the population is about 260,000. As to the causes of prostitution they are many and various, but I am of opinion that intemperance and want of early moral training, together with the allurements of sensational amusements, are among the chief causes of the evil,—I am, Sir, your obedient servant, James Wetherell, Chief Constable."

At page 9 of Mr. Wetherell's Report I find under

the heading, "Number of houses of bad character," the "Resort of thieves and prostitutes," the following:—Public houses, 80; coffee shops, 3; other suspected houses, 16.—total 99. Brothels and houses of ill-fame, 80; other houses of bad character, 12—total, 92.

Not finding anything in Mr. Wetherell's Report as to the number of prostitutes in Leeds, I addressed a second note to him, to which I received the following reply, dated, 25th July, 1870:—"DEAR SIR,—With reference to the public houses, coffee shops, and other suspected houses, they were frequented by prostitutes, but could not be used for undisguised purposes of prostitution like common brothels. In April of the present year, the number of prostitutes found in one night in Leeds (exclusive of some who were classed under the head of known thieves) was 242, rather less than the number for the year ending the 29th Sept., 1869."

Mr. G. Glossop, Chief Superintendent of the Birmingham Police, says:—"Borough of Birmingham, Police Office, 19th May, 1870.—DEAR SIR,—In answer to your note of the 17th, I beg to inform you that we have only 207 registered brothels and 231 prostitutes; but I have reason to believe that this is not near the correct number. Our population now is about 360,000. The causes of prostitution in a large town like this are the miscellaneous mixing together of sexes in various employments and places of amusement; in addition to the usual source of drink, bad education, and training.—Faithfully yours, G. GLOSSOP, Chief Supt."

SCOTLAND.

Mr. Thomas Linton, Head Superintendent of the Edinburgh Police, says:—"Police Chambers, 18th May, 1870.—DEAR SIR,—There are about 85 known brothels in Edinburgh, but I am unable to give you the number of prostitutes. I have no doubt that intemperance is a cause of prostitution,

and that prostitutes are generally given to that vice.—I am, Dear Sir, faithfully yours, T. LINTON."

The editor of an Edinburgh newspaper, writing on the subject in 1867, says:—It is difficult to procure accurate statistics of the number of prostitutes in Edinburgh. There are more than one hundred brothels that are well-known to the police, and each of these houses on the average will shelter five women. It will be quite safe to assume that there are fifty houses of the same kind not yet exactly under the eye of the police, and in each of these houses there will be at least four women. Then there is a large number of stray women who are not attached to any particular house.

Mr. Alexander M'Call, Chief Constable for the City of Glasgow, has favoured me with the following communication:—"Chief Constable's Office, City of Glasgow, 23rd December, 1870.—DEAR SIR,—You have addressed to me several queries in regard to prostitution and the number of brothels and prostitutes in the city.

"There has not been any census taken of either since the year 1849, and the return then made was as follows:—

Number of brothels within the Muncipality, ...		211
Total, ...		211
Number of prostitutes found in brothels, ...	538	
,, ,, on the streets, ...	509	
Total, ...	1047	

"Bearing in mind the large increase of population during the last 21 years, which cannot amount to less than 160,000, I am satisfied the increase in the number of brothels and prostitutes has not been in the ratio of the population. As regards the number of brothels, I am certain they have not increased at all.

"Another feature is observable to those who, like myself,

have had a practical or official knowledge of such places and persons during the period referred to, that there are now no such extensive brothels as were then, and the business is conducted with less ostentation and attractiveness to the outside world. The women do not now parade our public thoroughfares in broad day light, dressed in their tawdry finery, to the same extent, nor in that way hold out the same allurements to the thoughtless youth of the city.

"During the present year, the magistrates in the police courts have more stringently enforced the provisions of the Police Act against such women prowling about, and the consequence is, that our streets present a very different aspect. Betwixt the 1st January, and 31st October last, 1205 of these women were tried before the police courts. It will be understood, in making up the foregoing number, the same person may figure two, three, or more times.

"Moreover, I know from official returns that the clearing of the streets of these women has had a very material effect in diminishing the number of the thefts from the persons of men.

"You ask me whether I consider 'intemperance to be a cause of prostitution, and if so, about to what extent.'

"That intemperance is a cause, and a very great cause, of prostitution, both in the male and the female, I have not the slightest doubt whatever, but it would be mere speculation for me to make an attempt to assess the extent of either the cause or effect,—I am, Dear Sir, yours truly, A. M'CALL, Chief Constable."

Mr. D. Mackay, Superintendent of the Dundee Police, says:—"Police Chambers, Dundee, 9th January, 1871,—DEAR SIR,—I herewith send you the information desired. Number of prostitutes known to the Police within the Burgh of Dundee, 274; number of brothels, 24. There

can be no doubt whatever, that intemperance is a fruitful source of prostitution, and crime of every description.—I am, Dear Sir, yours truly, D. MACKAY."

Mr. D. Dewar, Superintendent of the Greenock Police, in a letter of December 7, 1870, says :—"DEAR SIR,—I cannot give you a correct estimate of the number of brothels or prostitutes in the town, as no computation has been made of them for many years. I take the liberty of enclosing herein for your information copy of a letter sent by me to one of our magistrates in January last, with accompanying returns in regard to prostitution. I have no doubt that drunkenness has much to do with the great evil.—Yours truly, D. DEWAR, Superintendent."

The following is an extract from the letter referred to :—"Previous to the passing of 'The Greenock Police and Improvement Act, 1865,' in which the greater part of 'The General Police and Improvement (Scotland) Act, 1862,' is incorporated, we had no power in our Local Police Act to reach offenders of the class included in the enclosed returns, and, as a consequence, prostitutes thronged our streets at all hours of the night, and congregated in considerable numbers in brothels. The new powers were energetically exercised, and as a result, shortly afterwards, prostitutes seldom appeared on the streets late at night, and there was a marked decrease in the number of disorderly cases.

"They did not assemble in one house or brothel, and as a consequence had not the physical ability which they frequently exercised before of robbing and maltreating their dupes. There has been a marked decrease in the number of cases of assault and robbery since 1865.

"Prostitution still exists to a large extent in our midst, but it is neither so flagrant nor so offensive as it was previous to November, 1865."

IRELAND.

The Right Hon. C. P. Fortescue, M.P., Secretary of State for Ireland, sends the following :—

"Irish Office, Great Queen Street, London, 7th July, 1870. —DEAR SIR,—Mr. Fortescue desires me to acknowledge the receipt of your letter of the 26th ult., and to forward herewith the only statistical information which the Irish Government possesses on the subject to which your letter refers.—Yours faithfully, HENRY M. CRUISE.

"Memorandum for Henry M. Cruise, Esq.,—The statistics Mr. Logan asks for have been published every year since 1863, in Judicial and Criminal Statistics of Ireland.

"The latest figures for 1868 are as follows :—

	Prostitutes known to the Police.	Houses of Ill-fame.
Dublin,.....	982	 132
Cork,.....	148	 13
Belfast,.....	367	 123

"It is right to mention that the statistics of Prostitution in England and Wales, published in the English Judicial and Criminal Statistics, have been considered unsatisfactory, and for that reason are not to be continued for 1869; and the Irish Statistics above quoted are considered not to be satisfactory, and their collection is also to be discontinued.

"The Police Returns do not disclose any opinion of the Authorities as to the Causes of prostitution, and it is not usual to elicit such opinions for the information of private persons, so that Mr. Logan's request at B. cannot be complied with.—W. ———, 28th June, 1870."

PROSTITUTION—ITS RESULTS.

During the last five and twenty years or more, I have not only continued to give much attention to the subject, but have also read almost every thing that has been published on it in this country. It would be an easy matter to fill many pages with the result of these inquiries, but I feel as if a better purpose would be served by chiefly re-producing the substance of my own observations prior to 1843.

ON FEMALES.

In referring to the results of this evil on unhappy females the first thing that strikes me is, their short career—six years being their average life-time, after having given themselves up to a course of prostitution. This will appear more striking when we reflect on the early age at which they commence that course. Most of them are from fourteen to twenty-two years of age. Within the last eight months [*i.e.* in 1842] I have met five girls at one of our hospitals in Glasgow in a diseased state, at the tender ages respectively of thirteen, twelve, eleven, nine, and eight years! The mother of the latter was in the hospital in the same condition. The revered Dr. Wardlaw when referring in his Lectures to the case of this girl of eight years, thus indignantly writes:—"Who is there who is not ready to join in driving from the society of human beings, with 'curses loud and deep,' the infamous miscreant who could be guilty of this unnatural violation?" I may also state, that I frequently observed in Leeds two twin sisters, orphans, who had been on the street for eighteen months, and were only eighteen years of age.

The editor of the *London City Mission Magazine*, in an article on Greenwich, states:—"We heard, on undoubted

evidence, of the case of a woman who, when expostulated with for her sin in keeping a bad house, and the feelings of a parent referred to as a motive to induce her to abandon her evil practices, replied, 'But all parents do not feel as you do, for a mother came to me the other day, and asked me to take her three girls into my house. Their ages were 9, 11, and 13.' These girls are still to be seen almost every night walking up and down London Street. They have been thus engaged now for about twelve months. Our missionaries met with very many cases of youthful depravity so great as to fill them with horror and shame."

It is a sad fact, that about eight prostitutes out of every ten are going about in a *diseased* condition; and I could produce the testimony of medical men of high standing in the profession, in different parts of the country to corroborate this. Reflect for a moment upon its fearful consequences on virtuous unsuspecting wives and innocent children! A short time ago I saw a young mother present her first child for medical advice at an hospital. After Dr. H. had put a few questions to her, he said, "Poor innocent child, it has already lost one of its eyes from the disease! "There," said he, pointing to the infant, in other respects, lovely, "is proof, with a witness, of children suffering for the sin of the fathers!" The child's face presented a most affecting spectacle, and the medical gentleman appeared to entertain little hope of its recovery.

The girls are always exposed to night air, the worst kind of liquor, wet clothes, many of them are barefooted, and, in general do not get to bed before two or three o'clock in the morning; and those that are great drunkards have often to sleep for nights together on stairs.

In addition to these hardships, fallen women suffer much harsh treatment from their mistresses, except during

the few weeks they continue popular with the visitors, but they generally try to get quit of them when unable, from disease, to "turn out for a living." I have known young females turned out from the higher class houses, almost in a state of nudity. One young woman was turned out by her mistress, and being in an unfit condition for benefitting any of the other brothel-keepers, they "had no room for Mrs. ——'s refuse." She, however, got into an empty house; but there being no Lock-hospital in that town, and having none to look after her, she soon became so diseased and miserable, that no person could remain in the house, and at last she entreated a few old associates to smother her,—"O! women, smother me; I cannot bear this—do smother me!" and they *did* smother her. I have visited several of these unhappy creatures, in Glasgow and elsewhere, in such a putrid condition, that they have, in the height of suffering, begged to be deprived of life.

Girls soon come down from first-class houses to the second, then to the third, then *down* to the situation of a servant in one of these houses, and, finally, to the grave! The mistress of a second-class house in Leeds sent one morning to a christian lady who sometimes visited bad houses along with me, to inquire "If the Scotch Missionary would be so kind as send home a poor girl;" but it was self-interest which moved her. Her servant, who had set out, four years before, in a first-class house, had ruptured a blood vessel in course of the night; and, being of no more use to her, she took this means of getting quit of the poor girl. I sent her home to Hull, where she soon died in the Infirmary. She belonged to a respectable family.

I have often met with cases in England and Scotland, illustrative of the follwing passage from a new work entitled "*Christus Consolator*: The Pulpit in Relation to Social Life," by the

Rev. Dr. A. Macleod, Birkenhead. The Doctor thus writes: "Take one illustration more. Take one who may be a sister to such a boy—but who, as often as otherwise, is the fallen child of worthy parents in the country. The want of clothing which she can call her own—so small a thing comparatively as that—is often the chain which binds her to a life of which she is long ago tired. There was nothing in all negro slavery more atrocious than the methods by which girls in her condition are terrified by their want of clothing into continuance in a life of shame. When they enter the infamous dens which traffic in their shame, they are supplied with dresses which they are never allowed to look upon as their own, and with trinkets which they are given to understand are stolen property; and by a hundred ugly phrases they are made to feel that escape with these clothes on their backs, and trinkets about their persons, would not only be theft from their taskmasters, but, in some hidden way, complicity in robberies which have been committed by others. Prisoners have escaped from Bastilles, but from bondage like this there seems to be almost no possibility of escape. What is required, therefore, in true Christian work is '*to set at liberty* them that are bruised.'"

Again, reflect how unfortunate females are abused by their supporters. I have stated that eighty men visit each third-class house weekly. This, at first sight, may appear a large number, but I am convinced of the truth of it, though prudence prevents me from giving full particulars; but I will refer to two cases, which prove that "eighty" visitors to each third-class house, weekly, is not overstated. The first is that of a girl only fifteen years of age, whom I met in June, 1839. She had travelled from Edinburgh to Leeds after a soldier, who left her there. Although all means were tried to induce her to return home, yet, being a stupid girl, she

kept me running after her for a few months, during which time she was in a wretched condition from disease. It was not until after Edward Baines, M.P. for Leeds, succeeded in closing two of the houses where she lodged, that she complied. I engaged to pay her passage to Hull, by railway, and then she was to sail by steamer, to Leith, where her father had promised to meet her. She came down to the train, but was a few minutes too late. Rather than allow her to return to the bad house, she was admitted into the Probationary Penitentiary, until the next boat sailed for Leith. When in the penitentiary, she was taken very unwell, and the surgeon had but little hope of her recovery. She often expressed gratitude at being rescued; and stated several times to the matron, that the Saturday (one of the market days in Leeds) before the Scotch missionary got her into the institution, she herself had eleven visitors. The mistress she lodged with was a cruel woman. The girl was sent home to Leith as soon as she recovered.

The second case is that of a girl, seventeen years of age, who was enticed by another young woman, when coming home from the factory, to go to a part of the town which the Leeds Magistrates called "the sink of iniquity." She was landed in a house of ill-fame, kept by a man,—about as surly and savage looking a character as ever I met, but at heart a coward. It was on Tuesday, the other market day for country people. This monster saw she was a "fresh girl;" the house was very throng, and, from his harsh treatment, he had few girls. He gave her three glasses of spirits, then she was taken up stairs, and after having had ten or twelve visitors, she did what she could to get over the window. He heard the noise, came up stairs, and threatened to take her life if she did not keep quiet, and she was actually compelled to receive other visitors that evening. The girl cried

bitterly when she related her case, and could give her oath on the subject.—She also was returned to her friends. I had no reason whatever to doubt the truth of her statement, and could bring forward other cases of as revolting a nature that have occurred in Glasgow.

I remember conversing with a female, nineteen years of age, who came to Glasgow for a situation, but was taken by an old acquaintance to a second-class brothel off Bell Street. She informed me, while the tears rolled down her pale cheeks, that she had seen from eight to ten visitors at the house in course of a single Sunday, and above twenty additional in the evening. Several respectable families who lived on the same floor and above a second-class house, have also assured me that the number referred to *do visit* on Sabbath.

But distressing though these statements are, the half has not been told. No other sin produces such DEADENING effects upon the mind—it

> "Hardens a' within
> And petrifies the feelings."

Few days pass without the girls quarrelling with each other, and their language is often blasphemous. The inmates of first and second-class houses are, however, very anxious to keep on good terms with the neighbours, and many a quiet person has been led astray by their complacent manners. They are very free with intoxicating liquors, in order to prevent complaints being made to the police when their visitors get disorderly.

In death their mental anguish is inexpressible.—When I recollect many of their death-beds, and reflect upon their dying yells,—"I am lost! I am lost! No mercy for me!"—the heart sickens at the thought of thousands passing every year into eternity, in a country called Christian, without any thing like zealous effort being put forth to direct them to Him

who allowed a Magdalene "to wash his feet with tears, and to wipe them with the hairs of her head."

I shall refer to one case only; it is that of a woman, above forty years of age, who kept brothels for twenty years. She was in the habit of saying to her girls, "Come, put on a good fire; it will prepare me for the fire people say I am to get in hell." I attended her for six weeks, and sometimes happened to call when a notorious quack was dressing her sores: the shin bone was quite bare—the muscles being destroyed by disease. The first time I called, she interrupted me and said, "Oh, sir! I have just been taking an account of how matters stand betwixt God and my soul: after weighing every thing exactly, I see hell opening, and I am dropping into it!" At this time she was keeping two brothels, and I have seen her receiving the wages of iniquity when listening to the truths of God's word! She was afraid to die, anxious for a visit, but loath to part with the gain. I told her one day that she was as sure of perdition as if she were in it, if she continued to keep open the bad houses, and that this would be my last visit, if she did not shut them up. Next day I found both houses closed. I called for the last time on a Saturday night. The house was crowded with visitors. At the head of the bed stood her two sisters; one of them kept a public-house, the other a brothel: at the foot of the bed stood four mistresses, smoking long pipes; and at the side of the bed there were five or six unfortunate females, some of whom had been decoyed by the dying woman. I remained from 10 P.M. till near midnight, improving the strange, solemn event, and then engaged in prayer; but if ever the ear of mercy appeared to be closed, it was at that moment: It seemed as if a voice said, "Let them that are filthy be filthy still!"

The Rev. Dr. Timothy Dwight, of America, has left upon

record the following solemn utterances:—"Into these deplorable mansions the polluted female, cast off by mankind as an outlaw from human society, shorn even from the side of natural affection and parental mercy, betrayed by the villany of a second Judas, and hurried by shame, remorse, and anguish, enters never to escape. Here, from the first moment, she closes her eyes upon friends, kindness, and compassion; takes her final farewell of earthly comfort; and sees, with a dying eye, the last glimmerings of hope go out in eternal night. Here she bids an everlasting adieu to the Sabbath, the house, and the word of God. To her the calls of mercy are made no more. To her the voice of the Redeemer sounds no more. The spirit of truth cannot be supposed to enter the haunts of sin and death; nor to shed the dew of life upon these voluntary victims of corruption by whom they are inhabited. Immortal life here becomes extinct. Hither the '*hope*' of heaven '*never comes, that comes to all:*' and the wretched throng, embosomed by these baleful walls, enter upon their perdition on this side of the grave."

Dr. William Acton, London, in his half-guinea volume on Prostitution, says:—The woman, the castle of whose modesty offered stoutest resistance to the storm of the seducer, often becomes in time the most abiding stronghold of vice. Saturated with misery and drink, perhaps then crime and disease, dead long in heart, and barely willing to live on in the flesh—ceasing to look upward, ceasing to strike outward, she will passively drift down the stream into that listless state of moral insensibility in which so many pass from this world into the presence of their Judge.

Dr. Acton, whose impressive and striking words, I have just quoted, was present at the Social Science gathering in Liverpool, in 1858. In one of the sections a paper was

read by Mr. Nathaniel Caine on Prostitution.—The Right Hon. Lord John Russell occupied the chair. At the close of Mr. Caine's paper a discussion followed, in which Dr. Acton and several others took part. The following are the Doctor's closing words:—"With a large number it [prostitution] was an occupation or trade; and as a trade they must take care it did not become a nuisance. They could do no more; and particularly when they knew that a woman only remained in this condition a few years, and then became amalgamated with society. And it was a question whether they should not, during the time she was a prostitute, ameliorate her condition as much as possible."

Dr. Acton in his work on Prostitution, advocates similar views to those alluded to by him in Liverpool as to harlots only remaining a few years in their present condition, and then becoming "*amalgamated with society.*"

This theory of Dr. Acton is, in my opinion, absurd; it seems to me—to quote the late Professor James Miller in the Edinburgh Medical Journal, when answering another medical writer's views — "nonsense, absolute and unmitigated."

In reply to Dr. Acton, I adduce the following terse and truthful passage by the Rev. Dr. Wardlaw at page 57 of his Lectures on Prostitution:—"The answer and the reason are one. It is—the affecting and fearful consideration,—that *to this lowest grade, in all its horrors, the entire system tends.* Yes:—I repeat it, and press it on your serious attention,—*the tendency is all downwards.* The case is, in this respect, *unique.* Even in thievery there may be an advance. The boy, of the lowest grade, who, by his inferior practice, comes to be a dexterous pickpocket, or a clever abstracter of the contents of a till, may in time rise to the envied, though unveniable, celebrity of a Barrington. He

who first pilfers a penny from a shop, if he gets forward in the arts of villainy, may find his way to the thousands of a bank.—But in the present case, *rising is a thing unknown.* It cannot be. It is all descent. The young woman, who begins her shameless career in a low brothel, and amongst the refuse of the other sex, does not rise from the lower to the higher, and push her way upward, till she become the mistress of a peer.—Mark me:—let me not be misunderstood: let me not be supposed to say this, as if I conceived the guilt would, in that case, be the less. Far be the thought! It would be the very same in the rising as it is in the sinking scale. I am speaking at present, not of the *morality*, but of the *misery* of the case. And again I say—the tendency is *all downward.* Gentlemen in high life may think lightly of their gallantries. *They* do things genteelly. They seduce in style; and they keep in style. They conceive themselves to lay under a kind of obligation the females whom they honour with their preference. And alas! the poor females, in the vanity of their hearts, often think so too. But the honour is infamy; the flattery is ruin. Not only is the sin the same in the highest as in the lowest,—but soon the poor victim, who has yielded to the temptation, comes to know what I mean by the *tendency downward.* Whether seduced in private, or beguiled into one of the superior receptacles of infamy, it is seldom long ere satiety and the passion for change throw her off. She is turned mercilessly adrift. Her seducer has gained his end, and thinks no more of her. Another, and another, have taken her place. But oh! it is chilling to the heart to think of the downward career, of whose beginning that seducer has been the guilty cause. Surely, did his selfish and heartless voluptuousness allow him for a moment to trace it,—had he one warm drop of sensibility remaining in his heart's blood—he could not

but recoil and sicken at the thought. It is all down—down —rapidly down ;—down from stage to stage, till it terminates in some such scene of squalid wretchedness as the one just depicted."

I remember well the profound impression the delivery of this produced upon the large, influential, and intelligent audience in West George Street Chapel. On that occasion one of these poor girls came up to me near the chapel entrance, and timidly, but respectfully, said, "Is there not to be a lecture here to-night ?" "Yes," I replied, "but it is to males only." "I was told that it was to be about us poor girls." After a word of explanation, she said, in an impressive, mournful tone of voice, as she turned hurriedly away, "The Lord knows that such poor creatures as we have as much need of lectures as those going in there to hear Dr. Wardlaw."

The following earnest words are from the pen of the writer already quoted from in the *Westminster Review*:— Then comes the last sad scene of all, when drink, disease, and starvation have laid her on her death-bed. On a wretched pallet in a filthy garret, with no companions but the ruffians, drunkards, and harlots with whom she had cast in her lot ; amid brutal curses, ribald language, and drunken laughter ; with a past—which, even were there no future, would be dreadful to contemplate—laying its weight of despair upon her soul ; with a prospective beyond the grave which the little she retains of her early religion lights up for her with the lurid light of hell,—this poor daughter of humanity terminates a life, of which, if the sin has been grievous and the weakness lamentable, the expiation has been fearfully tremendous.

The original MS. (says the same writer in the *Westminster*) from which the following lines are taken, was dis-

covered by the medical man who attended her on her death-bed, among the papers of a poor penitent prostitute, who died of want in a garret in Glasgow :—

VERSES FOR MY TOMBSTONE IF EVER I SHOULD HAVE ONE.

The wretched victim of a quick decay,
Relieved from life, on humble bed of clay,
The last and only refuge from my woes,
A love-lost, ruined female, I repose.
From the sad hour I listened to his charms,
And fell, half forced, in the deceiver's arms,
To that, whose awful veil hides every fault,
Sheltering my sufferings in this welcome vault,—
When pampered, starved, abandoned, or in drink,
My thoughts were racked in striving not to think ;
Nor could rejected conscience claim the power
To claim the respite of one serious hour.
I durst not look to what I was before ;
My soul shrank back, and wished to be no more.
Of eye undaunted, and of touch impure,
Old ere of age—worn out when scarce mature;
Daily debased to stifle my disgust,
Of forced enjoyment in affected lust ;
Covered with guilt, infection, debt, and want—
My home a brothel, and the streets my haunt.
For seven long years of infamy I've pined
And fondled, loathed, and preyed upon mankind ;
Till the full course of sin and vice gone through,
My shattered fabric failed at twenty-two.

ON MALES.

In noticing the Results of Prostitution upon Males, it is painful to think on the number of mere lads that present themselves at the public dispensaries for medical advice. I have seen numbers applying who confessed that they had caught the disease twelve, eighteen, and twenty-four months before, some of them not at all ashamed to acknowledge it.

Third-class houses are chiefly frequented by persons from

the country, mechanics, apprentices, soldiers, and sailors. I have often been struck with the fact, that harlots who reside in the neighbourhood of the shipping in Glasgow, and the barracks, are more depraved not only physically but morally. This is equally true of other seaports and where the military are stationed. The Rev. Dr. John Harris, late of New College, London, referring to sailors in his Prize Essay—"Britannia"—says:—On coming to shore the sailor exhibits the spectacle of a helpless victim, bound hand and foot, and passed from the ship to the crimp, from the crimp to the long-room, from the long-room to the brothel, and from the brothel to a ship again—watched and guarded at every stage, and his fetters unrelaxed—glad to escape, though with injured health, and the loss of all his earnings, to take refuge amidst the perils of the sea from the greater perils of the land.

Second-class brothels are chiefly supported by men in business, clerks, warehousemen, shopmen, &c. I had little idea of the number of respectable-looking men who frequented this class of disreputable houses till the fact was forced on my attention, when one of the agents of the Glasgow City Mission occasionally, as the writer has done, to watch them.

It is generally stated that second-class houses in Glasgow are better supported when the College is open. I know for a certainty that a number of one class of students, whose studies ought to teach them better than expose themselves to disease, do frequent such houses, and make a boast of it too; but to the honour of the Medical Professors, such characters fall to a great extent in their estimation, and are not respected by the more gentlemanly portion of their fellow-students. I regret to state that another class of students, some of whom are a disgrace to sacred studies, have been observed leaving houses, which their Professors refer to as the "way to hell, leading down to the chambers of death."

It is this class of houses especially, in which young men find their temptation to pilfer their masters' property. Having visited prisons for many years, I have been astonished, when conversing with interesting-looking youths, to find so many of them acknowledge, that had it not been to keep their standing with other companions, visiting bad houses, they should never have occupied such a disgraceful position. I visited for several months a man thirty-five years of age, who once held a commercial situation worth £500 a-year, but was dying in the poorhouse from secondary syphilis. "I have seen my folly," said he, "but I fear it is too late. Had it not been intemperance and bad company I should never have been in a place like this, but it is better than I deserve."

The Rev. Dr. Wardlaw, referring to young men and the close connection of embezzlement and robbery with harlotry, justly remarks, at page 69 of his "Lectures on Prostitution": "He [the young man] hesitates; he turns away; he looks back; he blushes for his very virtue; they follow up their advantage; he yields; and he is lost.—It is to be feared, that the number of young men, of whom this, or something like this, is the history, is far from being small. And especially is this the fate of many who come, in boyhood and youth, from the comparative inexperience of the country. For these, both abandoned men and abandoned women are on the look-out; who throw their toils around them, in such artful ways, that to escape from their meshes would be a kind of moral miracle.—And thus the number multiplies of those whom the necessary expenses of one sin drive to the commission of others; whom incontinence tempts to dishonesty; who from the shop or the warehouse abstract the hire and the presents of the kept mistress or the brothel; who from the cash drawn during the day provide for the

sensual pleasures of the night; or who, if pursuing those pleasures in a higher grade, practise their swindlings on a larger scale,—and perhaps at length, getting desperate, draw fictitious bills, and, with the proceeds, flee their country. And while thus, in such a variety of ways, the prevalence of prostitution cherishes, as in a hot-bed, theft, and fraud, and embezzlement, and lying and forgery,—it spreads, wide and more wide, the general debasement of moral principle, and hebetude of religious sensibilities."

First-class houses are supported by noblemen, wealthy merchants, military officers, sea captains, and *gentlemen* who move in the higher circles of society. In proof of this I could easily furnish a startling list of names and cases, but shall refer to two only. A Marquis, notorious for his delinquency, actually drove up to a brothel in my mission district in Glasgow, in open day light, and attracted such a crowd that the police had to interfere. About the same time a sea captain visited another house of ill-fame towards the west end of the city. A regular visitor, not being aware that any persons occupied the room, went in, and his unexpected appearance produced such an effect on the captain's mind, that he was seized with convulsions, which terminated almost instantaneously in death. This is not a solitary case in Glasgow, and not of unfrequent occurrence wherever the Holy One is thus defied.

ON FAMILIES.

Most cheerfully would I pass over the Results of Prostitution upon Families, if I could conscientiously do so.

The following question has often been put to me:—Whether are brothels chiefly supported by young men or married men? As it is an important question, I have made many inquiries at girls *after* they were rescued, but more particularly at the most respectable medical gentlemen,

and it is their opinion, that a greater number of married men presented themselves for medical advice. When visiting a prison some months ago, I observed three good-looking girls, in separate cells, about fourteen years of age, with their hair neatly shed, hanging over their shoulders. I inquired if their case was peculiar, for they appeared unaccustomed to such a place. The turnkey's reply was, "An old gentleman with gold spectacles had to do with them the other night in the Green: they have taken a favourite watch from him, which belongs to his old son; and the father has come here several times, stating, if they tell him where the watch is, they shall be set at liberty, but they will not inform him. Yesterday afternoon he requested me to try and get them to confess, as he did not wish to bring them before the Magistrates, but I told him very sharply that it was not my business." I shall never forget their anxious looks—and much more anxious were the hearts of their mothers.

But why mention this delicate case? My answer is, that if there was less false delicacy on the subject, and were it introduced in its proper place, as it is in the sacred volume, no father durst either decoy children to a public green, or drag them to prison to frighten them to confess about a watch lost under such disgraceful circumstances!

On this delicate but most appalling point I cannot help transcribing the following lines by the judicious writer already referred to in the *Westminster Review*:—"The profligate who frequents abandoned women, does not always confine himself to such; the infection which he draws from them he may pass on to the modest and undeserving. Married men—the fact is as notorious as it is grievous—are, in numberless instances, regular frequenters of brothels, and by their means syphilis is introduced into the bosom of families; and the most virtuous women, and the most innocent children, in

this way become the victims. How frequent in all ranks, these sad cases are, none but medical men can inform us; and, we believe, they will be among the last to underrate the extensive ramifications of this deplorable mischief."

Hear what the Poet Cowper says on this point:—

What is there in the vale of life
Half so delightful as a wife,
When friendship, love, and peace combine
To stamp the marriage bond divine?
The stream of pure and genuine love
Derives its current from above;
And earth a second Eden shows,
Where'er the healing water flows:
But ah, if from the dikes and drains
Of sensual nature's feverish veins,
Lust, like a lawless headstrong flood,
Impregnated with ooze and mud,
Descending fast on every side
Once mingles with the sacred tide,
Farewell the soul-enlivening scene!
The banks that wore a smiling green,
With rank defilement overspread,
Bewail their flowery beauties dead;
The stream polluted, dark, and dull,
Diffused into a Stygian pool,
Through life's last melancholy years
Is fed with ever-flowing tears,
Complaints supply the zephyr's part,
And sighs that heave a breaking heart.

ON THE NATION.

The Rev. Dr. Norman Macleod, Glasgow, in his sermon entitled "War and Judgment," preached in October, 1870, before the Queen, and published by command of Her Majesty—referring to the national sins of the present day, said,—"But while, as a nation, we have to thank God, without pharisaical pride, for what we are, yet, alas! when we come

to the sins of individuals and of society, there is much to humble us. In spite of an amount of genuine Christianity, both as a faith and as a life, to be found in our country, greater, I firmly believe, than in any other on earth, let it be confessed that there are also too many evidences of wickedness among all classes. There are too many signs of it in the selfish and inordinate striving after wealth, and that love of money which makes it a root of all evil, and causes many to 'fall into temptation, and a snare, and into foolish and hurtful lusts which drown men in destruction;'—in a base sensuality which hardly conceals itself, in spite of a wholesome public opinion, and which threatens to destroy 'the old domestic morals of the land;'—in the intemperance and debauchery of many;—in the culpable neglect of the thousands growing up in brutal ignorance of their duty to God and man."

The Rev. Dr. Dwight, referring to the demoralising results of this evil on the nation, says:—"Soon the brothel raises its polluted walls; and becomes a seminary of Satan, where crimes are provided, taught, perpetrated, multiplied without number, and beyond degree; and to a great extent concealed from the public eye. To one of these caverns of darkness and death, another succeeds, and another; until the city, and ultimately the whole land, becomes one vast Sodom. Lost to every thought of reformation, and to every feeling of conscience; *an astonishment and a hissing to mankind;* a reprobate of heaven; it invokes upon the heads of its putrid inhabitants a new tempest of fire and brimstone. Morals, life, and hope, to such a community, have expired. They breathe indeed, and move and act; and to the careless eye appear as living beings. But the life is merely a counterfeit. They are only a host of moving corpses; an assembly of the dead, destined to no future

resurrection. Disturbed and reckless spectres, they haunt the surface of the earth in material forms, filling the sober and contemplative mind with alarm and horror; until they finally disappear, and hurry through the gloomy mansions of the grave to everlasting woe."

In reference to the results of this great evil on the community I quote the following suggestive thoughts of the Rev. Dr. Wardlaw:—Men may indeed think lightly of it; but they only think lightly because they think ignorantly, inconsiderately, or selfishly. By all historically recorded experience we are borne out in the assertion, that the prevalence of this vice tends, in a variety of ways, to the deterioration of national character,—and to the consequent exposure of the nations among whom it abounds to weakness, decline, and fall.—I believe it will be found, that an average of the general state of morals, in different countries, might be pretty fairly struck, by simply ascertaining the degree in which this particular vice prevails; the average of national virtue augmenting as this diminishes, and diminishing as this augments. In this view, the suppression of it, by every legitimate means, becomes a matter of interest to patriotism as well as to piety and benevolence;—to the friends of public as well as of private character; of national as well as of personal well-being; to the soundly-principled and conscientious magistrate, as well as to the minister of Christ.

PROSTITUTION—ITS REMEDIES.

As I have endeavoured to furnish an idea of the regular working of the odious system of prostitution, I shall now proceed to point out what can be done to prevent and, as far as possible, to suppress it.

In the opening words of this section, in the first edition of my "Exposure" it is said—"Petition both Houses of Parliament on the subject. But, it may be asked, What can Parliament do? First, enact a law that would give magistrates the power to punish *procuresses*. Second, enact one for indicting known houses of ill-fame."

THE PROCURESS.

I. *Let Procuresses be punished by the strony arm of the Law.*—If among the various dark features of prostitution there is one blacker and more infamous than the others, it is that which is to be found in the system of entrapping girls at "buchts" or feeing-markets, the termini of railway stations, &c., in order that they may be consigned to the brothel. The chief agents by whom this system is carried on are termed procuresses. They are generally females about middle age and old harlots, who put on the garb and aspect of quiet respectable married women, but occasionally dress as servant girls, and attend the market under pretence of wishing to engage a young girl as a domestic servant. Having looked about them for a suitable victim, of attractive face and apparently unsophisticated, they stealthily throw themselves in her way, and having ascertained that she is in quest of a situation, offer to employ her; at the same time agreeing to give her larger wages than she had calculated on receiving. The terms are tempting, an engagement is effected, and the girl, congratulating herself

on her good fortune, accompanies her mistress as she supposes to her future home. Care is taken for some days to keep up the delusion. In some cases she is not immediately taken to a brothel, which would too suddenly undeceive her, but she is conducted to what seems a decent house, ordinarily-well furnished, and where her duties are light, and she has plenty of time on her hands. The mistress is very kind to her, makes her a sort of companion, and occasionally treats her to a glass of wine or something stronger when the mistress herself is taking a little—which she often does—to "assist digestion" or to relieve and strengthen her according to "medical advice." This system continues for a week or ten days, during which the girl acquires false confidence in her new mistress, has her moral sensibilities somewhat blunted, and probably has begun to experience a liking for an occasional drop of liquor.

A change of circumstances then occurs: some new arrangement requires that the servant should be transferred to another house, and this time she is removed to a real brothel. Still, however, the deception is in a great measure maintained. She continues nominally to fill the post of a domestic but has little to do; and meantime every opportunity is taken to familiarise her with the taste of drink and to induce a giddy and thoughtless state of mind. At length the hour of her ruin is fixed; some patron of the house—often a wealthy merchant, or some other monied villain—is invited; at the prospect of meeting with a "fresh girl" he readily comes; and his victim having been induced to partake of liquor which has probably been drugged, there is little obstacle in the way, and the fiendish purpose is accomplished. No further attempt is made to conceal from her the character of the house of which she has become an inmate; she finds herself in a position from which escape

appears almost impossible ; and however painful may be the struggle, however mingled may be the feelings with which she yields to what would seem her fate, with the sense of shame which makes her shrink from encountering the faces of friends and former acquaintances, apprehensive as to the reception she might meet from relatives, desirous to flee, but too fearful or too powerless perhaps to make the endeavour, she submits, although reluctantly, to the sad alternative.

As far back as 1838, I often observed a bold, ill-looking woman, who had lost her arms in a factory, standing at the Leeds and Selby Railway Station, when the trains came in, for the purpose of entrapping young girls from the country. She kept an improper house herself, and when she had no room for "fresh girls," they were sent off to a higher class brothel, in a fashionable part of the town, for supplying which she received so much a head. Such characters may still be seen at the terminus of many of our railway stations.

Whilst engaged for about four years as one of the agents of the Glasgow City Mission, I frequently visited, on a Wednesday, the "buchts," or feeing market, off Gallowgate. At this place a considerable number of young women, chiefly from the country, assembled in search of situations. I have often observed procuresses moving about amongst the unsuspecting young women, whom I sometimes prevented from closing an engagement. Early in 1842 I met a girl, fifteen years of age, who came from Lanark to the "buchts" for a situation, where a procuress made up to her, engaged her as a servant, and afterwards conducted her to that old den in Stirling Street, to which I have so plainly referred at page 36. In a short time she was turned out of this higher class house; I met her in a "third" and sent her home. About the same time I met an orphan, sixteen

years of age, who came from the country to this feeing market. A female, attired as a servant, accosted her and said, "I am leaving my place, and I think you may get it if you like: it's a very good one, but I have met with a better one." The simple girl followed the procuress, and was taken to a well-known second-class brothel in King Street, and that very night a *gentleman*, so called, was put into the same room, and something like rape—not an unfrequent occurrence in such places—was committed. Shortly after I found this orphan, in a miserable condition, in one of our hospitals. Other cases, which have come under my own observation, equally revolting, in other parts of the country, might be recorded, but I forbear.

The venerable Clarkson, in his note at page 15, referring to remedial measures, remarks:—"But to get rid of the evil is the question. I fear that till men are made morally better than they are at present, or till they have some more serious notions of religion, they will still go on in the old course—but yet I think Parliament *can do something* in the way of checking the evil, and no *two better measures* can be suggested to them, than the *first and second* proposed by yourself." The first parliamentary measure to which Thomas Clarkson refers is that of a law to punish procuresses. Since 1843 some improvements have been made in the law in reference to this detestable class and their supporters.

FROM THE WESTMINSTER REVIEW.

The following observations are by the writer formerly quoted in the *Westminster Review*:—"Most of the higher class of brothels are supplied by means of regularly-employed and highly-paid procuresses, whose occupation it is to entice to their houses female servants and governesses applying in answer to advertisements, and young women—frequently

young ladies—who come up to London for employment, and do not know where to fix their lodgings. Sometimes by cajolery, sometimes by force, sometimes by drugs, they are kept close prisoners till their ruin is effected; when they are handed over to the brothel keepers, and their place supplied by fresh victims. . . . .

"On one point all parties are agreed, and the law has ratified the decision of the public—namely, That traders in prostitution—those who make it their occupation to collect and entrap victims for the lust of others—shall be punished with wholesome severity. On the unpardonable, unredeemed infamy of this trade, all men are unanimous. To those who carry it on no mercy should be shown. The common law having been found insufficient to meet crimes of this sort, a very concise and peremptory Act of Parliament was passed in the last session [1850], by which it is provided, 'that if any person shall, by false pretences, false representations, or other fraudulent means, procure any woman or child under the age of twenty one years, to have illicit carnal connexion with any man, such person shall be guilty of a misdemeanour, and shall, being duly convicted thereof, suffer imprisonment for a term not exceeding two years, with hard labour.' All that is needed to give full effect to this enactment is, that public opinion shall be thoroughly enlisted in its behalf; that the police authorities shall give instructions to their detective agents to keep a watchful eye upon the procurers and procuresses (whose persons will soon become known to them) who make it their business to haunt and waylay young girls on their first arrival from the country, and entrap them into houses of ill-fame under pretence of providing them with lodgings; and who frequent, for the same purpose, the registration offices for servants out of place; that the police should have authority, *suo periculo*, and under due restric-

tions, to enter, without notice, any houses which they *know* to be used for improper purposes, in order to be at hand to rescue those girls (whose number we know to be considerable) who are anxious to make their escape as soon as they find out the true character of the place into which they have been inveigled, but who are prevented, by force or fraud, from doing so; and finally, that the judge should, in all cases, inflict the highest penalty the law awards. By this means it would soon be understood that this mode of pandering to the passions of the depraved was an enormity which society would not tolerate, and it would speedily be reduced within very narrow limits; for though the gains of these creatures are often so immense that fines have no effect upon them, yet imprisonment, with hard labour, would have a very different result. Moreover, it must never be forgotten that law, when steadily enforced, has an immense influence in forming public opinion; and that any act regularly visited with a disgraceful punishment will soon come *to be looked upon* as disgraceful, both to the actors and the abettors."

THE PROCURESS IN LONDON.

The following case which will give an idea of the diabolical practices resorted to by procuresses in London, appears in a pamphlet, published in 1844, entitled, "Remedies for the Wrongs of Women:"—"A widower, in the fruit trade, residing in one of the lanes leading out of Thames Street, had a daughter, a good-looking girl about seventeen years of age, who had resided from infancy with her grandmother in Norfolk. For some trifling domestic reason she felt herself unhappy, and was desirous to be with her father, and came to London for that purpose. She arrived by waggon in Bishopsgate Street, about nine o'clock in the evening, and

proceeded in search of her father's residence; but being unacquainted with London she did not succeed in finding it; and was met on the opposite side of London Bridge by two respectable-looking females, who spoke to her, and, learning the particulars of her situation, offered to take her home and conduct her to her father the next morning. The poor innocent girl, who was simple and unassuming, was thankful for their kindness, and, suspecting no harm, went home with them. When she awoke the next morning, however, she found that her clothes and the little money she had with her had been removed, and they made excuses for detaining her until an old man was introduced to her, by whom she was violated. In the evening another person was introduced to her, and this was repeated until in a day or two she became seriously ill. She was forced, notwithstanding, to continue the course imposed upon her, nor could it be narrated what they compelled the poor girl to submit to. The progress of the disease, however, was so rapid that she soon ceased to answer their purpose, and was sent to Bartholomew's Hospital, where she died in a few days; the whole time from her leaving her grandmother until her death, being somewhat less than *three weeks*. This incident becoming known to a few benevolent individuals, gave rise to the formation of 'The London Society for the Protection of Young Females.'

"It will hardly be believed that a transaction so horrifying could occur in a civilized country; and we imagine that England is the only one in which it could have taken place, without, at all events, a severe punishment being the certain result of its discovery. But such transactions are by no means of unfrequent occurrence in this country. The only thing peculiar in this case, was the rapid death of the child. It generally takes, on the average, from three to five years to complete their destruction."

Mr. J. B. Talbot, Secretary to the "London Society for the Protection of Young Females," at page 17 of his pamphlet on the "Miseries of Prostitution," says,—"This Society indicted a brothel-keeper, answered in a condition to prove that she allowed an individual a considerable salary, together with his travelling expenses, for supplying her house with young females. This he did chiefly by going into the country and hiring them, frequently with the consent of their parents, under pretence of procuring for them some respectable service or occupation in London. On their arrival in town they were taken to the house of the brothel-keeper, where their ruin was effected. The Society also states that a woman, residing in Great Titchfield Street, was the ostensible proprietress of six infamous houses in various districts of the metropolis. This person, in connexion with other means of providing her houses with victims, established an agency on the road between Slough and Windsor, on the line of the Great Western Railway. She hired and furnished a house, and placed her own sister in it, with instructions to engage servants from that neighbourhood, for her principal establishment, which was in Great Titchfield Street. At length the whole diabolical plot was discovered, and brought under the notice of the magistrates of Eton, from whose inquiries it appeared that the young women were sent from Slough to the house in Titchfield Street, in which girls of the first class were kept, where their ruin was effected: after a time they were sent to another house of a lower grade; and from one house to another, until soon after leaving their parents' roofs, they found themselves in the lowest walks of vice and misery. It is generally understood that very considerable sums, even from £20 to £100, are frequently given for the opportunity of violating these helpless victims."

Mr. Talbot has given much time and attention to this subject in the metropolis, and has been instrumental in rescuing not a few fallen females of tender age.

Dr. William W. Sanger, of New York, has published a volume of 685 pages, entitled "The History of Prostitution: its Extent, Causes, and Effects throughout the World." The following case, respecting the British metropolis, is quoted from page 313:—"In the London *Times* of July, 1855, an incident is thus related by a correspondent:—'I was standing on a railway platform at ——, with a friend waiting for a train, when two ladies came into the station. I was acquainted with one of them, the younger, well. She told me she was going to London, having been fortunate enough to get a liberal engagement as governess in the family of the lady under whose charge she then was, and who had even taken the trouble to come into the country to see her and her friends, to ascertain that *she was likely in all respects to suit*. The train coming in sight, the fares were paid, the elder lady paying both. I saw them into the carriage, and the door being closed, I bowed to them and rejoined my friend, who happened to be a London man about town. 'Well, I will say,' said he, with a laugh, 'you country gentlemen are pretty independent of public opinion. You are not ashamed of your little transactions being known!' 'What do you mean?' I asked. 'Why, I mean your talking to that girl and her *duenna* on an open platform.' 'Why, that is Miss ——, an intimate friend of ours.' 'Well, then, I can tell you,' said the Londoner to me, coolly, 'her friend is Madam ——, one of the most noted procuresses in London, and she has got hold of a new victim, if she is a victim, and no mistake.' I saw there was not a minute to lose; I rushed to the guard of the train, and got him to wait

a moment. I then hurried to the carriage-door where the ladies were. 'Miss ——, you must get out; that person is an unfit companion for you. Madam ——, we know who you are.' That was one victim rescued, but how many are lost?'"

The Rev. Wm. Bevan, of Liverpool, writes:—"Procuresses. A vigilant survellance would bring to light the majority of cases in which abandoned women, or their male confederates, allure fresh prey from the path of rectitude. Legal provision for their discovery and punishment, would impose a check upon the practice, and liberate many a helpless girl at the very outset of the course into which she has been drawn, who now pursues it to the end, because she knows not where to look for the means of escape from the snare of the fowler."

Dr. Duchatelet, of Paris, in his work on Prostitution, speaks of procuresses as "those abominable women whose trade it is to corrupt youth. Everywhere these wretches seek them, exhibiting in the pursuit of their infernal art, the most remarkable address. . . . There are other distinctions to be made in this degraded part of the population, and, first, the *procuresses*, as their business, is, while bargaining with maid-servants, for old clothes, to give them pernicious advice, and make appointments for them, of which they reap the benefit."

BY DR. TAIT, EDINBURGH.

Dr. Tait, referring to procuresses in Edinburgh, says,—"Having spent a great proportion of their days in scenes of the utmost wickedness, and seen all the vicissitudes of their profession, they are consequently versant in all the particulars relating to it, and prove useful assistants and admonitors of those who have newly opened an establishment on their own account. Most of the genteel brothels have one of these debased characters attached to them; and by her instructions

the keeper is in a great measure guided. Besides acting as housekeepers, part of their business is to seek out nice-looking girls as lodgers ; and, in order to do this successfully, they have generally a number of agents in different parts of the town employed to ferret out such servants, sewers, or unprotected females, as they imagine will answer their purpose. Those thus engaged are small shopkeepers, green-wives, washing and mangle-women, and some of those who keep public lodgings, who have many opportunities of meeting with strangers who come to their houses for a night's protection, and of advising them to brothels as servants."

In the "Report on Female Prostitution," published by an influential committee in Edinburgh, in 1857,—from which I quote at page 43,—I find the following striking communication respecting procuresses : — "Advertisements are often resorted to for the same purpose. On this subject we have corresponded with Mr. Gray, the proprietor of the *North British Advertiser*, and in reply to some inquiries which we addressed to him, he has favoured us with the following letter, which, with his permission, we insert:—"*Edinburgh, 5th December*,—Sir, In reply to yours of the 27th ult., it is quite certain that multitudes of advertisements are constantly appearing in the papers in Scotland, as well as in England, the sole objects of which are cheating, swindling, and imposition in every conceivable shape, whilst others, pretty nearly as common, are intended to entrap young women. 'Governess wanted,' is a common title to these—'a strictly moral and religious character indispensable ; and when answered, along with the real name and *address* of the applicants, a very respectable-looking clergyman-like man *calls* on the parties, makes very many inquiries, but gives no name nor address, and then shapes his after course as circumstances may determine. It is absolutely impossible

to detect these advertisements from anything within themselves; they reach us by post with ample pre-payments inclosed, and their nature is only discovered at some future time by the merest chance, and more commonly never. Hence the necessity for the insertion, from time to time, of some such notice as the following:—'Young ladies cannot be too cautious in treating with parties who advertise for governesses, as many advertisements professedly for governesses and other young females are of a suspicious character, although in general so worded as to justify the supposition that the vacant situations are in the highest degree respectable. Young ladies, in fact, should never trust themselves to act alone with reference to these advertisements. They should correspond with respect to them under the advice and guidance of a person or persons, well experienced in the ways of the world, and not otherwise.'

"*P.S.*—I have reason to think that Scotland is regularly and systematically *travelled* for the purpose of entrapping females."

BY THE REV DR. WARDLAW.

I shall dismiss the question of procuresses with the following earnest words of the Rev. Dr. Wardlaw:—"And in speaking of the guilt of the general system, and of all the countenance that is given to it, I know not that I can have a more appropriate occasion for noticing a class of persons, whom one cannot but regard as the very impersonations of satanic malignity,—the most loathsome of the emissaries of hell. I refer to those persons—to be found in connection, I believe, with both the higher and the lower description of brothels, though more especially with the former—who go under the name of *procurers and procuresses.* The designation is quite sufficient to show their hellish vocation. Such it literally and emphatically is. They are agents of the

Tempter. They watch for innocence. Night and day they are on the look-out for such virgin virtue as, by any art of insinuating affability and kindness, and of false representations and alluring promises, they can contrive to decoy to those retreats of impurity, where, in utter ignorance and simple-hearted unsuspiciousness of what awaits them, they are handed over to the company of some wretch, experienced in the wiles of seduction;—a wretch, who gives his orders for virgin innocence, as he does for his haunch of venison or any other dainty article in his bill of fare;—a wretch, to whom it gives not the concern of a moment what it may cost to others, provided he have but his hour of choice pleasure;—a wretch, who has made female nature his study, with no other view than that of detecting its weaker points, and working upon them for its destruction,—and who, by artfully devised conversation, all, though at first imperceptibly, tending one way,—by flattery, by hollow promises, by enticing blandishments, by wine, by force, or by a combination of them all,—all alike accursed—effects his nefarious purpose.——O! one's blood boils over, to think of the agents of a system so monstrous! And yet these procurers and procuresses have been known to frequent the very house of God, in pursuit of their diabolical ends,—on the scent for their prey.

"The following paragraphs, without comment, will give you quite enough of it;—and I should be sorry to think, that there was one individual within these walls, on whose mind the impression produced by the reading of them was any other than one of unmingled and unmitigated detestation, followed by the irrepressible desire, that not private means alone,—nor alone the united moral efforts of Christian benevolence, but the strong and punitive arm of the law, were made effectively to reach, and thoroughly to put down, a system of such atrocious infamy."

Passing over the extracts here referred to by Dr. Wardlaw, I quote his closing words: — "GENTLEMEN!" — "GENTLEMEN!"—"and *must* we indeed use the name in such an association? I can hardly bring myself to utter it. It is one of the disgraces and curses of modern society, that such paragons of heartless and lawless infamy should bear the designation:—men, compared with whom the thief who picks their own pockets, and whom they would curse and kick into the kennel, or order to the watch-house, is a pattern of honour, and respectability, and worth!—Pardon the burst of honest indignation;—you cannot wonder at its forcing an utterance, after what I have just read to you.—And if we are shocked at the atrocity of such an occupation, what are we to think of the guilt of those for whose gratification it is instituted and maintained?—and what of the guilt of the whole system of prostitution, which thus accumulates upon us as we advance?—and what of the consequent guilt of all who, with their eyes open to its horrors, contribute in any way to its continuance, or even fail to do their utmost for its suppression?"

THE SEDUCER.

II. *Place the Supporters of Brothels on the same Level in Society with Fallen Women.*—I shall now direct special attention to the seducer. In the first edition of "Exposure," on this point, it is said—"The supporters of brothels ought to be placed on the same footing in society with prostitutes. Why not shun the seducer as well as the seduced? Why show less sympathy to the weaker than to the stronger vessel? Is it because the sin is greater in the one case than in the other? The sacred record represents her house as 'the *way* to hell,' but 'whoremongers *shall* have their part in the lake which burneth with fire and brimstone.'

Let their names be brought to light, that respectable people may know whom to shun. When conversing one day with a clergyman about unfortunate females, he said, very sharply, 'If one of those girls should attack me, I would certainly knock her down.' I asked, 'Would you knock down a *human supporter* of such characters if he accosted you on the street?' But he gave no satisfactory answer. Similar feelings exist in the minds of many well-disposed people; but although the appearance and conversation of prostitutes are most repulsive, it ought to be remembered that they have lost their character; friends have deserted them; no respectable person will employ them; and the terror of returning to a demon mistress without money is the reason why many turn out to the street, and not, I believe, from a desire to follow the hopeless course. There are a number of *gentlemen* in Glasgow (several of whom I could name) who boast in telling how many good-looking girls they have seduced. To such I would say in the language of the Scottish Bard—

> 'Is there in human form that bears a heart—
> A wretch! a villain! lost to love and truth?
> That can with studied, sly, ensnaring art,
> Betray sweet *Jenny's* unsuspecting youth?
> Curse on his perjured arts!'

"The following painful case may be cited as an illustration of what sometimes takes place amongst servants in respectable families. It is only a short time since I met a young woman who left her native village, about twenty miles north of Glasgow. She had been employed as a domestic in one of our fashionable West-end houses, and had received a good plain education. A young *gentleman* in the house, under solemn promise of marriage, seduced her; she became diseased; did not know what was the matter with her; and

when medical advice was sought, it was too late. On the day before she died, I had an interview with her, and promised to write her father, which seemed to please her. Shortly after I had parted with this modest, good-looking girl of eighteen, she became suddenly worse and expired in the course of the night. I had the melancholy duty of informing the father not only of her fall, and her illness, but also of her death. The girl had only been a short time from home."

Timothy Dwight, LL.D., late President of Yale College, America—whose writings are so well-known and appreciated in this country—in his discourses on the Seventh Commandment, has the following searching passage, which appeared in my last edition:—Seduction, in its very nature, involves fraud of the worst kind. It is probably always accomplished by means of the most solemn promises, and often with oaths still more solemn. Both the promises and oaths however are violated in a manner supremely profligate and shameful. The object to which they are directed, is base, malignant, and treacherous, in the extreme ; and the manner in which it is prosecuted, is marked with the same treachery and baseness. He who can coolly adopt it, has put off the character of a man, and put on that of a fiend ; and, with the spirit of a fiend alone, he pursues and accomplishes the infernal purpose. The ruin sought and achieved is immense. It is not the filching of property ; it is not the burning of a house ; it is not the deprivation of liberty ; it is not the destruction of life. The seducer plunders the wretched victim of character, morals, happiness, hope, and heaven ; enthrals her in the eternal bondage of sin ; consumes her beyond the grave in endless fire ; and murders her soul with an ever-living death. With the same comprehensive and terrible malignity he destroys himself ;

calls down upon his own head the vengeance of that Almighty Hand which will suffer no sinner to escape; and awakens the terrors of that undying conscience, which will enhance even the agonies of perdition. All this is perpetrated, in the meantime, under strong professions of peculiar affection; with the persuasive language of tenderness, and with the smiles of gentleness and complacency. For the seducer

"Can smile, and smile, and be a villain."

BY THE REV. GEORGE GILFILLAN.

The Rev. George Gilfillan, Dundee, has kindly favoured me with the following pointed observations:—

If there be a character on earth more deserving than any or all others of being plunged into a furnace of indignation—seven times heated—it is the seducer. For such victims of unfortunate passion as Dante describes in Francesca and her lover, who were both alike guilty, who fell together, when they came to the one perilous passage in the romance, and when

"That day they read no more,"

pity and sorrow are conjoined with blame, and we almost question the justice of the eternal punishment they are subjected to by the poet for that momentary transgression. But, woe! woe! to the deliberate villain who has long looked upon a beautiful and innocent female with a gaze, in which the desire of herself and the desire of her destruction are intimately and inseparably blended; who turns round and round about her, as a wasp does about some blooming flower or rich ripe fruit, till the moment shall arrive to fasten upon and devour, after having first defiled it; who not in the excess of passion or in the drunkenness of lust, but with the most cool calculation arranges his webs of deceit and adjusts his machinery of ruin; who, as it was said of Julius Cæsar, that he came with sobriety to the destruction of his

country, comes with a pulse that never beats, and a nerve that never trembles, to perpetrate the foulest wrong he can to a fellow-creature; and who so far from being able to plead ignorance of the consequences of seduction, has in all probability trained himself for his crime by mingling often and long with those wretched wrecks called unfortunate females whom he has found seduced by men like himself, yet proceeds unappalled to draw others towards the same dark rocks. Such a miscreant, if we do not incline to surrender to the fate of devils, it is because he has proved himself worse than they, and we may say far more truly of him than Blair, the Poet, says of the suicide—

> "The common damned shun his society,
> And look upon themselves as fiends less foul."

But can there be a fiercer hell than we can conceive in a seducer, after long years, meeting with the woman he has deflowered, on the street, and seeing for the soft and beauteous eyes, that once looked love into his—hollow orbs where hunger has come and where death is fast following; for the rosy cheek with the blush of innocence not yet faded from it—the pallor of decay; for the sweet ringing laugh—the wild shriek of false mirth or the breast-shattering cough of consumption; for the simple dress—the tawdry rags of what was once a fashionable dishabille, won by the wages and worn to tatters in the service of sin—recognising her, while his conscience cries out, "Behold the work I have wrought!"—*her* look of astonishment and hideous rage proclaiming that she too has recognized *him*, and that she would, if she durst, tear him limb from limb, and especially uproot that tongue, which by its glozing falsehoods and poisoned honey dew had brought her to a shameful calling, nameless diseases, an early death, and, if God's grace prevent not, a fate beyond—more merciful certainly than his—if he

repent not, but at which the imagination shudders, and the heart recoils !

FROM THE SPECTATOR.

The following important communication is from *The Spectator*, conducted by Addison, and occurs in No. 274, Monday, January, 14, 1711-12.

> All you, who think the city ne'er can thrive
> Till every cuckold-maker's flay'd alive,
> Attend. —— POPE.

I have upon several occasions (that have occurred since I first took into my thoughts the present state of fornication) weighed with myself in behalf of guilty females, the impulses of flesh and blood, together with the arts and gallantries of crafty men; and reflect with some scorn that most part of what we in our youth think gay and polite, is nothing else but a habit of indulging a pruriency that way. It will cost some labour to bring people to so lively a sense of this, as to recover the manly modesty in the behaviour of my men readers, and the bashful grace in the faces of my women; but in all cases which come into debate, there are certain things previously to be done before we can have a true light into the subject matter: therefore it will, in the first place, be necessary to consider the impotent wenchers and industrious hags, who are supplied with, and are constantly supplying, new sacrifices to the devil of lust. You are to know, then, if you are so happy as not to know it already, that the great havoc which is made in the habitations of beauty and innocence, is committed by such as can only lay waste and not enjoy the soil. When you observe the present state of vice and virtue, the offenders are such as one would think should have no impulse to what they are pursuing; as in business, you see sometimes fools pretend to be knaves,

so in pleasure, you will find old men set up for wenchers. This latter sort of men are the great basis and fund of iniquity in the kind we are speaking of; you shall have an old rich man often receive scrawls from the several quarters of the town, with descriptions of the new wares in their hands, if he will please to send word when he will be waited on. This interview is contrived, and the innocent is brought to such indecencies, as from time to time banish shame and raise desire. With these preparatives the hags break their wards by little and little, until they are brought to lose all apprehensions of what shall befal them in the possession of younger men.

This is the most ordinary method of bringing beauty and poverty into the possession of the town: but the particular cases of kind keepers, skilful pimps, and all others who drive a separate trade, and are not in the general society or commerce of sin, will require distinct consideration. At the same time that we are thus severe on the abandoned, we are to represent the case of others with that mitigation as the circumstances demand. Calling names does no good; to speak worse of anything than it deserves, does only take off from the credit of the accuser, and has implicitly the force of an apology in the behalf of the person accused. We shall, therefore, according as the circumstances differ, vary our appellations of these criminals: those who offend only against themselves, and are not scandals to society, but, out of deference to the sober part of the world, have so much good left in them as to be ashamed, must not be huddled in the common word due to the worst of women; but regard is to be had to their circumstances when they fell, to the uneasy perplexity under which they lived under senseless and severe parents, to the importunity of poverty, to the violence of a passion in its beginning well grounded, and all other alleviations

which make unhappy women resign the characteristic of their sex, modesty. To do otherwise than thus, would be to act like a pedantic Stoic, who thinks all crimes alike, and not like an impartial Spectator, who looks upon them with all the circumstances that diminish or enhance the guilt. I am in hopes, if this subject be well pursued, women will hereafter from their infancy be treated with an eye to their future state in the world; and not have their tempers made too untractable from an improper sourness and pride, or too complying from familiarity or forwardness contracted at their own houses. After these hints on this subject, I shall end this paper with the following genuine letter; and desire all who think they may be concerned in future speculations on this subject, to send in what they have to say for themselves for some incidents in their lives, in order to have proper allowances made for their conduct.

"Mr. Spectator, Jan. 5, 1711-12.

"The subject of your yesterday's paper is of so great importance, that the thorough handling of it may be so very useful to the preservation of many an innocent young creature, that I think every one is obliged to furnish you with what lights he can to expose the pernicious arts and practices of those unnatural women called bawds. In order to this, the enclosed is sent you, which is verbatim the copy of a letter written by a bawd of figure in this town to a noble lord. I have concealed the names of both, my intention being not to expose their persons, but the thing:—I am, Sir, your humble Servant."

"My Lord,—I having a great esteem for your honour, and a better opinion of you than of any of the quality, makes me acquaint you of an affair that I hope will oblige you to know. I have a niece that came to town about a

fortnight ago. Her parents being lately dead, she came to me, expecting to have found me in so good a condition as to set her up in a milliner's shop. Her father gave fourscore pound with her for five years: her time is out, and she is not sixteen: as pretty a black gentlewoman as ever you saw; a little woman, which I know your lordship likes; well shaped, and as fine a complexion for red and white as ever I saw; I doubt not but your lordship will be of the same opinion. She designs to go down about a month hence, except I can provide for her, which I cannot at present. Her father was one with whom all he had died with him, so there is four children left destitute; so if your lordship thinks proper to make an appointment where I shall wait on you with my niece, by a line or two, I stay for your answer; for I have no place fitted up since I left my house, fit to entertain your honour. I told her she should go with me to see a gentleman, a very good friend of mine; so I desire you to take no notice of my letter, by reason she is ignorant of the ways of the town. My lord, I desire if you meet us to come alone; for upon my word and honour you are the first that I ever mentioned her to.—So I remain,—Your lordship's most humble Servant to command.

"I beg of you to burn it when you've read it."—T.

FROM THE TIMES.

The editor of the *Times*, in a leader, of October, 1847, on the Law of Seduction, thus writes:—The state of the law relating to the seduction of women is a disgrace to the age. We defy any one to read the report of a police case in our paper of Saturday last, without feeling indignant beyond measure at the defectiveness of a system that allows the perpetrator of a series of acts in which selfishness, heartlessness, and meanness seem disgustingly combined, to

escape without any legal punishment. We have scarcely patience to recapitulate the base and unfeeling acts charged against one William Henry Kavanagh, of Brentwood Hall, Essex, and apparently not denied by him. He seems to have formed a design to effect the ruin of the daughter of a respectable tradesman, and to have carried out his infamous scheme with the most consummate artifice. He is said to have taken lodgings near the house of the father of his intended victim, in order that he might lose no opportunity of securing his prey, and at length, by a promise of marriage, to have accomplished his purpose. Having, as it appears, lured the unfortunate girl from the parental roof, the seducer kept her for a while in lodgings, and then abandoned her in a manner remarkable for its extreme cunning and almost inconceivable shabbiness. After having meanly absconded from her whom he had so cruelly injured, Mr. William Henry Kavanagh endeavoured to break off the connection at the expense of a paltry sum of five pounds, which he sent enclosed in a letter full of falsehood, and making a sort of whinning appeal for sympathy with his pretended poverty. In order to give effect to this wretched piece of parsimonious imposture he had caused his communication to be posted at Dover, and had intimated his intention of at once flying to France, so that the chance of finding him for the purpose of demanding redress might appear desperate. Fortunately the poor girl, on discovering that she was abandoned, returned to her afflicted parent, when the five-pound note furnished a clue by which the seducer was traced, and the fraud he had attempted to practise was discovered. He had not been to Dover, nor was he in any pecuniary difficulty, but was living at a London hotel, and was proved to be in possession of large resources. He therefore had not the excuse of poverty for deserting his victim, nor for the almost incredible shabbi-

ness of sending her a five-pound note as the price of her sacrifice. We hardly know what part of this man's conduct contributes most to the feeling of loathing with which we regard the offence, or complication of offences, he seems to have committed. We perceive in his character, as it appears in the report, nothing but unredeemed sensuality, without even one spark of that sort of compunction which frequently leads the worst of libertines to evince a readiness to act generously in a pecuniary sense to those whom no money can repay for the injury they have suffered.

Notwithstanding, however, the facts we have stated, and which were detailed at the police court, the magistrate had no power to deal with the case; and what seems to have been one of the most enormous instances of moral depravity we ever had to record was pronounced to be quite beyond the scope of legal punishment. Though there had been fraud in its worst shape, and used for the most cruel purpose; though a father had been deprived of what he valued more than every piece of property his house might contain, the perpetrator of all this wrong was necessarily dismissed, with an intimation that though he had acted basely, he had done nothing in the eye of the law to expose him to punishment. From the penalties of the crime of abduction he had escaped, because the girl happened to be nineteen years of age, instead of under sixteen; and the seducer, who is described as a man about forty, could not therefore be detained on a charge which, from the disparity of years between the parties, would have been morally, though not legally, sustainable. The ordinary remedy, poor and inadequate as it is, that parents have usually been held entitled to forthe seduction of their daughters has, we suppose, been forfeited in this case, if the rule laid down by Mr. Justice Wilde, on a trial a few months ago, is to be received as a precedent. It will be remembered

that the learned Judge declared a right of action to be lost to a father when his daughter voluntarily abandons her home, and thus withdraws herself from the service of her parent. For our own part, we should consider it no very violent straining of the fiction that applies to cases of the kind if it were admitted that a daughter who is persuaded by a seducer to leave her father's roof is actually taken from the service, by her betrayer, against whom, therefore, the legal remedy should in reason be available. Perhaps, however, it is better that the absurdity of raising the presumption of loss of service should be now and then brought under notice by its failure, for attention is thus called to the propriety of adopting some more uniform and certain mode of redress for one of the cruellest of social injuries.

We are convinced that every one who has read the case we have been noticing will agree in regarding it as one most especially deserving of severe legal treatment; yet, under the present state of the law, the most odious features of the offence are those which contribute most to its avoidance of punishment. While every description of property is guarded with the utmost jealousy from any infringement of its rights, the dearest of all possessions, namely, the character and happiness of a family, may with impunity be trifled with. The miserable resources of calling upon a jury to estimate in money the value of a daughter's virtue, or to afford pecuniary compensation for feelings outraged and prospects for ever ruined, is not only mockery in itself, but is doubly offensive from the difficulties by which it is surrounded. It would be far better to leave the crime of the seducer to Divine justice alone, than to make it a subject upon which human laws may exhibit their injustice, imperfection, and impotence.

FROM THE DIAL.

An excellent writer—Peter Bayne, M.A., I believe—in the *Dial*, a London newspaper, of February 15, 1860, says—There is generally a root to every evil, something on which it pre-eminently depends. There may, indeed, be subordinate feeders—there may be fibres stretching in many directions; but the grand stem-root is one, and, if you cut it across, the entire tree decays. Is there such a root of the Social Evil? The answer we have to render to the question may surprise and even appal; but we render it with a deep sense of responsibility, and after the most mature consideration: *the root of the Social Evil is the undervaluing of the virtue of chastity in man by the women of England.* If the mother and the daughter demanded, on the part of the suitor, chastity which is absolutely required by the other sex, the Social Evil would have received its death-wound.

"An Englishwoman," writing to the *Times*, proposes a midnight meeting on behalf of the men whose position in respect of chastity is parallel to that of the women who met the Rev. Baptist Noel and the Rev. Mr. Brock. She declares that if the demand ceased, the supply would also fall off. In one respect, she hardly does justice to her sex. We might infer from her words that the number of outcast women and of depraved men is about equal. The fact is, that the number of profligate men is beyond comparison larger than that of fallen women. Were the number of unchaste men in London reduced to that of the unchaste women, almost the entire number of the latter would disappear from our streets. The taint in the one sex is confined to a particular portion, among whom it breaks out in a glaring, comprehensive, and hideous form; in the other, it is, to a great extent, pervasive. Confine it in the one sex as you

confine it in the other, and it will soon be all but annihilated. And *how* is the vice of unchastity confined within boundaries so rigid in the case of the female sex? "An Englishwoman" will find it worth while to ponder that question and its answer.

Putting aside minor causes, it is because men estimate chastity in women highly; it is because a fallen woman has ruined her prospects; it is because *even an unchaste man will marry none but a chaste woman.* Do women thus check immorality in the other sex? Do they address to men the demand, which men so inflexibly address to them? No. For five, ten, fifteen years a man is a rake and profligate. The thing is notorious. His friends at the club know it; it is known in the families where he visits. During all those years he may be a seducer, a frequenter of vile haunts, a gentleman who "protects" an unfortunate female. But he has gold. He has, perhaps, rank. At all events he is in a position to marry. Does his notorious unchastity stand in his way, when he finds that step convenient? Not a bit. He finds the marriage market open. A mother who would herself shrink with horror from the thought of unchastity welcomes him to her house; a daughter who is herself pure as a flower accompanies him to the altar; he takes his place in society as one who has sown his wild oats, and is henceforth respectable. Fathers and brothers are of course in these cases not without fault; but mothers are pre-eminently the family match-makers, and daughters are themselves the victims; and most persons will agree with us in the opinion that when there is a feeling of repulsion or disgust experienced by any of the parties concerned, it is on the part of the male, not the female branches of the family. Now *that* is the grand stem-root of the Social Evil! Let women in England look upon a proposal of marriage from a

profligate man as men in England would regard a proposal of marriage with a Haymarket outcast. Let every pure-minded girl shrink with contempt and loathing from the advances of a rake. Let every mother close her doors against the known profligate. There will then be hope for those outcast wanderers. It is the women who give the tone to society. It is the women who fix the laws of etiquette. Let them set the ban of society upon the unchaste man; let him be turned out to those dens and to those companions to which his brutish tastes have assigned him, and to which men doom the unchaste woman. He is now permitted to alternate the haunt of infamy with the drawing-room. Let him only know that this is no longer possible,—let him feel sternly stamped upon him the brand of social exclusion,—and unchastity in men will become as rare as it is in women. The man who has no fear of God has yet a slavish and cowering dread for society. Though his heart has lost every finer sensibility, and sunk lower and lower from the human towards the brute, he is yet keenly selfish, and will beware not to mar his prospects for life. He will be no more a seducer, a frequenter of infamous places, a source and patron of the Social Evil. The streams which feed the hideous pool of female depravity will have dried up; the regeneration of the social system will have commenced in earnest.

It is to the women of England that the wretched beings who shiver at midnight in our streets make their imploring appeal. They ask that their seducers—their cruel and brutish slave-drivers—be banished from society. They call for a just weight and a just measure; they demand that the unchaste man be placed on a level with the unchaste woman; and it is their sisters who can comply with their request.

With Her Majesty at the head of society, the hope

does not appear chimerical that social circles should at last declare against the Social Evil. The ladies who lead the world of fashion—the female aristocracy of rank, wealth, and talent—have it in their power to do more than any other class to cut it up by the roots. Have they the courage, the self-respect, the kindness, the sisterly charity, to do it?

The Rev. William Arnot, at a crowded and influential meeting of the male sex, in the City Hall, Glasgow, in October, 1860, addressing the licentious, stated—This is a costly taste of yours that demands creatures formed in God's image as fuel to its flame. Look at the fruit of your doings in that imbruted soul and bloated body, with hardly any human features left, a mass of incurable corruption now. That lump of yet living flesh was once a woman, her spirit now departing in darkness, and her body returning to dust before the time. Look at that wreck, brother—all that remains of an immortal,—Thou art the destroyer. I arraign thee, murderer, before the bar of God, her God and thine; that ghastly form will confront thee then, if unrepentant, and the flimsy excuses you use before your fellowmen will not avail you before the righteous Judge.

At the same meeting, Mr. Arnot further said—Another simple preventive measure, and one likely to produce a powerful effect, IS TO PUBLISH THE NAMES AND ADDRESSES OF ALL, WITHOUT DISTINCTION, FOUND FREQUENTING THESE DISREPUTABLE HOUSES. There are men who visit our houses, and mingle in the society of our drawing-rooms, who are frequent visitors in these dens of infamy. Their names should be printed at full length in the papers. One of two results would follow. Either they would cease to frequent these houses, or the doors of pure houses would be shut in their face.

Professor Miller, of Edinburgh University, says:—As regards the seducer, the case is still more urgent. The man who steals or swindles money, goods, or property of any sort, is *ipso facto* an outcast from society, an in-cast to the law. The man who steals—swindles—what is dearer and more precious far than all that gold can purchase—what of him? Surely a far sterner fate than what he generally receives is richly his due. And were society true to itself in this matter, seduction and prostitution were less plentiful in our midst. . . . . Thus much on the part of society. *But ought not common law to take cognizance of this man? Would it not be well that our Justiciary Courts laid hold of him, with a view of imparting some at least of that punitive reward he so richly deserves?*

The Rev. Dr. Alexander Wallace, Glasgow, observes—If there is nothing in the present state of the law to brand the seducer as a thief—as one who has stolen the most precious jewel, and robbed happy homes of their brightest gems—let women in every circle and sphere of life, with virtuous and indignant pride, frown him from their presence, as one who, whilst injuring one or more of their sisters, has inflicted the deepest possible wound upon the whole. Society will never be in a sound state upon this question, till the seducer shall occupy the place which the seduced, in point of public estimation, has alas! too long done; and shall be treated as a leprous thing to be shunned. He is *the sinner;* she for the most part has been more sinned against than sinning.

The Rev. William Bevan, Liverpool, in a lecture already quoted, remarks: — And why should the visitants and supporters of these deluded and unhappy females pass unobserved? The brand of criminality is upon them. Why should it be palliated? Are they less guilty because less

open to discovery? But for them the evil would cease. They create the demand, and the supply is afforded. Public honour and private virtue require a change of general sentiment with reference to this matter. The testimony of reprobation should attend the man who defiles himself amid the degradation of the other sex. Let not the roué be courted, flattered, idolized; rather let him be shunned, condemned, denounced. Should not companions in the sin be companions in the disrepute and the penalty?

The Rev. Benjamin Parsons, author of a volume entitled "Anti-Bacchus," in an address delivered to working-men in Liverpool, in October, 1851, said — A good citizen, of necessity, ought to be distinguished for purity. The debauched man, the seducer, is not a good citizen. He cannot be a good citizen. He is the villain of all villains. I do not agree with what Blair has taught, that the poor suicide will be one whose society "the common damned" will shun; but I believe that those wretches who take hold of the most innocent portion of society,—the being that was created as a helpmate of man, without whom society would be a blank—the angel that was intended to superintend him when here, to minister to his wants, to watch over him when sick, that soothes him to gentleness, cheers him and superintends him as a guardian angel all his days on earth, closes his eyes in death, and then sheds the last tear upon his corpse before the coffin lid is placed upon him,—that that being should be injured and seduced! Oh, the wretches!—these will be the monsters whose society the common damned in hell will shun for ever!

Archdeacon Paley, D.D., in his "Moral and Political Philosophy," writes:—The *seducer* practises the same stratagems to draw a woman's person into his power, that a *swindler* does to get possession of your goods or money; yet

the *law of honour*, which abhors deceit, applauds the address of a successful intrigue ; so much is this capricious rule guided by names, and with such facility does it accommodate itself to the pleasures and conveniency of higher life ! Seduction is seldom accomplished without fraud ; and the fraud is by so much more criminal than other frauds, as the injury effected by it is greater, contiuues longer, and less admits reparation. Prostitution is supplied by seduction ; and in proportion to the danger there is of the woman's betaking herself, after her first sacrifice, to a life of public lewdness, the seducer is answerable for the multiplied evils to which his crime gives birth. Upon the whole, if we pursue the effects of seduction through the complicated misery which it occasions, and if it be right to estimate crimes by the mischief they knowingly produce, it will appear something more than mere invective to assert, that not one half of the crimes, for which men suffer death by the laws of England, are so flagitious as this.

Jeremy Taylor, in his "Holy Living and Dying," writes :— Uncleanness, of all vices, is the most shameful. In the xxiv. chapter of Job it is said, "The eye of the adulterer waiteth for the twilight, saying, No eye shall see me ; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time ; they know not the light, for the morning is to them as the shadow of death. He is swift as the waters ; their portion is cursed in the earth ; he beholdeth not the way of the vineyards." Shame is the eldest daughter of uncleanness.— Most of its kinds are of that condition that they involve the ruin of two souls ; and he that is a fornicator or adulterous steals the soul, as well as dishonours the body, of his neighbour ; and so it becomes like the sin of falling Lucifer, who brought a part of the stars with his tail from heaven.—Un-

cleanness, with all its kinds, is a vice which hath a professed enmity against the body. "Every sin which a man doth is without the body; but he that committeth fornication sinneth against his own body."—Uncleanness is hugely contrary to the spirit of government, by embasing the spirit of a man, making it effeminate, sneaking, soft, and foolish, without courage, without confidence.

The Rev. Dr. Edgar, of Belfast, in his lecture delivered in London, in 1841, said— Dear friends, let no feelings of romance turn you away from the disgusting creatures who hang shivering and hopeless by the corners of your streets; think not of what they are, but of what they were:—they were sisters and daughters, loving and loved. Foul seducer, who made them what they are! I have known so much of seduction, as to condense on it, and not on its bleeding victims, all my hatred and all my scorn. I have known the gay girl, innocent as a lamb, enticed away by an old satanic procuress in hope of a pleasant party, and then besotted and drugged till she fell an easy prey. I have known the vile scoundrel acting as pimp for a Justice of the Peace, who, while dispensing law, had marked the lamb for sacrifice. I have known of this tempting basilisk luring his victim with professions of honourable love; and when she awoke to consciousness from his stupifying draught, finding herself hopeless, and ruined, and lost. I have, alas, known so much of the ways of those who devise evil, as to have no doubt of the truth of a statement, made on high authority, that when a veteran in crime waited in a vestibule of hell for a new gratification, by the slaughter of a new victim, there was ushered in to him his own young daughter!

Dr. Sanger, Resident Physician, Blackwell's Island, New York City, in his "History of Prostitution," says:—The

crime of seduction can be viewed only as a mean and atrocious perjury; and strangely callous must he be whose conscience in after life does not pursue him with scorpion stings and fiery tortures. . . . . Men who, in the ordinary relations of life, would scruple to defraud their neighbours of a dollar, do not hesitate to rob a confiding woman of her chastity. They who, in a business point of view, would regard obtaining goods under false pretences as an act to be visited with all the severity of the law, hesitate not to obtain by even viler fraud the surrender of woman's virtue to their fiendish lust. Is there no inconsistency in the social laws which condemn a swindler to the state prison *for his offences*, and condemn a woman to perpetual infamy, *for her wrongs?* The probabilities of a decrease in the crime of seduction are very slight, so long as the present public sentiment prevails; while the seducer is allowed to go unpunished, and the full measure of retribution is directed against his victim; while the offender escapes, but the offended is condemned. Unprincipled men, ready to take advantage of woman's trustful nature, abound, and they pursue their diabolical course unmolested. Legal enactments can scarcely ever reach them, although sometimes a poor man without friends or money is indicted and convicted. The remedy must be left to the world at large. When our domestic relations are such that a man known to be guilty of this crime can obtain no admission into the family circle; when the virtuous and respectable members of the community agree that no such man shall be welcomed to their society; when worth and honour assert their supremacy over wealth and boldness, there may be hopes of a reformation, but not till then.

George W. Burnap, in his Lectures to Young Men, at Baltimore, U.S., in 1840, said—Another, whose standing

in society is more elevated, and whose means of dissipation are not so soon exhausted, is preserved only for the commission of worse crimes, and the endurance of a more signal retribution. Sensuality has so polluted his imagination that he can think of nothing else. Beauty, ignorance, and dependence, no sooner catch his eye than the imagination is fired, and with black and guileful heart he busies himself with schemes of seduction and ruin. Where in the catalogue of depravity shall we place such a miscreant as this? The soul of the murderer, who stabs in hot blood, is white when compared to his. He despatches his victim at once, and with little suffering, and, perhaps, with no preconceived malice. But here is a man, who without provocation, will plot for weeks and months the murder of body and soul, the shame of whole families, and the abiding sorrow of the most virtuous affections. The unfeeling wretch is perfectly aware what he is doing at every step. He knows the fate of his victim; for he has seen hundreds of these deluded creatures cast out from all the endearments of natural affection, from the peace and protection of home, abandoned to the insults of the brutal and the drunken, the prey of remorse, of want, of disease and premature decay. And yet, in full sight of all this, the seducer proceeds deliberately, step by step, by arts the most mean, by flattery the most contemptible, by perjury the most profligate.

The time is not far distant, I believe, when the moral feeling of the community will rise in its might, and crush the perpetrators of this stupendous wrong.

BY THE REV. JOHN GUTHRIE, M.A.

The Rev. John Guthrie, M.A., Glasgow, favours me with the following important observations, to which he has added a few extracts from the poets :—

The most awful tragedy of human nature is made yet more awful by the horrid shade of invisibility, which by common consent is thrown around it. Were we told that within the depths of this forest or that dungeon might be seen the direst of sights, the grim and mysterious envelopment thrown around it by frowning wall or sombre shade would invest it to our sense with a deepened horror. Under every aspect, physical, moral, and social, the vice which this last word "social" is so often conventionally employed to denote, is the deadliest of the deadly. And yet, instead of a general rush to raise the fallen and to stay the plague, there exists, owing to the shame or hardihood of the victim and the social ostracism to which at least the female is doomed, a mutually repellent feeling which even philanthropy finds it hard to subdue, and which leaves the hapless victims, in most cases, to welter on in their sin and woe. And yet, why should false delicacy, or fear of incidentally stirring prurient imaginings in any, keep us back from the rescue? We answer with Jeremy Taylor, "If any man will snatch the pure taper from my hand and hold it to the devil, he will only burn his fingers, but shall not rob me of the reward of my pure and good intention."

This remark Jeremy makes only a few sentences before uttering his well known and exquisite saying, that "virginity," or chastity, "is the enamel of the soul;" a sentiment which (as we shall by and by see) receives still more exquisite and expanded illustration in that gem of poems, the Comus of Milton. It is in the light of this saying, that we may read the most doleful features of the Social Evil. When the enamel is gone, the soul too often rushes to ruin; and the finer and lovelier the soul,—as in the case of woman,—the ruin, if not timously arrested, is only the more precipitate and complete. The finer the piece of art,—

of painting, porcelain, sculpture, or whatever else,—that has been marred, the worse is the disaster, and the more hopeless the remedy. And how easily effected is the ruin! A single touch will rub the dew off the peach, but what power on earth may restore it?

With terrible emphasis does this hold true of the deadly vice we are contemplating; and superlatively so in the case of woman. The philosophy of this downfall it may be well to trace a little way.

Much of it is suggested by the familiar word "INTEGRITY." That word means WHOLENESS. It denotes that the man is morally entire; not indeed morally perfect, but yet morally entire, with the bulwarks of virtue erect and unbreached. Happy is the youth or maiden who keeps these moral muniments in good repair, within and without, and on all sides round.

> Serene will be our days and bright,
> And happy will our nature be;
> When love is an unerring light,
> And joy its own security.

Yes; though duty is a principle, it is mightily aided by instinct; and association, habit, yea, and character all lend their fortifying influence. When, then, these fine moral instincts are fairly broken through, very terrible is the disaster. It may indeed be repaired; but the moral nature can hardly now ever be as it was before. Moral weakness will likely remain, and unhallowed and ensnaring memories, and often spiritual dread and distance, and drooping head and tottering moral gait. Even under divine pardon, and all the refining processes of divine grace, the foul streak sent by that damning sin into the marble of our moral nature may still show. And it is at the beginning of the vicious course that a return must be made, for every fresh fall is a paying away

of strength of will, and a dimming of the star of hope. Instead of crushing down the fallen youth or maiden at that stage, as many cruelly and pharisaically do,—heartlessly flinging at them the epithet "ruined" (which is doing their best to make it true), and then, as if holding their moral nostril, passing by on the other side. "Deal gently, I claim of you," in the noble words of Dr. William Anderson, "with the silly youth whom the practised harlot has ensnared," and with the only too confiding and devoted maiden whom the practised seducer has ensnared.

And let such young victims be, on their part, warned to return immediately, if they would hope to return at all. If they continue, if they even only at long intervals venture back, alas for them! All sin is deadly enough, deceitful enough, but of all sin, this is the most deceitful and the most deadly. In the words of one who knew experimentally but too well, "it hardens all within, and petrifies the feelings."

In woman, above all, these tragic issues do most fatally appear. This is owing to her finer nature, and to her larger dependance on the maintenance of moral instinct. Coleridge, somewhere in his Table Talk, remarks, that man's morality is more dependant on strength of thought, and woman's on force of feeling and pure instincts. From this it appears to result, that more men than women fall, but that more fallen men recover themselves than of fallen women;—that more women than men are preserved in virtue, and that more men than women are reclaimed from vice. Whatever influence, then, threatens to trample down that fine network of moral instinct, that very appreciable kind of divinity which peculiarly hedges woman round, ought above all things to be the object of her dread, abhorrence, and prompt and indignant scorn; for when that safeguard is gone, well-nigh

all is gone, and the ruin is as frightful as the precipitation is swift.

Who needs to be told the appalling magnitude of that ruin? An abandoned woman is the most terrible moral wreck our world contains. The descent, besides being from a higher height, is more precipitous and ruinous. The softness and tenderness of the sex take the taint the more blightingly from the touch of the destroyer. The fine sensibilities which make woman, in her purity, oft as lovely as a seraph, imprint on woman fallen the worst features of the fiend. They minister to a keener torture and more reckless despair. No reproach from without can equal that which, for a time at least (for even that will give way), gnaws worm-like at the heart of the poor out-cast, within. The fire burns hottest at the centre. Hers is a sense, all the keener that she is a woman of ruin, degradation, and self-disdain, which re-acts in a maddened and reckless despair. A victim herself, helpless and hopeless, her vocation henceforth is to victimise others; and so it comes that the fair form that once gladdened a hearth and graced a virtuous circle, is now a moving and breathing sepulchre, whose very vicinity is pollution.

Young men, in the hour of temptation, when perverted imagination blinds and dominates all, see no way into these tragedies; while hardened profligates, in everything but self-gratification, are "past feeling." O that youth, in the moment of fascination, or before it rather and after, would try to realize them, and let their moral plummet as deep into the abyss as they can! In this exercise, while using inspired lights first and mainly, they will find no small secondary help from our poets, whose fine sensibilities, and whose "vision and faculty divine," enable them to penetrate deeper into these tragedies than more commonplace men.

For this end, and to stimulate further search, we will here cull, or refer to, such few illustrations of the kind we mean, as we may now be able to recall.

With what terrible intensity does Shakspeare describe an agonized parent, as thus lamenting over a fallen daughter :—

> Mine so much,
> That I myself was to myself not mine,
> Valuing of her; why, she—O, she is fallen
> Into a pit of ink ! that the wide sea
> Hath drops too few to wash her clean again;
> And salt too little which may season give
> To her foul tainted flesh !

Tragic imagery could not further go. As in another extreme case described by the same poet, in which murder finds Neptune's multitudinous waves unavailing to wash the red hand white, nay, finds rather that the bloodstained hand would make ocean's "green one red," so here, the stain of violated female honour is one which ocean has not water enough to cleanse, or sanative virtue enough to cure. The poet sees into the great deep of this tragedy in the light of his own fine philosophy, in that sonnet of his which breathes while it describes the inner soul of beauty :—

> O, how much more doth beauty beauteous seem
> By that sweet ornament which truth doth give;
> The rose looks fair, but fairer we it deem
> For that sweet odour that doth in it live.

This same philosophy, and heavenly mystery of beauty in its virginal purity, is sung, as never poet before or since has sung it, by a genius, second only to Shakspeare, and whose native and congenial element was the morally sublime. The *locus classicus* on this theme is the Comus of Milton. The Lady, lost in a wood, is found by the prowling sorcerer, who proffers his deceitful guidance. The two brothers from whom she has accidentally strayed, learn in their search for

her the distracting news. The younger brother forebodes all that is tragic. The elder, noble and self-reliant, and strong in the faith of the invincibility of true chastity and virtue, hopes the best, and hopes to the last:—

Eld. Bro. Peace, Brother, be not over-exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief,
And run to meet what he would most avoid?
Or if they be but false alarms of fear,
How bitter is such self-delusion?
I do not think my Sister so to seek,
Or so unprincipled in virtue's book,
And the sweet peace that goodness bosoms ever,
As that the single want of light and noise
(Not being in danger, as I trust she is not)
Could stir the constant mood of her calm thoughts,
And put them into misbecoming plight.
Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk. And wisdom's self
Oft seeks to sweet retired solitude,
Where with her best nurse contemplation
She plumes her feathers, and lets grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd.
He that has light within his own clear breast
May sit i' th' centre, and enjoy bright day:
But he that hides a dark soul, and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon.

2. *Bro.* 'Tis most true,
That musing meditation most affects
The pensive secresy of desert cell,
Far from the cheerful haunt of men and herds,
And sits as safe as in the senate house;
For who would rob a hermit of his weeds,
His few books or his beads, or maple dish,
Or do his gray hairs any violence?

But beauty, like the fair Hesperian tree
Laden with blooming gold, had need the guard
Of dragon-watch with unenchanted eye,
To save her blossoms, and defend her fruit
From the rash hand of bold incontinence.
You may as well spread out the unsunn'd heaps
Of miser's treasure by an outlaw's den,
And tell me it is safe, as bid me hope
Danger will wink on opportunity,
And let a single helpless maiden pass
Uninjur'd in this wild surrounding waste.
Of night, or loneliness it recks me not;
I fear the dread events that dog them both,
Lest some ill-greeting touch attempt the person
Of our unknown Sister.

Eld. Bro. I do not, Brother,
Infer, as if I thought my Sister's state
Secure without all doubt, or controversy:
Yet where an equal poise of hope and fear
Does arbitrate th' event, my nature is
That I incline to hope, rather than fear,
And gladly banish squint suspicion.
My Sister is not so defenceless left
As you imagine; she has a hidden strength
Which you remember not.

2. *Bro.* What hidden strength,
Unless the strength of heaven, if you mean that?

Eld. Bro. I mean that too, but yet a hidden strength,
Which if heaven gave it, may be term'd her own,
'Tis Chastity, my Brother, Chastity:
She that has that, is clad in complete steel,
And like a quiver'd nymph with arrows keen
May trace huge forests, and unharbour'd heaths,
Infamous hills, and sandy perilous wilds,
Where through the sacred rays of chastity,
No savage fierce, bandit, or mountaineer
Will dare to soil her virgin purity:
Yea there, where very desolation dwells
By grots, and caverns shagg'd with horrid shades,

She may pass on with unblench'd majesty,
Be it not done in pride, or in presumption.
Some say no evil thing that walks by night,
In fog, or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlaid ghost,
That breaks his magic chains at curfew time,
No goblin, or swart faery of the mine,
Hath hurtful power o'er true virginity.
Do ye believe me yet, or shall I call
Antiquity from the old schools of Greece
To testify the arms of chastity?
Hence had the huntress Dian her dread bow,
Fair silver-shafted queen, for ever chaste,
Wherewith she tam'd the brinded lioness
And spotted mountain pard, but set at nought
The frivolous bolt of Cupid: gods and men
Fear'd her stern frown, and she was queen o' th' woods.
What was that snaky-headed Gorgon shield,
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace that dash'd brute violence
With sudden adoration, and blank awe?
So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And in clear dream, and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on th' outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal: but when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose

The divine property of her first being.
Such are those thick and gloomy shadows damp
Oft seen in charnel vaults and sepulchres,
Ling'ring, and sitting by a new made grave,
As loath to leave the body that it lov'd,
And link'd itself by carnal sensuality
To a degenerate and degraded state.
2. *Bro.* How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.
Eld. Bro. List, list! I hear
Some far-off halloo break the silent air.
2. *Bro.* Methought so too; what should it be?

It is the Attendant Spirit, who has been sent to the rescue, and describes the awful character of the peril which starts fresh fears:—

2. *Bro.* O night and shades,
How are ye join'd with hell in triple knot.
Against th' unarmed weakness of one virgin
Alone, and helpless! Is this the confidence
You gave me, Brother?
Eld. Bro. Yes, and keep it still,
Lean on it safely; not a period
Shall be unsaid for me: against the threats
Of malice or of sorcery, or that power
Which erring men call Chance, this I hold firm,
Virtue may be assail'd, but never hurt,
Surpris'd by unjust force, but not enthrall'd;
Yea even that which mischief meant most harm,
Shall in the happy trial prove most glory;
But evil on itself shall back recoil,
And mix no more with goodness, when at last
Gather'd like scum, and settled to itself,
It shall be in eternal restless change
Self-fed, and self-consumed: if this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble. But come let's on.

The scene changes to the sorcerer's palace, when the Lady is seen in an enchanted chair from which she cannot rise, with Comus before her, whose vile solicitations she repels in words well worthy of quotation, had our space permitted. The brothers rush in; she is rescued; and the piece concludes with the moral :—

> Mortals that would follow me,
> Love Virtue; she alone is free:
> She can teach you how to climb
> Higher than the sphery chime;
> Or if Virtue feeble were,
> Heaven itself would stoop to her.

How vividly does Burns, in his Cottar's Saturday Night, pass from that exquisite picture of pure youthful love in one stanza to its dismal obverse in the next, and present in a touch or two the heart-stricken parents and "the ruined maid, and her distraction wild." Few contrasts in the language are more effective: it is as if a celestial scene of surpassing beauty were to have the stage lights suddenly put down over it, and a pandemonian scene with its lurid flashes instantly taking its place. From that fine picture of youthful affection the poet thus breaks forth on the seducer :—

> Is there in human form, that bears a heart,
> A wretch! a villain! lost to love and truth!—
> That can, with studied, sly, ensnaring art,
> Betray sweet Jenny's unsuspecting youth?
> Curse on his perjured arts! dissembling smooth!
> Are honour, virtue, conscience, all exil'd?
> Is there no pity, no relenting ruth,
> Points to the parents fondling o'er their child?
> Then paints the ruin'd maid, and their distraction wild?

In his fine lyric on the Mountain Daisy turned up by his ploughshare, he makes a touching allusion to this doleful case.

With reference to the sad fact that young virtue in humble life has often to hold its own and make way under ungenial skies and in exposed wilds, he says:—

Cauld blew the bitter-biting north
Upon thy early, humble birth;
Yet cheerfully thou glinted forth
Amid the storm,
Scarce rear'd above the parent earth
Thy tender form.

The flaunting flowers our gardens yield,
High sheltering woods and wa's maun shield;
But thou, beneath the random bield
O' clod or stane,
Adorns the histie stibble-field,
Unseen, alane.

He then describes with artless but inimitable beauty the too frequent as well as "ower true tale":—

There, in thy scanty mantle clad,
Thy snawie bosom sunward spread,
Thou lifts thy unassuming head
In humble guise;
But now the share uptears thy bed,
And low thou lies!

Such is the fate of artless maid,
Sweet flowret of the rural shade!
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled, is laid
Low in the dust.

Read and ponder Hood's Bridge of Sighs, try to sound its depths of woe, and then, when the next temptation obtrudes itself, as you have a heart in you, "picture it, think of it, dissolute man!"

How graphic and interesting the scene in the Vicar of Wakefield, when, over his erring daughter Olivia, the good

man vents freely a father's curses on her seducer, and when told of it, asks, Did I curse? And how touching the verses shortly after introduced:—

When lovely woman stoops to folly,
And finds too late that men betray,
What charm can soothe her melancholy,
What art can wash her guilt away?

The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom, is—to die.

This idea of the irretrievable character of women's wrong of wrongs is often strongly put by our poets—too strongly it may be admitted, and yet with what terrible truth! A poet of the last century, in "Fables for the Female Sex," says in one of them, on their seducers:—

The traveller if he chance to stray
May turn uncensured to his way;
Polluted streams again are pure,
And deepest wounds admit a cure:
But woman no redemption knows;
The wounds of honour never close.
Though distant every hand to guide,
Nor skilled on life's tempestuous tide,
If once her feeble bark recede,
Or deviate from the course decreed,
In vain she seeks the friendless shore,
Her swifter folly flies before!
The circling ports against her close,
And shut the wanderer from repose;
Till, by conflicting waves oppressed,
Her foundering pinnace sinks to rest.
Are there no offerings to atone,
For but a single error?—None!
* * * * *
Shall virtue's flame no more return?
No more with virgin splendour burn—

No more the ravaged garden blow
With spring's succeeding blossom ?—No.
Pity may mourn, but not restore ;
And woman falls—to rise no more.

God be thanked, the open door of the Gospel, and the heart of the Gospel's God, and the open arms of the Saviour, and his "go in peace, sin no more," are as free to the fallen and forlorn one as ever. The facts of the Gospel are too familiar, the spirit and terms of it are too plain to leave any returning wanderer in doubt, though the guiltiest of the guilty and the vilest of the vile. But while very tender are God's mercies, very cruel are those of man. The result to the crushed maiden is often life-long madness; and of this, too, how touchingly have our poets sung.—Pollok, in his Judgment Scene in the 8th Book, gives the following case :—

Take one example, one of female woe.
Loved by a father's and a mother's love,
In rural peace she lived, so fair, so light
Of heart, so good, and young, that reason scarce
The eye could credit, but would doubt, as she
Did stoop to pull the lily or the rose
From morning's dew, if it reality
Of flesh and blood, or holy vision, saw,
In imagery of perfect womanhood.
But short her bloom, her happiness was short.
One saw her loveliness, and, with desire
Unhallowed burning, to her ear addressed
Dishonest words : "Her favour was his life,
His heaven; her frown, his woe, his night, his death."
With turgid phrase, thus wove in flattery's loom,
He on her womanish nature won, and age
Suspicionless ; and ruined, and forsook :
For he a chosen villain was at heart,
And capable of deeds that durst not seek
Repentance. Soon her father saw her shame ;

His heart grew stone, he drove her forth to want
And wintry winds, and with a horrid curse
Pursued her ear, forbidding all return.

Upon a hoary cliff that watched the sea,
Her babe was found—dead. On its little cheek
The tear that nature bade it weep had turned
An ice-drop, sparkling in the morning beam;
And to the turf its helpless hands were frozen.
For she, the woeful mother, had gone mad,
And laid it down, regardless of its fate.
And of her own. Yet had she many days
Of sorrow in the world, but never wept.
She lived on alms, and carried in her hand
Some withered stalks she gathered in the spring.
When any asked the cause, she smiled and said
They were her sisters, and would come and watch
Her grave when she was dead. She never spoke
Of her deceiver, father, mother, home,
Or child, or heaven, or hell, or God; but still
In lonely places walked, and ever gazed
Upon the withered stalks and talked to them;
Till wasted to the shadow of her youth,
With woe too wide to see beyond, she died—
Not unatoned for by imputed blood,
Nor, by the Spirit that mysterious works,
Unsanctified. Aloud, her father cursed
That day his guilty pride, which would not own
A daughter, whom the God of heaven and earth
Was not ashamed to call His own; and he
Who ruined her, read from her holy look,
That pierced him with perdition manifold,
His sentence, burning with vindictive fire.

A mightier genius still, Goethe in his Faust, pictures with terrible effect a similar case. Margaret, after her fall, kneels before an image of the Mater Dolorosa and touchingly prays:

Oh, in this hour of death, and the near grave,
Succour me, Thou, and save!

Look on me with that countenance benign,
Never was grief like thine,—
Look down, look down on mine!

Her true hearted brother, Valentine, who has fallen in combat with her seducer, Faust, describes to her, with his dying breath, and with a soldier's bluntness, the sure and growing load of world's scorn to which, by her fall, she has served herself heir.

And find for thee, heart-broken one,
Though God has mercy. man has none.

Then follows her doleful career of madness from which she wakes up at the end, to hear pronounced over her the voice from heaven, "saved," while her seducer is borne away.

Scott's Marmion has some of its most thrilling incidents and no small part of its plot related to this sad theme. Its moral, indeed, might be its own spirited and impressive lines:—

Where shall the traitor rest,
He, the deceiver,
Who could win maiden's breast,
Ruin, and leave her?

In a character so hideous and hateful as that of the seducer, the very first symptom should be watched and scornfully repelled; and that not by woman only, but by everyone who ought (and that is all) to be woman's protector. Improper personal freedoms at once reveal themselves; but more insidious and dangerous are the approaches of the tongue. "There is," says Cowper, "a prurience in the speech of some;" and masters of the impure innendo need to be carefully watched As the poet adds:—

O come not ye near innocence and truth,
Ye worms that eat into the bud of youth!
Infectious as impure, your blighting power
Taints in its rudiments the promised flower:

Its odour perished, and its charming hue,
Henceforth 'tis hateful, for it smells of you.
Not e'en the vigorous and headlong rage
Of adolescence, or a firmer age,
Affords a plea allowable or just
For making speech the pamperer of lust.

FROM THE WESTMINSTER REVIEW.

The writer in the *Westminster Review*, referring to children of tender years, says: — "Another point upon which all are agreed is, that carnal connection with children of tender years, *with or without consent*, is a high crime and misdemeanour. On this subject, also, the law has spoken clearly; and by an enactment now some years old, a man charged with rape on the person of a child under thirteen years of age, cannot plead her consent in bar of judgment. If any of those hoary sinners, for whose depraved appetites so many of these infant victims are yearly provided in the metropolis, could be brought to justice, and either hanged or transported for the offence, this, too, would become infamous and dangerous, and would cease to be practised by those who are now the chief offenders, viz., men whose wealth and position in society render pecuniary penalties matters of no consideration, but who would not for worlds encounter the risk of a personal and publicly dishonouring punishment. The first worn-out *débauché* of rank who was hanged for corrupting a child of twelve years old (an offence committed probably every day in the year), would almost ensure the safety of this class of victims for the future."

I see little force in the distinction drawn in the following passage by the same writer in the *Westminster Review*, but take advantage of it as another powerful testimony alike against the seducer and the "deserter:"—"Another needed

change in social ethics is this: that the *deserter*—not the seducer—shall be branded with the same kind and degree of reprobation with which society now visits the coward and the cheat. The man who submits to insult rather than fight; the gambler who packs the cards, or loads the dice, or refuses to pay his debts of honour, is hunted from among even his unscrupulous associates as a stained and tarnished character. *Let the same measure of retributive justice be dealt to the seducer who deserts the woman who has trusted him, and allows her to come upon the town.* We say the deserter—not the seducer; for there is as wide a distinction between them as there is between the gamester and the sharper. Mere seduction will never be visited with extreme severity among men of the world, however correct and refined may be their general tone of morals; for they will always make large allowances on the score of youthful passions, favouring circumstances, and excited feeling. Moreover, they well know that there is a wide distinction—that there are all degrees of distinction—between a man who commits a fault of this kind under the influence of warm affections and a fiery temperament, and the cold-hearted systematic assailer of female virtue, whom all reprobate and shun. It is universally felt that you cannot, with any justice, class these men in the same category, nor mete out to them the same measure of condemnation. But the man who, when his caprice is satisfied, casts off his victim as a worn-out garment, or a damaged toy; who allows the woman who trusted his protestations, shared his joys, lay in his bosom, resigned herself to him, in short,

'In all the trusting helplessness of love,'

to sink from the position of his mistress to the loathsome life of prostitution, because his seduction and desertion have left no other course open to her—who is not ready to make any

sacrifice of peace, of fortune, of reputation even, in order to save one whom he has once loved from such an abyss of wretched infamy,—must surely be more stained, soiled, and hardened in soul, more utterly unfitted for the company or the sympathies of gentlemen or men of honour—than *any* coward, *any* gambler, *any* cheat!"

At the close of an article on this subject in the *Quarterly Review*, the writer has the following foot note :—

Every reader of the newspapers knows well what a multitude of suicides thin every year the ranks of these unhappiest of all human creatures. Month after month, and week after week, the terrible truth of Hood's verse (and, we may now add, of George Cruikshank's tragic pencil) is realized :—

The bleak wind of March
Made her tremble and shiver;
But not the dark arch,
Or the black flowing river;
Mad from life's history—
Glad to death's mystery
Swift to be hurled—
Anywhere—anywhere
Out of the world!

In she plunged boldly—
No matter how coldly
The rough river ran—
Over the brink of it:
Picture it—think of it,
Dissolute Man!
Lave in it, drink of it,
Then, if you can.

BY THE REV. DR. WARDLAW.

The Rev. Dr. Wardlaw, on this very important part of the subject, writes in the following eloquent and impressive terms:—But the man of gallantry—does *he* meet with any such rebuffs? On the contrary, does he not find his open way into what the world calls *the best society?* Is he not the pride of the club-house,—the ornament and magnet of the drawing-room? Is it or is it not so;—that the man who, night after night, is making himself familiar with pollution; who bargains for unfallen innocence; who by 'perjured arts and smooth dissembling'

beguiles that innocence to ruin; who boasts of such exploits; who casts off victim after victim to its unpitied destiny, so soon as it has served the hour's purpose of his lawless lust;—to whom, be his station in society what it may, and by what epithets soever of apologetic courtesy his vices may be glozed over in the circles of gaiety and fashion, the Bible, with divine 'plainness of speech,' assigns his place of reprobation among the 'whoremongers and adulterers whom God will judge;'—that that man, for whom, and for whose career of selfish and pitiless vileness, there are no terms of execration sufficiently strong:—that *that* man finds his undisputed place in the first circles?—He passes from the brothel to the ball-room; from the scene of ruined innocence to the scene of courtly splendour and gay festivity:—he smiles and is smiled upon:—he is followed by glistening eyes from group to group:—the men are jealous of him:—the fair (let us sincerely believe *in ignorance*) 'lift the light of their countenance upon him;' their hearts beat pleasure on his approach; they court his hand, and envy the favoured ones on whom it is bestowed?—This state of things is 'for a lamentation.' It indicates a prevailing looseness of principle and indifference of feeling regarding the vice in question, such as tends painfully to lower the tone of one's hopes as to any general and effectual reformation.

The mischief is rooted in high places. It is the sin of the rich, as well as of the poor; of the peer as well as of the commoner; of the lord of the manor, as well as of the peasant. It pervades all ranks. Here lies one of the great difficulties the moral reformer has to contend with. [I feel here that I must 'do nothing by partiality;' that I should act unworthily of my trust if I did.] How can *they* be expected to legislate freely on the subject,—how can they fail to be shy of restrictive and punitive

measures,—who are conscious, possibly, that any law, approaching in its principle and in its execution, to impartiality, must first affect themselves? And it is very manifest, that, if there are to be laws,—laws of more stringent and effective restraint and coercion,—they *must*, in their provisions and in their application, be impartial. They must not be confined to the lower haunts of profligacy. Granted, in as strong terms as you please to express it, that these are dens of infamy; foul hot-beds of all descriptions of mischief; schools of intemperance, larceny, robbery, and all manner of crime; and that they are therefore pests to the community;—still it must not be forgotten, that it is in the higher walks of gallantry,—in the brothels and assignation-houses of our nobility and gentry, that the jewel of virgin purity is incomparably most in danger; that it is for *their* supply the wretches are employed, whose arts and deeds of demon treachery we have a little ago detailed; that, according to the *tendency downward*, formerly pointed out, it is from these higher quarters that the lower and the lowest are, in part, and to no small amount, provided; and that in these the sin against God, and the crime against society, instead of being of less heinous offensiveness, are only the more flagrant, in proportion to the education, the rank, and the influence of the parties, and the knowledge they cannot but possess of the consequences to the community of the libertine excesses in which they indulge.

Is it not, then,—O! is it not, supremely desirable, that public sentiment and public feeling could be brought to bear, more justly and more beneficially, on this monstrous enormity? Let gallantry, in the higher circles, get its proper name; and let the man who practises it get his.—Let it no longer be, that the guilty should escape, and the innocent suffer;—that 'the whoremonger and the adulterer'

should continue to be received to the unblushing familiarity of social intercouse, while 'the iniquity of the fathers is visited upon the children,' by the proscription and exclusion of the blameless progeny of his illicit amours. Let it no longer be,—that, while the liar and the thief are hooted and hissed out of society, the spoiler of virgin innocence,—the mean and selfish robber of the weak and the defenceless,—woman's robber of her most precious possession, the pearl of her purity, and with it her peace, her self-respect, her character, her reputable subsistence, her place in the esteem and affections of her former friends, her prospects in the world, and, possibly and probably too, her health and her life;—that *this* man should still be the *gentleman* and the man of *honour!* Let him be branded as he deserves. Let the fair frown upon him. Let the whole world of female virtue look upon him with indignation, as the worst enemy of their sex;—who, instead of regarding woman as formed for man's virtuous and happy companionship,—the companionship of mind and heart,—degrades her to a mere instrument of his own selfish and sensual gratification. Let them shrink from his approach. O! if there be one case, in which *pride* might with truth be called *becoming*, surely this is such a case;—the indignant pride of the whole sex concentrated in the bosom of the individual;—each feeling the wrong done to all;—the spirit of lofty scorn beating in the breast, and mounting to the cheek, and flashing from the eye, of offended womanhood, on the traitor, who dares to trample her honour in the dust, and yet to approach her with the bows and the smiles of a graceful urbanity, the lips of winning flattery, and the presumptuous assurance of her favour!

So long as, in general society, this vice continues to hold its association with *honour;*—so long as no brand of dis-

grace is attached to it, as there is to others;—the roots of the evil, it is to be feared, although they may be partially loosened and pulled up, can never be thoroughly disentangled and cleared away from the soil of social life. And in this view of the case, the female portion of the community have much in their power. Let them but agree, that they will withdraw their countenance from every known polluter and dishonourer of their sex. Let him be loathed for his vileness, contemned for his meanness, frowned upon for his treachery, and abandoned for all the three. They would thus contribute more effectually to the suppression of the monstrous abomination, than any association, however zealous, however able, and however active.—Could it be brought about, that this vice, instead of being passed quietly over as a thing not to be spoken of, and about which it would never do to be particular,—and even, under the designation of gallantry, smiled at, as being, if a vice, among the expected and pardonable vices of a gentleman,—should stamp disgrace on the name and on the memory of its perpetrator,—our end would be gained. And who have so much in their power, for bringing this about as *the virtuous women of our land?*

"Where shall the traitor rest,
He, the deceiver,
Who could win maiden's breast,
Ruin, and leave her?—
"*Shame and dishonour sit*
By his grave ever:
Blessing shall hallow it,—
NEVER!—O NEVER!"

Note by Dr. Wardlaw to 2nd Edition of his Lectures, published, January, 1843.—Since the delivery and first publication of these lectures, strange disclosures have come before the public, affectingly illustrative of the heartlessness of this vice, and of the general profligacy which, when already existing, it increases, and which, when not previously existing, it seldom fails to produce. No fewer than four of our English nobility

BY HENRY WARD BEECHER.

The Rev. Henry Ward Beecher, in his Lectures to Young Men, from which I have quoted at page 20, writes:—Can language be found which can draw a corrupt beauty so vividly as this: *Which forsaketh the guide of her youth, and forgetteth the covenant of her God.* Look out upon that fallen creature whose gay sally through the street calls out the significant laugh of bad men, the pity of good men, and the horror of the pure. Was not her cradle as pure as ever a loved infant pressed? Love soothed its cries. Sisters watched its peaceful sleep, and a mother pressed it fondly to her bosom! Had you afterwards, when spring flowers covered the earth, and every gale was odour, and every sound was music, seen her, fairer than the lily or the violet, searching them, would you not have said, 'Sooner shall the rose grow poisonous than she; both may wither, but neither corrupt.' And how often, at evening, did she clasp her tiny

have given themselves an unenviable notoriety, and have been pilloried to the equal scorn and loathing of the community, for the unblushing shamelessness of their amours, and the unprincipled conduct accompanying them.—It were most unjust to their compeers in rank, to take these as a specimen of the average of virtue in the class to which they belong. But here is a case for testing the spirit of *female virtue* in that class. If the high-born ladies of our country do not, in such instances as these, where no ignorance can be pleaded, make a stand against the perpetrators of such dishonour upon their sex; if they continue to receive with all the customary etiquette of honourable society, men who have rendered themselves so unworthy of their courtesy and their smiles,—men, who, though *noblemen*, have shown any thing but the character of *noble men*;—if, in one word, they do not, in their own way, "send *them* to Coventry," as *they* may have sent others of their own sex, far less deserving of such excommunication;—what are we to think of the average of principle in this the highest class of our female population? It is a testing case. There could not be a fairer opportunity for feminine virtue to take up the position of high-toned resistance prescribed to it in the text.

hands in prayer? How often did she put the wonder-raising questions to her mother, of God, and heaven, and the dead—as if she had seen heavenly things in a vision! As young womanhood advanced, and these foreshadowed graces ripened to the bud and burst into bloom, health glowed in her cheek, love looked from her eye, and purity was an atmosphere around her. Alas! *she forsook the guide of her youth.* Faint thoughts of evil, like a far-off cloud which the sunset gilds, came first; nor does the rosy sunset blush deeper along the heaven, than her cheek, at the first thought of evil. Now, ah! mother, and thou guiding elder sister, could you have seen the lurking spirit embosomed in that cloud, a holy prayer might have broken the spell, a tear have washed its stain! Alas! they saw it not; she spoke it not; she was *forsaking the guide of her youth.* She thinketh no more of heaven. She breatheth no more prayers. She hath no more penitential tears to shed; until, after a long life, she drops the bitter tear upon the cheek of despair,—then her only suitor. Thou hast *forsaken the covenant of thy God.* Go down! fall never to rise! Hell opens to be thy home!

Oh, Prince of torment! if thou hast transforming power, give some relief to this once innocent child, whom another has corrupted! Let thy deepest damnation seize him who brought her hither! let his coronation be upon the very mount of torment! and the rain of fiery hail be his salutation! He shall be crowned with thorns poisoned and anguish-bearing; and every woe beat upon him,.and every wave of hell roll over the first risings of baffled hope. Thy guilty thoughts and guilty deeds shall flit after thee with bows which never break, and quivers for ever emptying, but never exhausted! If Satan hath one dart more poisoned than another; if God hath one bolt more transfixing and blasting than another; if

there be one hideous spirit more unrelenting than others,—they shall be *thine*, most execrable wretch! who led her to *forsake the guide of her youth, and to abandon the covenant of her God.*

Dante, the Italian Poet, in Canto V. of the *Inferno*, thus describes the future torment of the seducer:—

> Now 'gin the rueful wailings to be heard.
> Now am I come where many a plaining voice
> Smites on mine ear. Into a place I came
> Where light was silent all. Bellowing there groan'd
> A noise, as of a sea in tempest torn
> By warring winds. The stormy blast of hell
> With restless fury drives the spirits on,
> Whirl'd round and dash'd amain with sore annoy.
> When they arrive before the ruinous sweep,
> There shrieks are heard, there lamentations, moans,
> And blasphemies 'gainst the Good Power in heaven.
> I understood, that to this torment sad
> The *carnal sinners are condemn'd, in whom*
> *Reason by lust is sway'd.* As in large troops
> And multitudinous, when winter reigns,
> The starlings on their wings are borne abroad;
> So bears the tyrannous gust those evil souls.
> On this side and on that, above, below,
> It drives them: hope of rest to solace them
> Is none, nor e'en of milder pang.

Further on, in his 18th Canto, Dante describes seducers as scourged by demons in the terrible Malebolge. He there recognises and accosts a notorious trafficker in female ruin, Venedico. This wretch proceeds to tell his tale, till the avenging fiend interrupts him:—

> Him speaking thus, a demon with his thong
> Struck and exclaimed, '*Away, corrupter! here*
> *Women are none for sale.*' Forthwith I joined
> My escort.

III. *Increase the Stringency of the Law for enabling the People to deal more easily with brothel-keepers.*—Of late years some improvement has been made on this point, but the law is still in anything but a satisfactory state. Those who unfortunately reside in the neighbourhood of brothels, or whose places of business are near such houses, know to their cost how much they are annoyed by the inmates of those places and their half-tipsy followers, and how very difficult it is to obtain redress.

The following weighty, but not too severe, words, are from the pen of the Rev. Dr. Ralph Wardlaw:—"In the experience of the London Society, as partially laid before you in last lecture, it has already been seen to what an extent even existing laws may reach to the apprehension and punishment of these pests of their species, and to the suppression of those receptacles of pollution where so many bodies and souls are destroyed. It is certainly most desirable that the law should be made to reach more effectually every accessible point of this system of moral desolation and death. We have laws against gaming-houses. On what principle are *these* laws founded? In themselves, they wear the aspect of an encroachment on the liberties of the subject. Has not every man a right to use his own house for what purposes he pleases, and for which others voluntarily please to frequent it? The answer is, that where there are laws against injustice, swindling, and robbery, no man is entitled to break these laws, either in his own house or in the house of another, or to receive and harbour those who do. The mischief such houses do to society is enough to justify their suppression;—the entrapping, cheating, and fleecing of the unwary and inexperienced; the plunder thus amassed by adepts in villainny, as well as the evil passions engendered, and the quarrels and the duels arising out of

them.—And if we have laws for the putting down of gambling houses, why should we not have laws, equally or even more stringent and stern, for the putting down of brothels, of houses for prostitution? Is the *mischief* less in the one than in the other? are the *treachery* and the *unrighteousness* less? are the *losses sustained* less? are the *crimes perpetrated* less,—less either in moral enormity, or in their effects to the community?—are the *victims sacrificed* less deserving of compassion, more able to protect themselves, to secure their own interest, and to effect their escape?—is the *wrong done to them* more easily retrieved? —is the *corrupting influence of their character*, when ruined, less injurious, less deadly? Without at all attempting to mitigate the horrors of the gaming-table, we hesitate not to say, that there can be but one just answer to all such questions. The horrors of the brothel have the bad pre-eminence. There can be but one reason for speaking less condemnatorily of the one than of the other,—is it a creditable one?—that the propensity to whoredom is more general than the propensity to gambling. Most assuredly, if there be one object of legal surveillance and punitive restraint more legitimate, on all right principles, than another,—*this* is it. The powers of Magistrates ought surely to be so far extended and strengthened, as to enable them to put down those houses of infamy, where the youth of both sexes are contaminated with the worst principles of evil; and which are fountains of moral pollution to the public character, and foul nests of disease and crime.

"And why should not those monsters to whom I made pointed reference in last lecture,—the purveyors for sensuality, the hired decoyers of innocence, the deliberate traders in virgin purity, be met by some determined measures of prevention? I say of *prevention*:—for in their case, be it

remembered, prevention is *the only thing worth attempting.* Are you, in such a case, to wait for the overt act, for the positive perpetration of the infamous deed,—and *then* visit it with punitive vengeance? O let it be recollected that *this* description of robbery is not like others. Not only is it the robbery of that, compared with which the 'purse' is 'trash,'—but it is robbery of what *cannot be recovered.* By the efforts of an active police, you may trace to their secret concealment the robber or the stolen property;—but what police can restore the virgin honour of the plundered and ruined victim of the vile seducer? Surely, to lie in wait for defenceless and unsuspecting innocence,—and especially when that innocence is in the ignorance and helplessness of childhood,—is worse, in some respects, than to lie in wait for blood. If there be a crime besides murder that deserves being visited with *death,* I should be disposed to pronounce *that* the crime."

IV. *The Owners of Property, who have knowingly let their houses for brothels, ought to be punished by the Authorities.*—In some cases brothel-keepers get another person to take a house for them in a respectable neighbourhood, but if landlords were really anxious to get rid of such tenants they could easily do so. Such characters are not only ready to pay in advance, but the rent is, in general, double and treble that obtained from respectable people. It is disgraceful that not a few owners of property, who are professing Christians, instead of trying to keep out bad women, seem wishful to secure them quietly as tenants. I have known such professors, when spoken to on the subject, turn round, and, with a hypocritical twinkle of the eye, attempt to throw the responsibility on their factors. There are heads of families who unblushingly state that harlots are

the best tenants they have, for the rent is always sure. In the course of conversation with one of those landlords, I asked him if he would like his daughter to occupy one of those "sure"-rented houses, or his son to support them, but he gave no reply.

I knew of a "lady" whose husband held a Government situation in Glasgow, who let several second-class brothels, furnished, and was in the habit of calling several times a week, in the forenoon, for the purpose of ascertaining the number of visitors and looking after her rent. On one occasion, when several respectable neighbours were complaining about being annoyed at midnight with the inmates and their paramours, this "lady," snapping her fingers, said—"The property is our own, and it shall continue to be a house of the kind, so you need not put yourselves about." It is but justice to state that the husband had no sympathy with his wife's conduct, and, unsolicited, furnished me with information respecting higher class brothels in various parts of Glasgow.

The Rev. William Bevan, of Liverpool, very justly observes:—A powerful influence should be brought to bear upon the landlords who wittingly and willingly let out their property for such purposes. They may be rich and powerful. But why should their wealth, their rank, or their might, hinder their exposure? The greater their elevation, the greater is their disgrace. The man who provides a receptacle for stolen chattels, is not so low in the scale as the man who receives his rent from the property which he knows to be the receptacle for ruined virtue, defamed innocence, and complicated iniquity. His refusal would close the door against the guilt. His acquiescence makes him a partner in it. He shares the price of blood.

V. *Prostitutes ought to be strictly prohibited from parading the streets, especially after dusk.*—It is about thirty years since my attention was first directed to this point by a medical gentleman, who had an extensive practice in Manchester. At that time, and for several years after, this doctor had occasion to meet with a considerable number of young men who were employed as clerks, &c., in the large warehouses in Manchester, and he had no hesitation in saying that many of the young men who came to his consulting-rooms for advice had been led astray, in the first instance, from having been accosted and ensnared by some harlot, on their way home to their lodgings. Since then this gentleman, now retired from practice, has often referred in strong terms to the necessity and great importance of *clearing the streets of prostitutes*, especially after ten o'clock at night, and entirely on market-days. During the last thirty years I have met, in various parts of the country, with many cases of young men, corroborative of Dr. ——'s statement. "How many of our youths," says the writer in the *Westminster Review*, "fall victims to the invitations to sin which now meet them everywhere at night, who, if left to themselves, would never actually *seek* the common haunts of infamy!"

Mr. M'Call, Chief Constable of the Glasgow Police, in his letter at page 92, states that "during the present year (1870) the magistrates in the police courts have more stringently enforced the provisions of the Police Act against such women prowling about, and the consequence is, that our streets present a very different aspect. Betwixt the 1st January and 31st October last, 1205 of these women were tried before the police courts. Moreover, I know from official returns that the clearing of the streets of these women has had a very material effect in diminishing the number of the thefts from the persons of men."

It will be observed from Mr. Dewar's letter, at page 94, that similar beneficial results followed in Greenock.

On this topic Dr. Wardlaw remarks :—Can any sufficient reason be assigned, why those whose character and vocation as prostitutes are notorious should not be prevented from carrying on that vocation in our streets? Are the known character, and the purpose for which they come abroad at particular seasons, not sufficient ground for such prevention?—I am here of course to be understood as referring to the known inmates of houses of ill-fame. To extend the power to apprehension on mere *suspicion*, would be a hazardous and inadmissible encroachment on the liberty of the subject, and lead to all manner of oppressive abuses.

Mr. M. J. Whitty, late Chief Constable of Liverpool, now conductor of the *Liverpool Daily Post* at a meeting in one of the sections of the Social Science gathering there, in 1858, said—The legislature ought not to allow prostitutes to come into the streets at all; if they stopped at home, that was their business, and the business of those who came to them; but in the streets they were not a nuisance to men only, but an impediment to respectable women being in the streets after certain hours. They could not go out unaccompanied, and two ladies could hardly go out with one gentleman. He had to work late, and go home at one or two o'clock in the morning, and the abomination was most intolerable. He believed the police would bear him out—if they dare speak the truth, there was no disguising the fact—that a certain number of magistrates and town councillors regarded these things with perfect indifference, and they knew that officials were exceedingly well aware when to be silent. Major Greig would always speak out, no doubt, if he were appealed to.

The Editor of the *Times*, in a leading article on this part of the subject, in January, 1858, writes :—Now we say it with

much shame, that in no capital city of Europe is their daily and nightly such a shameless display of prostitution as in London. At Paris, at Vienna, at Berlin, as every one knows, there is plenty of vice; but, at least, it is not allowed to parade the streets, to tempt the weak, to offend and disgust all rightly-thinking persons. If any one would see the evil of which we speak in its full development, let him pass along the Haymarket and its neighbourhood at night, when the night-houses and the oyster-shops are open. It is not an easy matter to make your way along without molestation. In Regent Street, in the Strand, in Fleet Street the same nuisance, but in a less degree, prevails. Now we are well aware that, if all the unfortunate creatures who parade these localities were swept away to-morrow, if the night-houses and oyster-shops were closed by the police, we should not have really suppressed immorality. We should, however, have removed the evil from the sight of those who are disgusted and annoyed by its display; and, *still more, we should have removed it from the sight of those who, probably, had they not been tempted by the sight of these opportunities, would not have fallen.*—Give increased force to clauses which, as we believe, already exist in police acts, by which the police are empowered to stop the solicitations and gathering together of prostitutes in the public streets. In such a case we must trample down definitions and exceptional cases with an elephant's foot, and go straight for results. The rule in all such cases is to give the power, and to leave it in the discretion of the authorities only to employ it on proper occasions. We have ample guarantees nowadays that such discretion can not be abused. Our streets can be purged of the public scandal, and the keepers of brothels may be brought under the lash of the law.

VI. *Extend the Means of Education.*—Dr. Hannay, late Surgeon to the Glasgow Lock-hospital, observes:—The infrequency of the children of the middling classes falling into this sin, speaks volumes for the excellence of the educational and moral discipline to which they are subjected, as far at least as preventing this evil; and suggests, that to the maintenance, improvement, and extension of this discipline we cannot, therefore, pay too much attention.

The following paragraph appeared in the first edition of the "Exposure":—"During my weekly visits to the Glasgow Lock-Hospital in 1842, I met with about 300 of the patients. In the course of my brief visit a short portion of the Bible was read, but not more than *one-fourth* were able to read, and about the half of that number read indifferently. I felt rather surprised to find that a larger proportion of girls from third-rate houses could read more correctly than those who came from the first and second-class brothels. And this is only a fair sample of the *intelligent* company with which thousands of educated *gentlemen* associate!" To every true friend of education this ignorant mass of degraded human beings presents a subject for profound reflection.

On this important part of our subject, the Rev. Dr. Wardlaw remarks:—"Any association that seeks the prevention of the evil, would do well to look earnestly after this. I would urge the teachers of our invaluable Sabbath schools, to increase as much as possible the number of their *adult classes*,—classes, in which children are retained for more advanced instruction, after they have passed the limit of childhood.—I would entreat both parochial ministers and the pastors of dissenting congregations, to augment to the utmost those *district day schools*, in the poorer localities of the city, where the ability to read may be imparted to so

many who would otherwise remain without it, and where the knowledge may be acquired, and the restraining influence begin to be felt, of those principles of religion, which are the best safeguards of all virtue."

M. Parent Duchatelet, when referring to the state of education amongst abandoned women in Paris, and taking that of *writing* as a test, says—"It appears to me that those signatures might make known, to a certain extent, the education which the signers had received. I, therefore, considered that all those who had declared that they would not sign their names, and merely made a cross, or some other mark, were entirely ignorant and uncultivated; and those who could sign should be again divided into two classes, viz.:—Those who wrote well and those who wrote badly. Of 4470 prostitutes born and brought up in Paris,—2332 *could not sign;* 1780 could sign, but badly; 110 signed well, many of them particularly so; of 248, I had no information."

Dr. Sanger in his work, after referring to this point in the city of New York, says—(the *Italics* are his own)—"*Education is at a very low standard with them.*"

VII. *Let Prudent Marriages be Encouraged.*—On this question I avail myself of the following appropriate observations of the Rev. Dr. Wardlaw:—"I cannot help thinking, that some of the usages of modern society, by the way in which they almost unavoidably influence the procedure of our young men, contribute not a little towards the regretted evil. *Early marriages*, wherever they can be contracted with any ordinary regard to prudence, are among its best preventives;—and *whatever contributes to hinder the formation of these*, may be regarded as standing chargeable with their share of its encouragement. I deny not that prudence is a virtue, and that the question of marriage is a

proper sphere for its exercise. But there cannot be a doubt, that the high notions, which, by the refinement and extravagance of our times, have been introduced, of the *style* in which young men entering on life must set up their domestic establishment, have, in many instances, laid restraints on the early cultivation of virtuous love, and prevented the happy union of hearts in youthful wedlock. I cannot look upon this as at all an improvement on the homely habits of our fathers. Many are the young men who are thus tempted to remain single by their felt inability to *start* in what is regarded a somewhat *creditable style*. Would to God I had the ear of all the youth in our city, and in our country, that I might tell them of the sweets of early virtuous union; that I might earnestly and affectionately urge them to consult their own best interests, and to set an example pregnant with the most beneficial results to the community, by bidding defiance to the tyranny of fashion; by returning to the good old way; by finding a partner who will marry from love, and who will be willing, and more than willing, to begin upon little, and, by the blessing of providence, to rise gradually to more.—*That* was the way in the olden time;—and, although no croaker for the superiority of all that pertained to ancestry, *this*, most assuredly, is a point in which I should 'say of the former days they were better than these.'

"I would say to the rising youth—the hopes of coming generations—'Moderate your views: defy custom;—marry;—fear God;—be virtuous;—and be happy.' Could my voice and my counsel prevail, what a salutary check would be given to the prevalence of the vice which is our present subject? Virtuous love operates with a most beneficial influence on the vicious principles of our fallen nature;—nor are there many sights on earth more delightful for the

eye to rest on, than that of youth joined with youth in honourable and hallowed union,—union of heart as well as hand,—and living together in all the faithfulness and tenderness of a first love. Even should their outset in conjugal life be somewhat stinted, how much better a little mutual self-denial, than that cold, calculating celibacy, which is ever looking forward to some distant stylish starting-point, —and which, in the meanwhile, is so frequent an occasion of young men's 'falling into temptation and a snare,' and into 'foolish and hurtful lusts, which drown them in destruction and perdition!'"

An able correspondent ("Theophrastus") to the *Times*, of May 7th, 1857, when writing on marriage in the higher circles of society, says:—"But stay awhile, society. Your picture of marriages at thirty-five, with a Belgravian house for the happy couple, a footman in splendid uniform, and at least a brougham, is very pleasing; but there is a reverse to the canvas, and that a very dark one. How has the bridegroom been living since he attained his manhood? I believe that there are very many young men who are keeping themselves pure amid all the temptations of London life. God's blessing be with them, for they are the salt of our corrupt city. But I know that there are thousands who are living in sin, chiefly in consequence of the impossibility (as the world says) of their marrying. Some go quietly with the stream, and do as others do around them, almost without a thought of the misery they are causing, and the curse they are laying up for themselves. But many, perhaps most of them, are wretched under the convictions of their conscience. Living in the midst of temptation, they have not sufficient principle to resist its fascination, and although they know where God intends that they shall find their safety, yet they dare not offend their family, alienate their

friends, and lose their social position by making what the world calls an imprudent marriage. The very feeling which Heaven has given as a chief purifier of man's nature is darkening their conscience and hardening their heart, because the law of society contradicts the law of God.

"If our young men will shake off the affectation of club life, and claim a position in society for themselves and for their wives, because they are qualified for it by education and character, and not merely because they represent so much money, they will soon force the world to give way, and strike down one of the greatest hindrances to their own happiness, both temporal and eternal.—The recognition of this principle would do much to check some of our most deadly social evils. It would make many a girl whom the tyranny of the world now dooms to a joyless celibacy a happy wife and mother. It would raise the tone of character of our young men, bringing out into healthful exercise the home affections, which are now denied them, at the very time of life when their influence is most beneficial. It would drive away all frivolity and effeminacy before the realities of steady work, which early marriage would oblige them to face. It would purify our streets, and check many a bitter pang of conscience, and save many a soul. We are experiencing the bitter fruits of man's law—let us see whether God's law will not work better."

The Editor of the *Times*, in a leader on the foregoing letter, thus writes:—A great law of Providence cannot be neglected with impunity, and this undue, artificial, and unnatural postponement of marriage ends in a great blot upon our social system. Vice is the result, and vice creates a class of victims to indulge it. If Providence has ordained that man should not live alone, and if conventional maxims or mere empty fashion and the artificial attractions of society

lead to overlooking, or superseding, or tampering with this law, the neglect of a Providential law will surely avenge itself in social disease and corruption in one or other part of the system. It is not, then, because we wish for a moment to encourage improvident marriages, but because we feel convinced that our modern caution here has outstepped all reasonable limits, has become extravagant, has from being a dictate of natural common sense become a mere conventional and artificial rule, the voice of empty fashion, and a gratuitous hindrance to social happiness and the designs of Providence, that we call serious attention to this subject. The fear of poverty has become morbid, and men cry out not only before they are hurt, but before there is any reasonable prospect of it. They must see in married life a perfectly guaranteed and undisturbed vista of the amplest pecuniary resources before they will enter upon it. They forget that married men can *work*, and that marriage is a stimulus to work, and again and again elicits those latent activities of mind which produce not only competency, but affluence.

VIII. *Promote the Temperance Reformation.*—From the first interview I had with fallen women in London, noticed at page 30, to the present day, I have ever found strong drink mixed up, in one way or another, with this great social wrong. As it has, therefore, been satisfactorily proved in a former part of this publication, by the testimony of police officials and others, that intemperance is a great cause of prostitution, it is self-evident that abstinence from intoxicating drinks would certainly cure as much of the evil as can fairly be attributed to that cause.

A gentleman in Glasgow, one of the Directors of the Magdalene Institution, who has long given much time

and attention to the reformation of this miserable class, and who is still engaged in the work, observes:—I have for years been engaged in trying to help a certain class of poor sisters who have fallen from virtue. Sad as the nature of the work may seem, it has to be done; and it is my comfort to-day that for years I have lent a hand and honestly tried to do it. It is well known that many of this class have been helped to their ruin by drink; and we who are engaged in the work know but too well, also, that love for the drink is the greatest hinderance we meet with in the work of reformation. It is *that* which makes us in so many instances follow with trembling solicitude our poor weak sisters, when they go from under our care, and once more seek to win for themselves an honourable place in society. It is *that* which in but too many cases undoes all our work, and leaves us crushed and heartless under failure.

Professor Miller, of Edinburgh University, writes as follows:—The masses will not be elevated unless, along with many other changes, intemperance be put away; and this demands special opposition, as we have seen. Were the disuse of alcoholic drinks, except under medical requirement, to become general, in six months we should be rid of prostitution by at least a half. Other things being equal, the more temperate a people, the more chaste, for very obvious reasons.

The following is the closing paragraph of my remarks on prostitution, upwards of twenty years ago, in the *Moral Statistics of Glasgow*:—"I cannot draw my remarks on this sad but momentous topic to a close, without emphatically recording my conscientious and deliberate conviction, that the drinking system is the principal cause of prostitution in Great Britain. Moreover, I am thoroughly convinced that the terrible evil will never be

suppressed, to any considerable extent, in this country, so long as the present drinking customs continue to receive the practical countenance and support of the moral and religious classes in the community. The language may seem strong, but the circumstances of the case demand it. Since there are causes of prostitution which lie beyond our reach, it is the more incumbent upon us to do all we can to remove those we have it in our power to eradicate."

Careful observation for the last twenty-two years has only confirmed me in this opinion.

IX. Encourage the Operations of Town and City Missions.—It is difficult to over-estimate the vast amount of good which has resulted from the self-denying efforts of home missionaries, and more recently of Bible-women, in our larger towns and cities. None but those engaged in missionary work, can so prudently or with such safety to their character, attempt the reformation of fallen women, their work being to visit from house to house. Many of this unfortunate class who have been recently led astray would rejoice at an opportunity of being rescued from their misery. I may state that I seldom or never received improper language when endeavouring to restore them; but always found them submissive to remonstrance. This arose, in great measure, from little or no reference being made to the course they were pursuing, and by trying to convince them that a life of idleness was unpleasant,—that the visitors really *despised* them, and by reminding them of what an affectionate mother had done, and that they must soon appear before the judgment bar of God. Those, however, who take an interest in reclaiming this class, must be prepared to meet with much that is perplexing and discouraging. But why should the followers of Christ be less

earnest in restoring the wanderer, than the servants of the Evil One are in destroying?

I have very seldom been spoken to by this class on the street; and one ground for encouraging me to believe that they are not altogether beyond the hope of reformation is the fact, that when any girl that I had seen in the Glasgow Magdalene Institution, the Lock-hospital, or the Police Office, observed me on the street, she would take shelter anywhere rather than meet me. This was even still more observable in Leeds, Bradford, and Rochdale.

Josephine E. Butler in *The Contemporary Review* for January, 1870, in an interesting article, entitled, "The Lovers of the Lost," thus writes:—In the year 1272 there lived at Marseilles a man called Bertrand, a citizen of that city, a layman, full of piety and of zeal for the glory of God. Beholding the great corruption of morals in his time, and penetrated with profound sorrow on account of the prevalence of evil, he forsook all temporal affairs, in order to undertake the reclamation of public sinners. Compassion led him towards the weaker and poorer among them. He gathered together audiences of poor women; and his exhortations, all glowing *(embrâsées)* with the fire of divine charity, had so blessed a success, that he drew back into the paths of virtue a great multitude of these wandering sheep, sheltering them in any monasteries which would receive them. Several people, observing the fruit of his efforts, joined him in his holy work, like many good labourers who are to be praised and yet to be blamed, faithful in a measure, and yet chargeable with infidelity, who dare not engage in any benevolent undertaking, till it can plead the justification of success as well as the commandment of God.

X. Let Mothers and Daughters lend a helping hand to the

Fallen and the Penitent.—The accomplished and popular author of "John Halifax, Gentleman," in "A Woman's Thoughts about Women*" devotes a chapter to "Lost Women." This gifted lady, speaking of that class, says:—"Wretched ones! whom even to think of turns any woman's heart cold, with shame for her own sex, and horror at the other: outcasts to whom happiness and love are things unknown, God and heaven mere words to swear with, and to whom this earth must be a daily hell."

"Allowing the pity, which, as I said, ought to be a woman's primary sentiment towards her lost sisterhood, what is the next thing to be done? Surely there must be some light beyond that of mere compassion to guide her in her after-conduct towards them! Where shall we find this light? In the world and its ordinary code of social morality, suited to social convenience? I fear not. The general opinion, even among good men, seems to be that this great question is a very sad thing, but a sort of unconquerable necessity; there is no use in talking about it, and indeed the less it is talked of the better. Good women are much of the same mind. The laxer-principled of both sexes treat the matter with philosophical indifference, or with the kind of laugh that makes the blood boil in any truly virtuous heart.

"Then, where are we to look?—'I came not to call the righteous, but *sinners* to repentance.' 'Neither do I condemn thee: go and *sin no more.*' 'Her *sins, which are many*, are forgiven; because she loved much.'

"These words, thus quoted here, may raise a sneer on the lips of some, and shock others who are accustomed to put on religion with their Sunday clothes, and take it off on Monday, as quite too fine, maybe too useless for every-day wear. But I must write them, because I believe them. I believe

* London: Hurst and Blackett, Great Marlborough Street.

there is no other light on this difficult question than that given by the New Testament. There, clear and plain, and everywhere repeated, shines the doctrine—of which, until then, there was little or no trace, either in external or revealed religion—that for every crime, being repented of and forsaken, there is forgiveness with Heaven; and if with Heaven, there ought to be with men. This, without entering at all into the doctrinal question of atonement, but simply taking the basis of Christian morality, is, pardon, full and free, for all transgressors, on condition that they 'sin no more.' . . . .

"As well bid a man eat without food, see without light, or breathe without air, as bid him mend his ways, while at the same time you tell him that, however he amends, he will be in just the same position—the same hopelessly degraded, unpardoned, miserable sinner. Yet this is practically the language used to fallen women, and chiefly by their own sex: 'God may forgive you, but we never can!'—a declaration which, however common, in spirit if not in substance, is, when one comes to analyse it, unparalleled in its arrogance of blasphemy. That for a single offence, however grave, a whole life should be blasted, is a doctrine repugnant even to Nature's own dealings in the visible world. There, her voice clearly says—'Let all these wonderful powers of vital renewal have free play: let the foul flesh slough itself away; lop off the gangrened limb; enter into life maimed, if it must be:' but never, till the last moment of total dissolution, does she say: 'Thou shalt not enter into life at all.' Therefore, once let a woman feel that, in moral as in physical disease, 'while there is life there is hope'—dependent on the one only condition that she shall *sin no more*, and what a future you open for her! what a weight you lift off from her poor

miserable spirit, which might otherwise be crushed down to the lowest deep, to that which is far worse than any bodily pollution, ineradicable corruption of soul! . . . .

"It may be often noticed, the less virtuous people are, the more they shrink away from the slightest whiff of the odour of un-sanctity. The good are ever the most charitable, the pure are the most brave. I believe there are hundreds and thousands of Englishwomen who would willingly throw the shelter of their stainless repute around any poor creature who came to them and said honestly: 'I have sinned—help me that I may sin no more.' But the unfortunates will not believe this. They are like the poor Indians, who think it necessary to pacify the evil principle by a greater worship than that which they offer to the Good Spirit; because, they say, the Bad Spirit is the stronger. Have we not, even in this Britain, far too many such tacit devil-worshippers?"

I have pleasure in quoting the following from the writer in *The Quarterly Review*:—We at once admit that, as the woman under any circumstances is the greater sufferer by the loss of purity, so on her is thrown the greater responsibility in resisting temptation. But the question is not, whether she is to suffer, and suffer most severely, but whether she is to suffer *without hope*, without a chance of repentance, without the means of escape; whether she is *to lose all and for ever?* Ought we to forget our Saviour's treatment of fallen women? By condemning the harshness of the Jewish Church towards this class of sinners, by His own personal tenderness towards more than one who had fallen from virtue's path, He seems in tones the most distinct to commend these erring members to the pity of the Christian Church: but who will venture to say that the Christian Church has in this followed the example of her Head?

The Rev. Dr. A. MacLeod, Birkenhead, in an admirable volume* recently published, when illustrating the point—"Restoration of the Fallen"—says:—"I invite you ladies of the better classes, who by the happy circumstances of your lives have long forenoons, which you actually don't know how to use, which you give, rather than be idle, to profitless needle-work, to a more remunerative labour. Come to the help of the Lord in this work of rescuing the farthest fallen of your sex. Here is a work in which the forenoons you spend shall be well spent, and the sacrifices you make shall go with God's blessing upon them, to heal the broken-hearted, and bring the wanderers home. Here are services in which you may be the means of opening the gate into paths of purity and well-doing for poor, fallen, untaught, misguided girls, who are your sisters in the flesh, and through Christ, have a claim upon the best and fairest among you for sisterly help and love.

"Yet I am almost afraid to name the sphere for which your services are required. We have established 'Homes' for the fallen; but it is high time now that we were reaching beyond these Homes, and getting at the female inmates of our prisons. I know how much is asked when any lady is invited to look at that work. It is not pleasant work. There is a repulsive shadow upon it. And, more than almost any other, it requires special gifts in those who would undertake it. The prison itself is a difficulty. It is the saddest, darkest, dreariest chamber in the house to which folly leads its victims. A fallen woman who has come the length of a cell in the prison, may well say: 'Farewell sun, and farewell moon.' The glory is departed from her life. And henceforth her career, if she regain her liberty, is the career of an outcast and suspected felon. The

* *Christus Consolator:* The Pulpit in Relation to Social Life. By Alexander MacLeod, D.D. London: Hodder & Stoughton.

ladies who shall undertake this work will have to deal with women to whom life is an utter failure, who have resigned themselves to utter ruin, who have no hope, who are past caring for hope.

"But if the difficulties be great, the encouragements are not few. Ladies have already laboured in this field, and have prospered in their labours. It is part of the glory of our national Christianity, that it includes in its history the life of Sarah Martin. This humble lady did just this work to which I now invite you, and did it at a time when public opinion out of doors went in the teeth of her doing it. She had enormous difficulties to encounter, but she encountered them and overcame them, and saved many a soul. There is nothing in all the romances more touching than the letters which Miss Martin received from the women she reclaimed. And you will find, what she also found, that *all* the field is not 'wayside' and trodden soil.

"While many of the inmates of prisons are brutalised and ignorant, others of them, a certain proportion of them, have knowledge and feeling enough to be easily reached and impressed. You will find there women who look back to the days of the Sabbath-school as the happy days of their life. You have *that* to work upon. The old lessons have not quite died out. The hymns these poor creatures learned, and the tunes they sang, are not quite forgotten. I was very much moved once when passing through the lobby of one of the Homes, by hearing the familiar hymn, 'Earth is a desert drear, Heaven is our home,' rising in a swell of melody through all the house. I could not help thinking, as they sang, that their thoughts might be away back among the happier days, when they sat on the forms of their district Sabbath-schools and sang such songs with innocent hearts. You will not only meet with girls of this

class, but now and again with those who have reached the prison by some single bound, some great and awful crime, but yet perhaps only one, and who only need the contact of Christian truth and kindness and mercy to reclaim them to the paths of virtue. Oh, you sisters of mercy, what a power is yours in a case like that! One look of a sister's eye! one touch of a sister's hand! one loving expression of real sympathy! the earnest assurance that there is forgive ness with God, and a promise from you to befriend the outcast when she regains her liberty—and she may turn her back for ever upon the darkened past, and begin anew the ascent on whose summit stands the throng who have washed their robes and made them white in the blood of the Lamb.—Workers in this department are greatly needed. Surely Christ will touch some hearts, and they will kindle into sympathy and zeal. All work is noble, undertaken in His name. Christianity translated into action means—wise and beautiful ladies girding themselves for humble toil, and stepping forth into the miry ways to wash the soiled feet of society. You cannot travel so far, you cannot stoop so low, but the loving Jesus has been farther, and lower, and before you in the work. And in His cause, and with a genuine love of souls in your heart, you cannot stoop at all, without deriving from every act a wisdom and a beauty not your own, and an experience that you never resemble the Master so much, as when you are reaching down loving arms and hands to rescue the fallen from continuance in a life of dishonesty and shame."

My attention was directed to the following touchingly-beautiful lines, early in the spring of 1870, by the Rev. Dr. William Anderson, Glasgow. About the commencement of the late American War, on a Saturday night in winter,

there died in the Commercial Hospital, Cincinnati, a young woman, over whose head two-and-twenty summers had passed. Among her few personal effects, in MS., was "The Beautiful Snow." On the morning after the girl's death the lines appeared in the *National Union*. Her funeral was attended by Thomas Buchanan Reid, the poet, and others. Some doubt, it appears, exists as to the real authorship of the poem; but apart altogether from the authenticity of this narrative, what lessons does the piece contain of the horrors of this sin and of compassion for its unhappy victims!

The perusal of these stanzas by mothers and daughters worthy of the name cannot fail to fire them with zeal to lend a helping hand to the fallen, and especially the penitent.

Oh, the snow, the beautiful snow!
Filling the sky and the earth below;
Over the housetops, over the street,
Over the heads of the people you meet,
Dancing, flirting, skimming along,
Beautiful snow! it can do nothing wrong.
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak;
Beautiful snow! from the heavens above—
Pure as an angel, gentle as love!

Oh, the snow, the beautiful snow!
How the flakes gather and laugh as they go,
Whirling about in their maddening fun!
It plays, in its glee, with every one;—
Chasing, laughing, hurrying by,
It lights on the face, and sparkles the eye;
And the dogs, with a bark and a bound,
Snap at the crystals that eddy around:
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow.

How widely the crowd goes swaying along,
Hailing each other with humour and song!

How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye!
Ringing, swinging, dashing they go,
Over the crust of the beautiful snow,—
Snow so pure, when it falls from the sky,
As to make one regret to see it lie,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once *I* was pure as the snow! but I fell—
Fell, like the snow-flakes from heaven to hell;—
Fell, to be trampled as filth in the street—
Fell, to be scoffed, to be spit on and beat;
Pleading, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living, and fearing the dead;
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystal and heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face;
Father, mother, sister and all—
God and myself I have lost by my fall.
The veriest wretch that goes shivering by
Will make a wide swoop lest I wander too nigh;
For all that is on or above me I know
There is nothing so pure as the beautiful snow!

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be, when night comes again,
If the snow and the ice struck my desperate brain!
Fainting, freezing, dying alone;
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To lie and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not, Christ stoopeth low
To rescue the soul from its sin and its pain,
And raise it to life and enjoyment again;
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree;
His accents of mercy fall soft on thine ear—
Is there mercy for me?—will He heed my prayer?
O God! in the stream that for sinners doth flow,
Wash me, and I shall be whiter than snow.

XI. *Increase the number of Probationary Penitentiaries, Homes, and Magdalene Institutions.*—It is not now necessary to say anything in vindication of benevolent institutions of this kind. In many of our larger towns there is still a great want of asylums for the reception of females who are willing to abandon their sinful course. It is evident from the following case that there is room for improvement in this direction. The writer already quoted from in the *Contemporary Review*, says: — Some ten years ago—so scant even then was the provision made for those who were longing to escape — a weary wanderer of the streets sat for twenty-four hours at the door of a certain refuge in London. In answer to her appeal, "For Christ's sake, take me in!" she was told that it was impossible, for means were wanting, and not a foot of room was to be had in the poor over-crowded place. She went away, and turning the corner of a dark and wretched street, her face covered with her hands, as if to exclude the sight of that to which she must descend, she cried in a voice, shrill with agony, "God! God! there is no door open to us but hell's." Are those who look coldly on efforts made to withdraw women from public abuse prepared to face the echo of that cry in the day when every whisper in corners and in dark places shall be proclaimed upon the house-top; when those passionate words shall prove not to have fallen

merely on indifferent bystanders, but also to have entered into the ears of the Lord of Sabaoth?

XII. *Let the Press lift its voice against the Great Evil.*—The extracts which have been given in preceding pages afford illustrations of how vigorously the leading organs of the press of this country have sounded an alarm on this painful, but vitally important subject. It is sufficiently known, however, how potent an agency the press is for evil as well as for good, and of its influence in the former direction there is unhappily too unmistakable evidence in connection with many of the cheap and sensational publications of the day, the tendency of which is to pollute the mind, excite the passions, to demoralise and to debase. There is as much need as ever, and perhaps more, for the circulation among the masses of an attractive and healthy literature, for the diffusion of sound principles of morality and religion, and for the watchful activity of the press in detecting and exposing the conduct and true character of the agents and supporters of our great social vice. Especially, let the newspaper press—one of the most dreaded of all instruments of castigation—wield its power more and more to drag the mean vile seducer to the light of day—an ordeal which he can and does evade, but which his poor victim cannot—that he may share with her his full measure (and that will be more than half) of the obloquy due to his heartless acts. The press of this country has on nearly all points of public morality a right healthy ring. And neither it, nor the Christian ministry, nor any agency in the land, could render a greater social service, than by exerting its influence, and uniting it with that of others, to hunt out of all their skulking places, and frown down from their forfeited social positions, all partners in the heartless traffic in female ruin.

XIII. *Ministers of the Gospel ought to bring this and kindred vices more frequently before their Congregations.*—It is a sad fact that many a youth enters our cities and large towns with no more idea of the snares to which he is exposed, than the child on its mother's knee. Not a few well-meaning people hold that it is better not to run the risk of blunting young people's feelings by revealing the evils of our large centres of population; but is it not safer to warn them of their danger, although it should excite surprise, than to leave them till it is found out by bitter experience?

The Rev. Timothy Dwight, LL.D., of America, from whom I have already quoted, writes as follows:—It is universally known that there is, and for a great length of time has been, a rivetted prejudice against the introduction of this subject into the pulpit. When the peculiar delicacy attending it is considered, it cannot be thought strange that such a prejudice should in some degree exist. Even the most chaste and correct observations concerning it are apt to give pain; or at least to excite an alarm in a refined and apprehensive mind. What nature itself perhaps dictates, custom and manners have not a little enhanced. The opinions and feelings to which I have referred have been carried to a length unwarranted either by the Scriptures or common sense. The subject seems in fact to have been banished from the pulpit; and ministers, by their general and profound silence concerning it, appear to have sanctioned the conclusion, that there is one, and that not a small part of Scripture, which, so far as preaching is concerned, is not *profitable for doctrine, for reproof, for correction, nor for instruction in righteousness.* Is it not a plain and prominent part of the counsel of God, to forbid, to discourage, to prevent, this profligate conduct of mankind? Why else was this precept inserted in the decalogue; and promulgated

amid the lightnings of Sinai? Why else is it throughout the Scriptures made the subject of such forcible prohibitions, and the object of such awful threatenings?

What reason can be given, why it should not be introduced into the pulpit? Can common sense either prove or discern the usefulness of excluding it? Is it fit, is it safe, is it not preposterous, is it not ruinous, to the best interests of mankind, to leave the whole management of it to loose and abandoned men; and to suffer them, from year to year, and from century to century, to go on in a course of corruption; seducing and destroying thousands and millions, especially of the young, the gay, and the giddy: while we, ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by, and see them hurried on to perdition? Shall we be awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy? Shall we not infinitely rather lay hold on every opportunity, and all the means furnished here, as well as elsewhere, to rescue our fellow-creatures from destruction? I consider it as my own duty to bring this subject into the pulpit without hesitation; and to treat it in the same definite and earnest manner which is demanded by the precepts of the gospel.

The Rev. A. H. Charteris, D.D., Professor of Biblical Criticism in the University of Edinburgh, when submitting the report on "Christian Life and Work," to the General Assembly of the Church of Scotland, in May, 1870, said—There is one sin that cannot be spoken of as less prevalent; and although it may be questioned whether it is increasing, its lamentable commonness among us, in high ranks and in low, is a disgrace to our Christian civilisation, and a proof that very much of our religious profession is false and hollow. The sin of uncleanness is proved by the statistics

of illegitimacy to prevail chiefly in the north-east and south west of Scotland; and your committee believe that, common as it is in some country districts, it is pre-eminently the sin of our cities and large towns. It is matter of consideration whether the teaching of the Christian pulpit, like that of our inspired books, should not deal directly, pointedly, and solemnly with this sin. May it not be a false delicacy which so often excludes from the teaching of the sanctuary what is discussed in every newspaper and periodical, and is thrust under all eyes in the form of law reports and petitions regarding Acts of Parliament? If it be true that this sin is ruining so many souls and bodies in Scotland, and blighting so many lives, can it be right that it should be ignored, or only seldom alluded to, or described in periphrasis, when a man speaks to his congregation?

The following affectionate word of appeal to the youthful wanderer in our large towns is from the pen of the Rev. William M. Taylor, M.A., Liverpool, in a useful little book lately published. Speaking of the Prodigal, he thus writes:—Plain, straightforward, humble, yet earnest, are the words which he determines to take with him; and that nothing may intervene between the purpose and the performance, he arose, just as he was, and set out on his homeward way. The picture is perfect; and in the history of many an outcast whom treachery has first ruined, and then trampled under foot, it has been literally exemplified; nor do I know a kinder service we can do to any poor prodigal whom the tide of our city life may drift to our doors than just to put him in the way of returning to his earthly father's house; for, not unfrequently, that is only the first step in the return of the erring one to God. Perhaps such an one, led by the providence of God, may have come casually into this house to-day. Let me entreat him

to go home, and gladden the hearts of those to whom he is dear. By the memory of your mother's tenderness, and your father's prayers; by the recollection of your childhood's joys, and of your boyhood's happiness; by the obligation under which you feel your parents laid you for your education, and the opportunities of well-doing which you enjoyed;—by all that is holiest and most treasured in the associations of the past, I implore you to go home. And if words will not move you, then let this touching scene impress your heart. Behold that mother in her Highland cottage, as she kneels at evening prayer. Draw near and listen to the words she utters, as the big tears course down her cheeks: "*Lord,*" she says, "*have mercy on that poor lassie, wherever she may be this night. Let her not die in her sins. But bring her back to me again, that I may bring her back to Thee.*" She rises from her knees, goes out to look through the darkness if, perchance, the wanderer may be near. She comes in and shuts the door, but leaves it unbarred, saying the while—"*I will not bolt it, lest she should come when I'm asleep, and I would not like her to find my door locked against her.*" Oh, is there nothing in all this to impel you homeward? Go back, go back! the door into a true parent's heart, like that of the home of which I have spoken, *is usually on the latch to an erring child,* and the truest joy you have known for many a day will be when you weep out your penitence in your father's arms.*

The Rev. Dr. Guthrie, Edinburgh, in his excellent volume already quoted at page 45—"The City, its Sins and Sorrows"—says:—"Under a fair and beautiful exterior, there is an extent of corruption, vile corruption, loathsome corruption, which has only to be laid bare to astonish all, and, I believe,

* The Lost Found, and the Wanderer Welcomed. By Rev. W. M. Taylor, M.A., Liverpool. Edinburgh: W. Oliphant & Co.

to sicken many. Propriety forbids details. Ordinary modesty, not to say sensitive delicacy, would shrink from them. Otherwise I could raise a curtain, I could reveal that, which would make your hair stand on end. Well may godly parents tremble for the virtue of their children, and every holy mother, taking alarm, gather them beneath her wings, as the moor bird does her helpless brood when hawks are screaming in the sky. I tell you who are parents, you who are the guardians of youth, that you have more need to keep an eye on the company and hours of your children, than look to the bolts and bars you trust to for protection against housebreakers and midnight-robbers. We have heard much of these. Alive to what affects the security of their property, the public have been seized with alarm, and houses, if not streets, are barricaded. But there is more in peril than your gold and silver. There is something better worth guarding, and more needing to be guarded, than anything which iron-barred shutters can secure, or watchman protect. There are more dangerous characters than robbers prowling about our town, and walking unchallenged on our streets—permitted by our laws to do what they dare not in Paris or Berlin, to pursue their infamous occupation with barefaced, and shameless, and bold effrontery. The sword, which should be a terror to evil doers, rusts in its sheath. And when vice is allowed so to parade our streets as to interfere with the freedom of virtuous families, and so to establish herself among us as, by creating the worst of all nuisances, to destroy the property of a neighbourhood, surely the substance of liberty is sacrificed to its shadow, and the evil doer protected at the expense of the good. . . . .

"It is not of property, but of virtue that families are plundered. It is not life, but souls that are murdered among

us. Crimes are done that to my eye cast into the shade the guilt of him who, having through a trade of murder supplied *subjects* for the dissecting room, was received on the scaffold by the roar of a maddened crowd and launched into eternity amid shouts of public indignation. That old legend of a monster, to satisfy whose voracious appetite a city had year by year to sacrifice a number of its virgins, who, amid the lamentations of their mothers and the grief of their kindred, were led away trembling to his bloody den, is no fable here. That monster is amongst us. And if there is no other way of calling forth some champions to do him battle, of rousing the public from their supineness, of stirring up the minister in the pulpit to draw the sword of the Spirit, and the magistrate on the bench to draw the sword of the state, it may be necessary to throw this report out of its present secrecy, and leave it to burst upon the city like a shell.

"I am guilty of no exaggeration. I ask you, meanwhile, to believe that—and that, with all our apparent goodness, there lies beneath the surface much which no Christian man could behold, without—like our pure and pitiful Saviour—weeping over it. I know enough to call upon the young to shun the associate, who is infected with vice, more than the one infected wth plague or deadly fever. Keep away from them that are going down to hell, more than from the grasp of a drowning man. 'My son, hear the instruction of thy father, and forsake not the law of thy mother.' 'If sinners entice thee, consent thou not.' 'Keep thy heart with all diligence.' 'Ponder the path of thy feet,' that they may never follow one of whom it is written—'Her feet go down to death, her steps take hold on hell.'

"I also know enough to implore parents, most prayerfully, to commit their children to the keeping of an all-present God. Guard them sedulously. Fold them early. Before

the night brings out the ravenous wolf, and the wily fox, and the roaring lion, have all your lambs at home. Make it a bright, cheerful home. Mingle firmness with kindness. And from late hours, from dangerous companions, from nightly scenes of pleasure and amusement, more carefully keep your children than you bolt door or window against those who can but plunder your house of property, that is of infinitely less value than your domestic purity, of jewels, infinitely less precious than your children's souls."

I feel that I cannot more usefully or appropriately conclude than by quoting the closing patriotic sentences from the Rev. Dr. Wardlaw's Lectures :*—I urge upon you the duty of zealous co-operation in this good work, by the claims of every relation you sustain.—I plead with my *fellow-men* on the principles of their *common humanity*, which should prompt them, whenever, with the old Roman, they say, "Homo sum," "I am a man," to subjoin his practical conclusion—"humani nihil a me alienum puto,"—"whatever concerns man concerns me."—And as *men* too, allow me to remind you, that you are the natural guardians of the feebler sex. They are committed by heaven to your protection. Alas! that the very weakness, which should interest every heart and nerve every arm in their defence and in the maintenance of their honour and their rights, should, in so many instances, be basely taken advantage of for their wrong and ruin. I call upon you, as *men*, to stand forward on their behalf; to come with the shield of your protection between them and danger; to prevent their degradation, and vindicate their honour; to screen their purity from the putrid breath of

* Lectures on Female Prostitution: Its Nature, Extent, Effects, Guilt, Causes, and Remedy. By Ralph Wardlaw, D.D. Delivered and Published by Special Request. Glasgow: James Maclehose. 1843.

pollution; to maintain and elevate their virtue, that along with it, and by means of it, you may maintain and elevate that of the community to which they belong, and of which take them in the aggregate, (I speak my most sincere conviction when I say so) they are not the *weaker* merely, but by many degrees the *better* portion.—And this leads me naturally to add—I plead with you, as my *fellow-townsmen*, by the interest you feel in the character of our city;—whose emblematic tree bore of old the motto, "Let Glasgow flourish *by the preaching of the word.*"—I plead with you, as my *fellow-countrymen*, by all the claims of an enlightened *patriotism*; for it has been true from the beginning, and will continue true to the end, that "righteousness exalteth a nation, and sin is the reproach of any people."—I plead with *fellow-parents*, for the sake of the safety of the rising youth of their families, exposed, in entering on life, to all the blighting and deadly influences of a corrupt and tempting world.—I plead with *fellow-christians*, on the ground of their common Christianity, which is the revelation of divine benevolence,—of mediatorial grace to the chief of sinners,—and which, through the lips of the Son of God himself, says to them—"Be ye, therefore, merciful, even as your Father who is in heaven is merciful!"

CONTAGIOUS DISEASES ACTS.

In the foregoing pages I have said all that at first I intended to say on the subject of prostitution, and have no desire to enter into anything like detail on the legal aspects of this question. For upwards of thirty years I have held the opinion that brothel-keepers and harlots ought to be dealt with to some extent by the strong arm of the law. Whilst I do not at all approve of the system adopted in Paris and other parts of the Continent, I think that something should be done in this country.

The following passage from the writer, frequently cited, in the *Westminster Review*, is, I think, worthy of careful consideration:—It is urged that the "tacit sanction" given to vice by such a *recognition* of prostitution as would be involved in a system of supervision, registration, or license, would be a greater evil than all the maladies (moral and physical) which now flow from its unchecked prevalence. But let it be considered that by ignoring, we do not abolish it; we do not even conceal it; it speaks aloud; it walks abroad; it is a vice as patent and as well known as drunkenness; it is already "tacitly sanctioned" by the mere fact of its permitted or connived-at existence—by the very circumstance which stares us in the face, that the legislative and executive authorities, seeing it, deploring it, yet confess by their inaction their inability to check it, and their unwillingness to prohibit it, and virtually say to the unfortunate prostitutes and their frequenters—"As long as you create no public scandal, but throw a decent veil over your proceedings, we shall not interfere with you, but shall regard you as an inevitable evil." By an attempt to regulate and control them, the authorities would confess nothing more than they

already in act acknowledge—viz., their desire to mitigate an evil which they have discovered their incompetency to suppress. By prohibiting the practice of prostitution *under certain conditions*, they do not legalize or authorize it under all other conditions; they simply announce that, *under these certain conditions*, they feel called upon promptly to interfere. The legislature does not forbid drunkenness, knowing that it would be futile to do so; but if a man, when drunk, is disorderly, pugnacious, or indecent, or in any other mode compromises public comfort or public morals, it steps forward to arrest and punish him; yet, surely, by no fair use of words can it be represented as thereby *sanctioning* drunkenness when unaccompanied by indecorous or riotous behaviour. It merely declares that in the one case interference falls within its functions, and that in the other case it does not. Likewise, in the parallel case under consideration, such legislative interference as we suggest would merely hold this clear, sound, intelligible language:—"Prostitution *per se* is a sin against taste, morals, and religion; but it is one of those vices, like bad temper, hatred, malice, and covetousness, which, however noxious, it is not a part of the duty of Government actively to repress or punish: the propagation of syphilis is an overt act of public mischief, a crime committed against society, which it falls within their province to prevent."

The following sentences, from a paper given at page 49, by a gentleman in the South of Ireland, who is well able to speak on this point, may be appropriately re-produced here:—"An Act of Parliament is, therefore, the only hope left; and in order to legislate with any probability of success, the origin of the evil must be traced out, and, when discovered, a very stringent clause should be introduced to bear upon it. Now, it cannot be denied that man is the great source from whence the misery consequent upon prostitution flows. In

fact, there cannot be prostitution except when he consents, and therefore the law should be directly levelled against him, and whenever convicted of seducing a female, a portion of his property (if any, otherwise imprisonment,) should be appropriated to her maintenance, if found deserving of it, or given as a donation to an Asylum. A clause should also be introduced authorising the transportation of any person convicted of procuring virtuous females for the purposes of prostitution. Many other clauses should of course be introduced in order to the Act being rendered beneficial and advantageous to the purposes intended."

Referring to procuresses decoying unsuspecting girls, Dr. Wardlaw says :—"If there be a crime besides murder that deserves being visited with *death*, I should be disposed to pronounce *that* the crime."

When the present edition of this little volume was commenced, I had resolved to pass by the now notorious Contagious Diseases Acts. Let me say in a word, that the more I reflect on the un-British Act of 1864, the more I detest and denounce it as a disgrace to the nation, and discreditable to those who passed it.

In April, 1870, a large and influential meeting of the citizens of Glasgow was held in the City Hall, in opposition to the Contagious Diseases Acts, at which the Hon. Lord Provost Arthur presided. One of the principal speakers at that meeting was the Rev. Dr. Robert Buchanan, of the Free College Church, late of the Tron Church. It is well known to the older citizens, that for upwards of thirty years Dr. Buchanan has taken a special interest in almost every effort which had for its object the social and moral elevation of the degraded masses in our wynds and closes. From the honourable position he holds, not only as a minister of the gospel, but as a citizen, his opinion is all the more valuable.

Dr. Buchanan spoke in support of the following resolution —"That this meeting deprecates the secret manner adopted by the Government in passing said Acts, and regards the practical working of said Acts as oppressive upon British subjects—as totally inadequate to prevent the spread of disease and other sad consequences of vicious indulgence—as partial and unfair towards fallen women—and as exposing virtuous women to treatment at once insulting and outrageous." The Doctor said:—That if the British public had been made aware that such Acts as those now under consideration were in contemplation, or had had opportunity of offering their advice on the subject, he believed their decision would most effectually have secured our statute book from the disgrace, as he accounted it, of being blotted with such Acts as those in question. These Acts, he hesitated not to say, after carefully examining them, were as cruel as they were unjust, as unmanly as they were immoral, as nugatory and short-sighted with reference to the object they were intended to serve, as they were degrading and corrupting in their tendency and inevitable effect. Our legislators looked at this subject entirely from one point of view. They regarded the evil merely in so far as it injured the health of our soldiers and sailors, who, as they cost the nation a large sum of money for their support, must be kept in good health. This wholly selfish view of the question he found to be taken even by some prominent Members of Parliament with whom he had met in London. They treated the question as if it were simply one of pounds, shillings, and pence—merely a question of saving to the State money which had been expended in maintaining her army and navy. Even if we were to deal with it as a mere matter of disease, as a sanitary question, it was perfectly obvious to every one who had any common sense or knowledge of human nature or human life, that the evil never could be arrested in this manner. If it was

to be stamped out by some coercive measures such as those enactments proposed, it was plain that both sexes, and not one sex merely, must be comprehended. The Acts must be made specially to comprehend the male sex. One of the worst features of the Acts was, that they were not merely immoral but unmanly. If there was to be inspection, police espionage, and police arrestment—if there was to be public medical examination and exposure—if all this was to be done in the case of the women, why not also in the case of the men? Why should not the police be employed to trace men who were going to these haunts of wickedness—why should they not carry to the superintendent of police information that they had good cause to know that so and so and so and so had been in such a place for such and such a purpose, and that he indulged in these habits? Why should he not be summoned by the magistrates to whom such information was given, brought up, and subjected to examination? If such measures could be justified as against the woman, then much more could they be justified as against the man. He stood there to say that in his judgment it was cowardly and unmanly to expose helpless women to all these outrages, and to leave out the men who often were more culpable than the women. It was true the repeal of the Acts in question was not enough. Measures that would go nearer the source of the evil must be originated and employed. But, in the first place, all the weight of large communities must be brought to bear upon the Legislature in order to have these Acts repealed. While they were allowed to remain on the statute book, the moral sense of the community would be in proportion demoralised, weakened, and lowered, and we should be every hour in greater danger of having the whole Continental system of licensed prostitution flooding our land.

Mr. Jacob Bright, M.P. for Manchester, when addressing the House of Commons (with closed doors) on this subject, on July 20, 1870, thus spoke—The honourable member for Ayr may be unaware of the fact that in the present session of Parliament some 700 or 800 petitions, signed by nearly half a million of persons, have been presented to this House, asking for a repeal of the Acts which are now under discussion. By the course which he is now taking he is not only acting contrary to the wishes of the vast majority of the House, but he is also preventing the country from knowing what takes place here upon a subject in which it has expressed the deepest interest. Some tell me that this widespread opposition to these Acts arises from ignorance. I believe it springs from knowledge, because the more thoroughly I have understood these Acts myself, the more I find myself opposed to them. But if this earnest opposition of the people does arise from ignorance, where does the fault lie? Look at the stealthy way in which they have passed this House. They have been brought forward either late at night or late in the session, and every effort has been made to stifle discussion. So far as I can discover from Hansard, only two short speeches were made during the passage of these Acts—one by the right hon. gentleman the member for Oxfordshire; one by the right hon. gentleman the member for the Tower Hamlets. Both attacked this legislation in the bitterest terms of condemnation; no case was made out for the Acts, and it is an unprecedented thing that so serious an innovation should have taken place without any speaking whatever but that which was in direct opposition.

Mr. Bright, after referring to the opinions of medical gentlemen, said—But I am not going to argue this case only on the level on which it has been placed by the sanitary reformers of this House. Human beings have some feelings,

some rights too sacred to be subordinated to these boasted sanitary results. A voice is heard from the country—a voice which is growing louder every day—asking for a restoration of those safeguards to personal security which have been handed down to us from generation to generation, and which until now no Government, either Liberal or Tory, has ventured to invade. The demand is made that though vice may be difficult to diminish, and impossible to repress, the State shall not become a partner in it; and, further, that whatever law shall be directed against the propagation of this disease shall be an equal law, and not have in it the cruelty and the cowardice of attacking the weak and letting the strong escape. How are these boasted results obtained? By what process does this law work? You begin by letting loose spies upon a town. There is no street nor square, no precinct of the town, be it field or garden, over which the eyes of these men do not range. They resort to the basest means to entrap their victims. They are not instructed to dog the steps of men and women—only of women; and not of all women. Their attention is specially given to the poorer and more defenceless class. Milliners, shop girls, women in domestic service—those classes which more commonly furnish the victims to men's lust, these are they who are placed in peril, and whose steps are tracked day and night by the creatures of this law. The House is aware that the Act professes to be directed against common prostitutes. The Act, however, contains no definition of this term. I believe there is a definition in the Police Act. The term there implies women who are seen soliciting in the street. The operations of those who carry out the Contagious Diseases Acts are limited by no such definition. Poor men's houses are entered, women suspected of incontinence, but who are in no sense common prostitutes, are forced into this

vile slavery. I was recently asked by a man of position in London whether I thought poor women were as sensitive on these matters as women of a higher class. Sir, until that hour I never felt so much sympathy with the efforts of working men to obtain direct representation in this House. Here is a law passed by peers and prelates in one chamber, and by an assembly of rich men in another, the whole burden of which is directed against the poor women of the country. It is the most indefensible piece of class legislation of which I have any knowledge.

How are these Acts carried out? Their victims are not brought into court and fairly judged. There is a provision by which they can be made to sign what is called a voluntary submission. Women frightened by the police are induced to sign their names or put their crosses to a paper of the meaning of which they know nothing. Every kind of cajolery and fraud are resorted to to obtain the signatures of ignorant and defenceless women. When once they have committed themselves they are subjected to forced examinations every fortnight, and have upon them a brand which makes a return to decent life almost impossible.

Respecting the moral results of the Act, the honourable member remarked—Let me discuss now, for a moment, the statements so repeatedly made, that by the operation of these Acts women are often reclaimed, and restored to a respectable life. These statements are entirely unfounded. We are told that there were 1755 prostitutes in Devonport and Plymouth, and that they have been reduced to less than one-half. Mr. Frederick Wreford, chief superintendent of police at Plymouth, denies the whole of this statement. Mr. Lynn, the superintendent of the Devonport police force, says he does not know of one case of reclamation through the operation of the Act. Mr. Norman, the secretary to the Albert

Hospital, Devonport, says: "I think there are no grounds whatever for thinking that the total number of prostitutes is lessened." Mr. Wolferstan states that, during the eighteen months ending March, 1865, when the voluntary system existed, twenty-eight per cent. of the women admitted into hospital were reclaimed, while, during the period from April, 1865, to December, 1869, only thirteen per cent. of the women were reclaimed. There is nothing surprising in this result, for anyone who knows any thing of human nature will admit that women who are suffering under a sense of injustice from brutal treatment and forced detention, are not likely to be influenced by those who are placed over them. The question is asked, "Is prostitution legalised?" Of course it is legalised. Until now everything that has been done by Parliament has been with a view of repressing it. The law has changed sides on this matter. We have entered into partnership with the brothels. We do the sanitary part of the business for them, and from all accounts we are not doing it amiss. A superintendent of police, Mr. Mallalieu says, "Since the passing of the Act, the greater cleanliness of the brothels is something very remarkable." So long as there are brothels I have no objection that they should be clean, but I maintain that this result should be accomplished on the voluntary principle. I protest against the State being employed to secure this advantage.

Mr. Duncan M'Laren, M.P. for Edinburgh, took part at a public meeting, held in Newcastle-on-Tyne, against the Contagious Diseases Acts, in September, 1870. The honourable member in the course of his speech, which has since been published, thoroughly examined a recent Government Return, entitled, "Contageous Diseases Acts. Return to an Address of the honourable the House of Commons, dated

18th July, 1870, for Copy of Report of the Chief Commissioner of Police to the Board of Admiralty, on the operation of the Contagious Diseases Acts in the Plymouth and Devonport District."

The following are the closing words of Mr. M'Laren's able address:—The most disgusting and disgraceful part of these statistics is, I fear, too true, namely, that women were "Medically Examined" 49,389 times during the operation of these Acts and "found free from disease;" and 14,260 examinations took place in which a different result was found. In these 49,389 cases the poor women have, therefore, been put to the torture on suspicion, and acquitted by the executioners of the law, of the crime laid to their charge. Nothing more repugnant to reason or justice was ever done in the times of religious persecution, when torture was legalised, as a means of discovering heretical opinions; and in few, if any, countries in Europe were there ever *forty-nine thousand three hundred and eighty-nine* applications of torture within the same number of years.

I do not inquire who was individually responsible for the mis-statements in this Report, nor into the motives, or objects, of the suggesters, or compilers. The document was ordered by the House of Commons, and has been furnished on the responsibility of Government. It is only as a Parliamentary public document, sent to me, in common with all other members of Parliament, with a view to public interests, that I have discussed it, and proved its utter untruthfulness in the cases pointed out. In my remarks I have not gone into the principles or policy of these Acts, but have confined my attention for the present to combating falsehood with truth, as respects the alleged facts contained in this document; and, although I have had somewhat of a ravenous appetite for blue books and other

statistical documents, and have, in various ways, dissected not a few of them, I feel bound to say that this is the most unfair, and untruthful, public document which it has ever been my lot to meet with. In all the discussions I have heard or read respecting these Acts, their supposed practical utility has been the main argument relied on for maintaining them. Few men have ever defended them on principle, and if I have succeeded in proving their alleged practical utility to be mere deception, as I hope I have done, I am sure you will agree with me that all parties ought to unite in urging their immediate repeal, in so far as respects all compulsory powers, of whatever kind.

A few days after the foregoing observations on the Contagious Diseases Acts were in the hands of the printer, a public meeting was held in the City Hall, on January 26, 1871, for the purpose of affording the Members of Parliament for Glasgow an opportunity of addressing their constituents. Each of the honourable gentlemen referred to the Acts in question.

Mr. Dalglish, M.P., with his characteristic courage and candour, strongly defended the Contagious Diseases Acts.

Mr. Graham, M.P., said:—I have always entertained strong objections to the Contagious Diseases Act, believing that the evils it seeks to remedy should be dealt with on broader principles of morality, and by more constitutional means. At the same time, as a Royal Commission is now sitting, and will report this session, I am quite prepared to give a fair hearing to that report, and consideration to the evidence on which it may be founded, whether it be favourable or otherwise. I do not believe any mere proofs of expediency would alter my convictions as to the Act. But knowing as I do, that many men of the highest moral cha-

racter and general good sense, believe it to operate directly and powerfully in the suppression of vice and on the reclamation of its unhappy victims, I feel that I cannot justly refuse to weigh the evidence they may bring in support of that view.

Mr. Anderson, M.P., said: — I voted against the Contagious Diseases Acts. Now, I am quite ready to admit that, as a medical question, the balance of evidence is rather in favour of those Acts, but I will not admit that the medical view, which is the only view taken by my esteemed colleague, Mr. Dalglish—I cannot admit that that point of view is the only one, or even the principal one in this question. Neither on the other hand do I sympathise with those moralists and divines who say that such Acts as those are a licensing of sin or interference with the providential punishment of vice. The ground on which I go is rather a constitutional one. It appears to me that when we men having as yet all the legislative power in our hands—when we pass a law which is to penalise only the other sex, we do a thing which is at the best despotic; and therefore we are bound to take the greatest care that our law shall leave no loophole for tyranny and oppression. My objections to the Acts are, that they confer powers so extreme and tyrannical, that while they attempt to shield the vicious from the consequences of their vice, they put the very much larger virtuous female population entirely at the mercy of police spies, malicious enemies or vindictive seducers. And this evil applies in a special degree to the young women of those classes who have in the course of their avocations to walk about our streets unprotected. These young females are entitled to get from us greater protection than they have, in place of putting in the hands of their enemies a new power against them. We expect our women not only to be above sin, but to be above suspicion.

PROFESSOR MILLER'S VIEWS ON PROSTITUTION.

It affords me much pleasure to present the more important parts of a paper, which originally appeared in the *Edinburgh Medical Journal*, by the late Professor James Miller, F.R.C.S.E., Professor of Surgery in the University of Edinburgh. This valuable article was subsequently published as a pamphlet, in 1859, and has been for several years out of print. It was entitled "PROSTITUTION CONSIDERED IN RELATION TO ITS CAUSE AND CURE."

Prostitution (says Dr. Miller) is truly an unsavoury subject to handle. Nevertheless, the right handling of it is very needful in the present time; and an opportunity having been given, we venture in all humility, yet in all faithfulness, to undertake the duty—on a limited scale. We must be brief, yet shall try to be comprehensive—our object being not the historical, or speculative, or sentimental, but the practical

Referring to the extent of the evil, Dr. Miller remarks:—The sum is a terrible one, pregnant of vast results in debauchery, disease, and death to individuals—of degradation and danger to the community at large. Let any one walk certain streets of London, Glasgow, or Edinburgh, of a night, and, without troubling his head with statistics, his eyes and ears will tell him at once what a multitudinous amazonian army the devil keeps in constant field service, for advancing his own ends. The stones seem alive with lust, and the very atmosphere is tainted.

Our transatlantic friends take a characteristic view of the subject, testing it by the dollar. Dr. Sanger, of New York, calculates that, in that city, an aggregate capital of nearly

four millions of dollars is invested in the business of prostitution, and that the expense entailed on the general public, by the working of this foul capital—in the hire of the women, in drinking, doctoring, pauperism, and police—is above seven millions of dollars annually. Translate that into the equivalents of sin, crime, corruption; what a foul and festering sore does it disclose in the body politic, one that may well tax all our powers of head, and hand, and heart to cleanse and cicatrize!

Professor Miller, after referring briefly to the Causes of Prostitution, proceeds to discuss at greater length its Cure.

We will (says Dr. Miller) "recognise" prostitution as a vice and crime to be reformed, not as an inevitable necessity to be mollified and endured. We refuse to recognise the thief legally, and so to minister to him in his thieving that he shall practise that calling with as little personal injury to himself as possible; and, on the same principle, we decline the like proposal affecting the prostitute. No doubt her calling may be so conducted, under "regulation," as to damage the physical condition of the harlot less than would otherwise be the case; and statistics may seem to show this; but that is no argument for regulation as *a preventive* means: on the contrary, it holds out a positive premium to entrance upon the terrible career.

We will seek out the causes, and meet them. We do not dream of arresting the evil by a high hand, at once, through legal repression—we will not talk of "putting down prostitution," as a London Lord Mayor talked of "putting down suicide." But we refuse to "recognise" it as an institution of society—we denounce it not only as a sin, but as a crime—we would give the law the same hold of it as over other offences against morality and the state—and we

would have one and all of us, not strangers to patriotism and principle, earnestly engaged in the complex but continuous process of gradual, yet sure removal, by drying up the sources from which it springs.

EDUCATE THE MASSES.

1. We would continue and greatly increase the efforts made for elevating the masses. Education must be sown far more broadcast than it is; and with it religion, as the true fertilising and fructifying power. Secular and religious teaching must go hand in hand. Let these run to and fro together over all our borders; then true knowledge shall be increased; and then, too, we may look for prevalence of self-respect and self-control.

IMPROVEMENT OF WORKMEN'S HOUSES.

2. Better houses must be provided for the working-men and women, in both town and country, but specially in the former. Oh that some magic power were given to the monied and respectable classes, so that they might have but one brief comprehensive glimpse of all the frightful orgies that are transacted, night after night, in the squalid lairs of the sunken and depraved! If generosity and patriotism would not stir them up to avert such things, or afford the means of their avoidance, surely self-interest would tell them to be busy in some such work; for it needs no prophet to warn that living in such neighbourhood is not safe.

REFORMATION OF VICIOUS PARENTS.

3. Let every means be used to restore vicious and idle parents to habits of industy, and virtue, and honesty. And into the children let us ingraft right principles, so that they may grow up, at least in the knowledge of right and wrong, and with a consciousness on the part of the female, that she

carries a priceless jewel in her honour—however plain her person—however humble her rank may be—which, without deepest shame and detriment, she dare not give away.

SUPPRESSION OF INTEMPERANCE.

4. The masses will not be elevated, unless along with many other changes Intemperance be put away; and this demands special opposition, as we have seen. Were the disuse of alcoholic drinks, except under medical requirement, to become general, in six months we should be rid of prostitution by at least a half. Other things being equal, the more temperate a people, the more chaste, for very obvious reasons. Give them room to live in, something to live on, as well as something to live for—give them also moral and religious training, with habits of sobriety—and the result will be in all respects satisfactory. "The frugal thrift of the great bulk of the Swiss population, their distribution over the country in small numbers, the absence of large masses of human beings pent up in the reeking atmosphere of cities, their constant and intimate association with their pastors, and the hope which every individual cherishes of purchasing with his savings a small patch of his beloved native soil as a patrimony, seem to discourage prostitution as a trade. The influence of climate, also, must not be forgotten; and Mr. Chambers, in accounting for the general good conduct of the Swiss peasantry, lays much stress on their temperate habits, the use of intoxicating liquor among them being very rare indeed."

BETTER TREATMENT OF FEMALE WORKERS.

5. In this country, the whole question of female labour and wages stands urgently in need of revision. It is a shame that, in these enlightened days, honest, industrious,

able-bodied women, labouring with painful industry from morning to night, or oft-times far into night, cannot make a living; and may, from this cause alone, be driven into vice and self-debasement. Where the blame rests we are not prepared to say. At first sight, one is apt to think harshly of the man who employs these poor needlewomen to turn out his goods, and pays them the insufficient pittance of a few, very few, shillings a week. But further consideration lays the responsibility, at all events in some measure, on those public patrons on whom the trader depends, who run determinedly after "great bargains," buying only where cheapness is to be found, and consequently favouring or forcing the iniquitous system of insufficient wage. And this unwholesome state of things is not confined to our own country. Dr. Sanger tells us that on the other side of the Atlantic, the public sanction a system which enforces starvation or crime; and, for the sake of saving a few cents, add their influence to swell the ranks of prostitution, and condemn many a poor woman to eternal ruin. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven,"—that is a solemn command of the Great Lawgiver, which may not be transgressed with impunity. "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." The cry of the starving, overwrought, sorely-tempted needlewomen is great in the land; and one of the curses which their neglect and oppression bring, is the social evil of prostitution. We do not presume to dictate here the remedial means; but we earnestly call attention to the sorrowful facts, and entreat that steps in the right direction be taken actively and without delay. The buyer and the seller are both involved.

Let both see to it. Follow a poor young widow from the workshop, where till late at night she has stitched and stitched—how wearily! In a comfortless home see her weeping over a wailing child, or paralytic mother, as in cold and hunger they share their wretched pittance of food. See her struggling day by day to remain virtuous and chaste, eking out their little all by harder and harder labour; but driven at length, in terrible desperation, to rush upon the streets, there to seek the hire which her lawful calling has cruelly denied, and which she can only purchase by the most loathsome of all vocations, and the sacrifice of all which she personally holds dear. Somebody must be to blame for this. Who is it? Let conscience answer the question and act out the remedy.

GENERAL REFORM IN FEMALE ATTIRE.

6. Another great and general reform, as it seems to us, urgently required, is as regards the arrangement and construction of female attire. Both in this country and elsewhere, recent attention has been directed to this matter; the scandal having become great, through pecuniary extravagance. And some have gone the length of connecting great commercial disaster, and national distress, with this evil, if not as the main cause, at least as largely contributing. Whether this be true or not, we do not presume to say; but we unhesitatingly repeat our assertion, that a large amount of prostitution is thus to be accounted for. And on that ground alone, surely there is a strong case made out for a thorough and speedy reform of the whole matter of female costume.

Dr. Miller appeals specially to ladies on this point: For the sake of those young persons in the position of servants and operatives, who, so long as the present state of things

remains unchanged, will be tempted to its imitation. Their innate love of dress will continue to be fanned into a passion; and, in the case of many, will reach its gratification at whatever cost — perhaps through dishonest dealings with the property of others, but more probably through the nefarious, degrading barter of personal prostitution. Terrible paradox! They will have fine dress to bedeck the body; and they sacrifice the body—ay, and the soul too—to obtain that dress!—If ladies will not use the pruning-hook for their own sakes, surely they will not refuse to take it up and wield it heartily for the sake of those beneath them, who through the sinister force of their example may be perishing in thousands!

But we have hinted that reform may be needed in the *arrangement* as well as in the construction of female attire. Plainness and sobriety of dress are not enough; carefulness of wearing is expedient also. May we not venture to say that fashion and custom are to blame in sanctioning such exposure of the person, in evening costume, as is otherwise inconsistent with the fine sense of true delicacy innate to the virtuous female, and may be fitted to have an unsafe influence, unless met by high principle and perfect self-control? If not so met, may not the result be towards the evil we now deprecate? And is it not greatly to be desired, therefore, that this source of danger be removed, by more careful and becoming arrangement of the apparel—enhancing, as it will, the gracefulness of the form, as well as conserving the characteristic modesty, of the wearer?

IMPROVED EDUCATION OF YOUTH.

7. There is need of sounder views of physiology in the popular mind, as bearing upon our subject. There must be plain speaking in reference to this; and we do not flinch

from it, believing that the time for such plainness of speech is fully come. We have good reason to know that a popular delusion as to the physiological bearings of sexual indulgence, on the part of the male sex, widely prevails among high and low, young and old—fraught with the most pernicious consequences. . . . .

What about teaching this to the young, at least of the male sex? Will such teaching, carefully conducted, tend to evil, by exciting pruriency? or will it tend to good, by convincing both the understanding and the conscience, of what is right and true? The question is not without its difficulties. Much may be said on both sides. But for ourselves, we do not hesitate to state our conviction that this truth ought to be taught. Educated youth have a right to a knowledge of the elementary principles of physiology, in whatever profession they may hope to be; and we would urge that *this* part of that science, so needful for their own and the common weal, should not be withheld. Let youth be trained to continence far more faithfully and systematically than they are; and do not fail to carry the intelligent conviction of their understandings along with the moral quickening of the conscience and the purifying of the heart.

The way of virtue will ever be found the way of health, and honour, and happiness; while the sad results of the converse, more especially on "the better part" of man—affecting not only the individual but the community at large, and causing injury which may never be recovered from—cannot be more faithfully told to youth than in these stirring words from the manly page of Thomas Carlyle (in his Life of Frederick the Great):—"To burn away, in mad waste, the divine aromas and plainly celestial elements from our existence; to change our holy-of-holies into a place of riot; to make the soul itself hard, impious, barren! Surely a day

is coming, when it will be known again what virtue is in purity and continence of lif! How divine is the blush of young human cheeks; how high, beneficent, sternly inexorable if forgotten, is the duty laid, not on women only, but on every creature, in regard to these particulars! Well, if such a day never come again, then I perceive much else will never come. Magnanimity and depth of insight will never come; heroic purity of heart and of eye; noble, pious valour, to amend us and the age of bronze and lacker, how can they ever come? The scandalous bronze-lacker age, of hungry animalisms, spiritual impotencies and mendacities, will have to run its course till the Pit swallow it."

NECESSITY FOR CHANGE IN MEDICAL ADVICE AS TO THE SIN OF FORNICATION.

8. One other consideration before leaving this part of the subject.* In medical ethics let it be clearly understood,

* This delicate yet important topic is prudently discussed in a recent pamphlet by Professor Francis W. Newman, London. The learned Professor strongly advocates, chiefly on moral grounds, similar views to those enforced by Dr. Miller. I shall only transcribe the following sentences:—"Different in basis, but equally formidable to morals, is the notion, that it is useless to struggle for the entire purity of young men; and that their temporary unchastity (of course at the expense of women) is to be counted on. On all sides, a *despair of moral influences* is deplorably prevalent. It must be disowned, and a strict moral practice demanded; else, more and more, we shall see fatal acquiescence in a most destructive vice. The European Continent† gives us most awful warning. On the whole, I find it impossible to resist the conviction, that in all ranks of the medical faculty there is at least a fraction, (highly dangerous, if only a fraction,) which actively preaches deadly immorality. . . . It is high time that the rest of the faculty who abhor such doctrine should speak aloud; should not only clear their own consciences, but aid in purifying our defiled moral atmosphere, by proclaiming, as solemnly as the old physicians, the intimate relations of chastity and continence with health and strength; as, of all unchaste practices, with disease, weakness and misery."

† "Individual depravity has there been promoted and intensified by the insane effort of Governments *to remove the effects of sexual vice on women, with a view to make the viee safe to men.*—That the War Office and Admiralty, with the example of France before them, should have become fanatically desirous of solving the same problem by the same means, is an amazing and quite unexpected illustration of official blindness.'

that the practitioner who *prescribes* fornication to any patient, under any circumstances whatever, commits a heinous offence, not only against morals, but also against both the science and the character of his profession. His advice is not more flagrantly immoral than it is disgracefully unscientific and unsound.

ENCOURAGEMENT OF PRUDENT MARRIAGES.

9. Now as to the question of marriage. We have spoken of two evils appertaining to this; let both be reformed. First, in the better ranks, if two young loving hearts can see their way to honourable and competent maintenance, let them marry; luxury may be absent from their lot—let them learn to despise it; fashion may frown upon them, or gay, giddy, summer friends look wintry cold—let these be estimated at their true value. Marriage is God's institution, as already stated, coeval with man himself. God's blessing is on it: "male and female created He them, and blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth." Marriage is the normal state of the healthy adult man. Let that be the rule—singleness of life the exception. As a consequence, domestic and social virtue will flourish, and one part, at least, of prostitution will wither and decay. "Let thy fountain be blessed, and rejoice with the wife of thy youth," &c.

Second, let the operative class avoid the hasty premature unions to which we formerly alluded, as fraught with little else than evil to themselves and others; but when they have arrived at the marriageable age—say 20 to 25;—when they meet with a loving partner in life in all respects "equal;" and when, by honest industry, they can secure a home for themselves and family—humble, it may be, but sufficient for that maintenance of both body and mind to which their

station entitles them—let them marry too, expecting, not in vain, like blessings with their betters. To look forward to such a happy lot nerves the young man's heart to stem the world's tide; and the fire of this pure love will burn too hotly, to brook beside it another flame of mere animal lust. Let young men learn, in sober industry, to fit themselves to be good husbands; and let the community at large help the young women to become good wives, by teaching them, somehow, something of those household duties,—of which a vast majority are deplorably ignorant, but which are quite essential to happiness and security in the married state. Before marriage, let both sexes learn to be industrious and chaste; afterwards they will choose honest labour still, while loathing personal defilement and dishonour.

ELEVATION OF THE MORAL TONE OF SOCIETY.

10. The moral tone of general society must be raised, in two points specially affecting our subject. First, as to the harlot. It is commonly said that females, especially of the better class, are too bitter against their fallen sisters. In some sense and degree this may be true; but in the main it is otherwise. The public mind has become habituated to the presence and sight, and almost to the touch of prostitution; and—what seems to us most perilous, a sad omen as to progress and stability in any State—the sense of modest delicacy in the female mind appears to have lost something of its fine edge in this respect. We blame theatricals greatly for this. Of late years the stage has lost much of its tone—never very high in our day. The modern play-wright uses seduction and gallantry as favourite seasoning to his else dull and dreary drama; the ballet throws decency, as to personal exposure, very much overboard; and the mixed audience brings living harlotry—actively plying its pre-

liminary trade—to rub shoulders with the fairest and most virtuous there. We blame modern works of fiction also. Not a few of these are tainted with impurity; borrowing largely, in this, from the French school; and yet they are read by old and young with a growing avidity. The mind thus becomes familiarised with things and thoughts which, if not absolute strangers to it, ought at least to be banished and shut out as often as they appear; and we know the consequences:—

> "Vice is a monster of so frightful mien
> As to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Secondly, we desire elevation of the moral tone of general society as to the whoremonger. A woman falls but once, and society turns cold upon her so soon as her offence is known. A man falls many times, habitually, confessedly; yet society changes her countenance on him but little if at all. This ought not to be. Let there be some consistency here; and let the known libertine find no favour from female society, at all events; if not banished irrevocably, let him enjoy the experiences of coventry, at least for a season; and even with his own sex let there be a healthier tone of companionship. To quote from a powerful writer in The *Times*—"The time may (should) come when a man may shrink from presenting himself in the sacred circle of his mother, his sisters, and his other female relatives, reeking from secret immorality. . . . Let it be understood that even among a man's fellows and associates immorality is a thing to be ashamed of; and at least we should get rid of the contagion of vice." Says Milton, in his apology for Smectymnuus, "Having had the doctrine of Holy Scriptures unfolding these high and chaste mysteries, with timeliest

care infused, that 'the body is for the Lord and the Lord for the body,' thus also I argued it to myself—that, if unchastity in a woman, whom St Paul terms the glory of man, be such a scandal and dishonour, then certainly in man, who is both the image and glory of God, it must, though commonly not so thought, be much more deflowering and dishonourable."

As regards the seducer, the case is still more urgent. The man who steals or swindles money, goods, or property of any sort, is *ipso facto* an outcast from society, as in-cast to the law. The man who steals—swindles—what is dearer and more precious far than all that gold can purchase—what of him? Surely a far sterner fate than what he generally receives is richly his due. And were society true to itself in this matter, seduction and prostitution were less plentiful in our midst.—*But ought not common law to take cognizance of this man? Would it not be well that our Justiciary Courts laid hold of him, with a view of imparting some at least of that punitive reward he so richly deserves?*

SUPPRESSION OF IMPROPER ADVERTISEMENTS.

11. In connection with the subject of public morals, we have here to state a grievance which urgently claims reform; namely, the frequent and conspicuous insertion, even in newspapers otherwise respectable, of obscene advertisements, emanating from a horde of miscreants that prey upon the public most disastrously. Partly by pandering to the morbid pruriency too common among the young, and partly by knavishly working upon the fears of those who have fallen from virtue, they drive a large trade in the sale of impure books and pamphlets, as well as of nostrums for the alleged cure or prevention of disease. The injury done thus to their unhappy victims, in both body and mind, and the

poisonous taint imparted to the moral atmosphere at large, are absolutely inconceivable. Our best periodicals and newspapers, it is true, sternly exclude all such filth; and no pecuniary temptation avails to move them from their honest and honourable determination. But in the publications of an inferior class, these noxious weeds are permitted to show themselves in rank luxuriance of growth; while, as already stated, in not a few papers of which better things might have been expected, pollution of the page is at least occasional. The remedy is simple. Discountenance by all means every print that admits such advertisements, under whatever guise or plea; and, specially, let no family table receive any paper or periodical whose page but once contains any such indecency. Shut off from their power of respectable publicity, these loathsome vampires of humanity will find their food grow scant; driven from the newspaper, they will take to the wall, in placards; and thither let the power of the magistrate follow them—more actively than it now does—in dragging down their vile indecencies.

THE LEGITIMATE ACTION OF THE CIVIL POWER.

12. We desiderate the active influence of the civic power —to *repress* prostitution, not to *regulate* it. To recognise prostitution as "inevitable," a "necessary evil," and to regulate its practice, is, disguise it as you may, a fostering of that vice. So acting, you will never diminish, but must rather increase it; and, in consequence, with a sustained and enhanced *amount* of prostitution, however modified it may seem in *kind*, you must lay your account with a maintaining, if not enhancing, of syphilis too. Wherever you have prostitution on a large scale, you must have syphilis more or less proportionate; and, therefore, your proposed attempt at prevention of the latter would not

only be a public scandal, but a practical blunder to boot—"a mockery, a delusion, and a snare."

Furthermore, need we remind our readers that it is another fallacy, in no slight degree dangerous, to regard syphilis as the main evil of prostitution, and to argue that, if that product were successfuly met, the vice itself would prove comparatively harmless? Strip prostitution to-morrow of all corporeal consequences, and its pernicious moral effects would still leave it a blasting and a blighting curse upon the land.

Instead, then, of asking the State to recognise, license, and regulate prostitution, we would call upon the State to put it down. It is not a sin merely affecting the parties directly implicated; it is a crime: in a moral sense, a sin to the offenders; in a political sense, an offence most injurious to the community at large. In this respect it is analogous to theft. What would we think of a proposal to license thieves and regulate their practice! the law tenderly caring for those lapsed ones, and ministering to them, *as* thieves, with a view to their scathless continuance of their unlawful calling! Is it not a better method as it is, to punish and repress the overt acts of theft, while all the while we are busy with our ragged schools and other suitable means seeking to effect their true prevention? . . .

We would have the law to restrain all prostitutes from exhibition of themselves, *as such*, in the streets, theatres, or other places of public resort. In Paris this compliment to public decency is paid very efficiently through the agency of the police; and so much of their "regulating" system we would gladly adopt. Indeed, in this country we are not wholly without precedent for this. The mere vagrant is taken up, as such; so is the mendicant, importuning the passer-by; why not the prostitute? Or, if it be thought too harsh to have her taken *up*, at least in the first instance,

let her at all events be taken *off* the street at once; and if, after repeated warnings, her offensive publication of herself be persisted in, let her then be apprehended, and dealt with accordingly.* We deem it to be a duty urgently incumbent on the magistrate, to purge our streets of these obscene and dangerous perambulators. And brothels we would put down with a strong hand, wherever situated; giving to the police the same power over them as over gambling-houses.

MORE MERCIFUL TREATMENT OF THE FALLEN.

13. We desiderate an increase of reformatory means and institutions. While we show no mercy or kindness to the *system* and *trade* of prostitution, we would evince no harshness, even to the poor prostitutes. It is not by the force of terror and intimidation that they are to be weeded out of their miserable state, but by the force of sympathy and love. And while we would be kind to all, we would be specially so to the newly fallen—to the victims of seduction. Scowl on these, and drive them from you, you sink them

* As corroborative of the view expressed by Professor Miller, and an illustration of what is at present done in some quarters in the way indicated, I have pleasure in giving the following letter from Superintendent Dewar, Greenock, received too late for insertion under the head of the Official Returns, but which may be appropriately introduced here :—"Police Chambers, Greenock, 8th Feburary, 1871.—There are this day 101 prostitutes in Greenock known to the police, exclusive of those in the House of Refuge, Prison, Poorhouse, and Infirmary. When the provisions of our local Police Act of 1865 were originally enforced, and since then, the unfortunates who were brought before the court were invariably advised to return to their friends and to the paths of rectitude, or to go to the House of Refuge. Considerable sums were expended in clothing them decently and sending them home to their friends, and these offers having in numerous cases been accepted, many were thereby rescued from the life of infamy which they were leading. When, however, these offers were disregarded, and when parties returned to their evil ways, after endeavours for their reformation had been made, the magistrates felt justified in putting the law in force against them."

deeper and deeper into the miry clay. Beckon them back, rather; and give them a helping hand, as well as a friendly look, to lift them up again.

THE PULPIT.

14. We must conclude, and yet we cannot leave this imperfect enumeration of remedial means without at least naming the greatest of them all, that which bears down all vice and immorality, of every form and degree—the faithful preaching of the Gospel—the promulgation of that faith which alone, of all creeds under the sun, inculcates chastity purely on moral and religious grounds. As that power is brought more and more to bear upon the masses, they will obtain their true power of elevation. Other things may raise, but this raises higher than all; and, moreover, this alone—personal religion in the individual heart—has the power of *keeping up* the elevation.

The pulpit, as well as the platform, has been fairly roused against the crying sin of intemperance, and many a powerful sermon is being preached against that debasing vice. We would not have one fewer of these; but, while that good work is both continued and enlarged, we would ask the clergy to consider whether the sin of uncleanness, with all its manifold evils, concomitant and resulting, be not quite as frequent and flagrant in our midst, and as urgently waiting for the Gospel's remedy. Such consideration, we cannot doubt, would lead many to bewail past remissness in this, and add them as zealous fellow-labourers with those who "have not shunned to declare *all* the counsel of God."

Are we told that our scheme is utopian? We answer that it might be liable to such a stigma, were our expectations instant. To contemplate an immediate cure, by

such or any appliances, were indeed foolish. But to use the means which science, reason, and religion recommend, and to await the due results of such working, in faith, hope, and patience, is no utopianism.

"Let us, then, be up and doing,
[Battling bravely for our fate;]
Still achieving, still pursuing,
Learn to labour and to wait."

VIDIMUS OF PROSTITUTION IN NEW-YORK.

THE greater part of my own publication had been prepared for the press before I met with Dr. Sanger's work. Elsewhere I have given an extract or two from it, and believe that the following summary, as given by the author, will be perused with interest by British readers. The volume, of 686 pages, is entitled "The History of Prostitution: its Extent, Causes, and Effects throughout the World." By William W. Sanger, M.D., Resident Physician, Blackwell's Island, New York City. The book was republished in 1858, by Sampson Low, Son, & Co., London.

The task (says Dr. Sanger) is completed, and the reader's attention may be invited to the various facts substantiated, as embodied in the following recapitulation:—

There are six thousand public prostitutes in New-York—the majority are from fifteen to twenty-five years old.

Three-eighths of them were born in the United States.

Many of those born abroad came here poor, to improve their condition.

Education is at a very low standard with them.

One-fifth of them are married women.

One-half of them have given birth to children, and more than one-half of these children are illegitimate.

The ratio of mortality among children of prostitutes is four times greater than the ordinary ratio among children in New-York.

Many of these children are living in the abodes of vice and obscenity.

The majority of these women have been prostitutes for less than four years.

The average duration of a prostitute's life is only four years.

Nearly one-half of the prostitutes in New-York admit that they are or have been sufferers from syphilis.

Seduction; destitution; ill treatment by parents, husbands, or relatives; intemperance; and bad company, are the main causes of prostitution.

Women in this city have not sufficient means of employment.

Their employment is inadequately remunerative.

The associations of many employments are prejudicial to morality.

Six-sevenths of the prostitutes drink intoxicating liquors to a greater or less extent.

Parental influences induce habits of intoxication.

A professed respect for religion is common among them.

A capital of nearly *four millions of dollars* is invested in the business of prostitution.

The annual expenditure on account of prostitution is more than *seven millions of dollars.*

Prohibitory measures have signally failed to suppress or check prostitution.

A necessity exists for some action.

Motives of policy require a change in the mode of procedure.

AIRD AND COGHILL, PRINTERS AND STEREOTYPE FOUNDERS, GLASGOW.

"AN EXPOSURE OF PROSTITUTION."

OPINIONS OF THE PRESS.

The Spectator (London), Sept. 16, 1843.—The remedies proposed are less impracticable than many that are put forward.

Nonconformist. — Mr. Logan's pamphlet is a frightful picture drawn from personal knowledge. It is full of vivid portraiture, containing statements which make the flesh creep, and agonise every nerve of moral sensibility.

The Patriot.—This is a pamphlet which demands immediate and solemn attention. Its statistical facts are evidently correct, and the statements are truly appalling.

Sunday School Magazine.—Without exception this is the most appalling disclosure of vice we ever read. It is marked by the purity of its language.

Wesleyan Association Magazine.—The statements are deeply appalling, and are calculated to excite benevolent efforts to rescue the poor deluded victims.

Dr. Campbell in the *Christian Witness.*—Mr. L. has performed a signal service to the public. He has made astounding revelations concerning the present condition of society. He has handled a dreadful subject with a delicacy, a discretion, and an effectiveness which it were not easy to exceed.

Liverpool Mercury.—We have here a catalogue of horrible and astounding facts given with a plainness, simplicity, and truthfulness, which must astonish and appal the real friends of the human race. The horrors are detailed in a manner which raises not an impure thought, and the arguments founded upon them bespeak the reflecting and intelligent mind of the author.

Gateshead Observer.—We commend the author for his boldness. He has done his work delicately and yet courageously. Not one word has he written that can minister to vice. On the contrary, all that he has published is calculated to do great good. He has exposed the fearful prevalence of a sin which society looks upon with mischievous lenity, although its ravages are most awful.

Birmingham Pilot.—We sincerely trust that the successful example of Mr. L. will stimulate others to cultivate *even* this neglected field.

Temperance Recorder (Ipswich).—Most important information, very prudently and delicately handled. We recommend the perusal of it to all moral reformers.

Glasgow Citizen, March 25, 1843.—The publication is brief and earnest, but contains a terrible amount of damning evidence as to the extent and various forms of the evil, particularly in our own city. Mr. L. has been a close and faithful observer of the working of the evil in our city, and his statements should be read by all who desire to see that evil abated and eradicated.

Glasgow Argus.—Mr. Logan has brought to light most astounding revelations; and, if nothing more is done than awakening the moral and religious public to a sense of the enormities practised in all large cities, the pamphlet cannot have been written in vain.

Glasgow Saturday Evening Post.—We direct the reader's attention to the painful facts so skilfully, and at the same time, so delicately brought forward by the author, and heartily commend their perusal to the general public.

Christian Journal.—The question is, will a person rise from a perusal of the book with more or with less horror of the vice described, than when he sat down?—and by this test we are bound to look upon Mr. Logan's effort as a service to pure morality.

Tait's Edinburgh Magazine.—Another horrible record; but with fewer incredible-looking general averments and inferences than we have seen in works of this nature.

United Secession (now the *United Presbyterian*) *Magazine.*—This is an interesting pamphlet on an exceedingly painful subject. To the Christian philanthropist, we recommend this little volume, in which he will find a mass of facts which will startle and grieve him, but nothing to offend his delicacy.

Free Church Magazine.—This terrible pamphlet reveals such a fearful state of matters, which cries aloud for some immediate and effectual remedy.

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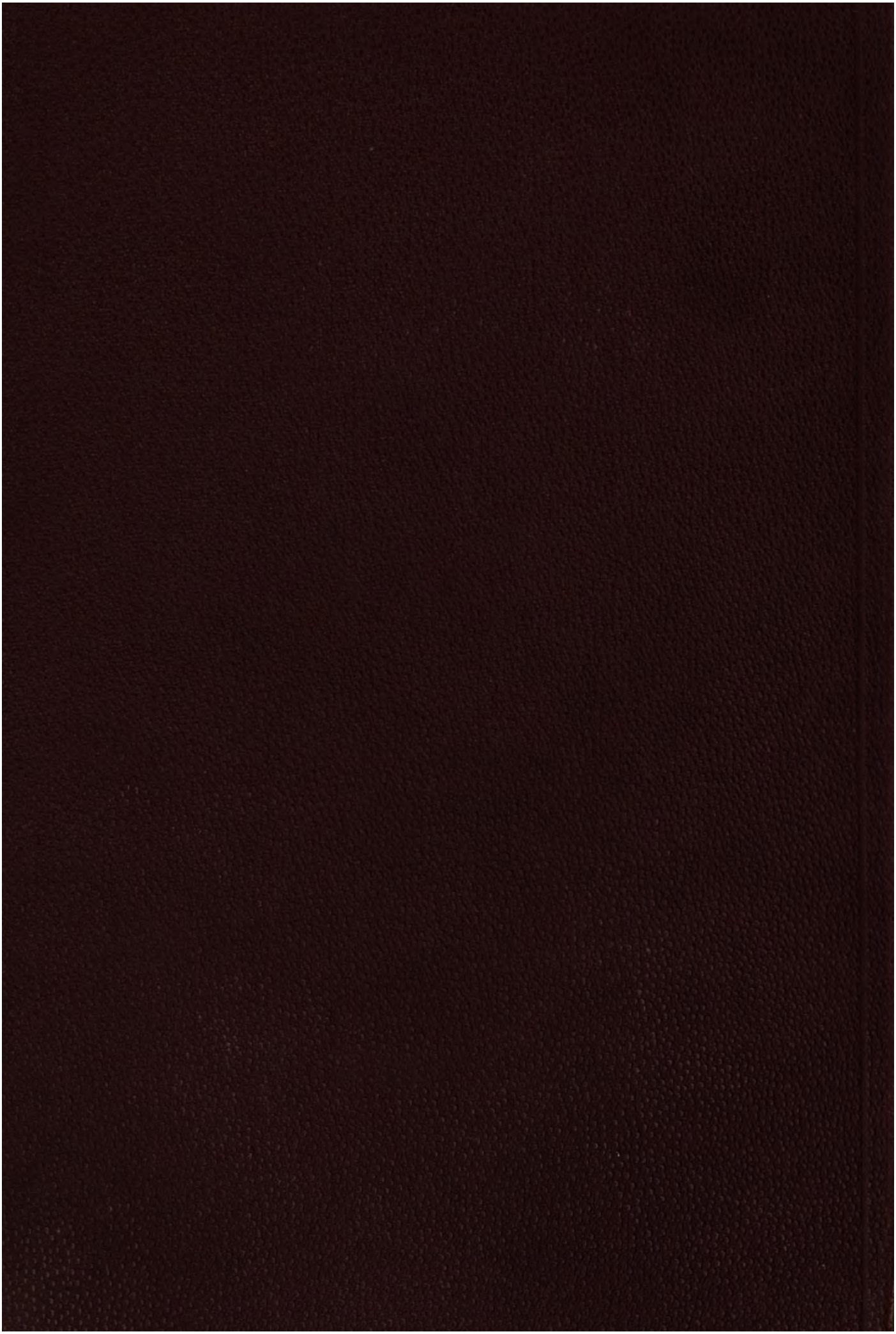
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