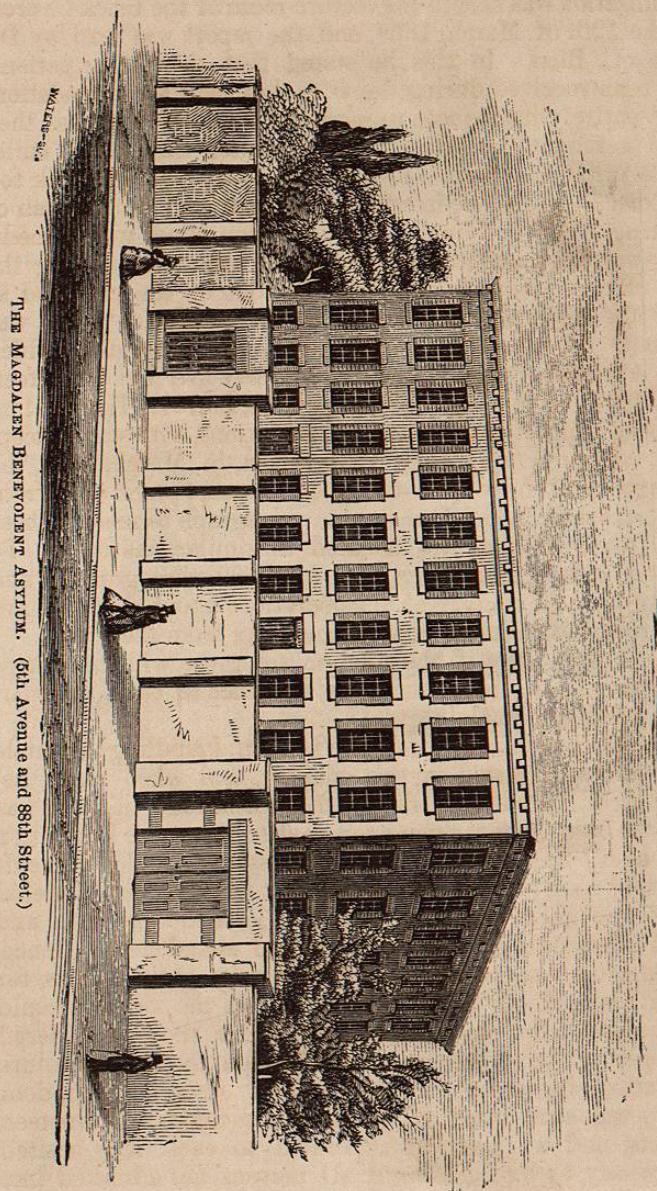


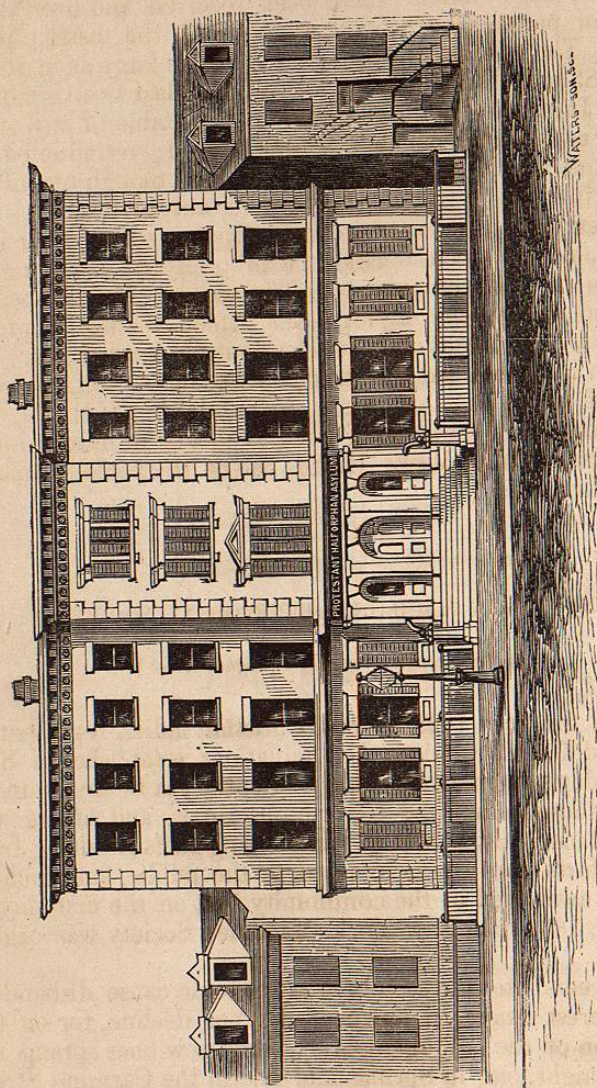
organization was held in the lecture-room of the Brick Church, on the 12th of March, 1829, and the report was read by Dr. James C. Bliss. In this he stated that thirty-four patients had been received during the year, that their accommodations were entirely inadequate to meet the wants of the class they were seeking to benefit, and recommended the plan of building a suitable asylum. Rev. Dr. Macaulay and Dr. Cock followed with addresses, in which they approved of the plan of erecting a new building. A subscription paper was immediately prepared, and the sum of \$550 subscribed during the day. Three lots were purchased far out of the city, and in 1830 the Asylum now standing at No. 85 Marion street was erected. The three lots cost \$2,750; and the building, which is a substantial three-story brick, forty-five by sixty feet, capable of accommodating fifty patients, \$8,707. The Asylum has been supported by private subscriptions, with small exceptions. In presenting their sixth report, in March, 1829, the managers gratefully acknowledged the reception of \$200 from the corporation, which is a singular paragraph to read in these days, when millions are donated to similar charities. To remove a debt, at a later period, \$1,500 were granted, and during the half century of its operations about \$7,000 have been received from the city, and nothing from the State.

The hospitalities of the Asylum are given without charge to virtuous, indigent women only, evidence of *bonâ fide* marriage being invariably required.

The Institution was established when foundling hospitals were not appreciated in this country, and when many believed such institutions calculated to encourage vice. It has been the opinion of the managers that to throw the Institution open to all who should claim its assistance would unavoidably very soon confine its operations to the vicious alone, as virtuous married women would not become the associates and fellow-pensioners of the degraded and abandoned. Hence, to make the charity of value to the most worthy class, for which it was chiefly undertaken, none but the virtuous could be received. But in declining to receive those considered improper subjects, they did not abandon them to absolute destitution, for about the year 1830 a system of out-door charity was established. The city was divided into nineteen districts, and a physician appointed to each, who visited gratuitously by day and night all persons not admitted into the Institution, whenever application was made at the office



THE MAGDALEN BENEVOLENT ASYLUM. (5th Avenue and 85th Street.)



THE PROTESTANT HALF ORPHAN ASYLUM.

in the basement of the Asylum. This arrangement, with some modification, still continues. Since the opening of the Asylum, 3,600 inmates have been received, and over 12,000 out-door patients have been attended by the district physicians. The number of applicants is not as large as in former years, 85 only being admitted during the last twelve months.

The Institution is the most purely charitable of any on the island, as no board or other fee is required; yet, situated in a retired nook at the head of Marion street, though one of the oldest, it is really the least known of any in the city. The managers, unwilling to be entirely supplanted by other institutions, are now considering the propriety of removing the Asylum to a better locality. The matron, Mrs. Hope, has taken charge of the Asylum over fifteen years, and proved herself an intelligent and conscientious Superintendent. The Asylum has furnished hundreds of wet nurses to families in need of them, and situations to hundreds of others, who would otherwise have gone back to abodes of destitution, if not to ruin. Mrs. Mayor Hall is one of the active managers of the Institution.

NEW YORK MAGDALEN BENEVOLENT SOCIETY.

(Fifth avenue and Eighty-eighth street.)



IN the year 1828, several Christian ladies, representing different religious denominations, established a Sunday school in the female penitentiary at Bellevue among those committed for various crimes, and others who required medical treatment. Interesting facts resulting from these efforts were communicated to the public, and such an interest awakened in the community that on the first day of January, 1830, the New York Magdalen Society was organized.

Two years later the society was for some cause disbanded. The interest awakened, however, did not decline, for on the extinction of the old organization three new ones sprang up, one in Laight, one in Spring, and one in the Carmine Street Churches. About the same time a society of gentlemen was organized, called the "Benevolent Society of the City of New York." In January, 1833, these societies were all again dis-

banded, and the "New York Female Benevolent Society" was organized, its officers and members being largely composed of persons who had given inspiration to the earlier organizations. Subsequently the term "Female" was stricken out, and "Magdalen" inserted. The object of the society is the promotion of *moral purity*, by affording an asylum to erring females, who manifest a desire to return to the paths of virtue, and by procuring employment for their future support. This society issued its first report in January, 1834, and among its list of members stands the name of Mrs. Thomas Hastings, whose life has been largely devoted to the success of this enterprise, and who, in this, the thirty-ninth year of its operation, is its first directress. The present society began its benevolent work in a hired upper floor in Carmine street, near Bleecker. The inmates did not exceed ten in number at any time previous to 1836. The society early arranged for the permanent establishment of the Institution, and a plot of ground, containing twelve city lots and an old frame building, was purchased at Eighty-eighth street and Fifth avenue, for the sum of \$4,000. This location thirty years ago was far removed from the city, but is now becoming a very attractive part of it, and its streets will soon be lined with costly palaces. After occupying the old wooden building nearly twenty years, the enterprising managers (all ladies) resolved to erect a new building, though at that meeting there was not a dollar in the treasury to defray the expenditures of such an undertaking.

Trusting in the overruling providence of Him who had hitherto directed their efforts, they arranged their plan, and erected a fine three-story brick edifice, the means being provided from time to time by the generous public, to which they have never appealed in vain. Additions have since been made, and the buildings, which can now accommodate nearly a hundred inmates, have cost over thirty thousand dollars. Property has so appreciated in this locality that the Asylum and its six remaining lots are valued at near \$100,000. The yard fronting on Eighty-eighth street has a high brick wall, the other parts of the ground being enclosed with a strong board fence. The first floor of the Asylum contains rooms for the matron and assistant matron, a parlor, a large work-room, and a neat chapel, with an organ and seating for a hundred persons. The two upper stories contain the sleeping apartments. The girls are not locked in their own private apartments, as in the Steenbeck Asylum of Pastor Heldring, in

Holland; but the door leading from each floor is locked every night, and it would perhaps be an advantage if noisy and mischievous ones were always compelled to spend the night in their own apartments. Girls are taken at from ten to thirty years of age, and remain a longer or shorter period, according to circumstances. None are detained against their will, unless consigned to the Asylum by their parents or the magistrates. A Bible-reader visits the Tombs and other prisons, and encourages young women who express a desire to reform to enter the Asylum. Most of them have been ruined by intemperance, or want of early culture. The most hopeless among fallen women are those who have lived as mistresses. Many of these have spent years in idleness, affluence, and fashion, holding for their own convenience the threat of exposure over the heads of their guilty paramours, and have thus developed all the worst traits of fallen humanity. Not a few of these have been thoroughly restored to a virtuous life by this society. Industry is one of the first lessons of the Asylum, without which there can be no abiding reformation. A pure literature is afforded, with the assistance of an instructor, for those whose education has been neglected. When the inmate gives evidence that true womanhood is really returning, a situation is procured for her in a Christian family in the city or country, the managers greatly preferring the latter. The chaplain, Rev. Charles C. Darling, has been connected with the Institution over thirty years, and has rejoiced over the hopeful conversion of many of its inmates. Every Sabbath morning the family assembles for preaching, a Bible class is conducted by the chaplain in the afternoon, and again on Thursday afternoon, unless there is unusual religious interest among the inmates, when the service is devoted to preaching, exhortation, and prayer. The inmates often weep convulsively under the appeals of truth; a score at times rise or kneel for prayer, at a single service. With some, it is deep and lasting, but with others it passes away like the morning cloud. At times, they hold prayer-meetings among themselves, with good results, and on other occasions their assemblies are broken up with bickerings and contentions. Many of them are talented and well favored, formed for more than an ordinary sphere in human life. They have recently formed themselves into a benevolent society, designated "The Willing Hearts," and have sent several remittances of clothing to a devoted missionary in Michigan. The

matron, Mrs. Ireland, an esteemed Christian lady, has presided for years with great skill over the Institution. This is the pioneer asylum of its kind in New York; the numerous similar societies now in operation have grown up through its example, and many of their managers were once associated with the Magdalen Society. The society has nobly breasted the tide of early prejudice, and conquered it. It has met with discouragements, as might have been expected, in every phase of its history, yet these have been of the kind that add momentum to the general movement, and make success the more triumphant.

The statistics presented at its thirty-eighth anniversary are more than ordinarily interesting. During the last year, 188 had been in the Institution, with an average family of nearly fifty. It was also stated that during the last thirty-five years 2,000 inmates had been registered, 600 of whom had been placed in private families, 400 returned to relatives, 400 had left the Asylum at their own request, 300, weary of restraint, had left without permission, 100 had been expelled, 300 had been temporarily transferred to the hospitals, 24 had been known to unite with evangelical churches, 20 had been legally married, and 41 had died. More than six thousand religious services had been held. But figures cannot express the amount of good done. Every fallen woman, while at large, is a firebrand inflaming others; an enemy sowing tares in the great field of the world. Her recovery is, therefore, not only a source of good to herself but of prevention to others.

The Asylum is maintained at an expense of about eight thousand dollars per annum. A permanent fund is being raised for the support of the chaplaincy.

The Legislature recently donated \$3,000 to the society.

SOCIETY FOR THE RELIEF OF HALF-ORPHANS AND DESTITUTE CHILDREN.

(No. 67 West Tenth street.)



ORPHAN children have always been considered suitable objects of compassion and aid; hence, asylums for their protection and instruction have throughout modern times been favorite establishments of the benevolent. In many cases the condition of the half-orphan is quite as pitiable as the orphan, and has an equal claim on our charity. Its mother may have been left in great destitution or debility, or the father, the only surviving parent, may be insane or crippled. Many children whose parents are still living, but dissipated and reckless, are as badly off as either class before mentioned. No institution in New York opened its doors for the reception of half-orphans until January 14, 1836. An affecting circumstance led to the founding of this charity. A young widow of Protestant sentiments, unable to take her two children with her to her place of service, consigned them to a Roman Catholic asylum, and for a time paid all her earnings for their board. Unwilling to have them trained in a Romish institution, and unable to provide for herself and them in the city, she took them from the asylum and went into the country. The lady with whom she had lived was Mrs. William A. Tomlinson, and the courageous departure of her excellent servant, from whom she never afterwards heard, produced a deep and salutary impression on her thoughtful and pious mind. The relation of the story to several benevolent ladies excited sympathy, and on the 16th of December, 1835, seven of them assembled to mature a plan for organizing a society. On the same night the most disastrous fire ever known in the city occurred. The First Ward, east of Broadway and about Wall street, was almost entirely destroyed. The Merchants' Exchange and six hundred and forty-eight of the most valuable stores in the city, and considerable church property, were consumed, inflicting a loss upon the community, besides the suspension of business, of \$18,000,000. The society faltered amid these forbidding surroundings, but soon rallied, collected a little money, and began its operations. On the fourteenth day of January, 1836, a

basement having been hired in Whitehall street, the directors threw open their door, and announced themselves ready to admit twenty children, and four were at once received. The conditions of acceptance were these: 1. The death of one parent. 2. Freedom from contagious disease. 3. A promise from the parent to pay fifty cents per week for board, unless satisfactory reasons were given why it should not be required. 4. No child received under four nor over ten years of age. The apartments being wholly unsuited, a house in Twelfth street was taken and the children removed to it in May, 1836, and at the end of the first year 74 had been received. The entire expense of the first year, including rent, furniture, salaries, medicine, one funeral, and all other household requisites, amounted to \$2,759.06. At the close of the second year 114 had been received. The act of incorporation passed the Legislature April 27, 1837, vesting the corporate powers of the society in a self-perpetuating board of nine male trustees, who were empowered to receive bequests, and hold property to any amount, the annual income of which should not exceed fifty dollars for every child received; and the appropriation of the income and the internal and domestic management of the Institution were committed to a board of female managers, consisting of a first and a second directress, a secretary, a treasurer, and twenty-six others, residing at the time of their election in the city of New York.

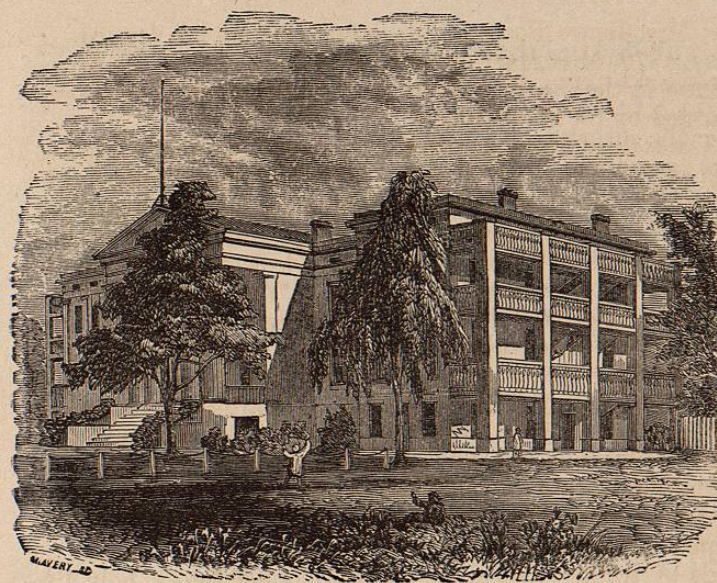
The board is also vested with power to bind out, to proper persons, children who have been surrendered to the Institution, and all those not known to have friends in the State legally authorized to make such surrender. The children are not kept after they reach their fourteenth year, all being either returned to their parents or sent out to service. Their food is simple, abundant, and nutritious, and though small-pox, measles, scarlet fever, diphtheria, whooping-cough, and all the other diseases common to children, have occasionally crept into the Institution, but very few have died. Many of them have been vulgar and intractable at their entrance, but have soon yielded to wholesome discipline and example. In May, 1837, the family was removed to the Nicholson House, then No. 3 West Tenth street, which had been purchased by one of the trustees, and was sold to the society the following year. This building furnished accommodations for one hundred and twenty children, and was soon filled. During the summer of 1840 a house was rented in Morristown, New

Jersey, and 47 of the children taken there to spend the hot season. In 1840, the society, having received several liberal donations, purchased some valuable lots on Sixth avenue, where a three-story brick edifice sixty-four feet wide was erected, the cost of all but a little exceeding \$20,000. In May, 1841, the children were removed to it, and the number again much increased, some of the younger ones remaining in a part of the wood building on Tenth street, called at that time "the Nursery." This new building on Sixth avenue was occupied for sixteen years, though never equal to the demands, and after much discussion about removing the Institution out of the city, and other schemes for enlargement, more lots were finally secured adjoining those on Tenth street, the present building erected, and the children removed to it amid the financial panic in the fall of 1857. The edifice is substantially constructed of brick trimmed with brown stone, is four stories above the basement, has a front of ninety-five feet, and cost, exclusive of grounds, over \$37,000. The basement contains, besides wash-room and laundry, a fine play-room; the first floor, a kitchen, dining-room, parlor, and rooms for the matron. The second floor is devoted to school-rooms, the third contains dormitories for the girls, and the fourth the dormitories for boys, and an infirmary. The society has discharged all its indebtedness, converted its buildings on Sixth avenue into stores which bring a fine income, and now ranks among the most successful and best-established institutions of New York.

Since its organization, three thousand and thirty-three half-orphan children have been admitted to share its advantages, between two hundred and three hundred being the average number for several years past. All are instructed in the rudiments of English learning, under the inspection of the Board of Education, and the usual percentage of the school fund and the State orphan fund are paid to the Institution. Public prayers are offered with the children every morning and evening; a fine Sabbath-school is conducted in the building, and all attend church. Early rising, industrious habits, great cleanliness, intellectual, moral, and religious instruction, are the chief characteristics of the Asylum. The Institution is Protestant, but not denominational. Mrs. Tomlinson, its chief foundress and promoter, continued its first director for twenty-seven years, and died in 1862. During the year 1869 the only remaining one of the seven who first organized the soci-

ety, Mrs. James Boorman, was also called to her reward. In May, 1870, Miss Mary Brasher, who had held a place of usefulness in the board for more than twenty years, was also discharged by the great Master.

The toils of these worthy ladies have sometimes appeared thankless. They have ever sought to strengthen the bond between the parent and the child, by insisting on a small payment for weekly board whenever possible, and thus have wisely prevented many parents from drowning their natural affection in idleness and dissipation. Yet their good works have not saved them from being occasionally covered with abuse by the dissolute and ungrateful. Numbers of the children, however, have given evidence of genuine conversion while in the Institution, and many more after having gone to live in Christian families in the country. Some who had not been heard from for years, when converted, have taken the earliest opportunity to write to the managers, breathing grateful emotion for those who had picked them from haunts of penury or dissipation, planted in their tender minds the seeds of truth, which were now developing into a holy life. Surely, He that went about doing good, and who took children in His arms, and blessed them, will not be unmindful of these toils, but in the day of final reckoning will say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."



LEAKE AND WATTS ORPHAN HOUSE.

(West One Hundred and Tenth street.)

Many years ago, two young men were engaged in the study of law in the office of Judge James Duane, one of the early celebrities of the New York bar. Their ambitious and thorough bearing gave promise of more than ordinary success, to which they both ultimately attained. One was known as John George Leake, the other as John Watts. Mr. Leake inherited a considerable estate from his father, and a long career as a legal adviser and a prudent business man, brought him at last to the possession of great wealth. He had no children; and, after making a fruitless search through England and Scotland for some remaining kindred, he experienced the unenviable sadness of knowing that he was the last of his race; that, among all the scattered millions of earth, not one existed who was bound to him by ties of consanguinity. His later years were passed in comparative retirement in his own house at No. 32 Park row, visited and known only by several acquaintances of his earlier years, among whom was Mr. John Watts. Mr. Leake desired to perpetuate his family name in New York, and after his death, which occurred June 2d, 1827,