

VOICE OF INDUSTRY.

more constant or longer than the operative, and the time from five o'clock in the morning until seven in the evening, and from a quarter before seven in the morning until half past seven in the evening appears to him just what they are, and that they are no more realized, although to those who profess to be "no one care one way or the other, to make out," it is not surprising that it should appear three or four hours less; but it is surprising that so much pains should be taken to convince others of that which a wayfarer man through a fog, need not see therein; as the hell being the governor has never failed to give notice of this fact since this place was loved.

Alas! Alas! like a plentiful householder provides sufficiently for all—there is a cry of scarcity in the land, and one might suppose from appearances that there was a scarcity even in this city of fuel, if it were not bread, to see the old blades kicking for the fragments of broken sticks by the way side—but it is so, whilst there are hundreds of cords of wood, and tons of coal housed away without present use—there is not enough given for prodigality, nor yet to befall in store houses for moth and rust to corrupt, but sufficient for the present necessities of all, and if man would be content to do the work assigned him in the scale of existence, there could be no good cause of complaint—but that they are a waste from the four-quarters of the earth, it is obvious to be denied, long ere this America has raised her voice against England's wrongs, and England's woes, and is ever ready to see and deplore evils abroad, whilst those at home are passed unheeded, and England in return can see much to condemn of Slavery, and hard bondage in this land of professed liberty, but if each nation will eat the beam out of their own eye, and strive by their good works to correct evil at home, by having those that rule, rule in the fear of the Lord and their religion, the religion of the bible, instead of the dogmas of worldly ecclesiastics, the good would be done, for this is not a struggle of lust but a conflict of hearts, that will overcome these evils in chasing the creature to love God, his creator more than his gods of gold and silver, and the good of his neighbor more than his earthly good.

These churches like Gopherdom of old are exalted to the heavens, but if the great principle of love to God and love to the neighbor be wanting, they will fill like the house built upon the sand, all fallacies and errors will be scattered by the truth, like the chaff of the summer threshing floor.

Preamble of the Lovell Female Labor Reform Association.

Whereas we, the Operatives of Lowell, believing that in the present age of improvement nothing can escape the searching glance of reform; and when men begin to inquire why the laborer does not hold that place in the social, moral and intellectual world, which a bountiful Creator designed him to occupy, the reason is obvious—"He is a slave in false and debasing state of society." Our Merciful Father in His infinite wisdom has not bestowed on all of His creatures, both mental and moral, on a favored few, on whom also has shrouded all of pecuniary gifts. Not to us all has He given minds capable of eternal progression and improvement!

It now only remains for us to throw off the shackles which are binding us in ignorance and servitude and which prevent us from rising to that scale of being for which God designed us.

But how shall this be done? How shall our fellow-Operatives be freed? With the present system of labor it is impossible. There must be reasonable hours for manual labor, and a just portion of time allowed for the cultivation of the mental and moral faculties, and no other way can the great work be accomplished.

We know no employment is respectable only as long as those employed are such, and no farther than they are intelligent and moral, and that men merit the compassionate aid of the State only when they are ignorant, and that we need by industry, in that activity which produces something valuable to ourselves and the world, and which is the result of the combined efforts of the mental and physical powers.

And here it is important that you make a proper distinction between such of the labor of the present day, which society to a great degree recognizes as useful, and real productive industry. In our own city, as well as throughout the United States, it is much to be deplored that is not useful, and without which society would be far better off, and we regret to be under the necessity of saying, that such of this non-producing labor receives a greater reward than the producing. In cheating your vocations, you should regard those most useful, rather than those which society seems to smile, for she has provided means to virtuous industry, by taxing the sales and favors upon the idler, the speculator, the man of fortune and this professional and mercenary class.

It belongs to you young men, to remedy this false state of things and restore honest labor to its true dignity, when it shall receive its just reward. Labor builds spacious and elegant dwellings, but the laborer lives in hovels! The beautiful and commodious mansions which adorn our city, especially its eastern hills, were constructed by men who rent narrow, in-

Persons to be made in case of the absence of the President.

Art. 11. It shall be the duty of the Secretary to be present at all meetings of the Association, and be prepared to read the proceedings of the last meeting, if he cannot be present, he may select a member of the Association.

Art. 12. It shall be the duty of the Treasurer to receive all money paid into the treasury, and keep a correct account of the same, also, to pay all bills presented by the Association, and signed by the President and Secretary.

Art. 13. It shall be the duty of the Directors to present all plans of operation to the Association, and to assist in all the labors of the Association.

Art. 14. Any person signing this Constitution, shall literally pledge himself to labor faithfully for Reform in the present system of labor.

Art. 15. The members of this Association, disapprove of all hostile measures, strikes and wars, until all pacific measures prove abortive; but to assert that it is the impious duty of every one to then act and maintain that Independence which our brave ancestors bequeathed us, and sealed with their blood.

Art. 16. This Constitution may be altered and amended by a vote of two thirds of the members present, provided the amendment be proposed at a previous meeting. It shall be the duty of the Board of Directors to revise the Constitution at the time of the Annual Meeting for choosing Officers, which shall be held on the first Tuesday of January.

- The following Officers were chosen Jan. 1846.
 SARAH C. BAGLEY, President.
 HANNAH C. TARTON, Vice Pres.
 MERRI EMERSON.
 ELIZABETH A. STONE, Repts. Secy.
 ELIZABETH A. STONE, Repts. Secy.
 MARY A. K. TARTON, Treasurer.
 CLEMENA BUTLER.
 MRS. GILMAN.
 ABIGAIL KEM.
 MARY J. MAXEY, Directors.
 MARY F. ROBINSON.
 ELIZABETH L. SIMPSON.
 ELIZABETH L. TRUE.
 OLIMARIA B. STONE.

VOICE OF INDUSTRY. What We Labor For.—The abolition of slavery, the reformation of the operatives of industry, virtue and temperance.

LOWELL, FEBRUARY 27, 1846.

Art. 17. The members of this Association, who are desirous of withdrawing their names, may do so, by a vote of two thirds of the members present.

Art. 18. A few words to the young men of Lowell, my dear friends.

Brothers!—At our last interview with you, we endeavored to show some of the evil and degrading effects of bad habits upon the lives and characters of our young men, and of the truth of our remarks at that time, we feel quite confident you are fully convinced. But in consequence of the time, some of us wish to call your attention to the important subject of Intemperance. When you reflect a few moments upon the physical labors with which Nature has endowed you, how nicely they are adapted to activity, and that without this activity, the various functions of the animal economy will become weak and debilitated, causing indolence, disease and premature decay to the whole system; you must come to the conclusion that man is naturally an industrious being.

How, you say, that man was designed to be a man, a being, a creature, and in perfect harmony with his physical organization, and his mental endowments, which guide and direct his labors that they may conduce in the greatest degree to his physical enjoyment and his mental elevation. Thus if you would carry out the design of your creator, you must be industrious, you must work with your hands and your heads, for they were given to assist and strengthen each other in good service.

But, you neglect one and overtax the other, the effect will be injury to both. What we mean by industry, is that activity which produces something valuable to yourself and the world, and which is the result of the combined efforts of the mental and physical powers. And here it is important that you make a proper distinction between such of the labor of the present day, which society to a great degree recognizes as useful, and real productive industry. In our own city, as well as throughout the United States, it is much to be deplored that is not useful, and without which society would be far better off, and we regret to be under the necessity of saying, that such of this non-producing labor receives a greater reward than the producing. In cheating your vocations, you should regard those most useful, rather than those which society seems to smile, for she has provided means to virtuous industry, by taxing the sales and favors upon the idler, the speculator, the man of fortune and this professional and mercenary class.

It belongs to you young men, to remedy this false state of things and restore honest labor to its true dignity, when it shall receive its just reward. Labor builds spacious and elegant dwellings, but the laborer lives in hovels! The beautiful and commodious mansions which adorn our city, especially its eastern hills, were constructed by men who rent narrow, in-

convenient and ill ventilated tenements, while the occupant of the airy and comfortable palace enjoys the fruits of their labor, without adding a farthing to the wealth of the land.

The merchant or exchanger who arrays the wealth of his nation, in the streets of our cities and towns, and from the sale of which he reaps large profits, while the real producer receives a scant subsistence, are of but little use to society, but rather a burden to the producing classes.

In making your mind what employment you will follow, consider well these things, do not choose the professions, for they are already too full and their ranks becoming polluted with vampires, who are sucking away the wealth and virtue of the people.

If you have already chosen an employment which is unproductive and detrimental to the true interests of a christian people; if you are engaged in fraudulent speculation, or living upon the profits of some commodity (rum perhaps) which injures the morals, and intelligence and brightens the happiness of those around you; the sooner you abandon it the better it will be for yourself and the great family of which you are members.

The cultivation of the soil is a noble occupation, not excelled by any,—learn to reverence the hardy agriculturist, and his Heaven appointed employment. How infinitely superior in point of true merit, stands the worthy son of the soil, to the dandy'd exchanger, who re-receives the labor more than the God, and studies the artful and tricky of trade more than the works of nature. Most of the mechanical trades are honorable callings for the young men of our country, although we think there is so much of a disposition to leave agricultural pursuits for the trades and manufacturing business, the tendency of which is to overflow these departments of industry and create a surplus competing population in our cities and towns. The prosperity of our people is based upon the well regulated system of agriculture, and christian art, system of labor, the more virtuous and christian will be our people; hence we call upon you, as you regard your own and the prosperity of your country, to be industrious. When he asks you to be industrious, we do wish, to be understood as favorable to the present system of drudgery which compels poor operatives, and workmen to labor from twelve to fourteen hours per day for a bare subsistence. The system of factory labor in this city, is a slavish one, and against it, you should enter your solemn protest. One might as well send our young men with an intellect, but this system gives our Creator the lie, by refusing to recognize their right to cultivate and perfect their mental powers. Should this system be suffered to continue at its present rate, how long will our land be filled with a healthy, virtuous and intelligent population? Shall the sons and daughters of New England, become victims to such a ruinous state of things?

Young men to your bettings to see to these things,—true industry makes drudges and slaves of none. Be industrious, but do not fall to speaking high systems of servitude, that the beautiful land your fathers bled and died for, may not be converted into a field of misery and oppression.

Labor to improve the present long hour system of labor, which is making invalids of the fair daughters of our beloved country, and trammeling you, who should be their defenders and protectors. Do not allow yourselves to be duped by the unholy powers that exist in this city, but strive to reduce the hours of labor, that you may have time to cultivate the intellect which God has given you, and thereby elevate yourselves and the race. We shall continue the subject hereafter and speak of your political and religious duties.

The Boston Star is informed, that we never admitted that "John C. Cluer, is cohabiting with a woman who is not his wife." He is married to the woman he professes with, and is divorced, according to the laws of God and justice from the woman who law only made his wife, in the old country and if the laws of our country do not grant him a divorce, the Star must find fault with them, and not Cluer, or if the editor wishes to uphold and advocate English, tyranny, we should advise him to change the name of his paper from the Boston Star to the British Star. We doubt not his "Higgely Piggely" (rather more Piggely than Higgely) would be quite acceptable to Queen Victoria from such a Star in her kingdom.

The people of Manchester, N. H., are about petitioning for a City Charter.

Ten hours wish it, Friends.

Our friend H. W. D. of Worcester, is informed that we published a short time since the beautiful lines of poetry sent you.

The New England Workmen's Association meet at Milchester N. H., on the 25th of next March.

Foreign News.—The news from England is of the most encouraging nature. Peace and free trade are sure to triumph. We are told America bears a lesson from old monarchial England.

Some Newspaper clowns have discovered that there is a woman in Lowell with more brains than in a hog, and are wondering whether she can keep a secret!

Inquire at the Telegraph Office.

Andover.

In company with friend Hatch, we visited the goolly (and would be golly, if ministers tend to produce such a result) town last Saturday evening, where he had an engagement to lecture before the workmen. The weather being so favorable, and our company, but a small audience was in attendance, Mr. Hatch gave them a very profitable discourse of about one hour length, and left us to pronounce the *calectory*.

On Sunday a few of the workmen held an interesting social meeting at the School House in "Five Village," where are situated Sibley Thread Manufacturers, operated principally by an intelligent set of fellows from the land of "Burns."

Sunday evening, we found a full house at North Andover, previous notice having been given by Rev. Mr. Chaas of Methuen who was on the exchequer at that place. After a prayer by the above named gentleman, we spoke at some length upon the present industrial customs of society, contrasted with true christianity. Mr. Hatch followed upon the same subject, showing conclusively, that the pure principles of christianity cannot flourish when oppression rolls men of their natural rights—right to the soil, right to labor and right to the fruits of their labor. Mr. Chaas could not think that oppression was any reason for people to sin, and that poverty drives people to crime and dissipation, which we are sorry to say, is the position of many of our clergy, but we were not in our dissent, when they will discover that to love God, they must love man, and to love man, they must do him good and not deny him his natural rights, upon which hangs his life, liberty and spiritual elevation. The audience appeared to manifest much interest in the subject, stopping as they did, till nearly 10 o'clock.

Errors for towns and city officers, makes place this State next Monday. In this city the contest will be between certain parties who are engaged in a quarrel, and the corporation itself. Mr. Schouler's preparatory address through the last Tuesday's Courier, assisted by James, John, Shearman, or Judas Stockwell of the Orton Lunch N. York. We understand that Jefferson Bancroft is the Whig Candidate for Mayor.

Why cannot a city like Lowell where a large majority are Mechanics and Workmen, have a practical Workingman for Mayor? It should be so.

The Courier—J. F. Cluer, and Ourselves.

The Monday's Daily Courier announced to the public that some astounding disclosure would be forthcoming on the morrow, relative to the case of J. C. Cluer, which would "make some of the parties feel uneasy;" and from the tenor of the threat we supposed that our "disolution" was near at hand. But on receiving a copy on the next day's Courier, we were entirely relieved by finding it merely a repetition of the same old charges contained in the first letter published in the Courier, signed John Stockwell, and not one single fact or new evidence brought forward to sustain them. We regret to say that we are disappointed in the character of Mr. Schouler, of the Courier. Although we have ever looked upon him as a conservative of the most inveterate school—soil, soul and body, to the service of capital and party duties; yet we did not think him so far lost to all sense of common honor, justice and liberality, as to undertake to bully down the candid and impartial intelligence contained in our last issue.

So mistaken are we in our feelings, we are sorry to say, that we are disappointed in the character of Mr. Schouler, of the Courier. Although we have ever looked upon him as a conservative of the most inveterate school—soil, soul and body, to the service of capital and party duties; yet we did not think him so far lost to all sense of common honor, justice and liberality, as to undertake to bully down the candid and impartial intelligence contained in our last issue.

So mistaken are we in our feelings, we are sorry to say, that we are disappointed in the character of Mr. Schouler, of the Courier. Although we have ever looked upon him as a conservative of the most inveterate school—soil, soul and body, to the service of capital and party duties; yet we did not think him so far lost to all sense of common honor, justice and liberality, as to undertake to bully down the candid and impartial intelligence contained in our last issue.

The Boston Star is informed, that we never admitted that "John C. Cluer, is cohabiting with a woman who is not his wife." He is married to the woman he professes with, and is divorced, according to the laws of God and justice from the woman who law only made his wife, in the old country and if the laws of our country do not grant him a divorce, the Star must find fault with them, and not Cluer, or if the editor wishes to uphold and advocate English, tyranny, we should advise him to change the name of his paper from the Boston Star to the British Star. We doubt not his "Higgely Piggely" (rather more Piggely than Higgely) would be quite acceptable to Queen Victoria from such a Star in her kingdom.

The people of Manchester, N. H., are about petitioning for a City Charter.

Ten hours wish it, Friends.

Our friend H. W. D. of Worcester, is informed that we published a short time since the beautiful lines of poetry sent you.

The New England Workmen's Association meet at Milchester N. H., on the 25th of next March.

Foreign News.—The news from England is of the most encouraging nature. Peace and free trade are sure to triumph. We are told America bears a lesson from old monarchial England.

Some Newspaper clowns have discovered that there is a woman in Lowell with more brains than in a hog, and are wondering whether she can keep a secret!

Inquire at the Telegraph Office.

the poor man, marry another wife the laws of England (and some of their loyal subjects in this country) brand him an adulterer and a bigamist, while the rich man who, by virtue of his wealth has procured a divorce, is considered a virtuous and respectable citizen, one man has a law for him, no matter how cruel, enables him, under the sanction of the law, to marry another, under the same sanction of society; whilst the man who has been deprived of a fortune by circumstances, over which he had no control, is called a gambler and adulterer for the very same act. It is all nonsense to talk about poor man's getting divorced in England; in nine tenths of the people of England are unable to procure one, and the man whom his laws would recognize as an adulterer, because he could not procure a divorce, would be enabled to commit the same acts in this country, and be considered virtuous and respectable. We cannot make a right act wrong, or a wrong act right; a law founded upon error and a right act violated without the offender's being guilty of the crimes attached to them. George Washington and those engaged in the Revolution, were guilty of treason by the laws of England, and liable to be punished with death, but those laws were unjust, and made treason, out of liberty; consequently what was wrong by law, was right in reality. But it is useless for us to go into a protracted argument upon this subject. If Schouler possesses that share of common sense we are willing to award him, he knows that his position is groundless—he knows that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct. defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct. defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct. defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct. defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

defence of tyranny and oppression against the true interests of the people. Schouler does not care how many wives J. C. Cluer has married, so far as the morality of the thing is concerned, but his object is, to "put him down and keep him down;" together with the cause he advocates. Were it otherwise why has some of the grossest cases of adultery known, that what is legally right in one country, is legally wrong in another, and that what has been pursued in this case is perfectly characteristic of his whole public conduct.

