

# VOICE OF INDUSTRY.

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ORGAN OF THE NEW ENGLAND WORKINGMEN'S ASSOCIATION.

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W. F. YOUNG, Editor.

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## VOICE OF INDUSTRY.

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BY THE  
N. E. WORKINGMEN'S ASSOCIATION.  
J. S. PITCHER, *Proprietor*  
SARAH G. BAGLEY, *Comptroller*  
JOEL HATCH,  
Treasurer.—\$1.00 in Advance.  
All Communications should be directed (post paid) to the Voice of Industry.

## Illustrations.

From the Lynn Pioneer.  
**The "Third Row."**  
FRIDAY CLIPPING.—I spent an evening at the National Theatre, in company with some friends. They interested me but little. The scenery was grand, and afforded food for my artistic taste. The best part of the play was a short dance of fairy-like girls, which was a scene of graceful beauty, when I imagined the diversity of its theatrical paraphernalia. The more I visit the theatre, the less I am inclined to go. In the admission one of my friends and I went up to the famous-infamous—"third row," where men and women who have abandoned themselves to the most loathsome of all vices, frequent. I had before heard reports of this place; but when I came to see it for a few minutes, I saw a degradation I had not dreamed of; though I thought I had seen about as much vice, and participated in it, as almost any one. I resolved to spend a whole evening there, to see the character of the place, not to see the play. I spoke of it and my design to Mrs. J., when she wished to accompany me, which proposition I gladly accepted.

Since then we have been there; and, oh God! the profanity and obscenity we heard, which were but an adumbration of the profaned and polluted soul within, surpasses all description. The moral scenery was a dismal place to indulge in prophetic dreams of human purity and exaltation. I could not have imagined that feminine lips could give utterance to such filthy language. I have been conversant with the vilest of men, those who have trodden their own dirty out of existence (if such a thing is possible) I have been among them, and of them, and one of them; and I supposed I knew the bottom of that depth which mankind could sink. But it yet remained for me to see woman in her worst state; and I could not suspect that beneath "third row" depths was a lower one, and that was woman's. But I saw it to be so. I was surprised and confounded. My brain whirled with astonishment, in contemplating such exhibitions of depravity. The vilest of men were there; and they were civil and decent, when placed in juxtaposition with those women. I saw some of them blush, when they were so obscene. The men have to make no advance for the women do all the talking and so forth.

There are many things in human character which I cannot comprehend. I see the filthy, but cannot interpret them. And how woman can do such profanities as to talk to men as we heard them, I cannot divine. I cannot recite what we heard. If I should report it in detail, in precise language, it would still be a bad imitation, and give no faithful idea of what it is. To be known it must be seen.

It is with difficulty that I credit my senses in the matter, on remembering it. I felt, while I sat in that lower mode of seating, being far beneath the level of such exhibitions of pollution I had ever known. But my senses so receded, and my sensibilities were so shocked, that I did not fully realize what I saw till got home. Then it seemed as if I had just awakened from a mania's dream of hell, and found myself half insane. I could not make myself believe that it had not been a horrible dream played to the life, conjured up by a fertile imagination, from below an unperfected depth of possibility. All the next day, I could not feel like myself till evening, when I sought in the society of dear sisters, who are pure as the breath of love, a contrast to the women of the preceding night, to drive away the thoughts of those, which haunted me like memories of witnessed tortures in an institution.

One of these poor women, from whom the soul of purity has fled, (alas! has it fled forever?) by the side of one who is beautiful in soul and pure in heart, and who a contrast. The comparison enables me to pity those more, and love these better; and I can worship beauty and purity with a deeper devotion than before. Oh Purity! whenever I meet her, I must rise and stand up a man in her presence, and offer the incense of a pure affection, and the foundation of an unperishable life. And I can appreciate her more truly, and worship her more sublimely, for having myself been a degraded wallower in the low puddles of vulgar pollution. How many times since seeing that, I have remembered the time when I could have plunged down into all that pollution—I was rife for it and only wanted an opportunity, and I should have leaped down—and I should have gone down as a punishment on cherishing iniquities almost over my head when I think of it. The blood bespokes my face, and strongly leaves my nerves. And I tremble for those young men who are enticed to such a hell. I would give them a warning if I could. What I saw there is so ordinary impurity, which the world

sees, as the Inquisition is to common punishment.  
—Oh, to see woman so transformed by vice—all her delicacy of sentiment, her refinement of feeling, elegance of deportment, gracefulness of mien, gentleness of behaviour and purity of character—all that is beautiful and lovely in her nature, so erased from her being that all that remains of her is a gross, lewd, brutish character, a scene to be held in horror.

Will the ever rise out of it? It requires a great nature to rise, alone, out of such a degradation, and stand among the gods, and look them in the eye without withering under their scrutiny. The man must be endowed with no ordinary degree of heroic self-reliance, to get out of the slough of a filthy moral character. When a man does it he has done a deed which is not a mere matter of the hour—a trivial act of to-day. It goes out into the heart of the ages, and thrills them with æthereal life. Whenever it sees such a manifestation of character, it causes me to breathe freer and to hold in my eye acquire a broader beam of lustre, and another nerve is added to my sinews. A great, heroic struggle into one's own foul nature, always imparts new vigor to my being.

To every height there is a corresponding depth. As woman is of a more delicate organization than man, fiercer strung, of a more refined essence, so she can be lower, more degraded and viler, than he sinks. As love is the highest, purest, divinest element in the universe of soul, so is the lowest, the deepest, blackest, loathsome.

When I witness such things, it seems as if I have a work to do in their behalf, a duty with direct reference to their condition; and I ask, with eagerness, what is it? But when, on the other hand, I behold the beautiful, the pure, the good, the divine, I feel that my highest work is to myself become beautiful in character, pure in my instincts, good in my life, and divine in its fruits; and that will do more to elevate poor humanity, than all direct efforts in its behalf.

Those who reform the world, think that evil is coeternal with good, unless slain at their hands. But the truth is not the amazing extent; and the more we attend to the culture of its opposite, the sooner and better will it cease. SPOONER SOUTHWORTH.  
Boston, March, 1846.

## Equanimity.

The importance and value of equanimity of mind is too little appreciated. Many persons suffer the slightest troubles to disturb their peace, and are thus in a continual state of fretfulness and irritability; but by exerting themselves to conquer this disposition, they would add years to their happiness, if not to the duration of their life; for it is an established physiological fact that cheerfulness and serenity of mind contribute greatly to the preservation of health and life. The records of longevity ever where establish the fact that those who have attained to a great age, have in almost every instance, in addition to other good habits, been remarkable for cheerfulness and serenity of disposition.

Another motive to the cultivation of this frame of mind, is its influence upon success in life. The person who is constantly indulging an irritable disposition can neither expect to make friends or to retain them. His temper is so fully disagreeable to himself, not to all who have intercourse with him, and they will usually seek to avoid the disagreeable feelings which accompany his association, by dispensing with it altogether.

Calmness of mind also gives a person the advantage in his moves upon the chequered scenes of life, by enabling him to survey his position and weigh the various motives which should govern his actions; in the light of reason, and common sense. The indulgence of an irritable disposition does nothing to remove a difficulty, or make the least progress in life; on the contrary, it does much to increase difficulties and retard progress.

We do not speak of that indifference which arises from a lack of energy; this is as much to be despised as the disposition we condemn. We refer to that serenity of mind which arises from a reasonable and philosophical view of things, and which may and should exist with the utmost energy of character, leading its possessor to act with vigor and resolution, but in the calm light of reason. In the language of an uneducated and eccentric but sensible man, "Be always sure you're right, then go ahead." Let firmness and resolution be tempered by cheerfulness and serenity, and under the control of a well balanced intellect, and a character is formed calculated to buffet the storms of life, and reach the haven of prosperity.

PROGRESS IN KNOWLEDGE.—He that would make real progress in knowledge must dedicate his age as well as his youth, the latter growth as well as the first fruits, at the altar of truth.—Berkeley.

## From the London Morning Chronicle, Feb. 11.

**THE HUTCHINSON FAMILY.**  
A second party of American vocalists made their first appearance in London last night, at the Hanover-square Rooms, and were most cordially received by a numerous audience.—English artists have met with such kindness and hospitality in their visits to the United States, that it would be indeed ungrateful if there were not reciprocity on our side; but the talents of the Hutchinsons would secure them a welcome from amateurs of every clime.

There are four singers—a young lady and her three brothers. Miss Hutchinson is increasing in appearance, and her modest and unaffected deportment secured for her immediate sympathy. She reminded us in many respects of our charming vocalist, Miss Poole. Her brothers look like German students, with their flowing locks, turned down collars, and loose black silk handkerchiefs round the neck. In the vocalization of this quartette, the attributes of the Teutonic minstrel seen at the great *tableaux* in Germany, will be recognized—the lady without an instrument, the men having two violins and a violoncello, and their full and rich harmonies bare out the presence of a quartette. But they have distinctive qualities, that give them a claim for the merit of originality—they sing from nature's impulse, and they produce an ensemble of remarkable charm. What care they for the muss laws of strict harmony? They despise all conventionalities. Their hearts are in their song, and like 'music on the waters' are their sweet voices. The lady—she sometimes sings a fifth below. The key—this will accord to the first part—now the voices were in the same key—now forth a stream of harmonic combination enchanting to the ear, and orthodox for the legitimates.—The music of nature is, after all, the great secret; its elements are in the chirping of the feathered choristers, and in things inanimate as well as animate, and why should not the children of the old Granite State—for the Hutchinsons are from New Hampshire, which has given rise to the sobriquet—have music in their souls? We find music in the rattle of the waves—in the hum of the multitudes—we have heard music but recently from rocks; but here are breathing beings, setting at naught all scientific restrictions, and yet fixing the attention and exciting the imagination to an extraordinary degree. Right welcome is the Hutchinson family.

The quartette party opened with the harmonized melody, "The cot where we were born"; every word was distinctly heard—a rare merit, and the passion of the singers secured a rapturous encore, and then they gave a species of catch called "Good morning"; the speaking inflections of the voice being ludicrously intermingled with the singing portion. A pretty cantata, called the "May Queen," composed by Alfred Tennyson, and music by Dempster, was deliciously warbled in the sweet contraltos of Miss Hutchinson. On the second party, every word was distinctly heard—a rare merit, and the passion of the singers secured a rapturous encore, and then they gave a species of catch called "Good morning"; the speaking inflections of the voice being ludicrously intermingled with the singing portion. A pretty cantata, called the "May Queen," composed by Alfred Tennyson, and music by Dempster, was deliciously warbled in the sweet contraltos of Miss Hutchinson. On the second party, every word was distinctly heard—a rare merit, and the passion of the singers secured a rapturous encore, and then they gave a species of catch called "Good morning"; the speaking inflections of the voice being ludicrously intermingled with the singing portion. A pretty cantata, called the "May Queen," composed by Alfred Tennyson, and music by Dempster, was deliciously warbled in the sweet contraltos of Miss Hutchinson.

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**WHO ARE THE INFIDELS?**  
Many professing to be governed by a spirit of toleration and Christianity, improve every suitable occasion in trying to make out that those who advocate social reform by bringing about equal rights to a state of equal manhood—the individual and society—capital and labor—are infidels. They profess to believe in the Bible, and to have been sanctified by its truth, and spirit, and to pray daily that the "kingdom of God may come, and God's will be done on earth as it is done in heaven,"—yet stigmatize those who believe in the practicality of this heaven-taught prayer as infidels. They seem to think religion consists more in going to meetings on the Sabbath, and giving in their adherence to established creeds and forms of worship, than in obeying the "weightier matters of the law, faith, justice, and mercy." It seems to be a part of their religious belief, that if they take good care of themselves and families, they need have but very little concern for the welfare of others—they are not their "brother's keeper."  
The ladies—The only incendiaries who kneel like flame which water will not extinguish.

## From the Liberator.

**THE ANTI-CORN LAW.**  
From the Liberator.  
LONDON, FEB. 21, 1846.  
W. L. GARIBOLDI.  
Dear Sir:—This reaches you, the Tariff, proposed by our Minister to Parliament, and the debate, and the result of that debate, in our House of Commons, will be known to you. That Tariff, and the repeal of the Corn Laws, with the admirable speeches of Sir Robert Peel introducing it, and in reply, will, I hope, have included the bellows stirred amongst you, to see that peace and production are better than war and destruction; that an interchange of goods is better than an interchange of blows.

In addition to the satisfaction it gives to the lovers of peace and progress here, there is much gratification to those who have a feeling of attachment to this country stronger than to others, that her governing statesmen are the first, as a government, to adopt and announce the principle, that commerce should be free and unobscured; and there is the more gratification in it, that the power of the middle classes has forged and enabled a Ministry formed out of an opposing territorial aristocracy, to adopt and enunciate those principles. The aristocracy conceived that Sir Robert Peel was their tool and their instrument, and was so bound round by circumstances, that he must conform to uphold the systems which to them appeared injurious to their interests; and they had openly boasted, that in one of their leaders had, speaking for the class, that those who make him minister, could not make him; and they were so blinded to the progress of the democratic principles, and the increase of the power of public opinion, that they are evidently in a state of ignorant amazement at the new power which knowledge is developing in the hands of the many.

The Anti-Corn Law League is one of the apex-points of this power.  
It is a middle class power; but is by far better for us, as a people, than the aristocratic power. It is an abolition, so far, of the feudal principle.

whose interest is commerce. Commerce and Repel are cousins. Merchants seek profitable interchange. Feudalism looks to war and bloodshed, and calling it glory, make the people fight the battles, and pay and maintain the feudal lords, as leaders, on to destruction. Again—the people are constantly pouring into the ranks of this new class, fresh spirit, and the distinctions are not so marked, nor the manners and habits so cold and distinct, as between the aristocracy, and the farmers and laborers who are their yometh and serfs.

A landed or hereditary aristocracy, with a law of primogeniture, is one of the greatest evils under which a nation can labor. They take from man the land, the gift of God to his creatures, in common, and having, in England, confined their representative principle to the possessors of land, they have managed by unjust laws, and an union with the priests, to establish their power upon the shoulders of the people, and consolidating their monopoly on the land.

Yours, faithfully,  
EDWARD SEARCH.

**FARABLE.**  
A child was playing in the joyous sunshine; among his playthings was an acorn. He lost the acorn in the dirt. This was a misfortune at which he grieved long and sorely. But after a while his grief passed away, and he forgot the occasion of it.

In his idleness, among Nature's favorite objects was a beautiful virgin young oak; an emblem of, as well as contemporary with, himself. When he arrived at full manhood the oak was to him an emblem of strength, fortitude and power; and taught him many lessons of the inward love of the heart. It was to him as an early beloved friend, and he rejoiced in it.

His manhood's long, deep joy sprang from that little grief of childhood. But he never knew that it did.  
As years elapsed, and long after the man who grew from the child who lost the acorn, had fulfilled his mission here, and passed to a higher one, the oak became a gigantic tree, and afforded shelter and shade for the village boys and girls during their pastimes; the young poet and philosopher learned sentiments of beauty and wisdom. From its manhood was strengthened by its indomitable worth in its presence, and all vernal north to Nature, and to Nature's soul, by its symbols and emblematic.

SIXTY SOUTHWORTH.  
The American operatives have been discharged from a cotton factory in Cincinnati, and their places filled by Germans, who work for much less than Americans.

For the Voice of Industry.

Speak Out! We will speak out. We will be heard. Though all the earth's systems crack; We will not back a single word...

Let us speak the truth, and what care we for hissing and for scorn? While some faint glimmers we can see Of Freedom's coming morn'...

Do not sin and wrong act in our high places! Annotate unrebuked? Are not the poor and the weak trodden down and crushed by the rich and the powerful, white we stand by in silence?

Do we not see error in the creeds and poetry in the professions of the Church, and dare not expose the one and rebuke the other, because, forsooth, we are eggs out of the synagogue and denounced as heretics?

For the Voice of Industry. A Leaf from my Sketchbook. In Dec. 1844, a few humble individuals were seated in a body, lighted room, reviewing the state and looking into the fearful future...

They organized and their number afforded them members more than their board of officers. They met again; two years had passed over them; their history is briefly told. They had labored industriously and perseveringly.

Miss H. J. Stone will visit our subscribers at Claremont, N. H., and is authorized to receipt for arrears on the Voice. Also to receive new subscriptions.

Mr. H. J. Stone was rather too sympathetic for the "New Hampshire Democracy" last week—giving them 101 members of the House instead of 116 as it should have been.

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VOICE OF INDUSTRY.

What We Labor For.—The abolition of idleness, want and oppression; the prevalence of Sobriety, virtue and industry; the elevation of the human mind.

For all subscribers met recollect, that when they are in any measure of idleness, they should labor for sobriety, faith and truth in all circumstances.

A few words to the Young Men of Lowell. (Continued.) We were before you at this time upon a subject which has filled the world with strife, contention and discord, and one which may be thought beyond our sphere of public discussion.

Before such influences, idleness, fraud, both legal and illegal, oppression, crime, oppression and misery loom, your duty is plain. This young man, is your work—your happiness depends on it. Obey the dictates of your better impulses, be governed by reason, philosophy and revelation, and leave sectarianism, mysticism, tradition and periodical recitation to those "blind leaders of the blind."

The Lowell Convention Social Reform. (Continued.) We are glad to see the progress of Labor and Social Reform in this city of industrial oppression and social anarchy, and in a long and joyous article on Mr. Channing's Lecture, puts forth the following grave assertion:—"The accumulated experience of mankind proves that the more secure we make property to us, the more we advance in the scale of moral and social existence."

Now the difference between us and the editors of the Convention is, that we have the experience of mankind prove that the more secure we make property to us, the more we advance in the scale of moral and social existence.

By the above, we should infer that writer wishes his readers to understand, that what is ever a non possession, that, has really earned? Is this his position? Does he wish to see the individual and corporation oppression, upon the foundation? If so, we wish to ask him who it happens that one can receive three thousand dollars per year while many who receive only a few hundred, and create more value to society, receives but three hundred? How comes it that the "productive laborer while men and women toil and 14 hours in their mills and women receive but three hundred dollars per year, while those who own property or what he really earns is not secure to himself?"

Perhaps the corporation legitimacy of the Corpora may give some light upon this subject on the principle that "light may come out of darkness." But how can it? A man will make of reason who has no great fundamental basis of action—who has no higher law than the law of the majority, and no other rational destiny for the race; and if his blood is blown about by every wind of interest, passion, prejudice, or any other fact, principle of religion, philosophy or ethics, he is not a man, he is a creature of the moment.

And this considered the natural result of that state of society where property is most insecure, and where the law is most unjust. This is a long eulogy upon the present state of society, for that security it gives to the property of the few, by asserting that there is no security.—Milton.

WORKINGMEN'S CONVENTION.

An adjourned meeting of the New England Workingmen's Association, convened at "Temple Hall," Manchester, N. H., on Wednesday Morning, March 25th.

The meeting was called to order, by Mr. Samuel Clark; and Mr. C. E. Potter, of Lowell, presided. A Committee of three, Messrs. Hatch of Lowell, McMillen of Boston, and Currier of Manchester, were chosen to draw up and present a list of officers for the organization of the convention.

The Committee retired, and immediately returned and submitted the following names, as a list of officers for the further organization of the Convention:—

For President, Matt. G. Patten of Manchester; for Vice President, David Bryant of Boston; for Sec., Miss H. J. Stone, of Lowell, and John McMillen, of Boston, for Assistant Sec. This report was unanimously accepted, and adopted after the organization.

The first business which came before this body, was the submission of the credentials of the representatives of the "Workingmen's Protective Union," of Boston, "Manchester Labor Reform Association," of Manchester, "Temple Hall Reform Association," of Lowell, "Industrial Reform Association" of Lowell, and many others, who came without credentials from other places which might be named.

A vote was passed that a Committee of three be appointed to examine their credentials and report. This Committee, after proper examination, reported them as being perfectly satisfactory. After which Mr. Hatch of Lowell, moved that the Constitution of the New England Workingmen's Association be read. This motion was carried unanimously, also that the Constitution be circulated in the Convention to procure signatures for membership.

On motion a Committee of five, consisting of Messrs. G. W. Hatch of Lowell, Seth Luther of Boston, Ebenezer Riss, C. E. Potter, of Manchester, and Miss H. J. Stone of Lowell, was appointed to draw up and present resolutions for the consideration of the Convention. After which Mr. Hatch of Lowell, spoke of the importance of every member of the Convention, being a member of the New England Workingmen's Association. Mr. Seth Luther of Boston, objected to serve on the committee upon resolutions, under the present circumstances, as he was not a delegate regularly appointed, to represent any special body.

A vote was passed inviting Mr. Luther to act as all the business of the convention; also that all in the convention be invited to participate in the discussion of all resolutions which may come before this body at its present sitting.

Resolved, That our grand object is, the amelioration of the condition of the work-classes of the community—and that our wish is to produce such reform by the mild influence of truth, by the exercise of high exertion and courage between the parties interested.

Resolved, That if the drunkard is the victim of society, and worthy our sympathy and compassion, so are the victims of our law, who are oppressed by the law, and in opposition to legal force, is added to regenerate and redeem the former, so equally it respects the latter, and that there is no monstrous inconsistency, who will plead necessity for the acts of the one, while they inculcate the other.

6. Resolved, that it is the duty of every member of the New England Workingmen's Association, to let his aid in a pecuniary manner, in this time in supporting the "Voice of Industry," the organ of the New England Reform Associations—that it may become known to all the people, that it is not only a right and knowledge may find its way into the hands of the laboring men, and that the poor and the ignorant, as a man, an intelligent, thinking, reasoning being, created in his moral image of the God of Right and Justice.

The report was unanimously accepted. It was voted that the resolutions submitted by this committee, be read and discussed in their order.

The Chairman of the committee on drawing up and distributing circulars to the Workingmen and capitalists of the U. S. to meet in convention, Mr. Hatch of Lowell, reported that the committee appointed for this purpose recommend that this circular call upon this meeting, on the anniversary week of this year, in May, at Boston. After an explanation of the cause of this recommendation, it was voted to accept it.

The first resolution came up, and was discussed with great interest, and was discussed with mainly independence, by Mr. Pierce of Fall River. The workingmen, said, he ought to look abroad to much, to find faults, but the faults lie nearer home—his at our own doors—within ourselves—first take the beam out of thine own eye, then thou shalt be able to see the mote in the eye of thy brother. If fault is to be found, a great while, if it belongs to ourselves.—The evils which burden us, need no repetition, they are well known, they are too strictly felt, to need it; but it is the cause of it, we should try to destroy. Says he, that cause is among ourselves, we are distrustful, low-minded, and selfish.

The first lesson taught by God, on leaving the paternal roof, is to get gain—gain wealth. With his mind imbued with this spirit, he goes into the strife of the world—forgetting all but self in the furthering of this object. He is brought into competition, by such issues, that he over-looks the individual, hence they are arrayed almost in notice of strife and discord are the legitimate offspring of such a state of things.

We should have some object, in view; something higher and nobler; to that point we keep your eye fixed—let all else be subordinate to it; but let not that gain, low and selfish, but high, holy, universal principle—principles which will embrace all humanity.

He said he, the workingman, to be cowardly and have not sufficient independence, to declare their rights; they are too ready to conform at the feet of capital, and in suppliance, beg those rights which should be demanded. The speaker cited an instance where this fear of capital was demonstrated. About eighteen months ago, when he visited this town, and addressed the people on the subject of reform, it so offended the agents of the corporation, that they who were friendly to him, that he make no known—dare not take notice of him, or invite him to their houses, lest they should create their disapprobation—he overheard a gentleman in conversation say, that he wished to have him come to his house—and speak of him in very friendly terms, but he declined by saying that he was afraid to do it. And this is a specimen of freedom in New England!

Another rather next followed. The tone of the remarks of this gentleman, were in the tenor of the previous speaker. He said in view of facts stated by previous speakers, that we have no right to celebrate the anniversary of our Independence, on the 4th of July, sending the air with our foolish huzzas—throwing our caps and shouting we are free—hailing our heroes; when the next day we are in the lotions people, and we are the slave of the capitalist, for employment. He spoke in earnest of the selfish spirit of the workingmen. He said the present system of education is not calculated to enlarge the mind—the student who is sent to college is educated so as to take advantage of society by his knowledge. He was surprised that workingmen had become so degraded, that they would not take notice of the wrong of the capitalist, for employment. He spoke in earnest of the selfish spirit of the workingmen. He said the present system of education is not calculated to enlarge the mind—the student who is sent to college is educated so as to take advantage of society by his knowledge. He was surprised that workingmen had become so degraded, that they would not take notice of the wrong of the capitalist, for employment.

After he had concluded his address on motion it was voted that this convention continue through this week and the next day.

J. C. Clark resumed the discussion of the resolution before the house with great zeal and warmth. The question was called, upon its adoption and passed unanimously.

The 2d and 3d resolutions were brought up and adopted. The 4th resolution was taken up and faithfully discussed, by Pierce, Hatch, Clark, and Brown of Lynn. The latter spoke of the great importance of taking broad grounds in this reform—wide as the wants and the wrongs of the workingmen, to be as broad as the great planks for a reduction of the hours of labor.

the great fountain-head of all the evils which are now eating mankind...

all in one perfect bond of brotherhood. He holds the resolution would pass.

this society has passed a resolution forbidding all persons afflicting the clergy for their cold neglect of this benevolent object...

of genius and enterprise, of skill and mechanical acts, how in their proper sphere might they not contribute to national fame...

PROSPECTS OF THE FUTURE VOLUME OF Arthur's Magazine.

The Report of the Female Labor Reform Association of Lowell, was called for. It was moved that the Delegate from Lowell be allowed to read said Report...

Question was called for, and adopted unanimously. (Concluded next week.)

COMMUNICATIONS. Lowell, March 30.

But prostrated to the unrestrained cravings of gain and per centage, how great a curse may they not inflict!

The publishers of Arthur's Magazine have not only determined to place their Magazine side by side with the other literary publications...

REPORT OF THE F. L. REFORM ASSOCIATION. We are happy in being able to impart cheering and hopeful intelligence to the laborers and operatives of New England...

Subject: For the further prosecution of this subject, I desire my numerous readers to bear in mind, that I deal in no personalities...

For fifty-four years has this same divine been gazing with cold and heartless apathy upon the hellish system of slavery...

For the Voice of Industry. FRIEND YOUNG—In the "Voice" of the 30th inst., you gave notice of a splendid ball that was to come off on that evening...

The publishers of this work hardly feel it to be necessary to state that the Magazine will be published on the 1st of July...

There is a spirit abroad in the wide world, which will not rest, until justice shall be established to the great wrong...

How ask why the medical men are silent on this important question. They must from the human body, the physical structure of the human frame...

For the Voice of Industry. AGAIN presenting a few considerations that you columns, for the thought and action of the independent and persevering, may we not with interest to the subject hold converse with the diffident and lukewarm advocates of justice...

These are a few of the many objections to our present system of amusements of this character. Others might be given but I hope the working classes, if not others, will be convinced that this is a poor way to spend time...

THE LABORERS' UNION ASSOCIATION. The Laborers' Union Association, hold their regular meetings every Saturday evening at the "Barker Building" on 4th street...

Let no one disregard the holy, benevolent promptings of this heaven-derived spirit in the soul; but rather heed its kind warnings, and obey faithfully its imperative commands!

It has a tendency also, to produce instability of the nervous system, excitability of the feelings and a certain busy play of ideas when the mind is roused, together with the state of the mind generally which constitutes frightfulness and discontent...

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Let us be true to ourselves, mentally, morally and physically, and the blessings of heaven will crown our labors with abundance...

It is because they are afraid of losing the patronage of a few wealthy individuals who are benefited by the system. Gravity compels me to hope for the best. They too, are the slaves of wealth. How wretchedly painful is the life, that asks a vast sacrifice of human life...

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Over the Board. The venerable Gen. H. was for several consecutive years... The table of Gen. H.'s boarding house...

WINTER IN THE N. Y. TRIBUNE. Orest sleep for hours each. Each Nature has her devices on...

Where day "mid galbering dream" recedes On Oregon's fair virgin breast. Her spirit glides their wilds aye...

Sweet Nature, still thy spirit roves In freshet offerings round thy shrine. And strong in thee unflattering zoars...

THE TEN HOUR SYSTEM. The interests of the laboring classes, have in times past been shamefully neglected...

THE WASTE IN WAR. Give me the money that has been spent in war, and I will purchase every foot of land on the globe...

SOCIAL LIFE. We have been endowed by our Creator with those powers of thought and reason which necessarily constitute us social beings...

CONSCIENCE. Consult your own conscience; what does it say is the great end of life? Listen to its voice in the chambers of your own heart...

THE TEN HOUR SYSTEM. The ten hour system was adopted universally, and every man, woman and child capable of working, spend that portion of time in labor best suited to their nature and aptitudes...

HAPPINESS. These happiness in humble life? How can it doubt? The man who owns but a few acres of land and raises an abundance to supply the necessary wants of his family...

THE TEN HOUR SYSTEM. The ten hour system was adopted universally, and every man, woman and child capable of working, spend that portion of time in labor best suited to their nature and aptitudes...

THE TEN HOUR SYSTEM. The ten hour system was adopted universally, and every man, woman and child capable of working, spend that portion of time in labor best suited to their nature and aptitudes...

THE GRIEVANCES OF WAR. The poets start forward to celebrate, who bid us raise the wings of victory. Let us reply to the poets by the howling of the wolves...

CHURCH REVENUES. As to the argument that large or any permanent revenues are essential to the success of a christian church, it is answered at once by the well-known fact...

HOBBY. There is no man, but for his own interest hath an obligation to be honest: there may be sometimes temptations to be otherwise, but all cards cast up, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest triumph...

THE DUTY OF EVERY ONE TO ID IN THE PRESERVATION OF A FREE GOVERNMENT. If we are bound to protect a neighbor, or even an enemy, from violence, to give him restraint when he is naked, or food when he is hungry, much more ought we to do our part toward the preservation of a free government...

COVERAGE IS IN ITSELF THE MERIT RATING OF THE CHOICE OF CERTAIN EVILS. It is not a matter of course that the only way to escape a sin is to avoid it...

SOURCE OF PERPLEXITY. That which makes our view of the present state of the world a source of perplexity and horror, is the consideration, that every human heart bears in itself a type, more or less distinct, of those powers and the propensities which have been the portion of the most exalted minds...

CONSOLATIONS FOR THE DULL. There is no talent so useful towards rising in the world of which puts more out of the reach of Fortune, than that quality generally possessed by the duller sort of people, and is common speech called discretion...

PERUITS OF DEBAUCHERY. Cast an eye into the way of man, what you see, for the most part, but a set of quarrels, emulations, flustering, insatiable beings, worn out in the keen pursuit of pleasure, creatures that keep on, condemn, deplore, yet still pursue their own infelicity...

SEVERALITIES. What man in his right senses, that has wherewithal to live free, would make himself a slave for opportunities? What does that man want who has enough to live on?

Present Position. What is the reason that calicoes, satins, and other articles are so now abundant and cheap? It is because the cost of production, namely, labor, has been cheapened to almost nothing...

That fancy about the heavens, through machinery, raining down wealth, beves, mutms, garments ready made, and all good things, which a person may have only for the picking up, deserves a consideration...

ARRANGING IS A WEED THAT EVER GROWS ON A SLUGGISH. It is from the rankness of the soil that the bath her height and spreadings; witness cloths, goals and fellows that from nothing lifted some five steps upon Fortune's ladder...

PROSPECTS. THE VOICE OF INDUSTRY, THE PEOPLES PAPER, ORGAN OF THE NEW ENGLAND WORKERS. PUBLISHED EVERY FRIDAY, AT NO. 76, CENTRAL STREET, LOWELL, MASS.

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