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Poetry.

From the New York Tribune.

MYSTERIES.

BY AUGUSTUS SNODGRASS.

In vain! The student hath no art
To pierce the inner Truths which lie
Hid in the deep, mysterious Heart
That fills the universal sky.
He strives to move without the walls
Of the great world, and in the halls
Where fancy wanderth free
In her wrapt ecstacy!
Back! invisible hands are there,
And close the portals of the air,
But thou mayst dream of sights and sounds,
And the waked Spirit may pursue,
And strive to visit into the skies;
But through the spirit-woven bounds
That guard the inner Universe
This flesh and being may not pierce!
Man chained, imprisoned to the Earth,
Has thoughts as limitless as Heaven,
And Soul that would on wings go forth,
Daring as the high, Unforgiven,
And with a wild unflinching eye,
Read the dread counsels of the sky.
'Twas this soul-blasting will and high
That drew the changeful gods of old
Down from the thickly-peopled sky,
And raised Man to its thrones of gold!
The Heart aspiring, heard the tale—
How Ixion, god-like, rode the sky—
How Orpheus soothed the shrieking wall
Of Hell's wan ghosts with melody;—
How the grim Titan dared to war
With the high Heaven's avenging power,
And how, to shine a beauteous star,
Astyea left her earthly bowers!
But like the spectres of a dream,
Those fabulous gods have fled, the sky;
Their broken thrones and sceptres gleam
Only in realms of Poesy:
There still shall Orpheus, wildly sing,
And the lone Maid on virtue smile;
There Ixion drive with Heaven's high King—
The Titans hurl their warlike pile,
And the dark gods rush from their Thrones
And war with Earth's aspiring sons!
The will to know! the fierce desire!
Is this the Titan-fate of old
Dared the stern gods' avenging ire,
And down his towering mountains rolled
Yet strange! while with reluctant mind,
Compelled to own our vision blind,
And leave the mysteries we see
Cloaked in deeper mystery,
We with tyrannic souls, would still
Force human judgment to our will.
As well the mole might scourge its kind,
That dared, perchance, its will oppose,
Deeming the world they still could find
Stretching so far beyond their nose!
Man's creed, like his own soul, is free,
And none may stand 'tween him and Heaven!
Presumptuous Bigot! turn and see
How much thou hast to be forgiven!
Let virtuous judgment rule the Mind,
And Man's high Spirit wander free,
The few Truths in one path to find,
Sent as a human legacy,
Which all may modestly possess,
And read as Time hath given us Art;
Fearing that should our souls do less,
And scorn usurping rule the Heart;
Like the pale gods that shrieked and fell
In the tumultuous war of Heaven,
We may, madly, like them rebel,
And fall, soul shaken, lightning riven!

A friend permits us to make the following extract of a private letter, from Philadelphia. The ten hour system is making friends every where.—[Spirit of Liberty.

"I presume you are already apprised of the movement in this city—of the formation of an association to aid in adopting the Ten Hour System throughout the country. The movement is becoming very popular. We have had but three meetings, and number some 300 already. On the first Saturday in January we elect our officers, when we hope to move on until every child in the factory can say that a great good has been accomplished. The ball once set in motion,it will move on until equality shall know no equality in the distribution of the labor of our hands, and until "government shall shed its blessings equally on all."

There was a motion made at the last meeting to petition the Legislature not to allow children in factories to work more than ten hours, which met with considerable opposition and led to one of the best discussion I ever listened to among a body of workingmen—proof of the advantage of the Ten Hour System. I have not time at present to give a synopsis of the debate. The subject lies over for further debate."

LAW ENOUGH.—There are now 1400 lawyers in New York city,—not including 50 or 100 who are about to start for Oregon!

Miscellaneous.

ILLUSTRIOUS MECHANICS AND SELF-MADE MEN.

Adam, the father of the human race, was a gardener. He had, however, a strange propensity for tasteing unwholesome fruit, which produced very injurious effects, both upon himself and his offspring.

Noah, was a shipwright and a husbandman; he navigated the whole earth in his ark, and got "seas over" in his vineyard.

Solomon was an architect, a poet and philosopher; his conduct, however, was not always by line and rule; he trod the circle of dissipation, in his transgressions, and violated his own maxims. His own conscience and strength of mind, however, reclaimed him, and his repentance is the most beautiful of the works which he has left for the contemplation of his species.

The apostle Paul was a tent maker, and labored with his hands at his vocation, while he endeavored to infuse into the minds of his fellow men the important truths of revelation.—While he screened them with earthly tabernacles from the weather, he held above their souls the aegis of divine protection.

Matthew was a poor fisherman; he relinquished his humble calling for that of a missionary, and toiled assiduously to draw men from the fiery billows of perdition.

Quintus Cincinnatus was a ploughman, and was invited to the government and dictatorship of Rome. His labors in the political field were as successful as those upon the soil.

Arseres was a private mechanic, and was called to found the Parthian Empire. He built up a powerful nation, and erected for himself a mausoleum of fame which is indestructible.

Tamerlane, the conqueror of Asia, was also a mechanic; he rough hewed Bajazet, and carved his way to fortune and glory.

Massaniello, a Neapolitan fisherman, was raised to the command of fifty thousand men and gave up fish lines for lines of bayonets, and river scenes for scenes of carnage!

John, Leyden, in Germany, was a tailor, and rose to the dignity of a king. He cut out for himself a bad piece of work however, and afterwards came to a miserable end. His goose did not fly very well.

Zeno, the famous bishop of Constantia, who had the largest diocese in that country was a weaver. He directed his attention to the habits of both soul and body.

Stephen Tadiner, a hatter in upper Austria was made a general, and commanded an army of sixty thousand. He made hats for others, but preferred for himself a chapeau.

Widmer, a shoemaker, succeeded him in command, but was slain by Count Papenheim. He converted his awl into a sword; "this last state was worse than the first."

Mr. Edmond, of Sterling, in Scotland, showed such unparalelled bravery in the Swedish wars, under that "thunderbolt of war, Gustavus Adolphus," that he was made a general. A maker of bread might be supposed to know how to rise.

Peter the Great, Emperor of Russia, worked at ship-building. He learned the Russian Bear how to manage a hoat.

Charles II. of England, was a turner of ivory; nor could affairs of state divert him from his morning task at the lathe. He turned his mind, however, to amusements, which tasked his health, and jured away his reputation.

Louis XIV. of France, was one of the best watchmakers of his reign. He forgot the burdens of power, in following the light footsteps of time; and escaped the flutterings of parasites, on the pinions of chronometers.

William IV. of England, was a sailor and rose from the forecastle to the throne. He manned the ship of state with nautical address, and bore her a considerable way up the harbor of Reform.

Benjamin Franklin was a printer, philosopher, and statesman. He drew lightning from heaven and left his name in large caps upon the annals of his country. His spirit is among the

* * * * * * *

George Washington, Andrew Jackson, and William Henry Harrison were farmers.—From the pursuits of agriculture they went forth to pursue the enemies of their country and from the fields of death gathered the "Golden Immortal."

Sir Richard Arkwright, who first conceived the idea of spinning cotton by use of machinery, passed the earlier part of his life in pursuing the humble occupation of a barber.—His genius proved brighter than his razors.

John Leslie, professor of Natural Philosophy, in Edinburgh, was the son of a poor farmer in Largo, Scotland. He was employed in the capacity of herdsman. His pencil was a stick; and the ground his slate. From being the companion of cattle, he became the peer of learned men.

James Ferguson was in earlier years a shepherd, watching the stars at night like his predecessors of Chaldea, and like them was led to his favorite planet by the contemplation of the goodness and magnificence of the works of the Deity.—*Richmond Whig.*

From the American Phrenological Journal.

Progression a Law of Nature—Its application to Human Improvement, Collective and Individual.

In few respects are the actual workings and products of this great principle of progression more apparent or beneficial than in the successive *governments* of the past and present world. The forms and characters of governments tell us correctly the characters and capabilities of their *subjects*. The latter are indeed in *advance* of the former, yet of the same general type. The successive dynasties of the world show what the world was in different ages, and what it now is, and, coupled with this progressive principle, what it will ultimately become.

Our starting point is the great law of mind that animality and tyranny go together, as do intellectuality and liberty. To say that, in proportion as individuals and masses lack intellectuality and morality, and are sensual and depraved, do they *love* tyranny and seek despotism, is but a summary of the world's history. Point to the most barbarous and sensual nations and tribes of past ages or the present time, and you point to the governments as proportionally despotic and arbitrary; but point to the most enlightened nations of any age, and you point to liberty as proportionally prevalent. Indeed, the opinion pervades our country, and is reiterated by all, that the only safety and stability of our own institutions consist in educating our children. Our position is broad and true, that IGNORANCE AND DESPOTISM ARE TWIN BROTHERS, and that KNOWLEDGE AND FREEDOM ARE HUSBAND AND WIFE.

The reason is this. Propensity *must have restraint*, of some kind, from *some* quarter. The intellectual and moral faculties are its natural governors. This is a cardinal doctrine of Phrenology, as well as independent, fundamental truth. But, when the higher faculties are feeble, and the propensities powerful, so that the former are absolutely unable to govern the latter, what then? The latter must yet be restrained, or they would destroy our race. For such restraint, nature has provided in this principle, namely, that ignorance and depravity *clamor for a king* just as did the Israelites. With such, laws are powerless, and therefore useless. Of what use would our laws be in subjugating the New Zealanders? A straw—a rope of sand. Nothing but *fear*—the despotic power of an absolute and savage *tyrant*—could quell their passions in the least, or prevent the annihilation of the race. Of this, they are internally conscious, though do not fully know that know it. They therefore seek that restraint in a fierce chief, which they know they require, and which, not being within them individually, must come from without. Hence despotism. And the more barbarous and lawless the subject, the more tyrannical and oppressive the king, the world over.

This holds true equally of individuals.—Those who have strong passions and feeble governing organs, cannot govern themselves, yet feel that they require government, and hence put themselves under the government of another—put their *opinions*, religious, political, *scientific*, as well as *conduct*—in the keeping of those whom they regard as superiors. Such put their souls into the keeping of the priest, and receive their creeds from divines and councils. Not having mind enough to think for themselves, they get their thinking *done out*." The votes of such can be coaxed or bought. In *all* matters, they say practically, "Give us a captain to conduct us." "Give us a *king* that he may rule over us." Just as the deranged man, about to commit some fatal deed, says, "Chain me, or I shall kill you;" so they in effect say, "Keep me by fear from doing what I know I ought not to do, yet which my passions impel me to do; and guide me for I cannot guide myself." This, this alone, makes men pin their faith on the sleeve of others.

But, just in proportion as individuals or communities are intellectual and moral, are they capable of governing themselves, and *determined* so to do. Their higher faculties render them conscious of both their right and their capability to do and to think right, and this inspires them with the spirit of *liberty*—civil, intellectual, religious. In proportion as a man is a man, will he not receive his creed *from* the person, or venerate him *merely as such*—or receive his vote from the leaders of his party; but will be religious *for himself*, and vote *understandingly*. A perfect test or measure is here furnished of the intellectual and moral states of individuals and masses.

This principle is our standing weight and measure of human progression and existing state—our base lines, angles, and chart, from which to reckon, and with which to correct and compare.

In view of this great law of mind, let us go briefly over some of the more prominent dynasties of the world, and see if they evince that progressive principle which this series of articles attempts to illustrate. What was the Babylonish dynasty but a most comple despotism? Look at the account given by the Bible of Nebuchadnezzar's tyranny. Without any reason only that his dream could not be interpreted, he orders all the sooth-sayers, astrologers, &c., slain. He also orders all slain who during a given period, recognized any other as God save his image, or prayed to any other. These are but samples of a reign of iron tyranny, utterly beyond all parallel in modern times. How long would such things be tolerated now, either by its subjects, or by neighboring governments?

Alexander, Cyrus, and cotemporary and subsequent sovereigns, were scarcely less despotic. This was the tone and character of *all* the then existing dynasties. Their whole code consisted in converting the labors, property, and *lives* of all their subjects to the use of the crown. If a city was to be built, a war carried on, the whole realm must merge all private interests and objects into that of the crown. But why particularize: This was the alpha and the omega of *all* the reigns of the world for thousands of years.

The Grecians made an important advancement. Yet the principle of servitude to their several states, pervaded even them; and while it allowed the mere name of liberty, was an empty sound. It *was* liberty compared with the despotic tyranny of neighboring governments. But the "inalienable rights" of our nature were trampled in the dust by even these governments.

Rome advanced a little farther, especially in her earlier history. And her cotemporary governments were far less despotic as a whole. But then, too, the more savage the people, the more arbitrary the crown. A single instance of tyranny: Herod sends forth, without the slightest cause, and orders all the "children from two years old and under," of Bethlehem, to be slain.

But Roman institutions fed the fires of the propensities, and as luxury fed propensity she became more and more sensualized, till finally the way was prepared for the tyranny of a Nero. If he wanted a rich man's fortune, he ordered him killed, and took it. He even killed, without provocation, that great and good man, Seneca—his preceptor and guardian, though beloved by his country as we love Washington. No one says aught against it. Thus he goes on, for almost a score of years, vieing with Babylonish despotism and Median and Persian tyranny; yet no one dares to remonstrate. With us, such tyranny would not be tolerated an hour. Any one of his confiscations, or murders, would dethrone an English or French monarch. Compare notes, and say whether vast strides from despotism towards liberty have not taken place?

Yet Rome retrograded. These temporary retrogrades have thus far invariably supervened upon ever step of advancement. Yet an advancement in the *long run*. A comparison. Stand on the sea shore when the slightest land breeze is barely perceptible. See yonder floating substance rise and fall as it rides one gentle wave after another. For a long time you query whether it advances or retreats, although it advances imperceptibly, except by distant comparisons. It approaches. As wave after wave supercedes, each brings it nearer, yet between each it recedes a little. It now nears the beach. Now it lodges on a projecting stone. Again moored, it still slowly advances. It now strikes the beach, as it sinks between each gentle wave. Now it advances faster, because, before it *fell back* between each wave, and *lost* much that it gained. What it gains now it keeps. It is moored, so as not now to be lifted, except for direct advancement. The tide now retires. It is now "high and dry" on shore.

So with the floating bark of liberty. It progresses towards its ultimate and perfect mooring. Yet every wave that brings it nearer, also in receding carries it back almost, but not quite, to the point from which it started. A comparison of ages alone show its progress. They do. The Grecian and Roman Republics were the rocks in yet deep water, where it temporarily grounded. But it found no resting place, and after a lapse of ages, swayed, Britain was its beach. There it "*touched bottom.*" It is now moored on our own happy shores—nearly grounded, yet still undulating as wave after wave of political faction carry it back and forth. Go back again into the sea of either anarchy or despotism, it never can. But it will require ages yet to place it high and dry on a sure footing—the inalienable rights of our nature.

But we anticipate. To trace through individual sovereignties the progress of the spirit of liberty, is not now necessary. The great *fact* is apparent, that every civilized government has been growing, and is continually becoming, more and more restricted by its subjects, and less and less arbitrary in its claims. The French are samples. The usurpations of Louis XV. would not be tolerated. Nor the anarchy of the Revolution. France has probably never had a monarch which conceded as much to the progress of freedom, as the present. Yet they are not free; because not sufficiently intellectual or moral to "use their liberty as not abusing it." When so, they will "work out their own" civil "salvation." Nor can it ever afterwards be wrested from them.

Take the British. To give them the precedence over all the other nations of the old world for intellectuality and morality, is but yielding them their just dues. They have kept at the head of the world in improvements and progression in all forms. Centuries ago, their Richards and their Henrys, and their Stewarts, were very despotic, yet less so than the crowned heads of cotemporary nations. But the English crown has been obliged to make concession after concession to its subjects, till the people wrung from the crown the Magna Charta—that great charter of rights. A spirit of liberty now prevails, unequalled, probably, by any existing nation except our own. Compare England with Russia in regard to the intellectuality of its subjects, and their comparative freedom. Instruct Russia, and you free her. The efforts its crown is now making to instruct its subjects, will lift that crown. Ages may intervene. But it is setting a ball in motion which will lessen the prerogatives of the crown, and extend those of the people, till the former will dance that attendance on the latter which the latter now dances on the former. Debase the people, if you would strengthen the crown. Whatever does either, thereby does the other.

Return to Britain. Cromwell was arbitrary, but less so than the crown. And the crown, before it could be restored, was compelled to concede to the advancing demand for liberty what previous crowned heads had safely and absolutely denied. In every contest between the crown and subject—and most of their internal wars were such contests—the crown was compelled to add concession after concession, till an amount of freedom is now enjoyed incomparably greater than ever before. Torysism is even now yearly weakening, and the Whigs or liberty party strengthening. Important concessions have just been made to the Irish. These must be followed by others and greater. The crown must "bleed freely," or die. The people are not yet sufficiently advanced to walk alone. They must be led by a crown and cabinet, which they venerate yet, because not sufficiently intellectual or moral to do without. But the tree of liberty is growing, and will one day—and that not very distant—dispense with the crown, or else barely tolerate its name without its power. Soon the people will rule; and if the crown is retained, it will simply be allowed to stay, provided it will do homage to the "sovereign people."

While these internal struggles after liberty were working out these results, they worked out another. The usurpations of the crown—especially its religious tyranny—drove a handful of the best spirits of the British empire to the "new world." To say that the greatest and the best of the old world peopled the new is but uttering an acknowledged truism. "The Pilgrims" were not ignoramuses. What learning there was, they had. They were not noodles, but wise, sound, strong-minded. They were not ruffians. They were the very best of the old world—its cream and first fruits.

But what brought them to this country? Their intelligence and goodness. They sought liberty! Why seek it? Because their intellectual and moral excellence fitted them for freedom, and this created a determination to obtain it. They encountered every thing. They found it—found civil liberty, yet by no means complete liberty. They our government on their own characters, as the mason builds his arch on its pattern. They were in advance of the whole world, but they were not perfect. They founded a government better than all others combined, because more "free and equal." This glorious birthright it remains for us to perfect. But of this in our next volume.

The principles and facts of this article bring us to our own republic, taking our stand by which, we shall proceed to point out its imperfections and their remedies—not, however, in connexion with this series of articles, but in a series on Republicanism, its adaptation to the nature of man, and its perfections, for how it can be made most effectually to promote human happiness and advancement.

Reader, we have much valuable matter on this head, to which we invite special attention. Phrenology can tell us what form of government is adapted to the nature of man, and best calculated to promote human happiness. For [illegible] hot-heads, please give us an ear, and

you will be less Democrats and Whigs than you now are, but better than both—retaining all the excellencies of both parties, without the blemishes of either.

From the Manchester Democrat.

REFORM OF FACTORY ABUSES.

When months since, we took earnestly in hand the reform of the abuses of the Factory System, we were met at every "hand and turn" with reproach from the Whig press. The abuse of the Whig press of this place, we expected, for it is owned and controlled by the hangers on of the corporations; but we did not anticipate so much of opposition from the presses of other sections of the State and of New England, inasmuch, as we did not think, that men claiming to be good and just would permit themselves to be prejudiced by their political position, against a reform demanded by justice, humanity and christianity. But the mild and would-be-thought-just among them enlisted in opposition, and have dealt their harmless blows upon us most unsparingly. Hear one of them:—

"This perpetual harping and *wickedly lying* about the employers as well as the employed in our manufacturing establishments, for the purpose of *prejudicing the minds of the great body of the people against them*, is altogether inexcusable.

And again:—

"No matter how much our State may be benefited by it, waste places built up, honest industry encouraged, general prosperity and a sound and healthy state of morals promoted, unmitigated envy and hatred towards it still remains, and will continue so long as men who are guilty of writing and circulating paragraphs like the above, shall continue to exert an influence in the community."

Once pronounced us "agrarian," another a "rabid radical," a third "Infidel" and so on "through the chapter" of epithets; while all agreed in calling the "New England Factory System," as humane, equitable, just, conducive to health, morals and religion, one desirable to spread over our land, as calculated to subserve the best interests of the community; one as perfect as could be framed by erring mortals, and not to be interfered with save by the manufacturers, or the operatives. The editor of a paper had nothing to do with the matter, "when the operatives were dissatisfied, and demanded reform, then would be the time to talk of abuses."

"When the demand for other employments is fully supplied, when girls leave the factories because they are ill treated, and when it becomes difficult for the corporations to hire help because of their abuse, then there will be a semblance of evidence in favor of the accusations of the accusations of the Democrat."

Well, we have continued to discuss the matter; the operatives have commenced, decided action; the public mind is being agitated upon the matter; hardly a man is to be met, who is not ready to say reform is necessary, there are crying evils connected with the system; and yet these some papers are in *opposition to reform*. True, they *acknowledge abuses*, but their reform cannot be brought about. "*You cannot legislate* upon the subject, and *the operatives as a body are satisfied with their position!*" So nothing can be done! They can legislate in England upon this matter, but these sticklers for English laws, English precedents, every thing English, would have us think that our legislature cannot legislate upon factory abuses! The *creator* is not to direct the action of the *creature*. You cannot enact laws against one man's *killing* another by any deadly instrument, *poison* or *starvation*, but you cannot enact laws to prevent from killing classes of men, by *over-working them!* You can legislate against a man's taking his own life by instrument of poison—against his committing *suicide instanter*, but you cannot legislate against *his taking his own life, in three or five years!* You can legislate against a man, company or corporation's spreading the small-pox, cholera, or yellow fever, but cannot legislate against a corporation's entailing dyspepsia, consumption, and other fatal diseases upon community!! You can specify by law, the *number of days in a week* a man shall labor, but *you cannot specify the number of hours in a day a man or corporation shall labor!* Oh no; that would be unconstitutional! *You can say a man shall work but six days in a week*, BUT YOU CANNOT SAY A MAN OR CORPORATION SHALL WORK BUT TEN HOURS IN A DAY! You *can* say who shall sell *drink*, and specify the *quantity* sold, the size of the baker's loaf, the time of securing fish, fowl, and game of all kinds; but you cannot say to a corporation, you shall allow your operatives an *hour* to masticate and digest their food after it is taken! Oh no! that would violate the constitution!! Now such arguments as these advanced against reform of factory abuses, are all *gammon*—the result of dishonesty or ignorance, and yet there are men so wrapt up in self, or so framnelled with corporation influence, as to say that these reforms are not to be brought about by legislation. But it is not so. Reforms of abuses, like in nature, like in principle, are brought about every year by legislative enactments. Our statute books teem with them, and none so timid or reckless as to deny their constitutionality. And if these enactments are made to control the action of *individuals*, how much more is it in the power of the Legislature to control the action of a corporation—the creature of its own creating—subject to its own will for its existence, present or future. The legislature *can* and *will* correct these abuses. But bring the *bane* before them, and the *antidote* will be applied. The petitions of operatives will not be smothered or choked off by a *packed* committee in a N. H. Legislature. Of this we can assure the corporations. And we assure them still further, that, God willing, this matter will come before the legislature. There are those both of us, that will not falter or look back in the furrow. Reform must come: corporation funds will not stay it; corporation abuse and slander will not stay it; the people are awake in this matter—the avalanche of public opinion is coming—and we warn all opposers to "stand from under" as its course is sure, steadfast and onward.

But, says one, what reforms do you propose? what legislative enactments do you ask? "what are you going to do about it?" We will answer.

We propose to petition for legislative enactments—

1st. That no person under 12 years of age be employed by a corporation unless a certificate be lodged with the Agent or Clerk of such corporation, by such persons, from a teacher, and sworn to, that he or she has attended school under his or her charge, six months during the year, under a penalty of $100 for each offence.

2d. That no person between the ages of 12 and 16 years shall be employed, unless certificate in manner and form as above be thus lodged, certifying that he or she has attended school 3 months in the year—under the same penalty.

3d. That corporations allow all in their employment one hour for each meal in the day, under like penalty.

4th. That any person or persons that shall attempt to bribe an individual to vote, by direct or indirect means, by offering money, place or preferment, or by *fear* of *losing* place or preferment, upon conviction of every such offence, shall be fined not less than $500, nor more than $1000, or imprisoned not less than one year nor more than five years in the State Prison, at the option of the Court.

5th. That Ten Hours be declared a day's work.

This is what we propose "*to do about it*"—how do you like the propositions? Can any reasonable man who would have his children "work in the factory" at *such ages* without such restrictions? Is there any *honest* man but would have the present system of *indirect bribery* at elections, practiced by the parties for corporations, *restricted—put down?* Is there any reasonable man who does not think *ten hours* of daily labor a reasonable day's work? That a man can do as much work in *ten hours* of continued daily labor, as in thirteen hours of continued daily labor? We believe very few indeed, and those actuated by motives of the most selfish and debasing kind. Let us then unite and bring about an object so desirable, on the score of justice, humanity, christianity, to ourselves and posterity.

FEMALE DEPARTMENT.

As is Woman, so is the Race.

NOTICE.

The Female Labor Reform Association, will meet every Tuesday Evening, at 8 o'clock, at their Reading Room, 76 Central Street, to transact all business pertaining to the Association, and to decide matters by which to promote the common interests of all the Laboring Classes. Also to discuss all subjects which shall come before the meeting. Every *Female* who realizes the great necessity of a Reform and improvement in the condition of the worthy toiling classes, and who would wish to place woman in that elevated station intellectually and morally which a bountiful Creator designed her to occupy in the scale of being, is most *sincerely* invited to attend and give her influence on the side of *right* and *suffering humanity*.

HILDAH J. STONE, *Sec'y.*

Lowell, January 9, 1846.

INTRODUCTORY.

In the "Prospectus" to the "Voice," it was asserted that there would be a Female department. As there has been no part of our paper assigned to female writers, although there have been some few communications which have been written by them; it has been deemed advisable, by the publishers, to have in future a portion of our paper devoted to the females of our country and through which they shall be heard. We would say to those who may chance to see this scroll as an introductory, or as an invitation, that it is intended as an urgent appeal to you, to contribute something for the benefit of our readers.

We are not exclusive in our views nor would we be willing to reject an honest opinion, offered by another, although it might not correspond with our own. Truth loses nothing by investigation, and whoever shrinks from investigation suspects his own cause, and should be suspected of others.

Our department, devoted to woman's thoughts will also defend woman's rights, and while it contends for physical improvement, it will not forget that she is a social, moral and religious being. It will not be content, because it is female, but it will claim to be heard on all subjects that effect her intellectual, social as religious condition.

It will make an effort to soften down the prejudices that exist against her as a reformer of the Legislature to control the action of *individuals*, how much more is it in the power of the Legislature to control the action of a corporation—the creature of its own creating—subject to its own will for its existence, present or future. The legislature *can* and *will* correct these abuses. But bring the *bane* before them, and the *antidote* will be applied. The petitions of operatives will not be smothered or choked off by a *packed* committee in a N. H. Legislature. Of this we can assure the corporations. And we assure them still further, that, God willing, this matter will come before the legislature. There are those both of us, that will not falter or look back in the furrow. Reform must come: corporation funds will not stay it; corporation abuse and slander will not stay it; the people are awake in this matter—the avalanche of public opinion is coming—and we warn all opposers to "stand from under" as its course is sure, steadfast and onward.

But, says one, what reforms do you propose? what legislative enactments do you ask? "what are you going to do about it?" We will answer.

We propose to petition for legislative enactments—

1st. That no person under 12 years of age be employed by a corporation unless a certificate be lodged with the Agent or Clerk of such corporation, by such persons, from a teacher, and sworn to, that he or she has attended school under his or her charge, six months during the year, under a penalty of $100 for each offence.

2d. That no person between the ages of 12 and 16 years shall be employed, unless certificate in manner and form as above be thus lodged, certifying that he or she has attended school 3 months in the year—under the same penalty.

3d. That corporations allow all in their employment one hour for each meal in the day, under like penalty.

4th. That any person or persons that shall attempt to bribe an individual to vote, by direct or indirect means, by offering money, place or preferment, or by *fear* of *losing* place or preferment, upon conviction of every such offence, shall be fined not less than $500, nor more than $1000, or imprisoned not less than one year nor more than five years in the State Prison, at the option of the Court.

5th. That Ten Hours be declared a day's work.

This is what we propose "*to do about it*"—how do you like the propositions? Can any reasonable man who would have his children "work in the factory" at *such ages* without such restrictions? Is there any *honest* man but would have the present system of *indirect bribery* at elections, practiced by the parties for corporations, *restricted—put down?* Is there any reasonable man who does not think *ten hours* of daily labor a reasonable day's work? That a man can do as much work in *ten hours* of continued daily labor, as in thirteen hours of continued daily labor? We believe very few indeed, and those actuated by motives of the most selfish and debasing kind. Let us then unite and bring about an object so desirable, on the score of justice, humanity, christianity, to ourselves and posterity.

FEMALE DEPARTMENT.

As is Woman, so is the Race.

NOTICE.

The Female Labor Reform Association, will meet every Tuesday Evening, at 8 o'clock, at their Reading Room, 76 Central Street, to transact all business pertaining to the Association, and to decide matters by which to promote the common interests of all the Laboring Classes. Also to discuss all subjects which shall come before the meeting. Every *Female* who realizes the great necessity of a Reform and improvement in the condition of the worthy toiling classes, and who would wish to place woman in that elevated station intellectually and morally which a bountiful Creator designed her to occupy in the scale of being, is most *sincerely* invited to attend and give her influence on the side of *right* and *suffering humanity*.

HILDAH J. STONE, *Sec'y.*

Lowell, January 9, 1846.

INTRODUCTORY.

In the "Prospectus" to the "Voice," it was asserted that there would be a Female department. As there has been no part of our paper assigned to female writers, although there have been some few communications which have been written by them; it has been deemed advisable, by the publishers, to have in future a portion of our paper devoted to the females of our country and through which they shall be heard. We would say to those who may chance to see this scroll as an introductory, or as an invitation, that it is intended as an urgent appeal to you, to contribute something for the benefit of our readers.

We are not exclusive in our views nor would we be willing to reject an honest opinion, offered by another, although it might not correspond with our own. Truth loses nothing by investigation, and whoever shrinks from investigation suspects his own cause, and should be suspected of others.

Our department, devoted to woman's thoughts will also defend woman's rights, and while it contends for physical improvement, it will not forget that she is a social, moral and religious being. It will not be content, because it is female, but it will claim to be heard on all subjects that effect her intellectual, social as religious condition.

It will make an effort to soften down the prejudices that exist against her as a reformer, and show those who read candidly, that she has a great duty to perform to herself and her race. It will have communication from the operatives of our city, and other places.—Manchester will give us occasional contributions; and we hope to hear very soon from our Pittsburg and Alleghany friends. We will not promise our readers too much, but will try to do what we can to make our department useful and interesting. S. G. B.

VOICE OF INDUSTRY.

What We Labor for.—The abolition of idleness, want and oppression; the prevalence of industry, virtue and intelligence.

LOWELL, JANUARY 9, 1846.

☞ **All Subscribers must recollect,** that when they wish their papers discontinued, they should inform us POST PAID and remit all arrearages.

NEW-ENGLAND WORKINGMENS ASSOCIATION.

All friendly to the cause of restoring to man his natural rights, which is now agitating the working classes of our own and other countries, will bear in mind, that the New England Association, holds its next meeting at Lynn, just one week from this day, (January 16th,) and we call upon our brother and sister toilers, in the various towns and cities to *rally for rational freedom*—too long have we been deluded with the empty forms of freedom, while Capital, Patronery, and Aristocracy have robbed the people of their right to "Life, Liberty and the pursuits of happiness," and they are fast becoming beggars, dependants and slaves in a land of super-abundance; and whose ensign declares that "all men are created *free and equal*." We believe from what we know of the workingmen of Lynn, that nothing will be wanting on their part, towards making the meeting interesting and profitable, and giving their fellow laborers a hearty welcome to the time honored town.

The coming Convention, will be of unusual importance to the working classes of N. England. The last one did much towards forwarding the cause of human justice, by establishing the "Voice of Industry," as their organ, and through it we have been enabled to awaken a new interest in behalf of neglected humanity and the rights of labor. But we shall not stop here—there are several plans for *practical* operations that will be presented for the consideration of the Lynn Convention, resigned for the immediate benefit, and future redemption of the producing portion of our race. Therefore it is desirable that a full representation of the sober, high-minded and uncompromising friends to *free*, virtuous and well paid industry, should be present and take part in our deliberations. Friends will you come?

Will papers friendly to the cause, call the attention of their readers to this subject.

MENTAL IMPROVEMENT SOCIETY.

It is already known, by some of our readers in the city, that Mr. Cluer has organized an Association, for mental and moral culture, which meets at his rooms on Union Street, Tuesday and Saturday evenings.

The object is truly a commendable one, and claims the sympathy and co-opertion of all who feel interested in storing their minds with useful information, and elevating the condition of those whose physical labor is filling the country, and the world, with useful products, but whose mental powers, society is neglecting, by allowing capital the control and monopoly of their Industry.

Mr. Cluer proposes to instruct all disposed to attend these meetings, upon some of the most important sciences—such as Chemistry Physiology, Moral Philosophy, Political Economy, &c., of which he has acquired considerable knowledge, through his own efforts, during his life, as an operative and an overseer in the manufactory, and as a public speaker; and as his terms are merely the expense of lighting and heating the room, we trust the Operatives and Mechanics of Lowell, will avail themselves of this opportunity, to gain some valuable information, at so trifling an expense.

We are fully aware that the hours of labor are so long in this City, but little time or inclination is left for intellectual pursuits; yet we hope none who may have a little time to devote to recreation or laudable amusement, will seek the Museum or Jim-Crow dance in preference to attending those places which improve the mind and add to the virtues of life. Mr. C. is furnished with apparatus for illustrating the various subjects upon which he treats, which will make it interesting to those who attend.

The Ladies are particularly requested to frequent these meetings, and enjoy the privileges which they afford.

☞ We recommend to our readers, a careful perusal of the article from the Dec. No. of the Phrenological Journal, found on our first page; it is worth the price of a year's subscription.

We advise our friends to become constant readers of Fowler's Journal. It imparts much real information upon the moral, mental and physiological duties of individuals and society, that cannot be found other-wheres

Term $1.00 per year, for twelve single copies containing 32 or more octavo pages. Address (post paid) S. R. Wells, 131, Nassau St., N. York.

WORKINGMEN'S PROTECTIVE UNION, AGAIN.

On Saturday evening last, a number of the workingmen and women of Lowell, met at the Mechanics Reading Room, for the purpose of organizing a "Protective Union," similar to the one instituted by our brethren at Boston, and suggested by the "Industrial Congress," at New York. John B. Leavitt was chosen Chairman, and Wm. F. Young, Secretary. After the object of the meeting had been stated, Mr. Kaulback of Boston, being present, spoke at some length, as to the success of the "Union" with which he stood connected, and the absolute importance of the producers combining together to protect the fruits of their industry, from the insatiate jaws of capital and speculation. He showed conclusively, the great source of nearly all our ills to be the false relation which exists between capital and labor—and that the working classes are making slaves of themselves to support the hords of exchangers and idlers, who stand at every avenue of labor, ready to monopolize the workingmans hard earned scrawlre. Mr. K. presented the following report of an investigation, recently made by the Boston "Union," upon the three articles only of Tea, Coffee and Soap; showing the vast sums that the producers are yearly paying to retailers and speculators, because they have not the means of purchasing in season, and in large quantities of the factor and manufacturer.

"The Board of Commerce, having been appointed a special Committee, to whom was referred the subject of the difference between the wholesale and retail prices of Teas, Coffees and Soaps, have investigated the subject, and ask leave to make the following report.

	Wholesale.	Retail.	Per ct.	Average Cts per lb.
Souchong,	23	26@50	26.1.17	20
Nowong,	24	40@48	66@1.41	29
Y. Hyson,	48	68@78	22@66	20
Coffees.				
Java,	8 1-2	12@16	41@88	5 1-2
Marticaibo,	8 1-4	11@12	22@45	3 1-4
St. Domingo,	7	8@10	14@42	2
Soaps.				
No. 1 Soap,	7 1-2	8	77	3 1-2
No. 2,	3 1-2	7@8	100@128	4
Extra,	5	10	100	5
Scented	6	12	100	6

All of which is respectfully submitted.

Boston December 24, 1845.

DAVID BRYANT,
LORING PICKERING,
MARSHALL BURNETT."

The above report, gives us something of an idea, how it comes about, that exchangers and speculators grow rich, build fine houses, buy pianos for their daughters and send their sons to College; while the honest producer who creates all this wealth, goes house less, and oftentimes hungry; and his sons and daughters, toil on uneducated, and neglected by society—hence comes aristocracy, envy, jealousy, hatred, fraud, ignorance, vice and crime, with all the galling train of evils that are cursing and enslaving the race.

This State of things, the "Protective Union" when successfully carried out, aims to remedy by purchasing of the producer, instead of the exchanger as now; thereby, making all eventually producers, friends and brothers, instead of speculators, defrauders and enemies, ready to sacrifice their neighbor's good, to agrandize themselves.

Several addressed the meeting with much feeling, upon the present deranged and unprotected state of labor, and evinced a disposition to join the "Union" when organized.—Joel Hatch was chosen a committee to procure names for the Constitution.

Adjourned to meet at the same place, next Saturday evening at 1-2 past 6 o'clock. Let all interested in the elevation of the laboring classes be present.

TICKET CARD,

to attend the "National Reform Ball," which came off on Wednesday evening last, at Tammany Hall, New York, is a little the nicest thing, of the kind, our admiring eyes ever beheld. We should have been delighted to meet our brethren on that occasion; especially if we may judge anything of their feelings and hearts, by the effusion of their pens—but then $25.00, in the pocket of a workingman's editor, is something like the Irishman's hen—"when you put your finger on 'em, he aint there." Then again it would almost print one No. of the "Voice," which we believe would do more good than we could shuffle out in Tammany Hall, if we should dance 'till our Scotch neighbor, of the Courier, makes the operatives of this city, believe that he is their real friend.

We trust our brethren, of N. York, had a healthy jig—went home in good season, and better prepared to keep the *free soil ball* rolling; so that e'er long "the *people*" may dance to the tune of *freedom*, upon their own green Earth, which God has so munificently spread out for them.

REVIVAL OF THE RUE LAWS!

John C. Palmer, editor of the Life in Lowell, has been indicted and held to bail in the sum of five hundred dollars for his appearance at the February term of the Supreme Court, to be held in this city; on charge of BLASPHEMY. This is what we call, serving christianity at a *devil* of a rate.

JOHN C. CLUER, will address the citizens of Worcester, next Tuesday evening. We trust there will be a great gathering.

For the Voice.

To William Schouler, Editor of the "Lowell Courier."

LETTER No. 2.

William, I presume by this time, the first dose of *truth* I administered to you, will have produced some salutary effect; I am now fully aware of the desperate nature of your pitiable case, and much as I have seen of political chicanery and villainy in the "Old Country," I have never met with a case so glossly infamous as yours. It appears that every principle of honor, veracity and humanity, has been sacrificed to your self-esteem and imbecile love of power.

The Corporations, their minions, and some few good and honest (*but mistaken*) citizens, sent you to the Legislature. And how did you conduct yourself when there? Being destitute of ability and honest principle, you could only thrust yourselves into notoriety by being consciously servile. You sought every opportunity to convince your *owners*, that *their* orders should be implicitly and promptly obeyed—all considerations of justice and sound policy as a *man* and a *professed* Republican, was engulphed in the vortex of *their* cupidity and *your* political treachery.

You have called in the aid of "Pharaseism," the more effectually to dupe the people; and when you discovered your inability to meet and cope with me before the citizens of Lowell—you make a "bullying" attempt to prejudice the religious world against the "Rights of Labor," by an hypocritical appeal to their prejudices, in an assertion that I advocated the theology of Tom Paine from a text of Scripture. You knew when you penned the base libel, that it was a miserable slander, and no man but a *dishonest atheist* would dare to address the great Father of the human family—as you do whilst pandering to the unchristian oppressor, and crushing the virtuous efforts of the honest operative. Wm. do you not tremble when you bend your knee in *professed* adoration of your Maker. *Think*, yes *think*! when next you attempt to say a prayer. Of the drunken falsehoods you have published from Manchester. Think of your base betrayal of your fellow citizens in the "Railroad Case." Thinks yes think! and blush if you are capable of such a *human* act, when you do think—of your conduct to your countrymen, who has batled for freedom at Home, who has been exiled from his native valley, and "heathey mountain" because of his unbending adherance to Republican Institutions. But the free spirit of the land of "Wallace and Burns," inspires me with a perfect hatred of tyrants and tyranny. And I defy *you*, and all craven-hearted *would be* apologists, for monarchical misrule. Think! pause! and read the following evidences of your unprecedented attempt to crush the factory operatives.

MR. CLUER—*Sir*:—I received your note of January 2nd, requesting me to give you some of the evidence of the operatives not given in the report of the committee to whom the petition was referred, relative to the abridgement of the hours of labor, of which William Schouler, Esq. of this city, was Chairman:

"Sir—you say in your note, "not given in the report," as though much or at least a part of it had been given verbatim—which I would say is not the case. I am not prepared to state that there is not *one* original sentence given by those who appeared before the Committee. But I am prepared to say that whatever was given, was so changed in its connection or removed from its original position that it was *made* to say what we never said, or thought of saying. It will be impossible for me to do justice to your request within the limits of a letter—but I will give you a few incidents in the investigation at this time, and if there are any other enquires you wish to make, I will answer them to the best of my ability.

The Chairman of the Committee manifested a great desire to bring out everything that would look bright and beautiful upon the side of manufactories. Now to this I do not object—but I do object to his wish to conceal the deformities of which we had a right to complain, as he most assuredly did make strong efforts. For example, a gentleman by the name of Herman Abbot, who worked on the Lawrence Corporation, appeared as a witness. After he was notified, he went to the Counting Room and told Mr. Aiken that he had been notified, and asked him what he (Mr Abbot) must do about going down. "You must go" said Mr Aiken, "but you must say as little as possible." We learned this fact when Mr. Abbot was being examined—and as leave had been given a number of times to the witness to ask questions, leave was obtained to put a question to him, when the following question was proposed: "Mr Abbot, did you have an interview with Mr Aiken, after you were notified to come here as a witness?" The Chairman looked daggers at the enquirer, and told the witness that he should not answer such enquiries, it was a wish to implicate his testimony. The enquirer assured him that he had no such motives—but he was strenuously refused, until the Committee ruled that the question be put—and Mr Abbot answered affirmatively. Also giving the instructions as above mentioned. Now to my judgment, Mr Aiken ought to have had not only a hearing before the Committee, but before the House through the report.

The report says that I was out of the mills last year a third of the time; but does not say

why; but the testimony that I gave them, said being unable to work from ill health, the only thing worthy of mention in that part of the testimony. The report says that I had taught evening school four winters and it had injured my health. I said in reply to a question put by the Chairman, "would the operatives spend the time, if it should be given them, in the cultivation of their minds?" I stated that I believed the most of them would. A reason was called for—to which the reason assigned was—that I had very often written letters for those who could not write, and had taken some few girls to my own *sleeping apartment* and instructed them in the simplest branches of education, and learn them very imperfectly how to write, without any compensation except that of improving that unfortunate class of which I was a member. This was termed teaching school *four years*—and if that be a true definition, I have not yet had a vacation, nor do I *hope* for one, until I can do nothing to improve the condition of those with whom my lot is cast.

There are many other things that I would like to mention, but my sheet is nearly full. You ask me if all the ladies who appeared as witnesses, were present at the time the resolutions relative to the report were adopted: I answer they were; all with one exception presented a resolution; a copy of which published in the "Boston Mechanic" you have received. The lady who did not present a resolution, voted for the adoption of those presented, and expressed her entire approbation of them.

You will excuse the length of this letter, with the assurance that I have strong reasons to believe that our petition referred to the next Legislature, (or the one about to commence its session,) will have a candid hearing from the fact, that all the "Corporation Machinery" has been labelled and directed to Lowell.

SARAH G. BAGLEY.

Lowell, January 7th, 1846.

Female Labor Reform Associaton.

LOWELL, APRIL 1, 1845.

To the Editor of the New England Mechanic:

At the meeting of the "Female Labor Reform Association," this evening, April 1st, the following resolutions in reference to the report of the Committee "to whom were referred sundry petitions relative to the hours of labor," were unanimously adopted:

The two following were offered by Miss E. K. HUNTSWAY:—

Resolved, That the Female Labor Reform Association deeply deplore the lack of independence, honesty, and humanity in the committee to whom were referred sundry petitions relative to the hours of labor—especially in the chairman of that committee; and as he is merely a corporation machine, or tool, we will use our best endeavors and influence to keep him in the "city of spindles," where he belongs, and not trouble Boston folks with him.

Resolved, That we are highly indignant at the cringing servility to corporate monopolies manifested by said committee in their report; as in that document the most important facts elicited from witnesses relative to the abuses and evils of the factory system are withheld, truth violated, and the whole shaped to please their aristocratic constituents. May never again the interests of the oppressed, downtrodden laboring class be committed to their legislation.

The following by Miss S. G. BAGLEY:—

Resolved, That this Association, in their next petition to the Legislature, ask them to extend to the operatives the same protection they have given to animals, and our condition will be greatly improved.

Resolved, further, That the Special Committee are guilty of the grossest dishonesty in withholding from the Legislature all the most important facts in the defence made by our delegates; and that we regard them as mere corporate machines; and if there are any honorable exceptions they are entitled only to the same sympathy extended to "poor Tray," who was chastised for being found in bad company.

One by Miss A. SKINNER:—

Resolved, That if the Representatives of the State of Massachusetts have no higher aim than that of competing with the pauper labor of Europe, and for that reason refuse to grant the prayer of the petitioners, they are unworthy a seat in the halls of legislation.

Resolved, That "intelligent" and shrewd as the Committee have styled the laborers of Lowell, it would ill become us to overlook so prominent a feature in the character of the report as the false coloring and sad perversion of truth which they have so indelibly stamped on its pages as to merit our united disapproval.

Resolved, That the Committee who made out the report acted unfairly and ungentlemanly, leaving out those points which bear with force on the subject, and supplying their own compositions, so as to involve the witnesses who appeared before them in unavoidable falsehood, asserting what they never said and never could have thought of saying.

The above letter and resolutions, tell their own tale. A man is before a Committee of the Legislature, and by some juggling you are Chairman of that Committee—you question and requestion the operatives until every honest person present was disgusted with your ignorance and impudence—and when the operatives wish to ask the man on his oath a question. You, yes you William, "*looked daggers*," and raved out, "do you wish to implicate the man?" "Do not answer the question." But it was *answered*—and the answer proved your reasons for being afraid. He had been "*schooled*"—but why was his *schoolmaster* not brought before that Committee? And why was the whole facts of *that* case not given in *your* report?

William, you said L. C. Cluer held opinions that disqualified him to speak the truth; I will leave the public to judge from the above and other evidences that I will lay before them from time to time, what claims *you* have to the character of a man of *truth*. I presume this is sufficient for you at present. I have other facts lying on my table that shall be attended to in my next.

William, you are a mere remnant of a "Scotchman;" I am sorry the same country gave birth to us both. But Scotland had a "Monteith," who betrayed a "Wallace;" and judging from your "*four years public life*"—you have *all* the bad disposition of Monteith, without the ability to carry it out.

For the present, I conclude by daring you to meet me [illegible] those operatives you have insulted, in the City Hall, or any other public place, and we will prove you to be the veriest "Corporation tool" that ever disgraced the Legislature of Massachusetts.

I am for the right, JOHN C. CLUER.

Lowell, January 8, 1846.

COMMUNICATIONS.

Pawtucket, Jan. 1st, 1846.

FRIEND YOUNG:—Since writing to you last, I have had an opportunity of increasing the list of subscribers considerably. One of the difficulties of introducing our paper into public houses, is, that mechanics never call for them. Landlords say, when called on to take, papers of this class, they must have papers to suit speculator and drones; even where the custom is the greatest from the workingmen, I is important that our paper should be taken in public houses and reading rooms, that it may become known; consequently it becomes the duty of our friends to call for such papers when traveling, and above all, let no laboring man join a reading room or institute except on condition that one paper at least of this class is taken. One circumstance noticed at Springfield, I forgot to mention in my last, which was, that our deacons are engaged in making swords, pistols, guns, cannons and cutlasses, this to my mind is a bloody business for the meek and lowly followers of their Lord and Master, never can the kingdom of heaven come on earth until men live more consistent with their profession.

No man has done more to increase the circulation of the Voice of Industry in R. I. than George T. Merriam of Pawtucket, formerly of Providence, he is an abolitionist of the Garrison school, differing from men of that stamp in one important particular, he is willing to do something practically for the northern laborer as well as the southern slave. Mr. Merriam & Co. now keep a grocery store in Pawtucket in a store formerly occupied by Dr. ——. If there is a store in Pawtucket in the patronage of the operatives it is that of Messrs. Merriam & Co. They will continue to act as agents, and will no doubt increase the circulation and usefulness in this place.

Woonsocket proved a hard field to operate in, partly in consequence of the trouble and expense of the last few years, and other papers getting the start of us. Cassius M. Clay has 50 subscribers there. At Blackstone our list is much larger, but I was told, the operatives were afraid of the corporation; so much, that when one of our friends attempted to deliver a lecture, no one could be found to act as chairman. Mr. Salsbury, our agent in this village, is a gentleman and a philanthropist of the first water; with the assistance of Mr. Buzzell, he will furnish us with a good list—Mr. S. will probably attend the convention and furnish some valuable information.

Slatersville is one of the most pleasant factory villages it has been my lot to visit, the greatest degree of satisfaction exists between the employer and employed, there is none of that haughty, proud, tyranical, aristocratic feeling among the agents that is to be seen in Lowell and vicinity. The editor of the Age, Mr. Wells, told me he had not heard any complaint for the past ten months. This arises from a sympathy of feeling between them, which is the right spirit. Our real interests being all one, it is unfortunate for the cause that friend Wells's paper advocates that he is surrounded with such favorable circumstances, preventing his exposing the real abuses of the system. Much more might be said in connexion with this system, but my sheet is full and I must close. Yours for the cause,

N. W. BROWN, Agt.

N. B. Please give a general call for the convention. N. W. B.

Fitchburg, Dec. 22, 1845.

FRIEND YOUNG:—I take the opportunity to write you a few lines to let you know how we are getting along here in Fitchburg. Our cause is progressing slowly, we have no much opposition that it cannot be otherwise. We were right glad to see Mr. Cluer, last Monday, although the weather was unfavorable, we had quite a large meeting. Cluer is indeed a champion in the cause of humanity, he made the most eloquent speech that I have heard for a long time—his style is peculiar to himself; he spoke nearly two hours, and the audience was not willing to leave when he closed. Notice was given that Mr. Cluer would speak again on Tuesday evening at the Trinitarian Vestry, as there was to be a Temperance Lecture at the Town Hall, by Rev. Mr. Bullard, but it was ascertained soon that we could not have it, as the Trustees were afraid that Mr. Cluer was an infidel, or something of that kind—but as the Temperance Lecture was to commence at half past 6 o'clock, although to early to benefit many of the Mechanics, and all of the Factory operatives who are obliged to work until 8 o'clock, we had the meeting at the Town Hall at the close of the Temperance meeting.

On Tuesday, Mr. Cluer visited the Stone Mill with a friend, and was introduced to the Agent as an English Manufacturer, as he is—who invited him to look about the mill as much as he pleased, as he was busy. Mr. Cluer did as he had leave to do, and asked one of two of the hands how many hours they worked, and how much they could make per week—and which Mr Agent did not like at all, after he found out who Mr. Cluer was, and told some of the girls that he only gave him leave to look at the work, but did not give him leave to speak to the help. Ha, I wonder he does not put grates over the doors and windows and carry their food to them. But this did not prevent their going to hear Mr. Cluer that night, and "bless their little hearts" as Cluer said; they turned out about twenty of them and went, although it was a very bad night, half a mile to hear him—and when he presented his plans to them, they spoke out and voted for them in right good earnest.

And now they say if Miss Bagley or, some one of the Society in Lowell, will come up with Mr Cluer next time he comes, they will form a Society. Will they come?

And this is not all, Mr. Agent has concluded to dock of half an hour in the morning, so that they do not go to work now, till half past six instead of six, and they do not go out at 5 o'clock on Saturday mornings as they did before. There are children at work, several of them under 10 years of age, just think of it! at work from six in the morning until eight at night! And now why is it these things are so, and if any one dare to speak against them, he is called by those professing to be christians, infidels and all sorts of hard names. But we shall see what these poor infidels can do in the course of six or eight months.

Yours for Liberty,

S. S. S.

☞ It is truly encouraging to receive such practical demonstrations in favor of our efforts in the cause of Labor Reform, as the following letter contains, from the well known friend to the rights of labor, JOHN FERAL of Penn.

We hope our friends throughout New England will take immediate measures for creating the reserved fund, which our brother in the cause so truthfully urges.

Pittsburg, 12th mo., 29, 70.

FRIEND YOUNG:—You will receive enclosed a promise to pay $5 issued by the unconstitutionally chartered Erie Bank in Penn. for which, if you will give in return, five copies of the Voice of Industry, I am morally assured that I shall receive more, much more than an equivalent for the rag.

Your paper is much wanted or needed here. There is not, generally speaking, an inclination to read, cultivated among the toiling masses. Indeed this is true of every portion of our country where the daily hours of toil are not limited to at most ten. A longer term of daily occupation or physical exertion, must necessarily derange the animal economy of man, and by leaving the mind uncultivated, debar cultivating taste for rational amusement and instruction; thereby fitting him for self-protection and self-government, politically and socially.

I look upon lessening the hours of labor daily, as the primary social step towards enjoyment of mind and body; and would conjure the useful or working classes to bestir them every where to consummate the idea of Life, Liberty, and the pursuit of Happiness' in the next anniversary of our Nation's Declaration of Independence, by a great national effort to have recognized the right of labor to have at least, time for instruction and amusement.

Having some experience of the opposition which capital, and its hireling minions, invariably makes to the curtailing its power to inflict injustice upon its creator—useful labor, I would advise association among the oppressed many, to create a fund by weekly contributions of small sums, and thus prepare material for defensive operatives. Factory operatives, possessed of moral courage, can efficiently lead in this noble enterprise. With a few factory workers originated the great trade's union of Philadelphia, which by united moral influence effectually wrested from the oppressor Capital, submission to the ten hours' system in Philadelphia City, and which, led to its adoption on the public works of these U. S. by instruction of him, who when President, in this instance at least, proved himself the workingmen's best friend, Martin Van Buren. Future generations will sing his praises for that noble act:

Do not suppose there are any party political leaning, or bias in what I have stated.—Such is not facts, because the presses of all political parties waged war upon us, when battling for hours or against reduction of wages in Philadelphia, and invariably they must, will abet capital in spoliating labor, until the laborers mind becomes so elevated, that he will read the newspaper, and contribute to its support as the first great instrument of defence against Capital's unceasing aggressions, there needs be no strikes nor stands out of trades or factories. The business of wealth, production and its just distribution would go on harmoniously, because 'twould then be directed by enlightened public opinion for the public good. Now, the plunderer and despoiler, Capital, destroys its creator, Useful Labor. Under the operation of correct or sound political science, the wealth producer necessarily must become possessor of his labor's products; and as society is constructed, I believe the means to progress, in the acquiring of such invaluable information will be best promoted or made attainable through organization of National Reform Associations, Trade or Industrial Associations, and other beneficial societies with libraries attached; because to sum up all human wrong doing, "Ignorance is the evil—Knowledge the remedy."

JOHN FERAL.

WEALTH AND WORTH.

BY W. C. PRIEST.

I've seen the smile, the scornful smile,
On haughty lips 'twas gathering;
But pity bade me mark the while—
A noble heart was withering;

I too have seen the tearful eye
Which spake no mourner's sorrow;
And heard amid you crowd a sigh,
No hypocrite could borrow;

And would'st thou stern oppressor, learn
What gave that sigh its birth?—
A noble soul was trampled on
By *wealth*, but not by *worth*:

Mainly, crushed soul—thy tears may flow,
'Till moss-beams melt firm steel;
A sigh in vain thy breast may throw,—
Wealth hath no heart to feel;

No kindred passion doth it claim,
Congenial with thine own;
It lights no soul with love's pure flame;
Its heart's a heart of *stone*.

Ashburnham, Mass.

AN IMPOSTER.

We learn, that there is located on Gorham St., near the Catholic Church, a young Miss, dubbed the "Wonderful Girl," upon the shingle outside. This so called "wonderful girl," by some means or other, (miraculous we suppose) came in possession of a "magic stone," through which she professes to disclose all the hidden secrets of the future, and portray with miraculous wisdom the coming weal or woe, of all who are foolish enough to pay her fifty cents for the revelation.

We understand that the "magic stone" reveals to the Lowell girls, that they will all be married in a "very short time—get "very nice young men" for husbands, and enjoy an unusual degree of domestic happiness during a long life. We hope it is true, but advise them to keep the *half* to expend for "*fixens*," instead of giving it to this travelling humbug, who knows as little about their future destiny, as she cares about their present good.

☞ In copying an excellent article from Young America, in our last, our compositor made a sad "*botch*" in one clause which very much changed the sense. It should have read as follows;

"It will also be seen that, owing to the law of trade just stated, the laboring classes of every description are interested in the welfare of each trade or branch, because those which are doing the best will constantly be sought by those which are depressed: in other words, what labor will, like water, find its level, and that, too, in spite of State lines, rivers, or even seas. All the laboring classes, therefore, are interested, morally and economically, in establishing the Ten Hour System in factories especially, and everywhere else where labor is paid by the day."

☞ At the quarterly meeting of the Industrial Reform Association of Lowell, held at their Reading Room, Monday evening, Jan. 5th, the following officers were duly elected for the ensuing quarter.

John S. Fletcher, *President*; Joel Hatch, *1st Vice do.*; J. B. Leavitt, *2nd do.*; John Sawtell, *Secretary*; John Simpson, *Treasurer*.

The above officers constitute the executive committee of the association.

JOHN SAWTELL, Sec.

TEN HOUR PETITIONS.

Our friends, who have received petitions upon the "Ten Hour" subject, will see that they are extensively circulated, and returned to us (if they can without subjecting us to postage,) by the 20th of this month.

Cunningham, who killed Margaret Loring, at New Bedford, has been sentenced to seven years in the State's Prison. The charge of murder was withdrawn, and pleaded guilty to "manslaughter."

A small building, near the dwelling house formerly occupied by the late Moses Collins, in Salsbury, was consumed by fire last Friday morning.

Hon. Daniel Webster is in Boston.—*Patriot.* What of it? there is quite a number of *men* in Boston.

NOTICES.

☞ Laborer's Union Meeting, Thursday evening, Jan. 15th 1846. Question for discussion.—Will the adoption of the 'Ten Hour' system, tend to injure the morals of the Operatives.

Aff., J. B. LEAVITT. Neg., JOHN SAWTELL.
R. P. HAMLETON, *Sec.*

THE INDUSTRIAL CONGRESS,

(first session) will assemble at Boston on the first Wednesday of June next. Delegates will be received from all Associations which recognize the doctrine of Equal Rights including the Right to the Soil, as explained in the Constitution of Congress.

☞ W. B. PEARSON is authorized to act as Agent for the VOICE in this City. Will our people crown his efforts with abundant success.

☞ THE VOICE IS FOR SALE, at most of the Book and Periodical Stores in the City. Also, by W. B. Pearson. In Fitchburg at S. & C. Shepley's Bookstore, and L. Pratt's, No. 5, Rollstone Block.

LET IT BE REMEMBERED.—That this paper is upon a firm and permanent basis, a large number of responsible individuals, being severally obligated for its regular issue. Therefore, we trust our friends will not delay sending us their names for one year's subscription, together with the $1.00 for the same.

THE NEW ENGLAND WORKINGMEN'S ASSOCIATION stands a pledged to meet in the Town of Lynn the third Friday of January.

Will all papers friendly please copy.

NOTICE.

☞ The Laborers' Union Association, hold their regular meetings every THURSDAY EVENING, at 76, Central street, for the purpose of discussing questions of general interest to Workingmen. There interested are respectfully invited to attend.

NOTICE

THE LABORERS' UNION ASSOCIATION, South Boston, holds its regular meetings every Thursday Evening, at the "Barker's Building" on 4th street, near "Smith free bridge," and all who feel interested in the welfare of the producing classes, are cordially invited to attend.

The Library, is open every Saturday Evening for the delivery of books.

Subscriptions to the Library $2,00 a year, for Gentleman, one dollar for Ladies. A relief fund is also attached to the Association, for relief of sick and destitute members.

NOTICE.

☞ The Industrial Reform Association of Lowell, hold their meetings on Monday Evening of each week, at 8 o'clock, at 76, Corner of Central and Hurd Streets, and all who feel interested in the welfare of the producing classes, are cordially invited to attend.

Per Order

Lowell, Aug. 28. JOHN SAWTELL, Sec'y.

The following persons have been chosen Directors for the publication of this paper.

GEORGE W. HATCH, West Roxbury,
LEVI B. PARKER, East Bridgewater,
WM. D. LEAVITT, Woburn,
JOHN S. FLETCHER, } Lowell,
SARAH G. BAGLEY }
EDWARD C. DARLING, } Lynn,
B. J. CHEESWORTH, }

PROSPECTUS OF THE VOICE OF INDUSTRY,

THE PEOPLE'S PAPER,

ORGAN OF THE NEW ENGLAND WORKINGMEN'S ASSOCIATION;

PUBLISHED EVERY FRIDAY, AT NO. 76, CENTRAL STREET, LOWELL, MASS.,

Devoted to the abolition of Mental, Moral and Physical Servitude, in all their complicated forms and the interests of the INDUSTRIAL CLASSES.

The Voice will contain a Female Department, under the immediate supervision of the LOWELL FEMALE LABOR REFORM ASSOCIATION, and be supported by contributions from the Operatives of this city and other manufacturing towns. Let us Workingmen or Western or friends of those who "toil and spin" and produce all the wealth of the nation, fail of becoming subscribers.

☞ PRICE—$1,00 *Per Year in Advance*

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From the Harbinger.

THE BANKRUPT.

With what a deep and ever deeper joy
Upon that hope my life I perilled all,
Thoughtless if no which might that life destroy,
Or Heaven's own blessedness should thence befall;
Like as a victorious mariner that sails
To seek those unknown Islands of the Blest,
Heedless that he who on that voyage fails,
Desolate sees and tossing storms must breast,
Till in his agony he gladly hails
The yawning wave that gulphs him down to rest;
So have I ventured the dear love to gain,
And failing that I fall of all beside.
To my wrecked heart all voices speak in vain,
Duty and Hope, Friendship and even Pride.
As sad, alone, indifferent I wait,
Invoking the last gloomy stroke of Fate.

REFORM—REFORMERS.

Words of high import these are. One ought to know well what is implied by them. A remarkable power of association attaches to them. Inspired by the ideas they convey, men have fought desperate battles. They are symbols of hardship, peril, and deep suffering; as they are of progress, humanity, and victory. After all, we doubt whether there are any two terms in the language more egregiously abused.

Your man of mere impulse, or vapid sentimentality—your man of bluster and pretension—your restless, passionate lover of notoriety, as well as your man of even, glossy respectability and Sunday godliness—all unite in turn in urging their claims to the character of reformers. Good easy souls who never once think of losing an hour's sleep, or missing a full beef and pudding dinner, come what may of all that part of the world not in their immediate possession, or within their grasp, often think themselves slighted and the victims of cruel proscription, unless recognized as of the brotherhood of reformers. The idea of self-sacrifice, of undaunted courage, of inflexible integrity, never once entered their minds; but the reputation of a genuine reformer such as it becomes after the voice of calumny has been hushed in death, and when impartial posterity makes up its award, they covet.

But let all these pass for what they are worth. There are a plenty of people who assume the position of reformers, by boastful profession, under plausible appearances, and often no doubt with real yearnings for the improved condition of mankind, who yet, we must think, sadly mistake the full significance of the work they would accomplish. With them the idea of destruction and that of reformation are synonymous. To overthrow and scatter ecclesiastical bodies and political parties, they seem to regard as an effort heaven ordained for the renovation of the race, and the redemption of the world. As though slavery, drunkenness, and other multiplied forms of wrong, might not exist if there were neither churches nor political parties. The mistake, in all this matter, lies in overlooking the sociability of man's nature. Break down at a blow the Church and State, as at present constituted—out of their ashes quick as flash would arise a new Church and State, not a whit better than the old, unless the elements composing them were essentially improved, and the work of reform would be as peremptorily demanded as before. Why can not men learn that religion and politics are not to be annihilated by any conceivable device, because their elements are inwrought with the very framework of human nature? To alienate human beings from them is impossible. They are constituent elements in their conditions and relations.

We fear our Liberty ranks are affected more or less largely by these misapprehensions. They seem to us to put our glorious movement in the position of an everlasting negation, on all questions, however vital to human interests, always excepting that one, relating to the slave system. Indisputably that is the most important single question of our times. Perhaps all others combined do not equal it. So a man's relation to his own family is most vital, and his duties to it most pressing. But does any one for moment imagine that he is on that account released from a single obligation to other families than his own—to other communities than the one immediately around him?

You call upon men to abandon their old and peculiar notions in politics and to follow you in your proposed onset upon the slave power; or in other words, you propose them to suspend judgment and action upon all other questions, till this one is decided according to your views. They are slow to heed your call. You denounce them as hard-hearted, stupid or corrupt—all which may be true. But we insist that a Liberty man cannot rightfully exempt himself from any one of the responsibilities of his position in general society. He, of all others ought to be the last to plead indifference to the welfare of the community, either in the department of education, temperance, religion, or the universal progress and elation of the mass. No,—Whatever is vital to the advance of the race and the unfolding the charities and humanities of universal brotherhood—whatever right tends to sweep off nuisances, and expose delusive shams—let Liberty men heartily approve, vigorously advocate and maintain. Let them search out and touch the best sympathies of society at every pore. To plead the cause of the slave efficiently, one must show himself the friend of universal humanity in all its modes of suffering and endurance.—His heart must beat quick in sympathy with the unshod, unwashed, and breadless peasantry of Europe, driven before the bayonets of an idle, godless soldiery—reduced to beggary and crushed by the exorbitant exactions of an indolent and profligate hereditary nobility. In a word, the true Liberty man is bound to be an enlightened, public spirited citizen—to be reckless in every scheme which designs and promises good to his town, his State, nation, or mankind; to be a meek, upright, fearless christian soldier.

You say, you organized on "the one idea." Very well, expand that idea to the dimensions of equal liberty to all men, and the work is done. The doctrine of equality is full of meaning. It is no less than everlasting equity to every human being. It binds the race in a common brotherhood, and all fast to the throne of God.—*Albany Patriot.*

A CHAPTER OF STATISTICS.

Cost of the Federal Government.—The new account of the Register of the Treasury states that, during the fifty-six years existence of our Federal Government, the entire expenditures of that Government, excluding principal of public debt, have been a little under *one thousand million dollars*, which have been appropriated as follows:—

For the Military Service	$286,998,357
" Naval do	169,933,124
" Pensions	54,012,489
Interest on Public Debt	43,494,855
Total	$663,438,821

The balance has been expended as follows:—

Principal of Revolutionary Debts and Claims (est) nearly	$100,000,000
Civil List	63,855,525
Foreign Intercourse	36,166,868
Indian Department	42,803,488
†Miscellaneous	94,107,721
Total very nearly	$306,833,602

*Including payments for Indian lands.
†Including the purchase of Louisana.

Salaries of the British Ministry.—The annexed list will show the singular contrast between the salaries bestowed upon the eminent men of England and those given to the eminent men of our country:—

First Lord of the Treasury	£5,000
Lord High Chancellor	14,000
Lord President of the Council	2,000
Lord Privy Seal	2,000
Secty of State, Home Department	5,000
" Foreign "	5,000
" Colonial "	5,000
First Lord of the Admiralty	4,500
Pay Master General	2,500
President of the Board of Control	2,000
The above are in the Cabinet.	
Secretary of War	2,500
Lord Lieutenant of Ireland	20,000
Lord Chancellor of Ireland	8,000
JUDICIARY.	
Master of the Rolls	7,000
Vice Chancellors (each)	6,000
Lord Chief Justice of the Queen's Bench	10,000
Four Judges of the Queen's Bench (each)	5,500
Lord Chief Justice of the Court of Common Pleas	8,000
Four Judges of the Court of Common Pleas (each)	6,500
Lord Chief Baron of the Exchequer	7,000
Four Barons of the Exchequer (each)	5,500
REVENUE OF THE BISHOPS	
Archbishop of Canterbury	120,946
" York	222,220
Bishop of London	367,672
" Lincoln	373,979
" Norwich	331,750
The combined revenue of the two Archbishops and twenty-five Bishops of England is computed at	3,154,560
The Bishop of Calcutta	5,000
The Bishops of Jamaica and Barbadoes, (each)	4,000
The Bishops of Bombay, Madras, and Quebec, (each)	2,500
AMERICA.	
President of the United States	$25,000
equal to	£5,000
Secty of State, Treasury,	
War and Navy, each	6,000 " £1,350
The Governor of Vermont,	750 " 170
The Governor of R. Island,	400 " 90

Truth.—A parent may leave an estate to his son, but how soon may it be mortgaged!—He may leave him money, but how soon may it be squandered! Better leave him a sound constitution, habits of industry, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form; these cannot be wrested from him, and are better than thousands of gold and silver.

Franconia, N. H., distances all other places in the matter of cold weather. The spirit thermometer fell 28 degrees and the mercury to 33 degrees below zero there on the 12th inst.

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

"The history of every war is very like a scene I once saw in Nithsdale (Scotland.) Two boys from different schools met one fine day upon the ice. They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

"What are ye glowrin' at, Billy?"

"What's that to you, Donnald? I'll look what I've a mind, an' hinder me if ye daur."

"To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snow-balls; but at length coming hand to hand, they copeit in a rage, and many bloody raps were liberally given and received.

"I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So, addressing one party, I asked, "What are you fighting those boys for? What have they done to you?"

"O, naething at a', mam; we just want to gie them a gude thrashin'—that's a'."

"My remonstrance was vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus:—"Weel, I'll tell you what we'll do wi' ye—*if ye'll let us alane, we'll let you alane.*" There was no more of it; the war was at an end, and the boys scampered away to their play.

"That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then, after an immense waste of blood and treasure, are glad to make the boys' condition—"*if ye'll let us alone, we'll let you alone.*"

Here is the upshot of nearly every war, the *Status quo ante bellum.*—[Advocate of Peace.

The following letter was written by the Hon. John Quincy Adams to a committee of the Pennsylvania Society for the abolition of capital punishment:

Boston, 7th Nov. 1845.

Fellow Citizens:—I regret my inability from the state of my health, to attend the General Meeting of the friends of the abolition of Capital Punishment, to be held in your city, on the 11th inst., to which I am invited by your circular of the 28th ult.

Gladly would I co-operate with any Society whose object should be to promote the abolition of every form, by which the life of man can be voluntarily taken by his fellow creature man. If there be any case which, in the intercourse of human society, can possibly justify this act, it is that sanctioned by the community for the punishment of enormous crimes.

In the progress of the human race towards that improved condition of their existence to which our religion teaches us that they are destined, the total abolition of all violent extinction of the life of man by the will and act of his brother, is among the blessed promises of futurity. War, slavery, murder, and homicide in any form, are evils, I fondly hope, to disappear hereafter from the annals of the human race on earth. Every step in this progress that can be made during the remnant of my own life, will be hailed by one with inexpressible delight: and although the revocation of that sentence of the Almighty, that "whoso sheddeth his brother's blood by man shall his own blood be shed," would, in my prayers to heaven, be the last accomplishment of the perfectability of men upon earth, I would gladly contribute to it, even in advance of some other forms of homicide more odious in themselves, but perhaps more deeply rooted in the infirmities of man's nature. I do, therefore, heartily wish and pray for the success of your efforts to promote the abolition of Capital Punishment, and if you can shape the laws of the land to a disclaimer of the right of Government itself to take from any human being the life granted him by the Creator, I would welcome it as the harbinger of a brighter day, when no individual of the race of man shall ever lose his life by the act of another.

I am, very respectfully, gentlemen,
Your friend and fellow-citizen.
JOHN QUINCY ADAMS.

On one day a short time since, two thousand two hundred and sixty-two clocks were shipped from New Haven, Conn., for Philadelphia.

The amount of Maple Sugar manufactured in the town of Leverett the past year as ascertained by the Assessors, was 17,178 lbs.

Christianity.—An individual, whose name it is not necessary for us to mention, complained of a good-looking female, of very respectable appearance, the mother of an interesting little child, which she carried in her arms, for the enormous and monstrous crime of stealing two old cotton skirts, of the value of *ten cents*. The evidence was not positive—the accused had never before been been suspected of any thing—protested her innocence, but was unable to *prove* a negative. The case was deemed sufficiently strong, in the opinion of the justice, to commit her for trial, and she was according incarcerated. The next morning she was placed upon the prisoner's bench, in the Court of Sessions, surrounded by the very vilest of the vile, whose very proximity was pollution. Her eyes were red and blood-shot from weeping, and she looked the perfect picture of misery and despair, presenting a sad constrast to the smiling countenance of the infant in her arms. The complaint did not appear, and after sitting for some time in court, Alderman Stoneall discharged her.—[Mirror.

Novel mode of getting rid of a bad Wife.—Some time ago an Irishman was convicted of a felony, and sentenced to death.—On the day it was to be carried into effect he received a reprieve, his innocence having after his trial, been satisfactorily established. The poor fellow had a wife, a terrible vixen, who lived at a distance, and whose presence he dreaded more than death; with the hope of accomplishing a final separation, he wrote to her the day after he received his reprieve, to the following effect:

"*Dear Mary*—I was hanged yesterday, and died like a man; no more at present from your loving husband, till death do us part.

Things Lost Forever. Lost wealth may be restored by industry: the wreck of health regained by temperance: forgotten knowledge restored by study: alienated friendship smoothed into forgetfulness: even forfeited reputation won by penitence and virtue. But who ever again looked upon his vanished hours—recalled his slighted years—stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted life?

The principle of an equal right to the soil once established, would be the recognition of of a truth that has been lost sight of by civilization, and which in our opinion, would tend powerfully to realize the glorious aspirations of philanthropists—universal peace, and universal freedom.

It is estimated that $20,000 are spent weekly in the city of New York for theatrical amusements.

What a Pity.—A pretty damsel, 18 years old, has been stealing a muff in New York, and got into the hands of the law.

Turkeys in Charleston, S. C., market are three dollars per pair.

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LABOR MEETS.

PROSPECTUS FOR VOL. VII.
OF THE
AMERICAN PHRENOLOGICAL JOURNAL

TO reform and perfect man—to bring out by culture the original beauties and capabilities of his nature, are objects the most exalted that can possible engross human thought. But, to do this either effectually or correctly, that nature must be known, and as Phrenology is the science of human nature, and especially of man's intellectual and moral constitution, it evolves all the elementary principles of his nature—thereby enlarging all the sources of his being, all the conditions of happiness, and all the causes of all his sufferings, as well as of all the evils that affect society, and all that so plain and "the thing you may read," and so beautiful as to excite the highest admiration. It also furnishes the only true test and touchstone by which to try every action, and practice of the age, and indeed, of all past and all coming time—every theory of society, every question of ethics, of morals, of logic, of equity, and even of religious creeds and practices; for, by developing fully and clearly the innate nature and constitution of man, and that in all its ramifications, it arranges before the tribunal of that nature every thing appertaining to man; approving whatever conforms therewith.

The accompanying numbers of this periodical, as well as its three last volumes, will serve as samples of its future course, excepting that the following important additions will be added:

1st that of Physiology. Though, for several years, the Journal has contained more or less physiological matter and information, yet its space has been too much occupied otherwise to give that full attention to the exposition and enforcing of the laws of animal life, including the means of regaining and preserving health, which their importance demands. To know and obey these laws, lies at the basis of all human improvement and happiness; for, be it remembered, that life and health depend thereon, and on them depend all our physical, whether mental or physical. Even intellectual attainments and moral progression must be accompanied by physiological, especially cerebral, improvement. The connection of Physiology with marriage—the different states of body as inducing their corresponding states of mind—shall be taken almost completely out of the hands of theologists themselves.

Our talents, our virtues, our vices, our mental and moral progression, depend more upon what, how, when, we eat, drink, sleep, labor, bathe, &c.—upon our physical habits and physiological condition—than do people suppose. The plain fact is, few people know how to eat or sleep or breathe! or live! If they did, sickness would be unknown, and sin comparatively banished from our world. These physiological considerations, therefore, which affect mind and morals, will be freely discussed in this volume.

2nd. That of Animal Magnetism, or the vital principle. So indissolubly is this science connected with both Phrenology and Physiology, that neither should ever be perused without the other. At least every student of the latter sciences who prosecutes his investigations impelled by the light of this new star of human science, let grapes his way in comparative obscurity. Superficial, beautiful and philosophical, as well as rich in lessons of health and happiness, are the discoveries evolved by applying magnetism to phrenological and physiological investigations. And thereby, as a remedial agent, this application exceeds, and will eventually supersede, all others. Aware of no work or periodical which covers this most interesting, most important field of human research, the Editor intends to occupy it; at least, partially, in this volume.

3d. A department devoted to woman. To improve her, is to benefit the human race; while her degeneracy debases it. Female education—nearly every thing appertaining to her—is now effecting her ruin as fast as rapid flight of time will allow. Long enough has lasted an unity been inflated with the gaudy, the artificial, and the fashionable. Too long already have her moral sensibilities been perverted, and the beauties and graces of her nature been converted either into vile drudges—mere toys for man to sport with—or else frivolities at the shrine of the worst of human passions. Instead of the perfect, more prolific than any human thing ever yet beheld by mortals, are the natural charms and beauties of the female character. But, they have yet to be developed one. To do this effectually, her nature and capabilities must be known. These, her Phrenology and Physiology will reveal; in doing which they will also disclose her appropriate sphere, and her consequent duties. To this eventful subject—and none can be more prolific of good to man—will a portion of this volume be dedicated. Nor will editors, in their distinctive relations as mothers, be neglected.

Those at all acquainted with the Editor's style of writing or lecturing, will readily comprehend his mode of treating these and other subjects that may appertain within the wide range of phrenological, physiological and magnetic science. Our held is indeed the world; and as it already ripe for the harvest, but it is becoming corrupted and all overgrown with the tares of ignorance and the thistle of sin. To receive the seed now sparingly, will be the object of every progressive mind in this work? Those, therefore, who drop tears of sorrow over fallen humanity, or who would lend a helping hand in its restoration, may perhaps do good as effectually by circulating this work as in any other way. For its pages will embody both the seeds and the crop of all reformation—woman improvement and, happiness are designed to be inscribed on its pages by every one.

Now, in this long line of subjects, will the practical department of phrenological science—its principles and its philosophy, be information requisite for further progress of sciences, be neglected.

And since nothing—neither the acquisition of any species of knowledge, nor the possession of any form of science, office, wealth, or honor, or any possession whatever can as effectually benefit, or less deeply interest, every member of the human family, as will that knowledge of our nature imparted by Phrenology, shall not this be the science for the million? and since it is proper and desirable that a monthly Journal, devoted to this science, should be accessible to all—to the poor as well as to the rich, to the illiterate as well as to the scientific—the Journal will be furnished on the following extremely low TERMS.

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Fitchburg, Mass. Oct. 1845