

VOICE OF INDUSTRY.

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

TUESDAY, JULY 3, 1845.

From the Lowell Journal.

KINDNESS TO AGED WOMEN.—Reader, ask thyself if thou hast not sinned against the aged. If the aged one is not thy mother, another one perhaps is. As you would have your mother treated, treat the aged around you. Pride may make temptation for you, but to obey the dictates of kindness towards the aged, especially to your own parents, will satisfy your conscience, and entitle me to respect.

If she is a mother—one of those fond mothers who expect that most indulgence in what the lasting regard of their children—what said thoughts must crowd upon her at every fresh instance of unkindness, and every additional proof that she has fallen away from what she was, both in her own and other's estimation.

Over the brow that frowns upon her, she has, perhaps, watched with unutterable tenderness through the long night, when every eye but her was sleeping. The lips that now speak to her coldly or answer her with silence when she speaks, she has bathed with the welcome draught when they were parched and burning with contagious fever. The scars with which her health premonitions are looked down upon, rise in the hearts of those for whose higher intellectual attainments she has made every sacrifice and exerted every faculty. And what if she be unlearned in the literature of former times, she understands deeply and feelingly the springs of affection, and tenderness and sorrow. She knows from what source flow the bitterest tears—a thankless child.

She sees the young creatures of another generation sporting around her, and she thoughts go back to the playmates of her childhood, some reduced to the lowest state of helplessness or suffering, some dead, and some forgotten. She hears the reluctant answer when she asks a kindred soul of the merry group, and she thinks of the time when kindness was more freely granted; her though lessened than now. She starts at the loud laugh, but cannot understand the jest, and no one explains it to her listening ear. She loses the thread of earnest conversation, and no one restores the clue. She sits within the social circle, but forms no link in the chain of social union.—Her thoughts and feelings cannot harmonize with those of her juvenile companions, and she feels, in all its bitterness, that least tolerable portion of human experience—what it is to be desolate in the midst of society—surrounded by kindred and friends, and yet alone.

Let the aged woman no longer be an object of contempt! She is helpless as a child, and as a child she may be learning the last awful lesson of her heavenly Father. Her feeble step is trembling on the brink of the grave, but her hope may be plashed on the better shore which lies beyond. Her eyes are dim with suffering and tears, but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal rest. Beauty has faded from her form, but angels in the world of light may be weaving a wreath of glory for her now. Her lips are silent, but may be waiting only to pour forth celestial strains of gratitude and praise. Lowly, and failing, and sad, she sits among the living, but exalted, purified and happy, she may arise from the dead.

Then turn if thou will from the aged woman in her loneliness, but remember she is not forsaken of her God.

TO THE GIRLS.—Habits of neatness, cleanliness and order, are indispensable to a female; she has any regard to the comfort of others or to her own. I have told you that females are designed not only to extend the comforts of domestic life, but to be its principal ornaments; an attraction to dress therefore is very necessary. How many females run into the error of thinking that to dress finely is to dress well—when the two things are as different as possible; for the one excites attention, the other avoids it!

A lady who knew this distinction, ordered a cap from the milliner. "How will you have it made, madam?" inquired the milliner. "Make it," replied the lady, "so that it will not excite a thought."

I think this is the best definition of what dress should be that I ever heard in my life.—Be, then, neat and cleanly in your dress, and borrow a lesson of instruction from this lady.

An orderly person always has a sense of regularity in all things, and can lay the hand on an article she wants; a disorderly person knows not if she possesses the thing she desires. If she has it, she knows not where to find it; and if she finds it, frequently it is not in a state fit for use.

An orderly person has little to do, while a disorderly one has ten times the trouble of the other, without possessing one half of her advantages. I knew one who was the very epitome of order. She learned the spirit of order in her youth, and practised it in her riper years. The house in which she resided was a pattern of propriety; and her wardrobe a picture to gaze upon. But oh, it is terrible to peep into a drawer that is crammed, without order, with clean frocks and dirty handkerchiefs, new gloves and old silk stockings, ribbons and curl paper, bodices and bonnet-aces, scissors, and rent boxes, patch-work and pin-cushions! What a shocking exhibition of disorder and bad habits here!

One glance at a room is enough to convince us whether it is under the care of an orderly person.

I have frequently known the kitchen of a servant more orderly than the drawing room of her mistress, and the dormitory of an old woman in an almshouse kept far more cleanly and methodical, than the bed chamber of a young lady.

MEDITATION.—How sweet and precious are the moments thus employed, especially if the objects to which our thoughts are directed, are such as are calculated to inspire us with the love of God, and infuse us with the love of God, and invigorate us in our career through life. We look around us, and behold all is bright and lovely, and worthy of admiration.

The glories of the celestial scenery in the boundless universe, as before our lively and picturesque imagination; and we view their transparent radiance and beauty, with rapture, exult, and delight. Amid the cares, and anxieties incident to our being, we love to ruminate over the blooming fields of fancy, and contemplate with joyful emotions, the daring brilliancy of the glorious prospect before us. Through sorrow, and adverse winds may have been our pathway, yet the star of hope, and the shadow of promise of future prosperity will shine and fix in our earthly firmament, to gladden our hearts amid the doubts and dependency that may hang over about them. We look back and revert with indulged pleasure to the scenes and sports of youthful days, and then in our later years, we reflect of those with whom we have spent many pleasant hours, and formed a friendship that, as we trust, will last as long as life endures. We extend our meditations through the vista of the future, and long for the realization of our fond anticipations, and most cheerful anticipations.

"We cherish in life remembrance and affection those who have become endeared to us by the ties of friendship's bond, and who through the wise and merciful dispensations of Providence have been separated from us awhile, and situated in another part of our beloved country. We sit in delightful meditation, when we reflect of the pleasures we shall feel in embracing and welcoming them, on their return from an absent tour, and joyfully do we listen to the sweet tones of their cheerful voices, as they relate some thrilling adventure, in which they were heroes. If we go so long happily in life, let us cultivate such meditations; they serve to drive the asperities and gloom of life at a distance, and yield profitable employment for the leisure moments we may have in our pilgrimage on earth!

WHO STARS?—It has been shown, over and over again, in this paper, that there are large classes of persons in this republican community who do not receive enough for the labor to furnish themselves and families with food, clothing, and the commonest education, so that a large proportion of them are necessarily paupers! And yet those classed three or four times the amount of labor that if Justice prevailed, would furnish them with all the necessities and comforts of life! At present each of them is compelled to carry an idle load on his back, who consumes more than twice as much as the producer that carries him. These classes are, first, the Farm Laborers; secondly, the Mechanics; thirdly, Factory, Operatives; and fourthly, the Day Laborers. There is another class, of whom few have been said, the Seamen—in relation to whom something interesting and instructive may be found in a sketch of a speech of Captain Kempton at the last meeting of the National Reform Association. The classes here enumerated must comprise a majority of the population. There are two other large classes who are scarcely less sufferers by the present system of legalized monopoly and plunder which panics the idle few, the Farmers and the Small Traders. It is the interest of all these classes to unite, without respect to old party ties or prejudices, and abolish the Monopoly of the Soil, which is the basis of the whole plundering system.—*Young America.*

POB IN ENGLAND.—Such is the oppressive character of bad-stealing in England, upon the laboring poor, that the most disastrous and unnatural consequences are produced. Men who have large families, find themselves unable to support them, and are therefore driven to the unnatural resort of desertion or starvation. A late English paper states,

"The parish of Clerkenwell has lately suffered severely from the wholesale desertion by men belonging to this parish, of their wives and families, some of them leaving as many as six children—thus casting a heavy and permanent burden upon the ratepayers. Within a few short months it has been carried, that a sum of such an extent has been carried, that the parish has determined to adopt vigorous measures to check the practice, if possible, and intend to offer handsome rewards for their apprehension."

HOW TO BE RICH.—Nothing is more easy, says Faulding, than to grow rich; it is to start nobody—to befriend none—to get every thing, and give all we get—to stint ourselves and every body belonging to us, to keep interest upon interest, cent upon cent, to be mean, miserly, and despised, for some 30 or 30 years, and richer will come as sure as disease and disappointment."

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the great Juggernaut, of heartless, scowling which is crushing by inches, the rural, physical and mental prosperity of the race—because their numbers were few, and Robert Owen, John A. Collins, Albert Brisbane, W. H. Channing, and Horace Greeley, addressed them."

Such men would have opposed the introduction of the principles and teachings of Christ, because instead of the humble band of laborers, a calamitous train, and an enthusiastic multitude were not ready to receive them. Such a disposition would surely have denounced every philanthropist that ever lived, and every human reformer because they were unpopular; in their infancy promulgated by bungled individuals, or confined with some long established system or generally acknowledged opinions, that the light of christian progression had proved to be erroneous and opposed to the elevation of mankind.

The friendly correspondent knew well if he knew anything about the apparent want of numbers or interest, that it resulted through some misunderstanding in giving due and extensive notice of the meeting, rather than apathy on the part of the workingmen. A member of your City made a speech in which he said that Capitalists and Priests had joined hands to put down, grind and oppress the laboring man—that commerce, manufacturing and foreign emigration were killing them; that there were ten times more slavery in Lowell, than in the Southern Plantations; that Lowell manufactured the prostitutes of New York, and that the first thing that must be done to elevate the workingmen, was to collect and burn the Sunday School books, which were poisoning the minds of the young. Such sentiments were listened to without reserve by men calling themselves reformers—the friends of the laboring classes. No wonder the meeting was thinly attended—no wonder the clear headed, stout-hearted practical workingmen of Massachusetts, who have been reared in our free schools and Sabbath schools and churches should care nothing for such reforms. This talk about slavery in the Lowell mills is one of the smallest humbugs of the day. Slaves in Lowell! Farmers daughters, educated in our district schools, free to go where they please and to work where they please, held up to the world as ten times greater slaves than the poor girls who are bought and sold—and treated like brutes, and that too in a convention of workingmen. My feelings and sympathies are with the workingmen of the country. Every thing should be done that can be aid to them to improve their moral, intellectual and social powers. The mechanics and laboring men of Massachusetts have, during the last few years, made greater progress than any other class of men. And the very causes which have produced that progress are denounced by some professed friends of the laboring classes as they call them. It is a humbug and some of them know it. Some of the speeches were full of flattery and littleness—not one generous and noble sentiment redeemed them. Some of the speakers were men of large and generous hearts, and showed that they had a sincere desire to promote the interests and happiness of all mankind. Albert Brisbane brought forward a plan which he said he had well matured. I have not time nor inclination to state its provisions at this time, but it seemed to me one of the greatest pieces of folly I ever heard propounded by a man out of a madhouse.

Yours, H. W.

Some few weeks since the above unius and one-sided article appeared in the Lowell Journal; a print zealously devoted to the support of the present degrading system of manufacturing, as it exists in this country and Europe—as a part of a communication characterized throughout for its paroxysms, and diabolical tendency to misrepresent and stigmatize every philanthropic movement of the day, under the garb of, "Law, order and our free republican institutions!"—from a correspondent of that paper at Natick Mass.

From the well known character of the Lowell Journal, its reckless adherence to the vast systems of modern servitude in all their guilded forms—it is open defiance of wealth, aristocracy and the rights of the "few to govern the many"—it's readiness to denounce every reform which is calculated to elevate the down trodden, and restore to the working classes those rights, of which past and present dealers have robbed them, we did not deem it necessary to notice the communication from this "sympathizing friend to the workingmen of this country." But if it is endorsed it by print professedly friendly to the workingmen's cause, by copying it into their columns, without even one comment as to its probable truth or falsity we feel it a duty we owe to our position, to justice and humanity to give it a candid consideration. The first Christian thrust at the N. England workingmen's convention, by our "sympathizing friend" is in that characteristic style of low vulgar ridicule, so much resented by our opponents in other parts of the country. We do not think that about twenty men, and about ten women attended as delegates—Robert Owen, John A. Collins, Albert Brisbane, W. H. Channing, and Horace Greeley, addressed them—as though it was enough to sustain the whole object that had called together those self-sacrificing and generous hearted men and women, who had left their work-shops and homes to consult together for humanity, good, and devise means to impede the progress of

who professes to be an abolitionist, and at the same time fosters the manufacturing slavery of the north disgraces the name. A true abolitionist is ready to oppose all kinds of slavery wherever it exists. True there is some difference between northern and southern slavery. The slaves of the South are sold by others to the highest bidder, who after they become disabled are obliged to support them the remainder of their lives—While the slaves of the north sell themselves to the highest bidder so long as they are fit for services, and when they have worn themselves out in the service of their masters, and no longer able to labor, inherit a beggars fortune, go to the poor-houses or dog-wors. If the poor people of the north are not slaves to capital, then there is no slavery.

"That Lowell manufactures the prostitutes of New York." For any person to contend that the Lowell manufacturers are not demoralizing to their tendencies, and the influences sent out from our manufacturing districts are not poisoning to the virtue and chastity of the community, is to stand out against truth, supported by the strongest possible evidence. Facts. We have not time, or room to refer to the many heart-sickening testimonies within our knowledge; but he who would cover up the vices, corruptions and many causes which lead astray unprotected virtue and unsuspecting innocence, in the manufactories of this country is willing to see our cities filled with licentiousness, and our prisons, houses of correction and reformation overflowed with unhappy victims. Will the Natick correspondent, or the Lowell Journal, so far stifle their reason and sense of truth, as to argue that Lowell does not create vice in a greater proportion, than other sections of the country where there is little or no manufacturing? Why appeared the article headed "licentiousness," a few weeks since in the Journal, if a lively sense of its ravaging increase did not prompt it?

The females of Lowell, who are congregated from various parts of New-England and the world, are naturally as virtuous as any class; but the circumstances they are placed in, renders them more liable to give way to unwholesome vices. Will the Natick correspondent, or the Lowell Journal, so far stifle their reason and sense of truth, as to argue that Lowell does not create vice in a greater proportion, than other sections of the country where there is little or no manufacturing? Why appeared the article headed "licentiousness," a few weeks since in the Journal, if a lively sense of its ravaging increase did not prompt it?

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Here they are unguarded, away from their homes and watchful friends, a majority of them young and unpolished, full of youthful hilarity upon which the various seductive influences work with fearful rapidity. Aside from the numerous lateral influences which every where surround our manufacturing towns—the very seeds of licentiousness are within their organization—sedulous, continued and unremitting toil is not conducive to virtue and charity, and will exchange itself for almost any other situation in life—many are drawn away insensibly by artful seduction, while others leave, knowing the road, bus a chance of prospective ease, though stained with dishonor, to one of hopeless servitude.

And this system of things which is filling the country with vice and offering the fair daughters as a willing sacrifice upon its polluted altar, the Lowell Journal and its *feeling* correspondent is striving to foster and build up.

The first thing that must be done to elevate the Workingmen, was to collect and burn the Sunday School books, which were poisoning the minds of the young.

Here comes the great engine brought to bear against almost every reform of the day—an appeal to the religious predilections, prejudices and superstitions of the community.

"Our glorious institutions, Sabbath Schools and Churches are in jeopardy."

Are we anxious friends afraid that the brain will overflow "our free institutions"? If so let them go. But we do not wish to "collect and burn" any school books, nor do the workingmen of New-England—or any other books, though they may be poisoning the minds of the young—but with the *fire of truth*. But this is the refuge, and has been for ages past for the workers of inquiry—behind the religious prejudices of the people, and from thence goes out the cry of "heresy and ultrason." So it was with Judaism, Mahomedism and Romanism, and so it is at the present day.

What are the Sabbath School libraries of our country, that are so sacred in the eyes of our Natick friend? A portion of them are works to prove that endless misery is true—another that all men will be saved—another that slavery is bible doctrine—another that Romanism is the only true doctrine—some that sprinkling is baptism, and others that immersion is the only true mode; and so on. Is the Journal correspondent a believer in all of these doctrines? Does he believe that a large portion of the race will be eternally lost? If so, doubt he thinks these Sunday School books (which are many,) that teach and inculcate a different belief, are "poisoning the minds of the young?" Does he believe in universal salvation?—then are not those Sunday School books— it is all for effect, and we venture the assertion that this bigoted guardian of the religious teaching of the rising generation, is a truly unbelief in the teachings and doctrines of Christ. This philanthropic correspondent of the Journal talks largely about "the steer headed and stout hearted practical workingmen of Mass." that his sympathies are with them.

He tells us that this talk about slavery in the Lowell mills is all chubbing? Farmers

