

VOICE OF INDUSTRY.

\$1.00 For Advance, In Advance.

VOLUME I.

"Hearken to me, I also, will show mine opinion."

Single Copies, Three Cents.

FITCHBURG MASS., THURSDAY, AUGUST 23, 1845.

NUMBER 14.

THE VOICE OF INDUSTRY,
PUBLISHED EVERY THURSDAY,

BY AN ASSOCIATION OF WORKINGMEN

W. F. YOUNG, EDITOR.

Terms—\$1.00 For amount paid in advance.

+25 after six months.

1-3 at the expiration of the year.

A B E T T I N G S — On the usual rates.
All communications relating to any department of the office, should be directed Post Paid to the Voice of Industry," Fitchburg, Mass."

Poetry.

From the Democratic Review.
The Shoemaker.

By JOHN G. WHITFIELD.

Hot workers of the old time styled

The Gentle Craft of Leather!

Young brothers of the ancient guild,

Stand forth once more together!

Call out again your long array

In the olden, merry manner;

Once more on St. Crispin's day

Fling out your blazoned banner!

Hop, rap! upon the well-worn stone

How falls the polished hammer!

Rap, rap! the measured sound has grown

A quiet and mighty clanger.

Now shapely sole! now dexter cast

The gayly varnished round!

And blest be the whilom bright-eyed girl!

Whose gentle fingers sound!

For you along the Spanish Main,

A hundred keels are ploughing;

For you the Indian on the plain,

"His hand is thine!" is shouting;

For deep sleepings, and dark slumbers,

The woman's fair lightning!

And blest be the pale gray bark

The woodman's axe is smiting.

For you from Carolina's pine

The festive girls are ploughing;

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VOICE OF INDUSTRY.

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

THURSDAY, AUGUST 28, 1845.

Political Action among the Workingmen.

This is a subject upon which there is yet no diversity of honest opinion. It is a subject which we wish to treat with due candor and consideration; having nothing to add or to subtract from our convictions, but those presented from a sincere desire to advocate the best, most rational and self-evident means for the abolition of oppression in all its degrading features, and the redemption of the bones and sinews, health and happiness of the working population of our country and the world, from the power of isolated avarice and accidental fortunes, which has created a false state of society, in which the natural rights of man are trampled upon and violated, religion poisoned, philosophy perverted, government prostituted and the natural order of creation reversed, subjecting humanity to ignorance, slavery and superstition.

We have never believed that political strife and infamy was the greatest object which has given rise to the present workingmen's reform—that they wish to avail themselves of certain privileges which others possess through the power of the ballot-box, without regard to universal right and justice. We have no fellowship with the idea that the workingmen should combine together, to be seen and known as a political faction, whose object shall be to deprive other political parties and usurp to themselves the same unallowable power to gratify a spirit of revenge or retaliation. It is over-gained in this way which is oppressing us, and of which we are complaining—shall we unite together and resort to the same means to gain the ascendancy, that may we have "our turn" at ruling, while others are oppressed and wronged? This is not the aim or purpose of the workingmen's reform; the doctrine as we understand it, is "equal justice," just to all, that all are entitled to certain great and "inalienable rights," which are indisputably requisite to their happiness—to the perfection of their nature, and to their individual and collective peace, prosperity, mental, physical and spiritual progress. From this view of the subject, it is clearly evident, that if one possesses and enjoys these "equal rights," to which he is entitled by nature, it is not robbing any of his fellows or the great family estate which is bequeathed to him by virtue of his existence, as a capital to commence business upon, and for which he renders more than an equivalent to swell the abundance of poverty's treasury. Now all alike are entitled to such a portion of nature's gifts as will conduce in the highest degree to their happiness, which will secure individual rights and collective order and tranquility, and should any, from physical disarrangement or accidental causality fail to contribute their share to the aggregate of human products, they are entitled to such a portion of the products of the mass—(not one individual,) as will satisfy their every want and add to their comfort. This natural state of things does not exist, and society is cursed with the results; wrong, strife, confusion and wickedness—while one class is prodigally living in luxury which they never produced, another is in equal poverty, robbed of the proceeds of their toil and made the slave instruments of tyranny and their own unhappy condition.

This state of society, which falls with such destructive weight upon those who are obliged to labor for a living, and is casting a blight and浩劫 over the race, the workingmen of New England wish to remedy and the question comes up at this time: Is political action the antidote? What has made society thus ignorant and misused power? Then it will not be spared that the same result will follow, so long as the cause exists? Suppose the workingmen organize into a political party and go up to do battle and contend with other parties for power; is there not danger of their being guilty of the same injustice, that we now complain of, should they gain the ascendancy? Although government at present is replete to the core interests of the working classes, would they not be likely to become corrupt and oppressive when once in power? Would it not be a warfare for might, rather than right, in which the victorious party claims the privilege of "rightly" oppressing the other and violating their right by legislative enactments? So long as the judicious exit for men to abuse power gained by political action, there is danger in relying too much upon it to renovate society. The workingmen have certain great principles which they wish to establish, the prevalence of which would secure to all, their natural rights, and banish from community much of its poverty, vice and misery. Now before these principles can be applied, they must be understood, hence the necessity of intelligent action and moral power. Should we arouse the working classes by exciting their principles and appealing to their passions and selfish feelings merely, to a hot-headed political combat, in which the chief object should be power, a desire to avail themselves of the same opportunities and monopolizing privilege, which the opposition enjoy, and should they

succeed, no permanent good can be accomplished, for the same evil still exists, only in a different form; the oppressed now become oppressors, and those that rule are now subjects. Now this evil should be eradicated; we must introduce these vital reconciling principles, which are universal in their application, dealing the good of all. To do this, the rights of all must be known and acknowledged; the community must be enlightened, and public opinion set at work—wrong exposed and right rewarded. But that the working classes of this country should have a firm, united and comprehensive organization, is beyond a doubt. They suffer more from a want of union, than all other causes combined; we are confused and divided; in confidence and without concert of action or purpose. The various necessary offices of the country should be filled with workingmen, men who understand the wants of the people and will use their time and influence to encourage producing industry, who will legislate for humanity and virtue and aid on a speedy union between capital and labor; when the great principles of human rights to which we have alluded, shall be made practical. Any measures that shall aim to bring about this happy result, we shall advocate and urge; anything that shall tend to introduce honest legislation, and do away with party, shadiness and trickery which characterize the politics of the day, we shall hail with joy.—We confidently believe the day is not far distant, when the workingmen will mature and unite upon such rational and efficient plans for operation, as shall effect a radical and permanent change in our present oppressive and degrading system of labor; we do not like to call it "political action;" society has debased this, it wears the demagogue's stain—it has been prostituted and despiled of its virtue by party contention and lustful ambition, and the mere mention seems to imply unholiness, sectarian controversy, factious asperity and Jacobinical usurpation; all the vice, wrong and uncharitable littleness which have disgraced the elective franchise, seems associated with it. Let us have some term more—*rational, intelligent, brotherly action, Christian action;* terms upon which all the friends of truth and goodness can unite; which shall make practical, the valuable truths of "equal rights" and mutual interests, and build to heaven the noble structure of humanity's brotherhood. Let the workingmen continue to organize and agitate throughout the various towns, states and countries, and let all well digested measures founded upon justice and human rights be adopted and vigorously pursued until labor shall receive its just reward and the heart of humanity sing again.

Our cause is onward as sure as knowledge and truth will triumph over error and superstition. We should be happy to hear from any of our friends upon this subject.

— We are publishing a series of articles from the New York Tribune upon the state of "female labor" in that city, which develop a most deplorable degree of servitude, privation and misery among this helpless and dependent class of people. And yet they are finishing half fed, half clothed, and half sheltered in the midst of extreme affluence and luxury! Their unmitigated, ill rewarded and slaves toil, has raised to lordly wealth, a horde of merchants and speculators, who add nothing to the wealth of the country, while these poor defenseless victims of avarice, drudge on in miserably cooped up, ill ventilated cellars and garrets, pining away, heart broken, in want, disease and wretchedness. The same, to a great degree is true in other cities and towns; many of our New England cities have their thousands in similar condition, were the truth known, who are unmercifully exploited every year. Still we are unmercifully told, that labor at the North is well rewarded; that "labor is honored, rewarded and respected," that the masses are progressing in all that can refine, improve and elevate; and we are denominated as "foolish, pettily reformers, recreant knaves, and fat subjects to echo the sentiments of the nabobs of the South," because we show it to be false and untrue, using our efforts to banish such heart-sickening misery, together with its causes.

— We learn that the name of the man who was found nearly dead, in the road, near "Crockerville" (in this town) on Tuesday last week, was William Lang, a native of Glasgow, Scotland where a few weeks since he left a wife and three children. The Sentinel says, "Our town authorities had his body interred in a respectable manner," which was to put him in a rough box and get him out of the way as quick as possible; the same "respectable manner" in which many other poor men are buried, in which neither money nor friends.

On Thursday night the body of the unfortunate man, who, "fell strong in thieve," was stolen from its resting place and removed to parts unknown, probably to "finish the education" of some young anatomist.

THURSDAY MESSENGER is the title of a new and beautiful sheet published in Boston, by Clapp & Company, the prospectus of which may be found in another column of our paper. The Messenger is, neatly executed, and ably conducted, and promises fair to be a valuable addition to the literary publications of the day. Specimens of the Messenger may be seen at Shepley's book store.

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For the Voice of Industry.
The Hope of Earth.
BY MISS H. J. STONE.

They that fix
Affection's perfect trust on earth,
Have many a dream to start from.

MRS. HEMANS.

How many aching hearts can bear witness to

the sad truthfulness of this sentiment. None

perhaps can realize it more deeply, than did

his gifted and universally admired Author.

She uttered the deep tones of undying sympathy

and love, which seemed more akin to

Heavenly than earth of earth!

And while we

remember that those soul stirring notes were

but the faithful echoes of a bruised and broken

spirit, let us heed them and be made wiser

and stronger to buffet the rough waves which

will dash o'er our frail banks, while stemming

the dark waters of life!

The hopes of earth

are fleeting; let us entwine them round

our youthful hearts, only to see them cast away,

leaving nought but disappointment for our bitter portion.

"It is a fearful thing to

love what death may touch. A fearful thing that

love and death may dwell in the same world."

Fond, idolizing mother! look not thus with affection's perfect trust on the budding flower—the blights of sin may fall on its opening petals, or the frosts of death within its frosty beauty are thou art aware! O, then lift thy soul to the bright heavens above and fix there thy hope! Guard with tenderest care its expanding heart, and draw its young affection to the sweet companionship of virtues smiling train.

"Trusting mortal, not thy holiest

worthiest affections in that frail being thou deemest all perfection; fix not thy thoughts trust on earth—change is stamped on

human love, as well as all materiality.

Thou heart that thinkest all thine own to-day, may with the morn's dawn be given to another's keeping!

The winning smile—the honeyed word, my conceal beneath, a heart which

would baffle thy everlasting peace, for a vain triumph!

Disappointment lurks in earth's

pitiful cup of bliss—Expect not too much of

the things of time, they are ever cheating and

mocking us with their seeming realities.

It is a fearful thing to love what sin or

death may bring! Yet knowing this, how

may we fix their perfect trust on earth's delusive phantoms, only to awake and find, it all a dream?

Child of genius, thou art fixing thy

eyes on fame's towering temple, and

with a proud step art treading already its dizzy

heights, beware, trust not in aught but

the strength and omnipotence of eternal goodness and truth!

Let the stepping stones be

for great humanity—then, shall thy flame reach

even to heaven, and thy good name live and

exert a healing influence on all future genera-

tions. Thy hopes shall grow brighter and

brighter still, amid the gathering storms

and tempests of earth, until they awoke in the

bright hours of immortal rest, and are merged

in the rays of eternity's dawn.

Lowell, Aug. 1845.

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— A National Reform Convention is to be held in the city of New York on the second Tuesday of October next, to deliberate upon measures for the amelioration of the working classes of this country. It promises to be a meeting of great interest and importance to all who feel for the oppressed and down-trodden. We copy the following from the New York Tribune:

To the Editor of the Tribune;

Sir! Please state through your columns that

NATIONAL CONVENTION OF REFORMERS, to be held in this city on the second Tuesday in October, is a distinct affair from the *World's Convention*, which is called (by Mr. Owen) at an earlier period. The National Convention is called by the last National Reform Convention, and by the New-England Workingmen's Association, and will have nothing to do with the *theology*, being designed to discuss grievances affecting alike men of all theological opinions. Yours, respectfully,

H. E. H.

— We comply with our correspondent's request in his own words, but to what purpose? The Holy Alliance of Herald, Express & Co. have resolved that every effort shall be made to relieve suffering by organizing its *Cause*, and to improve the condition of the least fortunate Laboring Classes, is inevitably *infidel*, and can't be anything else; So let them have it as they see fit. ED. TRIB.

COST OF INTEMPERANCE. How B. F. Butler estimates the yearly loss resulting from the intemperance of Ardent Spirits to the State of N. Y. alone, at eighteen million of dollars and to the United States One hundred and fifty million of dollars. This little sum would support a dozen Temperance and Workingmen's Papers. Which would save the country much moral and physical degradation.

Mrs. GODDARD announces, that she will close her shop in this place next week. Those who wish for a beautiful *DAGUERREOTYPE* MINIATURES had better avail themselves of the present opportunity.

It will be seen by a notice in another column that the Convention at Fall River, will be held the 11th of Sept., instead of August. When they are out of employment every year, will

Labor in New York:
ITS CIRCUMSTANCES, CONDITIONS AND REWARD.

NO. II

The Amazone braid Weaver, a large and ill-paid class of working females, begin work at 7 o'clock in the morning and continue until 5 in the evening, with no intermediate save to swallow a hasty meal. They earn nothing in full employment \$2 and \$3 per week. Out of this they must pay their board, washing, (for they have no time to wash their own clothes,) medical and other incidental expenses, and purchase their clothes—to say nothing of the total absence of all healthy recreation and of all mental and moral culture, which of itself naturally implies. They have many of them, no rooms of their own, but board with some poor family, sleeping anywhere and anywhere. For these accommodations they pay \$1.00 per week—some of the worst and filthiest boarding-houses; however, charging as low as \$1 per week. The "living here must be imagined."

The artificial-flower Makers presents a greater variety. The trade, as will readily be perceived, is one requiring great skill and delicacy in the finishing part of the work. Girls who have served five years' apprenticeship at the business and are very expert, if they work constantly can make \$3.50 per week. The flowers and wreaths which under the name of French Flower work sell so dear and are highly valued by our fashionable ladies, are mostly made here, although many of the materials are imported from France. The principal part of the work is done by young girls from eleven to thirteen years of age, apprentices as they are termed, who receive seven cents, and a few, one dollar, per week.

Their course live at home with their parents, for the most part, and have no time to go to school, to grow or to think. These apprentices as soon as they are out of their time are told that there is no more for them to do, and their places are supplied by fresh recruits who are taken and paid of course as apprentices. Every few days you may notice in the papers an advertisement something like this—"Wanted—Fifty young girls apprentices to the Artificial flower Making business." These portend that a number of girls have become journey-women, and are consequently to be pushed out of work to make room for apprentices, who will receive, but 25 cents or \$1 per week. Many a Five Dollar wreath and expensive flower, purchased of the Misses Laytons, Madame Deuel, or Madame Goffey, has been brought into beauty by these little fingers, for perhaps two shillings, or half a dollar.

The Artificial flower business is expensively carried on here, and the product is deemed quite equal in finish and grace to the best Parisian or German flowers. We believe, from the most reliable data in our possession, that there are fifteen hundred or two thousand girls engaged in this department of labor in New-York.

A great many women who make Match-boxes receive but five cents per gross, or thirty boxes for a single cent! We knew of a mother of a family who supported her little children by this kind of work, who used to walk two miles to a starch factory to obtain the refuse for pasting the boxes—for which she paid a penny a pound. When she could succeed in doing this she said she could make a little profit, but when she had to buy flour to make paste with—then, she said, it was a losing business! Her little children thought so too.

We have already mentioned the Cap Makers, of which we suppose there are between one and two thousand. They earn on the average about two shillings per day, although there are many who do not make eighteen pence. They are thrust into a dark room on a second, third, fourth or fifth story chamber, thirty or forty together, and work from sunrise to sunset. There is too often not a human being in the world who has the slightest care or responsibility over the morals, manners or comforts of these unfortunate girls. If many of them become degraded and brutalized in taste, manners, habits and conversation, who can wonder?

These facts and remarks apply with equal force to the hundreds and thousands of Shoebinders, Type-rubbers and other girls employed on labor of this kind. In addition to the constant supply to the ranks of these classes furnished by the poor population of our City, poor girls continually flock to the City from every part of the country, either because their friends are dead and they have no home, or because they have certain vague dreams of City life. Arriving here they soon find how bitterly they have deceived themselves, and how basely they have entered a condition where it is almost impossible for them to subsist, and where want and starvation are their only companions. They have been educated and reared in such a manner as to render them of service undesirable, and in all resort in the needle or some similar employment. Here they find the demand for greater over-supplied and competition so keen that they are at the mercy of employers, and are obliged to snatch at the privilages of working on any terms. They find that by working from fifteen to eighteen hours a day they can not possibly earn more than from one to three dollars a week, and this, deducting the time they are out of employment every year, will

