

VOICE OF INDUSTRY.

\$1.00 Per Annum, In Advance.

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

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Poetry.

The Poor.

The world without is cold, dearest,
Nor needs what we endure;

The heart that dances in fighted halls
Cares little for the poor;

Some passings thought, some transient sigh

They were lost; but for the knapsack;

But tears that find no speaking eye

Are cold as cold can be.

The proud now sways his fury, dearest,

Around his shrinking form

While scarce the poor man's scanty grub

Capsizes him to the storm;

They sweep the earth, and leave the sky,

As ice to polar seas,

Each human brother's eye!

By Cairo's lowly towers, dearest,

Or on the desert waste;

The Master's smile, and task

The people to tasks;

But that are far from that point to Heaven,

They every fervid prayer,

Hearts are close to human love,

And self triumphing there!

Off comes a chariot girt in arms,

Actions radiate from me,

Whose wheels with many who tell

Some wretched creature's group;

The poor must be hotest,

Who loves, who wins;

No gall'd well, to cheat the crowd,

Conceals the poor man's sting;

Yet every banner, not, dearest,

To walk the halls of pride;

The poor man's heart has many a thought

Worth all the world beside;

And oh! he shaves his little all;

Or that is the homeless one,

When down the load of thunders lies,

No daily morn done.

We sighs in similes o'er, dearest,

Not through all the show,

The East still flings its eye above,

And spreads its green below;

And demon-souls may sowing sin,

Frightful vice to wait,

While angel-bells encircle around

The belliger in the gate.

And though it is to be, dearest,

That sin is like to face,

There's Deity who bears the trials,

For man to meet, and win the best,

And there's the sun to warm,

And there's the moon to cool,

And there's the earth to bear,

And there's the water to wash,

And there's the fire to burn,

And there's the wind to blow,

And there's the earth to bear,

And there's the sun to warm,

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And

VOICE OF INDUSTRY.

Gradual Abasement of the Producing Classes. We have explained in the two preceding numbers of the Phalanx, two of the great social evils with which we beset this country, is threatened;—first, violence, sectional dissension, and revolutionary ferment growing out of the question of SLAVERY in the South; and second, a Commercial Feudalism, and the subjection of the producing classes, to the absolute control and tyranny of capital—to a vast financial and commercial oligarchy—and the indirect slavery of the mass; and we pointed out some of the elements of work in society to bring about these great social calamities.

We will point out in the present article the third great evil which oppresses this country; it is the gradual sinking of the great majority of the people into poverty and a state of degrading dependence—a result of the present false system of Industry, based upon competitive strife, conflict of interest and unequal division of profits. To a great extent, the laboring classes are already poor, and the *sorts* of capital, but when we speak of the poverty and degradation which the future has in store for the laboring or producing classes we mean a far more extended state of poverty and servile dependence than that which now exists; we mean that the great majority of the people, the producing classes, the farmers, the mechanics and the laborers, will be gradually deprived of the property they now possess and become the poor dependents of a small minority who will absorb and concentrate in their own hands the wealth of the country. The producing classes, the great body of the people in this country, are tending—slowly it may be, but surely—towards that poverty, pecuniary dependence, and industrial bondage, which exists in Europe, and which will necessarily bring with it that degradation of the masses, and that industrial oppression, which characterize the older countries, where the pernicious influence of the false system of society, called Civilization, under which we live, has been more fully realized in practice. The causes which are to produce this result are clearly to be seen in action; the principles at work in society to produce it are evident, and although the practical effects are not so numerous and striking as to attract general attention or gain credence when pointed out, yet the discerning mind cannot but perceive tendency of things, nor fail to note the great and all-important fact, of a gradual abasement of the Laboring Classes, in this country.

We might cite many facts in proof of this, but our object at present is more to illustrate from principles, which are universal and uniform in their action and effects, than to point out facts of a fragmental nature and bearing.

We will speak in the present article of four principle influences which are operating to produce the gradual abasement of the working or producing classes of this country and their subjection to a state of poverty and abject industrial servitude.

1st. The power of Capital, and its control over Labor.

2d. Free-competition or hostile strife among the working classes to obtain the work, which capitalists and employers require, the effect of which is a constant reduction of wages, or a decrease in the price of Labor, which is the poor man's only property.

3d. Machinery owned by the few, which works AGAINST the Laboring Classes instead of FOR them.

4th. Isolation; want of combination and concert of action among the working classes and consequent weakness and helplessness, which make them an easy prey to the combined and more intelligent action of those who have the capital and credit of society in their hands.

1st. The power of Capital, and its control over Labor.

The power of capital is almost boundless and absolute, and as it controls Labor, it controls indirectly as a consequence the classes who live by labor. Now, the question is, to what end will this power of Capital, and its control over the laboring classes be exercised?

The answer is simple; the owners of capital will aim to obtain complete and absolute supremacy. By every means that have the least degree of legitimacy, direct and indirect, by legislation of which the moneyed interest are another masters, monopoly, usury and extortion, by every device of cunning and legalized fraud and hidden injustice and oppression, Capital will seek to obtain the largest portion possible of the fruits of labor, and to reduce the producing classes to that state of dependence and subordination, which will render it undisputed Sovereign of industry, and the classes, the small minority who possess it, the Rulers of Society. And it will succeed, for its power is as inherently irresistible, as it is scarily unimpassable. As society is now constituted, with "individualism" for its basis, and the right of every man to take care of himself at the expense of his neighbor acknowledged and acted upon universally, the class of persons who are controlled by the power of Capital will either be blanched to non-blameable—the wealth and power which accident of birth or good fortune confer are possessions which a desire and other may obtain.

The aim of capital is to mass, to accumulate and multiply, and rapidly compass to increase of the desire of accumulation. The remarks upon the other three divisions of this subject are postponed to the next number.

In this modern Age riches confer responsibility and standing, as did in former days military skill and exploits, and men now combat fortune especially in this country where hereditary rank does not exist, and the glory of war has departed as they did formerly for the laurels of laurel wreath. Wealth is now, though, main standard of distinction in society, and as a consequence the desire to possess it is strong and the struggle to obtain it fierce and unrelenting.

Where do riches come? from what source does capital draw its income? From labor, from productive, creative Labor, which is the sole and only source of wealth. From Labor must be drawn the riches which are to satisfy the capacity or the ambition of the men of this age—an age of financial and industrial war, in which the hounds are money bags, and the hunting the poor rollers of industry.

The object of Capital, therefore, is to draw all it can from Labor, to amass, to absorb as much as possible of the wealth created by industrial industry. We find, consequently, Capital arrayed against Labor, and Labor and Capital engaged in a bitter warfare, and for this reason every honest effort to show the true state of the system as it really exists, has encountered the prejudices and political understandings of a portion of our citizens and been denounced as "humburgs" and their advocates, as "petty reformers" and addlepated exiles. Thus people suffer themselves to be chaimed to their sectarian notions and selfish and party interests, blinding their understanding and rejecting every thing that conflicts with their circumscribed bonds and dogmatical opinions. There is nothing that so stifles and perverts the truth and hinders the mental, physical and moral progression of the race as modern sectarianism and party allegiance. A young man through some influence or other comes upon the stage of action a full rigged whig, he of course, is ready to be in favor of the present system of manufacturing, a "National Bank," "Distribution" of the Public Lands, and many other great and vital whig principles, and opposed to "annexation," and why? for the very sound and cogent reason, that "our party" is. Another young man takes his stand upon the political platform, a thorough going democrat, he (certainly) must be opposed to the "Factory System," a "National Bank," "Distribution" and all other wise measures; and in favor of "annexation," because "our party" is. Every subject must be decided by "our party" or "our side" and if they agree, they are adopted and defended, right or wrong, if not they are discarded and rejected. So it is; ambition—misguided philosophy and blinded theology have concerted certain great system; society has gradually adopted—embraced them, until they are interwoven into her texture and have become the very filigree of the sacred fabric which so miserably supplies the wants and covers the bare necessities of mankind, and by this steps forward to introduce some new material that shall clothe humanity in her own beautiful garments, is as sanguine as an infidel, fanatic and a madman. We have no sympathy with parties, sects and creeds, which tend to trammel the free legitimate action of the natural understanding, causing a man to do violence to his own being and disregarding the rights of others—we are as free as the winds that fan our hills—free to believe truth from whatever source it may come—free to believe all truths, because they are truths. Therefore we believe the present factory system is wrong—wrong in principle and injurious in its results, subverting the natural rights of man, dooming one class of our fellow creatures to wretched, degraded servitude, while another lives in ill-gotten豪華 and vicious excess. We do not speak against the factory system because we are a whig, or a democrat, a tariff or anti-tariff advocate, but because we are a man and wish to see truth prevail! the doctrines of Christ made practical and mankind universally enjoy heaven's natural blessings. That much disquietude exists among the advocates and votaries of the factory system, as now organized, is very apparent. The great revolution that is now gathering among the laboring people speaks in portentous accents, that unfriendly capital shall not always rule; rioting and flogging upon the bones and sinews and life's blood of the indigent working people, that a brighter day will dawn are long when man's immortal soul and body's best good shall be primary and capital—the dust of the earth, woods and bounding streams, shall become secondary—governed by his enlightened and administering to his rational wants—a day when human flesh and blood shall not be sold in the market or put in material competition with the mechanical devices of men. A great effort is now being made by the various friends and advocates of manufacturing monopoly to forestall public opinion in its favor, to ingratiate it into the good will of the American people, by holding up its most beautiful features and extolling the factories above every institution in the country for moral, physical and intellectual improvement. But what seems to us quite strange, and inconceivable; is that these same eulogists should send their sons and daughters to other institutions for cultivation and improvement, while these are so far superior. Why are not the daughters of the manufacturers, agents and superintendents to be found, over the loom, the spinning frame, in the carding or dressing room, beside these fresh spirits gathered down from the green mountain and peaceful valley, giving an education improving their health,

and making machines? Capital.

Our remarks upon the other three divisions of this subject are postponed to the next number.

Phalanx.

VOICE OF INDUSTRY.

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

Fitchburg, Thursday, September 4, 1845.

WORKMEN OF NEW-ENGLAND!
Let the Convention at FALL RIVER be fully attended—now is the time for action;

Our Manufacturing System.

Much has been said and written upon the present system of Manufacturing in America and England, and much still remains to be written and spoken, ere the American people will awake to the true and rational sense of the enormity and paralyzing effects upon the health, virtue, national and individual prosperity of our people.

We are well aware that much has been said and written for selfish party purposes; much has been done to inflame the community against "corporation monopoly" and "charter-mansions," merely to gain party ends, and for this reason every honest effort to show the true state of the system as it really exists, has encountered the prejudices and political understandings of a portion of our citizens and been denounced as "humburgs" and their advocates, as "petty reformers" and addlepated exiles. Thus people suffer themselves to be chaimed to their sectarian notions and selfish and party interests, blinding their understanding and rejecting every thing that conflicts with their circumscribed bonds and dogmatical opinions. There is nothing that so stifles and perverts the truth and hinders the mental, physical and moral progression of the race as modern sectarianism and party allegiance. A young man through some influence or other comes upon the stage of action a full rigged whig, he of course, is ready to be in favor of the present system of manufacturing, a "National Bank," "Distribution" of the Public Lands, and many other great and vital whig principles, and opposed to "annexation," and why? for the very sound and cogent reason, that "our party" is. Another young man takes his stand upon the political platform, a thorough going democrat, he (certainly) must be opposed to the "Factory System," a "National Bank," "Distribution" and all other wise measures; and in favor of "annexation," because "our party" is. Every subject must be decided by "our party" or "our side" and if they agree, they are adopted and defended, right or wrong, if not they are discarded and rejected. So it is; ambition—misguided philosophy and blinded theology have concerted certain great system; society has gradually adopted—embraced them, until they are interwoven into her texture and have become the very filigree of the sacred fabric which so miserably supplies the wants and covers the bare necessities of mankind, and by this steps forward to introduce some new material that shall clothe humanity in her own beautiful garments, is as sanguine as an infidel, fanatic and a madman. We have no sympathy with parties, sects and creeds, which tend to trammel the free legitimate action of the natural understanding, causing a man to do violence to his own being and disregarding the rights of others—we are as free as the winds that fan our hills—free to believe truth from whatever source it may come—free to believe all truths, because they are truths. Therefore we believe the present factory system is wrong—wrong in principle and injurious in its results, subverting the natural rights of man, dooming one class of our fellow creatures to wretched, degraded servitude, while another lives in ill-gotten豪華 and vicious excess. We do not speak against the factory system because we are a whig, or a democrat, a tariff or anti-tariff advocate, but because we are a man and wish to see truth prevail! the doctrines of Christ made practical and mankind universally enjoy heaven's natural blessings. That much disquietude exists among the advocates and votaries of the factory system, as now organized, is very apparent. The great revolution that is now gathering among the laboring people speaks in portentous accents, that unfriendly capital shall not always rule; rioting and flogging upon the bones and sinews and life's blood of the indigent working people, that a brighter day will dawn are long when man's immortal soul and body's best good shall be primary and capital—the dust of the earth, woods and bounding streams, shall become secondary—governed by his enlightened and administering to his rational wants—a day when human flesh and blood shall not be sold in the market or put in material competition with the mechanical devices of men. A great effort is now being made by the various friends and advocates of manufacturing monopoly to forestall public opinion in its favor, to ingratiate it into the good will of the American people, by holding up its most beautiful features and extolling the factories above every institution in the country for moral, physical and intellectual improvement. But what seems to us quite strange, and inconceivable; is that these same eulogists should send their sons and daughters to other institutions for cultivation and improvement, while these are so far superior. Why are not the daughters of the manufacturers, agents and superintendents to be found, over the loom, the spinning frame, in the carding or dressing room, beside these fresh spirits gathered down from the green mountain and peaceful valley, giving an education improving their health,

and laying up their "two thousand dollars," after buying a farm worth eleven hundred?

Why are not the Factory Girls to be found in the parlors and at the social gatherings of these same individuals, if they hold their characters and accomplishments in such high esteem?

It requires no extraordinary amount of disengagement to develop the true cause of the present effort, on the part of the community to render our manufacturing system popular

—the working people have taken this matter into their own hands, and avarice fears the result. Consequently the "free, contented and well paid workers," are loaded with hate, praises and fulsome flattery, (which reminds me very much of the fable about the spider and the fly); the press is brought to do the bidding of capital, and sounds forth its high panegyrics upon the superior excellencies of factory life, and is ready to brand all as "deluded and fanatical fools;" who stand out, and show by sound philosophy, and from christian principles, that the tendency of the system is wrong and pernicious to the prosperity of a large class of our people. Political scribblers, to accomplish some deadly purpose, are lavish with their falsehood and high colored encomiums upon the "free spirit" and "glittering temples of happy industry"; me, in "high places" are ready to throw their influence and clerical weight in favor of opposition and any corrupting power, and a horde of underlings, expectants and crumb-chasers are all quite anxious, lest the workingmen's movement and the spirit of investigation and reform which now prevails to a great extent among the laboring people, shall disrupt the factory system of its false garb when it shall be seen and known as it really is—manufacturing feudalism, building up a throne of lordly wealth and luxurious superabundance for the few, at the physical, mental and moral sacrifice of the mass. The great hobby of the advocates of the system at this time, is to hold up the superior condition of the American operatives, compared with the miserable, half starved slaves and serfs of the Old World, as a quietus to our workingmen and women, who may entertain the apprehension at times, that all is not so republican and christian as we would have them believe; and they are insultingly asked to be thankful for their high privileges and "free institutions" and advised to be contented, industrious, economical and let "well enough alone." Now all this is very fine talk for those persons who are living in splendor upon the hard earnings of others, but the free thinking, industrious operatives and working men are sick of such hollow hearted good will—they are not content with the privilege of working twelve or thirteen hours per day, making slaves of their bodies and minds, that a gang of capitalists and speculators, may live in elegant mansions, ride in splendid coaches, build rail roads, rear cities, construct costly sanctuaries, support a popular and gallant serving clergy and "fare sumptuously every day," while a portion of them receive a bare subsistence, and perhaps a few trifles of dispensables, and others live in constant want, anxiety and privation. The American workingmen and women, will not long suffer this gradual system of *republican* encroachment, which is fast reducing them to dependence, vassalage and slavery; because the English, Irish or French operatives are greater slaves, their condition more deplorable or English capitalists and task masters have the power to be more tyrannical and oppressive. They will not have their rights thus measured—they are men and women—the children of humanity and claim the rights that God has given to all of earth's offspring—"the right to life, liberty and the pursuit of happiness," and they will be content with nothing short of this. The condition of the working classes, of many of the old countries is sad and distressing in the extreme, and they should have the sympathy and commiseration of every workingman and woman in America, but while we feel for them we should not become blind to our own true condition and suffer the same system which has thus degraded them, to steal gradually upon our people, and the same widespread *oppression* of o'er shadow our fair land.

This is not fanciful—it is not hot headed idealistic assertion of ours, that the same evil is already rooted in our soil which has made them nations of luxurious lords and starving beggars—its too true and we are not alone in the belief.

In view of these things we call upon the operatives and working classes of New England to organize and investigate the present state of society and see why it is, that our country is growing in wealth and opulence, its cities and manufacturers rising, its capital receiving vast dividends, while its laboring, producing sons and daughters are constantly becoming more dependent and poorer, crime and misery are daily increasing. Operatives and workingmen of America—it is by your industry, that these cities and manufactures are reared by you, the nation grows wealthy, by your hands and sieves thousands of brick and stone tower towards the sky, machinery is kept in daily motion, and the beautiful production is displayed to the world, you clothe the idle and feed the indolent and improvident; then consider that by your will, they can subserve the true interests of mankind and become a blessing to humanity, by your united and intelligent action and vigilance a valuable heritage will be transmitted to posterity; but by your apathy and neglect, slavery and oppression will inevitably follow.

As we have been informed by credible persons, that our remarks relative to the battle of Lang/who was found in the road, were somewhat inaccurate, and therefore shall consider ourselves bound to make such corrections as justice demands. We received the impression from our informants (which we supposed to be undoubted authority,) that the body was deposited in a rude, hasty manner as soon as possible, which we learn is not true—but that he had a decent burial.

We have no disposition whatever to vilify or misrepresent any transaction, in town or out of town, as our object is the truth and the whole truth; therefore should anything, inadvertently or through mis-information, get into our columns, it will give us much pleasure to make such reparation as truth requires.—

Our object and office, is to advocate universal justice and right; to urge the claims of the poor, down-trodden and unfortunate, upon public and individual sympathy and respect; having no cynical animosities or party bickerings to cherish or express; and when we speak of causes like the one under consideration, it is to show the influence of misused wealth and public cupidity in hardening and perverting the natural sympathies and kindred ties, that should exist between all nations and all people, of whatever color or condition, and leading society to pay homage at the shrine of wealth and worthless distinctions; surrounding the grave of the rich with all the gaudy trappings of magnificence, while the poor are neglected and pass away like the beasts unnoticed and un-careed for. We shall not fail to speak of these things when duty requires, in the spirit of frankness and candor, having no desire to exaggerate or magnify the abiding numerous evils which every day manifest themselves. From what information we have received it is our opinion that the "town authorities" are exempt from censure, but should there remain doubts in the minds of my persons, our columns are open for an expression.

As the old Bachelor has graced his able, honest and christian sheet, with what he terms a "scientific, and literary department," and "feeling somewhat interested" in the success of our new enterprise, we select the following "rare specimens" from about a dozen of like character in the last *Sentinel*, which we hope will consider worthy of an insertion:

"Another outrage by the Rumjacks. On Sunday night last, a hole was dug in the bank forming a trench for conducting the water from the pond to the saw and grist mill owned by Mr. Josiah Sheldon, one of the selectmen of the town, deep enough to allow the water to run over, and then pulled the gates at the upper end of the trench, cut and threw into the pond."

"This took place on the farm of Mr. Albert J. Damon, in the south part of this town, were struck by lightning, and burned with their contents."

The Professor is determined (notwithstanding our friendly caution,) to prove himself a hero or an ignoramus, and it requires no extraordinary spirit of prophecy to foretell with quite a degree of certainty, the results should he continue to progress in his illustrious career, as of late. If the quotation last week will help us understand all italicized words (except the single typographical error,) to be incorrect, in order to display a high *order of knowledge*, entirely above our latitude, and we advise him to spend his criticism, within his own immediate neighborhood, as we have but little brains and are too unaccustomed to understand it, neither are we so fortunate as to have a cold learned friend to instruct us in the more scientific strictures—such as *legal science* and the art of keeping "shops" or strictly washing-dishes and christian principles etc. The old Bachelor, fitly attempting to brand us as "but little better than a thief," because we stated that the deceased foreigner "fell among thieves," is remarkably bright and logical; suppose his superior order of intellect could not discover, that he virtuously made the same statement when he gave notice of the "grave robbery." Will his keepers allow him to tell us the difference between a robber and a thief? Be cautious General or you will outwit yourself."

"We take the liberty of publishing the following extract from a private letter of a friend written from the West:

"I have taken pleasure in perusing the *Voice of Industry*; the theory there laid down and defended is for the benefit of nine-tenths of the community, if they but reflect, and are guided by reason. But I fear the mass of mankind will be led along by the few until they find themselves bound, both body and mind. We have here in the part of the country, men who stand high at public favor, who scruple not at robbing the widow and fatherless of their little, to fill their already overflowing cellars, obtained by robbery. Now, if such things continue to progress, the workingmen will soon find themselves on a level with the slaves of the South. I am right glad that the wise men of the East, (pardon the expression) have their independence of mind, enough to come to some terms, and proclaim themselves free. I am one who will, for his bread, wish them God speed in their noble undertaking, and hope their labors will not cease, until they have opened the prison doors and set the captives free."

"We are not so far removed from the principles of justice and justice are universal, the greatest good of the greatest number is always the best action. The greater good of

ALL.

