

THE VOICE OF INDUSTRY.

ORGAN OF THE NEW ENGLAND LABOR REFORM LEAGUE.

VOLUME II.]

LOWELL, (MASS.) FRIDAY MORNING, APRIL 2, 1847.

[NUMBER 22.

THE VOICE OF INDUSTRY,
PUBLISHED EVERY FRIDAY BY
WM. F. YOUNG, & MISS M. EASTMAN.
WM. F. YOUNG, EDITOR.

—TERMS.—

Single copy \$1.25; \$5.00 a year, strictly in ADVANCE.

All communications for the business or editorial department of this paper, should be addressed (POST PAID) to "The Voice of Industry."

Subscribers wishing to continue their subscription, should do so before the 1st of April; therefore all renewed subscriptions should be sent by or before the expiration of their payments.

Postmasters are authorized to frank letters containing notices of removals, non-receptions, discontinuations, &c., of Post-office business.

Advertisements of a useful and proper character, inserted at a reasonable rate.

All subscription money will be weekly acknowledged.

W. CLOUGH AND A. W. DANIELS, PRINTERS.

POETRY.

For the Voice of Industry,
THE LONE GRAVE.

BY MARY.

My mind was passive—forth I strayed,
To rest beneath the cypress shades,
And gave no sequent spot,
Remembered once—never forgot,—
The burial ground; that sacred place
Where hid the once familiar face;
Beneath whose grassy, waving spread,
Rest the gay heart and aching head.
('Twas a cold and dreary Autumn day,
Fit time for gloomy spirits play;
The wild winds through the forest rung,
As though some funeral dirge were sung,
While every leaf it bore along,
Typ'd the sure fate of weak and strong.

Apart from all, one grave was made,
Beneath a drooping willow's shade;

A flowerless rose-tree at its head,—

A girl approached with useless tread,

And flowers, the last of Autumn brought,

To wreath around that cherished bier.

She was not what the world calls fair,
With lily hands and glossy hair;

Her's was a truly light within;

That spoke a soul too high for sin;

Where aspirations soar;

This sin cramped life, and jarred world.

Within her eye the poet's fire,

Although hidden yet her eye;

With every thought from guile set free,

Her life—an unwritten poetry.

No sound from her save one low moan,

As she twined a garland for the stone;

Nor needed yet the black wands raw;

I stooped and read—"My Brother's Grave."

A mother's love she ne'er had known,

A tenant of the grave so soon;

The father rained in rosy light,

A wonderer from the paths of right;

The dread inebriate's mad'ning cup,

Had dried the fount of being up,

And from his calous feelings drove

The pleadings of a father's love;

And by his wary influence, brought

To that most loathsome thing—a sin!

The being placed by God above,

To cherish, guard, protect and love,

And rear a young and tender mind,

For great and noble ends designed.

Our brother-lagged at her side,

Her earthly trust, and joy and pride;

His fate is read at yonder grave,

Beneath the drooping willow's wave.

The simple tale I'll not prolong,

I were meet for higher, nobler song;

But Summer came, her work was done—

Two graves were there in place of one.

FORGET THEM! OH! HOW SHALL WE EVER FORGET!

Forget her! oh, how shall we ever forget

The smile which in dying you gave us?

The last dying whisper is longer yet,

And its memory never shall leave us.

We see thee as when on thy high, ample brow,

Where intellect brightly seemed shining,

We fondly gazed, and remember thee now,

As when we last met, and said

Oh, the keen pang of anguish that pierced our hearts

When we learned that you might not recover!

And the feeling of desolate sorrow we knew

When thy dying struggle was over!

Oh! brother, dear-brother, could we but recall

Ties as like as one moment, how gladly

We'd greet thee, and then if we may say farewell,

It seems we might part less sadly.

But never—ah, never shall we again see;

As once, thy lov'd home returning;

And never again, will thy footstep shall hear—

W. thy absence must ever be mourning.

Never think of the still, alioe law in these years,

Your form is to die now returning.

And still in our hearts, as undying light,

Will my memory ever burn.

We think of thee oft in batch hours of eve,

When the stars are above brightly beaming;

And we think of thee oft, in the stillness of night,

At the time when all others are dreaming.

'Twas thy own fond request, that when in the cold grave

Your body in dust should sleep;

We might not forget, but still in our hearts,

—We your memory would ever keep.

Forget thee! oh, how shall we ever forget!

The smile which in dying you gave us!

Forget thee! oh, no, we can never forget;

—Till memory forever shall leave us!

ELIOSA.

MISCELLANEOUS.

FAITH AND HOPE.

BY DR. CARPENTER.

One morning, as the sun arose, two spirits went upon the earth.

And they were sisters; but Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze upon the countenance of Faith, for her eye was serene and her beauty changed not but Hope was the delight of every eye.

And the child sported in the freshness of the morning; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like a rainbow.

"Come, my sister!" she cried—hand clasp with me the buttery from flower to flower.

But her sister was gazing at the lark, as it arose from its low nest and wan out among the clouds.

And when it was noon, the child said again: "Come, my sister, and pluck with me the flowers of the garden; for they are beautiful, and their fragrance is sweet."

But Faith replied:—"Nay, my sister, let the flowers be there, for thou art young and dearest to thyself in their beauty. I will meditate in the shade until the heat of the day be past. Then will I find me by the fountain in the forest. When thou art weary, come and repose upon my bosom."

And she smiled and departed.

After a time Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said:—"My sister, wherefore dost thou weep, and why is thy countenance sad?"

And the child answered:—"Because a cloud is in the sky, and the sunshine is overcast—see the rain begins to fall."

"It is but a shower," Faith replied, "and when it is over, the fields will be greener than before."

Now the place where they sat was sheltered from the rain, as it had been the noon-tide heat. And Faith comforted the child, and showed her the water flowed with a fuller and a clearer stream, as the showers fell.

And presently, the sun broke out again, and the woods resounded with song.

Then, Hope was glad, and went forth to her sports once more.

After a while the sky was again darkened, and the young spirit looked up, and bid, there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not right.

And she fled to her sister, and cast herself at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed out to the sun and said—

"A shadow is passing over the face thereof, but none of his glory extinguished. He still walketh in brightness, and thou shalt again behold him in all his splendor."

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.

When the evanescence was gone, Faith went forth from the forest of shades, and sought the lawn where she might watch the sun.

Then said she to her young sister:—"Come and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night."

But Hope was now weary,—her eye was heavy, and her voice languid. She folded her radiant wings and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary; nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the young sleeper; that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length a light appeared in the East, and the sun burst forth from the portals of the heavens. Then the spirit hastened to arouse the sleeper.

"Awake! oh, my sister, awake!" she cried a new day had dawned, and no cloud should overshadow it. Awake, for the sun hath arisen which shall set no more."

Pesceus—Keep pushing—that's the right doctrine. We once knew a man who followed it up to a charm. From middle to old age he daily pushed ahead and made a comfortable living. Poor fellow!—by a sad misfortune had lost his right arm and was made stone blind. But he sat not down to weep; his spirits did not leave him. He was poor what could he do to support himself and family? A thought struck him. He consulted a friend with whom he went in business for a time. The friend pulled the cart while he blind and with one arm, pushed behind. For years and years, we used to see this old gentleman pushing the handcart along the streets—up hill and through the mud—week in week out—through snow and through water.

Ye who are about discouraged, learn a lesson from the blind and one hundred carmen. Push at something and keep pushing. You have eyes and arms, and yet lament your misfortune. Away with such imbecility and puerile pride! Never spend a moment in crying over split milk. If you do, you may as well speak to Mitchell to dig your grave.

[South Western Advocate.]

COMMUNICATIONS.

This department of the "Voice" is intended to contain the thoughts and sentiments of the People, prompted by a human spirit, and clothed in their own language, which may be in some degree varied and conflicting with the views of which the Editor will not be considered responsible.

LETTERS UPON THE FACTORY SYSTEM.

No. 3.

MY DEAR ELIOSA.—As the frightened bird returns to its nest when the danger is past, so I return to thy arms and friendship. How unhappy, even the slight suspicion that I entertained of the genuineness of that friendship has made me! We find so very few who are worthy the name of friends, that we cling to that few with so great a tenacity; that when we find one in whom we have long confided is about to turn traitor, add one more to the list of false friends, and the conviction comes home like an ice bolt to the heart. But now that the doubt, which so cruelly troubled my mind for last few days, is past, I trust I shall not, soon, suffer my confidence in you to be again disturbed. My dear Eliosa: you cannot know how much I am gratified to see that you are beginning to feel some curiosity to know something more of that too much despised portion of our community—the Factory Girls; well knowing that what is at first a curiosity in a mind like yours, linked as it is with such a nest, must end in a deep and lively interest. And I promise myself that much good will result from the proposed discussion. Nat that I suppose myself capable of imparting to the subject more of importance than it already possesses; or that my reasonings will be so very clear and forcible that no one could fail to be convinced by them. It is to the truth and justice of the cause which I shall attempt to advocate, as to your friendship, that I trust for success. You, at least, in what I may advance, will believe in my endeavors to give an impartial view of the case; and will not think me actuated by any other motive than an earnest desire that the

rights of all classes may be alike respected.—That the operatives may no longer be reduced to mere cipher, or at most, a living, moving machine, with just intelligence enough to obey the orders of the overseer; but not sufficient to make it possible to allow them any degree of liberty, least they should not make a proper use of it. And once convinced, once interested in a subject like this, how much might be expected from a person of your influence, benevolence and perseverance, towards establishing right views and feelings in society in regard to it.

You say I must have gathered many facts from observation and experience, while employed in the factories. It was not, indeed, my hands, only, that were employed while there; my thoughts were also busy. Not only did I observe closely all that was passing round me, but also, availed myself of the observations and experience of others. Never did I allow an opportunity to pass, without obtaining the opinion of my fellow-operatives, and especially those upon whose judgments, and impartiality I could rely.—with regard to the influence of factories upon the health, and moral. And in the course of this correspondence, my friend; I shall endeavor to give the results of those observations, and enquiries. And I hope you will not hesitate to ask any questions that may occur to you, relative to anything connected with the subject, so to state fully your opinions, and even your prejudices and facts, (from whatever source derived,) which may give to it, a different bearing from that which I may give it. You say that I believe factories, themselves, to be a great blessing to the country, but think that the greater part of those employed in them must be from the lowest class of society, if they may be considered as belonging to society at all. I will not pause here, however, to consider that part of your proposition, as I wish to consider that portion which regards factories as a *blessing*. And starting as it may seem to your ears, in this age of progressive enterprise, I must assert, so far from considering them a blessing, I believe them to be one of the greatest evils, on more accounts than one, to which our country is subject. I will give a few of my many reasons for so regarding them. In the first place, then, they are productive of too great a population of wealth. Wealth brought together from various sources, and consolidated into one all-powerful interest, which like a mighty car of destruction is made to crush every other interest beneath its ponderous wheels; yes, before the luggage of our Western Hemisphere, the whole people must stand abashed. Nay, more; whenever they approach the ill-favored monster, they must fall down and worship; and when he rides forth in his car of destruction, they must prostrate themselves; (if they would propitiate the favor of this horrid exacting god,) with their faces towards the earth, beneath the very wheels; not suffer a single murmur to escape their lips, though themselves should be ground into powder.—Nor is this enough; but this beast of ten thousand heads, has, in his employ a countless number of emissaries well skilled in every variety of arts, and armed with every variety of arguments, (*golden* one not excepted,) and these servants of the beast are sent abroad, like the fabled ones of old, "to deceive the nations." And so well qualified are they for their mission, as skilfully wrought are their deceptions, that many are persuaded that to lose their life is to save it; or, in other words, that to serve themselves, they have but to serve this mammon-god the corporations. If any one is suffering from the effect of a chronic disease, the purse he has but to pay obedience to, and obey the directions of the idol, and by a miracle the disease will be stayed. Of if from the lofty heights of Speculation, one is about to be buried in the gulph of Insolvency, he has but to reach forth his hand and seize the idol car to assist, and in its onward progress it will bear him safely up, to the glorious heights

of Silver-land, or, perchance, to the very gates of the Golden Dominions. But if, after expending his whole energy in speeding it forward, some wretch finds himself sinking beneath the destroying vehicle, and is about to be crushed into atoms; if he ventures but a word or a look of remonstrance, he is gravely told by the priests, that the *priests* are not to blame; neither is their great *Idol*, for themselves are urged on by some other power behind, and to that power, must he prefer his complaints.

2d. I consider factories, an evil, because they throw so many out of employment who would otherwise be occupied in producing the materials and converting them into articles of domestic manufacture. Those who are thus thrown out of one kind of employment are compelled to seek some other occupation, and for this reason while one kind of business is almost entirely destroyed, another is completely overdone.

3d. Because they draw so many thousands away from the peaceful and happy influences of home, thus severing the dearest families, throwing them unprotected and uncared for, among strangers where their manners are in danger of becoming rude, their language vulgar, their habits unreined, and their minds and hearts (in the rude struggle they have now to encounter,) most, in at least nine cases in ten, become contaminated with the cold treachery and heartlessness of a selfish world.

4th. Because they, in a great measure, unfit those employed in them for any and every other kind of business, thus making them dependent upon, and subservient to the will and caprices of not only the proprietors, (who are constantly reducing their wages,) but the agents, who are devising every means to reduce them to slavery, and to hold them in its chains; the overseer who, in many cases, exercises over them the most insulting tyranny and who, among all the characters of the Bible, seem only to have regarded as worthy of imitation the taskmasters of Egypt and Israel; they must submit to what is not less disagreeable than either of the others, the dictation, and courses, and domineering ways, language and rules of boarding-house keepers.

5th. Because it is not only males that are subject to these dangers and inconveniences, but females who are less capable of contending for their rights, not having the same means of self-defense to resist the attempt for their subjugation. I mean the ballot-box.

And the last reason which I shall name is, that they are always consigning scores of delicate females to the silent graves; or sending them forth with decayed energies and strength, and enfeebled constitutions, to eat the bread of dependence or to consume the little they may have gathered from their weeping, soul-wearing toil, with no prospect before them but to drag on a sickly, helpless, pitiable life for a few, or for many years, as the case may be, with no hope of relief but in death. These are my reasons, Eliosa, for differing from you, in opinion, regarding to the real benefit of factories to this country; reasons which, whatever those who are interested to deceive may assert to the contrary, are yet found upon the immutable rock of truth, as my own experience as well as that of hundreds can testify. In your next, will you favor me with your reasons for supposing that it is from the dregs of society that the operatives are produced.

Believe me, unchangeably your friend,
ELOISA.

HUMAN SYMPATHY.

It requires no lengthened argument, to prove that the human heart may easily be touched by the language of sympathy, and love. It is in the voice of kindness, that can roll back the dark waters of *sorrows* and *sorrows* agitating tempest, "peace be still." —Mas wherever found, has proved, himself to be a being eminently social, from the savage to the man of literature and science. A disposition to live together in families of wonder about in tribes, is coeval with the earliest history of our race. The African, Indian and the unenlightened European, all seem to have this principle implanted within them by a good God, for a wise purpose. An unhappy train of circumstances often leads the unguarded so far from the path of virtue, that it would seem for a time as though the last

vestage of goodness had fled; yet notwithstanding in every heart however depraved, may still be found, still remaining a spark which by judicious care may be fanned to a flame. If then we would make impressions, lasting and useful, or exert an influence, which we would have live when we are gone from the busy scenes of life; we must base our actions on true friendship. If we would build a structure which will tell the coming generations that we have lived for good, we must have christian kindness for the corner stone. With that we may hope for success, without it we must inevitably fail. It is by medium alone that we may ever hope to answer the whisperings of our hearts; or strengthen the silken cord which binds us to our kind. We are often pained by the cold indifference which marks the character of those around us one for another. Let it never be said of the ladies composing the Female Mutual Aid Society that they are found wanting in this very important matter namely Human Sympathy.

We may never be called upon to contend with famine, or the sweeping desolation of the sword; yet there is, and always will be enough for us to do. The hungry are to be fed, the naked to be clothed, and the sick to be cared for, their wants supplied and all done that may be necessary to their recovery. And if the angel of death makes them for his victim, to soothe their passage to the tomb. We might have been made independent beings to stand or fall alone, like the trees of the forest. But there is a wise design in all the arrangements of the Creator in regard to his creatures. He would have us learn that true happiness arises from a desire to make others as comfortable as possible.

And to ever remember that it is more blessed to give than to receive. While we lend the helping hand and administer the cup of water, let us not forget to expose the errors of a corrupt fashion. Let the drapery be raised which covers the cloven foot which treads down so many of our fellow-beings. We should ever be ready to welcome the hardy hand of toil as a badge of honor; and a mind well stored with knowledge rather than the empty votary of a world's applause. Let real worth be the criterion by which we judge, and the substance to be admired by us rather than the shadow. Thus woman may answer the great end for which she was made. She may render life pleasant and even delightful to herself and others. And when she shall have closed her earthly career, she may welcome death as a kind messenger, and the grave as a sweet resting place.

THE VOICE OF INDUSTRY.

WHAT WE LABOR FOR
The Rights of Man to himself, a permanent loan of the public lands, a just and equal tax to suit for himself the hours of toil, to adequate for what he produces, to the best opportunities for education, and to freedom in every thing.

LOWELL,
FRIDAY MORNING, APRIL 2, 1847.

INDUSTRIAL REFORM PLEDGE.

We whose names are annexed, desirous of rendering a service to our country, and to the world, that we will not wait for any man for the Presidency of Congress who will not pledge himself in writing to use all the influence of his station, if elected, to prevent all further tribute in the Public Laws of the States to the Slaveholders, and to the slave power, and to put in force such laws for the freedom of the slaves, use of capital sentence, or for any man for the Governorship or the Legislature, who will not so pledge himself to the freedom of the Public Lands, and to a Limitation of the power of the Slaveholders, and to the abolition of slavery in this State, to the exemption of the Home-stead from any future debt or mortgage, and to a limit on ten of the hours of daily labor on public works, or in establishments chartered by law."

63. The Publication Office of this paper has been removed to No. 76 Central street—its former place of publication. Persons wishing to transact business with the paper or editor, are invited to call.

FACTORY REFORM.

We were quite pleased to see an article in Wednesday's Courier, headed "Factory reform in England," which after a careful perusal, seems to us to amount to a sanction of the Ten Hour Movement. We consider this another evidence that every man has a "better nature," which, in spite of the treacherous influences around him—political, social or religious, will gash forth like a spring amidst the barren sands of the world. After referring to a recent meeting in England to consider the present system of Factory Labor, the Courier quotes the following opinions of the Rev. Dr. Scoresby, who visited Lowell a few years since, and who is deeply interested in the subject:

"Dr. Scoresby said that in the outset of the reform, he had his doubts whether it was carried on in a proper spirit, and also whether there was any special virtue in the number of hours (ten) fixed upon. Upon the first point he could bear witness that at the meeting he had attended, he had never heard any thing inconsistent with what he thought was a right, manly and Christian course. Upon the other point, he said:

"In the first instance, he was not quite sure whether ten or eleven and a half or some other number, might not be the number of hours

which ought to be named; but in a short time he came to this correct conclusion, (he considered it a correct, because a natural conclusion) that a period for a man to labor, from the commencement of the labor to the termination of the labor, including those for refreshment during those of labor, was characterized

by the length of the day; that daylight from the beginning of labor to the termination of

labor, seemed to him to be the true period that Providence had drawn for the laboring man, and that he should have reasonable and ample time for refreshment; he had not the shadow of a doubt." The conclusion to which he arrived was, that their decision about the number of hours being ten was very much more rational than he had any idea of, when he thought of the subject for the first time.

And therefore, with all his heart, he wished success to their efforts in the name of the Lord.

The Rev. Dr. went on to argue at considerable length, and with ability, that twelve hours was no undue measure of labor, and was incompatible with the best development of the moral and intellectual as well as physical nature of the workers."

Now, Mr. Courier, if ten hours a day is enough for an Englishman or woman to labor, is it not enough for American men and women? Let us have no truckling in this matter. This same principle must apply to both classes. And when can we have a more forcible time to reduce the hours of labor, within some degree of compatibility with the physical and mental well-being of society?

Resolved, That 10 hours per day is all that a man should be required to labor, and we will use our influence to establish the ten hour System.

Resolved, That it is the duty of every Mechanic to lend his aid for the accomplishment of such an object.

Resolved, That we will not only conscientiously render strict justice to our employers, but will guard against our own rights with a jealous eye.

Resolved, That the ten hours constituting a day, shall commence at 7 o'clock in the morning, and end at 6 o'clock in the evening, excepting only the hour from 12 to 1 o'clock for a dinner hour, and this shall be the unvarying rule from the first of March till the first of October inclusive. From the first of October till the first of March inclusive,

day of out door labor shall be from sun to sun, with the usual dinner hour deducted.

Voted, that when we adjourn we adjourn to meet again at this place, on Tuesday evening, April 6.

Voted, that the doings of this meeting be published in the Factory Girls' Album, and Mechanics' Offering.

J. G. SMALL, Pres't.
Geo. F. WATERS, Sec'y.

On the same evening, an Association was organized, and the following board of officers were chosen:

J. G. SMALL, Pres't.
John Lodge,
T. F. PRISON,
John E. MERRILL, Vice President,
G. F. WATERS, Sec'y.,
J. G. BACHELIER, Tres'r.

We hope the workmen of Exeter will take strong grounds for Labor Reform.

LECTURES FOR THE PEOPLE.—The lecture on Wednesday evening by Mr. Greeley, was all that we anticipated, and even more. To say that the lecture was clear, logical and of high literary merit, does not do it justice. It was eminently reformatory—taking the broadest and most fundamental view of labor, and its rights, and asking us a permanent remedy for the inequality, poverty and vice in society, a radical reorganization, so that labor shall be its own employer and dictator, and receive its own products. In addition to an immediate relief, he advocated the freedom of the public lands, the exemption of the homestead from future liabilities, on account of debt or mortgage, and the reduction of the hours of labor—evidently legislative action—proposing that a law should be enacted, declaring ten hours a legal day's work in all cases, where no special contract exists between the parties, and that Minors shall not be employed by law, more than ten hours per day. But more hereafter. Next lecture will be on Tuesday, instead of Wednesday eve.

MEETING OF THE LEAGUE.—The annual meeting of this body of workmen and women, met in this city on Tuesday morning, according to notice. The number present was not so great as we could wish; still the result can but be profitable to the cause. Report next week.

Our editorial matter this week is a "picked up dish," like the wash womans dinner—owing to the business of the Convention.

To CORRESPONDENTS.—We have many Communications on hand, which must be delayed until our space will permit. (C. H. M., "Sippe") and the article on Physiology next week.

THE CONTRAST.

The following from the New York Tribune in reply to the Courier, on the evils which afflict the laboring people, and their remedies shows clearly the difference between conservative charity and progressive justice—one robbing the mass of the right and means to labor and thereby bringing upon them poverty and vice, which they endeavor to mitigate and remove by ostentatious charity and conventional alms; and when finding these evils increasing, and their means inadequate, charge the blame upon "poor depraved human nature"—the other nobly contending that if society will do justice to the laboring classes and human nature, they will do justice to themselves—not allowing any to go hungry, ragged or uneducated.

Let us suppose the Dukes of Sutherland Newcastle, the Arch-Bishops of York, Canterbury, etc, could be induced to meet and consider earnestly the woes which afflict the millions around and beneath them, and to devise some comprehensive measures for relief. Before them appear the Courier and the Tribune as advocates of their respective theories. The Courier, by right of seniority, opens: "Please your Lordships, the fundamental evil in the premises is the selfishness and depravity of Human Nature, and the only remedy is a radical change of each individual character. I counsel you, therefore, to give liberally to charity to relieve the distresses of the destitute—to endow a Church in each village and distribute a Bible and Tracts to each family, and thus laboring for, await such mitigation of the practical woes afflicting Humanity as the essential Depravity of Man's Nature will permit." The speaker pauses; the rufious visages of the Christian Peers and Prelates are lighted up with a glow of satisfaction, and a thrill of self-complacent delight courses from the brain to the toes of the gouties.

"Men, brethren!" the Tribune strikes in, "I am constrained to say to each of you, as Nathan said to David, 'Thou art the man! All that the preceding speaker has counseled you to do is very well; do it, and more if you will.' But he has not touched the heart of the disease, so far as it effects your opportunities and your duties. These Millions are furnishing, Messrs. Dukes and Prelates! because you grind their faces by merciless exactions of rents and tithes which it is not just that they should pay—which they are yet compelled to pay, because the robber ancestors of some of you acquired titles, by violence or fraud, to vast portions of the Soil which God made for the sustenance of all His children. They could tolerably live in the little cottages they have built, on the narrow patches you permit them to cultivate, if you did not rack them five to twenty five dollars per acre rent for their little holdings to swell the enormous incomes which you annually squander in useless pomp and hateful luxury. And you, Reverend Prelates! I grieve to say, make yourselves parties to this robbery, and clutch

your thirty pieces of the spoil. Instead of

acknowledging openly and boldly, that you have, possibly, that ten hours is enough for the American operatives as well as English, to labor per day, and then set your self about the means of accomplishing so desirable an object, whether they agree with ours or not. There can be no neutral position in this matter. You must be for or against it, and if you are favorable, "show your faith by your works." It is not a question of party politics, but one of humanity, and as such should be treated, by friends, to the well-being of society.

What I would have you do, Sirs, is this: First, Recognize the right of all men to labor and to the fair and just proceeds of their labor—consequently, to the use of such portion of the Soil as may be essential to their subsistence on such terms as Justice, not Necessity, shall dictate. Secondly, Recognize and fulfill the duty devolved upon you, by reason of your superior advantages, mental culture, and resources, to live in truly fraternal relations with your poorer and less fortunate fellow-beings, and to minister to their needs, moral or physical, according to your best ability. Nature and Revelation concur in enjoining this upon you; dare not to neglect it and then charge the consequences upon the heads of your victims!

You say the Poor are improvident! I reply that your wrongs have made them so!—Robbed by you of one half their just earnings to pay for your overengaged lusts; what wonder if they would make sure of the remnant by consuming it before your rapacity and craft should grasp that also? You say they are often idle and seldom steadily industrious; Can you wonder at this when they are not enabled to work steadily, but only as the avarice or necessities of others shall have occasion for them? You say they are grossly ignorant! So they are, as their fathers have been before them for many generations. How could Ignorance, encrusted by Poverty, and Social degradation, ever lift itself out of the mire in which it has grovelled until its nature became thereto assimilated? You and your kin have enjoyed Knowledge, Leisure, ample means—why have you not improved and diffused them? Have you even set the Poor example of the frugality, Industy, Temperance, Morality, you require of them? You say they are brutish and vicious! So they are!—And what have you done to improve and refine them? Look at the wretched hovels in which they exist, feeding like dogs and sleeping like hogs, without a chance to observe the requirements of modesty and decency: Consider what are the hopes animating the environments surrounding, the influences depressing them, and say whether their general character is not substantially such as these are naturally calculated to produce. Are they intemperate and grossly sensual? Think of their frames bowed, their sinews strained by excessive meagerly rewarded toil—thinks of their lack of education, of good example, of elevating associates, of wholesome recreations, and say whether this too is not just what was to be expected. In short, do you what is convenient on you, by censoring to be oppressors and becoming true guides and brother helpers of these your poor, depressed brethren. Bid you do them JUSTICE and they will not long stand in need of alms—

Justice for the young old—Give them that—not rich men's gold. Justice, and no man is poor, Though another owned more."

AN APPEAL.

To the Liberal and Philanthropists.—Measures have lately been taken by those in this city, friendly to the redemption and elevation of the Industrial Classes, to form a Library of interesting and useful books, to be open, subject, of course, to certain necessary regulations, to all who may wish to avail themselves of its advantages.

As the pecuniary means of those engaged in this enterprise are very limited, they feel that they may confidently, and without difficulty, appeal to all who are kindly disposed towards their benevolent object, to make donations in aid of it. In what way can a small portion of the means of those who seek the good of their fellow men be better employed than in thus furnishing the means of mental culture to the toiling millions?

A want of something that shall form a sort of nucleus of attraction and common interest among the laborers and mechanics of Lowell, and serve to bind together and give permanency to their organizations. This wants a good library with classes in various sciences and other studies connected with it, it is believed will in a measure at least supply

Donations of Books, or money to be appropriated to the purchase of books, placed in the hands of either of the undersigned, will be thankfully received and acknowledged.

Friends of the toiler, show your faith by your works!

D. H. JAMES,
W. M. T. G. PIERCE,
MARY EMERSON,
CATHERINE WILSON, Com'ltee.

LABOR REFORM AT DOVER, N. H.

We extract from the Dover Gazette, the following proceedings of a meeting held by the Mechanics and operatives of that place, An adjourned Meeting of the Citizens of Dover who were in favor of a Reform in the present System of Labor, was held in the Upper Hall in Morrill's Block, on Thursday Evening, March 11th, for the purpose of forming an Association to aid in carrying out plans for the adoption of a "TEN HOUR SYSTEM OF LABOR" throughout the Laboring portion of our community.

On motion of Mr. Woodbury S. Mains, A. G. S. says: "It is the spirit and power to mo-

mented five was appointed to nominate Officers, which resulted in the choice of Eld. HIRAM W. STEVENS, President; GEORGE W. VITTMAN, ROYAL R. BURNHAM, Vice Presidents; WALTER S. PLUMMER, Secretary; LEWIS E. WENTWORTH, Corresponding Secretary; CHARLES W. ADAMS, Treasurer; NATHANIEL P. WIGGIN, NAHUM RUSSEL, WOODBURY S. MAINS, NOAH K. CUTTER, JAMES KIMBALL, Directors.

After which, the following "Preamble and Constitution for the Government of the Society," were read by the Secretary, and adopted:

PREAMBLE.

We, the undersigned, friends of the "TEN HOUR SYSTEM OF LABOR," do associate ourselves together to aid in carrying out the same; and would here briefly state some of our views and reasons:

We believe that a reduction in the time of Labor is not only demanded by considerations pertaining to the health and constitution of man, but that he requires more time to devote to study, and intellectual improvement; and to effect this object, we rely upon the power of Truth, and utterly disclaim against arraying the employed against the employer by appeals to his passions and prejudices; but would so respect him as to appeal to his understanding, his reason and his judgment—believing, that in the exercise of Reason, Right will prevail—and do adopt the following Constitution.

ARTICLE I.

This Association shall be called the "DOVER LABOR REFORM ASSOCIATION."

ART. 2. This Association shall be governed by the following Officers:—President; 2 Vice Presidents; Secretary; Corresponding Secretary; Treasurer and a Board of Directors to consist of five in number, to be chosen semi-annually.

ART. 3. It shall be the duty of the President to preside at the meetings of the Association and Board of Directors; and call especial meetings whenever any three members of the Board shall request it.

ART. 4. It shall be the duty of the Secretary to be present at all meetings of the Association, and Board of Directors; and call special meetings whenever any three members of the Board shall request it.

ART. 5. The Association shall have power to levy upon its members; to defray its contingent expenses, any sum not exceeding twenty-five cents per quarter, by a vote of two-thirds of its members present.

ART. 6. It shall be the duty of the Treasurer to receive all monies paid into the Treasury, and keep a correct account of the same; also to pay all bills presented which are approved by the President and Secretary; and the Treasurer shall not contract any debts for the Association unless voted at a previous meeting; and it shall be his duty to report semi-annually, and oftener if requested, the condition of the funds of the society.

ART. 7. It shall be the duty of the Directors to present all plans of operation to the Association, and to assist in all the labors of the same.

ART. 8. Any person signing this Constitution, shall literally pledge himself to labor actively for Reform in the present system of Labor.

ART. 9. The members of this Association disapprove of all hostile measures, strikes and turn-outs, until all pacific measures prove abortive; and that, that it is the imperious duty of everyone to assert and maintain that independence which our brave ancestors bequeathed us and sealed with their blood.

ART. 10. This Constitution may be amended by a vote of two-thirds of the members present; provided, that such amendment be proposed in writing at a previous meeting.

CORRESPONDENCE.

NATIONAL REFORMERS.

To the Voice—I inclosed in the last No. of the Voice, a communication from A. G. S. which I think, betrays ignorance of the subject on which he or she writes; and I would like to attempt to set him or her right on some points. "A. G. S. says: 'I believe the hopes of this party rest upon the equal distribution of the Government lands, &c., and afterwards, advocates, or at least speaks, of land Limitation here.' A. G. S. says: 'I could not confine my efforts to Western lands when laborers have an equal right to the soil here around their childhood homes.' If A. G. S. will read the pledge of the Reformers, he will find in these words: 'So a limitation of the quantity of land to be obtained by any individual hereafter in this State, &c.' Of course this objection fails to the ground. Again A. G. S. says: 'I could not contend merely for the distribution of the land, as long as other things are as unequally enjoyed, as that.' I think this needs no answer. It is the duty of all to contend for everything which is right, but as a party we care not for only what the majority consider right.

The National Reformers, as a party, contend that all have equal claims on Nature to the means which it affords to support life, and afford us happiness. Again, A. G. S. says: "It is the spirit and power to mo-

nopolize which must be destroyed,' &c. And how can that be done, except by circulating argument against such monopoly—showing the evils and injustice of it? In my views, he says, the hopes based upon the action of Congress upon this matter, are groundless. The workingmen, or the journeymen mechanics and day laborers alone, are much more than sufficiently numerous to prevent the election of any man to office if they choose. But, if necessary, almost any office seeker would pledge himself to vote for the measures of the Reformers. They will do anything, no matter how good, if they cannot get into office without.

Lastly, A. G. S. recommends a settlement to be made at the west in the summer the Reformers are now doing! I hope he will take some means to inform himself concerning a party which he condemns, I believe, from ignorance, in relation to them. He would find the Young America, I think, just what he needs. If he would read the Voice with more care, not skipping the Reform Pledge, he would avoid, in my opinion, unwillingly opposing not only his own interest, but his own views. In conclusion, let me say, that I have been surprised not to hear of any memorial to our State Legislature, in favor of land limitation, except from this aristocratic town! Of course no such petition would be favorably received but it would cause discussion, perhaps, and consequently, the spread of our views. And will A. G. S., and others co-operate with the Emigration Association?

J. C. THOMPSON.

Northampton, April 1.

(We feel greatly obliged to our brother of the Democrat for expressing our views so fully upon the communication to which he alludes. He has done the subject more justice, perhaps, than we could; and we would say by way of apology that we did not intend to have the article appear without comment, at the time, but by some mishap it was overlooked, till too late.)

A REPLY TO THE CORPORATION PASTOR.

According to custom, when entering a factory life, I was handed what is called a regulation paper, and it enclosed another printed article signed "A Pastor," signifying that as I was a stranger, and far from friends, and that I might need the feel of such sympathy as I knew not how to obtain, and as a kind friend long acquainted with persons in similar circumstances, he would offer a few words of council, with a view of rendering my situation more pleasant and more profitable in the first place. I was not to consider myself among strangers; that my employers had kind feelings for me, and would be disposed to treat me with all the complaisance which the nature of the business would allow; I always glad to have me do well for myself; the more I regarded my own character and interest, the better they would be suited; they would rejoice to have me improve in every respect; that multitudes who have been here have been beloved, and returned to their friends, more worthy of respect than when they left them, being changed in some good degree as young ladies are who go abroad to school, and the principal means of such improvement would be on the Sabbath day; through the clergy and sabbath school teachers, with which the city abounds; and the expense of procuring a seat in one of the churches would be but small compared with the advantage of received of having there a home; and diligence should not prevent my calling upon the pastor; and furthermore should consider a place like this, has its snares and temptations, and were I not prudent and cautious, I should loose not only money but character, for there were wolves in sheep's clothing, that would lead me where I should not wish to go, and the sposition of the above well chosen words were, that my main object in coming here, was to obtain what the apostle calls the "root of all evil," to prevent from needless injurious expenditures, and to assist in obtaining the pearl that leads to respectability and happiness.

I am unfortunately poor, and as the children of Israel went down into Egypt to get bread, so came I to this place, and experience has taught what Pharaoh and his task-masters were to the Israelites, so the nature of the business will allow this Pharaoh and his task-masters to be to those who are in the mills' servitude; and the only visible difference in the case is, what Pharaoh of Egypt did with his mouth in confessing "I know not the Lord"—this present Pharaoh does by his works in denying him. Honest confession, though it be from an heathen king, is far preferable to hypocrisy and deceit under the profession of charity.

Of what advantage is it to the employed that their employers have kind feelings for them if the nature of the business forbids any expression of these feelings. The over-worked who fulfills all the regulations is destined to fail, can no more be kind than the task-masters of Egypt could be kind in fulfilling the commands of Pharaoh—"Ye cannot serve God and mammon." And if those who arrogate to themselves the title of pastors, were called of God as Moses was to be the leaders of his people, they could divine that corporation soil is no more congenial to kindness towards those in its servitude than Egyptian bondage was to those who were bound.

If the employers of the mills wish to ele-

vate rather than degrade, and desires to have the employed improved in every respect, why not afford means sufficient for the purpose, by allowing time and other præ-requisites, which by them are wantonly trifled away?—And instead of bringing in the despoiled poor of other countries, to be kept in dependence, and causing them, from their necessities, to how down like a bulrush, to serve their unhallowed purposes of filling their coffers with ill gotten gains, and making it more of a duty to support alms-houses and paupers by detracting from useful industry, than allowing it that place in the scale of existence which it demands by Him who said, that "man should earn his bread by the sweat of his face?"

If kind multitudes who have been here have found kind friends, and made honorable improvement by the use of such privileges as are here enjoyed, and have returned to their friends more worthy of respect than when they left them; multitudes also, of the young and unsuspecting who have been here, have been drawn aside in forbidden paths by that nice kind of morality which the exteriors of this city is so beautifully plastered, is at best but a harlot in disguise; and instead of making honorable improvement by the use of such privileges as are here enjoyed, have sunk to infamy and disgrace; is a fact we have fresh evidences of daily. And of what advantage is it to the factory girl, if in coming here she is changed in some good degree, like young ladies abroad to school, if her heart is made no better by the change, and instead of learning humility, and kindness from privileges they enjoyed, they pattern after the pernicious customs of those they consider their superiors in life; and if young ladies who go abroad to school had never been taught any other distinction of birth, wealth and occupation, than what is taught in the bible, would never have considered it any more respectable to go abroad to learn to play on the piano and draw pictures, than to go abroad to learn some employment of use—although it be an operative in a cotton mill.

The striking characteristics of a virtuous woman, as given by the wise man are "she layeth her hands to the spindle, and her hand hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy."

If the operatives were not more at leisure on the Sabbath day, than if they are employed in domestic labor, they would be but ill prepared to fulfil the constant and unremitting toil of the six long days work which is required of their hands. But great as their folly is of trifling with holy time, yet are not those near the kingdom of God who plait the hair and adorn the person and roun about to see and be seen and become worshippers of them, as to a sacerdotal priesthood, a worship where the needless show of vanity characterize more the appearance of a playhouse, than of immortal beings congregating for the important purpose of enquiring what they should do to be saved? But if those who go up to worship in the high places find the expense but small compared with the advantage of having there a home; then their laboring will not be in vain. God is a spirit and they that worship acceptably must worship him in spirit and truth? The acceptable sacrifice is not a change of garments but a change of hearts; and if those who have given heed to the above advice, in uniting with the Sabbath School and their teachers, manifest that parental like solicitude, which the pastor voices safe they will have, so that in sickness or trial he may be approached to as an old friend and find the solace and protection of home, then in a degree they may forget their father's house in this place of bondage and long serving.

No doubt but the good masters' families are very willing that factory girls should be, so far numbered in their flock as to be allowed the privilege of paying for having there a home, as the fleece has become their passport to glory; but they cannot have the privilege of being numbered as the society with which they choose to mingle, for toil and sweat, would be but ill companions of those who are supported in ease and splendor, through the avails of the hard labor.

It was designed in the beginning, that the slaves should inhabit the cells; but in this remarkable era of improvement, the preference is given to the drones; and if the factory girl is prudent and cautious, she will find it safer to trust herself to sympathy and protection, than to pastoral interlocutions, as the fruits of them have in many instances proved a source of lasting sorrow and disgrace, if the reports we have of them from time to time be true.

Ever since God ended his work on the seventh day and sanctified it, not only the prosperity of individuals, but nations, has depended upon the manner they have spent the Sabbath. Brethren for transgressing that holy day brought wrath upon themselves.—And if this people could be saved from the pestilence that walketh in darkness, and from the destruction that wasteth noon-day, they must remember the Sabbath day to keep it holy; agreeable to the Divine command of him who hath not said in vain, keep my Sabbath, and reverence my sanctuary.—And there is not an individual in this City, that honestly believes his Bible, and has the fear of God before his eyes, that would work or employ others to do work on the seventh

day, that the fourth command forbids. And those who call themselves doubters of the word of God, instead of judging of its truths by the fidelity, and errors of its professors had better examine and know for themselves that there is not a curse or a blessing predicted, within the sacred volume, but what will be fully verified, according to the keeping, or rejecting the Divine command, "remember the Sabbath day and keep it holy;" for God is not a man, that he should lie; neither the son of man that he should repent?" But great as the above evils are, and as much as their consequences ought to be feared, yet is there not as much of God in the sound of the hammer, blasting of rocks and clatter of tools, as there is in the works of those who make merchandise of the Gospel, that is without money and without price. God speaks by his Prophets, saying "the priests teach for hire, they have violated my laws, making no difference between the clean things of justice and mercy, and the uncleanness of pride and avarice; yea in my house, have I seen their wickedness?" The Savior taught of all nations my house, shall be called a house of prayer; but ye have made it a den of thieves. And these churches which are so mighty exalted, have become the hold of every foul spirit, and a cage of every unclean and hateful bird."

HOPEDALE COMMUNITY.

This Institution has been in existence about five years. It has had almost unexpected success and prosperity, considering the newness of the enterprise, and the unpopularity of the principles upon which it is founded, being opposed to the general opinions and practices of mankind. It has no Government patronage, for it is opposed to its wars, violence, slavery and corruption, its wrangling for office, and burdens upon the people. It has none of the recommendations of popular religion, for it is opposed to its priesthood, superstition, worldliness, and sacerdotal distinctions. It is a movement of a character which may expect little sympathy from the high or noble, the wealthy or fashionable, for it aims to extirpate the inequalities of men, remove idleness and oppression, and teach all that labor is the only honest means of living.

This Community is emphatically a movement of the laboring classes—of those who work the plough, the axe, the sledge, the plume &c., and they enjoy the profits of their industry. Having no salaried priests or feed lawyers in pay, or expensive officers or overseers to support, all can be educated and enjoy a rich supply of the necessities of life—it was commenced by the working-class, and its steady progress has been the fruit of their sweat and patience. Few wealthy farmers, mechanics or professional men, or those who have been able to live in comparative ease, will be apt to join us. Such will live and die on their own soft couches. Those only whose hands are hard with toil can we expect to bear the burdens of reform. So we are not disappointed if our struggles are rather hard at first; but we expect to gain the sympathy and confidence of the humble and honest, the oppressed producers of the earth. Our principles are such as will cause joy and peace among men, distributing blessings among the staving and enslaved. O, Ireland! may thy sons and daughters some day have plenty and equality; and all other nations which the principles of this Community will produce. Who will take hold of this labor of Love, which will ere long remove bloody Armies and navies, Tyrants and Monopolists, and make mankind an equal Brotherhood?

A. G. S.

Hopedale, Mass.

Food can only be produced from the soil, and it DENIES THE POOR THEIR RIGHT TO THE SOIL DENIES THEIR RIGHT TO LIFE! Laborers of America! look at the starving masses of Europe and demand your inalienable right to life—demand that the public lands be made free in limited quantities to actual settlers—that the tyrannical power of the monopolizing land speculator over you be broken—demand the right to labor for yourself, and stop the necessity of selling yourselves as slaves to capital at LESS THAN HALF PRICE. Think of these things.—[Northampton Dem.

HOUSE SET ON FIRE BY WATER.—A dwelling in one of the Eastern States, was recently set on fire by a glass globe filled with water, containing two small fishes. The globe hung where the rays of the sun fell directly upon it, forming a lens, or burning glass, and a certain happening to be in the focus was set on fire. Repeated experiments were all made with water and glass globes, when filled with water and exposed to the sun, paper placed in the focus was instantly ignited; but when the water was emptied out the effect was not produced.—Eve. Post.

Indian corn is now selling at Terre-Haute, Indiana, on the Wabash river and canal, for twenty cents per bushel—worth in Ireland over \$2 per bushel.

The laborers employed upon the works of the Schuykill Navigation Company in the vicinity of Pottsville, have struck for higher wages. They demand one dollar per day, while they are now receiving eighty cents.

Flour is selling in Havana at \$18 per barrel.

"ISSUES FOR 1847."

LAND LIMITATION, INHABITABLE HOMESTEAD, AND FREEDOM OF THE PUBLIC LANDS.

CONSTITUTION OF THE INDUSTRIAL CONGRESS.

To establish Equality, Liberty and Brotherhood among men of every Race; to provide that the Rights of Men, alienable and inalienable, shall be more clearly defined, and more effectually secured; to redress the Industrial grievances arising from the condition of inferiority which has hitherto existed everywhere attached to Labor; to unite in one Friends of Humanity to promote the welfare of Mankind and Humanity; that the principles representing the same shall be adopted and recommended to the people of the United States the following Constitution, as a New Moral Government:

ART. I.—The style of government shall be the CONFEDERATE INDUSTRIAL CONGRESS.

ART. II.—This Congress shall be constituted upon the following principles:

ART. III.—The members shall be elected annually by bodies or associations of men or women who subscribe to these principles, to wit: That all men are created equal; that they are endowed by their Creator with certain inalienable Rights; among which are the Right to Life and Liberty, and the pursuit of Happiness; that no man shall be liable to be tried for any offense committed in this Congress whatever it may be, unless he has been apprehended and brought before it; Education and Paternal Protection from Society.

ART. IV.—Each state shall be represented by a delegation consisting of 5 or more persons at least 50 male and female, above the age of 18 years; each association being entitled to one representative and every association being entitled to one additional representative for every hundred fifty persons. Presidents of associations shall be elected to a term of one year; and shall be entitled to a vote in the election of their successors.

ART. V.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. VI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. VII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. VIII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. IX.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. X.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XIII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XIV.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XV.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XVI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XVII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XVIII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XIX.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XX.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXIII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXIV.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXV.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXVI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXVII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXVIII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXIX.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXX.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXXI.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

ART. XXXII.—The Congress shall assemble on the first Monday in June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in Philadelphia; and their 4th in the city of Boston. The Congress shall be convened on the first Monday in June, for the purpose of electing their officers, and for determining what shall be done to secure the most effective legislation for the welfare of Mankind.

The Workmen's Protective Union, Division No. 9 (Montgomery), holds its meetings in St. Paul's Methodist, on Mechanic street, 4th door, every Monday and Friday evenings for business, and Tuesday evenings for discussion, at 8 o'clock. S. D. CLARK, Secy.

THE WORKMEN'S PROTECTIVE UNION, DIVISION NO. 11 (Lowell). Holds its meetings at No. 76 Central street, every Saturday evening.

JOHN SIMPSON, Secy.

LAWTON.

Between No. 76 Central and Hamilton Corporation No. 2, a Black Lace Shop. The finder will confer a great favor by returning it to No. 76 Central street.

JOHN SIMPSON, Secy.

MARRIED.

At Christ's Church, Andover, by the Rev. Mr. WARDMAN, B. D. Lowell, Jr., organist, to Mrs. WILHELMINA, B. D. Lowell, Jr., daughter of Dr. WILHELMINA, of Frankfurt, Germany.

JOHN SIMPSON, Secy.

G. E. CHEEVER,

WATCH-MAKER AND JEWELLER.

A splendid assortment of rich Gold Jewelry.

Gold Jewelry very cheap. 12 Merrimack street.

Gold Jewelry and Jewels of every description.

Lowell, Jan. 1847.

REMOVAL.

Dr. S. F. GLADWIN would like to let you know that he has removed his practice to Lowell, and will be located in a building on the corner of Main and Franklin streets.

He will be pleased to resort to the common practice of giving his services to the public.

He will be pleased to receive, therefore, any call or visit.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLADWIN would be happy to write to him.

Dr. S. F. GLAD

From the Detroit Daily Free Press.
PROMOTION OF JOHN D. PIERCE OF CALHOUN.
In the House of Representatives, Feb. 17, pending the question of the passage of the Homestead Exemption Bill.

M. SPEAKER—Again I avow myself an advocate of the principle of this bill. I believe the measure contemplated by it, to be the most important one that has been presented, or that can be presented, for the consideration of this Legislature. Having had the honor in the early part of the session to introduce a resolution instructing the committee on state affairs to inquire into the expediency of providing by law for such an exemption, I feel called upon to justify to myself, and to those whom I represent, to present my views on this great question.

I wish to see the adoption of a system of legislation, that shall care, not merely for money, but for the man—which shall secure a home to every man and his family who shall hereafter earn one—to put it beyond the reach of mere contingencies to turn a defenceless family into the street. This, sir, is the object of this bill. Not to give him a home, but to preserve it to him when once acquired.

Before proceeding further, I wish to reply to the gentleman from Waushtenaw. He says I have done him wrong. I wish to do him no injustice. I remembered that I expected that he would oppose this bill. And was I not right in so saying? Does he not know himself, not only to the provisions of this bill, but to the principle on which it is founded? Certainly he does. Where then have I done him injustice? Where is the wrong? I will tell you where the difficulty is.

He says he is not opposed to the poor—to the laborer, and asks me to point out anything in his course why I should expect him to oppose this bill. Sir, I expected he would do it, from considering his connections, associations, and political principles; well knowing that the party to which he belongs, has generally been opposed to all such measures. Not every man of the party but a large number of them, I know that some are in favor of this measure,

I care not what, the profession of a man may be, he may affirm that he is friendly to the poor—to the laborer—but when he adopts such a course of action, and especially such principles of legislation, that must in the end turn that laborer with a dependent family to the highway, I have a right to put my estimate upon the value of those professions.

I said, sir, that the relations of the gentleman were such that I expected he would oppose this bill. The great leader of the party, Henry Clay, has gone so far as to represent that class of men who have been depriyed by the operation of laws in the older states of a home, and who have left all and sought a new home upon the wild, uncultivated, unappropriated lands of the far west, where the wolf and deer, with the Indians have roamed for ages, as trespassers. I suppose he would write them down as pirates and robbers. But this is not all. When the labor of these very men had given a value to this land for it had no value before; the cupidity of wealth is in hot pursuit to share in the spoils, and to push them onward still.

Now, sir, I undertake to say, that there is no right, no justice, no equity, no reason in that system of legislation which puts it into the power of the man who has voluntarily trusted another, to deprive that man of a home, and turn his family out of doors.

Sir, I go further. I plant myself on this broad principle, that every man has a natural inherent right to a being on the earth, and he has such a right to a portion of this earth. He has a right to enter into the family, state, and to subdivide that family, and he has an equal right to a portion of this earth on which he may plant a vine and fig tree, and under that vine and fig tree it is his right to sit, and no other man has or can have the right to molest or make him afraid. This is the right of every man, independent of all human legislation.

Sir, the God of nature hath made of one blood all nations of men, to dwell on all the face of the earth. And yet the legislation of this republic deprives thousands of homes, not only men able to labor, but the feeble, the sick, the lame, the halt, the blind, and more—justice requires me to add to the list, helpless women and children. But all such legislation is founded on the grossest usurpation and is the perfection of barbarism.

One word in this connection with regard to the sneer at what is termed progressive democracy. I cannot but rejoice, sir, that it has been my lot to live in an age of improvement! I can remember the time when such a thing as a steamboat, a railroad, a canal, the magnetic telegraph, was wholly unknown—when scarcely any of those things had entered into the dreaming reveries of the wildest imagination. There has been improvement in every branch of science—in the arts and manufactures, and in the mechanical arts.

And is there to be no improvement in the science of government—not an advancement in legislation and in the social condition of man? What if the conservative principle had been adopted at the time of the revolution? What would have been the condition of these states? Look to Canada, for an answer. There the conservative principle has been

predominant in the government, and its fruits will be seen, where you will.

Sir, let us go back a little. The first division of land, of which we have any account, was between Lot and Abraham. To prevent strife, one took the plain, the other the hill country. The next division was, when the people of Israel took possession of the land granted to their forefathers, by deed of cession ages before. The whole land was divided by lot. Every man had a portion, every man had his possession—yea, more, when there was no son in the family the daughters came in for a portion. Under that system of legislation all were cared for—all shared in the inheritance. But this is not all—that estate could never be alienated under any circumstances for debt. Such was the policy of the Jewish law, it gave every man a home—it took care that no family should be left destitute—it allowed every man a piece of ground on which he might live and plant him a vine and fig tree.

The true use of this estate might be taken for a limited time for the benefit of the accrual. But it never could be alienated on account of debt. And once in fifty years all debts were cancelled by the operation of law. Unlike the bankrupt law of the United States designed and adapted to favor a certain class—the \$52,000 debtor, that law applied equally to all classes. Every man and every family returned to the full and quiet possession of the paternal inheritance.

How liberal the provisions of that code in comparison with our system of legislation.—With us the man has nothing—his family nothing—but money all in all. Wealth rules—has made laws—has governed with an iron, unrelenting hand.

Again, sir, the old English law of the Barons was the law of liberty. Under that law every man's house was his castle, and it should be so. True there were many without a home—many poor and dependent on the Barons. But this is the principle of the law to which I refer. That principle was right—it constituted the first element of civil liberty. Without it, liberty is but a name, and freedom an empty sound. The same principle ought to be extended to every man in this country, who shall by his labor procure for himself and family a home. That home should be indelible except by his own hand and seal. Every man's house should be his castle, it is the business of legislation to make it so—throw around that home the shield of its protection.

To be continued.

From the Boston Tribune & Spectator.
MALE LABOR.

It is well known that labor performed by females commands but little when compared to that which is paid to men—though the work is as much, if not more. Why is this? What possible difference can it make to the employer whether he pays A or B, one dollar for accomplishing a piece of work, so that it is done equally as well by the one as the other? A female generally receives but about one-half as much as is paid to a man for doing the same amount of labor. It has been urged that they are the weaker sex, and are dependent upon us for assistance, and per consequence this difference in the price of labor should be made. But this very dependence is the result of inequality, and would not exist were the proper remedy applied. There are, it is well known, hundreds of families in our cities supported solely by females, who are obliged to labor with the needle twelve and fourteen hours out of the twenty-four, to gain hardly a comfortable subsistence for themselves and those dependent upon them, notwithstanding the compensation they receive. Whole families are supported in this way—not an hour can be devoted to the improvement of the mind.

Why is it that so many of the wealthy, whose wives are filled to overflowing with luxuries and plenty, use every possible endeavor to crush down to the lowest imaginable point, the seamstress, milliner, and manufacturer? And even though this mean and selfish spirit is so universally prevalent, they are very apt to think the recipients thereof owe them an everlasting debt of gratitude for such munificence on their unbounded charity and benevolence!

The female teachers in our public schools, receive but about one-third as much as those whose labors are no more arduous or responsible. If a certain amount of labor is performed, it can make no difference by any manner of rational reasoning, by whom that labor is done. It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men; and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics, to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance? It cannot be done but by the greatest dereliction of the common wants of nature. We are happy, however, to notice that this subject is beginning to attract the attention of the more philanthropic portion of community. This is gratifying, and we hope the master will continually be exalted

and more happy! To such a Journal will be a prompt and a text-book.

THE AIR WE BREATHE.

Nothing is more interesting than those general laws by which God preserves the order of the world. If we had a complete knowledge of all the wonderful contrivances that surround us, we should be filled with admiration and awe; to contemplate those with which we are acquainted, is the highest of intellectual pleasures.

One of these contrivances may be made intelligible even to those who have no acquaintance with natural philosophy.

The air is made up of two different gases, or air mixed together in a peculiar proportion. Of these, one (oxygen) which we will call life air, is necessary for the support of men and all other animals, which would die without it; neither could anything burn without the help of this life air. Since, then, a vast quantity of it is consumed, every hour, how is the supply kept up? How is it the stock of life air is still sufficient for our fires and candles?

Now, beside two gases, there is also present in the atmosphere another gas, called carbonic acid, which is made up of carbon and life air. The name will be unknown to many, but all are well acquainted with the things it is what gives spirit to ale, wine, &c., and even to water, which is inspired after boiling, from the loss of its carbonic acid.

This carbonic acid is produced by the breathing of animals, and the putrefaction of animal and vegetable substances. Now, this constant supply must be got rid of, or it would kill us; it is got rid of thus; all vegetables—grass, herbs, trees, &c.—suck in this carbon during the day; nourish themselves with the carbon, and give back the life air that was combined with it. In the night they do the reverse; but still taking a whole day, they lessen the quantity of carbonic gas, and furnish the atmosphere with that supply of life air which is necessary to the existence of the animal creation.—[True Toscini.

TRIUMPH OF LABOR.—And who can adequately describe the triumphs of labor, urged by the potent spell of money? It has extorted the secrets of the universe, and trained its powers into myriad forms of use and beauty. From the bosom of the old creation, it has developed anew, the creation of industry and of art. It has been its task and its glory to overcome obstacles. Mountains have been leveled and valleys exalted before it. It has broken the rocky soil into fertile gables; it has crowned the hill tops with fruit and verdure, and bound around the very feet of ocean ridges with golden morn. Up from the sunless and lonely deeps, in from the steaming deserts, it draggs spotless nurseries and rears its pinions of power. It tears the stubborn metals from the bowels of the earth, and makes them ductile to its will. It marches steadily on, over the swelling flood, and through the winds of ocean, tramples its hoarse surges, and mingles them with flakes of fire. Civilization follows in its path. It achieves greater victories, it weaves more durable trophies; it holds wider sway than the conqueror. His name becomes tinctured, and his monuments crumble; but labor converts his red battle-fields into gardens, and erects monuments significant of lighter things. It writes with the lightning, it sits enthroned as a queen in a thousand cities, and sends up its roar of triumph from a million wheels. It glistens in the fabrics of the home, it rings and sparkles from the stately hammer, it glows in shapes of beauty, it speaks in words of power, it makes the swarthy arm strong with liberty; the poor man's heart rich with content, and evokes the sweet brow with honor and dignity, peace, &c.—[Chapin.

Prince Albert was bauling a little boy at Eton for not having learned more at his age. It's not my fault, sir, replied the young dunc, for we have a holiday every time a new prince is born.

It is a good sign to see an honest man wearing his old clothes.

The credit that is going by a lie, only lasts till the truth comes out.

The female teachers in our public schools,

receive but about one-third as much as those whose labors are no more arduous or responsible.

If a certain amount of labor is performed, it can make no difference by any manner of rational reasoning, by whom that labor is done.

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?

It is folly to argue that labor performed by females is not in every respect done as well, if not better, than by men;

and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strenuous to economy and industry on the part of the laboring men and our mechanics,

to secure a comfortable living—so low are the wages of labor—is it not a wonder how our female teachers can succeed as well as they do with such a meager and miserable pittance?