

city formed in this town called "The Society of Equitable Pioneers." The ultimate object of this society is to elevate the laboring classes, by purchasing land; erecting premises, and by dealing as largely as possible in all the necessary and useful articles of life. Upwards of two years ago, the members opened a provision store in Toad-lane. The requisite capital was raised in shares of one pound each. Every member was obliged to take up four shares. Members, might either pay in one sum, or by installments, at threepence per week; but no member was allowed to draw interest of dividend till the whole of his share was paid up. The society at present numbers nearly one hundred members, and is encroached according to an act of parliament. The whole of the society's business is done with ready money. Stock is taken every three months; when the amount of money worn in the store by each member is added together, and each receives the profits of the society in proportion to the money he has worn. Thus a poor member with a large family receives; perhaps, twice as much dividend as one in better circumstances with only a small family. The society has, ever since it commenced practical operations, paid five per cent. interest on all shares paid up, and more than twenty per cent. dividend has been paid to its purchasing members. Its officers consist of president, treasurer, secretary, and almoner, all of whom are under the control of the board of directors, which meets every Thursday evening for dispatch of business. A general meeting of the members is held on the first and third evenings in each month, for the purpose of receiving new members, and of explaining the principles, objects and aims of the society; and suggesting, if possible, some improvement for the consideration of the officers and board of directors. The good which this society produces is of four kinds. First: habits of economy and honesty are encouraged by trading in ready money. Second: considerable employment is given to three-fourth of their members. Third: help is afforded to those who must stand in need of it—those with large families. Fourth: the profits are pocketed by the right class—the industries, the wealth-creating class.

PEOPLES' INTERNATIONAL LEAGUE.—An address has been issued by the council of the Peoples' International League to the foreigners resident in Great Britain, calling their attention to the objects and leading principles of the League, and claiming not only their sympathies, but also their aid in carrying their ideas. "Fiat et actio," says the address, "have been too long divided in mansions. We must try to restore the long forsaken unity, and to embody our belief, our aspiration in acts."

COMMUNICATIONS.

This department of the "Voice" is intended to contain the thoughts and sentiments of the People's promoters in Great Britain, and in other foreign languages, which may be deemed worth compilation, and for the views of which the Editor will be considered responsible.

NATIVE AMERICANISM.

In my former article I endeavored to show that if the principles upon which our government is based be correct, that all men, of every nation, who are so disposed, have an undoubted right to emigrate to, and become citizens of, this country; and that the principles set down by the Native American party, are directly opposed to the principles of true Republicanism. Every lover of liberty, every lover of freedom, and every one who wishes to have his own rights respected, should be on their guard against giving any countenance to such anti-Republican principles. Let the principles of the Native Americans be carried out, and where will our liberty? This government would as certainly run into a monarchy, as effects follow causes. Have not the political demagogues of every party, in whose hands the reigns of government have been entrusted, since the days of the Revolutionary fathers, pursued a course which has been gradually taking away the rights of the people? I mean by the people, the laboring classes; for they are the majority. What are the laws of Massachusetts? Do they recognize and protect the rights of labor? Where are such laws to be found in this free country? If found anywhere, it is in some of the Western states, where the emigrants of some foreign nations have made them. Now to cap the climax, the Native American party springs up and denies that men have a right to liberty and the pursuit of happiness.

I also remarked that the principles of the Native American party were injurious to the laboring classes, from the fact that they only serve to blind their eyes, and prevent them from becoming acquainted with the true causes of the evils that afflict them. I repeat, that the increase of foreign emigration to this country, is not the true cause of the decrease in the demand of labor, and its compensation. The true cause of the evil is, the concentration of capital in the hands of the few. Or, in other words, labor and its products, are unequally distributed. There is a class of non-producers in this, and every other civilized country, who, by the aid of partial legislation, and various other causes, have managed to get the product of labor, which is capital, into their hands. These men stand between the producer and the consumer,

and without producing anything themselves, or even adding any value to that which is produced, monopolize and control labor; giving the producer a compensation for his labor which is hardly sufficient to obtain that which is necessary to support life, and to hard-working laborers who receive just enough to keep soul and body in the same latitude, for fear of getting out of place! Lord, forgive, pity, and enlighten the understandings of all such, if any more there are! for ones shall labor for the rights of all, so long as God shall permit me to live and possess my faculties entire. Thank heaven we live in a land blessed with Gospel light and freedom, where there are no distinctions; all are one in Christ. More anon. H. J. S.

"Excelsior!" is the name of one of the organs of the Sons of Temperance published in Boston. The paper has been issued a few weeks, and I am happy to learn is in a prosperous condition.

The head with other parts of the paper is very attractive, and expressive of its motto "Love, Purity, and Fidelity."

The writer sent me has been read with interest, especially those beautiful pieces of poetry "Father Forgive Them," "The Last Shadow," a translation from German, in short this paper throughout speaks well for the conductors, and cannot fail to do good in the cause it has undertaken, and with their good taste, happy tact, without an affectation of darkness this paper will be pleasant and entertaining. May it be widely circulated, well sustained, and attentively read. M. E.

than a paper devoted entirely to the interests of the thousands of females who are toiling beyond any thing which their physical natures can endure, in close, unhealthy atmospheres, and to hard-working laborers who receive just enough to keep soul and body in the same latitude, for fear of getting out of place! Lord, forgive, pity, and enlighten the understandings of all such, if any more there are! for ones shall labor for the rights of all, so long as God shall permit me to live and possess my faculties entire. Thank heaven we live in a land blessed with Gospel light and freedom, where there are no distinctions; all are one in Christ. More anon. H. J. S.

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RIDDLE.

Two brothers we, in form and size,
As near alike as you twyeres,
Nor farre we, yet strange to tell,
Whate we that which servis us quite as well;
And by whose means from place to place,
We swifly move with eas and grace,
The rentys we have, and by their aid,
We bring a hand in evry trade,
We'll singe, but than in fact 'tis true,
Our saundys don't fye to you,
This is decked with gells of light,
In bands of gold, and silver bright,
Kind, kindly friends we express,
And as wee as those in distress;
Labor without our aid would die,
The shute of man we help supply,
And serve each emploie of the mire,
Diseas'd, though oft to ill inclined,
We flit about the lare houres,
And tickle with how's the "one spare room,"
We seel the sick man's several houres,
And tickle the tickle, "how's to have?"
We tick for the spout the sailing lass,
And give to youth the tempting ass;
But when the drunkard's com led dies,
One sighs the bout that makes him free,
But still we are still as we are, we are,
Yea, wee believe our storie true,
So, I say, whate we like we like said,
Of what we are we are—whatofe dey,
We'll alwa're more and tell the less,
Just taking you our riddle to guess.

BLANK.

Answer six week.

A PROPHETIC. The Duke of Northumberland, in conversation one day with Lord Mansfield, spoke of the comfort of reading the newspapers at breakfast. "The comfort of reading newspapers," said Lord Mansfield, "Mark my words, you and I shall not live to see it, but sooner or later these newspapers, if they go on as they now do, will most assuredly go on in their now do, will most assuredly be the bane of Northumberland out of their titles and possessions, and the country out of its King." Mark my words, for this will happen."

Lord Mansfield never displayed greater sanguinity than he did in making the above remark. His Lordship knew full well that the circulation of newspapers would create a spirit of inquiry that would search out all the hidden abominations of nobility and royalty, would rouse to free thought the slaves of custom and despotic power, would strip from titled oppressors the guilty covering which dizzles the unthinking multitude, would develop a moral power that would sweep away every strong hold of Error and Wrong.

Let the friends of Progress be encouraged. Let the advocates of Truth gain confidence; for we have not only the Press enlisted in the service of humanity, but light breaks forth from every dark place. The strong holds of ignorance and superstition have been cast down.

Popes and emperors, premiers and kings are

nowhere to be found, but light breaks forth

from every dark place. The strong holds of

ignorance and superstition have been cast

down, and the world has advanced, so that many

were ready to conclude that the world, God's

universe was a failure, an abortion, an unsuccess-

ful experiment! Not so! The mysteri-

es of nature are unfolding themselves.—

What science reveals to our material senses

is but the faint emblem, and visible manifes-

tation of spiritual glories and harmonies which

shall make existence joyful, and repay and

justify all that has been expended in Creation

and Redemption. Free elements, all included

in a Free Soil will usher in the millennium to come.—*Young America.*

A letter from a volunteer officer at Jalapa,

says there are in the suburbs of that city,

three mammoth woolen and cotton manufac-

tories. Two of them are owned by English-

men, and the third by a Mexican named Gar-

cia.

Jas. W. Hale takes letters from N. Y. to

Boston for three cents.

ARRIVAL OF THE CALEDONIA

FIFTEEN DAYS LATER FROM EUROPE

The steamer Caledonia arrived on Sunday morning, in 14 1-2 days from Liverpool. She brings news of June 19, which is 15 days later than previous advices.

The following account of her most important news was received by Telegraph.

The Prices of Breadstuffs have declined.—A letter made up at Liverpool at the latest moment (noon of June 19,) gives the following succinct statement of the Commercial intelligence by this arrival.

The Corn market, subsequent to the departure of the last steamer, fully sustained the upward tendency threatened on the 3d.—It was maintained till after the 10th, when best Western flour had reached 40s, and Indian corn, white, was quoted at 60s per quarter. Since then, however, owing to the extreme favorableness of the weather, and the promising appearance of the growing crops, the stability of the market has been materially shaken, and a decline in disposition clearly evinced.

The arrivals of Wheat from Ireland and other home growth, during the last fortnight, have been very considerable, as have also the imports from the United States.

Heavy loss has taken place in flour and meal by—, which has rendered large quantities unmarketable. The representations of the potato disease not unfounded have not yet wholly subsisted; but they do not exercise the smallest influence on the market.

The Cotton market was fluctuating in the early part of the month, but has now resumed a steady aspect, and prices have advanced fully one-eighth penny per pound.

MONEY MARKET.—The promising appearance of the growing crops with the suspension of exports of specie have produced a revival of confidence and greater ease in the money market. The Bank of England now discounts more freely, but the funds are subject to a considerable fluctuation.

A EXAMPLE FOR NECK-BREAKERS. Among the Esquemes, according to Sir John Ross, the critics of murder very rarely occurs. When it does, the murderer's punishment consists in being banished to perpetual solitude, to be shunned by every individual of his tribe, insomuch that even the sight of him is avoided by all who may inadvertently meet him. On being asked why his life was not taken, in return, it was replied "that this would be to ake themselves equally bad; that the loss of his life would not restore the other; and then he who should commit such an act would be equally guilty."

HARVEST.—The wheat harvest is now in progress throughout the State. The London papers inform us that the quality of the crop in that important wheat-growing section of Virginia is of superior quality, while there is a difference of opinion as to quantity. It seems to be conceded, however, that the yield will be as large, if not larger, than that of last year. The corn looks promising, and the Oat and Hay-crops are almost a total failure.

The Charlottesville Advocate says the Wheat crop in that Country will be a very good one and of very fine quality.—*Richmond Whig*, June 29.

DECIDEDLY RICH. Two Quakers in Vermont had a dispute they wished to fight but it was against their principles; they grasped each other; one threw and sat on the back of the other, and squeezing his head in the mud, said, "on thy belly shalt thou crawl, and dost thou eat all the days of thy life?" The other gained the victory, and when he had attained the same position, said—"It is written, the seed of the woman shall bruise the serpent's head!"

In one day 833 bushels of strawberries were brought into New York by the Erie Railroad. It took 28,000 quarts of milk to eat them with.

SUBSCRIPTIONS. At Lawrence will receive their papers, after this week, at the Book Store of J. C. Dow, 48 Common St.

METHENY'S SUBSCRIBERS. Will receive their news weekly at A. Richardson's Book Store.

LADIES' DENTAL.

NOTICES. Of Meetings of Protective Unions, Industrial Reform Associations, L. O. & R., &c., &c.

THE WORKING MEN'S PROTECTIVE UNION. Division No. 1, meets at No. 5 Boston Hall, Boston, every Wednesday evening, from 7 o'clock to 9 o'clock, P. M.

CHARLES C. JONES, Secy.

The Workingmen's Protective Union, Division No. 6, Manchester, N. H., holds its meetings in St. Paul's Chapel on Mechanic street, 4th door, every Monday and Friday, evening for business, and Tuesday evenings for discussion, at 8 o'clock.

S. D. CLARK, Secy.

Workingmen's Protective Union, Division No. 9, Boston, meets on Monday evenings, at 7 o'clock, Boyd's Hall, Mechanic street, 4th door, every Monday evening for business, and Tuesday evenings for discussion, at 8 o'clock.

JOHN CAREW, Secy.

Workingmen's Protective Union, Division No. 11 (Lowell) holds its meetings at Hanover Hall, Market street, over Protective Union Store, every Saturday evening, at 8 o'clock.

ABRAHAM BELLOR, Secy.

The Workingmen's Protective Union, Division No. 12, Lynn, meets Tuesday and Friday evenings, on Union street, opposite the Universalist's Meeting-house.

RICHARD A. BELMONT, Secy.

The Workingmen's Protective Union, Division No. 4, Lynn meets Tuesday and Friday evenings, on Union street, opposite the Universalist's Meeting-house.

RICHARD A. BELMONT, Secy.

THE FEMALE INDUSTRIAL REFORM AND EDUCATIONAL SOCIETY.—At a meeting held at 8 o'clock, at the Reading Hall, 76 Central street, All Ladies friendly to the mental, moral and physical improvement of their sex, are respectfully invited to smile upon our humble efforts by their presence.

MARY EMMERSON, Presy.

RECHABITE TEA-TENTS.

Equality Tent, No. 7, L. O. & R. meet every Monday evening at 8 o'clock, at Reckord Hall, 76 Central street. Pawtucket Tent, No. 8, L. O. & R. meets at Pawtucket, every Friday evening at 8 o'clock. Lady Washington Tent, No. 10, L. O. & R. meets at the above hall every Saturday evening at 8 o'clock.

SONG OF TEMPERANCE.

Lowell Union of Abolitionists holds its meetings on the first Saturday evening of every month, at 7 1/2 o'clock, at Reckord Hall, 76 Central street. Pawtucket Tent, No. 1, L. O. & R. meets at Pawtucket, every Friday evening at 8 o'clock.

W. Washington Tent, No. 11, L. O. & R. meets at the above hall every Saturday evening at 8 o'clock.

DAUGHTERS OF LIBERTY.

Harmony Division No. 9, Daughters of Temperance, meet every Thursday evening at Reckord Hall, 76 Central street, at 8 o'clock.

DR. J. CLAWSON KELLEY.

W. Street, Lowell, meets at his office, No. 30 High Street, Lowell, every Saturday evening, with patients.

Dr. J. Clawson Kelley, Lowell, Mass.

R. G. WOODBURY.

HOUSE, SIGN, FURNITURE AND ORNAMENTAL PAINTER, GRAINER AND GLAZIER.

Persons out of the city wishing for his services, will be pleased to apply to him.

All orders sent to 10, C. St., St. George's Auction Room, Central street, Lowell.

IMPORTANT TO BUYERS.

ALLEN & BEAL'S FURNITURE WAREHOUSE, Nos. 2, 4 and 6 Charles street, Haymarket Square, Boston.

Dealers in Hair Seats, Bullock's Glass Cabinet Trimmings, &c. &c.

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Daguerreotype Miniature Rooms!

82 CENTRAL STREET.

(Corner of Hurd street, Lowell.)

THE AGENTS OF MINIATURE ROOMS IN THIS STATE, will be pleased to give full information in regard to the construction of these rooms, and the cost of the same.

Full information will be given to all persons who may be interested in this subject.

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Full information

GERRIT SMITH—THE PRESIDENCY.

The thing is done. Mr. Smith is nominated for the Presidency by the Convention that assembled at Macedon last week. Eliza Burrill of Massachusetts is also nominated for the Vice Presidency by the same body. We have received the proceedings and the address adopted on the occasion. The address we have no room for this week. We learn from two or three friends who were present, that the assemblage was as large as could be expected at this season of the year, with a limited and short notice—that the scene was one of deep interest, and the address, which will appear in our column next week, is of the highest character for ability and truthfulness. We did not agree with our friends in the time and circumstances of the call for this movement. We said so frankly. But that was a matter of discretion wholly, not of principle or integrity. The step is taken and we have no fault to find. It matters not a whit in our judgment, who called the Convention, how many were there, or who they might be. We go for the man because he has been brought forward by this or that set of men—*as these or those* titles of procedure. Are the candidates proposed for consideration and support true men—do they really represent the principles that are dear to us as our hearts bleed the great ideas that must be exalted and made available in the regeneration of human nature and the redemption of the world? These are the only questions, and such as these, that we care to raise in making up our decision on a question of this sort.

It is now to be presumed Mr. Smith will not decline the nomination. That settled, he is, and always has been our man, of all others. For twenty-five years his talents, energies and property have been, with unbounded munificence, devoted to the enfranchisement and elevation of the colored people. No man in the country can be found who more perfectly represents the aims, aspirations and plan of those classes of persons seeking sincerely and earnestly the overthrow of the slave system. They cannot do otherwise than repose in his integrity, wisdom and disinterested devotion perfectly unlimited confidence. As the representative of another grand reform—it surpassed in the comprehensiveness of its aims and consequences by any other in this age—Mr. Smith stands on the consistent and conspicuous representative. All genuine land reformers throughout the country and the world will recognize him the undaunted and consecrated champion of that great central right of humanity—the right of all men to ownership in the green and genial earth sufficient for a local habitation, and a home, as the immediate remains under the Great King Sovereign of all! In this department Mr. Smith's portion is not defined by pretensions—sympathy—words merely, but by living palpable deeds. He has invited poor, landless men by thousands and bid them welcome to settlements on his lands with clear titles in their pocket!

The men of peace, who heard the deep and terrific groans of the perishing nations under the iron tread of mailed legions, and, for thirty years have put forth toilsome efforts to arrest the progress of war-ruin and debasement, without one single practical result, will in the ground assumed by Mr. Smith, see the key, and the only rationale, to their own position. Before we can have "peace on earth and good will to men," we must strip civil government of its naval and military trappings and internal death and engines—and we must be off the demagogues from the chain of unlimited farce-taxation. The millions must be throttled and crushed in utter helplessness and degradation, while loaded down with war-taxes—with the support of idle soldiers, corrupt jokers and lazy aristocratic pensioners! Mr. Smith understands this and preserves the true and sovereign remedy.

Wherever there is a true-hearted lover of Christian democracy honestly applied in Church and State, he will hail Mr. Smith the impersonator of his principles. If the rights of freemen demand a simple, unostentatious government for the protection of all—the humblest and the weakest—with rigid economy and stern integrity in its action; then Mr. Smith is the man to be confided unto to secure such an object. In a word, the Friends of anti-slavery, temperance, peace, honest and universal philanthropy may point the world to Gerrit Smith as their apostle, read and know of all men."

We would prefer the nomination of a Western man for the Vice Presidency, if one of the right stamp could be found. That, however, is simply a question of property and usage. Mr. Burrill is an extraordinary man—one of the few who will make a deep mark on his age. His present mission to Europe for transacts in importance to the abiding interests of humanity and the progress; of society my treaty ever formed between an European power and the United States. The name of Eliza Burrill stands for—Freedom—Equal Brotherhood—Honor to Labor and Self-Culture—Humanity—Right and Social Progress—the Model Man of the Millions!

Gerrit Smith and Eliza Burrill—the best adviser and example for the rich—the able and disinterested defenders of the poor. They are true men and worthy of every man's vote! One hundred thousand votes cast for them in

1848 would do more, as a testimony against false government, oppression, chaos and ruin, and in favor of justice, peace, social harmony and development than all our confused elections since the Revolution! Where are the young men—the honest, true-hearted men—the genuine reformers? Will they not at once look at this matter—consider the claims of duty, honor and fidelity upon them!

From the Albany Patriot.
RESOLUTIONS PASSED BY THE MACEDON CONVENTION.

1. Resolved, That the more we witness of the sway of the Slave Power over this nation, the more deeply we are impressed with the conviction that it has entrenched itself too deeply in all the ramifications of Society to be dislodged without struggles and sacrifices, of which the majority of Abolitionists, have hitherto been ignorant.

2. That the expectation of overthrowing slavery without attacking the strong holds in which it is sheltered—or of successfully doing this without changing the general policy of the country, shaped and wielded as it is by the Slave Power, is too visionary even for "abstentionists"—and ought to be abandoned by, at least, all "practical business men."

3. That we hold no alter so sacred, as to permit it to shelter the deejon of Slavery, and that it takes refuge under the tariff or the communion table, under the ermine of the Judge, or the robes of the priesthood, we shall give it no trust to it, for the sake of sparing its habitation.

And that the so-called "one idea" of abolishing slavery, that falls short of this, instead of deserving the name of an *idea*, is but the infinitesimal fraction of the invisible shadow of a departed idea—the ghost of a momentary, beyond the reach of microscopic observation.

4. That the original pledge of Abolitionists to use all lawful and suitable means for the abolition of slavery, is a pledge that prohibits them from saying, in practice—we will abolish slavery as we can do it without disturbing the peace of the church or the policy of the state—we will abolish slavery, if we can do it without breaking fellowship with our sects, or quitting our parties—we will abolish slavery, if we can do it without harassing the numerous aristocracies and monopolies that shelter it—without repealing the revenue tariffs that replenish its treasures, or the cotton and wool tariffs that bind northern Senates to its car.

5. That we hope to secure for the colored people of this country and all others, a self-ownership that implies the right to occupy space—and includes the right to the products of their industry and the free disposal of those products.

6. That **STABILITY AND PROGRESS**, so far from being incompatible with each other, are to be secured, and rendered effective for good purposes, in no other way than by being united with each other—that while nothing but stability and firmness in adhering to certain principles can enable us to carry forward good enterprises, so likewise, nothing but constant progress in the application of our principles, whenever occasions present themselves can either ensure or constitute any thing deserving the name of *stability of principle*.

7. That while the motto of some is "consistency and change"—and others, "change not consistency"—we prefer rather the motto of "consistency, and change"—the consistency that adheres to principle even when it slightly requires the adoption of new measures—the change that is involved in progress, and that is caused by consistency in principles.

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