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See Prospectus on the last page.

POETRY.

To feel the beautiful, to say the true—
To look into love's hope for what is coming—

These are his duteous; by who do them none,
Is none. *Carter Campbell.*

TO LAURA.

THE MYSTERY OF REMINISCENCE.*

Who, and what gave me the wish to wile
The still, tip to tip, to clasp for eye unto eye?

What made thy glance to my soul the link?
What made me burn thy very breath to drink?

My life in thine to seek?

As from the conqueror's unconquered slave—
Ungird, without strife subdued, the ready slave—

When it became his own he soul'd part!

Who made thy glance essence as a god—

Whip made our souls were ours!—

Yields not my soul to die?

Why from its lard doth thy soul depart?

It is because the name alone that art!

Or where thy brothers in the days of yore—

Twinkling both souls, and in the links there bore—

Sigh to be bound once more?

Where once am I?—and where now?

Whom am I?—and where now?</

"Have you many books?" asked she, as we returned to take our coffee, which was just brought up.

"Not yet," I replied. "But we are in our earliest infancy, and we hope to get funds to buy books in time. At present we are very glad to receive gifts, even of single volumes."

"We have at least twenty duplicates of standard authors, which I think I may venture to say my mother will give you, if I may judge by the expression of her face just now," said Eliza. "Do tell her where we are."

"Well, aunt, how do you like the Whittington Club?" I inquired, when my aunt had completed another survey of the room.

She sat motionless with astonishment for a moment, and then a smile spread over her face, as she said— "Well, wonders will never cease! It is a marvelous age that you children are to live in! I remember, I heard of all this before, but I was too much accustomed to old-fashioned experience to believe it. In my time such a thing was not possible. Even now I do not quite understand this. Did you not say that the yearly subscription to the Club is only a guinea?"

"A guinea for gentlemen, and half a guinea for ladies, my dear aunt. Ladies, you know, are members; many ladies of high reputation for talent, and every moral excellence among our ladies' committee!"

"My dear boy," said my aunt gravely, "I am an old woman, but I can see pretty clearly still, and I can draw tolerably just conclusions from what I see. If the funds are adequate to the support of this establishment—

"They are adequate."

"Then it must succeed," she continued; "because I can judge from what I have seen this day, that everything is conducted upon principles of propriety and economy."

George laughed, and Eliza looked impatient.

"Is that all you can say in favor of it, aunt?"

"No, I think that the plan of admitting ladies is very good. Your poor dear uncle always said that the only fault in clubs was that women could not be members."

"Only think, mama," said Eliza, "how nice it is for Charles and George to dine here in a Christian fashion every day, instead of dining in a dirty chop-house, without even washing their hands before they sit down. And how nice it will be for us to come here when we are tired with shopping, as we so often are."

"I think we must become members directly," said my aunt. "Will you tell me all about the rules and arrangements; and let me know in what way we can be useful?"

"Certainly. You shall have all necessary papers and reports; and I will have you proposed as members as soon as possible."

"What was Eliza saying about giving books?"

"That you have some duplicates which you can spare, to present to the library here."

"Yes, we have a good many. I shall send them immediately. But I want to know all about the Club. Is this the only house?"

"At present, yes. But we are going to open another, before long, in a different quarter of the town. I and the other committee?"

"And how many members have you?"

"I do not know exactly, but a very great number."

"How many dine here, on the average, every day?"

"About three hundred."

"And what other objects have you, besides affording conveniences for refreshment, repose and reading?"

"We intend to have lectures and classes for various branches of education, because many of our members are persons whose education has necessarily been slight. There are to be soirees, and concerts, and various amusements which may promote conversation, and tend to make us more social than we English people are by nature. The presence of women will at once refine and enliven us. We shall make our young Britons less famous for their 'taste for silence,' and we shall make the women of the middle classes more enlarged in mind, more able and more willing to interest themselves in matters beyond the kitchen, the nursery, the toilette, and the circulating library. As a committee man, you may think me a guineer, but I hope to see the Whittington Club become a blessing to the country. At present we have much to do."

"And what are your greatest wants?" asked Mrs. Bond.

"First: men and women who will work for us on the committees—men and women who have time to spare, and heads for the details of business, as well as for general objects. Second: funds. These are the Alpha and Omega of our wants, in the present state of the Whittington Club."

"I think we must go now," said Mrs. Bond, rising, and drawing her shawl round her. "Is there anything more to show us?"

"Yes. Come this way," said I, leading them into the secretary's room. "Here is a book which any visitor may write down a suggestion for improvement in the details of the arrangements. Will you write anything?"

"No, my dear, I am going to give my mind to the whole business of the Club. I like it very much," said my aunt, seriously.

In the meantime, Eliza snatched a pen, and wrote something in the book. I looked afterwards to see what it was, and read, with a smile— "Steph-forks are disagreeable, and napkins are desirable at dinner, and decent at breakfast."

"That will soon be set right," said I to her. "There is little fear that anything wrong should not be set right," said my aunt Bond. "I hope to live to see the Whittington Club the pride and boast of the City of London."

VIRGINIA. We have before us a circular from H. Berkshire and others, proposing to establish an Emancipation paper in Marshall county of that State, and a letter stating that in three counties adjoining, the press are reserved on subscription.

Very soon, too, we shall hear of another Emancipation paper in Central Virginia. This will take the ground that Western Virginia, whether it ever determine upon must be free, and it will rally around it a very large body of influential and educated men.

Does not all this look encouraging? On friends, and the great work of emancipation will soon be begun.

DELICATE INQUIRY. The Empereur of Russia has promulgated an imperial ukase which commands all civil functionaries who possess a fortune, to state exactly in their returns by what means they have acquired it. The severe punishments are threatened to be inflicted on those who are detected making false returns. Similar provisions are contained in the code, but they have been, for a long time, mere "dead-letter" ordinances. There will be some "white lies" told, or the civil functionaries of Nicholas are more honest than some others nearer home.

"**I Know Thyself,**" Peter Borthwick, in his speech at St. Ives, said he was a great physiognomist, and could tell a humbug at the very first glance. When Peter is shaving, this reflection must flash upon him almost in the light of a personal matter.

We are exceedingly sorry to say anything against the ladies, but we have lately heard thievish reports about them. It is currently reported, and generally believed, of the whole sex, that they do not scruple to hook each others dresses!

An Irishman, seeing a vase of gold fish, remarked that "it was the first time he ever saw smoked herring alive."

An Irishman, in writing a letter to his sweet-heart, writes thus:—"If you don't love me, please send back the letter without breaking the seal."

WORK OF MERCY. Unhooking a lady's dress to enable her to sneeze.

WORK OF NECESSITY. Unbuttoning a young gentleman's waistcoat to enable him to pick up his cane.

THE VOICE OF INDUSTRY.

Every man should be guaranteed a permanent place on the earth, the choice of industrial pursuits, the power to limit, at will, the hours of labor, an equivalent for what he produces, the best opportunities for education, and freedom in everything.

L. H. JAQUES, EDITOR.

W. F. YOUNG, Regular Contributors.

LOWELL:

FRIDAY MORNING, OCT. 15, 1847.

LETTER FROM THE EDITOR.
BROOK FARM, Oct. 13th, 1847.

DEAR READERS: We write from the scene of one of the sublimest triumphs ever achieved by man. We are not mad, but speak in sober earnest. We need not tell you where Brook Farm is, or what it is. You have all doubtless heard of the Brook Farm Association. We call it a sublime triumph. The world may call it a failure. The world does not know it as well as we know it. It has not the means of judging it fairly. We speak of triumph, though around us are what might seem to be signs of defeat. The "Ereic" is nearly deserted. The "Cottage" and the "Pilgrim House" will soon be without tenants. The "Swarm" which thronged the "Hive" is scattered; and yonder stand the blackened walls of what was, dignified by the name of the "Phalanstery"! Still, there has been success—triumph! Do you ask wherein? In this! The great Social Problem has here been solved. It has been proved that men and women of every variety, character, education, habits, and social position, can be brought together, and, even under tremendous disadvantages, be formed into a harmonious and beautiful Society; that domestic servitude may be abolished, and all the labors of life, even to the washing pots and kettles be made attractive and beautiful, through the sentiments of Love and Friendship; and that through Organized Industry, Co-operation and Mutual Interest, a serenity, higher and true life may be attained, than has ever been reached by existing Civilization. Is it a failure then? Ask those who are now sadly breaking the last tie which binds them to the scenes of so much toil and sacrifice, and of so much enjoyment too; and with one voice they will answer, no! They now go forth, with a faith which nothing can destroy, to preach everywhere the Gospel of the "Good time coming;" till they shall be called together again to make a truly practical application of principles, the truth of which they have demonstrated here, and lay the corner stone of

a Phalanstery which shall be worthy of the name. Peculiarly the Association here has been a failure, if commencing with no money and closing with the same, can be called a failure. In every thing else it has been successful. As a business transaction it failed, other business transactions do, and from similar causes.

The *Harbinger*, one of the best papers in this country, or the world is still printed here, though it is soon to be removed to New York. May success ever go with it. We are pleased to notice that it has copied the articles of our contributor "P." on "Protective Unions," as we wish them to have a wide circulation. We find in the editorial columns of the last number the following excellent remarks on the same subject:

"We have recently called the attention of our readers, on several occasions, to these popular and excellent institutions. We rejoice in their prosperity. It is a favorable omen that they have been welcomed with such enthusiasm by those of the working classes, who have families to support. Their influence will be far greater than at first thought would be anticipated. They are an important step in that career of progress, in which society is destined to advance from chaos to symmetry, from confusion and wretchedness to harmonic order and fidelity. We hope that speedy measures will be taken to make them universal, and that they will gradually supersede injurious vested interests." The present miserable system of retail trade, by which the small consumer is generally compelled to pay a profit in proportion to the scutinity of his means.

The pecuniary advantages realized by this form of mutual protection, will lead to the application of the same principle to a more extensive class of interests. In this way, a complete system of Guaranty may be established, which will demonstrate to every one the advantages of combination, and prepare the way for the general introduction of the Associated order, on a scale of sufficient magnitude to do justice to the subject.

Society, as now organized, not only compels the laboring man to part with an enormous proportion of his earnings, to sustain the system of trade by a superfluity of intermediate agents, but it wounds and outrages some form or other the essential interests of all classes. The design of society is mutual protection, encouragement, and assistance; so far it fails short of this it may be an aggregation of neighbors or a promiscuous assemblage of antagonists, or a horde of ruffians and robbers, or a nest of tricksters and defrauders, but it is not worthy to be called a social order. True society will protect and develop all the natural rights. It will guarantee to every human being the right to labor, which is the first duty as well as necessity of man—the right of integral education, which shall do justice to all the divine endowments of his nature—the right to enjoy the fruits of his industry, in the possession of ease, elegance, refinement and luxury,—and the right to the general expansion of his affections, with whichver the earth is a dungeon, and life a punishment.

The principles on which the Protective Unions are founded, lead to a state of society in which all these rights shall be completely guaranteed. Hence, we advocate them earnestly, both for what they are in themselves, and for what their full development would legitimately produce."

We will here close our hastily written epistle, as we recollect that "Correspondents" of the *Voice* are requested to write short articles. We shall have something more to say of Brook Farm and the *Harbinger* and Protective Union at some future time.

REFORMERS.

MR. EDITOR: I should be much pleased to find a paper which circulates widely among the farmers and workingmen generally, which would admit a free discussion of the great reform question which now agitates the world; but no independent writer would submit to having his articles rejected because they might contain some few opinions contrary to Editors, such opinions should be admitted, and then refuted.

During the *free trade* discussion some years ago, when the rich merchants of Boston, and the first lawyers were opposed to high protective duties, there was a paper in Boston, (the *Palladium*) a high federal paper, which admitted many of my essays on protection and free trade; and at the same time, the opposite side of these questions; so that the debaters had fair play. The dread science of Political Economy at that time had a short run in the papers; but it was soon discovered by the Conservatives of all old abuses, of religion as well as of politics, that this science opened the whole ground of partiality and misrule; and taking a hint from Conservative Rulers in Europe this dangerous science was discouraged, and said to be delusive. In France, a few years ago, it was proposed in the Royal Councils by the Abbot Fremond to prohibit all lectures on Ethics and Political Economy, in French, but only in Latin, so that the common people should not be led to learn that the principle of Co-operation must be extended to all our interests."

I have for many years past speculated in the papers and pamphlets of the day on the necessity of a reform to avoid future bloody

revolutions. But I have never joined any of the Reform Parties, because I chose to be free to oppose what seemed to me erroneous, wherever it might be found; and moreover, because I found an unprofitable mixture of matriarchal wisdom with matters temporal every where; and more especially, because I found in all these societies very few who dared to seek for the fruitful causes of social evils in the right place; who dared to go to the root of moral and political errors, and expose them when found. They were, in fact, afraid of the truth; and would admit nothing as truth which did not make in favor of their own expedient mean of reform.

I could write against Slavery, Intemperance, and all other vices and crimes, and propose topics for their cure, but they would be as ineffectual as a plaster on a wooden leg, if the radical cause of these evils were not first exposed and cured.

Reformers would be surprised perhaps, if they were told the right, may be the only remedy for all the evils of which they all complain, is to be found in that dread science called Political Economy. That this may not be understood, I will here define what I understand by Political Economy. Some books on that subject mislead, I am aware; but perhaps intentionally. But true Political Economy, no more or less than *public justice*, through which every man, rich or poor, would obtain the fruits of his labor, without any aid from Government but merely protection for his person and property. All the equality which the most determined Democrat would be entitled to, or should wish for would soon be secured under a system of *partial laws*; for few could ever acquire great wealth; by harder working than their neighbors, by more pinching parsimony, or by superior wisdom; nature has not made men so very different as to enable a few to tower over the multitude, by natural or honest means.

The science I here recommend, as the cure for all our social evils need not frighten the unlearned; with common sense, common honesty and the courage to look everywhere for truth, the most unlettered is a master of the subject.

The Unitarians, I understand, are literally to read the Bible and construe it as they please, or as they comprehend it. Now in reading that book, if we find anything contrary to the true temporal interest of Man; we must suppose some error in the transcription, or the translation of the scriptures; for the word of God cannot militate with the best temporal interest of mankind, nor thus contribute to his moral degradation. If any passages having this tendency be found there, at least, let our judgment, and especially our action be suspended. We can find good moral precept enough in the Bible, without bewildering ourselves in vain efforts to make apparent wrong positive right. Even Theologians should be modest on such occasions, and confess their ignorance; for no two of them will agree on all these mooted points.

Intemperance, debauchery, fraud, theft and murder, may be traced directly, or remotely to political injustice. This produces poverty, ignorance and want; and increases the desire of artificial as well as natural wants, by the superfluous indulgences of the wealthy. Does it require much political knowledge to be certain that the millions of sufferers in Ireland, with all their crimes (without name or number, were the positive result of bad government? If Governments were amenable to the courts of Justice, the Queen of England would be indictable for murder. Bad government through partial laws and unequal burthens caused a monopoly of land and other property. Mountains of earth cannot be made without values; or mountains of wealth without values of poverty. Wherever there is much poverty there is injustice in the laws. Fear not to search the most sacred places for political truths. Look even into the church and ask whether equal justice is found there. Ask whether all who go there contribute according to their means. Does the poor man pay according to his means for christening his child, for his spiritual wants, his marriage or his burial? Take your pencil and answer all these questions by figures, which did not lie. This is what I call Political Economy.

Now my intelligent Reformers since it is the fashion to preach morals, and politics on Thanksgiving day, and since your ministers are men of education, require of them once a year a discourse of the right sort of Political Economy. But perhaps it may offend some rich monopolists. If that be their objection, use your pencil again, and calculate how much of the ministers support comes from the men of wealth, and how much from the men of labor.

CLUB HOUSES. This is the age of Guarantees. It shows itself in various forms.—In Odd Fellowship, Recalcitrants, Protective Unions, &c. In London and Paris, it has manifested itself in the institution of Club Houses. The story on our first page gives an account of a visit to one. It is time that something of that kind were established in our cities. Workingmen who know the value of Protective Unions should not be slow to learn that the principle of Co-operation may be extended to all our interests.

But the "Union" will dispense with this business.

Let us make a few reasonable suppositions. Suppose the Divisions in Lowell are engaged in the manufacture of cloths. Those in Hingham engaged in the marketable fishery. Vermont and New Hampshire in butter and cheese &c. Those in New York and the West raising Wheat and manufacturing it into flour. At the South they would have Rice, cotton and so on, each section of the country growing or manufacturing the same articles as now. And then each section exchange with the other at cost price.

PROTECTIVE UNION. NO. VII.

Is the object of the Union accomplished, and are the founders of it satisfied, with the present experiment? No, were this the end; they never would have spent time and money in finding a better water, for the mere gratification of the "acquisitiveness" of a few selfish mortals. Working as they had been for years with the elevation of the "Industrial classes," they hit upon the present happy expedient, the success of which has far surpassed their most sanguine expectations. But flattening as the present prospects are, it is hardly a beginning if the workingmen are only "true to their trust."

"This world is out of joint; we must work it into its socket, get it into good running trim;" tune all the discordant strings and pipes, until all be perfect harmony; and then sing "the morning stars first sang together."

"Associative" principles are glorious when the members of an "Association" are actuated by a good motive. It must be carried into all the different branches of agriculture and mechanics, and above all to education the head, the heart and the hands all need culture. They are now a dismembered Trinity; each at war with the other, they will, *they will* be united; then capital will not war upon labor nor labor upon capital; but there will be a *Union* of all for the elevation of all; and this earth will indeed be a paradise.

Many who join this institution know but very little about it; further than that there is a present saving of Dollars and cents; they do not stop to consider that there are exchanges beyond the眼界 of the dealers who need looking after. The Importer and wholesale dealer are diving deeper into their pockets even than the retailer.

Just look a moment at those splendid dwellings on Beacon Street, Boston. Who built them? You know too well perhaps. But who inhabits them? Does the Mason, Carpenter, Painter, or Slave—those who performed all the work? No, not a man of them. Who then? Why the Hon. Mr. A. the "Prince Merchant?" Lawyer B, whose head would make a most excellent wig block, Doctor C, whose white skull lies in writing death warrants in latin, men who never performed a day's useful labor in their lives; and who, I conceive, we have no earthly use for, if we except the last named; and his services are of a rather questionable character.

We must become Importers. This will be done by the "UNION OR DIVISIONS"; we have enough in the "Union"—now to charter a small vessel to the West Indies for sugar and molasses. Let the experiment be tried and it will soon be seen that the business done at present is a small affair compared with this. And I believe it will not be a long time before we shall have "PROTECTIVE UNIONS" ships bringing to our shores the produce of every clime. By that time our Industry will learn that it needs no TARIFF protection and that army of useless hangarous at our custom houses will be gone. And instead of our present leaching system, we shall have DIRECT TAXATION. And then methinks the powers that be at Washington will be exceedingly cautious who they engage in war or appropriate money for any foolish, unholy or unjust cause.

THE PEOPLE then can see how much it costs to "foot the bills."

But let us see how we are to make exchanges among ourselves in our domestic products and manufactures. The high prices and fluctuating character of Bread-stuffs and other products should lead us to look into the matter ourselves. The reason is not that we have had a "short crop" for it never was more abundant. This cry of "scarce" among the "mopups" is decidedly "small potatoes," and even if the whole crop is 3/4 cut off, (which is not the case) it would be but a small item from the abundant harvest which has been reaped by our sturdy farmers.

But what causes these high prices? Go and witness the nefarious practices of speculators and speculators. It is not the farmer, or any one who does the work, that causes this distress in community. No, but it is the business of some who "lead the form of men" to take advantage of the wants and necessities of the poor and these are the WHOLE CLASS OF SPECULATORS. Why I heard a short time since, that a flour speculator offered to be at the expense of putting up the wires of a magnetic telegraph on one of the new lines if they would give him the exclusive benefit of it in his particular line of business for a few years only, I forget just how many. Here would be individual monopoly with a vengeance. And for what pity? That he alone might get rich at the expense of the many.

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happy result? There would be no chance to share, for all would be *mutually interested*. No "Bosses" to reap the products of another's toil for they *all* would be masters. There would be no chance for idlers, I grant ye, as there would be no drones allowed in the different "hives"; and this class of individuals would be obliged to go to work or seek other quarters.

This brother Workmen, will be the result of a complete organization of "Protective Unions," it can, it will be done at no very distant day. Then up ye sons of toil, assert your rights, join our ranks; and help on this car of reform, let us present one firm unbroken front to our oppressors, this is "Excellence."

Then onward! Our motto is "Excellence."

P.

JUPITER AND THE SHEEP—A FABLE.

Translated from the German.

The Sheep was forced to suffer much from all the animals. She therefore came before Jupiter and prayed that her misery might be lessened.

Jupiter appeared willing and said to the Sheep: I see well my pious creature that I have created thee much, too defenceless, choose now how I shall remedy this defect; shall I arm thy mouth with horrible teeth and by feet with claws?

O! no said the Sheep, I will have nothing common with ferocious animals.

Or, continued Jupiter, shall I put poison in thy spittle?

Ah! replied the Sheep, the poisonous serpents are so very much hated.

Now what shall I do then? I will plant horns on thy fore head, and give strength to thy neck.

Not that either gracious Father; I could so easily be able to burst, as the Goat.

But, said Jupiter, thou must be able to injure others, if thou would restrain others from injuring thee.

Must I! Then leave me, gracious Father, I am for the ability to injure awakes fear; I also be willing to injure. It is better to suffer injustice than to do it.

Jupiter blessed the pious Sheep and she forgot, from that hour forward, to complain.

FOURIER'S doctrine with regard to the freedom of the soil is thus explained in *La Phalange* edited by M. Victor Considerant:

"We come now to consider the laws which regulate individual property, and I—let us fate the fundamental principle of the Right of Property. Here it is:

"Every individual possesses, legitimately, the thing which his labor, his intelligence, (or more generally,) which his activity has created."

"This principle is incontestable, and it is well to remark that it contains expressly an acknowledgement of the right of all to the soil, for as the soil has not been created by man, it follows from the fundamental principle of property, that it cannot belong to any small portion of the human race, who have created their activity. Let us then conclude that the true theory of property is founded on the creation of the thing possessed."

PENS.—The following puns are, from "Punch," They are pretty good.

FOREIGN INTELLIGENCE. It is whispered that the Peruvian President has sent a full message to neighboring potentates. Our correspondent in that quarter intimates that even the Peruvian dogs of war were let loose, it would end in Peruvian bark, for there would be no biting.

The Papal Government loses 250,000 dollars by the reduction of the duty on salt; but it is said, in well informed circles, that if the revenue will no longer be in salt, it will somehow or other be mustered.

GOING INTO THE SAME BUSINESS. There is a talk of turning the Fleet Prison into baths and wash-houses. There could not be building in London better adapted for the purpose, the prison having been so many years a sponge-house the very largest scale.

We are requested to say that a meeting of the Society of Free Inquirers will take place in the Hall over the Workmen's Protective-Store Market street, on Sunday next, at 6 o'clock P. M., and will continue to hold their meetings there every Sunday evening in the above place, all friendly or opposed respectively invited to attend. Subject for debate for Sunday first: What utility will result from free inquiry.

THE TEN HOUR CONTROVERSY. The *Dover Enquirer* lately took occasion to protest and argue against the doctrines advanced in the *New York Tribune*, in regard to the Ten Hour Law, and Mr. Greeley has replied.

We intend to make some extracts for the Voice next week.

THE PEOPLE'S JOURNAL FOR Sept. contains some beautiful engravings and the usual variety of interesting and useful reading matter. Park Godwin is the author of "Letters from America." Nos. 1 and 2 in this number. Crosby and Nichols 111 Washington st., Boston, American Publishers.

YOUNG AMERICA, has lately published a first article on Protective Union, in which very broad and liberal views are taken of the subject.

To CORRESPONDENTS. We have a large number of communications on hand. We will find a place for them as soon as possible. Thanks to G. E. T. for his passage.

SIXTEEN DAYS LATER FROM ENGLAND.

The British steamer Cambria, Capt. Jenkins, was telegraphed early Tuesday morning, and arrived at her berth about 8 A.M. M., having made the passage from Liverpool in 13 1/2 days. She brought 124 passengers, having left 7 and taken 8 at Halifax. Among those from Liverpool are James Gordon Bennett and lady.

The Cambria brings news of the decease of Hon. Alexander H. Everett our minister in China, which took place on the 29th of June at Canton.

X Long list of great commercial failure is added to the very formidable one which was reported by the last steamer. Cotton has fallen nearly a penny a pound, and breadstuffs are a trifle lower. "The top price," says Willard & Smith's Times, "of the best descriptions of Wheat may now be quoted at 60s per qr, with a dull market. The best Western Canal Flour commands, in Liverpool, 20s per barrel, !"

Dr. Wiseman has returned from Rome with despatches to Her Majesty's Government, which were presented to Lord John Russell. He is appointed pro-vicar apostolic of the London district, and it is intimated that he is to assume the title of Archbishop of Westminster, a step which is to be the prelude to the establishment of a Roman Catholic hierarchy in England.

IRELAND. The new poor law is still obstinately resisted by many of the landlords and farmers. There is a manifest intention on the part of many of them to keep their produce to themselves and let fate and charitable take care of the landless laborers. Better counsels however prevail on the part of some of the most influential. Mr. John O'Connell on the part of the Repeal Association has addressed the people urging them to pay their rents and poor rates, and reminding them that the land is pledged even to confiscation for the support of the poor.

ITALY. The Pope is firm in his demand that Ferrara should be evacuated.

"A personage" says the *Commerce*, "whose station will readily be surmised, recently held the following dialogue with Cardinal Ferretti, the Secretary of State in Rome; the subject of conversation was the Austrian occupation of Ferrara. 'But what then do you think of doing?' 'We will protest.' 'And if your protests are not listened to? We will fight.' 'And if you are vanquished?' 'Then we will excommunicate.' The same personage entered the same Cardinal at least to veil the form of his official language. 'What would you have?' replied the ecclastic, 'we priests are always following the precept of Scripture, *ex abundancia cordis os loquitur*, or 'out of the abundance of the heart the mouth speaks.' We cannot persuade ourselves like our apostate brother, the late ex-bishop of Autun, that language was given to man to enable him to discourse his thoughts.'

Russia. In Russia the Asiatic cholera is making rapid progress westward, in consequence of which the Emperor has deferred his visit to Poland. The Governor-general of that kingdom had appointed a committee of physicians to suggest measures for its preservation from the eruption, but later accounts announce its appearance at Warsaw. Dr. Puskin informed the Academy of Sciences of Paris, on Monday, the 27th ultimo, that the Asiatic cholera had manifested itself at Riga, where it first appeared in the north of Europe, in 1832, but that hitherto it had been less fatal.

W. M. P. U. We will send the Office to Divisions of the Working Men's Protective Union, on the following terms:

Five copies, per annum, \$5.00.

Twenty " " 9.00.

Twenty " " 18.00.

Friends, let us hear from you.

AGENTS WANTED.

Several trustworthy and efficient Agents are wanted to get subscribers for the Voice. Apply at 76, Central street.

LADIES.

You can buy Parrotts, and Star Shells, No. three cheaper of Mrs. N. Packard, 90 Merrimac St., than you can buy my establishment in the city, and Carpet Bags, very cheap.

Boarders Wanted.

TWO Gentleman boarders can be accommodated in a small room on Bartlett street. Inquire at office.

REFORM DIRECTORY.

Notice of Meetings of W. M. P. U., I. R. A., U. S. C. H., &c., &c.

The WORKMEN'S PROTECTIVE UNION, Division No. 1, is to meet at No. 5 Boylston-st., Boston, every Wednesday evening, and Monday evening for discussion, at 7 o'clock, P. M.

CHARLES C. Jones, Secy.

The Workmen's Protective Union, Division No. 9, holds its meetings on Monday evenings, at No. 3 Boylston-st., Boston.

All Divisions will be accommodated with goods on the same terms as those of the 9th—store open from 8 o'clock A. M., to 9 o'clock P. M.

JOSEPH CAREY, Secy.

The Workmen's Protective Union, Division No. 1, I. O. R. & Co., &c.

September 24, 1847.

W. M. P. U.

J. O. A. LAD D.

Attorney and Counsellor at Law,

Commissioner for the State of Vermont,

Office, Stoddard's Building, Guest North of the American House, Central street, Lowell, Mass.

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JOSEPH CAREY, Secy.

The Workmen's Protective Union, Division No. 6, holds its meetings at Merrimac Hall, Merrimac Hall, Elm street, on Monday evenings. Store under Methodist Church, on Elm st.

S. CLARK, Secy.

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

A. BIRDLOW, Secy.

The Workmen's Protective Union, Division No. 4, Lynn, meets on Tuesday and Friday evenings, over Union St., opposite the Uni-versalist Church.

H. T. BUTLER, Secy.

U. OF A.

The BOSTON UNION OF ASSOCIATIONISTS meet every Wednesday evening at their Rooms on Clarendon street, two doors from Dr. Faugier's Clinic. All persons interested in Social Reform are invited to attend.

MARY EMERSON, Secy.

THE LOWELL UNION OF ASSOCIATIONISTS holds its regular monthly meetings the first Saturday evening in each month, at 7 o'clock, at the Reading Room, 76 Central street. A general attendance is requested.

JAMES FREDERICK FOSTER continues his manufacture of various improved TRUSSES, at his manufactory No. 301 Washington-st., Boston, opposite the Hotel Tremont, for Prosthetic Anti-Superfluous Bone, Knee Caps, Spine, &c. &c. &c. Trusses repaired at one-half rates, and made to answer to every person's wants. Trusses having been worn out, or become useless, after having worn them for twenty years, test confident in being able to sell all cases.

53. THE FEMALE INDUSTRIAL REFORM AND MUTUAL AID SOCIETY of Lowell, meets every Monday evening at 8 o'clock, at the Reading Room, 76 Central street. All Ladies friends are invited to attend. The physical improvement of their sex are respectfully invited to speak upon 600 noble efforts, by their presence.

H. J. STONE, Secy.

TEN HOUR SYSTEM.

The friends of Labor, are notified that their meetings are held at 76 Central St., every Wednesday evening at 8 o'clock, at the Reading Room, 76 Central street.

A general attendance is requested.

MARY EMERSON, Secy.

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POETRY FOR THE PEOPLE.

Still for the **PEOPLE**—still for Man and Freedom,
Boldly his Titan words the Hard must speak.

DUGANNE.

THE POET AND THE PEOPLE.

BY A. DUGANNE.

Speak well the Greek; when he said that poems
Wrote the high laws that swayed a nation's mind—
Voices that live on echoes—

Brief and prophetic poems,

Opening the great heart-book of human kind!

Songs are a nation's pulses, which discover
If the great body be as navel-wield—

Songs are the spangs of soul,

Telling us when men suffer—

Dead is the nation's heart, when songs are stilled.

Let the firm poet be the Truth's dispenser—

Standing like Heaven's high priest before its shrine—

And his high thoughts like incense—

From his soul's golden censor,

Rise to God's throne—a sacrifice divine!

Stands like Samuel, darkly prophesying—

Threats he, like Nathan, humbling Judas's king—

Come be John the Baptist,

[Mid wild desert crying—

Still from his soul, the impotent voice must spring.

Speaks he to senseless tyrants, who with scourges

Would eke the ocean of the human heart!—

Over their whips and fettters,

Rush his bold songs, like surges—

From the caverns of sleep thought they start.

Still for the **PEOPLE**—still for Man and Freedom—

Boldly his Titan words the Hard must speak,

Till his too long lost birthright

Shall be regained by Edom—

Till to restore that right, Jacob, shall essay seek.

SONGS OF HUMANITY.

I.

In the God of Truth be strong!

For the Truth shall perish never,

Nor the Weak be crushed forever—

Right shall never triumph over Wrong!

Cherish then, our bond of union—

Live in brotherly communion—

Love our Neighbor—help our Brother—

With our watchword cheer each other—

"Be Strong!"

In the God of Truth be strong!

II.

In the cause of man press on!

Let new sympathy be kindled

In the breast where love hath dwelt,

Until warmth of soul be won!

Here upon our common altar,

With true hearts that ne'er shall falter,

Let us pledge our life's devotion

To humanity's promotion—

Press on!

In the cause of Man press on!

III.

Man is destined to be free!

Free from Slavery's aggression—

Free from Tyranny's oppression—

And from needless Poverty—

Free from Prejudice and Error—

Free from Vice, the greatest terror;

Since the day of hapless Edom,

Truth hath plead for Human Freedom—

Fear not!

Man is destined to be free!

RECORDS OF SOCIAL PROGRESS.

Concord is the Present's motto, to a longer, higher life.

Concord is the day's motto to the evening of the world.

From the Harbinger.

ISLE OF MAURITIUS.

We translate the following letter from the *Democratique Pacifique*, of the 13th of June.

SIR:—Nine years ago, in 1838, when that great act of justice, that solemn reparation (the work of the woman and the people of England), the emancipation of the slaves, was just accomplished;—if a man plunging, by thought into the darkness of the future, and inspired by the Christian idea, by the social idea, had advised his fellow citizens, the privileged ones of yesterday, I will not say in the name of humanity, of religion; but purely and simply in the name of enlightened self-interest, to associate the laborers just set free, and thus avoid the grave inconveniences, the innumerable dangers of the false and anti-Christian system of wages;—if a man, I say, more enlightened, more advanced than those who surrounded him, had done this, they would undoubtedly have treated him as a mad-man, as a dreamer, my a revolutionizer; and with this last epithet his voice would have been stifled and his sage warnings have proved powerless against the double obstacle, of general indifference and incredulity.

Well! what the English colonists, what the planters of the Isle of Mauritius (for of this colony I am speaking) had repudiated; in 1838, as a mad and impracticable plan; as the dream of a diseased brain, an Utopia,—behold, at last they are adopting it so truly—most ardently and passionately, and they all agree to come down, to cast away the wage-system as bad, insufficient, dangerous in itself, and to demand association to save them; to snatch them from a complete ruin, which is inevitable, every day more threatening.

Such, Mr. Editor, are the reflections which I have felt it my duty, in the name of this fraternal communion, which is to unite all the Creoles without distinction of origin or nationality, to prefix to the following letter, published originally in the *Corneen* of the Isle of Mauritius, by our good and indefatigable friend, Evaro Dupont, whose zeal and devotion in the holy cause of Association are above all praise.

Nothing, in my opinion, could come more apropos to demonstrate the planters of the Antilles and of Bourbon, the practical good sense and the great wisdom of the views of

the young and fervent author of the *Appeal to the French Colonists*, than this simple letter of a man who, better placed than any one else for seeing and judging well, has, after an experience of eight years, come to recognize with the great majority of his fellow citizens, the eminently false and subversive character of Wages, and to demand of Association the safety and enfranchisement of all.

I have but one more word to add, one more reflection to make; and may the French colonists, to whom it is addressed, receive it in the same spirit in which I make it; may they meditate long and maturely upon it, for the present is for them difficult and the future promising, unless they consent to look to a higher idea, to the idea of Association, for the means of conjuring the storm which is hastening to overwhelm them.

I would say to them then: More fortunate than we, you have, to guide you in the new way upon which you are soon to enter, a lesson which would probably have saved us; this lesson which we bring to you to-day, and to which we would fraternally invite your serious attention, you colonists of the Antilles and of Bourbon, among whom we count so many sympathetic and benevolent hearts, beware how you neglect it!

The history of the English colonies is here: take and read it! . . . and then may God save the French colonies!

Yours. A. DE R. LABISTOUR,

Creole of the Isle of France.

PARIS, JUNE 11, 1847.

Here follows the letter to which our correspondent makes allusion, and which we find in the *Corneen*, of the Isle of Mauritius:

I have read with pleasure the letter of a *Man of Business*, inserted in your columns.—Like myself, the *Man of Business* is an advocate of Association; he wishes to see it established on our sugar properties. On this point I perfectly agree with him. I think that expropriation is a ruinous measure, as ruinous for the creditors as for the debtors. It may be said that all sensible men share this opinion. But this is only a restricted and limited application of the fruitful principle of Association.

It is a ready several months since I counselled Agricultural Association, the throwing of our sugar properties into joint stock.—Many persons besides the *Man of Business*, appreciate these beautiful and sound ideas.—But we have not arrived at practice. There is the ground of distrust. In our happy civilized society every one doubts his neighbor.—Jesus has told us: *Ye are all brothers.* . . . *Look out for one another.* This is sad; but who can dare to deny it? Each one fears to entrust his capital to any hands but his own. If he does not doubt the honesty of his neighbor, he fears his incapacity. A man always thinks himself more able than another; and on this point, he is frequently deceived.

My object, whether in speaking of theory, or in citing the practice of other countries, is to inspire in the most intelligent men of our colony, in those whose minds are free from prejudices and open to new truths, the desire to restore to Association. Several, I can say with certainty, are already animated by it.—But before coming to the practice, they feel that they must learn the theory. Thus the works on *social science* are now sought for avidly. The few copies which the island possess, pass from hand to hand with rapidity. The impulse was given; the science is spreading; it is opening men's minds to the light. The realization will come in its turn. What the *Man of Business* recommends, is nothing but the association of the *capitals* of the sugar plantations in joint-stock proprietorship.

It must be confessed that applications of this sort are very slow, by reason of that painful distrust of which I spoke just now. There are several sugar estates possessed by two, three, and even four associates. But I do not know of one which belongs to any larger number of share-holders.

An example of intelligent Association, worthy to find imitators, has recently been given (if I am rightly informed) by two proprietors of Flacq. I mean M. M. Gondreville and Martin. Their two sugar estates are contiguous. They comprehend that a single owner would suffice, and that it would be economy to close the other. They have concentrated their forces upon the one best situated, where they are about to erect a powerful *cane-vide*.—They may hope for millions and more. I wish to them with a good heart. Let all the sugar planters of the colony unite thus, only two by two, and behold our sugar works reduced from 250 to 110, with an immense economy of hands and money. What prevents this? Routine, prejudices, apathy. But patience: we shall come to it. I have faith in the progress of which I am the friend, in the good sense of my dear compatriots. Since they are willing to hear me favorably, I will preach to them as if I were in the desert. With the assistance of the *Man of Business*, I will cause them to know, to understand, to love and adopt Association. I am not easily discouraged, when I have the hope of doing good. With God's assistance, I will struggle as long as may be necessary; and I shall have, as the *Man of Business* says, the honest people for my coadjutors; may I not add, all en-

lightened and sensible men, all men of heart?

The laborers appear less distrustful than the *capitalists*, towards the *proprietors*. In fact, there exist already several partial associations of laborers with planters.

I will not recur to the Association of Carader, of Flacq, with a good number of apprentices. It has been mentioned, in detail, in your columns, by one of my friends, some months since.

According to information lately received from another friend, M. Comarmond, in Villebague, has associated himself with a band of Indians, to plant the sugar cane, and share the profit with them, instead of paying them wages. These men, he assures me, work better than hired laborers.

M. Marey, at Montagne-Longue, has taken for associates a band of twenty and some Chinese. He shares equally with them the product of his canes. They display great ardor in the work, and push their enthusiasm even to working on Sundays, and on New Year's day. I learn from M. Marey himself that he is perfectly satisfied. Having finished cleaning and dressing the canes, they have asked permission to clear savannah and bring it under cultivation.

M. Ernest d'Uenienville, whose Association with one hundred and forty laborers, Creole and Indian, has already been related in your Journal, obtains the most happy success, in his sugar property, at Savane. I have profited by a leisure day to make him a short visit; and I can certify, having seen it with my own eyes, that his Association gives the most satisfactory results. His men make one hundred and twenty bunches of cane in a day, gaily, without being entreated, and get through their task in very good season. The Monday following, which was New Year's day, there was not one absent or sick. I believe the fact to be unique, at this time, in the whole colony. Since he has substituted Association for wages, sicknesses and absences have considerably diminished. The laborers are remarkable for the good will with which they work. All appear equally animated with a spirit of zeal and confidence towards their employer, although the band is composed of men of Calcutta, Madras and Bourbey, who are commonly regarded as of unequal worth.

M. d'Uenienville has proposed to them to found a school. They have accepted it with eagerness, and the parents have engaged to pay one rupee per month for each child. The Creoles have consented to pay a *piastra*, and have requested to attend the school themselves after the hours of labor. These are excellent things to be imitated and spread abroad. But care must be taken, in instructing these children, in developing their intellects, to teach them that instruction does not exclude labor. In Scotland, all the peasants are instructed; but they labor none the less; on the contrary.

M. Amedee Faydherbe, a neighbor of M. d'Uenienville, is associated with twenty-two Indians, who plant under his direction rice, maize, and other nutritious plants, at the same time with slips of the mulberry tree, the hope of a future silk-growing establishment. At every harvest, that is to say, every three or four months, the Indians will receive one-half of the product in kind. They will probably decide to eat part of it, instead of the rice of India, so inferior to our maize and our good Creole rice. This innovation, it must be confessed, would be an excellent fruit of Association, that divine and precious tree.

I hastened to finish this enumeration of practical Associations in Mauritius; for I feel that I abuse the liberty of your columns, and of your readers; but it is for their good.—But before coming to the practice, they feel that they must learn the theory. Thus the works on *social science* are now sought for avidly. The few copies which the island possess, pass from hand to hand with rapidity. The impulse was given; the science is spreading; it is opening men's minds to the light. The realization will come in its turn. What the *Man of Business* recommends, is nothing but the association of the *capitals* of the sugar plantations in joint-stock proprietorship.

It must be confessed that applications of this sort are very slow, by reason of that painful distrust of which I spoke just now. There are several sugar estates possessed by two, three, and even four associates. But I do not know of one which belongs to any larger number of share-holders.

An example of intelligent Association, worthy to find imitators, has recently been given (if I am rightly informed) by two proprietors of Flacq. I mean M. M. Gondreville and Martin. Their two sugar estates are contiguous. They comprehend that a single owner would suffice, and that it would be economy to close the other. They have concentrated their forces upon the one best situated, where they are about to erect a powerful *cane-vide*.—They may hope for millions and more. I wish to them with a good heart. Let all the sugar planters of the colony unite thus, only two by two, and behold our sugar works reduced from 250 to 110, with an immense economy of hands and money. What prevents this? Routine, prejudices, apathy. But patience: we shall come to it. I have faith in the progress of which I am the friend, in the good sense of my dear compatriots. Since they are willing to hear me favorably, I will preach to them as if I were in the desert. With the assistance of the *Man of Business*, I will cause them to know, to understand, to love and adopt Association. I am not easily discouraged, when I have the hope of doing good. With God's assistance, I will struggle as long as may be necessary; and I shall have, as the *Man of Business* says, the honest people for my coadjutors; may I not add, all en-

lightened and sensible men, all men of heart?

The laborers appear less distrustful than the *capitalists*, towards the *proprietors*. In fact, there exist already several partial associations of laborers with planters.

According to information lately received from another friend, M. Comarmond, in Villebague, has associated himself with a band of Indians, to plant the sugar cane, and share the profit with them, instead of paying them wages. These men, he assures me, work better than hired laborers.

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THE ORIGINAL CHILDREN'S AND BOYS' CLOTHING STORE.

Was established two years ago, and was made a prominent feature.

Simmons' Oak Hall.

The liberal patronage bestowed upon this NEW BRANCH OF THE BUSINESS, started by the original establishment, has extended all over the country, and the demand for Boys' Clothing has always been great. The proprietor foresees that this branch of the business will be a leading article in the future.

SIMMONS' EXTENSIVE WAREHOUSE,

TEN TIMES GREATER

in account of the very low prices paid for articles in such common use as BOYS' CLOTHING.

The store is now filled with thousands of articles, and the proprietor has a large quantity of goods in hand.

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