

W. F. YOUNG, Editor.

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For the Voice of Industry.

Lives suggested by reading an editorial article in a late number of the Boston Echo Democrat.

What though the clergy's tongues decline, And brand him with a felon's name; And loudly say he would destroy Christ's Kingdom, and his truth alone; And dare assert, he'd sweep the mine; For whom, thus far, he's spent his life's span! What's that to him—within his breast A higher holier aim will rest; That ever far he soiling— Or bow to priesthood bought with gold; So ask of Africa's fettered son The blessed work his hand hath done; Who guarded, honored, protected, fed, That holds her own in his chains; With scourge and rack, and fiery pain; Which crushes all that's man's delight, And sinks the mental ray in night— His husbands, wives, and children part, And bleed the bleeding heart; And make the image, God bestow, And makes of man, a chattel, bought; What is religion, but to dress And aid a brother in distress; And to lead him from sin and wrong; And in the ways of right be strong; And ever lead a helping hand, To lead the wrong'd of every land; Thus, GARIBOLDI had born a fame, And black and white, will bless his name. Lowell, April 1846.

DEMAND FOR PERSEVERANCE.

Labors, or do they cease plighted?

Shall we not be held, valued

We were forced to brook control?

What though broad pretensions model, In your Legislative Hall;

Let us have, or let us have no more; Perseverance conquers all.

Trust ye not, O trust ye never;

In the heart, by gold enriched;

Lit your own strong arm and sever;

Days and months may not restore us;

Back the rights we boldly ask;

Yet while you live in our day;

Shall we flatter in our say?

What though strong hands drop around us;

Heart of iron feel diamant;

You while mercy's rays surround us;

Let this, yet be our way.

Rule wisdom, to the poets all;

Let this, yet be our way.

Their let adverse waves impel us;

Onward in our glorious work;

Truth, your weapon, guard defining;

Boldly standing in the light;

Brave the tempest self-riding;

ALMA and the Laborer's rights, Mito.

FREEDOM'S WORTH.

The flower that lifts its beautiful head

From its green sheath;

Is kindly doomed to fade;

The bird that warbles forth its lay

So sweetly in our ear;

Is freed from the greenaway;

With songs no more would cheer;

So, man, in colder powers possessed;

If freed in chains to rest;

Findings on earth no peaceful rest;

Laments his destiny.

Since nature made him to be free;

Yet subject to his law;

If robbed of manly dignity;

By some oppressive cause;

Why, in his wounded breast, can give

The breaking heart, and bid him live!

Lowell, April 1846.

A London paper says that to supply one "big palace" in that city, nine horses, drawing three large wagons loaded with the beautiful person, are seen at regular periods passing in a sort of procession; and it is boasted by a keeper of one of these palaces, which brings twenty a minute had been taken across the land. No wonder the source of Political Reform looks, with his money that should go to improve their minds, and educate their children, and surround them with comforts, and prepare them for the enjoyment of rational liberty, is thus abused to bid faster the features of mental and moral degradation. People of the United States, take warning.

ATTACHMENTS.

THE TEN HOUR SYSTEM.

The following eloquent appeal on the moral bearings of this subject, we copy from the Mechanics' Monthly Review:

To foremen and women to work more than ten hours a day is wrong; because you thereby deprive them of the time which their Maker designed should be improving their higher destiny. By their higher nature, we mean that portion of it which our Creator has given us, and most solemnly too, is to survive our animal being, and be rendered immortal. This part of our nature says we are worthy of our religion, and our aspirations to regard as by far the most important. This greater importance demands such a bestowment of serious, earnest attention to it, as will be commensurate with its greater value. We deem it a crime of the most atrocious die, to stand by the souls of men and their infants, and, even with an air of conscious right, pocket those sacred immunities, which were designed to bless and save us! What, but doing this, is it to reduce man to the level of necessity of tilling to the utmost extension of his physical strength, barely to support their animal existence; and that, too, for the vasty social purpose of helping pile upon pile of superfluous dust into the coffers of men who have already grown hard-hearted from overabundance.

A man's first duty, no matter what his station in life may be, is to improve himself religiously and intellectually; no mere physical consideration should be allowed to interfere with this paramount duty. Take away his religious and intellectual nature and what is man? A beast looking for food. And what does it avail if he have the faculties of reason and religion, if they be not cultivated and educated? They only avail to sink him below the level of the brute; for his uncultivated will, which was given him to control his lower instincts, and bring them in subjection to his reason, becomes at the same time their slave and master.

When the will, for want of high educational direction, joins itself to appetite, it gradually loses its identity, and at the same time greatly adds to the strength of the latter. This accounts for the greater, passionate excesses of the lower nature. The body, whose nature is chiefly one of instinct, never passes certain given limits. He is satisfied with the simple gratification of his bodily wants. These supplied, he lies down to quiet repose, disturbed by no remorseful retrospections, and tortured by no dread apprehensions of the uncertain future. Man, on the contrary, has an aspiring, craving soul, whose wants infinitely transcend all physical objects. They will not rest out of his high spiritual instincts, and are unappeasable by any temporal good. The void within cannot be filled by the perishing lumber of time, but waits with a longing thirst to drink of "the water of life." Will was given to man to be the superintending force, by which his nobler nature is to be led on its high destiny. When a man's will is thus employed, he is true to his manhood, and is on his way to his heavenly appointed goal. But when the will is left to the lower nature, and consents that it shall add strength to his blind, soul-wasting impulses, then does it become the guilty instrument of man's dreadful infamy!

But the will of man, like all his higher faculties, needs vigorous culture to fulfil its proper functions. Laborious culture is the fixed condition of all moral good. This culture requires time, and physical ease. When a man's body is exhausted by toil, he is in no condition for reflection. He is in no condition to sympathize with the body, as it is oppressed and readily acquiesces in the latter's disinclination to mental exercise. Thus it arises into gradual listlessness, and no more manifests itself, save as the ignoble subordinate of the perishing body. It falls from its high legitimate position, as the central commanding force of humanity, and becomes the shrewd, cunning, vulgar caterer of low appetites—the slave of man.

tematic hard-work, flies from him this heaven-grounded claim, looks vastly like the devil's workmanship, and sneaks strongly of false civilization. This system of things is directly at war with Christianity; and in proportion as the principles of the latter become embodied in the practical code of society, will the lot of the working poor become improved. The poor have the Gospel preached to them; it is a text well worth considering—Christianity not only opens the prospect of an immortal life to the poor, but proposes as a great object of its mission to elevate their earthly condition. The good news of Christianity has reference to earth as well as heaven. Its philosophy is too sound, its common sense too genuine to overlook man's present good. It does not teach an intertemporal focus, as it does the education of the soul; the mind is its own place, its own world, and its true elevation is its heaven, be its local habitation where it may. It will have no other blessedness when it shall have quitted its present tenement and ascended to a higher world of life. All spiritual excellence is the same in quality in all worlds. Christianity, therefore, means not to overlook the present condition of the poor. It emphatically embraces the good of all, alike for time and eternity. It wars with all institutions which retard the spiritual growth of man, or check the free, bounding interchange of the mind, which seeks to unite us all in links of a loving brotherhood. It proposes, first of all, man's spiritual advancement, and sternly and unqualifiedly demands the removal of all obstacles that stand in the way of its consummation.

The great reason why labor has been considered degrading is because it has had no time to enlighten itself. After working from twelve to fifteen hours per day, what inclination can an individual have to read or write or for self-improvement. Bodily exhaustion kills all desire for mental labor. The toil-worshiper is too apt to seek for life's necessary stimulus in a transient physical pleasure, instead of the ever-unchanging, humanizing enjoyment which flows from a cultivated mind. It is by reason of incessant labor that thousands, my millions, grow up and pass away, without knowing any thing of their higher susceptibilities, or feeling the proper happiness of man. The mind is cramped in its capacity for thought and intelligence, is dumfoundedly, and it grows onward to the grave with his mind unenlightened, by those beams of bright truth which should prepare and harbor for him the ever-growing pleasures of eternity! There is an intimate connection between our highest and lowest good. Our physical comfort ministers to our intellectual and spiritual betterment; hence it is as general a truth, that we find more perfect developments of our humanity between the two extremes of physical wretchedness and its utmost luxury. Hence it is that Christianity, in the profundities of its loving wisdom, seeks to equalize our temporal condition. It gives not the shadow of a sanction to an organization which forces the many to a life-long, ill-requited toil, that the few may have extra social and intellectual privileges; that they may shine in their sinful, heathen pride, and blot themselves up with the atrocious notion of their superiority over humble, laboring humanity. If it did, it would not have so long withstood the test of reason, and our innate sense of right. It would not so readily commend itself to the hearts of the poor, and be received as the "man of their counsel," were it not for the intense sympathy it expresses for them and their hard condition. 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VOICE OF INDUSTRY.

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

LOWELL, APRIL 10, 1846.

PROSCRIPTION.

It will be recollected, that we published a few weeks ago, a communication, signed "Doubter," which reflected upon the Bible as being the true standard of faith and action. Accompanying that communication, were some editorial comments, showing that we did not agree with the author; but signifying our willingness to publish his article, on the grounds that the sentiments were honestly entertained.

For the course we pursued in relation to the matter, some professedly friendly to the cause in which we are engaged, (although not connected with us) have seen fit to lavish upon our unflinching intentions, no small amount of censures—even to some strong allusions to the laws, which stand upon the Statute Book of righteous Massachusetts, about "blasphemy!"

It is not our intention to reply to such kind of words. They are alarmed when it comes in contact with error, lest it shall be overthrown! Now if there is one attribute in the christian character, which we esteem above another it is its spirit of toleration and indulgence. When a brother mortal has fallen into error, through false education or adverse influences; it listens to his theories with christian charity, without any fears that his ingenious sophistry, based on darkness, will overturn the eternal truths of God; and then in tones of mildness and pity such a man's truth upon his mind, or baffles his false philosophy and causes its fabrication to fall before his own mental vision.

Trid-christianity never shrinks before error and infidelity; but rather loves to grapple with them; that it may rescue their victims from the ways of anxious doubt and darkness, to the flowery fields and golden paths of divine truth. But there is a so called christianity, quite prevalent at the present day, and which is not intended for gentiles, that is, of a very different character. Its strongest defence is often, its reason and philosophy, the theological speculations of the past. This christianity consists, merely in profession, while its practice is rank infidelity. It abhors the professed infidel who may live near the principles of Christ, than its own followers, lest it shall withdraw before their infidel rebukes. It dare not encounter error, being destitute of power to vanquish it, and having no sound principles, it entrenches itself behind the "Statute Book" and at every attempt to introduce christian forbearance, love and good will into society, and reduce the teachings of Christ to practice, it turns to the Legislature, and "prosecutes him, prosecutes authors!"

Thank God that there is a religion, which consists in deeds as well as professions, and which fears nothing from open infidelity—for the prosperity of this religion, we fear more from many of the professed christians of Lowell, Ministers as well as Laymen, whose lives and teachings are infidel to the precepts of Christ, than all the avowed infidels in christendom.

I give the following a place in our columns, not because we agree with the sentiments, but because we are friendly to free speech and free discussion, where there is sincerity of motive and honesty of purpose. Our correspondent throws the Bible entirely away because it seems to him, contradictory and opposed to reason and justice, whereas in the doctrine which it teaches, and in the precepts we can see the soundest reasoning, and the truest Justice, and the practical adoption of these fundamental truths by society, would introduce peace, virtue and happiness among our people. The fact is, the doctrine of Christ have not been preached in their fullness and simplicity, but have been turned, twisted, construed and interpreted to suit the heathen and unchristian notions of society, and to support and sanction the wrongs and dominions of men. Men have made religion one thing, and their social and political transactions another.—They have professed to believe in the doctrines of peace and good will while they have fought, slaughtered and oppressed each other; they have divorced religion from the various pursuits of life, and instead of loving their neighbors as themselves, and treating him accordingly, we find them envying, supporting and sanctioning the wrongs and dominions of men. Men have made religion one thing, and their social and political transactions another.—They have professed to believe in the doctrines of peace and good will while they have fought, slaughtered and oppressed each other; they have divorced religion from the various pursuits of life, and instead of loving their neighbors as themselves, and treating him accordingly, we find them envying, supporting and sanctioning the wrongs and dominions of men.

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of Christ, embracing principles and adopted systems, accorded to the light which they possessed and the age in which they live:

For the Voice of Industry.

Chicago Falls, March 29, 1846.

To C. F. H.—DEAR SIR:

I confess I have greatly misapprehended you in your letter to A. Lawrence. As regards the matter of your article, the Bible is regarded as something as I did you. I said, if I had taken said night, said religion is predicted on the Bible, and if one, (his religion or the Bible) is true, the other must be, and if one part of said Book claims authority, (as the word of God,) why not another, and the whole? If it (the Book) is false and contradictory, why hold it forth as a guide, an erring rule of faith and action? As to thinking anything true which was against reason, requiring of christians to practice according to profession, and demanding in the name of justice and truth, the other measures of reform, you mention.

I not only most cordially agree with you, but most sincerely rejoice to see the initials of another name subscribed to such sentiments.

That the guidance of reason, and the principles of justice and truth (once established), would be productive of more happiness to mankind in one year, than the Bible system, multiplied in 1000 or 6000 either, I have no difficulty in believing, although on mysterious and supernatural systems of revelation a DUOBLES.

Boston Workingmen's Protective Union.

Being in the "City of Nations" on Monday evening, we spent a short time at a meeting of the "Protective Union," at Boylston Hall, and were much pleased with our visit. The meeting was for discussion and conducted with ability and energy, the principal topic being, the success of their "Union." This institution is a successful operation, running about fifty or sixty members.

The Division has a store-house connected with it, where they keep their goods, bought at wholesale prices and from which they have already realized quite a saving. For experiment sake, we took occasion to purchase a few articles of West India Goods at this "Union Store," to the amount of about \$1.50, and return we found the same articles would cost us in Lowell about \$3.50—a saving of about a small state!

The following spirited article, we clip from the "Chronicle," a beautiful little daily published and edited by Eliza Wright, Boston. Mr. Wright is a scholar, philosopher and philanthropist, and if merit insures prosperity, we predict for this sheet abundant success.

YOURSELF A FARM.—The New York Express makes itself quite merry with the proposition of the Legislature for the redemption of the public lands. It thinks the petitioners all farmers, who had better earn farms. We know of some of them who have earned farms but have never yet got them, either because they were deficient in bargain-cunning or were not mean enough to exercise it. It will do well for one who has the help of a few hundred dollars of capital in warding off starvation, to apply about the case with which every man may get a good living in this country, just by rent a farm. But is it a different thing to have a family to support on the land to-mouth principle, and save the first hundred dollars. The chances are for the most frugal and industrious man, who has a family to rear on his own mere labor, will grow poorer instead of richer in the struggle.

Why will it not be best to vote every such man a share in the right to make such a Farm? What rich man would be any worse off for a view of right reason, by having every poor man placed in circumstances of hope and self-respect.

THE NIAGARA.—It is the title of a temperance paper just started in this city, under the editorial charge of Gen. T. D. Buxton. This paper has been shadowed forth for some weeks past through the "Lowell Reformer," of which paper, we believe it is the legitimate offspring. From the appearance of the first number, it bids fair to be a rushing paper, and the editor being a military man, will account for its marshy and warlike title.

THE REPORT UPON THE "TEN HOUR PATRIOTS" is deferred until next week for the purpose of a general review.

POST MASTERS, AGENTS OR SUBSCRIBERS, should not permit papers chargeable with postage to be sent as the law has provided that notice of discontinuation may be sent free—therefore the paper of letters upon such matters will be held by us as non-receivers.

Land of the Free, and the Home of the Brave?

HENRY CLAY, JR. of the Lynn Prison, is confined in a common jail, to expiate for the moral crime of speaking out his honest convictions in relation to a legal force, which lately came off at Lynn.

REV. CHARLES E. TORNEY is wasting away his existence in a Maryland prison, for striving to carry out the precepts of Christ, in unloading the heavy burdens and letting the oppressed go free.

JOHN T. TRACY, an inhabitant of the New York State, is notorious for showing the character and trickery of a government vampire in that city.

FIRE AT BELLEROSA MILLS.—On Sunday evening last Bellerosa Mills was again visited by fire, which consumed a barn in which it was first discovered, and a barn and carriage house adjoining. The West India Goods store of Russ & Easty was also destroyed, with a portion of the goods. The fire then spread to a dwelling house owned by Mr. Easty, which was totally consumed. C. P. Talbot of this city, lost large quantities of dye-woods, which were stored in one of the barns. His loss is estimated at about \$1,000, he insured for \$1000, the barn and carriage house were owned by Wilson & Dix, upon which there was a partial insurance. This fire, together with the former one, is supposed to have been the work of incendiarism.

The Lecture before the "Industrial Reform Lyceum," on Wednesday evening, was delivered by ANGE BATTOR, of Hopkeda Community. His subject was, the organization of society; which he treated in a masterly style. He investigated the present institutions of society, and showed that they did not guarantee protection to the natural benevolence, honor, friendship and humanity of mankind;—that they held out inducements and educated men to do wrong, and to be unchristian.

He urged that more is spent to punish and restrain men, than would be required to educate them. A large portion of the misery and suffering in society he attributed to our false industrial organization and the little success there is offered to honest industry.

He believed there was something fundamentally wrong, and that this wrong must be removed before man is placed in a position to realize his true destiny. Statesmen, teachers and preachers, he contended, educate, honor, and try to win the convictions and affections may be perpetuated, and consequently the people follow. We have not space to do anything like justice to his clear, comprehensive and philosophical discourses. Mr. Dana of Brook Farm, we learn will speak before the Lyceum next week.

MELANCHOLY ACCIDENTS.—A little son of Mr. Farr, who resides on Church St. in this city, fell from his father's peddle wagon, on Monday afternoon, and so injured his spine that he will be unable to walk.

On Tuesday afternoon Mr. Joseph E. Offord was instantly killed, by the falling of a brick wall, in the Boot yard. Mr. Offord was a young man, and has left a young wife to whom he was married a few months since.

N. E. WORKINGMEN'S CONVENTION. The following resolutions, offered by Seth Luther of the U. States, were next called up and discussed.

Resolved, That the present long hours of labor, is inconsistent with the laws of nature, implanted in every human being by the author of existence; that the slavish system of labor, which is now in vogue in N. England, have unjustly been subjected in all time past, has a direct tendency to kill the man, and to ruin the producing classes; and that it is the duty of every citizen, while it enables him to produce, to contribute to himself by excessive luxury and excessive idleness.

Resolved, That in the opinion of this Convention, the overthrow and the establishment of the Ten Hour System, is of the highest importance to the welfare and future progress of the workingmen and women of the United States and the world; while at the same time we view the establishment of that system, not only as a barrier, and an insuperable requisite, to enable the laborer, and as individuals, to perform those duties which are required of us, to ourselves, our families, our relatives, our friends, our country, and our God.

Additional resolution by Mr. Clark. Resolved, That the members of this Convention pledge themselves to labor and agitate this question, until justice is done by the Legislature.

The following resolutions offered by Mr. E. Ross of Manchester N. H.— Resolved, That the great prominent object of the workingmen of N. E., is the reduction of the hours of labor, and as individuals, to perform those duties which are required of us, to ourselves, our families, our relatives, our friends, our country, and our God.

Resolved, That anything which shall serve to divert the attention from the object, is detrimental to the cause, and is the duty of every citizen, while it enables him to produce, to contribute to himself by excessive luxury and excessive idleness.

Mr. Pierce gave a vivid and striking description of the ravages and destructive tendency of the present Factory System, in the United States, on the health and morals of those who are victims to its unallowable power. He said the long hours of labor, were compelling the operatives to transgress the very laws of God, daily and hourly, and were actually obliged to break the sabbath in order to find time to repair their necessary clothing; being deprived of every opportunity, to cultivate their intellects, their morals, or their physical powers. He exhorted them to be true to their consciences, and undauntedly to stand up for the rights of the oppressed.

Resolved, That the members of this Convention, should not permit papers chargeable with postage to be sent as the law has provided that notice of discontinuation may be sent free—therefore the paper of letters upon such matters will be held by us as non-receivers.

Mr. Palmer, spoke in an eloquent, feeling manner on the evils of the present system. Mr. Clier followed in a stirring address characteristic of the speaker's own peculiar style. Mr. Luther then spoke in a highly interesting manner—clearly elucidating the inconsistencies of the present organization of society, showing the great necessity of adopting immediate and efficient means for bringing about the ten hour system. He was opposed to all strikes or hostile measures &c.

Voted to adjourn till 8 o'clock, Thursday morning.

Thursday, March 26.

Convention met pursuant to adjournment. President in the chair.

The resolutions of Mr. Luther, which were laid over the night previous, were called up and again discussed by Luther, Clier, Palmer and Ross. They were then accepted by the convention, and unanimously adopted.

It was then moved that there be a Committee of five appointed, called Committee of Ways and Means, to devise some plans for bringing about the Ten Hour movement.

Messrs. Clier, Hatch, Potter, Luther and Ross were chosen for the Committee.

The Committee recommended agitation by the press; by lectures and tracts on this subject, in all places where manufactories are established; also in all towns, cities and villages in N. England where the Ten Hour system is not already established.

The Committee further recommended that this Committee request of our brethren in the Middle, Western, and Southern States who are now enjoying that system, to render us their aid in the great reform warfare.

The Committee further recommended, that each Association, and each individual of the same in New England, be most earnestly entreated to engage heart, hand, intellect, and means of all laudable kinds, to carry out the objects of this great movement, in their own localities.

All of which is respectfully submitted by your Committee.

J. C. CLARK, Chairman.

The report was accepted.

Mr. Pierce then offered a resolution on the subject of political action, which was discussed by Luther, Clier, Hatch, Luther and Ross.

Then moved to lay this question over for further debate in the afternoon.

Adjourned to 1-2 past 2 o'clock P. M.

APRIL 20th SESSION.

Convention met according to adjournment. Vice President in the Chair.

Mr. Luther submitted a resolution, "The Brotherhood of the human race," which was voted to lay it on the table.

The Resolution relative to the Voice of Industry, was taken up, and after some discussion voted to lay it on the table.

Resolution by Mr. E. Ross, of Manchester, was read and laid on the table.

Voted to call up the question laid over in the forenoon.

Mr. Clier said he was opposed to the measure, but some of the speakers had suggested, "Let them go to their places to those who could and would, so do."

Mr. Hatch said he was desirous of sending such men to make laws for us, as would pledge themselves to legislate for the rights of the whole people; not for the minority. That if we had rights bequeathed us, we should use them in electing men for Congress, who are and will be true to their Country, their fellowmen, and their God.

The question was then called for and rejected.

The resolutions which were laid on the table the day previous were called up.

The 3d rejected.

4th. Was taken up and discussed by Brown, Palmer, Hatch, Potter, Pierce and Luther. After which it was voted that the resolution be laid on the table, and one presented by Mr. Luther, take its place.

Resolved, That the members of this convention, feel a deep sympathy for all human beings who are suffering oppression in prison or in debt, or in any manner, on the broad surface of this Globe, of whatever nation, religion, color, ethnic, condition, tongue or language.

Resolved, That we look forward with pleasurable anticipations, to that glorious time when every man, woman, and child, shall sit under their own fig-tree, with none to molest or make afraid, either by unjust Legislation, error in legal decisions, unrighteous monopolies, or long and destructive hours of labor, either in Cotton Mills or work-shops, on the land or on the sea.

This resolution was accepted, and adopted by the convention.

The 5th resolution was called for and discussed by Hatch, Potter, Clier, Luther, and others; but it was deemed a matter of no consequence to the N. E. Convention, that it was laid over for a general debate in the evening.

Adjourned to meet 1-2 before 7 in the evening.

Evening Session.

Met according to adjournment. Vice President in the chair. Association to bring about the following, which was accepted for debate.

Mr. G. W. Hatch of Lowell presented the following, which was accepted for debate.

Resolved, That we look upon the freedom of the Public Lands, as one of the greatest reforms of the age.

Therefore, Resolved, That we will do all in our power to bring about the Association to bring about so desirable an object.

He first spoke in defence of this resolution. He attempted to give a concise view of the objects and plans of this great national reform. (The hearing which will have it accomplished, on all other reforms—viz—grown them with complete success. He believed this calculated to do away with the present evils which arise on every side, the monopoly of the people's inalienable rights to the soil as well as water; that it would restore to every child of God his birth-right, and then we could walk with propriety talk of freedom, and not till then.)

Mr. Clier here begged leave to present a resolution as follows:—

Resolved, That this Convention feels grateful to those ministers of the Gospel who have attended its sessions, and who kindly have their attention in the great work of humanity, as far as they may deem it right in connection with their duties.

This resolution was unanimously adopted.

The debate then continued. Mr. Palmer gave some very spirited and interesting remarks on the subject. Also Mr. Clier and Luther. Deep attention and interest was shown by the audience. Knowledge was all that was necessary in order to enlist the sympathies and draw out the active energies and efforts of the people in behalf of the glorious cause of the Freedom of the public lands.

The land should be free for actual settlers, all over the foot-stool of God!

Voted to lay this resolution on the table, and to call up the question in the afternoon was called up for debate.

Mr. Hatch and Palmer spoke with deep feeling of the indispensable necessity of a free paper among us—one which should be untrammeled in all its parts—one which should speak truth on every subject, which should be long to, or concern the vast interests of universal humanity.

Mr. Hatch spoke of the pecuniary interests of the paper—its untiring and devoted Editor who is, and has been, sacrificing time, labor and health itself, in order to make it such a necessary and a precious paper, which private individuals are too making in order to place it on sure grounds, and above all embarrasments. Some gentlemen in Lowell who labor hard 12 and 13 hours per day for a livelihood, had already paid the amount of \$75, from their own pockets—others ten, twenty, &c. Said he, it must—it shall be supported.

He called upon all who loved the name of Liberty, or wished to maintain that independence which the heroes of our country poured out their life blood, to achieve for their offspring, to come up boldly, manfully and assist in sustaining and circulating this Voice of our Industry—this, the workingman's own independent paper! A Nation cannot be free, without a press, and independent press—it is utterly indispensable.

It is a duty every man owes to himself, to his country, and to posterity, to support a free paper. And it is time the public mind be aroused from its death-like stupor—to feel, and to act on this subject!

The question was called for, and the resolution adopted by a unanimous vote of the Convention. (God of our Fathers, grant that this resolve may be accreted upon, and that immediately by every true hearted citizen.)

It was now moved to take up the question on National Reform. After a long and very animated discussion, it was adopted by the Convention.

The following were then presented to the meeting, accepted and adopted. Resolved, That the heart-felt thanks of this Convention, be presented to the President, Vice President, and Secretary, for the able and patriotic manner in which they have performed the duties of their several offices during this meeting.

Resolved, That we, the Delegates, and friends from other places, hereby return our sincere thanks our brothers and sisters of Manchester, for their uniform kindness and hospitality to us, during the session of this Convention.

It was then moved that there be a committee of three appointed to write tracts on the long hours system, to be distributed throughout the United States.

Also a committee of correspondence on Ways and Means, to carry the Ten Hour System, into effect, consisting of Seth Luther, A. J. Wright, of Boston, and W. P. Young, Editor of the Voice of Industry, Lowell, Mass.

Voted to adjourn to meet the next week in May, at Boston.

This ended one of its best and most spirited Conventions, which has ever been held in New England. The weather was extremely unpleasant both days, and the number of present small, but there was a union and glow of spirit in their numbers, which is seldom witnessed in any meeting, whatever.



