

THE VOICE OF INDUSTRY.

ORGAN OF THE NEW ENGLAND LABOR REFORM LEAGUE.

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WM. F. YOUNG, EDITOR.

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POETRY.

HAVE I PAID THE PRINTER!

When the call "storm-bell" round the door,
"And you to fight of layes,
Silently by the evening fire,
Enjoying the last paper—
Just think of him whose work thus helps
To wear away the winter;
And put this query to yourself—
Have I paid the Printer?
From east and west—from north and south,
From hands beyond the water,
Hospitably brings you "lots of news,"
From every nook and quarter;
No slave on earth toils more than he,
Through summer's heat and winter;
How many for a moment, then,
Reflect to pay the Printer?
Your other bills you pay,
Whenever you do go,
The butcher for his meat is paid,
For "sandwiches" in the grocery;
The tailor and the shoemaker,
The latter and the victualler—
All get their pay—then why neglect
To settle with the Printer?

MISCELLANEOUS.

CASES OF CIRCUMSTANTIAL EVIDENCE.

LADY MAZEL.

In the year 1689 there lived in Paris a woman of fashion, called Lady Mazel. Her house was capacious, and four stories high; on the ground floor was a large servant's hall, in which was a grand staircase, and a cupboard where the plate was locked up, of which one of the chambermaids kept the key. In a small room partitioned off from the hall, slept the valet-de-chambre, whose name was Le Brun; the rest of this floor consisted of apartments in which the lady saw company, which was very frequent and numerous, as she kept public nights for play. In the floor up one pair of stairs was the lady's own chamber, which was in front of the house, and was the innermost of three rooms from the grand staircase. The key of this chamber was usually taken out of the door and laid on a chair by the servant who was last with the lady, and who, pulling the door after her, it shut with a spring, so that it could not be opened from without. In this chamber, also, were two doors; one communicating with a black stair-case, the other with a wardrobe, which opened to the back stairs also.

On the second floor slept the Abbe Poulard in the only room which was furnished on that floor. On the third story were two chambers, which contained two chamber-maids and two foot-bays; the fourth story consisted of lofts and graneries, whose doors were always open. The cook slept below in a place where the wood was kept, an old woman in the kitchen and the coachman in the stable.

On the 27th of November, being Sunday, the two daughters of Le Brun, the variety, who were eminent milliners, waited on the lady, and were kindly received; but as she was going to church to the afternoon service, she pressed them to come again when she could have more of their company. Le Brun attended his lady to church, and then went to another himself, after which he went to play at bowls, as was customary at that time, and from the bowling-green he went to several places, and after supping with a friend, he went home seemingly cheerful and easy, as

he had been all the afternoon. Lady Mazel, supped with the Abbe Poulard, as usual, and about eleven o'clock went to her chamber, where she was attended by her maids. Before they left her, Le Brun came to the door to receive his orders for the next day, after which one of the maids left the key of the door on the chair next to it; they then went out, and Le Brun followed them, shut the door after him, and talked with the maids a few minutes about his daughters, and then they parted, he seeming still very cheerful.

In the morning he went to market, and was so cheerful and pleasant with everybody he met as was his usual manner. He then returned home and transacted his usual business. At eight o'clock he expressed surprise that his lady had not got up, as she usually rose at seven. He went to his wife's lodging, which was in the neighborhood, and found he was uneasy that that his lady's bed had not rung, and gave her seven louis-d'ors, and some crowns in gold, which he desired her to lock up, and then went home again, and found the servants in great consternation, at hearing nothing of their lady; when one observed that he feared she had been seized with an apoplexy, or a bleeding at the nose, to which she was subject. Le Brun said, "It must be something worse; my mind misgives me; for I found the street door open last night after all the family were in bed but myself." They then sent for the lady's son, M. de Savoniere, who hinted to Le Brun his fear of an apoplexy. Le Brun said, "It is certainly something worse; my mind has been uneasy ever since I found the street door was open last night after the family were in bed." A smith being now brought, the door was broken open, and Le Brun entering first, ran to the bed; and after calling several times, he drew back the curtains, and said, "Oh, my lady is murdered!" He then ran into the wardrobe, and took up the strong box, which being heavy, he said, "She has not been robbed; how is this!"

A surgeon then examined the body, which was covered with no less than fifty wounds; they found in the bed, which was full of blood, a scrap of a cravat of coarse lace, and a napkin made into a night-cap, which was bloody, and had the family mark upon it; and from the wounds in the lady's hands, it appeared that she had struggled hard with the murderer, which obliged him to cut the muscles before he could disengage himself. The bell-strings were twisted round the frame of the bed, so that they were out of reach, and could not ring. A clasp-knife was found in the ashes almost consumed by the fire, which had burned off all the marks of blood that might ever have been upon it; the key of the chamber was gone from the seat by the door; but no marks of violence appeared on any of the doors, nor were there any signs of a robbery, nor a large sum of money, and all the lady's pearls were found in the strong box and other places.

Le Brun being examined, said, that "after he left the maids on the stairs, he went down into the kitchen; he laid his hat and the key of the street door on the table, and sitting down by the fire to warm himself, he fell asleep; that he slept, as he thought, about an hour, and going to lock the street door, he found it open; that he looked it, and took the key with him to his chamber;" On searching him, they found in his pocket a key, the wards of which were new filed, and made remarkably large; and on trial it was found to open the street door, the antechamber, and both the doors in Lady Mazel's chamber.— On trying the bloody nightcap on Le Brun's head, it was found to fit him exactly. Whereupon he was committed to prison.

On his trial it appeared as if the lady was murdered by some persons who had been led in by Le Brun for that purpose, and had afterwards fled. It could not be done by himself because no blood was upon his clothes nor any scratch on his body, which must have been on the murderer from the lady's struggling; but that it was Le Brun who led him in, seemed very clear. None of the locks were forced, and his own story of finding the street door open, the circumstances of the key and the nightcap, also a ladder of ropes being found in the house, which might be supposed to be

had there by Le Brun to take off the attention from himself, were all interpreted as strong proofs of his guilt; and that he had an accomplice was inferred, because part of the cravat found in the bed was discovered not to be like his; but the maids deposed that they had washed such a cravat for one Berry, who had been a footman to the lady and was turned away about four months before her robbery. Here was also, found in the loft at the top of the house, under some straw, a shirt very bloody, but which was not like the linen of Le Brun nor would it fit him.

Le Brun had nothing to oppose to these strong circumstances but a uniformly good character, which he had maintained during twenty-nine years he had served his lady, and that he was generally esteemed a good husband, a good father and a good servant. It was therefore resolved to put him to the torture, in order to discover his accomplices. This was done with such severity, on Feb. 23, 1690, that he died the week after of the injuries he received, declaring his innocence with his dying breath.

About a month after, notice was sent from the Provost of Sens, that a dealer in horses had lately set up there by the name of John Garlet, but his true name was found to be Berry, and that he had been a footman in Paris. In consequence of this he was taken up, and the suspicion of his guilt increased by his attempting to bribe the officers. On searching him a gold watch was found, which proved to be Lady Mazel's. Being brought to Paris, a pressing severe examination was given of Lady Mazel's night she was murdered, and a barber swore to shaving him next morning, when, on his observing the hands of his customer to be very much scratched, Berry told him he had been killing a cat.

On these circumstances he was condemned to the torture, and afterwards to be broken on the wheel. On being tortured, he confessed that, by the direction and order of Madame de Savoniere (Lady Mazel's daughter), he and Le Brun had undertaken to rob and murder Lady Mazel, and that Le Brun murdered her whilst he stood at the door to prevent surprise. In the truth of this declaration he persisted till he was brought to the place of execution, when begging to speak with one of the judges he recounted what he had said against Le Brun and Madame de Savoniere, and confessed that he came to Paris on Wednesday before the murder was committed. On the next Friday evening he went into the house, and undid the door, and went into one of the lofts, where he lay till Sunday morning, subsisting on apples and bread which he had in his pockets; that about eleven o'clock on Sunday morning, when he knew the lady had gone to mass, he stole down to her chamber; and the door being open, he tried to get under the bed; but it being too low he returned to the loft, pulled off his coat and waistcoat and returned to the chamber a second time in his shirt; he then got under the bed, where he continued until the afternoon, when Lady Mazel went to church; that knowing she would not come back so late he left his hiding place, and being accommoded with his hat he threw it under the bed, and made a call of a napkin which lay on a chair, secured the bell-strings, and then sat down by the fire, where he continued till he heard her coach drive into the court-yard; when he again got under the bed and remained there; that Lady Mazel having been in bed about an hour, he got from under it and demanded her money; she began to cry out, and attempted to ring the bell, upon which he bestowed her, and she resisted with all her strength, he repeated his snatches until she was dead; that he then took the key of the wardrobe from the bed's head, opened this wardrobe, found the key of the strong box, opened and took out all the gold he could find; to the amount of about six hundred livres; that he then locked the wardrobe and replaced the key at the bed's head, threw his knife into the fire, took his hat from under the bed, left the napkin in it, took the key of the chamber from the chair, and left himself out; went to the loft where he pulled off his shirt and cravat, and leaving them there, put on his coat and waistcoat, stole softly down the stairs, and finding the street door only on the single lock, he opened it, went out and left it open; that he had brought a rope ladder to lead himself down from a window if he had found

the street door double locked; but finding it otherwise, he left his rope ladder at the bottom of the stairs where it was found."

This was the veil removed from this deed of darkness, and all the circumstances which appeared against Le Brun were accounted for consistently with his innocence. From the whole story, the reader will perceive how fallible human reason is when applied to circumstances; and the humane will agree, that in such cases even improbabilities ought to be admitted rather than a man should be condemned who may possibly be innocent.

COMMUNICATIONS.

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

THE STILL VOICE.

O'er the blue waters stealing,
A whisper I hear,
Like the music of evening,
It falls on my ear.

My spirit 'tis winning
By the tones of its love,
From the dark paths of sinning
To glories above.

I list to the chanting
Of that spirit lay;
And its soft mellow breathing,
To rage seems to say—

Old lover of pleasures,
Why linger below,
In scenes of a transient day,
Unfilled by woe?

Look! a bright wreath is hovering
Just over thee now,
Tiroes of thy dark covering,
"Twill encircle the brow.

Its silvery beaming—
Is peace with the Gods,
And each eye now streaming,
Points to its abode.

FLORA WILLOWS.

Lowell, March 23d, 1847.

LETTERS TO YOUNG MEN, NO. 1. CLAIMS OF SOCIETY UPON YOUNG MEN.

We propose to give a series of short letters, addressed to that portion of our readers who sustain a very important relation to society, viz: young men. Neither do we intend to forget in the mean time, the young ladies; but shall hereafter endeavor to contribute to their improvement. The narrow limits to which we are confined, will render it necessary to be both concise and desultory. (We know of no better point at which to commence this subject than the claims of society upon young men.)

When the notorious and bloody Cataline attempted to overthrow the liberties of Rome, he commenced by corrupting the young men of the city, and preparing them for deeds of rapine and crime. In this he discovered great discrimination, in what constitutes the strength and security of a community, viz: the intelligence and virtue of its youth, especially its young men. This class has been called with propriety the flower and hope of a country. While they are preserved uncorrupted, and come on with enlightened minds, and well-regulated habits, to take their part on the stage of life, the foundations of social order are safe. This truth is so evident, that in all attempts to reform society and advance its happiness, the young, and especially young men, have engaged the first attention.

The claims of society on you, young men, grow out of the indissoluble relations which you sustain to it—out of the fact that you are expected soon to fill the places of those who are retiring to give place to a new generation. The diversified departments of business and trade—all, in fact, that constitutes society, and helps to make life useful and happy; are expected soon to be in your hands, and under your direction. In committing to your hands all these trusts and interests, society at the same time imposes corresponding claims upon you. She requires that you should be prepared yourselves to faithfully and honorably fulfill your duty to your minds. For if a young man cannot be made to see and feel what he is; or what he must, or should be in future life, little will be accomplished.

One great difficulty with young men is, they cannot be made to think. They seem only disposed to live for their present gratification. But man was made for thought and reflection. They are the way passengers to knowledge; aided by proper means. A small portion of your leisure time, which, by too many, is given to idleness and dissipation, would enable every young man to obtain a very general knowledge of men and things. A judicious improvement of time for years, would afford you opportunity for reading many useful volumes, and treasuring up much valuable knowledge.

Yes we young men, whilst we enjoy health, and the common blessings of life, should not be so absorbed in the vain and transitory things of the world, as to neglect one of the greatest of all objects; viz: the acquirements of useful knowledge. Again secular and pecuniary pursuits absorb the aspirations and desires of many young men; from making suitable attainments in the cultivation of the mental power. If a young man neglects the cultivation of his mind from the age of fifteen, to twenty or twenty-five, he will probably always neglect it. Habits of reading, reflection and observation, if not early formed, are rarely ever formed. Young men, be resolved that you will not go plodding your way along, as the stupid ass goes to market, never the wiser for the wheels that surround you; but fix a high standard of action; and bring every endeavor and means to bear in the attainment of it. Think of the perseverance of a Demosthenes, the success of Franklin, and the attainments of a New England blacksmith; and from these and similar examples, gather an impulse, and be resolved on a noble attainment. As it regards improvement, now is the most important period of your life. The means of improvement were never more abundant, or accessible than at present, and the field for honorable enterprise was never more favorable than at present. Cultivate a clear, strong, matter of fact way of thinking, and natural, and therefore, conclusive mode of reasoning. Look upon secular pursuits, and of a secondary consideration. Improve your time in such a course of study and reading as shall conduce to your best interests. If you have but a few moments of time, at a recess from necessary avocations, improve it in filling the mind's store-house of knowledge. Lowell, Mass. G. H. M.

MR. EDITOR—

Is there no hope is it possible there can be no abridgement in the hours of labor in Lowell? Shall we plod on in our weary task from early dawn, till late at night, year after year and have no abridgement in the hours of labor? I say shall it be so for years to come? I would ask those that are faring sumptuously every day; will you keep on crushing?— You may say if you do not like, you may quit our employments; but sir have you not privileges, the poor and needy have not got; as a Stockholder once told me when I was complaining of the injuries of certain acts; he said "it always has been so and always will be so, the big fish eat up the little ones. I would ask those that possess the wealth of Lowell, do you care for the welfare of your fellow mortals that are so unfortunate as to be poor, any farther than your interests are concerned? Does it not appear as clear as the noon day sun, that selfishness is the ruling passion of the rich man's mind? He says within himself, 'I will pull down my barns and build bigger; I looked on this side, there was power, for the other none to help.

How many are toiling on for the scanty sum of 75 cents per day, with a family to support. Some may get more, say five shillings, may more one dollar—some still more—7 or 8—some as high as nine shillings; but these are of the better sort—some are all found 40 dispensibles—the others are all found 20, to work weedy and late, year in and year out, with keep soul and body together. If a man in the summer should chance to stay out till 9 o'clock, he must have one quarter of a day taken off his scanty pittance. How many of those that possess the wealth of Lowell get up much before that time, if a man or woman should be behind the time of rising of the bell he must be locked from 5 in the summer till 7, then run and get a mouthful of something in the shape of crackers, and

boiled meet—eat or rather lamb it down quick so as to get back by the time the gate shuts; because if we don't we shall have to go thro' the counting-room, and those worries wait to have all the a'ers in, within half an hour—Well we plod on until half past 12—the bell rings—out we go, under a melting sun, and sit down to take our homely fare—be spry because we must be up to work within three quarters of an hour; or we shall get docked—well here we are at again until 7 at night; well night comes on we have earned our 75 cents or a dollar. We follow this through hot weather and what a looking race of skeletons do the working class make in Lowell—healthy and vigorous. I ask the question again; does the laboring class look as if they breathed the free air of heaven? One might say there was time enough after the toils of the day are over; but this lank body requires rest he must necessarily attend to family affairs, and go to bed, he must pile himself up in some narrow bed-room, because he cannot afford to hire much room, and he breathes out a miserable existence without one solitary ray of hope, only in the grave, —no respite doth the God of mammon give.

In taking a cursory view of the subject, can one persuade himself that things shall thus remain. Ye rich will ye not mitigate the case of the poor? will ye not cut short the hours of labor? We humbly beg of thee thou wouldst; but alas, methinks I hear one say, I love gold, I love fine mansions, fine equipage; if I am going to give, I will give to something that will be noticed. I want some one to write of the good deeds that I have done; I want it sounded out far and wide; if I give to the poor that are around me, who will tell of it? The poor cannot because they are so poor that they possess not the wealth to do it.

In view of this picture, is there no hope? **SPEE.**

MR. EDITOR:—Sir: Perhaps the following analysis of the construction of the human body may prove interesting to some of your readers, and be the means of causing them to think Anatomy presents the following Bones in the human body: The spine or back-bone consists of 24 vertebrae or small bones, 7 of which belong to the neck, 12 to the back and 5 to the loins; from these the ribs proceed, and 7 of them join the breast-bone, on each side, where they terminate in cartilages and from the cavity of the thorax or chest the five lower ribs with a number of muscles from the cavity of the abdomen, as above stated. The skull is composed of ten bones and about fifty are reckoned to belong to the face, the orbits of the eyes and the jaws in which the teeth are fixed. There are sixteen teeth in each jaw, or thirty-two in all.

The number of bones in the human body are estimated at 245. In the skull head and face 51, in the trunk 64, in the arms and hands 60, and in the legs and feet 60. The muscular system or muscle is a bundle of fleshy and often of tendinous fibres. The fleshy fibres compose body of the muscle, and the tendinous fibres the extremities. One of the most wonderful properties of the muscles is the extraordinary force they exert, although they are composed of such slender threads and fibres. As an instance: if a man lift up with his teeth a weight of 200 pounds, with a rope fastened to his jaw-teeth, the muscles named temporalis and masseter, with which people chew, exert a force of 15,000 pounds weight. If any one, hanging his arm directly downwards, lifts a weight of 20 pounds with the third or last joint of his thumb, the muscles which bend the thumb exert a force of 30,000 pounds weight. If, when standing upon his feet, he leaps upward two feet, if the weight of such a man be 150 pounds, the muscles employed in that action will exert a force of 300,000 pounds weight. The heart at each pulse or contraction exerts a force of about 100,000 pounds, by which it forces the blood out of the arteries into the veins. There are 416 muscles in the human body, 300 are employed every time we breathe. The heart consists of 4 distinct cavities, the two largest are called ventricles, the two smallest auricles. The former send the blood through the arteries, the latter receive it from the veins. Each ventricle of the heart is said to contain one ounce or two table-spoonsful of blood. The heart contracts 4000 times every hour, consequently there passes through it 250 pounds of blood in one hour, and if the mass of blood in the human body be estimated at an average of 25 pounds, it will follow that the whole mass of blood passes through the heart and consequently through the thousand ramifications of the veins and arteries fourteen times every hour, or once every four minutes. As to respiration, of which are the lungs, they are divided into five lobes, three of which lay on the right side and two on the left of the thorax. It has been computed that the lungs have an average content about 280 cubic inches, or five quarts of air. At each inspiration about forty cubic inches of air are received into the lungs, and the same quantity discharged at each expiration. Suppose there are 20 respirations in one minute, it will follow that we inhale 880 cubic inches, in an hour 48,000, and in a day 1,152,000 cubic inches, a quantity that would fill 77 hogheads, and weigh 52 tons, troy.

The process of digestion is performed by the stomach, which is a membranous and muscular bag furnished with two orifices, by the one it has communication with the gullet, and by

the other with the bowels. Perspiration is the excretion of the juices of the body thro' the pores of the skin. It has been calculated that there are 800,000,000,000 of pores in the glands of a middle sized man. Through these pores more than one half of what we eat and drink passes off by insensible perspiration. During a night of 7 hours sleep we perspire about two and a half pounds. On an average we discharge from the surface of the body by insensible and insensible perspiration, from half an ounce to four ounces an hour. When these pores are but partially obstructed, colds, rheumatism, fevers, and other inflammatory disorders are produced, and if completely so, the vital functions would be clogged and impeded in their movements, and death would inevitably ensue. The nerves are generally considered as the instruments of sensation. They are soft white cords, that proceed from the brain and spinal marrow. They come forth originally by pairs; ten pairs proceed from the medullary substance of the brain, which are distributed to all parts of the head and neck; thirty pairs proceed from the spinal marrow through the vertebrae to all the other parts of the body, being forty in all. Impressions of external objects are received by the brain from the adjacent organs of sense, and the brain exercises its command over the muscles and limbs by means of the nerves. Thus the bones by their joint solidity, form the foundation of the structure. The ligaments and the strings which unite the parts together. The muscles are fleshy substances which act as elastic springs to put them in motion. The nerves, which are dispersed over the whole body, connect the parts together. The arteries and veins, like rivulets, convey life and health throughout. The heart, placed in the centre is the focus where the blood collects, or the acting power by means of which it circulates, and is preserved. The lungs by means of another power, draw in the external air, and expel the vital vapors. The stomach and intestines are the magazines where every thing that is required for the daily supply is prepared. The brain is the great regulator or habitation of the senses.

THE VOICE OF INDUSTRY.

THE RIGHTS OF MAN TO HIMSELF, to a permanent home on the earth, to the choice of industrial pursuits, to limit the hours of labor, to an equal right to the fruits of the soil, to the best opportunities for education, and to freedom in every thing.

LOVELL.

FRIDAY MORNING, APRIL 9, 1847.

INDUSTRIAL REFORM BLEDGE.

Who whose names are annexed, desiring of restoring to man his Natural Rights, do solemnly agree, that we will not vote for any man for the Peoply of Congress who will not pledge himself in writing to amend the Constitution of his State, if elected, to prevent all further traffic in the Public Lands of the States and of the United States, and to cause them to be sold for the benefit of the free and colored people of said States; or for any man for the Governor, or the Legislature, who will not so pledge himself to amend the Constitution of his State, to limit the hours of labor, to the exemption of the Homestead from all future debt of mortgage, and to the abolition of all laws that give labor on public works or in establishments chartered by law.

REPEAL OF THE NEW POST OFFICE LAW.

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

NEW ENGLAND LABOR REFORM LEAGUE.

This Association met in Convention at 76 Central street, Lowell, March 30th. The President being absent the meeting was organized by calling N. W. Brown to the chair. The minutes of the previous Convention were called for and read by the Secretary, Miss H. J. Stone of Lowell.

A Business Committee was then appointed to prepare Resolutions for discussion during the meeting, consisting of Messrs. W. F. Young, N. W. Brown, H. P. Trask and Misses Haldall, J. Stone and Miss Eastman. Adjourned to meet at 2 o'clock P. M. at the same place.

ADDRESS SESSION.—Mr. Trask of Boston is the Chair. First business was to hear the Report of nominating Committee for officers of the League the ensuing year. Mr. Young, of Lowell, then read Report, as follows:—President, Mr. James Campbell, of Boston; Vice Presidents, Samuel Worthen, of Clintonville, J. S. Fletcher, of Lowell; Recording Secy, Miss H. J. Stone, of Lowell; Treasurer, J. G. Kaulback Jr., of Boston; Cor. Secy, W. T. G. Pierce, of Lowell.

The following, offered by James Campbell, of Boston, at the last Convention and laid over for further consideration, was called up and discussed with much candor and feeling by the following gentlemen:—Messrs. Trask, Brown, Redlow, Simpson, Clark, Young and others. After which it was adopted.

Resolved, That we had with hope, that is strong with benefit to the people, the efforts that have been made in England at Birkenshead, and in France, to diminish the hours of labor at a cheap rate, to the working-classes. And also, the efforts that have been made by way of experiment in New York and Boston, being well satisfied that a comfortable home will be the best safeguard against vice, crime, and immorality.

Messrs. Brown, Simpson and Merriam were chosen a committee on Finance.

Adjourned to meet at the City Hall, at 7 o'clock.

EVENING SESSION.—The meeting was opened by Mr. Trask of Boston; who spoke at some length upon the general condition of labor in this Country and Europe: His remarks were clear and forcible.

Mr. Young, from the committee to prepare business for the evening, introduced the following Resolution:

Whereas, The earth was created for the common heritage of all created beings, and the Homestead of all created beings, and the equal and just distribution of which depends their prosperity, virtue, and happiness, and even lives. And whereas, every human being should have sufficient time with food and raiment, to cultivate his mental and moral faculties. And, whereas the present system of commercial exchanging, which gives so large a share of the profits of labor to the non-producer, grieves the burden to the working classes.

Therefore, Resolved, that it is a sacred duty which the laboring people of this country, owe to themselves, to posterity and the cause of christian progression to continue, unmodified, the advocacy of the Freedom of the Public Lands of the several States and the United States; and their limitation to actual settlers—and the Homestead exemption from future liabilities for debt or mortgage—on the part of the hours of labor in all incorporated establishments—and the formation of Protective Unions for their mutual aid and benefit, until these measures are universally adopted, and all are provided with comfortable homes, where they may enjoy in peace, the fruits of their labor.

Mr. Hosmer of Boston addressed the meeting in favor of the Resolution, and was followed by Mr. Young, who briefly explained the principles and objects of the Land Reformers—showing the absolute necessity of such a reform to save the people of this country from the appalling misery which is now consuming the people of Ireland and Scotland. He also demonstrated the virtuous and healthful results the inalienable Homestead would produce; showing that much of the vice poverty and intemperance which now afflicts every man's home, a home indeed, that could not be taken from him by fraud, violence or the thousand insidious causes which now render his home liable to be taken from him at any time, and his family turned upon the world unprotected and uncared for. A Dr. Tewksbury thought the measures proposed very visionary and foolish. He did not see any reason why the laborers should get up such meetings and stir up discontent among the working people. He thought they were well enough situated now, and if they could see no one, or see a better way, they had better do that than nothing, and they were usually glad to get that; and as for dividing the land and giving every vagabond a chance to get a portion without paying for it, was surely the height of folly and would tend to encourage idleness and vice.

Mr. Trask replied the previous speaker from some of the positions upon which he had placed himself, by completely undermining them, clearly proving that the measures proposed would have an opposite effect from that contended by the last gentleman. After remarks by several present the meeting adjourned to 10 o'clock next morning.

SECOND DAY.—Mr. Trask in the chair.—His remarks of a general character. He spoke of the advantages of Protective Unions among mechanics, and among other excellent things said, (for by the way, Mr. Trask is a very good speaker) that every retailer must have his expenses, his rents, his servants, and perhaps his carriage, in addition to all other of the operatives themselves, since her arrival in the city.

Mr. Trask, in answer to Dr. Tewksbury affirmed it to be their right to work where work was to be obtained; it was also their right to be well remunerated for their labor, and because, in the present state of society, they were obliged to sell that labor for money, there was no just reason why their necessity should be made the instrument of their oppression. In consideration of their services to their employer, they had the right to demand for themselves, the means for physical, mental and moral culture.

Mr. Young, in reply to the question why they preferred working here, said it was because the domestic emigration so much of the spirit of aristocracy; here, at least, among themselves, they can have an equality. Several of the members concurred in this statement, among whom were some of the operatives.

The meeting finally adjourned until afternoon. [Concluded next week.]

ings? How was it in the mills? In one sense room enough, in another, not. There were too many in them. But if no remedy exists for this, let them go abroad, and breathe the fresh air—give them more time.

It was proposed to choose a committee to nominate a candidate as a delegate to the Industrial Convention to be held at New York on the first Wednesday in June next.

Mr. Townshend would like to know the purpose of this Convention.

Mr. Trask supposed it was to form a new Constitution, to nominate candidates for the Presidency, &c.

A committee of five was finally chosen—Mr. Young, Mr. Mitchell, Mr. Worthen, Mr. Brown and Mr. Clark. Mr. Young was decided upon as a delegate, and Mr. Campbell of Boston, appointed substitute in case Mr. Young could not attend.

Mrs. Townshend adverted to the rights of women, her right of speech, (she did not wish to vote, yet she would inquire why women were required to pay taxes, since they had not the right to vote for, or against, the laws for regulating those taxes) but she would ask whether those who advocate the abolishing of negroes, are in favor of the intellectual emancipation of females. Why the North was full of slavery of every kind.

A lady from Manchester spoke of some of the evils of the factory system, as experienced by herself, and others.

Dr. Tewksbury (not a Reformer, by any means) thought there was a visible tendency to misrepresent. Operatives were the happiest class of persons. It was said that wages were not sufficient—that capitalists were favored. He thought we should not complain because others receive more than we, if ourselves are comfortable. Who are the Lawrences, &c. Do they enjoy more than we? The capitalists are laborers, and work many hours, and how foolish it was to urge the new hour system. The human system was peculiarly adapted to these long and irregular hours of labor. The laboring people are in favor of them, and are happier for working hard, if they have the profits of their labor. Let every one enjoy this liberty, and there would be less inequality. But is there, after all, so much inequality among the masses? The Dr. objected to bringing forward a solitary instance of the unjust treatment of an operative, by an overseer, as furnishing a proper criterion by which to judge of the factory system; seeing that overseers were but human, and might sometimes be full of doing what was exactly right. (This was said in reference to the lady from Manchester, who said she had been turned out of a factory in this place, because she stopped her overseer when he told her something that was not so; and was not permitted to work in any other mill in Manchester.)

The lady said she was speaking of the principle. She thought they ought not to have the power to deprive one of work, for a slight disagreement. But this was not the only evil which she complained. The rooms, and especially the sleeping apartments, were too crowded. It affected the health.

The Dr. was here questioned as to whether he did not think this the natural effect of being compelled to breathe impure air. After some attempt at evasion, he at length admitted that it had a tendency to impair the health. He would inquire, however, if those who worked in the factory did not esteem it a privilege to do so.

Mrs. Townshend also asked why it was that they liked to work here better than elsewhere, as she had ascertained they did, from all of the operatives themselves, since her arrival in the city.

Mr. Trask, in answer to Dr. Tewksbury affirmed it to be their right to work where work was to be obtained; it was also their right to be well remunerated for their labor, and because, in the present state of society, they were obliged to sell that labor for money, there was no just reason why their necessity should be made the instrument of their oppression. In consideration of their services to their employer, they had the right to demand for themselves, the means for physical, mental and moral culture.

Mr. Young, in reply to the question why they preferred working here, said it was because the domestic emigration so much of the spirit of aristocracy; here, at least, among themselves, they can have an equality. Several of the members concurred in this statement, among whom were some of the operatives.

The meeting finally adjourned until afternoon. [Concluded next week.]

A LIEN LAW.—By the Legislative proceedings we perceive that a bill in favor of this highly necessary measure, was reported to the House on the 26th of March.

Whatever the final action of the Legislature be upon this subject, the progress thus made, is encouraging, and we call upon the mechanics of Massachusetts, to give them no rest till this reasonable object is accomplished.

LABOR REFORM PLEA.—The Ladies Labor Reform Association of Dover N. H. were to hold a Social Pic Nic on last evening. Doubtless they had a pleasant and profitable time—they fully deserve all they enjoyed and much more, which we hope they will enjoy after the New Hampshire Legislature reduces the hours of labor, in June next.

LECTURES FOR THE PEOPLE—NO. 2.

HORACE GREELEY—PREJUDICES OF MODERN CIVILIZATION.

The Lecturer said that a discourse upon Reform is almost necessarily dull to those who are not particularly interested in it. But there were many who, like himself, seeing the ruinous tendencies of existing institutions, believe that some radical change in the organization of Society is absolutely necessary. He only expected to interest these.

What are the characteristics of our present Civilization? The leading characteristic, he said, is selfishness—a desire of personal gain and advantage. This is true in all trades and professions. The laborer, the mechanic, the lawyer, the physician, and he had almost said, the minister, labor for selfish ends. Family duties seem to modify this almost universal selfishness, but only seem, since the family is but an extension of self. Take care of No. 1, is the motto every where.

This all-grasping selfishness has led to the domination of capital and the degradation of Labor. Labor has become more efficient, but of less value to the laborer. In Europe the laborer is not so well lodged and clothed as he was two centuries ago. The same causes are leading to the same results here. Already in our large cities we see manifestations of this. Rents are growing higher and wages lower. In New York the smallest and poorest tenement floor for a habitation rents for \$200 per year, while good efficient men work \$5 per week, many for a still smaller compensation. Labor is more abundant, the demand for it less and less.

The idea that labor-saving machinery is injurious in its effects upon the laborer, he said, is something more than vulgar prejudice. Machinery increases wealth, but that wealth goes into the hands of the Capitalist who owns the machinery and not into those of the Laborer. The time is coming when 100 men will produce more grain, as they can now more cloth, than 1000 can at present. That time will find the laborer, unless a radical change in the relations of Capital and Labor takes place, in a far worse condition than now. The aggregate wealth of the world will be greatly increased, but its distribution will be still more unequal than at present. Everything is tending to that point where labor will receive barely sufficient to support life. The increase of population, as well as the improvement of machinery, tends to the depression of labor. See the reasoning of Malthus, and political economists in general on this point.

In view of these things he commended a Social Reform as absolutely essential. Association, he said, will do the work so much needed to be done. Some say that Christianity is the cure for all! So it is. Associationists would bring it to bear by embodying it in a true Society. Religion was doubtless the great want of the poor man, in the parable, who fell among thieves, but it was not the religion of the priest and the Levite, but that of the good Samaritan—a religion that bound up his wounds, and poured on the oil and wine. To the poor widow whose children suffer for want of food, that religion which gives bread is of more value than that which distributes bibles and tracts. But though to give him is well, to give the means of living without aims is better. The poor ask not Mercy but Justice.

That things are as they are, is not the fault of this class or that class, but of our social organization. Nothing but a radical change in this can effect a cure. Every thing short of this is but the eternally repeated labors of Sisyphus.

Man must have these three grand Rights—

1. The right to cultivate the Earth.
2. The right to Education.
3. The right to Labor and to the products of that labor.

On the recognition of these Rights, he said, all his hopes for human redemption and elevation.

Society and government, he said, had been guilty of a positive wrong in granting large tracts of land to individuals. Primarily every man has a right to such a portion of the earth's surface as he has need to cultivate for his own subsistence. The public lands, he said, should be free to actual settlers. The portion of land a man might own should be limited, and this land be put to land use, and the Homestead should be made inalienable, so that neither the speculator nor the dealer in strong drink should be able to take a man's farm from him.

A limitation of the Hours of Labor he considered of secondary importance, and surrounded with some difficulty, but that some reform in that particular is desirable and practicable. He thought that a law limiting the hours of labor in the case of mines should be enacted, and also one defining a day's work when no other terms are stated in the bargain to ten hours.

But the true change to be labored for as an end, must be of such a character as will make the laborer independent, and thus put it out of the power of an employer to oppress him. The ultimate reform is Association. This claims for all. A right to labor and to a proper remuneration for labor, to education and to social privileges. It meddles not with the property of the rich, but will abolish pauperism and poverty. It seeks not to level down

