

THE VOICE OF INDUSTRY.

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THE VOICE OF INDUSTRY.

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TERMS.

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POETRY FOR THE PEOPLE.

We intend to insert under this head, from time to time, such poems, original and selected, as truly give expression to the hopes, the aspirations, and the high purposes of those whom whose voices we are giving to the world. We are especially desirous of seeing the names of the living poets of the day, and of the living poets of the past, who have been as truly the spirit of Progress.

We commence with the following little from one whose productions are well known to the readers of the "Voice."

THE SONG OF THE FREE.

The bells ring joy—'tis the Fourth of July—
And every heart is singing—oh! 'tis full of melody!
The bells are all ringing for glad liberty,
And the gay notes no singing the song of the free;
But 'tis not for all—it is not for me—
The gay harp are singing the song of the free.

And you hear the sound, from each hill-top and glen,
Of the firing of cannon, the shouting of men;
They bring forth their music to welcome the day,
And on the free breeze their bright colors play;
But 'tis not for all—it is not for me—
Your gay harp are playing the song of the free.

Their music on each hill-top, and hushed in each glen,
Is the firing of cannon, the shouting of men;
No more on the breeze let your bright colors play,
No more bring you music to welcome the day;
For 'tis not for all—it is not for me—
Your gay harp are playing the song of the free.

Uplift not your banner of freedom again,
Till of your four hundred you've broken the chain.
Then ring forth one shout—shout for glad liberty,
And your gay harp are singing, then, the song of the free;
They may sing it for all—they may sing it for me—
And we all then will cheer the song of the free.

Published July, 1847. P. 1847.

MISCELLANEOUS.

LAND MONOPOLY.

We compound the following extracts from an Address of the Workingmen's Central Committee, of Morgan County, Ohio, which we find in the "Workingmen's Advocate," to the readers of the "Voice," for their soundness and practical good sense.

"The struggle of seventy-six was doubtless, the most just, and its termination the most glorious of any war recorded in the annals of history; but notwithstanding all this there remains much to be done. While we conquered Kings, Parliaments and hereditary nobility, we failed to make conquest of ourselves. Instead of ascending the maxims and customs of hereditary governments, (and instituting new ones formed alike with the genius of our republican system) we blindly imbibed them. Customs that have no more to do with republicanism than slavery has with freedom, or the burning sands of an African desert with the snowy cliffs of an Alpine mountain. British precedents, British maxims and British customs established and sustained the representative governments on one side of the Atlantic, as they had established and sustained a hereditary monarchy on the other. Land Monopoly, Standing Armies, Chartered privileges, Tithes and Bapting, are the much loved maxims and customs of England; they were born with a monarchy, and only serve as an engine to oppress man, and rob labor of its just reward. These are the plants that grow out of a corrupt government, and with others have flourished to a great extent on British soil—and are this day nourished by the miseries, and watered by the tears of ten millions of people.

It is unfortunate for us that the founders of our Republic institutions did not discover these evils when they framed our constitution, and thus have guarded against them. But instead of this being the case, the very institutions that were created and adopted by the founders of hereditary governments (to per-

petuate its existence and thus rob man of his rights) they blindly and credulously adopted into the American system (to perpetuate liberty.)"

"The rights of man are not regarded;—capital has become the basis of Legislation; in short, money is the God of the nation. It holds the uppermost seat, not only in the Legislative halls, but even in the very temples, dedicated to the living God!"

"Land Monopoly and all the evils that arise from it, have long since eaten out the substance, and sucked the life's blood from the veins of the industrious classes of Europe. And the very same maxims and institutions are this day blasting the prospects and crippling the energies of the laboring millions of America. Land Monopoly is the foundation, the chief corner stone, the head and front of all the miseries that have afflicted mankind since the formation of our social system. It is only by depriving an individual of his right to the earth that you make him dependent on these other institutions for employment. Laws must then be passed to incorporate this and that branch of manufactory, and a tariff levied for its protection at the expense of the rest of community.

Give every man his fair share of God's own green earth, that he has made and given to the whole human family, and he will then be in a situation that he needs no protection—and in doing this, you destroy pauperism, de-throne speculation, and cut down at once, the great tree of oppression—and in doing this, fellow citizens, we would exchange British maxims and customs, as founded on oppression, for Democratic measures, as founded on Republican Liberty, and the laws of equal rights. We have history to prove citizens of English laws, and English maxims, on the laboring population of that country for the last two hundred years, and nothing but misery increasing yearly, until at last it has become intolerable. Look at the appalling condition of the laboring classes in that country at present. TWO MILLIONS of human beings, says the London spectator, have come to their death by famine, in the last year—think of it! The present population of Ohio would just fill up the vacancy. This certainly caps the climax—it is the greatest destruction of human life recorded in the annals of history.—Yes, it is ten times worse than the wars of the Persians, who in their expeditions into Greece only lost two hundred thousand men. It is twenty-five times the number that were destroyed in the bloody battle between Hannibal and Emilius that was fought at Apulia, at which place the former slew forty thousand Romans. The most bloody battle recorded in the pages of history, is the great battle of Chalons, at which place one hundred and sixty thousand human beings were slain, sinks into significance when compared with this astonishing number—two millions of people! More than was slain by the Crusaders in their hundred years war, which has been termed the bloody century. It is useless to cite you, fellow citizens, to the fields of Waterloo, or our Revolution, or the War of 1812, or the present war with Mexico, for when they are all summed up together they make but a drop compared with the awful destruction of human life that land Monopoly and British customs have produced in Europe within the last year.

The Queen in her speech, to Parliament, says:—"The great competency for the occupancy of land has been the fruitful source of all the misery that has afflicted the Irish people." England got her laws and maxims and customs from the Roman Land Pirates; and Americans copied theirs from England. English institutions and maxims will produce as disastrous effects in America as Roman laws and customs have, and are this day producing in England. We can abolish British maxims and British customs, or they will ere long abolish American Liberty.

This system of land robbery has been kept up for ages, but it is nearly over. The mass of the people are beginning to understand that God gave the world to the whole human family as a common inheritance, and they are now about to vote feudal barbarism out of use, and in their great wisdom vote themselves homes. Every man has as much right to land as the sun, or the sun-dial—there is no earthly power has any right to take it away. Shall we vote for the

God-given rights of the masses and thereby vote a home for every human being—or shall we vote for the continuation of maxims of the English land pirates, which will in time de-throne the President and destroy our republican institutions? A government that would make a monopoly of the products of God's labor, is not fit to be called a Republic. Such has been the course of the Government of the United States; it has monopolized all the fertile valleys of the West, selling to heartless corporations and land jobbers in large quantities, and taking the proceeds of the sales for their own use, giving themselves eight dollars per day for services that are not worth three. This is the beauty of a government monopolizing the soil with the pretence that it has to be done to pay its expenses. It is probably not known by every person that there are more acres of land in the Territories belonging to the United States than there are dollars of specie in the known world. Jacob estimates the specie of the world at 1,900,000,000 and the number of acres of unoccupied land in the Territories belonging to the United States were estimated by a Congressman not long since, at 2,000,000,000. And notwithstanding this enormous quantity of land, one hundred millions of acres more than there are dollars of gold and silver in the known world, still there are in republican America some ten millions of people that are this day robbed by this same government of their birth-right to the soil. If you are an American citizen, then you are a joint owner in the public domain. Why not take enough of your property to provide yourself a home? Fathers, you that have struggled long and hard to procure a home for yourselves, vote that your children may each have a home—and in doing it you will confer a favor on them, and a lasting blessing on posterity. Fellow citizens, if you are endowed with reason you must know that your right to a place to live in—to a home so long denied by feudal robbers and their attorneys. Vote yourself a farm. Are you a man then assert the sacred rights of man, especially your right to stand on God's earth and till it for your benefit. If you are friends to your fathers who fought in the revolution of 1776, then join with your neighbors to form a true republican party, having for its guidance the principles of that revolution—and whose chief measures shall be, 1st, To limit the amount of land any man may monopolize or inherit—and, 2nd, to make the public lands free to actual settlers only, each having the right to sell to any man not possessed of other land—and, 3, To exempt the home of every family from levy or execution for any debt contracted after the passage of the law; and 4th, To reduce the salaries of officers down to the standard of useful and productive labor."

RIGHTS OF MARRIED WOMEN.

If the thing we call marriage had not become so palpable a matter of trade or vanity, so wholly reduced from its Divine light to the base level of the senses, we should never have heard of the "Rights of Married Women," which hints of that untold tale of the Wrecks of Married women.

Woman has lost her individuality, in the marriage relation, she is no longer a living soul self-centered, and responsible in a straight line to her God, but at best is Mr. Blank's wife, under whose protection she has only a secondary and limited personality, where the very kindness which is offered her by the public, is an insult. The cares of government, the managing of business, the mysteries of societies for several large, but alas unknown objects, are very tenderly withheld from her, and indeed she can well spare them, were it not that there is a covert degradation in the rejection of her.

A self-complacent arrogating of all practical wisdom to the stouter sex, is neither good sense or justice. We have felt a slight curl of the delicate lip in spite of ourself, to hear a manfully lung of conceit, whose imbecility was only equalled by his vanity, prate about the inferiority of the feminine intellect in the abstruser walks of business and thought; and our mind turned proudly to those noble women whose great souls have soared out before us, strong without grossness, doing heroic works, and women still.

Masculine and feminine are not simply

temporal distinctions, belonging to the body alone, they are elementary and spiritual, running through all organic nature, and to the very soul itself. Each without the other, is a fragment, which can never make full harmony till blended. Man was not man till woman was created, nor the woman Woman till he was made. Their creation is simultaneous in time, their souls co-existent in eternity.—But here as every where, there must be a whole-ness of parts before a harmonious whole can be expected. Man and woman are two in form that the twain might grow the more perfectly in the electric pulse of each other.

Somewhere in their destiny, the fact of Marriage exists and must be overtaken, but it is not to be sought or resisted, the same laws which govern the stars in their orbits, and draw drop to drop in the dewy hearts of flowers, will rule in blued hearts, and draw them into one. But we deal now with the fact which is it found, not with the methods of man.

Man, the husband of woman, is not therefore lord of woman, has no more authority over her, than woman, the wife of man, has therefore over him. The relation is equal and reciprocal. If Paul says the man is the head of the woman as Christ is the head of the Church, and believes that Christ is absolute lawgiver, higher than all appeal, and hence that man bears the same relation to woman, Paul must answer that to the whole rebel heart of Humanity, for all deny it in fact; and if he didn't mean so, let him step out of the controversy till it is known precisely what he did mean.

God made woman, a living soul, and in no blotched records of antique ages wrote the charter of her rights, but here and there, wherever she may be, inscribed it in the nature which she bears. The rights of soul are infinite expansion for all, and a free field for each particular individuality. One mould is not made for all. When a kind, is perfect, Nature makes no more of that sort but suffers it to die out. Of all her innumerable productions it will be found she has never quite repeated herself. Indeed the very end of organism is to produce diversity, so that no person's destiny is fulfilled in moulding it by another's, or by any outward law.

When God made man he gave him a new and particular nature, which never could be fulfilled by shaping him to the law of any existing being. When he made varieties in men, he made them for the same end, to develop a new nature,—to modify the old, not to copy it. When he made woman, he gave her yet unimagined peculiarities of being, and they demand uncheck'd freedom to develop to the standard of the law of her own nature, or by any outward law, and subvert the prime intention of nature.

We have no right to measure her duties or rights, by those of any created intelligence. She is her own measure, and just that which she can do, (restricted by the same requirement of not interfering with the natural rights of others which all are) she has a right to do. It is fool's work to say, because she is not a man she may not do as man do. So far as her powers and inclinations are in the same line she is man, and in everything they are identical, and in everything they create a new analogies. So far as she can create a new field of endeavor and hope, she has new rights, and if at last she can do a work that man can do, it shall offer anything of his that surpasses her. Their rights are equal, yet not of course identical, for the only measure of any one's rights is his capacity, and is summed up in one word, the right to be whole.

How vain to deny a woman's right to govern—If man be one—while we see that she can rule with all the dexterity and firmness which man shows. How idle to deny her right to use speech in assemblies, when it is found that her eloquence is deep and refined, and not a womanly trait of her most fine nature is compromised by it. Doubtless she would prove as much better moral teacher than man, as she is more successful in the culture of youth, for her instincts are far surer than his, and while he is tangled in worldly details of metaphysical science, her earnest heart leaps to the fact with an instinctive foresight—and if she may not tell you of the path,

the truth arrived at may be trusted with a faith that we would scarce give to product of wisest logic.

Man forgets his essential identity with woman, when he attempts to lower her nature into submission. He is blindly plucking the stars from his own crown, and degrading the wide soul of Humanity. Can men be free and women slaves? nay verily. As well might the right eye be plucked out and sight be unimpaired. Man and woman are one, and the elevation of their twin parts is necessary to the elevation of the whole, and the depression of one is the loss of both. When this great fact of their unity in diversity, is remembered in all life, the minutia of their rights will arrange themselves. Spendthrift husbands will not be suffered to waste the possessions of a woman, nor a woman be compelled to lend to the passions of a legal spoiler. Law will find no place in adjusting the marriage bond,—which can be only love and affinity,—nor shall the terror of the world's scorn bind the outraged wife to the wretch who wrongs her.

If men and women cannot walk the world as equal friends let them sever as avowed foes, or each for his own or herself live a life of heroic isolation in calm self-reliance. It were better than submission. Even downright resistance, gross and false as it is, is more noble than weak succumbing to another's will.—Away with the base admission of the old law inferiority; away with submitting and servility, and instead let every soul study its nature and its wants, and calmly demand right food for them, throwing off all obstructions in the right of its acquisition.

No relation is true that makes one soul subservient to another, none is true which does not rather tend to the elevation and equalization of both parties. The same lie which reveals itself in slavery, is at bottom of our marriage institution,—the governing of one mature to its loss by the will of another, and they must both pass under the renovating hand, now that they have been bared to the searching eye of this Age.—Lynn Pioneer.

ATTRACTIVE INDUSTRY. So long as labor is toilsome and repulsive as it is now, every body who can do so, will get rid of it, and, of course, must be supported by the industry of another. Labor must be so organized that it will be attractive to all, that all will engage in it, and that all will reap the fruit of their endeavors. The very existence of a separate caste and order, of working men, is a social absurdity. Nature has made man a social creature, a necessity, and under congenial circumstances a pleasure. She has always made a pair of hands, where she has made a human stomach and brain. A man might as well be all stomach, all brain, as to think of living without the use of his hands. And what better use of the hands than productive industry,—that will feed the mouth, clothe the back, and provide the eye and ear with all the delights which they crave? It is the ideal of all folks to prate about improving the condition of the workingman, while to all practical intents he is doomed to split the wood, thrash the grain, and weave the cloth for a privileged order of society, with whom exemption from labor is the badge of respectability, and often the test of morality.—Harbinger.

AN ACT regulating the hours of labor in Manufactories.

Be it enacted by the Senate and House of Representatives in General Court convened.

SECTION 1. In all contracts for or relating to labor ten hours of actual labor shall be taken to be a day's work, unless otherwise agreed by the parties; and no person shall be required or holden to perform more than ten hours labor in any one day except in pursuance of an express contract requiring a greater time.

Sec. 1. No minor under the age of fifteen years shall be employed in any manufacturing establishment more than ten hours the day, in any labor, without the written consent of the parent or guardian of such minor first obtained. If any manufacturer, or any corporation or the agent of any manufacturer or corporation shall employ any such minor in violation of the provisions of this section, he or they shall be punished by a fine not exceeding one hundred dollars.

Approved, July 8, 1847.

THE VOICE OF INDUSTRY.

WHAT WE LABOR FOR.

THE RIGHT OF MAN to himself, to a permanent home, to the choice of his industry, to the right to elect for himself the hours of his toil, to an equivalent for what he produces, to the best opportunities for education, and to freedom in every thing.

LOWELL.

FRIDAY MORNING, AUG. 13, 1847.

INDUSTRIAL REFORM PLEDGE.

Who whose names are annexed, desirous of restoring to man his Natural Right to Land, who solemnly declare, that we will not vote for any member of Congress who will not pledge himself in writing to prevent all further traffic in the Public Lands of the States and of the United States, and to cause them to be laid out in farms and lots for the free and exclusive use of actual settlers; and for any man for the Governor, or the Legislature who will not so pledge himself to the Freedom of the Public Lands, to the limitation of the quantity of land to be obtained by any individual hereafter in this State, to the exemption of the Homestead from any future taxation, mortgage, and to the limitation to ten of the hours of daily labor on public works or on establishments chartered by law.

REFRAL 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 editor, are invited to call.

BLACK SLAVERY AND WHITE SLAVERY.

The following extract from an article in the "Northampton Democrat," has attracted considerable attention, and elicited much both of praise and of blame. Mr. Garrison, of the "Liberator," has placed it in his "Refuge of Oppression," where, among articles defending and advocating slavery, and written in a style and spirit worthy of the infernal system of human chattelism, which they were intended to uphold, have appeared, from time to time, the productions of some of the warmest philanthropists, and most devoted friends of the slave, and of the oppressed and down-trodden of all colors, and nations, and lands. There are those to whom all who do not walk by their twilight, seem to grope in utter darkness.

The "Herald" warmly commented the article which had thus been "damned to everlasting fame" by the immanence of "Liberator," and endorsed in the main, we believe, his sentiments. Last, but not least,—of course, our friend of the "Courier," quoted it, and made it the text of a long dissertation on the differences between the chattel bondmen of the South and those whom some foolish reformers "fancifully call 'white slaves.'" But to the extract:

"The black slave is compelled to toil for the benefit of others. The white slave is also compelled to toil for the benefit of others, according to the abolitionists themselves, the labor of the white slave is 25 per cent. more than that of the employer than that of the black, which is saying that the white slaves work one-fourth cheaper, or receive twenty-five per cent. less of what he produces, than the black slave." The family of the black slave is sometimes separated by force. The family of the white slave is frequently separated, and the children are frequently sent into the factories and cities where their health and morals are too generally seriously injured or totally ruined. The black slave cannot choose his wife or his master. Very frequently it is so with the white slave, who is often thankful that he can have any master at all. The black female slave is sometimes compelled to the licentious desires of their masters. So it is in regard to our own white race of abandoned females in New York, we have reason to believe, that a great number of them would gladly live a virtuous, respectable and respected life, if they could find employment, and few indeed would ever have been in the streets, had they themselves up to an abandoned life, and they always been enabled to reside at a comfortable home with their parents. The black slave cannot vote. Neither can a white woman; a white man can, and he has the right to favor allowed him—which, however, he has not in Rhode Island—and if, as in most cases is the case, the white slave is allowed a common school education, the black slave is free from the care, responsibility and anxiety which is the lot of the poor white. The negro slave is not at all the trouble to provide food, clothing, education, employment, etc., for himself and family, nor is there any fear that he or they will be compelled to go to the almshouse from want of employment, or in consequence of old age, sickness or misfortune.

Such stuff as the above, the "Courier" says, rarely, if ever, comes from any one who cares for either the black or the white slave, but is generally used as an excuse for a disgusting subserviency to the southern system. This is easily said and easily proved. Some-thing, doubtless, similar sentiments are expressed by those who are no friends of the slave, but the sweeping declaration made above is unjust, as well as unwarrantable.

Instances have been known, in which, "guilt" very much like the "Courier's" attacks on the foregoing extract, have been written and published by persons whose love for the slave has been demonstrated by nothing, as yet, but windy declamation.

It is consistent—very—for one who did not scruple to advocate the election of Henry Clay to the Presidency; and who is doubtless ready now, to support the "regular nomination" of the infatigable Whig party, though it be old "Rough and Ready" himself,—to talk of "subserviency to the southern system."

The "Courier" says that it is of no use to argue against such doctrines as those set forth

in the above extract from the "Democrat," and talk of "nonsense" and "fallacy," but fails to show, as we think, that the paragraph in question contains either. But the "Courier" shall speak for itself.

"Poverty is not slavery, and bears no resemblance to slavery; and as it is, where is the poor man who would exchange his degrading rights, not to be cared for and legislated for—the rights of the legislator themselves, and who will by and by have the chance. The American slave is entirely a different being, and though he may have enough to eat and wear and a place to lay his bones upon after a day's otherwise unrequited toil, yet he is not a man, but a chattel. This is all the difference in the world. Is Liberty nothing, and are actuals and drink nothing?—I would think so from the language of these Northampton and other Democrats—Heaven save the mark!"

Who nothing left the lot had hated death, And not a hope except the hope in death!

Even in England the condition of the poorest people is far preferable to that of the American slave, for this are recognized as men having rights—not to be cared for and legislated for—men who hope to be legislators themselves, and who will by and by have the chance. The American slave is entirely a different being, and though he may have enough to eat and wear and a place to lay his bones upon after a day's otherwise unrequited toil, yet he is not a man, but a chattel. This is all the difference in the world. Is Liberty nothing, and are actuals and drink nothing?—I would think so from the language of these Northampton and other Democrats—Heaven save the mark!"

What is slavery but the deprivation of freedom? Names do not alter things. If a human being is compelled, it matters not whether by laws written in Statute Books, and enforced by the lash of a driver, or by the stern law of necessity, impressed on the organization of a false society, to toil for another to whom he must resign a portion of the products of that toil, that human being is a slave. Do you say that the free laborer, as you choose to call him, receives wages for his toil? So does the black slave of the South, in another form. But this is not giving to either their rights. Man has a right to all that he produces. What he creates is his own. If he is deprived of the freedom to appropriate this to his own use, he is enslaved. His will is made subservient to the will of another. Every man has a right to a home on the earth—not a place to sleep merely. If this right has been taken from him he must sell himself, body or soul, to another man, for the poor privilege of staying somewhere. How much worse, is it to take a man from his home, than to take a man's home from him? Every man has a right to integral development—to the complete unfolding of his whole nature, by a sound education, physical, intellectual and moral, to unlimited freedom in the choice of employment, and to the satisfaction of all his material and spiritual wants. Has the poor toiler these rights? Has he this freedom of choice? The answer must be, No. Is he free then?

No one will contend, we presume, that the slave of the South and that of the North are precisely alike. Slavery in Virginia is not precisely like slavery in Turkey, but is nevertheless slavery. The primary cause is the same in all cases. It is antagonism of interests between classes and individuals. The causes of all the differences in the form and magnitude of the evil, are found in local and temporary circumstances.

There should be some difference, we confess, between a man and a chattel, but we do not think there is quite "all the difference in the world" between a slave who is called slave, and a slave who is called a freeman.

Liberty is much, but the name of Liberty, without the thing signified, is of little value. The position taken in the Democrat does not imply that "Liberty is nothing, and actuals and drink every thing." But it does imply that freedom to be and to have all that our God-given natures demand is every thing. This freedom on the masses have been deprived of by the grasping avarice of those to whom money of knowledge has given power.

The "glorious liberties" guaranteed to us by our "free institutions," furnish a beautiful field for patriotic declamation. Let all due credit be given for all that has been gained, but let us still call things by their right names, though long usage may have sanctioned wrong ones. Let us call slavery, slavery, whether north or south of Mason and Dixon's line.

It is sometimes much safer and pleasanter for one to sit up his voice against evils which lie at a distance, than against those immediately round him, especially when the latter are sanctioned by the customs of society, and upheld by the wealthy and the powerful.

The "Courier" is welcome to all the credit it may gain by linking the names of Clure and Walsh with the Labor Reform movement, in such a way as to give the impression that they are accredited leaders in that movement.

Whether the extinction of chattel slavery is to precede other reforms, as the "Courier" says it will, remains to be seen. God grant that its extinction may be speedy. But there are some, and among them men of as sound judgment and as extensive information as our friend of the "Courier," who do not agree with him in that point, and we deem it possible that the abolition of slavery may come after, and through, another reform, which shall change the relations of man to man, and may substitute for the antagonism, out of which has grown all forms of slavery and oppression, Co-operation and Unity of Interests.

L. A. W. C.—A new secret society in this town. Many have puzzled themselves to understand what those initials mean—but "Lem" interprets them in this wise: "Ladies All Work Coasting."—Barre Patriot.

LAWRENCE.

We learn, from various sources, that the Ten Hour System, is being agitated in this embryo city, and is creating a good deal of interest. This is as it should be. Let the subject be brought fairly before the people, and kept before them. Let it be urged earnestly and zealously home to the consciences of all. Let it be distinctly understood by capitalists and employers that it is not merely, but justice, that the toiler demands, and that this he is determined to have. But, Brothers, beware of rash and ill-advised measures! Act energetically, but coolly and prudently. Act not upon the impulse of excitement and an overwrought enthusiasm, but listen to the dictates of sober judgment. It is not by hasty and fitful action that great results are produced; but by calm, steady and persevering effort. Act as men should act, who realize that they have a great and important work to perform, and that it is only by heroic acts of devotion, and united and systematic labor, that the great end can be attained. When, after mature deliberation, the wisest measures are decided upon, then act, and let not the whole universe turn you from your purpose. If no appeals to the sense of justice and humanity in the employers,—if no course of reasoning addressed to their understanding, is of any avail, and all other means fail to produce the desired result,—if a grasping and selfish avarice must be compelled to yield the small measure of justice which the Ten Hour System demands, and a "strike" be determined upon, let it never be attempted until you are sure that you can act unitedly and firmly, and unyieldingly abide the results. Otherwise you have gained nothing but loss much.

We have not made these remarks because we believe our friends in Lawrence are more liable than others to fall into the errors we have adverted to, for we believe they will act with prudence as well as zeal, but because there is a tendency to rash measures, in such cases, and great harm has been done in many instances by such imprudence.

We find in the "Messenger" published at Lawrence a communication signed "G. W. W.," with the strong language of the editor of that paper finds, a little fault. We like it, and think the language not too strong. We make the following extracts, to show the rational and manly tone it breathes:—

"We demand the adoption of the ten hour system because by laboring a longer time we do violence to our physical constitution, undermine our health and bring ourselves to an untimely grave. I need not argue this point to the laboring people of Lawrence. As we drag ourselves home at night, after toiling all day beneath a burning sun, choked with dust and sand, we know it. As we toil day by day and year by year for a trifling recompense, a mere livelihood, having worn ourselves out, we feel it. And when old age lays its hands upon us while yet we are in what should be the prime of life, exhausted faculties and broken constitutions make us repent of our folly.

Corporations! Employers! Do you not know this? Look around you and upon your sick lists and you may.

We demand the adoption of the ten hour system because, by lessening the hours of labor it will afford us an opportunity to cultivate our moral and intellectual faculties—for in the refinement of these consists the happiness of our race. In their elevation and expansion we fulfill the purposes of their creation, and in that manner alone distinguish ourselves from the brute.

Are these considerations of no moment? Is virtue a folly, and life a dream? Were the God-like powers of intellect bestowed in vain? Was this beautiful creation, teeming with mighty wonders, and glorious magnificence, made to curse us with its beauties? and we the slaves to debase and defile it.

We ask a fair trial, and this we mean to have. The voice of the people must control in this as in other matters. Corporations and employers may strive sooner or later and give us our rights. These are all we require.—And for the attainment of these we are resolved to agitate, candidly, fearlessly, manfully, ever remembering that ours is a land of freedom where wrong ought not to be known."

Our friend Trask has been doing a good work in Lawrence. We trust that he will persevere in the good work, and that others will stand up there to plead the cause of the over-worked toiler.

The Ten Hour System is one round in the ladder of progress, and an important one, but let not too much be expected from it. It is not the measure of human rights. It will not cure all the chronic evils of our civilized societies. Never, until Labor shall be organized according to God's law of Order and Distributive Justice shall preside over the division of its products will the aspirations and demands of the present age be satisfied, and the earth become a Paradise Resurrected.

We should be satisfied with nothing short of this, as an end.

HAIL COLUMBA!—John C. Pulley, a free colored man, has been held to bail in Baltimore for receiving through the Postoffice an Abolition paper published in New-York?

Yankee Doodle caricatures the bill story by representing the Marshfield farmer as "declining a horn."

HOPDEALE COMMUNITY.

We see by the last "Practical Christian" that the Hopdeale Community has made important alterations in its Constitution and secular arrangements. These alterations tend, we understand them, to throw the individual responsibility, though they are left free to associate or separate, their secular interests, as they may choose.

The reasons for this change are given at considerable length in the "Christian." They are briefly these:—

1. Under the old arrangements the enterprising and responsible were overlaid with management anxiety and executive toil, while the less enterprising were becoming less and less capable of planning, executing and providing. There was, the statement says, an obvious enfeeblement of the capabilities of these.

2. Their connection was so close and complicated that they were always liable to be agitated by the eccentricities of individuals.

3. Personal confinement to business and a sense of restraint.

4. Want of sufficient confidence in their plan of organization to recommend the formation of other communities on the same plan.

5. The embarrassment consequent upon the retiring of disaffected members and the withdrawal of their capital.

As a believer in the necessity of a social reorganization, we look with a strong interest upon every earnest endeavor to escape from the chaos of existing society and to show the world the possibility of Order and Harmony, in human relations.

We have rejoiced in view of the measure of prosperity that has fallen to the lot of our Hopdeale friends, and how long that they will be still more prosperous under their present arrangement. We believe however that they will yet learn that there is a still more excellent way.

We are not surprised that our friends felt a sense of embarrassment and restraint under their complicated artificial arrangements. No organization that is not natural, according perfectly with God's Law of Order will admit a free and harmonious action. In a true scientific organization Law and Liberty will be harmonized.

We believe that the true system of society organization has been discovered, but has never yet been practically applied. There are difficulties in the way of its first application; but we believe they will be overcome, and that the world will yet see a True Society, and that the basis of that Society will be UNITY OF INTERESTS.

A PLAIN LECTURE ON ASSOCIATION. Boston: Published by the Boston Union of Associations. This is a pamphlet of twenty pages and contains a brief, but comprehensive, exposition of the system of Association. It is written in a pleasing and popular style, and is well adapted to give a general idea of the subject of which it treats, in its practical bearings. We advise those who wish to inform themselves with regard to this little understood, and often misrepresented subject, to read this pamphlet. The true organization of Labor, and of our Social Relations is the question of the Present Age.

The above pamphlet is for sale at the "Voice" Office. Price 3 cents, single, \$2.00 per hundred.

LOWELL GAZETTE.—This new candidate for popular favor and patronage, which we announced last week, has made its appearance. It looks well, though the paper on which it is printed is rather dark—an evil for which we presume the publishers will speedily find a remedy. It promises to be independent in the expression of its views on all subjects pertaining to the interests of society, and to endeavor to make itself useful in disseminating knowledge, and in diffusing a love of the true and the beautiful. In the fulfillment of these promises we wish it abundant success, and will give it our hearty cooperation.

THE HERALD OF TRUTH.—This ably conducted monthly, continues to sustain the high character it has hitherto borne, as an advocate of Human Progress, and a fearless champion of Truth. Originality of Thought, and independence of Expression, are prominent characteristics of the work. The August number, which is now before us, contains a large number of very interesting and important articles. Our limits forbid us now to speak of them at length. We shall recur to the work again.

THE PEOPLE'S JOURNAL.—The July number of this work is on our table. It contains reports of O'Connell and Dr. Ghalmer with brief memoirs of both, and the usual variety of interesting miscellany. Dr. Beard has an article on "Benefit Societies," which we shall notice farther hereafter, and Joseph Mazzini a "Last word upon Fourierism and Communism." There is also a very interesting article on Manchester, from which we shall make some extracts.

IMPURE MILK.—The mortality among children in New York, is a great deal at the present time, more than one thousand having died within the last four weeks. Physicians assign as the cause, the impure milk used in that city.

GENERAL NEWS.

FROM MEXICO.

New York, Monday, 7^o clock, P. M. We have later news from Vera Cruz by an arrival at New Orleans, which furnishes important information of a battle between Gen. Scott and the Mexican forces on the route to Mexico.

A National extra, published at New Orleans states that a courier arrived at Vera Cruz, from Gen. Scott's army, who reported that his command reached the Capital on the 17th of July.

His progress was without interruption, and his forces were not opposed until within five miles of the city itself, when he was met by the Mexican army and a battle ensued of a most sanguinary character. The loss of the Americans was reported at three hundred, and the Mexicans were defeated with very great slaughter.

The result of the battle was such as to induce the authorities of the city to capitulate to the American general.

Later advice from the South, fail to confirm the above, and it is generally believed to be incorrect.

The Eastern Times don't seem to see why the baptism of Henry Clay is of more importance than the baptism of a poor fisherman. The editor should read his bible more. Does it not teach that there is more rejoicing in Heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance?—Essex Banner.

We have been shown the copy of an order issued by the Emperor of Morocco to his governors and agents, authorizing the seizure and confiscation of all privateering vessels entering the ports of his empire; that are fitted out against the commerce of the United States of America.—Globe Chron. June 23.

Three copies of Lads and Lassies eloped from Worcester, Mass., last week, with the intention of getting married. Some of them did it, and some didn't.

The Crops in Indiana. The editor of the Brookville (La) American, has been traveling through the State for fifteen days. In his paper of the 30th ult. he says: "We have made our business to become acquainted with the crops of wheat, corn, oats, hay, potatoes, &c. Beyond dispute, the crops of all kinds never were better in the State."

Riot.—On the 3d instant, a considerable disturbance took place at Kingston, Canada, the rioters having to be dispersed by the military.

POTATO DISEASE.—It is said to be pretty surely ascertained that there are, as yet, no indications of the potato-rot, either in this country or in Europe.

Good—Is True. An exchange says: "Hats are about to go out of fashion as a part of male dress, and caps are to be substituted of cloth or soft felt. This is occasioned by the frequent railway traveling, rendering the cap necessary and the hat inconvenient."

The Pulney Perfectionists profess lately to have discovered the power to perform miracles, particularly to heal the sick and to give life to the dying. They have also decided that they ought no longer to say, "The Kingdom of God is at hand," but "The Kingdom of God has come." So says the "Practical Christian."

A new dancing company is announced as having embarked at Havre in the St Nicholas for New York. Cought there not to be a heavy duty to protect the domestic manufacture?—Chronotype.

The Italian opera company will divide their forces and go partly to Saratoga and partly to Newport, after which they will unite and perform for a short time at Boston and New York.

Mr. William G. Matthews, of Danvers, captured, near Spring Gate, on the old Boston road, a rattlesnake six feet long, and with 10 rattles, denoting his age to be twelve years.

Folly.—The steamer Niagara has accepted the challenge of the Sultana to run from Buffalo to Cleveland and back for \$5000 stakes. The boats are to run without passengers—but not, we suppose, without crews. Time to be yet fixed by the parties.—Chronotype.

AMERICAN PNEUMONIC JOURNAL.—This zealous indefatigable laborer in the cause of human elevation and progress, is again before us. The number for August is more than usually interesting.

DAM AT LAWRENCE.—The dam at this place is to be 900 feet long, 26 feet high and 25 feet wide—equal to 385,000 cubic feet. Allowing a cubic foot to weigh 167 pounds, the weight of the dam will be 97,895,000 pounds, or about 48,357 tons. Allowing a four-horse team to draw 8 tons of stone per day from the quarry to the dam, it would require upwards of 6100 days, or nearly 30 years to draw the stone of which this structure is composed.—Lawrence Courier.

POOR CREATERS!—Three emigrants arrived in Baltimore, a few days since from Germany, who deposited \$60,000, in gold, with the Baltimore Bank, an hour after arrival.

IGNORANCE AND FRAUD.

A correspondent of the N. Y. Commercial Advertiser, writing from Europe, gives an account of the prominent relics in the Cathedral of Aix la Chapelle, viz: The cloth in which was wrapped the body of Christ when laid in the tomb, a piece of his girdle, a piece of the cross, the girdle of the Virgin Mary, a piece of the sponge on which vinegar was given to the Saviour on the cross, in fact we saw almost every thing pertaining to Christ, except the spear and the nails with which he was pierced.

Multitudes regard these with profound veneration as veritable realities. Hence a good revenue to the church. Who would not be ignorant and superstitious? Here is another specimen: "Trade in Gold"—Strange, and even profane, as this title may sound, it is literally a fact. The Democratic Pacific states that there is a warehouse in Paris, with the title, "Depot for African Goods!" The firm of Regis carries on an extensive business with Senegal, where there are about as many kings as medals in Italy had princes. These African kings make war by way of a pleasant excitement. When one of them has lost a battle he dismisses his gods; and orders new French ones from Regis & Co., who employ artists to make them of deal, with serpents' heads, fion's names and tigers' claws. When a Senegallian potentate obtains a signification of new gods, he goes to war in order to test their efficacy. Hitherto, Regis & Co. have been lucky in their gods!

There is too much trading in gods and religion, even in the most enlightened parts of the world. Here is another in a different line: A Hamburg Exploit!—The grand project of raising Capt. Kidd's vessel at Caldwell's Landing on the Hudson, and obtaining vast treasures, a project in which a large amount of money was embarked by credulous men, has proved to be what many expected, an egregious humbug ending in fraud. It is now known that a gun, which had been taken from the wreck, pieces of gold, coins, &c., were deposited there a few days previous, that this discovery might cheer the hearts of the stockholders, and induce others to purchase shares.

Are there no more respectable humbugs than this yet to be exploded?—Practical Christian.

FAMINES.

In the year 973, the Britons were compelled to eat the bark of trees. In 900 thousands of the Scots died from want of food. In 310, 40,000 English perished from the same cause.

In 450, if we may believe Dufresnoy, so dreadful was the scarcity of food in Italy, that parents devoured their own children. In 788, in 833, and in 954, England, Wales and Scotland lost thousands of their inhabitants by starvation. Famine again desolated these countries in the years 1087, 1195, 1251, and 1315. During the last visitation, horses, dogs, cats, and the most loathsome vermin, were most greedily devoured. We find intervals at times six or seven seasons of famine, reaching down as late as 1785.

A most dreadful calamity of the same nature visited the Cape de Verds in the year 1775, when 16,000 persons died of starvation, and also in 1811, when some of the islands lost from one third to one half of their population.

In 1822, the potato crop proved a failure in Ireland, and the southern counties were involved in extreme distress. The province of Munster was in a state of actual starvation. Many persons committed misdemeanors which were punishable by confinement, that they might obtain the food of the prisons. Typus fever followed in the steps of hunger, and many hundreds were swept away by disease.

Lord John Russell stated in a recent speech in Parliament, that during the sixteenth century there occurred in England something very similar to the present Irish famine. It was related, he said, by Sir Thomas Moore in his writings, that 300,000 men at one time perished almost, subsisting by theft, of whom not less than 70,000 were hung in a single year.

SINGULAR.—The "Gazette" of Delhi announces the serious illness of Ensign Van der Vies, born, at Schiedam on the 20th of August, 1847. This extraordinary woman, whose existence is such a remarkable phenomenon, and who, ever since 1820, has lived entirely without food or drink, it is apprehended is now at the close of her existence. Her death, it is supposed, will furnish to science the opportunity of making observations of the highest interest.

Mechanical Miracle.—almost, it is said, has been performed at Providence, R. I. An Japanese mill, five stories high, and 150 feet long by 100 wide, having been badly built, declined 300 feet from the perpendicular as to become almost a second tower of Pisa. It was also bowed in at the sides. All feared that it would fall. But see what mechanical genius can perform! By the application of screws and wedges, the building, in less than five hours, was restored to its original condition, without a brick being started.

HOMES FOR THE LABORING CLASSES.

We have frequently called the attention of our readers to this subject. We are glad to find that a good degree of interest is felt in Europe. It is too bad that the poor should have to pay such enormous rents for the miserable accommodations which they have. It is a singular fact that in Boston there are found more inhabitants within given districts than are to be found in almost any city in the world. Yet there are hundreds of acres of land within a few miles. Why cannot something be done? Let some capitalist commence a village of 100 miles from our city, with buildings in a more convenient plan. A morning and evening train might be run at a low rate. This plan has already received the approbation of our excellent Mayor. This proposal is soon to be carried into effect in England, as we learn from a foreign paper, as quoted by the Boston Transcript.—Patriotic Friend.

One of our late English papers mentions the formation of a "Suburban Village Association," the object of which is, by the aid of Railways, to rescue the poor man from his miserable position, immured in the close houses of the crowded city. By the aid of railways, the laborer, who toils twelve hours a day, can sleep ten miles off in a clear, country atmosphere, and be practically as near his work as when he felt compelled to remain himself to some obnoxious quarter of a densely populated city. The Society above established contemplate the settlement of a village on a sure principle of true-hearted benevolence, for the good of a valuable portion of society. They propose to erect houses of various ranks and classes, from about £40 yearly down to five shillings a week rental; so that clerks, and teachers, and other persons a little raised above labor, may be made sharers in the benefit. The tenants are to be subject to no annoying supplementary exactions in the shape of rates, taxes, &c.—The rent includes all these, and the Association takes upon itself the arrangement of such matters. Each head of a family is to be entitled to a free passage to and from London, and this latter arrangement (on which the whole project depended) has been effected. A site has already been chosen for the commencement of operations.

In this way, it is believed, that the country neighborhoods of the great city of London will soon be studded over with comfortable tenements for the poor, and that a consequent increase of health and happiness, will be felt instead of an alarming proportion of immorality, wickedness and crime.

INHABITANTS OF BORNEO.

The Dutch have some settlements on the Island of Borneo, a portion of which is under their jurisdiction, and forms a part of Netherlands India. The remainder of the island is under the rule of native princes, except the provinces of Sarawak, on the southwest coast, which has lately been ceded to Mr. Brooke, an English gentleman, who, by encouraging civilization and industry, has done much towards improving the condition of the natives. Mr. Brooke has offered the territory to the British government, who have accepted it, and it now forms a part of Her Majesty's dominions.

The inhabitants are composed of the aborigines and foreigners. Of the latter the Malays predominate, and are the rulers, and too generally the oppressors of the other classes. Their number is unknown, but it is probably for more than 100,000 to 150,000. At what time they first settled on the island is not known, but they were there, before the year 1500. Another class of foreigners are the Bigis, from the island of Celebes, an enterprising people, who have formed colonies along the coast, and many of whom have acquired great fortunes by their commercial transactions. Their number is not large.—All these profess the Mohammedan religion.

Another class of foreigners are the Chinese, who have settlements on the west coast, and are mostly occupied in mining for gold; but some are engaged in agricultural pursuits.—In most places they live under their own laws and are independent, except the payment of a small tax to the Netherlands government. Their number is nearly 204,000.

The whole interior is occupied by the Dyaks, whose predilections are for the wild and inaccessible. Their rude villages may be seen perched on some rugged cliff, or concealed in the depths of a jungle, or ravine; but always in some place where vessels cannot reach. Where the country is mutually occupied by the Dyaks and Chinese, the latter are always found in the lowlands, and the former in the mountainous districts. There are some few Dyaks on the coast, among whom are the piratical tribes, who are also found on the banks of two very large rivers, several miles in the interior. The entire population may be estimated at 1,200,000.

The Chronotype plus his the Boston method of inkling wine. At one of the Boston Vineyards, where wine is made all the year round, as we passed yesterday, they were throwing the grapes out of the strainer, after having pressed them. If we had not known that they must be grapes, we should have thought they were logwood chips. However, if they were, it makes no great difference, for Miss W. knows to be a die stuff!

LAMENT OF THE REGULATORS IN BREAD STREETS.

Of all the days since I was born, I hate the day I lead my life; And long shall I lament the hour, When I resolved to trade in flour. And when I saw, I've had no choice, Street beggars, 'neath the bread and cheese, Alas! how wretched I feel, Whenever I'm told the price of meat. Oh! had I dealt in pork and lard, I would not say the times are hard; But since upon all speculation, 'Twill rain me, if not the nation.

Pat. Int.

Pathetic.—The Brooklyn Advertiser publishes the following:—

"A Recluse.—There dwells in a secluded part of this city, in a hovel of wretched and obscure exterior, a young female of singular beauty, who for three years past has lived a recluse, from all association with the world, save in the common intercourse forced upon her by the purchase of her household articles. She is reputed to be immensely rich, and is known to be in possession of jewels of rare value; but whence she came, who she is, or what her object in pursuing a career so strange, no one can divine.—Since she has been an occupant of the place, no visitor has been known to enter her abode, and lately as she is in farm and feature, she appears studiously to avoid the ruder sex, and seems to entertain for man insupportable aversion. There is a mystery connected with her, which the most curious are unable to fathom, and a deep and all-absorbing interest in relation to her has excited among many whom her personal charms have won to admiration."

WIND SHEET. We see proposals in the Western Exhibitor, published at Mo., for a Buffalo hunt on the prairies in a wind sheet, the invention of Mr. Wm Thomas. He proposes to take along 4 pounds for defence against the Indians, and four horses to be used to draw the ship in calm weather. The editor of the Exhibitor at last thinks something new under the sun.

The Salem Observer gives the following:—A dividend is the surplus, the remainder, result of a transaction divided amongst the shareholders—hence the word, *dividend*. An *Apollitic* originally carried his medicines about in jars—he was a pot carrier—and from thence came the word *Apollitic* curries.

It is said words hurt nobody; nevertheless Samson *jaiced* a thousand Philistines to death.

MEDICATED Vapor Bath Establishment, No. 12 Franklin Street, Boston.

UNDER THE SUPERVISION OF DR. M. M. MILLS. THIS is the oldest institution of the kind in New England, and has been in successful operation for over 40 years. It is situated in the heart of the city, and is accessible to all classes of the community. The establishment is under the supervision of Dr. M. M. Mills, a distinguished physician, who has been successful in the treatment of a large number of cases. The bath is constructed of the finest materials, and is supplied with the most pure water. The temperature is regulated by a system of pipes, and is kept at a uniform heat. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

The following kinds of cases are administered every day in our establishment:—Croup, Whooping Cough, Sore Throat, Hoarseness, Bronchitis, Asthma, Consumption, Pleurisy, Peritonitis, Dropsy, Rheumatism, Gout, Neuralgia, Headache, Toothache, Earache, Eyeache, Stomachache, Backache, Pain in the Limbs, &c. &c. The establishment is open to all classes of the community, and the admission is free.

NEW ENGLAND Truss Manufactory, Boston, Massachusetts.

JAMES FREDERICK FOSTER, Commissioner of the various approved TRUSSES, at his establishment, No. 205 Washington Street, Boston, is a well known and experienced Truss Maker. He has been successful in the treatment of a large number of cases. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

TESTIMONIALS.—The undersigned, a well known and experienced Truss Maker, has been successful in the treatment of a large number of cases. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

A FRIEND IN NEED IS A FRIEND IN DEED.

ADDY A day passes that Dr. MORRILL is not consulting with one or more persons who have been afflicted with the disease of the throat, and who are unable to speak, and who are unable to eat, and who are unable to drink, and who are unable to breathe, and who are unable to live. Dr. MORRILL is a well known and experienced physician, who has been successful in the treatment of a large number of cases. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

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THE PEOPLE'S JOURNAL.

AN ILLUSTRATED PERIODICAL FOR ALL CLASSES. EDITED BY JOHN SANDERS.

Each sheet contains:—A. At least one illustration in Wood, the full size of the original. B. A full and complete account of the most interesting events of the day. C. A full and complete account of the most interesting events of the day. D. A full and complete account of the most interesting events of the day.

MEANS.

It is the duty of every citizen to be prepared for all contingencies. The best means of doing this is by having a good stock of provisions on hand. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

MOWE & FAGAN, Surgeon Dentists.

NO. 3 CENTRAL CORNER OF THIRD STREET. Under Daily Patent in case of Teeth, either in the mouth or in the hands. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

KNOWLES, DENTIST, AND MANUFACTURER OF MINERAL TEETH.

Office in Wells' Block, Corner of Market and Kirk Streets. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

WM. D. VINALL, SURGEON DENTIST.

Office at 21 Central Street. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

SAMUEL LAWRENCE, Surgeon Dentist.

Office, No. 21 Central Street, opposite the Post Office. The establishment is open daily, from 10 o'clock in the morning to 10 o'clock in the evening. The admission is free, and the establishment is open to all classes of the community.

PROSPECTS OF THE VOICE OF INDUSTRY.

The prospects of the Voice of Industry are bright. The industrial classes are becoming more and more organized, and are beginning to demand more and more for their rights. The industrial classes are becoming more and more organized, and are beginning to demand more and more for their rights.

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AMERICAN PHIOLOGICAL JOURNAL.

PROSPECTS OF VOLUME IX, FOR 1847. The journal is published quarterly, and contains the most interesting and valuable articles on the subject of physiology. The admission is free, and the journal is open to all classes of the community.

PHYSIOLOGY.

The study of physiology is of the highest importance to the human race. It is the study of the laws of life, and of the functions of the various organs of the body. The study of physiology is of the highest importance to the human race.

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