MORE OF THE "CERESCO FREE LOVE UNION."

Defence of the Prominent Parties Concerned.

Dr. Newberry's Social System, &c., &c., &c.

NEW YORK, August 19, 1855.

TO THE EDITOR OF THE HERALD.

DEAR SIR:—In an article headed "Anthropology of the Ceresco Free Love Union," which appeared in your paper on Friday, the 17th, my name appeared in connection with principles I never advocated. It is evident that those persons, who have set themselves up as judges in this case, and have reported accordingly, are entirely full of the present selfish, immoral and grossly sensual state of society, and therefore entirely unfit to form any idea of the relations of a state of social harmony, the very opposite of their present condition. It is no wonder that they, being full of darkness and evil, should see nothing but evil, and naturally put their own bad construction upon things they do not even begin to understand. It must be observed also that they have partially taken hold of but one part of the principles of the society without any reference to other moral principles and regulations connected therewith. I therefore send you a brief idea of what I preach as a precursor of future good. Let every one digest it and make their own comment; but how shall the mind judge which is organized of error?

The accompanying circular is the briefest article on our fundamental principles, and is so abstract as to be liable to misconstruction. Therefore, if any further information is required we shall be happy to explain.

Please to publish the whole, as no one part is complete of itself. Yours, &c. E. NEWBERY.

CIRCULAR.

DECLARATION OF PRINCIPLES.

As the first principles of Protestantism and the Declaration of American Independence grant to all the right to religious and civil liberty, and the pursuit of happiness, we hereby declare our present convictions and intentions, subject to progress as we advance in recipiency of Divine influence, goodness and truth.

RELIGION.

THE HARMONIZATION AND PERFECTION OF THE INDIVIDUAL.

In ignorance of the true faith, the religious sentiments naturally attach themselves to superstitions, with as many modifications as there are varieties of mind, some of which are illiberal and oppressive, and have gradually begotten arbitrary governments.

Without religion or government no community has ever been able to hold together, as individuals following opposite or antagonistic impulses tend to disunion.

Communities founded on erroneous religions must disunite as soon as truth shows their foundations to be false.

The true religion is the only permanent bond of union or centralization. "Know yourselves, and be ye perfect, that ye may be one with God and each other." All communities established on other bases must become discordant, and disunite. The Divine is perfect—all truth and harmony of being. Therefore the love, influence, gift, or law, proceeding from Divinity must be perfective, harmonizing, truthfulizing, to satisfy the Divine love and attitude in individual and social perfection. We must aim continually at perfecting ourselves and each other.

We can only receive the Divine influence, in all its elements, progressively, to its fulness, in proportion as we live up to its law.

Those who follow the bent of their unequally proportioned being—by excessively exercising, and thereby increasing, the developement of their stronger faculties, and neglecting the exercise of their weaker ones, and thereby allowing them to perish—deform gradually to disorganization, and in the interim live in increasing suffering, isolation and social antagonism; but those, on the contrary, who overcome their inequalities or perishing tendencies, by strengthening in them that which is weak, and subduing that which is strong, will save the soul alive, and ultimate in perfection, and in the interim live in increasing happiness, unity, social harmony, and especial providence of heavenly spirits.

We should live in community under the tie of perfective love, so that our various influences may modify, harmonize and perfect each other.

INDUSTRY.

In view of the unjust inequalities of wealth—the degrading poverty of the wealth producer—the deforming influence of monotonous industry, and the diseasing luxuries and indolence of the non-producers, speculators and monopolists—the starvation of millions in the midst of immense abundance—the general want of equity in exchange, and the want of scientific economies in production, preservation and distribution of wealth—in the isolated order of society, and the causes of these evils, as the monopoly of the soil, slavery, trade monopolies, interest for capital, profit on the skill and labor of others, &c., &c.; we guarantee to our members, free, the economies and other advantages of integral organization, liberty, the right to use God's earth, free competition, education, support under disability, capital without interest, employment without profit, other than that which is devoted to the above guarantees and good of the whole—to the support of which all should voluntarily contribute to the utmost of their ability, consistent with the harmonization of their being, none having the right to superfluities while others are in need of the means of self support. We should live in the simplicity of good taste, the greatest economy, and full temperate enjoyment of every good, repudiating the production or use of tobacco, alcohol, and other unnecessary things, except for their proper uses.

Our affairs shall be managed by a proper set of officers elected by the democratic vote of the society.

Common property is a temptation to indolent imposters and improvident and extravagant persons to impose on the frugal and industrious; and in common property the indolent excesses of each fall upon the whole, causing the whole to dispute with each—it results in disunion.

Individual property and competition, freed from monopolies, will be found right, consistent with liberty and perfectibility.

The good and evil of every one should fall as wholly as possible upon themselves, so that they may have their full reformatory influence where they belong, and not cramp the good endeavors of others.

Free competition will successively bring all things down to their lowest and therefore equitable value, (to cost,) and then to their highest perfection, when improvements in producing will so fill the world with wealth that all will be rich at the least cost of labor.

Competition regulates supply to demand, checking useless and excessive productions, by reducing their prices, and causing things scarce to become abundant, by increasing their prices.

By our unitary economies, concentrating all our means to one object, and returning all profits in benefits to our members, we can produce better and cheaper than those working in isolation and supporting non-producers. By underselling those of the highest skill, and by the superior happiness of our home, we can force and attract people to join us as fast as we can make ready to receive them: and thus, by skimming the world of its best talents, our conquest is sure; for isolated inferiority can have no chance against united superiority.

EDUCATION.

In view of the general ignorance and partial education of the whole world, and that ignorance is at the root of all evil, and the main obstacle to all reforms, design to establish a complete school of integral and productive education, with intention to balance every faculty of our physical and mental being, and teach all the arts and sciences, and their practical application to use, production and the good of life in all its departments.

PROCREATIVE.

That though we admit the necessity of marriage in its various forms, as essentially pertaining to the isolated, antagonistic or evil systems of society—in view of its evils, as the sensualism of unaffinitive unions; its prostrating and diseasing excesses; the evils of intercourse during the term of breeding; its enslavement of the affections; affectional starvation; apoplexy, chlorosis, &c., of the unmarried; its prevention of the free developement of the soul; its narrow and monopolizing jealousies; its prostitution, or union without love; its production of dead-born, mal-organized and scrofulous children—we look for a higher procreative law than any lived up to at the present day. "In heaven there is neither marrying nor giving in marriage." "Thy kingdom come, thy will be done on earth as in heaven."

There is no act so sacredly important as the production of a human offspring; as its eternal life and happiness, or increasing miseries to death, depend mainly upon the condition of its parents, and the circumstances of its creation.

The amatory faculties are developed long after every other, that they may be under the control of moral and enlightened mentalities. If all things in nature are dependent on fixed laws, must there not be laws for perfecting humanity? Persons should only unite with those of opposite temperaments, dispositions and conditions of being to themselves, that they may harmonize each other by their mutual influence, and that their opposite conditions may neutralize in their offspring, and thus produce harmonious organizations, equal recipients of all the elements of God. But on the contrary, the union of similars, by their influence mutually increase and confirm each other's defects, which they transmit to their offspring in an increased degree, causing them to be evil and tend to death, and reflect back miseries upon themselves.

"Those who are accounted worthy of the resurrection, neither marry nor are given in marriage," but will be ready to obey the procreative law of God.

In the millenial community, the human laws of marriage are annulled by the perfective law, which decides that all persons shall be free to unite with their opposites, counterparts or highest affinities, by mutual consent, under proper conditions, for the harmonization of themselves and perfection of their offspring.

When two are so affinitively united as to be a harmony they are necessarily sympathetic recipients of the divine influence; therefore God is the parent of their offspring, by and through them, its physical parents.

Enlightened, perfective love can effect no evil, but would be death to all sensualism; and more perfecting than any other influence, as to be most loved, under such principles, persons must make themselves physically, mentally and morally lovely.

Our relative affinities to all things are continually varying, according as our conditions change.

GOVERNMENT AND ORGANIZATION.

There can be no government adapted to all mankind, which is not by the equal consent of man and woman, the aggregate mind of all of both sexes being in harmony with divine being.

Our government shall be founded on principles adopted by the general consent, a Perfective Criticism, in which all members shall be considered its executive officers; it should never be arbitrary, except in defence, when moral suasion is of no avail.

In accordance with the above principles, we hereby organize a society corresponding with, and thereby adapted to develope integral man.

Plan of organization may be seen at a glance by this diagram:—

1. Our fundamental principles or bond of union, such as mentioned above and in the by-laws.

2. Six presidential officers, three male and three female, chosen for the harmony of their being; the majority of whom shall decide all questions, except there be a tie vote, or it concern the constitution, when the society shall decide.

3. Superintendents of the various general functions corresponding to the general departments, or groups of faculties of the mind.

4. Officers of the branches.

5. Members guaranteed by the integral organization, opportunity of perfecting and developing self and every kind of use.

Every real step in reform must be established on the highest conditions in being; hence, we have decided to commence in the city of New York, where governmental advancement and liberality of opinion is higher than elsewhere, and where the various means of self-support, of education, and integral developement, are organized in a great degree of perfection, ready to be made use of, until we embrace all things necessary within ourselves; when it will be best to branch off, first to a highly cultivated country, location as convenient to the city as possible; and thence to wherever progress has most prepared circumstances.

Persons desiring to unite under these principles and constitution, will please write to the Secretary, stating their age, whether married or single, number and ages of family, how far they severally assent to our principles, productive capabilities, amount of means willing to invest, condition in health of self and family, description of temperaments, character, and amount of education.

The above is not with a view to exclude any one, but that we may so receive members as to complete and keep up the balance of our social organization, and receive no faster than our means will justify.

Address, post paid, E. N., Secretary, Thompson Station, L. I. R. R., New York, U. S.

TO THE EDITOR OF THE HERALD.

The HERALD of Friday contains an extract from a Western paper, and also an editorial article, assailing me and others, and inviting an explanation. I give it cheerfully.

The article copied from the Wisconsin paper, is a garbled and false account of the proceedings of a public meeting held at Ripon, Fond du Lac county, in which resolutions were passed against a Society of Free Love Spiritualists and Socialists at Ceresco. I send you a full report of these proceedings in the Ripon *Herald*.

Ceresco was the site of one of the earliest Fourieristic Associations, and most of its members are, or have been, Fourierists. The Hon. Warren Chase, so violently denounced at this meeting, was a Fourierist, and is now one of the leading Spiritualist lecturers. He is now on a lecturing tour in New England. The people of Ceresco, or the members of the Union, are mostly Individualists, of the school of Josiah Warren and S. P. Andrews, holding to the "sovereignty of the individual," but also Spiritualists, and partial Fourierists or Associationists. Of course, as Fourierists, or Individualists, or Spiritualists, they repudiate marriage as an arbitrary institution, and accept, more or less, the "free love" philosophy. Fourier demonstrated the utter incompatibility of the civilized marriage and his plan of association. (See Passions of the Human Soul, Love vs. Marriage, &c.) Warren and Andrews have equally demonstrated that marriage is opposed to individual sovereignty; while all advanced Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities. Consequently, large bodies of Spiritualists are now emigrating, or preparing to emigrate, to favorable localities, where they can protect each other in freedom, and especially in freedom of the affections. One such settlement is now forming in Southern Minnesota, in a beautiful country, pointed out by the spirits for that purpose. Others are looking to an early settlement in Northern Texas. "The Progressive Union, a Society for Mutual Protection in Right," is one of these associations, numbering some hundreds of members, with an aggregate property of over a million of dollars, and made up of men and women, mostly Spiritualists and Socialists, who are banded together with the earnest purpose of either reforming the present social order or founding a new one.

My writings on physiology and sociology can scarcely be misapprehended by any intelligent reader. I am no lecturer, "miserable" or otherwise, on woman's rights, but have vindicated human rights, as I understand them, and particularly the right of men and women to the control of their own persons—the right to do right. The principles taught in these works are briefly stated in the enclosed extracts, which, if of interest, are at your service.

Your "neighbor Raymond" heads a notice of "Mary Lyndon," "A Bad Book Gibbetted." It seems to me a self-gibbetting of the critic, who in this single article has covered himself with the infamy of most grossly libelling a delicate, pure-souled, estimable woman, and as such known and admired by thousands. But her life, with all pure persons, is her best defence against such libellers.

It is probable that a Wisconsin mob will attempt to break up the Ceresco Union, for a Vigilance Committee was appointed for that purpose. There is no social freedom in this country, unless you are either in a wilderness, beyond the boundaries of civilization, or in a great city. It is probable that within the next five years the spiritualists and socialists of this country, tired of contending with the bigotry, selfishness and despotisms of civilization, will concentrate on some unoccupied territory in sufficient force to organize a State, in which they may realize freedom and justice.

I have written this more to set you and the public right respecting certain important movements, than to vindicate myself. For several years I have borne the abuse and slanders of conservative donkeys and knaves, who make a trade of radicalism; but such personalities are of no consequence. My worst slanderers are a clique of socialists and so-called reformers, who are too cowardly to stand by the logical and legitimate consequences of their own principles—sneaks who villify others to save themselves. Such men all true reformers must despise, while honest conservatives will never trust them.

T. L. NICHOLS.

New York State Census.

POPULATION OF COUNTIES.

	1850.	1855.
Cayuga	55,450	59,702
Cortland	25,099	25,202
Cattaraugus	36,066	39,810
Chenango	40,311	38,871
Delaware	39,834	39,631
Franklin	25,102	24,740
Fulton	19,171	23,289
Genesee	28,488	30,946
Herkimer	38,244	37,650
Madison	43,072	43,661
Monroe	87,650	96,687
Niagara	42,286	45,143
Oneida	99,568	107,054
Oswego	62,010	69,501
Onondaga	88,896	86,343
Orange	67,145	61,307
Putnam	14,138	13,935
Rensselaer	73,995	80,174
St. Lawrence	68,617	80,002
Seneca	25,441	25,895
Wayne	44,932	45,725
Yates	20,460	19,437
Total	1,032,943	1,089,565
		1,032,943
Increase in four years		56,622

POPULATION OF RENSSALAER COUNTY.

	1850.	1855.
Berlin	2,006	2,174
Brunswick	3,146	3,202
Clinton taken from Greenbush	—	1,452
Grafton	2,053	1,800
Greenbush	4,945	3,305
Hoosick	3,724	4,388
Landingburg	5,752	5,722
Nassau	3,261	3,255
Petersburg	1,608	1,665
Pittstown	3,732	3,604
Poestenkill, taken from Sandlake	2,092	1,835
Sandlake	2,509	2,811
Schaghticoke	3,290	3,375
Schodack	3,509	3,097
Stephentown	2,692	2,418
Troy	28,784	32,271
North Greenbush, taken from Greenbush		1,812
Totals	73,363	80,174
Increase		6,811

POPULATION OF VILLAGES IN GENESEE COUNTY.

Batavia	2,868	Morganville	200
Le Roy	2,081	Mechanicsville	168
Caryville	500	Alabama Centre	166
Wardville	443	Smithville	147
Pine Hill	400	Roanoke	115
Stafford	359	Wheatville	93
Alexander	345	Pavilion Centre	80
Pavilion	216		

FIRE IN WATERLOO.—We learn that the flouring mill of W. W. Wood, in South Waterloo, was burned down on Sunday morning last, between three and four o'clock. About five hundred bushels of wheat in the mill was also consumed. Mr. Wood was insured for $6,000 in the Ontario and Livingston, Wayne County and Granite companies—supposed to be sufficient to cover his loss. The fire extended to a barn belonging to Vandemark & Co., which, together with a quantity of lumber, belonging to the same firm, was destroyed. Loss about $200. La Tourette's iron works were damaged by the fire to the amount of $400 or $500, and were saved from destruction only through extraordinary exertions. The fire is supposed to have originated from the friction of the machinery in the mill.

HIGHLY IMPORTANT FROM THE RIO GRANDE.

Details of the Battle of Saltillo—The Plaza Taken by the Revolutionists, after Two Days' Hard Fighting—Two-thirds of Santa Anna's Forces put Hors de Combat—Capture by the Revolutionists of $60,000 in Specie, and a Quantity of Munitions of War—General Vidaurri Advancing upon Matamoros with a large Federalist Force—Critical Position of General Woll, &c., &c.

OUR BROWNSVILLE CORRESPONDENCE.

BROWNSVILLE, TEXAS, Aug. 8, 1855.

Battle of Saltillo—Complete Defeat and Rout of the Government Forces—Heavy Losses of the Latter in Men, Specie and Munitions of War—General Vidaurri at the Head of Three Thousand Federalists Advancing Against General Woll—The Latter Making Energetic Preparations for Defence—Conduct of the Clergy at Monterey, &c., &c.

We have had highly exciting and important events since my last, of which the following is a hurried summary:—

On the 22d and 23d ultimo a severe battle was fought at Saltillo, between the federal forces, under Governor Vidaurri, and the tyrant's minions under Generals Guitian and Cruz, who, with over twelve hundred men and four heavy pieces of artillery, in commanding positions, occupied the capital of Coahuila. The action lasted until the 23d, at half-past 11 o'clock A. M., when the despot's generals, with one piece of artillery, 200 infantry and some 250 of the "dragoons of the guards" and "guides of his Serene Higness," with $60,000 in specie, fled toward San Luis Potosi, to report to their master in person the result of the action. They acknowledge the loss of two-thirds of their entire force in killed, wounded, prisoners, and dispersed, together with three pieces of artillery, a large quantity of munitions of war, small arms, army stores, &c., &c. The flying remnants of the force were hotly pursued by the mounted riflemen, who succeeded in capturing the money and dispersing them; but the two gallant generals made good their escape. The best of it is that, the day before the action, the humane Guitian, as ordered by Santa Anna, had selected in Saltillo the spot where he was going to have Vidaurri and his officers shot. The federalists lost 38 men in killed and wounded. In Guitian's ranks were many of the officers who had been captured at Monterey, and who thus broke their parole.

Woll is fast fortifying himself in Matamoros, and on the 3d commenced burning the suburbs of the city, destroying fences, cornfields, houses and huts. He has ruined many families by thus destroying all they possessed on earth. You may imagine this braggadocio's situation, notwithstanding his late boasting, when you are told that the hay consumed by his cavalry is taken over from this place, as he dare not venture with his horses a mile out of the city.

On the 4th instant Governor Vidaurri, arrived at Caderevta, some thirty miles this side of Monterey, on his way to join Garza, his second in command, who, with 800 mounted men, occupies the line of the Rio Grande. Garza's scouts are in the vicinity of Matamoros, and when they finally march down to invest that place, their force will not number less than 3,000 men and 11 pieces of artillery. J. K. Duncan, late lieutenant 3d artillery, U. S. A., is the second in command of the artillery, and as he stands very high in his profession, he will give a good account of himself.

Woll received a reinforcement of 250 men from Tampico, which augment his effective force in Matamoras to 1,700 or 1,800 men and twelve pieces of artillery. His opponents, flushed with victory, advance confident of success; but I regret to believe, that owing to the proximity of Fort Brown, he will, along with his mistress, save himself, thus cheating the hangman of what is legitimately his own.

The Monterey clergy were the agents who gave all the information of what transpired in the federal camp to Cruz and Guitian, and as Vidaurri intercepted their correspondence, he has arrested their high priest and some of his subordinates, who will, in order to keep their heads on their shoulders, have to furnish the revolutionists with the round sum of $100,000. This is sensible.

Since yesterday large numbers of families from our sister cities have been and are now coming over to seek refuge and safety on this side of the river. Our goodly city is crowded with them.

The general election on the 6th went off very quietly, and for Congress, Bell will get the vote in this valley. For Governor, it will divide between Pease and Dickinson.

Revolutionary stock is at a premium, and looking up. RIO BRAVO.

[Texas Correspondence of the New Orleans Delta, Aug. 8.]

The best information I can furnish of the rout and defeat of the despot's minions under his Generals Guitian and Cruz, at Saltillo, is to send a translation of Governor Vidaurri's official report, which is the following:—

ARMY OF THE NORTH—RESTORING THE LIBERTIES OF THE COUNTRY.

The General-in-Chief to the Secretary of the Government of Nuevo Leon, Monterey:

To-day, at half-past eleven o'clock A. M., after the shedding of much blood, the army under my command has, by force of arms, taken possession of the Plaza of Saltillo, which was defended by over twelve hundred men and four heavy pieces of artillery placed in commanding positions.

The attack on the place commenced yesterday at about half-past eight o'clock A. M., fighting with the enemy the whole day, the most of the night of the same, and all of to-day's forenoon, when two of the enemy's pieces were captured, and the tyrant's division fled precipitately, and which I am now pursuing, in hopes of capturing from him the $60,000 he received yesterday, as also the only piece he is carrying along, as he left the other hid in Saltillo, as I have just been informed.

Until I give a detailed report of this triumph of liberty, your honor will tender the same to the State of Nuevo Leon and to the whole nation, in the name of the army that know how to achieve it, by publishing this official note, which you will extensively circulate. God and Liberty!

SANTIAGO VIDAURRI.

Headquarters at Buena Vista, July 23d, 1855, three-quarters past two o'clock P. M.

The escape-gallows, General Woll, is fast fortifying himself in Matamoros, after having promised its inhabitants that he would go out and fight the enemy if he ventured to approach the place. On the third he commenced burning the suburbs, huts, houses, fences, and cornfields in the vicinity of Matamoros, and the chaparal or underwood and trees, within three miles of the place are being destroyed. Even the brick kilns have been razed, and he has wantonly reduced to beggary many poor families whose only fortune was their humble cottage and little cornfields, with which they supported their hapless and helpless little ones.

From the Brownsville *Flag* of the 4th inst., we extract the following:—

The insurgents, under Gen. Vidaurri, have met and defeated Gens. Cruz and Guitian, of the government troops. The fight took place at Saltillo, on the 22d and 23d ult. The official account of the conflict, from Gen. Vidaurri, we have before us. It does not give the number of troops engaged on either side, but states that the fight commenced by an attack on the plaza at half-past eight o'clock on the morning of the 22d, which lasted all that day, most of the night, and all the morning of the 23d, which resulted in taking two pieces of artillery and putting to flight the entire division of the regular forces, who were pursued by the insurgents, with the hope of capturing some $60,000 which the defeated generals bore with them in their retreat. The engagement is said to have been obstinate and bloody. The loss on the side of the insurgents is given at one hundred in killed and wounded. Gen. Vidaurri has published a proclamation to his followers, which is also before us, dated at Saltillo on the 24th ult., in which he reminds them of all their victories; points to the comparative ease with which they have taken the naturally strong towns of Saltillo and Monterey, though guarded by the flower of the army of their oppressor. He tells them that the God of battles is with them, and they have only to persevere to secure their lost liberties. The greatest enthusiasm is evident among the liberators, and everything promises success. Garza Capistran and Sayas are still in the vicinity of Matamoros with a force variously estimated at from six to twelve hundred men. It is not probable, however, that Matamoros will be attacked before the expiration of some weeks yet, as we are informed by good authority that the entire insurgent army will unite for that purpose, and it will necessarily consume some weeks in accomplishing that end.

In the meantime Gen. Woll, we are told, is making preparation for their reception. He has commenced clearing away the woods and shanties around the city, and otherwise preparing to receive his enemies.

United States Marshal's Office.

CHARGE OF REVOLT.

AUG. 20.—Officers Horton and Miller proceeded to Sandy Hook on Sunday night, and having boarded the American brig Abbey Thaxter, arrested George Charleson, William Guy, Isaac King and Chas. Rigby, four of the crew, on a warrant charging them with a revolt and instigating others to refuse to do duty. They were brought before Mr. Commissioner Morton, who committed them in default of $250 bail each.

Our Boston Correspondence.

BOSTON, August 18, 1855.

The Chapman Hall Meeting of Fusionists—Mr. Dexter and his Letter—Mr. Winthrop—Letters from Governor Boutwell and Mr. Rockwell—Fusion Meeting next Week—Meeting of Enemies of the Maine Law, &c., &c.

The aristocratic radicals had a sort of caucus or meeting on the 16th inst. at Chapman Hall, in this city, to see what could be done toward putting up themselves and putting down others, which may be considered the great primal object of all party movements. The chief persons present, with a few exceptions, were sans culottes in white kid gloves, the men who are discontented with things as they are, and who are bent upon changing them. The names of dissatisfied free soil leaders are very numerous in the published accounts of the meeting. Among these gentlemen are Charles F. Adams, S. C. Phillips, Charles Allen, and R. W. Dana, Jr., all of whom are regular free soilers, but who did not approve of the transfer of the free soil party to the American party in 1854, and some of whom even opposed the adoption of the new constitution in 1853, because they feared that its success would cause Henry Wilson to be made Governor. These worthies were joined by a number of whigs, also in white kid gloves, very excellent people; and the two classes are exceedingly desirous of relieving Gov. Gardner and his associates of the cares and perplexities that wait on even the happiest public life. Mr. Adams would even go so far as to send to the Governor a superbly bound copy of Stirling's "Cloister Life of Charles V.," paid for out of his own pocket, with Mignet's book on the same subject, if by so unheard of an act of liberality he thought he could prevail on the recipient to retire.

Practically, very little was done at the Chapman Hall meeting. What was said was no more than had been said by the same gentlemen one hundred times before. Their platform is but the old thing adapted to the changes that times have brought about, as the old lady's morning wrapper was turned into the young woman's nightgown. Still, a step was taken towards a combination of the various elements of the anti-administrative party, and what was done appears to have been tolerably well received by the Know Nothings. The only infelicitous occurrence is Mr. F. Dexter's refusal to act on a committee to which he was appointed. He has come out in a letter declining to go into the fusion, and seems to be very frightened at the readiness with which some "respectable whigs," as he calls them, consented to the raising of *le drapeau rouge*. Our whig leaders, indeed, of the ultra conservative school, are as much haunted by *le Spectre Rouge* as the chiefs of the Clan Ivar were by *le Spectre Gris*, which used to make very polite but unwelcome calls on those chiefs when they were sure to be hanged, or to be treated otherwise in an unpleasant manner. Mr. Dexter is the gentleman of whom I spoke in my last as having been thought seriously of as the fusion candidate for Governor, but that idea is all over with now. An eminent fusionist, who had some consultation with him recently, says he never before had had any idea to what a depth of idiosy a clever man would sink through political fanaticism. Mr. Dexter probably does not care a great deal for office, and his timidity is notorious. He is the "timid whig" (or has done duty for him for eleven years) addressed by Mr. Webster in the campaign of 1844.

Mr. Winthrop is said to have pointedly declined taking any part in the Chapman Hall meeting. It was rather rich to ask him to meet such men as Adams, Allen and others, whose labors prevented him from being Governor and United States Senator. Mr. William J. Eustis also declined acting with the meeting, but as he is a gentleman of no political consequence, it does not matter much what he said or did. The democrats are much pleased at these evidences of opposition to the fusion on the part of eminent whigs, but I do not think they have much cause to rejoice over them. The fusion, if made at all, will be the work of the people, and not of political leaders. The old coalition was made by the people, after the leading men on both sides had refused to go into it. So will it be now, if there really exist a desire for a fusion of the various parties, factions and cliques into which the anti-Pierce men are divided.

I ought to mention that, after the Springfield convention, Mr. Dexter sent for one of the principal members of the Know Nothing party, and a free soiler, and had a long talk with him. He was so green as to ask that there should be pledges given that the Personal Liberty bill should be repealed! The Know Nothing free soiler told him that, in such case, he would have to make affidavit that he had run in Massachusetts.

There is to be a meeting of the various fusion committees on Wednesday next, at the United States Hotel. These committees consist of that appointed at the Know Nothing meeting at Worcester; that appointed at Springfield, by the Know Nothings; that appointed by the Chapman Hall meeting; and a republican committee appointed during the last two or three days. There is no trouble anticipated at the meeting, unless some should proceed from Messrs. Allen, Adams and Dana, who are anxious to play the part of Brutus, Cassius & Co. at the expense of Governor Gardner and Senator Wilson.

A vast number of letters were received from eminent men by the Chapman Hall meeting. Governor Boutwell wrote one, very plain and straight-forward, going the whole length in favor of fusion. Mr. Rockwell wrote one, in which he affords evidence that he does not know exactly what to do. The only clear thing in it is his desire to be Governor. The whigs don't know what to do—the leading men, I mean, for the masses have made up their minds what to do, and will probably do it. From what now appears, I should say that the fusionists could make as great a party as that which elected Gov. Gardner. Whether they will do so, is another matter.

The opponents of the Maine law had a preliminary meeting, on Tuesday last, at Chapman Hall, for the purpose of discussing the most proper course to be adopted. Some gentlemen seemed to think that it would be proper to wait and see what would be done by the democratic convention, before doing anything themselves. Anything more absurd than such a proposition it would be impossible to imagine. Whether they look to the past or to the future, the foes of the law ought not to cast in their lot with the democrats. The Maine law owes its existence to the democrats, and that ought to settle the case with those who look back to the origin of the evil. That party is now so weak that it can do no good, even on the singularly extravagant assumption that it is desirous of doing it. If the anti-coercionists wish to sink their cause down into that "depth still more profound" that lies below the "deepest hell," they had better couple it with that of the Pierce administration. Why should they think of uniting themselves to the most odious body that ever existed in politics? There will not be half a dozen democrats in the next legislature—if, indeed, there shall be any there. What can be gained by such a Mezentian alliance, as would be their union with a dead-and-gone party? The opponents of the law are numerous, and they are encouraged by the growing belief in the absurdity of such legislation as they are specifically opposing. If they are wise, and fight the battle properly, they will most likely get 20,000 votes for their candidates. Their proposition to run an independent candidate is liked by many who care not much about the Liquor law, but who would readily vote for any candidate who should belong to neither of the regular factions in the State. One-half the men who would go with them in the event of their having an organization, would probably vote with the fusionists, or not vote at all, if they should be so foolish as to coalesce with the broken down democracy, to make of themselves the crutch of a hobbling faction, which violated all its principles in the day of its power in order to "crush out" the very men on whom it now calls for assistance.

These considerations have their weight with the sanguine men opposed to the Maine law, and who have no purpose of a political character to advance. Colonel Heard, who is the ablest and most experienced of their number, plainly told the meeting that they had nothing to hope from any party. They had tried all parties in the State, he said, and had found them all hostile to liberal legislation. He thought it was better to set up for themselves, whether they should get fifty or fifty thousand votes. He expressly approved of the proposition to nominate Mr. Lovejoy for Governor. His views found favor with the meeting, as they will with the public. A committee of seven was appointed, to take measures for calling a State Convention on the 30th of August. That is the way to work. ALGOMA.

A MAN ARRESTED BY A WOMAN.—A gentleman who was present at the examination of the Rands at Concord, N. H., tells us that no small amusement was created in the court by the testimony of Mrs. Clarissa Hill, wife of the tavern keeper at whose house Isaac Rand was arrested. She stated that she sat down by the side of Rand, engaged him in conversation, sent for Mr. Sheriff Rixford, and when she thought the proper time had arrived, clapped her hand on his shoulder, saying, at the same time, "you are my prisoner," and took out and read the reward notice to him. Rand wanted it, but she refused, telling him that she might want to arrest the other one. The graphic style in which the exploit was narrated gave to it an additional interest.

Convention at Utica of the Superintendents of the Poor.

IMPORTANT PROCEEDINGS IN REFERENCE TO THE INSANE POOR.

COMMISSIONERS OF EMIGRATION.

UTICA, Aug. 17, 1855.

A convention of the Superintendents of the Poor assembled at the Court House in Utica, on Tuesday afternoon, Aug. 14. Representatives of thirty counties were in attendance. The meeting was called to order by C. F. D. Jones, of Oneida county, and organized permanently by the appointment of

David Ford, of Allegany, President;

F. Woolworth, of Lewis county, Vice President;

M. B. Converse, of Cayuga county, and H. Killner, of Dutchess county, Secretaries.

The object of the convention, which had been briefly stated in the call, was for the purpose of comparing the methods of providing for the poor by the different counties; to urge upon the Legislature the pressing necessity of making more extended provision for the insane poor of the State; and to secure on the part of the counties a representation in the Board of Commissioners of Emigration of New York city, as well as a more equitable consideration of the pecuniary claims against the commission.

Mr. Jones introduced the following resolutions which were unanimously adopted:—

Whereas, It is already conceded and has been adopted as the policy of this State, that insanity is a disease requiring in all its forms and stages special means for treatment and care, therefore

Resolved, That the State should make ample and suitable provision for all its insane not in a condition to reside in private families.

Resolved, That no insane person should be treated or in any way taken care of in any county poor or almshouse, or other receptacle provided for and in which paupers are maintained or supported.

Resolved, That a proper classification is an indispensible element in the treatment of the insane, which can only be secured in establishments constructed with a special view to their treatment.

Resolved, That insane persons considered curable, and those supposed incurable, should not be provided for in separate establishments.

On motion the annexed preamble and resolutions were adopted:—

Whereas, The Commissioners of Emigration in the discharge of the business of the commission, have not been governed by a proper appreciation of the rights, duties and privileges of county officers, or of the interests of the several and interior counties of the State which under the operations of such laws are required to grant relief to emigrants chargeable to such commission; and Whereas, the said Commissioners in the transaction of such business have assumed and claimed to themselves the legal right to enact laws and regulations for the ascertaining and settling the claims of counties for such relief, at once in opposition to every principle of equity and just dealing, and contrary to the laws of the State of New York, made and provided for the proper relief, support and maintenance of the poor in the several cities and counties in the State; therefore

Resolved, That the interests of the taxpayers throughout the State require, and that an immediate and fundamental reorganization of such commission, is absolutely necessary for the protection of such counties and tax payers against the illegal and unjust proceedings and claims of such Commissioners of Emigration and the act under which they claim incorporation should be so far modified or repealed as to do away with the objectionable feature of "locality" which is now the leading feature of their organization, and make them a General State Corporation, with the right of representation thereon on the part of the several counties of the State.

On motion of A. W. BEACH, of Allegany,

Resolved, That a committee of five be appointed to examine and report upon the subject of emigrants and emigration as connected with the general care of the poor, and what amendments, if any, are necessary for the protection of the several counties of the State, taken in connection with the existing laws and regulations establishing the Emigrant Commission.

Messrs. Beach, of Allegany; Kelmer, of Dutchess; Gulick, of Steuben; Parker, of Onondaga, and McLean, of Seneca, were appointed such committee.

On motion of Mr. MCLEAN, of Seneca,

Resolved, That when this convention adjourn, it will adjourn to meet at Syracuse on the last Tuesday in September next.

An invitation having been extended to the convention to visit the State Asylum, on motion of Mr. Jones,

Resolved, That the invitation be accepted, and the members of the convention visit the Asylum at 8 o'clock Thursday morning.

The convention then adjourned to meet at Market Hall, Syracuse, on Tuesday, Sept. 25.

Women's Rights Convention at Saratoga.

[Correspondence of the Saratogian.]

THURSDAY EVENING.

Before the meeting was called to order, Miss S. B. Anthony passed up and down the various aisles of the hall, auctioneering, in a very pleasant and musical way various tracts, in which the rights and wrongs of woman are quite elaborately discussed, which she counselled the buyers to take home, "read, ponder and inwardly digest."

Rev. ANTOINETTE L. BROWN was the first speaker of the evening. She began with an allusion to the theological discussion of the morning, and stated that after the close of the morning session a clergyman had accused her of misapplying a text of Scripture, and advised here to be more particular in her public statements. He told her that the language quoted by her did not allude to Cain and Abel. Miss B. then read the text from Gen. 4, 7:—"And unto thee shall be his desire, and thou shalt rule over him;" and the context showed that the words were addressed by God to Cain, and the allusion was to his brother Abel. Miss B. said, if the rev. gentleman was present she would return the advice so kindly tendered, with the remark that he should be more particular before criticising. She then compared the text above given with Gen. 3, 16, in which God said to Eve:—"And thy desire shall be to thy husband, and he shall rule over thee"—almost the same phraseology being used in both instances, and she asked if anybody thought God intended to make Abel secondary, or subject to, his brother? It was undeniable that Cain did "rule over" Abel, for he slew him; it was also undeniable that man has "ruled over" woman, for he has enslaved her. But that was not a command of the Great Father, who regarded equally all his children, but rather a prophecy of what would take place in consequence of the fall.

Miss B. then branched off upon the subject of woman's position, and advanced the idea that it was about equal to her present capacity. This might be regarded as a great concession, but she thought it was not so when properly considered. Woman's position had dwarfed her capacity, just as slavery had dwarfed the capacity of the negro. And the blighting effect was not only visible in the intellectual and physical condition of woman, but of man also. For when the piping voices and effeminate airs of some of our young men are remembered, the fear should be, not that woman should become manish, but that man would become womanized. This she regarded as the direct result of female life and education, and hence the necessity of extending the sphere, and enlarging the capacities of woman, for the advantage and glory of the race.

The reverend lady was followed by Mrs. Ernestine L. Rose, in a most animated speech. She excepted, in part, to the position of her reverend predecessor, that woman's position is equal to her capacity, contending that it was fashion, custom, and law, that crushed her natural aspirations, and prevented the manifestation of the powers with which she was endowed.

Miss Brown interrupted to say that her position was misapprehended—that she only contended it was the general rule; there were of course exceptions, in which women had showed themselves vastly superior to their condition as a sex. She put this question—Suppose all women possessed the courage, spirit and clear, analytical mind of ERNESTINE L. ROSE, who believes that the present disabilities of the sex would exist one hour? (Applause.)

Mrs. ROSE acknowledged the intended compliment, but still insisted that there were hundreds and thousands of women who were superior to their present position. This idea