form he pleases us, not by your good leave, but by the same right as you have to worship in yours.

I have yet to learn that *one form* of religion is *an established religion* here, and all others merely *tolerated*. By law, all are, and by God's good help, all shall continue to be free.

You charge against the Irish that they are poor. It is true. They come here because they are poor, and you blame them for hating the misgovernment that has driven them from their own land to seek a home on these shores. But remember they do not depend on your charity for their support. The charges of the public institutions in which poverty finds refuge, are defrayed out of the pockets of the immigrants themselves.

You say that 75 per cent of the crimes of violence committed in this city are committed by the Irish. I do not believe the charge to be true. But if it were, immorality is not to be judged by the number of offenses as much as by their weight and enormity. Of certain classes of crimes, the natural attendants of poverty and ignorance, such of the Irish immigrants as are poor and ignorant are not uncommonly guilty. They are apt to be intemperate, riotous, disorderly; but I assert that of the offenses which testify depravity of heart and head, the cowardly, cold-blooded murder, the midnight stabbing the secret poisoning the malignant and dastardly offenses that shock American society, very few can truly be laid at Irish doors.

It is not upon Irish hands that you need look for the stain of the blood that is shed in the United States. You say:

"It is not worth while to repeat the story of the two Irish regiments which served under Gen. Van Rensselaer, in the war of 1812, or of the Irishmen who deserted from our army and constituted the battalion of San Patricio, in the Mexican war."

You are right. It was not worth while to repeat obsolete stories. Of the men who fought in 1812, few remain. The incident to which you so vaguely alludes is forgotten. I never heard of it until now. Time and the grave have long since spread the mantle of silence and oblivion over the offenses and offenders of that day. But what relevancy the story of Van Rensselaer's regiments can have to the conduct of the 69th Regiment of New-York State Militia in refusing their escort to a British Prince in 1860—how so ancient an event can effect the attitude of the Irish race in the United States to-day, is hard to discover.

It is true, I believe, that of the thousands of Irish who fought in the American ranks in the Mexican war, some few deserted. They atoned for their guilt with their lives. They were false to their flag. They died the death of traitors, and no man of Irish race all over the earth, but loathes their crime, despises their memory, and thanks God that justice was done upon them.

For if ever a race has shown, as a special characteristic, loyalty to the flag under which it happened to take service, that race is the Irish. In every army in which its children have borne arms—French Austrians, Spanish, even British—their fidelity has been proverbial. In each they have been true to the motto inscribed on the banner of the Irish brigade in the service of France, "semper et ubique fidelis." In the American ranks, all through the War of the Revolution, and in every war in which the United States has since been engaged, Irishmen have borne an honorable part.

In every army traitors are to be found. Desertion is no uncommon offense. Through the war of the Revolution, when this infant nation was nearly strangled by enemies in its cradle, the armies of that very Power, whose representative, the trade, and fashion, and folly of New-York followed last week with sycophantic adulation—in that time of peril Benedict Arnold, a tried and trusted American soldier, deserted from his flag and betrayed his post.

Then, the City of New-York was loyal to the British monarch, as it is now, and the worst dangers that American patriots had to fear were the treachery and vacillation of a large and influential portion of the wealth, and trade, and fashion of American people. For every Irishman that was untrue to the American flag, you know well that hundreds of the Irish race—from James Shields down to the rank and file—have fought side by side with American-born men, and shed their blood in the American cause with as prodigal a valor. Irishmen compose, I believe, more than half of the regular army of the United States to-day. You are ingenious and comprehensive in your anti-Irish hostility. In the heat of your loyal enthusiasm for the heir of the British throne you omit scarce anything that could be offensive to the pride of your Irish fellow-citizens.

It is well done. Blind loyalty to British power, and blind hatred of the Irish race usually lodge together in the same heart. You taunt us with the "ignominious surrender" of the Irish soldiers in Lamoricière's army. You found the phrase in *The London Times*, and you have made it your own.

The Irish soldiers under Lamoricière, with other soldiers of various other nationalities, overmatched by overpowering numbers, and surrounded in obedience to the orders of their officers in command, surrendered, when further resistance was impossible.

He that scents dishonor in such a capitulation, either to the soldiers themselves, or the race from which they are sprung, is confused by his own prejudices, and his opinion is entitled to little respect or consideration.

I have now done with your indictment of the Irish Regiment and the Irish race.

Let me, too, pray you to reflect on the attitude you have assumed.

Because an Irish regiment of some few hundred men preferred not to think and act as you think and act as to the reception of a foreign visitor, you presume to threaten them and the whole Irish race, in the name of the American people.

You draw invidious and offensive distinctions between Irish and other citizens.

You exhume the history of forgotten errors.

You awake sleeping prejudices, and transplant foreign slanders into this soil.

You endeavor, as far as you are able, to raise a barrier of jealousy and ill will between your fellow-citizens of different races; and you do this in order to show your overflowing zeal in honor of an untried, untold lad of nineteen whose only claim to your homage is that he may at some time ascend a foreign throne.

If you could succeed in this mischievous attempt, the commonest reprobate that rots away his life in the city jail would be less a public nuisance than you. What is the sum total of his petty offenses, compared to the heinous and malignant crime of preaching up a war of races in the midst of the American people? That crime has been committed once before, and be the blood shed in Philadelphia and elsewhere on the heads of the false and selfish men whose inconsiderate words lit the fires of lawlessness and bigotry. You assert that a "*prejudice exists against Irishmen among all classes of Americans.*" We have not found it to be so, and we shall not take your word for it. There is scarce a city in America where, in the various walks of intellectual exertion—the bar, the medical profession, the press, or in trade—men of Irish race do not achieve success. They live, as they desire to live, at peace with their fellow-citizens, enjoying themselves, and helping to protect for others the freedom of thought and action which this Republic guarantees to all citizens.

The Irish race in America can afford to despise your hostility, though it should not be allowed to go unrebuked.

Bound by a thousand ties of blood, sympathy, and hopes with the land they have left, and the land they live in, the millions of American citizens in whose veins runs the blood of Irish race, will worship, and love and hate, welcome or refuse to welcome, according to their own sense of right or wrong, without ever caring to ask the consent of the British press or its faithful echo *Harper's Weekly Journal of Civilization*. We say to you, as you say to us, "Make no rash experiments."

Keep your paper to its legitimate uses. Give your readers wood cuts, and waltzes. Let them feast their eyes over the freshest fashions, and shake their innocent sides with laughter at the stalest jests.

Catch the froth, that dances over the rough sea of life, and serve up to your readers weekly the nutritious repast. You can be classical, if you choose, and tell them, the Greek-Aphrodite was made of such stuff.

All this you can do elegantly and well, and thereby bring harmless pleasure to many a worthy fireside.

But do not soil your reputation and degrade your paper to the vile use of saving jealousies, scattering insults and stirring up strife between the citizens of this Republic.

The condition of the United States—social and political—is not so completely satisfactory, that any of us has time to spare for the discussion of the comparative merits of races.

We all have difficulties enough to settle, Heaven knows. We do not need, for our further distraction, a new element of discord—the worst and bitterest that can arise, the offensive assumption on the part of one race of superiority over another race in this Republic.

I am, Sir, your obedient servant,
AN IRISH-BORN CITIZEN.

New-York, Oct. 20, 1860.

FARMING BY WOMEN.

We printed last Autumn an account of a woman and her daughters farming in Niagara County. The following letter of this mother to a friend gives some account of her operations this year:

PEKIN, Niagara Co., N. Y., Aug. 17, 1860.

FRIEND WRIGHT: One year ago, I wrote you that I was trying an experiment in farming; and to-day, I can say, that we have succeeded beyond our expectations.

We have added to our health and strength, and we feel that we are doing something truly to refine, enrich, and ennoble ourselves while we are tilling the soil, causing it to yield its abundance of fruits. And though we have had many trials to contend with, yet I think we have never spent a happier season than the present.

We have labored under many disadvantages, in consequence of our farm being in a very dilapidated condition—everything being out of repair and most of the land being new, requiring a great deal of extra labor to bring it into a proper state of cultivation. It will take time to make it what we wish and intend to make it. We shall work on, and patiently wait the desired result.

Farming is not the business that I should, from choice, engage in as a life-pursuit; but what we would do is not always within our reach; and it is not wise nor just for women to hang upon their husbands, fathers, or brothers, for support, and sit down and do nothing, merely because they cannot find that to do which best suits their inclinations. As we have a farm, we prefer to live honestly and independently by tilling it rather than to be supported in idleness, and live and spend our time as society and fashion dictate.

We hope also to encourage other women, other mothers with their daughters, who are now shut up in close rooms toiling with their needles for a miserable pittance and a most precarious subsistence, to come out and labor on the land in the fresh air, and earn for themselves a more independent living.

There is freedom and health for woman in tilling the land as a gardener or a farmer, which can be found in no other employment. That I and my daughters know by experience. We are free to live out the pure impulses of our nature, free to breathe the pure air of heaven, free to think and act for ourselves, and free to be what God made and designed us to be—true women. We are free in a sense we could not be in any other kind of labor.

We have proved that women can do all kinds of farm-work. This, we think, is accomplishing a great deal; for often have *men* told us that women could never succeed as farmers. But my motto has always been, "I'll try," and the result is, we have accomplished everything we have undertaken.

We have five acres of sowed corn for food for our stock, 30 acres of Hungarian grass, 5 acres of Spring wheat, 8 acres of carrots, and 60 acres of oats. All these crops are good. We have a fine crop of onions. We have some corn (planted for human food), and potatoes and peas that are very good, and some not so good. We are preparing to sow 40 acres with Winter rye and wheat. We have also a small dairy of nineteen cows. We have one girl, 16 years old, to help us, which is all the help we have beside our own daughters. Occasionally, the men who are ditching, when out of work on the ditches, help us some.

But in preparing the land in getting in and cultivating all the crops I have mentioned, we have had only seven days' work from men, and that was in drawing the drill to plant the seed. The rest of the work has all been done by the five girls and myself. We have sowed our grain broadcast by hand; and I think any good farmer would have said it was just as well done as any man could have done it—with the same experience.

Marvin (the husband and father), and the girls are harvesting the oats. I am shut up in the house, where I have been for four weeks, laid up by a sprained and fractured limb. My brother came for me to take me in a buggy to see a dying sister. In going down a steep hill, the harness gave way, and the horse, being young, became unmanageable, and I was thrown out and injured. It was well that I was not driving, for had I been, I should not soon have heard the last of it, for in all our out-door labors, whatever mistakes or accidents may befall us, they are supposed to happen, because we are women and not men. A man was driving, therefore the harness broke because of some defect in it. Had I been driving the breaking of the harness would have occurred because a woman was driving. I am now beginning to get about on crutches a little, but I fear I shall not be able to do anything more on the farm this Fall, which I deeply regret, as my heart is in the work to demonstrate to the mothers and daughters of our country the practicability of employing themselves profitably, healthfully and without any sacrifice of true womanly delicacy and politeness, in cultivating the soil, and making for themselves happy and independent homes on the land. But my daughters are managing the farm skillfully, while I am laid by, and I will try to be patient. PALINA G. ROBERTS.

SUCCESSFUL SOCIALISM.

From The Saturday Analyst and Leader.

The Rochdale Society of Equitable Pioneers, which has since been the parent of many similar institutions, both in Rochdale and elsewhere, was founded in 1844, the object being to enable the working classes to become independent of the tyranny of capital. It began by forty working-men contributing three pence apiece. In the course of a few weeks their three-pences amounted to £28; with this small sum the forty pioneers opened a little shop for the sale of groceries, butter, flour, and other provisions of the kind. At first the shop was only opened on Saturday night, and was managed gratuitously by the promoter. It was up-hill work for some years to keep the concern afloat; but it continued gradually to attract customers, and shortly after the failure of the Rochdale Savings Bank, the capital of the store was trebled in twelve months. At the present moment there are, in Rochdale, three coöperative societies, owning among them a capital of no less than £60,000, the whole of that large amount having been subscribed by men of the working-classes. The original society has a grocery and provision warehouse, a butcher's shop, a drapery and clothing-shop, and shops for tailoring and shoemaking, its capital being upward of £20 000. The plan upon which the business is conducted is as nearly as possible that which is pursued by public companies generally, with the addition of an educational scheme; and a certain limitation as to the scale of profit payable in cash. Each member is expected to purchase, by degrees, five shares of £1 each; but is not allowed to hold more than one hundred, and upon these he receives five per cent per annum interest, and no more. The remainder of the profit is devoted to two purposes: the first is the maintenance of a free library, news-rooms, and evening classes for the members. The other is a dividend fund, or drawback, which is divided among the customers of the store in proportion to their purchases. This latter dividend is often larger than the first; since a man who spends £25 in the store has a dividend of £3 placed to his credit, as a sort of discount upon his purchases. Thus the store is, in fact, the purchasing agent of its members. The members, collectively, as shareholders, obtain goods at wholesale prices, sell them at retail prices, and at the end of the year divide the profits among themselves, in the manner described. The store is also a Savings Bank, and receives deposits from its members up to the amount of £100, paying interest at the rate of five per cent for the use of the money. The advantages of this Association are thus plainly stated by one of its founders: "We can do with fewer overlookers than a master manufacturer, because with us every man is an overlooker, having strong interest in the quality of his neighbor's work as well as his own. We have less waste, because every man feels, with us, that he has an interest in avoiding it. We can always secure the best workmen, because with us they will have the current rate of wages and profits in addition. Our working therefore, will be more economical than that of our competitors; and as every manufacturer knows, the profits of the cotton trade depend on small economies." Another great advantage, in addition to all the others, is, that the customers at these coöperative stores are enabled to purchase unadulterated and genuine goods. It should be mentioned also, that one of the most strict rules of the Association is that no member shall be allowed to have goods on credit. He may be a shareholder in the concern, or he may be a depositor to the full amount of £100, but he cannot have goods without paying for them over the counter. He may withdraw a portion of the money he has invested, but that process must be duly gone through, and the transaction squared at once. It is well observed by a writer in Fraser's Magazine, who seems to have been convinced, almost against his will, by what he saw at Rochdale, that "no better education, practical, intellectual, and moral, could have been given to the working classes of that town than that which their store, and mills and factory—for the store has been the parent of both these latter—have given and are giving them. They are learning self-respect, self command, and self-knowledge. They have learnt, most of them, to regard the rights and good will of capitalists, employers, and wealthy neighbors; to comprehend something of economical laws, and to understand the suicidal folly of strikes and riots."

Here, then, we have several notable examples of the successful working of trade societies conducted according to the principles of communion. It must be observed, however, that the communism practiced by the Rochdale pioneers is divested of the impracticable crotchets which have defeated all former efforts in the same direction. The rights of private property are fully recognized, and the constitution of the Society is especially designed to foster and promote energy, self-reliance, and prudence. The store helps no one who does not help himself; and the advantages it affords are meted out in proportion to the value of the coöperation of its members. These coöperative stores are, in fact, nothing more nor less than a modification of joint-stock companies. And why should not working men subscribe capital, form boards of directors and carry on business by combination, as well as their betters? We have more than enough of wild speculations conducted without capital, by boards of direction composed of penniless adventurers, utterly without either money, honesty, or capacity. The object of many of these is simply to put money into the pockets of directors or officials, at the expense of a credulous and too-confiding public. The working-man's coöperative store is an institution of another kind. Its whole and sole object is mutual advantage; and while each shareholder and member of the Society is entitled to a voice in the election of its directors and managers, there is a permanent guaranty that the capital of the Company can never be diverted from its legitimate purpose. We hope to see the example so worthily set by the pioneers of Rochdale followed by all the great towns in the kingdom; for we cannot doubt that all the efforts of the kind, if energetically and carefully conducted and kept within proper limits, must prove commercially successful, and redound to the advantage of the working classes.

WESTERN RESOURCES.

The constantly increasing emigration from the Eastern to the Western States; the investment of foreign capital in the development of the natural wealth of the West; in short, all the requirements of the national economy demand that all the news of the great resources of the Western country should be properly brought to the knowledge of the public at large.

At present, it will be of great interest to call the attention of the Union to the rapid development of the immense natural wealth of the State of Michigan. There is, perhaps, no country on the globe, of similar extent, so highly favored by nature as this State, although for many years the land speculators of other States have tried to overshadow her preëminent advantages.

In regard to the agricultural industry, her farmers produce a quality of wheat superior to that of any other State. The present year, beyond all question, has been the most fruitful to Michigan of any year since she became a State. The average yield of wheat in this year is considered to be 30 bushels per acre, and it will produce a larger quantity of flour to the bushel than in any previous year. The wheat crop in Michigan will reach nearly 18,000,000 bushels. Michigan wool is sought for with avidity by all the principal Eastern manufacturers. The export of wool from there in this year has been over 4,000,000 pounds at an average price of 45 cents per pound. Also corn, oats, barley, potatoes, and fruits are cultivated there with great success.

The slow progress before made in the settlement of large portions of the State had its origin (as before mentioned), in the false reports of railroad and land speculators in other States, and the want of roads by means of which emigrants would satisfy themselves as to the true character of the soil and climate in the interior of the State. They therefore passed on to settle upon what they thought more fertile prairies of the West. But a great change of opinion has taken place. The value of Michigan timber alone is far greater than the advantages of the prairie lands; the soil and surface of timbered States, like Michigan, is in every respect more adapted for the produce of all the different grains than the soil of the prairie States, and the climate of a country with rapid streams and crystal lakes must surpass that of another, where the gloomy blast disheartens the energy of the settler, and only muddy water of the surface can be obtained.

By the beneficent legislation of Michigan in latter days, a system of rail and State roads is just now opening every portion of the unsettled districts. The act of granting a free homestead of 40 acres to every landless actual settler, and giving him the easiest terms for purchasing lands, are crowned with the best consequences for the welfare of the State.

But the object of this article is more calculated to refer to the latest developments of various natural resources of Michigan.

The first important feature in this respect is the discovery of inexhaustible salt-springs. Since many years it has been known that Michigan possesses large salt beds; but to-day, after the last Legislature provided a premium for the production of salt, the beds have been explored at different places. At East Saginaw the strongest salt brine has been bored at the depth of 635 feet; the salometer is 90°, which yields 22½ gallons of water. The manufactory has commenced on a large scale, and some loads are already shipped to Chicago. The inexhaustible supply of fuel and timber for barrels at mere nominal cost in this country, and the best facilities for shipment to West and East, prove the importance of this discovery. At Grand Rapids and other places the salt manufacture has also been commenced, and proves itself very successful.

At the same direction as the salt beds, large coal fields are striking the Lower Peninsula, and coal mining has become an enterprise of magnitude at some places. So on the Michigan Central Railroad in the rear of Jackson; but particular attention in the later days is directed to the coal mining in Shiawasse County, Owosso, and Corunna. The importance of this branch of industry to Michigan will become apparent within a short space of time.

Also additional explorations of rich plaster beds have been lately made there. This valuable source of property has been known long before in the Grand River Valley; but now another inexhaustible bed of plaster has been discovered close to the shore of Saginaw Bay, which will be explored pretty soon.

Beside this, another hidden mine of wealth is brought to light by the discovery of a quarry of fine marble, the extent of which is as remarkable as its superior quality. This extraordinary formation is situated in the County of Presque Isle, within 200 feet of Lake Huron. It is said that this marble resembles the Lisbon marble more closely than any other. This discovery has created a great furor in all quarters where it has been made known, and extensive preparations will soon be commenced. Mr Weinberg, for a long time a pupil of Prof. Geess, sculptor to the King of Belgium, has taken this enterprise in hand.

If to all this the increasing development of the immense mineral wealth of Lake Superior is added, it becomes apparent that only few States can rival Michigan in natural resources; and capitalists, farmers, and mechanics will do well to bear this in mind. D.

SLAVERY IN TURKEY.

Mr. C. N. Pischon, the chaplain of the Prussian Embassy at Constantinople, in the last number of the *Zeitschrift der Morgenländischer Gesellschaft*, has given a very complete account of Slavery in Turkey, including a historical sketch of the attempts to abolish the Slave-trade, some considerations on the origin of Slavery, the principal provisions of the Mohammedan law in relation to the purchase, use, sale and emancipation of slaves, and the means which promise to aid in the entire abolition of Slavery. We reproduce the following extracts:

"The open Slave-trade was abolished by the reigning Sultan, Abdul Medjid, in 1855. In accordance with this prohibition, the public slave markets were closed in Constantinople, and soon after in Smyrna, Alexandria and Cairo. So far as European observation has gone, this prohibition has been carried out, but it of course does not extend to the traffic carried on in the within-doors. Now, as heretofore, every free person in the realm of the Osmanlis may buy, hire, sell or rent slaves, inherit or receive them as a gift, or dispose of them in the same way.

"The slaves have, within the household in which they are, a right to care, clothing and education, as children of the house. Still, as slaves, they never have any voice, and are subject to the will of their master in all things. What slaves earn belongs to the master. Slaves pay no taxes and are not bound to make the pilgrimage to Mecca. So long as they are slaves they can neither inherit anything nor be guardians. Without the consent of the master, they can enter into no valid obligation for debt. The master is justified in correcting his slaves for disobedience; he need only take care that he do not injure an eye or other member. The master's right does not extend to life and death. If a master treats his slaves cruelly, they can bring a complaint against him if they have witnesses, and the authorities fine or punish him. If possible, in such cases the authorities emancipate the slave, if a Mohammedan, by purchase, out of taxes raised for general purposes. In the courts the testimony of slaves is not taken, if unsupported, against free men. If a slave is charged with crime, the master must pay the fine for him. For drunkenness slaves are punished twice as severely as free men; for theft, but half as severely. The mutilation of a slave is punished but half as severely as the mutilation of free men.

"Among the Turks, whose character as a nation is marked by great dignity, love of justice, and much more philanthropy than they usually receive credit for, cases of cruel treatment of slaves are very rare. One never hears of plantation labor, of overseers, of hunting-whips, or blood-hounds for hunting runaway slaves in Turkey. Faithful slaves generally receive the same treatment as faithful servants among us, and are very much attached to the house. Slave-children are usually brought up with the children of the master, and generally receive the same education.

"The most brilliant and most influential station which slaves fill in Turkey are of course in the household of the Sultan. It is about thirty years since the white eunuchs of this household, prepared for their office by the *Christian* monks of the Coptic monasteries of the Red Sea, have been dispensed with. Of this sort of slaves the number is now very small, and is constantly decreasing; they serve to guard the old seraglio, which has not been occupied by the court of the Sultan since the revolt of the Janissaries under Mahmoud II. On the other hand, there are still several hundred black eunuchs in the Imperial household. All come from Nubia and Abyssinia. The chief of the eunuchs, the Bojuk Aga, or the Kislar Agasy, is one of the most honorable officials in the empire. He has charge of the harem of the Sultan. In the harem all the women are slaves, acquired by purchase, inheritance or gift; there are among them several hundred black slaves, who do the coarser work of the household. The number of white slave women is not less than two hundred. As there is none of equal birth with whom the Sultan can contract marriage, to avoid the evil results of Nepotism he selects from among his white slaves from four to seven First Women, or *cadines*. The first of these who bears him a son takes precedence of the others, and receives the honors of the First Woman of the realm. If this son arrives at the throne, his mother becomes the *Walide*, the Sultan-mother, and usually has a very considerable influence in the affairs of State. Next in rank to the *cadines* are twelve *gediklikis*, who serve the Sultan personally. The others are divided into *odas* or rooms, each of which has its superintendent, and all are subject to the mistress of the court, who is called *ketchoda*. The younger slave-girls are brought up in a very carefully-guarded place until they arrive at the age of puberty, when they are transferred to the harem. Marriages between free Turks and slave-women from the harem of the Sultan are frequent, and it is not seldom that they are married to slaves who have been brought up in their own households. Mothers often purchase and educate slave-girls, to be married to their sons. By marriage they become free.

"The price of slaves has risen considerably since the last century. The average price of a stout, well-formed black slave in Constantinople is from $150 to $300. White slave-girls of extraordinary beauty sell as high as $2,000. The trade in white Circassian girls is now mostly carried on in the coffee-houses of Galata and Tophana, and is kept as secret from Europeans as possible. The average importation of slaves into Constantinople is now about two thousand from Egypt and five hundred from the Caucasus annually.

"Of late years there have been many cases of slaves leaving their masters and taking refuge in the houses of Christian Europeans. The Convent of St. Benedetto has been made an asylum for them. Not one has ever been reclaimed by the Turkish police. The runaway slave girls often fall into the hands of panderers who, to the shame of the Christian name, carry on their vile trade undisturbed, in the Frank quarters of Constantinople.

"Immediate abolition of Slavery in Turkey is an impossibility; the Turks have no free servants. The Rayahs—Greeks, Armenians and Jews—are served by free persons, as they are allowed to have no Mohammedan slaves. But these servants are usually very lazy and unfaithful, and exceedingly unwilling to serve in Turkish houses. Slavery can be abolished only when the Sultan and the chief officers of the empire will give up their harems, as the service of the harems renders Slavery necessary; no free woman daring to appear unveiled before free men, even her nearest relatives. The customs which are sanctified by the Koran can only be abolished by a change in the religion of the highest personages of the country, and of this there is little hope, either by the childish project of the Greek Roman Catholic Pitzipios, or through the splendid Bible lately presented to the Sultan in the name of the British and Foreign Bible Society."

THE MOVEMENT OF THE POPULATION OF EUROPE.

Mr. J. E. Wappæus has just published at Leipsic the first volume of an *Allgemeine Bevölkerung Statistik* (General Statistics of Population), which contains some considerations on the movement of population in the various countries of Europe that are especially interesting to us, in view of the progress of our present census. He shows conclusively that the Malthusian doctrine, that the increase of population is by geometrical progression, is a mistake. In France, for instance, the rate of increase has been steadily decreasing since the peace of 1815, it being as follows:

1821 to 1831	6.7 per cent.	1841 to 1851	4.4 per cent.
1831 to 1841	5. per cent.	1851 to 1856	.7 per cent

In England, the decrease in the rate of increase has been less:

1811 to 1821	16.6 per cent.	1831 to 1841	13.5 per cent.
1821 to 1831	14.6 per cent.	1841 to 1851	11.9 per cent.

In Prussia, the annual rate of increase was:

1817 to 1822	1.71 per cent.	1840 to 1846	1.27 per cent.
1822 to 1834	1.35 per cent.	1846 to 1856	.69 per cent.

In Belgium the annual per centage of increase fell from 1.08 previous to 1846 to .42 from 1846 to 1856; in Holland it fell from .93 previous to 1840 to .69 from 1840 to 1850.

Mr. Wappæus gives the following table of the per centage of annual increase in the countries of Western Europe, and the period required for doubling. It is based on the rate of movement during the last 15 years:

	Increase.	Time of Doubling.
Norway	1.15	61 Years.
Denmark	0.98	71 do
Sweden	0.88	79 do
Saxony	0.84	83 do
Holland	0.67	103 do
Sardinia	0.58	119 do
Prussia	0.53	131 do
Belgium	0.44	158 do
Great Britain and Ireland	0.23	302 do
Austria	0.18	385 do
France	0.14	495 do
Hanover	0.12	3,152 do

The laws of birth and death are very well settled by Mr. Wappæus, from actual statistics embracing about thirty-eight millions of births and thirty millions of deaths. They show that in these countries the annual average is among 10,000 inhabitants 260 deaths and 328 births, showing an increase of 68 per cent, from which, however, emigration is to be deducted. From this general average the figures vary for each country and each year, but the variations are considerably less among the births than among the deaths. This is occasioned mainly by wars, famines, and epidemics, which act directly upon the rate of mortality, and only indirectly on the rate of birth. The causes of geographical variation, which, as will be seen from the table below, are very considerable, are exceedingly difficult to determine. Mr. Wappæus attempts to show that they are to be found only to a very limited extent in the differences of climate and race. The fact, however, is undisputed that the number of deaths follows very closely, and even month by month, the amount of variation of temperature. Mr. Wappæus does not consider conclusive the figures which have been relied upon to prove a considerable increase during the last 500 years in the mean duration of life.

The table of births and deaths, in proportion to population in several countries above referred to, is as follows:

	Births in proportion to the inhabitants.	Deaths in proportion to the inhabitants.
Saxony	25.90	36.34
Prussia	26.50	35.70
Sardinia	27.52	35.78
Austria	28.13	30.21
Bavaria	29.22	38.61
Holland	30.00	39.45
England	30.06	43.79
Norway	31.64	58.64
Denmark	32.23	46.71
Sweden	32.39	43.94
Hanover	32.66	43.13
Belgium	34.35	42.36
France	37.16	42.56
Average	30.49	38.59

MARRIAGE IN HAYTI.

To the Editor of The N. Y. Tribune.

SIR: May I beg the insertion in your paper of the following observations, as corrective of a statement which appeared in your columns the other day, and which doubtless was an unintended error in reporting, respecting marriage in Hayti:

It is, indeed, a sad and painful fact that the former white French colonists of the above-named island—who, indeed, knew better, and ought to have done better—did introduce a system of concubinage among the unhappy victims of their oppression, which is but too prevalent to this day among the Haytians; and it is also true that, in a moral point of view, this has had a fearful effect upon the Haytian nation. Woman has been thus degraded, and fathers have had more children than they could support, and sometimes more than they would own. That such a system should have been introduced by white Christians is a sad and humiliating thought; but it would nevertheless be an injustice to Hayti for it to be said that marriage is unknown there. During my residence of nearly twenty years in Hayti, I have met with many happy and honorable marriages there, both among the Catholics and the Protestants, and I still have many Haytian friends of both creeds whom I highly value and esteem, and whose domestic circles would do honor to any country in the world, nor do I know of any one in Hayti more worthy of admiration in a domestic relation than the noble-minded Gen Geffrard, the present President of the Haytian Republic, whose well-trained and well-ordered family I have had the happiness and honor of knowing for the last fifteen years. I would also add, as having had much to do with schools and education in Hayti, that among many of the well-informed parents of that island, whether married or in concubinage, there is a prevailing willingness to make the greatest sacrifices for the education and welfare of their children. These statements do not, indeed, alter the fact that in a moral point of view Hayti needs the utmost sympathy of all sincere Christians. White men of former days, who thought highly of their own civilization, corrupted, plundered, and ruined the Haytian African in every way, and in every sense, and then basely taunted him with his degradation. Hayti, however, I trust, is now rising from her ruins, having at her head a man of soul and conscience, who is well known to have at heart the elevation and true prosperity of the people over whom God in his providence has placed him.

The result of my long experience in Hayti is, that I am fully convinced that there is among the Haytian people every element and every material of every kind to bring about such a state of society, and to make them such a nation, as their best friends could desire to see. The Haytians are hospitable to an extreme, and to foreigners in sickness or distress, of whatever color or nation, their kindness and generosity are worthy of admiration.

It will not, therefore, be a matter of surprise, that I should earnestly appeal to the sympathies and liberality of the Christians of all denominations of New-York for help in my educational plans for Hayti; and I cannot but believe that the citizens of this great and prosperous city, as well as those of Paris and London, will respond to my earnest calls for help, especially when it is stated that I am now pleading in behalf of female education in Hayti, being anxious to commence an establishment for that purpose on my return to that island, which will be as soon as possible, being now on my way back to the land where so great a part of my life has already been spent, and where I am still willing to labor as long as it may please God that I should.

Contributions for the above-named object may be left at the office of THE TRIBUNE. M. B. BIRD.

LATEST FROM HAYTI.

Correspondence of The N. Y. Tribune.

PHILADELPHIA, Oct. 25, 1860.

The Charles E. Lex brings dates from Port-au-Prince up to Sept. 27. She has just arrived here.

The Legislative Chambers were in session. Three important laws had passed both branches and received the official approval of the President. By one, Solomon, jr., Soulouque's Minister of Finances, is banished for life. He has not been in the country for several months, but has been intriguing, by means of partisans, for his return and a revolution. He was found to be deeply implicated in the conspiracy of Prophete. The last of that faction were arrested a few days previous to the departure of the C. E. Lex; and their examination proved that the cause of the late Government is hopelessly lost; that the actual Administration is firmly established in power and popular with every class of the Haytian people.

The other two laws relate to emigration.

By the "Law on the emigration into the country of persons of the African or Indian races," it is enacted that five carreaux of land (over sixteen acres) shall be gratuitously given to all families of laborers or farmers of those races—to single men two carreaux—on their declaring their intention to become Haytian citizens. A provisional title will be given on their arrival, which, after the expiration of a year and a day, will be exchanged for final or "definitive" title deeds. The second law provides for an immediate naturalization, so that emigrants may at once become endowed with all the rights of native Haytians. James Redpath had been appointed General Agent of Emigration for the United States and Canadas, with power to provide for the embarkment and settlement of 100,000 persons, if that number should apply for passage.

By a report of the Secretary of State, of Worship, and of Justice, it appears that there are 13,000 children in attendance on the schools of the Republic, most of which have been established since the overthrow of Soulouque.

There is no truth in the reports of a threatened rupture between Hayti and the Dominican Republic. The misunderstanding was amicably settled. The Dominicans are in trouble among themselves in consequence of a threatened Spanish emigration, which will inevitably lead to a quarrel between these two peoples, Spaniards and Dominicans, and a subsequent union of the whole island under the domination of the colored race.

The manufacture of white sugar has been commenced on a considerable scale on the habitation *Tousson*. The Louisiana emigrants at St. Marks have already raised fine crops of cotton and tobacco. The cultivation of cotton has also been commenced at Jeremie.

The salary of the President has been raised to $25,000 (American currency) per annum.

Two steamships, built by order of the Government in France, were duly expected at Port-au-Prince.

The Sunday market has been stopped at Port-au-Prince, as a violation of the Sabbath.

The army has been considerably reduced—from 360 to 250 men per company. Further reductions are contemplated.

The Government is *prospecting* the mines of the Republic in conjunction with Mr. Spencer, the representative of certain colored capitalists of the United States, with a view of developing the mineral riches of the country.

A great public dinner was held in Port-au-Prince on the evening of the 27th September, in honor of the American John Brown Committee and the Abolitionists of the United States.

A curious bust of Lord Nelson had recently been found in the mountains of Acul, bearing these inscriptions: "Rear-Admiral Lord Nelson of the Nile," "Almighty God has blessed His Majesty's glory," and "Victory of the Nile, August, 1798." It is exciting the erudition of the antiquarians of the north of Hayti.

A law has been passed by the Legislative Chambers parcelling out the immense estates of the ex-Emperor Soulouque among military men who had served in the army 20 years and upward; reserving, however, the works and a central portion of each habitation as the site of a model farm.

We find in the *Progress* of Port-au-Prince (No. 38, Sept 15) the following article, which will doubtless interest many of your readers:

"THE SUBSCRIPTION IN FAVOR OF JOHN BROWN IN THE UNITED STATES—HAYTI VINDICATED.—We find in THE TRIBUNE of July 28 a letter from Mr. Thaddeus Hyatt, relative to the subscription opened in the United States in favor of the widows of John Brown and the other martyrs to the cause of liberty who fell at Harper's Ferry, or were executed at Charlestown, Virginia. After having paid the costs of the trial, and other expenses, there remained in the hands of the Committee $6,150. In this sum is included $2,600 which was collected by Mr. Hyatt, who had conceived and executed the project of selling the photographs of John Brown at $1 each. More than 3,000 copies were sold, leaving a profit of $2 600. The sale of Redpath's Life of John Brown permitted the Committee to realize $1 800. It is therefore, only $1,700 which the subscription has obtained, without any material advantage in compensation to the donors. Still more: of this $1,700 a certain amount was raised [*une certaine valeur produite*] from the lectures of Mr. Wendell Phillips. Without any advantage of this kind—without profits on photographs, or books, or lectures—Hayti has contributed, spontaneously, three times as much as the United States, and in proportion to the population more than thirty times more! What will *The New-Orleans Crescent*, and other journals now say of the 'poor, lazy, ignorant negroes' of Hayti? We shall see!"

HONORS TO MADAME GEFFRARD—RELIGIOUS TOLERATION.

From additional papers received by us this morning from the bark E. Lex, we extract a few items of Hayti news.

Arrangements have been made for the establishment of monthly steam communication between Jamaica and New-York, under the auspices of the British Packet Agency.

Madame Geffrard had visited the City of Leogane, where she was received more like an Empress than like the wife of a President. As a sample of the addresses made on this occasion, we translate the following from a school of young ladies:

"MADAME: When a good mother comes to visit the children who love her, everything suggests happiness and festivity; all her children, from the greatest to the least, bless the happy moment which thus completes their felicity. It is thus, Madame, that your arrival among us inspires with joyful feelings all hearts. It, for you, Madame, still more: for you aid your immortal husband in the gifts he showers upon this country. For ourselves, still young, and objects of your particular care, how can we better repay for the inappreciable benefits of education which your husband in giving to us, than in raising our prayers each to the Eternal for your preservation, and that of the father of his country, for your welfare and his, and for his glory, which is reflected upon the maternal brow of his august spouse."

The Queen of Spain has sent President Geffrard a letter officially announcing the birth of a daughter of the Duchess of Montpensier.

One of the Haytian papers is publishing extracts from explanations of certain Bible texts by Wesley the leader of Methodism.

BREAD vs. POISON.

All physical evil is but something good out of place. The system of nature, if left free to work, is a great system of economy. She is perpetually carrying on great processes of restoration, changing evil into good, converting poison into food. Men and other animals, by breathing the air, convert it into carbonic acid, which is a deadly poison. But all-wise and beneficent nature has made this to be the food of plants; and in feeding upon it the vegetable kingdom absorbs the carbon, and restores to the air pure oxygen, which is the life-sustaining principle of animal respiration, while at the same time the vegetable is nourished and grows to become the food and sustenance of the animal and of man.

The soil of the country furnishes food for the city. The city produces guano, which should, in the order of nature, be restored to the soil of the country (whence it was taken in grains, vegetable, or meat) to support its fertility. But instead of this we throw it into rivers or into the sea, converting those beautiful streams and reservoirs of nature, the means of cleanliness