

a vast laboratory some master-workman reserves one material till another is augmented to its due bulk and ripened to its proper consistency, and then no longer hesitates to throw in the new ingredient, the Celtic race, long and mysteriously reserved in its aboriginal rudeness and intractability, is poured into the very heart of the Anglo-American population, forced through all its channels, and driven to its most distant recesses. A mighty power unites and assimilates that which seemed irreconcilable.

The change which has taken place in the population and condition of Ireland is inadequately expressed in the fact, prodigious as it is, that during the ten years ending with 1850, about 1,600,000 have emigrated from that island. That calculation is itself below the truth, for it assumes the emigration from Ireland to Great Britain to be no more than from Great Britain to the colonies or foreign countries. The change is inadequately expressed in the gloomy figures at the foot of the census return, putting the decennial decrease at 1,659,300. There are two important considerations that must aggravate the force of this statement. In the first place, the population of Irish cities and towns has very generally increased during the ten years included in the census, Dublin, Cork, Limerick, Waterford, Belfast, Galway, and many other places, of which a return has not yet been made, have increased, either from their own comparative prosperity, or from the influx of refugees from the neighboring exterminations.

When these towns, therefore are deducted, the depopulation of the rural districts is much greater than appears in the grand total; and that depopulation, we know, is still going on. The second consideration is the greatly increased proportion of women, and the probability of the disproportion being increased instead of diminished. In the year 1841, with a total population of 8,175,124, the excess of women over men was 135,972. Had the same proportion been found under the diminished population of 1851, the excess would have been only about 108,000. The actual excess of women, however, in 1851, as appears from the census, was 162,340. If, then, the former excess was a natural and proper one, the latter excess was 54,000 beyond the natural proportion, and there is now that number of women in Ireland beyond the demands, that is, beyond the usual female occupations of the country. This fact assumes still further gravity when it is considered that the census of this metropolis and other populous districts of Great Britain, exhibits a similar result, so that there is not much prospect of the redundant women of Ireland being absorbed in this country.

The increased excess of women cannot but have injurious consequences in an island which offers so little female employment; where houses of a better class, good shops, and manufactories are so few. The fact suggests a grave doubt whether, after all, it is wise to leave Irish emigration so entirely to spontaneous and accidental causes; and whether, for our own good at home, as well as for the colonies, it may not be worth while to promote female emigration at the public expense on a much larger scale than has hitherto been attempted.

As for Ireland herself, we resign ourselves without reserve, though not entirely without misgiving, to her continued depopulation, until only a half or a third of the nine millions claimed for her by O'Connell remain. We may possibly live to see the day when her chief produce will be cattle, and English and Scotch the majority of her population. The nine or ten millions who by that time will have settled in the United States, cannot well be much less friendly, and will certainly be much better customers, than they now are. When the Celt has crossed the Atlantic, he begins, for the first time in his life, to consume the manufactures of this country, and indirectly to contribute to its customs.

Unquestionably there is much that is consolatory, and even comfortable, in the extraordinary turn that we witness in Irish affairs. We have said that, while we willingly acquiesce in it, we cannot do so without a show of misgiving. Sinew and bone, after all, are no contemptible consideration. A whole people are not to be despised, and dismissed as if they were rubbish. We may miss those whom we lose. Brethren are made for adversity; and should that hour come, we may have reason to remember the sorrowing departure of several millions of broad shoulders and stalwart forms, containing hearts which,

with all their feverish cravings and tumultuous passions, were never known to be craven or untrue in the presence of a foreign foe.

TERMS OF THIS PAPER.

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CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MARCH 5, 1852.

THE COLLEGE.

We publish to-day the call for a public meeting of the friends of Education to consider the interests of Acadia College and devise means for its support. We have heard of but one plan in contemplation by its friends, which is that suggested in the Circular—to raise a Fund of £10,000 as a permanent endowment. To this we give heart, hand, and voice if it meets the minds of the Convention that shall assemble. We scarce expect to be at the meeting, and we wish we could reasonably expect a good number to attend from New Brunswick, but the delegation will be doubtless very limited. The delay and exposure of crossing the Bay at this season of the year, and the want of other than expensive conveyance after crossing, will render it quite out of the question for more than a very few to go from New Brunswick. Some of the most sincere desirers, however, for the prosperity of the College, and for the success and usefulness of the meeting will be cherished by those here who cannot go. So far as we can learn, there is but one impression among those who have interested themselves to study the merits of the question in regard to an Endowment. We are glad to find that there is not only unanimity of sentiment in regard to its desirableness and expediency, but also that it can be raised. We don't find any who despair in regard to raising it, if it is really brought forward after due consideration as the chosen plan. The sum is large—£10,000, but our means are fully adequate, and, if the burden is fairly distributed, it can be carried with ease. The number of individuals both able and willing to take one or more Scholarships may not be very large, but the Churches which are able are really numerous. £100 to a Church for such an object is really a small price for such a privilege, and for what will inevitably result from the possession to most of them, the privilege of keeping a young man without any cost of tuition under the best advantages for an education. One thing is to be considered: We are not plunging into an untried speculation. The endowment plan has been tried by many Colleges on this Continent with good success, and many others are girding up for the work. In New-York State alone, to endow Rochester and Hamilton Institutions within its limits there have been raised within three or four years £75,000.—In Massachusetts \$35,000 is pledged towards a fund of \$50,000 for Newton Theological Institution. £25,000 was raised in Pennsylvania for the Baptist College at Lewisburg. The Baptist Convention in Mississippi have just resolved on raising £25,000 for a College in that State. £25,000 have just been raised for the endowment of Oberlin College, Ohio, which places it on a firm basis. Now let the Baptists of these Provinces unite in a plan so generally acceptable abroad, and they will speedily and easily accomplish it. One condition of the Endowment we presume will be the addition of two competent Professors to the Faculty of Instruction, and with such a Board of Teachers we can make the advantages of Acadia equal to those of the most favored Colleges in the States. We hope as many as can consistently go from this Province will do so, and no doubt a letter to Dr. Cramp from as many of our brethren, ministers and laymen, as cannot go, giving expression to their views, will be very acceptable to him and to the brethren generally when assembled.

We have received two letters from Woodstock the past week complaining of a letter in which bro. Henry E. Seelye, the agent of the Missionary Union, gave a notice of his visit in that direction. The writers state on their own and in behalf of others, that they infer he intended to convey unfavorable

impressions in regard to their reception and entertainment of him. Now whence such sensitiveness arises we cannot conceive. We drew no such inference, and indeed we know that bro. Seelye was greatly pleased with the character of his reception and with the measure of liberality manifested towards his mission, and that he is one of the last persons to volunteer an unkindness to any one and much less to the churches of the denomination.

Bro. Seelye at considerable sacrifice accepted an agency when earnestly pressed to do so, as the Board wished, in the present state of things, when our Ministers were so few, to see if a Layman could not as successfully prosecute this work as a Minister. Besides the exposure to the rigor of winter and the separation from home, bro. Seelye has accepted this agency at a less compensation than has ever before been given, and we are fully and conscientiously of opinion that it has never been over-paid. To suppose that a brother thus yielding to our call out of a generous regard to our interests as a denomination, would willingly wound the feelings of his brethren or insinuate anything prejudicial to them is very unreasonable and it is being hard and unkind in judgment towards him. The occasion affords us an opportunity of saying in regard to our agent what perhaps, under all the circumstances of the case, ought to have been said before, that is, that brother Seelye has the entire confidence of the general Board, that his call to the work by the Board was unanimous and urgent. He was previously well known to the Board. We assure our friends, therefore, that nothing of the character was intended by him which seems to have been inferred by them. The more our friends see of him the more attached will they become personally to him.

THE WESLEYAN.

It appears we were mistaken in our impressions about the authorship of two puerile attacks upon us, which have recently been heralded through the Wesleyan. We are glad it proves so, though a number of circumstances combined to make us suppose they were written by the Rev. Superintendent of N. B.

We consider it utterly useless to pursue the reckless editor of that print through his truthless insinuations. Our readers and his own both know well the ungenerous slurs made upon the Baptists in his first announcement of the Resolution of the Micmac Committee, and which have been rebuked by others than the Visitor. We made no remarks upon this at the time, as we put no credit in his statement, till we saw it substantiated by other Halifax papers. Our remarks a week or two ago also are well known by his readers and ours to have been elicited by the wantonness of one of his correspondents, which by publishing he seemed to endorse.

One remark, however, in his last we feel called upon to notice.

From the overbearing assumption of the Christian Visitor, one might be led to imagine that none but Baptists have a very strong interest in the question of personal religious rights.

The maliciousness and falsehood of this insinuation is too evident to require proof; but the evidence we dwell upon with satisfaction.

The great offence of the Christian Visitor, and which is calling forth these passionate ebullitions from the editor of the Wesleyan is, that we are hailing and chronicling the fact, that the Methodists of England and of the English Colonies are showing their interest in the question, and that the unrighteous despotism which has been enacted by the Conference, to the exclusion of 60,000 of its members in one year, for daring to think for themselves, or make an appeal to the Scriptures in defence of their rights, is stirring up the Body. The attempt to hood-wink poor Colonists here by confounding what is vital and evangelical in Methodism, as preached and practised by the devoted John Wesley, with *Machine Methodism* as contrived by the Executive of the Conference, will be futile. We are glad to know that the Wesleyan Times, the Methodist advocate of personal religious rights, and which has a circulation double that of the Conference Organ, indicating we trust correctly, the love of religious liberty through the denomination, is read by many Methodists in this Province, and enquiry is abroad which we know will lead to correct issues on this vital subject. The necessary discrimination will soon be generally exercised and both Methodists and Christians of other denominations, while commending all that is scriptural and salutary in

their system, will condemn that centralization of power and arbitrariness of discipline, which characterises their General Conference and which has so often created disaffection. The anomaly of this Hierarchy has been well set forth in the recent work of Isaac Taylor, which we are glad to know has been reprinted in the States. The extract is as follows:—

“Little as Wesley could have imagined such a course of things as likely to arise from the constitution he gave to his conference, there has in fact resulted from it this singular state of things, namely, that in respect of the position of the ministers towards the people, which is that of irresponsible lords over God's heritage, the professedly christian world is thus parted. On the one side stand all the Protestant churches, Episcopal and non-Episcopal, Wesleyanism excepted; on the other side stands the church of Rome, with its sympathizing adherents,—the malcontents of the English Church and the Wesleyan conference. This position, maintained alone by a Protestant body, must be regarded as false in principle, and as in an extreme degree ominous.”

Dr. Bunting assuming, from having his hand upon the great Conference wheel, to speak and not be contradicted, and to speak for all Methodists, exclaimed a few years since: “*Methodism hates Democracy as it does sin.*” The editor of the Wesleyan will doubtless endorse the sentiment; but we believe it false, and a libel upon a host of Methodists, if no discrimination is to be made between the people and the clergy making up the Conference. That it is true in regard to the Conference we know; facts are continually confirming it; but the 446,900 copies of the Wesleyan Times annually, set against the 209,000 copies of the Watchman, showing an excess of the circulation of the former of not less than 257,900, gives indubitable assurance that Baptists are not the only friends of personal religious rights, and none more glad than we to proclaim it.

In the prospectus to the second volume of the Wesleyan Times, we find the following excellent remarks:

“Recent events have demonstrated the necessity for a free, unfettered, and independent Wesleyan Journal, through which the people's voice may find utterance, and which shall ever be found advocating the cause of Liberty, Progress, and Truth. Despotism dreads nothing so much as a FREE PRESS; and, therefore exerts its power, and every species of influence it can employ to crush it.”

We glory in this, come from Baptist or Methodist. Neither can monopolise the common heritage—Liberty, Progress, and Truth. England and the United States have been most deeply indebted to Methodism for evangelisation; none can complacently think of such an agency's being spoiled by the inroads of despotism. The Conference and the Watchman, and all the little puppet imitators of their insolence and arrogance may combine their influence to stifle free inquiry, and charge the rest of Christendom to “mind their own business” and not be “busybodies in other men's matters,” but fortunately the jackscrews of their machinery are after all limited in their sphere of operations, and some will judge for themselves, in despite of them, what their own business is, and how they will conduct it. We think a good service might be rendered to Methodism in these Provinces by a re-publication as in England of select portions of Wesley's writings, and thus allow the “Voice from the Tomb” to guide those who venerate and would desire in connection with their religious system to perpetuate his name.

The following Postscript to a letter from brother Francis reached us too late for last week's paper. We are glad to see that a Prayer Meeting for Academies and Colleges was held in Amherst. The one held in this city was not numerously attended, as the Exercises of the Installation were to occur in the evening, but the meeting was a good one; there was deep feeling on the part of those present, and what will confirm it, is, when called to do and give for their support, the friends in this city and vicinity will not be behind hand.

Brethren H. E. Seelye, Peter Knight, the French Missionary, and Elder George F. Miles, arrived here yesterday. Brother Seelye returned to Sackville. Brethren Miles and Knight proceeded to Maccan and Mandie. Meetings will be held by them at the latter place to-day, and at River Herbert and Maccan to-morrow. Brother Knight may probably remain a few days at Mandie where there is a large French population. Brother Miles will return and assist at our College prayer-meeting on Thursday afternoon, and hold a French Mission meeting in the evening.