

occupancy of a land so rich and boundless naturally gave to all, the Irish-Scot had a traditional grievance. He had old scores against England to pay off, and he was ready for the first opportunity. His voice rang out in the speech of Patrick Henry. Bancroft places Richard Montgomery as next to Washington. The Mecklinburg Declaration of Independence, which was the core of Jefferson's immortal philippic, was theirs. They have had a large share of the American president—Jackson, the two Harrisons, Polk, Buchanan, Grant, Arthur, and nearly equal proportions in the lesser places of responsibility—such as Winfield Scott, Calhoun, Clay. The annals of the civil war are marked everywhere by their names on both sides. Take any business directory and look at the Macs. The Smiths are of all nations. The Macs are nearly a match for them in numbers. Any Mac who is not a Scot has adopted the name for the honour of the thing.

The Scotch-Irish character shows the metal of which it is made in layers and streaks. The Celtic levity and improvidence is met more than half way by the Norse seriousness and parsimony. He is deeply religious, but at the same time has an irremediable weakness for fun. He is warm in his friendship, but is never at his best without the stimulus of an enemy. He has the Celtic wit chastened of its absurdity. He is as tenacious of his religion as the pure Celt is of his. He is often wrong-headed and he is stubborn in his perversity—which the pure-blooded Celt is not. It is not the Teutonic stubbornness, which is always stolid and generally senseless—but it is a stubbornness grafted upon a Celtic pliability, which makes it more obvious and exasperating. The "mercurial" Parisian and Spaniard—pure Celts—are liable to be absurd, but they are quick to take another phase of feeling. When the Scot goes wrong he is "sotter than a metin' house."

We could take up another limited territory where the people are under greater disadvantages than the Ulster Scots, and show a finer record, namely the Dutch of Holland, who are Teutons with no historic trace of Celtic blood. All things taken into consideration, the history of the Hollanders has no equal in heroism, perseverance, high moral and religious character and success. We need not say anything of Angles and Saxons. Their fame has been heralded for centuries, and upon their escutcheons the trophies won by Scot and Dane, Jute and Norman, have been hung. While passing a panegyric upon the Irish Scot, we do not forget other great tribes which are abreast of and even beyond them in achievements for civil and religious liberty. We speak of the Irish-Scot because he has not received the credit due him. The Hollanders are not the offspring of a tribe—they are a selection of hardy Teutons who, in battling with the sea, learned to conquer themselves and to resist tyranny. The Aryans of the north of Europe learned to conquer and civilize, and sanctify the world in the same school, with the inhospitable elements of nature for their schoolmaster.—*Interior.*

#### A STUDENT'S GRIEVANCE.

MR. EDITOR.—I have read the letter which purports to come from the impartial spectator of Queen's College. I have no doubt it is the good of the students and that alone which he has before him, for does he not tell us so? There can be as little doubt that the Presbytery of Kingston is composed of men who are the natural foes of the students, and who are bent on annoying the poor fellows in the most whimsical and cruel manner. The readers of THE CANADA PRESBYTERIAN all see that very plainly, so it need not be enlarged upon here.

It is doubtful however, if the authorities of Queen's will thank the grieved student for what he has written. They profess to be bent on raising the standard of literary and scientific training in Canada, and are no doubt as anxious as the Presbytery of Kingston to see the standard of Biblical knowledge raised at the same time. This cannot be done if the ambition of the students does not keep pace with the aims that are so praiseworthy. If so called secular learning is to be promoted, surely sacred learning is not to stand still or be allowed to retrograde. Moreover, the student who states the grievance has furnished ample proof that there are members of the Kingston Presbytery who do, in a very practical way, encourage the students in their arduous studies. If, as he hints, a minister goes to the trouble to lecture without fee or reward on a subject that perhaps did not get the attention it deserves; if he gives time and pains to promote any one branch of knowledge, he might at least be spared the vilification that your correspondent and others seem to pour upon him. There are people in the Church who, in their simplicity, will deem that a very effectual way of encouraging arduous study.

It was no doubt a very improper answer that the examiner gave the student who sought for information, if the report as presented be fully given. All know, however, that a partial truth is oftentimes more than a whole lie. Grave injustice is oftentimes done by quoting only a part of what is said. And as regards the lectures to which reference is made, I am told that they were first given at the request of the principal, who himself suggested the subject to the lecturer.

It must be an awful grievance to a student that knows anything of Latin to pass an examination in fifty Psalms in the Vulgate. Is Latin not prescribed by the General Assembly? Is the Latin of the Vulgate so difficult? Surely it is as appropriate to prescribe a portion of the Latin Bible as to examine in Virgil or Horace.

Without entering into all the details touched on in the letter of "Student," it will be seen, I think, that the grievances touched on are largely visionary. That all the students do not share in the feeling I know. One of those who passed the license examinations last month assured me that he was well

satisfied with the treatment he received, and he said that he believed the others were of the same opinion. But he is a student in the real sense. There are young men at Queen's who clamour for the abolishing of the Chair of Mathematics, and there are others to whom Physics is twice as bad, and there is a constant cry about the rules of the library, there is no end to the grievances that are aired in the campus, the gymnasium, and elsewhere. The Presbytery are in very good company when they are in such danger of being decapitated.

As to the examinations prescribed to those going out into the mission field, this is hardly the time to demand more laxity. When the men seeking work in the field are so much more numerous than the mission fields are, the Presbyteries can well afford to raise the standard of qualification, and so get the best men possible. There is a real grievance there, and I have heard it put forth in very strong terms, namely, that raw novices by manipulation get appointments while modest men of standing and of some Biblical attainments are overlooked. Whether this be a fair statement of the case I do not know. So some of the senior students put it.

By all means let the whole subject be well ventilated. I am sure that no member of the Presbytery of Kingston fears the light that will be shed on the entire subject. Yours, etc.

A MEMBER OF PRESBYTERY.

#### THE WOMAN'S FOREIGN MISSIONARY SOCIETY AND HOME MISSIONS.

MR. EDITOR.—In your editorial on the Foreign Mission Committee last week appears this sentence: "It was shown that contributions to all the more prominent Schemes of the Church had increased at the same, and in some instances even at a greater, ratio than had the funds placed at the disposal of the Foreign Mission Committee." From the report of addresses delivered on Wednesday evening I infer that your opinion was correctly based on statements then made.

If the figures given by the Convener of the Assembly's Committee on Finance and Statistics are correct—and I presume they are—it would seem that your statement cannot apply to the contributions of congregations as reported on by him. Congregational contributions are the only reliable source of revenue, and these do not appear to advance with equal steps for all Mission Schemes. Owing to the change effected by the Assembly of 1883 in dividing the Home Mission fund into two—Augmentation and Home Missions—and also in increasing the stipend of supplemented congregations from \$600 to \$750 and a manse, comparisons cannot very well be carried back beyond 1884. The following table for the five years—between 1884 and 1888—will show the average per communicant in cents for the Schemes specified as they appear in the Assembly's report:

	1884.	1885.	1886.	1887.	1888.
Foreign Missions.....	35	32	34	37	46
Home Missions.....	33½	27	25½	23½	29
French Evangelization.....	15½	14½	15½	14½	15½
Total for all Schemes, including Augment., Colleges, etc.)	157	152	151	151½	150

The average for Foreign Missions for 1882 and 1883 was 28 cents, and for French Evangelization for the same years, 15 cents. These figures seem to point to a different conclusion from that suggested by the speakers and your article. As considerable importance is attached to the subject, it may be well to present the figures for 1884 and 1888. It will be borne in mind that the Home Mission Committee, owing to an inadequate revenue, put forth special efforts in 1887, and that the Foreign Mission Committee sought to increase its revenue through the agency of the students of Knox College. The figures for all Schemes show a decided advance in 1888. The same is true of communicants.

Schemes.	331	1333.	Rate per cent. in 1331.	Rate per cent. in 1333.	Rate per cent. in 1331.	Rate per cent. in 1333.
Foreign Missions.....	\$41,194	\$69,869	69.6	37	46	37
Home Missions.....	39,582	44,170	11.6	27	33½	27
French Evangelization.....	18,186	23,071	26.3	15½	14½	15
Total for Schemes, including Colleges, Augmentation, etc.....	135,995	228,705	23.1	143	157	150
Total for Schemes, including Foreign Missions.....	144,500	158,536	9.9	100	122	113
Communicants.....	118,330	159,195	34.5			

This table shows that while the contributions for Foreign Missions increased in five years 69.6 per cent., those for Home Missions and French Evangelization respectively increased 11.6 and 26.8. The contributions for Foreign Missions per communicant increased 31.4 per cent., while the con-

tributions for Home Missions and French Evangelization decreased 19 and 5 per cent. per communicant respectively during these five years. Since 1885 there has been a decline of over \$12,000 in the amount given to colleges, due no doubt to the efforts put forth to endow some of them. The Augmentation Fund has increased since 1885 as the benefits of the Fund are better appreciated. What is true of the Church generally is true of congregations. Where special schemes are pushed, general contributions decline. The contributions e.g. of St. Andrew's, Toronto, were less for general purposes this year than last, and naturally so.

But, after all, the question is, How is the unsatisfactory state of the Home Mission Fund to be remedied? The revenue is inadequate; there is no working balance, and the Committee has to borrow from the banks. Many think it inconsistent to go abroad to do mission work while much territory at home is neglected. They think it strange to pass resolutions about the Jesuits, and yet starve missions in Quebec and give meagre support to French Evangelization, and so play into the hands of the Jesuits. They find no fault, nay, they rejoice in all that the women—in many cases their wives and their daughters—are doing for Foreign Missions, but they ask the women whether they cannot organize to help this important work at home, or widen the scope of the present society for this purpose? The second alternative seems preferable, and it is hoped that the constitution is not like the laws of the Medes and the Persians that cannot be altered. No doubt the women of the Church wish success to Home Missions, but will they organize to help Home Missions? Neglect has left the Presbyterian Church weak and struggling. Yes, and non-existent to-day where she might be strong and aggressive. Are we to repeat the blunders of the past? Were some of the speakers at the meeting to spend the summer in the mission field in the Presbytery of Quebec, Barrie, Bruce or Regina, or in British Columbia, they would understand the situation better, and no doubt advocate Home Missions next year with as able and eloquent addresses as delighted the audience in Toronto this year. Were they to see religion and morals declining in some districts through lack of the Gospel and people sinking in others into a heathenism worse than that of China, they would understand the urgency of those who wish for a larger revenue for Home Missions. We do not want less for Foreign Missions, but more for Home Missions. Who will help us? Will the women decline? They may now, but only for a time.

Woodstock, April 18, 1889.

#### WOMAN'S MEDICAL COLLEGE.

MR. EDITOR.—With your permission I wish to lay before your readers a few facts in connection with the Toronto Woman's Medical College.

As will be remembered, this college was opened six years ago with an efficient staff of lecturers and a class of three students who entered for the full course, and of a number of others who wished to take the lectures in physiology, botany, etc.

Friends of the undertaking came forward and subscribed a sufficient sum to justify the Board of Trustees in purchasing a lot with a small building upon it, immediately to the east of the General Hospital. This building has been altered and enlarged to meet the requirements of the constantly increasing number of students, but it is impossible to proceed to another year's work without securing a new building, which it would be desirable to make of sufficient size and of suitable accommodation to serve for many years to come.

By reference to the college announcement of last year, it will be seen that the number of enregistered students in medicine was twenty-five, a most gratifying increase in so short a time.

The standing of the students is also matter of great satisfaction to every friend of the college and proof of careful training on the part of the Faculty. Last year all the students of our Woman's Medical College, who went up, obtained places in an examination in which forty per cent. of the candidates failed. At the council examinations the students showed themselves equal in all respects to the best of those of the competing schools, four students passing the examination for the license and five the primary examination.

There is one aspect of this work of the medical education of women which must commend itself very strongly to all who daily pray, "Thy kingdom come." I refer to the pressing need of thoroughly trained medical women for the foreign mission field. Do we even faintly realize what an awful abyss of human agony is covered by the statement that no woman in any of the zenanas of the East, no matter what her ailment may be, dare apply to a male physician for advice or relief? Let us pray that many of those who from time to time may graduate from this Woman's Medical College will devote themselves to the noble work of alleviating the bodily sufferings of their Eastern sisters, and at the same time of telling them of our loving Saviour, who by placing us on so high a platform has thereby made us debtors to all those who have never heard of Him.

In concluding, sir, I wish to appeal earnestly to those who, either from their approval of the medical education of women for work amongst their own sex in this land, or from their knowledge of the urgent need of medical women for such work in heathen lands, are willing to aid in providing a building of sufficient size and with suitable equipments to meet the demands of the rapidly-increasing number of students.

Any contributions to this object may be sent to Dr. Nevitt, secretary of the Board of Trustees, 164 Jarvis Street.

Thanking you for your courtesy in granting the use of your columns,  
Yours, etc.,  
April 26th, 1889.  
J. McEWEN.