

我全心所疼惜的台灣啊！我的青春攏總獻給你。
我全心所疼惜的台灣啊！我一生的歡喜攏在此。
我在雲霧中看見山嶺，從雲中隙孔觀望全地，波瀾大海遙遠的對岸，我意愛在此眺望無息。
我心未可割離的台灣啊！我的人生攏總獻給你。
我心未可割離的台灣啊！我一生的快樂攏在此。
盼望我人生的續尾站，在大湧拍岸的響聲中，在竹林搖動的蔭影裡，找到一生最後的住家。

《馬偕之歌——最後的住家》

How dear is Formosa to my heart! On that island the best of my years have been spent.

How dear is Formosa to my heart! A lifetime of joy is centered here.

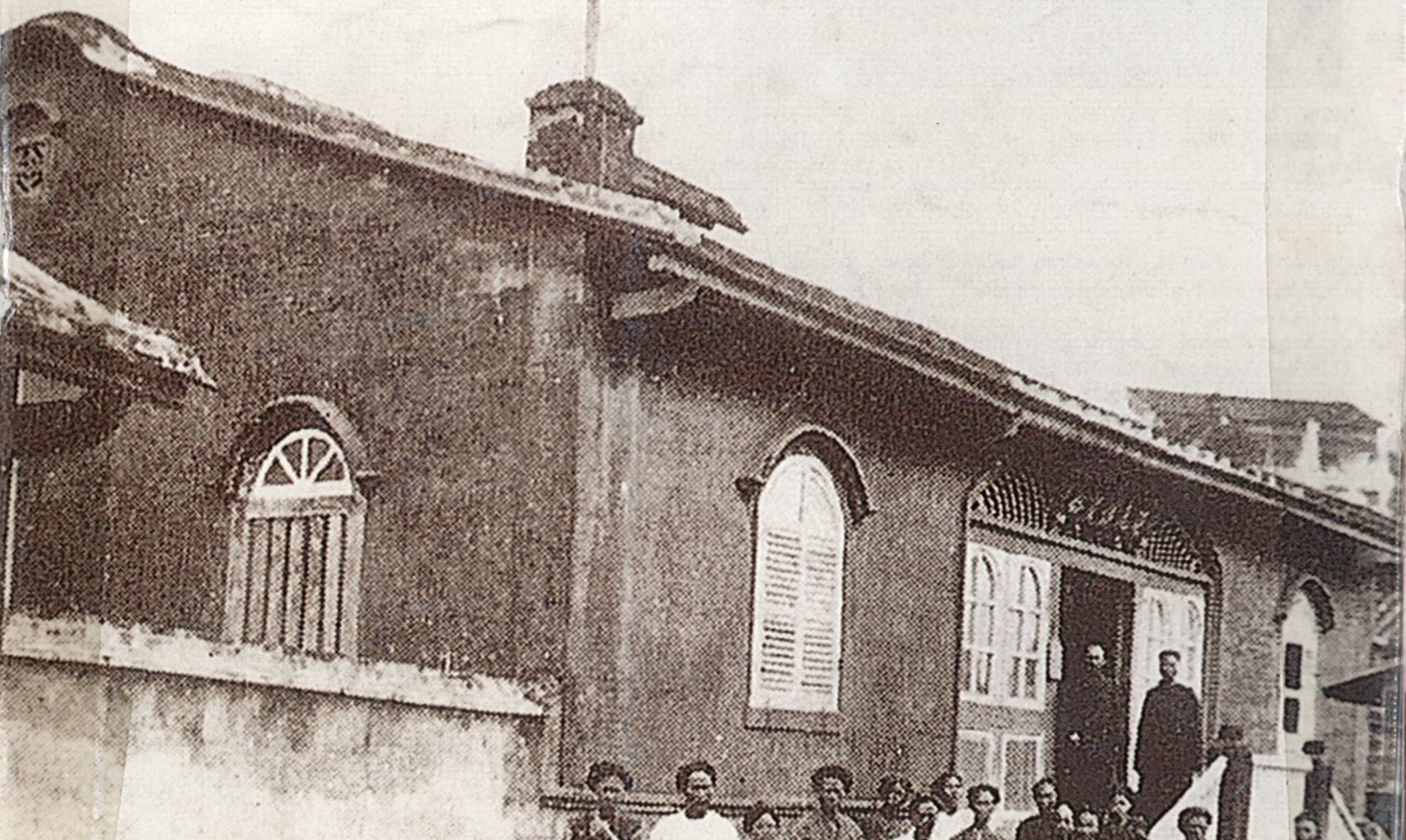
I love to look up to its lofty peaks, down into its yawning chasms, and away out on its surging seas. How willing I am to gaze upon these forever!

My heart's ties to Taiwan cannot be severed! To that island I devote my life.

My heart's ties to Taiwan cannot be severed! There I find my joy.

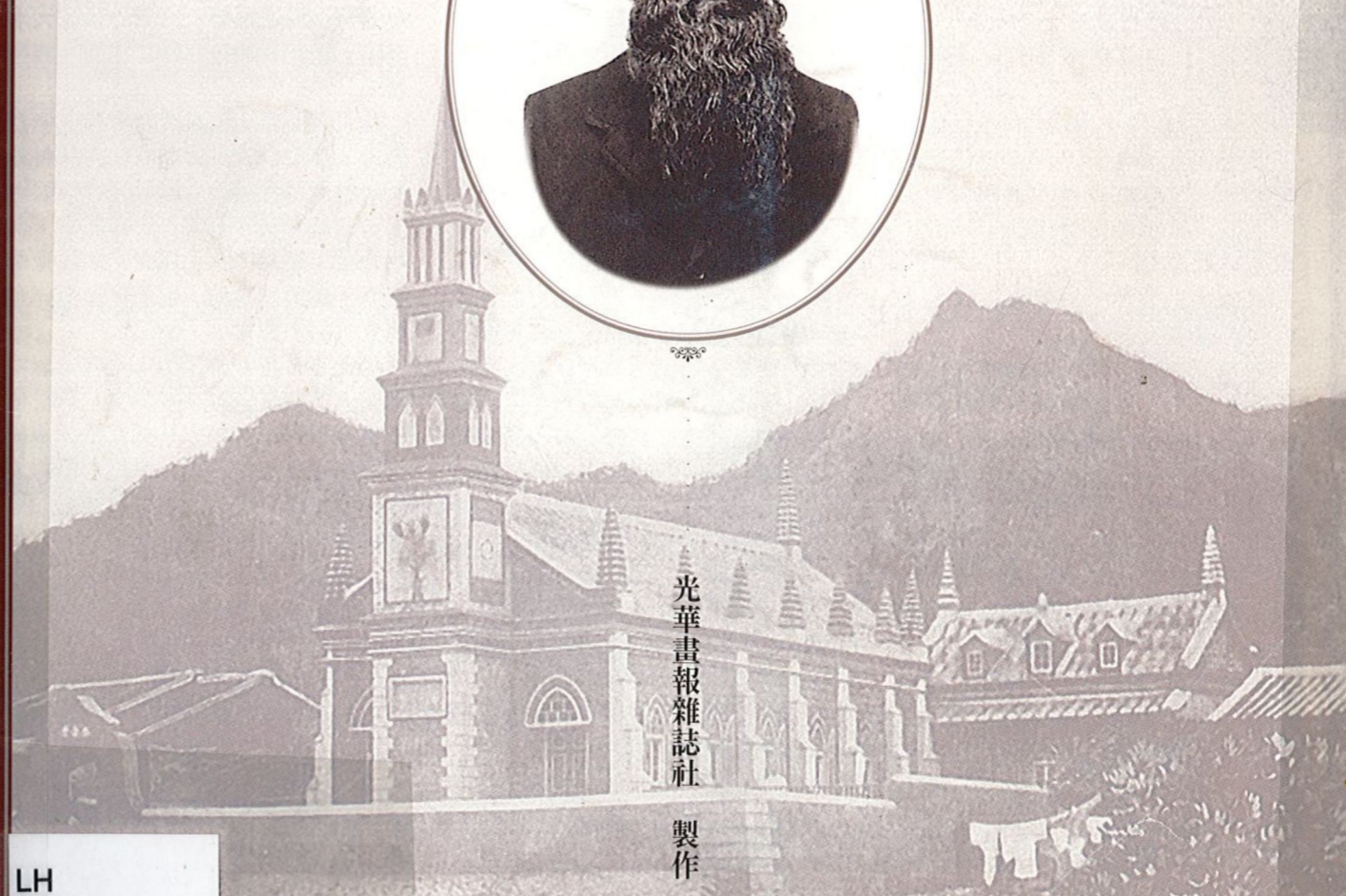
I should like to find a final resting place within sound of its surf and under the shade of its waving bamboo.

—“My Final Resting Place” by George Mackay.



馬偕逝世百年紀念專輯

Remembering George Leslie Mackay



光華書報雜誌社

製作



情留台灣

馬偕逝世百年紀念



Remembering George Leslie Mackay

文·張瓊方 圖·淡江中學校史館提供

我全心所疼惜的台灣啊！
我的青春總獻給你。

我全心所疼惜的台灣啊！
我一生的歡喜攏在此。

我在雲霧中看見山嶺，從雲
中隙孔觀望全地，波瀾大海遙遠的
對岸，我意愛在此眺望無息。

我心未可割離的台灣啊！我的人生
攏總獻給你。

我心未可割離的台灣啊！我一生的
快樂攏在此。

盼望我人生的續尾站，在大湧拍
岸的響聲中，在竹林搖動的蔭影裡
，找到一生最後的住家。

《馬偕之歌——最後的住家》

在古希臘文裡，愛分為四種：天
倫之愛、朋友之愛、男女之愛與上
帝之愛。在尚未認識台灣之前，便
將一生許給台灣的馬偕博士，與許
多來台宣教的傳教士，給予台灣的
便是這種完全無私的上帝之愛。

在馬偕博士過世百年後的今日，
經濟、社會、人心紛亂的新世紀台
灣，回首探索馬偕博士的一生，更
為發人深省。

十九世紀，正當台灣飽受船堅砲利
的摧殘，仇敵排外的同時，卻有不少
西方宣教士帶著滿懷的愛踏上台灣土
地。他們的宣教工作在當時的環境下
倍嘗辛苦；但他們的努力對社會產生
莫大的影響，留下許多值得稱頌的
事蹟。

馬偕，是台灣人耳熟能詳的外籍宣
教士，但知道他一生事蹟的人卻不多
。西元一八四四年，馬偕生於加拿大
安大略省牛津郡佐拉村，在六個孩子
中排行老么。自幼，馬偕就立志要當
宣教士，不過，當年他一馬當先提出
離鄉赴異地宣教申請時，並不被鼓勵
，甚至還引來「狂信者」、「急躁的
青年」等批評。

認同的姿態

西元一八七一年，台灣男人還留著
辮子、女人裹小腳的清末，馬偕就乘
著船遠渡重洋來到台灣。

然而，馬偕並不是第一位來台宣
教的長老教會牧師。早在一八六五年，
英國長老教會宣教士馬雅各醫師便在
台灣南部登陸宣教，因此馬偕轉往台
灣北部開創新局。

一八七二年三月，馬偕從高雄乘「
海龍號」帆船出發，三天之後在淡水
登陸，從此開始他台灣北部的宣教生
涯。

凡事起頭難，作為北台灣第一個宣
教士，箇中辛苦可以想見。在基督教
長老教會總會總幹事羅榮光牧師眼中
，馬偕做了幾件非常不容易的事，其
中包括：娶台灣女子為妻；向牧童學
台語。羅榮光認為，這是馬偕認同台
灣人民的「姿態」。

馬偕學台語非常認真，他在日記中
寫道：「我又去找那些牧童，再從他
們那裡學習新的語詞，這些語詞是書
本裡無法學到的，因為他們的話語才
是一般民衆所使用的，書本裡學的只
是官員和文人所使用的而已。」

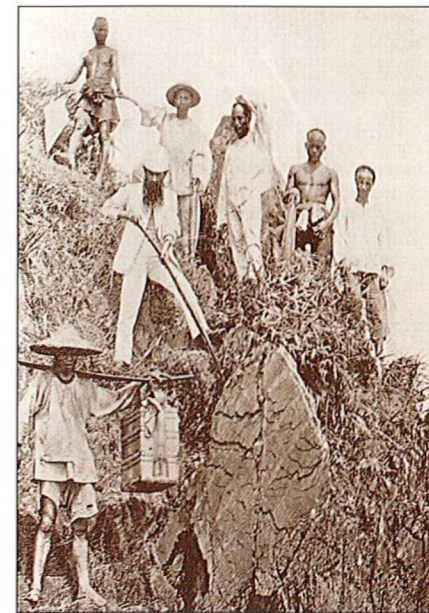
「中國字沒有名詞或動詞的變化，
卻有所謂的『聲』，台灣方言有八聲
，由英國人聽起來只有一個音的一個
字，台灣人把他唸做高、低、緩、急
等不同的八聲，就可能有八種不同的
意義。」

學了五個月，馬偕就可以用台語講
道。二十年後，對中國語言文字研究
透徹的馬偕還出版了「中西字典」。



旅行佈道是馬偕的一大
特色，他經常與學生帶
著簡陋的行囊，跋山涉
水、四處傳教。

As a missionary,
Mackay showed an
extraordinary love for
the road. Carrying
simple baskets as
luggage, he and his
students would set off
in all directions, fording
streams and climbing
mountains in order to
spread the word of
God.



馬偕前往宜蘭途中，攝於淡蘭古道的三貂
嶺。他在台灣共建立六十所教會，
其中宜蘭就有三十四所。

On a trip from Tanshui to Ilan,
George Mackay passed through
Santiaolin. He established a total of
60 Presbyterian churches in Taiwan,
including 34 in Ilan alone.



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that island the best of my years have
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My heart's ties to Taiwan cannot be sev-
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I should like to find a final resting place
within sound of its surf and under the shade
of its waving bamboo.

—"My Final Resting Place" by George
Mackay.

The ancient Greeks had four different
words for love, which separately described
love of family, platonic love between
friends, the love between a man and
woman, and the love of gods and deities.
For George Leslie Mackay and other mis-
sionaries who decided to devote their lives to
Taiwan before ever setting foot on the is-
land, their love of Taiwan was the selfless
love of God.

As the hundredth anniversary of
Mackay's death approaches, perhaps ex-
amining his life will stir people to reflect
upon what has become of Taiwan today,
when the economy, society, and people's
hearts and minds are all in turmoil.

During the 19th century, when gunboats

南方澳山水如畫，但馬偕此行主要是為尋訪噶瑪蘭平埔族與「南
勢番」，去傳福音。

The scenery of Nanfangao is like that of a traditional Chinese
landscape painting, but Mackay came here mostly to spread the
gospel among the local plains aborigines.



馬偕以為人拔牙，敲開閉塞的台灣社會，他一生在台灣總共拔了
兩萬一千餘顆牙齒。

Pulling teeth was one of Mackay's favorite opening gambits to gain
the trust of the locals. He pulled some 21,000 teeth all told in his
years in Taiwan.





建於一八七九年的「滬尾偕醫館」是北台灣首間西醫院。立門口者為馬偕。

The Mackay Memorial Hospital, which was established in 1879, was the first Western medical facility in northern Taiwan. Mackay is standing in the doorway.



「番仔教」的開門咒

大兒子威廉對父親馬偕有如下的描述：「高度適中、胸部發達、既有膽識，且精力充沛。雙目漆黑、炯炯有神，黑髮、蓄髯鬚，聲音明晰有力，說話充滿自信。他是天賦的演說家，中國話的流暢，如當地人無異。」

即使如此認真用心，但在民間佛道宗教盛行的台灣社會，馬偕所到之處被群眾丟石頭、潑糞、辱罵等情況仍屢見不鮮。

「很多人圍著我們，瞪著眼睛看，大聲嚷叫著：番仔教，番仔教，把他殺了再說，幸了他再談……」

「在五股坑設立了第一個佈道站，第一次基督教士的婚禮也是在該處舉

行的。將由牧師執行婚禮的消息很快地傳開去，全地方的人都驚異而憤怒，有許多極荒唐的謠言，例如：她要先給牧師做太太一個禮拜、牧師要拿許多錢，他們將因此破產……。」

在不斷的受挫經驗裡，馬偕從中慢慢摸索出了「開門咒」。

「除夕祭祖之於中國人，猶如逾越節之於猶太人，別人所視為神聖的感情，我從未加以攻擊或誹議，其中如有真理或美點，也願予承認，而利用之為人心的開門咒。我屢次立在神廟的台階上，先唱一首讚美歌，然後誦讀第五戒及『要敬重父母』這句話，必定為中國人所喜悅。」

醫療也是馬偕發現最有效的「開門咒」之一。因為醫療是最容易取得感激和信任的方式。

一九三二年，台灣北部長老教會在淡江中學體育館舉行馬偕來台宣教六十週年紀念。

In 1932 Taiwan's northern Presbyterian churches held a ceremony at the Tamkang Junior High School to mark the 60th anniversary of Mackay's arrival in Taiwan.



鬍鬚番仔挽嘴齒免錢

馬偕的醫療佈道工作，主要以治療瘡疾和拔牙為主。

當時「台灣人最恐懼、最普遍的疾病，是瘡疾。」「在台灣一個村中有半數的人患瘡疾，是數見不鮮的事。」「我先用瀉藥及蒲公英根，然後反復用奎寧劑，如有必要，再加鐵的過氧酸鹽。病人要繼續用流動食物，要運動，要吸新鮮空氣。」

一手聖經、一手鉗子是馬偕留給人最深刻的印象。他自己也留下很多關於拔牙的記錄：

「因嚴重的瘡疾、嚼檳榔、抽煙及其他惡習而引起的牙疾，是數萬漢人及原住民所常受的痛苦。」「本地人拔牙的方法是粗暴殘忍的，或用粗帶子拉下，或用剪刀頭挖起病牙，江湖醫生用一個鉗子或小鉗子。往往因拔牙而引起牙床破壞，流血過多或昏厥，甚至死亡。」

曾在紐約、多倫多學習醫術的馬偕，一開始自行設計拔牙工具，再請人為他打造，後來更由紐約引進先進的拔牙器具。

「我們旅行各處時，通常去站在一個曠場中，或在廟的石級上，先唱一兩首讚美歌，其次是拔牙，然後講道。拔牙時病人通常站著，牙齒拔下之後，放在他的手上，若藏起牙齒，會使中國人懷疑我們，我往往在不到一小時的時間中拔了一百顆牙齒。」

馬偕一生究竟拔了多少顆牙？根據他自己的紀錄：「從一八七三年起，我親自拔了兩萬一千顆以上的牙齒，學生和牧師們拔了大約這個數目的一半。」

馬偕船長

除了四處旅行，為人拔牙、治瘡疾，馬偕也創立了北台灣最早的西醫院和學堂。

一八七三年，馬偕租了一間民房作為「醫館」，請來淡水英商侍醫 Dr. Ringer 協助醫療工作。馬偕的信徒與

carrying out their work, but their efforts left a big imprint on society and resulted in many praiseworthy accomplishments.

George Mackay was one such foreign missionary, and his name is still quite familiar to Taiwanese. Few, however, know much about his life.

Mackay was born in Zorra, Ontario in 1844, the youngest of six children. From an early age, he aspired to become a missionary. But when he stated his desire as a child, instead of being encouraged, he was called an "excitable youth" or "religious zealot."

Identifying with Taiwan

In 1871, in the twilight years of the Qing dynasty, when men in Taiwan still sported pigtaileds and women still hobbled along on bound feet, George Mackay arrived here by boat from across the Pacific Ocean.

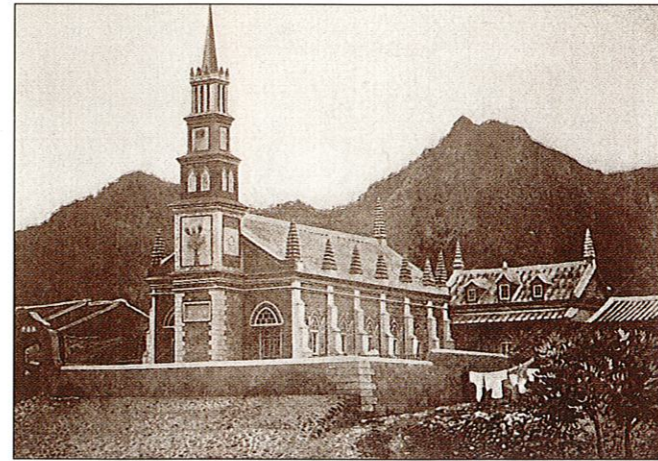
But Mackay wasn't the first foreign missionary in Taiwan. Dr. James Maxwell had established himself in southern Taiwan as early as 1865, so Mackay decided after arriving to make a new start in northern Taiwan.

In March of 1872 Mackay boarded the *Hailung* ("Sea Dragon") in Kaohsiung, and arrived in the northern port of Keelung three days later.

As the first missionary in the area, Mackay faced huge obstacles to accomplish even the smallest of tasks. We can only imagine how hard it must have been. In the view of Reverend Luo Jung-kuang, a Presbyterian minister, Mackay accomplished several very difficult things, including marrying a Taiwanese woman and learning Taiwanese from cowherds. Luo believes that these acts showed how strongly Mackay identified with Taiwan.

Mackay was a hard-working student of Taiwanese. In his diary, which he composed in romanized Taiwanese, he wrote: "I went to see those cowherds again, and learned vocabulary from them that you can't find in textbooks. They speak the vernacular, whereas as the language you find in books is Mandarin, spoken only by officials and scholars."

"There are no declensions or conjugations in Chinese, their place being taken by the 'tones,' of which there are eight in the Formosan vernacular. A word that to an English ear has but one sound may mean any one of eight things according as it is spoken in an abrupt, high, low, or any other of the eight 'tones.' Each one of these 'tones' is



馬偕所設計的教堂建築，六層尖塔、幾何形牆飾、圓弧形門窗，中西合璧，極富特色。One of the churches that Mackay designed himself had a six-storied sharply pointed pagoda-like steeple, geometrical ornamentation on the walls, and gothic windows. It's an eye-catching mix of Chinese and Western elements

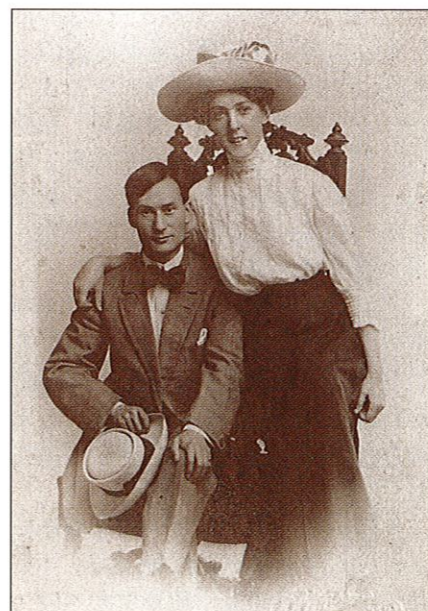
represented by a written character."

After studying for five months, Mackay was capable of conversing in Taiwanese. After 20 years, Mackay published a Taiwanese-English dictionary based on his thorough research.

Mackay's oldest son William described

馬偕對台灣的爱源遠流長，他過世之後長子偕叡廉與夫人盧斯仁利回台承繼，在台灣宣教興學五十幾年，過世後葬於馬偕墓旁。

George Leslie Mackay's feelings for Taiwan ran long and deep. After his death, his son George William Mackay and his wife returned to Taiwan, where they worked as missionaries for more than 50 years. When the younger Mackay died, he was buried next to his father in Tanshui.



him thus: "Of average height and burly-chested, he was bold, knowledgeable and energetic. He had dark eyes, and his hair and beard were black too. His voice was strong and piercing, and he spoke with great confidence. He was a gifted speaker and had native-like fluency in Chinese."

Open sesame

Despite all Mackay's effort and talent, in predominately Buddhist and Taoist Taiwan, there were times when crowds heckled him, or even threw stones or excrement at him.

"Many people gathered around us, shouting, 'A barbarians' religion. A barbarians' religion. Let's kill him. . . .'"

"It was at Go-ko-khi, the first station established in the country, that the first Christian marriage was celebrated. The news that the missionary was about to perform a marriage ceremony spread rapidly through the region; and the whole neighborhood became excited, alarmed, and enraged. The wildest stories were told: 'She is going to be the missionary's wife for a week;' 'The amount to be paid the missionary will ruin the family.'"

Learning constantly from experience, Mackay eventually found an opening for Christianity:

"This ancestral feast on the last night of the year is to the Chinese what Passover night is to the pious Jew. It has been my custom never to denounce or revile what is so sacredly cherished, but rather to recognize whatever of truth or beauty there is in it, and to utilize it as an 'open sesame.' Many, many times, standing on the steps of a temple, after





馬偕在台灣除了宣教、行醫、辦學，並在四處行腳時以文字與圖片記錄台灣當時的社會，為台灣歷史留下珍貴的資料，圖為馬偕在宜蘭拍攝的農民用風車扇穀，婦女也擔任重責。

Apart from his missionary, medical and educational work, Mackay also worked hard to compile written and visual records of the Taiwanese society of his day. These now comprise a precious historical resource. This photo taken by Mackay shows a farmer, assisted by his wife, using a winnowing machine to separate the rice from the chaff.



武裝獵人擺出「出草」的姿勢給馬偕拍照。Mackay took this photo of warriors in the garb they wore when hunting heads.



阿美族的頭目和部下，是馬偕的好朋友。This Amis chief and tribesmen were good friends of Mackay.



平埔族的織婦。A plains aboriginal weaver.

載我及幾個學生到那裡去，我們出發了，遇到逆風，在船中受顛簸及生病

singing a hymn, have I repeated the fifth commandment, and the words 'Honor thy father and thy mother' never fail to secure respectful attention."

A free dental policy

Medicine was also one of Mackay's most useful opening gambits, for it was one of the easiest ways to earn gratitude and trust.

Mackay's medical work mostly involved treating malaria and pulling teeth.

Back then malaria was the most widespread and feared disease in Taiwan: "The most malignant disease, the one most common and most dreaded by the people, is, as has been suggested, malarial fever. It is not an uncommon thing in Formosa to find half the inhabitants of a town prostrated by malarial fever at once. I have used *Podophyllum* and *Taraxacum* in pill form at first, then frequent doses of quinine, followed, if necessary, by perchlorate of iron. A liquid diet, exercise, and fresh air are always insisted on."

The image of Mackay in people's minds is a man holding a Bible in one hand and a pair of dental forceps in the other. And he did write a fair amount about the state of dentistry in Taiwan:

"Toothache, resulting from severe malaria and from betel-nut chewing, cigar-smoking, and other filthy habits, is the abiding torment of tens of thousands of both Chinese and aborigines. The methods by which the natives extract teeth are both crude and cruel. Sometimes the offending tooth is

pulled with a strong string, or pried out with the blade of a pair of scissors. The traveling doctor uses a pair of pincers or small tongs. Jaw-breaking, excessive hemorrhage, fainting, and even death frequently result from the barbarous treatment."

Having studied medicine in New York and Ontario, he quickly made designs for medical equipment that he had locals manufacture for him. Then he sent away to New York for a set of state-of-the-art instruments.

"Our usual custom in touring through the country is to take our stand in an open space, often on the stone steps of a temple, and, after singing a hymn or two, proceed to extract teeth, and then preach the message of the gospel. The sufferer usually stands while the operation is being performed, and the tooth, when removed, is laid on his hand. To keep the tooth would be to awaken suspicions regarding us in the Chinese mind. We have frequently extracted a hundred teeth in less than an hour."

In his life, how many teeth did Mackay pull? According to his own records, "I have myself, since 1873, extracted over 21,000, and the students and preachers have extracted nearly half that number."

Captain Mackay

Apart from traveling widely to pull people's teeth and to treat their malaria, Mackay also established northern Taiwan's earliest Western hospital and medical school.

Mackay opened his first "hospital" in 1873, inviting a Dr. Ringer who served the

English business community in Tanshui to help him with the medical work. Mackay's disciples and the students at the Oxford College that he established all had to undergo medical training, so that they would be able to offer medical advice in the course of their work spreading the gospels.

In 1880 in Tanshui, Mackay established the first true Western medical facility in northern Taiwan: the Mackay Clinic. It was originally named not after him but after an American shipping captain from Detroit who was also named Mackay and whose wife had given US\$3,000 to establish this hospital in honor of her recently departed husband.

Its operations were suspended for five years after Mackay died, until 1906 when the Canadian missionary doctor James Young Ferguson reopened it under the auspices of the Canadian Presbyterian Church with the name Mackay Memorial Hospital. This time its name was in honor of George Mackay himself, who after all had pioneered modern Western medicine in northern Taiwan.

Oxford College was started by Mackay with funds from people back home in Ontario. In 1880 Mackay returned to Canada for the first time, and people living in his home county of Oxford contributed US\$6,000 for him to return to Taiwan and construct a school. The source of the money is why it was named Oxford College. In 1884 Mackay went a step farther to establish a



馬偕逝世百週年紀念郵票首日封
Centennial Anniversary of George Leslie Mackay's Death
Commemorative Issue F.D.C.



牛津學堂的學生，也都必須接受簡單的醫理、藥理教育，以便在傳教時能隨時幫助病患。

一八八〇年，馬偕在淡水建立了北部教會最初的醫院——「滬尾偕醫館」。不過，取名「偕醫館」紀念的不是自己，而是美國底特律的一位馬偕船長。馬偕船長的夫人捐贈美金三千元給馬偕博士蓋醫館，以紀念她過世不久的先生。

「偕醫館」曾因為馬偕過世停館五年之久，直到一九〇六年，加拿大長老教會牧師宋雅各醫師接手重開偕醫館，並獲加拿大總會經援，在雙連擴建一座新醫院——「馬偕紀念醫院」，以紀念北部教會的開拓先鋒馬偕博士。

牛津學堂則是馬偕故鄉民衆集資所建造的。一八八〇年馬偕第一次休假回加拿大時，故鄉牛津郡人士募集了六千多美金讓他回台灣建造一座校舍，這也就是校舍名為 Oxford College (牛津學堂) 的原因。一八八四年，馬偕進一步設立女學堂，打破當時女子不必受教育、女子無才便是德的觀

念。不過，已開始他錄道：「並非在 Oxford 是在大旅行旅行大特色。馬偕幾可宣教士儀式。馬偕宜蘭、有高山原住「我們步行。是危險的過高山、經過叢木過。」馬偕多台灣人預定





今年是馬偕逝世百年紀念，加拿大故鄉人特地應邀來台參與紀念活動，圖攝於淡江中學馬偕墓前。(薛繼光攝)

For the hundredth anniversary of Mackay's death, a delegation from his hometown in Canada accepted an invitation to participate in memorial activities in Taiwan. Here they stand in front of Mackay's tomb on the campus of Tamkang Junior High School. (photo by Hsueh Chi-kuang)



情願同受。」

後來，馬偕和妻子奉英國領事的命令，離開淡水前往香港。馬偕將眷屬留在香港便即刻返回淡水，卻因淡水被封鎖，幾次不得其門而入，當他「登陸」成功時，受到信徒的歡迎，許多人甚至高興得哭了。

傾聽花語葉聲

馬偕不僅說台語、作台灣女婿，對於當時台灣的風土民情、社會習俗也有很深入的調查記錄和研究。在他的《台灣遙寄》中記錄著：

「我曾經目睹四個兵因犯搶劫罪而被斬首的情形。第一個人跪在地上，一下子就斬了；第二個砍了三下才死；第三個的頭是慢慢鋸下來的。第四個人死得最慘，被拖了一華里路，不管他如何哀嚎叫屈，還施以種種毒刑，然後斬首。賄賂之多寡，竟能使死刑也發生這樣的差異。」

「豬是中國人很寵愛的家畜，時常可以看見豬在門外徘徊，也往往隨便

走進屋內。我們出外佈道時，屢次和一隻黑母豬及一群小豬同室而居。」馬偕住家內設有一間博物室，室內收藏著馬偕收集的石片、石塊、建築用具、戰爭的武器、原住民生活各方面的器具、服裝等等，儼然一間小型博物館。

「台灣植物界對於好學深思的人士是一個極有趣的題目。對於一個宣教士，是每一片葉子中有言語，每一朵花都有聲音。如同大博物家 Alfred Russel Wallace 所說，『我們越明瞭大自然的道理，就越相信：我們在任何地方所見的複雜錯綜的事物都不是沒有計畫的。』」

除了對台灣的一草一木有感情、感興趣，馬偕認為這些研究對佈道工作也很有助益，「可以使驕傲的文士低頭」，「喚起國內外最高明的人士對佈道工作的興趣。」

目前基督教長老教會在台灣有二十一萬名信徒，一千兩百多間教會。這

women's college, which helped to shatter the widely held misconception of the time that women are intellectually inferior and shouldn't be educated.

Nevertheless, even before these schools were established, Mackay had already started an "outdoor education program." He wrote, "Our first college in North Formosa was not the handsome building that now overlooks the Tamsui River and bears the honored name of Oxford College, but out in the open under the spreading banyan-tree, with God's blue sky as our vaulted roof."

On the road again

Long periods traveling were a special characteristic of Mackay's missionary work in Taiwan. Wu Wen-hsiung, a Presbyterian minister in Kuantu, points out that Mackay spent months or even years at a time away from home. Few missionaries were as enamored of travel as he. Mackay criss-crossed Taiwan from Miaoli north, and eastward to Ilan and Hualien. His journeys brought him into contact with Han Chinese speakers of both Hokkien and Hakka, as well as aborigines of both the plains and mountains.

"There are many modes of traveling, the chief of which is traveling on foot. It is often dangerous and always wearisome. The paths are so rough—now over mountains, now across hot, blowing sands, now through jungle—and the mountain torrents, especially during the rainy season, are so numerous and difficult to cross."

The trips that Mackay took brought him even to Kueishan Island (which he called Steep Island), to which many Taiwanese haven't even gone today.

"Passage for myself and several of the students on board a junk loaded with planks was engaged from Tamsui. We set out, but the winds were contrary, and after two days of tossing and seasickness we rounded the northern point of Formosa and ran into Kim-pau-li, on the northeast. Here we got water and food, for our supply was well-nigh exhausted. Setting sail again, we were driven far out of our course, first eastward and then to the north. For five days and nights we were carried hither and thither by the merciless waves. On the fifth day, scarcely knowing where we were, having been driven back over our track, we sighted land. What was our delight when we found that we were on the lee side of Steep Island, and right grateful were we for the welcome of the islanders."

...

The Sino-French War was a dark period for Mackay's work as a missionary.

"In the summer of 1884 several French war-ships appeared, and very soon the news spread throughout North Formosa that the French were coming. The people were both alarmed and enraged. Their animosity was aroused against all foreigners and those associated with them. The missionary was at once suspected. A cloud hung over our entire mission work."

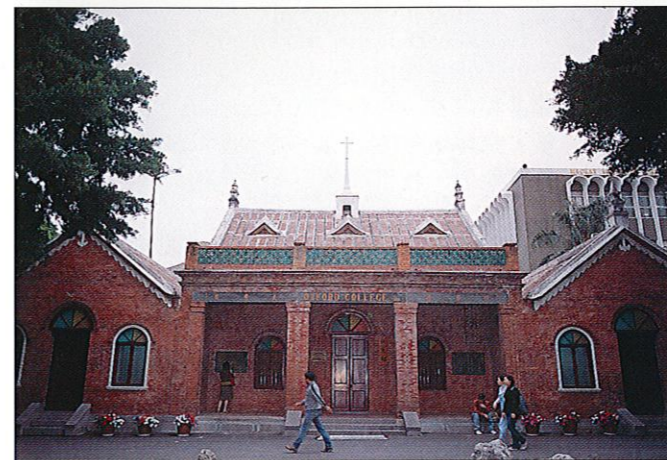
A mob destroyed the Talung-tung Church, and they even went so far as to make a tombstone for Mackay, on which they wrote: "Mackay, the black-bearded foreigner, is buried here. His work is finished."

In October a British warship anchored itself in Tanshui harbor to protect the foreigners there. The ship's captain invited Mackay to come aboard with his wife and valuables. Mackay responded, "My valuables were in and around the college: The men who were my children in the Lord. They were my valuables! While they were on shore I would not go on board. If they were to suffer we would suffer together."

Later, Mackay received an order from the British to depart Tanshui for Hong Kong. He left his dependents in Hong Kong and then tried to return to Tanshui. But because Tanshui was closed, he was repeatedly denied entry. When he finally succeeded in coming on shore, he was welcomed by the Christian devotees, many of whom shed tears of joy.

The sound of the flowers

Not only did Mackay speak Taiwanese and marry a Taiwanese woman; he also conducted research and left records about Taiwanese customs. In *From Far Taiwan*, he wrote, "I witnessed the execution of four soldiers condemned for burglary: One was on his knees, and in an in-



馬偕故居(上)、牛津學堂(中)、滬尾偕醫館(下)三處都是保持完整的「活」古蹟，依然在使用中。(薛繼光攝)

The former Mackay family residence (top), Oxford College (middle) and the Mackay Memorial Hospital (bottom) are all well preserved. (photos by Hsueh Chi-kuang)

stant the work was done. Three blows were required for the second. The head of the third was slowly sawed off with a long knife. The fourth was taken a quarter of a mile farther, and amid shouts and screams and many protestations of innocence he was subjected to torture and finally beheaded. The difference in the bribe made the difference in the execution."

"The pig is a great pet among the Chinese. It is always to be found about the door, and often has free access into the house. In our missionary journeys we frequently found ourselves room-mates of an old black pig with her litter of little ones."

In his home Mackay had a study where he kept his collection of stone carvings, building tools, weapons, clothes and implements used in all facets of aboriginal life. It was a small museum.

"The botany of Formosa presents a subject of intensest interest to the thoughtful student," Mackay wrote about another of his scholarly interests. "For the missionary there is a tongue in every leaf, a voice in every flower. Do we not, as the great naturalist, Alfred Russel Wallace, said, 'obtain a fuller and clearer insight into the course of nature, and increased confidence that the mighty maze of being we see everywhere around us is not without a plan?'"

In addition to conveying his love of nature, Mackay thought that this research was advantageous to his missionary work "in humbling the proud graduate, conciliating the haughty mandarin, and attracting the best and brightest of the officials, both native and foreign."

A name known far and wide

Today there are 210,000 Presbyterians and 1,200 Presbyterian churches in Taiwan. These im-





樣的成果，馬偕當年的努力功不可沒。在他二十九年的傳道生涯中，設立六十所教會，培養六十名傳道人，還設立神學院、女學堂、醫院等附屬機構。馬偕一直主張由本地人來擔任事工，但領袖性格濃厚，凡是儘量不假手他人的他卻不免事事過問，造成各地教會仰賴他的決定，直到他去世為止。

到處人猶說馬偕

馬偕的貢獻到底有多大？日據時期「台灣日日新報」刊出一首小詩可看出他受台灣人景仰的程度：

面海依山小市街
溶溶江水繞庭階
歐風向日開文化
到處人猶說馬偕

一九九五年底，淡水鎮上立起了馬偕的半身雕像，「馬偕街」、「真理街」、「淡江中學」、「真理大學」……也在淡水生根。今天，「牛津學堂」仍是真理大學的校史館；「滬尾偕醫館」依然保持完整；馬偕故居則成了國際學術交流會館。馬偕在淡水是無所不在的。

去年，馬偕所熱愛的淡水鎮與他出生地牛津郡，正式結為姊妹市。

今年六月二日是馬偕博士逝世一百週年，基督教長老教會更為此舉辦一連串的活動。

《聖火傳遞——薪火相傳》活動在三月初展開，目的是要效法馬偕行蹤遍佈台灣七縣市、「寧願燒盡，不願朽壞」的精神。馬偕出生地——加拿大牛津郡代表和蘇格蘭風笛樂團、女子拔河隊共三十人應邀來台參與「馬偕盃拔河比賽」與相關活動。

受邀來台的牛津郡佐拉村伍德斯科市長指出，這次來到台灣才真正看到醫院、教堂、學校，發現馬偕比想像的還偉大。「他死了那麼久，大家還懷念他，他不僅對基督徒影響很深，也已影響非基督徒。」

此外，「馬偕來台宣教感恩音樂會」、「馬偕腳蹤巡禮」等活動也將相繼展開，馬偕傳錄影帶及馬偕紀念郵票、馬偕日記等出版品也陸續發行。值得一提的是，六月將展出《馬偕博士珍藏台灣原住民文物展》，這批沈寂百年的海外遺珍，因配合馬偕逝世百年紀念活動，特別由加拿大安大略博物館借回台灣展覽。

最後的住家

馬偕對台灣的熱愛，在他託友人整理出版的《台灣遙寄》中有著最佳的描述：「遙遠的台灣是我所愛的地方，我最好的年月是在該島上消磨了的……，我喜愛他的人民——漢人、平埔番和生番，我在他們中間走了二十年，宣傳耶穌的福音。爲了要以福音教導他們，我不只一千次情願犧牲我的生命。……我希望在那裡消磨我的餘年，我爲主服務的時日完了之後，我將在台灣的海浪之聲所及之處，在搖擺的樹蔭下得一永眠之所。」

一九〇一年，年僅五十七歲的馬偕因喉癌過世，葬在淡水非外國人的墓地中。

在淡水出生的長子威廉，於父親過世後，由香港回加拿大深造，一九一一年，威廉偕同夫人回到淡水，創辦淡江中學，退休後他仍賦居淡水，直到一九六三年過世葬於馬偕墓旁，和他的父母一樣，把台灣當作永久的故鄉。

雖然馬偕的後代今已不在台灣，但基督教長老教會在馬偕逝世百年後的今天舉辦盛大的紀念活動，希望藉此提醒台灣民衆不要忘記這段歷史。「台灣人缺乏歷史感，台灣本土的歷史被邊緣化，」羅榮光指出，這是很不好的現象，「有歷史觀的人，比較會感恩，才知道謙卑；有歷史感，才會有新的決志和立志。」在馬偕離開他摯愛的台灣一百年後，他的事蹟彷彿再一次提醒台灣人，只要有愛，這裡就是永遠的家。□

pressive numbers are due in large part to the work done by Mackay. In his 29 years as a missionary in Taiwan, he established 60 churches, each with its own minister. He also established a theological seminary, a girls' school, a hospital, and various other institutions. Mackay always encouraged locals to work at these institutions, but he was a strong leader not given to delegating responsibility. As a result, the local churches relied upon him to make all tough decisions, a situation that didn't change until he passed away.

How great was Mackay's contribution? From a poem that was published in a Japanese-era newspaper in Taiwan, you can see the respect he enjoyed among the people:

Facing the sea, back to the hills on a small city street / I view the river winding in front of the house. / The Western wind blows culture toward the Land of the Rising Sun. / Everywhere people speak of a man named Mackay.

In 1995, Tanshui erected a bust of Mackay. Traces of his life are also seen in "Mackay Street," as well as in Aletheia Street, Tamkang Junior High School, and Aletheia University. What was "Oxford College" is now the campus history museum at Aletheia University. The Mackay Memorial Hospital still exists, and the old Mackay residence is now an international academic exchange center. Mackay left his imprint all over Tanshui.

Picking up the torch

Last year Mackay's beloved Tanshui and his birthplace of Oxford, Ontario formally established sister-city ties.

June 2 of this year is the 100th anniversary of Mackay's passing away, and the Presbyterian Church is holding a series of events to call attention to Mackay's achievements.

This series of activities, which aim to honor Mackay's energetic spirit, his preference for "burning rather than rusting out," started in March. A delegation of 30 people from Oxford County, Ontario including government officials, a Scottish bagpipe group, and a women's tug-of-war team accepted an invitation to visit Taiwan for the Mackay Memorial Tug-of-War Championship and related activities.

Zorra township Mayor James Muterer only realized the impact of Mackay when he saw for himself the hospitals, church and schools. "He's been dead for so long, but ev-



馬偕在淡水留下的不只是古蹟、歷史，還有犧牲奉獻、愛人、愛台灣的精神，他手創的台灣基督教長老教會，今天已成為台灣本土的重要表徵與信仰，百年後的今天，依然叫人念念不忘。（薛繼光攝）

In Tanshui Mackay left behind more than just buildings and history; he also passed down a spirit of sacrifice and love for Taiwan and its people. The Presbyterian Church, which he helped to introduce in Taiwan, is now a major denomination here. Even 100 years after his death, Mackay is well remembered in Taiwan. (photo by Hsueh Chi-kuang)

everyone still misses him. He not only made a big impact on Christians; he also influenced non-Christians."

What's more, a music festival in Mackay's honor and a tour of Taiwan retracing Mackay's journeys as a missionary are also being planned. And stamps, videos and books related to Mackay are due out in coming months. In June Mackay's collection of aboriginal implements from the Toronto Museum is to be exhibited in Taiwan to coincide with the hundredth anniversary of his death.

His final resting place

Mackay's love of Taiwan was amply expressed in *From Far Taiwan*, a memoir about his life on the island edited by his friend J. A. Macdonald. It begins: "Far Formosa is dear to my heart. On that island the best of my years have been spent. There the interest of my life has been centered. . . .

"I love its dark-skinned people—Chi-

nese, Pepohoan, and savage—among whom I have gone these twenty-three years, preaching the gospel of Jesus. To serve them in the gospel I would gladly, a thousand times over, give up my life. . . . There I hope to spend what remains of my life, and when my day of service is over I should like to find a resting-place within sound of its surf and under the shade of its waving bamboo."

In 1901 Mackay died from throat cancer at the age of only 57. He is buried in Tanshui, and not at the cemetery for foreigners.

After Mackay died, his son George William went back to Canada via Hong Kong. In 1911 he and his wife returned and opened the Tamkang Junior High School. He continued living there even after he retired. When he died in 1963, he was buried on campus in a tomb next to his father. Thus, Taiwan is his final resting place too.

Although Mackay's descendants do not

now live in Taiwan, the Presbyterian Church still wanted to put on an impressive series of activities to remember him on the 100th anniversary of his death, in the hope that Taiwanese would be reminded about that period of the island's history. "Taiwanese lack a sense of history, and the history of the island itself has been marginalized," laments Luo Jung-kuang. "People with an understanding of history are more compassionate and humble. Only with a sense of history can a people find new direction and sense of purpose." Looking back on Mackay's life in Taiwan over a century ago tells us that with love this island can really become a place where people want to stay forever. □

(Chang Chiung-fang/
photos courtesy of the Tamkang Junior
High School Historical Archive/
tr. by Jonathan Barnard)

