

Craig, McCarthy, and Wallace? Was it for Mr. Mulock's "safe, middle course"; for Mr. Martin's understanding of the second resolution; for Mr. McCarthy's "positive and absolute hostility to the Government"; for Mr. Craig's "no commission"; for—for what under the sun? Was there ever such a complacent audience, such good-humoured voting for everybody and everything?

The ignorance, a sad lack of memory, on the part of the speakers, was another remarkable feature of the meeting. The Chairman wanted to know "why was not the Parliament of Canada asked to pass coercive legislation, interfering with the educational legislation of New Brunswick? (Hear, hear; and cheers)"; and "why was the Parliament of Canada not moved to pass remedial or coercive legislation against Quebec" in the Jesuits' estates matter?; just as though every school-boy did not by this time know that the answer to the first question was that Parliament had no jurisdiction, and to the second that the proceedings, commenced with a view of obtaining remedial legislation, were withdrawn by the applicants themselves. Mr. McCarthy summarized, he said, my arguments before the Governor-General-in-Council "in five words: separate schools had been established by the half-breeds in 1871; separate schools had been abolished by the intelligent people in 1890." I did not utter a single syllable to that effect. At page forty Mr. McCarthy is reported as having said: "My learned friend, in the first place, dealt with what he called the historical question, that is to say, the bargain, or treaty, or compact that was made . . . prior to the passage of the Manitoba Act"—and, therefore, prior to 1871. At pages 48-9, he said: "The third view is that you are to deal with the matter upon its merits, and that is a view, I am very glad to say, which was pressed upon you yesterday by my learned friend, Mr. Ewart. It is upon the merits that he invokes your interference, etc." Mr. McCarthy's memory is very short. Mr. Wallace said that "separate schools are an unmitigated evil in this country and they are unnecessary. Look across the ocean at Great Britain, etc." Look, indeed; but you will see there more than one-half the scholars in denominational schools. Mr. Wallace asserted that "Bishop Gravelle says that he influenced the Lords of the Privy Council to give the decision they did." The Bishop never said so. The Rev. Dr. Bryce said that "he knew" that the Presbyterian Synod resolutions had "an important effect upon the decision which was given."

Rhetoric, too, of exalted order was not wanting—startling evidence of the efficiency of some schools. Read that fourth resolution:—"We ask you in our united names appended, with a Canadian voice given to each of the many names, to appeal to whatever force has made this measure a possibility, to stay its hand." Stay the hand of some force by an appeal with a Canadian voice given to each name! And read, also, about Mr. J. K. Kerr's dynamite—when he invoked "those twenty-five members of Parliament, who are going to stand up in such a manly way, to quit themselves like men," asserting that if they did, "this law, which has been thrown like a fire-brand, nay, like dynamite, into the field of politics, will disappear, will explode into the air, and not reach the ground, and we will be saved, etc." Loud cheers for that, too! Was there ever such a happy party?

And there was acclaimed, also (and this is the comforting feature for me), Mr. Martin's declaration "that to allow religious exercises which were acceptable to Protestants only, and only to a majority of Protestants, in the schools, and to refuse to allow religious exercises acceptable to the Roman Catholics, would, in my opinion, be rank tyranny." If, in the opinion of the meeting, the same may be said of religious education as of religious exercises, then the Roman Catholic view is vindicated and triumphant. For the situation in Manitoba is this: that the vast majority of both creeds insist upon having some religion, both in education and in exercises, in the schools; that the majority of Protestants, however, insist upon these being of a character to suit themselves; and that they have the intolerant bigotry—the "rank tyranny"—to deny to Catholics, that in schools in which there are none but Catholics, the religious exercises and education shall be that which Catholics desire—insisting that it shall be such as Protestants declare to be sufficient and proper. This is the Manitoba school question in a nut-shell. All the rest is mere detail and machinery.

JOHN S. EWART.

From Far Formosa.*

IN one of his breakfast table talks, Oliver W. Holmes said that he had met with many swearing saints and praying sinners. That same sentiment runs manifestly, to those who read, through such tales as "Beside the Bonnie Briar Bush," and Col. Hay's "Jim Bludsoe." Possibly these presentations are needed to correct the dogma worship and ritual standard which disfigure much of our popular Christianity, and "hold the key of the prison house of many souls;" but they must not be allowed to dim the fact that there are also many praying saints, and that to them we must look for the more perfect example of Christian life. The swearing saint may be preferable to the praying sinner, but the praying saint ranks higher than either. Such a character we have in the pioneer missionary of North Formosa, whom Canadians may justly claim as their own; and whose devotion to the work of spreading the gospel first heard by the shepherds on Bethlehem plains from the angel choir recalls the zeal of Carey, the longing of Xavier, and the utterly fearless love of Francis of Assisi. We are by no means even hinting invidious comparisons, or belittling the devotion of many others in the Christian mission fields; the time has not come for estimating, at their permanent value, the methods and labours of the North Formosa Missions. Dr. Mackay's personality is a present and potent factor, it has yet to be withdrawn. What the effect may be we do not even surmise. But there is a character about the man that in these days of declining faith and shadowy convictions, at least with reference to the invisible, raises him out from the mere limits of denominationalism, and makes him the possession of the Christian, yea the philosophic world. Study the following entry in his diary when he found himself alone in what to us would be scarce fit for an out-house, in a strange land, among people whose language he had, for the most part, to acquire; the psychologist, equally with the evangelical, has an interest in the intense realism of the missionary's faith:—"Here I am in this house, having been led all the way from the old homestead in Zorra by Jesus as direct as though my boxes were labelled, 'Tamsin, Formosa, China.' Oh the glorious privilege to lay the foundation of Christ's Church in unbroken heathenism. God help me to do this with the open Bible! Again I swear allegiance to Thee, O King Jesus, my Captain. So help me God!" Remember, too, that at this time he had not an enthusiastic church behind him; what interest there was was largely of his own creating; he was now past the first flush of youthful enthusiasm being twenty-eight years of age with his life's work not even begun on the field with the untried before him. But no doubt appears to have clouded his vision. There was somewhere a marvellous sustaining power. This was early in the year 1872. The city Bang-Kah he called the Gibraltar of heathenism. Not till five years after did Dr. Mackay begin permanent work there. Previous visits had been made, and experience had of the reception he might expect and actually met with. This is a record of—shall we say—prophetic vision written two years before the founding of the mission in that place: "O haughty city, even these eyes will see thee humble in the dust. Thou art mighty now, proud, and full of malice; but thy power shall fall, and thou be brought low. Thy filthy streets are indicative of thy moral rottenness; thy low houses show thy baseness in the face of heaven. Repent, O Bang-kah, thou wicked city, or the trumpet shall blow and thy tears be in vain!" These are not the ravings of a self-constituted evangelist who goes into the fat places of the land and panders to the crowd, but of one who, like the Hebrew prophets of old, goes forth alone amidst threatenings to proclaim the truth as God has given it to him. Could Jeremiah have done more?

There are few men more competent to impart literary finish than the editor of this work, Rev. J. A. Macdonald; he has shown his rare editorial tact in not compelling the "black bearded barbarian," as the natives at one time designated our missionary, to undergo tonsorial finish in an editor's chair. The interjection of chapters on the geology, ethnology, and fauna of Formosa, among the experiences and records of missionary life, are in strict accord with the

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