



Crossing the Bridge Mackay Built

150 years of Canada in East Asia & East Asia in Canada Virtual Symposium

Thursday, 23 June – Friday 24 June 2022

Sponsored by the Canadian Mackay Committee

Co-organizers:

Knox College Centre for Asian-Canadian Theology and Ministry
York Centre for Asian Research

Principal Organizer:

Michael Stainton

York Centre for
Asian Research

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Crossing the Bridge Mackay Built: 150 years of Canada in East Asia and East Asia in Canada
Virtual Symposium

23 & 24 June 2022

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Co-organizers: The Knox College Centre for Asian-Canadian Theology and Ministry and
the York Centre for Asian Research, York University.

Principal Organizer – Michael Stainton

Program | Thursday, 23 June 2022 | 13:20 to 16:50 EDT

13:00 Zoom portal opens; Speakers and presenters sign in to Zoom for tech check

Afternoon Chair: Michael Stainton

13:20 Welcome & Land Acknowledgement | **Michael Stainton**, Canadian Mackay Committee
Greetings from co-organizers | **Abidin Kusno**, York Centre for Asian Research; **Dong-ha Kim**, Knox College Centre for Asian-Canadian Theology and Ministry
Greetings from **Michael Chen**, Deputy Director General, TECO Toronto

13:45 ***Acts of Kindness—Legacy of Reverend George Leslie Mackay*** (video screening)

14:00 Introduction to Speakers | Michael Stainton

14:10 ***Canadian Missionary Diasporas 1836–1975*** | Alwyn Austin

14:50 Discussion

15:00 Break

15:10 ***George Leslie Mackay: A Missionary of the Master, a Master of Missions*** | Ma Sheng-mei

15:40 Discussion

15:50 Break

16:00 ***Chang Tsung-ming 張聰明: From Child Widow to Honoured Leader*** | Louise Gamble

16:30 Discussion

17:00 Closing of Day 1

Program | Friday, 24 June 2022 | 09:30 to 17:25 EDT

09:15 Speakers and presenters sign in to Zoom for tech check

Morning Chair: Dong-ha Kim

09:30 Welcome | **Dong-ha Kim**, Knox College Centre for Asian-Canadian Theology and Ministry
Greetings from guests: **John Vissers**, Principal of Knox College; **Glynis Williams**,
International Ministries, Presbyterian Church in Canada; **Soo-jin Chung**, Convenor, Knox
Asian Council

09:45 ***Public Commemorations of Rev. George Leslie Mackay in Oxford County***
Stephanie Radu and David Buglass

10:15 Discussion

10:25 ***Presbyterian Traffic on the Bridge Mackay Built, 1945–2022*** | Peter Bush

10:55 Discussion

11:05 Break

11:15 ***My Mackay Pilgrimage*** | Edward Chung

11:45 Discussion

11:55 Break for lunch

12:45 ***Royal Ontario Museum (ROM) Collection Virtual Tour*** | Trudy Nicks, Curator Emerita; Sarah
Fee, Textiles; Cheng Wen-chien, East Asia; Robert Mason, Virtual Museum

Afternoon chair: Abidin Kusno

13:30 ***Mackay as Theatre*** | William Butt

14:00 Discussion

14:10 ***The Man who Loved Taiwan so much he became Canadian Twice*** | Michael Stainton

14:40 Discussion

14:50 Break

15:00 ***Ecumenical Coalitions in Canada-Asia Relations*** | David Webster

15:30 Discussion

15:40 ***Roundtable: Alberta and British Columbia in the Canada-Japan Relationship***
Chairs: Scott Harrison, Quinton Huang
Speakers: Cheryl Calihoo, Roy Kariatsumari, Uzawa Kanako, Tom Waldichuk

16:25 Discussion and Closing Remarks | M. Stainton

17:00 Close of Symposium

Presentation Abstracts (in order of appearance)

Canadian Missionary Diasporas 1836–1975 | Alvin Austin

Canada, it was said, sent more missionaries overseas than any nation in Christendom, and they were sent in two languages and two religions, English Protestants and French Catholics. his paper presents an overview of every Canadian Protestant mission field overseas: New Hebrides, Taiwan, Trinidad, India, Japan, China, Korea, Angola and Bolivia as well as Canadians in the international, interdenominational China Inland Mission and Sudan Interior Mission. Canadian churches started sending individuals overseas in 1836, in American and Scottish missions. After Confederation, starting with Mackay in Taiwan, they established distinctly Canadian missions in India and Japan. This was followed by the great outpouring of missionaries in the late 1880s. The motto of the Student Volunteer Movement was “the evangelization of the world in this generation”—and Canadians did their bit.

My approach is geographical and chronological. Moving from country to country, I present a brief history of each mission, and then how the events of “Big History” affected them. The focus remains on Taiwan, placing it in the larger context of Canadian overseas missions. How, for example, did the fall of China affect Taiwan? In India, Partition sliced the Anglican mission in the Punjab. The paper ends in 1975 when martial law was lifted in Taiwan and faraway, in Angola, after a bloody civil war, Canadians were forced to leave.

I have two basic questions. What made these “foreign” missions distinctively—and nostalgically—“Canadian”? And what legacy, what memory is left? Over there, in many places Canadian missionaries are being resurrected. Tamsui is Mackay preserved in amber; the Canadian School in West China is a museum; and Da Shan’s grandfather’s house is also a museum. Here, every museum—the Mackay collection in the ROM, for example—has missionary collections. I consider this paper as a form of “missionary archaeology.”

George Leslie Mackay: A Missionary of the Master, a Master of Missions | Ma Sheng-mei “Many of the church’s first may be last when the Master comes”

In George Leslie MacKay’s memoir *From Far Formosa*, the operative word is “far,” denoting space or distance, geographically, temporally and affectively. A Freudian slip of tongue would render *From Far Formosa* in an alternative title, *Far From Formosa*. Such Freudian, subconscious shift conjures up the postcolonial duality of “A Missionary of the Master; A Master of Missions.” What hails from afar spatially may be, in MacKay’s opening remarks to his memoir, “dear to [the] heart” (13). On the other hand, what lies nearby slips from consciousness altogether because the heart’s desire is projected elsewhere. MacKay’s memoir is fraught with such tensions over far and near, self-sacrifice and self-glorification, elaborate pretensions and thinly veiled hubris.

An extraordinary missionary of the Master, MacKay was the first Canadian Presbyterian missionary to Formosa, the first to establish a Christian school to train native preachers, and the first to found a medical facility, which continues to bear his name to this day. Serving the Master, this valiant vanguard is himself a master of missions. The epigraph bares the personal pride that is barely

concealed by the façade of Christian humility. “Many of the church’s first” sounds like a roundabout way to call attention to his myriad daredevil accomplishments. The pun of “daredevil” is not gratuitous, given the heathen land MacKay ventures into on his own initiative, after refusing to join the largely established foreign mission in Swatow, China. These firsts “may be last when the Master comes” is a hypothetical that validates the status of the alpha, albeit with a nod to the omega. Since the Messiah is yet to come, those groundbreaking feats contribute to the glory and the power of a martyr in service of the Lord. Since the Lord is the alpha and the omega in heaven, the first and the last of MacKay’s worldly deeds are becoming to a master of missions on earth. MacKay’s memoir is fraught with such tensions over far and near, self-sacrifice and self-glorification, elaborate pretensions and thinly veiled hubris.

Chang Tsung-ming 張聰明: From Child Widow to Honoured Leader | Louise Gamble

The life of Chang Tsung-ming (Mrs. Minnie MacKay) is full of contrasts:

1. From potential bride to shamed widow.
2. From shamed widow to beloved grandchild.
3. Foot binding: Assertive action in the face of tradition.
4. As a bride-to-be declares her intentions to marry a foreigner, Mackay defies fellow Canadians by going “native.”
5. From a quiet traditional family servant to a busy community action drawing traditional country women from staying hidden in their homes.
6. Chang Tsung-ming redefines Canadian church women’s idea of good will.
7. From country girl to become the first Taiwanese woman to travel around the world.
8. From a widow relegated to the shadows by Canadians to an honoured place in the Taiwanese Christian community.

Into the future: Chang Tsung-ming’s heritage: a remarkable mother giving to the world an educational leader, mid-wife and pastor’s wife, a women’s leader. As a grandmother, she gave the world an outstanding teacher, a remarkable artist, a hero lost in the Second World War, a famous geographer at the University of British Columbia, a NASA engineer, and others who continued to contribute to the world about them.

Public Commemorations of Rev. George Leslie Mackay in Oxford County | David Buglass and Stephanie Radu

The story of Rev. George Leslie Mackay remains an important feature of public commemorations in modern-day Taiwan. Often credited with laying the cultural foundations for democratic governance on the islands, the narratives surrounding the legacy of Mackay can be seen as being intimately linked to the emergence of a distinct Taiwanese nationalism. For the citizens of Oxford County, the meaning and resonance of his life is less apparent. To the great extent that Mackay is heralded in Taiwan, his life was less known in his native Canada until the early 2000s. The aim of this paper is to explore this commemorative gap in the Mackay legacy between Taiwan and Canada by examining the recent history of tributes in Oxford County and Ontario.

It is essential to consider the localized factors that have propelled renewed interest in Mackay's life. Pointing to his Highlander-Presbyterian background, these influences are instructive to understanding Mackay's modern appeal. Over the last twenty years, various forms of public commemoration have occurred in Oxford. Broadly, these include the establishment of plaques at major Mackay associated sites, regularly hosting various visits from delegations of Taiwanese officials and citizens, and a theatrical production in 2018. To this extent, it is important to discuss the various mediums that have been utilized to memorialize Mackay's life and how they tell his story. Utilizing a public historical lens, this paper will serve to highlight the bicultural, bilateral character of commemorations of the Mackay legacy between both Taiwan and Oxford County, Ontario.

Presbyterian Traffic on the Bridge Mackay Built, 1945–2022 | Peter Bush

The relationship between the Presbyterian Church in Canada and the Presbyterian Church in Taiwan extends over 150 years. This paper explores the increasingly nuanced and complex relationship between the two churches in the years since the Second World War. Four areas are of particular interest. First, the ways in which the Presbyterian Church in Taiwan has taken control of the flow of personnel from Canada to Taiwan, becoming the gatekeepers of that movement. Second, the flow of Taiwanese parishioners and clergy into the Presbyterian Church in Canada, in the form of congregations and clergy serving both Taiwanese and English-speaking congregations in Canada. A flow sometimes called the "missionary rebound." Third, the Indigenous turn which took place much earlier in the Presbyterian Church in Taiwan and has evolved into an important bond between the two churches. Fourth, the idea of "Taiwan" in the imagination of the Presbyterian Church in Canada. This traffic on the bridge Mackay built provides evidence of the evolving nature of world Christianity as mission churches take their place as self-supporting, self-governing, self-propagating churches in the world community of Christianity.

My Mackay Pilgrimage | Edward Chung

Pilgrimages are sacred journeys that have special meaning to the traveler. They are an important part of Taiwanese religion—no matter if you worship Matsu, Buddha or Jesus. Taiwanese tourist groups also make trips to Canada a pilgrimage when they visit Mackay's hometown, Oxford County. My own Mackay pilgrimage to Taiwan 2020 was a long overdue dream come true. When I was a child, George William Mackay (son of George Leslie Mackay) came to visit my grandfather, who had been a student of George Leslie Mackay in the 1890's. In March 2012, I attended the celebrations of the 140th anniversary of Mackay's arrival in Tamsui. During the ceremony held at Alethea University, the original 60 churches Mackay established during his time in Taiwan were invited to the ceremony, and my home Toucheng church was one among them. I was so honoured to be on the stage as a VIP.

Besides being equipped with faith, obedience to the Lord and spreading the Gospel, Mackay integrated himself into the society from the time when he first arrived, such walking across

northern Taiwan in bare feet like the locals, except he always wore his safari helmet. My pilgrimage did not follow the original plan of going around the Island on foot, in fact, I only walked 541 kilometres of 3,179 km travelled. Starting from Tamsui, I visited Hakka churches in the west, crossed the Ta-an River into the southern Taiwan, and then across the mountains visiting indigenous churches in Taitung and Hualien. I found that the Presbyterian Church in Taiwan has done a very good job of serving people and contributing to the communities.

Royal Ontario Museum (ROM) Mackay Collection Virtual Tour | Trudy Nicks, Curator Emerita; Sarah Fee, Textiles; Cheng Wen-chien, East Asia; Robert Mason, Virtual Museum

Using the ROM Virtual Museum (<https://collections.rom.on.ca/search/Mackay#filters>) the team will lead a tour of the over 900 artifacts that Mackay brought back from Taiwan in 1893 for a Missionary Museum at the old Knox College on Spadina Circle. These entered the new ROM in 1915. They will discuss the provenance and stories about these artifacts as well as unanswered questions. The ROM Virtual Museum is always open, and has over 67,500 objects on display. Robert Mason will demonstrate how to access it and search for items.

George Leslie Mackay as Theatre | William Butt

Rev. George Leslie Mackay, the challenges and conflicts he faced in his life, and the complexities of his theology and personality, are conducive to vivid live story-telling and narrative structure. This presentation will examine theatrical portrayals of Mackay—puppetry, opera and theatre for children and adult—to show how Mackay is much more than a subject for one-dimensional hagiography. In our contemporary 2020s context, any portrayal of Mackay will need to confront and navigate such sensitive concepts as the white-saviour trope, post-colonialism and the often dour and dated early-nineteenth-century Presbyterian dogma that Mackay both espoused and adapted. A community play about Mackay produced in 2018 in Mackay's birthplace of Zorra will serve as a case-study of how theatre can recast and enrich our understanding of Mackay and his relevance in our times.

The Man who Loved Taiwan so much he became a Canadian Twice | Michael Stainton

For a year, the writer has been sorting the papers of Dr. Albert Lin (林哲夫) for archival deposit. Based on this, I present an interpretation of his life as an exemplary story of crossings between Taiwan and Canada, shaped by transformational love, the ideal of justice, and Christian hope, which characterized Mackay's own life.

The first 30 years of his life are a story of a poor Taiwanese boy, who through the influence of Tamkang Middle School became a Christian. In 1960, Albert Lin came to Canada, gained a PhD in Physics at University of Toronto, planning to return to Taiwan, but his political activism earned him a place on the regime's blacklist, so he took a professorship at Ryerson and became a Canadian citizen. In 1965, as part of a campaign to save Peng Ming-min, he was one of six students who held

a protest on Parliament Hill, bringing media interest and making Taiwan a public issue in Canada. He was a founder of Taiwanese United Church in Toronto, a political engaged congregation bringing a Taiwanese voice into Canadian churches. In 1981, his search for a way to liberate Taiwan led him to Dr Ed File and the Canadian Urban Rural Mission training program of non-violent social transformation, which changed the whole nature of social movements in Taiwan, and initiated the Indigenous rights movement. Elected to the legislature in 1996, he pioneered parliamentary diplomacy to overcome Taiwan's diplomatic isolation and as will be told, had to become a Canadian citizen a second time. Dr. Lin's story shows how the ideals and institutional frameworks deriving from Mackay have been carried by one man across the Pacific into the twenty-first century.

Ecumenical Coalitions in Canada-Asia Relations | David Webster

The years from the 1970s to the 1990s saw the decline of churches in the daily lives of Canadians. Paradoxically, this was also the period in which church activism for social justice flowered. The mainline churches in effect promoted their own foreign policy, which influenced, responded to, and at times challenged that of the Canadian government. The records of the ecumenical coalitions are being processed in the Anglican and United Church archives. I am also working to preserve personal papers of various participants in the coalitions. This paper will use those new archival sources, coalition newsletters and oral histories alongside government documents to discuss the influence and efforts of the ecumenical coalitions in Canada-Asia relations: the Canada China Programme, Amitié-Chine, and the Canada Asia Working Group. At a time when the Canadian government under Pierre Trudeau and his successors were seeking to increase Canadian engagement with regions of the world that were previously of more interest to Canadian missionaries than to Canadian diplomats, Canadian churches promoted an alternative foreign policy that affected government foreign policy in diverse and complex ways.

Alberta and British Columbia in the Canada-Japan Relationship: A Roundtable Chairs: Scott Harrison and Quinton Huang (Asia Pacific Foundation of Canada)

Canada and Japan have enjoyed official diplomatic relations since 1928 and have a history of strong international connections. At the level of provinces, municipalities, and communities, however, the ties between these two countries are far from geographically uniform. The vast majority of Canada-Japan subnational relationships are with Alberta and British Columbia. Both governments have signed twinning agreements with counterparts across Japan, chief of all those in Hokkaido. These areas also are home to traditional, ancestral, and unceded territories and sovereignties of Indigenous peoples living on these lands since time immemorial, who have also developed unique ties across the Pacific. Why is this the case? What is special about Alberta and British Columbia? How did these relationships start? And what are the stories of the people who have built these bridges and maintained them over the course of decades? This roundtable begins with an overview of Alberta and British Columbia's relationships with Japanese counterparts presented by the chairs. It then convenes individuals involved in some of these ties to share their roles in and contributions to this facet of Canada-Asia relations.

Symposium Participant Bios (alphabetically)

Dr. Alwyn Austin was born to a China Inland Missionary family and grew up in Lanzhou, China, then Toronto. He wrote the interpretation plan for the National Historic Site for Communist missionary Norman Bethune's birthplace in Gravenhurst. In 1984 he published *Saving China: Canadian Missionaries in the Middle Kingdom 1888-1959*, pioneering a new field of Canadian mission history (as opposed to missionary hagiography). He has written many biographies in the *Dictionary of Canadian Biography* (including Mackay), taught history at Brock University, and organized the first International Symposium on Mackay (with Michael Stainton) in 1997. It was Alwyn who rediscovered the Royal Ontario Museum's (ROM) Mackay collection, which had lain in storage since 1915. In 2007, his book, *China's Millions: the China Inland Missions and late Qing Society*, won a history book prize and got him banned from the China Inland Mission archives, for telling too many tales.

David Buglass is the curatorial assistant at the Beachville District Museum. He has a MA in History from the University of Western Ontario. Emphasizing comparative and transnational approaches, his research interests are oriented to histories of colonialism and empire. His graduate research on the American experience in the Philippines focused on the use of education as an ethnocentric tool of governance within the US colonial sphere.

Rev. Peter Bush is Minister at St. Andrew's Presbyterian Church, Fergus, Ontario (in the Presbyterian world technically called a teaching elder), and an active independent history scholar who has written extensively about the history of the Presbyterian Church in Canada. He served as Moderator of the 2017 PCC General Assembly and travelled to Taiwan that year as the Canadian church's representative. Peter is married to Deborah Sutherland, the daughter of long-time Presbyterian missionaries to Taiwan.

Dr. William Butt has a PhD from Western University in the history and culture of nineteenth-century Ontario. He has written six plays produced by community theatre groups, on topics from southwestern Ontario history, including *Kai the Barbarian*, about George Leslie Mackay, produced in Embro in 2018. His writing has been published on four continents. He has worked in 14 countries. Currently he is Secretary of the Canadian Mackay Committee and lives in London, Ontario.

Cheryl Calihoo is Director of Development & Legislative Services, Town of Barrhead, Alberta. In July 1991, Barrhead entered into an agreement with Tokoro, Hokkaido, Japan to establish a sister city relationship. Director Calihoo first became involved in the Tokoro-Barrhead sister city relationship in 1998, acting as liaison between the two municipalities after this responsibility was transferred from a friendship society to the town government. The sister city relationship has continued to grow over the past three decades. Director Calihoo will share her experiences facilitating the sister city relationship, and explain why she is convinced the relationship will continue to stay strong.

Dr. Cheng Wen-chien 鄭文倩 holds the Louise Hawley Stone Chair of Chinese Arts at the Royal Ontario Museum. She is cross-appointed with the Department of Fine Arts and East Asia Studies at the University of Toronto. Her PhD is in the History of Art from the University of Michigan where her specialty was Chinese painting. She has held postdoctoral fellowships at the J. Paul Getty

Foundation and the Smithsonian Institution. Curatorial work, research and teaching have been the three major parts of her academic training and experience.

Edward Chung 鍾雅澤 was raised Yilan Taiwan in a Presbyterian family. His grandfather was one of Mackay's students. At age of 40 he settled in Toronto with his wife and daughter, and ran a fashion business for 21 years. He is an elder of Formosan Presbyterian Church in Toronto. Retiring in 2008, he has become a respected leader in the Canadian Taiwanese community. He was President of the Taiwanese Canadian Association, is president of Formosan Association for Public Affairs (Canada), and is co-chair of the Canadian Mackay Committee. He enjoys travel, hiking, bicycling and sailing.

Dr. Sarah Fee is Senior Curator, Global Fashion & Textiles at the Royal Ontario Museum, where she stewards the museum's renowned collection of ca. 15,000 textiles and fashion that come from greater Asia and Africa as well as eastern Europe. Her research interests include woven and printed textiles, textile trades, cross-cultural appropriations of cloth and dress, ceremonial exchange, spinning and dye technologies, and the history of museum textile collecting. She is a Senior Fellow of Massey College at the University of Toronto, and serves on the editorial board of the *Textile Museum Journal*.

Louise Gamble began a life-time love affair with Taiwan in 1965. Under the Presbyterian Board of Overseas Mission, I moved to Taipei and studied Mandarin Chinese, then did basic Christian education work amongst children and youth of the Tayal villages in Yilan. In 2001, I joined the staff at Hsinchu Bible College teaching English and basic theological courses. When the Bible School closed in 2007, I transferred to Tamkang High School in Tamsui. For the next 10 years, I travelled between Tamsui and the United Church Archives in Toronto, transcribing Mackay's letters and other handwritten documents—over 7,000 pages in all. These have been published as *North Formosa Mission Correspondence* in three large volumes, covering the life of Mackay from 1868 and the Canadian missionaries after him up to 1925. I then worked on an editorial updating of Mackay's Diaries. For fun, I translated a Mackay Manga and did the English subtitles of the Taiwanese Opera about Mackay. I officially retired to Owen Sound in 2020.

Dr. Scott Harrison leads the Asia Pacific Foundation of Canada's Engaging Asia pillar, covering city and provincial-level international strategies, diplomacy and policy. He has written and edited many policy pieces and plays a lead role in producing *Asia Watch*, a bi-weekly newsletter highlighting trends throughout the region that matter to Canadians. Academic publications include "Canadian Provinces and Foreign Policy in Asia," *International Journal* (2018). Dr Harrison received both his PhD and MA in History from the University of Waterloo, a Certificate of Indigenous Leadership, Governance, and Management Excellence from Banff Centre, and Diploma in Japanese Language and Culture from Hokkaido University of Education, Sapporo.

Quinton Huang 黃家禎 is a Junior Research Scholar at the Asia Pacific Foundation of Canada (September 2020–September 2022), working under the Engaging Asia pillar. His work focuses on Canada-Asia subnational relations, international cooperation, civil society, media and culture. In his spare time, he researches late colonial Hong Kong urban history. He earned a BA in History and East Asian Studies from Brown University in 2019 and has worked or conducted research in Hong Kong

and Vietnam. He will matriculate as an MA student in History at the University of British Columbia in September 2022.

Dr. Kanako Uzawa is a Norwegian-based Ainu scholar, advocate and artist, and is an affiliated researcher at the Research Faculty of Media and Communication at Hokkaido University. Dr. Uzawa obtained her master's in Indigenous Studies from the Centre for Sámi Studies in 2007 and a doctorate from the Community Planning and Cultural Understanding, the UiT Arctic University of Norway, Tromsø in 2020. Her MA thesis focused on a comparative study between the Sámi in Norway and the Ainu. Dr. Uzawa works with a number of international forums on Indigenous identity-making. She is particularly active in promoting contemporary aspects of Ainu livelihoods on her website—AinuToday.com—to an international audience. Dr. Uzawa has participated in several visits, including Indigenous exchanges in British Columbia and took part in the Hokkaido 150 events at the University of British Columbia in 2019. She will speak about her experiences as an Ainu scholar and advocate, and the role that Canada has played in her career and activism.

Dr. Roy Kariatsumari is President of the Alberta Japan Twinned Municipalities Association (AJTMA). He has been involved in Rocky Mountain House's twinning relationship with Kamikawa, Hokkaido, since its signing in 1984. This was the first twinned municipalities created under the Alberta-Hokkaido sister province agreement in 1980. He first visited Japan in 1990, for the tenth anniversary of the sister province agreement. Since then, he and his wife Betts have visited Kamikawa and other places in Japan five times. Their three children have studied and worked in Japan. He has participated in many events commemorating Canada-Japan relationships, including the ninetieth anniversary of Canada-Japan relations and the inaugural Sugar Beet Tour of southern Alberta (where Japanese Canadians forcibly were displaced to Albertan sugar beet farms during the Second World War).

Dr. Ma Sheng-mei 馬聖美 is Professor of English at Michigan State University in Michigan, specializing in Asian Diaspora culture and East-West comparative studies. He is the author of over a dozen books, including *The Tao of S* (2022); *Off-White* (2020); *Sinophone-Anglophone Cultural Duet* (2017); *The Last Isle* (2015); *Alienglish* (2014); *Asian Diaspora and East-West Modernity* (2012); *Diaspora Literature and Visual Culture* (2011); *East-West Montage* (2007); *The Deathly Embrace* (2000); *Immigrant Subjectivities in Asian American and Asian Diaspora Literatures* (1998); and memoir *Immigrant Horse's Mouth* (2023). Co-editor of five books and special issues, *Transnational Narratives in Englishes of Exile* (2018) among them, he also published a collection of poetry in Chinese, *Thirty Left and Right* (三十左右).

Dr. Robert Mason is an archaeologist and geologist, currently Archaeological Scientist and Database Technician at the ROM, in the Department of World Cultures. He oversees the ROM Virtual Museum. He is also on faculty of the University of Toronto, teaching Near and Middle Eastern Civilizations. Mason's archaeological fieldwork was based in Syria from 1998 until 2009, initially at the citadel of Aleppo, and from 2004 at the monastery of St. Moses (Deir Mar Musa).

Dr. Trudy Nicks' career as a museum curator began in the 1970s at the Provincial Museum of Alberta. In 1984, she joined the Ethnology Department at the Royal Ontario Museum and assumed responsibility for the historical collections from northeastern North America, and for the

contemporary First Nations art collection. As senior curator in Ethnology, she oversaw the recovery of the Mackay collection from storage from 1997 to 2000. She worked with colleagues from Taiwan to prepare the 2001 exhibition “Treasures Preserved Abroad” in Taipei, and later curated the Taiwan Indigenous display and Ainu display in the new ROM galleries. She retired in 2013 and now enjoys the status of Curator emerita.

Dr. Stephanie Radu is the curator at Beachville District Museum. She received her PhD in Art & Visual Culture from the University of Western Ontario. She serves on the Advisory Board for Banting House National Historic Site and the Material Culture Acquisitions Committee at Museum London. Her research focuses on the history of house museums in Canada and the processes involved in transforming historic dwellings into heritage attractions. She has authored articles and book chapters on small museums and contemporary art.

Rev. Michael Stainton 史邁克 first went to Taiwan as a language student in 1974. He was a missionary with the Presbyterian Church in Taiwan doing rural community development work with Indigenous people from 1980 to 1991. It was there he first learned about George Leslie Mackay. In the 1990s he studied anthropology at York University. His MA thesis was on the Taiwan Aboriginal “Return our Land” movement. In 1997, he organized the first international conference on George Leslie Mackay, through the York University-University of Toronto Joint Centre for Asia Pacific Studies. In 2000, he organized the Canadian Mackay Committee, “to promote the recognition of Mackay as a Canadian of national historic importance.” For 25 years, he has written, spoken and organized events on Mackay. Michael is also President of the Taiwanese Human Rights Association of Canada and a Research Associate of YCAR.

Dr. Tom Waldichuk received his PhD from York University and has taught human geography at Thompson Rivers University since 1998. He has taught a field course in Japan five times--four of those trips have involved visits to Uji, the sister city of Kamloops. He has also assisted a colleague with a Japanese language field school. His main research area is on landscape change in the rural-urban fringe near Tokyo, but he is also interested in the pedagogy of field trips. He has been a member of the Japan Studies Association of Canada and has co-hosted the annual conference twice. Dr. Waldichuk will share his experiences with field courses, field trips and student exchanges between British Columbia and Japanese towns and cities.

Dr. David Webster is a History professor at Bishop’s University and an adjunct research professor at Carleton University. His most recent book is *Challenge the Strong Wind: Canada and East Timor 1975-99*. He is currently writing a history of Canada-Asia relations. A former writer for the *Catholic New Times*, he has published research on Canadian missionaries in Asia in *Historical Studies*, *Journal of American-East Asian Relations*, and other journals.