

She had grown up in the church and proved to be the spiritual mother of the community. They had three children, Mary (Tan) and Bella (Koa), who married Taiwanese ministers, and George William, who married a Canadian and returned as a missionary. (He founded Tamkang High School in Tamsui, the alma mater of former President Lee Tung-hui.)

Oxford College

In 1880 George Leslie brought Minnie and baby Mary to Canada for a furlough, his first in eight years, where she won everyone's hearts with her winsome ways. Bella was born in Oxford County. They made speaking tours of Ontario and Quebec to tell people about Taiwan and his work there. He was already famous in the church, and Queens University awarded him an honorary D.D. degree. Mrs Mackay helped raise over \$6000 for Oxford College, and a widow named Mackay (no relation) donated enough for a hospital. So by the time they returned, George and Minnie had collected enough money for several new buildings. They even brought back 25 sewing machines, one for each congregation, the first in the island.

Along with Mackay's own house, Oxford College became the nucleus of an extensive educational and medical plant in Tamsui, which now contains schools from kindergarten to university. With hundreds of trees, many planted by Mackay himself, and a spectacular setting overlooking the town, Aletheia University has been designated as a historic site.

Mackay established a museum at Oxford College which contained "a vast collection of every conceivable kind of article of use or interest to the Chinese, Pe-po-hoan [Pingpu, the Sinicized plains aboriginals], or savage.... There are idols enough to stock a temple, ancestral tablets and religious curios...." In each corner were life-sized figures representing the four cultures of Taiwan: a Daoist priest with bell and spirit-whip; a Buddhist priest with scroll and beads; a fierce head-hunter about to behead his unfortunate victim; and a savage woman at her spinning jenny. These, too, like his walking school were meant to teach his converts and students to see the world around them as an expression of God's love for humanity.

In 1893, Mackay took his family back to Canada for their second furlough. They were escorted to the Tamsui harbour by a procession which showed the regard the people had for him. He was carried through the streets in a silk-lined sedan chair: "Eight bands of music, with cymbals, drums, gongs, pipes, guitars, mandolins, tambourines, and clarionets, took the lead. Men and boys with flags, streamers, and banners followed; scores with squibs and fire-crackers set off after the manner of Chinese celebrations. Five head men, a magistrate, a military official, and two civil officials came next in order; and then three large red 'umbrellas of honor,' with three flounces... Following me were six men on horseback, twenty-six sedan chairs, [and] three hundred footmen in regular order."

From Far Formosa to the Royal Ontario Museum

Imperialist attitudes had hardened in the 20 years since Mackay had gone to Taiwan, and Canada had imposed the humiliating head tax of \$100 on each Chinese immigrant. Mackay had trouble getting his wife and children past immigration officials in Victoria, but his son-in-law Koa had to be forced to pay the head tax (which was returned when he left Canada). As Mackay crossed the country, he used every opportunity to talk about Canada's racist immigration policies towards the Chinese.

Fortunately, foreign missions were a hot topic and his speeches were quoted in the daily newspapers. He was called an apostolic missionary, and compared to St Paul and David Livingstone. That gave him a wide influence outside church. The Presbyterian church, the second largest Protestant body in the country, gave Mackay the highest honour, and elected him Moderator. At the General Assembly, he led the delegates to send the government a letter condemning the head tax as unchristian. This was one of the first protests to be raised within mainstream Canada.

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