

STUDY:

Mission as a Sign of Hope for Taiwan's Indigenous Peoples

by Paul McLean

Opening Prayer:

Praise God! (Psalm 68:35)

Pipahmek kamo to Kawas! (in 'Amis)

Asa kamu tu pissusling matumashing mas Tamadaza! (in Bunun)

Kunumi makanaelre drengedrengera ki Twaumase! (in Ngudradrekai)

Uljamun azemnger a semnai nua CEMAS! (in Paiwan)
senayu pulihu na Viruwa i itras! (in Pinuyumayan)

Trahu squ Utux Kayal! (in Tayal)

temula tohpungu to hamo! (in Tsou)

We praise you, O God, for all your good works among the indigenous peoples of Taiwan. Open our eyes that we may see ways you are leading your Church in mission today. In Jesus' name, we pray. Amen.

Scripture Readings:

Read: Matthew 28:18–20; Luke 4:18–19; John 10:10b; Acts 1:8; Revelation 5:11–14

What do these passages teach us about God's mission in the world and our role in that mission?

Reflection:

Mission as a Sign of Hope for Taiwan's Indigenous Peoples

During my first of four month-long visits to Taiwan in 2019 on a warm 25°C Sunday in February, after worship at the Ngudradrekai Presbytery's "Church of the Rock" in Pingtung City, I picked up a

copy of *Taiwan Church News*, the weekly newspaper of the Presbyterian Church in Taiwan (PCT). A feature article inspired me to learn and pray more for our indigenous brothers and sisters who worship God every Sunday in a dozen different indigenous languages in over 500 indigenous churches—40% of the PCT.

The article was in Mandarin-Chinese characters, the dominant written language used in Taiwan. But it focused on the minority “first nations”—the aboriginal or indigenous peoples, 3% of the total population—who have lived on the beautiful island for thousands of years. The article was composed by the Indigenous Mission Committee (IMC) of the PCT’s General Assembly and entitled, “Mission as a Sign of Hope for Taiwan’s Indigenous Peoples.” Apart from personal comments, much of what I share below is taken from this Annual Report to the more than 1200 congregations in the PCT. I hope we partners in Canada, will also be moved to pray and support God’s indigenous mission work in Taiwan.

The IMC and indigenous congregations strongly affirm the PCT’s *Confession of Faith* (1985), which prays God will help the Church be a dynamic “sign of hope” for all the inhabitants of Taiwan. In response to God’s call upon indigenous congregations, the IMC works closely and collaboratively with the 11 indigenous presbyteries and four indigenous districts (not yet large enough to form a presbytery) to enact six major mission initiatives locally and with indigenous peoples globally: proclaim the Gospel, nurture God’s children, serve with love, transform society, care for God’s creation, and engage Gospel and culture.

Indigenous churches have their own unique languages, cultures, traditional wisdom, and customary ways of doing things. Their diverse gifts for mission enable them to bear witness to God’s diversity in creation throughout Taiwan. Since the rapid shift to industrialization in the 1970s, many indigenous peoples have migrated from their traditional homeland in the mountains to large cities, so that today over half of Taiwan’s indigenous population live in urban contexts. In response to Jesus’ Great Commission to make disciples of all nations, the PCT has planted urban indigenous churches, which are active in urban mission work, evangelism, Christian witness and outreach, even to non-indigenous peoples.

One reason the Church exists is mission, not only preaching Christ inside church buildings but sharing the unchanging Gospel of his love in new ways with a needy world. In order to accomplish its mission objectives, the IMC supports indigenous churches in three main areas: evangelism, Church & Society, and education.

1. Evangelistic Mission in Indigenous Villages and Cities

The IMC helps equip indigenous presbyteries and districts each with a general secretary and program staff who can use all the resources in the PCT’s presbytery-based organization to serve together in God’s life-giving Kingdom

mission. For example, the Paiwan Presbytery office which I visited when translating the Paiwan Bible is a meeting place for regular prayer and planning. The presbytery's general secretary, the Rev. Ljegean, and her program staff help implement the presbytery's 10-year mission plan in relation to: seniors, children, women, youth, men, church development, community service, social media, plus initiatives shared with General Assembly committees like urban mission and the "One-leads-One New Doubling Mission Movement."

The PCT is deeply committed to translating the Bible into all of Taiwan's indigenous languages so the Good News can take root in each locale. By means of their own languages and cultures, each indigenous group can know God's truth, share the love of Jesus, and put faith into action in ways that fit their context. In 2017, after 30 years of dedicated translation work, the complete Ngudradrekai Bible was published in the majority Vedai dialect. For the past two years, the Ngudradrekai Presbytery has conducted a literacy program where their 19 churches have been writing out the whole Bible by hand, often with grandparents, parents, and grand/children reading out loud and writing together. In March 2019, work began translating portions of the Bible into three smaller Ngudradrekai dialects—the Word of God for all people in their own mother tongue.

The IMC provides financial support to pastors of village churches to supplement their living expenses, so they can keep working fulltime in their local congregations. I think of a coworker, the Rev. Talum, a Bunun pastor who serves Jesus Christ faithfully in a remote Bunun congregation in the high southern mountains. When he and his young family first arrived, church members were too poor to pay his minimum stipend. Talum and his wife were willing to sacrifice for the sake of sharing the Gospel in the village. Supplements from the IMC and the local presbytery helped the congregation over some hurdles to the point where they can now support their beloved minister. Recently, the congregation gave sacrificially to help pay for Talum's wife's brain surgery, a moving testimony of a congregation's love for their pastor and his family.

Indigenous presbyteries are planting indigenous churches in cities where people have migrated in search of jobs and better education for their children. These churches are an oasis for families living away from their traditional lands, a place where they can still hear and speak their own indigenous language and share their culture together. Urban indigenous churches often produce gifted young leaders who can in turn find ways to help the village church "back home." They can also work with non-indigenous urban churches in shared mission projects to advance the goals of the PCT's "One-leads-One."

The IMC recently began an evangelistic ministry called “Mission to the South” which is an indigenous mission with other indigenous peoples outside Taiwan. In 2016, the PCT signed a partnership agreement with the Borneo Evangelical Mission. Two indigenous PCT missionaries now work with the Iban Conference of the Methodist Church in Sarawak. The IMC has also arranged exchanges with Maori churches in New Zealand, and is exploring ways to partner with them in evangelistic work and theological education. Indigenous cross-cultural mission is growing globally.

2. *Climbing Mountains & Going Down to the Sea—All Encompassing Indigenous Church & Society Mission*

“Indigenous Church & Society Mission” is a major emphasis of the IMC, no matter how complicated it can be. This involves indigenous peoples’ human rights, economic development, grassroots mission, concern for indigenous social issues, visits to and conversations with the national government, political strategies, and much more. The IMC describes it as “climbing mountains and going down to the sea,” mission work that encompasses every aspect of indigenous life.

The IMC supports village churches in down-to-earth economic development which cares for the land and those who live on it. This agricultural mission also helps younger families stay in their villages and live a fulfilling life. Villages are gaining fame for their agricultural products: millet, quinoa, bitter tea oil, Inca oil, mountain lettuce, fruits, and other foodstuffs. Through education and training, the IMC helps churches and community organizations develop co-ops where they plan and grow suitable agricultural products, work for fair prices, and develop ways to market them for the good of all. A book entitled *Stories of PCT Indigenous Peoples’ Agricultural Development Work* testifies to God’s blessings through agricultural mission over many years.

Few villages have a middle school or high school, which means children must leave their indigenous environment to complete their studies in the dominant Han culture. The IMC encourages the government to implement the *Indigenous Peoples’ Education Law* so that elementary and high school history courses will treat indigenous peoples as subjects, not objects, and help them take ownership of their own history. More funding and teaching of indigenous languages is needed too.

The IMC advocates revising laws in regard to long-term care for the elderly, which fit with indigenous ways and contexts. My Tayal coworker, the Rev. Hetay, says around 250 of the 700 indigenous villages in Taiwan have care centres for seniors. Most of these are run through village churches like his own, which offers daily drop-in programs. Seniors come to church for Bible study, exercise, hear guest experts teach about health and well-being, or take interest courses offered through the PCT's island-wide Seniors University.

Believing in the sovereignty and righteousness of God should be realized in every facet of life, the IMC analyses legislation proposed by Taiwan's National Legislative Yuan, which affects indigenous peoples, then provides relevant action strategies for local churches and community organizations. The IMC monitors the *Indigenous Peoples' Self-government Law*, the *Indigenous Peoples' Basic Law*, plus laws concerning the establishment, protection, and utilization of indigenous peoples' traditional lands, policies on indigenous culture and language, rules for the election of indigenous peoples at all government levels, regulations affecting indigenous church lands, and more. The IMC helps small working groups research, plan, and implement specific mission strategies in response to all these social concerns. The IMC calls on the government to follow the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) in Taiwan. The IMC strongly opposes the use of Build–Operate–Transfer (BOT) methods proposed in the Indigenous Land Act.

The IMC assists grassroots organization and networking to meet local needs. They connect local churches and community groups with related indigenous groups throughout the nation. They train and support grassroots indigenous leaders through programs and online study courses, such as Urban and Rural Mission (URM), Third Person Neutral (TPN) conflict resolution, and Open Space Technology (OST). Goals are to build greater capacity for local autonomy and self-determination and to strengthen the indigenous self-governing movement, as well as promote restorative justice in Taiwan society. For example, the IMC monitors and is working to rectify injustices in the way the national government has drawn maps to define traditional lands. Indigenous peoples claim their traditional lands cover 1.8 million hectares, in most of the central mountain ranges, while the government says indigenous lands amount to only 0.8 million hectares.

As another example of restorative justice, recently the remote Bunun church in Dung-pu (where my friend and coworker, the Rev. Alang has retired), helped a family in the village relocate the bones of a family member who had suffered during the martial law or “White Terror” era in Taiwan's history (1949–1987) to

provide the family with some closure to their grief.

The IMC helps indigenous and non-indigenous politicians and government officials in charge of indigenous peoples' affairs to understand issues from an indigenous perspective and act cooperatively on their behalf. Several indigenous PCT ministers are active members of the Presidential Office's *Committee on Indigenous Peoples' Historical and Restorative Justice* as they strive for truth and reconciliation in Taiwan. As one indigenous leader has said:

Without fact finding, no truth,
Without truth, no justice,
Without justice, no forgiveness,
Without forgiveness, no reconciliation.

The IMC and indigenous churches participate in anti-nuclear demonstrations and oppose the dumping of nuclear waste especially on Orchid Island the traditional land of the Tao people. The IMC promotes the formation of peoples' assemblies to protect indigenous land rights and care for creation; for example, to rectify harmful practices by the Asia Cement Company on traditional Truku land in the Hualien region.

The IMC also guides government agencies and local churches in using indigenous methods for disaster relief and relocation projects after floods or earthquakes have damaged indigenous villages.

3. *Educational Mission*

Education and research are supported by the IMC over a wide range of issues. It conducts surveys on the state of pastoral leadership in indigenous churches and the state of faith among young people. It organizes indigenous pastors and not-yet-ordained evangelists to promote and support "Mission to the South." It joins with the PCT's indigenous

"The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favor."

Luke 4:18-19

seminary, Yu-shan Theological Seminary, to provide educational events at indigenous student centres in various cities.

Other kinds of indigenous educational work include: training and scholarships for college students; supporting college students so they can attend global conferences and activities—like the PCC’s Canada Youth events and exchanges; and working with presbytery and district youth committees to nurture global leaders for the future, run faith and life camps (with topics on Gospel and culture, worship, one’s devotional life, etc.) and conduct inter-presbytery athletic tournaments (basketball, volleyball, ping-pong, archery, etc.), for high school and college students.

The IMC supports training for urban and rural indigenous churches, pastors, elders and deacons, church workers and school teachers, so people in both urban and rural contexts can help the other grow, so the Good News of God’s Kingdom can become a blessing for urban and rural churches alike.

The IMC helps write and promote teaching resources related to the Gospel and indigenous culture; for example, multilingual liturgical resources for indigenous churches and mother language Sunday school materials. The IMC cooperates with each indigenous presbytery and district (for example, ‘Amis, Bunun, Paiwan, Tayal, etc.) to publish children’s songs and stories in each people’s own language with Han translations as an aid. The IMC coordinates with the PCT’s Youth Committee and Mother Language Committee to encourage indigenous youth to write and publish Christian songs for a new generation. It also coordinates with the PCT’s One-leads-One Committee and the Mother Language Committee to translate and produce Gospel literature for each indigenous presbytery and district in their own language. The IMC sponsors two ongoing series called: *Wise Sayings of Taiwan Indigenous Peoples* and *Taiwan Indigenous Mission Stories*.

The IMC also helps build PCT relationships with international partner churches like the PCC. It encourages the building of partner relationships between presbyteries, like the Bunun Presbytery and the Presbytery of Waterloo-Wellington. It supports the Sediq District and Truku Presbytery in partner relationships with presbyteries in the Presbyterian Church in the Republic of Korea (PROK). It promotes resources and participation in global programs like the Council for World Mission’s *Hearing God’s Cry* and the World Council of Churches’ *Pilgrimage of Justice and Peace*. This is helping PCT indigenous churches become more outward looking so they can support and participate in God’s mission among other Austronesian peoples too.

The IMC invites indigenous and non-indigenous churches in Taiwan

and partners overseas to pray and care for all of the above mission activities. The IMC's total budget for 2019 is around CDN\$960,000 (NT\$22,816,000).

May God continue to bless the mission work of PCT indigenous churches so they can share their love, joy, energy, and vibrant faith in Jesus Christ with others, and be a sign of hope which points people to the one true living God.

Reflection Questions

1. What inspires you about what God is doing through the Presbyterian Church in Taiwan's Indigenous Mission Committee (IMC), indigenous presbyteries, and local churches?
2. How could you translate and reapply something similar in your synodical, presbyterial, or local church?
3. In what ways do you feel God wants to broaden or deepen your participation in more holistic mission where you live so that you and your church can be a "sign of hope" for others?

For Further Study

You can read blogs about my work with indigenous Bible translation teams at:

- <http://pccweb.ca/missionblog/the-rev-dr-paul-mclean/>
- <http://english.pct.org.tw/> is the English gateway to information from the PCT about its life and mission.
- <https://tcnn.org.tw/en/> takes you to the English version of the PCT's Taiwan Church News Network.

A Closing Prayer

Gracious God, again we praise you for what you are doing in the lives of our indigenous sisters and brothers in Taiwan. May your kingdom come and your will be done in and among them. Through their example of faith in Jesus Christ, their joyful love for you, and the many ways they participate in your mission, continue to make them a sign of hope which points us and all people to Jesus Christ, the source of abundant life. We pray in Jesus' name. Amen.

The PCC supports the Rev. Dr. Paul McLean as he serves as a Bible translation advisor to The Presbyterian Church in Taiwan and The Bible Society of Taiwan.

The History and Culture of

A special thank you to Louise Gamble for preparing this for Glad Tidings. Louise Gamble has been working with our partner church, the Presbyterian Church in Taiwan since 2006 (previously 1965–1973 and 2001–2004).

She transcribes and translates reports and correspondence of the Canadian Presbyterian North Formosa (Taiwan) Mission. The documents Louise is working with are records of the development of the Christian Church in North Formosa from the point of view of its missionaries. The documents cover the life of the first Canadian missionary to Taiwan, the Rev. Dr. George Leslie Mackay.

History

Out of the mists of time come the many faces of the original peoples of Taiwan. They vary in culture, language, and skills. Until the 1600s they were unknown to the outside world. Perhaps the first contacts with the outside world were made by migrants from Fu-jian Province of China. At first those incomers worked together with the peoples, but before long these immigrants expanded their territories and pushed back the peoples from their lands. There were constant waves of immigration from China. In addition, Taiwan has been colonized by the Spanish (1626–1642), the Dutch (1624–1662), Ming Dynasty under its loyalist Koxinga (1662–1683), the Ching Dynasty (1663–1895), the Japanese (1895–1945), and the Republic of China (1945 to the present). The result is that today the indigenous population has been reduced to 2% of the total population, pushed into remote mountainous areas, enduring constant disrespect, poorer education, and poor

or limited economic opportunities.

Recent research suggests the ancestors of Taiwan's indigenous peoples have been living on the island for approximately 5,500 years. They are Austronesian peoples, with linguistic and genetic ties to other Austronesian people including groups from the Philippines, Indonesia, Malaysia, and Brunei. Their languages are of unique historical significance since most historical linguists consider Taiwan to be the original homeland of the Austronesian language family.

The earliest written record of the peoples of Taiwan classified all the peoples as savages or barbarians. They were called either “ripe savages” or “raw savages.” At that time, all peoples without the “benefit” of the history of Chinese culture were considered savage. Those who were under the suzerain of China were “ripe savages” which required them to pay taxes, observe Chinese customs, worship Chinese gods, and wear Chinese style clothing. They in

Taiwan's Indigenous Peoples

by Louise Gamble

turn were offered protection of the Chinese state such as was available in ungoverned Taiwan. These tribes lived throughout the flatlands of Taiwan and were called “Po-po-huan” or “Plains Barbarians.”¹ Those other groups that had been pushed further into the mountains were called “raw savages” (“unsubdued” or “wild savages”), “mountain brothers,” or “head hunters.” Such derogatory terms have persisted into modern times.

The present-day government has recognized certain groups as indigenous peoples (2005). These refer to the traditional peoples who have inhabited in Taiwan and are subject to the state's jurisdiction, including Amis tribe, Atayal tribe, Paiwan tribe, Bunun tribe, Puyuma tribe, Rukai tribe, Tsou tribe, Saisiyat tribe, Yami tribe, Tsao tribe, Kavalan tribe, Taroko tribe and any other tribes who regard themselves as indigenous peoples and have obtained the approval of the government's Central Indigenous Authority upon application. Some distinguishing traditional characteristics have been: the Amis tribe for its matriarchal leadership; the Tayal tribe for its distinctive facial tattoos; the Bunun tribe who living in widely dispersed communities developed a custom of communicating with one another by musical cries.

All the high mountaineers have traditionally engaged in hunting, fishing and agriculture, and headhunting. Some sources have suggested that headhunting originated with the “raw” savages as they lashed out in rage against the Chinese who took away their lands pushing them further into the high mountains. There were also many shamanic practices that were incorporated into the headhunting custom. Chinese, and later on Japanese, governments worked to stamp out these practices. There had been tensions between Chinese immigrants and indigenous people from the beginning; these tensions often broke out into actual rebellion. In 1895, Taiwan was ceded to Japan. The Japanese policy toward the people was very severe, accelerating even more fighting. Indigenous territory was encircled by electric fences. Peace came slowly and with great price. The last warrior resistance was at Wushe between the Sediq and the Japanese in 1930.² Over 1214 Sediq lost their lives before the conflict was settled.

Present day

1. *Indigenous peoples as an exotic curiosity*

I attended an event that included many indigenous people as well as many others. During the installation

of new leadership, the indigenous men gathered together and dressed in ceremonial clothing, surrounded the incoming Han leaders during the ceremony. As the dancers began dancing, and encircling the leaders, to invoke blessings upon them in their new leadership, those persons moved aside out of the circle, thus transforming the entire blessing into an exhibition or entertainment. This is an illustration of how often indigenous cultural values and expressions are turned into curious, exotic, and peculiar spectacles. People are encouraged to open their tribal villages to tourists, to dance and sing for them, thus reinforcing a condescending patronizing attitude. Although such tourism is intended to achieve the goal of more economic self-reliance and cultural preservation, its very promotion reinforces very old stereotypes.

2. *Language Challenges*

Taiwan is a land that is linguistically very complicated. The overview might go like this: when under the control of the Ching Dynasty, everyone was supposed to speak Chinese (Fu-jian dialect) but this was rarely enforced. From 1895–1945 under the control of Japan, all were compelled to speak and read Japanese. Thus, most peoples learned Japanese as well as their own languages whether Taiwanese, Hakka, or indigenous languages. All education and business were done in

Japanese. Then in 1945, the retreating armies of Nationalist China took over Taiwan. Immediately everyone was punished for speaking their own languages (again) and were compelled now to speak only Mandarin Chinese. Again, all education and business were conducted in Chinese.

One can readily understand that confusion and resentment arose. Now over seventy years later, Mandarin has in fact become the general language of communication. However, there is a strong desire among most people, both indigenous and Taiwanese speakers, to preserve their mother language. One friend related that “how can we be truly ourselves when we have lost our own language.”

Since the advent of democracy, the government is committed to implementing the Indigenous Languages Development Act and protecting the nation’s linguistic diversity. Tribes with governmental recognition may choose to study their own language. This is great for those schools in the actual tribal area, but all too often for economic reasons, families re-locate from their original villages into urban settings. Language classes are provided in urban schools too, but often this effort is not sufficient to maintain a strong grasp of the language, given that most communication is done in Mandarin Chinese.

3. *Nuclear Waste Storage*

On the south east coast of Taiwan there is a small island called

Orchid Island. The people there call themselves the “Tao.” During the Japanese era (1895–1945) they were protected from any outside influences, maintaining their “stone-age” lifestyle and customs. Living by the sea, fishing has been their mainstay.

Given its relative isolation, this off-shore island was chosen as the site for waste storage from Taiwan’s three operating nuclear power plants. Construction was completed in 1982. It is said it was due to language barriers the Tao people were not aware of it being a nuclear storage facility. Workers told the islanders that they were building a food cannery to help them. Another idea that was circulated was that they were building an entertainment park. When the Tao people finally learned the danger in their midst, they began a protest that has lasted over 20 years. Reports have indicated the incidences of cancer have increased. Radiation levels have caused mutated fish. All waste was promised to have been removed by 2016.

This affair has thrust Taiwan into the limelight of environmental colonization. Misuse and misappropriation of traditional indigenous lands are rife across the island.

4. Christianity and Indigenous peoples

Christianity (both Protestant and Catholic) has affected tribal life in a momentous way. Although mission work was carried out on the plains

areas from 1865 resulting in the establishment of a native Church among the Taiwanese and the plains indigenous peoples, little contact was made with the high mountain tribes. By the end of WWII, extreme suffering under the severe Japanese rule, and the breakdown of individual tribal values, scores upon scores of villages of the so-called savages accepted the freedom Christianity offered.

When did the gospel first penetrate the mountain ranges? This is impossible to know. Two Tsalali girls from mid-west Taiwan studied at the Girls’ School in Tamsui, graduating in 1916, returning to their home villages as baptized Christians. Perhaps the most famous person was Chi-wang of the Sediq tribe. After losing her husband and all earthly goods, a Taiwanese pastor comforted her with God’s word. She believed and was baptized. Rev. James Dickson, missionary from the Canadian Presbyterian Church brought her to Tamsui for training. But she was impatient with book learning, and so returned to her own tribe. Initially she told of God’s love from her home. More and more people came to hear—sometimes up to 30 people would come. Teaching would go on through the night. But such large gatherings alerted the attention of the Japanese police. Eventually she had to hide. Carriers would bring her from village to village as she told a simple gospel message. One listener was

admonished to not tell anyone until he understood more, but he did not obey and through his words brought 25 others into faith. This microcosm of spreading the gospel was repeated in countless high mountain villages. After the war and the Japanese left, believers came down from their mountain villages to plains churches to seek baptism. One Hualien Church alone baptized 500 Sediq folk.

This movement which some have termed a ‘mass conversion’ was more complex than most Westerners realized. Most tribes had lost their main foci: their villages were transplanted away from their ancestral lands, their resistance to colonization was defeated. Their hunting fields were diminished; their desire to be headhunters was gone. Their ancient taboos lost their value. Their tribal moral center collapsed leaving them grasping for a new revitalizing force that would enable them to meet the future positively. The gospel message became that new center. Instead of headhunting, they decided to make peace and live within a Christian community.

The task ahead was tremendous. Basic teaching needed to be given, but there were no Scriptures available.

Japanese Bibles were honoured, but not understood. Chinese was not a known language. Canadian missionary Rev. Clare McGill came to Taiwan purposefully to translate the Bible into the Tayal language. John Whitehorn of the English Presbyterian Mission translated the Paiwan language. Many others endeavoured to get the Bible into the hands of the people. Rev. James Dickson and his wife Lillian, Presbyterian missionaries, were extremely active in assisting this new and exciting Christian movement. Many Taiwanese pastors set up Bible and leadership training conferences. Very slowly these efforts paid off, as more and more excellent leaders arose to give direction to their own people in their own languages. Yushan Theological College trains young men and women to be both spiritual and practical leaders in their home communities.

Thus the Church has become an organizing force drawing the tribes together and becoming the glue that would give them the power to be leaders in the coming struggles with intruding influences of community dislocation, alcoholism, and familial problems that come from societal breakdown.

¹ See George Leslie MacKay’s “From Far Formosa”, chapter 23 titled “Mission Work Among the Pe-po-hoan”. Most the indigenous peoples he met were “ripe savages”.

² In 2011, a movie was produced in Taiwan called “Warriors of the Rainbow” or “Seediq Bale” based on this 1930 Wushe Incident, and was received with critical acclaim.

Former Taiwan Missionaries Gather

Crieff Hills Retreat Centre was the location of the retreat for nine former Presbyterian missionaries to Taiwan in mid-July. For many years the group had met at the Garvin Cottage on Bird Lake in Muskoka, but following the death of Murray Garvin, there have been several years when the retreat has not happened. However, meeting at Crieff found us feeling that there had been no gap at all in the years between. We are family!

It was a wonderful time of reminiscing, catching up, talking about our kids, and remembering those who were either not able to attend or are no longer with us. There were great discussions of current issues related to Taiwan and aging! Louise Gamble and Paul McLean continue to serve in Taiwan.

We missed Marie Wilson (New York), Marilyn Ellis, and Paul McLean, who were absent from our time.

Left to Right: Louise Gamble, Florabell (Betty) Geddes, MaryBeth McLean, Mary Helen Garvin, Diane (Petrie) Osborn, Susan Samuel, Joy Randall. Back Row: Terry Samuel.

