

## Edmonton Chinatowns 1900 ~ 2013

## 愛民頓唐人街 1900 ~ 2013

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Chung Kee (Gee), also known as John Kee, the first Chinese to settle in Edmonton, arrived by stage-coach from Calgary late in May 1890, to establish a laundry. Chung's laundry was located close to the offices of the *Edmonton Bulletin* whose publisher, Frank Oliver, advocated that Alberta could do well without Jews, Chinese and Mormons. His views did not have enough support to pass restrictive legislation. In Alberta, Chinese property owners could vote in municipal, provincial and federal elections. In 1913 Justice Beck of the Alberta Court of Queen's Bench opined that, through the head tax, the Government of Canada prevented Chinese men from bringing their wives to Canada and was therefore responsible for Chinese men turning to gambling, opium and prostitution. This sympathetic attitude had its effect in Edmonton where magistrates frequently dismissed cases brought against Chinese, or levied minimum fines.

## Old Chinatown, 1900s-1981

In 1899 there were only thirteen Chinese men in Edmonton, one restaurant and two laundries. There were perhaps half a dozen in Strathcona. For over a decade, Chinese residents were so few and scattered that they did not need a focal point for their socio-economic activities. A small Chinatown began to emerge in downtown Edmonton in the early 1900s after a few Chinese merchants established their businesses at the intersection of Namayo Street (now 97 Street) and Rice Street (101A Avenue).

According to the national census, the Chinese population in Edmonton rose from 154 Chinese (150 males, 4 females) in 1911 to 518 Chinese (501 males, 17 females) in 1921. In 1911, Chinatown covered an area of about three city blocks bounded by Jasper Avenue, Elizabeth Avenue, Fraser Street and Namayo Street. By 1921, Chinatown had expanded eastward from 98 Street (former Fraser Street) as far as 95 Street (former Kinistino Street). Its some 500 residents accounted for only one percent of the city's population. Local Methodist and Presbyterian missionaries organized English and religion classes to help them spiritually and materially. In addition, clan associations provided services essential to their "bachelor" members and organized social activities for them during the Chinese New Year and other festivals. The Chinatown community was dominated by people surnamed Mah, Wong and Gee, giving rise to the Mah Association in 1913, the Wong Society in 1917, and the Gee Association in 1920. A Chinese Dramatic Club was formed in 1919. In 1911, Edmonton searched for ideas to celebrate the coronation of King George V. The Chinese community suggested that a convalescent home be built. Their idea was rejected and they were asked to contribute a float in the parade instead.

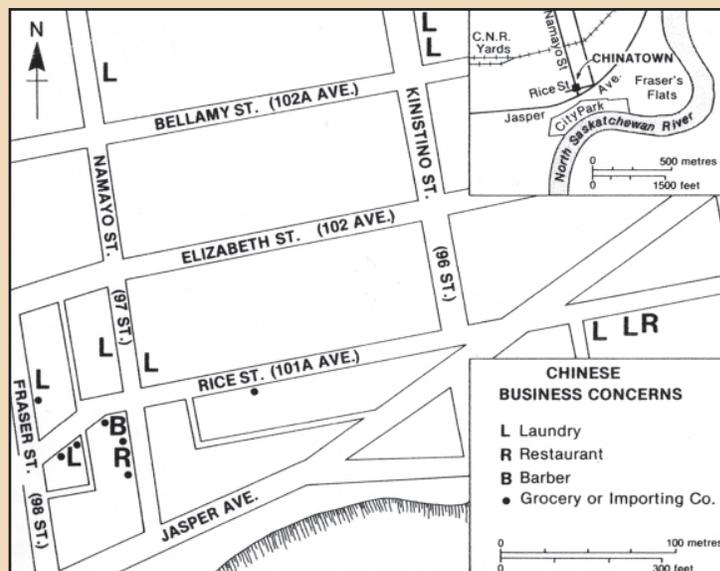
The Chinese of Edmonton greeted the October 1911 Revolution with enthusiasm willingly cutting off their queues. Sun Yat-sen did not

在1890年5月，第一位華人從卡加利乘坐篷車抵達愛民頓，這位被稱為“朱忠”或“朱約翰”的華人，在定居後成立了一家洗衣店。這家洗衣店位於「愛民頓簡報」鄰近，而這家報紙的督印人 - 弗蘭克·奧利弗 (Frank Oliver) 極力鼓吹阿省並不需要猶太人、中國人和摩門教徒。幸而支持這觀點的人不多，阿省並沒有通過嚴苛的法例來限制華人。在當年，阿省的華人業主可以在市級，省級和聯邦選舉中投票。在1913年，阿省高等法院法官貝克 (Beck) 更認為，加拿大政府通過人頭稅法例，阻止華人把他們的妻眷帶來加拿大，導致華人沉迷於賭博、鴉片和嫖妓。在這種同情的態度的影響下，愛民頓的裁判官經常撤銷起訴華人的案件或只判最低罰款了事。

## 舊唐人街 — 1900年代至1981年

在1899年，愛民頓只有13位華人，一間餐廳和兩間洗衣店。而在士達孔拿鎮，亦可能只有五、六位中國人。在其後的十多年中，由於中國居民稀少又分散居住，所以他們不需要一個社交或進行經濟活動的聚腳點。直到20世紀初，隨著一些中國商人將生意開設在 Namayo 街 (現為97街) 和米街 (101A大道) 的交界處，一個小型的唐人街 (華埠) 才在愛民頓市中心出現。

根據加拿大統計局的人口普查顯示，在1911年，愛民頓有華人共154人 (150名男性，4名女性)，到1921年已增加至518人 (501名男性，17名女性)。在1911年，唐人街的範圍，包括賈斯帕大道 (Jasper Ave.)，伊麗莎白大街 (Elizabeth



Edmonton Old Chinatown, 1911  
一九一一年愛民頓舊唐人街



Mah Society and Chinese Benevolent Association in 1980s  
1980年代的馬氏宗親會及點城中華會館

come to Edmonton although he visited Calgary in February 1911. Later, in 1913, after Sun left the government of Yuan Shikai, his Edmonton followers formed a “Dare to Die Brigade” to go to China to support him. They were trained by Morris Cohen (later known as General Two-Gun Cohen), but before they could leave for China Sun fled to Japan. When war broke out in Europe, the brigade was encouraged by the city of Edmonton to march in patriotic military parades. Their offer to serve as part of the Canadian Expeditionary Force, however, was turned down and they disbanded. Later, young Chinese men joined the Edmonton branch of the Chinese Nationalist League formed in 1914. After 1919, a number of Edmonton Chinese trained at the Keng Wah flying school in Saskatchewan and left to fly for Sun in China. When Sun Yat-sen died on 12 March 1925 a large memorial service was held in Edmonton.

By 1921 it was estimated that there were around one hundred Chinese youths in Edmonton, forty of them in public schools. Church Sunday school attendance was so strong that a Chinese Christian Association opened its own suite of rooms including classrooms in its own building at 100 Avenue and 106 Street. Two years later, 13 January 1923, the Chinese Drama Club, with the sponsorship of the Women's Press Club staged a Chinese play for the general public. “General Chen Hing Ming's Rebels” was a great success.

Up to mid-1923, the Christian members of the Chinese community were being integrated into Edmonton society, but the July 1 proclamation, by the federal Liberal government of the Chinese Immigration Act, known by many as the Chinese Exclusion Act, indicated how harsh and unwelcoming Canada was to become. Like their contemporaries, Edmonton Chinese ceased to participate in Dominion Day (1 July) celebrations and no longer sought to become naturalized Canadians (British subjects). They looked to the Freemasons and the Nationalist League for hope. By 1927 the Nationalist League branch divided into left-wing and right-wing factions causing a divide in the Chinese community. Some community-minded Nationalist League (KMT) members such as Charlie Yat Wah, Lim Hing Yee, Henry Mah and Gordon Chan formed a non-political Huaqiao Gongsuo (Chinese Public Benevolence Association) in 1929 and tried to unite the community. The Association also extended its social service to the Chinese people in northern Alberta, the Yukon and the

Ave.), 菲沙街 (Fraser St.) 和97街 (Namayo St.) 在內的三個城市街區。到1921年，唐人街已向東擴展，從98街(前菲沙街)遠至95街(前Kinistino St.)，當時唐人街約有500名居民，只佔全市總人口的百分之一。當地基督教教會，包括衛理公會和長老會，舉辦英語和宗教課程，在精神上和物質上幫助這些華人。此外，在中國農曆新年和節慶中，華人堂所和宗親會，會安排節目和社交活動給這些“單身漢”成員。當年的華埠，以馬、黃和朱三個姓氏為主，馬氏宗親會成立於1913年，黃氏宗親會成立於1917年，朱氏宗親會則成立於1920年。警世鐘劇社成立於1919年。在1911年，愛民頓徵求公眾意見，如何慶祝英國國王喬治五世的登基，當時華人社區建議興建一所安老院，但他們的意見未被採納，市政府要求他們布置一輛花車，參加遊行。

1911年十月辛亥革命爆發，愛民頓華人以割掉頭上的辮子去慶祝。雖然早在當年2月，孫中山先生曾訪問卡加利，但他當時卻沒有到愛民頓。在1913年，孫中山先生離開袁世凱政府，在愛民頓追隨者組成了“敢死隊”，並準備回到中國去支持孫中山。“敢死隊”接受莫里斯·科恩 (Morris Cohen 後被稱為雙槍科恩將軍) 的訓練，但在“敢死隊”尚未出發到中國，孫先生已逃往日本。當第一次世界發戰爆發時，愛民頓市議會鼓勵該支“敢死隊”參加愛國閱兵遊行。但當“敢死隊”要求加入加拿大遠征部隊時，卻被拒絕，於是“敢死隊”解散。在1914年，中國國民黨青年團成立，不少年輕的華人加入愛民頓支部。1919年後，好些愛民頓的華人到沙省 (Saskatchewan) 的強華飛行學校受訓，準備回到中國支持孫中山的革命活動。到1925年3月12日孫中山先生逝世，愛民頓還舉行一個大型的追悼會。

在1921年，愛民頓大約有一百名華人青少年，其中約有40名就讀於公立學校。由於教會的主日學的出席率非常高，位於106街和100大道的華人基督教會亦在自設的建築物內開設教室。兩年後，1923年1月13日，警世鐘劇社在婦女新聞俱樂部的贊助下，公演了一齣出華語話劇 - “陳興明將軍的叛軍”，演出空前成功。

直到1923年中，華人基督徒多能融入愛民頓的社會中，但到了當年7月1日，聯邦自由黨政府頒下俗稱“排華法”的「中國人移民法」，使華人感覺到加國大變得苛刻和不友善。愛民頓華人社區，和在其他省份的華人一樣，停止參與慶祝加拿大的英聯邦日活動 (7月1日)，並且不再透過歸化英籍去成為加拿大人。他們轉而將希望寄托在國民黨和洪門機構上，到了1927年，國民黨團支部分裂為左右兩派，亦令華人社區出現分裂，部分有社區意識的國民黨成員，如查理溢華、林慶儀、亨利·馬和陳嘉上等組織了一個非政治性的團體 - 華僑公所 (中華會館前身)，試圖團結華人社會。該公所除了為北阿省華

Northwest Territories. It was active in raising funds to help the poor and unemployed in Chinatown and to help China fight the Japanese.

The Great Depression hit unemployed Chinese hard. The Alberta government provided Chinese on welfare with less than half the daily amount given to whites. A sit-down strike by Calgary Chinese drew attention to this discrimination. The amount paid to Chinese was increased, but not to the level paid to others. Like other Chinese communities on the Prairies, Edmonton's experienced a decline in its numbers.

After the Second World War, Edmonton's Chinatown became a skid row. Most of the Chinese had moved to better residential neighbourhoods. Those who remained in Chinatown were mostly elderly single males who could not afford better accommodation, or who could not speak English and did not have much money. Businesses in Chinatown continued to decline in both number and variety, and many Chinese voluntary associations in Chinatown closed or became defunct. After the the Chinese Immigration Act was repealed in 1947, Chinatown began slowly to be re-invigorated.

Throughout the 1960s and 1970s, the future of Chinatown was uncertain. Renewed interest came from university students from Hong Kong, Taiwan, Singapore and Malaysia. They came to study and stayed to help build the community and Chinatown. One of the most outstanding was Kim Hung, who, as chairman of the Chinese Benevolent Association, was able to win support from all levels of government and, from within the community, to build the heart of Chinatown on 102 Avenue. Much of the old Chinatown on 97 Street had already been destroyed to clear the way for construction of Canada Place.

In 1973, one-third of old Chinatown's 260 residents were seniors; the remainder comprised mostly low-income people. The 27 Chinese businesses were concentrated on the west side of 97 Street between Jasper and 102 Avenues. In August 1973, the Chinese Benevolent Association, the Chinese Nationalist League, the Chinese Freemasons, and other Chinese associations set up a "save Chinatown" committee but it did not have support from many Chinese people who felt that Chinatown was going to die sooner or later. In April 1977, the Chinese Merchants' Association, the Chinese Dramatic Club, the Chinese Freemasons, and other Chinese societies formed the Edmonton Chinatown Planning Committee and worked with the city to prepare a new Chinatown plan. Meanwhile, in 1977, the Chinese Elders' Mansion was completed on 102 Avenue between 96 and 95 Streets.

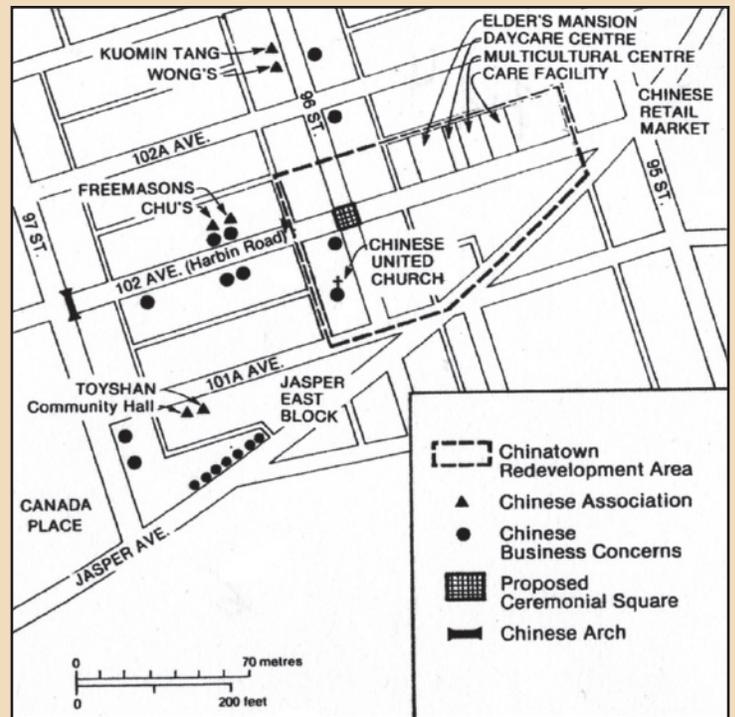
In July 1979, a Chinatown plan, designed by Stephen Lu, recommended the creation of a Replaced Chinatown in a four-block area straddling 102 Avenue between 95 and 96 streets. It also recommended a ceremonial square at the intersection of 102 Avenue and 96 Street and a Chinese arch spanning 96 Street just north of Jasper Avenue. In September 1979, City Council approved the Chinatown Plan in principle. By the end of 1981, Old Chinatown was obliterated and the site was occupied by Canada Place, headquarters of the federal government's regional offices.

人服務外，更擴充會務到“育空”地區(Yukon)和“西北”地區(Northwest Territories)。他們積極籌集資金，幫助唐人街的窮人和失業者，並幫助中國抵抗日本的侵略。

在二十年代末的經濟大蕭條時期，華人深受打擊，而阿省政府每日提供給華人的福利金，不及白人的一半，卡加利的華人為此舉行靜坐抗議，去引起社區關注這種歧視，阿省政府於是增加華人的福利，但提高後仍不能和白人看齊。愛民頓和其他在草原省份的華人社區一樣，出現人口下降。

第二次世界大戰後，愛民頓的唐人街已變成一個貧民窟，大部份的華人已遷轉移到較好的住宅區，留在唐人街的多數是不懂英語，或沒有經濟條件去負擔較佳居住環境的年老單身漢。而唐人街的商店，無論是種類和數量均持續下降，眾多的華人志願團體不是關閉或名存實亡，這種情況一直維持到1947年，政府廢除了1923年通過的排華法案後，唐人街才慢慢地回復興旺。

在二十世紀六十年代到七十年代之間，唐人街可說前路茫茫。直到來自香港、台灣、新加坡和馬來西亞等地的海外留學生漸多，他們畢業後有部份人留下來，幫助建設華人社區和唐人街，而其中最特出的是洪金福。他擔任中華會館主席時，贏得三級政府和華人社區的支持，在102大道上重建唐人街。而原先在97街的舊唐人街樓宇，則因為要興建新的政府大樓加拿大廣場(Canada Place)而遭拆卸。

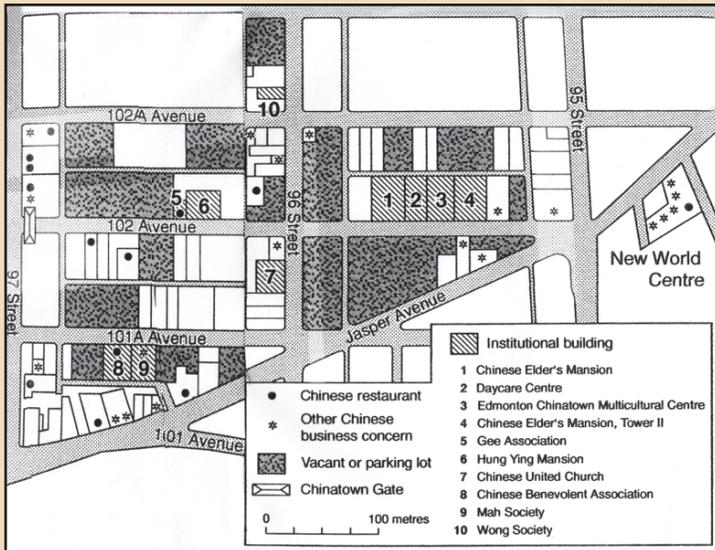


Old Chinatown in 1960s  
1960年代的舊唐人街

在1973年，舊唐人街有260位居民，三分之一為老人，其餘大部份是低收入人士。而27家中國商店則全集中在Jasper街和102大道之間97街的西邊。在1973年8月，中華會館、中

## Chinatown South, 1980 - present

In August 1980, City Council approved the much revised Replaced Chinatown plan in principle. Its preliminary designs included several projects such as a Chinese garden, a parkade, Chinese arches, and other cultural elements. These projects, approved by Council in September 1984, were included in the final report of the Mayor's Task Force on the Heart of the City. The Replaced Chinatown was between Jasper Avenue and 102 A Avenue, and extended from 96 Street to 95 Street.



Chinatown South, 1995  
一九九五年的南唐人街

Certain projects had started while the design of the Replaced Chinatown was still being reviewed. For example, the Chinese Benevolent Association succeeded in raising nearly \$1.6 million, from the provincial government and the Chinese community, to build Edmonton Chinatown Multicultural Centre next to the Chinese Elders' Mansion. The Centre was officially opened in February 1985. In December 1986, city council approved the construction of a Chinese gate as a symbolic entrance to the Replaced Chinatown. The gate spans 102 Avenue (Harbin Road) at 97 Street. The government of Harbin, sister city of Edmonton, donated the cladding materials while financial support came from the Chinese community, the City and the Alberta Government. The Chinatown gate was officially dedicated on 24 October 1987. In 1989, the Chinese Benevolent Association bought a property with the intention to build a health centre in Chinatown. In 1991, Tower Two of the Chinese Elders' Mansion was completed. Chinese associations in Old Chinatown such as the Chinese Freemasons, the Chinese Benevolent Association, the Wong and the Mah societies had also re-established in the Replaced Chinatown. By the early years of the 21st century a Chinese Garden emerged on the north bank of the North Saskatchewan river, the fruit of the Chinese Garden Committee's labours.

Today, Replaced Chinatown covers a large area bounded by Jasper and 103 Avenues between 95 and 97 Streets, and is known as Chinatown South. Since its development in 1980, business has not grown as rapidly nor been as prosperous as expected, mainly because the population base remains small and most area residents are elderly Chinese and not

國國民黨和洪門組織等成立了“拯救唐人街”委員會，但它沒有獲得太多人支持，許多華人均認為唐人街遲早會被淘汰。到了1977年4月，華人商會、警世鐘劇社和洪門組織等成立了點城華埠計劃委員會，和市政府合作規劃一個新唐人街。同年，一座新的“華人耆英大廈”在102大道，95和96街之間落成。



Chinese Elders' Mansion  
華人耆英大廈

在1979年7月，點城華埠計劃委員會建議在102大道，橫跨95和96街的4個街區上“重建華埠”，而負責設計華埠規劃藍圖的為姚程輝，委員會更建議在101大道以北，102大道和96街的路口設立一個紀念廣場，興建一座橫跨96街的中國牌樓。1979年9月，市議會原則上批准了唐人街的規劃藍圖。在1981年的年底，舊唐人街原址，由加拿大聯邦政府地區辦事處總部—加拿大廣場所取代。

## 南唐人街 — 1980年至現在

1980年8月，市議會原則上批准了修訂的“重建華埠”計劃。計劃中的初步設計包括幾個項目，如中國花園、停車場、中國牌樓和其他文化元素。1984年9月，這些由市議會批准的項目，已被列入市長的城市核心專案小組的最後報告中。“重建華埠”規劃藍圖是在101大道和102A大道，從96街擴展伸延至95街。

當市議會仍在履核“重建華埠”設計的時候，某些項目已經動工。例如，中華會館已成功地在省政府和華人社區籌得近160萬加元，在“華人耆英大廈”旁興建一座愛城華埠多元文化中心，該中心在1985年2月正式開幕；1986年12月，市議會批准在“重建華埠”的入口處興建一個具有中國色彩的「中華門」。中華門在97街橫跨102大道(哈爾濱路)。愛民頓市的姊妹城哈爾濱市市政府捐贈牌樓的瓦面材料，其餘的經費則來自市政府，省政府和華人社區。中華門於1987年10月24日正式啟用；在1989年，中華會館在唐人街購買了土地打算興建一座華人療養院；1991年，“華人耆英大廈”



China Gate (Zhong Hua Men) in Chinatown South  
南唐人街的中華門

great consumers. Despite Chinatown's proximity to Edmonton's city centre, it has not yet achieved its development potential. Nevertheless, it is the home of Chinese elderly people and the focal point of Chinese social activities. It is still a vibrant spot in downtown Edmonton.

## Chinatown North, 1970s-Present

During the late 1970s, while the fate of Old Chinatown was still uncertain, an embryonic New Chinatown with a few Chinese stores emerged on 97 Street north of the Canadian National Railway overpass and 105 Avenue. By March 1986, New Chinatown, known as Chinatown North, had been established on 97 Street between 105 and 107A Avenues. It had twenty-five business concerns. Unlike Old Chinatown and Chinatown South (Replaced Chinatown), Chinatown North had no Chinese organizational or residential buildings. The Chinese stores, widely spread out along 97 Street, were operated by Vietnamese Chinese or Chinese people from Hong Kong. Edmonton's Vietnamese and Vietnamese-Chinese communities mushroomed after July 1979 when Canada agreed to accept up to 50,000 Indochinese refugees.

During the early 1990s several Vietnamese Chinese and Hong Kong Chinese developers acquired properties and constructed commercial plazas between 97 and 101 Streets. Today Chinatown North exhibits a net-like pattern covering city blocks from 97 to 101 streets between 105 and 107A Avenues. Its businesses and customers are quite different from those in Chinatown South. Unlike some new Chinatowns in Canada, Chinatown North has some institutions because it is next to Vietnamese and Chinese residential areas. In 1995, it had two secular associations, two temples and one church.

In 1998 the City constructed a gate known as Xi Lin Men (the Gate of Happy Arrival) spanning 97 Street close to the Avenue of Nations (107A Avenue), to commemorate the arrival of Vietnamese immigrants and immigrants



Shopping Malls in Chinatown North  
北唐人街的購物商場

of other ethnic groups. Next to the arch is a circular mound around which twelve decorative columns, each depicting the animal of the year and the cycle of sixty years, were erected.

In summary, Edmonton entered the 21st century with two Chinatowns (North and South), the result of the destruction of its original Chinatown. Chinatown South is the cultural heart of the Chinese Community, particularly to its long established members



Temple of Tian Hou, Guan Sheng and Guan Yin  
天后宮、關聖殿及觀音閣

第二期亦已完成；原有在舊唐人街的華人社團如洪門組織、中華會館、黃氏和馬氏宗親會也重建在“重建華埠”的範圍中。21世紀初，在點城華埠計劃委員會的辛勞下，一個中式庭園在北沙斯加寸旺河北岸上建成。

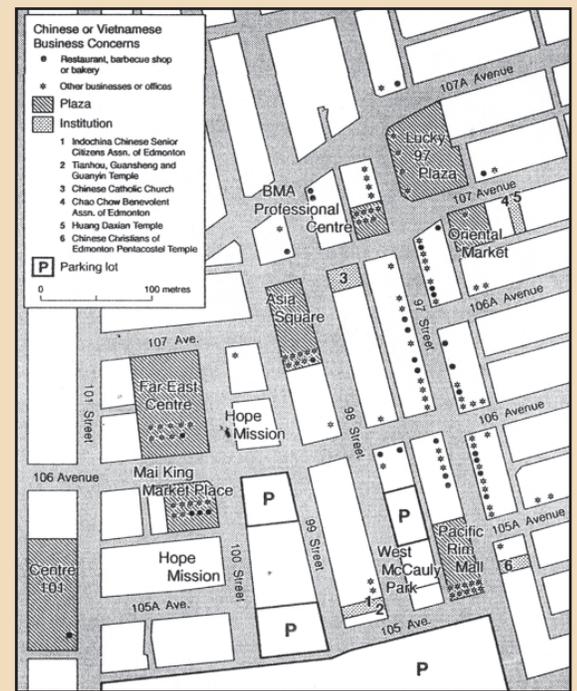
今天“重建華埠”計劃覆蓋的範圍包括由101大道至103大道之間的95和97街，又被稱為南唐人街，雖然這計劃自1980年已在籌建，但商業並不繁榮而增長亦未如預期般迅速，主要原因是人口不多，而且大部分是耆英居民，他們的消費能力不高。儘管唐人街接近市中心，但未能發揮地利的潛力。然而，這是華人耆英聚居處又是華人社區活動集中地，仍是市中心一個充滿活力的地方。

## 北唐人街 — 1970年至現在

20世紀70年代末，當舊唐人街的前景渺茫時，在97街加拿大國家鐵路立交橋以北和105大道上，出現一些華人開設的商店，形成新唐人街的雛型。到了1986年3月，新一代

唐人街 — 或稱為北唐人街，建立在97街105和107A大道之間的街區上。它有25間由香港和越南華僑經營的商店。北唐人街與舊唐人街或南唐人街不同之處在於，區內沒有華人社團組織或華裔群居的住宅。在1979年7月，加拿大同意接受高達5萬名印支難民到來後，愛民頓的越裔和越南華僑社區，便如雨後春筍般在此地段出現。

在20世紀90年代初，有幾位越南華僑和香港發展商，開始在97和101之間的街道上收購物業，改建為商場。到今天，北唐人街商鋪林立，分布在105至107A的大道之間。而北唐人街的商業及顧客和南唐人街不大相同，亦不像其它加拿大新興的唐人街，由於它靠近越南和華人的住宅區，故此設有一些公共機構，在1995年時，區內有兩間社區組織，兩所寺廟和一間教堂。



Chinatown North, 1995  
一九九五年的北唐人街

whose roots go back a century or more. Chinatown North is the home of more recent commercial expansion.



An embryonic New Chinatown in the late 1970s  
1970年代末萌芽期的新唐人街

在1998年，愛民頓市政府興建了一座牌坊，名叫「喜臨門」，它跨越97街靠近萬國道（107A大道），以紀念越裔和其他族裔移民遷徙到來。在喜臨門側，有一個圓形的平台，周圍豎立著12個裝飾柱，分別介紹12生肖和甲子年曆（60年循環）。總括而言，踏入21世紀，愛民頓原有的唐人街已被拆除，但南北兩個新華埠，則在市中心旁興起，



The Gate of Happy Arrival  
喜臨門



Circular Mound in Chinatown North  
北唐人街十二生肖圓形平台

南唐人街承襲一個世紀多的華人的歷史淵源，而成為文化焦點，而北唐人街則漸次擴展成為商業中心。

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This document is part of a series of companions to *A Brief Chronology of Chinese Canadian History: from Segregation to Integration* which presents a national overview. These documents offer a more detailed account of specific Chinatowns that are an integral part of Canada's history.

“加拿大唐人街系列”是全國性的華裔歷史文獻 -- 「加拿大華裔歷史紀要：從隔離至融合」的附帶冊子，為個別的唐人街作更詳細介紹，因為唐人街的歷史是加拿大歷史中不可忽略的部份。

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