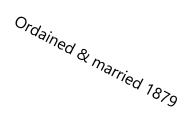
## Rev. C.M. Tate - Did you know?

Born in Blyth Northumberland England 1852

> Founded Coqualeetza Boarding School in 1886 with his wife Caroline when they took 16 First Nations children into their home in Chilliwack



1870 Tate came to British Columbia at the age of 18 to try his fortune in the Gold Rush, but arrived too late

Coqualeetza Residential School operation 1894–1940

"Periodically I walked or staged from New Westminster to Hastings, then went by ferry to Moodyville [North Vancouver], where I preached to the Indians who worked at the mill crossing by Indian canoe to Gas Town (Granville) thence traversed the woods to False Creek crossing by Indian canoe to Gas Town (Granville) thence traversed the woods to False Creek processing by Indian canoe to Gas Town (Granville) thence traversed the woods to False Creigious crossing by Indian canoe to Gas Town (Granville) thence traversed the woods of the tribe for religious where I was entertained in the community house of Chief George [Chief Chip-kay-um], where I was entertained in the community house of Chief George [Chief Chip-kay-um], where I was entertained in the community house of the tribe for religious where I whose wife was a Nanaimo woman, where also I gathered in most of the tribe for religious where I was entertained in the Chief's house I returned to New Bridge to New Granville, via Main Street, across False Creek Bridge to services. From Kitsilano I walked through the Indian trail to Musqueam, from which point, where I to have I returned to New Bridge to the Indian trail to Musqueam, from which point, where I was entertained in the Chief's house I returned to New Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street, across False Creek Bridge to New Granville, via Main Street

Took issue with the joint federal provincial McKenna–McBride Royal Commission established in 1912 to resolve the Indian reserve question in British Columbia. "...the Commission now at work is not dealing with the question of TITLE, which question covers the rights of the Indians not only to the land, but also to the fish, game, timber, water and other interests, to which the natives laid claim, before the coming of the white man, and which they have never surrendered." C.M. Tate Letter on behalf of Indian Rights Association of BC June 22, 1914

Rev. Tate
Rights Association in important role
for Aboriginal peoples in BC

Vehemently opposed the potlatch and criticized government officials for not enforcing the potlatch ban. "Now, it is a well-known fact that the potlatch has an inherent principle which is antagonistic to civilization, and inherent principle which is antagonistic to civilization, and inherent principle which would be an astonishment to the under its cover deeds of darkness and shame are under its cover deeds of d

"In later days the poor Indians felt the effects of the white poor Indians if he went out and caught a salmon in a stream which, from Indians had caught their fish." Rev. C.M. Vancouver, Vol. 2, City of

## Rev. C.M. Tate - Did you know?

In 1914 the Deputy Superintendent of Indian Affairs, Duncan Campbell Scott, reported on Tate's activities in support Aboriginal rights to one of Tate's superiors in the Methodist Church: "I regret to have to call you[r] attention to the active part which for a considerable time past has been taken by the Rev. C.M. Tate, Superintendent of Methodist Missions, Victoria, B.C., in connection with agitations by the Indians of that Province in regard to their land matters. Formerly as Secretary of the British Columbia Fishermen's Union, and more recently as General Secretary of the Indian Rights Association of British Columbia, Mr. Tate has used his influence with the Indians to induce them to continue the agitation which has been carried on by them for a number of years... Petitions prepared by Mr. Tate for signature by the Indians, and meetings held by him for the purpose of discussing the land question have kept the minds of the Indians in a continual state of excitement and have impeded the Department in its efforts to secure a reasonable solution of the matters at issue between the Dominion and the Province in regard to the claims of the Indians." Duncan Campbell Scott to Rev. James Endicott, 7 October 1914. RG10, vol. 11023, file 662.

"Critics have often told us of the futility of trying to civilize Indians by simply preaching to them without first educating them, but experience has taught that it is much easier to educate the head after the heart is made right. Lawless barbarians have never become law-abiding citizens by book learning, but by Christianity we have seen the cannibal savage become a docile member of the community, and literally ask for the education that would enable him to compete with the educated people who had invaded his territory, and not be forever playing a losing game." Rev. C.M. Tate conversation, J.S. Matthews, December 1932. Early Vancouver Volume Two, City of Vancouver, 2011, 160.

"As I found them, all Indians were a kindly, hospitable, joyful and entertaining people. Once you got on the right side of them there was little too good for their friends to whom they gave the best they had. Many of the miners returned down the Fraser from the Cariboo 'dead broke,' and without food, and were helped back to Civilization largely through the kindness of the Indians who frequently gave them supper, bed and breakfast—such as it was—asking no return, and in that way the miners got one day further on their journey to the coast." Rev. C.M. Tate conversation, J.S. Matthews, December 1932. Early Vancouver Volume Two, City of <sub>Vancouver</sub>, 2011. 160.

"A lone result of missionary labour, the smokebegrimed community house [traditional longhouse] where a dozen families herded together under anything but moral and sanitary conditions, has given place to the individual family cottage, and war paint has been washed from their faces, the feathers combed out of their hair, and modern clothing has supplanted the blanket pinned around the body with a wooden skewer. The canoe has given place to the gas boat built by themselves, and so far as the Indians are concerned, life and property is perfectly safe for the white man in any part of the country, largely due to the work of the missionaries; at least, so said a government official to me a short time ago." Rev. C.M. Tate conversation, J.S. Matthews, December 1932. Early Vancouver Volume Two, City of Vancouver, 2011, 160.

After Tate's wife passed in 1929 he lived with his nephew and his wife in Vancouver's West End at 1749 Nelson St.

Rev. Tate died in 1933 the year in which St. Andrew's-Wesley church was opened. Tate's memorial service was held at St. Andrews-Wesley.

"So lived and worked and died a real blazer of trails, - a pioneer and pathfinder for the Kingdom of God – a reconciler of alien peoples, and obliterator of racial prejudice in British Columbia..."

Obituary of Rev. C.M. Tate, 1933