



Bows and Arrows

Film Summary: This film powerfully links the working lives of Indigenous union activities along Burrard Inlet, while examining the early social justice and collective organizing of Local 526 of the Industrial Workers of the World, the “Bows and Arrows”.

Curriculum Application
Social Studies 9-12

The Essential Question: Assess the economic contributions that Indigenous people played in the early history of British Columbia.

Summary of the Lesson Activities

1. Focus questions for the vignette provide a short lesson option. (15 minutes)
2. Reading and interpreting of primary source materials
3. Small group discussions and activity questions

Learning Standards

1. To assess the role that First Nations workers played in the early port life of Vancouver. **(Significance)**
2. To assess and critically examine the role that systematic racism played in wage disparity for Indigenous workers and the effect it had on their communities. **(Cause and Consequence)**
3. To examine the philosophy of the Industrial Workers of the World (IWW) as a model for inclusive worker organization and activism to improve working conditions for all workers **(Perspective)**
4. To examine the creation of Local 526 of the IWW, nicknamed “Bows and Arrows”, and critically assess its demise. **(Continuity and Change)**
5. To assess the role of William Nahanee, “Bows and Arrows” member in leading the Indigenous labour movement. **(Cause and Consequence)**
6. To examine written and visual primary sources from Indigenous workers on the waterfront of early British Columbia, and analyze them for a critical understanding of who it was that actually benefitted from their labour. **(Perspective)**

Materials and Resources Provided

- ["Bows and Arrows" Episode 2- Working People –A History of Labour in British Columbia](#)
- Additional Lesson Activities I & II
- Bows and Arrows Backgrounder Part I & II
- Squamish Longshoreman Story: Vancouver Daily Province, May 10, 1941 (Image file)
- Appendix 1: Transcription of Squamish Longshoreman Story

Additional Suggested Materials

- ["First Economies" Episode 1- Working People- A History of Labour in British Columbia](#)
- [History of the IWW- History Link](#)
- [The Labour Movement in British Columbia 1840-1914](#)
- [On the Line: A History of the British Columbia Labour Movement](#)
- [Indigenous Workers in the Early History of British Columbia](#)

Vignette Questions

1. Starting in 1886, what did the First Nations people of Burrard Inlet do to supplement their traditional economies?
2. What activities are associated with the job of longshoring?
3. Why were First Nations workers excluded from many unions at the time?
4. The union nicknamed the "Bows and Arrows" was part of which larger union?
5. What appeal did this new union have for minority groups?
6. Describe the role Bill Nahanee played in the "Bows and Arrows" Union?

Lesson Activities

1. **Pre-Teaching:** Students will have learned about the first contact with Europeans, the fur trade, and colonization of British Columbia. They may also have already seen the Knowledge Network Vignette "The First Economies". In fact, the viewing of this earlier vignette would serve well to set the context for this vignette, "Bows and Arrows".
2. **Brainstorm:** What activities were necessary to service the needs of sailing ships arriving to the Port of Vancouver in the 1900s? What might the city be receiving in goods from these ships, and what goods might they be shipping out on them?
3. Remind the class that this work was done without machines, but by hand using ropes, pulleys, and strong muscles, and that the workers labored long hours (dawn until dusk). Injuries were the worker's concern, not the employers, and that they were hired by work gang leaders who would pick whomever they wanted. Workers had their wits, and the collective good will of others at their work site to keep safe from dangers if possible.

Those who complained, or worked less quickly could be overlooked the following day, and not be hired. Hiring was done day-by-day until the introduction of waterfront unions who created hiring halls where their members would wait to be selected. If you were not a member of the union, you would face great risk of not being hired, or the lack of worker support from others on the docks who were union members. You might find yourself in harm's way. Racism and discrimination were prevalent in the employers, the gang leaders, and even the other workers and their unions. The employers might value your labour, but want to pay you much less; the gang leaders might pick over you and not hire you for the day; and other workers might not like you, nor "have your back" in times of danger. Some unions even would not let you join them if you did not look like them.
4. Show the Knowledge Network Vignette, "Bows and Arrows".
5. Follow up with the Additional Lesson Activities I & II and Extension Activity I as time permits.

bctf ufcw1518

Credit: Teaching Activities and Lesson Plan developed by Gavin Hainsworth

Working People: A History of Labour in BC

Bows & Arrows: Additional Lesson Activities

Lesson Activity I & II and Extension Activity I

Lesson Activity I

Distribute the Handout “**Bows and Arrows: Backgrounder-Part 1**” and read it to the class, or have them read it individually, or in groups. The backgrounder is in three sections: **Introduction**, **First Nations Workers After First Contact**, and **First Nations Workers on the Waterfront**.

After the reading and any necessary discussion have the students answer the Part 1 discussion questions individually or in small groups.

Lesson Activity II

Distribute the Handout “**Bows and Arrows: Backgrounder- Part 2**” and read it to the class, or have them read it individually, or in groups. The backgrounder is in two sections: **Joining the IWW** and **Legacy and Lessons**.

After the reading and any necessary discussion have the students answer the Part 2 discussion questions individually or in small groups.

Extension Activity I

Distribute the newspaper story entitled: “Squamish Longshoremen Has Watched Vancouver Grow Into Great Port” * (*Vancouver Daily Province*, May 10, 1941), featuring William (Bill) Nahanee reflecting on his life on the waterfront. Make a timeline of his life, including milestones positive and negative. Include also what was happening on the waterfront in his over fifty years of working.

*The image of the newspaper article is high-resolution; it is easily read on a computer or projector screen. If a print copy is desired for use it is recommended that it be printed on ledger size paper, 11”x 14”.

Working People: A History of Labour in BC

Part I/ Discussion Questions:

1. What kinds of paid work did aboriginal workers engage in besides fishing and other more traditional industries after First Contact?
2. Using Appendix 1 entitled “Aboriginal and Non-aboriginal Populations Estimates for British Columbia, 1835-1901, assess increase in non-aboriginal populations compared to the decrease in aboriginal populations. What factors might explain this demographic shift? What might be the implications for people in both population sectors?
3. Using Appendix 2 entitled “Average Rate of Pay, Various Professions in British Columbia, 1864-1890”, Evaluate the changing rates of pay and types of jobs presented.
 - a. Why might some jobs have had falling wages? Who would likely to be doing those jobs?
 - b. What skills might be associated with such jobs? Why might even skilled jobs have decreased in wages during this time frame?
 - c. Which jobs might have had aboriginal workers, or other discriminated against workers doing the work for even less than the average?
4. What barriers, dangers and working conditions did longshore workers face on the waterfront during the 1900s? How did they respond to these challenges?
5. What additional barriers and dangers did aboriginal and other discriminated worker groups face upon the waterfront during the 1900s in Vancouver?
6. How were other waterfront unions not a part of the solution for indigenous workers seeking better working conditions and pay?

Working People: A History of Labour in BC

Part II/Discussion Questions:

1. What was the IWW (Industrial Workers of the World)? What was their central philosophy?
2. In what ways was this philosophy a good match for indigenous and discriminated against waterfront workers seeking a collective union to improve their working conditions and wages?
3. What was the year of the creation of Local 526 IWW, and who did they represent?
4. Why do you think the union adopted “Bows and Arrows” as a proud nickname?
5. In addition to members of the Squamish, who did the “Bows and Arrows” represent?
6. Why did the “Bows and Arrows” last only one year, disbanding in 1907?
7. What was the legacy of the “Bows and Arrows”? What were three significant lessons they provided for people seeking a “better world?”

Part One: Bows and Arrows: William Nahanee & Local 526 of the Industrial Workers of the World

Research and Writing by Sean Carleton



City of Vancouver Archives-William Nahanee with a group of longshoremen-Mi P2-1889.

Introduction

In 1906, approximately sixty lumber handlers and waterfront workers in North Vancouver, British Columbia joined together to form Local 526 of the Industrial Workers of the World (IWW). IWW Local 526 was one of the first union to be established on the Burrard Inlet Docks. While many members were Chinese, English, Hawaiian, and Chilean, the majority were Coast Salish indigenous peoples of the Squamish First Nation. The Local's First Nations leadership and the fact that meetings were held on the nearby Mission reserve led to the local adopting the "Bows and Arrows" nickname. Together, the workers of the IWW "Bows and Arrows" local pursued numerous strategies to fight racial prejudice on the waterfront and to assert their collective power as essential dock workers, known by many as, "the greatest men to ever work the lumber" (Parnaby, 64).

First Nations Workers After First Contact

Contrary to popular belief, First Nations peoples were not made irrelevant by the advent of white, European settlement and the coming of industrial capitalism to the shores of the Pacific Coast. From the establishment of the Colony of Vancouver Island in 1849, through Confederation in 1871, and to the completion of the Canadian Pacific Railway in 1886, First Nations peoples comprised the majority of the population in present-day British Columbia, and the majority of the work force in agriculture, fishing, and the growing primary industries

Working People: A History of Labour in BC

By 1885 a crude estimate based on reports by an Indian Agent suggests that of the 28,000 indigenous peoples living in British Columbia at that time, over 85 per cent belonged to bands that earned substantial incomes through paid labour. Many of the coastal indigenous peoples also were selling their labour for wages by the early twentieth century, as well as traditional fishing practices, and others in the interior were mining or logging.

First Nations Workers on the Waterfront

The ways of life of the Squamish peoples was altered significantly after the first sawmill appeared on Burrard Inlet in 1863. Indigenous men and women took up a number of seasonal occupations, including longshoring for men, and in doing so thus played important roles in the industrialization of British Columbia. On the docks, men worked in a setting characterized by turbulent labour relations, strong competition for work, and sharp distinctions of specialization.

Issues of class and race also complicated the working docks. Indigenous longshoremen found this affected what job they might do, whom they might work with, and what their political options were, on and off the waterfront. Many of them gravitated to the lumber docks, where they often found they had the right skills, and specialization. They would also find more acceptance and collective support. Though Squamish workers were considered by many “the greatest men that ever worked the lumber,” they faced very real and unequal racial prejudice and discrimination on the job daily. This discriminatory spirit was reinforced by employers who benefited from competition from racially distinct gangs and who tended to hire non-aboriginal men to handle general cargo.



Moreover, many of the established unions that were available for workers to join at the time made a point of denying membership to indigenous peoples and other minorities thought to be lazy, inferior, and a threat to white jobs. Indigenous workers faced racism at work and in society in general.

Vancouver Public Library-6738-HaulingLumber-1906-NIS

Appendices for Discussion Questions 1 and 2

Appendix I
Aboriginal and Non-aboriginal Population Estimates for
British Columbia, 1835-1901⁹⁶

Year	Aboriginal Population	Non-aboriginal Population
1835	70,000	*
1851	65,000	*
1856	62,000	1,000
1861	60,000	13,624
1871	37,000	13,247
1881	29,000	23,798
1885	28,000	—
1891	26,000	72,173
1901	25,488	153,169

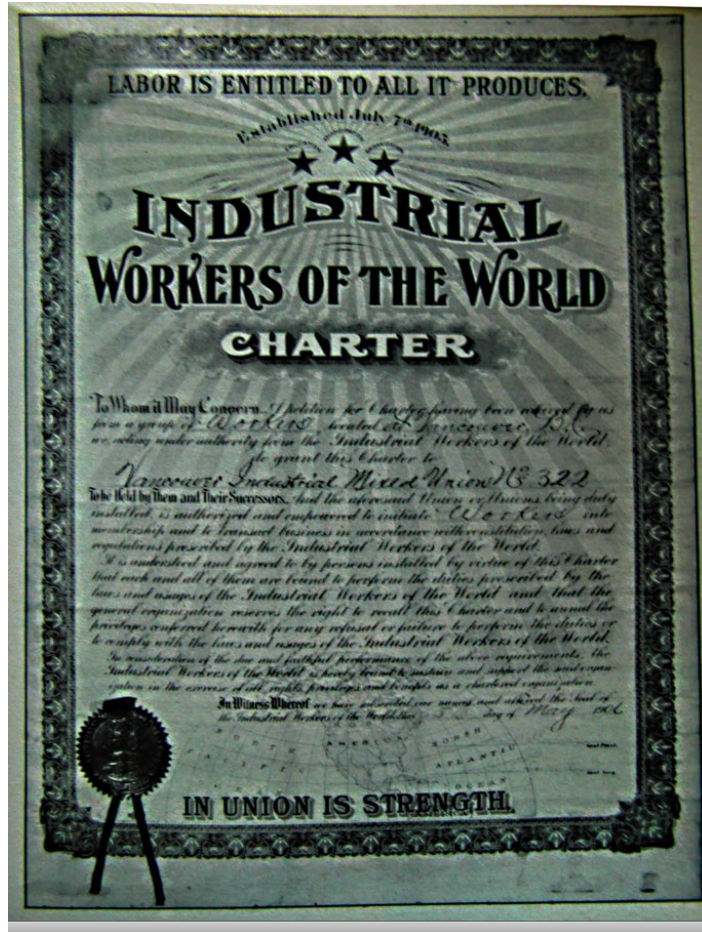
Appendix II
Average Rates of Pay, Various Professions
in British Columbia, 1864-1890 (dollars per day unless specified)⁹⁷

Occupation	1860	1864	1883	1890
Indian Agent			200/mth	
Indian Dept. Constable			40/mth	
General Labourers	2.50	3.00-4.00	1.75-2.00	1.25-2.50
Coal Miners			3.00-4.00	
Gold Miners				1.75-3.00
Colliery Labourers			2.50	
Skilled Tradesmen	5.00	?-4.85	3.50-4.00	4.00-6.00
Laundresses		2.10/doz shirts		10.00-18.00/mth
Longshoremen				50¢/hour
Lumbermen		48.50/mth		1.50-2.25
Millhands				2.50

Working People: A History of Labour in BC

Part Two: Bows and Arrows: William Nahanee & Local 526 of the Industrial Workers of the World

By Gavin Hainsworth



IWW charter 1906 Vancouver at UBC

Joining the IWW

Established in Chicago on 27 June 1905, the IWW was founded on principles of direct action, racial solidarity, militant struggle, and the ability of workers themselves to abolish capitalism and run society for the good of all.

The IWW's core values are captured succinctly in the preamble to the constitution: ***"The working class and the employing class have nothing in common. Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the means of production, abolish the wage system, and live in harmony with the Earth"*** (Preamble to IWW Constitution).

Working People: A History of Labour in BC

Crucial to the IWW's broad-based appeal was their belief in organizing all workers, regardless of skill, location, gender, or race; hence the power of the IWW's rallying cry "***An Injury to One is an Injury to All***"

In this regard, the IWW (or "Wobblies" as they are known) were a radically oppositional force. They were clear and consistent in denouncing the treatment of all workers, including Aboriginal workers, and the International accepted the creation of Local 526 in 1906 for the lumber handlers on Burrard Inlet, most of whom were Squamish, but also included other marginalized and disempowered groups. Big Bill Haywood, General-Secretary-Treasurer of the IWW and admirer and frequenter attendee of Native American dances, made his views quite clear there can be *no* solution to *any* major social problem "until the Earth is redeemed from private ownership and the spirit of cooperation prevails."

In fact, Haywood saw the IWW's commitment to organizing the unorganized as akin to "going down in the gutter to get at the mass of workers and bring them up to a decent plane of living" Within one year of the IWW founding convention, five IWW locals were established in BC: Phoenix, Greenwood, Victoria, Mayie, and the "Bows and Arrows" local in Vancouver. The IWW's idea of cross racial solidarity was clearly grasped on the job by many BC workers.

The IWW's strong commitment to racial solidarity, direct action, flexibility, and worker control allowed the "Bows and Arrows" local 526 to become a strong voice for waterfront workers to fight for respect, better pay, and the ability to provide for themselves and their families. Unfortunately, the local did not last long as a nasty waterfront strike in 1907, which apparently was marked by impressive levels of racial solidarity, led to the local's eventual collapse.

Legacy and Lessons:

While the IWW "Bows and Arrows" local 526 was short lived, it is important as it spoke and acted strongly against what was a predominantly racial divided and class stratified time period in British Columbia. Its example stands also as a time that unionism and indigenous protest coincided. A very early social justice union break through and landmark. In this way, Local 526 must be remembered as both a channel and a catalyst for militancy and resistance. "The indigenous workers were pioneers of industrial unionism in BC" and it was their example of racial solidarity and the commitment to worker control and justice that spawned subsequent attempts to organize waterfront workers, eventually leading to the formation of Local 38-57 of the International Longshoremen's Association in 1913. That Local 526's radicalism was subsumed by far stronger forces is no comment on its militant vision. For over a hundred years the IWW has survived in BC and around the world and has

Working People: A History of Labour in BC

recently been revived by interest in cross racial solidarity and the commitment to organizing the unorganized into one big union. Its dream of workers' control, of a world without bosses or masters, is still a powerful one for many people. The IWW's dream, of which the Bows and Arrows Local in BC was a part, of creating a new world in the shell of the old continues to inspire radical resistance and aspiration today.



City of Vancouver Archives-Mi P4-EmployeesHastingsSawMill_DiverseWorkers-c1889-NIS

SOURCES:

Preamble to the IWW Constitution: [Preamble to the IWW Constitution | Industrial Workers of the World](#)

Jewell, G. "The IWW in Canada", IWW General Administration/Chicago. 1975
<http://www.spunk.org/texts/groups/iww/sp000476.txt>

Knight, Rolf. *Indians at Work: An Informal History of native Labour in British Columbia, 1858-1930*. Vancouver: New Star Books, 1978.

Leier, Mark. *Where the Fraser River Flows: The Industrial Workers of the World in British Columbia*. Vancouver: New Star Books, 1990.

Phillips, Paul. *No Power Greater: A Century of Labour in BC* Vancouver: BC Federation of Labour, 1967.

Thompson, Fred W and Jon Bekken. *The Industrial Workers of the World: It's First 100 Years, 1905 – 2005*, Ohio: Industrial Workers of the World, 2005.

bctf ufcw1518

Squamish Longshoreman Has Watched Vancouver Grow Into Great Port

By ANDY PAULL

It was a fortunate coincidence to meet Bill Nahanee just where the morning tidal waters encroach upon the low land vegetation of the North Shore. Fortunately because from there he could survey the inlet, allowing his thoughts to wander back half a century—to when the darkling green of virgin forests shrouded its shores, and today's industrial clangor had not yet disturbed its peace.

Billy Nahanee sr., member of the Squamish Indians of North Vancouver, has a unique and first-hand knowledge of this port. Hale and strong in his sixty-seventh year and still one of the most proficient double or single winch drivers on the waterfront, he started his career at the age of 15 as a steam donkey engine driver and has spent the succeeding 52 years loading and discharging cargo ships at Vancouver docks.

"I had to find work and earn a living the best way I could," he says, "for my Hawaiian father died when I was two years old, and my mother, a Capilano Indian, had a hard time to keep up with the customs introduced by the coming of the white men."

Those were the days when windjammers sailed into Burrard Inlet to load lumber for the Orient and South America. Drivers of steam donkey engines were in great demand and 15-year-old Bill soon commanded a responsible job.

A dollar a day was a standard wage then, he says. Bill's first paying job was on the historical SS. Beaver, and before long he became her coal passer, on a trip which took them to Knights Inlet.

Interest In Steam Came While On Beaver

It was while working on the Beaver that Bill first became interested in the mechanics of steam. Indeed, his curiosity about steam engines was what led him to the knowledge that the boiler of the Beaver was leaking, that it could not muster more than the 25 pounds of steam necessary to turn the side-wheels for a speed of four knots.

The Beaver grumbled, heaved and sighed like an old horse with the heaves, he says. This proved very disconcerting to the young Hawaiian-Indian, so he left his ship for a shore job—a lucky move, because after the Beaver's "iron lung" had been patched up, she made her last trip and ended up a derelict on the western shore of Prospect Point.

Bill's brother-in-law was the regular donkey driver at Moodyville. Bill became the fireman and oiler. This gave him the opportunity occasionally to run the donkey. In a short time he was so efficient that, when his relative moved to an engineering job on a tug boat, Bill became the one and only donkey driver in the Port of Vancouver, he says.

As a lad of fifteen he drove donkey for three weeks, loading a sailing ship at Moodyville. When the ship was loaded the longshoremen were paid off and Bill was offered thirty dollars as his wages, a dollar a day. But three dollars a day was an adult's wage, and Bill refused to accept less. The stevedore, in turn, refused to accede to such a demand, so Bill told him to keep the thirty pieces of silver.

A Mr. Ramsdon then gave him an easy job operating the lumber rollers at the Moodyville Mill, he recalls. This was acceptable at one dollar a day, since all he had to do was pull a rope at long intervals. All went well until the stevedoring foreman asked him to drive the donkey, as wheat had to be discharged from a ship in a great hurry to start loading lumber and spars.

Bill refused to work for the stevedore

who would not pay him the ninety dollars he had previously asked. By his refusal he staged the first longshore strike, in the Port of Vancouver, for an increase in wages. Next he was ordered on the job by Ramsdon, who left hurriedly for the mill office when Bill explained the circumstances.

Before he went on his one-man strike, he had watched a substitute donkey driver, through lack of experience, dump the first load of wheat into the inlet. He was confident he was safe in refusing, therefore, since wheat in those days was worth its weight in gold, and was not surprised when the mill foreman returned, told him to go to the office, collect his ninety dollars and get on with the work of discharging the golden cargo.

And so the first one-man longshore strike in the history of this port was won. Nahanee remembers vividly the time

Half Century's Work On City Waterfront Finds Bill Nahanee Still on the Job

when the stowing of forty to sixty thousand feet of lumber was considered a great accomplishment for a ten or twelve hour day. With present day methods, 100,000 feet of lumber is considered an average amount for an eight-hour day.

A lot of spars were shipped from Moodyville during the pioneer shipping days, according to Bill. Some were 120 feet long, squared on all sides with a broad axe, then floated to the ship's side to be put into the hold through the stern port-holes.

This was a slow and laborious job accomplished only with the help of a pile driver and a donkey. The former would lift one end of the forest giant to the height of the port hole, when the donkey engine would take over and pull it into the port hole. Then the pile driver would be towed to the opposite end of the spar and the awkward process repeated.

Painful Accident Recalled From Old Days

It was also a dangerous job. Before Nahanee became a donkey driver he was a bell boy, giving signals in the ship's hold, and it was then that he witnessed an accident which he now dislikes to recall. A big spar was being drawn on the wing tier by the donkey, held in place by four men who had no means of escape should the spar fall from the tier.

"I seen it start to roll off, and I pulled the rope, giving the donkey man the signal to stop, but it was too late and it appeared the four men would be crushed to death. Quick as lightning, Tom Cole, the side runner, did the only thing that could be done to save them. He stuck his big crowbar on the floor and on the spar, for a brace, neatly and in the right place, to stop its roll. But in his heroic haste to do the only thing possible to save their lives, he stuck the crowbar through his own foot.

"He stayed there, nailed to the floor, while his partners got their jack screws under the big spar, and they turned and turned their screw jacks, until the spar

was high enough to get the crow bar out from it, then out from the floor, and finally out from Tom's foot."

What did Tom Cole do? "Oh, he limped home. In those days, there was no hospital, no doctor, and no Compensation Board."

Nahanee remembers as a young boy seeing only Indians working at saw mills, loading and discharging the first ships that arrived. He drove the donkey when the first rail, were discharged at Port Moody for the C. P. R., and he helped discharge the first sugar cargo to reach Vancouver, working for Capt. Aleck McDermott, then the principal stevedoring contractor.

He also attended the first school erected in Vancouver. It was at the foot of Dunlevy avenue, but Bill can not remember the name of his teacher, except that she was the wife of the Hastings Mill blacksmith.

Waterfront Strikes In Vancouver

Many labor strikes have occurred since the first ship entered the First Narrows. Nahanee was firing the Hastings Mill engine when he was told to lay off work and go on strike for a 10-hour day, at the same wages of \$1.25, and \$1.50 which they were then receiving for a 12-hour day. Later, he remembers strikes sponsored by the U. B. R., the I. W. W., the I. L. A., and the last strike of 1935.

According to Nahanee, seven stevedoring firms were attracted to this port because of the immense development and expansion of the shipping trade in early days, but most of them were eliminated by the strikes. His own experience as a stevedoring foreman was unique because of the efforts to eliminate opposing stevedores. About 35 years ago he was asked by the late Capt. A. E. Stevens to take four gangs to Chemaluis to load a tramp ship with lumber.

Their greatest rival stevedoring company had a monopoly on the work there, and so unwelcome were Nahanee's men that they were denied sleeping and eating accommodations. Food had to be transported to them by water from Nanaimo. The longshoremen slept on the lumber cargo. Some of the men were even paid to leave the job. But Nahanee succeeded in loading his ship on schedule.

The real estate booms followed when it was announced rail would meet keel. At one time ships from Victoria used to call at Port Hammond, and all the land for miles around was sold with profit.

Then it was announced the railroad terminus would be at Port Moody and here again was another real estate boom. But after the Port Moody land had been cleared and sold, it was announced the terminus would be Vancouver. Once again land was cleared and sold with much profit, but although he earned enough money to buy several city blocks before the boom, Nahanee did not possess the Midas touch, and his golden opportunity slipped by.

Bill Nahanee prefers not to discuss this subject. It still fills him with chagrin.



His first "paying job" was on the historic old Beaver, fifty-two years ago, but Bill Nahanee, Squamish longshoreman, is still at work on the Vancouver waterfront, and hale and hearty at 67.

White Snow and Black Nights

This description of an Atlantic voyage under convoy was written by a Merchant Marine officer of a nation now under German domination. The vessel on which he is serving reached the United States two weeks ago on a return trip. His name is withheld because he is again at sea, in peril of capture by Nazi warships.

By LIEUTENANT X.

FREIGHT cars of relief supplies from the American Red Cross, airplane motors, cases of surgical instruments—these we see stowed in the hold of our liner, lying at a dock on the Atlantic coast. On the deck are lashed, with all security possible, great bombing planes. Near us, loading with similar cargoes, are many other ships. At sea, under convoy, are more ships that have sailed ahead of us.

Most of our passengers are young men. They are volunteers for the Royal Air Force or other units of the British defense. Some have come all the way from China, others from the United States, one from Venezuela. They all have the same thought, they are doing something that calls them like a duty.

After dark we shall make half-speed down the harbor. Our course is to the north. Soon we arrive at the rendezvous where we are to join our appointed convoy. It is night when we reach it. The sea is rough. Our eyes are looking, looking. All night we must keep near that spot, waiting for the others who will come.

Next morning the sea is better. Slowly our convoy assembles. About 40 ships are sailing with us. Our ship is the biggest and we are "convoy leader." A high-ranking British naval officer comes to us, brought alongside by a naval vessel. He comes aboard and joins the officers of our ship on the bridge. He is the convoy commodore, a nice, tall fellow with a big load on his shoulders.

Visibility is poor as we set out for Britain. It is snowing and our deck is soon white and our clothes caked with ice. The seas break over the bow and soon our ship is covered with ice. Faintly through the driving snow we see the silhouette of our escort, a British warship.

Closer and closer we come to the danger zone. In the radio room the operator listens constantly and sends messages to our navigation room. On our chart, tacked on the chart desk, we mark small crosses for every position of ships sending out "SOS, torpedoed" or "SOS, attacked by submarine." We put other marks for positions of enemy submarines reported by messages from patrols.

We are now ordered to carry over wear our lifebelts all the time. Between watches we officers sleep in our uniforms, awaiting a sudden call to collision stations. We see our escort ship swing and head back to the west. Over the horizon to meet us come six British destroyers.

From ahead of us we hear a report of an old freighter sailing alone. She is a Greek ship. Perhaps she has been lost or fallen out from lack of speed from some other convoy. Later comes a new message

crackling through the air, a new cross to put on our chart, close ahead of the track of our own course. The Greek ship Ioannis Embiricos is sending out a call: "... Ioannis Embiricos. Bombed and machine gunned. Have wounded on board. Engine disabled. Position—SOS, SOS."

This cry is to the British Navy. We are not allowed to respond. Our business is to sail on to Britain. The navy will answer this call of distress. Our convoy commodore gives orders and signals are made to the other ships of our convoy. Our submarine gun is stripped for action. Anti-aircraft machine guns are set up on the deck, crews waiting by them.

The darkness comes. At midnight the siren sounds. I leap from my berth and run on the bridge. A submarine is attacking our convoy. We hear the depth bombs of our escort destroyers. Minute by minute in the darkness we are in suspense as we steam ahead.

Then on our faces we feel the snow. Visibility is bad again, thank God. Who thinks about the cold, or the rough seas? The danger is past. The snow has saved us from the bombing planes that might be above, working with the submarine.

Eight hours later we catch our first glimpse of the British Isles. Our passengers are happy. Life seems good again after the black night.

Moonlight

By SIR ROBERT VANSITTART
(In the London Sunday Times.)

Time was when we were closer, Moon and Earth.

I was still-born and silent, while you cooled

And came to Life. I watched you giving birth,

And envied you—perhaps we both were fooled—

Yet, though we drifted evermore apart, I was no stranger to your children's heart.

Theirs was my hour. Thy cry craved the Moon's return.

I was the friend of lovers, All romance Flamed to my pallor. I disguised the stern

And petty sum of human circumstance. I silvered slum and wilderness. The sun

Has never loved your shores as I have done.

And then the German came, and from the sky

Slew babe and woman, mangled age and youth.

My light became my lover's enemy.

My sickle cleared the very heaven of ruth.

Men saw my face with horror, and between My risings wished that I had never been.

Now I, your satellite, do thank my stars That I am lifeless. I would sooner have

No warmth at all than suffer total wars. No Man at all than Huns who rape and rave

And rack. I have no History to tell. Their feet have never soiled my asphodel.



Picture at top shows Vancouver's first school, which Nahanee attended. Below is a scene on the waterfront at Moodyville about 1905.