



What's happening in...

DEEP COVE HERITAGE SOCIETY

Spring 2022



Purple Martins in birdhouses at Wild Bird Trust. Photo by Devon, CanStockPhoto.com

Wild Bird Trust then and now

by Wendy Bullen Stephenson

Ignoring the 13,000-year sustainable stewardship of the Maplewood Flats by the Coast Salish peoples from the end of the last ice age, a settlers' map appeared in 1859 that arbitrarily divided up the eastern shoreline of Vancouver Harbour. The map documents the colonial disregard of existing Indigenous ownership and land use. For the first time, the map created boundaries, presumably as a way for settlers to buy property. The Maplewood Flats suffered habitat-damaging settler activities for decades before the site was officially declared a conservation area with goals for reconciliation with First Nations.

Located on the site of the Maplewood Flats Conservation Area (Squaw-uck), the Wild Bird Trust (WBT) is a 126-hectare (310 acre) site that is comprised of a 96-hectare (237-acre) intertidal zone of mud flats and salt marsh and a 30-hectare (74-acre) wooded, upland area of mainly deciduous trees. It is on the unceded (unsurrendered) territory of the Tsleil-Waututh First Nation.

In 1992, the site was legally owned by the federal government's Vancouver Port Authority (VPA), and the government reached an agreement to lease the Maplewood Flats area to Environment Canada for 49 years to be managed as a wildlife conservation area. After much discussion, the stewardship of the site was awarded to the Wild Bird Trust (WBT), a non-profit, democratic organization with membership throughout the province. The nearby Tsleil-Waututh First Nation had lost its bid to keep the land as a nature education site in perpetuity for children to learn traditional survival skills in nature. Under Wild Bird Trust, the site was set up as a bird sanctuary, with WBT assuming the education role while committed to repair of the land from its industrial damage and to create a respectful relationship with the Tsleil-Waututh people through a decolonizing approach to use of the land.

Cont'd page 2...

We wish to acknowledge that the land of Seymour communities is the unceded territory of the Coast Salish Peoples, including the territories of the Səlilwətaʔ/Selilwitulh (Tsleil-Waututh) Nation.

Calendar

No events scheduled at this time

Current lobby display case features photos of historical floods down Gallant Avenue

Office Hours

Open Thursdays 10am to 4pm
Please check for office hours before dropping by. We depend on the generosity of our volunteers who can not always offer structured hours. Our co-ordinator is in the office on Thursdays from 10am to 4pm.

Deep Cove Heritage Society will be looking for volunteers to help keep our office open once we are past Covid-19 restrictions for visitors to the area. If you are interested in helping, please call 604-929-5744.

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Website News

Check out our website for more information.

The archived newsletters are under the Resources tab at the top of the page.

Email your photos and stories to us to: info@deepcoveheritage.com

www.deepcoveheritage.com

Contact us

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- Telephone 604-929-5744
- Or send us an e-mail to: DeepCoveHeritage@gmail.com
- Website: www.DeepCoveHeritage.com
- Follow us on Facebook and Instagram

President's Message



After another eventful year, we are again looking at daffodils, new shoots, and spring sunshine. With the climate concerns of 2021 in BC, both spring sunshine and spring rains are welcome. Our Deep Cove construction

project nears completion, ready to handle any "atmospheric rivers" and visitors to the community. With hope for a good summer,

by Liz Bollmann

Heritage continues to move forward with our plans for photo archive updates, web site changes and fresh ideas. Of course, this requires resources. Time, volunteers and money remain challenges but I continue to be optimistic for our future. Our Annual General Meeting was held on April 14, by Zoom. Adrian Schweitzer, photographer, was on hand to speak about his pictures and what a trip down memory lane we had! I look forward to welcoming you in the coming months, in our office in the Deep Cove Cultural Centre.

Executive 2022

President	Liz Jenkins Bollmann
Vice President	Eileen Smith
Treasurer/Secretary	Louise Hart
Directors:	Wendy Bullen Stephenson, Janet Pavlik, Vickie Boughen, Marilyn Myers

Project Teams

Co-ordinator	Jim Slight
Photo Wrangler	Eileen Smith
Archival Project	Liz Bollmann, Keith Dunn Eileen Smith
Volunteer	Courtney Apps
Grants	Liz Bollmann
Writers	Wendy Bullen Stephenson Eileen Smith Janet Pavlik

Wild Bird Trust then and now

...cont'd from page 1

Before the spread of settlers in the Maplewood area, the mudflats provided food security for the Tsleil-Waututh First Nation as they managed the shore for fish, shellfish, waterfowl, and other resources. Indigenous peoples in BC have often commented that for them when the tide went out the table was set. This was particularly true for the Tsleil-Waututh peoples because the Maplewood Flats offered such a large table. Over the years, industrialization of the Vancouver Harbour (with a major decrease in quality of ocean water) has significantly reduced what now appears on that table.

Some of the first industrial activities impacting the area included clear-cutting forest. From the 1880s, there had been extensive logging around Mount Seymour and, by 1917, some of these operations utilized the Maplewood mud flats. With no regard for the well-being of the habitat, logs were dragged to the ocean front to awaiting barges. To expedite this process, the logging companies then dredged the Barge Channel. Today it still connects the shoreline to the inland slough. At some point, more waterfront was dredged for an unrealized seaport. The logging process destroyed the natural habitat and, appearing devalued, the site became a dumping ground for soil, debris, construction materials, and for fill from West End development and from some local roadwork. However, the existing pilings around the site were later found to have additional value. Initially they were used to tie up log booms to keep logs from drifting away with the tides. Since 2006, Wild Bird Trust has used these pilings to hold nesting boxes while trying (successfully) to re-establish a colony of purple martins. In doing so the Flats has become the

leading breeding colony in British Columbia for the migratory purple martins.

Through the 1950s McBride Sand and Gravel Pit located its extraction activities on the north side of Dollarton Highway while they similarly used the mudflats on the south side to drive their truckloads of materials to the waters' edge. This too amounted to destruction of the land for the short-term gains of the company, not unusual for

Trying to get it right!

We try to verify all our information, but if you think we have something wrong, please e-mail or call the office at 604-929-5744. Thank you.



DCHS #2583 - Wild Bird Trust administration building. Photos above and page 3 by Eileen Smith

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Wild Bird Trust then and now

...cont'd from page 2

industrial operations. A trucking depot and a car repair shop also were located here.

During two periods, the site was used for non-indigenous accommodation. In the 1940s, especially during the war years when available housing was almost non-existent in the city of Vancouver, Maplewood Flats was inhabited by a community of squatters living in dilapidated cabins* along the area's intertidal zone. Also, from the 1960s, the Maplewood Flats became a community of artists, writers, workers, hippies, and displaced loggers seeking refuge from the increasingly urbanized city of Vancouver. They built their squatter homes on stilts (a legal/jurisdictional grey area) from available logs and other materials that floated up on the tide.

Tensions between squatters and nearby North Vancouver residents grew over the years. In December 1971 the mudflat cabins were burned down on instructions from civic authorities. The mayor who had been encouraging evictions and cabin burning said this was to make space for a shopping mall with a movie theatre, or possibly an industrial site. The latter threat was believable because, after all, a nearby chlorine plant, Canada's largest facility of this hazardous material, is on the waterfront adjacent to WBT and only slightly farther away from the Burrard Reserve of the Tsleil-Waututh First Nation.

For over 20 years after the cabin burnings, the area remained in a neglected state in danger of being developed rather than being conserved and protected. Through official discussions and lobbying, the area was finally designated as the Maplewood Flats Conservation Area (Squawuck), and in 1992 the Wild Bird Trust of BC was given the role of creating and managing the sanctuary. For some time now the Wild Bird Trust has been working toward a collaborative, participatory stewardship of the Maplewood Flats with the Tsleil-Waututh Nation. Their ultimate goal is to return the Flats, in a restored state, to Tsleil-Waututh's jurisdiction. Today, 55% of the WBT board members are Indigenous individuals from Tsleil-Waututh and Squamish nations.

Today on the site, the WBT is addressing some fascinating questions, one being:

“How can conservation be a platform for reconciliation and redress?”

Originally WBT's habitat preservation activities were limited to gathering onsite seeds and preparing cuttings for use in repair of the site, to create habitats that will bring WBT land back its natural, pre-contact state. Trail maintenance at WBT has primarily been removing invasive

plants and replanting with native plants from the WBT's Coast Salish Plant Nursery onsite. Today at this nursery, ethnobotanist leaders teach gardening with native plants to WBT staff and volunteers as well as to the public. This program encourages using alternative plants to replace the common restrictive suburban lawns that don't offer much sustenance to native birds, bees and other beneficial insects, nor space for growing food. Until early May, the WBT Nature House is presenting a display of native plants revealing how the Tsleil-Waututh traditionally used them for medicine, food, and in their clothes, art and ceremonies, etc.

How is Indigenous science impacting the historically Eurocentric conservation sector?

Decolonizing conservation starts by valuing Indigenous scholarship and respecting Indigenous elders' traditional knowledge. For instance, a program enhancing growth of eelgrass below the tideline has enlarged populations of invertebrates, dungeness crab, and salmon and other fish. Also, Tsleil-Waututh fishers, having noticed that there are generally more male fish than females in fish populations, have started fishing for the males while leaving the females in the water to continue to repopulate the species. Based on research innovations, currently 30 youth are involved restoring the WBT pond system. WBT grounds offer unique opportunities for learning plant and animal identification. Making use of this knowledge, the WBR holds an annual bird count and bird survey onsite. They also support small animal research in conjunction with some university departments.

What cross-cultural collaborations are honouring Indigenous stewardship?

Telling their stories in Indigenous ways has much to do with decolonizing practices and viewpoints by showing non-indigenous individuals how to interact with the land respectfully. The WBT hosts decolonizing reading groups and reconciliation programs to

provide cross-cultural and intergenerational learning with the aid of Indigenous elders. Local knowledge of wild birds and Coast Salish culture is honoured and shared in culturally appropriate ways to promote reconciliation and redress. For instance, the WBT uses of art and photographs to express the culture of place to increase a sense of belonging. They hold an annual exhibition of members' photos and artwork onsite.

Exciting news on April 4, 2022, is that the WBT's onsite Coast Salish Plant Nursery has won a major award from the District of North Vancouver—a heritage advocacy award. This recognizes their partnership with the Tsleil-Waututh First Nation that aims to promote the cultural connections of Coast Salish plants and their importance for improving local wildlife and habitat.

Irwin Oostindie, president of the WBT, explained that the nursery originally opened about 25 years ago and turned into a social enterprise around five years ago, growing from the practical need to cultivate plants for restoration purposes to what it is today—a public-facing education platform engaging concurrently with conservation and reconciliation.

Congratulations Wild Bird Trust!

Note—To memorialize what this temporary housing looked like, Chinese-Canadian artist Ken Lum created a miniature sculptural installation comprised of three rustic, wooden, one-half-size replicas of original squatter dwellings. In July 2012, this installation was given a permanent location at WBT on the banks of the slough (just behind the site office) providing appealing visual evidence of that near history.

See photo below of these half-scale miniatures by Ken Lum:



Reprinted from the August 2015 Deep Cove Crier. Seven years ago there were not many electric cars on the road and finding charging stations was a challenge!

It all started when Bruce Stout popped the question, "Susan, how would you like to go to Halifax for your birthday?" But before she had a chance to picture them landing at the Halifax airport, he added, "... in an electric car." From Deep Cove to Halifax in an electric car? The timing would be perfect to attend the electric car conference; Bruce is President of the Vancouver Electric Vehicle Association (VEVA). The real catalyst for the trip was the challenge of the E-Mazing Race organized by Sun Country Highway Charging Stations. The goal for Bruce and Susan was to travel across the country using only Canadian charging stations. They even left their passports at home to ensure they would not be tempted to cross into the USA which has a network of very fast charging stations providing 400 kilometers range for each hour of charging.

Driving across Canada takes a lot of planning; driving across in an electric car takes even more (for instance wind resistance needs to be taken into account.) Susan researched locations of charging stations, using Microsoft Streets, CAA Trips and the Sun Country Highway website. Planning a trip with an electric car is a little more involved than it might at first seem. The CAA website lists the charging stations, but does not tell the level of the charging capability. There are several companies manufacturing electric cars including Tesla Model S, Nissan Leaf, Ford Focus, Chevrolet Volt, Kia Soul, Mitsubishi iMiev and Smart ED Cars. They have different charging systems, but fortunately there is an SAE J1772 standard plug in Canada. Some stations charge at different levels, meaning a shorter or longer wait to bring the charge up. In most cases charging up the car is free.

They left Deep Cove in their Tesla Model S starting their journey east on May 5th. The route in general was North Vancouver, Kelowna, Cranbrook, Edmonton, Lloydminster, Saskatoon, Winnipeg, Dryden, Thunder Bay, Sault Ste. Marie, Sudbury, Toronto, Montreal, Quebec City, Fredericton, Moncton, Charlottetown, arriving in Halifax on May 23rd.

Along the way they stopped at various stations as they came to them and in one instance when a station wasn't handy in Cranbrook, they used a relative's clothes drier plug and their portable charger to charge up from household current.

Bruce explained, "When you charge a battery powered electric car on normal 110 volt household electricity for one hour, you will receive enough charge to drive approximately six kilometers. If you use a Sun Highway portable charger with a 230 volt clothes drier plug, you will receive

enough charge to drive 24 kilometers in the same hour of charging. One hour faster charging will consume 4 kilowatts of energy at a BC Hydro cost of 12-cents or 50-cents per hour. 400 kilometers of driving will cost a battery powered electric car driver about \$8.00 while a fossil fueled car using 40 litres of fuel per 400 kilometers at \$1.39 per litre will cost that driver \$56.00."

Most of the commercial chargers will give 24-kilometers for each hour of charge. The Sun Country Chargers are more powerful and give 48 to 80-kilometers per hour of charge. It is worth planning to find charging stations near hotels when giving a car a long charge. Many of the charging stations were free to use. Just like a fossil fueled car, an electric vehicle uses more energy when going uphill, but the motor becomes a generator when going downhill and charges the battery. It also slows the car and saves wear on the brake pads. Hence, brake pedals last five times longer in electric cars. Accessories such as lights (they are LED), windshield wipers and radios do not take a lot from the charge. It is only heaters and air conditions that can reduce your range by as much as 5km/100. The batteries do need to be kept warm so winter driving takes more energy. Use of interior heaters can be kept at a minimum as the cars do have heated seats. These cars have no transmission but rather have a reduction gear so acceleration is smooth as the car does not jerk through the gears. Other giant points in their favour: the batteries in electric cars do not need servicing and they are nearly silent as they glide along. The VEVA.ca website is packed with information about the cars and the club (they meet the third Wednesday of every month from September to June.)

The E-Mazing Race is sponsored by Sun Country Charging Stations. While the official starting place was Halifax and the official ending place was Vancouver, contestants were able to start and end wherever they chose.

The object of the race is visit the most Sun Country stations in a one-month period (this year that was between May 27 and June 26), and collect 20 points at each station. Points are collected via a smartphone with an app for the event.

Bruce and Susan began their E-Mazing Race competition on their return journey across this huge country on May 27th. That route, stopping only at the Sun Country Charging Stations was: Halifax, Truro, Amherst, Moncton, Fredericton, Woodstock, Grand Falls, Edmundston, Riviere-du-Loup, Quebec City, Drummondville, Montreal, Ottawa, Kingston, Belleville, Toronto, Mississauga, Barrie, Parry Sound, Sudbury, Blind River, Sault Ste. Marie, Wawa, White River, Nipigon, Thunder Bay, Atikokan, Fort Francis, Kenora, Winnipeg, Carberry, Brandon, Virden,



Susan and Bruce Stout, 2015. Photo submitted.

Regina, Moose Jaw, Swift Current, Medicine Hat, Brooks, Calgary, Canmore, Golden, Revelstoke, Sicamous, Vernon, Kelowna, Penticton, Osoyoos, Princeton, Hope, North Vancouver; they arrived on June 10th.

They followed with a side trip to Vancouver Island Nanaimo area and Sidney, Saanich, Victoria, Colwood, Metchoen, Sooke and back to visit 22 charging Stations.

Then a day trip from North Vancouver to Whistler and back.

They also completed a 1,222 kilometer day trip to Hope, Lytton, Lillooet, Cache Creek, Kamloops, Salmon Arm, Kamloops, Merritt, Hope before returning to North Vancouver.

Bruce added up the trip: "Cross Canada return was 17,895 kilometers; Whistler was 270 kilometers; the day trip to Kamloops was 1,222 kilometers; Vancouver Island added approximately 350 kilometers. Only the return trip counted for the E-Mazing Race. It started on May 27th in Halifax and ended on June 26th in Vancouver."

They added the Whistler, Kamloops and Vancouver Island trips in order to win the race with 2,280 points. Second place with 1,900 points went to a person that never drove outside of Ontario. Third place went to a person who drove from Flin Flon Manitoba and was at the finish line in Vancouver.

Bruce added "Not many people have driven coast to coast and RETURNED using a Battery Powered Vehicles in Canada."

By the way, electric cars are not new; there is a 1912 Detroit Electric that still runs under its own power. It was driven regularly in Victoria from 1912 until the 1950s and is now owned by the VEVA non-profit group.

Susan said that along the route they met all kinds of very supportive and helpful people including the Mayor of Rossland and her husband who provided a much needed charge. On June 26th it was announced that Seymour residents, Bruce and Susan Stout were the winners of the 2015 E-Mazing Sun Country Race challenge!

Tsleil-Waututh Nation siʔámθət School

Tsleil-Waututh Nation siʔámθət School is at the centre of the community where students and our community become rich in teachings. Our school is a land based, culturally immersive fully certified school that meets the BC curriculum. More importantly our children are learning our language and culture and becoming proud Tsleil-Wautt people reclaiming our culture. We focus on Indigenous Education, specifically Tsleil-Waututh Language and Culture, through integrating cultural teachings from the Nation into our school's education programming and promoting opportunities for community members to participate in school and extracurricular activities.

As a community, we recognize the important role education plays in our community members' health and wellness and can provide options to enhance members' and families' lives. The school's vision is to maintain and enhance our cultural and traditional values while seeking to attain a balance in the intellectual, physical, emotional and spiritual well-being of each individual. The harm to our people stemmed from Residential schools and we are unraveling that hurt as we heal our community through education.

We work closely with all of the departments within the Nation and collaborate whenever possible. For example, our Treaty, Lands and Resources Department just completed a project

where they participated in an eelgrass habitat restoration project on the shores of Burrard Inlet, as well shoreline habitat restoration by planting native species in disturbed areas. Our students are involved in Nation projects through many hands-on, land-based learning opportunities and go on over 150 field-trips a year in their ancestral territories.

Tsleil-Waututh Nation is pleased with the announcement last month from The Ministry of Education, in collaboration with the First Nations Education Steering Committee (FNESC), about the implementation of required Indigenous-focused coursework for students before they graduate in B.C. With the new dogwood graduation requirements, we hope to move away from misinformation in the BC curriculum about Indigenous people. We foresee stronger relationships between BC schools and First Nations communities on whose traditional territory the students and the school communities are situated. I see this as a first step for BC and we understand that we have work to do and we are committed to our students and community.

To learn more about siʔámθət, visit

<https://twnationschool.ca/>

hay čxʷ qə - Thank you,

Tanya O'Neill,

Principal,

Tsleil-Waututh Nation siʔámθət School



Photo above of eelgrass habitat and photo below of students working on project submitted by Tsleil-Waututh Nation.



Personal memories of the Tsleil-Waututh Nation

by Janet Pavlik

In an effort to integrate into the local community in the early 70s in Deep Cove I searched for local groups that I could join. The I.O.D.E. (The Imperial Order of Daughters of the Empire) caught my eye! On attending my first meeting run by president of the Deep Cove chapter, Mrs. Du Vernet, I met half a dozen local ladies including Dolly George, a delightful lady who was the wife of John George, chief of TWN (Tsleil-Waututh Nation) our local First Nations community.

To read more about this very special community I invite you to read the first chapter of DCHS first book *Echoes Across the Inlet*. This chapter gives a brief history of *People of the Inlet*, including our famous Chief Dan George.

Dolly George invited me to visit her home on the reserve and meet with Chief John George, as I was already writing a weekly column for the *Citizen Newspaper*. I was excited to learn more about the Nation, known at the time as the Burrard Indian Reserve. So I loaded my two toddlers into my old car and headed off to their home located next to the small Catholic Church. Dolly was so hospitable and offered us Bannock bread, spread with fat dripping. Either duck or venison sprinkled with salt, the kids loved it! John showed us some of the wonderful wood carvings and basket work completed by members of the community including carver Larry Jack.

I was later to meet Larry who lived in a house clinging to the hillside overlooking the Inlet.

His carving was superb. So fine and detailed, as he sat in his beaten up armchair and let the wood shavings fall to the floor. I don't think they were ever swept up! The smell of Cedar permeated the room. I asked him if he could make a totem pole for my husband John's birthday. No problem he said. Little did I know at the time that the June birthday present would not be ready until Christmas the following year! On multiple visits to check on the progress he would say "I only carve when the spirit moves me." See page 105 of our book *Echoes Across Seymour* to see our totem.

But it certainly was worth waiting for and we still treasure this lovely delicate piece of Indian art.

In 1976 Eileen Elliott, long time resident of the Cove, and I decided it would be lovely to have a reunion of ex-Covites who had lived here over the years. It was to commemorate the early days of the "Deep Cove Regatta" 50 years past in the 1930s. Eileen sent invitations all over Canada and indeed to Europe, Australia and the States, to many who had left the North Shore. We called the event *Come Home to the Cove Day*!

The event skyrocketed into a full day affair with water events and races, building a stage in

Panorama park located where the present stage is and yes I was to involve Chief John George to officially open the day. The date was August 8th 1976, and wouldn't you know it, poured in rain! We moved activities to the Community Hall and the visiting and fun went on into the night.

I am sure many of us have fond memories of the Indian War Canoe Races in Cates Park. This colourful event across the inlet with visiting canoes especially rivals from Belcarra was an annual event, finishing with the mouth-watering salmon B-B-Q and bannock bread. It's good to see that Indian Days have returned and are now a very popular weekend in the summer with music, dancing, crafts for sale, demonstrations and the famous salmon.

affordable development was infectious. Raven Woods has been a success and allows locals to stay in the community. Leonard worked tirelessly on behalf of Canadian indigenous people on so many committees and spent countless hours in Ottawa.

More personal memories take me to the small Catholic church located on Dollarton Highway. Many do not know its name. My husband John (a Czech Canadian) spotted a small statue above the entrance one day and said that's *Little Jesus of Prague*.

And sure enough the church built in 1951 was named that. The reason was that the Pope had sent out a message worldwide that if any catholic



Photo above Dolly George, courtesy Janet Pavlik. DCHS #0001.



At left, Chief George and Dolly George on stairs and I to r: Slahott, Larry Jack, William Thomas, Herbert George, Ignatius George, photo courtesy Dolly George, DCHS #0316

How many of you remember the archeological dig during the summer of 1974 in Cates Park?

It was held by students of Vancouver City College on a known Indian Midden. Over a 1000 artifacts were uncovered. As you can imagine it caused quite a stir with our TWN friends and it didn't take long before it was closed up. Luckily TWN have treasured these ancient finds. I was lucky enough to see many of them.

Again without getting into so many details I encourage everyone to read Chapter 9 Tsleil-Waututh Nation in our book *Echoes Across Seymour*. Order your copy through our office. But I was asked to give some of my personal memories and contacts.

Chief Leonard George 1989-2001, was always a supporter of the Heritage Society and his mother in law, Betty Edge was a very active member of our group. We asked Leonard to participate in many of our activities over the years. His vision for the Nation was to develop the reserve lands and in my interview with him in the 90s his enthusiasm to get ahead with a high end

churches were built around that time should bear that name and parishioners should pray for the Czechs who had been taken over by communism in 1948.

It seemed to me that many people had not visited the village of the Nation and so with assistance from Andrew Van Eden, Ernie George and others I was able to organize a special evening presentation in their new community hall showing their new film *People of the Inlet*. Deep Cove Heritage Society filled the hall with locals from all over Seymour. This film and book 2009 were to be forerunners of TWN involvement with the 2010 Olympics. How exciting it was to watch Chief Justin George and Dennis Thomas in the opening ceremonies. These young men continue to work hard for Indigenous affairs.

We all have wonderful memories of this area, why not share them with us. Deep Cove Heritage Society welcomes your stories, photos, films, videos. Our president Liz Bollmann is devoted to bringing us into the 22nd century with the latest technology and so we encourage you to check out our website and newsletters.

Regarding Malcolm Lowry

by Trevor Carolan

He is a poet, journalist, musician, teacher and longtime resident of Deep Cove. Trevor Carolan has written a wonderful article focusing on world famed author Malcolm Lowry's time living in a shack on the Maplewood Mudflats during the 1940s–50s. Deep Cove Heritage Society is thrilled that he wrote this for our archives and we will be sharing it with you in our next few newsletters. The following is Trevor Carolan's introduction to the article.



0442 - Craig Family outing in skiff with Malcolm Lowry (3rd from right.)
Courtesy Jean Craig, DCHS #0442

As a young writer living on the inner harbour in East Vancouver not far from where novelist Malcolm Lowry had lived, I found myself drawn to his story. Drifter, remittance man, alcoholic, passionately committed writer, he fit in with the mercurial poetic image that often appeals to young literary men and film-makers. In 1989 when I moved with my young family to Deep Cove even nearer to where he had lived in a series of beachfront cabins at Dollarton in what is now Cates Park, almost immediately I was meeting locals who had known Lowry as a neighbour and word of my interest got about. Several old timers directed me to interviews they'd given over the years, and to sources in Lowry's writing and correspondence that they felt offered a rich vein worth exploring. Previously, I'd organized a Malcolm Lowry Brown Bag Mystery Literary Tour with Alan

Twigg as a summer excursion tour during the city's EXPO world exhibition in 1986, and in the early 1990s the North Shore Arts Commission invited me to lead a Lowry Walk Workshop at Cates Park. Both were popular with the public. Steadily, invitations came to speak about Lowry and his work or to lead visiting groups of writers, librarians or book enthusiasts to the stretch of Burrard Inlet where he lived for fourteen years during his period of greatest creativity. In my writing of this piece I owe acknowledgement to Jean Craig, sister of Lowry's old friend Downie Kirk who first brought Lowry to the Dollarton area early in WW II, and to Harvey Burt, Lowry's dearest pal, who was a neighbour that I was always happy to see when we were out walking our dogs. Harvey loved books and literature almost as much as he enjoyed talking about his long friendship with the Lowrys.



Trevor Carolan and Jean Craig, c1990s.
Courtesy Trevor Carolan. DCHS #1029



Harvey Burt with Trevor Carolan, c1990s.
Courtesy Trevor Carolan. DCHS #1024

Watch for the Deep Cove Heritage Summer newsletter to learn more about Malcolm Lowry's life in Dollarton by Trevor Carolan.

Elder College courses on Zoom for summer and fall

by Janet Pavlik

With an ever optimist spirit, founder and guru Ed Kry, and executive director Kate Weiss were working towards having courses in person this fall, but with many senior facilities still imposing strict covid requirements it was decided to stick to Zoom. The difficult decision to have a mix of online or in person has involved all the members of the society. Having got used to lying on the couch or sometimes even in bed! Zoom has provided an easy way to keep in touch for its members. But most people are missing the social contact and would prefer seeing each other in person again.

Locations are still being negotiated and the schedule of exciting courses finalized for the fall. Meanwhile some April/May courses still have some vacancies. Outdoor outings start now and have received a great response and some have waitlists already.

Fall courses will be open for registration in early September so if you are still wanting outdoor activities, guided tours include. Magical Mushroom Walk, Lighthouse Park, Lynn Canyon, North Shore Streamkeepers and The Trestle Bridge in West Van.

One of the most popular programs offered by Elder College has always been "What's News" and they offer locations in West Van, North Van and Deep Cove. News junkies have their chance to share and discuss local, provincial, national and international current news! No shortage of that these days! It is my personal choice for the week and I have enjoyed the friendship of the group over the years.

Coming up in November Rita Marshall and I want to promote "The healing power of Arts and

Culture." We have a music therapist, an artist, a local musician and a theatre expert ready to bring us up to date with this vital part of our lives.

A favourite interesting educational course returns in the fall. Take a look at "Crime & Justice" it is always popular with top Judges and Lawyers participating. Other courses including Cinema Salon, Zooming Around the World and Champions of the Environment Continue to round out wonderful entertaining morning or afternoon outings.

Why not join us? Many Deep Cove Heritage Members find Elder College a perfect partnership.

For information, registration and Programs
www.nseldercollege.com

PLEASE SEND YOUR STORIES AND MEMORIES TO
info@DEEPCOVEHERITAGE.com



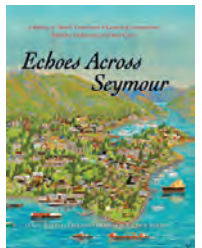
Book bags

Our roomy canvas tote bags with 1950s Cove photo only \$10 from the office.



Local books

Echoes Across the Inlet and Echoes Across Seymour, and Ralph Drew's books *Forest & Fjord*, *Ferries & Fjord*, *Townsite of Ioco and Coquitlam* *Chronicals*, all are loaded with pictures. Great reading and for gifts. All available from our office.



Be involved in your community

Once we get the go-ahead, we will be looking for more volunteers to mingle with visitors to our office or help with our events. If you can help out with any of the following, even occasionally, please get in touch with us.

- Welcome visitors to our office (three-hour shift, morning or afternoon)
 - Accompany other volunteers when they attend community events by handing out brochures or selling our books. This would include events like Blueridge Good Neighbour Day, Deep Cove Daze or Parkgate Community Days, etc. Any one of them or all of them would be very helpful.
 - Help set up and take down chairs for any Special Meeting Events when needed, usually a weekday morning.
 - Accompany other volunteers for occasional history talks for one or two hours.
 - Help out at fund-raisers to either sell tickets or help set up event and silent auction.
 - Grades 10, 11 and 12 students are welcome to volunteer.
- If you can help, call our office administrator, at 604-929-5744 Thursdays from 10am to 4pm or send email to:

deepcoveheritage@gmail.com

FROM OUR ARCHIVES



DCHS #0382 — Above, at left Government Wharf, centre Jug Island, right Office of Boat House, water taxi, Deep Cove early 1950s. Courtesy Mrs. Mary Rawlings.

CHECK OUR WEBSITE FOR MORE INFORMATION
WWW.DEEPCOVEHERITAGE.COM

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We appreciate the ongoing support of our Deep Cove Cultural Centre partner groups:

Deep Cove Stage, First Impressions Theatre and Seymour Art Gallery.