



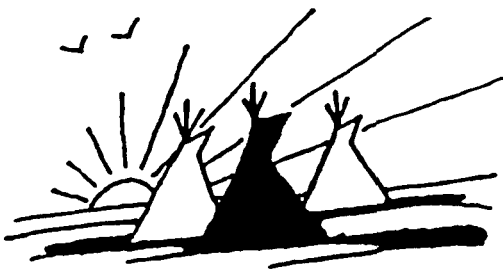
Carnegie CHRISTMAS

FREE • donations accepted.

Carnegie

NEWSLETTER

401 Main St., Vancouver, B.C. (604) 665-2289



Nov.29/90 was a day I'll never forget. Dave, Sam and I visited the rubble of the destroyed houses on the 1600 block Francis St., just west of Commercial. Where 6 houses had once stood, now lay a huge blob of wood, parts of walls, some furniture that was practically destroyed and the steps of one house that was no more.

Only the graffiti on some of the remaining pieces of wall symbolized the philosophy of some 36 homeless squatters: "Homelessness is not a crime" & "Homes for all and all for homes."

I walked about the heap of these crushed homes, admiring the stand these squatters took. Mostly young people with no money and nowhere to go, they refused to bow to pressure from the Developer, the courts and the police to vacate a functioning neighbourhood..which has now been flattened and left for who knows how long. They set up roadblocks on Friday, Nov.23, and again on Nov.27.

The last roadblock let police use the excuse that there were firearms hidden in one of the homes. That prompted 80 armed special forces troops, the RCMP even a helicopter. It took 20 minutes to demolish the homes and the last squatters did not vacate "until the floors started shaking," said Denis Jean, one of the last, die hard squatters.

All were arrested and charged with either mischief, violating court orders or destruction of the peace. Some were not charged at all.

On Nov.29 the squatters and their supporters held a rally. It was quite chilly and the rain started about 7. When we arrived there were quite a few people, maybe 100. I bumped into Jonathan, who tutors at the Learning Centre. He said that he was busted while a masked officer pointed a semi-automatic rifle at his head. He was passing through the area on his "deadly bike". Given no choice, he was charged with "possession of a dangerous weapon." They couldn't find any "dangerous weapons" so he was then charged with obstructing the peace. After a few statements were made everybody took to the streets.

We took over the lanes heading north on Commercial and began our march. People were knocking cans,



whistling, yelling chants like "Shame" when a cop would drive by or "Squatter's fight: Housing is a right!" And "We ain't got no money, We can't be bought But we need housing So we squat the lot! People driving by would honk in our favour.

When we arrived at the site of the demolished houses, people chanted "Shame" as some squatters went on top of what used to be their homes. Denis made a statement: "What I have to say is: This is what is left of our home. The City of Vancouver destroyed my home and now I feel that I understand how the Native People feel." I heard: "Homelessness is not a crime"; "We don't have a community so we've got to fight for one"; "This is how they treat the poor - this is class war."

When Squeege (who did some parttime work in Carnegie's kitchen last year) went up, she said, "I'm disgusted, it is class war and I'm gonna fight and I'm not gonna give up and I'm gonna build another squat and squat again and I'm gonna squat for as long as I want" as the entire crowd responded in support. She continued, saying, "And I just hope that I see the majority of the people here down at the new squat because now you see what the future holds for you...It holds nothing but demolitions and repression and invalidation for your existence and for your situation. Remember that we all stood in awe, felt raped and had our dignity stolen whether you were a squatter or not." The short-lived silence cut in to that shield that makes you think, "This isn't Vancouver..this could never happen here."

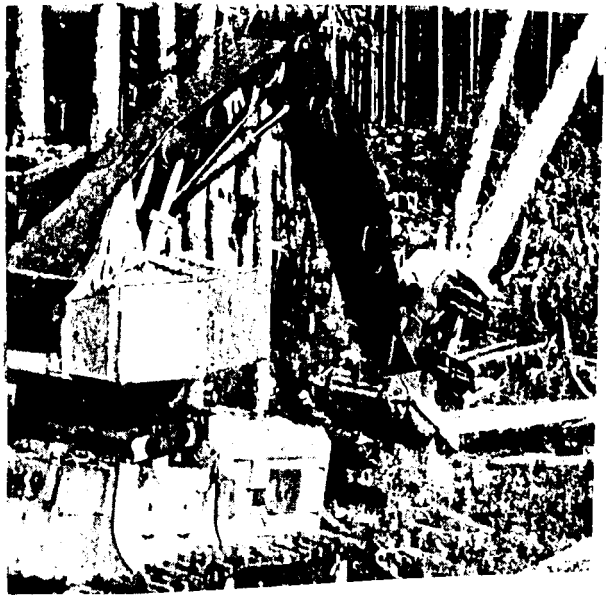
From those who remembered the demolitions before Expo '86 came further comments: "One lesson I learned from this seige is that we're living in a Police State and it nailed the coffin shut on exactly what I think - that the government will go to any extreme to shut down anything left-wing or that does not flow with them."

One squatter from London, England, said: "I've never seen anything like this in London. I've never seen guns ..this is absolutely horrifying. I know the squatters in England are behind everyone here today and they send their solidarity."

One squatter, carrying a red flag with a black star on it, said that he didn't feel protected when the cops were pointing machine guns at him.

"They took the safety off their machine guns from 10 feet away, man!"

After more comments about how it took 80 police 8 hours to remove 30 unarmed people from their homes, we began to march again. In my mind was



the last comment..that the developer who'd paid for the demolition was on a flight destined for Hawaii, for a nice little holiday.

We reached Hastings and headed west holding back all traffic going the same way. There weren't any incidents on the way to the police station. At Main & Hastings, right in the intersection, we got separated for a second or two when some people turned right on Main and some kept going straight. We chanted "We own the streets!" and, when we arrived at the police station, we began to shout "Shame! Shame! Shame!" As they locked the doors & took pictures, people yelled "Arm of the rich" and "VPD is a social disease!"

We then left the police station and turned left on Cordova St., heading west, then right on Columbia, left on Powell and marched down Water Street. We took a left on Cambie and a right onto Hastings again. On Water the situation got worse because some people turned over newspaper boxes. It felt tense; ever since leaving the police station, it felt tense. "No violence" we called to those wishing to cause trouble.

On W. Hastings, several mailboxes were knocked over and several of us seg' them back up again.

The police showed up just before we hit Granville St. I counted 10 motorcycles which completely surrounded us. We turned left onto Granville and locked arms to stay together. By now all the TV cameras and reporters were all gone. Squeege was almost run over as two cops on motorcycles sandwiched her. "Where are CBC, CTV," I thought.

At Granville & Georgia we turned right onto Georgia and the police wnet ahead to warn traffic. We rallied almost 2 hours. When we turned left on Howe St. the cops did not stop us. We all started yelling with happiness and victory as we made it to the Art Gallery at Georgia & Howe.

I guess the Art Gallery is our only place..so many things have happened there in 1990. The two tent cities set up by Natives during and after Oka; City on the Edge; the abortion rally earlier in the year and other protests. We felt safe on the steps. We felt we had won. Cheers of victory eventually faded as we all dispersed. I was exhausted, as I'm sure everyone was.

While on Granville, some of us thought we were going to be coralled up like cows and shipped via paddy wagon to the jail for the night.

We finished at 9pm and the banner carried at the front of the march was laid on the steps for all to read.

"POLICE REPRESSION BUILDS
OUR RESISTANCE"

By STEVE ROSE



Carnegie Character Portrait

Born Richard Pooley on May 17, 1938 in Vancouver, Tora's father was a bookie fronting as a tobacconist and his mother was a housewife. He was raised in Dunbar and studied at Lord Byge H.S. During high school he served in the militia with the Irish Fusiliers, whose armories burned to the ground years later. In Grade 11 he dropped out of school and lived in the Downtown Eastside, working at the Balantyne Pier in the early 1950's. After finally graduating in '52-'53, he pursued a short-lived engagement as a glorified boy scout in Officer Training. When the big '60's hit, Tora had long been out of the army, married 7 years and worked as a commercial artist.

"The 60's for me was a transition from commercial art to a lifestyle of hallucinogenic hippy decadence. It was great but not what I thought it would be!" Tora returned to Vancouver after divorcing his wife and Toronto forever.

"I lived in a communal house on top of a hill overlooking Kits Beach. We hitchhiked to Mexico to see where the flying saucers had landed. We were flar broke and had to sneak across the Can-Am border because we had no I.D. We got across but were stopped in San Diego."

As time progressed Tora was evicted from 4 different houses and eventually wound up on Union St.



"During that period of time I was helping Marilyn with a halfway house for runaway kids. The house was so beautiful and had several fruit trees. When they tore the house down they put up a fire extinguisher warehouse. It's really symbolic of what was happening to me with all the evictions."

While living on Union St. Tora met Rita Greenlaw and together they had a daughter named Zara.

"Zara is a great kid; she's the light of my life but I hate sounding so corny! The photo shown here was taken when I worked for DERA. DERA was represented in the MayWorks Parade in 1982. We brought a busload of seniors along. The unfortunate story behind that parade was about the "SAVE THE DOWNTOWN EASTSIDE" banner. We left it on the bus and someone ripped it off. It hasn't been seen since. What would anyone do with that banner? It's so bizarre."

Since living in the Downtown Eastside, Tora's poetry has evolved, in my opinion, to be one of the strongest voices in the community.

"It was at the Carnegie Poetry Club in 1984 where I got inspired and actually thought of myself as a poet. Besides, I've got nowhere else to go around here. Carnegie's 2nd floor is the most interesting place for me in the neighbourhood. Some of my best poetry has been written from experiences with Carnegie and the Downtown Eastside."

By STEVE ROSE



Dear Editor,

Dinah Belleau has been a C.E.E.D.S. member since 1977. Dinah, along with some other CEEDS members, are former street people of Williams Lake (nicknamed 'Troopers'). About 13 years ago a bunch of us white people were hippies in the hills, squatting on a piece of land, Borland Meadow, near Wms.Lk. We white people and the Troopers joined forces and began gardening and farming together, the organic way.

Our first and largest community garden was on Sugar Cane Indian Band land in 1977-78. At the Sugar Cane Community Garden we had pigs, milk cows and chickens. The garden had a campfire every night and the people of Sugar Cane visited often.

From Sugar Cane, we moved to Toosey Indian Band in the Chilcotin Nation where we continued gardening and farming. We were at Toosey for 2 years when the wind changed direction and we no longer felt welcome. We packed camp and moved out.

Living together on Indian Band land, growing organic gardens and farming, is a political statement. We believe and were demonstrating that independence starts with self-sufficiency. The Troopers and the Hippies, the so-called down-and-outers, were doing the biggest co-operative venture that ever hit the Cariboo.

Now, 10 years later, we are gardening on 2 Indian Band lands. Whispering Pines Indian Band near Kamloops, and Alkali Lake Indian Band near Williams Lake. Both are summer garden camps. The garden in Kamloops is managed by at least 2 CEEDS members. The garden at Alkali is grown by Dinah Belleau, who is a band member.

CEEDS looks forward to the day when Indian Nations claim their independence by taking control of their own food production. This needs to be done the organic way and co-operatively.

In 1985 Alkali Lake received a large government grant for agricultural purposes. Unfortunately, Department of Agriculture specifications were followed. Band members were hired,

chemicals and sprays were applied to the vegetable crops, and a pig barn was built like a cement dungeon. The project failed.

Dinah and many Indian people have told us stories of their childhood, when the Indian Bands had communal gardens. The work was shared, as was the food. The traditional gardens on Sugar Cane were destroyed when a rodeo ground and ball park were put in its place.

People working together for our basic needs, looking after each other, looking after the earth and its inhabitants - this is a centuries-old philosophy that is soon to be revitalized in a big way.

Lisa Enquist





AN ODE TO THE LOONIE and BRIAN MULRONEY

Here's to the man with the Colgate grin;
Here's to the country we used to live in;
Here's to Big Business, controlling this boob;
Here's to our lives as they go down the tube.

See how our country is now up for sale;
See how Mulroney will next trim the mail;
See how he boosts corporate wealth;

As billions of dollars get trimmed off our backs;
As we try to swallow the goods and services tax;
As our once great country, which railroads had built;
As VIA was buried, did He not feel guilt?

Free trade is a grammatical contradiction;
Free trade itself has now become fiction;
Free trade took our dollars and jobs to the States;
Free trade took our interests and bumped up the rates.

A country once proud of its social esteem;
Was sold out its forests and rivers and streams;
All thanks to the man who gave us the Loonie;
For God's sake, free Canada O trade Brian Mulroney.

Brian O'Leary



EDITOR



Dear Newsletter Editor,

I really look forward to getting the news from the hub of the Downtown East-side. Things are downsized here and pretty quiet right now.

What is heartening to read about is that there is some organized action against the systematic governmental oppression against those of us living below the poverty line. It was Maureen Rivington who turned me & my friend Myles onto yer paper. Thanks so much.

Heather Millar

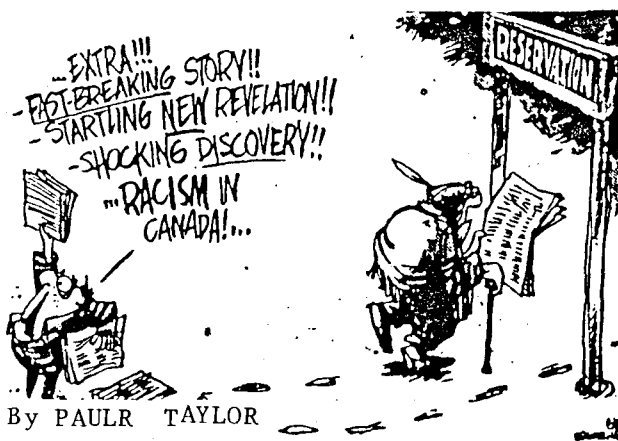
To all the Great Volunteers who helped keep this huge place working in this year of 1990 -

Merry Christmas and a Happy New Year! You all deserve the best for all the wonderful hard work you do.

Merry Christmas to the Volunteers who are in the hospital or elsewhere. You are all greatly missed.

And thank you, volunteers, for working so hard and standing my many bad moods. I will try harder in the future to be more appreciative.

Janice Saul



The B.C. Human Rights Commission was abolished by Vanderzalm and the socreds. Canada is portrayed in the media as being "free" of human rights abuse; BC is part of Canada.

Then Oka..and the shit hit the fan.

During October 1990 two international bodies publicly examined Canada's human rights record:

THE INTERNATIONAL CENTRE OF CENSORSHIP, based in England, said that freedom of expression is not adequately protected in Canada, citing:

- * Army and Police interference with journalists during the siege of Oka.
- * Cuts in government funding for promotion of Aboriginal languages.
- * The "notwithstanding" clause in the Charter of Rights.
- * Customs laws allowing border guards to seize "obscene" publications.

The administration of Canada's Access to Information legislation was particularly criticized for its needless and bureaucratic roadblocks "hindering the public's right to receive information from its government."

THE UNITED NATIONS HUMAN RIGHTS COMMITTEE unanimously criticized Canada's record on Aboriginal rights and voiced concerns about the refugee backlog.

The Canadian Council of Churches Brief to this Committee responded clause by clause to reports prepared

by Canada's Secretary of State and charged that -

"Significant violations of Covenant human rights have occurred in Canada and still occur. The government fails to intervene in providing protection of Covenant civil rights of vulnerable social groups and minorities such as aboriginal people, aliens, refugees or prisoners, with the latter group already disproportionately composed of aboriginal people and others who have been socially devalued by poverty or mental disorders..." "We must tackle the problem of a society that tolerates violations of human rights by its social institutions..."

In BC, human rights' violations are centuries-old. Natives, Chinese immigrants, refugees fleeing death in Central America, the surfacing stories of abuse suffered by domestic workers..people point to government programs and departments and think that here the proper solutions will be found.

What the socreds do is abolish the



very programs & departments set up to do this. They change the rules to allow their mental disease of superiority full rein.

When they killed the Human Rights Commission, they presumed that reports of government abuse of rights would be left to individuals. Many of the dedicated people who worked in this area, and others who knew of or were themselves victims of racism or prejudice formed the B.C. Human Rights Coalition.

The people work on the fundamental idea that human rights education is our hope for the future. In 1990, over 1700 people have participated in the many programs run for education and outreach. For more information:

B.C. HUMAN RIGHTS COALITION
#107-96 E. Broadway,
Vancouver, B.C. V5T 1V6 (872-5638)



Learning About Human Rights - An Outreach Class at First United Church

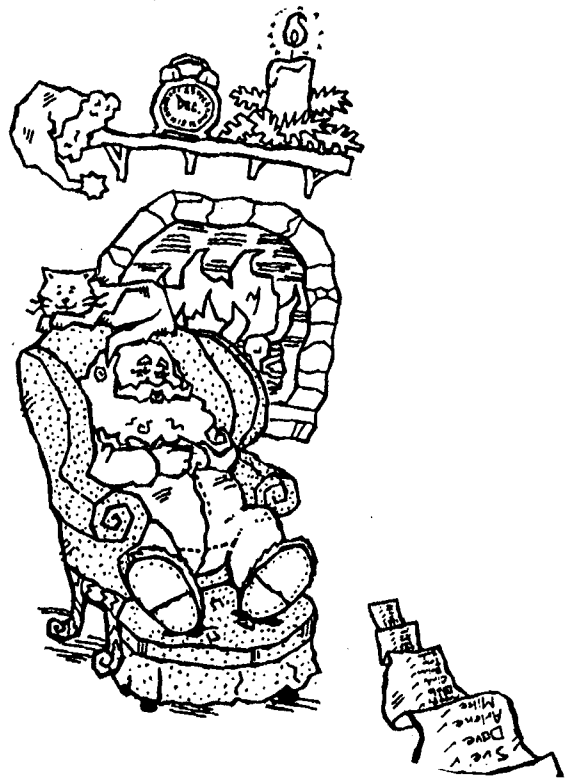
Christmas, Poverty

If you believe "the story"... Mary & Joseph were homeless. Jesus was born homeless too - he didn't have a bed. ...they say.

Nothing has changed much except the stores cash in on Christmas. The ads say buy, buy, and rich people get rid of their guilt by giving at Christmas and not caring who starves the rest of the year.

The Christmas Spirit of love & peace is free - and cannot be bought. I see it in Carnegie all year round when people help each other and give their caring freely.

Sheila Baxter



L A D I E S and G E N T L E M E N It's the CARNEGIE POETS!

They read, they write, and they re-cite. The Carnegie Poets are back, live and in person, and they are going to present a seasonally-adjusted extravaganza of words and music on Saturday Dec. 22, at Carnegie's Theatre.

Yes, it's another free poetry reading, and this time the special guest poet is PETER TROWER, all the way from the Sunshine Coast.

For all you budding poets, there'll be an Open Mike, so bring your latest creation and unveil it to the world.

Refreshments will be served - free, of course.

Christmas with the Carnegie Poets on Saturday, Dec. 22, at 7:00 p.m.



Dear Friends,

20/11

Many thanks for your most generous donation of \$100 to the (Downtown Eastside Women's) Centre. It is very much appreciated by everyone, believe me. Help such as yours enables us to provide extra which our budget does not allow.

Thank you again for thinking of us.

Janette Hunter



Need I Say More?
Standing on the corners
Of Georgia & Granville
Feeling like
A teardrop
Lost
Upon these oceans
Of concrete
And skyscrapers
Of oblivion.....

Hisco



MAIN STREET BEAT

It's been raining for weeks. The Main Street sidewalks are practically clean of spit and blood.

Crab Park has several magnificent giant trees washed up on its shore. It's close to Xmas and Carnegie has strung lights outside, gearing up for their famous holiday extravaganzas.

Christmas; it seems like an instant replay of last year, except the Three Wisemen - Tom Lewis, Henry Hebert and Dave McConnell made good their escape.

The Powell Street Wallbangers (My neighbours) are at it again, so I'll head out to the tuesday nite cabaret in the theatre for more inspirational, uplifting instant replays. Adios

DEside Joe

Winter
Snow, sleet, rain, wind,
blowing away the leaves.
fans, blowing away the smoke.
Smoke, gnawing away at flesh.
Flesh, decaying in the graves.
Graves, graves. Graves!
Decomposition in the earth.
Earth, giving birth to a nation.
Torn again. Civilization.
Civilization of a nation.
Earth. Earth.
Mother, Earth.

Anita



CARNEGIE

The Carnegie Board meeting's about as local as you can get. At the one just past, on Dec. 6, two new directors were elected. Welcome to Wayne Kelland and Chris Iverson. Glen Fleet said he'd try again next time. The other 2, the perpetual candidates, of course complained about the process.

Diane, in her "director's" report, (wild rumour has it that no one directs Carnegie..that we're as free-form as a nuclear explosion) gave the latest on the renovations, saying "It seems like we'll be using 380 Main St. -right next to the Police station- for a seniors lounge, coffee, card-playing, the smaller pool table and socializing." When anything becomes definite, like the starting date,...

On to more current things, Diane welcomed Ted Chiang and Philip Goad to the regular staff (Activity Attendants) and Viola Thomas as a 6-month replacement for Alicia. Viola was described as "almost as tricky as Butch". That's patently impossible!

Community Relations

Neighbourhood policing methods are raising more than usual concern with a) the squatters' debacle and b) the 'unofficial' treatment of people. If you are a Latino, watch yourself. The few who are dealing are making every Latino subject to harrassment and even beatings. Also happening will be a community meeting to 'take back' Oppenheimer Park.

Finance

Christmas donations of \$300 each were made to DEYAS, the Women's Centre and Crabtree Corner and the Association puts \$2500 towards our events. Also happening here is the efforts to restructure the bingo hall's operating procedures.

Pool Room

The general rule we've gone by was "no one under 14 allowed", but a city by-law states that no one under 15 is allowed unless accompanied by their parent or guardian, and not during school hours at all. This is posted.

Program

The infamous Newsletter was talked about, mostly the small print in the last two issues.

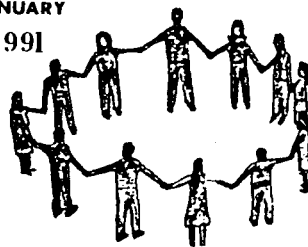
What's happened since the board meeting is the printing of a 3rd, updated edition of Help in the Downtown Eastside. The back page has a simple listing of the rights of Mental Health Consumers. The 1st edition (1,000) lasted about a month; the 2nd printing (2,000) in July were all gone by Labour Day and requests for more were coming almost daily. This time 4,000 were printed. Margaret, George, Glen and Bill helped with the 51 hours it took to collate, staple & fold them!

By PAULR TAYLOR

HELP in the DOWNTOWN EASTSIDE

JANUARY
1991

3



TUESDAY, DECEMBER 11

CELTIC HARPIST

3 to 5pm, In Art Gallery - 3rd Floor

WEDNESDAY, DECEMBER 12

HANNAKA

VOLUNTEER CHRISTMAS DINNER
(Volunteers Only)

CHILI DINNER on 2nd floor

THURSDAY, DECEMBER 13

FILMS & POPCORN

National Lampoon's - CHRISTMAS VACATION

FRIDAY, DECEMBER 14

VEGETARIAN FEAST

with

entertainment by Rob Hollingworth
Classical Guitarist - 2nd floor

SENIORS' CHRISTMAS NIGHT

Theatre - 7pm - '89 videos, music,
dancing & snacks
All Seniors Welcome!

SATURDAY, DECEMBER 15

CHILDREN'S CHRISTMAS PARTY

Food, Fun, Magic, Balloons, Carolling
Mr. & Mrs. Claus, 11 to 2pm, Theatre

PIZZA NIGHT - 2nd floor

SUNDAY, DECEMBER 16

EUROPEAN BREAKFAST

\$1.50 - 2nd floor

MONDAY, DECEMBER 17

CULTURAL SHARING AND TRADITIONAL
BLANKET DANCE
7:00pm - Theatre

TUESDAY, DECEMBER 18

CELTIC HARPIST

5:30 - 7:30 - 2nd floor

WEDNESDAY, DECEMBER 19

"FREE BINGO" - Theatre

VENISON DINNER - \$2.50 - 2nd floor

or

BOB'S CHILI

THURSDAY, DECEMBER 20

CELTIC HARPIST

3-5pm - 1st floor

LILLIAN & GEORGE'S ANNIVERSARY

Theatre -- 6-10:30pm

FRIDAY, DECEMBER 21ST

FILM - 2:00pm Theatre

"DRIVING MISS DAISY"

"ENJOY A NATIVE WINTER"

THEATRE throughout the building

SATURDAY, DECEMBER 22

AN EVENING OF POETRY

Theatre

PIZZA NIGHT - 2nd floor

SUNDAY, DECEMBER 23 (EVENING)

VIDEOS

Snacks throughout the building

MONDAY, DECEMBER 24

CHRISTMAS EVE

CARNEGIE OPEN ALL NIGHT

CABARET AND DANCING all night - Theatre

FOOD, VIDEOS, and FUN.

FREE MIDNIGHT MEAL - French Canadian
"Tortiere"

BREAKFAST - 5am

Tickets at Info Desk

TUESDAY, DECEMBER 25

CHRISTMAS GOOSE DINNER - 5PM

Theatre - George Hillaby on piano

\$3.00 - tickets at Info Desk

WEDNESDAY, DECEMBER 26

BOXING DAY

With a visit from Mr. & Mrs. Claus.

TRADITIONAL TURKEY DINNER (Free)

3 Sittings - 3:30, 4:30, 5:30pm

Music by George Hillaby

THURSDAY, DECEMBER 27

FILM & POPCORN

"All Dogs Go To Heaven"

7:00pm - Theatre

FRIDAY, DECEMBER 28

VEGETARIAN CHILI (Free)

2nd floor

SATURDAY DECEMBER 29

PIZZA NIGHT

SUNDAY, DECEMBER 30

BALLROOM DANCERS

"Annual Dinner and Dance"

Chinese Dinner, 5:00pm, Theatre

Tickets at Info - \$2.50

ROAST BEEF DINNER

2nd floor

MONDAY, DECEMBER 31

NEW YEAR'S EVE

Party - Theatre - 7pm to 1am

Dance to The JADES, 8:30 to 12:30am

TUESDAY, JANUARY 1

NEW YEAR'S DAY

HAM DINNER

Theatre - 5pm - Tickets at Info

DOWNTOWN
EASTSIDE
YOUTH
ACTIVITIES
SOCIETY

685-4488
Free doctors on site
223 Main
(confidential)

Wed. evening: 5 to 8:30
Dr. AL VENNEMA
Thur. evening: 5 to 8:30
Dr. COLIN HORRICKS
STD nurses are on site
through the weekdays.

Drop in
or call
for an
appoint-
ment.



THIS NEWSLETTER IS A PUBLICATION OF THE
CARNEGIE COMMUNITY CENTRE ASSOCIATION.

Articles represent the views of individual
contributors and not of the Association.

Free - Donations accepted.

City info staff can't accept
donations for this Newsletter, so
if you can help, find Paul Taylor
and he'll give you a receipt.

Thanks everybody.

Next Issue's
DEADLINE:

28 December
Thursday

NEED HELP?

DERA can help you with:

- * any welfare problems
- * UIC problems
- * getting legal assistance
- * unsafe living conditions
in hotels or apartments
- * disputes with landlords
- * income tax

DERA is located at 9 East Hastings
or phone 682-0931

DONATIONS SINCE INCEPTION: Cruising Wheeler -\$5
Bruce T. -\$200 Yanum Spath -\$200 Bea F. -\$35
Nancy W. -\$300 Willis S. -\$110 Barbara M. -\$50
George B. -\$15 Rich P. -\$41 Margaret M. -\$100
Robert S. -\$80 Jancis A. -\$45 Taum D. -\$3.33
Luis P. -\$20 Tom - \$4.02 Dave C. -\$5
Marg S. -\$20 L.B.T. -\$100 Nancy -\$10
Ted B. -\$5 Sheila B. -\$2 Alet -\$25
Lillian H. -\$45 James M. -\$50
I. MacLeod -\$200 Kelly -\$6
J. East -\$3 Nancy J. -\$70
Sue H. -\$45 Steve R. -\$10
Ian - \$5 B. & B. -\$8
Neil M. -\$2 CEEDS -\$35
Peter E. -\$4.57 Etienne S. -\$40
Linda F. -\$50 Keith C. -\$20
Mendel R. -\$15 Wilfrid B. -\$22
K'lem G. -\$5 Anonymous - \$58.77
The Fire Bug -\$250
Terry the Terrible -\$100
Archie M. -\$100 Linda K. -\$100
Maureen R. -\$5 Sandy C. -\$40
Colleen E. -\$25

Cement Masons -\$50
William B. -\$20
Hazel M. -\$25
Art VL -\$20
Heather M. -\$15

help
if
you
can!

DERA HAS BEEN SERVING THE DOWNTOWN EASTSIDE FOR
17 YEARS.



THE NEXT
NEIGHBOURHOOD
HELPERS
GROUP
MEETING
WILL
BE ON

Tuesday, Dec. 18
10:30 a.m.
509 E. Hastings

Early Rain

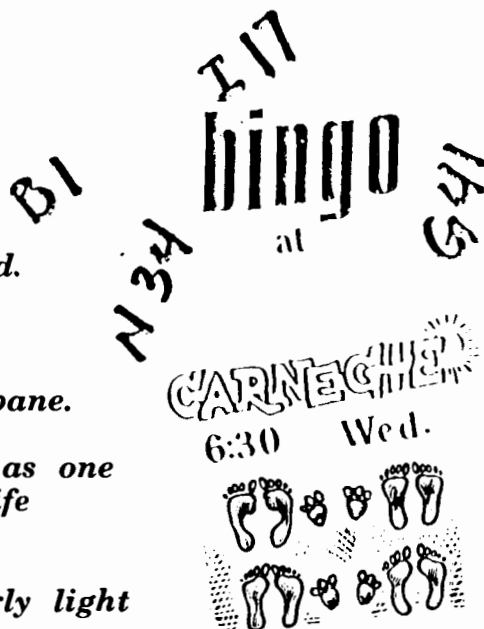
by David Badine

*This morning it was raining at 5 o'clock
I heard it on the roof when I awoke
It was a lonely but familiar sound
And I listened as it quietly spoke.
I was reminded of many things
Many far-away things as a child
Now it seems so far back in the past
When my attitude was new born and mild.
I remember most looking out the window
Out into the mist and falling rain
All the cosy homes looked so warm
With happy sounds behind each window pane.
So now I long for the quiet past
When the people knew kinship and lived as one
There was some sorrow but it's part of life
Still we survived because we were young.
And as I stood at the window reflecting
I was jolted by a dog barking in the early light
The coffee smelled good as I poured a cup
Quietly the memories faded with the passing night.*

On Liberty

It does seem, however, that when the opinions of masses of merely average men are everywhere become or becoming the dominant power, the counterpoise and corrective to that tendency would be the more and more pronounced individuality of those who stand on the higher eminences of thought. It is in these circumstances most especially that exceptional individuals, instead of being deterred, should be encouraged in acting differently from the mass. In other times there was no advantage in their doing so, unless they acted not only differently, but better. In this age, the mere example of nonconformity, the mere refusal to bend the knee to custom, is itself a service. Precisely because the tyranny of opinion is such as to make eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. Eccentricity has always abounded when and where strength of character has abounded; and the amount of eccentricity in a society has generally been proportional to the amount of genius, mental vigor, and moral courage which it contained. That so few now dare to be eccentric marks the chief danger of the time.

JOHN STUART MILL



AT RISK YOUTH INNER CITY VANCOUVER

For more than 15 years I have been involved with youth who are found on the streets in the Inner City of Vancouver. All of the young people are to be considered at risk for a variety of reasons.

Years ago, it was the youth roaming about on Davie Street who were in the public eye. They were moved out of that area by a court injunction. At that time the number of youth on Vancouver's streets were far fewer than the numbers one encounters these days and evenings.

The resources were far fewer also. Over the last decade Vancouver has developed more street level services to target this growing group of needy youth. But as fast as services are developed one realizes that they are not adequate. Looking at the population of "at risk" youth in other major cities across North America, Vancouver seems to be holding its own.

One has to realize that the population numbers of youth on the streets does not just reflect the abilities of the street level services/workers to divert these children; it reflects the lack of appropriate services in the child's home community and, to some degree, the amount of neglect, abuse and sexual abuse that is forcing children into flight throughout North America.



Sexual abuse is likely one of the major contributing factors of youth on the streets being sexually procured in our culture these days. A study done in the U.S.A. found that over 50% of youth who ran away from their homes were likely assaulted sexually while in flight. The omission here is that most of those youth were victims of neglect and abuse before they ran. Children just don't run to something, i.e. the 'bright lights of the city'; they run from something. Far too often that "something" is well hidden neglect and abuse of all kinds. Denial of the problem from family, friends and, far too often, the authorities and helping agencies, aids the isolation the child feels.

I remember questioning a child as to her reasons to being sexually procured on the streets, and the risks these activities placed her at; she looked at me and said, "John, at least I now get paid for it. It happened at home all the time and I usually got beaten also." For that child and for many others the harsh realities of the street are more nurturing than their home and home community.

Yet, besides the risks of functioning on the streets and surviving there, children are victimized even further. Over 10% of prostitution charges under soliciting laws are against youth. Yet again, few if any adults are charged for purchasing these children. What is this message that we give to our children about protecting them, and the unique and special status they occupy in our culture?

Cultural tolerance of male sexual attitudes that leads to the acceptance of the purchase of children, by men, cannot just be brushed off as incidents of male sexual prowess. Sexual abuse of children is exactly that. When people buy children it is not an act between two consenting adults. There is an inherent power inequity. The adult has more power and control of the circumstance than the child. The adult is exploiting the powerlessness of the child, and we as the community tolerate him doing this.

Considering the needs of the children on the streets, what resources and services do they need to survive? The list is long

* We need an adolescent detox facility.

Vancouver still has no detox bed units for the growing population of young persons with substance abuse concerns.

* Development of culturally appropriate residential resources. Vancouver still doesn't have a group home for Aboriginal youth. In the Downtown Eastside, 70% of the youth we deal with are Aboriginal. This is a trend in major cities throughout Canada. Far too many children who end up on our streets are from the ranks of the Aboriginal Community. Has not their community already suffered enough sexual abuse of their children at the hands of members of the white community? Are we prepared to stop the exploitation of their most precious resource, their children; are we prepared to stop exploiting any and all children?

* Dealing with young people who end up on the streets has far more radical implications now than even a few years ago. The drug of choice is cocaine, a drug whose effects aren't going to harm oneself. It is likely the most addictive drug the culture has to deal with. Its effects are devastating.



For pregnant women, it is seven times more likely to affect the development of the fetus than alcohol. It lowers the body's immune system, so the individual is more likely to succumb to infections. This has horrible implications for persons who also end up HIV positive and addicted to cocaine.

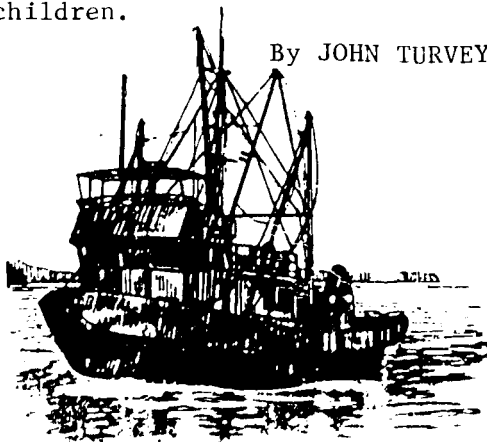
* AIDS is a new factor for youth to deal with when on the streets. Besides the dangers of drugs, alcohol and violence, the possibility of HIV/AIDS looms over all of us. Half of the HIV positives in the D.E. Community are women and half of them are Aboriginal. People on the street who are HIV positive don't live that long. Cocaine use lends itself to reducing that life expectancy. The possible impact of this disease on members of the street Community is dire. Children, being children, are quite sexually active. Now, that activity, that exploration, can be "Russian Roulette" without the practice of safe sexual conduct. Often the streets aren't where that kind of responsible behaviour takes place.

It's easy for some readers to say or think, "They deserve what they get." That's a simplistic way of getting off the hook. The facts are that our culture has allowed the sexual exploitation of children to take place for far too long. Now we are beginning to see the results. Sexual abuse haunts the victim and, if unresolved, festers and infects others. Victims become abusers. The Community is no longer a safe place for the child to run to.

We keep on asking for and developing services and resources for these persons, but the bottom line solution to children on the streets is to deal with the factors that lead to their flight. Don't allow them to become a "commodity" to be bought and sold when they do end up on the streets. Develop local, community based services to deal with sexual abuse - services that are user-sensitive. Put men who buy and sell children for sexual exploitation in prison. Let children know that we care and kill the market demand. Embrace the concept that sexual exploitation of children is not an act of male sexual prowess. Let's change our attitudes..let's let children be children.



By JOHN TURVEY



Dear Carnegie Newsletter,

I've been trying to stay put, by myself, here on Hastings St. and I am very much impressed by the people who are here..who make things seem as though it's mine, too.

I'd like to say that I've been allowed to do things that make me happy, while things that I've done in the past keep reminding me to straighten up.

Anyways, I'd like to say that I've never been so pleased to live in a neighbourhood as I am now.

Murray

Chiparopi, an old Yuma Indian, gives her views of the changes that confronted her at the beginning of the 20th century.

"Sickness comes with you and hundreds of us die. Where is our strength? In the old times we were strong. We used to hunt and fish. We raised our little crop of corn melons and ate mesquite beans. Now all is changed. We eat the white man's food and it makes us soft. We wear the white man's heavy clothing and it makes us weak.

"Each day in the old times, in summer and winter, we came down to the river banks to bathe. This strengthened our skin but the white settlers were shocked to see the naked Indians. So now we keep away.

In old days, we wore breechcloth and aprons made of bark and reeds. We worked all winter in the wind - bare arms, bare legs and never felt the cold. But now, when the wind blows down from the mountains it makes us cough. Yes, we know that when you come, we die."



The governing administration of Canada has deteriorated spiritually, morally and physically...already from a desultory Head of leadership to an oppressive contributor in mis-management.

This is the reason for directing information to you. I do feel threatened by living here, but I also feel it is a duty to expose the corruption and evil cruelty, hidden and endured, that needs to receive public scrutiny from the diminishing number of democrats.

Politicians are crafty thru deceptions. Their theoretical patterns of thought cause too much neglect in the equalizing of benefits and well-being of those individuals they mean to manage. Besides being in violation of our freedoms and rights, they slowly are taking these away. They can be very informative. but theoretically only.

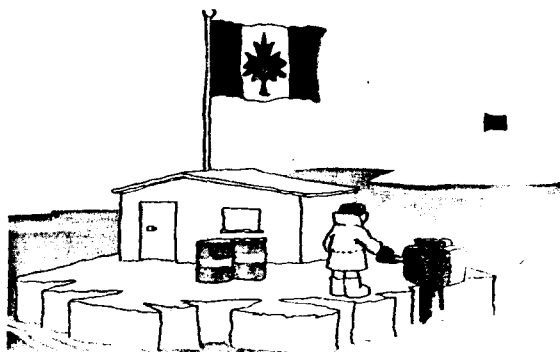
This is due to people, already established capitalists in society, accepting just what they want to hear. not what has been screened as unacceptable. Their abnormalities feed propaganda and produce more Red Tape.

We are all selfish to some degree, but we can learn to be more thoughtful. There is room for making improvements, like any good plan in management will allow. Whatever does not

get sustenance for an upbuilding of growth truly must be deteriorating. This is Canadian society accepting what is being handed them. They are lazy in discipline, in discernments, and in fighting for upright standards and principles due to a self-centred, dog-eat-dog world.

Tourism is now a major economic factor, or at least it is for selected people. Anyone capitalizing on this likes to depict truly friendly and compatible relationships between Canadians. The people who observe these advertisements tend to forget "people have been paid to portray" those effects. With the mention of being great voters, they are also depicted as living legends..patriotic, rugged, yet easy-going northerners!

Moneywise - the poor get poorer and the rich get richer. Canadian government taxes the poor, not the rich.



Still, you may experience a sense of good will with Canadians, and have faith in humanity while you have money but look out when it is gone.

Government has desecrated and defiled the Constitution and the Charter of Rights, while its body of people is a body of corruption.

"Take capitalism from socialism, and socialism from communism.. for DEMOCRACY."

By SCOTT EVAN SCHELL

Elizabeth Thorpe

Christmas at the Carnegie

Lost dreams
Brought out yearly
For another, it seems.
Who would such kudos
be for? I wonder
If not for the one
Who could be you or I or
anyone.

Love from
Who?



The Girl Next Door?

Pauline became a small time Hooker
Love for money - really! - took her
She had changed her name all in shame
And loved the jons that made her tame
As day will leave her darkened soul
Up and down the drag and stroll
Other Hookers had their slogan
And even look - like Hulk Hogan-!
But still think - they are Madonna
Always asking - if 'you wanna'?
Then 'Crossroads' news shrinks them back
When homicide fails - to find some quack
Then it's time for a wash and scrub
Why don't the smells drain down the tub?
But a hose will sore, and eyes get blinded
Of the jons - they are reminded.

Scott E. Schell (30/11/90)

Pickts

We picked our teeth
and picked some fights
and picked some flowers
for each other
We picked our words
Then pictured thirds
The Picts had all the luck
If I could pick
I'd pick and choose
Sometimes I think I was born to lose
Our pictures now are holograms
And hollow-thin our picks are now
Who picked the cards for me to play?
Is anything really random? Say.
There are laws for all things
And outlaws make their own laws
The laws of physics must be
understood to be good
negative multiplied by negative
is still negative
Whoever invented math must have
been mad, crazy, insane
So careless to have let his
mistakes go on for far too long
even to the invention of the
negative bomb

Elizabeth Thorpe



From old house to new

The article, "Solving a Design Dilemma," by Ann Barling (New Homes section, Nov. 2), described a new duplex by architect James Fensom as a "modern design with historical links to the original house." It stated that the lot on Prior Street on which Mr. Fensom built the new house contained "a tumbledown old house that nevertheless had been given a heritage B classification."

In fact, the old house would have been classified as an "A," except that its porch needed repair and it needed a coat of paint. It was, however, one of the most stylistically intact and historic cottages in the Strathcona area, and it would soon have had its 100th birthday, had it not been for Mr. Fensom.

Other builders were interested in restoring the cottage, and so reinforcing the historic character of Strathcona. But he beat them to the punch and demolished it.

The article went on to state that "the duplex is designed to fit in with the older, tall, skinny buildings in the area," but the photograph showed a building bearing a striking resemblance to an overturned flat-bottomed boat.

The old house had a front porch with three sets of double columns, and a steeply pitched roof featuring a highly decorated bargeboard. The new house has an almost-blank stucco front facade with two strips of tall skinny windows.

The architect is certainly entitled to his opinion of what constitutes sympathetic new construction, but you owe readers a more balanced analysis of what happened on Prior Street.

MICHAEL KLUCKNER
Chairman
Heritage Committee
Community Arts Council of B.C.
837 Davie



FILE PHOTOS

BEFORE AND AFTER: The demolished cottage; architect Fensom with new house

DEATH & SEX ON DEMAND: INSANITY PREVAILS

The stereotype is: Men are killers/ Women are lovers. Many people believe that this is basically true - that it really reflects the bottom line in human nature & is the emotional source of sexual identity.

Feminists, who identify themselves with social change, seem completely dedicated to the idea that masculinity itself is a source of violence. Personally, I once knew a feminist who referred to the onset of puberty in boys as "testosterone poisoning."

Testosterone is a chemical which scientists claim causes male physical characteristics. Estrogen, according to science, is the cause of female characteristics. From chemicals to emotions is a giant leap, with millions of unanswered questions in between, but it is the accepted theory that supports the medical profession's almost exclusive reliance on drugs to control or modify our emotional relationship to life.

A ridiculous (but probably realistic) example could be a man who is so bothered by his government's plans to use Canadian men to kill for oil in the middle east that he shouts at his boss, insults his co-workers, and becomes incapable of producing a good day's work. Inevitable, such a person is hustled off to the company doctor for a valium prescription, or fired. ...take your choice.

A woman, on the other hand, who is upset by her government's use of women as sex symbols - say, ads for tourist beaches featuring Canadian women in brief bikinis - has a third option: she can start a feminist campaign among her female co-workers & receive guaranteed exposure & public justification in the media.

The man, if he did go public with his appeal to stop using men as official killing machines, would be characterized as a "pacifist" (not a masculinist) & in the midst of national sabre-rattling & war-posturing, would most likely be considered a wimp, if not actually a traitor.

The general perception seems to be that active competition is a male characteristic (not a brainwash indoctrination, or education by emotionally-charged images) & that this "competitiveness" leads inevitably to a kill-or-be-killed relationship to reality.

Women are characterized as sensual victims, not only by the media but by the attitude of government itself, which continues to actively promote "the family" - by which it means a woman who devotes her entire life to satisfying a husband & raising kids.

Unexpected generosity is sharing, but when that generosity is expected, even demanded by others, it soon becomes victimization.

Victims can be found almost anywhere. Are not men, raised to think of themselves as killers-on-hold, trained in the most efficient methods of killing by their government and shipped to the middle east to "protect" economic liaisons... are these men not victims?





...& what man has not experienced the tragic consequences of the psychological killer "instincts" of women who feel they are betrayed by him, or are not given sufficient respect?...Why would one of our most honoured intellectuals (Shakespeare himself) write: "Hell hath no fury like a woman scorned" and the willingness of females to kill to protect their children is a well-understood phenomenon.

Death (something killing something else) is an integral & necessary part of life. Millions of cells must die inside us daily to make room for new ones being born. The balance between death & birth is called "metabolism" - & it is the only physical basis for our continued existence.

Sex, & all of its attendant lustful fantasies, is also an integral & necessary process in the act of being human.

When these two areas are pushed, abused, manipulated or repressed, dangerous short-circuit behaviour is the result: Marc Lepine, or the middle east: take your choice.

Death is not to be feared - Sex is not to be feared - but most of humanity is set up & manipulated by acceptable imagery from childhood on. So, today it seems reasonable to fear death & sex since their manifestations have been powerfully twisted by State-of-the-Art society.

Feminists strongly object to sexual objectification in the media (as well they should) but, unfortunately, weaken their stand by suggesting that "the killer male" is lurking deep within masculinity, just waiting for a chance to strike.

My own personal opinion is that all this game-playing, all these image-wars have become so complex and self-sustaining that social interaction on an emotional level between males & females has produced a psychological impasse - a double-bind situation with no way out.



*I think therefore I am.
Descartes*

That funny old philosopher & famous brain, Einstein, once said: "The problems of this plane cannot be solved on this plane," suggesting that a breakthrough to some other world, or "plane of reality" is in order.

...where are these "other worlds"? Well, there's a great deal of evidence to suggest that they are all locked up in what we call "madness" or insanity - maybe people who "go nuts" are just heroic victims of their own desperate efforts to solve this terrible problem - or escape from it.

TORA