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NEWSLETTER

OCTOBER 1, 1996.

401 Main Street ... V6A 2T7 (604)

DERA FIGHTS BACK!

A Dispatch from the front...

(Warning: The following article contains nothing that is racist, sexist, homophobic, or that is inflammatory personal invective, religious denominational material or promotional material from political parties .. (and it doesn't stink)).

In case you spent a peaceful holiday in Bosnia or Chechnya in the last few weeks, here's an update

on a dispute closer to home.

You'll remember from our last episode that two 'sides' were exchanging salvos over who is the legitimate keeper of the DERA flame.

On the afternoon of the last issue's release, Sept. 16, the rebel group "Friends of Dera" invaded the DERA office at #1-425 Carrall Street, brandishing a paper from the Registrar of

Societies in Victoria, saying they were the duly registered Board, replacing the old Board. Some shoving ensued, some staffers were told they were suspended with pay and one staffer was told she was fired... and then the police arrived to separate the combatants.

For almost four days there was a standoff in the office, with the cops patrolling the cease-fire line to prevent further hostilities. DERA established an alternate command post in the Neighbourhood Safety Office around the corner.

By this time the action had shifted to the BC Supreme Court. DERA asked for an injunction to force the 'Friends' out. Finally, on Friday afternoon, the Judge ruled that the paper from the Registrar of Societies was not proof that the 'Friends' were duly elected, and therefore that the 'Friends' had no right to claim to be the Board or to occupy DERA's office.

Noting that emotions were running high on both sides, the Judge also made it clear that the courts were not the best arena to settle this dispute. He told the DERA Board to make its membership list available to the 'Friends'. As well, he urged all parties to set up an internal process that was clear and would resolve the situation for everyone in the community.

The next day, on Sept.21, DERA held a Special General Meeting for its membership at First United Church. More than 300 residents registered in attendance - probably the largest such meeting ever held in the neighbourhood. DERA had

originally called the meeting (prior to the invasion on Sept.16) to "expel" three of the 'Friends' from the membership but, as a result of the judge's remarks, this was changed to demanding that they resign.

The debate at the meeting, the remarks of individuals, saw about 1 person in 5 trying to bridge the divide - to foster *total* unity. As stated in the minutes, when the vote came it was overwhelmingly in favour of the motion demanding the resignations.

As the meeting closed, it was announced that DERA will hold its Annual General Meeting (AGM) on Saturday, October 26, to elect a new Board. This will likely give a strong indication of who the neighbourhood supports.

If you're wondering what the actual issues are, or what each 'side' has to say about the other, you'll just have to check their paid (the cost of printing!) political advertisements. Consult your nearest lamppost or browse the many leaflets and handbills circulating in the neighbourhood.

(Meanwhile) all the suspended and fired DERA staffers are back on the job. To this day, none of the 'Friends' have accepted the invitation to turn in their membership cards.

Infojunkie Leigh
and Inner City Bob



“They (pawnshops) are just here to suck the last few drops of blood out of this community before it gets bulldozed!”
- Bruce Eriksen, during his visit to offer advice in the fight with the “Friends of Dera.”

WARNING: There was a 'bug' reported a few weeks ago that had infected some of the water near Kamloops. Everyone was told to boil their drinking water. This 'bug' has been found around Vancouver as well. *ANYONE WHO IS "IMMUNE-COMPROMISED"* - like if you're an i.v. user or HIV+ - should boil any drinking water or buy bottled water for awhile. This includes water used for brushing your teeth...



Due to the impact that one word following another can have, here are the minutes of the special DERA meeting on September 21st. There is virtually no 'editorialisation' (what a word! -- Mr. Webster!?) ...



DOWNTOWN EASTSIDE RESIDENTS' ASSOCIATION

Minutes of the SPECIAL GENERAL MEETING - 21 September 1996



Sign-In started approx. 9:30 a.m. Members attending -- 340 to 350, with more turned away (lack of space).

1. Called to order by Ian MacRae, President, at 10:35 a.m.
 - a) First order of business was appointing a chair. Ian introduced Lou Demerais, Executive Director of Vancouver Native Health Society.
MOTION: THAT the Membership appoint Lou Demerais as Chairperson. M/S/C
2. The proposed agenda was detailed by the Chair, with time periods assigned to each point.
 - a) MOTION: THAT the Membership demand the resignation from membership in the Downtown Eastside Residents' Association of Alison Cameron, Thia Walter and Ann Livingston. m/b Margaret Prevost s/b Fred Oliviera
3. Barb Daniel introduced Bruce Eriksen, founder of DERA, and Libby Davies, one of the original members and long-time ally... both people former City Councillors.
History (presented by Ms. Daniel): -'Members of *Innovative Empowerment Society* (IES) tried to stack the vote at DERA's Annual General Meeting by attending and running candidates who were members and some who were not, i.e. did not live within the constitutional boundaries of DERA. Several of the IES supporters were also not members. This strategy was undemocratic but was chosen by IES in order to get a majority on DERA's Board of Directors. They managed to elect three of their number. Attacks on DERA, its management, procedures, policies and operations continued at meetings of the elected board and in the community. "They showed that their criticism was thinly veiled sabotage." On September 16 these three board members and their supporters in IES invaded the DERA office using both verbal abuse and physical assault against members and staff. DERA's office functions (dealing with up to 500 people a day) were halted as a state of siege ensued. It became necessary to expend time, energy and money to get an injunction to get these people out of the office and stop them from harassing, intimidating, threatening or otherwise interfering with our staff, members and/or clients.'
(A director shall act honestly and in good faith in the best interests of the society. - *Society Act, Sec.25*)
4. - Ian MacRae presented the Board's case against Alison Cameron, alleging gross violation of Section 25 of the *Society Act*. He listed specific statements made by Ms. Cameron in print and actions undertaken by her.
 - Alison Cameron spoke of her needs and society's needs for food, clothing and shelter, stating that she

always acts independently to ensure that those needs are met. She became a member on Feb. 9, 1996. She would work for what she thought was right.

- Ian MacRae presented the Board's case against Thia Walter, alleging gross violation of Section 25 of the *Society Act*. He listed specific statements made by Ms. Walter in print and actions undertaken by her.
- Thia Walter stated that the process of the meeting was improper, that she and the "Friends of DERA" had won the injunction, that DERA now "had to share" its membership list with the world and told tenants of DERA buildings to evict DERA.
- Ian MacRae presented the Board's case against Ann Livingston, alleging gross violation of Section 25 of the *Society Act*. He listed specific statements made by Ms. Livingston, both in print and publicly, and actions undertaken by her.
- Ann Livingston said it was difficult to respond, having no foreknowledge of the specific charges. She cited Section 24 of the Societies' Act wherein a member of a society should obey its constitution. She said she didn't "call" BCHMC even though they did meet with her in her apartment; that she didn't "meet with" CUPE 1004 even though she did take a copy of the 'report' to them and DERA's funders.

The rules of the open microphone period were stipulated by the Chairperson.

MOTION: THAT speakers be limited to two (2) minutes each. M/S/C

- Individual presentations ensued.

The Chair called the question on the motion. Approximately 300 people voted. An overwhelming majority voted in favour; approximately fifteen people were opposed. **Motion CARRIED.**

Motion to adjourn. Ian MacRae announced that the next AGM would be held on 26 October 1996.



Sanctuary

I want to run
and run far away
but I stay right here
almost immobile with melancholy
I long to break free
from this cage of bones
'nd set my spirit soaring
high over the mountains
breathing air so alive it
almost crackles
I barely drag myself out
into the street
'nd the sun seems so harsh
'cause I heard about the ozone holes
'nd trucks clamour noisily
screaming brakes traffic roars
obnoxiously
honking horns, car alarms
and people seem so angry inside
tied to jobs they live to hate

and I feel shame being unemployed
trapped inside this poison emotion
I could die
I could die screaming
I make my way to the
Carnegie Centre
"how are you?" someone asks
I'm okay I say
unsure
I sit and see familiar faces
people hangin' out
reading, chatting, eating...
the atmosphere is calm
with relief I feel my
anxious restless spirit
settle comfortable back
into my soul
as I begin
breathing normally again
Shawn Millar

MOSAIC is delighted to give this year's Human Rights Award to Jean Swanson and the End Legislated Poverty coalition, to acknowledge the incredible efforts made by them in working for basic human rights on behalf of and with the poor people of Vancouver, BC and Canada.

When the committee selected Jean from among the many singular and inspiring candidates for the Human Rights award, we were reminded of the words of Bishop Dom Helder Camara of Brazil who, when asked about his dedication to the poor among whom he chose to live, said,

“When I give food to the poor they call me a saint; when I ask why the poor have no food, they call me a communist.”

Jean has been called many things, including a



saint. Her colleagues describe her as a woman who exacts quiet leadership, grassroots democracy in the organisation she founded where authority is from the bottom up.. other advocates working for justice praised her analytical skills, her ability to get to the root of the problems, her tenacity, her tirelessness... the list goes on.

Jean's partner has described her to me as being almost pathologically modest. It is typical of

this woman when we told her of winning the Human Rights award that she would reply that others were more deserving. We didn't agree, and found ourselves in concordance with an old political opponent of Jean's who sang her praises when she opposed him in a mayoralty election:

“I applaud your hard work and unflagging determination to help those in our society who can least help themselves. you're doing a great job.” (Gordon Campbell, Vancouver Sun, Nov.5, 1988)

Jean is one of those who “walks the talk”... her activity began when her first child died as a result of meningitis; “we couldn't afford the health insurance and the hospital wouldn't let us in.. so thanks to capitalist medicine the baby died,” she says. This tragedy has been described as the first event that shaped Jean's sense of social justice; the second being when, after witnessing funerals in the street, her heart cried out for the poor children dying of poverty in Mexico.

As an anti-poverty activist she has indeed “walked the talk” and fasted many times to draw the attention of an apathetic press and people to the poverty in our midst. She has fought fiercely and consistently against refugee bashing and poor bashing and, above all, been a model of hope in an age where inspiration is sorely needed.

She has given us a wake-up call to be part of a social movement that sees stereotyping and scapegoating of the poor to be a heinous offence.

Among the organisations Jean has been involved in are: DERA, BC Hospital Employees Union, BC Solidarity Coalition, End the Arms Race, BC Coalition Against “Free” Trade, Women for Better Wages, National Anti-Poverty Coalition, Workfare Hurts One and All, and of course End Legislated Poverty, which she helped found, and more recently the Coalition for Access to Income

Assistance, co-founded by MOSAIC. Indeed, there has hardly been an issue dealing with the fight for justice where Jean is not present. She is eloquent, vocal, articulate, compassionate and committed.

Some words that apply to Jean, written by Jean Vanier in *Tears of Silence* -

The person in misery does not need a look that judges and criticizes but a comforting presence that brings peace and hope and life and says:
"you are a human person

important
mysterious
infinitely precious
what you have to say is important
because it flows
from a human person..."

Presented by Mary-Ann Cantillon

PS: Typical of Jean, she immediately wanted to share the award with Joan Smallwood, who was present at the meeting, to acknowledge her efforts on behalf of the poor whilst Minister of Social Services.



In The Dumpster



Greetings fellow binners and binnerettes.

Although most of my gripes and concerns are about the DE and for my fellow east-enders, Mr. McBinner has done been ripped off. My lovely 21-speed Schwinn Sierra mountain bike "socrates" was stolen last week on Carrall Street.

I reported it right away & someone got a description of the thief. As pissed off as I was, I didn't hold any anger inside me. Instead, I walked it off, looking in the 2nd-hand stores. I have faith and believe I will recover my friend.

At least I have my life. Two days earlier a man was shot twice in Pigeon Park and later died. While I was writing, the Vancouver City Police announced on CKWX that "Hispanic Gangs" are taking over Carrall & Hastings and Pigeon Park. Say what? This is news?

Let's get the facts straight: in the first place, I can't get no info but Pigeon Park was a parcel of land donated by a lady to the people of Vancouver many moons ago. In those days there was no 'DE' and it was called Pioneer Park. As a pre-binner, 4 to 6 years old, I remember my Grandmother taking me to shop downtown with her. We would take the tram down to Carrall Street. In the park there was a fence to keep people out. I can't recall why. In the future I will try to find out.

Anyway, drugs are rampant all over BC, not just in Pigeon Park. I have been approached by Hispanics.. also by Caucasians, Aborigines and Asians.. to buy drugs from them. Yes, there is a huge problem, but it is all over Vancouver and should not be labeled as one race's or creed's doing. Drug addiction does not discriminate, but

getting help for addicts, jobs for people and respect for one another is. [discriminatory]

Wake up NDP. Please don't get me wrong. I hate pushers, but I can see where they're coming from in terms of making easy money.

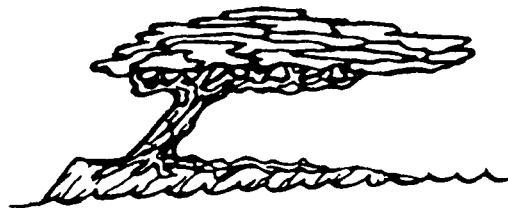
May the bins be with you. Please keep it clean and be excellent to one another.

MR. MCBINNER

Eleanor: Welcome Back! . Thank you Daniela for filling in for Eleanor

PS: Please respect our library. Please remember the enjoyment we all get from it. Please don't be shy if you find Carnegie books anywhere. They belong here. If you get hassled, contact Carl MacDonald.

PPS: It's been one whole year - *Tom Lewis*, Aug.26-Aug.26. How's it goin' dude?



' Trashhopper Says'

To the nasssty ousted ladies of DERA (also known as "The Women who Cut Off Happiness").. even Hitler knew when to call it quits. Get a life.

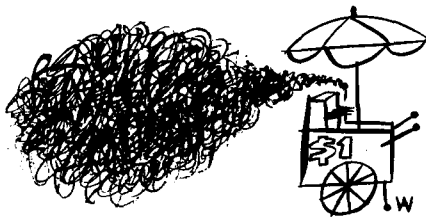
Maybe Gastown can use your help, or Shylock Holme. I hear the West End is about to be exploited by some land rapers.. maybe Shylock

Holme in person.. I don't know who. Anyway, they want to build the biggest building in Vancouver. Whoopey Doo! They will take away a beautiful view of the mountains if they are successful. It just makes me wanna barf.

Instead of building up more shit we should deal with some of the crap we have. Things like the north unit-block of E.Hastings. The once beautiful Lux Theatre is now an eyesore, as is the old White Lunch.

Have you ever noticed that nearly all the buildings that caught on fire mysteriously are now condos or other businesses run by the corporate rich who look down on us DE'ers? Look around.

Why do they get away with it? Ask Shitty Hall. PO Owen hasn't any guts to improve the DE. He doesn't realise or care that some of our newer residents from other cities & provinces have outstanding (but non-returnable) warrants out on them; that most of us DE'ers are peaceful citizens who care about our area. Just a thought. Be Cool.

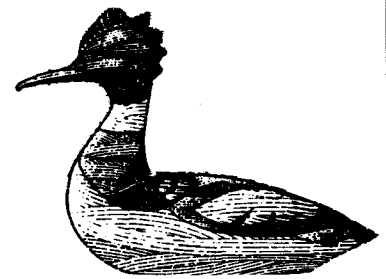
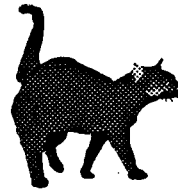


Cultus Lake Recreational Camping

Here at Tranquility Base I contemplate this island of peaceful solitude, compared to the hustle and bustle of the Vancouver/Downtown Eastside city life.

All is not well among the campers; the sunshine and rain, the country air and pleasures of boating on the lake are occasioned by both instruction and interruption.

Squabbles in the global village can be met with



consensus, but I wonder whether hostilities will cease. That we all cannot get along is obvious and yet in trying to deal with arising situations the best intentions of fellow comrades are questioned.

Brothers and sisters, we are not starving. That the excellent meal preparation was met by vigorous volunteer assistance in the clean-up was a fine example of how we can get along when we try to. There is no shortage of beds; sleeping accommodations are flexible and, should one not get along in a particular cabin, they should feel free to switch sleeping spaces.

Escaping from the city's pollution for a week is fine, but what pollution do we create here at the lake? Can we not truck out more garbage than we bring in? Can we not leave the country in a more pristine condition than that we find as we arrive?

This burden, the cost of clean-up of recoverable watersheds, is to be shared equally among all equally. We can do our bit and raise our awareness of our surroundings, appreciating nature as it is.

The immediate benefits of peaceful solitude and time for contemplation leads me to question the equally aggressive selves we bring along with us.

The joys of canoeing, swimming, hiking and game tournaments can be matched with a love of and care and understanding for the various life forms that we share this planet with.

Let's all do our part to stop the littering. Pick up those candy bags. Pick up those cans and bottles.

Treat the bats and raccoons with some respect. Have an appreciation for spiders and mosquito hawks. And recreate the Garden (of Eden).



When fearing that this city might become a desolate, unpopulated museum of what we believed we owned, when we populated it, that this city might become a museum as I step out into its frenzied, litigious morning, and that the little bit of it I know, which has become, I have to admit, a sort of visually unstable representation of what is developing everywhere in the world, since what I know of the rest of the world must find its embodiment here, if it is to have anything more than a dreary, conjectural relevance to me, or perhaps because I know of such occurrences all over the world, it is impossible not to see their



relevance to what's occurring here, impossible for what is here not to resonate with what happens elsewhere, I recall, or try to recall, that which is unlegislated, unlitigious, and unschematic, indescribable little moments or action over which the daily haste, waste and whatnot flows, like a river over stones. ("A mind is like a leaf fallen into the river," I think.)

Palimpsest place, this, both in time (as when the forest wavers among the buildings downtown momentarily on a late afternoon) and place (as when the city in which I lived 30 years suddenly appears beyond the window and suddenly disappears when I cross the room for a better look) (or when, a couple afternoons into October, this

architectural monstrosity, this institutionalized criminality called Vancouver, on the west coast of this ridiculous, downward-looking so-called country Canada, which is ARONE spelled blood-wise, where crazed, existence-despising acquirers praise the art of murdered (by them and their sort) cultures, while pissing on real live representatives of such cultures, representatives whose existence is an affront to the acquirers theoretical praise of dead, theoretical (to them) cultures, where to fuck up in the sleaziest way or to act with the utmost incompetence is to earn a prime ministership, this self-righteously imbecilic country in which facts are the most nightmarish horror of all, the facts of its arms trade, its support of fascist regimes wherever they are found, its grotesquely brutal and dishonest hatred of the poor, its constipated and inanely rosy view of itself, its gross negligence toward its people, this Canada, which is ARONE spelled blood-wise, where the so-called activists are either middle-class, theory-addled and snide, or barely sentient, incoherent thugs (birkenstocks or billyclubs), and the real activists slave away thanklessly for nothing, or next to nothing, without recognition and without getting credit for anything, except rarely, without any coverage in those blood-smearred rags of hatred and cynicism and corporate boot-licking, those worthless wastes of resources and energy, newspapers, which long ago became storm-troopers for the drug-dealing, weapons-running governments of this world, newspapers falling over themselves to be the first to get behind the latest austerity measure, the latest backwards, reactionary, almost always deadly policy that the increasingly fascistic governments of the world, Canada among the leaders of this reactionary movement, implement, becomes Dunhuang, at the eastern edge of the Takla Makan desert, which is about as far away from here as anyone can go in this world).

("This haunted clinic," I think.)



Just Weight and See

At the Carnegie Centre there is a weightlifting room which I have recently taken to visiting for its obvious value.

In the movie Rocky, Sylvester Stallone says to his girlfriend, "My Dad told me 'Son, you ain't got much brains, so you better develop your body.'" Adrian responds, "That's funny. My mother told me the opposite. She said 'You don't have much of a body, so you better learn to use your brains'."

Most people don't build their bodies, they 'accumulate' them, as one famous bodybuilder once said.

There are three main types of lifters: Olympic, power-lifters and body builders. Whereas Olympic and power lifters are concerned with the actual lifting of a quantity of weight, body builders are strictly interested in aesthetically reshaping the contours of their bodies.

Arnold Schwarzenegger once emphatically stated that weight rooms are not the breeding ground of perverts, deviants and intellectual or emotional cripples. If anything, people who are disciplined, able to withstand a certain amount of physical stress, and those who are conscientious about their own physical condition would suggest a rather exemplary group in society.

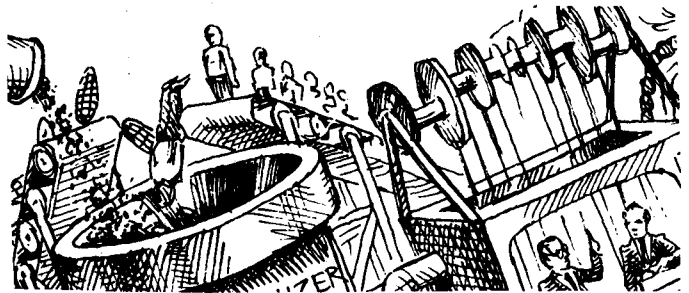
A person can tear a muscle during a workout so it is good to rest a muscle group at least 48 hours. Many professional body builders adopt a schedule

of three-on, one-off.. that means three days of exercise followed by one day off. Example:

day 1	(a.m.) legs	(p.m.) back
day 2	arms	chest
day 3	shoulders	stomach
day 4	rest	rest

But there are many strategies or variations. There are many ways of lifting. You can do positive or negative reps where a spotter applies a bit of pressure with his finger on the bar of the barbell to slightly aid or hinder the lift. There are forced reps where you lift really fast then there are reps where you can go real slop. A single lift up and down is called a rep (short for repetition). A set of reps anywhere from 6-15 is called well, - a set.

I couldn't help but think that weightlifting is just

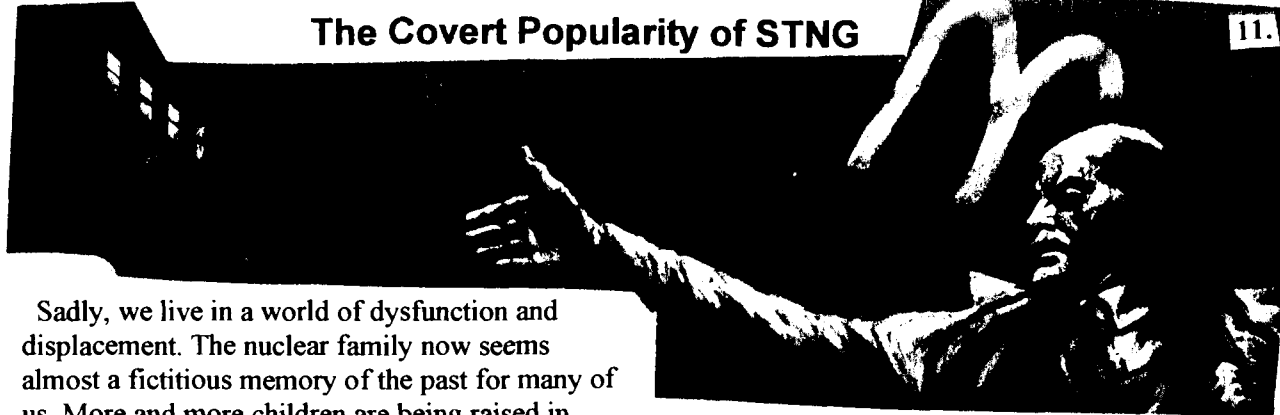


a parody of honest industrialistic physical labour. Jeremy Bentham would be outraged. He was the father of Utilitarianism, and would be surprised to see that, instead of forming bridges, buildings or utensils, metal would be used by dilettantes to expand the pauldrons and gorgets of their muscles into Brobdignagian proportions. I have more respect for farmers and construction workers who got their muscles through honest labour. But weightlifting is what I have, so I'll use it.

A person who lifts weights lives a better quality of life; the practice will prevent injuries if accidents occur and the lifter will generally feel more confident.

I am growing older and I don't plan on 'going quietly away into the night'. Hence weightlifting.

By DEAN KO



Sadly, we live in a world of dysfunction and displacement. The nuclear family now seems almost a fictitious memory of the past for many of us. More and more children are being raised in single parent homes, and those still acquisitive and mobile enough are literally scrambling across the four corners of the planet in an increasingly desperate attempt to glean some small semblance of a decent life for themselves. And all too often, 'Joyless', 'Guideless' and 'Aimless' seem to be the unspoken sentiments of the day.

Throughout all this, since its inception in 1987, *Star Trek, The Next Generation* has proven to be one of the most popular television shows of all time. The voyages and adventures of the USS Enterprise and her crew have captivated and entertained us to no end with superb special effects, brilliantly conceived plot structures and a marriage of linguistic and visual sophistication that is, at times, virtually seductive in its presentation. But for some time now, I have felt that there is another reason for the show's immense popularity, and this has to do with the underlying symbolism of the cast of characters.

First of all, there is Captain Picard. Although formally the Captain of the ship, his character typifies the highest and absolute level of patriarchy - the stern but wise and benevolent father figure, unflagging in his responsibilities, decisive in the blink of an eye to uphold the "Prime Directive." But at the same time he is all too human in his frailties, with a deep wad of compassion at the core of his heart. Commanders Riker, Leforge and Lieutenant Worf, aside from designated roles, also represent the 'Big Brothers' many of us would love to have; disciplined and diverse, they all have

an immense amount of knowledge, both practical and esoteric, to impart. Counsellor Deana Troi is the absolute epitome of the classic 'Earth Mother' - warm and empathic, understanding and nurturing in the extreme. And finally, Data, although not human and technically only a repository and expositor of information, is the unwitting clown, the court jester that every extended family seems to have.

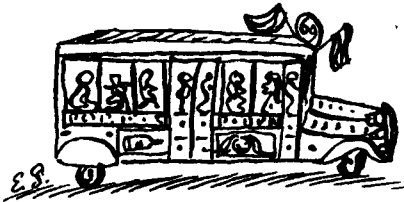
And the Enterprise itself? Who of us, sitting in our lonely single rooms or apartments, would not want to climb aboard that dazzling white Arch-angel-city-in-space? For far beyond the replicators, the holodecks and technological marvels, there is something inside the hull of that ship that to us, living in the last few years of the twentieth century, is even more miraculous.. 1012 souls all living in respect and harmony with one another, all in the same community and all bound for the same destination. And whatever threats or dangers present themselves, they will be faced with the placid understanding that everyone is in it, for better or worse, together - a simple point of fact that infuses strength into the heart of every one of those 1012 souls... There is nothing stronger than a family, even an extended one.

In 1993, Alan Cohen wrote a book titled "The Dragon Doesn't Live Here Anymore" in which he postulated the theory that the huge popularity of movies such as *Star Wars* and *Star Trek* lies in the collective consciousness of mankind wanting to see these things brought to fruition. Very true, but

Cohen seemed mainly concerned with the scientific advances.

"*Star Trek, The Next Generation* offers something more - the shadow of the possibility of a more evolved state of humankind. Pure entertainment value aside, a show such as this is important simply because it gives us not only incentive to improve and heal, but much needed license to dream as well."

By MARTIN A. McDERMID



The Turgid Miasma of Existence

Get up after the alarm was awake for three tries; cigarette; use the accoutrements of hygiene in minute splashes; start coffee and a second cigarette. Look at the current update of the cost of the last appraisal of the cost.. how long can you last on \$4?

Dispel the ever-encroaching fear of those owed finding the one who owes; another cigarette to evade the fear of deepening the hole of money; the deeper you dig to find the dollars for the day, the higher are the walls of the well and the harder to get out the next day.

Philosophical discourses tend to degenerate quickly into tall talk, finally to the endless exclamation of "Oh shit!" The day moves on, the routine play with the same basics as yesterday, with no real goal or ambition to work with; just go through the motions...

Conversations touch as much humour as can be found or seen, but the line between mild hysteria and mundane matters is as gray as ever.

Recognising a friend becomes harder, even if

Phes's Dog

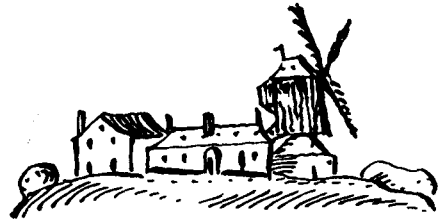
Me and my dog Ben We are close or were close many, many moons ago. But since coming to Vancouver I've not seen hide nor hair of Ben's kind. I do miss him so,

Fred Dyke

Cell 222

My cage I live in is small but it's mine I live in it but my true love for life comes out when I'm sunning in the Creator's love.

Fred Dyke



you've never seen the person before; the vibration hasn't been felt for eons. What was a new or novel way to be entertained becomes just one more thing that has to change (read 'be a part of The Change') that has actually become an integral part of Monday or Tuesday or Wednesday or ...

Cynicism is fast approaching unemployment as the leading industry, but the 'ripple effect' is fast giving strength to our weaknesses - drink more, smoke more, with frustration/anxiety/fear/nausea making faux pas of self-indulgence; (that's when you feel justified in doing things that you just know will topple your halo until it's hanging on a stray thread somewhere in the vicinity of your left elbow).

With the bottom of the page fast rising, what can be said to take the turgidity (I just made that one up) away from the miasma? At the wild risk of whimsically willing little wisps of wisdom to wing forth - be decent; only retaliate if forced to; and, goddamit, you've got to be kind.

(1/1/88)

PAULR TAYLOR

Cruise to Paradise

13.



Well, you wealthy tourists who cruise to Alaska, eat your hearts out. We have discovered an island paradise which is just as beautiful and far more peaceful. Approximately forty-six of us happy campers left Carnegie on the morning of September 16. The bus took us to Granville Island where we boarded the Meander and sailed for Gambier Island.

The trip up there was fantastic as it was extremely warm out on deck. There were quite a number who had never been to Camp Fircom before and they were amazed at the scenery along the way.

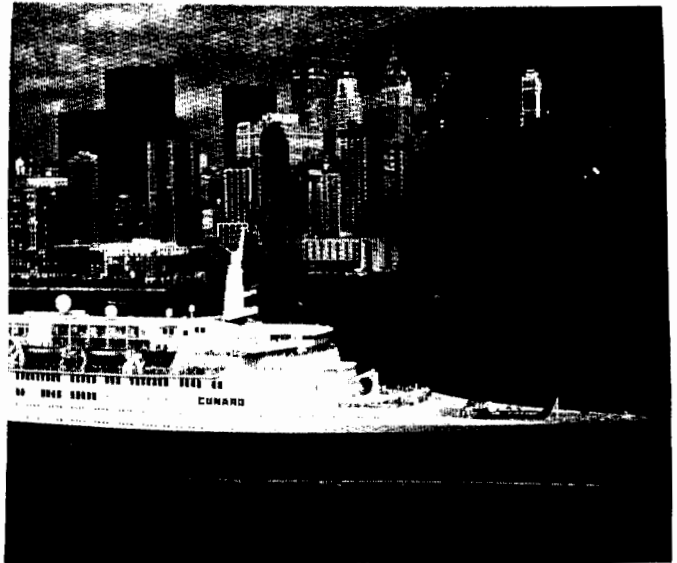
The camp manager was at Halkett Bay to greet us when we docked near the camp. It was a nice little hike to the dining hall. There were very few women on the trip so I had a room to myself.]

The first thing we noticed was how fresh and clean the air smelled. A mule deer was at the dining hall to greet us and wanting to be fed. The deer up there are so tame they eat right out of your hand. I couldn't get over how gentle they are when they take the food. They love to eat apples and we had a good supply.

Everyone thoroughly enjoyed the days of hiking, canoeing, swimming and sitting by the beach campfire. Wednesday evening there was a talent program. We had music, dancing and story telling by Eaglestar. My imagination ran wild up there and I was the producer of a skit which starred Matthew, Andy, Gary and myself. Andy really outdid himself as Judge Heartless, Matthew was the arresting officer and Gary was the lawyer called Rip Off And Can Do Nothing. The evening ended with delicious lemon pie being served.

One valuable lesson I learned was never go on a hiking trip with George. Amy was our fearless leader and seven of us set out for the cross through the trails. We had group pictures taken when we reached the top to prove that we did make it.

Next we headed down to Marine Park and there was a steep trail leading to the beach. We rested for a few minutes, then George had the bright idea to walk along the beach.. where we had to climb



over a lot of rocks. One area was covered with mud and I slipped. I ended up looking like I'd been rolling around in it. Then George had another bright idea - to hike up a steep mountain goat trail before returning to camp.

We took enough food up there to feed an army and ate like kings and queens. One evening we had roast beef with all the trimmings. I thoroughly enjoyed the break from shopping for groceries.

Murray, the caretaker, was the best and blended in with the campers so well he even ate meals with us. He took such good care of us and everyone thanked him for it.

Just before we left the camp eleven Canada geese appeared, and they kept chasing the ravens away from the food. We were warned not to leave any plastic bags outside with items in them, because the trickster ravens would fly away with them.

I'll always remember the abundance of deer on the island, along with little fawns. It is truly a paradise there, and I hope it stays that way.

By IRENE SCHMIDT

Getting Welfare Under Control

Machiavellian governments, including our own BC government, attempt to get welfare under control by blaming and punishing unemployed and poor people for their situation. A poisonous, paranoid atmosphere of fear and suspicion is created in welfare offices which demonizes recipients and dehumanizes income assistance workers. This *BC Benefits* regulation-created nightmare is tragic as most welfare recipients and most workers are ordinary citizens trying to live as best they can.

For example, the government has made policies to "strengthen caseload management". This means finding ways to prevent people from obtaining welfare or pushing people off of it. The requirement that all welfare claimants must have three months residency in BC would be one example. The requirement is flatly against federal law and



Canada's international commitments, and it has caused despair and violence in the Downtown Eastside.

The accounting firm KPMG did a study for the Ministry of Social Services (April, 1996) on caseload management and "management culture" (I am not making this up). Management culture refers to the way social service programs are managed.

The BC government has deliberately changed the

management culture of its welfare administration program from a "passive" program where income assistance workers are expected to pay cheques based on the regulations, to an "active" program where workers are expected to encourage (hound) claimants to pursue all alternatives ([A Review Of The Impact Of BC's Social Service Net Reforms on Income Assistance Caseloads and Savings](#), by Ron Hikel, KPMG, Apr. 19/96)

In other words get tougher, get nastier. Make people applying for assistance feel so bad that they won't come back. Maybe they'll be forced to steal a loaf of bread, and then the prison system can feed and house them at a cost of \$60,000 a year.

This vicious dog approach can bring about a 5% to 10% decrease in the welfare caseload according to KPMG, but it also undermines every decent thing our county is supposed to stand for.

So if you think that the welfare officers have become harsher in the last year or so, you're not mistaken. But don't simply blame the workers. It's government policy to drive people off welfare, and with unemployment being higher than the statistics say, some people are driven into crime and others into homeless despair.

If government really wanted to decrease the number of people on welfare, it could create tens of thousands of jobs at decent wages. There's lots to do in our country such as caring for sick people, looking after children and the elderly, tending our natural resources, and building affordable housing. The money could come from fair taxation, as the Alternative Federal Budget (1996) demonstrated. Don't forget that when World War Two started, Canada went from the Great Depression to full employment in one year.

Unfortunately, Scrooge and Machiavelli are the patron saints of our time. The good news is that most people don't live their personal lives by the cynical, materialistic values of the global economy. Someday the contradictions between humane, caring values and the corporate values of accumulation and domination are going to split this country - and the world - apart.

By SANDY CAMERON

each of these groups may face increased cutbacks in the future.

WHAT ARE THE ALTERNATIVES

We don't need cuts to social assistance – we need industrial and fiscal policies that lead to full employment with decent wages. That means demanding more productive investment from the private sector, leading the fight against the federal Liberal cutbacks, and under-

taking more direct government investment in jobs here in BC.

It also means focusing public outrage on the corporate welfare bums – not subsidizing the low wages they pay. For example, the Alternative Federal Budget estimates that

When faced with economic problems, why are we encouraged to direct our anger against those who have too little and not against those who have too much?

subsidies to large corporations for lunches, sports luxury boxes, and lobbying, cost the taxpayers almost \$300 million.

We need to ensure that MLAs know we do not support the *BC Benefits* package. Contact your politicians – send letters to them, to party leadership, to the media. Keep the pressure up.

IF YOU DON'T SPEAK OUT, WHO WILL?

The Workfare Hurts One and All Coalition

(604) 536-2886

WHOA is a broad-based, ad-hoc coalition of organizations and individuals representing over one million British Columbians. WHOA supporters come from labour, women's, anti-poverty, seniors, First Nations, students and other social justice groups.

WHOA needs your help

Join us in demanding that the government withdraw the following:

- ✘ the three-month residency requirement, which imposes incredible hardship on those who come to B.C. looking for work
- ✘ the eight per cent welfare rate cuts to so-called "employables" that brings BC benefit levels even further below the poverty line
- ✘ the compulsion inherent in *Youthworks* and *Welfare to Work* that forces participation in training and work programs
- ✘ restrictions to hardship assistance and crisis grants which have a harmful impact on the lives of many unemployed people when they are most in need
- ✘ cuts to the allowable asset level which require people to exhaust meagre and hard-earned savings in order to qualify for welfare (especially hard for refugees and people close to retirement)
- ✘ changes to the welfare appeal process which make the process less accessible and further biased against people on welfare,
- ✘ the denial of benefits to students which forces them to survive on student loans that are inadequate for their basic needs
- ✘ the elimination of the flat rate earnings exemption which forces people to work four times as much to keep the same amount
- ✘ the provision that requires single parents to work or train when their children reach the age of 7 (down from 12), forcing them into minimum wage jobs though adequate daycare is still not available
- ✘ forced early CPP for seniors, which reduces later pension benefits by up to 30 per cent

September, 1996

THE BC BENEFITS WELFARE REFORM PACKAGE

Who will stop the cuts?

an appeal
from
WHOA

THE WORKFARE HURTS ONE AND ALL COALITION

BC Benefits defies social justice

THE BC BENEFITS PACKAGE, introduced last fall by the provincial government, made significant changes to welfare in BC. The government claims the changes in that package aren't workfare.

They are.

WHOA believes that *BC Benefits* should be reviewed, and most of the reforms withdrawn. Overall, these changes depress the wages of working people, further contribute to a climate of poor-bashing, and unfairly punish and scapegoat welfare recipients.

These 'reforms' pit the 'deserving' poor against the 'undeserving,' and force people into low-paying jobs.

BC Benefits followed other unwelcome welfare 'reforms': the government restricted crisis grants and hardship assistance, lowered the allowable asset levels for people claiming assistance (from \$2500 to \$500 for single individuals), restricted the appeal system, and imposed a three month residency requirement for newcomers from other provinces.

WORKFARE: THE LOW WAGE STRATEGY COMES TO BC

Workfare is commonly defined as any government program that forces people to train or work for social assistance. The Canada Assistance Plan (CAP) guaranteed the basic right to an income when in need. This

year, the Liberal government took away this right when it eliminated CAP. The NDP is following suit here in BC by forcing people to train or work for welfare.

WHOA believes that the *Youth Works* and *Welfare to Work* programs constitute workfare. Under these programs, the unemployed are not entitled to welfare, and are granted benefits only if they agree to participate in job search, training and/or work schemes. And to what end? There are no guarantees that the work will increase their skills, or that the training will increase their ability to get a job.

People who receive social assistance don't need to be coerced into working. In BC, approximately 70 per cent of welfare recipients claim benefits for less than six months, and only 10 per cent remain on welfare for over two years. Our problem is unemployment – still officially pegged at over eight per cent in BC. Policy reform should be directed towards job creation, not workfare. When governments or businesses offer meaningful training and/or decent-paying jobs, people flock to them.

Workfare does not reduce poverty – it blames the poor for the government's mistakes, creates a pool of cheap labour for big business, and often results in public sector workers being laid off and replaced by welfare recipients at a lower wage, with no job security.

'REFORMS' PUNISH THE POOR

A number of the government's changes are just plain mean-spirited. So-called 'employable' welfare recipients have seen their benefits reduced by \$46 a month, from \$546 to \$500

BC Benefits is workfare – it violates the most basic principles of our social democracy

– a cut of over eight per cent – bringing the BC rate to \$6 a day for all living and job-hunting expenses above rent. The government recently announced a tax cut to 'BC families' while it is cutting the income for those BC families most in need.

The government also eliminated the flat rate earnings exemption. In the past, single individuals could earn \$100 per month, plus 25 per cent of further earned income, and still keep their welfare benefits; single parents could earn \$200 per month, plus 25 per cent of other earned income. Now welfare recipients can keep only 25 per cent of their earnings. That means single mothers who may have been earning \$200 to legally supplement their welfare cheques will now have to earn \$800 to keep the same amount.

Another change which causes concern is the family bonus. It is now provided to the working poor, but withheld from the welfare poor.

This support should be given to all families whose children are being forced to grow up in poverty.

These reforms force more and more people to accept low-paying jobs, forcing them into competition with those already making up the ranks of the working poor, and causing downward pressure on the wages of all working people.

Training is not a substitute for job creation.

The real answer is full employment.

OPENING THE DOOR TO FUTURE CUTS

These changes create a multi-tiered welfare system – sectioning off youth, the disabled, single 'employables', families on welfare, and the working poor. What are we doing to social solidarity? Left to fend on their own,

THE UNDERGROUND ECONOMY

Garry Gust

Canadian governments encourage "criminal" behavior by creating unfair goods and services taxes.

Excessive tobacco taxes have caused millions of ordinary citizens to delve into smuggled goods in order to revert back to buying at a fair price.

To stay in business, independent tradesmen offering plumbing or renovating services are hired on an agreement to take cash as payment so the GST can be avoided. If they don't, someone else will.

Nobody feels good doing these things, but it feels a lot better than being the victims of extortion from their own government's unfair tax schemes.

The underground economy is based on people cutting their own deals, thus, eliminating the middleman represented by a greedy government that is obviously controlled by the corporate world, who, despite having billions of disposable dollars, pay very little in taxes.

These corporations are the real **cheaters** in our society, and if they can overcome their guilt of withholding financial support for the country's debt, why should the average Joe feel bad about his free enterprising.

If the dumb middle classes directed their contempt at tax deferred corporations instead of underground economists, the "debt" would be paid off in short order. Our social services would no longer be under attack, and there would no longer be a need for an underground economy.

The next time you watch the news and they're bad-mouthing the underground economists as cheaters and thieves, extend your middle finger in a symbolic

Trudeau canadian salute, and say: "That to the corporate-mastered government."

Gosh, Gramps,
I feel sorry for
old people;
they're so
culturally
deprived.



Ho, ho. Don't feel sorry for us, Sonny.
When we were your age we had
Elvis,
The Beatles,
Muhammad Ali,
Martin King!
All your generation got was
Michael Jackson,
Madonna,
O.J. Simpson,
and
Louis Farrakhan.

Minister may be delisted for helping the poor

The United Church confronts an activist

A dismissal hearing
unveils bitter
testimony



*Annett: a church
immersed in 'wrongs,
lies and fears'*

Just when some things seem certain, somebody throws a curve ball. The United Church has a history of promoting social justice in Canada. The First United Church on Hastings has been a strong defender of the rights of the poor and the church has taken a leading role in openly supporting gay and lesbian ministers when most churches barred them from ministry. How then could the United Church be trying to delist one of its ministers, Kevin Annett, not for any illegal or immoral act, but rather for working too strongly on behalf of the native and poor residents of Port Alberni?

Kevin Annett had worked as a street worker and anti-poverty organizer, including work in the Downtown Eastside, before he was hired as minister of St. Andrew's United Church in Port Alberni in 1992. The church was hoping to open up to younger people and new groups and felt he was the person to do this. When Kevin arrived at St. Andrew's, attendance on Sundays did not exceed 40, there were no functioning committees and only 5 children were in Sunday school. Kevin got to work setting up a food bank and rebuilding the committees. At the food bank he learned about the devastating abuses that took place at two local residential schools run by the United Church. He also learned about the severe unemployment and

poverty facing the Nuu-chah-nulth people, unsafe conditions in many low-income rental housing units and about land claims, one of which involved the United Church. The need for action was obvious.

Kevin encouraged the congregation to be effective on committees and invited new people to join the church and to become involved with the community of people working for social justice. He had an "open pulpit" policy, encouraging anyone to comment on the readings or sermons or share in leading prayers. Native residents spoke about their experiences in the residential schools and Kevin addressed his sermons to these and other local social issues. Finally Nuu-chah-nulth people and youth had a voice at St. Andrew's Church. They were heard, their words were acted

A United Church minister's zeal for rooting out evil proves too much for his parish and the presbytery



The United Church of Canada says Rev. Kevin Annett is guilty of heeding too much the word of God and paying too little attention to his congregation.

on, and a painful healing process could begin. After six months of his ministry at St. Andrew's, attendance at the services was up to 100 with 30-40 children in Sunday school. Church had become relevant to people in the community.

During his 2 1/2 years at St. Andrew's, Kevin founded and facilitated a number of low-income

support and advocacy groups, tenants' rights groups, a non-profit housing society and an AIDS awareness committee. But not everyone was pleased with Kevin's work. Church services were not complacent anymore. While some people considered Kevin's work and vision inspiring, others felt he was neglecting the traditional base of the church. According to a Sept. 21 *Globe and Mail* article, "The church says he is guilty of heeding too much the word of God and paying too little



attention to his congregation." What congregation was the church referring to? Were the people Kevin was bringing into the church not just as much the congregation as the old guard?

For this reason Kevin was fired in January 1995, a month after he had submitted his resignation (to be effective in June). But the church did not stop at firing Kevin. They wanted him delisted, so that he could never work as a minister in the United Church again. The only way they would change their mind was, among other things, if Kevin would agree to take a psychiatric exam (with a psychiatrist of the church's choosing) and would go through ministerial retraining. This is drastic action for a minister who, at worst, can be accused of not fitting in with the wishes of his traditional congregation.

The hearings to decide Kevin's fate with the church began this September but the process seems flawed. Rev. Brian Thorpe, the church's executive secretary for BC, organised the hearing and selected the judging panel - yet he is a witness against Kevin. The Panel's legal advisor, Jon

Jessiman, was the legal counsel for the United Church Presbytery which is trying to delist Kevin.

Regardless of the outcome, it is important that Kevin receive as fair a hearing as possible. It is important that the church knows that people are watching, that they care. The United Church has been a progressive force in an increasingly right-wing world. As a large institution in Canada, it has the power to put the concerns of the poor, and those who have been silenced, on the social and political agenda. To do this it needs to tap the energy of people with a social vision and commitment to action, like Kevin Annett; to recognise them as assets, not liabilities.

I encourage people living and working in the Downtown Eastside to attend the next hearing on Monday, Oct. 7, beginning at 9:30 a.m. It will be held at St. John's United Church, 1401 Comox Street in the West End.

By LAURA STOVEL



A LATER VOICE

The mumbled monotone
rambled on interminably
a garbled grumbling sound
Overriding the noise
of the flashing electronic box
Perched ignominiously on its
chest of drawers
Petulant at times
Sarcastic at others
It droned on and on
in a disgruntled attempt
to make sense
of its own inane analysis
"Sense out of disorder"
it cried
"The stupid bastards"
it blurted
In a vacuous attempt
to impress the peeling paint
on the walls
of a small dirty room
Glaring at the white
of gleaming chrome
of the stolen bicycle
sticking out of the closet
No answer
the paint peeled
and the chrome gleamed
Cockroaches
smirked and waved
in a symphony
of silence
An intense quiet
permeated the space
A profound realization
the sound
the noise
the voice
was me!

Cressy



Refreshments - Fun - Talk CARNEGIE'S WOMEN'S GROUP

meets
every Wednesday 1-3pm
3rd Floor Learning Centre

ALL WOMEN



BASIC WRITING

**STREET WRITERS/POETS/SIDEWALK
CHALKERS/NEW WRITERS**

*Tell or write our stuff in the
Carnegie Learning Centre*

**2-4pm. Tuesday Afternoons
Starts Sept. 17, 1996**

Sheila Baxter, Carnegie poet-writer, is the
volunteer host and would like to hang out with ya,
all in a non-academic setting.



A Sad Cariboo Tale



For six years, Carnegie has had a special relationship with the CEEDS group of organic farmers in the Cariboo. They send us delicious veggies to serve at Carnegie. We send them volunteers willing to help out with farm life and enjoy the great outdoors.

For Carnegie people visiting CEEDS, one of the greatest delights is their herd of pure-bred Percheron horses, magnificent animals that have a long history of use in farming and horse logging, and pulling sleds through those Cariboo winters.

CEEDS has bred and sold more than 100 Percherons in the past 25 years.

But that herd is no more - wiped out by a deadly and contagious (to horses) disease called swamp fever. CEEDS bought a Percheron stud from a horse dealer in the Chilcotin, and it developed the disease, infecting all seven of CEEDS' mares.

The stud died, and the mares are doomed. It's an eerie feeling, seeing those mares. On the outside they look beautiful, strong and spirited in the meadow back of the farmhouse, but inside there is a timebomb ticking away, a horse equivalent of being HIV-positive.

The Cariboo is now on swamp fever alert, and CEEDS has been ordered by the federal government to either quarantine the mares for the rest of their lives or destroy them.

There is no compensation available for swamp

fever, and there is no way of proving that the stud brought the disease with him from the Chilcotin. If CEEDS sells the horses for dogfood, they will get only 10 cents on the dollar. As a subsistence farming operation, they can hardly afford to keep feeding them if there is no financial return.

And as for starting a new herd - that's probably not possible in their financial situation.

But the money is only a side issue. There are all the years of effort and hope and sacrifice - the late nights helping a mare to birth, or staying up with sick animals - that went into building up the herd. And the contributions the horses have made to CEEDS - from helping with the plowing and haying to pulling them into backcountry areas that no vehicle could have gotten them into.

It's been a real downer for everyone at CEEDS, from the grandparents to the pre-schoolers. But they are bearing up under it. It was a good hay crop this year, and the new greenhouse is starting to produce bedding plants that will be winners at





the farmers' markets in 100 Mile House and Williams Lake.

And there's always the legendary Cariboo potato. It was a bumper crop this year. CEEDS is planning another free spudfest at Carnegie this fall for volunteers.

In the meantime, if you want to find out about visiting CEEDS and trying out the country life, just ask at the Association office on the 2nd floor of Carnegie.

Cariboo Bob

TRUST

Trust and respect
is something I hold dear,
But, to many people
It is something to fear
For reasons unknown
But also quite clear
To fathom your Oneness
... ??? ... unfinished ...

Larry Mousseau

screaming

I wish I could scream but I can't
the neighbours wouldn't like it
People would think there's trouble
maybe the cops would come
I try to scream into my pillow
pretentious pseudo screams
nowhere near the primal pit
I'm aching to unveil
so I scream in silence
my mouth stretching painfully wide
unaccustomed to the intensity
of expressing how I really feel
I wonder what it might sound like...

goblin



Apology to Sheep

"the bigger the lie
the more people will believe it"
thusly joseph goebbels coined the
cornerstone truism
which launched the success
of nazi fascists
since the birth of humanity
dance the needy with the greedy
while there in the middle
cower in comfort
coveting the high-life
and worshipping the world of the wealthy
corporate media tells us
the poor are breaking the bank
business precedes rationale
street crime is the worst there is
and those in power do all they can
to make the best of a bad situation
plug your ears and listen
close your eyes and see
conform to the quo
contribute to the whole
I want to be a good citizen
but I can't seem to sleep enough
goblin

ORGANIZATIONAL POLITICS

Somewhere in Shaughnessy...

Operating within a framework of freethinkers is a very difficult task to perform. There is a term that we use in our native circles. The term is "divide and conquer." This is a tactic that was developed and used very effectively by early colonial governments. Certain steps would be taken when the colonial government's influence and power were being challenged or minimized.

When a lower or equal government began to get powerful and/or successful, an unpopular or unfair issue would be raised by this colonial government to split the local government. The purpose of this action is to stop or seriously slow down the progress of the local government. Divide and conquer can be used successfully by a higher authority or by an interested third party.

What Are Some Of The Signs Of "Divide And Conquer?"

1. An unpopular issue seen to be unfair is brought out to cause a serious disagreement within an organization.
2. The issue is the principal focus of attack. If this is the main topic of concern, then the solution is simple. In most cases, the issue is simply a method of entry into an organization that saves an interested third party the trouble of a public forum and due process. The problem issue is not meant to be solved but provides a means of access to the organization or halting the progress of the organization's daily affairs.
3. Once the process of operating is halted or slowed down, then other things begin to happen. These include: justification of actions; **personal attacks on organization activities and authority figures**; questioning of motives; questioning of organization integrity; and a general introduction of newer and better methods of operating.

Are These Harmful?

All of the above items are how organizations and governments evolve and change. Used constructively and in a positive and proactive fashion, they can be used as an instrument for

Yes, yes...very nice, Philip...
but enough boot licking. It's
unbecoming for a mayor



positive change. One item is very destructive to people and organizations. That is the item of personal attack.

Personal attack is used to alienate parties and to cause division that will cause onlookers to take sides. The legacy of personal attack is very damaging and long lasting to any organization that serves a public purpose. Some people who use personal attacks do so consciously as a method of control of organizations that they work in or with or to stop an organization that is operating in a standard that does not meet their personal goals.

Why is this harmful? The harm comes from the method of resolution that involves winners and losers. In reaching a solution, some of the proactive and free thinking members of the organization are alienated through loss and this loss creates operation within narrow parameters. Personal attack alienates the loser and strikes fear into workers and casual friends of the winner. Supporters of both sides suffer considerable loss of credibility and initiative. Losers generally are

discounted until they are able to build enough credibility to be elected in due process. Winners are forced to perform to the level of competence that they promise in their defense of their actions.

Why am I writing these things? I have personally experienced both sides of the scenario described above. The native people were and are the recipients of the downside of Ego and Charisma. In a lot of instances the real issues were forgotten and personalities were deemed more important than the day to day operations and long term goals of native government. How do you prevent this from happening? It is impossible once a fundamental difference is allowed to deteriorate to the level of personal attack. To the residents of the Downtown Eastside, I would say that your machine is broken, fix and improve it and get on with it.

The organization and the people served are generally the biggest losers. Higher and more powerful agencies are able to impose restrictive guidelines on "How organizations are properly run" and are also given the opportunity to more closely scrutinize the daily operations of the organizations. The people being served pay the highest price. Disrupted services can result in loss of one time opportunities and/or scheduled events in day to day operations. On the longer term, the possible hold back or cutting of essential services hurt and restrict the general population.

Tom Oleman



"No, Thursday's out. How about never—is never good for you?"



Le Tweek

the full moon challenges
the bright city lights
mere debutantes in brilliance
while through the alleyways they dance
the ecstasy of tweeking
unbridled gestures from
unchecked nervous impulses
flash
through chokes and knots
and character twists
suddenly, briefly
released and
relieved
liquid light floating
jaws clicking, tongue
languid out the side
pure grace
reaching out easily
almost touching
perfection
arching ...
then the cinderella panic
crash
through the warmth
deathly
bending to scrape
eyes combing
achingly around frantic
maybe something dropped
then rushing back into place
years of fear clamp
clenching anger resentments knot
the pain of being oneself again
just wanting to be free

Shawn Millar



A MEDITATION OF LOVING-KINDNESS

Submitted by Larry Mousseau.

The quality of loving-kindness is the fertile soil out of which an integrated spiritual life can grow. With a loving heart as the background, all that we attempt, all that we encounter, will open and flow more readily. While loving-kindness can arise naturally in us in many circumstances, it can also be cultivated.

The following meditation is a 2500 year-old practice that uses repeated phrases, images, and feelings to evoke loving-kindness and friendliness toward oneself and others. You can experiment with this practice to see if it is useful for you. It is best to begin by repeating it over and over for fifteen or twenty minutes once or twice daily in a quiet place for several months. At first this meditation may feel mechanical or awkward or even bring up its opposite, feelings of irritation or anger. If this happens, it is especially important to be patient and kind toward yourself, allowing whatever arises to be received in a spirit of friendliness and kind affection. In its own time, even in the face of inner difficulties, loving-kindness will develop.

Sit in a comfortable fashion. Let your body relax and be at rest. As best you can, let your mind be quiet, letting go of plans and preoccupations. Then begin to recite inwardly the following phrases directed to yourself. You begin with yourself because without loving yourself it is almost impossible to love others.

May I be filled with loving-kindness.

May I be well.

May I be peaceful and at ease.

May I be happy.

As you say the phrases, you may also wish to use the image from the Buddha's instructions: picture yourself as a young and beloved child, or sense yourself as you are now, held in a heart of loving-kindness. Let the feelings arise with the words. Adjust the words and images so that you can find the exact phrases that best open your heart of kindness.

Practice this meditation for a number of weeks until a sense of loving kindness for yourself grows. With some practice a steady sense of loving-kindness can develop and in the course of fifteen or twenty minutes you will be able to include many beings in your meditation, moving from yourself, to a benefactor and loved ones, to all beings everywhere.

Then you can practice it anywhere. You can use this meditation in traffic jams, in buses and airplanes, in doctors' waiting rooms, and in a thousand different circumstances. As you silently practice this loving-kindness meditation among people, you will immediately feel a wonderful connection with them - the power of loving-kindness. It will calm your life and keep you connected to your heart.

they told me my father died in the war
 they told me I never knew him
 if that were the case
 I'd never have been born
 and I believed them
 but the memories
 all the memories
 made me feel insane
 I fought my own mind
 it was exhausting work
 I became quite irritable
 I got kicked out of school
 for not getting along
 with the rest of the kids
 I was 5 years old
 I jumped into the air
 backwards
 in order to smash my skull
 against a thick slab of rock
 I hurled myself
 down steep flights of wooden stairs
 but hard drugs
 eventually
 cured me
 of such
 childish
 pursuits

Bud Osborn



**Lonesome Monsters
 in Performance
 with**

from Winnipeg

**Patrick Friesen
 and Marilyn Lerner**

Spoken Word and Piano
 performing new work
BROKEN BOWL



**Lonesome
 Monsters**

Poetry
 J a z z
 P o e t r y
 J a z z
 P o e t r y
 J a z z
 P o e t r y
 J a z z

Appearing:
Thursday
Oct.3,1996
8:30 P.M.

The Glass Slipper
 2714 Prince Edward St.
 ph.877-0066

LONESOME MONSTERS is a unique collaboration featuring widely published popular poet Bud Osborn and veteran professional jazz musicians Graham Ord and Paul Blaney.

LONESOME MONSTERS is unique because of the union achieved between words and music, rendering even more vividly the anguish, the pathos, the black humour, the violence, the everyday heartbreak and relationships Osborn's poetry communicates directly from his experience in the depths of the street; in the desperation of the middle class; with troubled teenagers; and in the struggles of alcoholics and drug addicts towards liberation.

LONESOME MONSTERS, in it's head-on confrontation with the darkest of contemporary realities, redeems them through the beauty and power of this group's expression and vision.

A song

She was wearing a green taffeta dress
For a debutante ball or coming-out dress
Like a gentle breeze, she moved around the park
I sat enthralled by the very elegance of her dance
A princess dressed for a grand ball being staged here
in the park.

I watched her leave the park where only she heard
the music, the music that made her dance,
And as I left I stopped and watched as she glanced back
where only she could hear the music,
the music that made her dance.

(Lines from a report on Oppenheimer Park,
lifted and transformed into poetry by *Hoshof*)



How to Treat Schizophrenia the Natural Way

1. Do not smoke marijuana.
2. Eat Siberian Ginseng, not plain ginseng.
3. Have a complete diet of vegeten proteins, complimented with starches and sugars (unless diabetic or hypoglycemic (low blood sugar) in which case a little honey & fruit) and greens.
4. Eat dandelion - fresh whole roots, stems, leaves and flowers.
5. Drink Valerian tea.
6. Get enough B vitamins.
7. Make sure you are getting enough calcium from milk and vegan cheese.
8. Vegan proteins, easily combined, are equal portions of pulses (beans, peas, peanuts, lentils) with whole grains (wheat and/or other whole grain breads, brown or basmati rice, whole grain rye, corn, quinoa, millet).
9. Talk to yourself silently.
10. Say thank you.

To my sweet pals Roy and Marie I didn't see you for a long time [how are you both keeping] Well I was away for the summer I went to Prince George for some fishing and between my sister-in-law and me we got 8 lovely trout. My brother has a nice boat with two good motors for fishing.. so that was my summer fishing.

Albert Anthony



On September 8th of this month my Niece had a lovely wedding and they had a lot of people from the States and Canada and It was among all the lovely flowers and everyone was taking pictures but I was mad because all my pictures didn't come out so yesterday I got rid of the darn thing because I've got two other cameras but the one that I had was no good since my brother bought it for me. But still I had a very nice time at my Niece's wedding and she got me in some of the pictures and we had a lot of good food to eat and lots to drink but I never got drunk. But my Niece looked lovely and her husband is a very nice man I'm happy for them and god look after them.

So that was my Niece's wedding in a lovely garden.

By ALBERT ANTHONY

THE PACE OF LIFE

All ahead slow

Writer Kurt Vonnegut, quoted in Harper's magazine, discusses his feelings about living in an increasingly computerized world:

"I work at home, and if I wanted to, I could have a computer right by my bed, and I'd never have to leave. But I use a typewriter, and afterward I mark up the pages with a pencil. Then I call up this woman named Carol out in Woodstock and say, "Are you still doing typing?" Sure she is, and her husband is trying to track bluebirds out there and not having much luck, and so we chitchat back and forth, and I say, "Okay, I'll send you the pages." Then I go down the steps and my wife calls, "Where are you going?" "Well," I say, "I'm going to buy an envelope."

And she says, "You're not a poor man. Why don't you buy a thousand envelopes? They'll deliver them, and you can put them in the closet." And I say, "Hush." So I go to this newsstand across the street where they sell magazines and lottery tickets and stationery. I have to get in line because there are people



VONNEGUT

buying candy and all that sort of thing, and I talk to them. The woman behind the counter has a jewel between her eyes, and when it's my turn, I ask her if there have been any big winners lately. I get my envelope and seal it up and go to the postal convenience centre down the block at the corner of 47th Street and Second Avenue, where I'm secretly in love with the woman behind the counter. I keep absolutely poker-faced; I never let her know how I feel about her. One time I had my pocket picked in there and got to meet a cop and tell him about it. Anyway, I address the envelope to Carol in Woodstock. I stamp the envelope and mail it in a mailbox in front of the post office, and I go home. And I've had a hell of

a good time. I tell you, we are here on earth to fart around, and don't let anybody tell you any different."



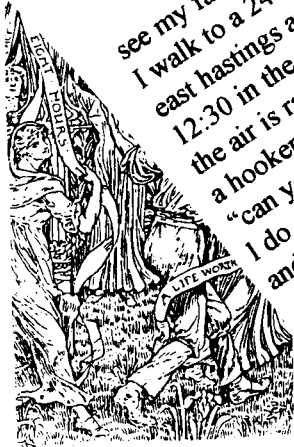
THE VANCOUVER COMMUNITY NET

THE CARNEGIE COMMUNITY
CENTRE WILL BE A NEW SITE FOR
THE VANCOUVER COMMUNITY

NET

IF YOU ARE INTERESTED IN
ACCESSING THE NET
WE WILL BE HOLDING A
WORKSHOP ON THE 3rd FLOOR IN
THE LEARNING CENTRE
AT 2:00pm OCT.2nd/96

attending this workshop will help those
that want to access the 'NET'



see my face
I walk to a 24-hour corner store
east hasings and gore
12:30 in the morning
the air is raw
a hooker inside the place says
"can you buy me a cigarette?"
I do
and she tries to give me some change

**I say, "you asked me to buy it for you
it's yours"**

"thanks" she says and adds
"I got attacked tonight
see my face"
she pushes back long brown strands of hair

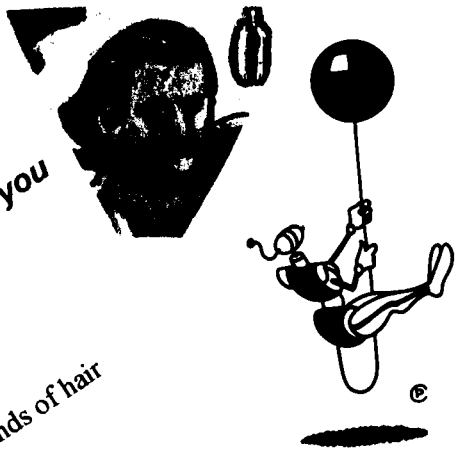
"two women jumped me"
I look at the
wounds
scars
sores
scrapes
bruises
cuts
and blood

across her cheek and nose and ear and neck

"my old man was there" she says

"and he ran off and left me
he ran off with all my rent money
now I'm homeless
thanks for the cigarette
and she walks away
the hebrews said you could not look
on the face of God
and live
but if you could
I think God's face
would look a lot
like hers

Bud Osborn



I used to make
a humiliating freudian slip
I'd say:

"when my father killed myself"
but now I do know
who killed who
it took a long time
a lot of trouble and suffering
for myself and other people
to figure it out
so when people asked me what I was doing
or if I had a job
I really never knew
what to say

Bud Osborn



DOWNTOWN STD CLINIC - 219 Main; Monday - Friday, 10a.m. - 6p.m.
EASTSIDE NEEDLE EXCHANGE - 221 Main; 9a.m. - 8p.m. everyday
YOUTH Needle Exchange Van - on the street every night, 6p.m. -
ACTIVITIES 2p.m. (except Mondays, 6p.m. - midnight)
SOCIETY

1996 DONATIONS:

Paula R. - \$10
 Wm/ B/ - \$20
 Lillian H. - \$25
 Sonya S. - \$100
 Kettle F.S. - \$16
 Hazel M. \$10
 Joy T. - \$10
 Bea F. - \$30
 Frances - \$50
 Charley - \$25
 Libby D. - \$40
 Guy M. - \$20
 Tom D. - \$17

Census
 Employees - \$200
 Neil N. - \$13
 Diane M. - \$15
 Lorne T. - \$20
 Mel L. - \$17
 Sara D. - \$20
 CEEDS - \$20
 Susan S. - \$30
 DEYAS - \$100
 Brigid R. - \$30
 Amy E. - \$20
 Rene F. - \$50
 Kay F. - \$15
 Anonymous \$67
 Sam R. - \$35

Carnegie 
NEWSLETTER

THE NEWSLETTER IS A PUBLICATION OF THE
 CARNEGIE COMMUNITY CENTRE ASSOCIATION

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

Submission Deadline
for the next issue:
 11 October
 Friday

NEED HELP?

The Downtown Eastside Residents' Association
 can help you with:

- * any welfare problem
- * information on legal rights
- * disputes with landlords
- * unsafe living conditions
- * income tax
- * UIC problems
- * finding housing
- * opening a bank account

Come into the Dera office at 425 Carrall St. or
 phone us at 682-0931.



DERA HAS BEEN SERVING
THE DOWNTOWN EASTSIDE
FOR 23 YEARS.