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CANETIC

NEWSLETTER

AUGUST 1, 1997.

401 Main Street, Vancouver V6A 2T7 (604) 665-2220



Charities and Churches
are expected to cope with
all the poor - old or new.

Again.

And another 50 years
to try catching up?
Poor is low-income is poor

BUT

now it's the
Downtown Eastside

First United Mission Church

1882 - 1962

The Dark Haunts of Memory

by Sam Roddan

Years ago, Thomas Wolfe wrote "you can't go home again", but I firmly disagree... As I slowly grew up "in wisdom and stature" I discovered that many good poets spend a great deal of time wading through the archives of their own childhood, searching for palpable moments of clarity unmarked by the betrayals of time or age.

Now well into my 80's (and second childhood), I find myself puttering around with ease and considerable delight through the dust and detritus of my own "dear dead days".

Today, I still catch my breath at the pungent odour of burning leaves, or the perfume of lilacs in the garden of my youth. Or it could be the aroma of plasticine and Dust Bane in classrooms of Laura Secord. Or the whiff of wet towels, water wings, bathing suits and jock straps in the bowels of the shower room in the ramshackle YMCA at Cambie and Dunsmuir.

But I also pause, in moody reflection, at the acrid odour of sour beer, canned heat smells, stale garbage filth that evoke the dark lanes behind a mission church on Gore Avenue. Or it might be the deep stink of running shoes that triggers memories of the Reading Room, packed with homeless men, in the Carnegie Library at Main and Hastings.

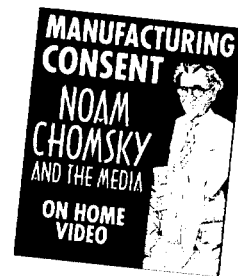
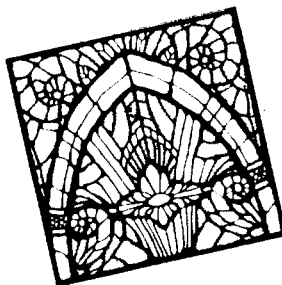
In these times, my heart murmurs with painful recognition when I enter a church, hear the words of a childhood hymn, whiff the glue perfumes from the spines of old Bibles.

It is then that memory takes me back to the Book of Psalms and the still waters of Lost Lagoon, the green pastures of Stanley Park, the corner stores and places of refreshment along Pender and Gore. And, when I was weary in those days, I knew enough to lift up mine eyes past the flashing light on Woodward's Store at Abbott and Hastings to the hills and mountains which were Grouse and Seymour and the mighty Lions.

Today I do not recall the pep talks and the sermons of my youth, but the mellifluous words of Holy Scriptures still toll like bells in the dark haunts of memory.

Truth is always stranger than fiction, which is just a way of saying that at long last I am now back in the pew of the church of my boyhood at Gore and Hastings.

And it is here, in this sanctuary, that I try silent prayer, count my scars and add up many blessings. But such are the ways of a half-crazed world, cries from the street nigh drown out the Good News from "the meadows of heaven."



To everyone: Subject - *New Director!!!*

I am very pleased and considerably relieved to be able to announce that we have finally hired a new director for the Carnegie Community Centre.

Marilyn Sarti comes to us with a strong background in poverty issues, counselling and, most recently, in the mental health field. She was involved in the early developmental work with the Mental Patients Association Drop-In, serving for a number of years as coordinator there, and then went on to form up and serve as coordinator of the MPA Courtworkers. Working out of the courthouse just down the street for the past ten years, she is very familiar with the Downtown Eastside, Carnegie, and our patrons.

I am sure Marilyn will bring a fresh perspective to the Director position at Carnegie. Happily, she is able to begin here on or about the 18th of Aug. and I really look forward to working with her.

Dan Tetrault
Acting Director (for over a year)

Background on the killing field

* ("The Federal Government, through Health Canada, sponsored a study called the *National Action Plan on HIV and Injection Drug Use*. The report outlines a series of steps towards taking drugs off the street and putting them into the health care system. A comprehensive harm reduction strategy is needed now before it is too late.")

* "A comprehensive strategy has been in place in Liverpool, England, for many years and is an example of the effectiveness of this kind of approach. It has seen an HIV infection rate for drug users of only 1% and a yearly rate of new infections of almost zero %, making Vancouver's figures an international shame."
(Merseyside Regional Health Authority, Liverpool, England)

* "One thousand, two hundred and twenty-two people have died due to drug overdoses in B.C. since 1993. A high proportion of these deaths have taken place in Vancouver's Downtown Eastside."
(B.C. Coroner Service; Larry Campbell, Chief Coroner)

* "The drug-related deaths happening every day due to overdoses, suicide, violence and HIV/AIDS have made the Downtown Eastside feel like a 'killing field'."
(Liz Evans, community worker and original staff member at DERA's Portland Hotel)

Libby Davies, MP, Vancouver East
1640 East Hastings St., Vancouver V5L 1S6
Phone (604)878-1029 Fax (604)255-8816

July 23, 1997

The Hon. Allan Rock, Minister of Health,
House of Commons, Ottawa, Ontario. K1A 0A6

Dear Minister,

Since 1993, one thousand two hundred and twenty-two people in BC have died as a result of drug overdoses. It is the leading cause of death in BC for people who are between the ages of 30 and 44.

These figures are staggering and are only the beginning of what has become a health and social emergency in the riding of Vancouver East.

On July 15 community members and social and health care providers came together and organized a number of actions to draw attention to the grave situation in the Downtown Eastside of Vancouver. This community now has the largest incidence of HIV amongst drug users in the western world. According to a recent BC Ministry of Health study (*VIDUS Study*), the HIV infection rate of IV drug users is currently 23%, and growing at 18-20% per year. This means that within 2 years the HIV rate amongst drug users could be 65% -- recognized as a saturation point.

Unfortunately, these statistics do not begin to describe the pain, suffering and despair that is part of our community. The community has worked very hard to provide the best possible support and services to IV drug users and to stem the HIV infection rate but the Downtown Eastside is crying out for help.. we cannot understand why the federal government appears unmoved to act.

For too long illicit drug use has been treated primarily as a law and order and enforcement problem. It seems that elected representatives, especially at the federal level, have not had the courage to look at the real picture and address the social, health and economic issues related to addiction. Many people in our community have come to the conclusion that more emphasis on "enforcement on the drug problem" will continue to be a failure in addressing the seriousness of drug addiction.

The community is saying in clear, unequivocal terms that it is critical for the federal government to act; to stop the "killing fields"; to stop people dying on the streets and back alleys from drug overdoses; and to stop the alarming increase in HIV infection.

As you are the Minister of Health, we are looking to you and your government for leadership and help. The *National Action Plan on HIV and Injection Drug Use* has, in reality, presented no action at all. We need comprehensive health and social harm reduction strategies to help IV drug users. We need the federal government to take a leadership role in providing health and social support, including drug addiction maintenance programs, through a paramedical model

The *1994 Cain Report on Illicit Narcotic Overdose Deaths in BC* provided an excellent explanation of and rationale for what needs to be done. If you or your officials have not read this report, I would urge you to do so. The report is straightforward and clear in its approach, and emphasizes the need to undertake holistic harm reduction strategies.

I cannot conclude this letter without raising one other very serious issue that contributes significantly to the growing poverty and economic depression of the Downtown Eastside. The lack of safe, affordable and accessible housing is also an area where the federal government should be taking the lead in responsibility. The right to shelter is a fundamental human right, yet there are thousands of people in Vancouver East who live in deplorable, substandard housing or who are homeless. The federal government's abandonment of social housing contributes to growing poverty in the Downtown Eastside.

In conclusion, Mr. Rock, I don't know how familiar you are with the gravity of the situation in Vancouver's Downtown Eastside, or how the community is struggling to survive against huge odds. I would like to invite you to see and discuss our concerns first hand with knowledgeable local people. I know local residents and agencies would welcome the opportunity to meet with you. The Downtown Eastside is a strong and articulate community, but it needs the attention of you and your government to address the growing health and social crisis of HIV and IV drug addiction.

Thank you for your attention to these issues. I look forward to hearing from you.

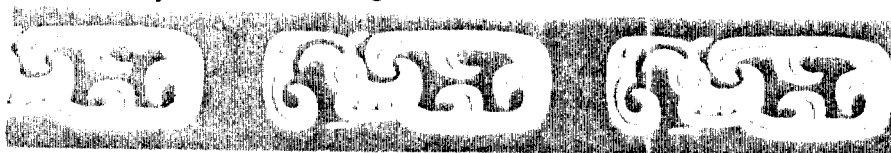
Sincerely,

Libby Davies, MP, Vancouver East.

cc: The Hon. Alfonsa Gagliano, Minister for Public Works and Government Services
Judy Wasylycia-Leis, Federal New Democrat Health Critic
The Hon. Joy MacPhail, BC Minister of Health
The Hon. Penny Priddy, BC Minister of Children and Families
Jenny Kwan, MLA for Mount Pleasant
Liz Evans and Mark Townsend, Portland Hotel
Lou Demerais, Vancouver Native Health



John Turvey, DEYAS (Downtown Eastside Youth Activities Society)
 Bud Osborn, member, Vancouver/Richmond Health Board
 Ian MacRae, President, DERA (Downtown Eastside Residents' Association)
 Dr. Liz Whynot, North Health Unit
 Muggs Sigurgeirson, President, Carnegie Community Centre Association
 Margaret Prevost, President, United Native Nations Local 133
 Paul Taylor, Editor, Carnegie Newsletter



In The Dumpster

Dear Fellow Binner and Binnerettes:

Got to go to the Folk Festival (!), saw Buffy Sainte Marie (!!) on Friday July 18, which was my 47th birthday (!!!). On Sunday watched Bud Osborn do his poem about the Downtown Eastside, which brung an awesome audience. Well done.

On that Sunday night, in an alley of the 2400-block between First Avenue and York, Mr. McB. nearly got killed by an explosive missile someone let go from an apartment. Stay away from there.

Now for the Ken Report: Watch for news of expansion of refunds! Also on Fridays between 9:30 and noon you can bring in old bottles, post cards and stamps for the computer room to check out their value - at United We Can, 50 E.Cordova. Ask at the desk for further details.

May The Bins Be With You. and Hey! let's be careful out there..

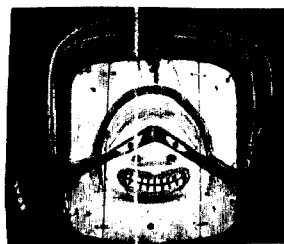
By MR. McBINNER



binner@thepentagon.com
binner@vcn.bc.ca
mcbinner@hotmail.com



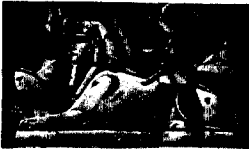
"Whenever I'm in the dumps, I just sit back and think of my \$150.00000."



Trashhopper says

I won't be around for awhile as I'm planning my new vacation. But a new writer says to watch for him soon - his name is Gary Groove.

While waiting in my brand-new bank
 A thought occurred to me
 Compared to all the other banks
 We the people, hereabouts,
 the East End residents - or people
 with (only) a buck -
 I recommend this place;
 they've sure been nice to me!
 So come on by + you'll see why
 It's good to save for the future
 (if you think you have one)



Don Hodgson

My submission to the poets
 And to the Seniors too
 The many, many volunteers
 Who make this thing go through.

The issue I received on Monday
 And read each page completely
 It seems some people last and last
 Like Buggsy (how many years?)

I come and go and move around
 And on return you see the change
 The DERA folk have helped at times
 Not only me but many more.

We're very close with some aims
 And just by names, the ones I know
 Say Libby Davies, Bruce and Harry Rank
 Their names shall live a hundred years.

But I shall last a hundred beers
 Inspired by music of the past
 Country & Western as it was
 Which we appreciate just because.

A Senior Citizen I now am
 Now all I must do
 Is be as nice as they all are
 But I don't have any reasons to travel far.
 Here was I born and here shall I die.

Don Hodgson

To Paul R T. who's seldom here
 But he's out & about anywhere..
 Your last edition sure was fine
 And will be copied line by line
 It gives you wider circulation
 And certainly helps my reputation
 I still go my rounds from place to place
 And have some fun without disgrace
 I'm older now, I guess that's it.
 Ten years more with all my grit,
 With a brand new bank to hold my horde
 The Four Corners Bank is blessed by the Lord
 Oh, we all here in the East End rave
 'Cause we don't get much with which to save
 But put 'er all in when Wednesday comes
 And take it out slow, but beware of bums...



Wm. Don Hodgson
 (Especially for Rita-Ann at DERA)



Little time to waste
 Must get this off post-haste
 Just a time to remind you
 of what you have done
 and what you will do
 when the accounting comes
 Who will be among the chosen
 and who will reap the consequences
 of what we've all done?

Elizabeth Thorpe

The Ark

Kea Tawana,
a carpenter and binner,
lived in a Newark ghetto.
She built an ark
on a vacant lot,
and her spirit ship
sailed the inner city,
a messenger of hope.
Blacks and whites met there,
dreamed there,
and children journeyed
to distant, peaceful lands
on the deck of Kea's ark.
Residents smiled
when they saw the ship
and the four by six ribs
that shaped it.

Those boards had once supported houses,
but the houses were long gone,
and the ark sat proudly
in a sea of weeds.

Kea had filled the ark
with treasures from her community
that was sinking
under the flood of abandonment
and gentrification.

Books
building ornaments
theatre seats
bicycle parts
radiators

shards of coloured glass
and part of a five pipe organ
all found refuge in the ark.

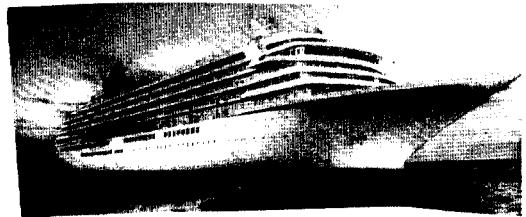
When asked about her unusual collection
of artifacts, Kea replied,
"Everything has a purpose in this mayhem."



7.

The City of Newark
saw Kea's ark
as an eyesore.
It had been built
without a permit,
and was a challenge
to the City's authority.
Besides, who would want
all those bits of past history,
a brass doorknob
a stained-glass window?
Officials harrassed Kea
for three years, and
took her to court
several times.
Finally, they forced her
to take down the ark.
"I dream about the ark," Kea said.
"I dream about being on the deck
of the ark,
and I wake up
and look down the hill
and see that lot empty.
Emotionally, it's still around.
I'll get another ship.
It won't be like the ark,
but I'll get me something on water.
It ain't over by a long shot."

Sandy Cameron
Thanks to a story in
The New American Ghetto,
by Camilo Jose Vergara.



July 28/97 Sun

DERA on the brink of supporting mini-room project

New development would house as many as 250 low-income people in self-contained suites.

DAWN BRETT
Vancouver Sun

After resisting efforts by developers to build low-rent mini-rooms in the inner city, the Downtown Eastside Residents Association is now poised to support a similar development which allows their group to buy into the pilot project.

Frank Gilbert, DERA's community affairs coordinator, said they met with Torode Realty developers and conditionally agreed to support a \$14-million project proposed for the site across from the old Woodward's building.

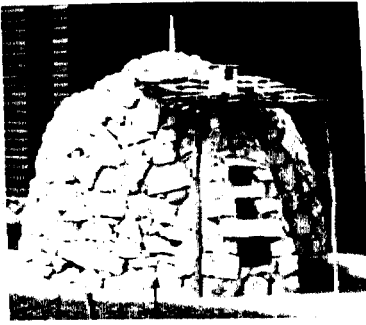
Although it remains unclear how the project will be funded, developer Kenneth Weaver said the proposed 10-storey building would be owned and managed by DERA and house as many as 250 low-income people in self-contained suites, ranging in price from about \$325 a month for a 175-square-foot room to \$750 for more than double that size.

Two different developers' plans for the turn-of-the-century buildings on the 100-block of West Hastings were scrapped last year after community opposition centred around the size of the proposed micro-rooms. Earlier development proposals offered rooms as small as 150 square feet, which some advocates of affordable housing feared would drop already low standards for low-income housing.

But Gilbert said his organization is now unanimous in its efforts to revamp the turn-of-the-century buildings into small, secure suites with private three-piece bathrooms.

He said the increasing gentrification of the downtown eastside highlights the need for this type of housing.

The association has been concerned about the erosion of the city's stock of cheap rooms and have been lobbying for more than a decade for legislation to



prevent the demolition or conversion of low-priced residential hotels to higher-priced tourist accommodation.

But with an estimated 7,000 area residents living in inadequate housing, and with no federal money for social housing, Gilbert said DERA had to make a stand against increased homelessness.

"We've got to get rid of our middle-class values when thinking about these rooms," he said, noting downtown eastside residents are more concerned with getting a secure room and "a bathroom of their own" than they are about loung-

ing space.

"The rooms may be small, but the residents will be safe and feel proud to call them home."

Weaver, 50, who lived in a single room in the downtown eastside three years ago while he worked as a real estate agent in the city, said some people are actually living in much smaller rooms than the one he's proposing.

"There are 90-square-foot rooms out there — I know. I took up residence in one for six months and watched mattresses and syringes falling out the win-

dows while a rock-and-roll band below played to three in the morning. And I paid \$475 a month for that.

"A pilot project like this could only do good," he said, "but it requires foresight and courage."

Area resident Gord Vokes agrees affordable housing is better than no housing. "Without affordable housing it's impossible to live down here without committing crime," said Vokes, a 47-year-old unemployed orderly. "If this works out, I can't imagine a better scenario for the people down here."



(*** The article on DERA's support-in-principle of this project, as well as some initial reactions came to my attention on Tuesday, July 29th. It wasn't a "shock"; it didn't leave me "dumbfounded" or "totally pissed at the audacity of DERA..." (words + phrases heard in the next few hours). There still is a lack of consensus on what is appropriate, but one practical question is: How long will it take for the "community" to speak with one voice, and whose voice will then articulate that ideology? Virtually everyone wants as comfortable-sized self-contained suite as can be imagined - and of course as cheap as possible. Lots of the seniors' housing in the Oppenheimer Park area has rooms much smaller than 175 sq. ft. and the cockroach hotels are dismal - 100 sq. ft. for upwards of \$400 a month for a bed & sink.

I do recall the stark reality raised by Bud Osborn and John Turvey and Karen at the Lookout: social housing and co-ops and entry-by-interview is all fine and must be sought, but that still leaves a few thousand people where they are right now. A lot of residents in the Downtown Eastside just want a safe, secure place with their own washroom. The

tightrope is between holding out for 300 sq. ft. suites with amenity spaces and the possibility of community.. and getting housing in the works for low-income people who live here or who want to move back... and get it as soon as possible (before or even in the face of the myths, propaganda and outright lies being fomented by the yuppies and wannabees in Gastown).

For some people, this is a great excuse to indulge in DERA-bashing. Anything wrong is DERA's fault first - for doing or not doing whatever - and then the self-styled accusers can promote their particular version of "and we'll all live happily ever after"... yaddayaddayaddayadda

DERA's board of directors and spokesperson Frank Gilbert have had hours of discussion and debate reduced to a few lines - sound bytes if you will - in the *Sun* article written by a non-resident. There will be more community meetings to discuss consequences of support and non-support. You, reading this, are asked to write in to the *Carnegie Newsletter* with your feelings on this, and as many as possible will be printed in the next issue. Take a reality check. - *Ed.*)



Were we not just last week death in the park
Oppenheimer's 1000 crosses? ..add one more.
Syral died a week ago - sudden seizure.
I don't wish to say goodbye but thankyou for
saying hellow ---
The Creator made a unique individual.
Met him in the community 'round here.. So bright!
There is the time a patron tripped, kicked my table
and spilled the drinks all over the floor.
What use is junkmail (I mused) and put the flyers
on top of the spill - sopped it up like a towellette.
Syral had kept up a steady banter of wisecracks
and enlightened the day.
A change.
I had a better day for it.



Community Coalition Takes to the Streets to Defend Human Rights

VICTORIA -- Demonstrators in Victoria BC took to the streets on July 21 to protest a new bylaw targeting homeless youth which makes it illegal to sit, kneel, squat or lie down on downtown public sidewalks. Carrying a banner stating

"WE WON'T STAND FOR THIS"

a diverse crowd of 175 local social justice groups and concerned citizens squatted, sat, knelt and lay on the sidewalk to hear speakers. The protest moved onto the street, blocked traffic for half an hour, then marched to City Hall where they crowded into the foyer and staged an impromptu sit-in. Protesters drummed and chanted before moving the protest back outside, where they pleaded with police officers - "Give me a ticket!" Once it was clear that there would be no tickets issued, the protest moved onto the four corners of Douglas and Yates, the main downtown intersection.

Later that evening, three tents were pitched on

the corner in an attempt to use irony to carry the message. Although protesters did their best to get ticketed under the "Street Camping" bylaw, police did not cooperate. Early on the morning of July 22, the police moved in and confiscated tents, sleeping bags and blankets but did so under a different bylaw that makes it an offense to erect a structure on public property.

The City of Victoria passed this bylaw to continue its unrelenting attack on poor and homeless and youth. Known as the "Anti-Street Camping Bylaw", it is being used to intimidate youth sitting on the sidewalks. While the bylaw provides for a \$35 ticket and confiscation of any belongings (backpacks, blankets, etc.) no tickets have been issued. Youth are threatened with it, which is often enough to get them to move on.

Social justice activists believe that the bylaw is not only unconstitutional but that its application is discriminatory. Defenders of the bylaw, Mayor Bob Cross, Victoria City Police and a spokesman

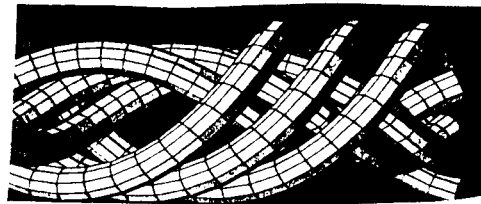
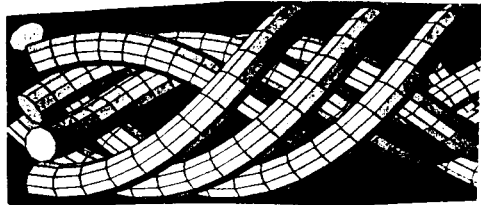


from the Downtown Victoria Association (a business group) have argued that there is nothing to worry about because ordinary people - weary mothers and toddlers, tired tourists, etc. - will be free to sit and rest if they need to. They claim the bylaw is a "needed tool" to deal with the "1% of street youth whose sitting is a "problem"."

The Coalition Against the Bylaw - made up of over twenty local community groups - plans on holding daily protests every day at noon. "This bylaw is legislated poor-bashing and we will be out here everyday until it is revoked," vows Jacquie Ackerly of the Together Against Poverty Society. Nancy Parker, of the Victoria Street

Community Association, echoes Ackerly's sentiments. "Victoria is a real city, with real 11. people living in it; some of those people are poor. They are still members of this community and should not be swept aside in order to present a sanitized city for the enjoyment of tourists and the lining of commercial pockets. There are lots of good ideas in our community that would address the problems of homelessness and poverty, but we have had no success in getting this city council to consult with us. They have chosen instead to violate the Charter rights of every citizen and the human rights of a small and powerless minority - homeless youth."

By JACQUIE ACKERLY



Sex & Sadism Among the Elite

Historically, much of the betrayal of the best interests of humanity by the system of government it created can be traced to a homosexual liaison between military men & idealists. In the 20th century, the idealists who became leaders & politicians are actually lawyers - i.e. interpreters of the law who have become the lawmakers. Military-minded men who abuse & use them are the so-called Intelligence Forces - the "secret service" or military police.

The relationship between elected leader & employed soldier begins as one of VIP and bodyguard. The VIP-Bodyguard relationship is notorious for creating opportunities for sexual intimacy, since it is based psychologically on the relationship of strength to weakness.

The "weakness" of a prime minister or president or rock star is their vulnerability to assassination & foreign spying as well as media scandals. Their "protectors" use their position to gain intimacy with the "protected"; whether it is of the physical or psychological type (or both) is of little consequence since it all amounts to the same thing - a

restricted & guiding influence over the "leader".

The so-called leader becomes a follower without quite realizing it. He or she has fallen under the spell of militaristic thinking. This is the most dangerous position a self-styled leader can get him or herself into.

In a Freudian sense, there is a sex-death connection in this situation that plays itself out in a way that warps & sickens the quality of leadership from the top down.

All Western-style "democracies" suffer from this historic battle of ideologies between the state & the secretive military establishment. Every "civilized" court or legislative assembly is riddled with repercussions arising from the sodomy (real or symbolic) performed by the military on their "protected" bureaucrats.

Such an insight might lead a rather crude mentality to the conclusion that its government was "all fucked up".

TORA

OLD LANG SYNE

Garry Gust

In recent TV programs, in newspaper articles, and in general conversations it has been stated that the upcoming year 2000 is no big deal and we shouldn't get so excited over a mere numbers game.

The above is an example of shortsighted folk who disregard the fact that a thousand years from now people of the future will have documented proof of how we in the twentieth century behaved ourselves.

What do the dates 1066, or Nov. 22, 1963 mean to you? If nothing comes to mind then perhaps the date Jan. 1, 2000 will come and go without your pulse beating a little faster in historic excitement.

But no matter what we think here and now, we will be judged by our descendants in the classrooms of the future.

We will be praised and ridiculed for our science and technology, for our tolerance and moral decline.

We will be scorned for our habit of consuming our young via abortions, and praised for our efforts to control overpopulation.

We will be applauded for our innovated technology and in the same breath be despised for those same technologies putting hundreds of thousands out of work.

People of the future will scratch their heads in wonderment over the resistance of corporations and governments that resisted the efforts of citizen groups such as Greenpeace who fought to save the planet Earth's environment for sustainable life.

They will ponder over the greed and over-consumption of resources by North America and Japan, and be puzzled by Brazil's action of shooting abandoned children sleeping in street doorways.

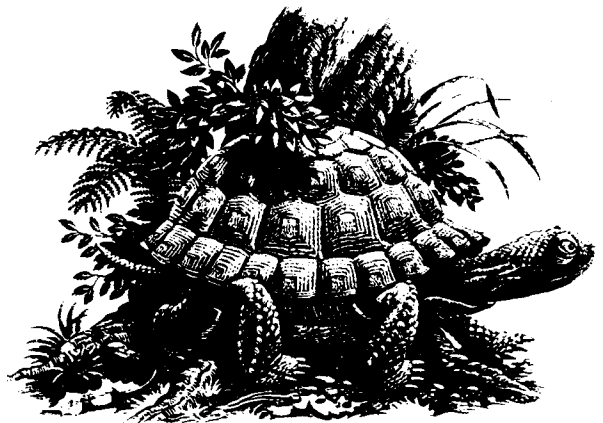
They will study the words Capitalism and Socialism, and come to their own conclusion on how the two words conflicted until they both became obsolete.

They will shake their heads in disbelief that a mere 7% of the population controlled the power and wealth of the land while the rest stupidly struggled to survive.

As things now stand, we will be looked upon as a confused and silly people. But be it 1997 or 2005, we still have time to bring the whole mess together and save face in our common history.

For it can be no other way other than there will be no human representation to study us a thousand years from now due to our stubborn resistance to adapt to the sound of our own science that warned we needed the undisturbed forest for the air we breathe and the pure water for the life that keeps our hearts beating.

Believe it, the year 2000 is a very important milestone.





Newsletter of the Carnegie

Community Action Project

August 1, 1997

Want to get involved ! Call 689-0397 or come see us at Carnegie (2nd flr.)

ANTI-HOMELESSNESS LEGISLATION

BILL 52 -- 1997
VANCOUVER CHARTER AMENDMENT ACT, 1997



“Council may, by by-law, regulate the conversion and demolition of single room accommodation.” (BILL 52)

IT'S NOW UP TO COUNCIL

ANTI-HOMELESSNESS LEGISLATION

In the last CCAP newsletter it was mentioned how **dispersion** (i.e. spread out the homeless and especially get them out of those hip, inner-city neighbourhoods) has fast become the policy of the day in many cities, including New York. A policy of dispersion, call it the '*leaf blower effect*,' fits well with the **displacement** of low-income communities that typically follows gentrification. CCAP also argued in the last newsletter that a policy of dispersion is an act of failure. However, creating an anti-conversion, anti-demolition by-law for Vancouver is an act of foresight. Increasing homelessness is to no ones advantage, protecting the current stock of residential hotels and rooming houses allows time for upgrading and new supplies of housing to come on stream.

We will soon be faced with a debate over an anti-conversion, anti-demolition by-law for Vancouver. The owners of the California, Royal and Glenaird thought they'd get a head start by evicting their long-term tenants. That's why CCAP thought it would be a good idea to mention a few good reasons why this city needs this kind of anti-homelessness legislation. We also thought it would be a good idea to mention some of the arguments that may be put forward by those that think it's a bad idea. It helps to be prepared.

Good Reasons why Vancouver needs an Anti-conversion/demolition by-law

1) We're not the first. There are numerous examples in other cities both in Canada and the United States where restrictive measures have been put in place to reduce rate of homelessness. For example: Toronto's rental housing protection

act, which protects existing rental housing from demolition, conversion or displacement due to renovation; New York City's five year SRO conversion and demolition moratorium, 1985-1989; and, San Francisco's still standing anti-conversion/demolition ordinance, created in 1980.

2) It's not a new strategy for Downtown Eastside housing advocates, remember Expo. Community advocates as far back as 1986, the year of Expo, have been lobbying measures that protect the SROs from conversion and demolition.

3) There is a direct relationship between the loss of SRO housing and increases in homelessness. There is little or no dispute over this point. For example, New York City's 1985 moratorium banning the conversion or demolition of SRO buildings "reflected an emerging recognition on the part of the Koch administration (then Mayor of New York City) that the loss of SRO units led directly to increases in homelessness. (SRO Providers Group, 1997).

4) Homelessness is bad for business. Having SRO residents evicted and homeless due to a hotel conversion, sleeping beside the front doors of businesses, will surely affect business. The business community would likely be in agreement with CCAP on this point. Finally something to agree upon !

5) A Demolition fee already exists for rental apartments. The City of Vancouver has for many years imposed a fee (\$1,000.00 per unit) on the demolition of rental apartments. In fact, this money pays for the Tenant Assistance Program and is an indication that the city is willing to impose a deterrent against unnecessary demolition. Of course, \$1,000 per unit is far too

little. CCAP believes that conversion should only be allowed if a **one-for-one replacement** policy is in place.

6) Development controls already exist, through zoning. There is nothing new about restrictions on private property. In fact, development control through zoning is often embraced by developers and property owners alike when it serves their purposes.

7) SRO hotels and rooming houses are no ordinary form of real estate. There are enormous social implications related to ownership of a residential hotel. What other form of real estate carries with it the understanding that the loss of this housing stock leads to an increase in homelessness?

8) Conversion means hotels will be taxed at nearly 4 times their current rate. Hotels that rent on a monthly basis pay property taxes far below what a tourist hotel must pay. SRO hotels and rooming houses are assessed at a residential rate while tourist hotels are assessed at a commercial rate. For 1997 the residential rate is \$6.02 for every \$1000.00 of assessed value, the commercial rate is \$26.65 for every \$1000.00 of assess value.

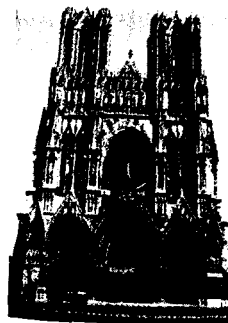
9) Numerous SRO hotels and rooming houses have benefited from federal money for renovations. For many years now the federal government, through CMHC, has had a program called Rooming House Residential Rehabilitation Assistance Program (RRAP). Millions of dollars have been given to SRO owners to upgrade their buildings. For example, to the best of our knowledge (which is limited because CMHC is acting like their the CIA and won't release much information) the Yale and

Siesta Hotels recently received RRAP grants totaling close to \$1 million. So, if you're willing to take the money (the hotel owner that is), then you better be willing to accept the social responsibilities that go with owning an SRO hotel or rooming house.

10) Recommended by the Lower Income Urban Singles Task Force. A report by this group of government officials and community housing advocates recommended in their 1995 report, *Nowhere to Live*, the following recommendations related to protecting existing SROs:

- the establishment of demolition and conversion controls, either at the local or provincial level
- a **one-for-one replacement** policy requiring a suitable replacement for every lost unit, or pay-in-lieu fees, which adequately mitigates any loss of housing for existing residents (p.27).

11) One-for-one replacement in the Victory Square Concept Plan. This city document proposes to "deny requests for the conversion of SRO hotels to condominiums unless the units are replaced on a **one-for-one basis** through new SRO units or social housing" (p. 17).



Possible Arguments by Opponents of an anti-conversion/demolition by-law

“Those Downtown Eastside housing advocates are condemning people to live in unsafe, dangerous and unlivable housing”

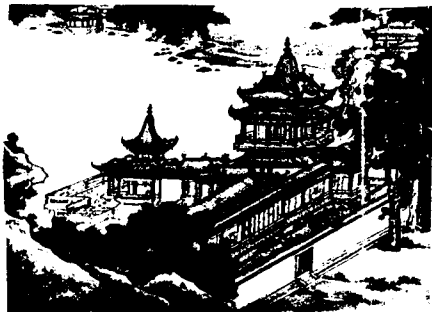
No one knows it better than community advocates and hotel residents themselves that living conditions are often unbearable in the hotels. However, in the absence of viable alternatives that don't include the street or being forced out to the suburbs by a policy of dispersion, there are very strong reasons to prevent hotel conversions

“An anti-conversion by-law will only serve to preserve the Downtown Eastside as a ghetto”

Referring to the Downtown Eastside as a ghetto or skid road is a common tactic used by supporters of gentrification. In other words, reinforce the notion that the area is shamefully bad and thus in need of their kind of change.

“This is tantamount to expropriation”

It's not expropriation if owners can still run their hotels and bring in an income. There are no cries of expropriation when development controls, that can be very restrictive in terms of what a developer or property can or can not develop, serve the interests of those they affect. For example, development restrictions can serve to create a condition of short supply for a particular land use, thus adding value to those already developed (e.g. the moratorium on no new bars on Granville Street).



“There is no need to preserve all of the SROs because a good many of renters are transient, short-term and even IV drug users”

This kind of comment is becoming increasingly common by supporters of gentrification in the Downtown Eastside, who divide this community between those who are ‘deserving’ and ‘undeserving.’ That way an argument can be made that a percentage of the SROs rooms (over 6,000 in the Downtown Eastside) are not valuable and, thus, no need for any anti-conversion by-law.

Next month's newsletter: Now that we've talked about anti-conversion, anti-demolition as a restrictive tool (the stick), CCAP will highlight some possible tools or incentives (the carrot) for upgrading and rehabilitation that could be available to SRO owners.

Quick Notes

Woodwards' 200 units reaffirmed. Housing Minister Michael Farnworth recently announced that the 200 units are real and will remain for the Woodward's project or its equivalent.

Don't forget Development Permit Hearing On Woodward's, Sept. 8, 3pm, City hall. We'll be there.

Export on Gentrification in town ! Neil Smith, author of the *Gentrification Frontier* will be available for a discussion and debate, along with readings by Bud Osborn and Peter Trower, Aug. 11, 7:30pm @ Downtown Eastside Seniors Centre, 509 E. Hastings. Co-sponsored by CCAP & International Conference in Critical Geography.



BC welfare fraud: just the facts, please.

In 1996 the Ministry of Human Resources laid 365 charges for fraud. Of those 365 charges, there were 188 convictions. That's what Human Resources Minister Dennis Streifel told a committee of the legislature on June 23rd.

Those are the only convictions that resulted from 14,000 investigations.

The Ministry had 6,105 repayment agreements as well, valued at \$11 million, Streifel said.

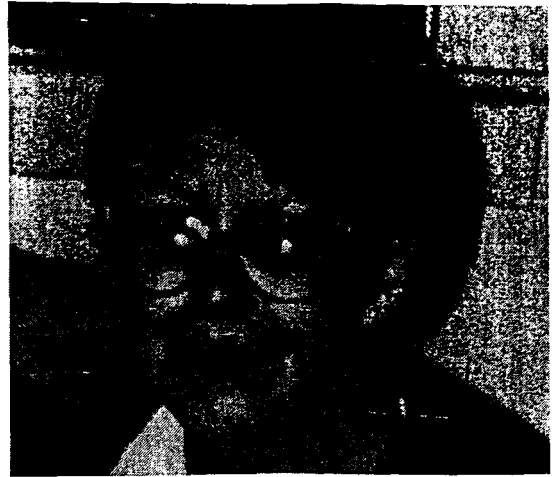
Last year about 371,000 people per month were on welfare, according to MHR statistics. So we know that the percentage of people on welfare who were convicted of fraud or signed repayment agreements was far less than 1.7 per cent ($6105 + 188 = 6293$ divided by 371,000). It's less because each month some people leave welfare and others go on. Therefore the total number who received welfare in BC last year is actually higher than 371,000 - maybe about 500,000. The Ministry couldn't give *The Long Haul* (End Legislated Poverty's newspaper) the actual numbers...

It's also important to realize that not all people who sign repayment agreements commit fraud. Sometimes overpayment is the Ministry's fault. Sometimes, signing the agreement is the only way to get your cheque so your children can eat.

Another way of looking at the statistics is this: BC welfare fraud involves less than one per cent (0.7 per cent) of the annual budget of the Human Resources Ministry for income support programs.

(*This simple, clear article appears on the cover of the August/September issue of *The Long Haul*)
(**Maybe if such a simple, clear article on tax fraud appeared with it on the cover of the *Financial Post*, *The Globe&Mail*, every Conrad Black paper...)

MISSING



JANET HENRY

Last seen

Wednesday JUNE 25th 1997

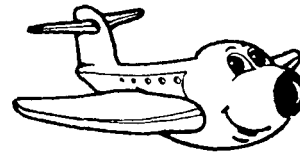
if by chance you know JANET'S whereabouts

PLEASE contact the
Neighborhood Safety Office

@ 687-1772

Janet

PLEASE CALL YOUR SISTER



In this crazy system, with the whole world in mind, crazy people try to kill themselves. Don't you think that's crying for help?

This world has many kinds of people in it, but not everyone knows how to survive. Each person, each group of people has a different system - we all want to survive. Through love we all can live forever.

Doris Leslie



Lament for a Butterfly

A beautiful butterfly landed nearby
So fluttering graceful, it caught my eye

Striking my fancy, I captured it
Enclosed, immobile, shivering
It tried to escape unwanted attention
But alas,

Lustfully, I clumsily mangle wings
its beauty disintegrates, it dies
Remorse, after the fact, so sorry.

I ponder my selfishness, too late
Why did I not just look
Appreciate its universal beauty
Why did I not enjoy its freedom
Why did I not let it be
Why did I think it belonged to me
I should have known
It had a God-given right,
A life of its own, a purpose.

But forcefully, I tried to make it fit
into my scheme of things
Again, I should have let it go,
Let it flutter on by
Dancing on a breeze, up and down
Free, maybe to return
But this can never ever be
I learned lessons, severe ones
If it does not belong to you
For god's sake, let it be.

Rena Purjue

ZERO POVERTY

The National Anti-Poverty Organization (NAPO) works to keep poor people across Canada connected and to expose corporate and government injustice. Following the annual general meeting, this 'year's' theme is Zero Poverty.

Governments have been very successful in achieving their deficit targets; now they need to adopt some meaningful targets like reducing poverty. Zero deficits have just made the lives of poor people much worse. For the last ten years we've been hearing the gospel of how creating a good business environment for large corporations will allow wealth to "trickle down" to the rest of us. It doesn't take an expert to realize that it just isn't working.

NAPO's Zero Poverty will help to increase awareness among politicians and the general public that improving the social well-being of Canadians should be our priority, not improving the financial bottom line of governments.

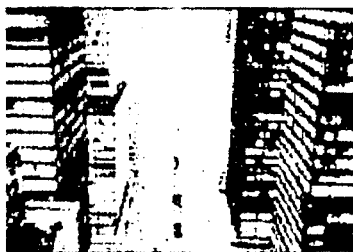


NAPO's Ten Top Issues for this year:

- ⇒ Poor bashing; discrimination against the poor.
- ⇒ The Social Union being negotiated between the federal government and the provinces.
- ⇒ Access to adequate health care.
- ⇒ Access to banking services.
- ⇒ Privatization of welfare services.
- ⇒ Control over the social economy.
- ⇒ Tax cuts and the potential impact on low-income Canadians.
- ⇒ Monitoring of debates - measuring poverty.
- ⇒ Special identification measures aimed at the poor (e.g. *fingerprinting*)
- ⇒ Impacts of international trade agreements on poverty in Canada.

PHOTOGRAPHY DEVELOPING AND PRINTING IN BLACK AND WHITE

Carnegie Darkroom
in the basement



Thursday nights, 7 to 9 p.m.

CENSORED?

“Honour the demons, not because they are useful to you but so that they may not do you harm”

Jesus

Above is a saying supposedly censored from the New Testament by the Vatican, according to the Bogomils, an opposition group to the eastern orthodox church which was a synthesis of Gnosticism (Manichean) & Paulicianism (also a form inspired by Gnostic ideas). Bogomilism survived into the 17th century.

Satan was believed by the Bogomils to be the eldest son of God who, having failed in his attempt to subvert the powers of his father, set up his kingdom in the “Second Heaven” & from there created the material world and the human race.

Self-castration was practiced by the Bogomils. They denigrated marriage, sex+children, claiming

that they only furthered the purposes of Satan. They maintained that Mary found Jesus in a cave, where he had taken on a human but changeable form, which was itself an illusion created by Jesus in order to carry out the work of his teachings. According to the Bogomils, the persecution, crucifixion & resurrection was a staged event (an illusion) created by Jesus’ magic in order to present the human race with an allegorical puzzle, or “koan”.

Bogomilism: Opposition to Eastern Orthodox Christianity; opposition to the cross: “If someone killed the King’s son with a piece of wood, could the King regard the weapon as holy?”

- They regarded John the Baptist as a precursor of the antichrist.

Another teaching censored from New Testament: “*Save yourself by whatever manner you may*”
Similar to the last words of Gautama, the Buddha: “*Work out your salvation with diligence.*”

Gastown, Granville St., Order

One evening, at a deli I had gone to a number of times during the past few months, the fellow behind the counter, someone I hadn't seen working there before, said to me, "are you looking for the washroom?" I noticed there was movie-making equipment all over the place, and three guys sitting at a table by the window, with scripts. "No," I said, "I'm looking for bread, you judgmental cuss."

At Hills, the native goods store in Gastown,



we were followed and spied on by one of the young male employees. I noticed he and the woman behind the counter whispered to each other when we came in.

Perhaps our baby carriage was a suspicious item, a place, they said to each other, to hide things we

intend to steal. I confronted him, with at least 15 other customers present, confronted him loudly and abrasively. The owner came down, but said only "what's the problem?" to her employee.

On Granville Street today I saw four incidents involving so-called security or police and panhandlers or hawkers. I went into the Community Police Office and asked them if there was any board or group that oversees the office and it's relationship with the community on Granville Street, meaning, I said, the people who live here, the residents in the SROs in particular. "How many homeless kids do you think are in Vancouver?" I was asked, and "There should be a system of punishment that makes people fear going to jail, like in those middle eastern countries where they chop off your

hand..." I was told. This in response to a question about residents' participation in the community police office. The three men there are, I tell you, fascistic and mean-spirited. What kind of community police office can it be, without community input?

You see so clearly what the situation is, sometimes, you get a grip on it all, are able to put it into words, to get it all down. The

situation is one of order over spirit, force over passion, analysis over action, so-called rightness over necessity, rhetoric over fact, ownership over the variegated, endlessly fluid, unownable world. You see that there are people who would descend to any depth, who would lie and manipulate and justify their most foolish, most arrogant actions, just to maintain their so-called self-esteem at any and everyone else's expense. These are the leaders. Hello, leaders.



This community is sick and tired of diseased vultures who are here only to make a name for themselves, to practice their film-making perversions upon the area, those who are here to do good, to teach us and cajole us and keep us from having any voice here, those who think that, if they weren't here, the place would "fall apart", who don't see the place falling apart even as they say this, hooligan cranks who don't see their



To the *Vancouver Sun* Editor,

It was rather surprising to read in the *Sun* that there is a small suite housing proposal for the DE endorsed by DERA - a project that incorporates suites as small as 175 sq.ft. and a density of 250 units in one building.

For well over a year now there has been great debate in the community over what kind of small suite development, if any, would be appropriate for the Downtown Eastside. Numerous developers have approached community organizations looking for support for their particular proposals, many of which had suite sizes and densities comparable to that proposed by Torode Realty. In all of these proposals, one of the major issues concerning the community was the livability of suites far smaller than any built before.

Carnegie's Community Action Project conducted two surveys, one of hotel residents and one at the small suite display put on by City Planners; results indicated that livability started somewhere closer to 300 sq.ft. So far there is no clear consensus here over what would be appropriate. However, given the reaction to similar past projects, criticism over Torode Realty's proposal would be based upon concerns deeper than middle class values.

Tom Lavolette
Carnegie Community Action Project

obedience to this or that so-called great educator or development quack, this or that religious cult, this or that academic or intellectual misreading of everything, as part of the destruction of the place.

Dan Feeney

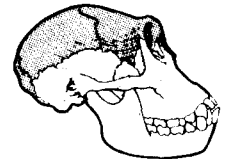
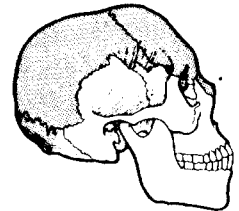


Prisoners' Justice Day

On August 10th, prisoners and supporters gather to honour the memory of all those who have died unnatural deaths inside prison.

This year's Prisoners' Justice Day Memorial Rally will be held on Saturday, August 9th, from 1-3pm outside of the Vancouver Pre-Trial Centre at 275 E.Cordova St. The rally will have speakers from The New Page Society, Strength in Sisterhood, BCPWA Prison Outreach Project, Ts'peten Defense Committee, Kelly White and a member of Claire Culhane's family. There will be performances by Wayde Compton, members of Sawagi Taiko, the Lil'wat Drummers and more.

Prisoners' Justice Day is a time to remember all the prisoners who have died from unnatural causes. Bring family, friends and flowers; there will be children's activities on site.



KEEP YOUR BULLSHIT!!!

They say that man's discoveries and moral orders are nothing more than manipulations, self-deceits and personal aggrandizement. They also say that man's definitions and understanding are in such absolute disarray that even his confused attempts to define God are false and riddled with error.

Death is one form of measurement that humankind understands all too well. When the termination of someone's life is motivated by repression, hate, racism, homophobia, abuse, anti-abortion holier-than-thou-isms, then it's not difficult to see the utter failure of our wonderfully white race.

When someone points their finger and yells, "Repent you unbeliever, you sinner, you non-white, you unworthy poor, you scum, you piece of shit, you, YOU (and not me)" then modern designer drugs and self-annihilation become viable options for many of your brothers and sisters.

Hey, and guess what, it doesn't matter what part of the city they live in. And if you want to know another secret, your class or race doesn't matter either.

Self-destructive behaviour fills the world with lonely, abused people, not families of repentant stockbrokers dancing around Safeway parking lots yelling, "Jesus buys no name."

Self-destructive behaviours want to escape hypocrites like you that damn them. You point your fingers at them for awhile, then go home to praise capitalism and your new barbecue.

Self-destructive behaviour often reeks of institutional religions with their histories of wars, racism, and abuse. This has nothing to do with equality!! Wake up people!!! Get a life you can really share!

If David Carson, pastor of the West Coast Christian Fellowship (whatever that is) and the chair for the March for Jesus, really wants to hear this community, then he and his cohorts will hear loud and clear that Bud Osborn and the PRG are not this community's only voice. The so-called good scripture they believe in must stop co-opting the people of this community with symbols like clean white crosses row on row.

Our symbols are crutches and unmarked graves, bloody needles and dirty alleys, tears of loneliness, not God's tears, but their own tears. Streets full of bruised sidewalks and swollen alleyways. Streets full of real friends, not fly-by-niters who are trying to remember their grocery list.

People who die, not people that need forced prayer or non-reflective meditation. People who definitely don't have the time to listen to speeches about the best religion or the truest truth. Most people I know have a private spiritual relationship with the world, not a condescending religious one.

On several occasions we have made it very clear that the majority of this community does not, I say again, DOES NOT want the infamous March for Jesus anywhere near the Downtown Eastside. We don't want hypocritical discussions with bullshit compromises; we want you to STOP YOUR DISRESPECT and take your so-called PASSION elsewhere. If you want to help then do it in a way that stops using spectacles and starts using real compassion, not false love for the weekend, but constant concern forever.

By LEIGH DONOHUE



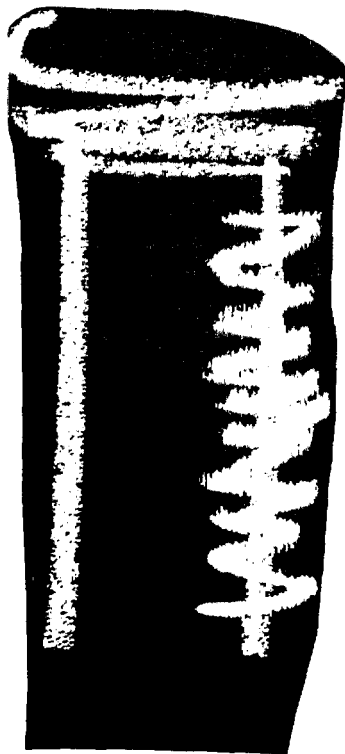


these thousand crosses speak to us resoundingly
collectively
to warn us that to abandon
the wretched
the miserable
the scorned
the scapegoated
makes a legitimate place for abandonment in our society
and this abandonment will go right up the social ladder
but to truly care for lives at the bottom
will make a place for care
and this caring will ensure that no one be abandoned

these thousand crosses represent the overdose deaths
of drug addicts
who are not the only drug addicts in our society
but only the most visible
the most naked
because the poorest
but these thousand crosses reveal a culture
pretending to be about life and health and hope
but permeated with death and disease and despair
these thousand crosses bear witness not to
a culture of care and freedom
but of care-lessness and addiction

any one of these thousand crosses
could easily represent my own death
doctors at st. paul's hospital asked me
after a drug overdose
why I was still alive?
and that is a question each moment puts to us
a question each one of these thousand crosses
puts to each of us
why are we still alive?
for what purpose?

our purpose is to live in community
and community is care
care for one another
care for those least able to care for themselves
care for all
care in action
and there is no one to care
if you do not care
there is no one
no one at all to care
if I do not care



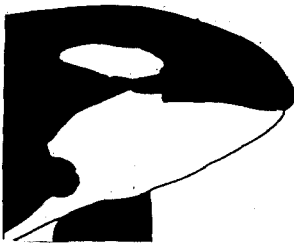
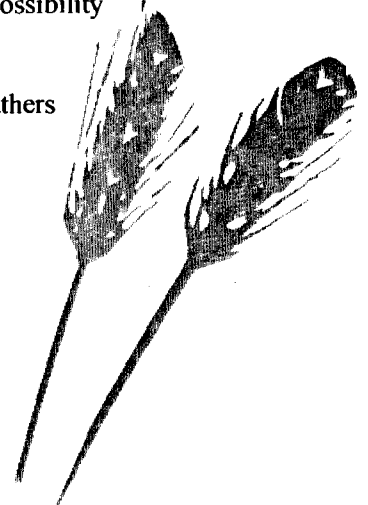
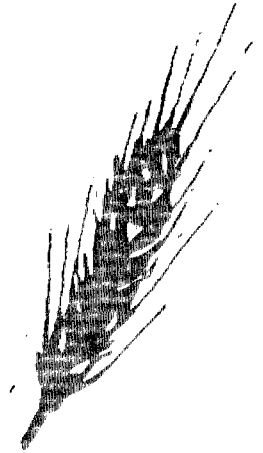


a thousand crosses in oppenheimer park

when eagles circle oppenheimer park
we see them
feel awe
feel joy
feel hope
soar in our hearts
the eagles are symbols
for the courage in our spirits
for the fierce and piercing vision for justice in our souls
the eagles bestow a blessing on our lives

but with these thousand crosses
planted in oppenheimer park today
who really see them
feel sorrow
feel loss
feel rage
our hearts shed bitter tears
these thousand crosses are symbols
of the social apartheid in our culture
the segregation of those who deserve to live
and those who are abandoned to die

these thousand crosses silently announce
a social curse on the lives of the poorest of the poor
in the downtown eastside
these thousand crosses announce an assault on our community
these thousand crosses announce a deprivation of possibility
for those of us who mourn here
the mothers and fathers and sisters and brothers
the uncles and aunts and grandmothers and grandfathers
the sons and daughters
the friends and acquaintances
of those members of our community
of a thousand dreams
of a thousand hopes
of a thousand yearnings for real community
lost to us
but memorialized today
brought finally into a unity
here in this community park
this park which is the geographical heart
of the downtown eastside
these thousand crosses are a protest
against the abandonment of powerless and voiceless human beings



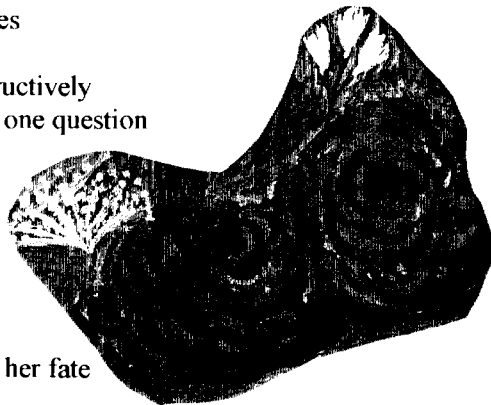
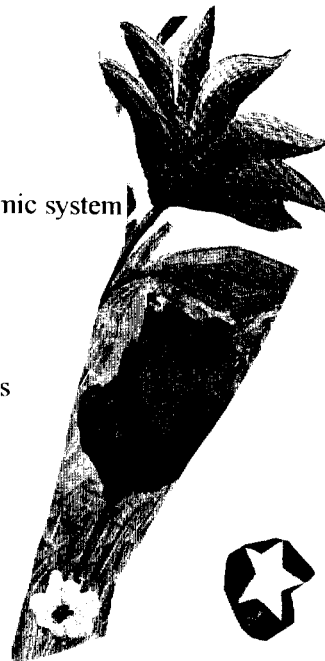
but it would be a betrayal of these thousand who have died
to call them victims
to victimize them in death
because in truth they are martyrs
these thousand crosses symbolize
the lives and deaths of a thousand martyrs
the word martyr means
one who bears witness
one who suffers misery for a long time
one who is killed or persecuted for adherence to a belief
an enculturated belief
that pain
the pain of trying to live in this
abusive abandoning crushing and excluding socio-economic system
that this pain must be individually managed
the erroneous belief that suffering can be relieved
outside real community
outside care

and these thousand crosses of these contemporary martyrs
bear witness not only to their drug overdose deaths
but to the uncounted deaths
in the downtown eastside
deaths of drug addicts from suicide and a.i.d.s.

and so we are all abandoned if one is abandoned
so we are all uncared-for if one is not cared for

but if we would speak of real health
and of true community
we must let these thousand crosses direct us
toward those aboriginal tribal communities
and other real spiritual communities
where when one individual behaved destructively
the entire community gathered and asked one question
what is wrong with us?
what is wrong with us
that this member of our community
should behave in this way?

but in our culture
we reverse this spiritual truth
and blame the individual solely for his or her fate
and the perpetuation of this lie
costs us
costs us heavily



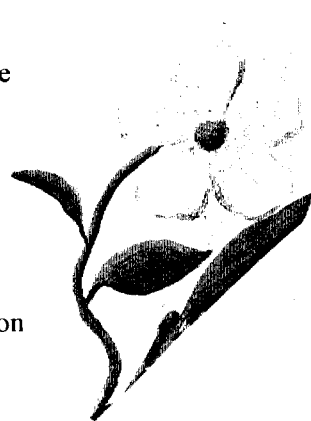
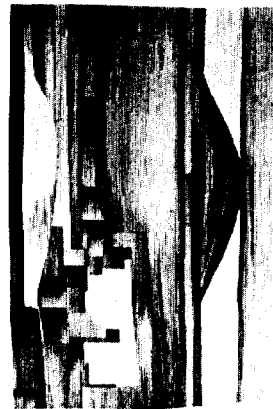
costs us the lives these thousand crosses represent
costs us how many more thousands of lives?
costs us in so many many ways

and from this moment
here in this community park
this park of great care
where the streets and alleys and hotel rooms
of the downtown eastside
the killing fields of the downtown eastside
are transformed into living testimonies
and memorials
of those who have brought us together today
in oppenheimer park
where children play
birds sing
young people create
and seniors gather
these thousand crosses are planted like seeds in our hearts

what will be the fruit these seeds bear?
will it be a stronger commitment to compassion and justice
for every member of our community?
a commitment to those most disabled?
most abandoned?
a commitment to do whatever is necessary
to prevent a thousand more deaths by drug overdose
in the downtown eastside?

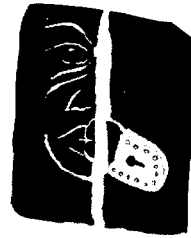
will these thousand crosses
these thousand seeds
these thousand memorials
burst forth into new life
new life for those who will not have to become
a martyr to our social madness around drug addiction
but will care burst forth in our hearts
in our lives
in a new way
for the sake of others
and for the sake of ourselves?

I believe these crosses
these seeds
are already bearing fruit
hope
hope stands
right now





right here
 in this park
 at this moment
 hope
 is standing here
 hope
 in each cross
 hope
 in each of us



and when these thousand crosses are planted in this park
 who really sees them
 are awakened
 are called forth
 to community
 to care
 and who really see these thousand crosses
 are called
 to be
 hope
 soaring in the hearts of those
 for whom hope is gone
 soaring in courage and blessing
 as when eagles circle oppenheimer park.



**New York - Vancouver:
 Gentrification and Memory**

with

Bud Osborn - reading poems

Peter Trower - reading from his

novel, *Deadman's Ticket*, about

Hastings Street in the 1950s

&

Neil Smith, author of

The Gentrification Frontier

**Discussion and debate
 about gentrification and development**

WHEN:

Monday, August 11th, 7:30 p.m.

WHERE:

Downtown Eastside Seniors' Centre

509 East Hastings Street

Bud Osborn



"I always hated those bastards on welfare Now I am one!"

DOWNTOWN STD CLINIC - 219 Main; Monday - Friday, 10a.m. - 6p.m.
EASTSIDE NEEDLE EXCHANGE - 221 Main; 8:30am-8pm everyday
YOUTH Needle Exchange Van -3 Routes: City (5:45pm-11:45pm); -
ACTIVITIES Overnight (12:30am-8:30am) Downtown Eastside (5:30pm-1:30am)
SOCIETY 1997 DONATIONS

Legal Services Society - \$1230

Paula R. - \$30	Rocking Guys - \$30
Wm. B. - \$20	Diane M. - \$15
Lillian H. - \$25	Lorne T. - \$20
Joy T. - \$20	Mel L. - \$20
Frances - \$25	Sara D. - \$20
Charley B. - \$15	CEEDS - \$10
Libby D. - \$40	Susan S. - \$30
Guy M. - \$10	DEYAS - \$75
Tom D. - \$10	Brigid R. - \$10
Rene F. - \$30	Amy E. - \$10
Sam R. - \$20	Kay F. - \$5
Rick Y. - \$63	Neil N. - \$10
BCCW - \$50	Sharon J. - \$50
Sonya Sommers - \$100	Holden Hotel - \$5
Census Employees - \$200	Joan D. - \$5
B.C. PLURA - \$1000	Mike M. - \$15
	Bill G. - \$20
	Ray-Cam - \$40

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:
12 August
Tuesday

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 24 YEARS.