

FREE - donations accepted

Carnegie



NEWSLETTER

AUGUST 1, 2000

401 Main Street. Vancouver V6A 2T7 (604) 665-2289

These are the
faces
These
are what you
look upon
We're calling
all faces
& Together
we shall give
So that all of
us may live
On & on

Rob Doucette

1980 (Photo by Rob Blake)

These Are the Faces



Carnegie CD Project

CD Project Rocks Folk Festival as Local Musicians Shine

These Are the Faces

1 Talking Dears (Cunningham) 3:50
2 Three Dragons (Peach) 3:18
3 Foldin' Money (Escott) 2:36

10 Trouble in Mind (Strad) 3:10

11 Down in the Wind (Oylan) 3:31

12 What is Love (Gardner) 3:42

13 Residential School



FROM THE STREETS

Folk got back to its roots at the Carnegie CD Project on Sunday. The initiative, which got its beginnings 18 years ago at the Downtown Eastside's Carnegie Centre, has resulted in a CD by a range of singers and musicians from the area. As was to be expected, the talent varied, but no matter what style of music was being played, it was mostly people telling their stories of hard lives, which made the original songs better than the few covers. The set started with Rachel, who sang with a very strong voice, backed by her own guitar and project founder Earle Peach on bass. Other highlights included C.R. Avery, who used his voice not just to rap but to recreate a variety of sounds, including turntable scratching, in a number about nicotine addiction (and addiction in general); Peach, who sang a poignant tune called "Three Dragons", about a man who dies from drinking Chinese cooking wine; and Anita Stevens, with a song about residential schools.

I had the pleasure of a 2nd row seat on the grass at Jericho Beach to watch our own Carnegie C.D. Project perform on Sunday July 16th.

As the group was setting up, we loyal fans got comfortable amidst the curious, skeptical murmurs of "they're from the East Side." We were ALL in for a great surprise.

From the moment Bobby Lemieux introduced Rachel (congratulations!), until the finale with Robert Doucette, we the audience sat transfixed as, one by one, the performers hit us with solid downtown eastside punches.

C.R. Avery deserves the fame he is undoubtedly headed for with his powerful energy and unique drive. Even now I am on the edge of my reality seat remembering his riveting rap-mimic of drug-induced frenetics. His bold act of defiance was exemplary of one who defies convention to pierce through it's veils. I have forgiven the band for their stoic restraint - hard to match C.R.'s unbridled spontaneity. To their credit, they did (finally) give him the backup he needed to carry his wave through to it's tumultuous break.

I hope mass consciousness was effectively pricked out of the comfortable numb state by Anita Stevens, who delivered a well-placed blow to the heart with her almost-Gregorian "Residential School". Anita, Rachel, Dave Mc. Nancy and

Bharbara are all out of the closet now - singer-songwriters well deserving of recognition and praise for their creativity and talent. Bharb had us all wide-eyed and stunned at the most powerful delivery of "Gad Bless the Child" this writer has ever heard. UNCANNY! BRAVO!

Robert Escott's song "Foldin' Money" had, perhaps, the greatest emotional impact for me not only from the standpoint of lyric, but also from that of his victory over a handicap that would keep many others down. Robert is definitely up, with it, and cookin'!

Lastly, enough can't be said for the unidentified (flying) bricks who make up the foundation of this golden edifice called the Carnegie C.D. Project: Ken, Earle, Susi, Marie-Sue Bell, Peggy, Joanne, Taum, Rudy, Dave B. Peter, John W. and RIKA(the whip) UTO. We ought to be proud of our music program, epitomizing the ideals of volunteerism - love in action, producing nourishment for the soul. DO support these definitely-not-down-and-out-East-enders by attending their up-coming CD release party. \$15 will buy you the satisfaction of identifying with this soulful group.

Luca

“Cream Rises to the Top” and so does scum

Those who live in Kerrisdale are unique
They possess refined manners and exquisite taste
Unlike us they do not eat; they dine on fenugreek
They are rich and great; they generate no waste.

In Kerrisdale everyone is slim and sleek
They don't shit, but sweat a sweet vanilla paste
The cream de la cream are mild and meek
Up there no one ever needs to take a leak.

They make exceedingly secure all poison and dung
Within their skulls and brains it's all been flung
If you badly want some shit from them – please
Get a hold, get a grip, and give their heads a squeeze

Ken Morrison

In the Learning Centre – 3rd floor

Every Wednesday morning at 11 a.m. there is a reading circle at Carnegie's Learning Centre. During the month of August we'll be reading the following short story authors:

August 2 – Alice Munro

August 9 – Stephen Leacock

August 16 – Stuart McLean

August 23 – 1999 Prize Winning Stories

August 30 – Farley Mowat

Please join us to listen and enjoy.

One day I was walking by the carwash by my place on Hastings. There were some people who called me down and said the manager wanted to talk to me about a job. I told him that I lived close by. He wanted to see me so he called on me and came up to my place. He seemed to be nice. My booties were wet so I put them in the oven. All of a sudden he wanted sex. by the time I got them out my booties were burnt. Then he left. A few days later the carwash exploded, so I guess in life when you hurt people or women the bad karma gets back to you.

Doris Leslie

Flower Children

Going to Granville Island
Selling books of poetry
Felt about as popular as
A man holding a bible
There were all the tourists
Untouchable; uninspiring
From all over the world
Leaving tonight; tomorrow
Not able to read English
Poets like to cause Turmoil
So I bought SOME cherries
At an overpopulated market
Played the FOOL on the hill
Dancing Naked in the SUN
A little FUN goes a long way
Some Flower children that
Were just radiating in love
Bought my book, from me
Saying that poetry is like wine
It has to sit inside for awhile
And I took the time to SEE
The Good that was in the day.
Watched a fire from a Hi-rise
Hero in my hotel room at night
A little girl is lifting her dress up
To passengers on the Seabus
A man on cocaine or heroin
Changes his clothes on the bus
Life sometimes is so shocking
I have to take myself Hostage
Just to make sure I get home
All are Flashers and Streakers
We are all the trees in the forest
Have you seen the animals in the zoo
How they all seem to travel 2 x 2
Clear cobwebs from the window
I ate the corn with butter on it
Cooked in water on a wood fire
Ate the roasted hotdogs with ketsup
Mustard on the Whole Wheat buns
Blue flashes of light are in the sky
Later on, wondrous signs are here
But I know there's a lot I don't see
And that there is a poem in every day.

By Daniel Rajala

eyes: Last seen



Native Indian female

pounds (45.4)



er-length blond hair

ancouver prostitute murders. Almost



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DIANE



hazel eyes: Last seen

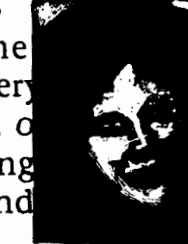
with hair in a shag



under-weight: Last seen



22 years, 5 foot 4 1/2



eyes. L. seen ap

ruary



year foot 4 1/2



White female, 32 year



Black/



eyes. Last seen

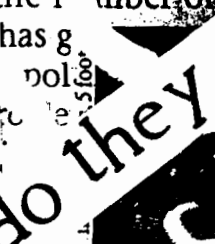
July 1999



Native Indian female



approximately April 19



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pol



January, 1998.



eyes (162



female, 39 years, 5 foot

Where do they go?

Wish Drop-In Centre

The basics – it’s currently located in First United Church, 320 E Hastings, it’s open Sunday to Friday from 6-10pm, and is for those living and working as women in the sex trade.

WISH has a history of struggle, responding to the always-present attitude of many that the women who work as prostitutes are throwaway people. This is a strong poison whose effects are seen in the lack of programs, detox beds, housing, treatment and safety.

The drop-in format works well enough, and the things available there and through referrals are both expanding and showing the gaping holes in the net. At WISH there is one meal, safety, help with make-up, clothing, health and safe-sex information, showers, and just plain acceptance. Literacy work is in terms of helping women know what is available and what the steps are to access services.

Karen Duddy began as a volunteer and is now the director. The paid staff is soon to increase with funding coming from the Community Services Program. Karen is really excited about the future, and meeting the constant challenge of just getting the needs of working women recognized.

“These women are very creative and even talented, but they need space to just be people. The drop-in is a safe, comfortable, home-like place and the things that are provided keep workers in the sex trade from being eaten alive on the streets. We have ‘safety nights’, usually right before cheque-issue day, to share tips and strategies among the women for staying healthy and safe.”

Karen talked about the gaps everywhere, about there being 16 detox beds for women in the whole area, of how there is next to nothing between release from detox, treatment, prison, and being back on the street.

STD (sexually transmitted disease) nurses come by twice a week to talk; there is counselling ‘n referrals for the many women who are HIV positive and/or have Hep C. There is a Bad Date sheet put together by Judy at DEYAS that gets regular tips, additions and stories. There are also problems about drugs and addictions. What Karen repeats is that the whole shebang works on the principles of harm reduction – harm from substance abuse, harm from tricks, harm from a system and even a society that writes most working women off as worthless.

“When WISH started there were maybe 8 to 10 women a night. Now there are from 70 to 125 who drop in per night. The hardest thing is to say at 10 that it’s time to close and everyone has to leave,” said Karen. She says there is lots to do for women who want to volunteer, and staff will be networking with the Women’s Correctional Centre and hospitals and working to improve access to existing services.

Rumblings in the community are pretty positive about WISH, and the current Board is dynamic. The next thing is to find a larger home.. It’s amazing what happens when you treat people as people!

By PAULR TAYLOR

These women may have been murdered.

es (158 cm), 100 pounds (45.4 kg), brown eyes. Last seen January 1998.

3 inches (160 cm), 115 pounds (52 kg), shoulder-length hair in a shag, green eyes, looked malnourished and was underweight. Last seen January 1998.

eyes. Last seen February 1998.

5 foot 4 inches (163 cm), 47 kg, light brown eyes, glasses. Last seen in 1998.

118 pounds (53.5 kg), long black hair.

10 pounds (40 kg), shoulder-length blond hair, green eyes, looked malnourished and was underweight. Last seen approximately April 1995.

Native Indian female, 22 years, 5 foot 4 inches (153 kg), long auburn hair.

White female, 32 years, 5 foot (50 kg), brown hair, brown eyes. Last seen approximately April 1995.

long brown hair, green eyes.

27 years, 5 foot 4 inches (163 kg), hazel eyes. Last seen June 1998.

23 years, 5 foot 4 inches (162 kg), Indian female, 37 years, 5 foot 2 inches (157 kg), hazel eyes. Last seen June 1998.

White female, 32 years, Black / Native Indian female.

September 1997.

DIANE

'A DISPATCH FROM CITY HALL'

Keep Off the grass
Keep Off the cement
keep to yourself or be damned they proclaim
Keep time to us to the beat of our drums
Don't stroll through our parks after 10 pm
and don't bother to stop and smell the roses
that sprout from our turf
If you decide to do so you loiter - You vagrants -
And you'll be quickly hustled off. to our
warehouses of reinforced concrete and concrete cells
If you pass me by, never ever look me in the eye
Keep your non-descript face downward, downcast
If by some stupid mistake you tempt yer fragile fate



Why workers are sometimes forced to strike...

Just a few words to hopefully enlighten folks about the possible upcoming strike for employees of the City of Vancouver, which includes most of the staff at Carnegie and Oppenheimer Park. First of all, nobody who works here wants to go on strike. And in fact we all feel it would be a travesty if indeed we were forced to do so. That said, (I love that phrase) the Union, CUPE 15 for us, is trying to do everything it can to prevent any type of job action by bargaining in good faith with the employer, who is represented by the GVRD.

It is worthwhile to note that we have been without a contract since January 1st 2000, and also that in fact the City has not entered into meaningful negotiations with us, except to declare that they have "NO INTEREST" in discussing any of the main issues that the Union has put forward. On the other hand they will talk to us only about the large number of concessions that they have asked the membership of the Union to accept.

I have no desire to bore our knowledgeable readers with all the gory details of who's asking for what, but I will offer my opinion in simple terms as to how things get to this stage almost every time our contract expires.

and pass by my spiked gates
Don't darken it. You just don't rate; And don't you
dare forget to curb yourselves as we curb our dogs..
or you'll be extinguished like a cheap cigarette.
Our house. Our Rules. Play our way or check out.
Mind what we say, peasants, or behold -
our fiery, unwavering, uncompromising wrath!
Now do you get the picture?
It is written It Is Decreed.

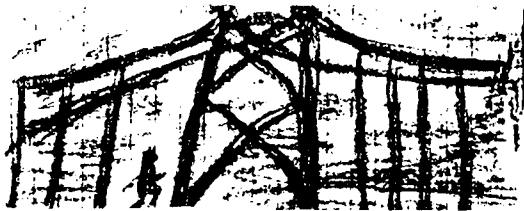
[This order shall be carried out, enforced to the letter.
It shall be done forthwith and Godspeed.
To all: Receive this Message, and simply just leave.]

Robyn Livingstone

The City is composed of Meeters, Planners, and Workers (that's Us). The M's and P's meet and plan and then we do the work. No problem there, we like to work. Unfortunately the M's and P's also meet and plan their own raises, and seem to do quite well because of that. We (Us) are always told that they don't have enough for Us too, and so we have been striding backwards on the pay scale for a number of years and now bring home quite a lot less than we did previously. As with most Workers our disposable income (who invented that term?) has all but disappeared. The M's and P's seem to be doing just fine, thank you.

All the staff at Carnegie are hoping a strike can be averted, and negotiations are going on as I write this. The City, through their GVRD negotiators, has backed us into a corner as expected and the time has come to stand our ground and get a fair settlement for the first time in a decade or more. Your support will be appreciated in our battle. I think we do an excellent job here and feel we should be recognized for that in the only way possible- a decent contract. Now!

Thanks for your understanding
John Ferguson, Shop Steward, Carnegie Centre.



Women win health support

Federal Health Minister Allan Rock announced that Gender and Health has been added to the new Canadian Institutes of Health Research (CIHR), a "virtual" agency that will oversee a doubling of federal spending on health research within 3 years.

Gender and Health will become one of 13 full-fledged institutes that make up the new agency. The draft CIHR structure, made public last month, relegated women's health to the secondary status of a coordinating office with a minimal budget. The June announcement set off a barrage of criticism from women's health advocates and heavy lobbying of Rock and the 19 members of the CIHR governing council.

Officials familiar with the lobbying said Rock favoured upgrading the proposed office of women's health to a full-fledged institute. Opposition from some members of the governing council forced a compromise to create the Institute for Gender and Health, so it would not appear that women were being either specially favoured or placed in a ghetto.

The new agency is considered pioneering because the 13 institutes will be "virtual" rather than bricks and mortar. Researchers can be located at universities, hospitals or other institutions anywhere in the country.

[from a faxed report by P. Calamai]

Sparks and Fire

What kind of day is this
That starts out with
SPARKS AND FIRE
In a world going mad
Do I really have to ask
What will happen next?
A bus ride from Hell
Constantly going and
Then jerking to a stop
The unceasing sound
Of traffic in the streets

Like oxygen being sucked
Into some bottomless pit
Sidewalks beat mercilessly
Upon my two poor feet
The sound of silence like
Something most horrible
Is about to just happen
The rich who sit outside
Bars in summer drinking
Do not have any idea of
What is really going on

It is another job now for
The Caretakers from Mars
Some people move so slow
You could live two lives
In just about every moment
This is the addiction I have
Just like sticking a needle in
My arm with lots of cocaine
And something that I found
Living in the heart of the city
FIREWORKS to end the night.

Daniel Rajala

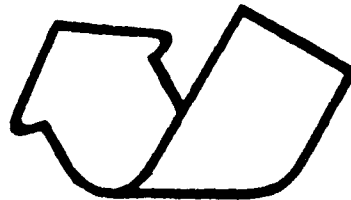
A PISSED OFF POEM

7

The other night I was in deepest thought,
Pondering mightily the gravest of issues
- and I mean serious stuff -

When in through my open window staggered
A big dishevelled moth, all drunk and disorderly.
At first just annoying, his fluttering
Became erratic and grew progressively chaotic.
His antics derailed my train of thought
And totally wrecked my concentration.
I got up to confront him about all of this,
But he staggered to the window and stumbled
Back into the night — and it really pissed me off
To watch him make his getaway before I had the
chance to straighten him out properly.
Standing in a rage amid all the carnage, I decided
To sift through the fragments and assemble a poem.

Ken Morrison



Questions! Answers?

Kevin Annett has been fighting a pitched battle with a seemingly impervious foe – the United Church of Canada. He was a minister in Port Alberni and began bringing Native people into services and programs, learning about the deep-seated racism and classism still alive and festering among the white & (some) wealthy members of the same church.

There is a long string of events involving stories of sexually abused and murdered children in church-run residential schools, the ongoing rip-off of land and resources, allegations of pedophilia, and seeming collusion between church officials and their corporate backers. Reactions from the United Church have included hot denials, trying to make Annett out as a demented troublemaker, refusal to speak to the many allegations or address evidence, destruction of

evidence, and throughout it all trying to shift the blame onto the government.

Kevin was invited to speak at a school and gave the painful facts and stories another airing. Some of the students went to a meeting of the General Council of the United Church with a page of questions. People at this supposedly open meeting aggressively tore up as many copies of these question sheets as they could find. A white female student said she had a right to ask questions and was told “You have no rights at a General Council meeting.” A black male student got to the microphone and the obviously stressed hierarchy, not wanting to look blatantly racist, allowed him to ask the questions. Lo and behold, not one person said so much as ‘yes’ or ‘no’ to any of the questions...

Some Questions to the Moderator and the General Council of the United Church of Canada

1. How many aboriginal children died in United Church residential schools, and from what causes?
2. Where are the bodies of these children?
3. How many aboriginal women and men were sexually sterilized at United Church hospitals, especially at the R.W. Large Memorial Hospital in Bella Bella, BC and the Nanaimo Indian Hospital?
4. Why did the United Church provide aboriginal children from its residential schools as live test subjects in post-war drug testing and behaviour modification programs, including in the CIA-operated Project Paperclip? (*U.S. Department of Defense De-Classified Reports, 1987*)
5. What are the names of the church officials who approved the aforementioned sterilizations and medical experiments on native children, and under what authority?
6. What records of these experiments and sterilizations are held by the United Church at any level?
7. Why, since at least 1960, has the United Church engaged in a joint cover-up with the federal government of these, and other crimes, committed in its residential schools? (*The Province, Oct. 27, 1998*).
8. What information or knowledge does the church have at any level about a native pedophile ring, associated with The Vancouver Club, which involves clergy, church lawyers, judges, and church-affiliated native leaders?
9. Why has the United Church illegally sold native ancestral land on Vancouver Island (Lot 363, Ahousat) to white businessmen connected to the church's financial benefactor, MacMillan-Bloedel?
10. What is the historical and financial relationship between MacMillan-Bloedel and the United Church?
11. Why were the two public critics of these land deals between the church and Mac-Blo, Chief Earl George of the Ahousat Nation and Rev. Kevin Annett, both driven from the church in January, 1995?
12. Why were the expulsions of Chief George and Rev. Annett never voted on, debated or authorized by any delegated body of the church?
13. How much money was paid by the church to the lawyers who acted against Rev. Annett and Chief George, Jon Jessiman and Iain Benson? What is the total legal bill of the church since 1990?
14. Why did former BC Conference Secretary Brian Thorpe secretly pay \$14,000 to the Ahousat band council to exclude Chief Earl George from negotiations around the aforementioned land deal between the church and MacMillan-Bloedel?
15. Why has the United Church continually violated

its conditions of charitable status under the Income Tax Act by channeling considerable revenues to non-charitable purposes, such as legal fees, public relations expenses, and corporate investments?

16. Why has the United Church continually refused to accept its responsibility for the deaths of more than 50,000 native children in its residential schools, when its school Principals were the legal guardians of these children?

17. Why did sixteen United Church officers, including Moderator Bill Phipps, ignore a Diplomatic Summons issued by a United Nations Tribunal into Residential Schools, and refuse to attend that Tribunal in June, 1998 in Vancouver?

18. Now that the United Church of Canada and its officers have been found guilty in absentia of perpetrating and concealing genocide against aboriginal peoples under the U.N.'s 1948

Convention on Genocide, which Canada ratified in 1952, what steps are being taken by the church to comply with international law, and surrender all guilty persons and evidence to the judgment of the International Criminal Court?

Sources: The Canadian Press, The Archives of the Department of Indian Affairs and Justice Department, The Nuu-Chah-Nulth Tribal Council, and the sworn testimony of 58 native survivors of Indian residential schools.

(Readers are reminded of the fact that, under International Law, those who associate with or aid institutions which are implicated in genocide - like the United Church - are considered accomplices in crimes against humanity.)

International Tribunal into Canadian Residential Schools .1-888-265-1007

DES MEDIA AT CARNEGIE

DES Media continues art and video making workshops every Thursday 3:00-6:00. Everyone is welcome to drop in. The last few weeks we've been painting collaboratively. Supreme color schemes are seen on our series of 8-5 foot canvas. Video heads are making use of the Hi8 camera to share their visions. On-going camera orientation and development of projects open up skies of possibility.



Thursday • August 10th • 12-2pm

August 10th is a day set aside each year when prisoners and supporters gather to honour the memory of the men and women who have died unnatural deaths inside Canadian prisons. On this day, prisoners fast, refuse to work, and remain in their cells, while supporters organize community events to draw public attention to the conditions inside prisons and the urgent need for change within both the criminal justice and the prison systems. This year will mark 24 years since the first Prisoners Justice Day Memorial Rally was held outside the gates of the old B.C. Penitentiary.

RALLY: 12-2PM

**Outside the Vancouver Pretrial Centre
275 East Cordova**

Bring family, friends, and flowers.

Featuring local performers and speakers.

Also.

Tune into *all day* Thurs August 10th to COOP radio,
CFRO, 102.7 FM.

Featuring interviews, music and news focusing on prisoner's justice issues.

Ever active, des media starts up workshops at the Downtown Eastside Women's Center Saturday July 29 from 2:00-5:00. For the ladies. For more info. Call 809-8774 or e-mail desmedia@rimnet Thanks to all involved!



Life in the Old Georgia Pub

For many solid burghers now well established in Vancouver, The Georgia Pub was the Mermaid Tavern of their youth. It was here young poets, writers and freshmen from U.B.C. gathered to examine the specifications of their heroes, ponder their own future, blow bravely on the dying embers of their reckless youth.

It was at the Georgia that sketchy outlines to great epics and prose elegies had their tentative beginnings. Lonely theologians, refugees from Union College, huddled at their special table near the main exit, getting pointers for future sermons. Not far off was the headquarters for the irrepressible Norman Depoe, outspoken broadcaster of another age to come, who stunned newcomers with his generosity, bravado and knowledge of military tactics and worldly gossip.

One snowy Saturday evening a bold young cub reporter, Pierre Burton by name, spellbound the pub with his recitation of *The Shooting of Dan McGrew*. On occasion men from the press, like Bob Bouchette, came down the circular staircase off Howe and sat at our table. Many students argued that Bob Bouchette, pound for pound, was a better reporter than Ernest Hemingway, knew more about the human condition than most men of the cloth, and was a better arm wrestler than the great Tiger Daula or Man Mountain Dean. Everyone read Bob's column in *The Sun*, "Lend Me Your Ears".

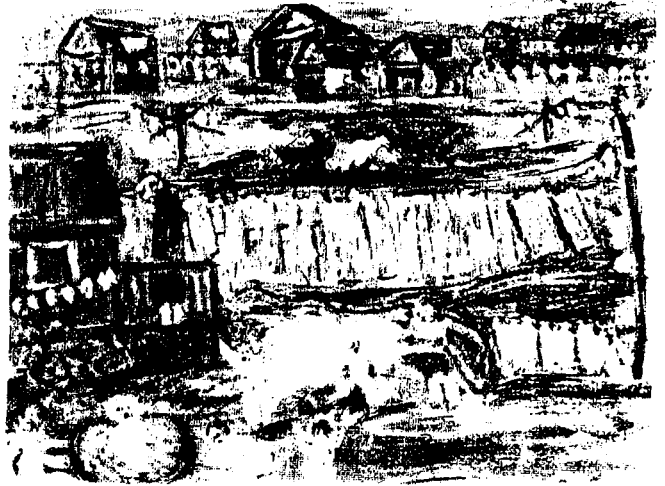
Many survivors like myself are now motley, tattletale grey, Prodigal Sons of a by-gone age. But sometimes, on the street, or on the church steps or a in a crowded pub, or at the funeral, I meet old friends from the Georgia and for a brief moment chronicle ancient memories, and take the roll call of great names now part of our annals and history.

Over the last few years the *Carnegie Newsletter* has had reproductions of art by Sam Roddan, usually with a short paragraph following where he gives a bit of the feeling that went into or inspired the art.

Sam and his wife Hulda live out in Crescent Beach and have a forest for a backyard. They welcomed

fourteen wayward walkers (us) in for coffee and talk a couple of weeks ago and shared parts of their long life (well, mostly Sam – he got on a roll). I didn't take notes, so forgive anything forgotten.

Sam first came to Vancouver when he was 13 at the start of the Great Depression. His father was the preacher at the First United Mission Church, Gore



GONE BUT NOT FORGOTTEN

and Hastings. (Roddan Lodge is named after the old man.) As much of his art shows, Sam was always a part of the struggle in this neighbourhood for basic respect. Homeless and poor people learned survival skills and life goes on; what shines through is the fundamental compassion Sam portrays.

He talked of every young man's struggle to find himself, but fairly early on he figured out it wasn't following in his father's footsteps and becoming a minister. There was furnishing high school and joining the army; there was being a lieutenant for about half an hour under fire and losing it; there was going to school and special assignments in England and the humorous amazement that he and others like him weren't condemned for not being able to "take it".

After the war he returned to Vancouver and told of the earthquake in 1946. It happened on Sunday

morning and measured 7.3 on the Richter scale. His father told everyone in the church to leave, taking bibles, hymnals, and not to forget their purses. Once outside he thanked God and saw that the church steeple was permanently canted to the left, "in keeping with its long time political theology." The old man then passed the collection plates.

Sam did various jobs, teaching and working. I don't remember what all, but he did work under some strange principals. The longest-lasting position was some 20 years in a school.

Hulda and he have two daughters and Sam's 85 at last count. Their house has memories and pictures and a burgeoning collection of artwork by Sam.

It's always a pleasure to get a reproduction; Sam puts good words with art and has a heart to match.

Rhythm Method

From Love Poems

Dead silence is the only heritage
of all the victims of disillusionment;
those, who have never been told
how to go about living without having to
silence their own curiosity first.
Silence of the disillusioned
keeps pushing each new generation back
into the cradle of self-knowledge.

Thus, coming of age, how could we be told
anything useful about aging, by those,
who abandoned their own youthful selves
in shame for having been *there* once
without any insight. Coming of age,
for instance, we have but little knowledge
of the interdependence of
the astral bodies and those of our own.

The Moon cycles and the times of change
are not beyond comprehension; even though,
they require a level of awareness,
and certainly such skills remain rare
not only among the old but also among
the well experienced. Yet, we expect
of the young to rise
above our gross inability to live
in accordance with the lunar cycles.

Old customs make no mention
of our own species basic stuff of life.
We make no preparations for
a none celebration
of yet the biggest event among all
of our powers and that is
a girl's first fertility cycle. There's
nothing but shame that comes crashing down
upon girls where there should be music
and an all-night dance, a feast for all
and a showering of gifts, a long gown
that would make her proud and
new shoes for the boys, so as to help them
stand-up to the occasion.
Instead, there's the secrecy of silence
that surrounds the imminent arrival of yet
another lunar spell.
The ghosts of Gregorian monks
keep rising up
with plumes of steam
from a squeezed-out sponge
in a cold and darkened bedroom.

There has yet to be invented
the universal rhythm calendar
with gestation time as the individual unit
of measurement for each human being
subdivided by the exact number of weeks
of growth from inception to birth.
A calendar book per person;
both, male and female,
with days of rest and reflection, reflective
of menstrual bleeding of women



Visions of Truth

Many hours
I have spent
As people draw
With looks intent
My image
They attempt to capture

To put on paper
What eyes do see

Versions of truth
Looking at me

Visions of truth
Drawn differently

Inks and pastels
Charcoal then watercolors

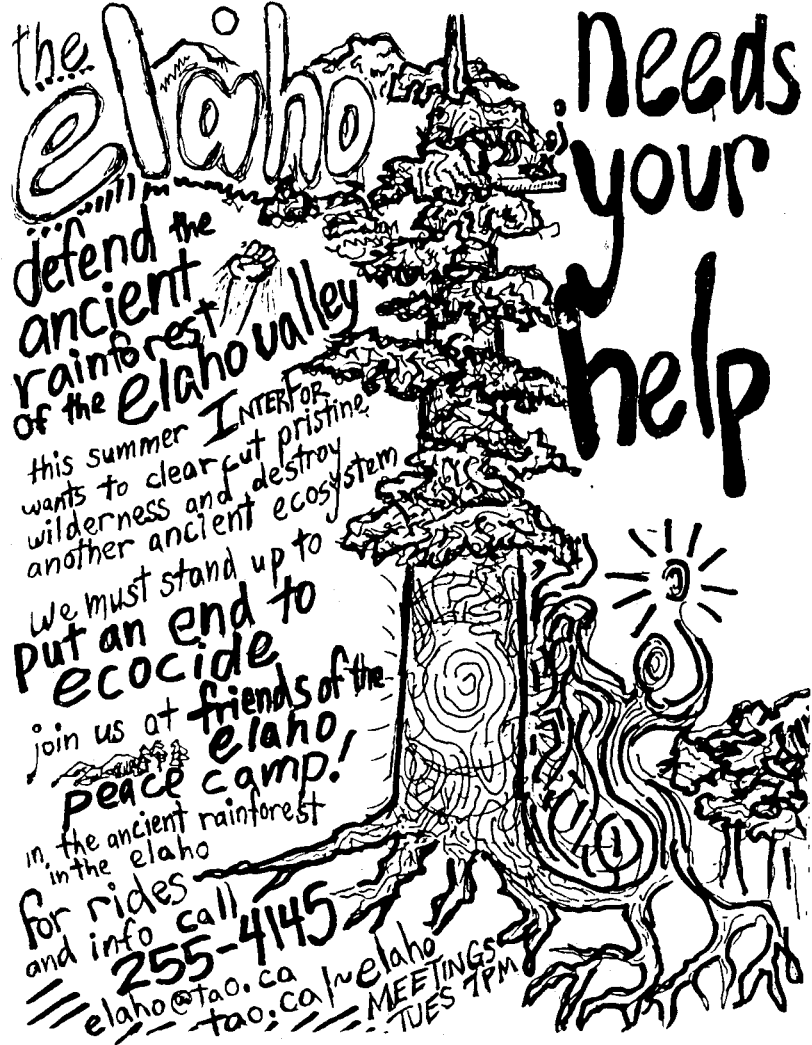
Trying to capture
The truth they see

In vain
do they struggle

Little truth
do they see

Gazing at the image
Thru eyes differently

Paul Wright



International Forest Products is clear-cutting 1300 year old trees just a 3 hour drive from Vancouver. The Elaho Valley and it's neighbours, Sims Creek and Clendenning Creek, are on the front-line of what remains of grizzly bear habitat on the pacific coast. This land has never been relinquished by the Squamish Nation, none of whom is employed by Interfor. The Western Canada Wilderness Committee (WCWC) has been conducting scientific research in the area for five years and has discovered some of the oldest living Douglas Fir trees left standing on the planet, 1300 years old, as well as ancient cedars, that are home to endangered species such as the spotted owl and the goshawk as well as grizzly bears and count-

less other creatures. Interfor builds roads and clear-cuts 14 hours a day, seven days a week.

Groups such as the Forest Action Network, People's Action for Threatened Habitat, and Friends of the Elaho have worked to spread the word about what's happening to the public's ancient forest. They have set up camps to support public education and direct action. Volunteers include students, professionals, eco-foresters, children, teachers, grandparents, artists, and people from all walks of life.

Visions for alternative industries include community based ecoforestry, eco-tourism, and commercial industrial hemp farming.

The Economic Horror - Threat Of Holocaust

The labour market is not just declining. It is disappearing. Sophisticated technology has made many of the world's people superfluous in terms of production for the global economy. What happens to those citizens who are no longer needed by "the system"? They aren't workers who can make a profit for their bosses. They aren't consumers who can afford to buy the products of the global economy. They are inefficient. They stand in the way of maximum profit. The logic of the market calls for the elimination of inefficiencies.

The Nazis attempted to eliminate the inefficiencies that stood in the way of the horrifying, racist vision of the Third Reich. Jewish people, gypsies, disabled people, homosexual people, and all those who opposed the Nazis were seen as disposable, and over twelve million human beings were murdered in the resulting Holocaust. Six million were Jews, and their tragic story is part of the long history of anti-Semitism and violence towards Jews in Christian history. In 1941, 90,000 German psychiatric patients were murdered by the Nazis, 71,000 in gas chambers at psychiatric institutions. (1)

In the corporate, global economy of the 21st century, the number of poor, homeless, unemployed people is increasing. One hundred million of the Earth's people are on the move as refugees and immigrants in search of decent jobs and a better life. Some governments have moved to criminalize the homeless, panhandlers, squeegee kids, and refugees. and these excluded human beings are described in the corporate media as not only unfortunate, but as dangerous. People using illegal drugs are criminalized in Canada and the United States, and the extremely high overdose death rate is a kind of holocaust. The battle is brewing against the excluded," Viviane Forrester says in her book The Economic Horror. "They really take up too much space," and in the eyes of the corporate elite, "They are a drag." (2)

In the 20th century, large administrative systems and complex technology have distanced people from each other. In the Gulf War, for example, American pilots compared their attacks on Iraq to playing computer games. In British Columbia, government officials, corporate economists, and company executive officers have become so removed from the living reality of poor and unemployed people that



they have ceased to see them as human beings. They don't seem to be aware of the anguish and anger that policies such as B.C. Benefits cause for people trying to live on incomes far below the poverty line. They tend to see poor people as stereotypes, and therefore non-human, and in falling into their rational, bureaucratic role, officials become non-human themselves. This is the path to Holocaust. (3) Only human beings can enter into dialogue and assume moral responsibility for each other.

Rationality (in the sense of self-serving, lock/step, arithmetical thinking) and efficiency (cost-effective and totalitarian), taken to their logical conclusion, lead to Auschwitz and the Gulag.

Holocaust is a real threat as the world's elite attempt to solve the problem of millions of "inefficient" people in their global system. There are alternatives to corporate globalization, however. "The point is not to be colonized anymore," Viviane Forrester says. (4) That's what the young women and men said when they protested against APEC, the WTO, the IMF, and the World bank.

By SANDY CAMERON
to be continued

References

- (1) "A Legislative Push to Stigmatize the Disabled," by Chance Martin, in Street Spirit, June, 2000 -a street newspaper published by American Friends Service Committee. San Francisco, California.
- (2) The Economic Horror, by Viviane Forrester. Polity Press, 1999, reprinted in 2000, page 86.
- (3) Modernity And Holocaust by Zygmunt Bauman, Cornell University Press, 1989.
- (4) The Economic Horror, page 134.

The Prime Minister's Office

I've sent u[to thirty letters
in the last four years
to the P.M.O.

..and they've done nothing!

I advocated radical progressive social policy
which would have saved lives
potentially – internationally – millions!

- drug legalisation
- prostitution legalisation
- double welfare
- disarmament

generosity, pleasure and ease as behaviours
If I'd received cooperation..

everyone's life would have improved.

Their silence is deafening

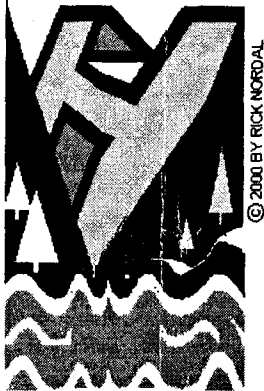
Conservatives would have been even worse.

This makes those in the P.M.O.

as close to being cold-blooded murderers
as you can get!

Andy Kostyniuk

VANCOUVER



HIKER

Grouse . Seymour . Lions
Crown . Lynn Peak . Goat
Dam . Cypress . Fromme

Vancouver, British Columbia, Canada

HAVE YOU BEEN THERE ?

GET OUT OF THE CARNEGIE AND GO FOR A HIKE !

Woman on a Faraway Beach

The world I live in dreaming awake not sure
the disease might be more fun than the cure
I'm living I think but having nothing to compare this to
there's a woman coming from far away
just to stick needles in my head

I look east when I wake up; today it took forever
to remember name address details picture puzzle sanity
there's a woman I'm waiting to see
counting, there's a future to unfold like a rose
I'm waiting to see the next bomb in my brain
go off dandelion style blowing seeds of possibility all over

there's a witch drawing pictures of my dead head in the sand
there's a guitar player named Carlos, a famous man
next to the witch beside the rose underneath
the world that will not work anymore

there is a poet silently screaming he loves you
but no one can hear him locked up as he is
inside his false sanity pretend you're really not insane
inside this face I had no part in assembling inside
these genes someone slopped over into Mama

half my life is over maybe more than half now
and all I can honestly tell you is

I know nothing for sure

preconceptions misconceptions, a dash of accidental truth
and nothing for sure; the only thing keeps me alive
is love and tiny prayers petals falling from cherry trees
along Pender, along Keefer, on Union...

R. Loewen

HOT AUGUST NIGHT

Saturday, August 19, 7 – 10 pm

*Carnegie's literary groups present
a live evening of*

Poetry, Theatre & Prose

including the original play

"The Greasy Spoon Cafe"

Please sign up to read at 6:30pm. Space for readers
is extremely limited, so for the best chance to read,
come early! (4 minutes per reader)

HELP

25 July 2000

President and Board of Directors
Gulf and Fraser Fishermen's Credit Union

Re: Credit Union membership in the Strathcona
Area Merchants Society

Dear Vince,

I am writing as the Treasurer of Carnegie Community Centre Association. Our organization has had a long, agreeable relationship with Gulf & Fraser. However, we are greatly troubled by the seemingly enthusiastic endorsement, by the former manager of the Hastings Street branch, of the Strathcona Area Merchants' Society (SAMS), especially in light of its questionable objectives and its participation in the legal appeal against the proposed Resource Centre for drug addicts, to be located at 575 Powell Street. In supporting these objectives, Gulf & Fraser is endorsing a position that relegates certain groups of people, including many of the members of our Association as well as of the Credit Union, to the status of second-class citizens

I. SAMS' Objectives

The objectives of SAMS that we are inquiring about are stated on pg 2 of Appendix E of the Administrative Report dated Dec. 3, 1999 written by the Director of City Plans to the Standing Committee on Planning and Environment of Vancouver City Council. They are also noted as part of SAMS first official newsletter.

Our concerns are as follows:

1. We wonder why Gulf & Fraser supports SAMS' objective #2 on drug trafficking when it states that SAMS 'don't allow the undesirable element from lower Hastings to settle in our business and residential neighbourhood'. It is not clear what this actually means. It certainly implies that people who live in this so-called lower Hastings area undesirable or second class citizens. It also implies that the area around Carnegie Centre (for we are located in 'lower Hastings', I think) is *not* a residential area. Finally, it suggests that the 800 block E Hastings is a different neighbourhood

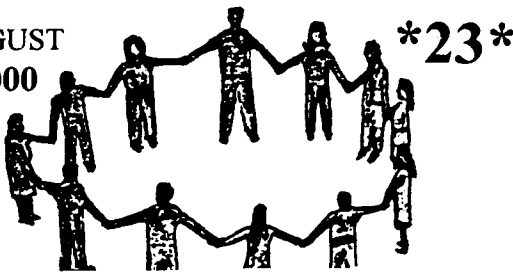
in the DOWNTOWN EASTSIDE

than the area around Hastings & Main, which it's not. Perhaps you do not know that Carnegie Centre is located in this same area, although we have many members and patrons who live in the area around Gulf and Fraser. Unlike SAMS, however, we do not presume to judge people based on the part of the city in which they live. This is a longstanding problem for many people in the Downtown Eastside, who often encounter discrimination from, among others, potential employers, landlords, health services, and police when their address becomes known. We would hope that a Credit Union would not be a party this kind of offensive stereotyping.

2. Why are you endorsing the 'absolute refusal to allow any additional alcohol and drug facilities in our area' as well as claiming that 'the people who use these facilities are for the most part not originally from the Strathcona neighbourhood'? These statements raise a number of problems. The first is that the only 'drug and alcohol facilities' currently located within the boundaries of SAMS are bars, which are owned by SAMS members. Indeed, one of them is owned by SAMS founder and executive member Wayne Nelson. Are you of the opinion that it is OK to sell booze to people inside SAMS' boundaries, but that there should be no treatment or other services available to them? If this is not your opinion, why are you supporting this objective?

Another problem in this regard is the issue of who is 'originally from the Strathcona neighbourhood'. What does this mean? Are your staff-members 'originally' from Strathcona? We suspect that relatively few people who actually live in Strathcona today are 'originally' from there. Does this mean they should be disallowed services? Are all the patrons of the existing drug and alcohol facilities in the SAMS boundaries — i.e., the bars — 'originally' from Strathcona? If not, should those businesses be shut down? If the majority of Gulf & Fraser members are not 'originally' from Strathcona,

AUGUST
2000



should it be forced to relocate?

3. We find it astonishing that Gulf & Fraser would participate in or encourage a 'lobby for the decentralization of services *in* our neighbourhood'. Aside from the fact that many of those service organizations (including this one), as well as their employees, have accounts at Gulf and Fraser, this position is highly detrimental to the interests of the majority of residents in this community. The services in question are necessary for the survival of most residents of an area that has, according to Statistics Canada, the lowest average household income of any urban neighbourhood in the country.

'Decentralization of services' is most often used as code for the removal of poor people from their community. It is used in contexts of social conflict, when developers and other gentrifiers are attempting to capitalize on the relatively low-priced property in poor neighbourhoods. Evidence of the consequences of this kind of action can be seen in US cities and Toronto. It leads to a deterioration in the quality of life for people with low incomes who live in the community (and who are the majority in our neighbourhood) and puts pressure on them to move elsewhere. Given that there are few places outside the Downtown Eastside with equivalent availability of cheap housing, this will inevitably lead to an increase in homelessness in Vancouver.

We find it hard to accept that Gulf & Fraser endorses a position that would consign increasing numbers of poor people to homelessness and intensify the obstacles that many of those people already encounter in surviving on a daily basis. However, your support of SAMS' objectives, and the presence of the new Human Resources manager, Wayne Kennedy, on its founding executive, makes it very apparent that the Credit Union is complicit, whether by design or not, in promoting such a policy.

II. The Resource Centre

We are also troubled by the fact that, as a member of

SAMS, Gulf & Fraser is actively opposing the Health Board's Resource Centre for drug users. SAMS' position, as itemized in 1.2. above, is not only hypocritical, it is downright destructive in a neighbourhood where 200 or more people die every year from drug overdose. This number does not include the many people infected with HIV/AIDS and Hepatitis from injection drug use. Nor does it include those who have contracted Tuberculosis or other diseases as a result of poverty, malnourishment, and inadequate housing conditions.

We all recognize that there is a drug problem in the Downtown Eastside. Unfortunately, it seems that some people would rather get rid of the visible symptoms of this problem, drug users, by pushing them somewhere else instead of addressing the poverty, sickness, and marginality that underpin the current situation. The Not-In-My-Back-Yard, or NIMBY, position taken by SAMS and its affiliates is both a cowardly and an easy course of action that scapegoats drug addicts. Cowardly, because drug addicts tend to be very disorganized and are therefore vulnerable. It is easy because they have been demonized for a hundred years.

The more difficult, but necessary, route to dealing with our drug problem is to take an objective look at the situation, develop a rational analysis, and implement concrete programs to alleviate the situation. The Resource Centre is the first, albeit small, step in this process. It provides a way for drug users, who have been marginalized and isolated from the community, to begin reconnecting with the mainstream of society. Instead of condemning it, one would think that a community-based financial institution like Gulf and Fraser would be applauding such measures.

By endorsing the SAMS approach to the drug problem in our community, and the Resource Centre in particular, Gulf and Fraser is implicating itself and its membership in a divisive campaign that can only hurt some of the most vulnerable people in the neighbourhood. This can only hurt the goodwill which the Credit Union has built up in the community over the years.

In closing, our Association looks forward to hearing from the Credit Union as soon as possible on the points we have raised. We hope that Gulf and Fraser will be able to find a way to address its concerns in a manner that brings the community together and improves conditions for all of us, rather than dividing it and hurting those who can least afford it.

Sincerely,
Jeff Sommers



Neighbourhood News

* Haven't heard the score, but the "Beat the Heat" ballgame – between locals and the police – must have been something.

* A funny stat from Carnegie's Street Program: in the 6 hours it operates each day, the cops come by 4.5 times. The activity (drug use/selling) resumes in an average of 7.5 minutes. The Street Program has involved much of the community of users and done outreach to surrounding interests. It was expected, unfortunately, that those being fronted for under banners of Chinatown Merchants, Gastown Business and Strathcona something.. as well as SUCCESS(!?) have gotten together to make a public statement condemning the Street Program. It's the same kind of thinking that sees only jails and even islands as the only place for drug addicts. The reason for such publicity is that the funding for this program is up for renewal. These people seem bent on driving all current activity back into alleys and abandoned buildings, increasing the danger to both users and residents. They have no interest whatsoever in harm

CHOICE

A woman can now
bare her breasts in public
Hallelujah.
This right ranks up there
with the repeal of prohibition.
We now join Africans, Europeans
and South Americans
in being titillation
for National Geographic camera crews
But this separates mature
from immature.
Who wouldn't?

Andy Kostyniuk

reduction, treatment or detox. Funny that much of their activity is connected to the causes of poverty, malnourishment and inadequate housing that plagues the lives of many drug users and poor people.

* On a much lighter note, kudos and a loud "Yes!" to Carnegie staff who went to Oppenheimer Park on July 22 and pulled the plug. On what? Some front organisation for a multi-millionaire evangelist from Korea asked the Park Board if they could have an 'event' in OppPk. No mention of religion, no contact with Carnegie, no interest in any other schedule or use. The plug got pulled on the "*Holy Fire Miracle Crusade*" of Cho Suk Lee and his Healings & Deliverance & Signs & Wonders. Some holier-than-thou demanded non-interference with "God's work (sic)" saying that "This area needs us!!" The response by one staff, slowly, as if speaking to a 4 year-old, "I Don't Need You."

* The Golden Mile Bingo closed on the 30th. There is a long story behind it and the inequities (unfairness) in the gaming industry. A more complete report will be in the next paper, but the poorest charities are getting the raw end. Funding for this *Newsletter* and its longterm future are now uncertain.

Stay tuned.

PRT

[PS: Help in the Downtown Eastside, the community's resource guide in English, French and Spanish, is just back from the printer. The newest edition is #23!!!!]

THEY SAY THE WEST WAS WON

AS IF murder signals victory
for the sake of buffalo hides
for the sake of profit

The lies have been perpetuated to this day,
as we worship forces of greed, egotism,
superiority, and deceit.

Riel failed, not because of the cause, but due to his allegiance to the real enemy ...
that conspiracy of liars marauding as HOLY men.

D.J. Collins

**DOWNTOWN
EASTSIDE
YOUTH
ACTIVITIES
SOCIETY**

**STD CLINIC - 219 Main; Monday - Friday, 10 a.m. - 6 p.m.
NEEDLE EXCHANGE - 221 Main; 8:30 a.m. - 8 p.m. every day
NEEDLE EXCHANGE VAN - 3 Routes
City - 5:45 p.m. - 11:45 p.m.
Overnight - 12:30 a.m. - 8:30 a.m.
Downtown Eastside - 5:30 p.m. 1:30 a.m.**

2000 DONATIONS Libby D.-\$55
Sam R.-\$15 Nancy W.-\$20 Eve E.-\$20
Margaret D.-\$30 Shyamala G.-\$18
Joy T.-\$30 Val A.\$36 Wm B-\$20
Thomas B.-\$41 Harold D.-\$7 Pam-\$22
Rolf A.-\$45 Bruce J.-\$50 Beth L.-\$2
Kettle -\$18 Sonya S.-\$140 BCTF-\$10
Nancy H.-\$35 Bill G.-\$150 Wes K.-\$30
DEYAS-\$200 RayCam-\$25
Wisconsin Historical Society -\$10
Heather S.-\$18 John S-\$50
Yukiko -\$10 VEDC -\$25
Rockingguy -\$30 Anonymous -\$10

FREE - donations accepted

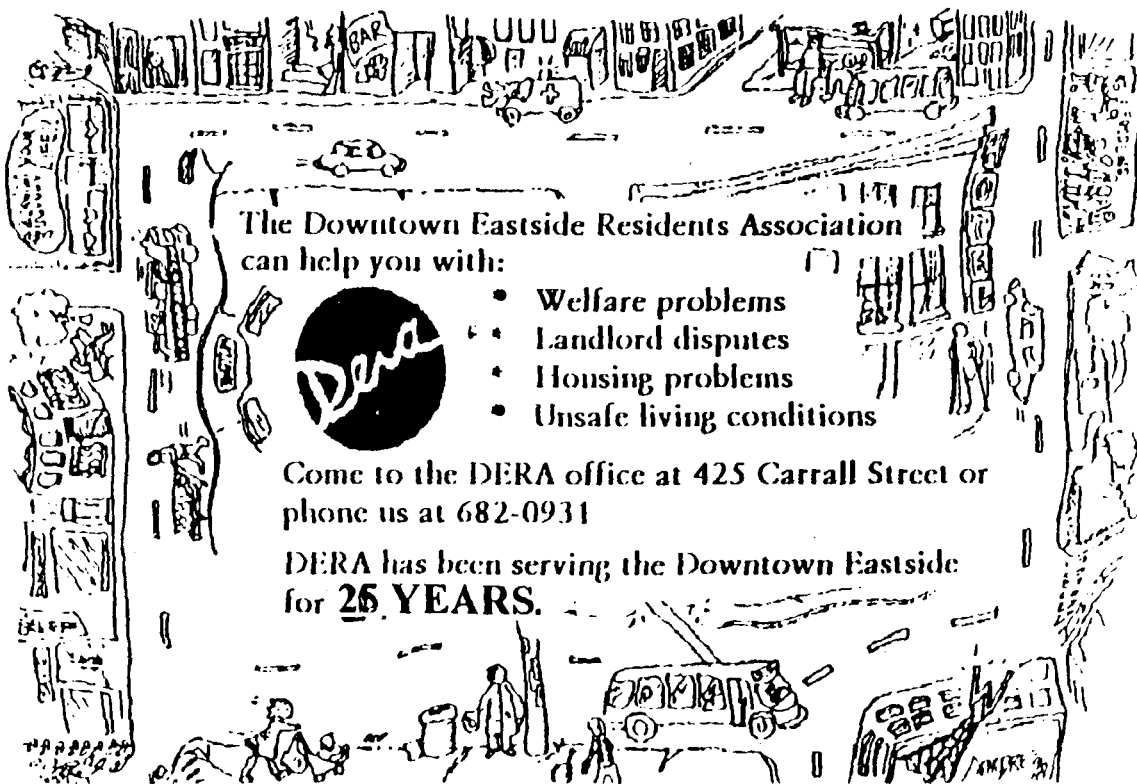
Carnegie

NEWSLETTER

401 Main Street, Vancouver V6A 2T7 (604) 682-2200

THE NEWSLETTER IS A PUBLICATION OF THE
CARNEGIE COMMUNITY CENTRE ASSOCIATION
Articles represent the views of contributors
and not of the Association.

**Submission Deadline
for next issue
Thursday, August 10**

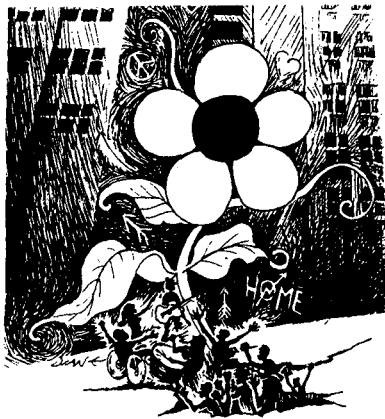


The Downtown Eastside Residents Association
can help you with:

- Welfare problems
- Landlord disputes
- Housing problems
- Unsafe living conditions

Come to the DERA office at 425 Carrall Street or
phone us at 682-0931

DERA has been serving the Downtown Eastside
for 25 YEARS.



Daisies for Democracy

Along with 150 other citizens, I painted daisies on the Woodward's building on July 12, 2000, to express solidarity with Jenny Kwan who painted a daisy on the building, and to point out the absurdity of investigating Jenny for mischief while Developer Kassem Aghtai is in the process of destroying our community.

Our daisies represent the strong wish of residents of the Downtown Eastside for a renovated Woodward's that includes social housing.

Our daisies stand for the human right of all peoples to decent, affordable housing.

Our daisies stand for the human right of citizens to their own neighbourhood.

Our daisies stand for a democratic society in which citizens listen to each other and respect each other. Developer Aghtai never entered into genuine dialogue with the residents of the Downtown Eastside. He has no understanding of democracy. He withdrew from the Woodward's project because he would not or could not provide the required bond to the province of BC. He failed the residents of the Downtown Eastside. He betrayed us by breaking his commitment to social housing in the Woodward's building.

We have to defend ourselves from Developer Aghtai's totalitarian view that money can do anything it likes; that it doesn't have to cooperate with government and community to work for the common good.

We painted daisies on the Woodward's building because the suffering and homelessness in our neighbourhood demanded that we do it. The Downtown Eastside is a tiny David compared to the Goliath of development determined to build the corporate city, and our community is in crisis. Larry Campbell, the provincial coroner, has said that the stress people are under is too much for many to bear, and that is one reason there have been so many deaths in the Downtown Eastside.

We painted daisies on the Woodward's building in order to prevent a murder — the murder of the community of the Downtown Eastside, Vancouver's oldest neighbourhood, and now a neighbourhood of predominantly low income citizens. In despair, a resident said, "One day they're gonna come in here with a bunch of army trucks, and ship us all out to the sticks like POW's." We will resist, however, and as someone wrote in chalk on the sidewalk in front of the Carnegie Centre during the "Speaking in Chalks" project of 1995, "We will rise even stronger from the ashes you say we live in."

We painted daisies on the Woodward's building in the spirit of a driver breaking the speed limit in order to get a hurt person to a hospital before it was too late. We want life for our community, not developer death. A city is more than a machine for making money.

We hope the good citizens in other parts of Vancouver will join us in our struggle for Justice in the Downtown Eastside.

Sandy Cameron

Ripples Growing Bigger

2000 spirits
Have come to pray

The dying to stop
To find another way

Each death like a pebble
Tossed in a pond

Ripples growing bigger
Rebounding again

2000 families
Pain unknown

Sons and Daughters
numbers unknown

Questions unanswered

Loved ones
left alone

Paul Wright