

yellow seeds

黃籽報

A Newspaper for the Asian Community in Philadelphia

INSIDE THIS ISSUE:		PAGE
Save Chinatown		2
J-TOWN, S.F., CALIF.		2
JAPANESE-AMERICANS		4
RACISM IN AMERICA		5
FILIPINO NURSES		5
FEATURE SHORT STORY		6
MARTIAL LAW IN PHILLIPINES		7
CHINESE GYMNASTICS		8

Volume 1 No. 6 September 1973

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CHINATOWN CONFRONTS GOV. SHAPP

On May 30, 56 members of the community, community representatives, and representatives of a city-wide coalition of Third-world communities with similar problems traveled to Harrisburg, sponsored by S.O.C. (Save Our Church) to keep a two o'clock appointment with Gov. Shapp. Two o'clock came and passed as we remained seated in the governor's meeting room, two banners held high and flood lights focusing on the governor's empty desk. Rumors were

Continued on Page 6

COMMUNITY HALTS CRANES

On July 30, without any advance notice to the community, the Dept. of Transportation began the demolition of two buildings at the corner of 10th and Vine Streets. The community responded immediately by organizing a picket and blocking off the traffic on 10th Street. The pickets continued for three days and succeeded in stopping all work on the site at the southwest corner.

On August 2, the Hawthorne Construction Co. came to Chinatown at 5AM, two hours before the normal starting time, and began to clear the site. At 7:30AM, demonstrators consisting mainly of residents and people who worked in Chinatown, assembled around the site and asked the forman to stop the work. After being refused and ignored, the demonstrators climbed onto the rubble in spite of the running crane and tractor and the flying debris. The workmen were forced to stop and the group remained on the rubble. In spite of repeated warnings from officials about the hazards of staying on the rubble, the takeover continued for the entire day. Other protesters remained on the street below to support those who were on the site. At 2PM, a meeting was arranged on the rubble between the protestors and officials of PennDOT. At the meeting many grievances were discussed and ten demands were presented to the State:

- 1). that all demolition be stopped until an environmental impact study is done concerning the effects of the Vine Street Expressway on Chinatown.

- 2). that the Holy Redeemer gym and church be left untouched regardless of any plans.
- 3). that all lots resulting from any demolition be given to the community for temporary use as free parking lots or sitting and playing areas for residents.
- 4). that all housing destroyed be replaced by new and comparable housing.
- 5). that a meeting be arranged between the community and Governor Shapp, Mayor Rizzo, Cardinal Krol, Sec. Kassab, the Redevelopment Authority, PennDOT, and any other pertinent agencies.
- 6). that there be no more double talk from government agencies. This demand was made because demolition started contrary to Shapp's promise that no work will be done until the community had the opportunity to review the plans.
- 7). that if and when the demolition begins again, it will not start until a schedule is distributed to the community.
- 8). that all agreements and decisions be made on paper and publicized in the news media
- 9). that all final decisions and agreements be subject to the community's approval.
- 10). that all of the above demands be met before any further demolition begins.

The pickets and the takeover of the rubble has clearly proved that

nothing is more powerful than the strength of the people. PCDC tried for eight years to stop the Expressway and to get approvals for housing development in Chinatown. Invariably their plans were either rejected or left sitting amidst the bureaucracies of the government agencies. It was not until the people stood up themselves and demanded their rights as citizens that concrete actions were taken to answer to the community.

Another example of the strength of the people involves the Archdiocese and Cardinal Krol. After years of phone calls and letters, it was not until the community came out and demonstrated at the Cardinal's house and at a dedication ceremony that a meeting was finally arranged. At this meeting, the Cardinal voiced his support for the community and offered to share the cost of an environmental impact study. The Cardinal also assured Chinatown that no settlement will be made with the State until the study is done.

PCDC is the recognized representative of the community by the City, the State, the Archdiocese, and the press. It should speak out and act in the interest of Chinatown. In order to insure that the struggle to save Chinatown is carried out in a unified way, the people of Chinatown must not only support the efforts of PCDC, they must speak out and participate in its work. If everyone works actively together for the democratic rights of the community, then Chinatown can be saved.

HOMES NOT HIGHWAYS

SAVE CHINATOWN!

What Does This Mean?

This article is the text of a speech given by M. Yee at the P.C.D.C. Town Meeting at the On Leong Auditorium, May 3, 1973.

Friends and Fellow Overseas Chinese--

We have all come here today to try to save Chinatown. What does this mean? What does this mean in the broad context of community action? Saving Chinatown is not merely an issue of preserving a number of houses and businesses for some people who happen to be Chinese; more significantly the movement is based on the issue of self-determination--i.e., the right of the Chinese community to take part in making decisions affecting it. We see this as a democratic right long recognized in principle in the tradition of American government. However, the course of events in the last 6 years has demonstrated to us that rather than being a right duly granted to us it is one we must struggle to exercise. It becomes increasingly apparent that democracy in America only serves a certain class of people. It doesn't serve people like us or other Third World minorities such as Black people, Puerto Rican people, or native Americans--nor does it, ironically, serve middle America, e.g., communities like Queen Village, Pennsport, and Whitman who are also fighting for the right to plan for their own communities.

Big Business vs. People

The newspapers continually talk about revitalizing the inner City; they talk about progress and change. City agencies talking about this kind of progress talk about the Bicentennial and Market Street East. They talk about the necessity of Third World communities like Chinatown and communities in South Philadelphia to give way to highways and urban renewal. What does this really mean? To us, it means that the City considers greater profits for big business to be synonymous with progress. What happened to consideration for ordinary working families and their communities? What happened to the great American principle of government by the people and for the people? What happened to promises by certain public officials to safeguard the rights of the "little man"--not big business but the ordinary Philadelphian?

Bicentennial Irony

In order to meet the commercial demands of the Bicentennial which is projected to bring millions of tourists to Philadelphia, the Vine Street Expressway Extension and I-95 are wrecking the fabric of our communities. It is ironic that preparation for celebrating the American revolution--a struggle for self-determination on the part of the colonies against Great Britain--should in fact deny that right to the people of Philadelphia. The integrity of communities to exist on their own

right as social institutions serving human needs is forgotten in the cost-benefit analysis of dollars and cents. Market Street East, a part of the Neighborhood Development Program, is geared towards benefiting developers of high rise office space and shopping malls. One of its' main purposes is to facilitate commuter access to Philadelphia. Moreover, the City has already taken 4 million dollars of federal funds originally earmarked for the development of housing and community facilities in urban renewal areas and augmented the \$10 million already designated for Market Street East. Market Street East may be physically affecting only Chinatown, but it has an effect on all other communities in Philadelphia that also have inadequate housing and community facilities. The government would rather take our tax dollars and spend them by the billions bombing Indochina and perpetrating the war and promoting big business than spending it on community renewal and providing for the needs of people at home.

What can we do to protect our communities? All communities have a stake in the preservation of Chinatown and Chinatown has an important stake in the preservation of any other community in the City. Chinatown has been in existence for over a 100 years--we are about to be destroyed. This could happen to your community too. If this is already happening to your community, you understand what it means. It means the dissipation of the power of Third World communities; it means the disruption of a way of life.

Chinatown Community

People in Chinatown have to work hard to make a living; the average work day is 12 hours. We work hard so that we can own our own homes and give our kids a good education. The desires of the working people in Chinatown are no different from those of the ordinary American worker--a decent life and a chance to advance. We need the support of our sister communities who are threatened with extinction by highways or urban renewal; we ask for the support of all communities who demand among their democratic rights the right to community self-determination, the right to decent housing at prices our people can afford, the right to equal opportunities in education and employment; and the right to decent health care. Let us unite all our communities against a common threat and struggle together to improve the livelihood of the people in our communities. Let us put into practice the principle of government by the people, of the people, and for the people.



Residents of Japan-Town Oppose Eviction

From articles in New Dawn, San Francisco, Calif. Vol. 1, Nos. 7-10, 1973

"Internment in '42--Eviction in '73"

In 1942 the whole population of San Francisco Nihonmachi (Japan-town) was evacuated into military concentration camps. They were not allowed to return till 1944. Today, since 1958, 9,000 people have been dispersed from Nihonmachi to be replaced by a business and tourist center. Tourism being San Francisco's second largest industry, American interests and Japanese corporations (such as Mitsubishi, Kinetsu Enterprises, SONY, Inc.) plan to exploit the ethnic nature of the community to make big profits.

1958 - Thirty Days

In 1958, 1,500 J-Town residents received notice they must move out within thirty days. Their homes and businesses were declared substandard. After San Francisco Redevelopment Authority bought the land and sold it to corporations and private owners, property values shot up 100 to 300 percent forcing more residents out. This tactic of condemnation and eviction has been repeated over the years. Alternative housing in Nihonmachi was never provided.

In 1973, once again residents and small businessmen received thirty day eviction notices. This time the community has united to form the Committee Against Nihonmachi Eviction (CANE) to make sure the City lives up to its' legal responsibility to provide adequate housing in Nihonmachi for residents in the path of the Urban Renewal bulldozers.

SF and Phila. - Same Problems

I'm sure the residents of Philadelphia Chinatown can understand and support CANE's struggle. It is a hard one. The residents have demanded (and the City has refused) temporary locations for evicted residents and businesses until they can be permanently located in Nihonmachi. The City has tried to divide the community against itself, saying that if the residents refuse to be evicted, this will jeopardize low cost housing being built by the Japanese-American Religious Federation (JARF). But the residents' committee and the religious groups got together and presented a united demand that the City guarantee funds for low cost housing as well as meeting the needs of evicted residents and small business. The City has also tried to set the Nihonmachi Community Development Corporation (comprised mainly of local businessmen) against the residents' committee. The City says a luxury motel planned by the huge corporation from Japan, Kinetsu Enterprises, will be "good for business". Kinetsu wants to build on the only site suitable for temporary housing. The next step will be for the residents' committee to meet with the businessmen's organization -- presentits' opposing point of view and enlist their support in the fight to save the Japanese community from dispersal.

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COM-UNITY PARTY

On July 27, 1973, the Philadelphia Chinatown Com-unity Party was held. The party was sponsored by five Chinatown organizations: Chinese Christian Center High School Group, Dragon Club, Holy Redeemer Club, Lion Club, and Yellow Seeds.

Approximately 120 persons attended the live-band party at the Holy Redeemer Church. During the party, Chris Ijima and Charlie Chin, two folksingers, presented a program of songs and poetry about and for the Asian-American people.

Previous to the Com-unity Party, parties have been sponsored by single organizations. The idea behind the Com-unity Party is that by working together, the party becomes a party by Chinatown for Chinatown. In sponsoring the non-profit party, the expense for a single group would be low so that the admission could be kept small to insure as many as possible could participate. Since this was a party for all, there was no age limit.

Although each sponsoring group donated \$13 to defray the cost of the party, this was far out-weighted by the success of the party. It was appropriate that the Com-unity Party was held with this kind of spirit and enthusiasm at a time when the Chinatown community is working together to Save Chinatown.

WILLIAM CHIN MA 7-4158

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COMMUNITY CALENDAR

- Sept 16, 17** Two movies about China: Eight or Nine in the Morning, on Chinese education; The Great Treasure House of Chinese Medicine, at Yellow Seeds, 1006 Winter Street. Call WA5-3723 for the time of showings.
- 18** Meeting of the Philadelphia Chinatown Service to the People Organization, 7:30 at 1006 Winter Street. Meetings are held every other Tuesday.
- 21** Meeting of the Philadelphia Chinatown Development Corporation, on the agenda will be nomination and election of Board Officers. Meetings are held every third Friday of each month at the Chinese Benevolent Association at 936 Race Street at 7:30PM.
- 24** Guitar lessons at Yellow Seeds, Every Monday from 7 to 8:30 PM.
- 30** March against the discrimination of the Puerto Ricans in Philadelphia.
- Oct 1** 24th Anniversary Celebration of the People's Republic of China

WELCOMING MR. HUANG CHEN

On May 29, 1973, a pleasant day, many happy and excited friends of the People's Republic of China rushed to the Dulles International Airport near Washington D.C. to greet the head of the new Chinese Liaison Office. At 11:20 A.M., the airport was already crowded with ambassadors from many nations as well as many Overseas Chinese from New York City and all over the country. People waved flags of both countries. Giant red banners carried the words: "Warmly welcoming our kin from the Motherland!", "Warmly welcoming the arrival of Mr. Huang Chen, Chief Liaison Officer!", and "Long Live the Friendship Between the Chinese and American Peoples!"

In his speech at the airport, Mr. Huang thanked everyone for their hearty welcome and conveyed warm regards from the Chinese people to the American people. This marked the official opening of the Chinese Liaison Office in the United States. As Mr. Huang was leaving the airport, he was hailed with the slogans, "Long Live the People's Republic of China!" and "Long Live Chairman Mao!"

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Japanese in America Part II

You read in Part I how the Japanese first came to the United States and of some of the problems we met. Now let's look a little closer at what happened to us as we settled down and tried to make a home here. We first came to the West Coast; and that is where most of us settled and got down to the business of making a living.

In the Cities

The Japanese not involved in agriculture or fishing clustered in Japanese towns in the cities providing goods and services to other Japanese. They also sold luxury goods to white people -- art and handicraft items, goldfish, or ornamental birds. They went into the hotel, laundry, tailoring, cleaning and dyeing businesses.

Fishing

From 1900 to 1940, Japanese fished off the California coast for salmon, squid, yellowtail, sea bass, smelt, rock cod, sardines and barracuda. They sailed from Monterey Bay, Point Lobos, San Pedro, the Port of Los Angeles, ranging north to Oregon. Fishing was done on a small scale. A Japanese shined shoes and worked as a domestic to earn enough to buy a boat. San Pedro was the major port. There in 1908 a Japanese owned abalone canning factory was established. But in 1910 legislation aimed against Japanese fishermen limited abalone catches. The factory had to close. Fishermen tried to set up a fish market, but met with violent anti-Japanese reaction. Then the San Pedro Fish Canning Company opened on Terminal Island - canning abalone and tuna. Once a haven for rattlesnakes, Terminal Island became a thriving Japanese fishing village with more than 3,000 people living there in 1940.

After the First World War, small scale fishing declined because of the Oriental Exclusion Act of 1924 and because the Issei (first immigrants) were getting old. At the same time, Nisei (American born) were converting to larger, deep sea vessels. But the World War II evacuation wiped out the Japanese fishing industry. Now Terminal Island is closed to private dwellings. Fishermen have had to seek other jobs.

Agriculture

The largest number of Japanese immigrants went into agriculture, first as farm workers, then on their own. A 1924 survey found that of 93,000 Japanese in California 33% were farmers or farm workers. The majority of Japanese immigrants were of peasant origin and had a background of experience and skills in agriculture. The types of crops they raised - fruits, sugar beets, vegetables, flowers, potatoes and rice - demanded hard labor and precise methods to achieve success. Japanese families not only worked longer hours on their farms, but improved methods of cultivation, developed new varieties of fruits and vegetables, and introduced crops where they had not been grown before. In Northern California, Japanese farmers grew rice successfully in an area considered wasteland because of the presence of large amounts of inorganic salts. Generally, Japanese farmers produced more food on less acres than other farmers. One characteristic of Japanese poultry farmers was that they produced two to three times as many eggs as anyone else.

There were several different ways that Japanese immigrants engaged in farming. Many were employed as farm laborers - harvesting fruits, sugarbeets, hop, and vegetables. Our industry, dexterity and ambition to improve farming methods recommended us to the landowners who made us their tenants. Some progressed to percentage farming in which the harvest was divided owner and tenant on a pre-arranged percentage basis. For the tenant, who had no financial capital, this meant independent farming with a small margin of loss or profit. For the landowners, having skilled, industrious percentage tenants was more profitable than cultivating the land himself. Cash leasing of farmland required quite a bit of capital, but since the value of the land increased for the landlord and since brokers were sure of profits from superior crops at harvest time, they were willing to extend credit. A small minority of Japanese got to own their farms. But in 1929 only 5,835 acres of Japanese held farmlands were owned (about 4%), while 77,836 acres (about 60%) were tenant owned, and 44,550 acres were managed on a percentage basis. According to a 1917 survey, land owned by Japanese were worth

three times as much as the average land because of greater productivity. Yet, while their hard work brought in \$55 million that year, Japanese farmers' profits were small. Most of their income went to the landlords. Why is it that few Japanese became farm owners? Because after ten years of anti-Japanese agitation, alien land laws were passed in 1913 and 1920 in California, Oregon, Washington, and Utah. These laws prohibited ownership, and later even leasing, of land by the Japanese.

After 1920, tenant and contract farmers were back to share cropping, working for white landlords on a verbal basis, dependent upon their good will. Finally, the incarceration of Japanese-Americans during World War II completely upset the foundation of Japanese agriculture in California. The majority of tenant farmers and share croppers were evacuated without getting any income from that year's crops. Japanese landowners had to hand their farms over to non-Japanese managers or sell at rock bottom prices. Others had to let mortgage payments lapse and lost their land.

Since World War II, the demand for housing in Southern California has severely limited agricultural land available for leasing. Tenant and sharecropping farmers have turned to the gardening and nursery business or gone into other types of occupations. In Northern California, Japanese agricultural activity is about one half of what it was before the war. Today, of California's 37 million acres of farmland, 70% is held by 4% of the farms, and only 8% of all farms pay 70% of the total farm labor bill. The giant landowners are industrial or investment companies such as the Bank of America, Greyhound Bus Company, Dow Chemical Company. So you can see there is little opportunity for the farmer with relatively small capital to succeed on his own.

Conclusion

What do people say about Japanese-Americans? A congressman from Texas says: "Despite a systematic assault, they have not muttered, have not rioted, and have not cursed their country." It would seem that some people think the greatest contribution that the Japanese have made to this country is not being militant, impatient, or troublesome. But in fact, our very survival in the United States is not due to passivity or quietness but to our understanding that sometimes we must get together for collective action through such organizations as Farmers' Associations or credit unions. Because we have also learned that our concerns go beyond the borders of Li'l Tokyo, we have a national organization, the Japanese American Citizens' League, whose main focus has been lobbying for the repeal of discriminatory laws and racist immigration acts, and the repeal of the Emergency Detention Act of 1950.

But must our concerns be viewed only from Washington D.C., through the eyes of the government administration? We also need to look through the eyes of black people, brown people, and other Asian people to see our situation as a racial minority in the United States in true perspective. Should we look only to liberal middle class Americans as our protectors and advocates while we think of unions and working class Americans as our enemies? We seem to be on the one hand blindly loyal to the American System, and on the other, to have no faith in the American People. The American capitalist system will not, in the long run, protect us from racism, because this system creates, encourages, and enflames racial hatreds. We should, instead, find a way to unite with the American people to change a system that oppresses all of us. Until Japanese-Americans realize who are our friends and who are our enemies, we will always be at the mercy of forces beyond our control. Racial prejudice in the United States and competition between the United States and Japan, main sources of hardships in the past, have not been eliminated. Relying on our own "good behavior" or on an abstract ideal of justice is not enough. In 1941 there was no evidence of spying or sabotage on our part, yet we were imprisoned as dangerous aliens. The Supreme Court decision which legalized this detention of persons solely on racial grounds still stands and could be used again.

Discovering the American Dream (or being Asian in America) means:

[KNOWING THE SCORE]



[KNOWING THE LANGUAGE]



[BEING MILD AND MANNERED]



[BEING AN EXPERT ON WORLDWART]



GIdra April 1973 9

Racism In America Part 1

When I was young I lived in a racially mixed neighborhood. Mostly there were Puerto Ricans, then some Blacks, some whites and one Chinese family. All of us on my block played together well and were friends. But this was not true once I was away from my block. Just a few buildings down, or around the corner, was a danger zone for me. Everyday I came home I would pass a crowd of people and hear "Hey Chino!" or "Ching chong ching chong ah soooo" some pushing, surrounding. Something to provoke me to fight or just swallow pride and be insulted. I never understood why in almost every crowd there was one wise guy who wanted to call me a name. This was especially true of people from Jamaica. Whenever I came across Jamaicans trouble always arose. Those days I never understood why. I simply began to hate everyone except my own people more and more. With each fight the more embittered I became.

Years later I found out something that changed my mind about hating other races. A Chinese friend whose relatives had all come from Jamaica told me that Chinese in Jamaica were hated because they owned many of the stores and as the merchants were universally hated by the people of the Island. He told of the barbed wired fences, guns and dogs the Chinese in Jamaica used to guard against the local people stealing food to feed starving families. No wonder a Jamaican, forced to leave his country and come to America to work, would hate a Chinese who reminded him of the Chinese merchants at home who robbed his people.

But why did people call me as a Chinese, "Chink". From what I learned about the Chinese merchants in Jamaica I can understand why Jamaicans hate Chinese. This proved to me that people don't naturally hate other races. These racial hatreds, though wrong, have a reason not born with us or just casually dropped in from the sky. Just as Jamaicans and Puerto Ricans called me names because their homelands were infested with merchants more concerned with money than peoples' lives who happened to be Chinese--all racism has an economic source, an origin and explanation.

Let's look at a few examples. One stereotype racist attitude most Americans have about Chinese is that we are all waiters and laundrymen. Besides this we are all middle class. Those of us who are waiters are not well off middle class people so how are we both? The answer is simple--the racist attitude concludes that Chinese are middle class engineers, except for waiters and laundrymen who are not real people. The middle class Chinese are real, waiters and laundrymen are not. Why do people think like this? Did these ideas just come into their collective imbecilic heads or is this put there. If we look at the question of whether most Chinese are waiters or laundrymen, we find that many of us are--and we work hard, long days, sometimes twelve hours six days a week in order that we can have some money to live and perhaps raise a family, to someday have better paying jobs, a more decent life.



Chinese being chased out of Chinatown by a white Mob in San Francisco around 1850.

But then searching farther why are we waiters and laundrymen--because in California in the late 1800's laws were passed not allowing us to own land or do any other work except in laundries and restaurants. After our people had built railroads and mined gold, the country had economic trouble. White workers on strike against the owners of the factories were told that their troubles weren't the rich stealing from the working people, but the Chinese, the Yellow man, the Yellow peril. The owners, in order to remove blame from themselves blamed our people and began to say, because we were inhuman and small we could work for less food. We were "stealing the white workers job". Laws were passed, Chinese massacred and all along the American people were taught how inhuman we

were. One New York Times article read "Do Chinese Eat Rats?". We couldn't work anywhere else except in Chinatown for fear of attack and because we legally couldn't.

Many of these laws are no longer in existence in the books. But in the mind of these children of children of the men who made these anti-Chinese laws, they still exist. You can't say Chinese are inhuman one day and switch to say they are just like everyone else the next. These ideas carried over into the minds of the next and the next up to the present generation of Americans. The laws forced us into only a certain kind of job and the attitudes that allowed people to persecute us--after all persecuting an animal is not the same as persecuting a real human being--made us the exotic non-people we are in many American minds--including our own. The ideas carried over into today's television, newspapers, and magazines. When was the last time Chinese were shown as people just the same as anyone else. Everytime we are mentioned (except for the Peoples' Republic of China which commands respect) it is always in a joking manner about wontons or washed shirts. But these wontons and shirts are actually wrapped in bitter memories of history and the sweat of today.

Then there is the idea that we are all middle class and well off. This is in people's minds because the same rulers of America--the rich giant companies--during the demonstrations of Black people for justice said all over the television and media, "Why can't you be like the Chinese and Japanese? They're so quiet and yet so many of them are engineers." See, "in America everyone makes it someday". Yes some of us, a tiny percentage, are engineers and most of us are quiet. After the Japanese were put in concentration camps what do they expect. And the Chinese are also still remembering why most of us live in Chinatowns; because before Chinese had to live there or they were massacred. So small a minority as we are, we can be and have been put away.

But what about the racism we have for other people in America? As people in America we too must face the same lies and delusions that all Americans are indoctrinated with and so too must be racist.

Part II will be Our Racism and Restaurant Racism

FILIPINO NURSES DEMAND EQUAL PAY FOR EQUAL WORK

On Saturday, June 9th, off-duty Filipino exchange nurses staged a solidarity rally outside Hahnemann Hospital. There are 75 nurses from the Philippine Islands in the exchange nurses program at Hahnemann, represented by the Filipino Exchange Nurses' Association. They want the hospital to negotiate with their association to solve a number of problems that have come up.

While Filipino exchange nurses are fully trained and accredited, while they perform practically the same work and bear the same responsibilities as American nurses, they receive "trainee" salary (\$2,000 less). In fact, Filipino exchange nurses take 80% of the work-load on

night shifts--often in charge of two wards during one shift. Filipino nurses are also denied benefits such as family coverage under Blue Cross, liability coverage, workmens' compensation, 2/3 sick and maternity pay. Recently because the hospital wants to expand its' outpatient clinic, the Filipino exchange nurses have been ordered to give up their residences on three floors of the Philadelphia Athletic Club. They must either find private housing or move into cramped, less desirable student nurses' quarters. The nurses met June 4th with top officials of Hahnemann to demand a salary increase, full benefits, and to keep their

residences.

The hospital administration, which insists the Filipino nurses are trainees and not entitled to equal pay and benefits, is indignant at the press coverage this issue has received, and threatens to send the nurses back to the Philippines. But the nurses have gathered support from Local 1199C, Union of Hospital and Nursing Employees, Filipino groups in Philadelphia and the Philippine Government. They are contacting nurses in exchange programs in other hospitals. It does not look like they are going to give in to Hahnemann's threats or submit to unfair treatment.

continued from page 1

GOV. SHAPP

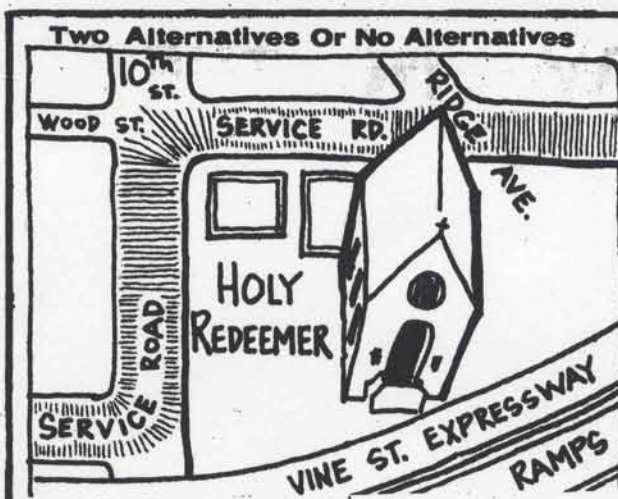
that the governor was not in Harrisburg and could not meet with us, however, determined to speak with the governor himself we all remained seated. Finally, to his own representatives surprise, Gov. Shapp emerged from a side door and agreed to hear the community.

Several community representatives spoke out expressing their lack of faith in the state government in side-stepping community issues. They expressed concern towards plans for destruction of the Holy Redeemer Church and the possible effects of the highway on the only elementary school in the community (its possible destruction or bussing children across the highway) The importance of Holy Redeemer's church, school, and recreational facilities to the community was also stressed.

Gov. Shapp responded with two alternatives. There is now an alternative design for the highway which does not require the destruction of Holy Redeemer. The other possibility is a new church built with money which the state would give the Archdiocese to replace H.R.

In a letter to Gov. Shapp some weeks later, Cardinal Krol, Archbishop of Phila., expressed concern that the Archdiocese had not been notified prior to the Harrisburg meeting. "We have been embarrassed by requests from the communications media to react to your reported proposals affecting internal decisions of the Church, about which we had no official notice or prior consultation." The Cardinal said that the Archdiocese previously made every effort "to reach solutions to the Church's commitment to the spiritual needs of the Holy Redeemer parishers and the Catholic education of their children." He ended by saying that the offer of slightly over 1 million dollars and the alternative plans for the highway would be weighed against "other possible solutions of the Church to this problem." Hopefully, the Archdiocese in considering the alternatives will keep in mind the importance of H.R. to the entire community as a spiritual, educational, cultural, and recreational center.

After seven years of struggle, after loudly protesting the total disregard for the welfare of the community and the right to its self-determination, we have finally been offered some alternative proposals. Still we should realize that these alternatives are not solutions and that we must continue to insure that any plans implemented in the future are in the best interests of the community.



In Harrisburg Governor Shapp informed the Chinatown community of two alternatives to the demolition of Holy Redeemer Church and School; 1 million dollars for the relocation of the church or an alternative design of the highway which would go around the church and school. Some questions are raised concerning these seemingly reasonable alternatives.

1 million dollars has been offered to the Archdiocese of Philadelphia,

which owns the Holy Redeemer Church and School, to rebuild a new Church. It is questionable whether this sum would be sufficient to pay for new facilities comparable to what is now available at H.R. How soon after Holy Redeemer is lost could a new site be found and new facilities be completed? The chances of finding a site close enough to the Chinatown community seem doubtful. Even now, Chinatown has nowhere to expand because of urban renewal. These questions seem to point away from relocation as a favorable plan.

How favorable is the other alternative? The new design for the expressway places the main highway right at the doorsteps of the Church. The local traffic lanes would be directly behind the church and school.

The highway constitutes a safety and health hazard to the children and people who use the church, the school, the playground, and the convent, as they would be closely encircled by a heavy volume of traffic.

"THE COCK CROWS AT MIDNIGHT" Part I of a two part serial

by Kao Yu-pao

An excerpt from the novel My Childhood

One evening, after it was already quite dark the figures of several men were seen walking wearily home from a field. They were Chou the Old Skinflint's hired hands.

"I'm simply fagged out," said one with a groan.

"Hang the cock!" cursed another. "Every night just when I'm dropping off it has to start crowing. Chou the Old Skinflint has the devil's energy—the moment that cock crows, he gets up and calls us to go off to work in his fields. We certainly have to work for a long time though before daybreak."

"They're rich, so even the cock sides with them," cut in another. "It's because they were born under a lucky star."

"What's it to do with luck?" objected Liu. "How is it that the cock, which used to crow at daybreak before, now crows so much earlier? As I see it, there's something crooked behind it all. Well, I'll kill that cock yet, you just wait and see."

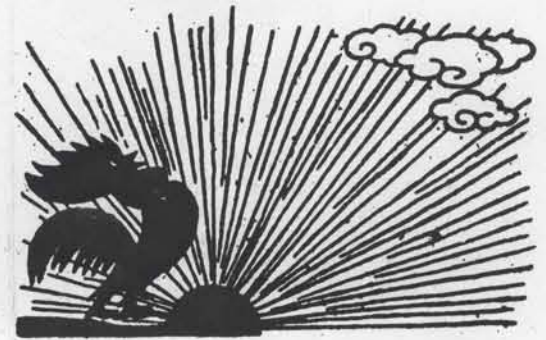
Banding words about like this, they trudged along. Once back at the pao chief's, they went to bed right after they had taken their meal, to get some much needed rest.

For the last few days Yu-pao had been suffering from loose bowels, and that night he had not lain down for long when he had to get up and go outside to relieve himself. On his way back, he was going to the cowshed to see if there was enough hay in the trough, intending to go back to bed as soon as he had replenished it, when he thought he saw the figure of a man walking on tiptoe towards the henhouse, carrying a long stick in his hand. As there was no moon at the time, Yu-pao could not make out his features.

"Most probably he's a thief who's come to steal fowls," Yu-pao told himself. "I'd better shout." But he soon changed his mind: "No. I'd better not. He must have been forced to do this, because there's no other way to keep his family alive. If I shout, it'll be his ruin! I'd better hold my tongue—there's nothing wrong with stealing the fowls of the rich. If all their birds are stolen, there'll be no more cocks crowing at dawn. We'll be able to get more sleep then."

He was thinking this when he saw the shadowy figure crane its neck and cover its nose with one hand. Yu-pao began to feel anxious. "Be careful," he would have liked to tell the man. "If you're caught at it by the old scoundrel, he'll have you arrested, and it'll go hard with you."

Yu-pao wanted to go back to bed right away, but he was afraid to startle the thief. "If I go now," he realized, "he'll be frightened away, and he'll have made the trip for nothing. No, I'd better not disturb him. I'll stay here instead and find out who's come to steal the fowls." Accordingly he squatted down, determined to watch the fun. However, to his great amazement, for some time nothing happened, then unexpectedly the thief started to mimic the crowing of a cock at dawn.



Yu-pao was astounded. When he saw the unidentified man scurry over towards the cowshed, Yu-pao hastily stood up and hid himself in the hayloft. He had barely done so when the prowler struck a match, went up to the trough and looked in it as if to see whether there was any hay there. By the flame of the match Yu-pao saw that it was Chou the Old Skinflint himself! So the crowing of the cock in the middle of the night was just a trick of that old villain!

Meanwhile, when the old man mimicked a crowing cock, the real cocks in the coop began to crow also, and those in the entire hamlet did the same.

Yu-pao seethed with rage. He wanted to seize the old scoundrel immediately, but a second thought changed his mind: "I'm only a boy. If I accuse him, he'll deny it, and what's more, he'll beat me. I'd better tell Uncle Liu and the other farm hands and ask them to punish him. Presently, he heard the old scoundrel calling out to his hired hands at the top of his voice:

"Hi there! The cocks have begun to crow. Why aren't you up already and working on the hills?"

Having aroused them by saying this, he went back to the house to sleep again.

Yu-pao went back to the men's hut and found them all grumbling.

"Damn it!" said one. "Fancy the cocks crowing at this unearthly hour. I've only just lain down to sleep. This bird isn't a cock."

"If it isn't," asked Liu, "what is it then?"

"It's an evil spirit trying to hurry us to our graves. If we go on working like this, we'll die of exhaustion in a few more days."

"Why, I was only just dropping off. . . ."

complained another.

"I'd only just lain down," said still another. "I hadn't even finished one pipe of tobacco."

Yu-pao thought: Apparently they've no idea yet that it's all Chou the Old Skinflint's doing.

"For me, however, it's just so much trouble saved," he broke in, "since I haven't taken off my clothes yet. Let's go then—I've something funny to tell you."

"Yu-pao, what is it?" they asked. "Tell us right away."

"No, I won't tell you now. Wait till we've started. I'll tell you on the way."

They flung on their clothes in disgust and set out for the hills, carrying their hoes with them. On the way they asked Yu-pao again: "What funny thing were you going to tell us?"

Tell us now." (continued next issue)

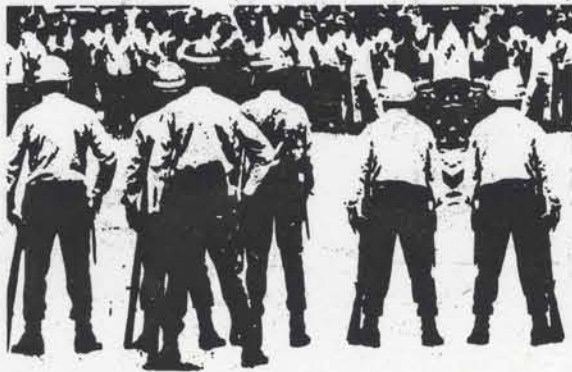
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MARTIAL LAW IN THE PHILIPPINES

On Sept. 23, 1972 President Ferdinand E. Marcos of the Philippines declared martial law. Martial law meant the imprisonment of two to three thousand political prisoners that included members of the Philippine Congress, judges, teachers and students, labor leaders, newspaper publishers, writers and religious leaders. Schools and universities were closed and when reopened were closely watched by government spies. Students and citizens alike are not allowed to congregate outdoors in fear of arrest for conspiracy. To speak for justice and the plight of the oppressed is to speak treason in Marcos' regime.

Martial law insured for Marcos the power to stay in office. His answer to why he declared martial law was "I was being led and guided by some strange mind above me." What is his purpose for martial law? "(Martial law) strengthens democracy in the sense that democracy can defend itself", said Marcos. Who is defending whom when priests and nuns are arrested for treason?

Two months later on November 30, 1972 a new constitution was ratified in the Marcos controlled congress which endorsed martial law and



allowed Marcos to rule as long as he wished. To strengthen his position he called for the nation to vote on certain issues. The outcome of the voting, named as "Citizens' Assemblies", were not surprising. Among the so called wishes of the people were: 1. the approval of the "Marcos Constitution", 2. termination of the congress of the Philippines, 3. no elections for 7-8 years, and 4. approval of martial law. The results of fixed ballots and government controlled polling places and the repression of the Filipino people have united all freedom-loving Filipinos to put Marcos out of office. Underground newspapers have been keeping the people informed of the true conditions throughout the country. Armed rebellion

is being waged in many parts of the country.

Why must Marcos keep the Filipino people under his control? Imelda Marcos, President Marcos' wife, was recently in Washington for the Nixon inaugural. The papers reported that she and her party spent thousands shopping for jewelry, yet back at home the average income in the Philippines is \$158 a year. A ruling class of 400 families (including Marcos) live in mansions surrounded by walls and armed guards. One third of the population of Manila are squatters. Most Filipino people live in country villages called barrios and work in the fields. Tenant farmers must pay 50% of their crops to their landlords. On plantations a man is paid 60 cents to cut sugar cane all day. When out of a population of 38 million people only 400 families can own 90% of the wealth of a nation, no wonder that a ruling class must suppress the people. Marcos himself is considered the richest man in Asia having made his money from corruption in government.

In 1969 a new guerrilla army was formed based on the peasants to fight Marcos. The New Peoples' Army has both full-time guerrilla fighters and local supporters. Marcos' own defense minister has confirmed that 800 village organizations with over 400,000 supporters in 18 of the country's 67 provinces have been set up by the New Peoples' Army.

The United States holds an important role in the oppression of the Filipino people. Without U.S. economic and military support the Marcos regime could not survive. Marcos depends on the Philippine military equipped with American arms, supplies and military advisors to enforce his dictatorship.

Many tactics used against the Filipino people are the same used by the U.S. troops in Vietnam. Again whole villages are being burned to the ground, people are relocated far from their homes and napalm bombing used. The United States government not only protects the wealth of the ruling class and President Marcos, but also protects for itself a very large business interest in the Philippines. Martial law is yet one more tool used to oppress the Filipino people.

U.S. INVOLVEMENT IN THE PHILIPPINES

The Philippines was granted its independence in 1946 after over 40 years as a colony of the United States. Today's situation is far from the independent and "show-case of democracy" Philippines nation that the Marcos regime and U.S. government would like us to believe. A few days after martial law was declared, the U.S. State Department announced that U.S.-Philippines relations were excellent and had no comment on the declaration of martial law.

Twenty-five years of Philippine independence has meant 25 years of U.S. business interest and U.S. military bases. With the threat of withholding aid after World War II the U.S. government was able to get 20 military bases on Philippine soil to use for 99 years. Also U.S. businesses have been the only foreign interest allowed to own more than 40% interest in Philippine's businesses. Today U.S. business interest has between 2-3 billion dollars invested in the Philippines and controls the communications, chemical, rubber and oil industries of that country. Cheap labor and natural resources provide huge profits for business. From 1956 to 1965, 108 U.S. firms brought in 79 million dollars in investments and took out 386 million dollars in profits. The biggest American companies control the petroleum industry. Among them are ESSO, Mobil Oil, Gulf Oil, and Getty Oil. The Dole pineapple company is moving its operations from Hawaii to the Philippines because of cheaper labor. The special exemption of U.S. firms from the 40% ownership limit (called the parity amendment) was to have run out in 1974. With the declaration of mar-

tial law Marcos quickly announced to foreign investors that U.S. business had nothing to worry about.

Backing up the U.S. business presence in the Philippines are the military bases and some 20,000 U.S. troops manning these bases. Included are Clark Air Force Base from which bombers head toward Indo-China and Subic Naval Base, headquarters and supply base for the 7th Fleet. Clark Air Base, the second largest U.S. base in the world, is a major supply area for the U.S. air war against the Indo-Chinese people. Not only are conventional weapons stored such as bombs, but chemical and bacteriological weapons and missiles with nuclear warheads.

Subic Naval Base plays an indispensable function for U.S. power in the entire Pacific. It has the biggest ship repair facility and the largest munitions supply in Asia. It is a base for nuclear submarines. Mines used in Vietnam come from Subic. The base employs some 19,000 Filipinos, not counting the hundreds of Filipino prostitutes who must serve the American military men. These contribute 250 million dollars annually into the local economy, but when compared with the billions in profits protected by this military power it becomes another case of cheap labor and robbery of natural resources.

Helicopter and napalm missions against Marcos' enemies have come from U.S. bases. U.S. servicemen cannot be tried by local courts in the Philippines. It will not be long before the situation will become another Vietnam where Asian lives can be shed freely for U.S. military power and the profits of U.S. businesses.

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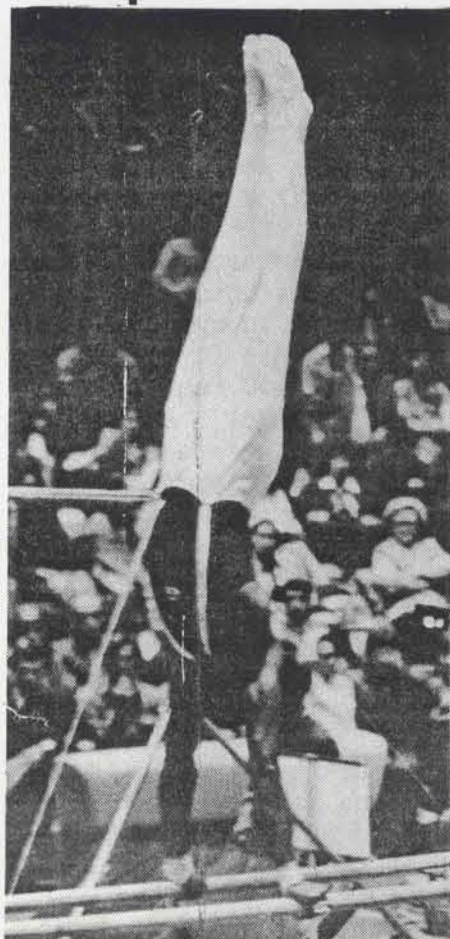
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CHINA & U.S. GYMNASTICS

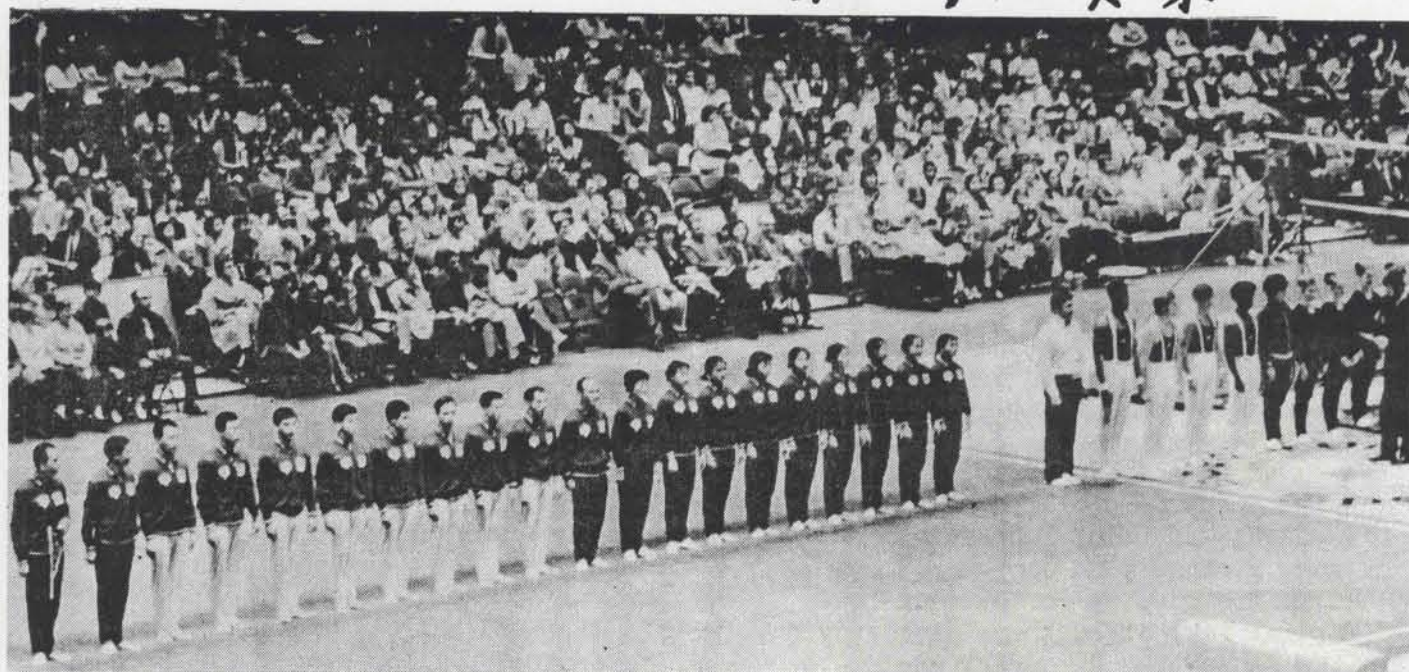
FRIENDSHIP FIRST, COMPETITION SECOND

中美体操队 友谊第一, 比赛第二



A member of the United States Men's Team doing a hand stand on the parallel bars.

一位美国男子队员
在双杠上表演
双手倒立



The Chinese and American Teams being introduced to a large audience in Philadelphia, on May 23, 1973.

介绍中美队员给费城观众 (一九七三年五月廿三日)



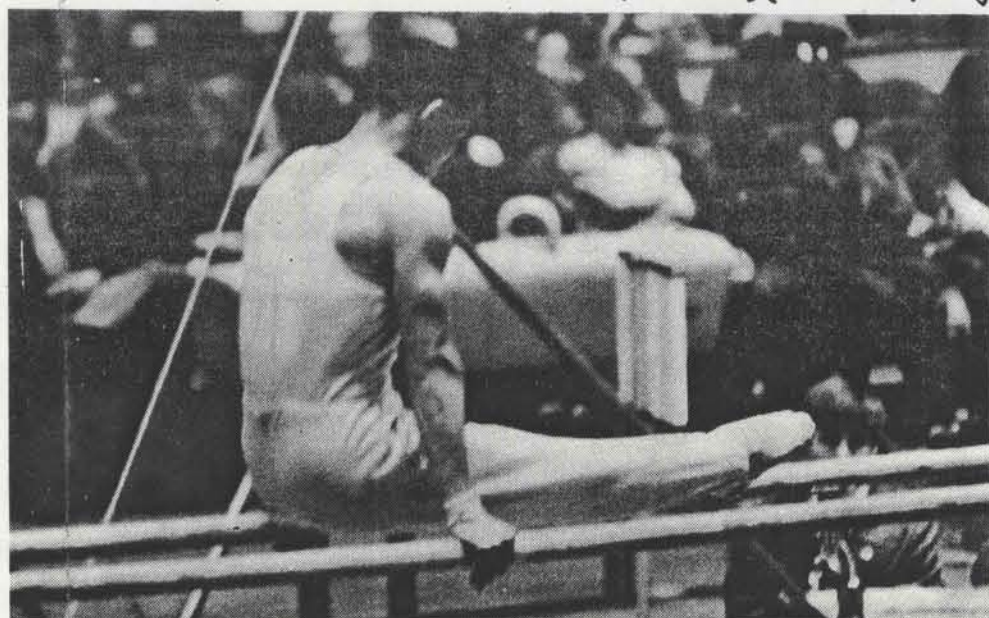
Gymnasts of both teams warmly greeting each other.

双方体操队员互相问候



A free exercise movement being performed by a member of the Chinese Woman's team.

一位中国女子队员
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Chinese gymnast performing on the parallel bars.

中国体操队员在双杠上表演

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