

yellow seeds

A NEWSPAPER FOR THE ASIAN COMMUNITY IN PHILADELPHIA

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15¢

THIS IS WHERE MR. LAO LIVES

It is dark; it is cold; and it smells like human feces, urine and vomit. It is dark because there are no lights. It is cold because there is only an open flame heater. It smells because Mr. Lao is over 80 and too sick to walk down the two flights of stairs to the bathroom. He is too weak to walk one hour down the four flights of stairs to eat his only meal of the day.

After 50 years of working in San Francisco, New York and Phila. as a waiter, cook and laundryman; he has finally reached retirement. He has no relatives and no friends. He can barely walk when healthy, and when we found him he was on the sidewalk, unable to move in freezing weather.



After Yellow Seeds found Mr. Lao, many people have taken an interest in him. Some have tried to help him. Others are trying to put him in an old age home. They want to put him out of sight and mind. They will put him where he will be poorly treated, won't meet anyone who speaks Chinese and will not have Chinese food.

We at Yellow Seeds were told that this was the best that could be done. We were even asked to help put the "old man" away. But we opposed and still oppose any effort to get rid of Mr. Lao. We cleaned out ten bushels of garbage; threw away the soiled mat -

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黃籽報

刊月双

（第二卷 第一号）一九七二年四月份 每份售價十五仙·賓州費城
本報是為在費城的亞洲同胞而設的刊物

對老伯的故事！

下面是個真真正正發生在華埠的報導「劉老伯」雖是個虛構的名字（因劉老伯要求我們如此）但以下一切都不是毫無虛假的空事

劉老伯的住處是個黑暗寒冷的小閣樓。踏進門口。那由便溺穢物混雜成的臭味每每令人欲嘔。房子的光線不足。因為房中並無天窗的設備。僅有的光源是來自一盞小台燈及方圓不足一呎的小窗。房子的熱力不足。因為房子裏並無暖氣。熱力僅由一個不合法的小火爐供給。劉老伯既年老又多病。因體力的關係。根本談不上清理房子。最近更加上病魔侵襲。整天只能躺在床上。既無法從他那四層樓高的房子走到一個街口外的餐室。拿取每天僅有的一頓飯。便是沿著那搖搖欲墜的樓梯到設在二樓的廁所也不可能。於是大小便也只能在房中進行。由汗水便溺積聚成的穢漬。那種氣味如何。大概不難想像吧。

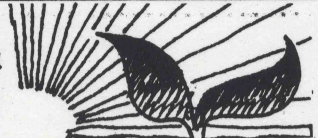
劉老伯在五十年前來自中國大陸。他曾在舊金山、紐約及費城當過侍者、廚子。及當過洗衣工人。五十年來。他住在大陸的親人。他不斷地奮鬥掙扎。終於年紀老了。要退休了。如今他僅能躺在他的公寓中。奄奄待死。

他在費城無親無故。似乎也無朋友。就是健康時他行動也不大方便。當我們最初發現他時。他正坐在道旁。因為不能走動。而瑟縮於寒風虎虎的街頭。黃籽會從見了劉先生之後。我們曾跟很多人討論過他的情形。許多人都對他有興趣。有些人想幫助他。另有些人想送他到老人院。因為送進老人院後。眼不見為淨。從此也不必為一個垂死掙扎的老人而煩惱。他們才不管如何把他送到老人院。除了待過差之外。他沒有朋友。碰不到一個會講中文的人。吃不到中國菜。如所眾知。到老人院比留在現狀地方。只有更壞。不會更好的。其實把他送到老人院。是等於把他送到一個使他可在數月內死去的場所。

他們告訴我們說。這是最好的辦法。他們希望我們幫忙。把這個老人送走。但我們拒絕了。我們一直反對任何把劉先生送走的企圖。在了解劉老伯的情形後。為了使他有個較舒適的居住環境。我們從他房中清理出了十袋垃圾。弄掉了被糞尿污染的床墊。把他住的閣樓刷洗過。我們也清洗他的衣物。採給他一個床墊。

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社論



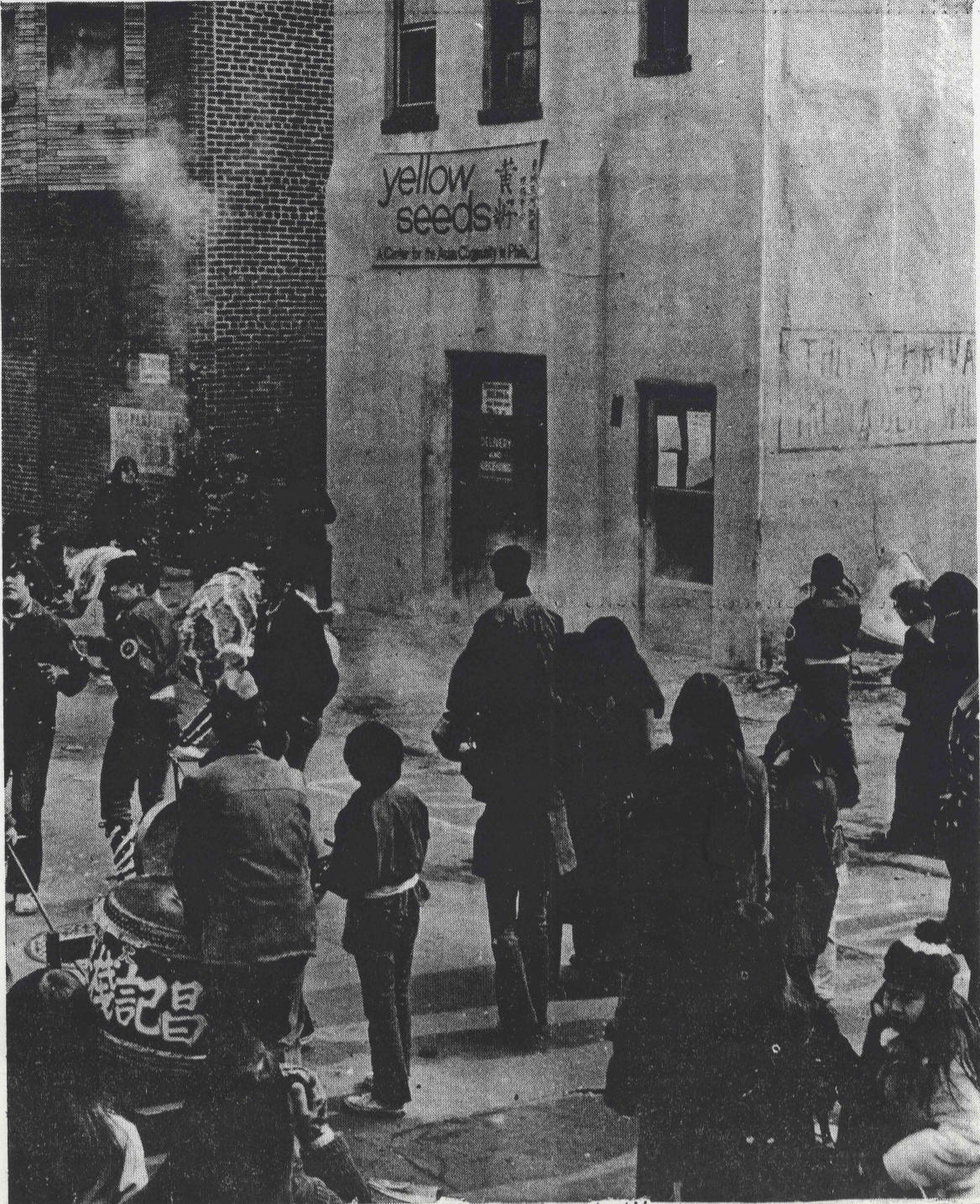
黃籽社是為亞州同胞而設的娛樂中心、教育中心及查詢中心，本社無任何政治或宗教背景，純粹是個兒童玩耍讀書，成年人閱覽，喝茶閒談的場所。本社同人盡所能替同胞們解決移民、翻譯、健康衛生、兵役、工作、學業，以及法律上等問題，如有任何困難，請勿猶疑到本社與社員討論，我們必盡力幫忙。

黃籽報是黃籽社同人發行的刊物，以為居住在費城唐人街、大學區或近郊的亞州同胞服務為宗旨，忠實報導他們的生活情形與面臨的問題。

我們鼓勵讀者參加本報的論壇，因為這份報紙能否客觀地分析要事，能否成功完全決定於同胞們能否擁護地投稿發表他們的意見和感想。

我們仍保留稿件選擇權，那些不關切亞州人社團或毫無事實根據之文章，將不會被刊登。

之章內容並不一定代表本社同人意見，各作者自負其責。



EDITORIAL

The purpose of the Yellow Seeds Center is to provide recreational, educational, and referral services to the Asian community. The community center does not subscribe to any religious beliefs of support any political philosophies. This means that this place is for children to play and study in and older people to read, drink, and relax.

We are developing referral services to answer any questions concerning immigration, translation, (i.e. English letters into Chinese and visa-versa), services for the elderly, health, draft, jobs, school, and legal matters. If any problems or suggestions should arise, please do not hesitate to come and discuss them with us at the Yellow Seeds Center.

Everyone is welcome.

THE NEWSPAPER

The Yellow Seeds newspaper is published by the members of Yellow Seeds, Inc. Our purpose is to inform the Asian-Americans in Chinatown, in the suburbs, and on the campuses of the prevailing problems and conditions immediately confronting them.

However, in order for us to present an objective analysis of the issues involved, we feel it is necessary to encourage direct participation from the community in the writing of the newspaper. We reserve the right to omit those articles which do not relate to the issues of the community and which are not substantiated by fact. The views expressed in these contributed articles (i.e. those which are signed), are not necessarily those of the newspaper. Nevertheless, we invite all responsible contributions.

cont'd. from PAGE 1

衣服及一個可移動的塑膠便桶。每天下午四及十點鐘我們送五月花飯店捐的食物給他。現在他健康多了，也快樂多了。

要維持劉老伯的健康及生活上的舒適，我們希望能每星期幫他清理一次房間。我們希望能讓他有定期性的健康檢查。劉先生雖老，但他還是活生生的一個人。本著我們所有的同情心及互助的人性，我們希望儘可能貢獻一己幫助。然而我們的組織只有四五位熱心的同學青年，要達成以上目的，在人力及金錢上我們非常需要外來的支援。願幫助劉先生的，願支援我們的，請向下列地址連絡。

dress and scrubbed the apt. clean. We have cleaned his clothes and through donations gotten him a mattress, clothes and a portable chemical toilet. Everyday at 4 and 10P.M. we bring him food donated by Mayflower restaurant. He is now much healthier and happier.

We need physical volunteering and money for a medical check-up, a weekly cleanup and a new aptment for Mr. Lao who although old is still a human being.

Mr. Lao is a fictitious name for a very real person who can not be left to die.

Donations of money, linens, etc. :
Yellow Seeds, 1006 Winter St.
Wa5-3723

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Can You Be Deported Facts For Illegal Entrants

A prevalent problem confronted by the alien minorities in the United States concerns those aliens whom the Immigration Department consider to be illegal entrants. For the Chinese, this is particularly true in the Chinatown communities of large cities throughout this country. Although many cases are legitimate and the subject is justifiably deported, in most cases, the person involved is not made fully aware of his rights. Thus, many such people are deported without the chance to test the full legality of the action.

Although no warrants are required to enter public premises, i.e. restaurants and stores, they are required for private homes, and, in all cases, arrest cannot be made without the presentation of A Rule to Show Cause. This statement is similar to an indictment served for criminal arrests. It states the situation of the subject's arrival, his present situation, and the reasons for his illegal status.

After the arrest, the subject is entitled to the due process of law guaranteed to all the citizens of this country. He has a right to have a lawyer and is not obligated to answer any questions without the advice of a lawyer. In addition, he has the right to demand the reasons for his arrest, to have witness for his arrest, to have witnesses at his hearing, to have the witnesses cross-examined,

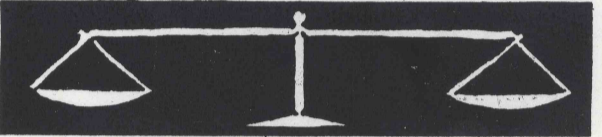
and to appeal his case if convicted. In some instances, the subject may post bail for the period before his hearing.

At the hearing, which determines the legality or illegality of his stay, the subject may either admit to the charges or stand mute to them. In both cases, if the subject's entry and stay is proved illegal, the deportee has three alternatives to which he can resort depending on the circumstances. One is to appeal the decision of deportability. Two is the privilege of voluntary departure which would allow a future return to the country. And three is to request a suspension of deportation due to political persecution.

In the case where the subject's stay is proved legal, he must make an application for a Change of Basis. The most common and most secure basis from which an application can be made is through a spouse who is a citizen or through a relative who is a citizen. In other words, an illegal entrant becomes legal if he marries a citizen or if he has an immediate relative who is willing to sponsor him. An immediate relative may be a parent, a child, a brother or a sister. Other alternatives include 1). A subject who possesses a special talent or a high level of scholarship or education in a particular field; 2). A subject who possesses a special skill which is in demand. The skill involv-

ed changes with respect to the needs and the conditions of the country at a given time; and 3) A subject who is a student and is able to get someone to sponsor him in a practical training program in his field of study. This alternative does not grant a permanent stay but only a six month extension.

The above points are a concise and factual presentation of the situation and its alternatives. There are many other possible points that may offer other alternatives. Due to this fact and in the case where a reader does not fully understand the facts presented, he or she should contact the Yellow Seeds Community Center at 1006 Winter Street or call WA5-3723 for further references, advice, and explanations.



話 特來仍舊可以依合法手續申請進入美國

第三種是以被遣返地有“政治迫害”之可能為由申請暫緩遣送。

一旦當事人經庭詢後證明是合法的居留者，他必須要申請“改變身份”，最普通也是最安全的辦法是由具有美國公民身份的配偶或親戚替當事人申請居留。換句話說，一位非法入境的人可以獲得合法居留如果他與一位美國公民結婚或者他有一位一等親屬為他申請居留。一等親屬包括：父母，子女，兄弟，姊妹。其他可行的辦法有：

- (1) 當事人有特殊才能或在某學術界有成就有地位者，可以申請居留。
- (2) 當事人具有特殊技術而為美國所需者，可以申請居留。所謂特殊技術隨供求，情況與時間而有不同。
- (3) 當事人如果有學生身份，可以找有關機構就其所學辦理申請在職訓練。不過獲有在職訓練身份者並沒有永久居留權，他居留的期限只有六個月。

上述各點是有關移民問題的一些簡明事實敘述其可行的辦法。除此之外當然還有其他的情況和辦法。讀者們如有問題請直接與黃籽會服務中心連絡。我們可以供給更多的資料與消息。黃籽會地址是：費城冬季街 1006 號。電話 WA5-3723。

非法入境者須知

在美國居住的外國少數民族，他們最常面臨的問題就是移民局所謂的“非法入境”。美國各大都市的唐人街內，這個問題更形嚴重。許多移民案件可能都有些法律根據，當事人也可能有足夠的證據被遞解出境。但是也有很多案件，當事人並不了解他本身的合法權利。有不少這樣的人就被解送出境，而他們連探討案情合法性的機會都沒有。

在公共場所捕人，像是在餐館商店裡，拘捕狀是不必要的。但是在私人住所裡捕人，一定要出示拘捕狀才合法。移民法規定在任何情況下拘捕移民犯都必須具有所謂的“拘捕理由紙”。這張紙很近似於逮捕普通罪犯的“逮捕證明書”。“拘捕理由紙”中應當載明當事人如何入境，目前的外境，為什麼當事人的身份不合法？

被捕之後，當事人有所有美國公民所具有的法律保障。他有權找一個律師。而且在沒有與律師商討之前可以不回答任何問題。他還可以要求解釋自己被捕的理由。開庭詢問的時候可以找自己的証人，証人可以出庭應詢。判決之後可以繼續上訴。有的時候當事人被捕後可以交保釋放。

在庭詢的一段時期是決定合法居留與不合法居留的關鍵。當事人可以承認非法入境的控訴或者是完全保持沉默。無論是在任何一種情形之下，如果當事人被證實是非法入境，非法居留而被判決遞解出境的話，當事人可以依環境的不同做三種不同的處理。

- 第一種是不服遞解出境的判決申請上訴。
- 第二種是自動離境。這樣的

THE NEGLECTED CHINATOWN ELDERLY

There are many examples of neglect and selfishness shown to the elderly in the Philadelphia Asian community. The retired men of the community, one-time waiters, cooks and laundrymen, are without families or friends to take care of them. There are approximately 140 elderly men living in the Chinatown area of 800 persons.

They live in up-stairs rooms, above stores, restaurants and association buildings. These apartments are substandard and unfit. They are without hot water, safe drinking water, heating and toilets. Bare wood floors, falling ceilings, broken windows and dangerous electrical wiring exist everywhere.

The alternatives to these conditions are flop house rooms, hospital beds and the isolation of a nursing home, the socially accepted form of neglect.

Living in these unfit rooms and apartments is not free. A two room fire trap with an open flame gas heater can cost from \$30 to \$50 a month and the eviction of tenants of any age is not uncommon in Chinatown. Most of the elderly live on life savings not knowing if their savings will last as long as they will live. Those who are more aware get social security and public assistance money; an average of \$120 per month total. Some associations give odd jobs such as doorman and "watchers" in their buildings as a pension.

The problems are basic: hunger, disease and fear. Most elderly men must pay the expense of eating in restaurants and diners. If they have a stove, which is usually a fire violation, they cook their own meals. The average diet is two meals a day, yet many suffer from malnutrition. Bad health and disease are the results of infested living conditions, bad diets and the inaccessibility of medical services. The neglect and isolation that is a part of old age in this community makes the Chinatown elderly more vulnerable to theft and robbery. There is little concern within the community about the safety and security of those who are retired and no longer an asset to business.

The presence of this part of the community is seldom talked about. Some are only discovered when dead. Elderly men, dead for weeks, are often seen taken away by ambulances or police wagons. Its a good story or joke to talk about "an old man dying on the spot". Saving for a burial or a collection taken at the funeral, known as passing a book, is the greatest indignity which the aged are forced to live with.

The conditions in which the elderly live are created by the community. Sitting around on

cold sidewalk steps, being kept around in gambling houses, wasting away alone in a bed, and getting robbed are not the rewards of life. Those responsible are the Churches and Associations who in their leadership of the community have had interest only in their own futures. There is no "Golden Age" club like Boston's Chinatown. There are no health programs that reach the elderly. The people responsible are the ones who have said, "there are no other alternatives."



被忽視的唐人街老居民

費城唐人街人口大約八百名。其中年老的佔了一百四十名。這些年老長者大都無所依靠。他們以前曾做侍者、廚子、洗衣、工作，現在皆已退休。他們既沒有家庭，又缺少朋友照顧。普通人對他們保持一貫自私的態度。各家自掃門前雪，那管他人瓦上霜，對他們的存在是視若無睹的。

他們住在士多，餐室，會社樓上租來的房間，這些房間既不合生活標準又不適易居住。內裏沒有熱水，安全食水，暖氣和廁所這些必需的設備；況且有冷水的木板地，倒塌了的天花板，打爛了的玻璃窗和

被玻璃碎片，及隨時引致意外的電線。

即使是住這種租來的房間，日常生活費用也是不少。一個普通的發熱器就已值三十元至五十元，而且更有隨時被逐遷被逐出的可能——這種情形在唐人街是甚普遍的。老人們大多倚靠他們平日的積蓄，然而這些積蓄是否夠他們終老呢？他們自己也不能肯定。其中也有些比移清楚社會情形，拿到一些社會安定公費援助費，一個月平均也有一佰二十元。也有些做會所的看門或者更得到一些養老金。

若果他們不住在這種地方，有何處可棲身呢？在醫院或老人院內，老人們更覺孤獨無助，不過，社會會認已盡了對老居民的責任，無再理會或進一步照顧的必要。

引致困難的是一些基本問題——飢餓、疾病和恐懼。大老數老人都得付出相當費用，在餐室用膳。若果他們擁有火爐的話——這是違法的，他們可以自己煮火食，雖然，他們每天僅食兩天，但仍有營養不足的現象。惡劣的居住環境，不適量的食物和醫療服務的缺乏導至身體孱弱甚至疾病，而且因為其他人對他們不理會，不關心，不施以援手，故此他們就更易遭受到偷竊和搶劫。這種情形適足以顯示出在這個社區內，退休了和沒有經濟價值的人是極端忽視的。

故此毫不出奇，其他居民很少注意到這些老居民。時常看到的，是救傷車和警車將死去週的老屍體運走。老人「當場暴斃」的情形亦時傳為話柄。葬禮的尊禮更碌奪奪了老人們的任何尊嚴。

老人們居住的環境是由唐人街這個社區所掣制的。他們一生辛勤，是否到頭來還是在冷水的路階上留在聚賭的地方，在牀上等死或是被跨人任意搶劫呢？這裏沒有波士頓唐人街的那種優點。而且亦沒有任何顧及老人的醫療服務或計劃。作為社區中醫療服務者的教堂和會所又會向前望，以往的他們毫無感情，不屑一顧。他們接受現狀，就用這句話來推搪：「我們沒有辦法可以改進現狀。」

YELLOW SEEDS' PROGRAM FOR THE ELDERLY

The situation for the old people in Chinatown has to be changed. We can not allow twelve people to share one bathroom that never gets cleaned. We can not allow people who have worked hard their entire lives, end their days in dirty, slimy housing.

Because of their age, old people have difficulty doing the simplest tasks-like cleaning their room. This being the case, it is up to the community to solve these problems and care for their homeless, forgotten, elder citizens.

This is an unsolved community problem. No organization, except the Christian Center, which houses four old people, has done anything to help them. Indeed, some organizations like the Chinese Benevolent Association are the landlords of this dilapidated housing for the old.

Because no other organizations seem to care, Yellow Seeds will take the responsibility of trying to improve the situation of the old people. This is our plan. We will first try to improve the present conditions of the old. Then, because the old need care and attention, we will find a large apartment or house which will be like a dormitory. (Hopefully the combined Social

Security payment of the old would cover a large place). Each Saturday we, with whomever will join us, will clear the apartment and change the linen and laundry. Through donations of clothes and money, we will clothe, feed and provide regular medical care for the elderly in Chinatown. Once those basic accomo-



需要照顧,我們計畫找一所大的公寓或房屋供他們居住。(房租問題或許可以由老年人的社會安全費中抽取一部份來支付。)每星期六,我們和願意幫助我們的朋友,負責清掃老年人的住宅,換洗衣服被單,由大家的捐款和捐助的衣服,我們相信可以供給唐人街老年人的衣食和醫藥照顧。一旦這許多基本需要都長期解決了,我們還要照顧到老年人的文娛活動,諸如帶老年人去看電影,去海邊或是去他們想去的地方。同時在這段時間內,我們要儘量爭取年青的孩子们來參加,使年青的一代也了解到應該如何對待年長的一輩。

這個計畫相當的迫切也相當龐大(應當包有所有住在唐人街的老年人),基於下列四項原則,黃籽會願意與任何團體合作:

- (1) 為老年人服務建築在完全不謀利的基礎上。
- (2) 任何宗教和政治信仰不應當加諸在這些老年人身上。
- (3) 工作是長期性的責任。
- (4) 參與的團體應當與黃籽會同甘共苦,共担職責。

如果有的團體與個人不同意上述四點,我們也希望他們能踴躍捐助,慷慨解囊。捐得款項將成為一個專為老人服務的基金。我們更歡迎諸位來幫忙打掃,協助烹調等。

dations are permanently settled, we will bring the old people to movies, the beach and wherever they wish to go. During these times we hope young children will accompany us so that they won't treat their elders the way the old of Chinatown are treated.

Because of the necessity and scale of such a project, (it should someday include all of the old of Chinatown) Yellow Seeds would be willing and would like to join with any group that would abide to the following conditions:

- 1) work for the old on a non-profit basis
- 2) no religious or political beliefs be forced on the old cared for
- 3) there be a permanent commitment
- 4) there be a willingness to equally share the responsibilities and work with Yellow Seeds

If an organization or individual cannot accept the 4 conditions listed, they can donate money to a public fund which will go entirely to the old people. Everyone will be welcome to clean and cook.

All of this requires money and manpower. But most of all it requires kindness for fellow human beings-something that appears to be lacking in youth crazed America when it comes to old people. Like old cars and old fashions, old people are tossed away and forgotten. But now we can begin in a small way to create a new sense, a new order in America, that values human life above all else.



所有這些都需要大量的人力財力,但是最重要的是對同胞的關懷與善心。今天,在一切都講究年青的美國社會,這一點是最缺乏的了。美國一般人談到老年人,就像談老汽車,老式樣一樣地被人遺忘,被人拋棄。我們現在希望由小處著手,也許能在美國創出一個新的概念,新的秩序,那就是“人的價值高於一切”。

黃籽會

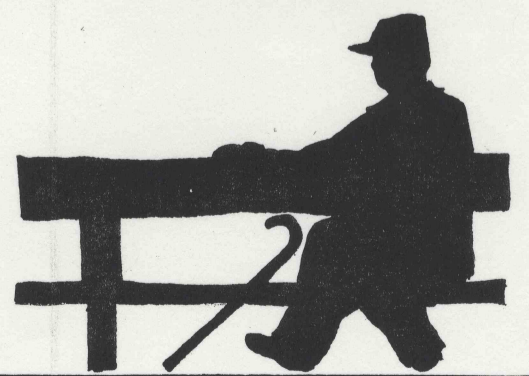
為老年人服務的計畫

居住在唐人街的老年人,生活情況必須改善。我們不能讓十二位老人共用一間從未清洗過的浴室,我們不忍見到辛勞一生的中國同胞到了晚年,在骯髒破爛的房屋中慘度餘生。

這許多老年人年事已高,許多極簡單的工作,像清理房間等都不能做了。現在正是應該由大家幫助他們的時候,正是應該由大家來照顧來關懷這些無家無產被人遺忘的老年人的時候了。

這是一個在我們社區中尚未解決的問題。在唐人街,除了中華基督教服務中心收納了四位老年人之外,沒有任何組織為老年人做過任何事。有名的機構如中華公所甚至於租些破舊不堪的房子給他們,大賺老年人的錢。

黃籽會為此有一個具體的計畫來改善唐人街老年人的生活。由於老年人



中國之友司諾病逝

美國記者司諾已經於本年二月十五日因癌症病逝在瑞士的艾新村。享年六十六歲。司諾在1936年曾經親身和中國共產黨領導人做訪問談話，而且自此與他們保持着友善的關係。

中國駐聯合國常任代表黃華大使，在他給司諾夫人的電報中說：

「由於他，督促進中美兩國人民的友誼與瞭解，付出不懈不休的努力，更做了極重要的貢獻。他將永遠被認為是中國人民一位真正的朋友。」

去年十二月司諾的健康情形日漸衰退，經過一次手術之後，他希望能夠恢復起來去參加尼克松訪華的新聞採訪。司諾先生的身體並沒因為外科手術治療而好轉，中國的周恩來總理曾派了三名醫生一名護士去照顧這位中國之友。

多年來司諾遍訪了中國各地，並且得到很多與中國領袖談話的機會。他最近一次的中國之行是在1970年秋天，與毛主席和周總理都做了長談。在與周總理的一次談話中，周總理曾經提到中國願意與美國談判的意思。周總理說：「這扇門是開着的。」

這個消息終於讓白宮得到，結果薛格博士——美國總統國家安全會議顧問——前往北京安排了尼克松訪華之行。1970年司諾訪華的時候曾經與毛主席一同站在天安門上觀看十一國慶大遊行。

司諾先生在西方世界所以成為著名的記者是因為他寫了兩本有關中國的書。第一部書完成於1937年「紅星在中國」，近年有中譯本流傳易名為「二萬五千里長征」。第二部書在1962年出版名「河的彼岸——今日的紅色中國」。

「紅星在中國」是第一本對中國共產黨有深入報導的書。1936年司諾衝過了重重障礙到了陝西省長城之南的一個小村莊，遇到了一部份剛剛長征完畢的紅軍。那時候他的翻譯員正是今天的駐聯合國常任代表黃華大使。司諾在他書中很着重地提到這些紅軍是有紀律，有理想，有政治理論的部隊。他也說過毛主席有關剷除封建制度，打倒貪污腐化改善落後情況等之政策在鄉間獲得普遍的支持。他更指出中國共產黨是一股抗日愛國的主力，並不如蔣介石所宣傳的什麼土匪。

「河的彼岸」這本書是司諾1960年在新中國獲得的印象，革命成功以

後的十年，中國仍舊有科技方面的嚴重缺點，但是在改善一般生活上有着顯著的成就。

由於司諾的報導與許多在香港的中國觀察家，中國專家的意見相異，他就經常被人指控為替中共宣傳，成是中共的同情者。三年以前司諾曾經說過：

「我只不過在報導我所見到過的，或者是我由可靠方面得來的消息。我在中國住過十二年，會講中國話，而且我對中國人民有深厚的感情。做為一個記者我的責任就是要反映我所知道的事。這些與所謂的專家就不能相容了，這些專家們心目中先有了對中國一成不變的看法，或是完全不能相信中國共產黨有任何好處！我不是一個共產黨員，這是毋庸置辯的事實。」

司諾是一個活潑有風趣的人。一生中廣交遊而好客。1905年在肯隆斯城出生。年長，入密羅大學新聞系讀書。1927年畢業。他曾經去過中美洲，夏威夷等地，替美國各個不同的雜誌報紙撰文。1928年春次到中國，在中國一連住了十二年。

司諾最後的一部書名「長久的革命」就快出版了，是有關他最後一次的訪華印象。

A Friend of China Dies

In February of this year, Edgar Snow, well known author, journalist, and authority on China, died of cancer. Mr. Snow was a close friend of many of China's leaders, and his efforts played a large role in promoting friendship and understanding between the Chinese and American peoples.

Edgar Snow was born in Missouri in 1906. He attended the University of Missouri and the Columbia School of Journalism. He was a journalist for many newspapers and magazines, namely The China Weekly Review, The New York Herald Tribune, Saturday Evening Post, Look, and Life.

In 1928, Mr. Snow went to Shanghai as a freelancer and remained in China for 12 years. He traveled extensively through China, Manchuria, Burma, and India. During his travels, he interviewed a number of Asia's leaders, notably Madame Sun Yat-sen and Mohandas K. Gandhi. As an eyewitness he reported on the Northwest famine which lasted 3 years and claimed the lives of 3 million Chinese. It was also during this time that he became the first reporter ever to search for, discover, and interview Mao Tse-tung and Chou En-lai in the famous caves of Yen-an. Mr. Snow's 3 months in Yen-an were

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spent recording Mao Tse-tung's life as a revolutionary. After World War II, Mr. Snow returned to the U.S. as a writer and lecturer. Since that time, he has been one of the few correspondents given permission to travel freely between the U.S. and China.

Edgar Snow wrote many books on China. He gave expert first-hand accounts of China's development in his most well-known books, "Red Star Over China", and "The Other Side of the River-Red China Today". Due to be published by Random House is his last book, "The Long Revolution".

Name: _____

Address: _____

zip: _____

Make checks or money orders payable to Yellow Seeds, Inc.

PCDC: its role in the community

The Philadelphia Chinatown Development Corporation (PCDC) was first initiated six years ago in an effort to get more housing for Chinatown. The board of PCDC is comprised of interested and somewhat committed people from the greater Chinese community. Many members do not live in Chinatown and do not speak Chinese. Most are professionals or semi-professionals. Yet in order to be truly representative of the Chinese community, it should include members on its board which, indeed, have contact with the majority of the working people in Chinatown--and more importantly, are in the same occupational and income group. Unless the working community supports an organizational stand, it will be fruitless. This has been proven by the fact that no housing has been built in the last 6 years in Chinatown. Though the efforts of PCDC in trying to deal with City authorities has been sincere, more initiative and perseverance is necessary in order to deal effectively with a bureaucratic structure. The main problems are lack of staff, expertise, and money. The community must support PCDC's actions by participating more fully in its work--i.e., develop a committed interest and contribute more manpower or money. On the other hand, PCDC must feel the responsibility for engaging people from all groups who both live and work in Chinatown--elderly people, recent immigrants, and established business men alike. Not just persons

from established organizations like the Chinese Benevolent Assoc., On Leong or the churches. Moreover, PCDC must begin to base its actions on knowledge--a thorough objective data-based study of community conditions. A basis for action can rationally only begin from this point. As a non-profit corporation purportedly representing the interests of the entire community, PCDC should be responsive to the needs and opinions of all groups. It must take definite stands on urgent issues in Chinatown, such as housing, the problems of the elderly, and the availability of adjacent urban renewal land for Chinatown development.

It is no secret that government projects are taking more and more land from Chinatown. Furthermore, land prices will be rising astronomically within the next ten years because of the proximity of the Market Street East project just southeast of Chinatown and the attractiveness of Chinatown land for high tax-producing commercial usage. If Chinatown is to remain intact as a vital community and not as just a collection of shops and restaurants, more housing and community services for the growing population and increasing number of immigrants must be provided. The community and the City, to be sure, must work together in order to accomplish this. However, no community has ever received favors from the City without a struggle to prove its integrity and unity--its ability to act and bargain effectively. It is a neglect of our obligations to our children, our families, and our people to ignore or to become resigned to the inadequacies of the environment around us. If there is no unified effort now, in the future there will be no Chinatown. We must support PCDC and, in turn motivate it to productive action. Right now, as a community, we have no other alternative.

獨無僅有？ 黃色書房關門

你是否曾經感覺到孤掌難鳴？最近在華埠有一实例：一群志同道合的人，分工合作而達成了某些事，在1969年的秋天，整個華埠的人都因一黃色書店的在此天張，而感煩惱，許多人曾不斷地向中華公所、教會、市立檢察當局、市政府、少年感化院及任何能有影響力的機構提出異議。

二年來，經過大家的合作團結，不屈不撓地奮鬥，書店終於關門。對於那些為反對對社區不良影響而站起來說話的人我們是應該向他們致謝的，人數太多，而無法一一提名，僅在此致歉。

Only One?

PORNOGRAPHIC BOOK STORE CLOSES
by Mitzie Mackenzie

Do you ever feel that you are only one person and that your opinion doesn't count? There was an example in Chinatown lately of a lot of interested people doing their part and getting something done. In the fall of 1969 the whole community was upset over the opening of the pornographic literature store here in Chinatown. Many individuals "sounded off" to the Benevolent Association, Churches, the District Attorney, City Hall, the Juvenile Morals Squad, and anyone else who might have influence or authority. Some were tireless in their efforts and although it took two years, the bookstore is gone. Thanks to those, too numerous to mention but know who they are, who spoke out against that undesirable influence in our community.

連東市場街計畫(正位唐人街東南面)及以唐人街土地為高稅收之商業用途之利誘，唐人街地價在十年內將高漲。如欲保全唐人街為一健全的社區，而不僅是商舖、餐館的集中地，必須供應更多的住宅及社區服務以應人口之成長及移民之增加。社區與都市必切實合力達成之。然而，若無社區的奮鬥以證明其完整與團結——有效的行動及還價的能力，是得不到都市的幫助。

不顧或聽任環境不良的存在即是否認我們對孩子、家庭、同胞的責任。今天若沒有一團結的力量，明天將沒有唐人街。我們一定支持唐協會，並將其轉化為有效的行動。現在，我們這一個社區除此以外，別無他途徑可行。

發展費城唐人街協進會及其社區分行

發展費城唐人街協進會(簡稱費城唐協會)首創於六年前，致力於唐人街的擴充住宅。其委員會由有興趣並願獻身工作之本地華僑組成。多數會員不居唐人街，也不會說國語；大多數是職業性的或半職業性的。然而，能真正代表華僑社區，本委員會應包括實在唐人街多數工作人士有來往之會員。更重要的是具有相同的職業和收入。若非地方支持，這組織將毫無結果。

本唐協會雖曾竭誠致力與市當局交涉，就需要更進的、堅忍的努力以期有效地與當局交涉。當前主要的困難是缺乏工作人員、專家以及金錢。六年來之工作，一屋也不曾觸土開工。社區必需盡力參加工作。(如發起一共同利益，供

獻更多人力。)以支持唐協之行動。另一方面，使居住並工作於唐人街之各行業人士參與唐協之職責——老年人、新近移民及已立業之商人等。而不僅是以已成立的華僑福利協進會、安良及教會人士為對象。進而言之，唐協必將其行動建立在完全客觀的、有資料根據的社區情況之分析之認識上。行動的基礎只能以此為合理的出發。以一非營利之組織，旨在代表全社區之利益，唐協會必須對所有團體的需要和意見有反應。對於唐人街的緊急問題——如居住、老年人問題、鄰近市政空地重畫的可用性，必須採取肯定立場。

政府計畫正逐步吞併唐人街土地，已不是一個秘密，尚且，由於毗

DO YOU NEED HELP?

1006 WINTER ST., WA5-3723

Yellow Seeds will assist anyone who needs help or information in the following areas:

- Housing-- vacancies, landlord problems, gas or electric or heat problems
- Immigration-- citizenship, legal rights
- Social Security-- applications, payments
- Medicare-- applications, bills
- Translation-- Chinese into English and v.v
- Education-- tutoring, learning English
- Employment-- job training, job openings
- Draft-- counseling
- Income Tax-- questions, filling forms

In areas we have not covered we will also try to help. Please come at the following times or make an appointment. We will try to have Chinese speaking people on hand at all times.

黃籽服務社

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黃籽社願為華人服務下列各種問題:

- 房屋住宅 — 幫助介紹房屋的租賃, 幫助解決租客和屋主之間及有關電氣, 暖氣之問題。
- 移民法案 — 幫助辦理入美國籍的手續, 有關非法入境辦理居留及華人主權之問題。
- 養老金 — 幫助申請養老金及領取辦法。
- 醫藥保障 — 幫助申請醫藥保險及解決醫藥費。
- 翻譯 — 幫助中文翻譯英文, 及英文翻譯中文。
- 教育 — 幫助英文補習及英文會話。
- 職業 — 幫助找工作。
- 徵兵法案 — 幫助解釋徵兵法案。
- 入息稅 — 幫助填報入息稅。

	3:30-6:30	6:30-10:00	10:00-12:00
Monday	Draft Education	Draft Housing	
Tuesday	Immigration Education	Translation Social Sec. Medicare	
Wednesday	Immigration Translation	Income Tax Translation	
Thursday	Employment Draft	Social Sec. Medicare	
Friday	Immigration Translation	Housing Translation	Housing Translation
Saturday	All inquiries welcome (open 12:00-12:00 midnight)		
Sunday	All inquiries welcome (open 12:00-10:00p.m.)		

如有其他問題不在上述範圍內, 我們亦希望能幫助解決。我們常有懂中英文的人在會場, 歡迎各位蒞臨。

- 時間表: 3:30-6:30 6:30-10:00 10:00-12:00
- 星期一: 教育, 徵兵法案, 房屋, 徵兵法案。
 - 星期二: 教育, 移民法案, 養老金, 翻譯, 醫藥保險。
 - 星期三: 移民法案, 翻譯, 入息稅, 翻譯。
 - 星期四: 徵兵法案, 職業, 養老金, 醫藥保險。
 - 星期五: 移民法案, 翻譯, 翻譯房屋, 翻譯房屋。
 - 星期六: 各種問題諮詢。(時間: 中午12時-晚上12時)
 - 星期日: 各種問題諮詢。(時間: 中午12時-晚上10時)

四月份活動時間表 april calendar

8

四月八日

櫻花之旅

CHERRY BLOSSOM TOUR to Washington, D.C. Charter bus trip from 8:00 AM to 9:30 PM. Call the Chinese Christain Center, WA5-0388 for reservations and information.

目的地: 華盛頓

時間: 早上八時至晚上九時半

交通工具: 來回包車

聯絡: 中華基督公所 WA-50388

請預約車票

BIKE TOUR - to Fairmount Park, 12:30 PM, meet at Yellow Seeds, games and a picnic.

腳踏車旅遊

目的地: 費蒙特公園; 時間: 下午十二時半

集合地: 黃籽會址; 野宴及遊嬉

9

四月九日

費城中國城百週年「下一世紀」——一個社區集會

Philadelphia Chinatown Centennial/ THE NEXT CENTURY, a community meeting to discuss community needs. Sunday, April 9, from 5 to 8 PM, at the Chinese Christain Center, 1006 Race St., Phila.

討論社區的需要

時間: 下午五到八時

地點: 中華基督公所

April 14, 15 & 16

PHILADELPHIA FOLK FAIR at the Civic Center, food and cultures of the peoples of the world.

四月十四,十五,十六日 國際博覽會: 地點: 民衆中心 Civic Center

世界各國的文物及食物

15

吉姆的生日

Jim's Birthday DANCE at On Leong, with band and refreshments. At 913 Race St. Donation.

四月十五日

舞會

地點: 安良公所 913 Race St.

樂隊及餘興, 樂捐

FILM FESTIVAL

"In the year of the Pig"
"People's War"
Cartoons: "The New Football"
and "Felix the Cat"
Friday, March 31, 6:30, 9:00, &
11:30 P.M.
Fine Arts Auditorium, U. of Penn.
Donations: \$1.00

CLASSIFIED ADS Starting in the next issue of "Yellow Seeds" you can advertise to sell, apartments wanted, things to sell, situations wanted, unless otherwise specified. The cost will be \$1.00 per ad. Send ads to Yellow Seeds, 1006 Winter St., Phila. or call WA5-3723.

Send ads by April 20, for inclusion in the May issue of the "Yellow Seeds".

分類廣告

本刊由下期開始接受分類廣告, 內容分為: 求職, 求材, 博文出租, 物品出售等。所有廣告如無特殊閱照均以中英文分別刊出, 如欲在五月本刊登出廣告, 請務必在四月廿號以前寄來本社, 每份廣告索價一元。

黃籽會 1006 冬季街, 費城華埠。