

# yellow seeds

A Newspaper for the Asian Community in Philadelphia

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15¢

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## WORKING IN A CHINESE RESTAURANT

by Jiang Guo

One often hears workers in restaurants called names like "waiter-dogs" and "kitchen-oxen". Some people think that these are insulting remarks; very few realize that these are really correct descriptions of the jobs. Ever since the writer has come to America, he has worked steadily as a waiter for a living. Although he can't say that he knows the life of a waiter like he does the back of his hand, nevertheless he has had many years of experience.

Although a waiter's salary is not the lowest, when it comes to working conditions his are very substandard. The term "waiter-dog" comes directly from his working conditions. In the course of his job a waiter is bound to come up against three different kinds of antagonists. In the dining room there are the customers; in the kitchen it is the master chef; in either place it is the boss. Of these three it is hard to say which is the most easy to wait on and which is the most hard to accommodate. Probably most of it depends on your luck. Among the customers, the easiest to wait on are neatly dressed young couples who go out together. These customers not only leave good tips but finish fast and in a short time ask for the check. They are one of the more welcomed customers. The most trouble are those who drag their kids along. The table seems like it's filled with little cats and dogs. The kids cry and yell and don't stop. The dining table ends up a battle field with bones and left-over gravy. The table ends up looking like a three month old mud field. These kinds of customers typically don't leave much of a tip--maybe three quarters (75¢). You, on the other hand, have probably lugged around twenty or more pounds of bowls and dishes. That's the reward you get for forcing a smile and using up your energy.

But these customers aren't the most obnoxious. The most obnoxious type is the guy who thinks he's high class. He sits down and wants this and that. If you don't wait on him perfectly, he causes a disturbance and deliberately insults you. In this case, you can forget about a tip--you'll probably "strike iron". ("Striking iron" means getting no tip.) At best you can only hope that he doesn't give you more trouble and make you run back and forth to the kitchen

en a couple times more.

In the kitchen the people are Chinese. It would seem that this situation would be easier to deal with than in the dining room. In reality, it isn't so. In the kitchen there are only a

small number of cooks that one can be friendly with. It is best for you to watch out that you don't make too many mistakes. You do your thing and the

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## FOOD PRICES Why They Are Up

As we all know food prices have gone up in recent years. In fact from 1967 to 1972 the cost of food rose forty percent. So if you spent \$2,000 buying food for your family in 1967, today you would have to pay \$2800 to buy exactly the same amount of food! This wouldn't be too bad if wages for people went up forty percent, but you are only getting paid now twenty percent higher wages than you were in 1967.

The reason prices have gone up is the war in Vietnam. Since Nixon has become President there have been fewer American combat troops and more bombs and planes --that is there is more use of American Machines instead of American soldiers to kill Vietnamese civilians. This of course means someone has to pay

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## A PLACE TO LIVE

For a long time now the borders of Chinatown have been slowly eaten away by projects such as the Vine St. Expressway extension, Independence Mall Four, and Market Street East (9th and 11th St. ramps). Surrounding redevelopment has taken away housing and business and potential areas for the expansion of the Chinese community. According to PCDC, approximately 15 families have been displaced over the last 6 years; at least 30 newly formed families have been forced to find housing elsewhere in the City.

The 500 or so people in Chinatown are cramped into the few blocks between 9th and 11th St.s and Vine and Cherry St.s in Civil War era rowhouses or above stores and restaurants. As yet little has been done to make the situation better.

Housing is a basic necessity of life. It is, however, more than just shelter. It is the heart of a community; for without housing there is no community. The specific location of housing and the people who live in it

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# EDITORIAL

## WORKING TOGETHER

Yellow Seeds is an organization in the Philadelphia area whose main purpose is to serve the Asian community at large. We intend to fulfill the need for a group whose main purpose is to serve all the people of our community, not just those in specific religious, family, or business organizations. Through our own lives we have come to realize that all Asians in the U.S., whether they were born here or any other country, share certain basic experiences that bind us together as a people. Our most common experience is our history; the reason for our coming to the United States and living here; our search for the "Gold Mountain." We are all here because of the stories our grandparents, our parents, or we ourselves had heard about the equal opportunity and prosperity shared in this country. What we didn't hear about was the racial discrimination, unemployment, and lack of decent housing and medical care. Our people struggled hard against anti-Asian laws, vigilantes, and ignorance of the English language to remain and make a living.

Some of us have been lucky enough to escape the realities of the daily life of working people; but we must realize also that success is an exception, that our success is necessarily connected with another person's exploitation, and that the great majority of our people exist under poor working conditions and living conditions. Our experience is not unique to Asians alone; but Black, Brown, Red, and White people also suffer the indignities of being deceived and taken advantage of. Our economic system is structured so that people of colored skin, i.e., Third World people, are subjected to yet another indignity--racism. Racism divides the working class--the Third World from whites and the Third World among itself. It is a tool of the wealthy to keep the working people suspicious of each other, unorganized, and weak. Racism robs us of our ethnic identity, cultural pride and true history.

Yellow Seeds, as an organization dedicated to the service of the Asian community and its people, is willing to stand up to the established powers, who have neglected the needs of the community, to demand that the basic needs and rights due our people and all people as human beings are taken care of. We pay taxes, but still we are forced to live in substandard conditions. We want new, better, and more economical housing for ourselves and our families. We want comprehensive, competent, and affordable medical care. We want the status of illegal immigrants changed and improved; we want the legal civil rights of these immigrants and all people to be guaranteed. We want an educational system that will develop the initiative of our young and provide them with the knowledge and self-pride necessary to live full and productive lives. In order for this to happen, the schools must be open! We want a decent public elementary school within reasonable distance from Chinatown. We want the security of knowing that in our later years of life we will be able to receive care and aid--and not be forgotten and left to die alone. We demand all these rights and support all efforts to develop effective and efficient alternatives to the institutions that exist now.

Yellow Seeds is in the process of developing some of these alternatives and ensuring these rights. The physical existence of Chinatown is threatened by urban renewal planned by the City. We demand the community's right to self-determination--the right to decide its own future. However, the unity of the community is of the utmost importance in determining our futures. The achievement of this unity depends on an informed community, aware of the influences that affect it. Therefore, Yellow Seeds sets up as its main task: the education of ourselves and the community about the problems and the nature of the problems that confront us daily. We have much to learn from each other and we can do it best in a spirit of unity and constructive criticism. We invite all interested people to participate in any way so that we can unite on principles and develop together.

## HEALTH UNIT ?

At the start of the summer, a group in the Chinese Gospel Church put forward a plan for a Chinatown health program. At about the same time, the Yellow Seeds Community Center was working on a separate plan for a health clinic in cooperation with the Metropolitan Hospital. A meeting was called by Yellow Seeds on May 24 to try to put the plans together in one program that would best serve the needs of the community. At this meeting, we agreed to abandon our plans and to work with the Gospel Church group on the conditions that 1) the program would be open to the whole community; 2) the clinics would be held in a neutral place so that everyone in Chinatown could participate; 3) the planning and decision-making would be open to all interested organizations in Chinatown and any individuals in the community, and 4) the program would be independent and would be completely unattached to any group that is presently in Chinatown. In addition to these conditions, it was also agreed that the program would start with a home-visiting service for the whole community and specifically for the elderly. These were the original agreements.

As it actually happened, the planning meetings were held without notice to Yellow Seeds or any other group or individual



who was not considered "professional" by the committee of "professionals". No homevisiting service came about and the first clinic was held on a Sunday afternoon for two hours at the Chinese Gospel Church. In addition, they passed out a leaflet which linked the work of the clinic to the work of the Gospel Church. Aside from the "professionals", all other people were given superficial duties that included moving furniture, pro-

viding a chauffer service, or just standing around. No efforts were made to make the responsibilities collective.

The Chinese Gospel Church Health Unit proved to be a limited service to a limited group rather than a comprehensive service for the whole community as it should be. In holding the clinic at its own church, it has alienated many people from the other two churches in Chinatown. In addition, the Sunday afternoon schedule makes it impossible for most of the waiters and working people to go. Also, it assumes that everyone is healthy enough to walk to the church--an irresponsible assumption which excludes anyone who is physically weak or handicapped and cannot make the trip. Aside from these points, the tests themselves are inadequate. One participant knew he had a chronic disorder but was told by the doctors that he was healthy. Another person complained that unless you knew about a disorder yourself, the health unit was not able to detect it since the checkup involved mostly questions of health history and very superficial testing.

In dealing with something as broad and as important as health, all the people in the community should be given the chance to be involved. The planning and the decision-making

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# WORKING IN A CHINESE RESTAURANT

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cook does his. Then everybody can work together without any problem. However, if you aren't careful and make a mistake calling out the name of a dish or write it wrong, you get flack from the Master Chef. Even if the fault doesn't lie with you (sometimes they read the order wrong or hear it incorrectly), you are sure to get cursed out. The orders you make afterwards are bound to be delayed on purpose for ten minutes or more. Meanwhile the customer outside in the dining room is getting crabby and impatient. He is thinking that you haven't provided good service. But back in the kitchen you don't dare rush the cook. The only thing left to do is to swallow one's anger and appease the cook. In the end the customer is sure to be dissatisfied and in defiance won't leave you a tip. Now the boss thinks that you are moving too slowly and are trying deliberately to irritate the customer. To defend yourself and argue with him is useless--no matter what you are still bound to get cursed out by the boss too. What can waiters like us do against these unreasonable situations? It's best to take our anger and make believe it is a fart and hold it down in our stomachs. After the customer leaves, you submissively return to wipe up the dirty table and gather up the dirty dishes.

The waiters in Chinatown generally work six days a week. Each day they work ten to twelve hours. Because the hours are so long (the late shift gets off at three or four in the morning) it is difficult to find spare time to do anything else in a day. On the one day off you hope that all the errands and business of the week can be taken care of. Because the circumstances are such, many people have no interest in going out of Chinatown somewhere to relax. Even if all of a sudden you are interested in doing something and plan to have a good time this one day, where is there a place you can go to relax? In the small area of Chinatown there just aren't any. If you want to go outside of Chinatown to see a movie or take a walk in the park, you find you can't because your English isn't good enough or transportation isn't convenient. As a result the only place to go is the association where you go to play ma-jong or gamble a few rounds of craps. Having been distracted by this and lost money, you begin to feel badly. Sure, by mere luck you might win some money, but for this you get nervous and tense and use up quite a lot of energy and spirit. Although you don't want to do it, when the time comes that there isn't anything to do, you find yourself entering the gambling joints against your own better judgement. This kind of contradictory feeling constantly influences the conditions of a waiter's life. Because of the social environment and one's own limitations, we who work as waiters can't but silently give in to the effects of the environment.

Many people say that being a waiter is one means of bringing about stomach disorders. One reason for this is that the restaurant's time for eating often conflicts with rush hour when the number of customers is the most. Every time you sit down to eat you only get to eat a few mouthfuls. You don't even have a chance to shovel a half a bowl of rice down. The boss is yelling and the customer is trying to hurry you. This keeps going on and on. "The customer comes first." Well, the only

thing you can do is to put down your chopsticks and bowl of rice. But doing that doesn't stop the cycle of getting up and down. By the time you can sit down again to eat, the food is cold and half-gone. If by mere luck you happen to get some cold food and left-over gravy, you still have to get up three to five times before you finish your bowl of rice. As soon as the food has reached the mouth of your stomach you have to pick up the dishes and start rushing madly back and forth to the kitchen. With this sort of conducive environment it would be a miracle if stomach disorders didn't develop faster.

Eight or nine out of ten restaurant managers are what you call "selfish." Their way of operating is that their pocketbook comes first. Let's take food provisions for instance. There are very few restaurants in Chinatown that give their employees decent food. Most places provide dishes like "Bean sprouts cooked with bean sprouts". It's not fair just to consider food provisions, so let's talk about other tasks besides waiting on table. The bosses send you all over the place to do different things. When there are a lot of customers around you don't have a chance to catch your breath. When it is slack you have to wrap wontons or wipe silver ware or wash the windows. Work is always there for you to do. In other occupations, after the store closes you can happily leave it all behind. But after you finish up in a restaurant, you still have to sweep the dining room and wash the toilets. No matter how busy you are, you have to be careful when you're adding up the check. If you over charge you can still get away with it. Though you don't get a prize, the boss won't fine you at least. If you undercharge, then you're in trouble. In no way will the boss let you slide; he will take the difference out of your pay. Whether the difference is one cent or one thousandth of a cent, you still have to make it up. But that isn't all: you might be falsely accused of doing it on purpose. This isn't to say that all bosses are lousy, but there are very very few who are good.

The waiter's working conditions and salary can be improved. In this "man eat man" world there are many--very many--who are selfish and out for themselves. The bosses know only to fill up their own pockets. How can they possibly think of the welfare of those who work for them? What is more of a shame is that even among the waiters themself-



ves it is each man out for himself. There is competition and practical joking. Everyone is afraid that the next guy has gotten some advantage over him and that he has had to sweat a little more than the next guy. Even among those within the same occupation, people can't get together. When will we be able to use our efforts to work together to improve our welfare? Being a waiter is hard. I'm beginning to get weary of it. Nonetheless, I have to make a living to support my wife and kids. What can people like me who don't know English accomplish?



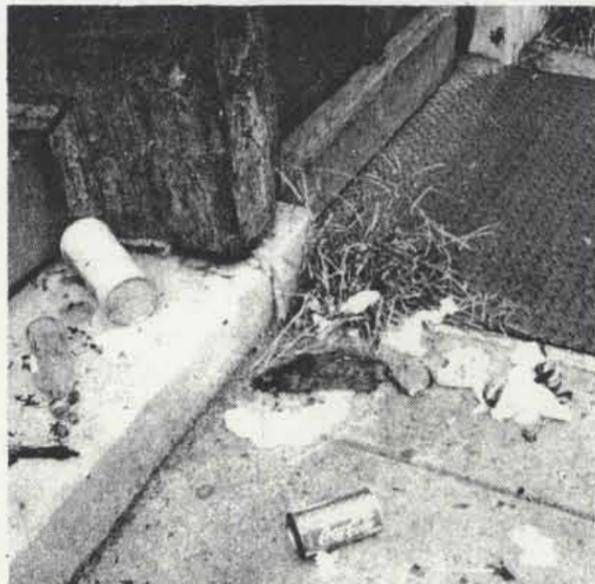
請訂閱黃籽報·每年二元五角  
yellow seeds [黃籽會址]  
1006 winter st.  
phila. pa. 19107

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
zip: \_\_\_\_\_  
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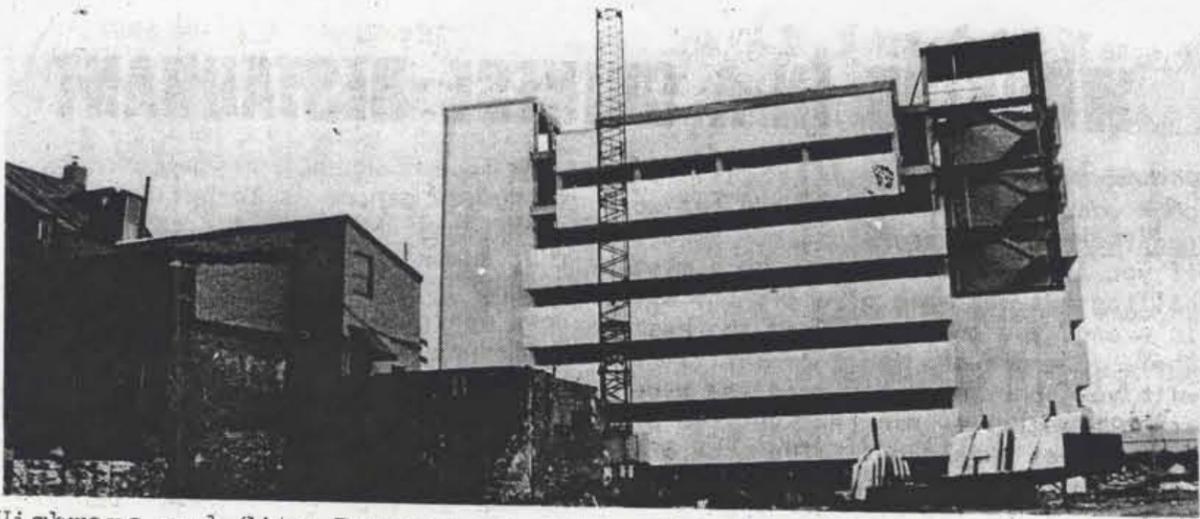
## HEALTH UNIT



should include both professionals as well as members of the community. In addition, the schedule should be more flexible so that everyone, regardless of their work, can participate. There should also be more facilities to allow for more thorough tests.

The Chinatown Health Unit\* has failed to do any of the above. In breaking the agreements of the May 24 meeting, the professional committee has clearly put itself above the people of Chinatown. With this attitude, its service and its responsibilities to the community can only be superficial and will always be limited.

\*recently changed to Chinese Christian Health Unit of Phila.



Highways and City Renewal project, like the new School of Podiatry, have destroyed many homes.

## HIGHWAYS or HOUSES?

Why must Chinatown lose Holy Redeemer Church? Why must people move from their homes because of highways?

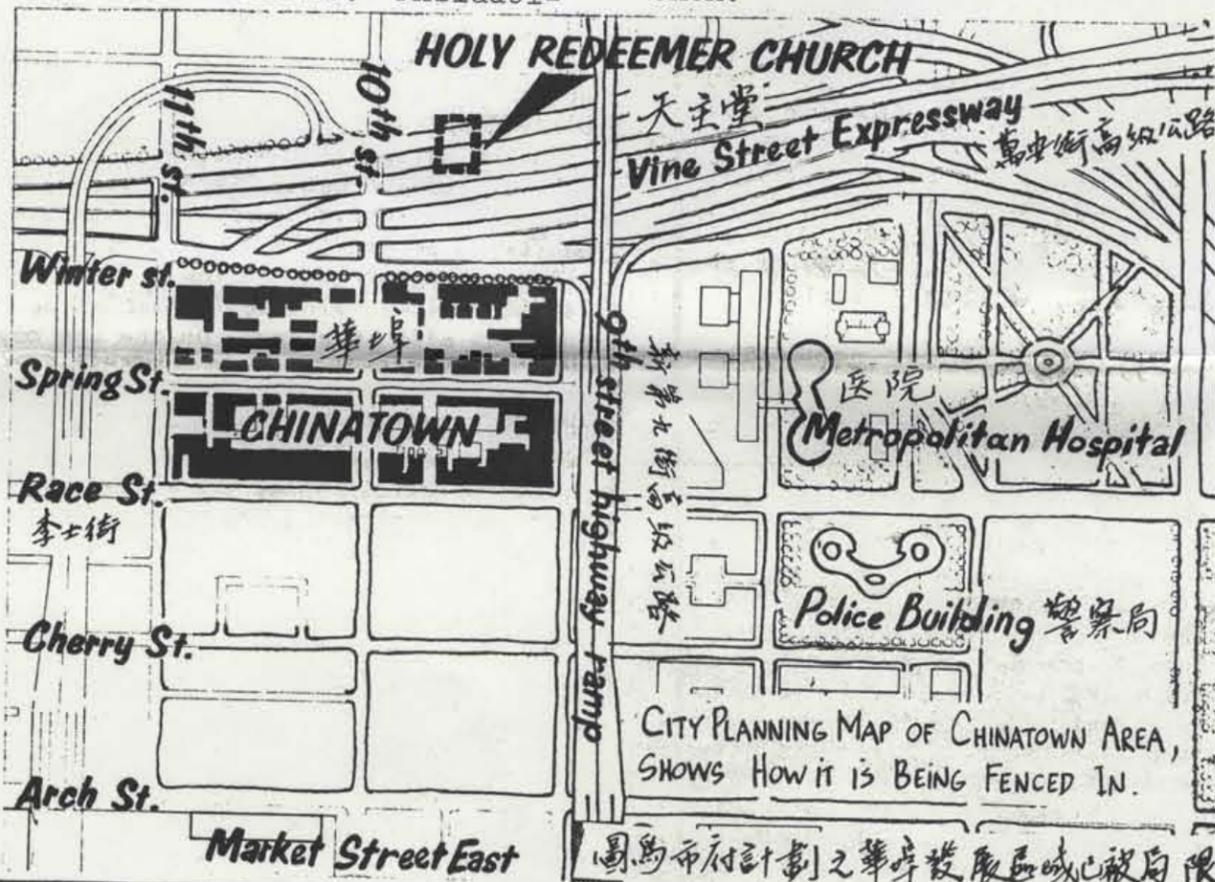
The Philadelphia Daily News reported on Monday, September 18, that Holy Redeemer "will fall victim to the wrecking ball next summer." The expansion of Vine Street will also demolish all the buildings on the north side of Winter Street. This is not the only highway which endangers Chinatown. Along the east side of 9th Street a highway ramp is planned to connect the Vine Street Expressway with Market Street East. Market Street East is the name of a proposed shopping center and parking development along Market Street. This highway ramp will take all the land on the east side of 9th Street including the homes and stores from 832 to 840 Race Street.

These few buildings are only the ones that still remain to be torn down. Many people still remember when Chinese people lived on 8th Street. This 9th Street ramp is only one reason why so much land has been taken from Chinatown for other uses.

The 9th Street highway ramp and the Vine Street Expressway are both projects that will benefit Center City business. Chinatown may also get more business, but what shall replace

the school and gym? Where can any more homes be built?

It is time that the people of Chinatown know the facts that concern them and their families. By knowing about the Chinatown community, and how it is affected by the city around them, will we be able to get the schools and homes. Instead of depending on outside development, car parking must be developed for Chinatown business. Philadel-



Continued from Page 1

## A PLACE TO LIVE

give the community its identity. The community includes stores, schools, churches, playgrounds, and other facilities. But it is housing that gives the community its source of life.

Presently, the housing in Chinatown is very inadequate. Not only is there much overcrowding, i.e., families with not enough bedrooms, but much housing is also below standard. By this it is meant that it is structurally unsafe or violates the requirements of the City's housing code--a legal document. For instance, in many apartments plumbing, heating, and cooking facilities are lacking or broken. Some



people are stuck in 4th floor attic apartments which are illegal because of the fire hazard and lack of elevator. More often there are leaky ceilings, holes in the floor or walls, peeling paint and wallpaper, jammed windows, and broken stairs and railings. Solving the problem of bad housing is not, however, as simple as forcing the landlords

phia Chinatown, like every Chinatown in America, is a business area. This does not mean no housing, no schools, or no places for the elderly in Chinatown. People need to live near their work. People have the right to live with their own people if they so choose.

Why do other communities Philadelphia have a voice in the future of their homes? People live in communities with other people. They share the same streets, the same schools and the same problems. When people can voice their problems together and speak up together then they have a strong voice that the city must hear.

Find out what is happening to Chinatown. Read about how other communities had Mayor Rizzo listening to their problems when highways or the Bicentennial threatened their homes. Go to the Chinatown Planning Meeting of Friday, Oct. 20 at 1006 Race Street. The meeting will discuss ways to develop Chinatown and what can be done to protest the actions of the city. People who understand their problems well, can solve them.

to fix up their properties. If the landlords are presently forced to conform to the City's laws many families and old men will have to move out. There are hardly any vacancies in Chinatown into which they can move. What few there are, are either not suitable or cost too much.

What can be done? A look at the efforts of other communities will tell you that housing can be put up within 18 months if not sooner. Whether or not this can be achieved in Chinatown under the present organization and leadership is another question which everyone should consider. Housing is crucial in people's everyday lives. Many people live in needless frustration and isolation without the ordinary human comforts or opportunities to improve their condition. Only community-wide interest and participation can remedy community problems.

# U.S. Policy In Vietnam

WHY SHOULD ASIANS IN AMERICA KEEP WELL INFORMED ABOUT U.S. POLICY IN ASIA?

First, because domestic policy towards immigrants and minority citizens reflects foreign policy towards their country of origin. This may be seen in immigration laws and quotas; in racial discrimination; in repression such as internment in times of declared war, of surveillance in times of "Cold War."

Secondly, because the political, economic and military situation in Asia and the role the U.S. plays there has a profound effect on all people who live in America. If you pay income taxes or have a telephone, you are paying the "overhead" for U.S. Policy in Asia. Foreign Aid as well as "Military Assistance" comes out of your pocket. Moreover, because of the present war in Vietnam, 60% of your Federal Tax Dollar goes for military spending with very little left over for Federal Aid to Health, Education and Housing. This means a cut-back in the quantity and quality of services in these areas and also a cut-back in the jobs otherwise opened by the construction, maintenance and staffing of such programs. For example: the cost of one B-52 bomber would cover the Philadelphia School Budget Deficit for 1971-1972.



Americans should keep in mind about the U.S. role in Asia: FIRST, that the people of Asia are becoming determined that they shall control the resources and destiny of their nations and are resisting foreign domination by whatever means necessary. SECONDLY, if U.S. aims were realized in Asia, the profits--such as those rich off-shore oil deposits of Southeast Asia--would go to U.S.-based international business combines, not to the American people. FINALLY, people living in the United States must consider whether we support the present U.S. policy in Asia, and if we do not support this policy --why does it continue?



U.S. Oil Interest in Southeast Asia

## FAT CATS & SKINNY CATS

Fat Cats are few, Skinny Cats are many. Skinny Cats are lean because they work hard for their living and to make the living of the fat cats too. Fat cats are fat because they sit down alot...thinking up ways to make Skinny Cats work harder... thinking up schemes to keep Skinny Cats from rising up in their great numbers and eating up the Fat Cats and taking over industry, the land, the government for the use and benefit of Skinny Cats.

We would like to develop our country to a modern standard of living



I'm just the person you want to see. I'll give you Foreign Aid to buy the goods you need (from U.S. firms) and loan you money to develop industry (as long as your products don't compete with U.S. products).... and give you military assistance and advisors. If you still have trouble developing your economy because of inflation, civil war,

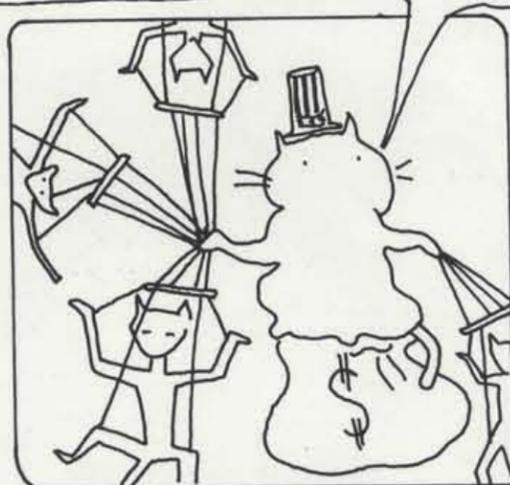
or because U.S. tariffs make it hard for you to sell what you produce ....why I'll lend you some more \$\$\$...



Strings MONEY

At the same time, I expect you to observe an "Open Door Policy" with respect to the U.S. having access to your country's raw materials and to trade and investment opportunities for U.S. businessmen.

AND ALSO, I expect your country to develop politically along anti-communist lines and economically along capitalist lines. FURTHERMORE, you will support U.S. military and political Foreign Policies. Just sign on the dotted line.....

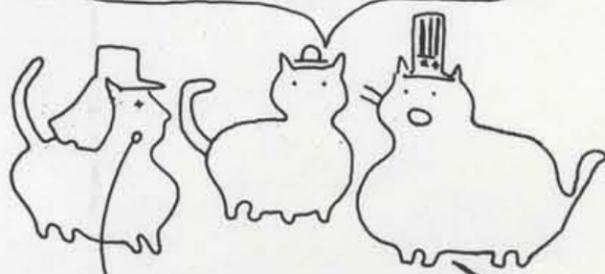


Meanwhile, in South Vietnam--



We are the people of South Vietnam: The South Vietnamese working class, 1 million strong, in the cities and on the plantations; the South Vietnamese peasantry, 10 million strong, in the countryside; the merchants, craftsmen, professionals, students, National Minorities, religions of South Vietnam. We oppose U.S. Neo-Colonialism. We are not fooled when U.S. Imperialism pretends concern for democracy, liberty, independence. We know this is the mask worn by a vicious enemy, because we have seen it try to destroy our country. Our people are determined to carry on the struggle until we achieve the right to live, land to the tillers, sovereignty, independence, reunification, and territorial integrity.

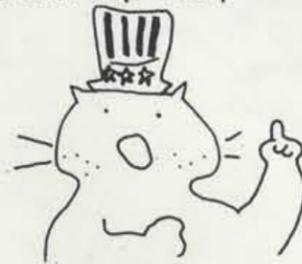
Gentlemen: We are gathered here today to discuss South East Asia..... We all know that our troubles began back in World War II when the Japanese grabbed our colonies in the East. Taking advantage of the conflict, the workers, peasants, and city people of our colonies formed a United Front against Fascism, built Anti-Japanese Base Areas, and waged guerilla war against the Japanese invaders. But when the Japanese were driven out and we returned to restore our colonial Rule, we found the colonials armed, organized, and unwilling to go back to the old way of life.



Eh, but Indochina is a rotten place -- not suitable for tanks or western politics,

We must keep in mind that what we DON'T want is an independent SouthEast Asia developing its own resources for its own people. We've got to keep our hands on that oil, tungsten, iron, bauxite, copper, nickel, and rubber.

Where's your enterprising spirit? Of course we must still rely on force or threat of force, but we can wrap old colonialism in a new package. If the people will not accept a colonial governor and a foreign administration backed up by an expeditionary army, I feel we can get good results by using our puppets. They are anti-communist and loyal to us because dependent upon us for their positions of power and wealth. We will stage an "Independence and Democracy Puppet Show". The setting will be The "democratic" Republic of South Vietnam, but behind the scenes the U.S. -- through "aid," trade agreements, advisors, alliances -- will control the government, economy, and armed forces. Our puppets will fight the insurgent elements for us and we will reap the profits.



# COMMUNITY

# CALENDAR

# FOOD PRICES

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oct.

20

Philadelphia Chinatown Development Corp.  
Meeting, every 3rd Friday of each month, Chinese Christian Center, 1006 Race St., 7:30 p.m.

28

Two movies: "Time of the Locust" and "U.S. Techniques and Genocide", both about the Indochina War. Fine Arts Auditorium, University of Pennsylvania 34th and Walnut, 7:00, 9:00, and 11:00  
Donation: \$1.00.

29

Basketball Game: Dragon Club vs. Yellow Seeds  
Holy Redeemer, 3:00p.m. Come watch.

29,30

Movie at Yellow Seeds: "Chinese Acrobatics"  
Sunday: 12 noon, 2:00 & 8:00 p.m.  
Monday: 9:00p.m. and 12 midnight.  
FREE OF CHARGE, Bring your friends!

nov.

4

Third World March in New York against the war in S.E. Asia.

week of

12

PING-PONG TOURNAMENT: Yellow Seeds invites all interested individuals and clubs to enter. Categories are Singles, Doubles, and Mixed Doubles as well as Teams (composed of 5 people). Everybody welcome!

Deadline for sign-up: Nov. 10th. Contact Chris, MA 7-5736 or Yellow Seeds, WA 5-3723

19,20

Recent slides on China, including Peking, Shanghai and other important places. At Yellow Seeds. Free. Bring your friends.  
Sunday: 12noon, 2:00 & 8:00p.m.  
Monday: 9:00p.m. & 12 midnight.

dec.

1

Chinese Movies: "Red Flag Canal", a story of how peasants overcame great natural odds to build an irrigation system thru mountains, and "Afro-Asian Table Tennis Friendship Tournament", a film showing players competing and visiting factories and communes as well. Maybe some shorts too. Fine Arts Auditorium, Univ. of Penn., 34th and Walnut, 7:30 and 10:00p.m.  
Donation: \$1.00.

3,4

Movies at Yellow Seeds: to be announced.  
For more info, call Y.S., WA5-3723.

for these bombs and machines -- and that someone is you. Forty percent of your taxes go to the war in Vietnam.

Because of the war against Vietnam--a country which has never threatened the U.S. and is ten thousand miles away; the people in America pay more taxes and more money for food and everything else on the Market, while Heads of companies like Dow Chemical make millions of dollars. But what can we do to end this inequity? What we should do is end the war in Vietnam, so that tax money can go to building homes and not to paying the ten thousand dollars needed to kill each Vietnamese.



That way tax money can be used to build things instead of destroying people. How do we do this? We can write to all our congressmen, we can go out and demonstrate in the streets, we can vote for honest, moral politicians who are against the war, and of course, we can talk to everyone we know.

But on a short term basis, shopping for food at certain markets can help us survive this immoral period in American history. For example, the open air market at Ninth and Washington (reachable by the #47 bus from Eighth and Race) has fresh produce, meat, fish and fresh poultry that is often one third the price of most supermarkets. Fruits, vegetables and shellfish can be bought at the stands while meat and poultry can be purchased in the stores. A good place to buy fruits and vegetables is one block south of Washington Avenue, though sometimes there are good buys on the North side of Washington Avenue. Bring a paper and pencil and walk through the market writing down prices before you buy things.

The best place to buy meat is Esposito's at Ninth and Carpenter. On weekends, which is the time to shop there, use the side entrance on Ninth Street to avoid the crowd in the main room. The meat is fresh, fat free and inexpensive compared to what is found in supermarkets these days.

So remember when you pass those supermarkets "specials" that are forty cents more than last year, that you are paying for the war in Vietnam with in-

YELLOW SEEDS is generally open week-day evenings, 7:30--11:00 and Saturday and Sunday, noon to 6:00 p.m. Tel: WA 5-3723.

flation, while the Vietnamese are paying with their family, their blood and their lives. All this, while Dow Chemical makes 2 million dollars.