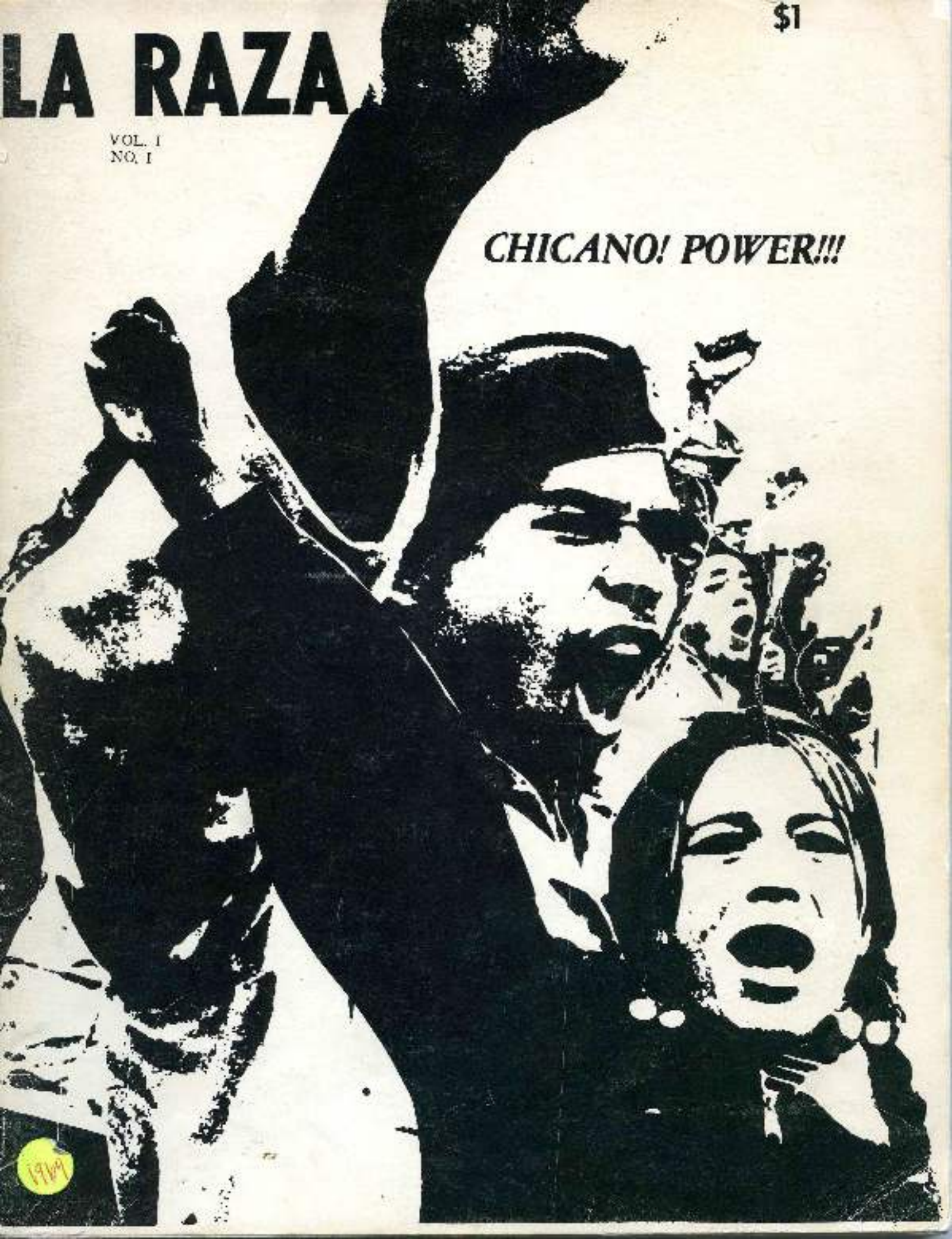


LA RAZA

VOL. I
NO. I

\$1

CHICANO! POWER!!!



1969

ARE WE NOT
ANIMALS



LA RAZA

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VIETNAM NO!

The Chicano Community denounces the war, claiming that the U.S. does not hesitate to use the very people it oppresses in the U.S. to develop its imperialistic empire and enlarge its scope of oppression to South East Asia. CHALE CON LA DRAFT!



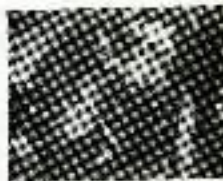
ROOSEVELT WALKOUT

"It is criminal to force children to attend 12 years of school and not teach them to read! Recent reading tests are glaring evidence of this shame." It was this issue and the constant demeaning of Chicano culture that caused the brutal attack on the students of Roosevelt High School by the L.A. Police Department, acting upon orders of the School administration.



CATOLICOS POR LA RAZA

"The Church will reflect the social conditions of the people it serves" This is the demand of Catolicos por la Raza. CPLR has dared to demand that the Church practice what it preaches, and in doing so, they have been attacked and punished by the courts of law on the advice and consent of those hypocrites in the Church who feel threatened by the very message of Christ.



The first issue of LA RAZA magazine is offered in memory of Chicanos who have died in the horror of the Vietnam War--- a war created by their very own oppressors in the U.S. to further oppress and exploit those people it deems inferior.

COMMENTARY

This is the first issue of LA RAZA in a magazine format. We are frankly quite proud of our effort, not only because it relives for us the struggle of our movement, but also because of the sacrifice which it entailed to publish it in the first place.

I think that it is very important for people, especially movement people, to begin to understand the importance of communication in relation to the development and politicalization of our people.

We know that whatever coverage that we receive from the establishment media is never enough, and what little is published is at best tempered with a non-Chicano interpretation, and at worst is a racist distortion of our struggle for liberation.

The real tragedy though, is the fact that more often than not, establishment reporting is the only coverage which the movement receives.

LA RAZA has always struggled to overcome this intolerable situation.

Unfortunately, LA RAZA, like its people, is very poor and thus great limitations hinder our efforts.

The movement and the community should realize the IMPORTANCE OF AN EFFICIENT AND CONSISTENT COMMUNICATIONS SYSTEM AND ACTIVELY SUPPORT THAT CAUSE.

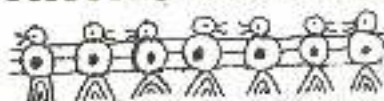
The struggles of our movement must be made known not only to reinforce ourselves, but to gain more members and thus greatly increase our forces.

LA RAZA is (or will become) the only magazine that portrays by photography, art and words, the actions of our people in social struggle.

LA RAZA will never get hung-up in rhetoric from pseudo-intellectual vandidos who pretend to understand and delineate our movement, but they themselves are never actually involved except in the above mentioned intellectual masturbation.

LA RAZA needs the support of the people because it is the reflection of the people's struggle.

LETTERS CARTAS LETTERS CARTAS



Director
UNITED STATES DEPARTMENT OF
IMMIGRATION AND NATURALIZATION
San Ysidro, California

Dear Sir:

The following is a complaint I wish to make against both the Department of IMMIGRATION AND PUBLIC HEALTH of San Ysidro, California for their inefficiency, rudeness and inhuman treatment that I observed and was a victim of.

On Saturday, October 18, 1969 my cousins attempted to cross their brother into the United States from Mexico. Since he had lost his permanent resident card and was having a mental disorder at the time, they were told that one of the Public Health doctors had to examine him before he crossed. Therefore an appointment was made for 8:00 a.m. on Monday, October 20, 1969.

I, together with my uncle, (the father of the boy that we wanted to cross) and my cousin presented ourselves that Monday morning at 8:00 a.m. The following is what occurred:

We presented our appointment slip to the Public Health Officer and I asked him why my cousin had to be examined by the doctor since he was legal resident of the United States. I was asking him a simple question and he responded in a very cold manner, that this was between himself and the doctor and NO ONE ELSE!!! So, we sat down and waited. While we waited, this is what I observed. After taking care of us he went to another counter where three of his co-workers were, first they had to read the newspaper, discussed their weekends and drank their coffee before they could wait on the people coming to the information counter. They totally ignored these people, knowing they were coming into the office. When they finally decided to serve them, these officials were rude, inhuman and their Spanish was much to be desired. Several people asked me to translate for them. Many times people were coming in for x-rays. The officer asked them who was to take the x-ray. He would ask, if they were being accompanied by their Mother, Father or close relative, if they were, he told them to leave---pointing to the exit. He said this rudely in Spanish showing more of his authoritarianism than his so-called "professional status as a civil servant" called for. There was plenty of room in the waiting room for everyone, and besides it was a very chilly morning. We finally saw the doctor at 8:35a.m. who looked concerned about my cousin's condition. After they had made their observations we were not told their conclusions, but were led into the immigration office.

At the immigration office, my main complaint is their inefficiency. We had to wait in that office 3 1/2 hours before we were given permission to cross into the United States. Here we talked to one of the Supervisors on duty. First we related our story then we were told to sit down. We waited for a while until they could find the I-90 form which had been turned in on Saturday. They found it and once again we related our story and the immigration officer took notes on a pad. Then he gave us a I-94 form to be typed out while he investigated further. We had it typed---I could have done a better job myself on one of their typewriters which was not in use at the moment---and returned it. We sat down, and waited for about an hour and a half, finally I got up and asked him what was happening. He said that he was having a memo typed and would only be a minute. The minute extended into an hour and finally we were given the I-94 form needed to cross my cousin back into the land of "Progress and Efficiency." He never even gave us the courtesy of telling us what steps had to be taken, what he was going to do, why a typed memo had to be done, or bother to give us a copy. It was a frustrating experience. I don't even think they took my cousin's mental condition into consideration. I was surprised he didn't have a violent fit right there in your office.

I am sure this immigration officer could have typed the memo himself if he had not been so busy talking to his fellow employees about such things as their next pool game. I feel a certain responsibility and obligation to my people and country to make known these observations. I have a degree from UCLA and am presently working for the anti-poverty program in East Los Angeles. I work with poor, humble and often uneducated people handling consumer complaints all day long. We don't treat people like inferior animals but as human being whoever they may be, always being courteous and responsive to their complaints.

I feel that some of these officials still have that frame of mind that all Mexicans are poor, ignorant and stupid. But we are not! We are human beings like everyone else who is demanding respect, courtesy and justice if such is to be given in return. We may be poor but courteous, having little education, but respectful. The type of inhuman, disrespectful and rude treatment I saw is deserved by No One. Finally, may I say, that if international relations are to improve between Latin American Countries and the United States, it better begin right here in those offices with emphasis on human dignity and respect.

It is hoped that these comments serve not so much as a criticism but as an asset in fostering humanitarian and efficient changes in the respective departments. Sometimes a view from the outside helps focus in on the internal ills.

Please may I hear comments that you may have and if you have any further questions, please feel free to contact me.

Sincerely
Pastor Herrera Jr.

Editor's Note: Refer to the story in the right hand column of this page. This story appeared in the L.A. Times.

Dear Editor:

The second Carolitos por la Raza trial has ended. With the exception of two defendants, all were found guilty. Richard Cruz, Richard Martinez, Pedro Arias, Raul Ruiz, Tony Salazar, Jose "Karate" Camarena were found guilty of disturbing a religious assembly.

Alicia Escalante was found guilty of disturbing a religious assembly, malicious mischief, inciting to riot and assault.

Pedro Arias and Richard Martinez were also found guilty of two other battery counts.

Armando Vasquez was found not guilty on one count and mistrial on his battery count. Pedro Arias and Tony Salazar also had mistrials on two other battery counts.

Fred Lopez and Bob Gandara were found not guilty of all charges.

Having participated in that farce of a trial for one month did not do anything to strengthen our faith in the judicial system. As a matter of fact it strengthened our belief that no Chicano can receive justice in an Anglo dominated judicial system.

Ryder, the prosecutor, flouted his racism with incredible impunity and with apparent approval from the court.

In his selection of the jury, this man ruled out 98% of all potential Black jurors. In the sick mind of this very offensive and immoral man, no black juror was deemed capable of deliberating our case.

The few Mexicans that appeared were immediately thrown out by Ryder.

The very fact that so few Chicanos appeared in the jury panels, approximately four out of 200, is a clear indication of the racist exclusion of Chicanos. The Chicano juror is the only peer of a Chicano defendant, yet, in the frame work of the American judicial system, by the very nature of its make-up of only accepting the white anglo saxon protestant as competent, can never justly try a Chicano. This, of course, is no great surprise to the thousands of Chicanos that presently populate the prisons.

Judge Title could not have shown more contempt and disdain for the defendants than through his treatment of our lawyer and hermano, Oscar Acosta. It seemed that anything, evidence or testimony, that was favorable to us was ruled out of order or not relevant.

La Revolucion Habla Con Accion

native american deported

in tragic u s error

A mentally retarded Mexican American youth—a native of Santa Barbara — was reunited with his family in Van Nuys Wednesday after having been deported to Mexico in what immigration officials termed a "tragic error."

Fernando Ontiverof, 18, an outpatient at Olive View Hospital, had been missing since March 25 when he was picked up by federal agents on Van Nuys Blvd. near his home, 13612 Delano St.

Michael Fargione, deputy regional commissioner for the U.S. Immigration and Naturalization Service, said the case was the first he had ever experienced in which a native American had been deported as an illegal alien.

He blamed the deportation on inexperienced officers transferred here to help round up aliens in the area and on the youth's confused mental state.

Fargione said aliens who are picked up may request voluntary return to their own country at their own expense or be deported at government expense. They also can request a hearing if they feel they should not be deported.

Ontiverof, who was taking tranquilizers as medication for his mental condition, apparently was unable to explain to officers that he was an American and mentioned that he had a sister in Mexico.

The officers assumed he was an alien and took him to Tijuana and released him the same day he was picked up, Fargione indicated.

"From what we have been able to determine," Fargione said, "the youth kept mentioning his sisters

home in here. We had no way of knowing he was born in Santa Barbara."

The youth's mother, Mrs. Antonio G. Madero, said Ontiverof was required to take three tranquilizers a day and probably became confused when confronted by officers.

She said neighbors told her a few hours after the incident that her son had been picked up by immigration officers.

Mrs. Madero went to the Los Angeles office of the immigration office but was told her son was already gone.

"They said he was probably taken to Tijuana and told me that I should look there for him," she said Wednesday.

Friends combed the border city for three days without success.

Begging for Food

On April 3, Ontiverof was found begging for food in Mexdun, near Mexican City. He was recognized by a family friend who took him to the home of his sister in nearby Zaca-pan.

His mother learned of his fate the following day and told Mrs. Nelida Barrett, a deputy in the office of Rep. James Conman (D-Van Nuys).

Mrs. Barrett called the U.S. Immigration and Naturalization Service in Washington, which in turn contacted the U.S. consulate in Guadalajara.

The government provided medication and bus transportation for Ontiverof and relatives to return to his home.

The youth appeared dazed when he was greeted by his family and friends at the bus terminal in Los Angeles.

But his mother attributed his state to medication rather than physical exhaustion or his ordeal.

"It is a good to have him back home," she said.



LETTERS CARTAS

Mr. Johnny Carson
NBC Television
Rockefeller Center
New York, New York

On your April 6, 1970 Tonight show, you referred to a traditional Mexican custom (la pinata) in a very rude manner. You also called your producer, Rudy Tellez, who is of Mexican descent, a "wetback."

Mr. Tellez may enjoy being referred to as a wetback, since he has a nice soft job working with you and might not like to lose it. Many other Chicanos do not share in the luxury that Mr. Tellez does, and we do not appreciate being called "wetbacks," nor any of the other terms used by Anglos to "describe" us and demean us.

Too many Americans carry negative images of Mexicans in their mind, and far too many young Chicanos do the same---thanks to an insensitive educational system and the stereotypes perpetuated by it, as well as the mass media. Your jokes more often than not serve to enhance this image.

Our parents, and the older generation of Mexican Americans may not feel it necessary to react to your discourtesy, but we young Chicanos certainly will. We will be satisfied only by an apology on your show, and by an attempt to balance the jokes you tell about Tijuana and taco stands in Los Angeles. You can do this by making room on your show for some Chicano leaders like Cesar Chavez, Rodolfo "Corky" Gonzalez, Dr. Ernesto Galarza, and Luis Valdez director of the Teatro Campesino on your show (rather than another comedian or over-endowed but under-talented singer).

Clear explanation of the culture and history of Mexico and of Chicanos would certainly help enlighten most of your viewers. We do indeed have a unique Chicano history, Mr. Carson, but the Anglo educational system has conveniently decided to overlook it along with Black history and Black culture.

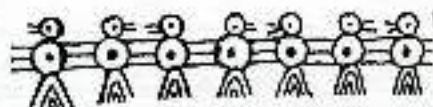
The mass media, almost since their inception, have overlooked the contributions of the Chicano to this nation. Considering their white-centered chauvinism, this is not surprising. However, in this age of so-called enlightenment, we still have to put up with jokes such as those you or Don Rickles tell, or the characterizations of non-Latin comics and actors like Bill Dana.

If we seem exceptionally touchy about this, remember that many of us have had to put up with a continual barrage of negative Mexican images since we were youngsters. Now that our knowledge about ourselves is being broadened, we see how utterly one-sided and bigoted these characterizations are.

I am not saying that ethnic humor is wrong perse, for you can rest assured that we Chicanos are very capable of laughing at ourselves and enjoying it. We are sick, however, of Anglos laughing at us due to their ignorance of anything about us other than what they hear from stand-up comics or commercials or grade B western movies.

I would strongly recommend that you, and many other Anglos, sensitize yourselves to the Chicano community by learning about our history and culture. Among the books I would recommend for you to read are NORTH FROM MEXICO by Carey McWilliams, WITH THE EARS OF STRANGERS by Celia Robinson, LA RAZA: FORGOTTEN AMERICANS by Dr. Julian Samora and MERCHANTS OF LABOR by Dr. Ernesto Galarza.

Jose Galvan, Chairman
Movimiento estudiantil chicano de azlan (MECHA)
San Fernando Valley State College



CHICANO MORATORIUM

Los Angeles TIMES
Times Mirror Square
Los Angeles, Cal. 90012

Gentlemen:

On February 28, 1970, thousands of Chicanos and some others demonstrated to protest the out of proportion mortality rates of Chicanos in Vietnam. They marched to protest the American involvement in Vietnam which distorts our priorities and diverts our resources, primarily human, from life to those of killing and death.

These people, mostly young, marched for miles in a downpour. Your newspaper (The Los Angeles Times) however, chose to virtually ignore this important event, giving it only four lines.

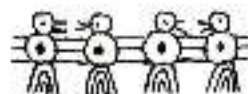
This attitude, which was even stated by a press person, seems to be "Call us when something really exciting happens or if there is some violence."

I wonder what kind of coverage you would have given if thousands marched in the rain to support the war (an absurdity).

One week earlier, the Peace Action Council action received much more coverage although only some 500 people participated. This was because a small insignificant scuffle occurred with uniformed Nazis. Some have suggested forming a rent-a-Nazi business to secure mass-media coverage. The reaction of other mass media was similar to that of the Los Angeles TIMES, if that is any consolation to your paper.

I am constantly reminded by this type of media response to peaceful actions of the words of President Kennedy, when he said that "by preventing peaceful revolution we make violent revolution inevitable."

Very truly yours,
Irving Sarnoff, Chairman
Peace Action Council of Southern California



UNITY NIGHT

Dear Editor:

As a non-Chicano guest at the Mexican American Unity night at the Sports Arena, maybe I should refrain from even a minor gripe about what, on the whole, was an inspiring event.

But if anyone thinks I am unduly harsh on the little girl with the big voice, Vicki Carr, chalk it up to my gringo lack of understanding. Anyway, why does Miss Carr, who is now an artist of international stature, NOT spend a few months with a good Spanish language tutor? She is a perfectionist about her grooming, costuming and performance, yet her embarrassing struggle with the beautiful language of Cervantes, at least suggests that she regards it as a trivial matter. She obviously has pride in her origin, and it is a beautiful thing to behold, so I can only conclude that her attitude in the matter is still somewhat fuzzy, and she still has not been able to clearly define in her own mind what she is or should be: "American," Chicana, or an "assimilated" Mexican, i.e., one who speaks only English. Unfortunately I believe that what she is doing at present is pure condescension. I doubt if she is even aware of this fact.

Irv L. Jacobs

MAPA BLEW IT

Dear Editor:

MAPA 40th

Back in 1960 some dangerous left wing types such as Edward Roybal and Hank Quevedo got together and formed a subversive organization known as the Mexican American Political Association. These radicals were of the opinion that an occasional Chicano could become a judge, get elected to Congress or the L. A. School Board, or even, in a heavy year, win a seat on the Pico Rivera City Council. As time went on, and MAPA met a certain amount of success, it became a "power," a "voice to be listened to," a group courted by the king pins of the Democratic Party. And in the process it became alien to the plight of the barrio. Until finally it downed on us! Our campaign within the system is more middle class than the gabachos, it is hostile to us, and yea, mis carateas, it is using us.

This was dramatized for the few Chicanos present as a group of "Americans of Mexican Descent" got together on March 14, 1970 to eat Anglo food, congratulate themselves on having "made it," and install Mary Soto, a middle class housewife as their President. We first began to get alarmed when Father Luce's prayer "for those who can't afford to pay \$8 a plate for a dinner" was received by these overdressed former cholas with uncomfortable smiles. Then we all got to salute the flag in whose name Aztlan was stolen, for whose sake 8,000 of our people have died in Viet Nam.

The evening droned on as speaker after speaker congratulated themselves and MAPA for doing so much to get each other elected to office. Nothing was said about the maiming of children in barrio schools, there was no mention of dead Chicanos in Viet Nam, no one had been beaten up at Roosevelt the week before---it seemed, amid the self congratulatory smiles of the overdressed housewives, that the barrio had ceased to exist.

Then someone spoiled Mary Soto's party. A group of kids from Roosevelt came down to ask for help in their lucha.

They were polite, but they did have long hair, and Mary and her friends treated them as if they had pijos. Someone called the cops, but Congressman Roybal and Dr. Nava managed to talk the sheriffs into leaving and Richard Calderon managed to talk Mary into letting one of the kids at least appeal for money (can you imagine! She had to be begged to let a kid ask for help. Roybal, Nava, Calderon and Fr. Luce managed to invite the kids for dinner, but the atmosphere was tense all of a sudden.

There is a little good news at this point. Both Roybal and Nava blasted the hell out of the LAPD during their speeches. It was pointed out to Mary and Co. that the cops summoned to Roosevelt were the same cops who are in charge of executing Black Panthers---so dangerous, so vicious are Chicano High School Students. Can you believe this: por la virgen de Guadalupe les juro---the crowd was hostile to Roybal and Nava! They sounded too militant! They seemed disturbed at police brutality!!!

Then Freddy Plank from Roosevelt UMAS got up to speak. He asked the crowd where they'd been the week before, challenged them to come down to the picket lines, and asked for help with bail money, and Mary yelled, "NO!" she wouldn't allow a collection to be taken up and the meeting broke up. A few minutes later we heard falling glasses and looked up to see Mary pushing one of the kids into a table. Once a pachuca, always a pachuca?

Mary and friends, we are sorry we spoiled your comfortable little party. We realize you never had a debutante ball, but we have something to tell you: you are VENDIDOS. You are the worst kind of vendidos---parasites on our movement. Because they are afraid of us, they buy us off by allowing you to kiss their asses and then they offer you as proof that their system works. But you proved to us it doesn't work. You have forgotten where you came from and whom you represent. You are embarrassed by the barrio and would sweep us under the rug. All you succeeded in doing was to convince us that we can only win in the streets. You alienated a whole generation of young Chicano leaders, Mary, from your MAPA, your whole system, and you. We don't trust you anymore, and without us to lead, you can no longer do you "Mexican American Leader" routine. What will you do, Mary when Jesse Unruh sees you can't "deliver" us anymore? You're through, Mary.

See you in the streets, esa.

Sinceramente,

Lin Batu Abuitrado





CHICANO MORATORIUM

On a rainy and windy day when most of the "Silent majority" was home watching television, 4,000 rain soaked, committed and dedicated members of la raza demonstrated their opposition to the high rate of Chicano casualties in Vietnam.

The second Chicano Moratorium was held Saturday, February 28, 1970 in East Los Angeles, starting at Atlantic Park and proceeding south to Whittier Blvd. where the news media and Chicano media representatives were gathered.

"Chicano Power," "Que Viva La Raza," "Raza Si! Vietnamo No!" and other Chicano gritos were the theme of the march as young and old Chicanos encouraged other Chicanos to join them in the procession. The response was very effective as the young Chicanos kept moving the people with their vigor and despite the downpour, none of the marchers dropped out.



There were positive facial expressions on some faces and apathy on others, but the march continued west on Whittier Blvd. past Rex's Billiard Parlor, where puzzled Chicanos with their bottles of beer in hand raced out to find out the reason for the march. Because of the steady drizzle, the leaflets that were passed out were not as effective as they could have been. However, this did not stop a number of people along the boulevard from shouting encouragement and helping some of the marchers with raincoats, umbrellas and vocal support.

As the procession reached Whittier and Arizona, the crowds increased, as did the support for the marchers, despite the fact that the rain and wind were becoming more intense. Some beauticians from the various beauty shops spent their lunch hour shouting encouragement and giving their support to the marchers.

By some coincidence, there seemed to be a lot more of Los Angeles's "finest" around, riding four in a car or carefully patrolling the streets and at times trying to intimidate the Chicanos. They were heavily armed and the white and black armored tank was sitting quietly at fire station no. 3.

However, they were probably disappointed in the orderly march, and also when the increasing rain storm failed to stop Chicanos. The inclement weather served as a catalyst in unifying the marchers, and the police had to resort to giving traffic and parking tickets instead.

The test of determination for the Chicanos came when they approached the Long Beach Freeway underpass. None of the marchers left the processions and gringos became louder while under the freeway. They gave off a tremendous echo that sent a chill of pride through

everyone in the march. Wet, but very spirited, they pressed forward to Laguna Park.

The Rally itself was shortened because of the inclement weather, but as one Chicano was heard to comment: "The rain doesn't bother me, I can stay here all day with my raza." It seemed to hold true for all of the Chicanos that were there.

The hard work of the Chicano Moratorium Committee, Rosalio Munoz, Bobby Elias, and others along with the Brown Berets can never be fully appreciated.

David Sanchez, Rosalio Munoz, Sal Castro and Oscar Acosta held the crowd together and pointed out the reasons why Chicanos must unite and work together on different issues and work harder to get some results. Any Chicano death, whether in Vietnam or in E.L.A. is one less carnal, and we are the ones that have to stop it.

The mass media had very little to say about the Chicanos who braved the rain for four hours on a Saturday afternoon, and must share the blame with the establishment when Chicanos are emphatic about self-determination.

Their bias or non-reporting and editorializing can only support what Chicano activists have always claimed---that the establishment processes and government are totally insensitive to the aspirations of Chicanos and couldn't care less if they live or die---here or in Vietnam. It seemed as if Spiro Agnew was in town calling the shots and checking on the "effere sobs."

The war the Chicanos must fight is not in Vietnam...it is right here on his own land...the southwest.

Since the conquest of Northern Mexico, the Chicano has been exploited by the gringo, who first robbed him of his land then of his culture, at the same time ignoring his "god given inalienable rights."



It was from the Chicano that the gringo learned to survive in the hostile deserts of the southwest. From him he learned of water rights and how to cultivate fields and grow crops in a desert climate.

As a reward, the Chicano has received substandard wages, poor education and second-class citizenship. An example of this suppression is evidenced by Cesar Chavez's struggle for the farmworkers. A struggle for wages that would provide at least a semblance of an adequate standard of living.

He has been persecuted by the police as a menace to white society. Chief Parker said that the reason Chicanos are criminals is that they are still too close to their primitive life styles. Thus he virtually declared an open season to hunt down Chicanos.

There are many reasons Chicanos owe no allegiance to this country. One of them is that Americans are not going to Vietnam to liberate the people there from Communism, but rather to enslave them for the American economy. Why should Chicanos fight enslaved people when they find themselves in the same position in the United States.

MANUEL GOMEZ



**When the first man was
killed, too many had died.
For my people, I refuse to
respect your induction
papers.**

Today, December 8, 1969, I must refuse induction into the Armed Services of the United States. Please understand it is difficult for me to communicate my feelings through writing, but nevertheless I will try to let you see through my window.

In my veins runs the blood of all the people of all the world. I am a son of La Raza, the universal Children, and cannot be trained and ordered to kill my brother. When the first man was killed, too many had died. For my people, I refuse to respect your induction papers.

It is well known that Mexicans were among the first victims of your empire. The memory of the Mexican-American War is still an open wound in the souls of my people. The Treaty of Guadalupe Hidalgo is a lie, similar to all the treaties signed with our Indian brothers. The war did not end. It has continued in the minds and hearts of the people of the Southwest. Strife and bloodshed has never stopped between us. This society with its Texas Rangers and Green Berets has never allowed our people to live in peace. The blood is still moist on the land. Too many of my brothers have been killed fighting for a lie called "American freedom," both in our streets and in foreign lands.

My people have known nothing but racist tyranny and brutal oppression from this society. Your educational system has butchered our minds, stung our hearts, and poisoned our souls. You cut our tongue, and castrated our culture, making us strangers in our own land. The sweat of my people watered the fields and their aching bones harvested your food. Today we continue to do your sweat-work for you, with our hands and backs. Though you occupy the land you have not conquered us. I am a free man. I choose my own battles. My fight is here.

In the short time that you have held the land we have felt the pain of seeing beautiful lands turn into parking lots and freeways, of seeing the birds disappear, the fish die and the waters become undrinkable, seeing "Private Property" hung on a fence surrounding lands once held in common, and having our mountains become but vague shadows behind a veil of choking smog.

Your judges armed with the cold sword called law, held in the diseased arm of Justice, have frozen the life of my brothers in your barbaric prisons, scarring them deeply. A man steals to live and you call him a criminal and lock him up worse than an animal. A soldier massacres and pillages a village, and he is made a hero, awarded a medal. I believe that if it is wrong to kill within society then it must also be wrong to kill outside of the society. I am of a peace loving people.

I see rabid leaders of this land live in luxury and comfort while they send my poor brothers to kill in a war no one wants to understand. The helpless and the innocent have lost on both sides as has been the case in all wars. My ears hear the screams of the fatherless children, my heart hurts with the tears of mothers moaning for their sons, my soul shrinks from the knowledge of the unspeakable horrors of Song-My and the rest to come. For the Vietnamese people, I refuse to respect your induction papers.

I cannot betray the blood of my brothers. We are all branches of the same tree, flowers of the same garden, waves of the same sea. The Vietnamese people are not my enemy, but brothers involved in the same struggle for justice against a common enemy. We are all under the same sky. East and West are one.

My heart is dedicated to seeking justice and peace in this world. My eyes see a new sun, with a far more beautiful horizon, where all the trees can see the sky and share the same water from the one river. I cannot fight for the enemy of the spirit of life. For my soul, I refuse to obey your induction orders.

Peace and Justice
Manuel Gomez
December 8, 1969

"CHALE NO, WE WON'T GO!"

8

"Chale no, we won't go" was a rallying cry of over 3,000 Chicanos at the announcement of the anti-war resolutions at the National Youth Liberation Conference in Denver March 25-29. The resolutions, approved by acclamation, called for a massive anti war effort of Chicanos throughout the southwest, culminating in a National Chicano Moratorium in Los Angeles on August 29, 1970.

The anti-war sentiment grew daily as various Chicano Teatro groups received spirited applause for their anti-war acts which showed how the heaviest burdens of the Vietnam War have been forced on the Chicano community. Now discriminatory draft laws, high school brainwashing and economic oppression are creating a warrior class of barrio youth and killing Chicano soldiers at twice the rate of all other soldiers.

Chicanos from all over the country were ready for action after seeing a film of the heroic Chicano Moratorium in Los Angeles last February 28. The film showed how the Chicano movement "liberated" Whittier Blvd. for an afternoon, when over 5,000 Chicanos marched 3 1/2 miles in the driving rain saying that "the front line for Chicanos was not in Vietnam but in the struggle for social justice in the barrios."

The example of the successful demonstrations in Los Angeles inspired the conferences' anti-war workshop to commit themselves to work on a coordinated drive against the war. The workshop decided that local demonstrations would be organized in Texas, Colorado, New Mexico, Michigan, and throughout California. The local Chicano Moratoriums would be a means to publicize a national petition of Chicanos against the

war, and also to mobilize delegations to the Los Angeles Moratorium where the petitions would be collected.

Workshop leaders saw the petition and the local Moratoriums as a means of taking the issue to the people, allowing nuestra raza to unite nationally in a vote against the war. The conference set its goals at 2 million signatures, and 1000,000 demonstrators in Los Angeles on Saturday, August 29, 1970.

The national drive of Chicano Moratoriums and support rallies began Saturday, April 4 in Fresno, Califas, the week after the Chicano National Youth Conference in Denver Colorado. The Brown Berets of Fresno staged a highly successful Chicano Moratorium, with a two mile march and a rally at Roeding Park.

Roberto Elias, co-chairman of the National Chicano Moratorium, which is based at Euclid Center, 3045 Whittier Blvd., Los Angeles, was the first of the main speakers at Fresno.

David Sanchez, Prime Minister of the Brown Berets, followed. Several Brown Berets from Fresno and throughout the state also spoke. Two of the speakers were veterans, and they gave speeches filled with experiences both in Viet Nam and in the barrios.

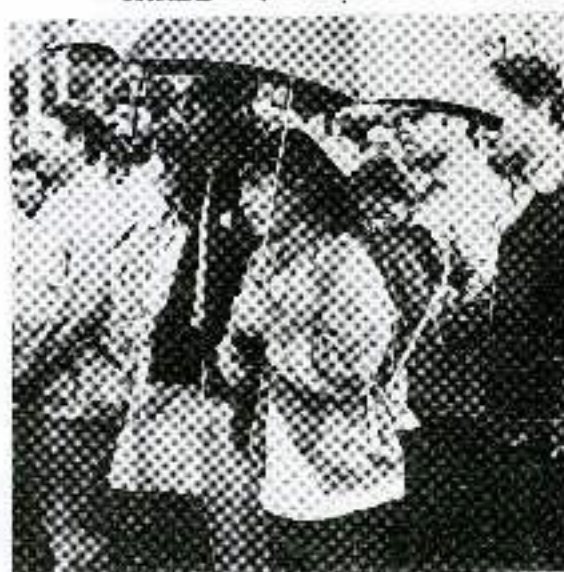
Roberto Elias gave a stirring speech, citing reasons for the Chicano Moratorium as being that Chicanos were struck with the most menial jobs and were being pushed out of the schools early and into the front lines of Viet Nam.

A committee was formed to circulate petitions and organize for actions elsewhere. A Chicano Moratorium in Sacramento was announced for the Cinco de Mayo holiday. Moratorium committees are also being organized in the Bay area and San Diego.

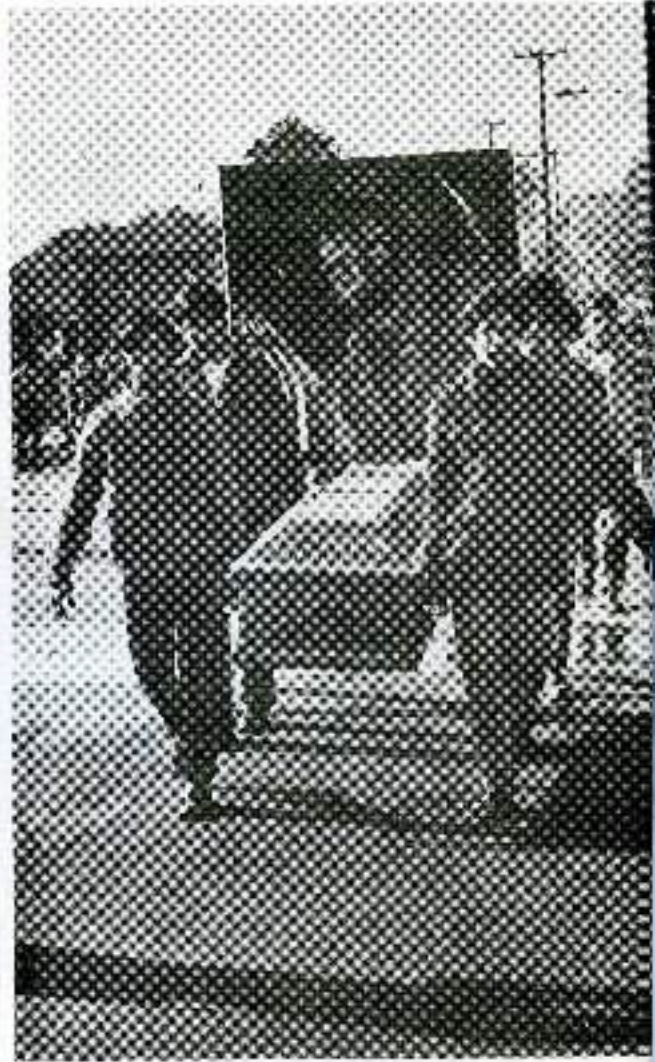
The headquarters of the National Drive is in Los Angeles. It will coordinate information throughout the country as well as organize its own petition drive and prepare for a massive demonstration on August 29.

The Chicano Moratorium Committee in Los Angeles is already beginning to organize for these goals. Participation from Chicanos from every barrio in Los Angeles will be needed. For information on how to get involved, call 269-8829 or 269-4690, or stop by at the Euclid Center, 3045 E. Whittier Blvd., ask for Rosalio Munoz or Roberto Elias.

CHALE NO, WE WON'T GO!







10





STOP!
CHICANO
GENOCIDE

MEXICAN AMERICAN CASUALTIES IN VIETNAM

Dr. Ralph Guzman

Mexican American military personnel have a higher death rate in Vietnam than all other servicemen

Mexican American military personnel have a higher death rate in Vietnam than all other servicemen. Analysis of casualty reports for two periods of time: one between January, 1961 and February, 1967 and the other between December, 1967 and March, 1969, reveals that a disproportionate number of young men with distinctive Spanish names do not return from the Southeast Asia theatre of war. Investigation also reveals that a substantial number of them are involved in high-risk branches of the service such as the U.S. Marine Corps.

In the southwest, where the majority of the people of Mexican American descent reside, Spanish named casualties remain consistently high in both periods. During the first period (January, 1961 to February, 1967) casualties with home addresses in the states of Arizona, California, Colorado, New Mexico, and Texas totalled 1,631 deaths from all causes. Of these, 19.4 percent had distinctive Spanish names (see Table 1). In the second period (December, 1967 to March, 1969) there were 6,335 deaths. Casualties with distinctive Spanish names represented 19.0 percent of the total.

Casualty figures for each period are high when compared with the total Spanish surnamed population living in the southwestern United States. According to the 1960 report of the U.S. Bureau of the Census, 11.8 percent of the total southwestern population had distinctive Spanish surnames and were, therefore, presumably Mexican American. The figures remain high when the comparison is based only on males of military age, meaning individuals between age 17 and 36 years. Mexican Americans are estimated to represent 13.8 percent of this age group.

While these figures are estimates, they are sufficient to indicate orders of magnitude. If one were to project birthrate, immigration, natural death and other factors, the statistical relationship would not be substantially different. It is probably that Spanish surnamed individuals would be slightly more numerous. It is significant that the percentages of Spanish named casualties for each period remains nearly constant at 15.0 percent.

War deaths by branch of service indicate that a great number of Mexican Americans choose high-risk duty. For example, during the first period, 23.3 percent of all southwest Marine Corps casualties had distinctive Spanish surnames. The Army, also supplies an important number of ground troops, 19.4 percent of the casualties reported between January, 1961 and February, 1967, had Spanish surnames and were presumably of Mexican parentage. In the later period, between December, 1967 and March, 1969, Spanish surnames represented 17.5 percent of all southwestern Army casualties.

When these figures are analyzed by state, California shows both the greatest number of total death from all causes and the greatest number of Mexican American casualties. During the first period 821 servicemen from California were reported as casualties in Vietnam, 14.3 percent had Spanish surnames. The State of Texas ranks second in total deaths and in Mexican American casualties. During the first period 554 Texans died in the war. Of these, 22.4 percent were presumably Mexican American. In the more recent period, between December, 1967 and March, 1969, these were 1,921 deaths with home addresses in Texas. Casualties from Texas with Spanish surnames represented 25.2 percent of the total. In both California and Texas, Mexican American deaths are consistently high and disproportionate to the size of this minority group.

An adequate interpretation of the data is impossible when this report was written. In a different sense, Spanish-surnamed servicemen may be over-represented in the Vietnam reports because they are over-represented among those who are drafted for military service and those who volunteer.

Historically, Mexican American have been a suspect, "foreign" minority. Like the Japanese Americans during World War II they have been under great pressure to prove loyalty to the United States. However, there are other reasons why Mexican Americans join the military. The reasons are several. One is

the desire for status that the military life offers. Another is economic. Mexican Americans particularly those from extremely poor families, help their families with their service allotments. Still others wish to prove their Americanism. Organizations like the American G.I. Forum, composed of ex-G.I.'s of Mexican American identity, have long proclaimed the sizable military contributions of the Mexican American soldier. According to the American G.I. Forum and other Mexican American groups, members of this minority have an impressive record of heroism in time of war. There is a concomitant number of casualties attending this Mexican American patriotic investment.

Only a relatively small number of Mexican Americans have been able to circumvent obligatory military service by attending college. Student deferments

for residents of our southwestern barrios are scarce. The reason, of course, is the under-representation of Mexican Americans in institutions of higher learning. At the University of California Mexican American students number less than one percent (1%) of the total student population of 97,000.

There are other factors that motivate Mexican Americans to join the Armed Forces, some may be rooted in the inherited culture of these people while others may be more deeply imbedded in poverty and social disillusion. Whatever the real explanation, we do know with a high degree of certainty that Mexican Americans are over-represented in the casualty reports from Vietnam and under-represented in the graduating classes of our institutions of higher learning.

TABLE I

VIETNAM CASUALTIES FROM ALL CAUSES IN THE FIVE SOUTHWESTERN STATES BY BRANCH OF SERVICE BETWEEN: January 1969 and February 1967

	All Causes			Combat			Non-Combat		
	Total	Sp. Surname		Total	Sp. Surname		Total	Sp. Surname	
		No.	%		No.	%		No.	%
Total	1,631	316	19.4	1,335	274	20.5	296	42	14.2
Army	927	103	19.4	755	155	20.3	162	25	15.4
Air Force	33	3	9.1	55	5	9.1	33	3	9.1
Marine Corps	520	121	23.3	459	109	23.7	61	12	19.7
Navy	96	7	7.3	56	5	8.9	40	2	5.0

Source of this table: List of Casualties Incurred by U.S. Military Personnel in Connection with the Conflict in Vietnam by Home State of Record, Directorate for Statistical Services, Office Assistant Secretary of Defense (Comptroller), 20 April 1967. Figures for this table and for Table 2 differentiate between combat and non-combat deaths subsequent data derived from the Congressional Record do not permit this distinction.

TABLE 2

Vietnam Casualties From All Causes in Each
 of the Five Southwestern States Between
 January 1961 and February 1967

	All Causes			Combat			Non-Combat		
	Total	Sp. Surname		Total	Sp. Surname		Total	Sp. Surname	
		No.	%		No.	%		No.	%
<u>Arizona</u>									
Total	33	14	16.2	63	11	16.2	15	5	20.0
Army	50	3	15.0	41	7	17.1	9	1	11.1
Air Force	6	0	0.0	4	0	0.0	0	0	0.0
Marine Corps	25	5	15.2	22	4	18.2	4	1	25.0
Navy	3	1	33.3	1	0	0.0	2	1	50.0
<u>California</u>									
Total	321	123	15.0	635	103	15.3	136	15	11.0
Army	454	75	16.5	363	65	17.0	71	10	14.1
Air Force	39	2	5.1	29	2	6.9	10	0	0.0
Marine Corps	273	45	16.7	335	60	17.0	35	5	14.3
Navy	53	1	1.7	33	1	2.6	20*	0	0.0
<u>Colorado</u>									
Total	100	26	24.1	35	22	25.0	23	6	17.4
Army	55	16	25.1	45	15	33.3	10	1	10.0
Air Force	6	1	15.7	2	0	0.0	4	1	25.0
Marine Corps	37	8	24.2	33	7	21.2	4	2	50.0
Navy	10	0	0.0	5	0	0.0	5	0	0.0
<u>New Mexico</u>									
Total	65	25	64.5	54	25	65.5	11	4	36.4
Army	35	12	34.3	23	10	35.7	7	2	29.5
Air Force	2	1	50.0	1	0	0.0	1	1	100.0
Marine Corps	25	13	52.0	23	13	56.5	2	0	0.0
Navy	3*	3	100.0	2	2	100.0	1	1	100.0
<u>Texas</u>									
Total	554	124	22.4	443	103	24.6	111	16	14.4
Army	333	60	22.7	260	53	21.6	65	11	16.9
Air Force	37	4	10.3	19	3	15.8	13	1	5.6
Marine Corps	142	45	30.2	146	45	30.3	16	4	25.0
Navy	22	2	33.3	10	2	20.0	12*	0	0.0

*Includes 1 member of the Coast Guard

TABLE 3

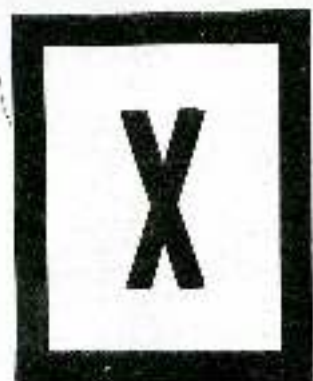
Vietnam Casualties From All Causes in the Five
Southwestern States by Branch of Service Between
December 1967 and March 1969

Branch of Service	Total Number of Casualties	Distinctive Spanish-Surnamed Casualties	SSN % of Total	Non-Spanish-Surnamed Casualties	Non-SSN % of Total	Percent Totals
Army	4355	753	17.5	3503	82.5	100.0
Air Force	116	9	7.8	107	92.2	100.0
Marine Corps	1977	465	23.5	1512	76.5	100.0
Navy	235	25	10.6	211	89.4	100.0
TOTAL	6385	1252	19.6	5133	80.4	100.0

SOURCE: Congressional Record, vol. 115, No. 51 (March 25, 1969), pp. H2043-H2169
Congressional Record, vol. 115, No. 57 (April 3, 1969), pp. H2509-H2526
Congressional Record, vol. 115, No. 122 (July 22, 1969), pp. H6173-H6186



OSCAR ACOSTA



17

ZETA

SHERIFF

***Because the forces of oppression and suppression
— the law enforcement agencies — continue to harass, brutalize, illegally
confine and psychologically damage the Chicano, the Black, the poor and
the unrepresented, I hereby declare my candidacy for the office of Sheriff
of Los Angeles County ...***

O. ZETA ACOSTA
Attorney at Law
Candidate for Sheriff

The history of Los Angeles County is one of violence, vice and corruption in high places. Neither the expenditure of huge sums of money nor an increase in the personnel of all the law enforcement agencies throughout the County has diminished the decay inherent in our communities. On the contrary, history is replete with examples to prove that the privilege of bearing guns and their use under color of law has in all probability increased the incidence of violence. There can therefore be no justification for the continued waste of millions of taxpayers dollars in the maintenance of a militia within the confines of the County.

Because the forces of oppression and suppression---the law enforcement agencies---continue to harass, brutalize, illegally confine and psychologically damage the Chicano, the Black, the poor and the unrepresented, I hereby declare my candidacy for the office of Sheriff of Los Angeles County, and pledge myself, my friends, and associates to the following:

**THE NEW PEOPLE'S PROTECTION DEPARTMENT
(Formerly known as the Sheriff's Department)**

1. I am for the dissolution of the Sheriff's Department as it is presently constituted. The racism which permeates the Sheriff's Department must be entirely eliminated. New methods must be instituted for the hiring of personnel for that department, and the orientation of the persons hired must be entirely changed. The new Sheriff's Department will not be an enemy or oppressor of the people in the community. The new Sheriff's Department will not exist to suppress political protest or dissent. Its sole purpose will be to protect and preserve the legal and constitutional rights of the people. The Sheriff's Department will be a shield, not a sword, and will hereafter be known as the People's Protection Department.

2. The people's Protection Department will immediately begin the process of demilitarization of the office. Tanks, helicopters, mace, shotguns, and other like instruments of destruction will be abandoned. The uniforms of the People's deputies and other symbols in use will be less military and more in keeping with a citizen's protective agency.

3. The presence of a large concentration of gun-tot-

ing Sheriff's officers in the barrios and ghettos has no other purpose than harassment, intimidation and suppression. It is a provocative act which has no other purpose than to maintain a policy of crushing any effort to obtain a redress of grievances by the inhabitants of the community, and therefore such massive concentration will be eliminated.

4. Every law enforcement agency and its personnel have the initial duty to themselves obey the law. No law enforcement agency can speak of law and order unless the agency itself obeys the law. The People's Protection Department will immediately initiate investigations into criminal activities by law enforcement personnel in the Department. Corruption, payoffs, bribery, brutality, and other violation of the law or the Constitution by department personnel will be dealt with swiftly and vigorously.

5. Community review boards will be set up in various areas in connection with the activities of the People's Department. These review boards will consist of a cross section of the respective communities and their procedures will be democratic and intended to give each community a real voice in the conduct of the New People's Protection Department. The review boards will represent the voice of the respective community and their recommendations as to the conduct of the Department and its officers will be followed.

6. The community review boards will not only be dealing with the actions of the Department and its officers, but they will also recommend the use of personnel, equipment and facilities of the People's Protection Department in programs which are useful and socially beneficial to the entire community.

7. The new Department will recognize that equality of treatment of all members of the community, and justice for all members of the community must always precede claims for "law and order." The People's Protection Department will always keep in mind that respect for the dignity of human beings regardless of race, creed, color, religion, nationality, or lifestyle; the right to equal protection of the laws and the right of people in the community to govern their own lives in order to eliminate poverty, disease, discrimination, and other similar oppressions must be defended and extended by all means necessary!

ROMAN CATHOLIC
ARCHDIOCESE OF
LOS ANGELES

CATOLICOS ^{FOR}
LA RAZA

The Church Belongs
To The People



CATOLICOS

POR

LA

RAZA

CHURCH VS CATOLICOS

A five week trial has ended for eleven persons who were accused of disrupting a religious service at St. Basil's Roman Catholic Church last Christmas Eve. Eight of the eleven persons were Chicanos who belong to a national religious organization called Catolicos Por La Raza (CPLR). CPLR is seeking to right inequities in the Roman Catholic Church, including the failure of the Church to take care of the social needs of the poor. The other three persons included two Roman Catholic priests and a former Immaculate Heart Sister, all of whom were in sympathy with Catolicos por la Raza aims.

Oscar Zeta Acosta, a candidate for Sheriff of Los Angeles County, was selected as the group's attorney. Acosta is widely known as a Chicano Movement lawyer throughout the Southwest. He had assistance from two other Anglo lawyers who stated their desire to enter the case.

The first week of the trial was spent in selecting the jury. The final composition of the jury included one Chicana, four blacks, and seven anglos. During that first week, the other two lawyers "expressed" their desire to leave the case because of the estimated length of the trial. They could not afford to spend that much time on any case. It is interesting to note that this is the general example that is followed by non-movement lawyers who initially give hope to defendants and then leave them holding the bag.

The case of Catolicos Por la Raza illustrates the sincerity and insincerity of lawyers. The CPLR trial was clearly a political case in which the Roman Catholic Church, through Monsignor Hawkes and three other priests, filed the complaint against the defendants. Most lawyers will not get involved in political cases because of the ramifications that are involved. The Roman Catholic Church is a powerful institution that many fear. A lawyer's clientele can desert him if they disagree with his political motives, and thus his bread and butter are gone. It is only movement oriented lawyers that try political case after case because they believe in what the defendants are fighting for. The desertion of the defendants by the other two lawyers gives more credence to what our people are not only stating, but feeling, "Dentro de mi Raza todo, fuera de mi Raza, nada!"

The second week of the trial began with the judge pulling a "Julie Hoffman" trick. Despite the fact that the trial had been quietly conducted, the judge ordered the bailiffs to seat the spectators one seat apart in the spectator section. His objective was to avoid any possible disruption in the courtroom. It appears that the judge was hoping for a "Chicago 5" trial. He further ordered more marshalls into the courtroom throughout the trial and ended his "Hoffman tactics" by finding Acosta in contempt of Court for objecting too strenuously.

As the trial continued, it became clear that the testimony as given by the priests and police officers was in conflict with the testimony as given by the defendants. The police officers testified that they had been "waiting" for possible trouble in the back of a house near the Church. They had been notified of the possible disturbance by Monsignor Hawkes a week before the



Christmas Mass. It was also brought out that many of the Church's ushers that night were police officers from the Sheriff's Department who belong to the Church's Anchor Club. They were asked to usher Christmas Eve by Monsignor Hawkes, a member of the Roman Catholic chancery.

It became apparent that the Church had taken a dim view of the Chicano protests and that they were going to end them once and for all by calling in the police. The testimony brought out that some of the ushers (deputy Sheriffs in plain clothes) maced members of Catolicos por la Raza when they attempted to gain entrance. Other testimony from four metropolitan police officers distorted the picture. Some perjured themselves by stating that they were beaten up. One claimed that eight Chicanos jumped him but he fought them off with his elbows (a la James Bond style). Others



MISA DE GALLO ---Iglesia de San Basil



made stereotypic racist comments by claiming that they knew it was Mexicans that were involved because "those people were about five foot and two inches tall and weighed 140 pounds." They truly believed that that is a typical description of all Chicanos.

As the trial entered its final week, the prosecution attempted to further discredit the efforts of Catolicos por la Raza by calling Blase Bonpane, one of the defendants' witness, a "traveling revolutionary priest who was kicked out of Guatemala." An effort was also made to disbar Oscar Acosta because of the fact that he had not paid his lawyers fees for 1969. The judge charged Acosta with another contempt of court charge because his standing as a lawyer was questionable due to the fact that he had not paid \$35 for his state bar membership. The following day, the judge later ate his words as close to twenty lawyers including the president of the National Lawyers Guild Association, came to Acosta's aid. Acosta was "re-instated" after paying his dues.

That same day the jury, which had deliberated for four days, came in with a verdict of not guilty for eight defendants, guilty for two, and a hung jury on one. The prosecution was most unhappy.

The second trial consisting of 10 Chicanos is currently under way. Their charges are heavier and range from disrupting a religious service, to assault and battery and inciting to riot. Regardless of the outcome of the second trial, we cannot ignore the source of power that the Roman Catholic Church has.

It is not just our right to appeal to the Church to use its power effectively for the poor, it is our duty to do so.



DAVE DOMINGUEZ, CPLR MEMBER
INJURED BY GOOD CHRISTIAN AT
SAINT BASIL'S ON CHRISTMAS EVE.



22

Noticia

CATOLICOS POR LA RAZA wishes to remind you:

1. We are located at Euclid Community Center, 3045 Whittier Blvd., L.A. California 90023. We invite your comments and contributions. Hopefully, with your financial assistance, we will be able to publish another "Noticia." The last one (1000,000 copies) was distributed throughout Los Angeles and the Southwest. With your assistance, we will soon be able to prepare another updated edition. Remember, you are a member of CPLR if you say you are Chicano and are willing to sacrifice for the betterment of nuestra gente. We do not need your moral support, we need your ideas, talents and whatever else you can offer to el movimiento de Catolicos por la Raza. Please mail any articles (Spanish or English, preferably both) to us for possible publication in the next "Noticia."

2. We are extremely grateful for the \$1500 in contributions which enabled us to bail out of jail after the Christmas Eve "ambush" and which also made our first "Noticia" possible. We wish to publicly thank all those who contributed and wish to let the Church and public know that the contributions ranged from pennies and nickels from Chicanitos, to several hundreds of dollars from businessmen, professionals, priests and nuns.





UNA CARTA ABIERTA DE UN HUMILDE SERVIDOR Y CRISTIANO QUE SIMPLEMENTE QUERIA IR A MISA

23

"The Tidings," el periodico oficial de la Arquidiócesis Angelina, impreso desde su aparicion en ingles, ha estado publicando ultimamente algunos articulos en espanol, gracias, indiscutiblemente a "Catolicos por la Raza" (C.P.L.R.). Por lo tanto dicho grupo debe adjudicarse con gran honor este memorable triunfo, ya que no puede catalogarse de otra manera el haber hecho "hablar" en espanol a tan distinguido caballero, el señor periodico, "The Tidings."

Por desgracia, tan prestigioso semanario ha sido victima de la costumbre o practica que usualmente cometen muchas personas cuando empiezan hablar otro idioma, que consiste en aprenderse primeramente las palabras mas mal sonantes, y en este caso, una practica muy lamentable si tomamos en consideracion la persona y luego ademas, la cantidad de veneno y difamacion con que adorna esas palabras.

Como los articulos aparecidos en espanol, publicados originalmente en ingles, no tienen firma alguna, me supongo que fueron escritos por algun o algunos sacerdotes de la redaccion de ese periodico, y que son tal vez de esos que predicaban amor, humildad y el estribillo de moda de PAZ Y ORDEN.

Amor a las riquezas. Humildad fingida.

Paz y orden cuando se les sacan sus trapitos al sol, y que equivalen a las pronunciadas en situaciones analogas por aquel dictador de triste fama llamada Porfirio Diaz el cual decia: "No me alboroten a la Caballada."

Pero si el autor de los articulos, no es uno o unos curritas, pues entonces me aventuro a afirmar que los escritos de marras son obra de algun fanatizado hermano del alma, de esos que se pasan largas horas en las iglesias rezando mecanicamente las mil y una oraciones que se saben al dedillo y ademas comulgan a diario, y no precisamente por estar limpios de pecados, sino por que como son tan "humanos" a diario pecan y a diario claro, se arrepienten en sus confesiones.

El viejo de mi pueblo llamaba a estos hermanos: ratas de sacristia.

Ahora bien, la razon de formular esta carta abierta, es bien sencilla, ya que a mi como miembro de "CPLR" me corresponden o van dirigidas esas difamaciones y mentiras que en nombre "de nuestra santa madre iglesia" lanzan a traves de "The Tidings" y del pulpito estos y otros señores.

"The Tidings" publica tambien una carta dizque enviada al Cardenal McIntyre por "un grupo de lideres de la comunidad mexicana del Este de Los Angeles, incluyendo tambien los presidentes y otros funcionarios de la Sociedad del Santo Nombre, La Legión de Maria, y grupos de Cursillistas.

Naturalmente, y para no perder la costumbre, en esa carta no aparece el nombre de los supuestos firmantes.

Pero pasando por alto esta "minuta pecata" ya que

aunque creyentes no nos gusta pedirle peras al olmo, o mas claramente no somos de los que exigimos que aparezcan firmas cuando estas, y me refiero a las del grupo de lideres de la comunidad, no estan estampadas; pues dicho sea de paso, da la casualidad de que si existen lideres en la comunidad mexicana, estos estan representados en las 220 o mas organizaciones que forman el Congreso de Unidad Mexico Americano, y este organismo apoya un 100 por ciento las demandas de CPLR.

Por lo tanto me atrevo afirmar que ese "grupo de lideres de la comunidad" solo fue un dulce sueno de primavera del autor de la carta o una "piadosa mentrilla" para enganar al docil rehano de ovejas de la comunidad.

Por otro lado, tanto en la carta, como en los demas escritos de "The Tidings" los autores de estos, tal parece que como por arte de magia retroceden 3 siglos de historia y se convierten en miembros de la "Santa Inquisicion" para juzgar y calificar quienes son catolicos y quienes no y por su cuenta ya tendrían la hoguera lista, ademas tratan a Catolicos por la Raza como desidentes, militantes, barbudos reboltosos, etc. etc., y que si no fuera por la rabia y odio que traslucen en esos calificativos, nosotros, CPLR los aceptaríamos con gusto, ya que son exactamente los mismos adjetivos que hace aproximadamente 2,000 años adjudicaron a otro grupo en el que figuraban unos barbones que llamaban Jesus de Nazareth, Juan el Bautista, Pedro el Pescador, etc. etc.

Conoceran los senores de "The Tidings", a estos personajes antes mencionados?

Ojala que asi sea, y si por casualidad son los mis-

mos personajes de los cuales dicen seguir el ejemplo, no estaria por demas que se dejaran crecer la barba, y luego lo mas pronto que se pudiera, no solamente predicar la humildad y el amor al prójimo, sino ponerlo y llevarlo a la practica.

Asi que estimados hermanos, a dejar la hipocresia a un lado, recuerden su juramento y votos de pobreza cuando reciben la orden sacerdotal, fuera riquezas, fuera lujos, y a vivir como todo buen cristiano que esta muy obligado a tener devocion.....

Recuerden que esas riquezas que a nombre de la Iglesia acaparan, no les pertenece, son dineros para utilizarlos haciendo el bien, para educar, para alivianar los males de los desamparados. En el Este de Los Angeles hay muchas de estas personas y Catolicos por la Raza ya les ha dado la clave para ayudarlas.

Manos a la obra hermanos, pasen la voz y esta llegue hasta los oidos del Arzobispo Manning, así como tambien a los del no menos querido hermano Cardinal McIntyre.

Atentamente, con indignacion Cristiana, su hermano en Dios,

Pedro Arias.

P.D. Gracias por haber "movido sus palancas" o por sus piadosas oraciones que han hecho posible se nos esté juzgando como a criminales en la corte Superior 18 de L.A. a un servidor y a otros veinte companeros mas. Esperamos que el Juez I. Nebron no se vaya a chicaguanar, y nos vaya querer crucificar. Yo a decir verdad, no tengo mader para eso. Asi que...

El Cardinal Y Navidad 69

En el Este de Los Angeles, para la mayoría de sus habitantes, la Navidad del 69 fue otra Navidad cualquiera. Para algunos fue comida, diversion y horra-chera; para otros ayuno, tristeza, opresion, ignorancia. Pero hubo una excepcion. En esta ocasion Navidad encontro a los Chicanos en plena rebeldia, en plena lucha por justicia.

La conmemoracion del nacimiento del Nino Dios en 1969, fue el nacimiento en Los Angeles, California de una nueva lucha; la lucha contra la hipocresia y la explotacion de los sentimientos cristianos que practican ciertos elementos del Clero Catolico.

Los Catolicos por la Raza, (CPLR) agrupados para luchar por la Justicia Social dentro de su Iglesia, recibieron en las primeras horas del 25 de Diciembre el Sacramento del Bautizo como cristianos revolucionarios, a manos, nada menos que de policias disfrazados de ujieres que utilizaron liquidos lacrimogenos en sustitucion del agua bendita, sus companeros uniformados utilizaron garrotes por velas y por oraciones se escucharon blasfemias y palabras propias de los que son. Todos ellos claro, con las bendiciones del santo Cardinal McIntyre, mandamas y jefe supremo de la Arquidiocesis Angelina, y en las escalinatas de la iglesia de San Basilio que se erigio a un costo de tres (3) millones de dolares. Nada! Una iglesia como veran, que refleja la supuesta pobreza catolica. Una iglesia que representa la humildad que predico Jesus-Cristo. Un lugar apropiado y hecho para el nacimiento del Nino Dios.

escogio para que se le venerara.

Algo que invita a la meditacion, verdad venerable Cardinal McIntyre?

Aproximadamente 350 personas, incluyendo algunos sacerdotes y "monjitas" aparecieron publicamente en Los Angeles, California con el nombre de Catolicos por la Raza, el 7 de Diciembre de 1969. En esa fecha se presentaron por primera vez en la Iglesia de San Basilio, solicitando una entrevista con el Cardinal McIntyre, con el objeto de presentarle algunas demandas que consideran la Iglesia debe de satisfacer. Dichas demandas resumen al pedimento de que la iglesia vuelva a sus funciones para el fin que fue creada, es decir; educar y ayudar al menesteroso en todos los aspectos que encierran esas sencillas palabras, EDUCACION Y AYUDA.

El cardinal se nego rotundamente a sostener una entrevista con una pequena comision representativa de CPLR. Esa negativa, hasta donde se sepa, continua hasta la fecha.

Los Catolicos por la Raza, cuyos integrantes son de los que no aceptan un NO cuando consideran sus demandas justas, decidieron seguir adelante. Asi fue como el 24 de Diciembre a las 11 de la noche los vemos reunidos de nuevo en las afueras de la Iglesia de San Basilio, donde escucharon misa y recibieron comunion, oficiada y ofrecida por el Padre Blas Bonpane y otros dos sacerdotes cuyos nombres desgraciadamente desconosco.

Hasta el fin del servicio religioso, todo se desarrollo pacificamente, pero algunos de los integrantes de CPLR decidieron tomar parte del servicio que se efectuaba entre muros ya que se les habia comunica-

DEMANDS DEMANDS DEMANDS

Because we are Catholics...because we are Catholics who have in recent times repeatedly made private and public attempts for the attention of the Church, and because we are Catholics concerned about the social conditions of La Raza, we persist in our view that it is the responsibility of our Church to act upon the following demands:

Creation of a Commission on Mexican American Affairs within the hierarchy of the Church. This Commission will be composed of representatives from community organizations (elected from, among others, the general membership of the CONGRESS OF MEXICAN AMERICAN UNITY), priests and nuns. The Commission will research the problems facing the Chicano community. The initial task of the Commission shall be to:

1. Education
 - a. Obtain a periodic accounting of Church assets and other holdings in order to determine the sources for funding the proposed programs.
 - b. Establish a Chicano Educational Fund to meet the financial needs of our youth in education at all levels.
2. Housing
 - a. Establish an agency, controlled by the community, with funds to approve loans or grants for building homes or making repairs and improvements.
 - b. Create a housing agency to build low cost housing for all persons presently residing in the housing projects.
3. Health
 - a. Commission will administer and control those Church administered or controlled hospitals in the Mexican American Community, such as Santa Marta.
 - b. Create a fund to provide free or low cost health insurance for lower-income Mexican Americans.
4. Democratically elected Chicanos serve, with full voting rights and obligations, with those whose duty it is to administer the temporal affairs of the Church.
5. Leadership and Orientation Classes
 - a. Leadership training classes shall be conducted throughout all parishes in East Los Angeles. Classes will be conducted by priests and personnel selected from within the CONGRESS OF MEXICAN AMERICAN UNITY.
 - b. Orientation sessions shall be held for seminary students planning to enter the priesthood and for priests currently assigned to our barrios. Sessions shall consist of Mexican culture and thought, history, contemporary problems, etc. Sessions will be

conducted by personnel selected from within the Congress of Mexican American Unity.

Parish priests currently do not have the time to be actively involved in the Chicano Civil Rights Movement. Presently much of our spiritual leadership in such matters comes from Protestants who cannot truly grant our Church's voice of conscience. Priests and nuns will be assigned on a full-time basis, to work actively with community projects and organizations.

7. Freedom of Speech for all Priests and Nuns

Priests and nuns will be allowed freedom of speech without fear of retaliation from the Chancery. Specifically, no priest or nun will be removed from any position for advocating a position in the realm of secular affairs.

8. Use of Church Facilities.

Many community organizations currently meet in either government owned buildings or protestant churches. This anomaly contributes to the lack of communication between the Church and her people. It will serve both the needs of the community as well as those of the Church when those involved in social issues can use their own Church's facilities.

9. Public Commitments and Statements in Support of Issues Affecting the Chicano

The Church shall serve as the voice of conscience for the communities of poor people in their struggle for freedom and justice throughout the entire world. Specifically, it can and must make public statements of policy in areas other than those traditionally religious. The total power of the Church must be used to implement the aims and policies of Chicanos involved in their struggle for liberation against forces of repression, as for example:

- a. the Farmworkers
- b. the East Los Angeles Walkouts
- c. Unrepresentative Grand Juries and other federal, state and local administrative and judicial bodies.
- d. Inordinate (20%) number of Chicano war dead from the Southwest
- e. the Viet Nam War in all its hideous aspects.
- f. hunger
- g. pollution

In conclusion we submit, **THE CHURCH WILL REFLECT THE SOCIAL CONDITION OF THE PEOPLE IT SERVES!**

DEMANDAS DEMANDAS DEMANDAS

1. La creación de una Comisión de Asuntos Mexico-Americanos dentro de la jerarquía de la iglesia. Esta comisión será compuesta de representantes de organizaciones de la comunidad (elegidos principalmente por esas organizaciones dentro de la organización del Congreso de Unidad Mexico-Americana, y por padres y monjas. La Comisión hará estudios y decidirá sobre los problemas que afrontan la comunidad Mexico-Americana. Los trabajos iniciales de la Comisión serán, generalmente, en los siguientes campos:
 - a. Obtener un acontecimiento periódicamente sobre los asuntos financieros, para poder determinar los fuentes para fondar los programas propuestos.
 - b. Establecimiento de un fondo Educativo Mexico-Americano que pueda cubrir las necesidades financieras de nuestra juventud.
2. Viviendas
 - a. La iglesia debe establecer una agencia de préstamos, bajo la dirección de la comunidad, para construir habitaciones económicas para todas aquellas personas que al presente viven en los llamados "housing projects."
3. Salubridad
 - a. La comisión administrará los hospitales católicos de la comunidad, como Santa Marta.
 - b. La comisión creará un fondo para proveer seguros de salud económicos para todo pobre Mexico-Americano.
4. Mexico-Americanos serán elegidos democráticamente para participar en esas mesas directivas con todo el poder del voto, en esos asuntos temporales de la iglesia.
5. Clases de Orientación y de Capacidad dirigente.
 - a. Estas clases serán conducidas en todas las parroquias del este de Los Angeles. Estas clases serán dirigidas por padres, monjas y individuos elegidos por CMAU.
 - b. Estas clases estarán abiertas para todo individuo, incluyendo clérigos asignados a parroquias en la comunidad del este de Los Angeles. Estas clases tratarán de cultura, historia, pensamiento de Mexico-Americano.
6. Asignación de Clerigos a Organizaciones de la comunidad.

Los curas al presente no tienen tiempo de participar activamente en la lucha de derechos civiles para el Mexico-Americano. Al presente mucha de la urgencia espiritual viene de ministros protestantes. Ellos, claro está, no pueden representar la conciencia de nuestra iglesia Católica. Se necesitan clérigos Católicos asignados totalmente al trabajo de la comunidad y sus problemas.
7. Libertad de Conciencia y Opinión.

Clerigos deben tener la libertad de acción sin temor de censura de sus superiores. Específicamente, ningún clérigo debe ser mudado de su posición por tomando una posición en un asunto secu-

- lar, aunque esa posición esté en conflicto con sus superiores.
8. Uso de Edificios y Propiedad de la Iglesia.

Muchos de los organismos de la comunidad al presente se reúnen en edificios públicos o en iglesias Protestantes. Esta anomalía contribuye a la falta de comunicación entre la iglesia y la comunidad. Sería una gran ventaja para el mejor entendimiento de la iglesia y la gente si se pudiera usar la propiedad de la iglesia para funciones seculares a la descreción de la comunidad.
 9. Posición y Apoyo Público de la Iglesia en asuntos justos de nuestra raza.

La iglesia tiene que servir como la voz de conciencia por la comunidad en su lucha por justicia y libertad. Específicamente, puede y tiene que hacer pública su posición en esos campos que tal vez no sean considerados tradicionalmente religiosos. El poder total de la iglesia tiene que ser usado para implementar las metas e ideas de la comunidad en su lucha para una vida mejor. Por ejemplo:

 - a. La Huelga (de los campesinos)
 - b. La lucha educacional de nuestro estudiantes (como los llamados, "walkouts")
 - c. El sistema racista del jurado de las cortes
 - d. El movimiento contra la guerra en Viet Nam por el hecho de que 20% de los muertos son Mexico-Americanos.

En otras palabras, la iglesia debe reflejar la condición de la gente.



CHURCH RESPONSE TO DEMANDS - fraud wrapped around deceit and hypocrisy

On January 22, 1970, the demands and grievances of Catolicos por la Raza (CPLR) with the Institutional Catholic Church of Los Angeles were discussed personally with Archbishop Manning. On February 11, 1970, a response to the demands was issued by the Archbishop. This response is totally unsatisfactory for the following reasons:

1. The Committee which assisted the Archbishop in formulating his response is totally unrepresentative of the Mexican American community. The Congress of Mexican American Unity, comprised of over 220 Mexican American associations and organizations, is the official coalition of Mexican people in Los Angeles. Yet the Congress was virtually ignored when Archbishop Manning formed the committee to study and pass upon the demands and grievances of CPLR. Nor have the priests on the committee ever involved themselves with grass-roots Chicano activities or organizations.

2. The response by the Archbishop in no way reflects new Church policy or procedure. On the contrary, the inter-parochial council presently being implemented within the Institutional Church is a year old program begun by Cardinal McIntyre. As with other Church programs, the Chicano people themselves had little, if any, say in its creation or implementation. It thus reflects neither the mood nor the needs of the Chicano people.

3. The response cites the participation of the clergy in such programs as the Model Cities Program, the Home Owners Modernization Effort and The Activities of the State Service Center as example of Church involvement in community endeavors. Had the Church been truly involved in community endeavors it would have known that at the recently terminated annual convention of the Congress of Mexican American Unity a resolution was passed unanimously denouncing the Model Cities Program as it is presently structured. The resolution was passed because as Model Cities presently exists there is little if any community participation. The same is true of the Home Owners Modernization effort. Yet the Church is proud of its participation in these programs, programs which the Mexican American People have officially denounced. Had there been a Catholic priest, nun or brother at the recent convention of the Congress of Mexican American Unity, the Church could have at least known the aforementioned resolution. As to the so-called "clergy" involvement in the State Service Center, there is one single nun assigned to the center. And she has been sympathetic to the purpose and philosophy of CPLR.

4. The response completely ignores the specific demands and grievances of CPLR. There is no mention whatsoever of a commission on Mexican American affairs within the Church hierarchy itself; nor does the response address itself to an accounting by the Church, to its people, of its assets, holdings or liabilities.

The foregoing considerations are not intended to be an exhaustive analysis of the Archbishop's response to the demands of Catolicos por la Raza. They merely serve to point out that the Catholic Church in Los Angeles continues to completely ignore the desperate needs of the Chicano community in its struggle for self-determination. The Church is apparently ignorant of the fact that on February 14, 1970, the Congress of Mexican American Unity unanimously passed the following resolution: "Be it resolved that the Congress of Mexican American Unity officially endorse the goals and demands of Catolicos por la Raza. Be it further resolved that the recent response by Archbishop Manning to the demands of Catolicos Por la Raza in no way approaches the letter or spirit of the demands of Catolicos Por la Raza."

Thus, because we have the endorsement of our people, because the Church continues to ignore our just and Christian demands, has perpetrated violence upon us Christmas Eve and is presently treating 21 members of CPLR as criminals because we seek a more relevant Church, we will continue our struggle and will, if necessary in the not so distant future, send representatives to the vatican to plead our cause before our holy father, the Pope.

We continue asking:

1. Why does the Catholic Church refuse to allow Chicanos to have an accounting of Church assets? If we are the Church, as they have preached to us for decades and centuries, why can't we know of Church assets or liabilities?

2. Why can't Chicanos participate in Church decisions? Why has Bishop Manning refused to allow a commission on Mexican American affairs to exist in the Chancery itself? We are considered good enough to donate constantly to the Church so why aren't we considered good enough to have a say in its policies and decisions?

3. Why can't the Church---its priests, nuns and brothers---sacrifice for nuestra gente, los pobres delos Angeles, as we do daily? Did not Christ love people so much that he was willing to sacrifice and die for them? Doesn't the Church claim to be Christ on earth.

WHERE IS THE CATHOLIC CHURCH



CONFERENCE OF CATHOLIC BISHOPS

We Deplore The Vast Neglect, Indifference, Exclusion, And Unchristian Treatment we Have Received At The Hands Of The Leadership Of Our Church

(Draft of material for presentation before the National Conference of Catholic Bishops on November 11, 1969, by Mr. Andres Gallegos. This material was developed by Mr. Gallegos and Mr. Antonio Tinajero, Executive Director of the USCC---Division for the Spanish-Speaking).

YOUR EMINENCES, YOUR EXCELLENCIES:

The presentation which I have been delegated to present before you today is not to be considered as the total proposal. Because of the time factor it is not possible to make a verbal presentation of the entire document entitled "Programmatic Considerations for the Urban Task Force Regarding the Hispanic Catholic Community of the United States," which I understand has been entered in the packet of materials provided for every member of the National Council of Catholic Bishops. Thus, my presentation is simply an overview of the nature and history of the conditions of the Hispanic community, the second largest identifiable ethnic minority group within the Catholic Church of the United States, which constitutes 23% of the total Catholic population.

In the name of the Task Force on Urban Problems and, more specifically, that of the nearly 12 million Hispanics, I wish to express our appreciation for the historical opportunity accorded us today to present a prelude to the important document before mentioned. We recognize this eventful opportunity as a very significant one, and we hope that it is already not too late for the Church to update its insights and concerns about not only the critical human problems which afflict this traditionally Christian Catholic peoples, but what is more important, to invite the participation of this important group at every level of Church life. Obviously, we are referring to the opportunity for this group to contribute its rich and varied human potentialities to the transformation and development of the Church in these trying times. (Baldwin's statement) May I remind you that of the Hispanic population in the United States, made up of Mexicans, Mexican-Americans, Puerto Ricans, Cubans, Spaniards, Central and South Americans, and persons from the Caribbean, over 90% are nominal Catholics and that there are approximately 2,000 religious of Hispanic origin counting among them some 800 priests.

The acknowledged historian of the American Church, Monsignor John Tracy Adams, has stated "That the Catholic Church in the United States is in danger of extinction from lack of vision and leadership." I am here to affirm his judgment as regards to this significant group of Catholics whose heritage is profoundly imbued with the history, the spirit, the struggles, and the overall development of the Catholic Church.

The basic issue for the Hispanic Catholic community is representation through out the structure of the Church. There are almost 12 million Spanish-speaking people in the United States, over 90% of whom are Catholic.

I am here not only to deplore the vast neglect, indifference, exclusion, and unchristian treatment we have received at the hands of the leadership of our Church, also to speak openly and frankly about what we as a group of people need, desire, expect, and require from our Church. We can only point out one or two bishops in the whole history of the Church in the United States who have provided forceful leadership towards our development as a people. The immigrant Catholics of German, Irish, and other Nordic European origin always found leadership in their Bishops and Archbishops in New York, Boston, Philadelphia, Baltimore, Detroit, Chicago, etc. For over 100 years their Bishops have spoken and advocated for them, have helped them organize, finance and develop Catholic colleges, guilds, labor unions, civic and protective agencies, and even political action groups. That has not yet happened to us. Although we outnumber every other single ethnic group of American Catholics, we are still in the shadows of the rectories, colleges, hospitals, agencies, seminaries, etc. and there is a reason; we have been discriminated by our fellow Catholics; we have been excluded, clergy and laity alike, from positions of influence and leadership in the American Catholic Church, from the Episcopate, from the Chanceries, and from national and regional offices. The Irish, German, Polish, and other Church leaders look out for their groups and rightfully so. What would the Irish, the Italians and other European groups in New York have done if the Holy See had given them an Oriental or a Hispanic or an Indian Bishop? Why have not the Puerto Ricans in the Northeast been favored with an Auxiliary Bishop of their identity? Why hasn't the Holy See recognized the Catholic population of Mexican origin which in the five Western States (Texas, New Mexico, Colorado, Arizona, and California) constitutes 67% of the total Catholic population, by elevating members of their worthy clergy to the high and influential position of Shepherds (Bishops and Cardinals)? Is there any wonder why the Hispanic people across this land see the Church as an entity outside and away from themselves rather than to know and see themselves as an intimate and integral part of that Church?

The total Hispanic population of the U.S. numerically exceeds that of sixty nations. Eleven Latin American countries and Puerto Rico, all with smaller populations, have their own Hierarchy and have developed their own Catholic institutions. Puerto Rico, with a population of 2 1/2 million, has 4 indigenous Bishops. There are almost 12 million Hispanics in this country (California and Texas each have over two million), but not one single indigenous Hispanic person among the 270 Ordinaries who constitute the National Conference of Catholic Bishops. Hispanics are almost totally unrepresented in official national and diocesan appointments. Despite the desperate need for educational assistance, there is no Hispanic aid program in the 300 Catholic colleges and universities. The pattern is the same throughout the Church. It has been a determining influence on the negative attitudes of Hispanic young people toward the pursuit of the religious life as a vocation and the Hispanic laity's disenchantment with official social and apostolic action groups.

The Spanish-speaking, nevertheless, continue to look toward the Church as perhaps the only institution which will help them to realize their human aspirations. Nor can the Church effectively minister to the Hispanic community's spiritual needs and ignore its temporal, material needs and daily sufferings, for the problems of discrimination, segregation, unemployment, unequal educational opportunity, slum housing, poor health, and hunger are all too real to the majority of the Spanish speaking. National statistics are scarce, since the 1960 U.S. Census enumerated separately only those Hispanic Americans who reside in the Southwest and those of Puerto Rican parentage, but typical examples abound wherever the Spanish speaking live:

INCOME

In the southwest more than 1/3 of all Hispanic families live in poverty (Income less than \$3,000 annually).

Average annual family income in New York City is \$7,000 for all whites, \$4,000 for Negroes. For Puerto Ricans it is only \$3,000.

EMPLOYMENT

In the southwestern states 8.5% of Hispanic males are unemployed---twice the unemployment rate of the Anglo; 80% of those who are employed are working at unskilled or low-skilled jobs.

The unemployment rate for the Spanish speaking in New York City is 14% ---3 times the national rate.

In the slum areas of San Antonio there is an unemployment rate of 8% versus 4.2% for the city as a whole. Forty-seven percent of employable males in the slum are Mexican American.

EDUCATION

In Texas 89% of Spanish Sur-named students drop out of school before completing high school. The average educational level for Mexican Americans in the state is 4.7 years. Forty percent (40%) are functionally illiterate.

In New York City, approximately 50% of all Puerto Ricans over the age of 25 have less than an 8th grade education.

Spanish surnamed students make up more than 14% of the public school population of California, but fewer than 1/2 of 1% of the students of the seven campuses of the University of California are Hispanic.



The University of Texas at Austin last year had 24,566 students; only 852 were Spanish-surnamed. (The 1960 census recorded 1,900,000 persons of Hispanic origin in the state of Texas).

HEALTH

The mortality rate for infants at birth or within the first year is twice as high for Hispanic Americans as for non-Hispanics.

Longevity for Spanish-surnamed persons in the state of Colorado is 56.7 years; for others, 67.5.

The Tuberculosis case rate for East Los Angeles (75% Mexican American) is 11% higher than for Los Angeles County as a whole.

HOUSING

The Mexican American is 7 times more likely than the Anglo to live in sub-standard housing.

The Hispanic community of the U.S. has been called "the forgotten minority" and "the minority nobody knows." Both terms, unfortunately, are essentially true. There is an urgent need for accurate, updated research on the Spanish speaking and a greater awareness by both the Catholic community and the total community of their complex needs and potential. Resources are needed to develop conferences, seminars, and other promotional and formational tools with which to sensitize the bishops, clergy, and laity to these realities and move them toward more effective action. Meaningful development of the Hispanic community requires resources and support from the Catholic Church at all levels--particularly in the following general

At this critical hour in the history of the Church in the United States, the "ecclesial" Church must confront the hard realities of the day. Archbishop Camara of Brazil recently stated that "we cannot afford to relinquish banners which are right, mainly because they may have been carried by wrong hands." The frustrating sense of powerlessness which the Hispanic community in the United States feel towards remote impersonal institutions which never hear their voice applies to the Catholic Church. Thus, the Church in this country is seen and considered by increasing numbers of Hispanic Catholics as a powerful structure outside and away from themselves.

The laity, clergy and hierarchy together must formulate procedures within the Church which will insure redistribution of responsibility and power to achieve the broadest possible participation by all at all levels and in all areas of the country. In this the Hispanic Catholic community must have an effective voice in the formulation of policy affecting the use of human, financial and temporal resources of the Church, and in the selection of those qualified persons who should fill leadership positions including members of the Hierarchy.

Archbishop Ireland of St. Paul once said: "Let there be individual action. Laymen need not wait for priest, nor priest for bishop, nor bishop for Pope. The timid move in crowds, the brave in single file. When combined efforts are called for, be ready to act and prompt to obey the orders which are given; but never forget that vast room remains for individual action."---taken from "The Christian Imagination" by Justus George Lawler

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do podrian hacerlo siempre y cuando dejaran los carcelones que sostenia. Asi lo hicieron y al tratar de entrar a la iglesia se les cerraron las puertas inesperadamente por obra y gracia de los policia disfrazados de ujieres que ahí se encontraban.

Dicho acto de hostilidad, discriminacion o irresponsabilidad causo la consiguiente reaccion de protesta.

Los Catolicos por la Raza exigieron primero se les abrieran las puertas; la contestacion fue negativa.

Despues algunos penetraron por una puerta lateral del vestibulo y al tratar de abrir las puertas centrales fueron recibidos con liquidos lacrimogenos y golpes. Pronto se formo una lucha campal en el vestibulo por el control de las puertas y cuando los policia disfrazados de ujieres vieron su causa perdida inmediatamente llamaron a sus companeros uniformados que esperaban en las inmediaciones de la iglesia. Estos ultimos hicieron acto de presencia blandiendo sus descomunales cachiporras y golpeando a cuantos encontraban a su paso, no importando que estos fueran ancianos, mujeres o niños.

Segun el parte policiaco el motin (por ellos mismos provocado) pronto fue disuelto y la paz (por ellos quebrantada) restablecida.

Como prueba de su exitoso trabajo, los policia presettaron a sus superiores a 5 chicanos, dos de ellos banados en sangre por las heridas causadas en la cabeza, que es el lugar favorito donde los policia descargan su furia discriminatoria e instintos sanguinarios.

Los 5 Chicanos fueron encerrados en las mamporras. A uno, o mas bien dicho a una, pues es mujer, se le acuso de asalto con arma mortal. El arma? El

tacon de su zapato. A los otros cuatro se les hicieron cargos de felonía, conspiracion e incitar un motin. Cargos completamente ridiculos.

Segun las noticias aparecidas en los periodicos comerciales, afirman que el Cardenal Angelino comparo a los Catolicos por la Raza, con aquella muchedumbre pagana, descreida e ignorante que gritaban al pie de la Cruz, "Crusifiquenlo, crusifiquenlo!" Y luego repitio las palabras de Cristo ya crusificado: Perdonalos Señor, que no saben lo que hacen.

Gracias mi respetable Cardenal por la comparacion y por el concepto que tiene usted formado de nosotros. Pero con respecto a los de "Crusifiquenlo!" aqui cabe un pregunta, o varias preguntas.

Quienes lo estaran crusificando, aquellos que trafican y hacen fortunas con la religion o nosotros que nos oponemos a ello?

Aquellos que hacen ostentacion de poderio y riqueza, comiendo, viviendo y vistiendo como principes o aquellos que les pedimos a estos señores compartan el pan, vestido y educacion con el pobre desamparado.

Quienes lo crusificaran?, aquellos que por vanidad construyen templos palaciegos a costo de millones de dolares, para venerar al que nos enseno la humildad, o aquellos que decimos que Dios no necesita de eso y en cambio los pobres si necesitan esos millones para que se utilicen en su educacion tanto moral como espiritual.

Y referente a que no sabemos lo que hacemos, el tiempo dara la respuesta, y mientras tanto que Dios nos perdone. Pero usted, ilustré Cardenal, usted representante de Dios en la Tierra, usted que si sabe lo que hace lo podra perdonar Dios? He ahí mi preocupacion.

Muy diferente son los conceptos emitidos por otro

representante de Dios, el Obispo de Puerto Rico, Arulio Parrilla, quien expreso el domingo 28 de Diciembre de 1969, despues de celebrar una misa al aire libre que llamo de Solidaridad y amor a los catolicos por la Raza y a los cuales exorto que en su lucha por la Justicia lo hagamos sin odio y dentro de la Ley. El

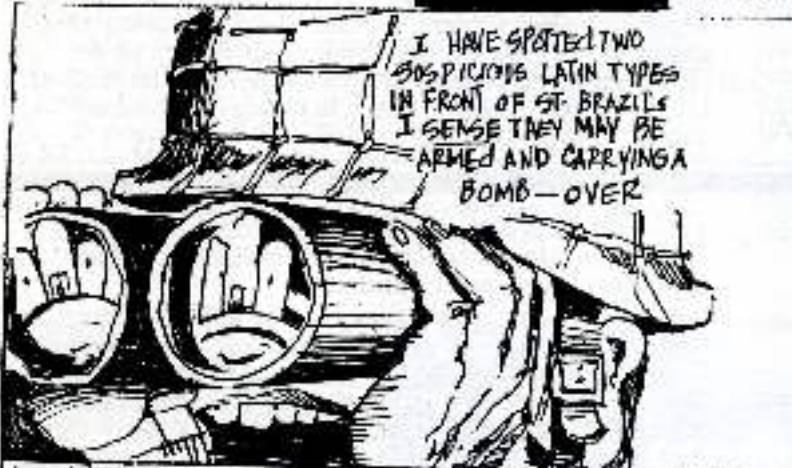
senor Obispo puede estar tranquilo, pues en nuestra lucha habra firmeza, tal vez indignacion, pero nunca odio, ademas siempre procuramos estar dentro de la Ley, pero cuando se viola esta en contra de nosotros la cosa ya cambia sobre todo si se usa la violencia.

EL PLAN

AS YOU REMEMBER POPO AND HIS PAL... WERE THROWN OUT OF ST. BRAZIL'S LAST WEEK.... POPO FIGURED THE REASON HE WAS URSED TO LEAVE WAS BECAUSE HE WAS LATE. THIS TIME HE... DECIDES HE'LL 'CAMP OUT' ON THE STEPS... AND BE EARLY FOR MASS...



32



A SEARCH AND DESTROY UNIT OF THE L.A.P.D. SPOTS POPO ON THE CHURCH STEPS AND RADIO'S FOR THE TACTICAL ALERT SQUADRON WITHIN MINUTES THE ARMY POLICE ARE READY FOR ACTION...



THE ORDER IS GIVEN AND ONLY NECESSARY FORCE IS USED TO CAPTURE POPO... AND HIS PARTNER.....



ST BRAZIL'S HAS BEEN DESTROYED IN ORDER TO SAVE IT... CAN THIS BE THE END FOR POPO? BUY YOUR NEXT ISSUE AND FIND OUT.

ARCHDIOCESE INDICTS 20



Connie Nieto
Not Guilty



Richard Cruz
Guilty



Luis Garza
Not Guilty



Lydia Lopez
Not Guilty



Tony Salazar
Guilty



Luis Dingarron
Not Guilty



Gloria Chavez
Guilty



Ramon Cruz
Not Guilty



Victor Mendoza
Not Guilty



Larry Hahn
Guilty

33



Roberto Gandara
Not Guilty



Armando Vasquez
Guilty



Pedro Arias
Guilty



Jose Camarena
Guilty



Duana Doherty
Guilty



Richard Martinez
Guilty



Alicia Escalante
Guilty



Joe Razo
Guilty



Fred Lopez
Not Guilty



Raul Ruiz
Guilty

THE BROTHERHOOD OF PRIESTLY REVOLUTIONARIES

Father Blase Bonpane on Father Camilo Torres

CAMILO TORRES: SACERDOTE Y GUERRILLERO

A sincere priest, highly educated, dedicated, kind, sympathetic to the poor and afflicted. So speaks much of the biographical commentary on Camilo Torres. I cannot accept this warm but weak analysis. If it is necessary to moralize about the rightness or wrongness of his acts, let us say that Camilo Torres was all of those things *and* right.

Given the current social, political and religious factors, given the relationship of the United States to Columbia and to other Latin American countries today, Camilo chose a road that is not only understandable, but even more, necessary. Until the time arrives when peasant organization is permitted, until all of the possible consequences of peasant organization are accepted, there will be actions similar to those of Camilo Torres. The theologian and sociologist is often called upon to choose the lesser of two evils. The deadening and murderous evils of the *status quo* in Latin America are quickly seen by the trained eye to be greater than the evils of armed conflict.

Warfare is an outdated and primitive tool of political action. But the poor of the world have only primitive tools at their disposal. The wealthy of the world can produce alternatives but are reluctant to do so. Jesus told us to turn the other cheek when we were struck in the face. He did not tell us to sit back and to watch our brother being killed. The slow death of starvation is more heinous than the rapid death of gunshot. Starvation wages, impossible living conditions, lack of health facilities and malnutrition are violence of the worst type.

Let the great powers of the world give alternatives to your action, Camilo. They have the ability. They have the means to focus on the social development of the poorer nations. Let them put the community motive ahead of the profit motive. Let them put humanism above production. Economic answers to the social question have failed. What is good for the United Fruit Company is not necessarily good for the peasant of Latin America. The social question must be faced first, the economic will follow. The developed world is still afraid of communism. The third world has transcended communism. The third world does not intend to waste time with the religiosity of dogmatism from ecclesiastical or political sources. It cries for human rights and seeks that socialization of which Pope John spoke.

Let me say with Camilo and all of the others in the Christian revolutionary movement; show us an alternative that speaks for the poor, show us that the power and wealth of the great nations can be used to acknowledge their brother who is suffering.

Entering into the Incarnation is to become part of the hopes, anxieties and desires of the people up to and including the ultimate consequences of this involvement. The image of innocence as the person apart from the world is being replaced by the call to responsibility. Responsible action often means making enemies, acknowledging evils and taking the imperfect steps necessary. Religious people are not designing the armed conflict in Latin America. They are reluctantly becoming a part of it for lack of a viable alternative. Evolution to violence is the voice of the long frustration of the poor. If we witness this in the United States where political stability has been the norm, we have a much greater reason to understand it in Latin America where political instability is the norm.

Religion does not have to be the opiate of the people. But religion can be the opiate of the people. I believe that in Latin America religion is the opiate of the people. Religion has told the rich that through certain ritual actions they will be saved. They can buy their Masses and even be called, "the owner of the Mass." They can use Christianity for consolation. And the poor? They can be told that things will be better in heaven. do not believe that this is Christianity. It is rather a form of heresy. As a priest I made a decision that I would never tell a destitute person to be patient. The religious people of Latin America eat well. The poor of Latin America do not eat. Should we ask them to be patient? Should we ask them to wait? To wait for what? Slow death? Shall we ask them to watch their children die of malnutrition?

Let it be understood that there is a new breed of religious people in Latin America. This breed is breaking with an ugly past. This breed is the catalyst of revolution.

We speak first to the great powers involved. We ask the great power in Latin America, the United States, to listen to us. We speak to the United States in warning; you have related to Latin America as to a vast colony, you must stop this relationship now. You must repent of the sin of Vietnam lest you have ten Vietnams in Latin America.

The poor now know that they do not have to be poor. They will not and should not accept their condition as "God's will." They will no longer be simply a source of cheap labor. The weak things of the earth will confound the strong. The people of Asia, Africa, and Latin America are beginning their exodus from slavery. Perhaps they will have to fight their way through the desert. These new people of God will believe in a God who liberates as did the ancient Jews. The god that does not liberate is an idol.

Repentance on the part of the tiny minority who have the power on this planet would make it possible for enslaved people to be liberated without violence. I can only ask the people of the developed world to hear the voices of the third world now speaking in common accord. Listen to us, hear us, or suffer the consequences.





MARIO MARTINEZ

NELSON RODRIGUEZ

JOSE RIOS

GARY LESCALLETT

DANILO MELÉNDEZ

MR. CHARLES GARRY

TONY MARTINEZ

***who are los siete? who are los siete? who
are los siete? who are los siete? who are
los siete? who are los siete?***

Los Siete de la Raza are seven young brown men accused in the death of a policeman in the Mission District last May 1. Los Siete de la Raza are also seven young brown men known throughout the Mission community for serving the people, for helping the people to get an education. It is for this dedication to the people they were arrested, and it is for this dedication that they have been held in jail since last May with no bail.

For the past 5 months they have been to court many times in pre-trial hearings. At these hearings, questions have been brought up which show why it is impossible for Los Siete to receive a fair trial. For example, they were indicted by the Grand Jury, made up of rich, educated white people, not the "Peers" they are constitutionally entitled to. The Judge agreed that the lawyers had proven to him the Grand Jury does not represent a cross section of the population. but, he said, "That does not prove to me that this is illegal."

Another example—Los Siete were the victims of illegal search and seizure, that is, police officers McGoran and Brodnik were drawn to their car because they looked "suspicious" (moving items from

car to home at 10 a.m.). McGoran said all latinos (and blacks and Chinese) look "suspicious" to him. Without any real reason to search their car, they went ahead and did so. A fight followed, McGoran's gun went off killing his partner. Now Los Siete are accused of murder even though none of them had possession of the gun and none of their fingerprints are on it. Who is actually responsible for the death of Brodnik? All the evidence points to McGoran, yet all his lies and fabrications were allowed by the judge. The motion to suppress the evidence based upon illegal search was denied.

As the trial date approaches for Los Siete, we ask all people who support them, who believe that Brown people and other minority peoples of this country must fight to be free of such brutality and oppression, to work in their own communities, to help free all the people. We urge all people to attend the trial, to publicize these injustices against the Brown colony throughout the entire world.

**FREE LOS SIETE!
FREE ALL POLITICAL PRISONERS!**

CPA-BASTA YA

JUSTICE

for los siete

San Francisco---

The most recent, and probably the last, pro-trial motion in the case of Los Siete de la Raza has challenged the constitutionality of petit jury panels drawn from voter registration lists. Whether by design or accident, non-English speaking people rarely register to vote. In fact, the California constitution requires that voters must be able to read and write English.

On March 24, the California Supreme Court struck down this requirement, saying that Spanish speaking people need "a political voice if they are to have any realistic hope of ameliorating the conditions in which they live." The English language provision for voting, the decision added, was the result of "narrow and fearful nativism rampant in California politics at the end of the 19th Century." Spanish speaking people are the heirs and founders of California, and "have contributed in no small part to its growth," the decision concluded.

The decision was well-timed for Charles Garry and the other lawyers defending Los Siete, seven Latinos charged with killing a cop in San Francisco's Mission District last May 1. (Six of them are in jail; one is still free.) Ever since the cop's death, which resulted from an almost archetypal instance of police harassment of an ethnic minority, political activists in the Mission have been organizing around the issues of police occupation of their barrio, the inadequacy of city institutions which are supposed to serve the people, and the general bankruptcy of establishment politics in San Francisco. They have insisted that, because of media sensationalism surrounding the cop's death, and because of racism built into the judicial system, it is impossible for Los Siete to get a fair trial. Garry has been doing his usual fine job of translating the political issues into courtroom language.

GRAND JURY CHALLENGED

The defense previously challenged the makeup of the grand jury which indicted Los Siete, and the illegal method of search and seizure, which policemen used to gather evidence against the brothers. Of course the judge, Joseph Kresh, denied the motions to quash the grand jury indictment, or to suppress the illegally-acquired evidence. But the motions are on the record as bases for appeal, as well as means of educating the public on political issues.

The same is true of the current debate over the petit jury. The judge would surely have dismissed the motion immediately, had it not been for the surprise Supreme Court decision. Now, he has to make a show of considering the implications of the decision ("I'm going to have to think about this one," he said in court; to which Attorney Mike Kennedy replied, "Does that mean you haven't thought about the other ones?")

On April 3, Kresh will decide what to do about the lack of Spanish speaking representation on voter lists, and thus, on petit juries. Garry has suggested that from which a certain number can be selected at random, to sit, along with the regular jurors, on jury panels. Kresh could not bring himself to accept so "irregular" a procedure. The District Attorney with peremptory challenges will dismiss any brown, black or longhaired people who happen to make it to the jury anyway.

The pretrial hearings, dragging on over the last six months, have reflected both the powerlessness of Latinos in the Mission, and the organizing efforts Los Siete is making to counter this. The courtroom has consistently been full of parents, girlfriends and supporters of Los Siete, complete with gurgling babies and irrepressible small children. In stark contrast are the recorders, bailiffs and other bureaucrats, who have prohibited anyone from sitting behind the defendants in the front row of the gallery, ever since one girl went so far as to kiss one of Los Siete, Mario Martinez.

And the pig media have continued to treat the matter with almost unbelievable bias. No stories were run to counteract the first damaging characterizations of Los Siete as "latin hippie types" and "punks." Most recently, a headline in the San Francisco Chronicle read, "Garry Wants Trial Conducted in Spanish." Actually all that happened was that the judge asked Garry, what if a Spanish-speaking juror were selected, and couldn't understand English? To which Garry replied, half-facetiously, "Well then, we could conduct it in Spanish."

In trying to clear up this confusion in a later court appearance, Kresh asked, "Mr. Garry, do you speak Spanish?"

No, I don't even speak Armenian." (He is Armenian)

Dick Hodge, another of the defense lawyers, added, "He doesn't even speak English." (Garry is famous for his syntactical irregularities.)

The trial is scheduled to start on April 8.

courtesy "Liberation News Service

Police Invade Roosevelt

Students Beaten, 150 Arrested



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The community of East Los Angeles is still in shock over the senseless brutal attack on the students of Roosevelt High School last Friday by the police, acting upon orders of the school administrators. Scores of young students were beaten, subjected to all kinds of indignities and insults, with a total of 37 arrested on charges ranging from misdemeanors to felonies.

Immediately the Barrio Defense Committee (formerly Dominquez defense Committee) went into action to keep its commitment to the Barrio---to inform the community, to assist the parents of arrested students in securing their release, and to bail out those arrested. According to the President, Mrs. Celia Luna de Rodriguez, "All those arrested had been bailed out by Saturday afternoon, thanks to the untiring efforts of the following members who went on round the clock duty until all were freed: Julia Mount, George Mount, Juan Roble and Father Wood, who ably assisted attorney Toby Rothchild, and bondsman Sam Albaum.

Just two years ago this week, the students of the barrio schools, fed up with the failure of what passes for educational system, tired of being pushed out of school at the rate of 50%, walked out of their schools with a list of demands for school improvements in their young hands, and hope in their young hearts that somebody would listen to them. In all but one school they were met by the riot squad called by the school administrators. The Board of Education, confronted by hundreds of community people, listened and made promises and then dragged their feet. Few demands, even those which cost nothing, have been met. Recent reading tests are an indictment of the educational system.

Last Thursday, a group of students at Roosevelt attempted to meet with the school administrators with the purpose of presenting them a list of demands for school improvements. After having promised to meet with them, the administrators reneged on their promise. The students demonstrated. The police were called---and they came, riot gear and all. What crime was committed to require such action? According to the administration, the students blocked one exit (out of 15 exits), thus creating a "fire hazard."

What about the right to peaceful assembly? Or the right to petition for redress of grievances?

One young lady, a student arrested at the school, stated that when ordered to disperse, they knew that to refuse would mean probable arrest, and they were ready to be arrested if it came to that. In her bright eyed innocence she believed, as did the others, that she would be placed under arrest and would walk with dignity to the police car. None were prepared to be pulled by the hair, called a bitch, knocked to the ground, choked, have their arms twisted, etc.

An education aide, taking his job of "aiding the student" seriously, on seeing a policeman mauling a young girl badly, ran to her defense. He was arrested for assaulting an officer.

The only crimes committed here are crimes against the students.

It is criminal to force children to attend school 12 years and not to teach them to read! Recent reading tests are glaring evidence of this shame.

It is criminal to continue to ignore our students and turn our backs on them when they plead for help!





DEFENSE COMMITTEE

It is criminal to continue to pour money into schools that miserable failures, capable of producing failures at the rate of half its student body.

And the grossest crime of all---to turn the cops on the victims.

After the recent Gittleson decision ordering the L. A. Board of Education to integrate its schools, the Board made pious noises about the concept of local community control! What community control are they talking about! The community has been completely ignored at Roosevelt in its attempt to get an administration who relates.

Yes, the victims are now free; however, this is only the first step. The next big task will be securing adequate legal defense for the victims and raising funds for legal expenses.

An urgent appeal is being made to all organizations, to all attorneys, especially Chicano attorney to all people with a conscience, to help in the defense of our young people.

YOU CAN AND MUST HELP BY DOING THIS:

1. Send contributions, whatever you can, but send them now!
2. Contact attorneys to help us.
3. Attorneys, phone us to offer help.
4. Protest the use of the police by school administrators. Telephone the Board of Education, 625-8911 ext. 2381. Address your letter to Mr. Gardner, Chairman of the Board, 450 North Grand Ave, L. A. 90012
5. Attend the Barrio Defense Committee meeting.

BARRIO DEFENSE COMMITTEE
 CELIA L. DE RODRIGUEZ, PRES
 1541 N. ATTRIDGE AVE.
 L. A., CAL 90063
 262-1502

eye witness reports

ROSALINDA MORAN

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I want to say that Segal made no effort to talk to us. We told him what we wanted and he made no effort what ever. He didn't say a word.

He came in with his little cardboards saying that we were suspended. None of the administrators did anything about it.

We didn't even know that 600 policeman were outside. They were guarding every gate. We didn't know that they were surrounding us.

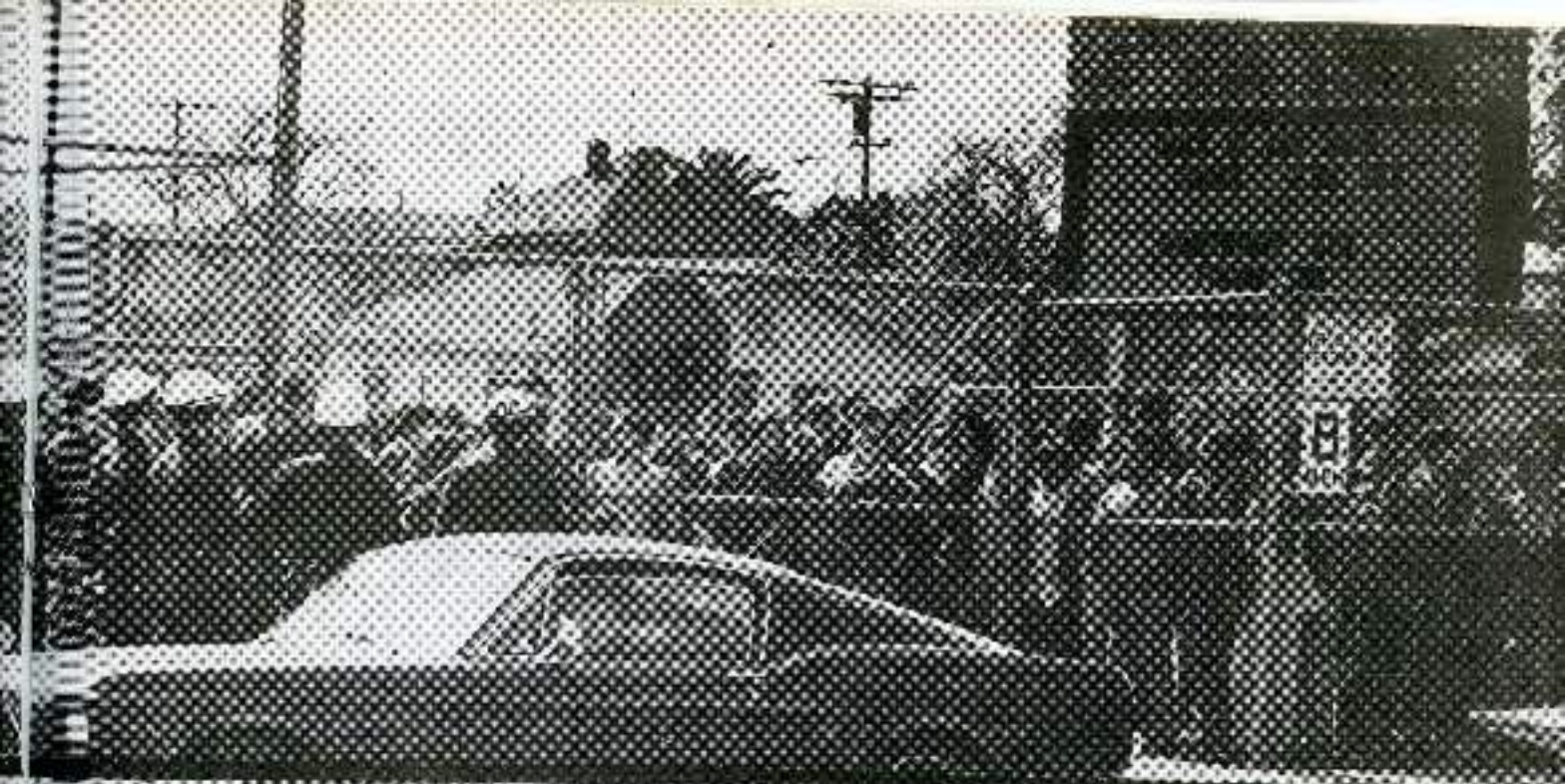
From what I understand, the police are supposed to ask you if you are going peacefully or not. We were sitting down, we weren't harassing other students. We weren't calling out names. We weren't putting anybody on the spot. We were discussing what we thought with other students, the students that were looking up at us. We were talking about it peacefully. We didn't throw bottles or rocks. And we didn't say dirty names to offend anybody. We were just talking about it.

He came in and told us that anyone who stayed was going to be arrested. Some of the students left and we stayed there. Then the policemen just came. They were six feet four inches taller than we were, about 300 pounds worth. I turned around and they got one of the boys...he was on the floor...I'm sure that if they would have told us they were going to take us like this, we would have gone peacefully.

Then they grabbed one of my girl friends by the hair. They didn't have to take her like that. We were all together, all the girls...we were all scared. Then they got me.

turn to page 43





continues from page 39

I was scared. He was coming at me and I was going to fall, and I did fall. And all of a sudden two policemen were on top of me. They turned me over. They were twisting my arms. And as they were dragging me away, they said, "this is for what you did back there." And he pulled my arm harder and harder. And every time I screamed, he did it harder. I couldn't understand why?

A person... I mean, how could he do that? He had no right.

I want to know what the parents are going to do. Does Segal have any right to bring in a riot squad.

Thirty kids... thirty kids who wanted to say something. Couldn't he see that. I'm asking you, couldn't he see that? Couldn't he do something?

FREDDY PLANK

First I'd like to say that it seems ironic that the same teachers who are so concerned about our education are the same people who called the riot squad into jump and beat up 100 lbs. girl students half their size. They are actually happy about this. I don't know too much about how they jumped on the students because I was the first one arrested.

I was pointed out and they just arrested me. You, I was under the impression and I think most of the students who were willing to get arrested were under the impression that the officer would walk up to you and say "You are under arrest, will you please come with me." But apparently that didn't happen, because two cops jumped on me and were twisting my arm and taking me away. And as I was being dragged away, I guess the other police were starting to run after the people.

First of all, I think you have to know the mentality of the cops who came out to handle students. They were saying, "Lets see how brave you are now. Talk to your people," as they twisted my ar, and dragged me away.

As I was being booked, I saw them bringing in girls. Two cops on each side of a girl, holding her arms behind her back and twisting her arms. I saw them with cats one half their size with their hair being pulled back and arms around their throats.

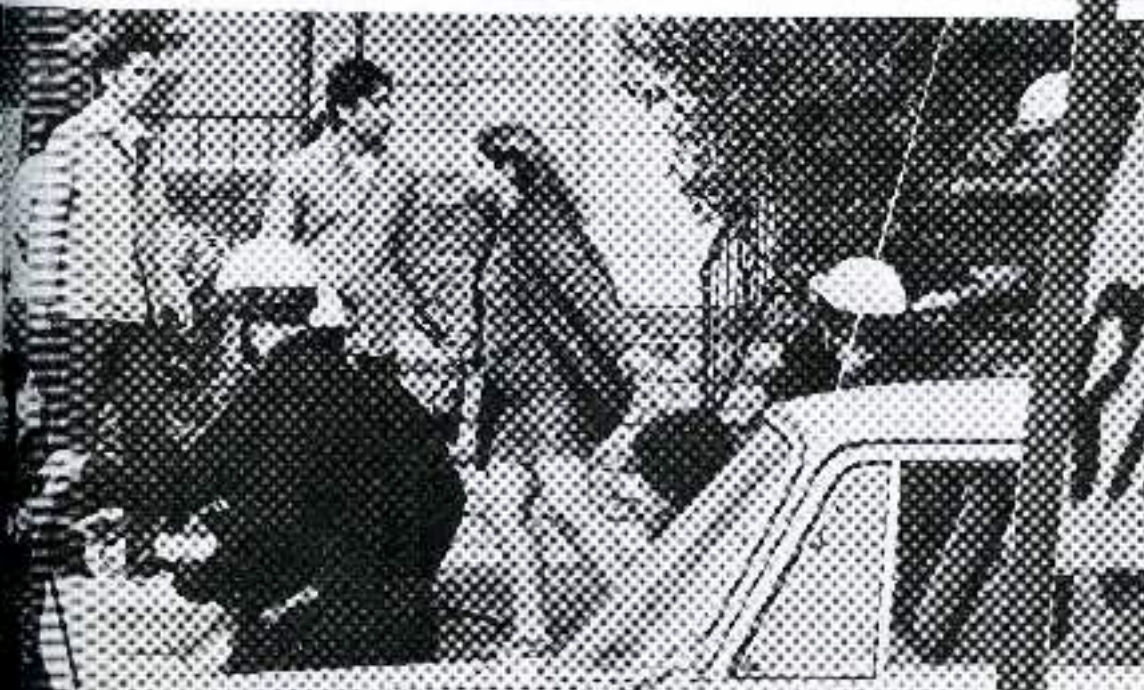
This is the way the administration deals with students. The administration did nothing to stop this. And even if they had, I'm sure they had no order over the cops.

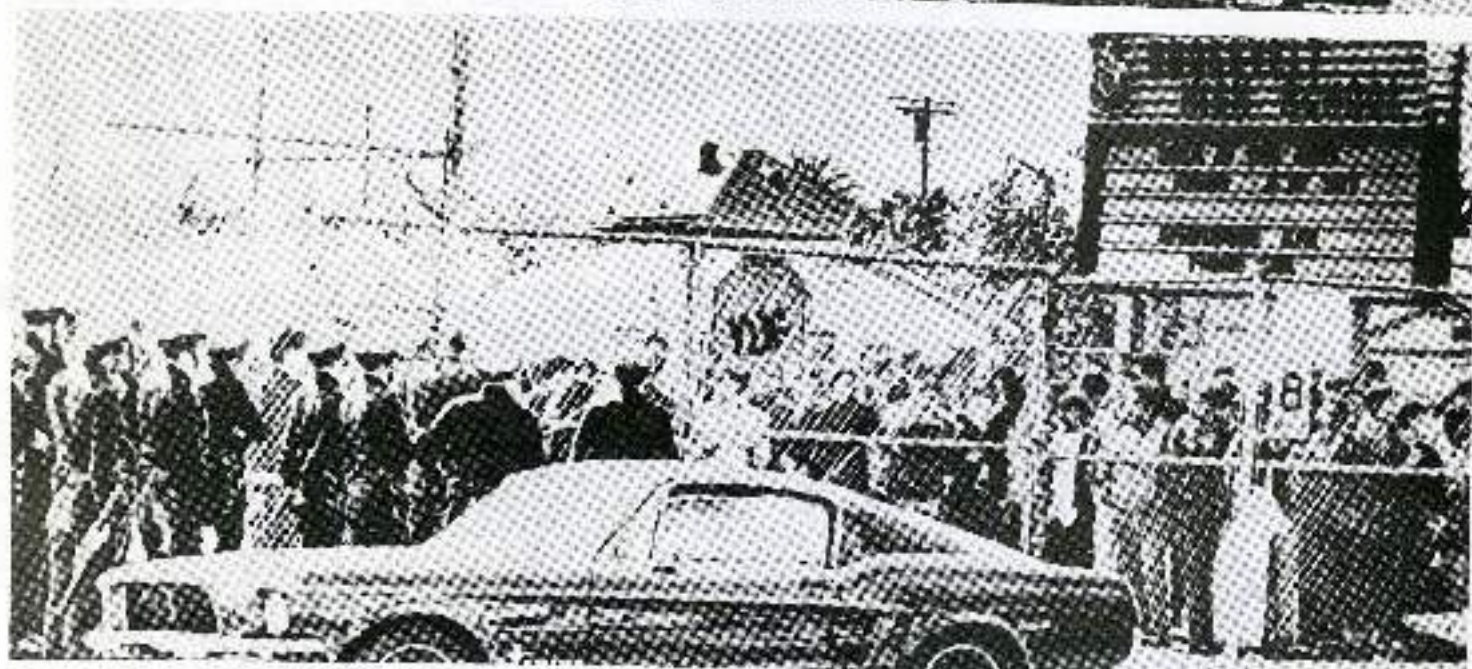
Another thing I would like to point out is that the Special Operation Conspiracy (SOC) people were pointing out certain people. And these certain people were being arrested, even people who were standing accross the street. One of the guy's two brothers were arrested. They were from UCLA and they were standing accross the street.

Parents started coming out from accross the street and cops went out and started pushing parents, ladies. They started pushing them away with sticks. There were students who are being held on felonies. Assaulting an officer. And they didn't assault these officers. They were protecting girls who were being beaten up by these sadistic beasts.

I'd like to question the people who called in the cops to deal with the kids. I think we have to realize that if they can do something like this, how can they be worried about our education.







MASTER PLAN :

mass

intellectual

genocide

CPA---El Alacran

In 1960 California developed the Master Plan for Education to best meet the needs of the State of California. Among other things this plan calls for the top 12% of high school graduates that go to college to enroll at the University level. The 33% of high school graduates that attend college are delegated to the four year state college level. The remaining 55% of students wishing to attend college are restricted to the Junior College level. Under this plan the Universities would produce the number of researchers and professionals that would be necessary to meet the increasing needs of the corporations and other large businesses. The four year colleges would have the responsibility of training the technicians necessary to run the "machinery" of the large industries. And finally the J.C.'s would have the responsibility of training the less sophisticated but integral skilled and semi-skilled work force.

During the implementation of the Master Plan (1960-75) the Educational Opportunities Programs was instituted at the level of the four year colleges. However, where the master plan depends on highly selective admissions program using the

criteria set up by the Board of Trustees to mass produce the work force of the industries, the EOP (Educational Opportunities Program) is more interested in developing individuals that have previously been shown to be low achievers because of the numerous flaws in the educational system. In a sense, it can be said that the Educational Opportunities Program has provided ethnic minorities in this country with an opportunity to succeed in higher education regardless of the individual's past failures. The EOP staff can recognize the potential of an individual, based on personal interviews and an autobiography. These means of evaluation can clearly identify the ability of an individual to succeed because the applicant is not being considered on the basis of past experiences but rather on what that individual can do on the basis of personal qualities possessed.

Once this evaluation is completed and the student accepted, he is assisted through the transition period of his new college career (i.e. first 1, 2, or 3 semesters). Assistance is provided in the areas of housing, financial aid (work study, grants, loans) as well as academic tutoring and personal counseling

when needed. This program provides the services that all Freshman in college probably should receive in order to get through the difficult transition successfully. And often

EOP's expand their tutorial programs to include the regular students (non-minority) when there is a need for this.

It now seems that EOP, the key of success for Chicanos, Blacks, Indians, and Asians, is to be phased out regardless of its success since the inception in 1967 at the state college level. It seems certain that the Board of Trustees, the Coordinating Council on Higher Education and various legislators have determined that they will do anything under their power to end EOP and the progress of ethnic minorities in the last three years. The CCHE (Coordinating Council on Higher Education) recently funded a report made by a private corporation and although its findings and recommendations about EOP were positive and emphasized the expansion of the program at both the state college and J.C. level, there are two bills in legislature RIGHT NOW that are working against the purpose of EOP and will ultimately



phase it out.

At the present time the Harmer Bill (SB1072) is the major threat to the EOP. This bill (in effect november 9, 1969) stipulates that:

- 1) New EOP students will be considered only because of financial need but regardless of the individuals potential to succeed.
- 2) Those students that meet the academic standards set up by the Trustees (those of the college) but in financial need must be nominated by a state agency such as:
 - a) High School Principal
 - b) California Youth Authority
 - c) Dept. of Probation
 - d) Etc.

And again placing the student's potential, and his life itself, on the hands of people insensitive and unaware of the problems of minorities.

- 3) That the EOP budget for the state colleges be set at 2.35 million dollars per year. Barely enough to support the 3,100 students under EOP at 19 state colleges and therefore limiting the

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expansion of the program as necessary.

The Alquist Bill that is currently being implemented calls for the development of EOP's at numerous J.C.'s throughout the State. This in itself would not necessarily be harmful to minorities - except that J.C.'s EOP's are to be developed at the expense of the EOP's at the four year college institutions. This means the EOP's would be concentrated at the J.C. level, again subjecting them to the 66% drop out rate and thus eventually limiting them to the lower level of the wage scale. A more threatening implication is that the relocation of the EOP to the J.C.'s would add an additional tax burden to the local community, by releasing the state and local government from their financial responsibility to education. This could lead to the rejection of School Bonds and the subsequent failure of the EOP's at the J.C level which would then completely exclude minorities from education.



from

EL PLAN DE SANTA BARBARA

a chicano plan for higher education

MANIFESTO

by the CHICANO COUNCIL ON HIGHER EDUCATION

For all people, as with individuals, the time comes when they must reckon with their history. For the Chicano the present is a time of renaissance, of re-nacimiento. Our people and our community, el barrio and la colonia, are expressing a new conscience-

rio and la colonia, are expressing a new consciousness and a new resolve. Recognizing the historical tasks confronting our people, and fully aware of the cost of human progress, we pledge our will to move. We will move forward toward our destiny as a people. We will move against those forces which have denied us freedom of expression and human dignity. Throughout history the quest for cultural expression and freedom has taken the form of a struggle. Our struggle, tempered by the lessons of the American past, is an historical reality.

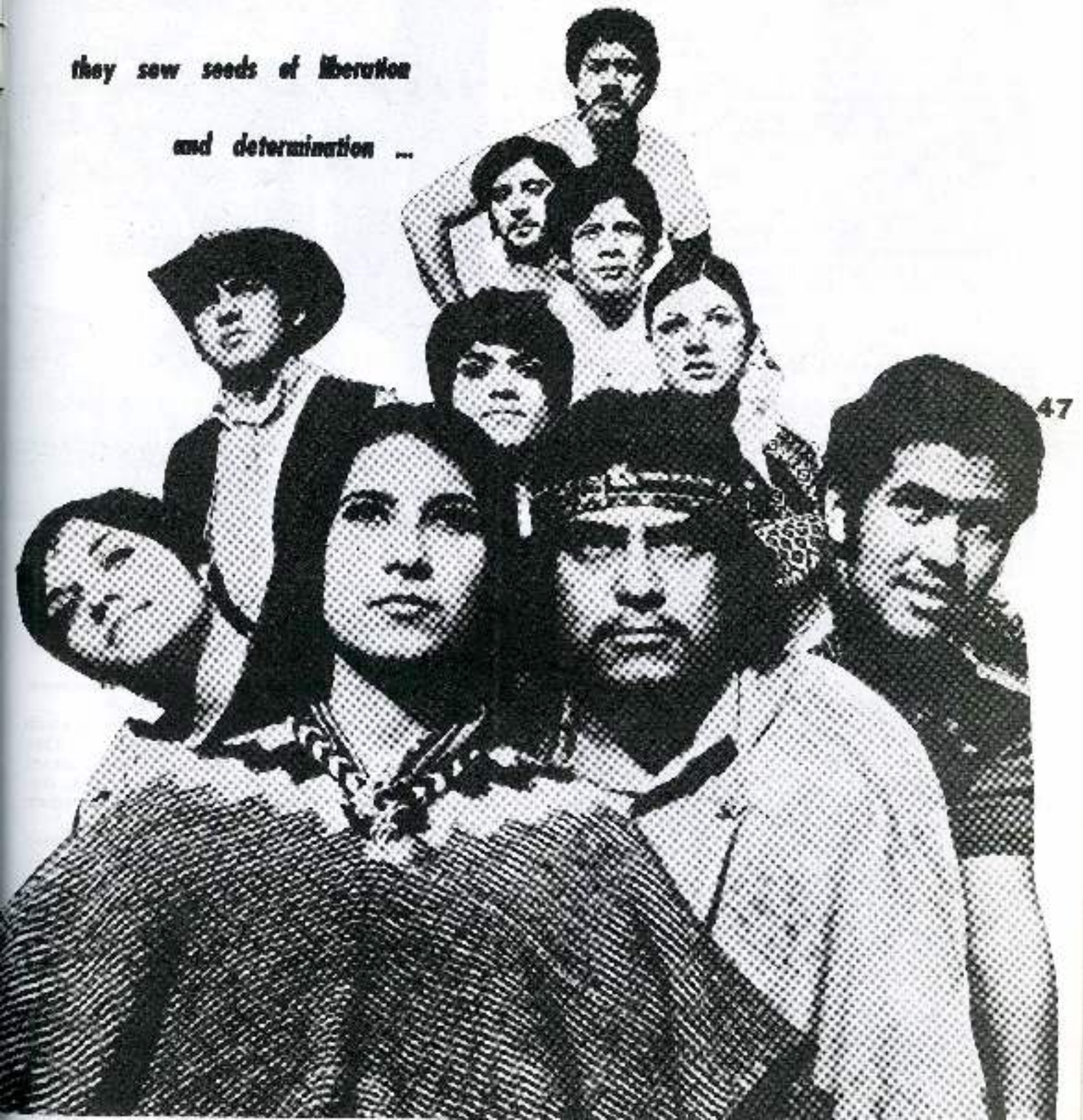
For decades Mexican people in the United States struggled to realize the "American Dream." And some ---a few--- have. But the cost, the ultimate cost of assimilation, required turning away from el barrio and la colonia. In the meantime, due to the racist structure of this society, to our essentially different life style, and to the socio-economic functions assigned to our community by anglo-american society---as suppliers of cheap labor and a dumping ground for the small-time capitalist entrepreneur---the barrio and colonia remained exploited, impoverished, and marginal.

As a result, the self-determination of our community is now the only acceptable mandate for social and political action; it is the essence of Chicano commitment. Culturally, the word Chicano, in the past a pejorative and class-bound adjective, has now become the root idea of a new cultural identity for our people. It also reveals a growing solidarity and the development of a common social praxis. The widespread use of the term Chicano today signals a rebirth of pride and confidence. Chicano simply embodies an ancient truth: that man is never closer to his true self as when he is close to his community.

TEATRO POPULAR DE LA VIDA Y MUERTE

they sow seeds of liberation

and determination ...



El Teatro Popular de la Vida y Muerte, The Popular Theater of Life and Death, are a group of young Chicano activists and artists from Cal-State Long Beach College MECHA (Movimiento Estudiantil Chicano de Aztlan) who are proving that the arts must and can be relevant to social change. Teatro Popular is directed by Guadalupe Saavedra.

Teatro Popular uses satire and mime as its main vehicle of expression to present social issues and problems which are confronting society in general, and the Mexican American or Chicano Community in more specific areas.

The Teatro philosophy, according to Guadalupe Saavedra, is similar to the function of a farmer who sows seeds. However, they sow seeds of liberation and determination to encourage people to solve their problems by doing action in the community.

In their expression, the Teatro offers alternate solutions of what is being satirized. The underlining message deals with organizing the oppressed and the poor. Not having economic, political or military power, the only power the poor and oppressed have is in numbers. Organized, this mass numbers provide a potent weapon in dealing with the powerful and organized establishment organizations. The outcry of the masses can be more easily heard and heeded if they have large numbers organized and mobilized.

The form of expression used by the Teatro is not new. Since Aristotle in Greece, there was theatre of mime and satire. In Roman times there was the Commedia del Arte. There have been itinerant theatre groups from the middle ages on to more contemporary times. After the first world war theater was used as a tribunal, and its main function was to speak against the atrocities and stupidity of war; then Epic Theatre was born as a result of this movement. In the Epic Theater there was no middle ground in expression as long as human life was at stake.

Then came Brecht with theater of alienation.



In America during the 30's there was the workers theater, and theater of protest where labor plus stage explored injustices perpetrated upon the people such as "sweatshop" conditions, where the economic law of the jungle prevailed.

There are other groups throughout the Southwest who use the same technique as an expression.

Although they have performed on theater stages with lights, the Teatro needs neither to perform. They perform in parks, sidewalks, restaurant table tops and even rooftops. The group has toured colleges, universities, prisons, or where they can uplift the spirit of man.

In addition, El Teatro also sponsors a five piece band, the 2/3 Minority under the directorship of Miguel Archuleta.

For information on plans for the future, performance schedule, or desire to engage the Teatro:

Write:

El Teatro Popular de la Vida y Muerte
c/o Long Beach State Mocha
6101 7th St.
Long Beach, 90801
or call

Zo Ann or Clarisa
(213) 598-1910

LOS INDIOS



The following are excerpts from interviews by an El Grato reporter with Richard Oakes, the 27-year-old Mohawk leader, and with Carol Williams, a Yurok Indian and mother of four.



Rich Oakes, spokesman for Alcatraz Indians, speaks in San Francisco.



*The Tragedy of
life is what dies
inside a man
while he lives.*



RICHARD OAKES: There's a sad neglect of all the different tribal cultures. Ten years from now, there may not be anybody out on the reservation to retain our culture and to be able to relate it. So this is actually a move, not so much to liberate the island, but to liberate ourselves for the sake of cultural survival...

For the most part, you find that the people coming here are here for the knowledge they can acquire. We hope we've been instrumental in bringing about an awareness in young people, an awareness that there is something good in the traditional aspect of Indian life. And we hope that the young people begin to respond to the old people, not coming from the high schools, which are white oriented, and trying to teach the old people, when in fact the old people can teach them much more...

One of the basic tenets of Indian life is humbleness, though, it's true, for instance, that the Chicano people don't identify with the Indian part of their life. It's the invisible side for them; or it's the pagan side for them; or it's the side of them that's very savage. They rationalize, so far away from the Indian part of their lives; and I think all their lives try to believe in something they're not, trying to be more and more American...

The sad fact about the non-Indian world is that most of it is not based on the truth, and that's why it's going to fall, to crumble. It's crumbling now, it's falling apart...

Here on this island, we've got so much more. It has so much more in the way of promise, hope, for our own people. Our people are slow to react to something of this nature, and they want to find out how much truth there is in it. It's hard to live a lie.

I speak as a youth, and I speak as a spokesman for the people on the island here, and we are ready to start listening to the old people. Leave the land that has caused so much trouble and heartbreak and come to a neutral area; and leave with us the knowledge so we can go back and teach your children.

CAROL WILLIAMS: When we claimed Alcatraz island for Indians of all tribes, we meant exactly that. It's so very important for the Indian people to realize that we're never going to get the island unless the Indian people are going to come here, and represent the Indians of all tribes. We need to have Indian people that know the Indian culture, to begin now teaching it to the younger people here on Alcatraz.

This is why we want a cultural center and a college that represents young people learning the forgotten culture they left to learn the white man's culture. The young Indians want to come back. They want to learn. Because out there in the white man's culture, you learn that we no longer need the white man's culture. The white man's culture needs our culture...

I have four children of my own. I want them to learn what the Indian people represented on this whole earth. What their heritage is—not just of their tribe, but of all tribes.

And what we want to accomplish on Alcatraz island is only symbolic of what we hope, in the future, will be the way that all mankind will live, in harmony, without the prison...

We need more people. We need people with Indian ways to teach. We need people to teach languages, to tell what the different dances mean. The standards of how the college will be set up will not be white man's standards. It'll be by the standards that the Indians had before the white man came...

I think throughout the years the older people began to be slighted because the younger people were going into a modern world and the older people didn't want to hold them back. And I think now that the younger people have come back and said, "I want my culture." We want to come back. We see out there in the world many, many people. Lost people, unhappy people; people that are wandering around lost and homeless and needing spiritual guidance. We can give it to them, if they want it. We have to go home. We have to learn...



RED POWER

My name is Gertie Creel. I am an Indian, and I am proud and I am somebody. I am going to stand up and fight for my rights like I am somebody, too.

I am going to get my rights if I got to fight for it, go to jail for it, or die for it.

I am not fighting for integration---I am fighting for education.

The white children in Dorchester County are getting good education, and mine are going to get it too. This country belongs to the Indian people, and I'm going to fight for them.

I'll roll up my sleeves and fight it out before my kids be kicked around by the white people in Dorchester County, and I mean every word. The Indians have sat down for too long, while the white men grin in their face.

But I'm here to tell you no white man grin in my face for I am not the older generation. We're not here for fool.

The tragedy of life is what dies inside a man while he lives.

There are times when we need the courage to stand up and speak. There are even more times when the white people need the wisdom to sit down and listen.

You know, you can make more friends in two months by becoming interested in other people than you can in two years by getting other people to be interested in you.

Now I read that the Freedom School of ours is a sham, but that Four Holes School is a sham and has been for as long as I can remember.

The Indian people here have never had any control in their own affairs, and now we are asking for what we rightfully should have: Indian power for Indian people in Indian affairs.

The Indians want the rights to control their own affairs, and they want the white man to stay out of their affairs and stop telling them what to do and what not to do.

BRAZIL'S DEAD INDIANS:

THE KILLING OF AN UNWANTED RACE

"The tragedy in the Brazilian forest primeval outscapes Vietnam and Biafra put together, and can only be compared with the official extermination of the Jews by the Third Reich."

— Christ und Welt, Stuttgart



In the glare of publicity surrounding Biafra, and, more recently, the Vietnam atrocities, the U.S. has all but overlooked an incredible phenomenon taking place in its own hemisphere: the alleged mass murder of Brazil's Indians.

It was nearly two years ago that Brazil's most mind-numbing scandal broke into the open. According to the Government's own admission, Brazil's already decimated population of Indians was being systematically slaughtered with the full compliance of the Government's Indian Protection Service. The number of Indian dead was considered uncountable. In March 1968, preliminary trials took place, and the Government promised that those officials responsible for the genocide would be properly dealt with. But even at that time, with the exception of a few national publications, the scandal received short-lived attention in the U.S. press.

In recent months, European publications have again taken up the cry. A Swedish documentary just three months ago showed that the accused officials were still free, and that the massacres were continuing unabated. Other reports stated that aircraft and other weapons to increase the efficiency of mass extermination are currently on order. Europeans demonstrated throughout last fall, and more eyewitness reports appeared in the press. The Brazilian Government denies the allegations.

Norman-Lewis's report in the London *Sunday Times*, published early last year, probably gives the fullest account of the extermination of a gentle civilization throughout the years. An excerpt from Germany's weekly *Der Spiegel* deals with events in the past few months. Other excerpts, including a brief analysis by Tunis's *Jeune Afrique*, on Brazil's current efforts to "civilize" its Indians, corroborate the main reports.

"Some of the blame for the genocide must be placed upon foreign land-owners. Fully one-fifth of Brazil, sometimes broken into enormous estates, is owned by foreign individuals and corporations. The largest single owner is the Boat Carriers Corporation, an American company. Another U.S. firm, controlled by the Sellig Brothers, has bought and resold to U.S. citizens over 3.3 million acres of land, including the entire northern portion of the State of Minas Gerais. Finally, the Jornal do Brasil revealed that Prince Ranier of Monaco owns lands whose area is twelve times the size of his Principality."

From *JEUNE AFRIQUE*, Tunis

THE KILLING GOES ON

52 One of the world's most flagrant atrocities—the slaughter of hundreds of thousands of Brazilian Indians—has been brought to light by a Swedish anthropologist and a journalist. The journalist is Torgny Andelberg, whose documentary on the continuing genocide in Brazil caused a furor throughout Europe after the film was aired on Swedish television a few months ago. The anthropologist is Lars Persson, who reported from the scene: "Brazil is on the verge of the final solution—the complete physical extinction of its Indians."

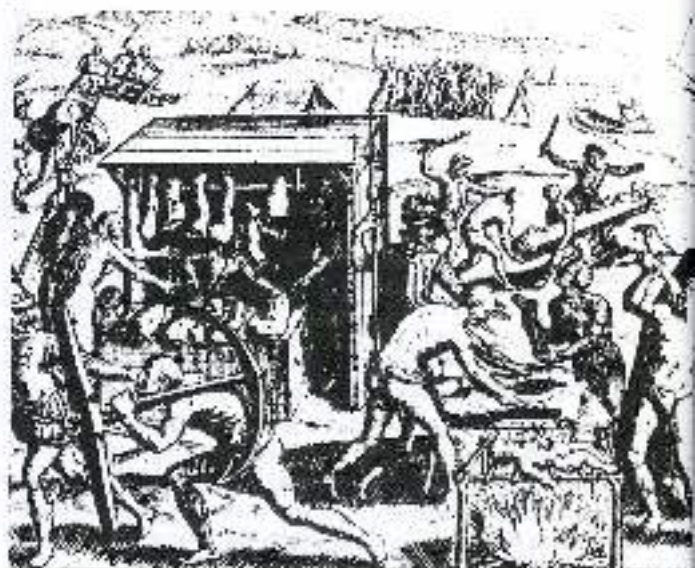
Despite a scandal in 1968, when trials were held and Brazil's Government vowed that the guilty officials would be punished, Lars Persson reported that as late as the fall of 1969 a member of the Brazilian embassy in Ottawa confirmed rumors that Brazil had ordered twelve Caribou airplanes with fittings for napalm bombs to be used "in a campaign against Brazil's Indians."

Following the showing of Andelberg's documentary and Persson's report, demonstrations took place in Sweden and spread throughout Europe. Over 2,000 German, Scandinavian, Swiss, and Austrian anthropologists met in late October to demand that the Brazilian Government issue a human rights guarantee to the surviving Indians, and that it publicly proclaim that the guilty would be brought to justice without further delay.

The Brazilian embassy in Bonn hastened to affirm that the Government in Brasilia had taken adequate steps against the guilty during the trials in 1968. In fact, however, not a single one of the accused slaughterers has been sentenced, or even brought to trial. The cries of outrage that arose around the world two years ago may have died down, but the fact remains: not a single man has been brought to trial—in fact, the original Government report on the massacres has now been altered, whitewashing the defendants and charging them with "a slight misuse of authority."

Brazilian public opinion alone cannot force the Government to prosecute the accused, because there exists an official sanction against mentioning any subject which might be detrimental to the "peace and stability of the nation." Thus, the Indians of Brazil seem sentenced to irrevocable and eventual extinction.

From *DER SPIEGEL*, Hamburg

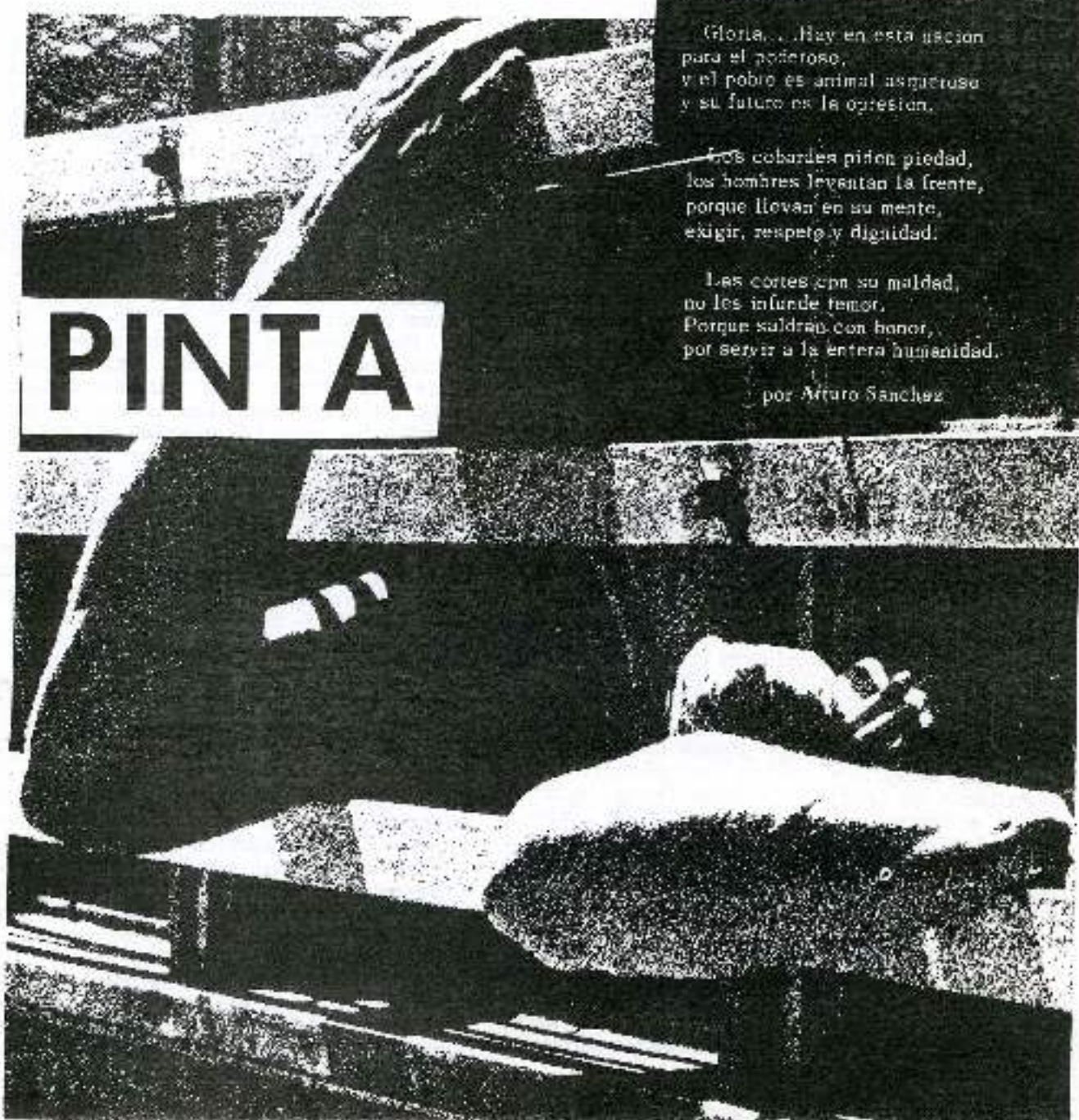


FRANZ SPITZEL, HAMBURG

NOTICIAS

DE LA

PINTA



Nuestra causa te llaman conspiración,
los abortos de la justicia
y el que pone la injusticia
su protesta es traición.

Las puertas de la prisión,
abiertas nos esperan,
y todas las que quieran,
luchar contra la discriminación.

Gloria... Hay en esta nación
para el poderoso,
y el pobre es animal asustado
y su futuro es la opresión.

Los cobardes piden piedad,
los hombres levantan la frente,
porque llevan en su mente,
exigir, respeto y dignidad.

Las cortes con su maldad,
no les infunde temor,
Porque saldrán con honor,
por servir a la entera humanidad.

por Arturo Sanchez

EL AGUILA

EL AGUILA DE LA PINTA-SUSANVILLE

The Mexican American Culture Group:

THE EXECUTIVE

Gilberto G. Gonzales. . . Group Chairman
Bill Echavarría. Co-Chairman
Luis Valdez. Group Secretary

EXECUTIVE COMMITTEES

Jimmy Barela. Program Chairman
Joe Dominguez. Membership Chairman
Gilbert Garcia. Culture Chairman
Ernesto Duran. Editor/Public Relations
Lino Baca. Camps Chairman

SPECIAL COMMITTEES

John Campa. Artist
Isaac Lujan. Artist
Georges Torres. Sgt. at Arms
Larry Rivera. Education
Joaquin Archuleta. Employment

THE MACG IDEA

The M A C G is a new basic concept in self-help inmate group philosophy. The State has for years provided programs---and other self-help groups have long existed in institutions---but, that is just the point. These long efforts have not been able to reach the average Chicano convict. Therefore, a Chicano group to which the Chicano can relate and which can invoke the feeling of belonging is necessary.

If there is really a sincere desire to remotivate the mass of Mexican Americans in these institutions, then a start must be made by communicating with them. The M A C G is making that start. We feel that if you take the constructive ideas the Chicano has rejected in the past, and present them in the context of his background culture, you can overcome that rejection. We feel this "Culture Group" approach offers a renovative instrument of great potential.

The fact that our organization and others similar to it are even formed should tell us that the traditional kinds of help offered by institutions are not meeting the needs of those who they are supposed to help.

Though we believe that all men share, in the main, the same basic needs, we are aware that people from different cultures often have very different sets of values and patterns of social motivation. We recognize the individual as a product of his culture and inseparable from it.

THE EXECUTIVE BODY
VIVA LA CAUSA!

DECLARATION

by ERNESTO DURAN

In the barrios of Los Angeles, I am known by the nickname "Funny Guy." Not too long ago a friend told me that I should change this name to the Angry Man. This is all due to my involvement in the Chicano Movement, and the fact that I talk about it night and day. I asked him, "My friend, how much do you know about the Movement?" And after some time I found that he, like most others who criticize the Movement, was unaware of what it is really all about.

He and many others have been misguided by people like themselves, the news media, and a slanted literature. This testament is in effect what the Movement means to me.

The Movement is like one of my little brown Sisters, young and beautiful! I have seen the seed of a beautiful flower planted, and when I roam around talking up the Movement, I am merely sprinkling and preparing the ground from which this flower will bloom. The days of sleep under the "Nopal" are over and a giant has awakened. I have passionately embraced the Cause of the Chicano Revolution, and to me La Causa is my life. My first allegiance is to the Chicano Movement, and I have no alternative but to fight for its welfare and enlightenment. In making this declaration, I mean by whatever means possible. I will fight injustice, oppression, ignorance, and above all the worst enemy of La Causa: Los Tio Tacos. To me, everything that promotes the success of La Causa is right and just, and anything that hinders it is immoral!

At times, I will be called a fanatic, but I will never, through my beliefs or acts, hinder the Movement. The triumph of our ideas requires preparation and clear understanding of what is possible and what is not possible, and of how to attain that which is possible. What is possible in "La Causa is power!" We must watch those who lead us, for the possession of power will corrupt the greatest of people, thus even the ablest of leaders who mean to benefit the Movement may by degrees stumble and become Tio Tacos.

I have high hopes that the Movement will some day make our people conscious of their obligation as citizens of this country. The philosophy of La Causa, by way of education, is to put a professional in every Chicano home, and a voting ballot in every Chicano hand.

Our goals, here in la pinta, are to teach our brown brothers to participate in community and civic activities so that we may gain the proper representation we are entitled to in all levels of society. Another goal is to teach the brown brother that he must be objective and that he must understand that this revolution is one of MINDS, and not of physical battles. This time our battle is not WWII, nor the Korean Conflict, but probably our hardest one yet, this being the battle of EDUCATION.

How beautiful it would be if we could distinguish ourselves in the educational field as well as we have in the above mentioned wars and today in Viet Nam.

I call on the older Chicanos to go to our youths, and be introduced to that which will favor the establishing of equality and brotherhood among our people. We as Chicanos must act to create a more beautiful and humane society. We salute our country, we salute all of mankind, and in closing I leave you with this:

VIVA NUESTRA CAUSA



LA PALABRA

“MC NEIL ISLAND FEDERAL PENITENTIARY”

La Junta de Febrero 27, 1970; M.A.S.H. completed its elections on this date with the election of "Chente" Mendoza as Programs Committee Chairman. This post as well as all the others were intensely contested, which indicates the deeper interest of the General Membership in putting their words into action. Following the election of the Programs Chair, the outgoing Executive Council officially turned over their respective offices to the new Executive Council. The highlight of the evening was when the outgoing President, Mando Mendoza, turned over the ring of office to the incoming President, Joe Villarreal, who immediately made two announcements. One was to appoint a new Sgt. of Arms, Tony Cordova, who took over from Enrique Espinosa and the other was to call an Executive meeting the following morning. It appears that we picked a leader who doesn't like to waste time. Siempre Adelante!

La Junta Ejecutiva: President Villarreal called his first Executive Council meeting Saturday morning so that all elected representatives could become better acquainted and to determine the priority of the uncompleted business left over from the old Executive Council. The Executive Council will concentrate on the following five issues:

1. Chicano Press Association: To obtain an approval for subscriptions to all C.P.A. publications.

2. Bi-Lingual Correspondence: To obtain blanket approval for all Chicanos to write in their native tongue.

3. Co-sponsor: To obtain a Co-sponsor in order to ease the present load of our present sponsor Mr. E.K. Fjermedal.

4. Chicano Movie: To obtain a Spanish language movie once a month, which will be open to the entire inmate population.

5. Chicano trust fund: To explore the possibilities of setting up a fund for all Chicanos to draw from in any emergency that may arise.

It is requested that all members who have suggestions and/or information concerning the above listed items to present them to any of the members of the Executive Council. The progress and results of these issues will be published as they are known.

Sgt. of Arms, Tony Cordova

MAYO DE LA LOMA

C/O JOHN ZARATE
P.O. BOX 841, UNIT V
CORONA, CAL. 91720

Carnales,

I will start by introducing myself, I am David Rodelo, Sergeant at Arms, for the Mexican American Youth Organization (MAYO de la Loma) located in Unit V of the California Rehabilitation Center, Corona, California. We are MAYO's newest chapter, and at the present time we are trying to establish communication with as many carnales as possible to build our resources and potential, which will help all the Chicanos become inspired towards, and aware of the movement his people are engaged in, and what they are struggling for.

We are stressing that through self-improvement the Chicano is becoming stronger as a whole, and we want to give our Carnales here liberty and the knowledge to understand what it means and to be able to make and take advantage of the opportunities that are available to them.

We would like to know about your organization, and in what way you would be willing to help us of MAYO de la Loma. If you and some members of your organization would like to meet with us, please let us know and we will make the necessary arrangements for your organization to come and meet with us.

I will close in hopes of hearing from you soon Carnal.

QUE VIVA LA CAUSA!

Hermanos en la Causa
David Rodelo
Sergeant at Arms
MAYO DE LA LOMA



DE CHINO



NOTE: If you want to send the newsletter home, give an addressed, stamped envelope to Ruben Baca (Circulation) or myself.

MEXICAN AMERICAN CULTURE GROUP
C/O SPONSOR "LA RAZA HABLA"
P.O. BOX 128
CHINO, CALIFORNIA 91710

Editor ROBERT ABEYTA
Circulation & Reporter STEVE MELFORD
Circulation RUBEN BACA
Reporter JERONIMO ORTEGA
Sports Reporter VICTOR MACIAS
Artist DOUG BIDERGER
Artist TONY RODRIGUEZ

The Mexican-American Cultural Group, was formed with the purpose of learning more about the rich and beautiful culture of the Chicano. Under strong guiding hands, the group has become an organization, a unified body of the Chicano population of CIM.

The groups main objectives are in higher education in all fields of society: economics, management, skilled professions, and in being an asset to the communities we will be paroled to.

Some of the projects that are now in action are the Youth Program, under the Chairmanship of Ray Martinez, Job Developer, under the director of Gerónimo Miranda, Chairman, and in the area of Public Relations is Chairman Ruben Baca, that keeps the group in contact with all the Chicano organizations outside and inside the walls. Jeronimo G. Ortega has inacted programs under committees, being the Committees Chairman, he keeps contact with all of the committees to maintain communications within the group.

Our sponsor, Ray Hawkins, who has helped the group become one of the more stable groups in this institution shows that he will be driving even harder this year. Our co-sponsors, Mr. Martel and Mr. Diaz have also been an asset to the group. It is urged that all Chicanos take an interest in LA CAUSA, and take a part in an organization either outside or inside. We meet every Monday and Wednesday nights, and Wednesday mornings.

There seems to be a certain feeling in the air and it smells like Money. Yes, Money! Our radical new treasurer has started a fund drive for the Chicano group here at Chino. The monies collected will be used for the betterment of the Chicano and his attitude. It is a well acknowledged fact that if a person is able to have a helping hand from a financial standpoint, he can function a lot better when it come to taking care of business. The money will be used by the Chicanos for the purpose of 2690's helping them to secure a job or a place to live. They will be able to borrow the required amount from the groups revolving fund at the Pan American Bank in Los Angeles. Paying it back will be his responsibility when he gets on his feet. If you care to contribute to this most worthy cause, please contact Robert "Pajaro" Rodriguez, or any member of the executive body.

Contributions may be mailed to: PAN AMERICAN BANK, c/o Victor Morga, CSCLA Community Relations Center, 910 S. Atlantic Blvd., L.A., Cal. 90022
GRACIAS

la



Raza de Bronce

CHICANO YOUTH ORGANIZATION
YOUTH TRAINING SCHOOL, ONTARIO

Carnales:

I write to your paper and organizations on behalf of the movimiento aqui en esta torcida.

Como representante of this organization, I write requesting assistance in obtaining literature and possible speakers to come in on our lecture rights.

Enclosed is a copy of our first newspaper, which gives all the information as to what our organization is doing.

turn to page 71.

TIJERINA JAILED

The verdict was that Tijerina was guilty as charged of false imprisonment and assault with an attempt to maim

On Monday, January 5th, Reyes Lopez Tijerina was sentenced on charges stemming from the 1967 courthouse raid at Tierra Amarilla.

The verdict and sentencing came as the result of a second trial which took place October 21-24th. The first attempt at a trial was declared a mistrial when a jury member engaged in a little friendly conversation with an Albuquerque fight promoter in a local bar. (The jury was supposed to have been sequestered---kept together and isolated to avoid being influenced by outsiders). The defense claimed that the state did not have the right to try Reyes for the same alleged offenses after his acquittal last year. Never before in this state has anyone who was acquitted been brought back to trial on charges based on facts from the same incident.

But Judge Garnett Burks denied that double jeopardy applied to Tijerina's case. He stated that he was impressed by the motion, but "had to deny it."

The defense claimed that the state had actually conspired to make the public feel that no harm had been done by the bar room conversation which broke the original sequestration. As Judge Burks put it, publicity doesn't necessarily indicate that no fair trial is possible. How true and how many cases have there been where a little more publicity about the underhanded tricks of the state would have made things more fair for the victims of American Injustice---But what kind of publicity has the Tijerina case enjoyed?

Anyone who wants to know can check the Albuquerque Journal to get a clear view of the kind of "harmless publicity" the case received. After the first trial last December, the Journal asked each juror why they had voted for acquittal. In spite of the bias to which all of the Journal's readers had been exposed, the defense's motion for dismissal on the grounds that publicity had made a fair trial impossible was refused.

In a third attempt to attain a semblance of justice, the defense asked the court to defer a final judgement pending the verdict of a similar case from Florida, now before the United States Supreme Court, which would be legally binding on Tijerina's case. Judge Burk's attitude was, what difference does it make anyway? After all, Tijerina is already in jail; if the verdict is reversed, all you have to do is get a writ of habeas corpus and he will be released.

The judge failed to mention that when a man is serving a federal sentence, he cannot obtain a writ of habeas corpus for state charges.

The defense then entered upon a fourth argument---that the charge of assault with intent to commit a felony was not supported by enough evidence. The only testimony used to back this charge was given by a dead man, Eulogio Salazar, at a preliminary bond hearing, where very few questions were asked because of the limited nature of the hearing and because the witness had just been released from the hospital and had a severe cardiac condition. Thirteen witnesses stated they had heard Salazar give this testimony, although none of them had been near him at the time of the incident, but the value of their testimony is questionable since eleven of them were relatives of Salazar.

It is common knowledge in Tierra Amarilla that Reyes Lopez Tijerina did not shoot Salazar. Even state witness, Benny Naranjo, said Salazar was shot as he climbed out the window. Because perjury charges are being brought against Geronimo Borunda for telling the truth, witnesses were afraid to testify at Reyes' trial.

The verdict was that Tijerina was guilty as charged of false imprisonment and assault with an attempt to maim. But a special clause was added to the usual simple form which states guilt or innocence. In explaining the meaning of the special clause, the jury foreman stated, "We do feel in fact that the defendant did commit the crime, but the motive may have been quite different from what was implied by the state. His intentions were toward the well being of the people involved."

And another jury member said, "We think the defendant was trying to keep people from getting hurt. There was no criminal intent."

All of the jury members stood behind the clause, and at least two of them refused to agree to the verdict of guilty unless the explanatory clause was included.

This raises a vital question: is the motive behind an action important. According to Judge Burks, it doesn't matter why a person does something, it only matters that he has done it. For Judge Burks, justice is black and white, and blind indeed.



58

Gallina Coyote Found Not Guilty

One of the basic premises of the American legal system is that a defendant must be proven guilty beyond a reasonable doubt. An ambiguous verdict should be considered in favor of the defendant. The recommendation by the defense that the verdict was inapplicable because it was ambiguous was also denied.

Under the State Mandatory Sentencing Act, Reies was sentenced to 1-5 years for false imprisonment, and 2-10 years for assault with intent to maim, to be served concurrently.

When the judge asked Tijerina to stand to receive his sentence, the entire audience stood with him. In spite of Jack Love's objections and Judge Burks' threats to throw the audience out of the courtroom, the audience remained standing until Tijerina's lawyer motioned silently for them to sit down.

The courtroom was packed with followers, while the hall outside was crawling with reporters, cameramen, state police, and other undesirable. These men had all contributed to Reies' conviction, and they wanted to see the job finished.

But the job isn't finished. The human beings who stood up for Tijerina in the courtroom, and the ones who couldn't be there, are not finished.

Reies Lopez Tijerina has been in jail since June 1969. Since he is a major figure in the Chicano movement the state has made it its business to stop his work. But the people will support Reies and all political prisoners while continuing the work they have left to build a stronger community.

PATSY TIJERINA ON SUSPENDED SENTENCE BUT "IT'S OUR LAND"

Patsy Tijerina, tried and convicted for burning one of two Forest Service signs that went up in flames at Gallina and Coyote last June, was placed on five years probation by U.S. Judge H. Vearle Payne on March 6.

Judge Payne, who had earlier sentenced Reies Lopez Tijerina to nine years in prison on almost identical charges from the Coyote Incident, threatened Patsy with as much as 10 years in prison if she does anything "wrong" during the five years probation.

Judge Payne indicated he would consider it "wrong" if Patsy was active in the Alianza or worked in any way to help the people to regain their lands.

Patsy was charged with burning two signs—one at Gallina, one at Coyote. She was found guilty on the Gallina charge. The jury was hung on the Coyote charge.

At the time of the burnings on June 8, Patsy had publicly announced she would set fire to the signs as a symbolic protest against the oppression of the people and the occupation of their lands by the U.S. Forest Service.

In suspending Patsy's sentence and placing her on probation, Judge Payne said he was "reluctant" to set her free because "...she still seems to believe that those signs belong to the people."

"Yes, I still believe the signs belong to the people," Patsy says now. "The signs belong to the people because the land belongs to the people. The signs are on the people's land. Why shouldn't I believe that? If they don't want me to believe that, why don't they prove it? Why don't they prove the land is theirs and not the people's? Let them prove that. Let them show the Forest Service has titles for the land. Let them prove the government has titles. Let them prove the land wasn't stolen. Then I will believe them. Why don't they do that?"

Payne was even more "reluctant" to set Reies Tijerina free from the phony charges of the Coyote Incident. Payne sentenced Reies to three years in prison for the burning of the sign at Gallina, three years for the burned sign at Coyote, and three more for "assault" on Ranger James Evans, the man who would be Kit Carson. (For full story on the Coyote Incident, see "Inside the Albuquerque Journal," page X).

The smell of the Coyote Incident grows worse: Reies is now serving three years in prison for "aiding and abetting" Patsy in burning down the Coyote sign. But the jury didn't convict Patsy for the "crime" of burning down the Coyote sign. How can Reies be sentenced to prison for "aiding and abetting" in a crime that wasn't committed? How does that happen? Why did it happen?

AGRESION CONTRA LOS PRESOS POLITICOS

Encabezada por el director Director del Penal de Lecumberri,
Puentes Vargas, un General del

"GLORIOSO EJERCITO MEXICANO"

UN TLAHELCO EN LECUMBERRI

Comunicado de Prensa de los presos políticos
de la crijía "N" *

Los presos políticos acabamos de ser objeto de una nueva provocación, organizada por el gobierno, para realizar un asesinato colectivo, un Tlatelolco en la cárcel de Lecumberri. En la agresión contra los presos políticos el día 1º de enero, organizada y encabezada por el director de la cárcel, general brigadier Andrés Puentes Vargas, al frente de algunos cientos de presos comunes, fueron gravemente heridos el compañero José Luis Núñez, de la crijía C, por herida de bala; el compañero Rafael Jacobo, por múltiples puñaladas; el compañero Gilberto Halam, de la crijía N, por conmoción cerebral y herida cortante en la cabeza, además de docenas de otros compañeros heridos por golpes, contusiones o cortes de cuchillo. Esta tentativa de masacre de presos políticos estaba cuidadosamente organizada y preparada de antemano y fue ejecutada metódicamente por las autoridades carcelarias, obedeciendo órdenes del gobierno, tal como lo demuestran los hechos que relatamos a continuación.

El día 1º de enero, al salir la visita de los familiares de los presos políticos, compuesta en su totalidad por mujeres y niños —pues los hombres salen antes— dichos familiares fueron detenidos por la dirección de la cárcel, que les impidió retirarse y los mantuvo esperando virtualmente secuestrados, en un corredor de la cárcel. Cerca de las 20:30, los presos políticos empezamos a oír gritos de mujeres y niños a coro. Eran nuestros familiares que exigían que se les permitiera salir.

Cuando nuestros representantes de las crijías M, C y N intentaron entrevistarse con las autoridades para resolver esa situación, no se les permitió abandonar las crijías ni recibieron respuesta alguna del director o de sus subordinados, que eran quienes mantenían secuestradas a las visitas.

Preocupados por esta situación, los presos políticos abandonamos las tres crijías para exigir una entrevista con el director y conocer qué suerte estaban corriendo nuestros familiares, cuyos gritos continuaban escuchándose.

Al reunirnos en el corredor central, llamado redondel, al cual dan las puertas de todas las crijías, nos encontramos con que el camino estaba cerrado, no por el cuerpo de vigilancia, que no intervino para nada en este momento, sino por algunos cientos de presos comunes, a quienes se les habían abierto las puertas de sus crijías, encabezados por el general brigadier Andrés Puentes Vargas y por un grupo de incondicionales de la dirección, los llamados "mayores" y "comandos" de las crijías de los presos comunes. Todos ellos estaban armados de rubos, varillas, puñales y machetes, y los incondicionales que los encabezaban estaban en su mayoría drogados o ebrios, completamente fuera de sí. Según testigos presenciales, la puerta de la crijía F fue abierta personalmente por el subdirector del penal, mayor Bernardo Palacios Yáñez. Nosotros fuimos testigos de que los celadores, bajo órdenes del director y en presencia de éste, abrieron la puerta de la crijía E e incitaron a los presos a que nos atacaran, y que la mayoría de presos de esa crijía se negó a salir en ese momento.

Los compañeros que iban a la cabeza del grupo de presos políticos, al advertir que era una trampa preparada para matarnos, llamaron inmediatamente a retroceder, denunciando a gritos que era una provocación criminal organizada.

En esa situación, el general Puentes Vargas en persona, negándose a oír a los compañeros presos políticos que intentaron hablarle, sacó su pistola, hizo varios disparos al aire para enardecer a los presos comunes a cuyo frente él estaba, y les ordenó atacarnos. Su orden fue oída por todos los compañeros presentes.

Los presos políticos nos replegamos hacia nuestras crijías, tratando de evitar el choque con los presos comunes y en particular con



los elementales agentes de la dirección, drogas y libros, que los encabezaban y que no escuchaban voces ni razones. Mientras nos replegábamos, fuimos agredidos a varillazos y cuchilladas, con tubos, palos, pañales, etc., por los incondicionales de la dirección que encabezaban el ataque. Al mismo tiempo, este fue apoyado por fuego de fusiles y pistolas desde lo alto de las murallas y techos ocupados por los celadores. Luego dirigido no a contener la agresión, sino sobre los presos políticos, para obligarnos a retirarnos en desbandado y permitir que fuéramos asesinados individualmente. Si en esas condiciones no hubo varios muertos, fue porque la inmensa mayoría de los compañeros presos políticos mantuvo la serenidad, comprendió que era una provocación y se retiró ordenadamente a sus celdas.

Las tres celdas de presos políticos fueron inmediatamente esquiladas por decenas de presos comunes incondicionales de la dirección de la cárcel, es decir, por el cuerpo selecto de criminales que la misma organiza entre los mismos presos para mantener bajo el terror a las celdas de presos comunes y para proteger sus negocios con drogas, bebidas y de muchos otros tipos.

Estos elementos entraron en la celda M y golpearon a los compañeros que allí se encontraban. Igualmente, atacaron la celda C. Cuando algunos compañeros intentaron defender la puerta de entrada, fueron balanceados desde las murallas por los celadores,

apoyado por fuerte fuego de fusilería, por segunda vez, contra los presos de la celda N. A través de la puerta pudimos rechazar el asalto, aunque varios compañeros resultaron heridos por botellazos, pedradas y varillazos. Fue entonces cuando los asaltantes se replegaron para ir a concentrarse en el saqueo de las celdas C y M. Minutos después, cuando ya los asaltantes se habían retirado de la puerta, los presos encerrados en la celda N fuimos objeto de un nuevo ataque por los celadores, que desde los techos de las celdas vecinas desencadenaron un tercer y más violento tiro en contra nuestra celda, en cuyas paredes quedaron las marcas de los impactos de máuser y de pistola.

Todos los hechos relatados arriba prueban sin ninguna sombra de duda que se trata de una provocación criminal contra los presos políticos con el fin de realizar una masacre y presentarla como un 'incidente' con los presos comunes; que una acción de semejante magnitud no puede haber sido realizada bajo la sola responsabilidad de un director de cárcel, sino que es un acto político terrorista contra los presos políticos, sus familiares, los estudiantes y las masas en general, llevado a cabo por el gobierno para responder a la creciente campaña por la libertad de todos los presos políticos que se desarrolla en el país y en el mundo.

La actual provocación venía siendo preparada desde hace tiempo con una campaña de versiones contra los presos políticos, que se agudizó con motivo de la huelga de hambre que desde el 10 de diciembre de 1969 realizan 90 presos políticos, concentrados en las celdas C y M. Hace sólo dos días, el diario *La Prensa* publicó un desplegado firmado solamente con los nombres de todos los incondicionales de la dirección, que encabezaron esta agresión bajo las órdenes directas del general brigadier Andrés Fuentes Vargas. En dicho comunicado se atacaba a los presos políticos. Era la preparación inmediata de esta criminal provocación. Esta es una de las muchas pruebas de la premeditación con que ella fue organi-

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y otros apuñalados por los atacantes. Allí fueron heridos de bala el compañero Rafael Jacobi, que se encuentran en grave estado.

Una vez ocupadas esas celdas, la dirección abrió las puertas de otras celdas de presos comunes y los autorizó a saquear las celdas C y M, apoyados por el cuerpo de vigilancia. Se llevaron absolutamente todas las pertenencias de los presos políticos: ropas, cobijas, radios, cates, colchones, utensilios de cocina, objetos personales, absolutamente todo. Quemaron además varios centenares de libros.

Los mismos elementos intentaron entrar violentamente a la celda N, en la cual nos habíamos encerrado los compañeros de esta celda y muchos otros de la C y la M. El asalto fue-

zada. Durante todo el ataque, en ningún momento el general Fuentes Vargas ni sus subordinados perdieron el control de la situación. Todos y cada uno de los pasos de los presos comunes fueron dados bajo sus órdenes, desde la agresión hasta el saqueo y las provocaciones de las últimas 24 horas.

Esta agresión ha sido preparada también por una intensa campaña de prensa de periodistas de la Presidencia, como el policía Ernesto Julio Teissier, que escribe en *Novsdeler* una columna suiza de permanentes calumnias y amenazas contra los presos políticos.

Los presos políticos no pedimos ninguna protección al gobierno que ejecutó la masacre de Tlatelolco, que reprime cotidianamente a todo el pueblo mexicano con los métodos más infames, que nos ha amenazado constantemente con asesinarnos a nosotros y a nuestros familiares por medio de pandillas armadas como los llamados "Boinas Rojas de Nezahualcoyotl" y que ha mostrado ser capaz de buscar su represión en bandas criminales de presos comunes —que son las mismas que mantienen bajo el terror a la mayoría de los presos de esta cárcel— y de poner al frente de dichas bandas a un general de la nación. No pedimos ni esperamos nada de un gobierno que recurre a los métodos de asesinato y de saqueo para intimidarnos a nosotros y al pueblo de México. Ese gobierno debe saber que no nos intimida, que continuaremos nuestra lucha y que él es y será responsable ante el pueblo de México y ante el mundo de esos crímenes y de esos métodos, que son los mismos con que reprime todos los días a las masas del país, golpeando, asesinando y saqueando hogares obreros y campesinos.

Los presos políticos de México nos dirigimos a los obreros, los estudiantes, los campesinos, las amas de casa, los trabajadores de todo el país y de todo el mundo, para denunciar estos procedimientos criminales. Denunciamos que este atentado es la continuación de los procesos y las condenas monstruosas y fraudulentas con que se nos tiene encarcelados arbitrariamente; y que ante el fracaso de dichos procesos y condenas en su objetivo de amenorizar a las masas y a los mismos presos políticos que hemos continuado en pie de lucha, ahora prepara un asesinato colectivo como medida de intimidación terrorista contra todo el pueblo de México.

Llamamos a denunciar estos hechos por todos los medios, a través de todas las organizaciones obreras, campesinas, estudiantiles, populares de México y de todo el mundo. Llamamos a movilizarse en defensa de la vida de los presos políticos de México, para detener las constantes agresiones y la provocación, y a exigir la libertad inmediata e incondicional de todos los presos políticos, sindicales y campesinos, del país.

La comisión de presos políticos de la cruzja N: *Victor Rico Galán, Francisco Colmenares, Eduardo Fuentes de la Fuente, Fabio Barbosa y César Casalán.*

Cárcel de Lecumberri. 2 de enero de 1970.

motivos políticos que hay en las cárceles del país. Con este movimiento más que llamar la atención de las autoridades gubernamentales que en múltiples ocasiones se han manifestado como los peores enemigos del pueblo, de la libertad y la democracia, pretendemos romper el silencio ignominioso en que se trata de mantener nuestros procesos que han sido convertidos en verdaderos juicios sumarios y contribuir de esta manera en la lucha por la libertad política del pueblo mexicano.

Desde antes de que hiciéramos pública nuestra decisión de iniciar la HUELGA DE HAMBRE, las autoridades, que van desde la Dirección del penal, el jefe del Departamento del Distrito Federal, hasta el Presidente de la República, han urdido una serie de planes para boicotear nuestro movimiento de huelga. Dichos planes comenzaron con el vergonzoso ofrecimiento de ponernos en libertad en el mes de octubre a condición de que abandonáramos el país, y continuaron en los primeros días de diciembre con el envío de parte del Presidente de la República de diversos emisarios que pretendían detuviéramos nuestro movimiento con la falacia de que el señor Díaz Ordaz promulgaría una Ley de Amnistía. Al no lograr su propósito, se nos lanzaron veladas amenazas a través del director del penal, Gral Andrés Fuentes Vargas, quien demagógicamente nos manifestó que si bien él no se oponía a nuestra HUELGA DE HAMBRE, había planes en contra de ella que dependían de "qué tanto se irritara el señor Presidente" y tales planes iban desde la intervención de los presos comunes que "se molestarían con nuestra huelga", caídos en nuestras cruzjas, traslado de los huelguistas, hasta la intervención del ejército en el penal.

No consiguiendo con todo esto quebrantar nuestra decisión y romper el movimiento de huelga, y previendo que en este mes de enero los estudiantes se movilizarán en apoyo de nuestra demanda, el día 1° del año han echado a andar el siguiente plan en la escalada en contra de la HUELGA DE HAMBRE: nuestros familiares que ocurrieron ese día a visitarnos, principalmente mujeres y niños, fueron arbitrariamente y sin explicación alguna, detenidos en el momento de salida y secuestrados durante más de 3 horas entre las rejas de un pasillo de este penal. Enterados nosotros por sus gritos de la situación desesperante en que se encontraban, pedimos que el Director se entrevistara con nuestros representantes,

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¡ADELANTE, HASTA CONQUISTAR LA VICTORIA!

Comunicado de Prensa de los presos políticos en huelga de hambre de la cruzja "M"

El día 10 de diciembre de 1969, 87 presos políticos recluidos en esta cárcel de Lecumberri iniciamos una HUELGA DE HAMBRE demandando la libertad de todos los detenidos por

demanda que nos fue negada, por lo que nos vimos obligados a salir a los pasillos a exigir una explicación al director del Penal, que ahí se encontraba, quien respondiendo soezmente a nuestras preguntas y pistola en mano, disparó al aire y azuzó a centenares de presos comunes (asesinos y drogadictos), grupos organizados por la dirección expresamente para sumeter a todos los reclusos, a los cuales previamente el subdirector del penal mayor Bernardo Palacios personalmente había abierto las puertas para que nos atacaran a la voz del General. Armados de pañales, tubos, palos y botellas, centenares de presos drogados se lanzaron en contra nuestra reforzados por

un nutrido tiroto que desde todas las casetas de vigilancia se dirigía sobre nosotros. Sumamente debilitados por la permanencia en HUELGA DE HAMBRE durante 23 días que entusiasmados cumplíamos y abrumados por la calidad y número de los araucanos nos resultó prácticamente imposible resistir por mucho tiempo y optamos por refugiarnos en nuestras celdas. Momentos después, apoyados por el fuego de los vigilantes entraron por oleadas centenares de presos comunes en las crujiás C y M y se llevaron todas nuestras pertenencias. El saqueo se realizó de la manera más vil y humillante. Trataron de liquidar físicamente a algunos de nosotros, decenas de compañeros fueron golpeados o heridos y tres de ellos, Rafael Jacobo García, golpeado, fracturado el cráneo y herido en la región hepática por cuchilladas, José Luis Nómez herido de bala en un hombro y Fernando Granados Cortés, herido y golpeado con el cráneo fracturado se encuentran heridos de gravedad en el hospital de esta cárcel.

Este vil atentado, por los antecedentes que señalamos, estaba planeado descaradamente de antemano por las autoridades gubernamentales y ha sido cometido con la finalidad de romper nuestro movimiento de HUELGA.

Responsabilizamos de este acto, en primer término, al Presidente de la República, Díaz Ordaz, quien según sabemos se encuentra desde hace tiempo informado con todo detalle de lo que aquí ocurre; al jefe del Departamento del D. F. Corona del Rosal y al director y subdirector de esta cárcel Preventiva; denunciarnos que ellos mismos serán los responsables de lo que en adelante suceda en contra nuestra. Exigimos detengan su escalada en contra de la HUELGA DE HAMBRE y se atiendan nuestra demanda y la de millones de mexicanos en el sentido de que se abran cauces democráticos al desarrollo del país.

Hacemos un llamado a la opinión pública, a los estudiantes, maestros, obreros y pueblo en general para que redoblen sus acciones en demanda de garantías y libertad a todos los presos políticos y por nuestra parte les reiteramos nuestra decisión de llevar adelante nuestra HUELGA DE HAMBRE hasta sus últimas consecuencias, como una contribución a la lucha de todo el pueblo mexicano.

¡ADELANTE, HASTA CONQUISTAR LA VICTORIA!

Presos Políticos en HUELGA DE HAMBRE de la crujiá "M"

Lecumberri 6 de enero de 1970

LA AGRESION NO DETENDRA NUESTRA PROTESTA: SEGUIMOS EN HUELGA DE HAMBRE

Boletín de Prensa

Al transcurrir el 33° día de la huelga de hambre que realizan los presos políticos recluidos en las crujiás "C" y "M" de Lecumberri podemos informar lo siguiente:

1. Hemos enviado a la Procuraduría General de la República y a la del D. F. y Territorios Federales, una carta demandando respuesta concreta a nuestra solicitud de libertad, entregada el día 2 de diciembre pasado. Asimismo, en dicha carta refutamos las afirmaciones del Procurador del D. F., sobre la agresión de que fuimos víctimas el pasado 1° de enero, cuya responsabilidad hoy se pretende atribuirnos.

2. Una vez más denunciamos las calumniosas afirmaciones hechas tanto por el Procurador del D. F., como las declaradas el día de ayer por el general Andrés Puentes Vargas, director de la Cárcel Preventiva, en el sentido de que es falso que estemos en huelga de hambre. Lo dicho por el general Puentes Vargas está en contradicción con lo que él mismo ha afirmado en varias ocasiones, a partir del 10 de diciembre, fecha en que se inició la huelga de hambre.

A estas afirmaciones carentes de verdad, y que sólo tienen el propósito de calumniarnos y desorientar a la opinión pública, sólo podemos contestar exigiendo, como ya lo hemos hecho antes, que una comisión de médicos ajenos al gobierno y a nosotros, venga a hacernos un examen que fácilmente probaría el estado de ayuno en que nos encontramos; asimismo podrían venir representantes de los periódicos a verificar nuestras afirmaciones.

3. Como prueba de lo anterior informamos que sólo en los últimos días, víctimas de grave avitaminosis, descalcificación y otros males producidos por el ayuno, han tenido que abandonar la huelga los siguientes compañeros: Ernesto Olvera con arritmia cardíaca; Adrián Campos Díaz, Carlos Rolando Medina, Raymundo Padilla Salazar, Manuel Rodríguez Navarro, José Luis Becerra Guerrero, Juan Robles Armenta y Carlos Gutiérrez García. Los compañeros anteriores se recuperan en la enfermería de la cárcel. En total son 16 los compañeros que se han visto obligados a abandonar la huelga.

Una investigación imparcial demostraría quiénes mienten ¿nosotros que hoy cumplimos 33 días de ayuno, o quienes afirman que nuestra huelga de hambre es ficticia?

La Comisión de Prensa de la Crujiá C

Carlos Andrade Ruiz, Gilberto Guevara Niebla
Gerardo Unzueta

Cárcel de Lecumberri, a 11 de enero de 1970

Ya en octubre de 1966, el dirigente guerrillero y teórico revolucionario guatemalteco Orlando Fernández nos había planteado en un corto ensayo cuyo aparecido en la Revista Casa de las Américas, (No. 38), algo que, si visto desde fuera de la realidad política de Guatemala tenía su parte de ironía histórica, para los guatemaltecos no dejaba de ser sumamente sorprendente. Al hacer el balance de tres años consecutivos de lucha guerrillera en Guatemala, el autor exponía por primera vez la tesis de que la incorporación de la gran masa indígena del país a la guerra revolucionaria, era una tarea inaplazable, afirmando que sin este requisito la victoria del pueblo cobraba incluso visos de imposibilidad.

En un ensayo aparecido posteriormente en el No. 5 de la revista "Pensamiento Crítico", edición dedicada a Guatemala, Orlando Fernández ampliaba el criterio expuesto anteriormente, al valorar en un nuevo sentido el papel del indígena y sus zonas tradicionales para la definición de una estrategia general del movimiento armado guatemalteco, reconociendo en las masas indígenas explotadas implacablemente, características que las harían convertirse en fuerzas de base y de vanguardia de los destacamentos armados del pueblo. De esta manera se expresaba por primera vez, al menos en forma pública, la concepción estratégica nacional, elaborada por quienes ponen la vida y la acción diaria como aval a un enunciado teórico. En este aspecto trascendental (concepto de la realidad nacional y papel de las masas indígenas en la Revolución), se bifurcaban las posiciones mantenidas tradicionalmente por la izquierda guatemalteca y las de los combatientes guerrilleros. La perspectiva analizada por el hombre inmerso en las gigantescas tareas de la lucha armada y la del que busca evadir las responsabilidades que dimanan, de la misma, se separaban a años luz.

En diciembre de 1968, las ediciones Tricontinental publicaban en La Habana un volumen biográfico del desaparecido Comandante de las FAR guatemaltecas, Luis Turcios Lima, buscando dar un reflejo fiel de la personalidad de quien fuera el indiscutido y respetado jefe de la lucha armada guatemalteca, utilizando un método de enfoques diversos (un prólogo de César Montes, una narración de Tita, un esbozo biográfico de Maya Campos) que permite hablar de un rescato vital del jefe guerrillero. Pero sin duda alguna, el trabajo que más resalta en este libro, es la biografía que del Comandante Turcios hace Orlando Fernández. La vida de Turcios es la vida de la guerrilla guatemalteca, parece decirnos el autor, y entonces, para biografar al Comandante, hay que hacer una incursión en los aciertos y errores de esa época, para ubicarlo en toda su grandeza humana. Una vez más, el problema ya tocado en los dos trabajos anteriores vuelve a surgir, pero ahora como una elaboración analítica general del problema nacional guatemalteco, una búsqueda de las raíces, de la tierra firme histórica sobre la que se puede apoyar el pueblo para cumplir las tareas por venir: el desarrollo armónico de una lucha armada con

EL PENSAMIENTO DE ORLANDO FERNANDEZ: PROBLEMA NACIONAL, POLITICA NACIONAL Y CULTURA NACIONAL EN GUATEMALA

Arqueles Morales





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estrategia propia, derivada de las características que el país presenta como sello. Otros compañeros, (pleno ya en las notas que sobre este libro han aparecido en la Revista Casa avaladas por las firmas de Antonio Fernández Izaguirre y Roque Deltor), serán quienes se ocupen de interpretar otros filones de la rica gama que, a nivel centroamericano, nos plantea Orlando Fernández en ese último trabajo de biografía esencial. A nosotros, en estos apuntes, nos ocupa más la relación que el estudio de Fernández tiene con la derivación de cultura nacional, todo ello enmarcado dentro de la actual etapa insurreccional.

Establezcamos antes alguna claridad sobre lo primario: ¿Por qué sorprende tanto esta visión nacional de conjunto que Orlando Fernández nos entrega? Para comprenderlo habría que saber que todas las políticas "nacionales" elaboradas en Guatemala, desde aquellas de los partidos burgueses hasta la del Partido Guatemalteco del Trabajo, han excluido aún en lo general de sus lineamientos los intereses, aspiraciones y los derechos de representatividad de las masas indígenas en cualquier programación nacional. Abrumados ante las dificultades que representaba interpretar este problema dentro de su concepción de la lucha política, los marxistas guatemaltecos ignoraron a la población indígena, reduciendo las capas de la población a ganar en la contienda política, a la de las ciudades y al campesinado más desarrollado en el sentido económico, es decir, a lo que ya se empieza a llamar obrero agrícola. Siempre se tuvo la idea de que sacar de su mutismo de siglos a quienes son más del cincuenta por ciento del pueblo guatemalteco, sería una tarea a cumplir después de haber instaurado el poder popular. Si esto, visto desde la perspectiva que la misma experiencia de la lucha de los últimos años ha creado, parece absurdo, es tanto más sorprendente, que ya en el momento en que la lucha armada se había convertido en el

pivote de la estrategia revolucionaria, (convicción real entre los que de verdad creían en ella y artificial en quienes no tuvieron más remedio que adoptarla teóricamente), algunos dirigentes, marxistas, insistían desde publicaciones internacionales en calificar a la población indígena del país de carga histórica para el proceso revolucionario, reserva de la reacción, parte del pueblo viviendo fuera del tiempo y el actual juego político.

No es casual, sin embargo, que haya sido Orlando Fernández, sistematizador de la experiencia inicial del Frente Guerrillero Edgar Ibarra, comandado primero por Turcios Lima y luego por César Montes, quien replantea el asunto a otro nivel: alejados de la masa indígena y de sus problemas durante demasiado tiempo, los teóricos marxistas tradicionales, ciudadanos por excelencia, terminaron por verla desde fuera de su marco, como desde otro país, para medirla con la medida que su peor enemigo, el mestizo resentido e inseguro de sí mismo, ha creado en el curso de los siglos para justificar su propia carencia de raíces históricas.

Quienes como Turcios y Orlando, tuvieron cerca de sí a un Pascual (comandante guerrillero muerto en combate en 1966) pudieron percibir con facilidad, en esa nueva hermandad sin fronteras y profundamente humana que da la diaria convivencia cuando la vida que se pone en la balanza y el destino a realizar son comunes, todo lo que de artificial tenían las concepciones sobre el quietismo inmutable del indígena. Turcios y Pascual no son sólo el símbolo de esa integración en combate, sino un adelanto promisor de lo que debe ser y será el ejército revolucionario del pueblo guatemalteco.

Lo que sucedía y sucede es que, traicionados por quienes como los mestizos lanzan sobre el indígena todo el poder de su propia frustración para producir un distanciamiento racista; utilizados sobre la base de promesas, nunca cumplidas, por



todos los grupos políticos sin excepción, no creen en la palabra del mestizo. Los años de vida precariamente republicanos del país han ido profundizando la distancia entre dos actitudes que se rechazan. Es lógico suponer que, con su experiencia, el indígena llega a la conclusión de que la política del mestizo, de la gente de la ciudad, [entiéndase por política elecciones de caciquillos y cacicotos] no es precisamente su política. A ese nivel, siempre será el instrumento para cumplir designios que no tienen relación con sus problemas seculares. Como contraste, Fernández, apunta la transformación que las ideas y la visión de los cacchiques, incorporados por Pascual al Frente Guerrillero Edgar Ibarra, sufrieron al calor de la lucha armada, y los grandes aportes que su abnegación y entusiasmo dieron a aquella etapa de lucha. En La Habana, Turcios hablaría entusiastamente de Pascual, poniéndolo como ejemplo de los hombres distintos que va produciendo el proceso de liberación. La práctica revolucionaria, echaba así por tierra toda una teoría anquilosada sustentada por aquellos que no comprendiendo la necesidad de impulsar una forma nacional integral, solían marginar a los indígenas del contexto nacional "ignorarlos, no tocarlos siquiera en una resolución, [lo] que es una concesión a la visión económica y paternal de la burguesía y pequeña burguesía "ladina", aunque se adorne con los vocablos marxistas..." Esta ignorancia implícita de la mayoría del pueblo, sacrificado en la programación política a los esquemas, no es otra cosa que la expresión (quizás inconsciente) de lo que Fanón llama la mentalidad del colonizado.

A nivel cultural propiamente dicho, se ha vuelto ya un lugar común en los escritores, pintores y artistas guatemaltecos, aquello de decir que descendemos de una estirpe que conocía los astros, que manejaba el valor del cero, que dejó recios testimonios de grandeza esparcidos por sus vastos terri-

torios. Estamos frente a la concepción superficial del problema indígena, la misma que a la hora de buscar afirmaciones, recuerda la portentosidad de la obra maya clásica, de la cual se apodera y convierte en patrimonio como quien no hace la cosa. Visto este argumento, cabría preguntarse: ¿Qué relación tenemos nosotros, los intelectuales guatemaltecos, los creadores de ese país en donde perviven veintidós lenguas indígenas, con esto que sería la auténtica descendencia de nuestra cacareada y poco conocida estirpe? Ensayemos una respuesta.

La formación de la clase media guatemalteca (y la abrumadora mayoría de los escritores y artistas del país provenimos de ella) descansa sobre una suerte de megalomanía pedagógica que, aparte de reconocer de mala gana la importancia alcanzada en el arte y las ciencias por nuestros antepasados, no nos deja una sola visión que permita observar el proceso histórico posterior a la conquista de una manera global. La historia, a partir de la conquista por los españoles, es la de los vencedores y el indio desaparece del contexto nacional. Desde la misma educación primaria, el niño guatemalteco es instruido en la admiración a la fortaleza y al valor españoles [características estas que no desconocemos en los conquistadores de América], mientras los héroes indígenas juegan el papel de muchachos tontos que se dejaron vencer por no tener a Dios y a la pólvora de su parte. Como alarde de verismo, la historia oficial induce a determinada admiración por nuestro pasado remoto, pero también al desprecio, al desdén a lo que de ese pasado queda como último vestigio de los Mayas: los indígenas guatemaltecos sojuzgados, los verdaderos herederos no sólo de lo grandioso, sino también de la derrota que se produjo en la conquista.

Salvo los estudios de disciplinas determinadas (los antropólogos y los etnólogos guatemaltecos constituirían la excepción), la instrucción del país

eluda con plena conciencia clasista tocar aquel inmenso tema que nos llevaría a tomar la estatura a nuestro problema nacional y daría el punto de arranque al destino común de nuestro pueblo.

La mala conciencia del mestizo lo ha llevado a ejercitar un cierto paternalismo colonial, a otorgar una simpatía de tios buenos hacia los indígenas o hacia lo que se cree que son los indígenas, para ser más exactos. En el itinerario de la literatura guatemalteca, esto ha sido un sarampión perenne. Toda la literatura que se dio en llamar "vernácula", [jocoso la denomina Luis Cardoza y Aragón, uno de los pocos escritores de excepción en este sentido], consiste en cuadrar la mentalidad del indígena de acuerdo a lo que se quiere que sea, hacerlo ingenuo y bobo, anodino o, en el mejor de los casos, inventarle una imaginación mágica que, de acuerdo a esta teoría y ejercicio de la literatura, normaría todos los aspectos de su vida. Pero la vida en medio del hambre, el sufrimiento y la explotación más inicua sería capaz de romperle los locos a la magia más bien elaborada. Si fuésemos sinceros, diríamos que el realismo mágico de que tanto se habla, es la invención mestizada sobre el indígena, pero nunca algo atribuible a los indígenas. Se llama misterio a la defensa lógica, a la desconfianza que el indio coloca como un valladar entre su mundo, reducido y precario pero finalmente el único ámbito en que puede ser él, y el mundo del mestizo mercachifle que quiere siempre volver a venderle los famosos espejitos traicioneros. Se llama fatalismo, como dice Orlando Fernández, "a su manera de preservar su esencia histórica, su identidad descendiente de los pueblos Mayas; una fspora de resurgimiento teñida de un raro sentido intemporal, que los observadores interesados o triviales tergiversan o confunden con fatalismo".

Los escritores y artistas guatemaltecos (tanto los de corrientes tradicionales como los de cierta preocupación política), somos más europeos que los conquistadores mismos, más extraños a nuestro ambiente. Los españoles, llegaron incluso a mezclarse con los indígenas y a crear el mestizo. Los intelectuales mestizos, incapaces de establecer comunicación alguna con los que guardan los más puros resúdos de nuestra nacionalidad maltrecha, buscan una falsa e imposible interpretación desde fuera, creándole al indígena un carácter ad hoc para que sirva de moneda literaria circulante dentro y fuera del país. ¡Qué razón hay en afirmar que la literatura ha sido en Guatemala un medio más de explotación a las masas indígenas!

Por otra parte, aún los escritores más consecuentes con los problemas de la lucha por la liberación de nuestro pueblo, están muy lejos de entender e interpretar a esa mayoría nacional. Es que la violencia (en todas sus escalas y matices), que se empezara a ejercitar contra los verdaderos dueños del país, como dice Orlando Fernández; esa violencia que toma diferentes vestiduras pero que en el fondo siempre tiene un origen común, nos ha privado de reconocernos en nuestra propia

imagen, dislocando nuestro verdadero carácter. Intelectuales mestizos sin asideros históricos propios (los que tenemos nos son extraños); aprendemos con mayor entusiasmo las lenguas extranjeras para abrirnos las puertas de una cultura universal, mientras no hacemos esfuerzos por introducirnos en las lenguas indígenas que también nos pertenecen, no ya para conocer de manera directa los pocos textos salvados de la violencia religiosa española (los que por cierto leemos, como cualquier europeo, en un idioma extranjero a la lógica de quienes lo escribieron), sino para ir a beber a lo que es la fuente de nuestra personalidad nacional. Los indígenas, desde las reservas a que fueron consignados, primero con nuestra complicidad y después con nuestro beneplácito de españoles de segunda, nos miran y tampoco se reconocen en esa imagen diluida que es el mestizo, imagen sólo aca- bable en la misma medida que su capacidad de rebelión y combate, como apunta Fernández, sean elevados en la lucha común. Son los hechos revolucionarios [deducidos de una correcta estrategia], los que producirán el acercamiento. Mientras tanto, nada. Es demasiado tiempo de humillación para que las simples palabras borren el escarnio. Y demasiada la mentira a la que todos hemos contribuido.

Al establecer el nudo del problema nacional, Orlando Fernández nos está dando la clave de lo que tiene que ser la cultura nacional guatemalteca. Orlando nos propone, a quienes estamos en el trabajo cultural y estamos en el camino de la Revolución, la marcha común de todo un pueblo, con su bagaje cultural e histórico, con su presente y su pasado fundidos a través del combate para hacer fructificar las potencias que en él viven; integración de la nación como un solo cuerpo, en la medida en que el objetivo de la lucha es la liberación de todos los explotados, con la participación de todos los sectores explotados, sin paternalismos de ninguna clase. El restablecimiento del punto de partida para que seamos un pueblo con sentido de homogeneidad y una cultura de raíces colectivas, sólo puede radicarse en la violencia revolucionaria. Es así como, finalmente, la Revolución, la lucha armada, los combates diarios que ahora se inician en Guatemala con mayor vigor y sentido organizativo, son las primeras grandes expresiones de unidad nacional, de la cual surgirá aquella cultura de que tanto solemos hablar. En su Biografía de Luis Turcios Lima, Orlando Fernández nos lo dice:

"La plenitud total del pueblo guatemalteco, como participante de una comunidad proletaria internacional del futuro, no puede esperarse exclusivamente de un proletariado "ladino", alienado, incompleto, sino de una comunidad nacional donde los elementos del presente y el pasado se fundan. (...) Sólo entonces seremos verdadera y completamente libres. La etapa inmediata a recorrer es la guerra revolucionaria popular. Turcios lo percibió y su breve vida de revolucionario estuvo consagrada a establecer sus bases de partida".

G U A T E M A L A

S O C I A L

R E V O L U T I O N

67

Eight years ago the eastern part of Guatemala was the stage for the launching of armed struggle, aimed at attaining the genuine and final emancipation of the Guatemalan people.

In the years that have elapsed since those first actions, the political events in that Central American country have been marked by revolutionary violence. The ruling groups which have succeeded each other have been unable to crush or prevent the commitment of the Guatemalan revolutionaries in the pursuit of revolutionary struggle to its last consequences.

In the fight for the liberation of their homeland, dozens of men have fallen whose revolutionary qualities and behavior have become an example for every genuine revolutionary. Alejandro de Leon, Edgar Ibarra, Luis Trejas, and the most outstanding of them all, Comandante Luis Augusto Turcios Lima, compose this group of combatants around which the road undertaken eight years ago is being reaffirmed. A legion of innocent victims and revolutionaries who were cowardly assassinated are added to those who fell in the struggle.

In the past few years the government headed by President Mendez Montenegro has tried to implement a policy of reformist and democratic nature, as a sort of neutralizing option. But so far the results are quite the contrary. Guatemala has strengthened its neocolonialist conditions and of direct dependence, not only in its relations with the United States but also through the indirect mechanisms resorted to by U.S. imperialism in Central America for penetration and control, such as the ODECA, the Central American Defense Council and the Central American Common Market. Mendez Montenegro must also be credited with one of the biggest waves of repression and crimes ever known in that country during his presidential term.

At present Mendez Montenegro and his so called Partido Revolucionario are all set to carry out a maneuver so as to continue in power after the presidential elections to be held in March. The more overtly rightist sections, who are even involved in the counter-revolutionary activities of the sinister MANO, NOA and other organizations, find in Colonel Carlos Arana Osorio an ideal candidate, while Lawyer Mario Fuentes Peruchine is backed by all those who are in favor of and encourage any formula which might be opposed to the revolutionary alternative which is latent throughout the country.

For their part, the revolutionary groups, after a long period of troubled activity, confront the forthcoming electoral farce with the determination to reaffirm and continue the armed revolutionary struggle, as has been lately demonstrated by the increase of armed actions in the urban areas, such as the execution of Julio Lopez Carranza, chief of the Intelligence Service, the execution of well-known hirelings and rightist politicians as well as the wave of sabotage which forced the government to decree the so-called state of prevention (virtually a state of siege).

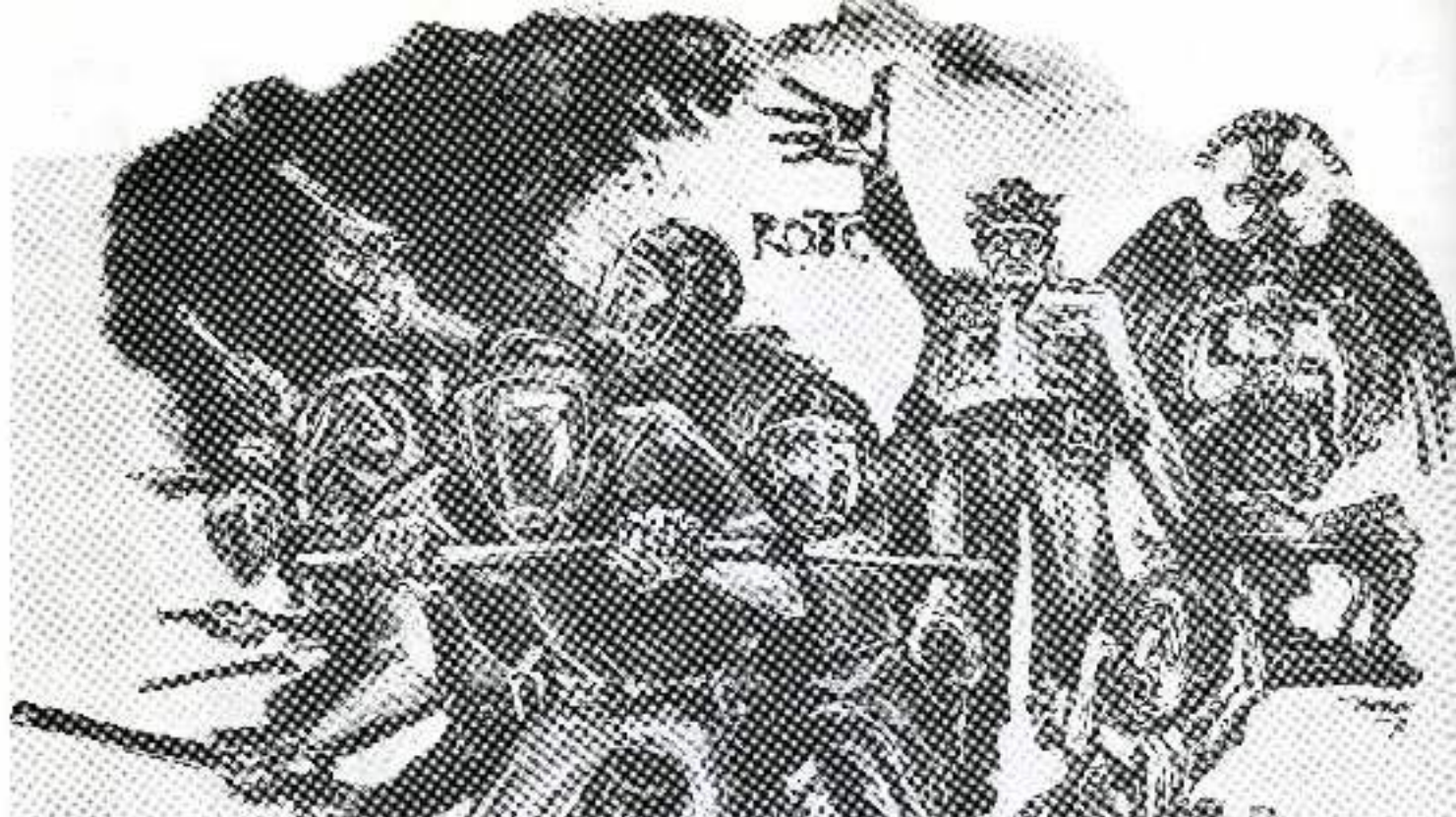
On the occasion of the celebration of the Day of Solidarity with the liberation struggle of the Guatemalan people next February 6, the Executive Secretariat of OSPAAAL says a worthy tribute to all those who have fallen in the revolutionary battle, faithful to a commitment and a resolve to fight; condemns the reactionary and pseudo-revolutionary Mendez Montenegro regime and the rightist sections who are at present led by a notorious criminal, Colonel Arana Osorio; reaffirms its support to and solidarity with

all the revolutionary groups who, inspired by the way indicated by the fallen heroes, and consistent with the armed action launched eight years ago in the eastern part of the country, are reaffirming with their determination and with facts the continuation of the revolutionary armed struggle so as to free themselves of the imperialist yoke and that of the ruling classes.

EXECUTIVE SECRETARIATE OF OSPAAAL

Havana, January 27, 1970

"This great Humanity has said: Enough! and has started to move forward"



Estudiantado Puertorriqueno contra ROTC

Una multitud militante y decidida de más de cinco mil estudiantes universitarios, dirigida por el liderazgo de la FUPI, prendió fuego y destruyó totalmente dos edificios, un almacén y las oficinas del núcleo de instrucción militar llamado Cuerpo de Entrenamiento de Oficiales de Reserva (ROTC), en el recinto de Río Piedras de la Universidad de Puerto Rico en la tarde del 4 de marzo de 1970.

Esta gran ofensiva patriótica de nuestra juventud responde a la protesta del estudiantado puertorriqueno contra la instrucción militar dentro de nuestro primer centro docente y contra la presencia invasora del ejército de Estados Unidos en nuestra patria.

Estos sucesos fueron precedidos por una manifestación pacífica de más de trescientas mujeres universitarias, quienes por manifestarse abiertamente y valientemente contra la presencia de dicho organismo militar en nuestra Universidad, fueron agredidas física y verbalmente por unos aprendices de asesinos, mejor conocidos como "cadetes" del ROTC.

El Rector Interino de la Universidad, el viejo enemigo del estudiantado, Jaime Benítez, pidió la entrada de la policía estatal de Puerto Rico en el campus del recinto. Estos máximos representantes de las fuerzas represivas del régimen colonial, arremetieron con sus macanas y revólveres contra el estudiantado puertorriqueno. El enfrentamiento que se sucedió entre los estudiantes y la policía resultó en la muerte de una compañera, Antonia Martínez, quien pereció a consecuencia de un balazo que recibió en la cabeza. Otros 40 compañeros resultaron lesionados en los encuentros, y otros tantos fueron detenidos y llevados a las cárceles del país, en un interés por parte de la policía de detener el gran empuje de la conciencia universitaria en pie de lucha.

Los sucesos del 4 de marzo de 1970, por sus logros y significación escalan un nuevo pedano en la lucha frontal de nuestro pueblo por conseguir su independencia y su Liberación Nacional.
Despierta Boricua, DEFIENDE LO TUYO!!!!!!!!!!!!

"En cualquier lugar que nos sorprenda la muerte, bienvenida sea, siempre que eso, nuestro grito de guerra, haya llegado hasta un oído receptivo y una mano se extienda para empuñar nuestras armas y nos entierren con los cantos luctuosos con tableteo de ametralladoras."

COMANDANTE ERNESTO CHE GUEVARA

Casa Puerto Rico local del Movimiento Pro Independencia de Puerto Rico, abierta para toda la comunidad puertorriquena en Nueva York.

Puertorriqueno, aunque fuera de Puerto Rico eres importante y necesario en la liberación de nuestro pueblo. Asiste todos los viernes a Casa Puerto Rico y te enteraras de las tareas positivas que puedes realizar en beneficio de tu patria, de tus hijos y de ti mismo.

Casa Puerto Rico; 106 E. 14th St., Nueva York, N.Y.

REPRESION DE LA PRENSA EN MEXICO

"revista — Por Que?"

Bueno, después de unas cuantas semanas de vacaciones en las que dejamos descansar a nuestros lectores, y naturalmente que durante ese tiempo hemos sido testigos mudos de muchos acontecimientos de gran importancia que ahora aunque sea muy someramente vamos a comentar: Mientras nos encontrábamos en México, el desgobierno de GDO ha enseñado una vez más de que es capaz.

De todo el mundo ya es conocido que los revolucionarios de América Latina que fueron canjeados escogieron a México para asilarse y que nuestro gobierno como siempre abrió sus brazos a estos infortunados, cosa que mereció los elogios de todos los hombres libres del mundo; pero mientras esto sucedía con los brasileños, guatemaltecos y dominicanos, en esa misma patria que les adado refugio seguro, se secuestraba a uno de los periodistas más limpios que ha dado la tierra Azteca por ese grave delito de probar sin lugar a dudas la infiltración de la CIA en las más altas esferas del Ejecutivo.

Realmente Mario Menéndez Rodríguez, Director de la Revista POR QUE de la ciudad de México, firmo su sentencia de muerte cuando publicó su artículo que ilustró con documentos, en donde aparece la complicidad del Secretario de la Presidencia de la República con los Agentes de la CIA.

Si Mario Menéndez Rodríguez no fue muerto como seguramente se tenía planeado, se debió a la estupidez de los agentes que lo secuestraron cuando iba a abordar su automóvil frente a las oficinas de su revista en compañía de su hermano y otras dos personas más que por fortuna y sin quererlo, le salvaron la vida. Fue el jueves 12 de febrero a las 5:30 de la tarde cuando ocurrió el secuestro y muy a pesar de que su familia y sus amigos los buscaron por todas partes, todos los cuerpos represivos negaron sistemáticamente haber sido los autores y directores del atraco, cosa que corrobora el diario capitalino EXCELSIO del viernes 13 de febrero con la siguiente nota: SIN EMBARGO ANTE TAL DENUNCIA, LAS CORPORACIONES POLICIAICAS ASEGURARON QUE EL SEÑOR MARIO MENENDEZ NO HA SIDO DETENIDO NI ESTA EN NINGUNA DE DICHAS INSTITUCIONES. Pero al día siguiente a las 12 horas, es decir como 40 horas después de haberlo secuestrado, la Procuraduría General de la República presentó un voluminoso expediente en el cual aseguraba haber desbaratado y capturado a una BANDA DE TERRORISTAS entre los que se encontraba Mario Menéndez Rodríguez. Al ser presentados ante el Juez (?) (há que gravarse muy bien este nombre por si alguien tiene la desgracia de caer en sus garras por que este señor no tiene la integridad de un hombre, y mucho menos la estatura de Juez) se llama; Eduardo Ferrer McGregor y ante una gran cantidad de periodistas (?) los acusados exhibieron las huellas de las torturas que sufrieron a manos de los esbirros del Ejecutivo; torturas que fueron desde los ya acostum-

brados manguerazos y golpes bajos, hasta toques eléctricos en los testículos para de esa manera arrancarles una confesión prefabricada por el Lic. Julio Sánchez Vargas, Procurador General de la República y aprobada personalmente por el ya tristemente célebre sobrino de don Porfirio. En cualquier otro país más civilizado, esas pruebas de abuso de autoridad, hubieran sido suficientes para haber procesado a los polizontes y de paso cesar a sus jefes pero en nuestro México, los presos fueron otros.

Sería muy largo de contar los abusos de autoridad y transgresiones a la Constitución de nuestra Patria y no precisamente de parte de los ciudadanos, si no suceso de sistemáticamente por parte de las autoridades.

Por ejemplo; el martes pasado, leíamos con muchísimo gusto las declaraciones del Secretario de Relaciones Exteriores con respecto a las Islas San Clemente, San Nicolás, San Juan, Santa Cruz, Santa Bárbara, Santa Rosa, Anacapa y San Miguel; pero muy convenientemente se olvido de Santa Catalina que se encuentra frente de la costa de Los Angeles y que según sabemos ilegítimamente pertenece al famoso rey del chicle Mr. Wrigley y nuestro flamante Secretario expreso que para conocer la situación jurídica de las Islas, basta con remitirse al tratado de Guadalupe-Hidalgo de 1848 y a lo preceptuado por la constitución.

Esto es, que de acuerdo con el Tratado de GUADALUPE-HIDALGO, México conserva no solamente la propiedad de las Islas, las cuales no fueron cedidas a los Estados Unidos, sino el pleno derecho de reivindicación en caso de ocupación por parte de otra nación.

Pero también el señor Secretario de Relaciones Exteriores, se olvido muy convenientemente de mencionar que también en el tratado se asentaba que las Propiedades de los Mexicanos que habían tenido la desgracia de haber quedado en los territorios CEDIDOS, se les seguiría reconociendo como suyas. No ha sido así, pues a todos ellos les fueron arrebatadas sus propiedades por la fuerza y en estas propiedades que datan desde la colonia por haber sido cedidas por el Rey de España y se conocen como MERCEDES, se han financado hasta ciudades y Parques Nacionales que los legítimos herederos siguen reclamando; pero que de parte de nuestro gobierno solo consiguieron haber sido expulsados de México por el delito de reclamarle a nuestro gobierno que haga efectivo el famoso Tratado del que ellos no tuvieron ni parte ni culpa.

Lo que son las cosas, Reyes Tijerina líder incansable de la Federación de Mercedes de los Pueblos Libres de Nuevo México, se encuentra preso por defender una de las causas justas y los líderes de los mineros de Nuevo México también se encuentran aislados y boicoteados por todo el mundo; pero Cesar Chavez líder demagogo de los trabajadores de la uva esta convertido en mártir aunque a las propiedades de los curas que son mucho más extensas, ni en sueños se atreve a tocarlas.



BONPANE FOR THE 30th

Father Blase Bonpane, a Catholic priest and university professor has announced his candidacy for Congress in the 30th District, challenging long-time incumbent Edward Roybal in the June Democratic Primary Election. The son of a Los Angeles Superior Court Judge, Father Bonpane attended USC where he was a member of the football team and light heavy-weight boxing champion. After serving in the Marines he earned Bachelors degrees in Philosophy and Theology and Masters degrees in Education and Latin American Affairs. He was on the National Advisory Board of the Newman Foundation and Director of the Maryknoll Fathers Rocky Mountain Region. His outstanding record resulted in his being appointed National Director of the Workshops in the Social Question in Guatemala. Speaking fluent Spanish, his work in Guatemala in labor organization and training people in the basics of reading and public health soon brought him international attention. His efforts to improve the living conditions of the poor were too successful, however, in that they antagonized those in power; leading Father Bonpane back to the USA. When an attempt was made to prohibit him from speaking, writing or doing student work relating to social problems, he parted with the Maryknoll group rather than surrender his rights. On his return to California he began teaching at California State College at L.A. and U.C.L.A.

Convinced that the centuries old tradition of priestly celibacy, by preventing him from understanding the daily joys and sorrows of his fellow man, limited his ability to make a meaningful contribution to humanity, Father Bonpane recently married Theresa Killeen, a former Maryknoll Sister who is now a teacher at the Mexican American Opportunity Foundation in East L.A.

In doing so, he and his wife became part of the movement for modernization which is rapidly spreading throughout the Catholic Church. In Father Bonpane's own words:

"The same convictions which led me to serve the poor in Latin America now lead me to run for the Congress of the United States. I intend to bring the interests and objectives of the people of the 30th District to Washington and to lead them in constructive social change. The problems facing both the people of the 30th District and the nation as a whole are far too critical for timidity. I intend to be controversial, to speak out loudly and frequently on behalf of the people whom I represent. I pledge myself to do everything in my power:

1. For an immediate end to the war in Vietnam, which kills our sons and bankrupts our wage earners.
2. For repeal of the Draft, which in actuality is a system of involuntary servitude.
3. For full employment with fair pay and decent working conditions.
4. For a just system of Taxation, instead of the present one which places the greatest burden upon those least able to pay.
5. For clean air and water, and an immediate end to the irresponsible poisoning of the environment.
6. For a constructive Social Welfare program, designed to train people for new jobs rather than perpetuate their dependency on handouts.
7. For a national health insurance plan, available to all Americans.
8. For a modernized Penal System, one which strives to reform, instead of merely imprisoning.
9. For unifying the community, bring white, black, Mexican and Oriental and all other Americans together to develop a better understand of both their individual problems and their mutual interests.
10. For protecting the Constitutional Rights of all, insuring freedom for both minority and majority groups to publicly assemble, speak and petition.
11. For full equality for women, especially the right of each woman to let her conscience guide her on the matter of having children.
12. For a fast, efficient and low cost system of mass public transportation.
13. For a Bill of Rights for young people, the 18 year old vote, and a meaningful educational program on the responsibilities of citizenship.
14. For the Right of all civil employees to unionize and to arbitrate for better working conditions.
15. For low cost housing and a reduction of exorbitant interest rates, rents and property assessments.
16. For the rights of consumer, including easily understandable price, quantity, quality and financing information.

"In short, I pledge myself to work for constructive, future oriented social change, preserving all that is good from the past, but not hesitating to do what is necessary for the world in which our children and grandchildren must live. I will devote myself to serve you, the people, to the limit of my capabilities."

On June 2nd you will have the opportunity to cast your ballot for Father Blase Bonpane, a man for the people.

Editor's Note: La Raza cannot support Mr. Ed Roybal, the democratic incumbent and an American of Spanish Surname (A.S.S.). Roybal is the classic example of a vendido politico. Bonpane is more of a Chicano en espiritu y corazon. Hasta la Victoria!!!

mexican



From the lush green land of Riverside to the hills of San Fernando and the busy streets of E.L.A., the action in the barrios for the past two months has fallen in the area of placa malpractices. Chicanos have been feeling the bullets and clubs of their respective law and order advocates. In Riverside, one Chicano youth dead; in San Fer, scores of Chicanos beaten and in jails; in E.L.A., a Chicano youth shot in the back because he was truant from school.

These recent events have brought out the present police procedures of redress to light. Any citizen who is a victim of police malpractices may lodge a complaint against them in a variety of offices. These offices include placa stations, the police commission itself, elected city officials or the district attorney. It doesn't take any Chicano anytime to realize that these are the same offices and persons that our people are wary of because of so-called past services to our communities.

Regardless of where the complaints of abuse are filed, all complaints against LAPD placas are automatically routed to the Internal Affairs Division. The IAD is the placa's investigative arm. It, in turn, may forward complaints to the accused officer's precinct, to be investigated and weighed there. Thus we have the LAPD assuming the role of the prosecutor against its own placas. Not only that, but if the complaint is routed to the accused officer's precinct we find a situation in which friends are investigating friends.

americans and the administration of justice in the southwest

Based upon that investigation, which the thoroughness can be questioned because we have friends investigating friends, a disciplinary action against an offending officer may be inaugurated by the police department. But generally, the complainant's case is lost because the complainant's attorney, if he has one, may not cross-examine other witnesses nor in any way act as an advocate for his client.

These departmental trials are supposedly open to the public. In practice, they are closed, at the request of the "defendant" officer. The results of the trial are unpublicized beyond the department. Thus the model that the LAPD uses does not devote any great effort to make known results of its disciplinary proceedings.

Criminal prosecutions of placas are virtually unknown. The investigation may result in a short letter to the complainant; either the complaint has been sustained and appropriate action taken, or the complaint has not been sustained.

The following paragraphs reveal the full text of a letter from Elbert T. Hudson, president of the Los Angeles Board of Police Commissioners, to Mrs. Mary B. Pacheco, on January 11, 1967.

Your complaint of misconduct by a member of this department in connection with the death of Henry Pacheco has been reviewed by the Board of Police Commissioners.

The Board has also reviewed the findings of the investigation of this matter; and it has been determined that the officer acted lawfully in attempting to apprehend the decedent, whom he had cause to believe had committed a robbery.

These two paragraphs cannot adequately explain the death of a 17-year old Chicano, shot by the LAPD placa. When a complaint is not sustained, the complainant is offered no chance to rebut, and is even denied the report of investigating officers. The complainant must take it on faith alone that his complaint was given serious consideration.

If there is disciplinary action what the action may be is not told to the complainant. The results of the investigation--as well as the charges against the placa defendant--are not revealed either to the public or the complainant.

How can Chicanos have trust in the placas when the procedures are clearly in the placas favor. The complaint procedure is intent upon maintaining internal placa discipline. The police system is more concerned with departmental morale than with community relations or justice.

The ACLU reports that the Los Angeles Board of Police Commissioners have urged the LAPD to institute a procedure whereby a citizen who has a complaint against a placa may request and receive a public hearing of his complaint, with opportunity himself or through his counsel to present witnesses on his behalf and to cross-examine the accused placa and his witnesses, with the full final accounting to the complainant to be made public.

There is nothing remarkable about this proposal; it is only a restatement of what the

Los Angeles police commission says it will do, but has never done. Legal authority for the commission to carry out this proposal already exists; it only remains for them to get off their asses and get the job done instead of brown-nosing their bureaucratic colleagues.

Spokesmen for the Placa dept. have claimed that approximately 40 percent of all complaints against Placas are sustained, and the placas punished accordingly. This figure is for all the complaints received by Internal Affairs. In actuality, there are two kinds of complaints, those which originate within the department, and those which come from citizens. The complaints can basically be said to be: complaints of excessive force from civilians; and complaints of neglect of duty from department superiors. The following statistics indicate the breakdown of the two classes of complaints.

Table II
Complaints Sustained by LAPD

	Total Complaints			Excessive Force Complaints (Percent of Total Sustained)	Neglect of Duty Complaints (Percent of Total Sustained)
	Received	Sustained	Percent Sustained		
1965	979	445	45.4	2.4	59.9
1966	953	415	43.5	3.8	55.9
1967	1016	391	38.5	10.7	49.1

Source: "Annual Reports, 1965, 1966, 1967," Internal Affairs Division, LAPD

This data which is derived from the placa's own reports, Annual Reports, 1965, 1966, 1967, Internal Affairs Division, LAPD, clearly shows that complaints involving internal departmental discipline are more likely to be sustained than are complaints of placa's use of excessive force. Moreover, punishments handed out to offending cops are light when the violation is one of physical abuse to the complainant.

Is it a wonder then that communities hold their own kangaroo trials and judge placas openly. The only thing that remains is that when we hold an open placa trial in the community that we follow up in carrying out the sentence.

Treatment of Mexican Americans

Findings

1. Police misconduct

There is evidence of widespread patterns of police misconduct against Mexican Americans in the Southwest. Such patterns include:

- (a) incidents of excessive police violence against Mexican Americans;
- (b) discriminatory treatment of juveniles by law enforcement officers;
- (c) discourtesy toward Mexican Americans;
- (d) discriminatory enforcement of motor vehicle ordinances;
- (e) excessive use of arrests for "investigation" and of "stop and frisk";
- (f) interference with attempts to rehabilitate narcotics addicts

2. Inadequate protection

Complaints also were heard that police protection in Mexican American neighborhoods was inadequate in comparison to that in other neighborhoods

3. Interference with Mexican American organizational efforts

In several instances law enforcement officers interfered with Mexican American organizational efforts aimed at improving the conditions of Mexican Americans in the Southwest.

4. Inadequacy of local remedies for police malpractice

Remedies for police malpractice in the Southwest were inadequate:

- (a) in most Southwestern cities the only places where individuals can file complaints against the police are the police departments themselves. Internal grievance procedures did not result in adequate remedies for police malpractice;
- (b) some cities in the Southwest have established independent or quasi-independent police review boards but these have not provided effective relief to complainants;
- (c) civil litigation by Mexican Americans against police officers accused of civil rights violations is infrequent;
- (d) there are few instances of successful local prosecutions of police officers for unlawful acts toward Mexican Americans;
- (e) there have been instances of retaliation

against Mexican Americans who complain about law enforcement officers to the local police department or to the FBI

5. Federal remedies

(a) Agents of the Federal Bureau of Investigation have often failed to interview important witnesses in cases of alleged violation of 18 U.S.C. 242 or interviewed such witnesses in a perfunctory and hostile manner.

(b) More aggressive efforts to implement 18 U.S.C. 242 by the Department of Justice are needed

6. Underrepresentation of Mexican Americans on juries

There is serious and widespread underrepresentation of Mexican Americans on grand and petit State juries in the Southwest:

(a) neither lack of knowledge of the English language nor low-incomes of Mexican Americans can explain the wide disparities between the Mexican American percentage of the population and their representation on juries;

(b) judges or jury commissioners frequently do not make affirmative efforts to obtain a representative cross section of the community for jury service;

(c) the peremptory challenge is used frequently both by prosecutors and defendants' lawyers to remove Mexican Americans from petit jury venues.

The underrepresentation of Mexican Americans on grand and petit juries results in distrust by Mexican Americans of the impartiality of verdicts

7. Bail

Local officials in the Southwest abuse their discretion:

(a) in setting excessive bail to punish Mexican Americans rather than to guarantee their appearance for trial;

(b) in failing to give Mexican American defendants an opportunity to be released until long after they were taken into custody;

(c) by applying unduly rigid standards for release of Mexican Americans on their own recognizance where such release is authorized.

In many parts of the Southwest, Mexican American defendants are hindered in their at-

Before the Law

tempts to gain release from custody before trial because they cannot afford the cost of bail under the traditional bail system.

8. Counsel

There are serious gaps in legal representation for Mexican Americans in the Southwest:

(a) the lack of appointed counsel in misdemeanor cases results in serious injustices to indigent Mexican American defendants;

(b) even in felony cases, where counsel must be provided for indigent defendants, there were many complaints that appointed counsel often was inadequate;

(c) where public defender's offices are available to indigent criminal defendants, they frequently did not have enough lawyers or other staff members to adequately represent all their clients, many of whom are Mexican Americans;

(d) in parts of the Southwest there are not enough attorneys to provide legal assistance to indigent Mexican Americans involved in civil matters;

(e) many lawyers in the Southwest will not handle cases for Mexican American plaintiffs or defendants because they are "controversial" or not sufficiently rewarding financially;

(f) despite the enormous need for lawyers fluent in Spanish and willing to handle cases for Mexican American clients, there are very few Mexican American lawyers in the Southwest.

9. Attitudes toward the courts

Mexican Americans in the Southwest distrust the courts and think they are insensitive to their background, culture, and language. The alienation of Mexican Americans from the courts and the traditional Anglo-American legal system is particularly pronounced in northern New Mexico.

10. Language disability

Many Mexican Americans in the Southwest have a language disability that seriously interferes with their relations with agencies and individuals responsible for the administration of justice:

(a) there are instances where the inability to communicate with police officers has resulted

in the unnecessary aggravation of routine situations and has created serious law enforcement problems;

(b) Mexican Americans are disadvantaged in criminal cases because they cannot understand the charges against them nor the proceedings in the courtroom;

(c) in many cases Mexican American plaintiffs or defendants have difficulty communicating with their lawyers, which hampers preparation of their cases;

(d) language disability also adversely affects the relations of some Mexican Americans with probation and parole officers.

11. Interpreters

Interpreters are not readily available in many Southwestern courtrooms:

(a) in the lower courts, when interpreters were made available, they are often untrained and unqualified;

(b) in the higher courts, where qualified interpreters were more readily available, there has been criticism of the standards of their selection and training and skills.

12. Employment by law enforcement agencies

Employment of Mexican Americans by law enforcement agencies throughout the five Southwestern States does not reflect the population patterns of these areas:

(a) neither police departments, sheriffs' offices, nor State law enforcement agencies employ Mexican Americans in significant numbers;

(b) State and local law enforcement agencies in the Southwest do not have programs of affirmative recruitment which would attract more Mexican American employees;

(c) failure to employ more Mexican Americans creates problems in law enforcement, including problems in police-community relations.

13. Courts and prosecutors

Other agencies in charge of the administration of justice—courts, district attorneys' offices, and the Department of Justice—also have significantly fewer Mexican American employees than the proportion of Mexican Americans in the general population.

MANIFESTO *cont.*

Chicanismo draws its faith and strength from two main sources: from the just struggle of our people and from an objective analysis of our community's strategic use of education, an education that places value on what we value, we will not realize our destiny. Chicanos recognize the central importance of institutions of higher learning to modern progress, in this case, to the development of our community. But we go further; we believe that higher education must contribute to the formation of a complete man who truly values life and freedom.

For these reasons Chicano Studies represent the total conceptualization of the Chicano community's aspirations that involve higher education. To meet these ends, the university and college systems of the State of California must act in the following basic areas:

1. admission and recruitment of Chicano students, faculty, administrators and staff,
2. a curriculum program and an academic major relevant to the Chicano cultural and historical experience,
3. support and tutorial programs
4. research programs,
5. publications programs
6. community cultural and social action centers.

We insist that Chicano students, faculty, administrators, employees, and the community must be the central and decisive designers and administrators of those programs. We do so because our priorities must determine the nature and development of such programs. Only through this policy can the university and colleges respond efficiently and justly to a critical reality of this society. Through such a policy universities and colleges will truly live up to their credo, to their commitment to diversification, democratization, and enrichment of our cultural heritage and human community.

We assume the sacrifices and responsibilities inherent in our commitment. It was in this spirit that we met in Santa Barbara in mid-April: over one-hundred Chicano students, faculty, administrators, and community delegates representing the northern, central, and southern regions of la Alta California, Aztlan. Away from the sensationalism of the mass media, and from the alarms of self-seeking politicians, we set out to formulate a Chicano plan for higher education.

Workshops on recruitment, support programs, campus organizing and the curricular and institutionalizing aspects of Chicano Studies produced analyses and recommendations. We never lost sight of the simple fact that these programs will be effective only to the extent that we can influence decision-making within and without the university and college systems. What follows, El Plan de Santa Barbara, reflects one critical dimension of the Chicano struggle.

The destiny of our people will be fulfilled. To that end, we pledge our efforts and take as our credo what Jose Vasconcelos once said at a time of crisis and hope:

"At this moment we do not come to work for the university, but to demand that the university work for our people."

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Noticias de la pinta cont.

PARA TODA LA RAZA

"Mira, look," why don't all the Chicanos in this institution know about the movement for the betterment of our people? The movements that are happening on the "Calles" today.

Isn't it time for us to realize and learn about ourselves, our ancestors, our culture, and the movements. The only way to learn this is to get the materials we need. We have been told that there will soon be Chicano speakers coming to Y.T.S. to talk with us, also that there will be literature on our history and culture in the Y.T.S. library for those who are interested.

But we need more than this, we need classes and teachers. People who can understand and communicate with us. In other words, Chicano teachers. But what happens many times when we ask for these, we are told that we are pushing, or demanding, or are accused of becoming militant.

So what should we do, sit back and wait for a chance to get them, or try and do something on our own?

First, we should do what other batos have thought of: start Mexican history and Spanish classes in your companies. Teacher? Well can anyone teach a Chicano better than another Chicano can? You must help your carnal, teach one another. Education is very important in our movement, especially to know your language and culture. For without these, who and what are you?

Sure all of us here are "Batos Locos," but we must learn to stop thinking about ourselves, and our barriers. We must start thinking about our people and our children.

In anyway that you can assist us; please contact me, and in turn everything will be organized through the administration here. We have a regular program coordinator; Lorenzo Campbell, U.C. Riverside, Chicano Studies, who can be reached there. He is on the staff at UCR and in turn meets with us to structure the program for our regular Chicano Lecture Series.

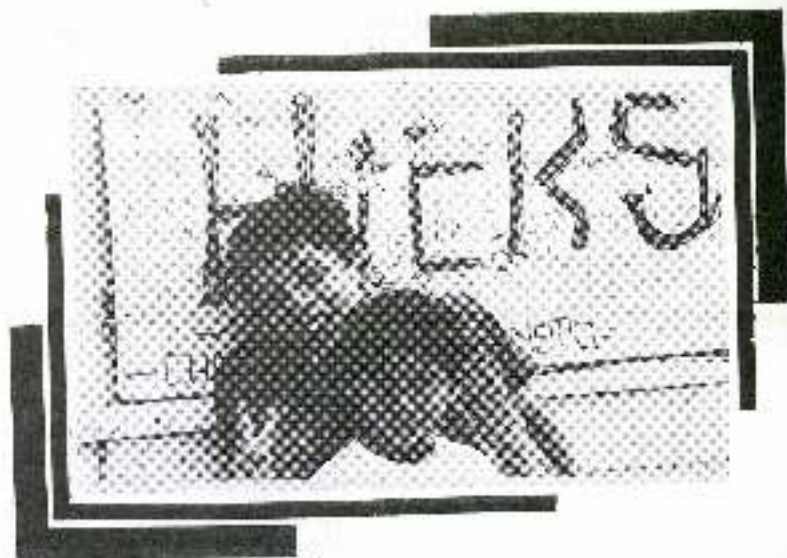
I will close with the emphasis on the need here of our people out there.

Expecting to hear from you soon.

William Garcia
Chicano Youth Organization

CPA

The CPA is a confederation of community newspapers dedicated to promoting the movement of LA RAZA for self-determination and unity among our people. The CPA affirms that the time has come for the liberation of the Chicano and other oppressed people. We want the existing social order to dissolve. We want a new social order. The CPA supports the struggle against exploitation and all forms of oppression with the goal of building a new society in which human dignity, justice, and brotherhood prevail.



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Financial crisis has prevented LA RAZA from publishing as often as we had envisioned. We re-evaluated our circumstances and came to the consensus that by changing from a newspaper format to that of a magazine some of the financial pressure would be relieved, thus enabling LA RAZA to publish more regularly. We ask our subscribers to bear with us and even to help us in our struggle to survive.

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- Raul Ruiz
- Manuel Barrera Jr.
- Joe Razo
- Luis Garza
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