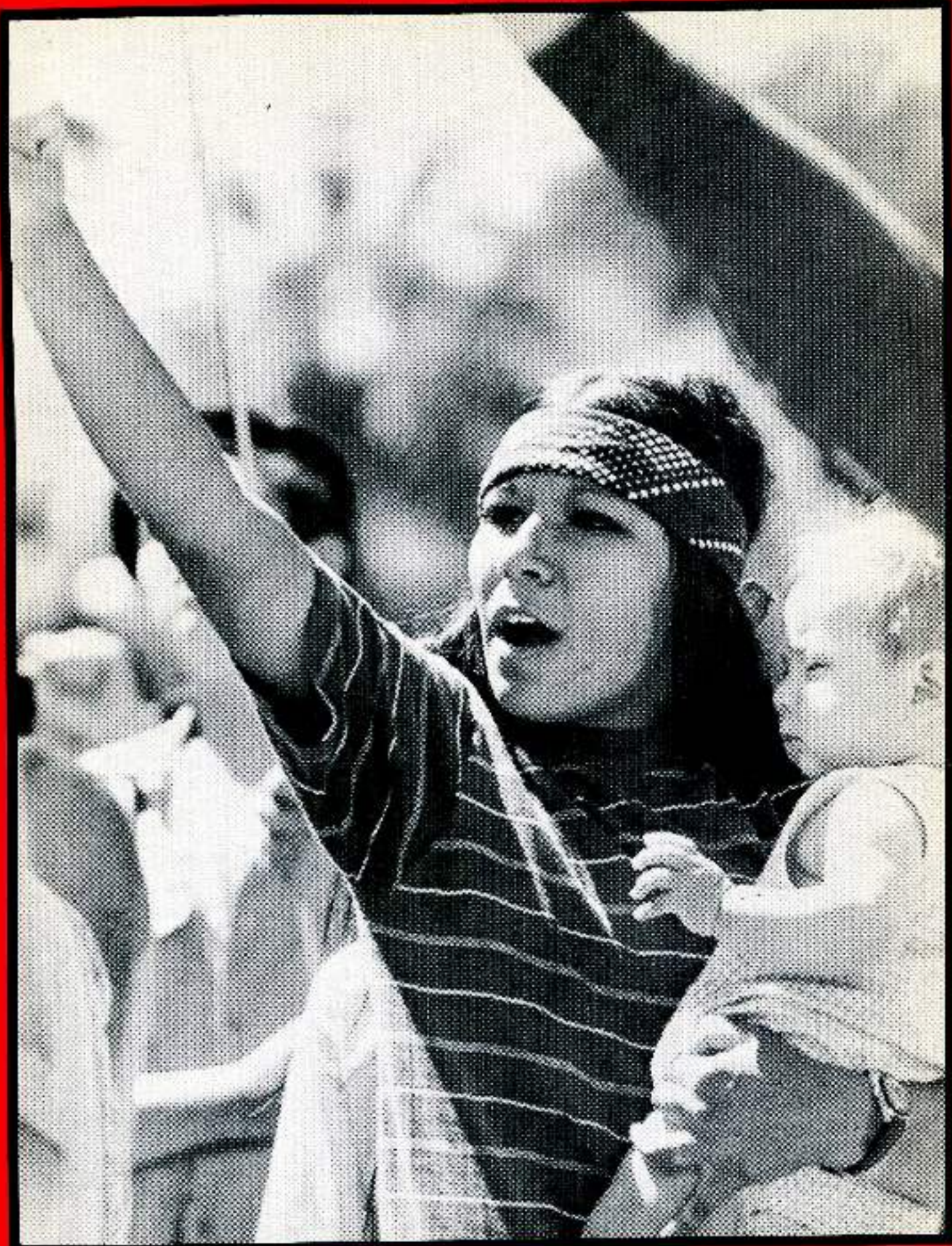


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VOL. 1, NO. 7

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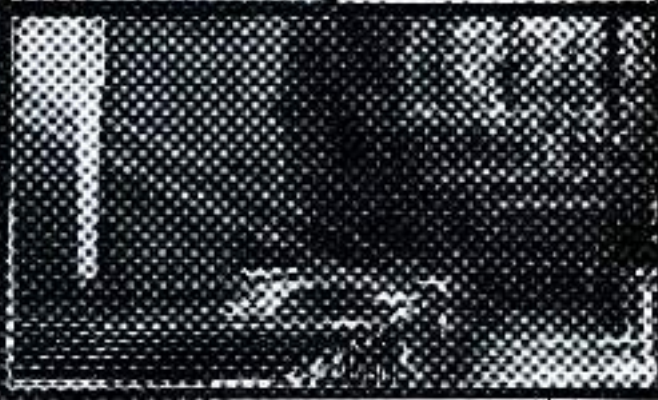
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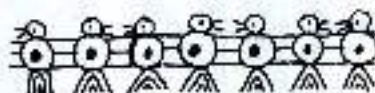
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LETTERS CARTAS LETTERS CARTAS



STOCKTON CHICANA

Dear Editor:

I am writing this letter in answer to the writers of the letters in LA RAZA's special issue, Vol. 1, no. 3. I'd like to start this letter by saying I'm not going to insult the white race at the beginning or the end of this letter as they insulted the people of the Mexican Race. For that shows nothing but ignorance as they did in their letters.

I'd like to point out to them that not all the people of the Mexican race fear and look up to the white race as they insinuated in their letters. I do admit though that there are Mexicans in this world that fear and look up to the white race (just as there's whites that fear and look up to the Mexican race).

One of them started out his letter by calling us "bean heads". I figure this to be because there are a lot of us Mexicans who eat beans, but there are a lot of white people who eat pork n' beans so that means we could call them pig or bean heads too' the only difference between ours and theirs is that theirs are smaller and cooked differently.

I'd like to finish this letter by saying that I wish everybody not only whites would remember that people are people no matter what color they are. When God put us on this earth he did not point out to "people and say you are not to be considered a human because you're white, or because you're brown. He put us on His earth to live together as equals and maybe someday in the future we'll be able to do this without fighting.

Thank You

Marie Rocero
Edison High School
Stockton, Califas

DISCRIMINATION

Dear La Raza:

I am a 17 year old girl and I am a student at Aliquippa High School. In our history class we had to do reports on the culture of different groups. I took the Mexican-American. As one of my references, I read a book titled, La Raza by Stan Steiner. This is where I got your address. The book told mostly of the discrimination of the Mexican-American. I would like to say this, I have read books about the Negroes in America and their problems and discriminations but the Mexican American is treated worse. I think this is terrible and it makes me sick. There

is no reason for this discrimination by the government, the law and the other government organizations. Whether or not it will do any good, I wrote the President of the United States and told him how I felt about the treatment of the Mexican-American. I hope he will answer.

I would like to know if you could send me information about your organization, La Raza, if it is at all possible. I would be very grateful if I would hear from you.

Sincerely,
Pamela Berbel

SOLDADOS DE LA RAZA

Dear Editor,

I am writing this letter on behalf of my Chicano carnales and myself.

We are presently stationed (unfortunately) at Ft. Bragg, N.C. and since we cannot get LA RAZA (or for that matter any other Chicano publication) out here, we would like to subscribe to it as we can identify ourselves with it.

Since there aren't too many Chicanos (and conejos for that matter) aware of what's going on with La Raza and it's movimiento, we would like to wake them up to the movimiento and La Raza would be a great asset towards waking them up to what's happening and maybe if they are to see La Raza's Causa, we can unite and really do something about it! Conejos of Conejoland, beware as La Raza esta unidos!

Que Rifa la raza y la causa, porque la raza no se raja!!!

Gene Rodriguez, E.L.A.
Richard P. Dorchina, E.L.A.
Victor Bonilla, El Monte
Jose Arce, S.D.
Rudy Gafiola, S.D.
Ralph O. Velasco, E.L.A.
CHICANO POWER!
549 72 1200
B Co., 1st/504th Abn. Inf.
Ft. Bragg, N.C. 28307

BOYCOTT COORS

Senores

La gente de la Raza por todo el Suroeste estan boycoteando la cervezaria de Coors por su practicas racista de empleo y despidas.

Localizada en Golden, Colorado, la compania de Coors fue citada por la Comision Estatal de Derechos Civiles. La citacion viene de despedida de un empleado en 1969.

Por contratos con el gobierno, Coors produce grandes cantidades de cerveza para consumo por soldados en Vietnam. Igualmente como el gobierno Federal ayudo a los rancheros durante el boycoteo de uvas y les sigue ayudando con la lechuga, los impuestos de la gente hoy van para ayudar a la compania de Coors.

Cuando el boycoteo comenzo tres años pasados, solamente seis de los 1,750 empleados eran Raza. El procedimiento de empleo no solamente requiría que la gente de la Raza dieran una larga cuenta de sus vidas pero que tambien se sometieran a un examen psicologico solamente para ser consejeros de la cervezaria.

Estas acciones racistas no son nada nuevo para los habitantes de Denver. Hay reportes que la cervezaria era el lugar donde el Klu Klux Klan de Colorado se juntaba en años pasados.

Coors tambien dono los helicópteros que fueron usados para ocharles gas lacrimogeno a demostradores de la Raza.

De este modo, el éxito de este boycoteo depende a su ayuda, así como tambien de su dinero. Contribuciones para este boycoteo pueden ser enviados a:

Senor Paul Gonzalez
Coors Boycott Chairman
900 Hazel Court
Denver, Colorado

TO WORK OR PLAY

Dear Editor:

I am a Mexican in Stockton. I go to Edison Sr. High School and was given the assignment to write an editorial about anything. I'd like your opinions.

Also I'd like to tell you that Edison hasn't any really good Chicano club that does anything. Our club which I quit the second meeting, had voted me historian, and I thought that was great. That is until I found out all their activities: dances, picnics, etc... All they want to do is have fun. I want to be in or start something that would do something for our Raza, help us get somewhere. Give me some ideas that you think would help us in this situation.

Que Viva Che!
Que Viva la Raza!

Maria Aloniz
Stockton, Califas

LETTERS CARTAS

HOLLMAN AIR FORCE BASE

Dear Sir:

I am Sergeant Ramon C. Nieto, I am stationed at Hollman Air Force Base in New Mexico. I think this is the only base that has more Chicanos than in any other base in the air force.

My reason for writing to you is to see if you can help me, help my Chicano brothers. I am trying to open their minds and make them think Chicano instead of the Gringo's way. Lot of these Chicanos still take a lot from the gringos. Some Chicanos are speaking Spanish, and the gringos will tell them to stop talking that shit, and they do. Some Chicanos are afraid to speak Spanish to other Chicanos. Lot of these Chicanos come from West Texas and still act like Texas-Mex (vendidos). All I want is for all Chicanos in the Army, Navy, Air Force, Marines and Coast Guard to unite and help one another.

If you can help me, all I need is some Chicano posters, Chicano buttons, Chicano stickers, or any thing that pretains to El Chicano Movement. Some of my Chicano brothers ask me for posters, buttons but I don't have any and any time I go to El Paso, Texas, I can't find any Chicanos of MAYA to sell me or give the things I need. So if you can send me any of these things I ask for, I will really appreciated it very much. Thank You,

Always A Chicano,
Ramon C. Nieto
New Mexico

CARTA DE LOS TRES

Que hubo mi Raza querida:

Nos da mucho gusto que nos estén ayudando. También sentimos en nuestros corazones que los Dioses estan con nosotros, porque de lo que oímos, La Raza alla fuera se unieron un tantito mas, y eso es bueno.

El día que la jura nos golpearon nos golpearon, nos parecio que era un buen día para morir por La Causa Chicana. Pero todavía no era el día que se nos terminara la vida porque numás nos golpearon. Pero eso no es nada nuevo. Aunque nos den tiempo (sentencia en la carcel) vamos a seguir luchando por la Causa, porque acá dentro hay mucha Raza también.

Los federales nos dijeron que nos mataríamos trucha cuando salieramos (con otras palabras que nos van a querer matar). Pero hasta que nos maten.

Que Viva La Raza!
Venceremos Raza!

Beto Ortiz
Juan Fernandez
Rodolfo Sanchez

The struggle is for power -- power for the people
To be oppressed is not to be able to exercise power
The Chicano people are oppressed
We have no power

EL PARTIDO DE LA RAZA UNIDA

EDITORIAL

RAUL RUIZ

La Raza Unida Party is singularly the most important development of our struggle.

The partido makes it truly possible (for the first time), for the masses of our people to participate in their own liberation.

EXCLUSIVE AND ELITIST

In the past, the movement tended to be quite dynamic and energetic in its efforts to protest unjust conditions in this society, but it has also tended to be quite exclusive and elitist.

This is, of course, a criticism, but it is also an observable phenomena that has affected most movements involved in social struggle, especially in the U.S. (i.e. Panthers, Weathermen).

What I mean by exclusive and elitist is that people have tended to struggle along certain areas of expertise. Thus, we have a myriad of organizations, each doing excellent work but each limited in its scope because of the pre-ordained mission of each organization.

The selectivity of the involvement of people is more often than not written in the name of each organization -- MECHA, La Raza, the Pinto Organizations, WRO, etc. In fact, this is true about all of us. We are selective. It makes the whole struggle much more malleable. Unfortunately, it also deludes us in our accomplishments.

INTERNAL PROBLEMS

As organizations are born, a period of gestation is necessary to firmly establish the organization. This gestation period can sometimes involve the entire life span of the organization. That is, the organization dies after a period of uncertainty -- torn apart by internal problems of policy or structure. It is questionable whether an organization of this sort ever truly serves the needs of the masses, when it can't serve its own.

Thus as organizations fight for existence they tend to become quite jealous in their efforts to prove that, of course, theirs is the best organization that serves

the community. The pronouncements come hot and heavy. The organization begins to limit its vision and as a matter of fact, sometimes reverses its vision and looks only to itself. The community is no longer important. The organization becomes an end to itself.

PETTY JEALOUSIES

As the organization becomes an end to itself, petty jealousies arise between the organizations, oftentimes all the efforts of the organization are spent in resolving inter-organizational hang-ups and the community, of course, is totally out of the picture.

Organizations that depend on huge salaries for their personnel and huge budgets for their programs tend to totally disassociate themselves from the community and become part of the exploitative establishment with a Chicano name.

GANG STRUCTURE

Thus a very curious thing has happened in the movement that is similar to the gang structure. Gangs limit their perspective to their turf -- their neighborhood -- only their barrio is bad. This has created incessant gang wars in the barrios causing great tragedies and further divisions of the masses.

Movement organizations in their pseudo revolutionary posture and provincial scope also create movement wars that cause tragedies and further divide, not the community, but the so-called community organizers.

The community, el Pueblo, is ignorant of all these tremendous hassles, imagined or real, in the organizations. The people continue to be exploited, continue to be used and abused.

This is our shame and our blame -- the so-called movement people.

**THE STRUGGLE OF THE PARTIDO
LIES IN THE TOTALITY OF
THE PEOPLE'S OPPRESSION**

The organization of the Partido is different. It does not depend on a selective area of struggle. The struggle of the Partido lies in the totality of the people's oppression. The Partido seeks to politicize and organize all of the people, whatever their social stage -- students, workers, etc.

The reality of the Partido is certified by the masses and not by a few over-zealous pseudo-organizers pushing for funding. That is, the Partido cannot survive as a paper organization. Without the people's public support, it simply cannot exist.



EMINATE FROM THE MASSES

The public support must come primarily from the ballot. It is not that we submit to the establishment game of politics but rather that the ballot provides a very practical and functional method by which the masses can express their solidarity and identification with the partido.

The ballot will serve to keep the Partido honest. If the Partido does not relate our work with the people, in fact becomes part of the people, then the people will ultimately reject it with their ballots.

Of course, we do not see the acquisition of political office as the ultimate panacea for our people. We cannot delude ourselves into thinking that simply because you elect someone into office that this will automatically benefit the people.

Frankly if this was all the Partido was trying to do then we would be no better than the Democrats or Republicans.

Change, to whatever degree, emanates from the desire of the masses. Only the massive solidarity of our people toward one common goal will effect change in this society.

The Partido must become the social organization that will advance that political education of the people for their eventual unification.

CONCIENTISACION

"La concientizacion del pueblo" is the primary job of the Partido - The expansion of the socio-political consciousness of the people. We must create a greater awareness and understanding of the society amongst our people.

The tragedy is not that our people suffer so much in this society but rather that they cannot effectively interpret this oppression to effectively combat it.

The usual interpretation is that they are victimized as individuals. Alone and poor, the people sadly gauge their weakness and submit.

They must be made to understand their role in this society and that the nature of oppression in this society is never individual but collective, not only racial but economical, never accidental but deliberate.

With this in mind, any political effort that effectively increases the conscious awareness of the people to their oppression must be considered a victory.

This is why the November 16 election in the 48th Assembly of California was so important.

Because of the Raza Unida Party participation, there has never been more mass political education of our people as was experienced during that election.

Never in the history of the movement were our people bombarded more, over a sustained period of time, with information about themselves and their role in society.

This was our victory and the fact that we defeated the Democratic vendido, Alatorre, was just more frosting on our social cake.

COMMON SENSE

La Raza Unida Party is very young and each locality in which the Partido exists must, by force, determine its own independent and original application.

This does not mean that the various branches or offices must, per force, totally work independent.

This is an insult to plain common sense but also a contradiction to the spirit of our mission - the unification of our people, like our name states.

Certainly each state, region, barrio contain its unique characteristics and certainly these that have lived or worked longer and more conscientiously have a clearer understanding of the problems of each local. This change, though, should not preclude the possibility of a central board of direction and policy making. Certainly we cannot operate so independently that one area or section totally ignores another or even operates so independently that its policy contradicts policy of other areas or sections.

THEY MUST BE MADE TO UNDERSTAND THEIR ROLE IN THIS SOCIETY

AND THAT THE NATURE OF OPPRESSION IN THIS SOCIETY IS NEVER

INDIVIDUAL BUT COLLECTIVE, NOT ONLY RACIAL BUT ECONOMICAL

NEVER ACCIDENTAL BUT DELIBERATE.

This just publicizes our division, demonstrates our provincialism and frankly publicly crystalizes our stupidity. This kind of policy and attitude does not create an elite group of paranoic ego worshippers but rather a loose amalgamation of piss-poor organizers.

Thus, individuals selected as candidates for the Partido must be totally dedicated to the furtherence of political power for the people.

No individual that has any desire for political office for personal or economical reasons should be supported by the Partido.

TO SERVE THE PEOPLE

The Partido is here to serve the people, any deviation from this goal is treachery. The needs of the Partido are those needs that best serve the needs of the masses. The Partido is not interested in preserving or maintaining power positions of select individuals but rather in the acquisition of power for the totality of the masses of our people.

The past of each individual should be the best guide for the Partido in the selection or promigation of candidates.

No individual that has coalesed or partaken of the establishment corruption should even be considered.

We have had enough of crooks and bandits that are involved for the sole purpose of exploiting the movement for economic gain.

SCOPE OF THE PARTIDO

The scope of the Partido is too grand for petty divisionists and punk crooks. The potential for power resides in the millions of our people. All efforts must be expended for reaching those millions.

We are not an inconsequential group of people, but rather a nation of over 10 million. We have power. Our numbers dictate power.

Let us walk as men and women, all 10 million of us - UNITED!!!

Liberacion Al Pueblo Chicano!!!

LA RAZA UNIDA PARTY CITY TERRACE OFFICE

We have just finished a tremendous campaign in the 48th Assembly District.

The work was physically and emotionally very difficult but the victory was more than enough compensation. We know that we have learned a great deal from our people as a result of the personal contact, we only hope that our people substantially benefitted by our efforts.

To all those who aided, specifically the compañeros from the San Fernando Office of the Partido, MAYO, members from La Casa, Mechistas from all colleges, vatos locos from all barrios and in general all community people, we extend our acknowledgements of your efforts. In the future we hope to aid in the same selfless manner to all who wish our aid.

We wish to cooperate and offer assistance with all who wish to unify our barrios. We are dedicated to the establishment of the Partido. It can be a matter of survival for our people.

Que Viva La Raza!
Que Viva El Pueblo Chicano!

Richard Martinez
Keta Miranda
Gilbert Cano
Jaime Ugarte
Alvaro Maldonado
Gilbert Lopez
Rosalio Munoz
Kathy Borunda
Eugene Hernandez
Pedro Arias
John Orona
Albert Nieto
Carlos Lara
Raquel Mendez
Daniel Zapata
Manuel Barrera

Dolores Hernandez
John Orona
Sandra Ugarte
Pat Borjon
Maria Marquez
Louie Garza
Artic Rodriguez
Joe Chacon
Bernard Ramos
Lily Martinez
Ann De La Rosa
Josie Sosa
Alma Madrigal
Joe Razo
Raul Ruiz

TELEPHONE : 261-0128



REPUBLICA Y DEMOCRACIA AL ESTILO AMERICANO

EL QUE SE RESIGNA
SER GUSANO PIERDE
EL DERECHO DE
PROTESTAR CUANDO
LO PISAN

República y Democracia, para los mexicanos, mas que palabras son dos símbolos que después de la guerra de Independencia en 1810, han sido el estandarte de sus luchas por la libertad y justicia.

República y Democracia han sido palabras incruadas como globulos sanguinios en su cuerpo que se transmiten de generacion a generacion aun en las tierras en un tiempo llamadas Estados Unidos Mexicanos, y que hoy se conocen como parte de los Estados Unidos de América, el suroeste.

Un elefante y un burro

En Los Estados Unidos de América, (traducción literal de United States of America) las palabras República y Democracia también han sido palabras muy comunes, al grado de convertirse en partidos políticos con el nombre de Republicano y Democrático, representados con los símbolos de un elefante y un burro, vaya usted a saber por que razones. No es de extrañarse pues, que los descendientes de los mexicanos en esta Nación acepten calladamente estos partidos sin analizar concientemente lo que significan, o quizas por no tener otra alternativa, --voluntariamente se enrolan en las filas democráticas y republicanas.

Explotan sus sentimientos

Los dirigentes del Partido Demócrata principalmente, han tomado ventaja de la actitud del llamado Méxicoamericano, y explotan sus sentimientos, Es por eso que nunca han puesto en práctica o desarrollo, un movimiento o campaña dentro de las comunidades y barrios mexicanos por que de antemano



saben que estos ciudadanos de origen mexicano, en un 95% automáticamente se convertirán en demócratas. Es por eso también que las únicas campañas que desarrollan, y esas si en gran escala, son las que se limitan a preservar la idea por demás falsa, de que el partido Demócrata es el partido de los pobres, es el partido del obrero y el campesino.

Pobres e ignorante

Es por eso que debemos de comprender, que cuando se nos habla de pobreza y trabajador, que el partido Demócrata tiene la necesidad de que nuestra gente permanezca pobre e ignorante, de que nuestra gente solamente sea un humilde obrero o campesino mal pagado, para dar oportunidad a la explotación de que somos objeto de la mayoría de los industriales, comerciantes, y hacendados que navegan con la etiqueta de demócratas y que son principales dirigentes del partido Demócrata.

Mucho se ha dicho, escrito, y hablado, del despertar del Gigante Dormido, refiriéndose al núcleo moreno de nuestra Raza en esta Nación, pero nada se ha dicho del estado somoliento en que permanece este Gigante a consecuencia de las dosis adormecedoras que representa la propaganda publicitaria a través del radio, prensa, y televisión--controlada también en su mayoría por Demócratas, que obligan al Gigante a actuar como títere controlando sus movimientos y acciones por los hilos de los ya mencionados magnates del partido Demócrata.

Penoso y vergonzoso

Por otro lado, es penoso y vergonzoso ver, como hay individuos sin escrúpulos procedentes de nuestra comunidad, conocidos popularmente con los nombres de Judas, Malinches, o Vendidos, que se prestan sumisamente a las acciones de los intereses de los demócratas, para mantener este "status" de vida y explotación de su propia gente. Para estos individuos nuestro desprecio y rechazo.

Partido de la Raza Unida

Para combatir todo lo perjudicial antes mencionado, ha surgido en la palestra política, un partido político nuevo, sano y fuerte y se le conoce ya con el nombre del Partido de La Raza Unida. Ayude usted al crecimiento vigoroso de este partido netamente popular, nacido en la cuna humilde pero, honesta de nuestras comunidades, que reemplazará--ventajosamente al Gigante adormecido manipulado por el partido Demócrata. El Partido de La Raza Unida es un reto a su conciencia, es un partido para defendernos unidos y defender a todos los desamparados sin importar raza, color y religión, pero para defender principalmente a nuestra gente, por ser la mas olvidada y despreciada en esta sociedad en que vivimos.

Pregúntese

Pregúntese y contestese sinceramente: Que ha hecho el partido Demócrata positivamente por nuestra gente? La respuesta si es también sincera, solamente podrá ser una; NADA!

BASTA YA de mentiras y engaños!
Vote usted por el Partido de La Raza Unida
Vote por el mismo

EL PARTIDO DE LA RAZA UNIDA

48TH ASSEMBLY RACE



In October, El Partido de La Raza Unida put up its first candidate for public office in Los Angeles. Raul Ruiz, co-editor of La Raza Magazine, officially ran as an independent candidate (because the Partido is not yet recognized as a legal political party) in the special election for Assemblyman of the 48th. Assembly district, a post vacated by David Roberti on his election to the State Senate.

DEMOCRATS SHOCKED

The results of this election were a tremendous victory for El Partido de La Raza Unida, and shocked the Democratic Party into reality. The Democratic Party and the two party political system in general has always been abusive of the Chicano community and other third world communities. We have traditionally been Democrats from generation to generation, because we've seen the Democratic Party as the poor people's party--the party of the working man. But the Democratic Party has been visible in our community only during election time, making promises that they easily forget on election night. Still our children must attend the most deteriorated, worst equipped schools while we pay twice the school taxes that the rich in Beverly Hills pay (a fact which the United States Supreme Court has only recently declared unconstitutional.) In reality, the Democratic Party is in no way different from the Republican Party. Both rely on big business corporations and wealthy individuals with vested interests to supply the monetary contributions to get their candidate elected. Whether a Democrat or Republican is elected, he is still obligated to his

financial contributors (who can also assure his re-election), and not to the people who he supposedly represents.

AN ALTERNATIVE *USE*

The presence of El Partido de La Raza Unida in this campaign presented an alternative to the voters of the 48th, and they responded by giving Raul Ruiz enough votes to upset an otherwise certain Democratic victory. During the campaign, the Democrats felt sufficiently threatened by the Partido to bring even their partys' presidential hopefuls (Edmund Muskie and Allan Cranston into an insignificant assembly race. But all of this was to no avail. The Democratic candidate, Richard Alatorre, was defeated in an area which is registered two to one Democratic--a defeat whose repercussions will be felt for a long time to come.

MONEY AND VOTES

Out of a field of eleven candidates who participated in the primary, the Raza Unida candidate was outpolled only by three other candidates--Republican Bill Brophy, and Democrats Richard Alatorre and Ralph Ochoa--thus giving him an opportunity to compete in the run-offs in November.

In that run-off election, Raul more than doubled his vote in the primary, pulling between 20 to 44% of the votes cast in several precincts, and thus cutting heavily into the traditional Democratic vote. Considering the very limited manpower and financial resources of the Partido, (no mailers were sent out,



no bill boards, no air time bought on the media with the exception of KMEX-TV). In the end eight per cent or 2778 votes were obtained by Ruiz. These votes were a tremendous achievement. Every vote cast for Ruiz was gained by a person-to-person contact and an honest discussion on the issues facing the Chicano community.

CHICANO AWARENESS

Although the Raza Unida candidate did not win this particular election, our victory lies in the increased political awareness and education of ourselves and the Chicano community. The major issue of the campaign was Chicano representation. Every major newspaper across the nation has finally admitted the validity of the charge that the Chicano is grossly underrepresented and ill-represented in Congress, KABC TV Channel 7 Los Angeles broadcasted an editorial endorsing the Partido de la Raza Unida as a positive and much needed political movement, and KNX RADIO endorsed Raul Ruiz charging that the Democratic candidate, Richard Alarcon appeared to be "A puppet for the big political bosses" and "a typical hack-party politician."

AN AUTHENTIC VOICE

The Raza Unida campaign consisted almost totally in door-to-door precinct walking. In this way, the platform formulated by the Raza Unida Party will be that of the people. This is a significant difference between the PARTIDO and the Democratic and Republican parties. The Partido talks about and

acts on the issues the way our people are concerned with. The Partido can afford to do this because it has no other contradictory compromises with big business and financial companies. Our interests are totally with our community.

La Raza Unida was also able to gain the support of many poor whites and blacks who recognize that the present political system is corrupt and illegitimate.

THE FALL OF A MYTH

As a result of the campaign, the Partido de la Raza Unida more than doubled its registrations in Los Angeles according to the registrars' office. Forty five percent of all new registrations in the East Los Angeles Area are Partido, as compared to thirty three percent registered Democratic. This is only the beginning. In Los Angeles County the Partido is now starting to run candidates for political office in areas that are predominately Chicano. And although we realize that one sincere individual cannot make meaningful changes in a legislature which is inherently corrupt and biased in favor of the corporations and big business, we also know that the Partido de La Raza Unida is a tool for unifying our people, to show this racist system that we'll have no more of their games. One individual alone cannot make changes, but a united front of our people, who comprise a significant portion of the population in the SOUTHWEST--and especially in Los Angeles--can.

LA RAZA UNIDA

EN LOS

ANGELES CALIF

EN SU PRIMERA INCURSION EN EL CAMPO POLITICO EN EL SUR DE CALIFORNIA EL PARTIDO DE LA RAZA UNIDA PERDIENDO EN LAS ELECCIONES, VENGE AL PARTIDO DEMOCRATA, YA QUE SUS BATERIAS POLITICO-EDUCATIVAS FUERON DIRIJIDAS CONTRA ESTE PARTIDO POR CONSIDERARSE EL MAS PELIGROSO POR LA FACILIDAD QUE POR AÑOS HA ENGANADO A LAS COMUNIDADES CHICANAS.

Sin ser reconocido oficialmente como partido en Calif., La Raza Unida como tal, se anotó un verdadero triunfo sobre el partido democrata en las elecciones del distrito 48/avo de la Asamblea del Estado, que se efectuaron el día 19 de Nov. de 1971. Esta fecha será una fecha memorable, y el principio de lo de lo que puede significar en las luchas políticas, un partido que habla con la verdad y educa a la gente políticamente para beneficio de ellas, y así evitar que el pueblo siga siendo engañado por las falsas promesas e hipocresía de los partidos políticos en el poder, sobre todo el democrata que por años había ganado las elecciones que prácticamente quería. De hoy en adelante la situación cambiará por que aquí está el Partido de La Raza Unida, que aunque no gane en las elecciones el candidato que apoye, sí será la fuerza motriz-electoral que decida unas elecciones, todo dependerá de las fuerzas y campañas educativas que despliegue y en contra de quien dirija sus críticas, como ha quedado completamente demostrado en las elecciones por el Distrito 48 de las que estamos hablando.

El Partido democrata ha sufrido un serio descalabro y una verdadera lección política que lo ha dejado todo atolondrado y llorando amargamente. Testigos de ello han sido los Senadores Federales Muskie, con aspiraciones presidenciales, Cranston del Edo. de Calif. y Kennedy; los dos primeros comprobaron la derrota personalmente y el tercero a larga distancia. Otros que todavía lloran la derrota Democrática y con más amargura por haber participado personalmente son las grandes figuras políticas de Calif. como lo son los asambleístas Karabian, Moreri, Roberti, etc., etc., todos ellos con innegables aspiraciones políticas y con fuerte apoyo monetario de industriales comerciantes y ranchos explotadores

del pueblo, los cuales trataron inutilmente de confundir al pueblo y consolidar su fuerza política al apadrinar con decidido apoyo a un oscuro pero dócil títere politiquero llamado Richard Alatorre, el cual, si de casualidad le queda por ahí una pizca de vergüenza, no asomará de nuevo sus narices en el campo político tratando de engañar y traicionar a los moradores de los barrios chicanos, los cuales merecen más respeto y no tratar de comprarlos con un mísero "potholder". Es tiempo que comprendan estos despreciables politiqueros, que si ellos sí se venden fácilmente al mejor postor, los mexicanos y chicanos en su inmensa mayoría tienen dignidad y vergüenza y no se venden. Así ha quedado plenamente demostrado. Con el Partido de La Raza Unida en la palestra política en el Suroeste de U.S.A. o sea Aztlán, las elecciones para cualquier puesto gubernamental dejarán de ser un jueguito electoral entre Demócratas (?) y Republicanos para transformarse en unas verdaderas elecciones democráticas en las que los Chicanos llevarán la barana política, ya sea para conquistar el triunfo o ya sea para balancear la elección y dirigirla al lado que mejor les convenga. Demócratas y Republicanos ya no vendrán a "ver el nopal solo cuando tiene tunas", es decir, ya no vendrán a los barrios o a las comunidades chicanas solo en tiempo de las elecciones para con engaños llevarse los votos necesarios y darle a las elecciones un barniz de legalidad. En lo futuro si sus candidatos quieren vivir a costa de los impuestos y seguir mamando del presupuesto gubernamental, tienen que hacer algo positivo para remediar las infames condiciones en que nos debatimos y que por más de un siglo dicen conocer y que nunca han hecho nada o casi nada para desterrar. De otra manera, repito ya está aquí el Partido de la Raza Unida que pondrá las cosas en su

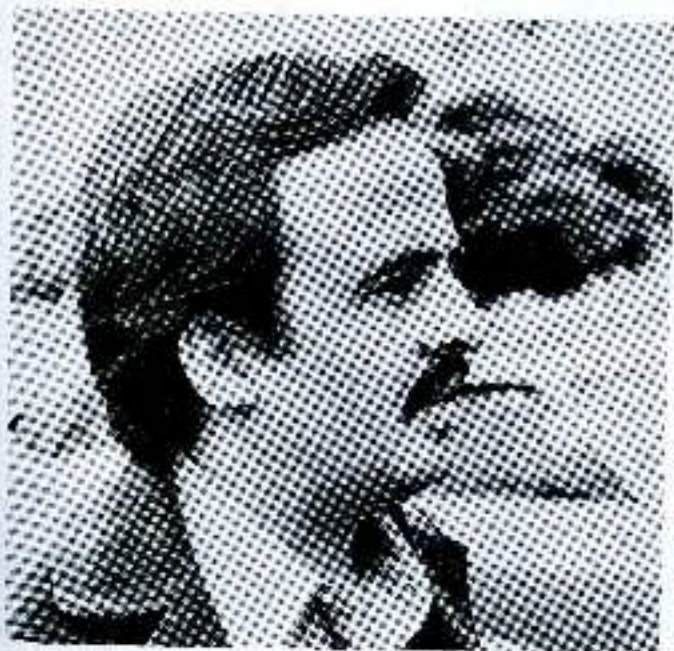
lugar, por que sus miembros emanados todos ellos de la clase explotada ha dicho; ¡Se acabó! Ya no toleraremos discriminación, mala educación en las escuelas, atracos policíacos, desempleo o empleos mal pagados, habitaciones desastrosas o guerras injustas en donde mueran nuestros hijos. Ya estamos cansados.

Los que formamos el Partido de La Raza Unida no creemos tener "la varita mágica" para transformar de un día para otro los males que padecemos, ni que una persona, como lo planteo Raúl Ruiz, pueda ser quien resuelva nuestros problemas. No, esto lo tenemos que hacer todos unidos.

En el primer intento del Partido de La Raza Unida en el Sur de California para unificar nuestros barrios políticamente, no se logró un triunfo completo, ya que Raúl Ruiz el candidato que apoyo no logró salir adelante, pero como antes se ha dicho, si se logró despertar la conciencia de muchísima de nuestra gente y con los votos que logró conquistar Raúl Ruiz, candidato de la Raza Unida, fueron mas que suficientes para evitar la victoria del candidato de los demócratas si este los hubiera obtenido.

Esto no quiere decir que se esté conforme o completamente satisfecho con el resultado final de las elecciones, en la cual obtuvo el triunfo el candidato republicano. Lo importante es saber, lo importante es haber demostrado que se puede derrotar a un partido tan fuerte y poderoso como el demócrata que en estas elecciones quemaron hasta el último cartucho monetario y se puso en juego toda la influencia de senadores y diputados federales y estatales que tuvieron a mano para respaldar la candidatura de Richard (pot-holder) Alatorre.

Importante también es saber y lógico de esperarse, que cuando estemos todos completamente unidos podremos nuevamente no solo derrotar nuevamente al partido demócrata, si no a demócratas y republicanos a la vez. Todo es cuestión de tiempo, empeño y trabajo. - - -



PROFESOR Raúl Ruiz, candidato de L.R.U.



El pueblo rechaza al Partido Demócrata y a su candidato íflore.

Esperamos que las elecciones en el distrito 48, sea para nuestra gente el ejemplo y aliciente necesario para seguir adelante en nuestra lucha por la Justicia y Libertad.

Ojalá que en las elecciones generales que se efectuarán en esta Nación para Noviembre del 72, ya estemos en la posibilidad de luchar como partido oficialmente reconocido en California, para así unir nuestra fuerzas políticas a Texas, Colorado, Nuevo México y Arizona y darles una lección nuevamente a los partidos en el Poder.

Mexicano, Español, Indio, Mestizo, México-americano, Latino, Chicano, como quieras que te llames, todos somos hermanos, todos sufrimos las mismas injusticias, por lo tanto todos debemos unificarnos. Todos tenemos el deber de ser miembros del Partido de La Raza Unida y trabajar por él.

Recuerden que la Justicia y Libertad no son cosas que se regalan sino principios por los cuales se lucha y por los cuales han luchado todos los pueblos oprimidos del mundo... y nosotros somos un pueblo oprimido; muy a pesar de la cacareada democracia representativa Cristiana Occidental y demás yerbas con que demócratas y republicanos adornan su demagogia, en discursos para engañar a los crédulos y dormir a los pendejos.

UNIDOS VENCEREMOS



THE ALTERNATIVE LA RAZA UNIDA

The Mexican voter has registered and voted almost exclusively democratic and, therefore, has been taken for granted. Since the Mexican voter had had no place else to go, the Democratic Party has counted on the Chicano vote without having to involve politically active Chicanos in policy-making roles. The truth is that Chicanos have deliberately been excluded from all the policy-making committees of the Democratic Party.

DEFECTION OF THE PEOPLE

Tired up with the broken promises of democratic politicians, some Chicanos have broken with the democrats and turned to the Republicans only to discover that they were "jumping from the frying pan into the fire." As a result of some of these defections, we are currently suffering repressive and reactionary state government. The defection of the people of the 41st Assembly District to the Republican Hank Arklin is one example that may be used to illustrate the fact that the Republicans are not an answer to the problem of lack of representation for the Chicano community. It need hardly be mentioned that the "do nothing" policies of ex-governor Brown and Jess Unruh prompted a number of Chicanos to abstain from voting or for voting for Reagan with the subsequent disastrous results. The truth is that neither one of the two major parties has provided the Chicano community an opportunity to acquire adequate representation and an opportunity to voice its concerns.

CANNOT GET ELECTED

The Democratic Party has divided assembly, state senate and congressional districts in such a way that in no one district do Chicanos constitute a majority. Since Anglos with their white supremacy beliefs will not vote for a candidate with a Spanish surname, Chicanos cannot get elected as they do not have the necessary Chicano voters in any district.

LESSER OF TWO EVILS

Additionally the Democratic party has not supported Chicanos in the primary elections to select the candidate for the party. Whereas the system calls for impartiality on the part of party structure in primary elections, we recently saw the County Central Committee endorse David Roberti against Alex Garcia in the special elections to fill the vacancy in the 27th State Senatorial district. Endorsement also meant full financial and organizational support. This is only one example of what the Democratic Party has done to Chicano candidates time and time again. The result has always been that Chicanos are always eliminated in the primaries and when the general election takes place we have no choice but to vote for the "lesser of two evils" neither of whom has any interest in representing us but who will mouth a number of platitudes in order to get our vote which he must have in order to win. All Chicanos must realize that the Democratic Party can only win if we give them our vote. The recent loss by the democrats in the 48th Assembly District special election in which La Raza Unida candidate, Raul Ruiz, polled a great number of Chicano votes verifies this. This is the reason why the Democrats have "brainwashed" us in the past and involved us in registration drives and "get out the vote" drives which have insured the election of supposedly liberal white democrats.

NO LONGER BE FOOLED

IF DEMOCRATS HAVE DONE SO MUCH FOR THE CHICANO, why do we have the highest rates of unemployment, school dropouts, arrests and convictions, incidents of police brutality, poor housing, and lack of medical facilities? why? Because white

liberal democrats do not speak for us. Only Chicanos from our communities can adequately speak for us. We must free ourselves from anglo "brainwashing" which states that "race and color don't matter, that we should vote for the best qualified candidate." The candidacy of Henry Lopez for Secretary of State in 1958, is but one example of white America. We must no longer be fooled by the hypocrisy of the so-called "white liberal."

LA RAZA UNIDA

LA RAZA UNIDA is the only alternative open to Chicanos at this time in the struggle for adequate representation of all levels of government. The party will insure that a community selected Chicano candidate will be in the general elections as he cannot be defeated in the primaries. Chicanos in the state will then have an opportunity to vote for a candidate of their choice. Only then can we speak of Free Elections as far as the Chicano is concerned. Even if there are no victories initially, Chicanos will demonstrate their unity and political strength. By pulling away votes from the Democratic Party and causing them to lose, Chicanos can force the Democrats to become responsive to the needs of the Chicano community. Chicanos can be the balance of power even in presidential elections if organized under a cohesive and democratically run organization, namely La Raza Unida Party.

CONTROL OUR LIVES

La Raza Unida Party can go far in making all Chicanos more aware of the political and economic forces that control our lives. A politically sophisticated and socially aware people will no longer be exploited and manipulated as easily as in the past.



TRADITIONAL POLITICS IS A TWO-HEADED MONSTER PLAYING THE SAME TUNE

EL PARTIDO DE LA RAZA UNIDA



UNA NECESIDAD IMPERIOSA

En una época de definiciones como esta en que vivimos, todos nos vemos obligados a tomar una decisión quiera o no, ante los problemas nacionales, estatales, ante los problemas de nuestra sociedad y especialmente de nuestra comunidad, la comunidad de mexicanos, mexico-americanos o chicanos.

SI PERMANECEMOS CALLADOS

Si permanecemos callados, si permanecemos neutrales, si nos preocupa solamente solucionar nuestros problemas personales y nos olvidamos de los problemas de nuestros co-ciudadanos, de los problemas de nuestra sociedad, de nuestra nación, entonces no merecemos ser llamados ciudadanos, ni permanecer en una sociedad o comunidad en que lejos de ser perfecta, cada día se deteriora y surge con nuevos problemas.

Racismo, injusticias, mala educación, guerras inmorales etc., etc. No son solamente palabras en voga sino hechos concretos y reales que tenemos que confrontar.

SI EN VERDAD VIVIMOS

Sin en verdad vivimos bajo un régimen democrático en que se supone debe ser un gobierno para servir al pueblo, o una forma de gobierno en el cual la fuerza suprema se deriva de la opinión pública representada en "agentes" escogidos o elegidos en elecciones públicas y populares, entonces debemos reconocer que estamos siendo engañados o burlados descaradamente porque en nuestra sociedad existe el racismo y la injusticia a la cual todos nos oponemos, nuestra nación desde hace diez años mantiene una guerra en Indochina a la cual todos nos oponemos, en nuestra comunidad existe la pobreza, mala educación en las escuelas, y un desempleo exagerado a lo cual todos nos oponemos.

ESTAMOS SIENDO ENGANADOS

Entonces quiere decir, repito, que estamos siendo engañados por nuestros representantes elegidos en las elecciones. Y estos representantes, son de los llamados demócratas o republicanos, es decir pertenecen a estos dos partidos políticos que por años han regido los destinos de nuestra nación. Y que ninguna forma han escuchado las demandas de los ciudadanos que los eligen por que las elecciones se hacen a base de dinero y ese dinero siempre viene de los grandes industriales de los grandes comerciantes, de banqueros o simplemente de personas adineradas que primero tienen que ver por sus intereses, después por sus intereses, y por último y para no variar, tienen que ver por sus intereses.

ESO SE PUEDE PROBAR

Eso se puede probar fácilmente. Ahora bien cuál sería la solución a estas anomalías dentro del sistema político electoral? La respuesta es sencilla y concluyente: Un tercer partido, pero un tercer partido fuerte y unido, sin compromisos y formado exclusivamente en su mayoría por trabajadores o desamparados en nuestra sociedad. En nuestro caso, un partido formado por mexico-americanos o chicanos o americanos descendientes de mexicanos que formamos nacionalmente la segunda minoría en número o habitantes, pero que ha sido la minoría más desamparada, y discriminada en todos los niveles y formas de vida en esta sociedad americana.

Nuestra respuesta es solamente una; el Partido de la Raza Unida, formado y dirigido por nuestra gente, de los barrios y comunidades, por obreros y campesinos, y estudiantes que con valor y entusiasmo y sobre todo con unidad lograremos ser oídos y respetados.

Y ES UN DEBER

Y es un deber de todos participar en este partido, es un deber de todos probar que no somos una raza inferior, es un deber de todos probar que somos capaces de competir en todos los niveles de vida, trabajo y estudio con todos los demás ciudadanos de este país. Es un deber de todos demostrar nuestra unidad y fuerza en un partido político y popular como lo es el Partido de La Raza Unida, que actualmente y sin ser reconocido oficialmente en California como partido, o políticamente legal, ha dado su apoyo a Raúl Ruiz para lograr el puesto como asambleista en el distrito cuarenta y ocho de el estado de California.

ESTAS ELECCIONES

Estas elecciones por efectuarse como primarias el 19 de octubre y luego la general o final el 16 de noviembre, 1971, sera sin duda una prueba definitiva de lo que somos capaces de los que sera el futuro del Partido de La Raza Unida, y de lo que

este partido puede hacer por nuestra unidad y lo que puede aportar para resolver nuestros problemas.

Les pedimos a todos que analicen sinceramente que ha hecho el partido demócrata o republicano por nosotros.

ANALICEN LAS ACTUACIONES

Que analicen las actuaciones de los últimos de sus figuras más sobresalientes y por ejemplo se pregunten si hay alguna diferencia entre Johnson demócrata o Nixon republicano; Entre Wallace demócrata o Reagan republicano; Entre Yorty Demócrata o Lindsay republicano.

La conclusión sera sin duda, no, no hay ninguna diferencia, "tan malo es el pinto como el colorado."

NUESTRA ESPERANZA

Nuestra esperanza para poner fin a una existencia sin futuro esta en el Partido De La Raza Unida.

LA RAZA UNIDA PARTY IS NEEDED

La Raza Unida Party is an independent political organization - not yet a party, because it needs at least 66,334 voters to affiliate with it in order to be recognized by the California Secretary of State as a legal party. If successful in securing the needed number of voters by December 30, 1971, the organization will be able to launch candidates for state offices in 1972. It will be an independent party -- independent of the Democratic and Republican Parties.

La Raza Unida is needed because the Chicano, having no place else to go, has voted almost exclusively democratic since the days of the depression, and has been taken for granted. Meanwhile, the democrats have divided assembly, state senate and congressional districts (gerrymandered) so that in no one district do Chicanos constitute a majority. Because of this, the 3 million Chicanos in the state have been unable to elect candidates from the community who will be able to speak for the people. The democrats claim to be the party of the people yet do not have Chicanos in their state or county central committees. The democrats do not support Chicano candidates financially or with endorsements. Since they run in gerrymandered districts, Chicano candidates are always defeated in the primaries. La Raza Unida Party would guarantee that Chicanos would be in the general elections. Only then would Chicanos be able to vote for a candidate of their choice. Chicanos are the majority -- in municipal elections, schoolboard elections and assembly races -- La Raza Unida can win. For other elections, where Chicanos are the minority, it can determine who will win. In addition to serving as a vehicle for acquiring adequate representation in Sacramento and Washington,

LA RAZA UNIDA PARTY will organize, educate and unite Chicanos to demand what is rightfully theirs but has been denied them!

Any person who believes that Chicanos in accordance with the Supreme Court decisions of the '60's of the "one man-one vote" principle should elect Chicanos to represent them in all legislative bodies should register in La Raza Unida and help the party qualify for the ballot. If you are registered with another party, it is your constitutional right to change parties whenever you desire.

The party is being organized by volunteer workers who are thoroughly committed to the concept of La Raza Unida. They are students, teachers, workers and housewives dedicated to the belief that only through a collective effort can the socioeconomic level of Chicanos be raised. The volunteers themselves are contributing small amounts to help pay for flyers, stamps and telephone calls. There are absolutely no contributors from any large group or organization. Consequently, it is truly a "grass-roots" movement of, by and for the people.

The Organizing Committee of LA Raza Unida seeks representation for Chicanos at all levels of government so that they will be able to raise the issues that affect all people today--unemployment, poor housing, poor schools, police brutality, lack of adequate medical care and many other problems. La Raza Unida Party has no formal party platform yet but believes, above all, in social change so that Chicanos and other disenfranchised peoples will begin to enjoy the benefits of this society which have generally been denied them.



La Raza Unida Party has taken its first major step in California. Operating on a limited budget and hand delivering literature, a diverse group of non-paid volunteers delt the Democratic Party a stunning defeat.

Everyone should bear in mind the length to which the Democrats went in their frenzied efforts to beat La Raza Unida. (1) the Democratic Party held a fund raiser on the Queen Mary Oceanliner at which they raised \$120,000. (2) one of the strongest men in the California Democratic Party, Walter Karabian, was backing the Democratic candidate both physically and financially. (3) California State Senator David Roberti came out and walked precincts for the Democratic candidate. (4) U.S. Senator Allen Cranston also came out and walked precincts for the Democratic candidate. (5) U.S. Senator Muskie came out to California and used the Catholic Church for political gains in his attempt to help the Democratic candidate, but he was run out of the barrios in a hail of eggs.

La Raza Unida Party went into this political campaign with no experience or money and all of the odds pointing towards a Democratic landslide. We operated on a budget of \$3,000 that had to be stretched to finance the campaign through the primary and general elections, while the Democratic Party had at least \$150,000 to function on. La Raza Unida had to produce its own literature, while the Democratic Party on the other hand, had everything run off by professional printers and computers. La Raza Unida couldn't afford the luxury of stamps, so we had to hand deliver 126,000 tablots and three times as many leaflets. On the other side of the coin, the Democratic Party (the party of the poor) was able to send its propaganda through the mail. Some

of the gimmicks that were mailed out were pot-holders, decals of smiling faces with the democratic candidates' name emblazened on there, and very expensive fold out brochures that had the candidates' mug staring back at you no matter which way they were opened. One must remember that this is all apart from the normal amount of tons of unsolicited lies that "The Party of the Poor" normally puts out.

When most of us first became involved in the campaign we found La Raza Office a hurricane of activity and if one were to look around he would see the familiar faces of the movement, but most important we saw new faces, heard new opinions and felt new energy. This coupled with the education we were about to receive from la gente del barrio were very important by-products, that to date, have been to some degree missing from the Chicano struggle. In short the campaign brought together a variety of people.

There were those who were quiet and timid. When we first started going from door to door in an effort some of these people were so bashful that they would stutter whenever the occupant of a house opened the door and they were forced to speak. By the end of the campaign these introverts were proficient speakers and most of them are now walking commercials for La Raza Unida Party.

Another group of people were those who were already committed before they volunteered their services to the campaign and these were the ones who by and large, stayed with the campaign until its conclusion. Luckily, some of these persons had served in policy making positions in other organizations and they readily accepted work or positions that placed them in the roles of followers. It is interesting to note that the objective and not personalities was the

driving force; therefore, everyone was able to function as a team, not as a conglomeration of jefes with no trabajadores. Credit should be given here to los batos de Cypress Park, M.A.Y.O., Hazard, M.E.C.H.A. from San Fernando Valley State College and the emerging force in our communities, the high school, junior high and grammar school pupils who saw our cause and walked precincts with us.

Then there was the group that was affectionately named the "We Did It Brigade. The "We Did It Brigade" had a communication system that would rival that of the C.I.A. Unknown to persons working on the campaign, television crews would show up to film the work in progress. One way or another the "We Did It Brigade" would show up ten minutes before the camera crew arrived and then they disappeared three minutes after the camera crew stopped filming. The only other time that the "We Did It Brigade" made itself visible was on the night of the primary election, - and this is where they picked up their name. The regular workers came in exhausted from precinct walking on the night of the primary election only to be met by a mass of new

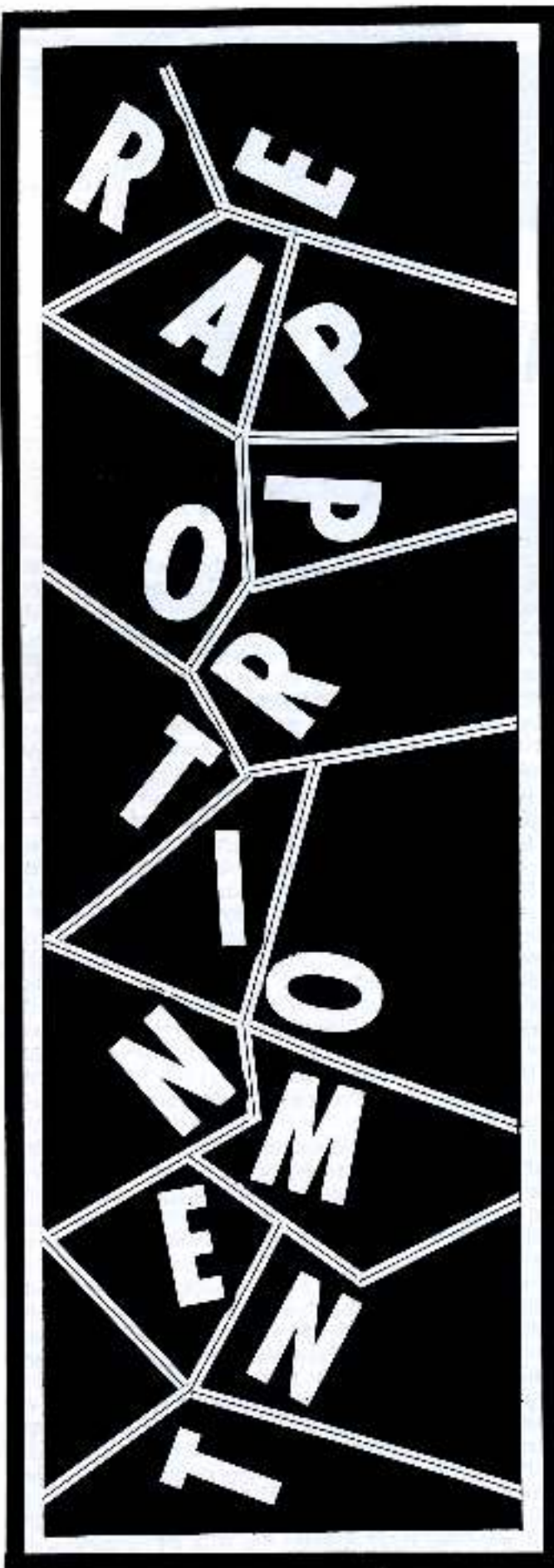


people whom they had never seen before during the first part of the campaign. These people were well on their way to getting bombed out of their minds, and all the while they were energetically screaming, "WE DID IT! WE DID IT!"

The final active group that became involved was a group of people that no one in the campaign had the pleasure of meeting or speaking with. We must address ourselves here to the paint bombers who came out in the dark of the night and adorned the enemies' billboards with paint. We are convinced that their activity was a spontaneous reaction that came out of anger and frustration at seeing our barrios defaced by billboards expounding the virtues of parasites who have more feelings for their household pets than they do for the Chicanos in the barrios. These individuals hurt the Democratic Party because of the amount of money that was spent on billboards, and they became a thorn in the side of the Democratic candidate. They hurt the Democratic bloodsuckers where they live - in the pocket book - and they earned our appreciation. As for the actions of this group we can only say that the barrio found a way to express its' opinion of the expensive advertizing that the "Party of the Poor" used or the methods with which they disseminated their lies.

Finally and most important was the communication that we experienced in going door to door. Everyone speculates about what the people are saying and doing, then they go home with the comfortable feeling that they know where the barrio is at. From the very first day of our door to door campaign we received an education. On certain issues the community was much more aware than what we thought, and we soon came to the realization that the active movement does not necessarily have the same priorities that community at large holds. It would be a pleasure to put down on paper everything that we learned, but we must go under the assumption that what the Republicans and Democrats don't know will hurt them. This time we stopped them. Next time we'll cripple them. And the following time we will conquer them! Of one thing we can be certain, this was our first attempt but it is by no means our last.





REAPPORTIONMENT: REVISITED 1960

Richard Martinez
Gilbert Lopez

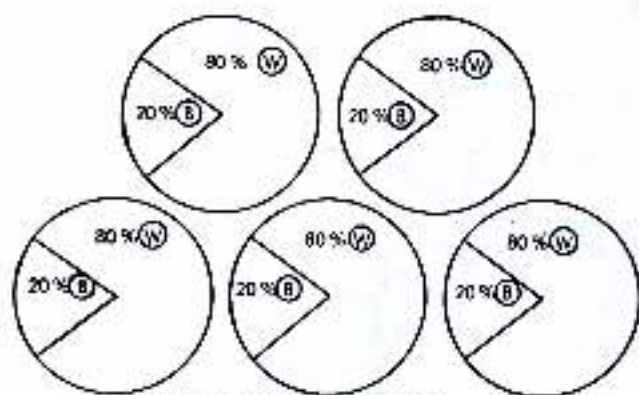
Reapportionment is the periodic redistricting of legislative bodies done once every ten years to coincide with the federal population census count; this method of reapportionment stems from the idea that people are never stationary, that people are always moving and therefore representation should move with the people. The federal census count, as long as it is accurate, tells the legislative body the size and location of the population; as of this time there is a contention that the Spanish surname 1970 census count is grossly inaccurate.

There are two major responsibilities in reapportioning legislative districts. One, as described above, is to insure that the legislative body will always represent people and not geographic districts; and the second is to insure that all segments of the population obtain fair and equitable representation. This means that any and all segments of the population shall have a significant voice in the decision making process of government so that all people may receive equal benefits from a government that derives its authority solely from the people.

In reality reapportionment is the process by which one of the two major political parties, Democrats or Republicans, insures itself domination and control of legislative bodies. Now why is it bad if a political party gains control of a legislative body? How is this detrimental to the interest of the people? Because when a political party controls a legislature, that control automatically means that a small group of people, made up of legislators, party bosses, lobbyists, and major financial backers of the party, are the controlling force of government. This combination works as follows; the legislators hold the legislative power, the party bosses sell the legislative power, and the lobbyists and financial backers buy the power to insure the continuation of legislation favorable to their interests; this process also works in reverse at election time. The lobbyists and big money people buy more influence by giving money to the political parties for their campaigns. The answer to the question of detriment to the people is now obvious since the base of power now shifts from the people to the elected legislators. And because the legislators give the power to the highest bidder, the people no longer have control over governments effect on their daily lives. The result is the constant procession of legislation that is contrary to the wishes and needs of the

Gerrymander - 1: To divide (a territorial unit) into election districts to give one political party an electoral majority in a large number of districts while concentrating the voting strength of the opposition in as few districts as possible. **2:** To divide (an area) into political units to give special advantages to one group.

Ⓟ - BROWN (CHICANO)
Ⓜ - WHITE (ANGLO)



ONE SPANISH SURNAME DISTRICT

FIVE PREDOMINANTLY ANGLO DISTRICTS

THIS IS KNOWN AS GERRYMANDERING AND ASSURES NO CHICANO POLITICAL POWER, IT CERTAINLY WILL ASSURE THAT ANGLO POLITICAL POWER WILL CONTINUE!

people; a continuous war in Southeast Asia, degrading and treacherous welfare laws, no-knock laws, repressive immigration laws, and laws that are created to exploit and discriminate against *nuestra raza* such as land grab laws, laws intended to make becoming a citizen more difficult for Spanish speaking people; etc. All of this leads to one inescapable fact - the Democratic and Republican parties have stolen the control of government away from the people by ignoring the two major responsibilities of reapportionment: (1) fair and equitable representation; and (2) reapportionment by population concentration not geographic consideration, and reapportioning solely with the idea of reelecting as many incumbents as possible to insure continued domination and control of legislative bodies.

If we now accept the fact that Democratic and Republican legislators have used reapportionment to help steal the government away from the people, then what method do they use to reapportion? The answer is GERRYMANDERING. Gerrymandering is the reapportionment of legislative districts by the political party in power to (1) divide (a territorial unit) into election districts to give the political party in power an electoral majority in a large number of districts while concentrating the voting strength of the opposition in as few districts as possible; (2) to divide (an area) into political units to give special advantages to one group.

The effect on the Chicano community in California has been two-fold (1) because incumbents are protected, and because there are only two Mexican-Americans in state government and none in local govern-

ment. Chicanos have been denied equitable representation even though Chicanos make-up 16% of California's population; and (2) since 3 1/2 million Chicanos do not have equitable representation the resulting effect is the disenfranchisement of Chicanos. This means that through the diligent efforts of the Democratic and Republican parties, Chicanos have lost their vote. Through gerrymandering, our vote has been effectively nullified because we have been divided into so many districts.

REAPPORTIONMENT AND GERRYMANDERING HISTORICAL SETTING

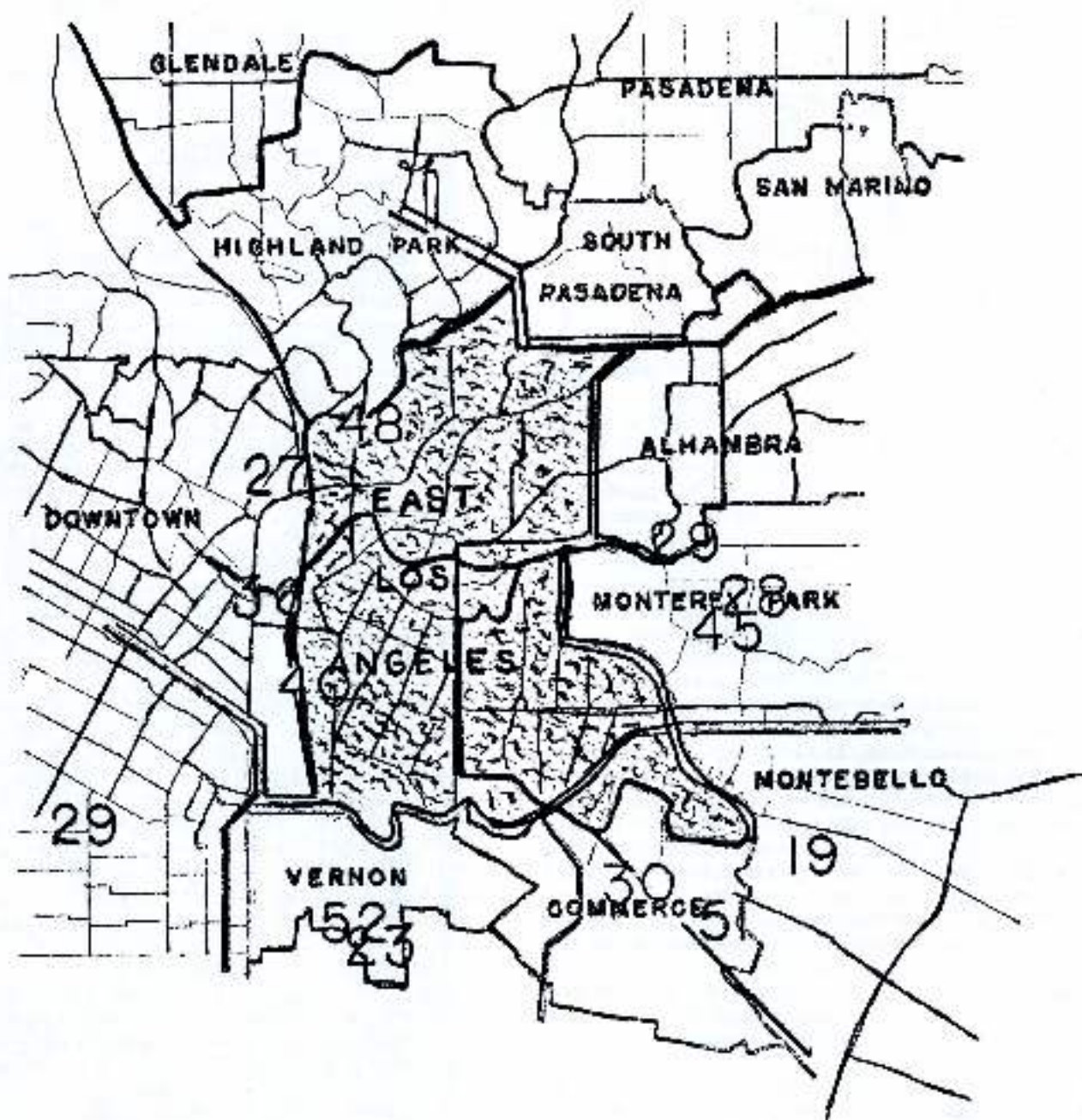
As a result of Supreme Court rulings on the one man one vote issue (*Reynolds v. Simms* and *Baker v. Carr*) general prescriptions were established for those legislative bodies handling the task of Apportionment. Until these points in time (1964 and 1962 respectively), gross inequities in the creation of representative districts were common place in the American political sphere. In many instances those individuals residing in urban and semi-urban areas of the country lacked a proportional voice in political decision-making as a result of geographic considerations that became of primary rationale during the times of reapportionment. That is, a given political district in a rural area could quite conceivably exercise as much political muscle through its representatives as its urban counter-part which had a substantially larger population. The result was that political forces had to address themselves to the reality that redistricting was now going to have the prerequisite of population as a basis.

Reflecting on the situation in California, where supposedly more equal efforts were underway, before the Supreme court decisions, this state prided itself on, that is, its contention that a one man one vote system was already operative. If one were to take the reapportionment plan of 1960 (which was devised by the Democratic Party and creates the districts, both State legislative and U.S. Congress, for 10 years hence or until the next U.S. Census is taken as a starting point and view its implications as they relate to Chicanos, one can see exactly the scope of the Democratic attempt to be "more equal." As a test case let us take Los Angeles city and its surrounding areas which are inclusive of five state assembly districts and have relatively the highest concentration of Chicanos in terms of population in California.

The Democratic plan yielded the following:

1. The 40th California Assembly district, part of Belvedere, and part of Los Angeles.
2. The 45th California Assembly district, part of Alhambra, part of Arcadia, part of Belvedere, part of City of Commerce, part of East Los Angeles, part of El Monte, part of Monterey Park, part of Rio Hondo, part of Rosemead, part of San Gabriel, part of South San Gabriel, and part of Temple City.
3. The 48th California Assembly district; part of Alhambra, part of Belvedere, part of Monterey Park, and part of Northeastern Los Angeles.
4. The 50th California Assembly district, part of Baldwin Park, part of Diamond Bar, part of East Whittier, part of El Monte, part of City of Industry, part of La Puente, part of Los Nietos, part of Mon-

1960 REAPPORTIONMENT



MAP OF THE EAST LOS ANGELES AREA

U.S. CONGRESSIONAL DISTRICTS

STATE SENATE DISTRICTS

STATE ASSEMBLY DISTRICTS

* Note the number of Districts that converge on East L. A. and its surrounding areas

tubello, part of Pico Rivera, part of Pomona, part of Rio Hondo, part of Rosemead, part of Rowland, part of Santa Fe Springs, part of South El Monte, part of Walnut, part of West Covina, and part of Whittier.

5. The 51st California Assembly District; part of Banning, part of Bell, part of City of Commerce, part of Downey, part of East Los Angeles, part of Los Nietos, part of Montebello, part of Norwalk, part of Pico Rivera, part of Santa Fe Springs, part of South Whittier, part of Vernon, and part of Whittier proper.

One who is familiar with the areas cannot help but notice that a pattern seems consistent throughout the course of the formulation of these districts. They all seem to converge in areas which show the highest density of Chicanos. This is evident, for example, in the number of times East Los Angeles appears in the districts. This would suggest that perhaps the efforts of the Democratic party are far from being equal to Chicanos. Insofar as they seemed to have served Chicano communities and as a result rendered them incapable of forming viable voting blocks by attaching them to areas that would prove to make their votes meaningless. A common term used to denote the Chicano community of East Los Angeles "the political pie," for if one looks at a political map of the districts, East Los Angeles and its surrounding areas resemble sliced pie that centers at the heart of the barrio. Moreover, this would imply a deliberate effort on the part of the Democrats to deter any possibility of a Chicano threat.

With the Democratic plan, a new term takes meaning---Gerrymandering (i.e. either cutting up a district that poses a potential threat or can be used by a particular party or politician).

The question then arises; what have been the measures that Chicanos have taken in reaction to such an insult. They have registered and voted for Democratic candidates. In a recent study conducted by the University of California at Los Angeles graduate school the results revealed a surprisingly intense allegiance to the Democratic party by Chicanos.

For example, in the five assembly districts aforementioned, the percentage of Spanish-surname voters who are Democrats are as follows:

California State Assembly District	Percentage
40th	93.4 %
45th	90.9 %
48th	89.9 %
50th	91.4 %
51st	92.8 %

The mean average of Spanish-surname registered voters who are Democrats of all the precincts combined is 92.9% and more astounding is the fact that in the five districts combined of approximately 1,881 precincts, 233 have 100% Spanish-surname registration in the Democratic Party.

It is evident then, that the Democratic Party, while abusing the Chicano population has been extremely successful in recruiting its votes and has done so in a manner as not to have created a general backlash.

In 1970 the U.S. Census was taken once again. The results of this census warrant a new reapportionment. As in 1960, the Democratic Party is once again in the majority of the California state assembly with an edge of 42 to the Republican 38 assemblymen; it is their prerogative, according to California law to redistrict. This brings us to the contemporary situation.

Based on the 1970 census data, according to the population of Spanish-surname individuals in the state of California, a total of six state assemblymen, four state senators and three United States Congressmen should be of Spanish surname. In an insincere attempt to make these figures realized, Democrats have seemed to fall drastically short of their goals. Their reapportionment package for 1970 appears to be somewhat of an exact replica of the 1960 plan. The 1971 package which was amended last November 19, 1971, provides an area of thirty-five percent Spanish surname as the largest concentration of Chicanos of any assembly district. This is the 48th. While not covering the same geographic area as the 48th drawn up in 1960; nevertheless, population of Chicano is virtually the same. This the Democratic answer to a "Chicano district." An interesting point to note is that the present configuration of the 48th district extends to the Los Angeles National Forest to the north and to the City of Vernon to the south roughly a distance of about 5miles, which causes the district to take the shape of an elongated pepino.

The Republican party has not appeared any more sensitive to this problem. The Governor has continuously expressed reaction to the Democratic plan (in California the Governor must sign the bill to make it a law) and in doing so has gained a tremendous amount of political mileage. Charging the Democrats with purposefully neglecting and ignoring the Chicano plight for self-determination. This has fostered the notion that the Republican party has realized the Democratic plan on the basis that it is unfair to Chicanos. In response some individuals have viewed the Governor's attempts as sincere efforts to reconcile the present dilemma. As mentioned, it is not. It also is a partisan endeavor aimed at deterring the Democrats from reapportioning the Republicans out of the political arena.

Legally, the Democrats have forfeited their opportunity to spearhead reapportionment, since they had not enacted a plan by the deadline, December 3rd. This leaves the future in a state of limbo, for no one really knows who will do the reapportioning now. But at least one thing is sure, while this game of checkmate is occurring, Chicanos are being made to suffer the consequences.

EL PARTIDO PERSPECTIVE IN THE SOUTHWEST

What is the Partido de la Raza Unida?

Like a bird discovering a tree on which to build a nest, the more than 15,000,000 Chicanos throughout Aztlan has found a tremendous and procreative force in el Partido.

It was conceived of as a political party to educate and stimulate Chicanos to a greater involvement in their destiny. It will run candidates and take a stand on issues and laws.

The history of el Partido has its roots in Crystal City, Texas and a man named Jose Angel Gutierrez. (Please see Volume 1, Number 4 of LA RAZA Magazine.) Since its inception on November 9, 1969, it has grown in popularity and importance.

What is its present structure and involvement?

There has not yet developed a national platform or a disciplined network of communication for El Partido. There have been many regional conferences. Many county and city platforms have been established.

The concept of El Partido has been so universally accepted by Chicanos that it has actually been growing in spite of no deliberate attempt to organize it nationally.

A long list of candidates for public office under the banner of El Partido de la Raza Unida exists and still continues to grow.

Its popularity and credibility are not surprising. The only surprising thing about it is the fact that it wasn't organized sooner.

The Chicano community has suffered very terrible abuses. Some times they have been too passively accepted. But remember that this so-called passivity has come about as a result of the continuous conditionings the Chicano has received from institutions that reject and humiliate them, from schools that push them out and call them drop-outs, from the dehumanizing welfare system, from the racist civil and federal authorities, etc.

What has been surprising and frankly unexpected is the extent to which those Chicanos who were primarily not involved in the Chicano Movement have begun to participate.

The Senora down the block (who the younger militant Chicanos usually found little in common with) now has a profound role. She, the viejito next door and the mujer with six children up the street are now being contacted one by one by volunteers in the party who are attempting to involve Chicanos in their destiny. And they are raising Chicanos to a level of awareness that can only bring about effective, basic and revolutionary changes. There is no way even at this early stage of the Partido's life, that it can be undone now. It can only go forward.

Mario Campeon, a Raza Unida organizer from San Antonio, Texas sees the greatest opposition to El Partido de la Raza Unida coming from Chicano Democrats. "They are the ones who most often buy the establishment line for not having our own party. Right now we are undergoing a tremendous battle, even though it's quiet... they are giving out the party line that you have to be elected above anything else. The sole end is getting somebody elected, not whether you get power for anybody else, just as long as you elect one person.

"And they're saying, 'Well, you know, if we go Raza Unida, we're going to hurt the Commissioner (Alberto Pena), we're going to hurt the Senator (Joe Bernal) and we're not going to elect them. We are going to lose everything!' Everytime they raise that point I tell them to just look and see what we really have. Then you will be able to tell what you're losing. We have nothing."

EL PARTIDO IN ACTION

TEXAS. Presently the state has tight control over the mechanism that inhibits La Raza Unida. 20,000 people must register within 20 days in order to become a legitimate party in the state.

San Antonio was the site of a recent state-wide convention of La Raza Unida Party. MAYO (Mexican American Youth Organization) has been very instrumental in its development.

The town of San Juan (about 50 miles from Brownsville) has a population of 5,000, 75% of which are Chicano. La Raza Unida Party organized for the April, 1971 town elections. They ran candidates for mayor and two seats on the town commission. They won all these and elected their candidate to the local school board as well. In the Chicano precincts, 850 people voted, and the Raza Unida candidates won 700,699 and 658 votes respectively. Lolo Arcaate, a 35 year old T.V. repairman, was elected mayor. Juan Maldonado and Tony Garcia both 25 year old school teachers, were elected commissioners. The victory of La Raza Unida has brought a new sense of political consciousness and participation to the people of San Juan.

"The people can relate to this administration", said Jesus Ramirez, a Raza Unida organizer in San Juan. "They go to meetings with problems others might consider petty. But they expect an explanation and they get an explanation. They get it because they know they've had a lot to do with whomever was elected."

Discussing the problem of making basic changes, Ramirez said, "We can't expect to produce that much just by electing people to office. This is where a lot of understanding is growing now. People can begin to understand what we're talking about when we talk about the whole economic system. Some people argue, 'You put a good man in there and everything will be solved.' Well that is bull. And the people recognize it when they put their people in there."

In the Pharr-San Jose-Alamo School district, two La Raza Unida candidates were elected, resulting in five Chicanos out of a total of seven on the board. These offices were won by La Raza Unida candidates, giving them complete control over the city administration. Almost all of the opposition was Anglo. The turn-out for these elections was the largest ever in that Chicano community. This has been true generally when La Raza Unida has been involved.

COLORADO: In Denver this May, a slate of La Raza Unida candidates ran for Mayor, City Councilman and school board. Colorado recently had a state-wide convention and is now moving in many areas of the state. Last year Al Curule now a Raza Unida organizer, ran for governor as an independent. It has proven itself to be a strong supporter of the partido. The partido headquarters is 1018 E. 6th Ave, El Pueblo, Colorado.

NEW MEXICO: The partido is very young still. It presently is organizing in Albuquerque and was

supported at the recent state-wide Chicano conference in Roswell, New Mexico.

CALIFORNIA: The Partido in California began in October of 1970 in the Northern part. It filtered down all the way to San Diego. The primary effect of California is to meet a deadline of December 30, 1971 to register 66,344 into the party. This is the state regulation which must be met in order for El Partido to be a recognized, legal political party.

The following are the results of the Raza Unida candidates who ran in the April 20 elections in Oakland: Tito Lucero, Councilman at large, 1,087; Florencio Medina, Board of Education seat, 27,000 votes or 33% of all votes cast; Trinidad Lopez, Board of Trustees, 25,000 or more than 25% of all votes. It is estimated that 8,800 people are registered in La Raza Unida, out of a total population of 25,000. Approximately 50% of the organizing for the Partido has been grass roots. The student's involvement has been very minimal. Students have in some areas actually been supportive of the Raza Unida opposition.

In the Bay area generally, the old-timers in the Chicano movement tend to dominate and some grass-roots participation is being ignored. The student population in San Francisco and Berkeley in spite of their high level of political awareness, have done very little follow-through in the barrios.

Since the partido's inception in San Jose, Santa Clara County, October 1970, there had been relatively little organizing done. But the week after the organizers returned from a registration workshop put on by the Southern California area (2 months ago), they registered a total of 1,000 persons. Their energy was renewed and now they control 3 out of the 18 precincts and it is quite possible that they will be taking over a total of 9.

San Benito is a town also in Santa Clara County whose potential is tremendous. It has a 62% Chicano population.

Stockton organizers have to date registered approximately 3,000 Chicanos in La Raza Unida out of a total population of 57,000.

San Diego's organizers have mainly been members of M.A.P.A. They are unique "Mapiastas" for sure.

Gilberto Robledo recently ran for Mayor as an Independent under the banner of La Raza Unida Party. He came in 5th in the race, which was a good showing for the Partido.

Los Angeles has registered over 20,000 in the Partido. 14,000 of those have been registered between July through December, 1971.

Practically all organizations in L.A. are involved to some extent in the Partido. Many organizations have their own registrars in their offices, and the momentum is great. It has received the most support within the Chicano movement this year. "Maybe it is a little self-centered, but I do believe that everyone should work for the Partido," says Reggie Ruiz, one of the Partido organizers in L.A. He says further, "The work of the partido has done much to expose many of the hangers-on in the movement. It has exposed them in the sense that they are challenged to goals, dedication, real work, etc."

Chicano representation in California government is in a sad condition. Out of a total of 80 State Assembly men, only 2 are Chicanos. Out of a total of 15 City Councilmen, in L.A., none are Chicano. None of the 5 L.A. County Supervisors are Chicano.

In the past, L.A.'s Chicanos were truly a big pocket vote for the Democratic party. Approximately 95% of all registered Chicanos voted the Democratic ticket. There are 1,300,000 Spanish-surnamed people in L.A. County and City. It must be remembered that all these figures are way below the real population because of the inaccurate census report figures.

The California Legislature's recent reapportionment plans have not at all proposed effective changes in the gerrymandered situation of the barrios. They only propose differences in the gerrymandered districts.

In 1960, during the administration of Governor Pat Brown - D, gerrymandering of the barrios was even more incredibly imposed. This condition made it practically impossible for Chicanos to win elections. The 800,000 Chicanos of East Los Angeles are divided into 9 Assembly Districts, 7 Senatorial Districts and 6 Congressional Districts. Result: not one of these districts has more than 30% Chicanos registered.

The following is a quote by Walter Karabian-D, Assembly Majority leader: "When you're talking about reapportionment you're talking about a man's political career. As Assembly Majority Leader, I have duties to members of my party. I can't envision legislation which would sacrifice the present incumbents."

EXERPTS FROM PARTY PLATFORMS

Sacramento, California

"This party is being founded as an alternative to the traditional stronghold the Democratic and Republican parties have on the United States political system. The Raza recognize that these two parties have ignored the existing problems of the brown minority and in many cases have exploited them for their own advantage. Unifying the brown minority will be the key factor for organizing.

East Los Angeles

Pintos: "Parole conditions should be changed because of the injustices the pinto (convict) inside the Pintas (prisons) suffer under today. That the political representation of La Raza Unida Party will be fully involved and not partially involved in penal reforms.

Control of the land: "La Raza Unida will introduce bills into the legislature to free campesinos and give them back their land with cooperative control."

Labor: Most chapters have labor committees. The East Los Angeles labor committee basically reflects the view of all the chapters. "The majority of Chicanos in this country are working class people. Therefore, we demand an end to the deplorable working conditions, low wages, discrimination and exploitation. We demand fully employment for our people."

San Fernando Valley, California

"La Raza Unida will be and is a mechanism and vehicle for both political control of local government bodies, such as city and county governments, schoolboards and judicial districts as well as for maximum and total bargaining power of the Chicano community in the total electoral and governmental process in

this country. La Raza Unida Party, through its candidates and its platform on the November general election ballots, shall have the power to deny our votes to the "lesser of two evils" candidates and parties of the Anglo establishment--the Democratic and Republican parties--by running our own candidates on our platform."

Northern California Region

Another goal of La Raza is equality for Raza women: "Raza men and women both will cooperate fully in this party and at home, on the very difficult task we have before us of freeing our women and encouraging them in every way we can, at all times, to become involved in every level of the struggle, and in working actively towards the elimination of all attitudes and practices that have relegated our women to the unquestionable bonded position they are now in."

Texas (Platform tentatively approved by delegates to the Raza Unida State Convention)

The platform is not here in its entirety.

---Raza Unida Party will work for a broadening of the National policy of the State of Texas to include multilingual and multicultural programs at all educational levels, pre-school through college.

---Raza Unida will advocate that foreigners who have resided in the State of Texas for more than 5 years and are over the age of 18 should be permitted to vote.

---Raza Unida advocates the abolishment of filing fees for political office.

---Raza Unida will advocate that any person indicted under the law be entitled to a trial by jury of his racial, cultural or socioeconomic peers.

-- Raza Unida will advocate abolishment of capital punishment, as well as cruel and unusual punishment within the penal system.

---Raza Unida will advocate the abolishment of the present inefficient and degrading welfare system and supports it with replacement of a guaranteed annual income for all citizens, male or female. This guaranteed annual income will be above the poverty line and in proportion to the national production and with the cost of living index.

---Raza Unida will support the enactment of a comprehensive Federally funded medical program including preventive health care for all residents.

---Raza Unida will advocate massive reforms for ranch workers, particularly resident ranch workers.

---Raza Unida will advocate the abolishment of the Texas Rangers.

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AN OPEN LETTER TO A MATERIALISTIC CHURCH FROM A MAN OF GOD

OPEN LETTER TO LATIN AMERICAN BISHOPS from Bishop Antulio Parrilla-Bonilla, Titular Bishop of Urces (as printed in Spanish in the Puerto Rican newspaper Claridad, August 1, 1971).

Dear brothers:

Believe me, I am motivated by fraternal love and not by arrogance in writing this letter to you. I must share with you some personal experiences and some deep thoughts which I have had during the past few years.

At this precise time, I do not have any official church post; and for legal and technical reasons, I do not belong to the Puerto Rican Conference of bishops. Although I have become a marginal figure in the Puerto Rican Church, and I do not even have a community within which I can celebrate the liturgy, I have not become embittered or alienated from the church. On the contrary, by the grace of God, I have been able to maintain a spirit of Christian joy and happiness, and an interior life, nurtured by personal prayer and the Eucharist, which I have been forced to celebrate privately. Although this situation has been painful for me, it has helped me to open my eyes to the problems of the world, identifying

me more with its "joys and hopes", its "anguish and sorrows."

Perhaps because I am speaking to you in these circumstances that my testimony has a certain value. For all practical purposes, I am marginally in the church in the minds of many people; but I have never felt outside the church, nor deprived of my episcopal functions. By the mercy of God, I wish to die a Christian, Catholic and bishop. By being in the world with a more pronounced presence—travelling, lecturing, and writing, I have been able to see and examine from a different vantage point, the structures of the church. I have looked upon them with a more critical sense, but always with love and concern. I assure you that I love Christ as he manifests himself through His church in the world, and I want to try to change the church insofar as I am able.

In working with young people who are well known for their sincerity and honesty, and with wonderful lay people of all backgrounds, I have heard much healthy criticism regarding the structures of the church. And during this past summer I was able to study and reflect upon the structures of dependency which exist throughout Latin America. I especially took note of the dependency found within the church.

The Latin American Church offers much hope for this hemisphere and for the entire world. It began to examine itself in Medellin in 1968. Subsequently, no liberating movement in Latin America can prescind from or ignore the Catholic Church with its radical Medellin guidelines, if it wishes to develop and become more effective. But despite this hopeful new focus, there remain shady areas. One continues to notice strong tendencies and situations of dependency within the church. We must break the ties of dependency within the church in order to collaborate more effectively with the rest of society, closing the credibility gap which harms our apostolate.

For one thing, there is an excessive dependency in the conferences of bishops on the central government of the church. One of the most important guidelines of Vatican II was decentralization. It seems that we have not wanted to take certain initiatives that were originally authorized by the council. It has been more comfortable for us to follow Rome blindly rather than to exercise any kind of corresponsibility. The papal nuncios and delegates interfere too much in the government of the individual churches, and through their diplomatic activities, they imprudently and needlessly obstruct the prophetic actions of many of the bishops conferences. The functions of the nuntiates and delegations should be revised, so that they become servants and not masters of the individual churches. The bishops conferences should make it a policy that there can be dissent among the bishops, even publically, in matters of opinion. The practice of forcing consensus in all documents should be stopped. We are living in times of pluralism and liberty. The burdens on some bishops' consciences are increased when they sign documents they really do not endorse.

Moreover, the form in which bishops are chosen should be revised so that clergymen and laymen can participate in these elections. This should also apply to the naming of pastors. The government of the church should be democratized in all its levels, insofar as this is possible. We live in an age when men demand to participate in the structures that affect their lives. We should begin to recognize at last that the layman has come of age--he should be called upon to administer the goods of the church, to share vitally in the government of the church, and to participate in the administration of the sacraments and the liturgy. Women, too, continue to suffer dependency in the church in spite of the clear signs of the times which recognize the role of the woman in all progressive communities.

The relationship between bishops and priests are, with a few exceptions, purely vertical. The bishop continues to be, in a world of democratic structures, a prince or a little king. We follow the splendorous image that others wish us to have without being faithful to the fundamental teachings of the gospel. Christ said: "The good shepherd lays down his life for the sheep." But we are so accustomed to the rule of being potentates that it is difficult for us to change--it becomes like a second nature for us. And this leads us to commit serious errors in the treatment of priests and lay people. We tend to be excessively dogmatic, authoritarian, and just plain angry people.

We mistreat priests. This makes their priestly life intolerable. Are we not supposed to give special attention to them in our pastoral care? Did not Jesus refer to them when he said: "Feed my sheep." We also allow certain priests to mistreat the laity. It seems that these priests share with us certain illusions of grandeur. It might be good for us to reread and to ponder anew the pastoral letters of Paul the Apostle.

We constantly give a false or a true image of riches and power. Nor do we take into account the money we receive from the priests and lay people. We tend to feel offended if priests or laymen complain about our constant nagging for money. We spend too much time in the administration of church goods and properties. Moreover, why do we insist on using capitalist methods in the administration of church goods? Why do we not use the principles and practices of cooperatives and other socializing techniques--so that the poor and not only the rich can receive the services of the church?

We continue to identify with the rich and powerful. We offer to bless their establishments, banks, capitalist enterprises, military posts and arms, which represent the exploitation and oppression of the poor. These are clearly signs of political dependency and socio-economic dependency. We like to get our pictures taken with the powerful from all classes in spite of the fact that we know that the poor are not deceived--they know where our sympathies lie.

We are afraid to lose the security of our houses, which are very comfortable and luxurious--some are called palaces; we are afraid to lose our bank accounts, our investments in capitalist enterprises; some of which are even producers of arms. We cling to our gorgonous way of life, and our own possessions--and we enter into certain dealings with the very powerful, and we justify what is unjustifiable, because we do not want to lose the "dignity" of the so-called "upper" classes.

In the last analysis, we have forgotten what it means to be "witnesses unto the ends of the earth," to be defamed, persecuted, put in jail, killed... Our role will be to be pastors, witnesses, prophets and martyrs, for the love of Christ and his Church.

Please believe me when I tell you once again that I am motivated by fraternal charity and concern for the universal church in writing this letter to you. May God bless you all.

Your Brother in Christ,

Anrullo Parrilla-Bonilla, S.J.

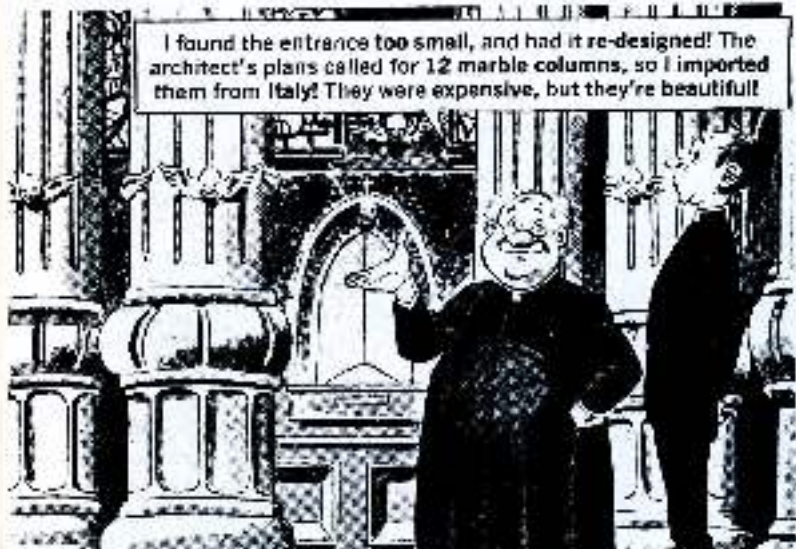
El deber de todo catolico es hacer
la revolucion.- Padre Camilo Torres.

ALTAR EGO

ARTIST: WALLACE WOOD

WRITER: MARYLYN IPPOLITO REPRINTED FROM "MAD"

I found the entrance too small, and had it re-designed! The architect's plans called for 12 marble columns, so I imported them from Italy! They were expensive, but they're beautiful!



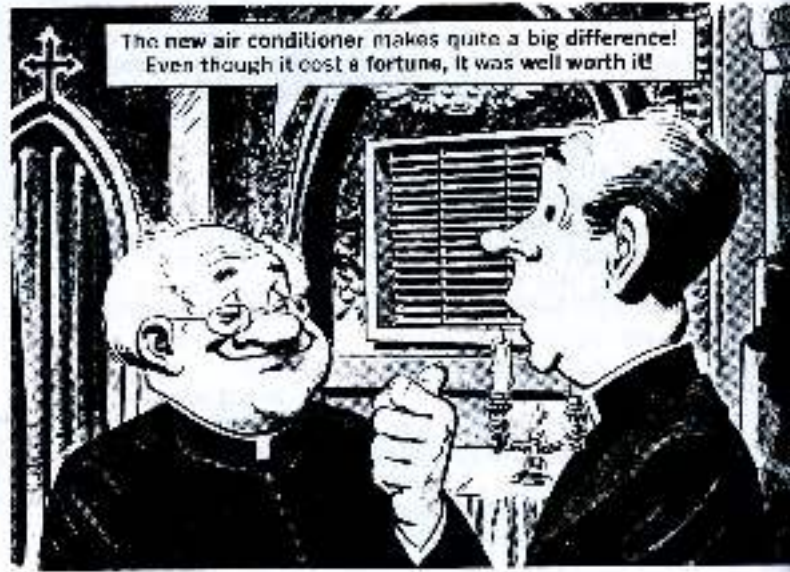
I commissioned Guglielmo Negrin, the famous Spanish sculptor, to do these four statues! You wouldn't believe the prices he charges for his work!



I have these fresh flowers flown in daily from all parts of the country! That really eats up the budget!



The new air conditioner makes quite a big difference! Even though it cost a fortune, it was well worth it!



And this is my pride and joy... my new organ! Every part is hand-made in Switzerland by craftsmen, crated separately, and re-assembled here by an expert! It took over six months!



I'm also having new pews and a new bell carillon installed!

Everything is certainly very beautiful! But it's all so expensive! How are you going to manage to pay for it all?



PREDICANDO EL EVANGELIO

ARTIST: WALLACE WOOD

WRITER: MARYLYN IPPOLITO

TOMADO DE LA
REVISTA "MAD"

Traducción libre por P.A.S.

La entrada estaba muy angosta y decidí ampliarla. Los arquitectos acordaron poner doce columnas de mármol, así que tuve que importarlas de Italia, costaron bastante dinero, pero se ven hermosas.



Al famoso escultor español Guglielmo Negrón, le encargué estas cuatro imágenes. Cobró una barbaridad, que si te digo el precio no lo vas a creer.



El altar siempre lo tengo con flores frescas que me llegan de todos los rincones del país, ahí se me van bastantes dólares.



El nuevo sistema de aire acondicionado era algo indispensable, y aunque costó una fortuna, vale la pena tenerlo.



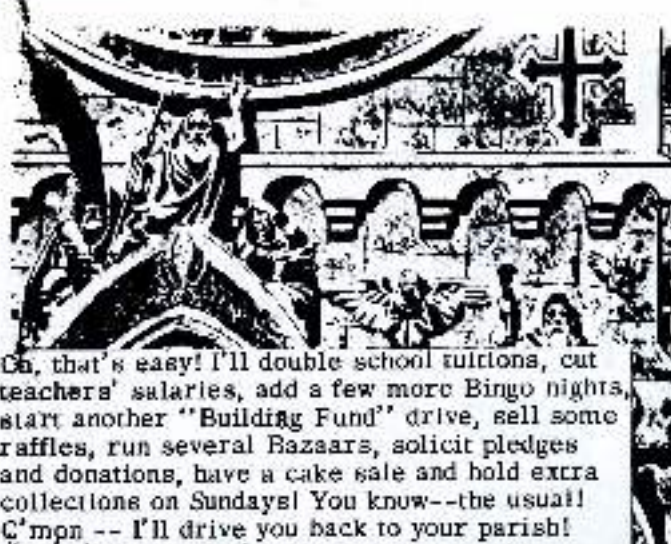
Este nuevo órgano es mi orgullo y deleite; cada una de sus partes fueron hechas a mano por artesanos en Suiza; empacado separadamente y armado aquí por un experto. Todo eso se llevó seis meses.




También mande poner nuevas bancas y un campanario.

Verdaderamente todo es maravilloso, pero en realidad muy costoso. De dónde vas a sacar tanto dinero?





Oh, that's easy! I'll double school tuitions, cut teachers' salaries, add a few more Bingo nights, start another "Building Fund" drive, sell some raffles, run several Bazaars, solicit pledges and donations, have a cake sale and hold extra collections on Sundays! You know--the usual! C'mon -- I'll drive you back to your parish!



oh! eso es facil, doblare las cuotas de inscripcion en la escuela, y les rebajare el sueldo a los maestros, hare bingto todas las noches, iniciare otra campana de fondos para construccion, hare mas rifas y sorteos mas baazares y ferias, ventas de pastel, y sobre todo hare una colecta extra todos los Domingos, en fin, tu sabes, lo de siempre! Ven, subete, te llevare a tu pa rroquia.

St. Camillus de Lellis monthly international food festival, parish rectory, 1911 Zonal Ave., tonight, Friday, 5 to 8 p.m. German food will be served. Prices, \$1.50 for adults, 50 cents for children.

Salsian Missions Sweepstakes
Box 30, New Rochelle, N. Y. 10802
PRIZE: 1971 CHEVROLET IMPALA OR \$3,000.
Prize to be awarded on Dec. 31, 1970

J 431191

This may be the lucky number already drawn in the free Salsian sweepstakes. There is an obligation to contact something in order to qualify for this prize.
KEEP THIS STUB: You will need it to claim the prize.

COME ENJOY OUR ST. BRIDGET'S

CHINESE BAZAAR

CATHOLIC CENTER



SUNDAY, JUNE 27
THE BEST HOME COOKED
CHINESE DINNER
Adults \$1.75 Children 75c

★ **FASHION SHOW** ★
ENTERTAINMENT • MOON 'TIL 7:00 P.M.
ALL KINDS OF FUN AND GAMES



Take freeways to North Broadway (about 1000 North) and turn west to 510 Cottage Home, or Stadium Way; park free at Cathedral HL.

EVERYBODY WELCOME!

6TH

PALLOTTINE SWEEPSTAKES

KEEP THIS STUB: You may need it to claim the GRAND PRIZES: 2 OLDSMOBILES or CASH 10 PORTABLE COLOR TV SETS or CASH 100 KODAK MOVIE CAMERAS or CASH

This may be one of the lucky numbers already drawn in the free Pallottine Sweepstakes under the supervision of Reuben H. Donnelly Corp. of NY, Vermont, New York and 2 Baltimore firms of Certified Public Accountants. There is no obligation to return anything in order to qualify for the prizes.

PRIZE AWARD DATE DECEMBER 1, 1971
PALLOTTINE SWEEPSTAKES
309 N. PAUL ST., BALTIMORE, MD 21201

66193076

St. Francis de Sales, Sherman Oaks, Altar Society spaghetti dinner, parish hall, 13370 Valleyheart Dr., Friday, May 14, from 5:30 to 8 p.m. Tickets: \$1.25, adults; 95 cents, children from five to 12 years old; 25 cents for children under five. Married Couples Club will sponsor a dance after dinner. For information, call Coleen Hayes, 783-0187.

American Martyrs, Manhattan Beach, Altar and Sanctuary Society Spring champagne card party, school hall, 1701 Laurel Ave., Wednesday noon, May 13. Telephone 372-2027 for reservations.

Christmas Bazaar - ROX LAY OUTS - Set of Three made in blue - \$7.50 all at \$5.00

CHRISTMAS BAZAAR -- NEXT WEEK - END Saturday, November 21st and Sunday, November 22nd in the parish hall. Saturday from 6:00 to 9:00 p.m. and Sunday from 10:00 a.m. to 8:00 p.m.

ALL SOULS CHURCH ANNUAL OCTOBER HARVEST FESTIVAL OCTOBER 16, 17, 18, 1970

1st Prize: \$1,500 CASH
2nd Prize: 2000 18" Portable Color TV
3rd Prize: Fisher 125 Music Center System (A.M. FM, Stereo)
2 Book Shelf Speakers, Full Stereo Turntable
Winner Named Next Be Present

Festival time is less than 3 weeks away. This is our one big money raising event of the year so please give us your 100% support. GET THREE RAFFLE RETURNS IN, NOW.

St. Angela Merici, Bread, Broadway review, parish hall, Fir and Walnut, May 14, 15, 21 and 22, at 8 p.m. Music for dancing. Call Onaida Hughes, 328-5988, for tickets at \$3 per person.

50-50 CLUB

Last Tuesday evening the 50-50 Club drawing was held in the school auditorium. Monsignor Mauritian drew the winning tickets. They are:

First Prize: Mrs. T. O'Keefe, 1128 S. 4th St., Alhambra - #633.

Second Prize: Frank P. Baker, 2113 Cyril Ave., Los Angeles - #649.

Third Prize: J. R. Price, 10968 E. Garvey, San Gabriel - #811.

Sellers Award: Irene Skokan. Are you a seller or buyer? If not please call Mrs. D'Arizza, 284-8955 for information.

St. Michael fish dinner, school cafeteria, 1027 W. 87th St., Friday, May 14, from 4:30 to 8 p.m.

St. Bernard Mothers' Club garage and rummage sale, parish hall, Verdugo Rd. and W. Avenue 33, May 14-16, from 9 a.m. to 5 p.m. For information, call Mrs. Gloria Teodo, 257-0613, Mrs. Rae Vacca, 258-2988.

LAS ESCUELAS EN EL ESTE DE LOS ANGELES, CALIFORNIA UNA VERGUENZA NACIONAL

Por Arturo Sánchez

Las calificaciones de lectura de los alumnos de las escuelas públicas elementales de la ciudad de Los Angeles, registraron el nivel más bajo en la historia del sistema educativo de esta metrópoli.

En 1970 se publicaron los más escandalosos resultados de las tremendas fallas en el notorio deficiente sistema educativo, nacionalmente, pero muy especialmente en California pero más acentuado en los grupos minoritarios como el mexicano y el negro; estos reportes han generado una gran desilusión entre nuestra comunidad; En días pasados se publicaron las calificaciones de este año 1971 y en ellas se reflejó que los fracasos declinaron más que los decepcionadores vergonzosos resultados que en 1970.

Las pruebas se administraron en Mayo pero hasta hoy se dieron valor se sacar a luz los horribles resultados, las calificaciones están en el porcentaje de 1 al 100, con el 50 como norma nacional, por ejemplo la escuela Humphreys Ave., con el 97% de minorías mexicanos el primer grado registro 30, o sea 20 bajo de lo normal, en segundo 27 y en tercero 8 o sea 42 puntos abajo de lo normal; Escuela Hammel 98% de minorías 1st 24, 2nd 17, 3rd 6; Escuela Utah con el 98% de minorías 1st 38, 2nd 12, 2rd 3; Escuela 2nd Street 98% minorías 1st 20, 2nd 24, 3rd 4; Lector note águila campeona de los fracasos, la escuela Murchinson 95% minorías 1st 24, 2nd 19, 3rd 1, si lector un miserable punto, si esto es o sea 49 puntos abajo de lo normal y ésta desgracia aquí le damos las gracias. Que conconote y que navidad tan amarga de focos luminosos y de odios encendidos y podríamos la momias llamarle a nuestra juventud rebeldes sin causa, mas bien pudieramos llamarles juventud desorientada.

Actualmente padecemos una sociedad deshumanizada y ante-intelectual, con la filosofía parulenta del "ya merito me sacaba cern" y la del "peor es nada" o sea el horrible conformismo (perdón Pepe Rolón) que padecemos, al cabo que los fracasos nos tumban pero

las ilusiones nos levantan, con los falsos grados de tanto maestro dádivoso, que nos mandan a la casa con su productos de iletrados, por que verdaderamente están produciendo una juventud desnuda e incompetente por que con ella se desperdician las horas más importantes de su vida y nosotros patinando en el fango y telerando que el genocidio mental quede impune, porque paciente lo somos nadie lo niega y sin lugar a dudas indudablemente "UN DIA LE DAREMOS AL MUNDO LECCIONES DE PACIENCIA



La ametralladora Mendoza y el rifle norteamericano M1, M2

Rafael Mendoza, originario de Santo Tomás distrito de Guerrero, en el estado de Chihuahua, fue quien en 1911 convirtió un mauser en automático y en 1912 perfeccionó la primera ametralladora, con un solo problema, el cargador que no funcionaba a la perfección y el presidente Abelardo Rodríguez acordó enviar al inventor mexicano a Norteamérica para que terminara de perfeccionar su arma, pero algunos intrigantes lo acusaron de traición a la patria, cuando se disponía a hacer su viaje, por lo que fue encarcelado y cesado de su puesto y finalmente su invento lo dejó en el olvido y abandono hasta que el general Lázaro Cárdenas, quien lo ayudó reviviendo el fusil Mendoza, como ya se le llamaba y ordenó a la fábrica de armas que construyeran cien mil cargadores para las armas diseñadas por Mendoza, después de esto el rifle Mendoza fue adoptado por el ejército Mexicano y a su vez por el ejército estadounidense que lo adoptó, previo permiso del inventor y del gobierno de México, como arma reglamentaria en el ejército Norteamericano y es lo que actualmente se le llama el rifle M1, M2. El mismo que tanto uso le han dado en Viet Nam.

El avión como arma de guerra

México fue el primer país del mundo que utilizó el avión como arma de guerra, causando con el primer bombardeo aéreo acaecido en México en abril

a las tropas de Victoriano Huerta, en Tlapobampo siendo el capitán Gustavo Salinas y el aviador norteamericano Mason; La acción fue elogiada universalmente al grado de que en el museo de aviación de Londres, colocó una placa simbólica honrando al aguerrido capitán mexicano con esta leyenda "al Capitán Gustavo Salinas, Mexicano primer hombre que usó la aviación como arma de guerra"; En éste acto encontró Salinas la ocasión de probar un aparato lanzabombas pegado al avión, primero en el mundo. Una espoleta especial, accionada con un cartucho 30-30 y, bombas hechas con tubo de cuatro pulgadas, con cincuenta y dos cartuchos de dinamita, cargo su avión con esos aditamentos y despegó, acompañado de un voluntario que lo siguió, un tal Madariaga; y una vez en el aire avistó a los cañoneros enemigos desde una altura de cuatro mil pies y dio la orden de fuego, Salinas calculaba su tiempo de vuelo, su acompañante seguía soltando las bombas en los blancos, los cañoneros empezaron a retirarse de la bahía dejando sin atracar el puerto de Tampico. En realidad fue Salinas el primero en usar la aviación con éxito, pues ya con anterioridad habían tratado de bombardear desde el aire objetivos militares en la guerra de España contra Marruecos y en la Italo-Turca, sin resultado alguno.

El chiclo se hace universal

Los árabes y tribus africanas masticaban gomas vegetales, como simple pasatiempo. Los Incas y Quechuas masticaban hojas de coca, pero ningún pueblo del mundo como el Maya, masticó el chiclo de resina o goma del árbol llamado chico zapote;

INVENTOS y contribuciones de MEXICANOS

El general Santa Ana dio a conocer a Thomas Adams en 1865, cuando se encontraba desterrado de México y para 1880 un fabricante de Cleveland le dio el sabor de menta, en 1892 William Wrigley hijo, emprendió el negocio en grande escala en todo Estados Unidos primero y luego en todo el mundo, Para 1910 las ventas fueron nada menos que de cuatro mil cuatrocientos cuarenta y cinco millones de dólares, algo verdaderamente fabuloso.

Sistema de amalgamación

El sistema de amalgamación en 1557 fue inventado en México por un minero de Pachuca llamado Bartolomé Medina. En 1562 se contaban ya en Zacatecas, 35 haciendas donde se trataban los minerales con azogue y en 1586 en el Perú, un minero peruano llamado Carlos Carso de Laca descubrió el beneficio del hierro, aconsejando mezclar hojillas de hierro con las lamas o harinas minerales, pues por este medio de esta mezcla se perdían 9 decimos de mercurio menos.

El oro en California

Francisco López fue el primer hombre que encontró oro en California el año de 1842 en la ciudad de San Francisco, en el cañón de San Feliciano, Francisco se encontraba con hambre y escurrió en busca de cebollas silvestres y encontró unas pepitas de oro en las raíces de las plantas; López dio la alarma y el oro fue minado por varios años pero la gran hondonanza fue en 1849 cuando fue la fiebre del oro e innumerables mineros lo encontraron, uno de ellos James Marshall que encontró el oro 7 años después que Francisco López pero aun sin embargo a este norteamericano falsamente se le reconoce como el primero en encontrar el oro en California y esta mentira se encuentra actualmente en todos los libros de texto de Estados Unidos de América.

La Constitución de California

La Constitución de California se escribió por "conquistadores" y "conquistados" en el año de 1849 en Monterey, California y se hizo en manuscrito en inglés y español, de los que las firmaron se encuentran nombres hispanos como, Pablo de la Guerra, José María Covarrubias, Antonio Pico, Miguel Pedrones, José Antonio Carrillo, Jacinto Rodríguez, Juan Domínguez y M. Vallejo; pero estos hombres ilustres permanecen ignorados en los libros de texto.

THE WAGE FREEZE

**EVEN
LESS MILK
LESS RENT MONEY
LESS BREAD ...
FOR CHICANOS**

Not very much has been written by Chicanos on the special efforts that Nixon's wage freeze have on the Chicano community. But a group of young Los Angeles Chicanos who attended the Western Regional Conference of the National Organization for Trade Union Action and Democracy in Berkeley last October demonstrated their resolve to change this passive picture.

A resolution entitled "Chicanos against the wage freeze," brought the conference to a standing ovation. Rosalinda Basso, acting for the group, introduced the resolution on the afternoon of Oct. 30.

All through the morning of that day, a close-knit group of young, dedicated Chicanos sat attentively, listening to the speakers and taking rapid notes. At the lunch recess, instead of going to lunch they huddled together in the conference hall and started to move into action. They scribbled and exchanged notes, then exchanged opinions, all working towards drafting the resolution. Their work in turn was rewarded by the beautiful reception of solidarity given to them by everybody on the conference floor.

A few of the many points raised in the Chicano resolution are as follows: that because most Chicanos are locked in the lowest, most exploitative jobs, the wage freeze places extremely heavy burdens on Chicanos. The wage freeze means less milk, less bread, and less rent money for all workers, but it has a multiple effect on Chicanos and other minority groups.

The resolution went on to emphasize that the wage freeze game is based on a so-called patriotic and national emergency issue being propagated by the Nixon administration. Delegates were reminded that this same fake patriotism issue was used by past administrations to muster national support of the Korean War, for Vietnam, for passage of the Taft-Hartley Law, the Landrum-Griffin Law, and also the mis-named "right to work" laws. The resolution also emphasized that the wage freeze puts a STOP to any hope for future organizational drives by workers. The wage freeze will FREEZE the under-employed, those people in the Southwestern United States, mainly Chicanos, who are at the mercy of their employers. The tendency here is not a wage freeze but rather a WAGE CUT. As a Chicana at the Conference said: "With the cost of living in a constant rise, the wage freeze does not put the cost of living in limbo, but in effect makes a WAGE CUT." Another Chicano described the wage freeze as "el ultimo pujido del ch... Imperialismo."

The wage freeze will intensify the present genocide practiced against the Chicano community thro-

ugh inadequate health facilities (physical and mental), low life expectancy and high mortality rates.

Chicanos should reject ALL high powered, high sounding phrases such as "national priorities," "national emergencies," and "national interest" because traditionally and historically Chicanos have suffered extremely under wage freezes, wage controls, wage cuts and every other anti-labor maneuver devised since the peon system when our Indian ancestors were used as slaves.

The resolution calls for action by Senator (Little Joe) Montoya (D.-N.M.), Representatives Edward Roybal (D-Calif.), Henry Gonzalez (D-Texas) and Manuel Lujan (R-N.M.). It asks that these congressional representatives identify themselves as being against the wage freeze. It calls for all state representatives, all known and all upcoming Chicano leaders, to join in the fight against the wage freeze.

Another resolution introduced at the Conference came from an Indian delegation seeking support for the Pit River Tribe (northern California) in their struggle against the Federal Government for Indian land, fishing and timber rights. A welfare rights resolution succeeded when debate from the floor tied it closer to the wage freeze resolution. Several other good and important resolutions were not passed because they were not tied sufficiently to the freeze. Most of these were referred to the national headquarters of T.U.A.D.

The national T.U.A.D. program had been adopted earlier in the session. It calls for a very wide variety of actions designed to help workers at the production point, at the community level, at the trade union level and at the state and federal level. The program urges non-compliance with productivity gimmicks--like automation--which are sure to result in threatened job security. The goal is to restore the right to strike over speed-up and unsafe working conditions. NON-COOPERATION seems to be the general slogan adopted.

Other resolutions raised the need to organize consumer groups in the barrios and other communities. The wage freeze is a subject for discussion in the mines, factories, the streets, the churches or wherever two or more people meet. The need is to expose the wage freeze for what it is: a hoax that attempts to reduce workers' standard of living and to reap a larger share of the surplus value for the benefit of monopolies.

VIVA LA CAUSA!!!

by LORENZO TORRES

UNEMPLOYMENT AND THE CHICANO

Jaime Ugarte



Unemployment in the Chicano community has reached epidemic proportions. Although labor in general has been tremendously hurt by inflation and Nixon's economic program of freezing wages, none has suffered the ill-effects so much as the Chicano community.

Unemployment statistics put out by the government are deceiving. We are quoted a national unemployment rate of 7% or 5 million people, but this figure represents only those people receiving unemployment benefits. Not included in this 7% figure are 190,000 men demobilized by the armed forces, 132,000 federal government layoffs (government employees do not receive unemployment benefits), 600,000 defense-related layoffs, 2 million private industry layoffs due to productivity increases, 300,000 jobs exported to foreign countries, and 2 million net growth in the labor force (more youth entering the labor force than older people leaving). Additionally, there are approximately 800,000 people who have become discouraged and are no longer looking for work, and people who are no longer eligible to receive unemployment benefits and are now on the welfare rolls. Thus, when we take all these factors into consideration, (and again, the figures quoted above are government figures, and therefore in all probability far below the true figures), we find that the 5 million figure quoted by the government is more than doubled. They distort the facts to deceive us into thinking that things aren't really as bad as they seem.

Since Chicanos and Blacks are the last to get hired and the first to get fired, they lead the unemployment statistics in all fields of the economy. In the Southwest, Chicanos have an unemployment rate of 19%, but this figure varies throughout the Southwest. For

example in Corpus Christi, Texas, the unemployment figure for Chicanos jumps to 65%. In California, 19% of the adult Chicano work force is unemployed, but added to this figure are another 24-25% of the Chicano youth, first-time job seekers, who have no experience. Thus we have 45% of the Chicano labor force unemployed in California.

If it is not the wages, what then, causes inflation? It is 1) price fixing by the giant conglomerates which monopolize vital areas of our economy with little or no competition. (eg. notice how the price freeze is accompanied by a 33% increase in gasoline prices in L.A.); 2) swollen profits and billions in tax give-aways to the corporations and rich -- instead of lower prices and better service for the people; 3) a huge military budget which finances a war and 2,000 military bases around the globe without tax dollars. While claiming to "wind down" the war, the Nixon administration proposes a military budget of \$81 billion -- at least \$5 billion above the current figure.

NIXON INCREASE MILITARY BUDGET

While Nixon is increasing the military budget and tax give-aways to corporations he tries to place the blame of inflation on the workers and on the poor, and tries to set one up against the other. In addition to freezing the wages of the workers, he has cut the budget of the poor welfare recipients, and his Welfare Reform includes putting welfare recipients in virtual slavery, forcing them to work for \$1.10 an hour (below the minimum wage) at whatever job they are given. Apparently, Nixon doesn't believe that the poor have the same rights as everyone else. Meanwhile, in forcing these welfare recipients to work at any jobs for \$1.10 an hour, jobs are taken from the regular labor force, and even the jobs of those already working are threatened in these days of high unemployment. The people on welfare are held as a threat to the workers in the factories to keep them in line or lose their jobs -- thus an added stigma and resentment towards those on welfare is nurtured, much the same as with those people who are brought in from Mexico to work for lower wages.

ABUSES TO MEXICANS

The Mexicans from Mexico here without papers pose another threat for the labor force. These people have traditionally been abused by American Corporations, who take over the industry in their own country, and then use them as strike breakers when a union is strong, and scape-goats when economic conditions are bad. Now Nixon's so-called bill to punish the employers for employing illegals is again a farce to deceive the public. The fines against the employers is nothing more than a slap in the hand, and further, it will be virtually impossible to convict a corporation in court.

Another characteristic of inflation is that because people have less money to buy, products are not being sold, therefore, less is being produced and more people are being laid off. This is the vicious circle which capitalism brings about once every 10 years.

Naturally, Chicanos and Blacks are the first to be affected by this. And since the barrios continuously exist at a depression level, a nation-wide depression will always hit harder and have longer lasting effects in the Chicano community.

INFLATION

Inflation, we are told, is to blame for the present and recurring economic crisis of the nation. And the government tries to place the blame for inflation on workers demanding wage increases to meet the cost of living. But this is a lie. Between 1963 and 1966, the cost of living increased an average of 1.5% each year; between 1967 and 1970, this figure increased to 4.1% each year. Meanwhile, while the average spendable earnings of a factory worker with 3 dependents was \$102.41 in 1965, in 1970 it was only \$99.82.

On the other hand, big business' share of profits has gone up. In 1947, for example, a worker earned his salary and fringe benefits during the first 3 hours and 28 minutes on the job -- in other words, the remaining 4 hours and 32 minutes of each workers' labor was clear profit for the employer. In 1967, the worker earned his wages and fringe benefits in 2 hours and 38 minutes. In other words, the corporations have picked up almost an hour of the working day. If manufacturing workers had actually received increases in wages and fringes that were in line with the real increases in productivity, it would still take 3 hours and 28 minutes to earn them today.

BILLS IN STATE LEGISLATURE

There are several bills before the State legislature which we, as Chicanos can support

- AB-737 - A worker would not be denied benefits for refusing a job when the wage offered is below what he usually earns.
- AB-737 - Would increase benefits to \$150 per week maximum.
- AB-745 - A worker would not be denied benefits for refusing a job when the wage offered is below what he usually earns.
- AB-751 - Prevents being disqualified from receiving benefits if the job he leaves or refuses to take is more than an hour by public transit from a worker's home.
- AB-752 - Allows earning up to \$25 per week, and still allows unemployment benefits.
- AB-753 - Extension of unemployment benefits would be allowed in industries where the unemployment rate reaches a certain percent.

In addition, we should call on President Nixon to keep his campaign promise to end war now. War funds should be used to alleviate the unemployment situation at home.

The plague of unemployment, called in Spanish "Sin Trabajo" (unemployed) is more prevalent among Chicanos than in any other minority, says LA CAUSA. (Los Angeles Chicanos Against Unemployment Self-Aid.)

There have been hundreds of research studies made, all concluding the unemployment "plague" is a major cause of other illnesses, such as riots, crime, welfare, etc. says LA CAUSA. The only result of these research studies has been a festering of the disease because they give credibility to the healers, the so-called "curanderos."

Who are these "healers"? HRD or as it is known among La Raza "The Unemployment Office," and Welfare are mostly Anglo controlled and are a joke among the barrio unemployed. No one goes to HRD from the barrio to get a job because all they will refer you to is some tortilla factory, says LA CAUSA.

To show the hypocrisy of the HRD and Welfare Depts., both work hand in hand, they say, at keeping the Chicano unemployed. Not too long ago the Welfare Dept. was the major supplier of cheap labor or free labor. They had an agreement that the Welfare Dept. would send Welfare applicants (Chicanos to HRD

takes credit for one successful job placement.) The second agency sends him to a third agency, and takes credit for a job placement, and so on. If the Chicano is a real lame cat he may turn up at the first agency who will then get two job placement credits.

Another popular game at these agencies is "slots" referring to training slots, which are a sure-fire OEO funded training proposal. For this game more than one Chicano is needed. Ten to twenty-five is ideal.

To play the agency first gets OEO (also state county, and city can play) to fund a training program. The agency receives funds to conduct a survey of needed occupations that Chicanos can be trained for. One year ago hair dressers were the "in training" slot and every agency was fighting for OEO funds for this type of training. OEO funded as many proposals as with HRD and Welfare, trained the majority of these Chicanos as hair dressers. It was not until someone asked the question "Why are there so many 'grenudas' in L.L.A.?" that the funding agencies (OEO, state, county) realized that they had flooded the employment market (in HRD terms this means supply and demand), that this "training slot" was terminated.

These agencies continue to spread the plague of unemployment. Since they do not attack the source

Curanderos

NOT THE ANSWER TO UNEMPLOYMENT PLAGUE

for menial labor ("Goldie jobs" such as housekeepers, baby sitters, farm labor and tortilla makers), on condition that the Chicanos and Chicanas accept the job regardless of pay, distress or personal hardship, in order to qualify for the welfare check. This was "Reagan's Reform."

The most dangerous "healers" are the Mexican-American ones, respected and supported by the Anglo establishment. They also split our Raza, says LA CAUSA because they only put a "band-aid" on the unemployed.

Let's start with offices of Equal Opportunity (OEO) funded programs.

These OEO funded agencies have one primary goal (gold is right); that is to get refunded, for another year. Ten months are spent by their staff, getting statistics to justify refunding. Statistics are their bread and butter, (or frijoles and tortillas for the "real heavy" Chicano administrators.)

One of the favorite games among these so-called "Chicano agencies" (OEO) is called "Chicano Roulette." This game is easy to play and only requires one unemployed Chicano, who goes in search of a "job" to any OEO funded agency. The first agency refers him to the second agency (the first agency

of the disease, they become merely involved with treating the patient.

Another healer that has recently arrived on the scene is the Chicano Employers Assoc., who preach "affirmative action to the establishment". Their cure? Higher positions for themselves and friends who are employed. More jobs for people that qualify according to the establishment's standards. They have forgotten the plague of the barrios, the hardcore unemployed Chicanos.

These government agencies have a history of discrimination against our Raza, says LA CAUSA. The Office of Equal Opportunity (OEO) is called Office of Unequal Opportunity in the barrios as it has the lowest percentage of Chicanos on its staff, (and this agency is responsible for watching over all government agencies? Talk about leaving the chicken hawk to watch the chickens!) Another example of the unequal opportunity of "OEO" is the Immigration service which has 0.01 Chicanos employed.

What's the answer. It is not hocus pocus potions or healers. It is not band-aids on a bleeding patient.

The Los Angeles Chicanos Against Unemployment Self-Aid want to have the patient give them answers and help in curing this plague. How can we cure a disease without the total patient and without caring more about the patient than its cost. ENC

Welfare Families Face Forced Labor

by CLEMENCIA MARTINEZ



Wake up, people on welfare! You are about to be worse off than ever, and it's time to fight back!

The Nixon-Mills Welfare Bill (HR-1) has passed the House of Representatives and is now in the Senate. If this law is passed, it will: (1) Require any person who is 16 years old or more to go to work, or the family will receive no welfare assistance. This includes children who are in school. (2) Require anybody now receiving welfare to go to work for \$1.20 an hour (which is well below the minimum wage), or the family will not receive any assistance. (3) End all food stamps. (4) Stop welfare payments to any person now in a training program. (5) Reduce present payments to older people and the blind in many areas. (6) Make the administrative costs of welfare even higher than they are now, adding to the tax burden.

Although this new law is called a bill "for the working poor", it actually amounts to being a law of "forced labor". First of all, \$1.20 an hour is an unacceptable wage. Further, the bill would add over 2 million persons to the labor market when there are

not enough jobs for them. The benefit levels to families are totally inadequate—\$2,400 for a family of four—and they do not take into account differences in the cost of living from state to state.

The philosophy of the bill does not recognize the value of the family unit unless that unit is financially productive. The new law would create disintegration of the family. It actually provides very few—if any—incentives to work. Medical costs are higher for the worker, who must work for lower wages. The bill uses PUNISHMENT to force people to work. It forces poor children to quit school if they are 16 and go to work for \$1.20 an hour!

This bill is a big step backward. It is repressive. It throws people on welfare out in the cold, by saying that they must work when there are no jobs—and that they must work for almost slave wages. We must use People Power to defeat this bill.

Write to your Senators today and tell them that you DO NOT want HR-1, the Nixon-Mills Welfare Reform Bill.



EL BARRIO

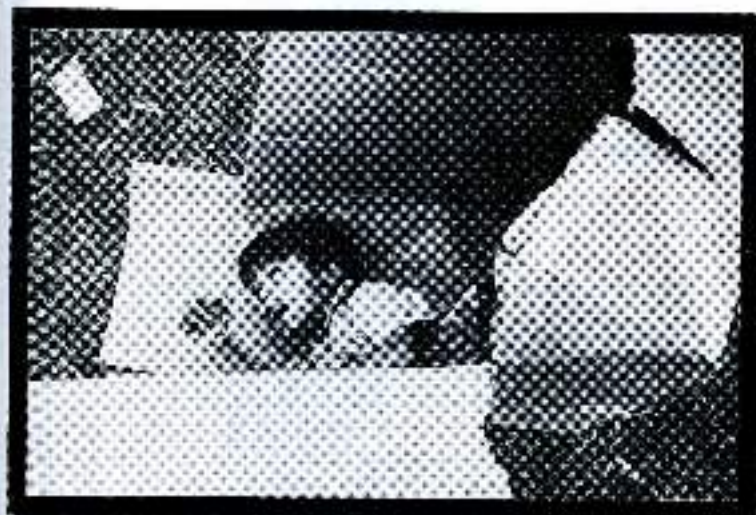












INFAMY OF IMMIGRATION SERVICE

PUNISHMENT

BY EXILE

During recent years there have been repeated mass round-ups of allegedly illegal entrants to the United States. These round-ups are clearly in violation of Article IX.

These mass round-ups were intensified following the appointment of Lt. Gen. Joseph M. Swing to the post of United States Commissioner of Immigration and Naturalization in April, 1954.

On June 14, 1954, the then United States Attorney General, Herbert J. Brownell, Jr., under the authority the Immigration and Naturalization Service operates, announced a militarized campaign, "the Government's biggest offensive against Mexican illegals in history." For the California District alone, a quota of 40,000 was set and one minute past midnight on June 17, 1954, the mass round-ups began.

Flying squads of United States deputies swept through fields, factories and communities to ferret out, capture and herd over the border Mexican laborers. Private homes were invaded in the middle of the night; men, women and children were routed from their beds; business places were raided; street cars and buses were halted; planes swooped down upon fields trying to pick out Mexican workers.

In Los Angeles, the County playground for children and youth, the Elvian Park Recreation Center, was used as a stockade to hold thousands of Mexican-Americans pending their deportation to Mexico.

An immigration attorney, Joseph Widoff, of Los Angeles, who tried to contact Mexican-Americans he represented among those caught in this round-up, wrote a letter to the President and to the Attorney General of the United States, stating, "A condition exists here which is tantamount to martial law." He continued;

"Under these circumstances, it appears that all constitutional rights have been suspended in California and that homes are being entered without warrant of arrest, and papers and documents and persons seized and arrested and driven out to by the country without any legal process or opportunity to exercise any legal or constitutional rights, and that no person of Mexican descent in California or surrounding area is safe and secure...and that no person has any guarantees that he can obtain a hearing under legal process to determine whether or not he has any rights to remain in the United States. Never has such action been taken before in peace-people been suspended."

From January to June, 1954, according to United States Department of Justice figures, 497,548 Mexican-Americans were either deported or forced to "depart voluntarily" from the United States. The total number of Mexican-Americans thus expelled in 1954 was 1,101,228.

The number of deportations and "voluntary departures" of Mexican-Americans declined in ensuing years. But the number deported, according to official reports of the United States Immigration and Naturalization Service, was still in the hundreds of thousands. The figures published for 1956 showed 179,350 deportations and "voluntary departures."

It is important to note that thousands of people could have been deported each year only if they were deprived of due process of law, hearings in the presence of an attorney, possibility of appeal to the courts and every human consideration.

IV. AMERICAN CITIZENS OF MEXICAN DESCENT

We have thus far considered the treatment of people of Mexican birth in the United States in violation of the Universal Declaration of Human Rights. The official attitude which has made these violations possible is based upon a racial feeling of superiority toward the Mexican people. For people who have that attitude, it obviously makes no difference whether a person of Mexican descent is a Mexican national, a legally or illegally resident alien in the United States, a naturalized United States citizen or born in the United States.

The long period during which the human and civil rights of persons of Mexican birth in the United States have been abused has created an atmosphere in which this discriminatory treatment has been extended to native-born United States citizens of Mexican descent. Thus, in recent years, deportations and exile have been applied even to people whose birth in the United States should have provided them with a status that protected them from such punishment.

A. VIOLATIONS OF ARTICLE XV

One of the most cruel punishments which can be meted out by any government is that of exile. People who have lived all of their lives in the United States are suddenly faced with deportation to Mexico where they have neither relatives nor any reasonable chance to find employment to sustain themselves. The worst tragedy of such cases lies in the fact that they harm not only the deportees but also families from which they are forcibly removed and all their close friends.

In an article entitled "Punishment by Exile," published in the November 1955 issue of Frontier magazine, Willard Carpenter summarizes the case of Bernardo Diaz, an American-born citizen of Mexican descent who was exiled to Mexico:

"The story of the Diaz family, which is the first denationalization case to arouse widespread interest in Southern California, is unbelievable when first learned. An American, born in the United States, is being kept out of the country and forcibly separated from his citizen wife and six children, also citizens.

"The Diaz case is not an isolated instance. One Los Angeles attorney alone is handling 30 similar cases and has more than 1,000 others waiting.

"Briefly, the facts in the Diaz case are these: Bernardo Diaz has been exiled by an administrative branch of the government. He last saw his wife and children January 22, 1953, when he left for a short visit to Tijuana, Mexico. Diaz has been in Mexico ever since working, when he is lucky, for \$2 a day.

"In La Habra, in Orange County, his family, with virtually no savings, has existed only through the kindness of friends and relatives. In desperation, Inez Diaz took the only work available—strawberry picking on her hands and knees for 90 cents an hour. Steadfastly, she refuses to apply for state aid, as this requires a declaration that her husband has intentionally failed to support her and their six children. While state authorities, knowing her situ-

ation, might be willing to wink an eye at the letter of the law, Mrs. Diaz has been advised that such a declaration might prejudice her husband's chances of favorable legal action.

"Ten years ago, when he was 19 and after two weeks in the United States Army, Diaz went AWOL from Camp Roberts in California. Courtmartialled and convicted for desertion, he served 18 months in disciplinary barracks at Fort Leavenworth, Kansas. Diaz took leave of the army three months before World War II ended—conviction of desertion during wartime is one of the many acts Congress has declared to result in loss of citizenship for any American, native-born or naturalized.

"Diaz accepted his punishment, served out his time in Fort Leavenworth, and realized that loss of citizenship meant that he would never be able to vote or hold office. Following his dishonorable discharge, Diaz returned to his wife and settled down in the town of his birth to raise his family. Except for this incident, Diaz has never been in trouble of any kind. At the time of his visit to Mexico, he was a grounds keeper for a La Habra golf course.

"Diaz had made many trips across the border in the past few years and had no premonition of what awaited him on his return this time. Border officials chose Diaz in their normal course of spot-checking and decided his truthful answers to their questions deserved further investigation. In April a Special Inquiry Officer ruled Diaz was an inadmissible alien."

A study of the loss of citizenship by native-born Americans was published in May, 1957, by Ralph Guzman under a grant by the Fund for the Republic.

In this study, Guzman documents fifty-one cases which illustrate the various aspects of the legal processes of expatriation as it affects native-born Americans of Mexican descent.

In one chapter, Guzman deals with cases of native-born American children of Mexican immigrants who had been forcibly repatriated to Mexico during the depression of the thirties. In another chapter Guzman deals with laws of American citizenship involving native-born Americans of Mexican origin who were dishonorably discharged from the armed forces.

The Gonzales case illustrates the problems with which the Guzman study deals.

Daniel Castaneda Gonzales was born in Santa Rita, New Mexico, on July 21, 1924. A United States citizen by birth, Castaneda struggled for four years to keep from being deported as an alien who had lost his American citizenship. For seven months of this period he was imprisoned in the Terminal Island, California, Federal Detention Center.

When Castaneda was two years old, his parents took him to Mexico. He returned at the age of 12 with his birth certificate. He went back across the border on several occasions to visit his family and, on one of the return trips, he was stopped at the border, questioned by Immigration authorities and informed that he was no longer an American citizen because, during World War II, he had stayed out of the country, allegedly in order to avoid training and

cont. next pg.

service in the armed forces of the United States. Castenada managed to enter without inspection, hired an attorney and took his case to the courts. The case went all the way to the United States Supreme Court which finally, in December, 1955, decided that the United States Government had failed to provide clear proof that Castenada has lost his citizenship and same was restored.

The favorable outcome of this case is unfortunately

not typical. Usually the cost of taking a case to the Federal courts and, especially, to the Supreme Court of the United States is prohibitive. It is quite impossible to make an approximate guess at the large number of similar cases which have ended in deportation or "voluntary departure" or involuntary exile even though the person involved had as much legal right to remain in the United States as had Castenada.



REAGAN COMPITE CON LA MIGRA EN RACISMO

Por Pedro Arias

A través del tiempo y en la primera oportunidad que cualquier representante del gobierno de "Estados Unidos" tiene para hablar públicamente sobre México y los Mexicanos, siempre nos sale con aquello de la amistad y amor que profesan a ellos; del buen entendimiento que existe entre los dos países, de la ayuda desinteresada que presta E.U. a México, de las buenas relaciones y cordialidad recíprocas, de que somos buenos vecinos, y en el éxtasis de sus perogrulladas consideran a los mexicanos como sus "primos". Esas declaraciones siempre van acompañadas con la presentación de un zarape o un sombrero charro para darle más fuerza a sus declaraciones.

Sin embargo, esas amorosas declaraciones y buenos deseos, siempre resultan ser todo lo contrario, al grado de que, el que fuera presidente de México,

Adolfo López Mateos, en un arranque de valor, durante su visita oficial a la ciudad de Washington, en Octubre de 1959, ante un grupo de periodistas, cuando se le preguntó que cual era el mayor problema de México, contestó:

"Podríamos decir que para la mayor parte de los países latinoamericanos, el mayor problema es o son: Los Estados Unidos."

Cuanta sinceridad y verdad se encuentran en esa declaración. Los hechos así lo demuestran, las acciones de E.U. así lo prueban.

Amistad, amor, deseos de ayudar, respeto, entendimiento, son solo palabras y promesas nunca cumplidas, especialmente en tiempos económicamente difíciles para esta nación. Cuando E.U. tiene problemas económicos, México y los mexicanos, son los primeros que "pagan el puto."

Actualmente, en el declive económico que sufre el sistema capitalista de E.U. se palpa claramente la anterior afirmación, especialmente con los Chicanos y mexicanos residentes en el territorio robado a México, cuando existe el problema de desempleo y que los ha afectado enormemente. Basta considerar que el promedio nacional de desempleo es más o menos un 7%, y entre los Chicanos y Mexicanos alcanza ya más de un 25%, para darse una idea de quien, como antes decía, "paga el pato".

Reagan y la ley Dixon Arnett

El representante "popular" republicano, de nombre Dixon Arnett con el apoyo del gobernador de Calif., Ronald Reagan, siempre celosos del bienestar del pueblo, ultimamente han tomado la iniciativa para demostrar su "amistad y amor" a los mexicanos. El primero una ley y el segundo aprobandola inmediatamente que perjudica a nuestros hermanos y familias mexicanas que por años radican en este país o mas concretamente en este estado de Calif., sufriendo una explotación sin límites y mal trato. Su único delito es no estar "legalmente" en una tierra que les y nos pertenece, eso sí LEGALMENTE.

El proyecto de Ley legislativa aprobada por Reagan como ley el 9 de Noviembre de 1971, y que entrará en vigor en Febrero de 1972, es la referente al "empleo de gente sin documentos", que especifica entre otras cosas que Ningún patron a sabiendas, empleará a un extranjero quien no tiene derecho a residencia legal en los Estados Unidos al acaso tal empleo causara un efecto adverso a los trabajadores residentes legales, (léase residentes anglosajones.) Además se especifica que los que violen la ley serán castigados con una multa de 200 a 500 dólares.

Ahora bien, desde el punto de vista legal e histórico caben 3 preguntas:



1. Desde cuando un Estado determina las Leyes de emigración que son solo de incumbencia Federal?
2. Quien es verdaderamente el extranjero que no tiene derecho legal a residencia en este país, los anglos o los mexicanos?
3. Quien determinará si se esta causando efectos adversos a los trabajadores con residencia "legal" (trabajadores gringos) si estos no aceptan los empleos por los sueldos tan bajos que se les paga a los trabajadores "ilegales" (mexicanos)?

Desde el punto de vista humano, que es un punto de vista muy "cacareado" y que siempre anteponen a cualquier decisión el gobierno de U.S.A. yo pregunto: Que pasará con las familias cuyos hijos han nacido en E.U. y que sus padres son de los llamados residentes ilegales en este país; se los separará sin importar la separación de padres e hijos, de esposos y esposas?

Es eso humanidad, o es eso lo que entienden los gringos por humanidad?

C.A.S.A.

Centro de Acción Social Autónomo.

C.A.S.A. es una organización donde se están aglutinando los mexicanos "ilegales" para pelear por sus derechos, entre los dirigentes de esta organización se encuentran Bert Corona, Francisco (Fanchito) Amaro, Ignacio Uribe, Julio Cesar Alonso, Soledad-(Chole) Alatorre, Anita Gawell y los sacerdotes ca-



Las fotografías de esta página, muestran parte de la asistencia a un mitin de C.A.S.A.

cont. a la vuelta

tólicos Marcos Day y Roberto Walker, y otras personas mas que no recuerdo su nombre, pero que todos y sin jerarquías están trabajando "parejo" para ayudar a nuestros hermanos mexicanos a resolver sus problemas que los afectan.

Para pertenecer a C.A.S.A. se necesita pagar una cuota de 15 dólares, que es una cantidad enorme si se toma en consideración que en otras organizaciones de tipo de liberación, se paga muy poco o nada para pertenecer a ellas, Pero es poco si se considera los beneficios que de inmediato se obtiene con ello; por ejemplo, un miembro de C.A.S.A. que pague su membresía anual de 15 dólares tiene derecho para que se le tramite todos los papeles necesarios que se exigen actualmente para emigrar, esto con la asistencia de más de 25 abogados.

En la Universidad del Pueblo, se les ofrece gratuitamente clases de inglés, de cultura e historia de México, de guitarra, bailes folklóricos mexicanos, defensa personal, enfermería (primeros auxilios), y próximamente clases de manejo de automoviles y además se contará con una guardería infantil.



Democratización frente oficinas de Emigración

Actividades de CASA

Actualmente C.A.S.A. cuenta con una membresía aproximada de 4,000 personas, y de acuerdo con el señor Amaro, ésta aumentará a 10,000 para fines de Diciembre, si se toma en cuenta el ingreso diario de unas 200 personas.

A fines de Noviembre se efectuó una manifestación frente el edificio federal, protestando las leyes de emigración, con miembros de C.A.S.A. y otras organizaciones Chicanas que los apoyan en sus demandas.



El sacerdote Marcos Day dirigiendo la palabra a los miembros de CASA.

El 17 de Dic. se tuvo una conferencia de prensa, donde se puso en claro los derechos de los mexicanos a permanecer en este país.

Para el 22 de Dic. a las 8 de la noche se planea decir una misa y efectuar una vigilia frente al edificio estatal en Los Angeles, Calif., y el 20 del mismo mes, en el mismo lugar, por la mañana, una manifestación en la que tomarán parte los miembros de Casa y otras organizaciones simpatizantes.

Los que formamos el personal de esta revista, confiamos en el éxito de C.A.S.A. por que sabemos que el derecho y la ley los asiste, y por que sabemos también que las injusticias y prácticas racistas que padecemos los Chicanos y Mexicanos deben de terminar a como de lugar.

A continuación damos a conocer la resolución de C.A.S.A. como contestación a la ley llamada ya Dixon Arnett y que ardentemente deseamos tenga el éxito que se merece.

Resolución de CASA

CONSIDERANDO que esa porción del Continente Norte Americano que abarca el área de tierra que generalmente es conocida como el Sudoeste de los Estados Unidos, es una parte Natural e Histórica del Suelo Patrio Mexicano y una parte arrancada a la Madre Patria Mexicana; y

CONSIDERANDO que debido al apoderamiento de su Suelo Patrio por la fuerza militar de las armas



por el Gobierno Imperialista de los Estados Unidos, el Pueblo Mexicano cayó bajo la criminal ocupación de esa brutal potencia extranjera, y con eso a su bárbaro sistema de explotación, de racismo y de genocidio, y se le mantiene víctima de esas condiciones incivilizadas y/o es forzosamente deportado de su propio suelo contra su voluntad; y

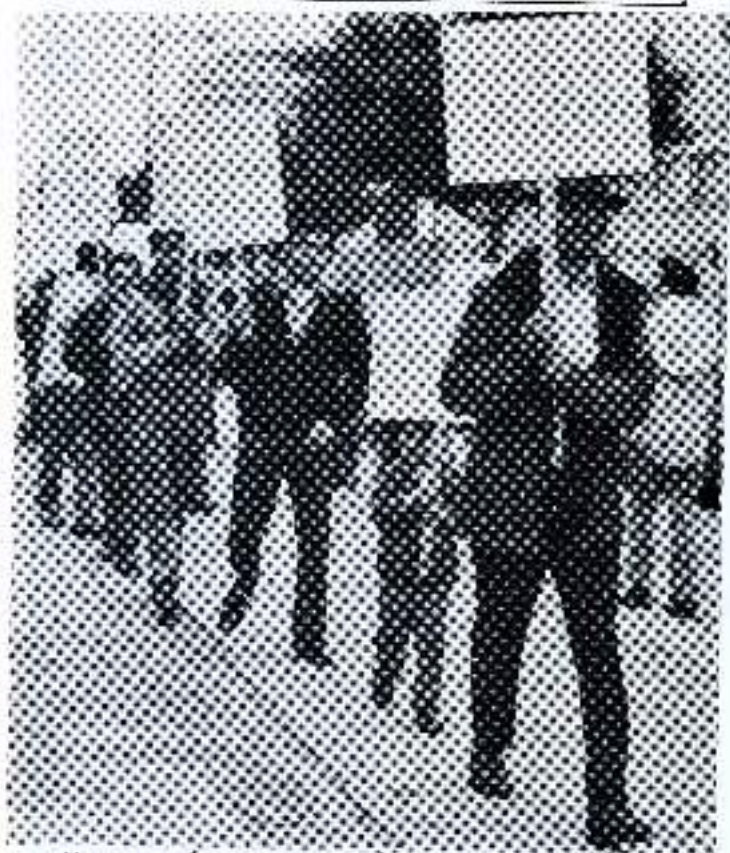
CONSIDERANDO que ese estado de extrema brutalidad continúa existiendo en forma institucionalizada por parte del enemigo número uno del Pueblo Mexicano el Departamento de Servicio de Inmigración y Naturalización, quien constantemente hostiga, atemoriza y brutalmente divide familias separandolas con su cruel metodo de invasion de hogares, redadas y detenciones con propósitos de deportacion, completamente desconociendo sus derechos de proseguir su traspaso dentro de su propio Suelo, constituyendo eso la mas flagrante forma de agresion a los derechos Naturales de un pueblo y una vergonzosa violacion a su Derechos Humanos que garantiza la carta de las Naciones Unidas; por lo tanto

RESUELVE: demandar la inmediata disolución de las fuerzas de Inmigración y Naturalización a lo largo de la frontera Estadounidense-Mexicana; su cuerpo de oficiales, agentes y cualquier otro personal, allí o en cualquier otro lugar, donde constituyan una fuerza de represión y una amenaza a los vidas y derechos del Pueblo Mexicano; y por lo tanto además

RESUELVE demandar la completa liberalización de todo el cruce de la frontera entre México y los Estados Unidos. La eliminación de todas las cuotas de inmigración, y la inmediata otorgación de completa legalización de la residencia permanente a todas las personas sin documentos; el derecho a toda familia Mexicana de traer a los Estados Unidos a sus parientes con completa residencia permanente legalizada con el propósito de reunir a la familia,



México y el territorio que USA le "compró" con la fuerza de las armas.



En esta página, fotografías de la demostración efectuada el 23 de diciembre.

CHICANO HEALTH

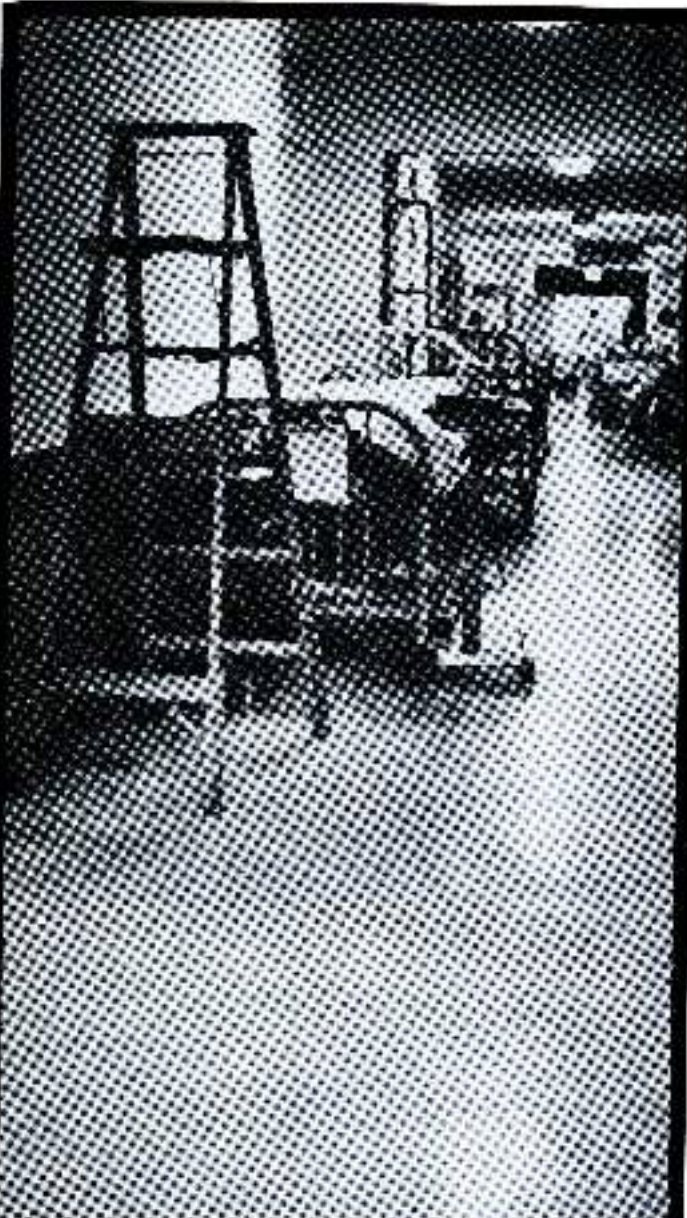
PROBLEM FACING THE CHICANO COMMUNITY

"The deplorable state of health in our society can be attributed to many causes. The shortage of doctors and expensive health care are ones commonly cited. These, however, are NOT causes, but results of a health care system that is motivated by monetary profit (NOT people's health), perpetuated by racism and professionalism and is implemented by fragmentation of health care delivery. Not only doctors, but more importantly, drug industries, hospital insurance companies, and hospital equipment manufacturers determine how health care will be delivered (or not delivered.) All aspects of health care delivery are carried out on the basis of what makes the highest profit.

Professionalism, also a cause of our poor health state, is a "disease" acquired in health science schools. This "disease" develops a person who believes that he is, not only the "savior of lives", but that his knowledge is sacred and cannot be shared with others in his community. To share the secrets of his complex skill is to lose his top position in the health delivery hierarchy. It is prestigious positions that class is based on and therefore, the recognition of these positions must end.

A third cause of poor health care is the fragmentation of its education and delivery. Unfortunately (for the patient) health services are delivered according to various specialties and sub-specialties and NOT according to the symptoms and problems that are experienced. Consequently, the patient is seldom given true comprehensive care.

What totally inadequate health care is available in the United States of North America today has been systematically excluded from Chicanos. The right to health care and health education has been denied Chicanos by racist people, practices and institutions. These racist actions can be summed up by stating that Chicanos (as well as all third world people) have served as objects for experimentation as well as learning materials for the elite in medical schools and country and municipal hospitals. This overt racism has served an ironic function: Our communities have served as a training ground for future private physicians who will practice on the segment of society that can afford their services.



Health Services
are a Human
Right! not a
privilege...

In conclusion, therefore, poor health in our communities is a result of a profit-motivated health system that thrives on institutionalized racism and caucasian colonialism."

The above was taken from a paper by Stan Padilla, presently a senior medical student at the University of New Mexico. He is also on the Board of Directors of the National Chicano Health Organization. He says of that organization: "NCHO recognizes that in order to assure self-determination of health services, our people must develop and direct an alternative mode health care delivery. It should be composed of a health consumer-provider unit that is void of paternalism and profit motivation." (NCHO is primarily an organization to identify, recruit and support Chicanos into health professions. It's main office is located in Los Angeles).

WORST OF THE WORST

Most Chicanos have first hand experience of what Mr. Padilla talks about in the above excerpt. Their reality of what the North American health system has to offer is a very negative one. Since he can remember, he has always gotten the worst of the available care.

In recent days we have heard the anglo community raise their voices against the health care delivery system. These are anglos from the upper-middle class or down. They are complaining about 1) unavailability of care; 2) high cost of health care. These are valid points.

But for Chicanos, (and other Third World People) the situation becomes more complicated and more intense. For example, these are just some of the health statistics facing Chicanos.

---In Los Angeles County, it has been found that the incidence rates for most reportable diseases are higher in the barrios than in the county as a whole.

---The tuberculosis case rate was more than double the county rate.

---Morbidity and mortality rates run higher in the Chicano barrios than for most of the anglo communities.

---In Colorado, recent statistics show that Neonatal deaths accounted for 13.6% of the total deaths in the Spanish surnamed population as against 4.3% of others.

---Colorado showed a mean age of death at 36.7 years versus 67.5 for others.

---In San Antonio, Texas, it was found that in the age group of children less than 5 years, the Spanish-surnamed death rate was 8.8, or more than double the corresponding rate for anglos.

To add to these statistics, it must be remembered that when it does happen that Chicanos acquire health care, it is dealt out from a basically racist system of health (that is more truly an economic empire).

The so called "language problem" inhibits proper treatment from public health facilities. A good example of this is in a comment made to a person interviewed in a welfare office:

"One of the things I noticed was the terrible, rude service and attention they give to the Spanish-speaking people. I have seen Chicanos crying in desperate anxiety after waiting four or five hours trying to relate their problems as best they could to a recep-

tionist, nurse or doctor in their broken English."

The Irrelevancy of services is exemplified by the hospital administrator who said, "There is no language problem in East Los Angeles---it is more of a nuisance than a problem."

The height of insensitivity was reached by the hospital administrator who decreed that, "some of the Mexican American people should stay in Mexico and not come to the United States when they cannot adopt themselves to our ways." Comments such as these are insults to the "Chicano" who is indigenous to the Southwest, has ancestral roots dating back to indigenous people all the way from the Yucatan Peninsula up to Indian Nations of the Southwestern United States of North America, all of whom were living and governing here long before the European Conquerors.

When one adds the "problem" of the Mexican alien seeking health care and who is here either legally or illegally, the sickness of the health delivery system becomes incredibly harsh reality. In the Los Angeles area for example, there is only one known hospital (California Medical Center) where an alien without funds can receive care without being subjected to the illegal (see Dixon-Arnett Law, California State Legislature, Assembly Bill No. 528, February 16, 1971, which has actually preempted Federal law) practice of being made to show proof of residency or citizenship. If a green carder or "illegal" alien wish to receive care as a person without funds, they must apply through an American Consulate's office in Mexico and make a request. This process takes anywhere from a year on up. And then, if it has been approved, he can expect to wait awhile longer just to get an appointment with the doctor. This situation is probably typical throughout the Southwest.

In conclusion, simple contact with health personnel is often turned into a traumatic experience for Chicanos by those who are supposed to be delivering health services to him. There is little doubt that much of this unnecessary trauma, racism, and in general, personal degradation to the individual seeking help, could be almost eliminated if Chicanos could be in a position to control, administer and deliver their own health services. This is also presuming that Chicano control would cause some very basic changes in the administration of the health system of education and delivery.

It is true that because of the incredibly out of proportioned ratio of doctors to Chicanos, a doctor of any nationality would have human cause to become short tempered, and in general, have to put out more than he is capable or willing to put out. It should be remembered that it is the duty of those who are responsible for health services (to the poor) to administer them properly. But using a generality, it always seems to be the poor who are made to suffer. The poor become the victims of the governing bureaucracy.

WHAT IS THE ANSWER?

One form of alternative to the "unhealthy" state of the health delivery system was developed in 1967. Since the Haight Ashbury Free Clinic opened its doors in 1967, free clinics have experienced explosive growth in their own right. Although next to the med-

ical institutions they appear relatively miniscule and poor. Today, more than 200 free clinics are operating and new ones are coming into being regularly. They see tens of thousands of patients annually and are staffed by many hundreds of community activists and health workers.

The Health Policy Advisory Center in New York comments on free clinics: "Free clinics have taken on the double tasks of meeting the people's needs and of radically restructuring the health system. In most cases they attempt this by serving as an example of good health care and a model for the future. Some also attempt to be instruments of change by challenging existing health services as well as providing their own."

But it must be remembered that in reality, the free clinics aren't competitive with existing health institutions. They, by their very nature (the "free" in free clinic referring to the freedom from federal, state, county, city, etc. relationships monetarily) will never be an answer in themselves.

Chicanos have also adopted the use of Free Clinics to help supplement the need for health services to Chicanos. Some major Chicano free clinics exist in Los Angeles (El Barrio Free Clinic), Oakland (La Clinica de la Raza), San Francisco (Los Siete Clinic), Tierra Amarilla, New Mexico (La Clinica), Tibur-Union City, California (Tiburcio Vasquez Clinic), Delano, California (Rodrigo Terrazas Clinic).

El Barrio Free Clinic in East Los Angeles has operated with a near starvation budget since its inception in 1969. Their funds have usually come from small grants. They provide health services in a small way, but with mucho carino it is true. The staff has recently acquired an X-ray unit and been able to add dental services to its program of psychological counseling, well baby clinic, birth control counseling, etc. and even legal aid.

Its staff is largely voluntary with several (very minimally) paid staff. Doctors, nurses, aides, etc. are all voluntary.

Gloria Arrellanes has been the coordinator since the day when the clinic went by the name of The Brown Beret Free Clinic in 1969-70. She and her staff have been able to keep it free only through their ability to confront the obstacles that the health department, the so-called "Mexican American Health Agencies", and other community bandidos shove in front of them.

Four outstanding things make them free: 1. They refuse help to no one; 2. They keep no records that could be incriminating to an individual; 3. They charge nothing for services; 4. They are Chicanos and community residents themselves.

At this very hour they are swamped with the so-called "illegal" and "legal" residents alike who are illegally being refused treatment and services all over the Los Angeles area. Needless to say, it will be impossible to take care of all the people. They can only do their best.

Although the concept of the free clinic is a necessary step in the Chicano's attempt to control his physical (and mental) health, it should not be considered a comfortable position or an end in itself. It is merely a temporary step.

If the goal of Chicanos is to control their health situation, they cannot remain in a position of subju-

gation to the majority health problems and administration. As has been pointed out, the issue of health as it affects the Chicano is more complicated.

If the United States of North America were truly sincere about reforming the health delivery system, it would have to change some very basic ground rules toward humanity (and its colonized). For the present structure only benefits big business and not people.

CHICANO HEALTH STUDENT ORGANIZATIONS

The 400,000 Chicano residents of the Northeast and East Los Angeles health district are serviced by 152 Spanish-surnamed physicians, this exclusive of USC-L.A. County Medical Center and White Memorial Hospital. Less than 10% of these are U.S. trained Chicanos.

Of a nationwide total of 35,000 medical students, only 52 of these were Chicanos during the 1968-69 school year.

In the last two years at least four Chicano and other Latino organizations of health science students and professionals have developed: 1) National Chicano Health Organization, headquarters in Los Angeles, branches in most major medical schools in the Southwest and some in the East; 2) National Boricua Health Organization, offices in Connecticut, Boston and New York; 3) Chicanos for Creative Medicine, headquarters in Los Angeles, chapters throughout California colleges and universities; 4) C.H.E., headquarters in San Francisco, chapters throughout Northern California Bay area.

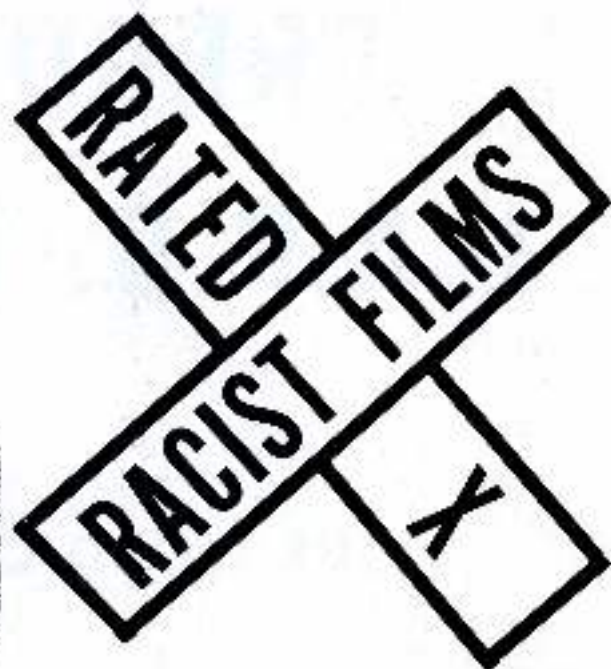
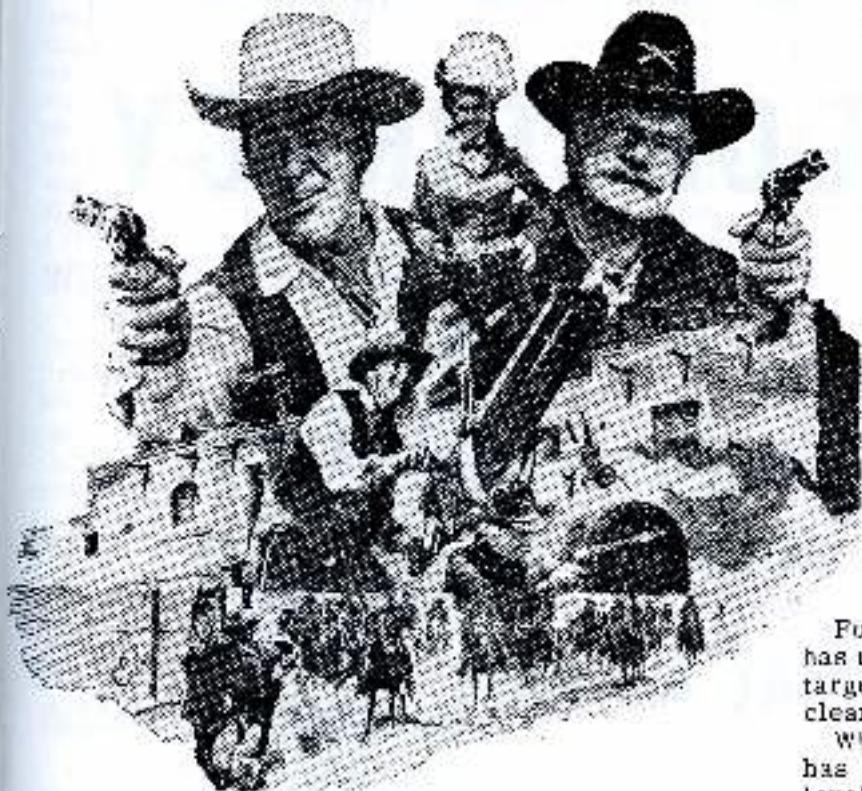
There are also plans in progress for two Chicano Medical Schools. One will be affiliated with New Mexico Highlands University, the other at Degandah-Quetzalcoatl University, Davis, California.

People oriented services, professional excellence, and self-determination are the most outstanding goals of these groups. Each in their own way express the need for a real revolution in the health delivery system. And each has taken up the challenge in a number of ways. Among these are: 1) recruitment programs to involve more Chicanos in the health professions; 2) radicalizing medical school admission policies; 3) grants and scholarships for health science students; 4) and involvement in community health affairs.

In the past, the Chicano could not even talk about his own health professionals. The numbers of Chicanos entering this area are tragically low. A number of reasons discouraged an interest in health, with the most outstanding reason being poor education beginning in elementary school. The drop out rate for Chicanos at Garfield High School in Los Angeles is approximately 57%. This figure is repeated throughout the Southwest. Chicanos are being systematically pushed out of schools and underachieving. With this against them, it is only logical that in order for a Chicano to become a doctor, for example, she must overcome great obstacles in terms of the bad education she is given, and other socio-economic difficulties.

The Chicano health professional is a vital factor in the development of a system of health delivery that benefits Chicanos.

DYNAMITE ACTION RIGHT FROM THE HIP!



DEAN MARTIN · BRIAN KEITH "something big"

JUSTICIA will immediately put into effect a boycott of the motion picture SOMETHING BIG starring Dean Martin.

Upon screening this film, JUSTICIA found it to be racist in content for the following reasons:

1. The hero of the film is addressed as Senor Baker by his Mexican lackey. This is just the same as a black man calling a white man "Massa Jim".

2. The main antagonists in this movie are Mexicans who are shot down like sitting ducks by a single man manning a machine gun.

The message is clear in this movie, treat a Mexican like a servile idiot and shoot them down to gain success in life as a hero.

All producers, directors, writers, and stars of films which demean Chicanos must realize entertainment through films must not include the destroying of the image of innocent Chicano people.

According to Ray Andrade, President of JUSTICIA, "Now we get tough to make films like this unprofitable to make."

SOMETHING BIG is to be released citywide on Wednesday the 21st of December.

For the past 47 years the motion picture industry has used the Mexican character as fall guys, moving targets, lazy and sleazy buffoons, immoral, and unclear thinkers.

What has happened is that the Chicanos dignity has been destroyed on a national and international level. For instance, who are the bandits and fall guys in Italian Westerns if not Mexicans? In the Philippines and in many other countries a person that is lazy and sleazy is called a Mexican. Such pictures as:

Red Sky at Morning
They Call Me Trinity
Scandalous John
The Hunting Party
The Hired Hand
Bananas
Duc

and cartoons such as The Tijuana Toad hold us up to ridicule before the eyes of the world.

JUSTICIA has demanded from the motion picture industry, specifically the AMPTP, Writers Guild of America, Producers Guild and Directors Guild that the production of films which are harmful to the dignity of Chicanos cease. However, a year after confronting the motion picture industry, the production of racist films about Chicanos have increased.

The motion picture industry has left JUSTICIA no recourse but to take immediate action against the producers of these films that continue to destroy our birthright, our dignity.

The action JUSTICIA plans is as follows: Demonstrations against the studios which produce racist films about Chicanos and boycotts of these films.

The 3 major networks, ABC, CBS and NBC have an agreement on racist films with JUSTICIA. This point will be elaborated on as well as the rating system which is sponsored by the motion picture industry itself and does not reflect the tastes and needs of the Chicano people.

FREDDIE AND THE L.A.P.D. CONSPIRACY

THE WORD CRIMINAL IN THIS CASE

MEANS

POLITICAL ACTIVIST

FREDDIE PLANK

Freddie Plank has been one of many Chicanos under attack by this system in recent months by the so-called "Professionalized Law Enforcement Agencies (F.B.I., L.A.P.D., etc).

METRO AND C.C.S.

On July 4, members from "Metro and C.C.S." (Criminal Conspiracy Section) of the L.A.P.D. intercepted Freddie and his wife Lydia on their way to Lydia's parents house. He was interrogated and asked to inform on certain individuals. He refused and was then charged with bombing. He was released two days later.

ARRESTED AT GUN POINT

On July 7, not 12 hours after Freddie's release approximately 30 plain clothed pigs from C.C.S. launched a massive raid on Freddie Plank's house. Freddie was arrested at gun point and his house ransacked. The pigs had no search warrant but removed books, photographs, and other personal belongings. Freddie, his wife and a friend were taken to Parker Center. Freddie was once again asked to inform, but he refused. Freddie was booked on a charge of arson. While in jail, pigs from the F.B.I. and C.C.S. made it clear that if he (Freddie) did not tell them (The pigs) what they wanted to know they would see to it that Freddie would go to jail for a long time. (This is the case that Freddie Plank is now on trial for)



MASSIVE RAID

In mid-August, Freddie was released on a \$5,000 bond. On August 29, Freddie was staying down his parents house as to prevent another pig frame-up but even in the midst of family and friends the pig once again mounted a massive raid. This time it was staged by the U.S. Treasury Department. The C.C.S. were also present. Freddie was taken to the basement of the L. A. Post Office, there he was questioned about many of his friends. Freddie did not answer anything, and was taken to the New County Jail. He was arraigned in Federal Court and then released on \$1,000 bond. The charge was buying ammunition with a false I.D. The charge was later dropped.

INTENT TO COMMIT MURDER

On September 13, Freddie was pulled over on the Pomona Freeway; the pigs already knew his name. Freddie was charged along with two other Chicanos with "assault with intent to commit murder", this charge stemming from a shooting in Pico Gardens. On September 15 Freddie was released and the charges were dropped.

There are two things in common with all these events (1) all the charges are false; (2) the same group of pigs were always involved, the C.C.S.

If you are any person with an open mind you will automatically ask two questions (1) who is the C.C.S. and what do they do, and (2) why are they after Freddie Plank?

GESTAPO & THOUGHT POLICE

First, it would be simple to understand the actions of the C.C.S. if they were called the "Gestapo" or the "thought police". The word criminal in this case means political activists - the group of Chicanos who work in the community to educate La Raza to the injustices that are carried out against them. To the pigs who rule over us, this is indeed a crime. As for conspiracy, any time more than one Chicano gets together and plan to act to right the wrongs of this system-- this to the power structure constitutes a conspiracy.

LOUIS TACKWOOD

In the past few months some interesting things have come to light about the C.C.S. Louis Tackwood a L.A.P.D. informer working for the C.C.S. in the Black community has ratted on the pig. Tackwood relates how he was assigned to a group of pigs lead by Dan Mahoney (C.C.S.) and Ed Birch (F.B.I.) to the 1972 Republican Convention in San Diego. Tackwood says the intent of this squad was to create a national emergency at the convention. The squad plans to use explosives inside the Convention Hall to kill minor notables at the convention. Could Tackwood be lying? No. Dan Mahoney is in the C.C.S. and he was on the C.C.S. raid at Freddie Plank's home. He will also be testifying at the Freddie Plank trial. Tackwood also revealed plots to murder top-ranking Black Panthers. Tackwood was also instructed to encourage the use of explosives by the Black Panther Party and he (Tackwood) would supply the explosives and weapons. Tackwood also heard Sgt. Dan Mahoney say that "George Jackson will never live to go on trial".

BROWN BERETS

In the Chicano Community the C.C.S. have had less success, but a few years ago they infiltrated the Brown Berets resulting in the arrest of the Chicano 13, and the Biltmore 6. Tackwood also names many other C.C.S. members such as Lt. Robert A. Keel, Sgt. Robert Sharret, Sgt. Allan Priest all of which were present on the raid at the home of Freddie Plank.

FASCIST STATE

We can see that Tackwood is telling the truth, and we can see that we are dealing with a group of left-over "White German Nazis" who will stop at nothing to make this country even more of a Fascist state. As for the second question, the C.C.S. has been able to stop the organizing in the Chicano community. They have been unable to buy any information. They picked Freddie Plank because (1) they thought if they pressured him, Freddie would tell them what they wanted to hear and, (2) if he didn't it would not be hard for them to convince a judge and a jury that Freddie was guilty. The only thing Freddie Plank has been convicted of has been a misdemeanor. But Freddie is an ex-Brown Beret and was involved in the 1970 Roosevelt walk-outs.

FIREBOMBED THE ARMORY

Freddie Plank is now on trial charged with arson. The Prosecution claims that Freddie Plank fire-bombed the National Guard Armory near the General Hospital. The individuals testifying against Freddie are members of the (you guessed it) C.C.S. They have no evidence except a one gallon gas can which they say has one finger print of Freddie's on it. They have even made a motion to introduce evidence that has nothing to do with the charge from events that are over 2 years old. If Freddie is found guilty he faces a five to life sentence for something he did not do! Freddie Plank is not the only victim and if he loses he will not be the only one to lose. We only have to open our eyes and look around us. We see more Chicanos being killed by cops, more Chicanos going to the joint, and we see the little right we do being systematically cut away. We see death, lies, and Nazi German becoming all too much a reality, so we are all victimized and we will all lose if we do not support Freddie and people like him. Freddie Plank's trial is scheduled to start January 14, Dividton 74, 8th floor at the old Hall of Records at 9:00 a.m. We are asking everybody to come, and if you are not able to come we would hope that you keep informed.

Ed Note: Louis Tackwood has recently disclosed his undercover work for the L.A.P.D. His story appeared in the L.A. Times and the L.A. Free Press and was exclusively interviewed by KPFF.

Mr. Tackwood has agreed to co-operate with us on an extensive interview on undercover work in East Los Angeles.

LA CASA DE CARNALISMO

La Casa de Carnalismo is truly a community center because it is run by volunteers and people in the community, supported and funded through and by the community, and the primary importance it serves the barrios in a variety of functions. We have to bring out the fact that La Casa is not funded in any way by any government agency or private foundation or any kind of grants. The economic support does come in different ways: fund raisers, dinner and menudo sales, dances and contributions made by people who prefer to remain anonymous, which we believe is the honest way to help people.

During the summer of 1971 Casa de Carnalismo was able to place 140 young Chicanos in the N.Y.C. and Teen Post programs. Much of the program was designed to give classes in Chicano Culture, classes to help the enrollee's parents to obtain lawyers, help them with their welfare problems and the rights we have as residents of this world aside from the everyday tasks those youngsters were doing at work. Services for the community to cope with the everyday problems are in the field of welfare, immigration information and services. Nobody can deny the tremendous problem people have when dealing with the police problem and the everyday legal procedures which become a socio-economic setback for the whole family. Legal counsel, referral and information is another one of the services Carnalismo provides.

An anti-drug campaign has been a key point to stamp drugs out of the barrio and this is done through developing the Chicano mind which rejects the use of drugs by our youth. In this we do ask other communities to stop the drug traffic.

A new concept has developed at Casa de Carnalismo: a school has been opened for the community, Escuela Casa de Carnalismo, is projected to be a formal school run by the community for the people. At the moment there are seven (7) classes in progress all being taught by professional teachers.)

An extension course from Cal-State College, Los Angeles, Mexican-American Political Behavior, instructor Professor Bert Corona.

Chicano History and the Southwest. Course deals with the life of the Chicano from ancient times to the present Chicano struggle. Professor Roberto Sifuentes from U.C.L.A.

Photography and Cinematography: everything related to photography, developing chemicals, a film will be made as part of the class. Instructor Octavio Gomez, photographer for KMEX Channel 34.

Espanol Nuestro Idioma: class in Spanish for children 5 to 13 years of age. Teacher Maria Elena Galvan.

Dancing for young people. Instructors Miguel Ceballos and Anita Noriega.

English as a Second Language: English language for people of the community. Teacher Virginia Jimenez.

Three more classes are being prepared for the benefit of all people:

Guitar Music - this class is projected to try to form a revolutionary musical group. Instructor Jesus Perez.

Poster Making - an art class for junior high and high school students. Instructor Patricia Rodriguez.

Math Class and Tutoring - math teaching for those behind in their classes. Instructor Romulo Billie.

We do thank all these professional instructors for their unselfish and valuable contributions toward education of the community and at the same time we welcome others who would like to join us to work and participate in our projects. We plan to keep on working even though funds are limited and we appreciate any contributions you would like to donate.

specially monetary to pay rent, telephone, office machine repairs and supplies. Any other type of donation you may rest assured it is used toward the education, servicing and helping of people in the community and the students.

Sinceramente Un Hermano

Jacobo Rodriguez
Co-Director

La Casa de Carnavalismo
1702 East 4th Street
Los Angeles, California 90033
Telephone: 266-6883



FOR INFORMATION

CALL 266-6883



NOTICIAS

DE LA

PINTA



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

Las puertas de la prisión,
abiertas nos esperan,
a todos los que quieran,
luchar contra la discriminación.

Gloria. . . Hay en esta nación
para el poderoso,
y el pobre es animal asqueroso
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 los infunde temor,
Porque saldrán con honor,
por servir a la entera humanidad.

por Arturo Sanchez

MAYO

The Mexican American Youth Organization, known throughout Aztlan as MAYO, recently celebrated its third anniversary as a non-profit, non-funded organization in California. MAYO which is composed entirely of Chicano ex-addicts, was formed by a small group of dedicated Chicanos on December 4, 1968 at the California Rehabilitation Center (C.R.C.) located in Corona, California. They formed their organization because they knew that all the drug prevention programs in existence were Anglo-oriented and did not relate to the Chicano. Soon, its membership grew from a handful to over one thousand; and it continues to grow, with MAYO chapters at C.R.C., Panoon, La Loma C.R.C., Rio Hondo, East L.A., and the main chapter at C.R.C. Proper.

Since its very humble birth MAYO has been involved in the Chicano community, mainly as a drug prevention organization, but also assisting in employment, housing, education, and the many other problems related to the barrio. Being a non-funded organization, MAYO has survived on small donations and its tremendous dedication to La Causa.

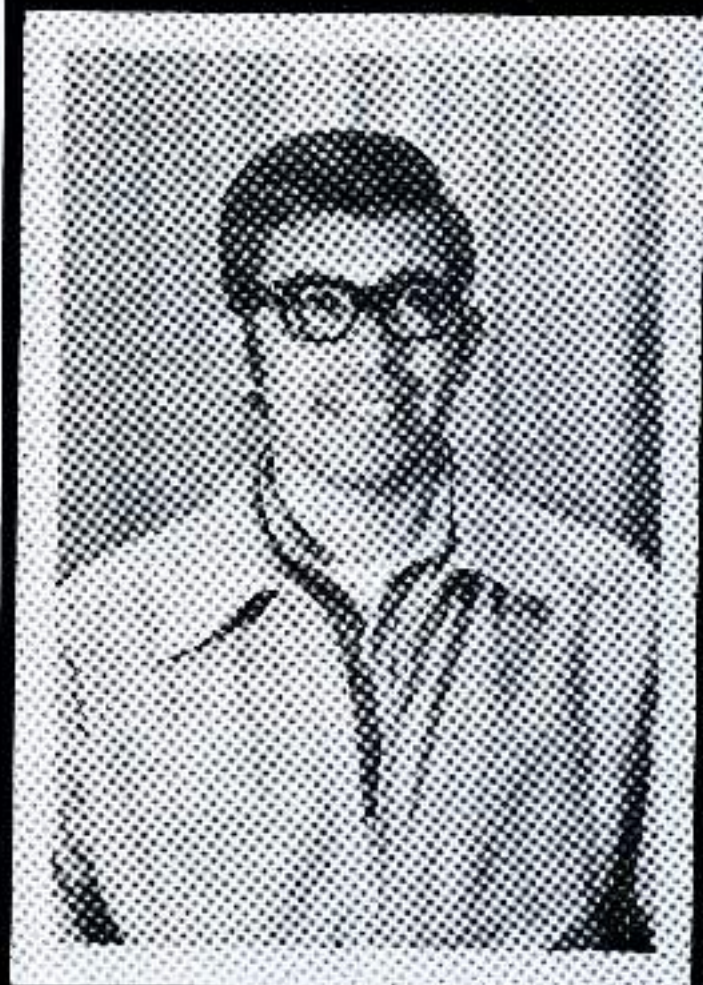
MAYO has a counseling bureau that counsels the youngsters of the barrios on the pitfalls and perils of drug abuse, and never do they fail to stress the importance of education. It is the contention and belief of the MAYO philosophy that a young Chicano or Chicana can relate more readily to a person of similar background, who has personally experienced the same problems faced by youngsters in the barrios, and the results of their unique counseling methods have been astounding. By helping the people in our barrios, MAYO members have been able to help one another become productive servants of La Raza. They have learned by mistake and error, that drugs are not where it's at; and also that El Movimiento will succeed much sooner if La Raza educates itself. We must stop the senseless bloodshed of barrio gang fights, and begin to help each other, for we are all brothers. Every Chicano has the same noble blood of the noble Aztecs flowing through his proud veins, so let's stop spilling it. Our strength lies in our unity, so help unite La Raza. Que Viva El Partido de La Raza Unida-- It is our hope of a better tomorrow for our young brothers and sisters.

RAZA SI!

DROGAS NO!



**UNITE TO STOP THE SENSELESS BLOODSHED
OF BARRIO GANG FIGHTS**



PACHE

La Muerte De Alfonso "Pache" Alvarez is another cruel and tragic reminder that men of courage and complete commitment are too often the target of a system rapidly dying, violently lashing out against men and women with the wisdom and courage to hasten its end

Pache's love for his people cost him his life

He ranks along with George Jackson, Ruben Salazar, and many other brave men who gave their life so that we may arrive in a future where all people are united and free!

He was an originator of the Chicano Movement For Criminal Justice and Prison Reform

In 1968 in Soledad Prison he began to seek justice through forming a Chicano group called Los Abogados de la Pinta. Many writs were filed in the courts, State and Federal, by "Pache".

He wanted changes in prison administration, and had to attack the Administrative Rules and Regulations, Adjustment Centers, Cruel and Unusual Punishment, harrassment by the guards, mail censoring, bad food, and the parole system,

He was accused by the prison officials as being an instigator, and was transferred to San Quentin, where he also began a Chicano movement for justice.

He was accused again of being an instigator and was transferred to the maximum security prison at Folsom, where he did things for the Chicano cause.

He was introduced to all the prison lawyers and began filing writs to the courts, working harder than ever] and was responsible for many changes in the Prison system and parole regulations.

In Folsom Prison he was labelled as the number one Revolutionary by the Prison and California Department of Corrections Officials.

Shortly after being released he realized that very little was being done on the outside to help prisoners, so he organized La Raza Por Los Pintos, a group of Chicano ex-prisoners who not only were moving on the prison system but were also working with Chicano youth to bring peace and to build better Chicano communities. Before his tragic death he was planning a transportation service for relatives of prisoners and a central communication system. He was also planning a typing class for Chicano youth by which they could learn creative writing.

Descansa en paz, "Pache"

your work is done

you have created the foundation

you have provided the inspiration through which
Chicanos will free themselves from the cruel sight
of bars

from the inhumano system of prisons
from the weakening effects of drugs and
capitalistic greed

Descansa en paz, "Pache"

you have the respect of all your Chicano brothers
and sisters

que esperan encontrarte en la gloria que todos que
sacrifican por la humanidad merecen!

PAPER REVOLUTIONARIESsin safos

PACHE de FLATS

Live or lived in a labyrinth prison chant
screams...corajes...y muchas madres

mira

A PIG pack bearing a Pinto

aguanta pendejo
FLASHBACK.....remember-acuerdare
aguanta pendejo
(llega muchas huevas.

Y grita un Pinto "Que Viva La Raza!!!"
Y un Pinto dice "Cuando yo salga voy a matar un
pinchi marano!!!!"

huacha

INSIDE the PAROLE BOARD interview

: DID YOU COMMIT THE CRIME?

: yes sir.

: ARE YOU A CHE-CAN-O?

: no, sir.

: ARE YOU SUPPORTING THOSE GREASERS
CHAVEZ OR RAYASS TANGERINE?

: no, no sir.

: OK, SON, WE'LL GIVE YOU SIX YEAR PA-
ROLE.

: thank you, mister, i mean sir.

OUTSIDE the PAROLE BOARD room

: orale, ese, que paso con tigo?

: NE-MADRE, LOS PUTOS, NO COPONEN
NADA

en PAROLE

Eso, carnal, este es El Movimiento y su carnala La
Causa, son de la familia Revolucion.
Que tal, mi raza, estoy con ustedes asta el ultimo
carrucho....simon, listen to me give un grito....
"Que Viva La Raza!!!"

Ahora vamos al movimiento CHICANO

Yeah, lets go to Casa Carnalismo

Casa mapa

y con MAYO

MIRA, HERMANO, La Tienda de la Raza "El Movimien-
to"

vente vamos a conocer a los

BROWN BRETTS

Y mañana vamos al

Chicano Liberation Front

tambien ay esta la oficina de

La Raza Por Los Pintos y visita

las oficinas del

Chicano Press Association

La Raza El Grito del Norte Con Safos Basta Ya!

Raza Tripas

y
MECHA

pero trucha con LUCHA!!

Chingao, esa cabron el movimiento, man, i'm going
down to the varrio and see the homeboys:
Hey Jailbird, when did you get out? here have
some pinto.

Chale, got to go straitgh

Orale, Pajaro, aqui ay Chiva

Chale, tengo un P.O. muy pero

Okay-then, get in the carucha y vamos al bofote de
la Carmen.....

... .. tenga las tres

Orale pues, trucha con la Placa y pase
por la Whittier Blvd.

Manana, tengo un appointment con un Mexi-
can-American Funded Organization. Me
van adar un jale. I need the hundo for a
... .. cartucha y garra... ..

MAS TARDE

Look at this vato, ese

tres RD's.....y las boy

lets take him home

onde vive, el Pajaro

I don't know, ese

just take him to the halfway house

o en la callejon de Maravilla

CALLING CAR 54....CALLING CAR 54....WHERE
ARE YOU?....COME IN CAR 54....MEXICAN SUS-
PECT FOUND IN THE ADLEY NEAR FIRST AND
SOTO....Book him on a DRUG-DRUNK CHARGE...
...CAR 54....COMING INTO HOLLENBECK

EN EL CONDADO-L.A.County Jail con su Pero

WHAT HAPPENED, SON

gee, sir i don't know-remember

I think someone gimme something

THAT'S NOT WHAT THE POLICE REPORT SAID

gimme a chance, sir

SORRY HOY, YOU WERE SEEN WITH COMMU-
NIST ACTION GROUPS AND WITH DELINQUENT

HOODLUMS, SORRY HOY.

abajo de alla (pinch marano puro)

en la PINTA

simon, ese, i was in the movement

those pendejos don't know what they want

they're always currin each other up

what La Raza needs is ... BLAM ...BLAM ...

en el BARRIO

where's Pajaro

they busted him

andava muy loco

he didn't even leave his address. ...chingao, back to
the Pinta and my carnalita thought he was cure.

en el MOVIMIENTO

FREE PAJARO FREE PAJARO FREE PAJARO

a chicano political prisoner

a RALLY for Pajaro LEGAL DEFENSE

FUND RAISERS DANCES...etc/s

y toda el merore.....pero con corazon CHICANO

el paper REVOLUTIONARY

simon carnales, we must go out there and start
the revolution.

OFF THE PIGS...Que Viva La Raza!! VIVA!!!!
Chicano Power!!!!

Lost in a world of WILDERNESS.....

do you know this pinto... have you seen him

c/s

Pache de Flats

ESTADO CONTRA EL PUEBLO

SEIS ACUSADOS



Luis Talamamatez

"Nosotros los prisioneros de San Quintín declaramos, que nosotros sobrellevaremos los maltratos de la maquinaria que no oprime. Nosotros lucharemos y lograremos la victoria."

Al leer la carta, la cual se haya en la próxima página, escrita por los reos del centro de ajustamiento de San Quintín, ud. se preguntará. Serán estos los criminales, los monstruos que harán una jungla de nuestra sociedad? En lugar de condenarlos como la prensa lo ha hecho. Examinemos su situación. Informémosnos quienes son ellos y porque se encuentran allí.

El 21 de Agosto de este año, un incidente tomó lugar en el centro de ajustamiento de San Quintín, donde seis hombres resultaron muertos. Jorge Jackson uno de los muertos, fue uno de los hermanos de Soledad. Lo asesinaron a balazos, mientras (según los carceleros dicen) trataba de escapar. Durante los once años que se encontró en la cárcel, por cargos de haber robado \$70 el apaciguó las diferencias entre los prisioneros raza, blancos, y negros. Él fue un instrumento vocal que ayudó a corregir las inequidades en el sistema correccional, esta fue la razón por la cual fue asesinado. Él representaba un peligro a las autoridades (fanáticos facistas) oficiales.

Está muy claro que Jackson fue víctima de una guerra política, una lucha donde el estado continúa liquidando a prisioneros progresistas. Esto se puede ver en los resultados del 21 de Agosto, porque ahora hay seis hombres de los 26 del centro de ajustamiento, compañeros de Jorge Jackson, que están siendo acusados de homicidio, asalto y conspiración por la muerte de los otros cinco hombres, quienes perecieron ese día. Estos seis han sido acusados de haber tomado parte en un llamado complot, el cual incluye pistolas metidas entre pelucas, y balas metidas en pedazos de queso. Todo esto ha sido un arredo por parte de las autoridades para silenciar la discordia entre los reos que ellos dominan.

El primero de Octubre de este año, estos seis hermanos fueron oficialmente acusados por la corte Suprema del Condado de Marín. Dichas acusaciones se realizaron en un juicio secreto, en el cual solo los acusadores estaban presentes. Y todos estos acusadores son guardias en San Quintín. Las autoridades tuvieron que enmascarar sus errores. Y quien es mejor culpar que a estos presticiarios, quienes no tienen ninguna protección o derechos del gobierno para defenderse.

Estos seis hermanos reflejan la unidad que existe entre los prisioneros negros y latinoamericanos, todos empeñados en cambiar el sistema de prisión.

Luis Talamantes de 28 años de edad, está cumpliendo dos sentencias de cadena perpetua por robo. El es uno de nuestros hermanos de San Quintín. Sus luchas le han salido costosas. El ahora espera sentencia por haber asaltado a otro reo, todo esto es una conspiración para liquidar a Luis.

Un nicaraguense de San Francisco Hugo Pinell, ed 27 años de edad ha permanecido en la cárcel por 7 años por su contribución en las huelgas, denunciando las condiciones en la cárcel. Para asegurar que el nunca saldrá vivo lo han acusado de haber asaltado a guardias en la prisión de Soledad, la ley requiere sentencia de muerte si lo hubieran culpable.

David Johnson es un hermano negro, otro acusado. El activamente ha circulado solicitudes poniendo en vergüenza a los oficiales de San Quintín, porque ellos habfan impuesto disciplina ilegal.

Willie Tate, otro hermano negro, ha permanecido en el centro de ajustamiento por 29 meses porque en Abril de 1969 fue acusado de haber herido a otro prisionero. En este caso ni siquiera lo han acusado legalmente.

Fleeta Drumgo es uno de los hermanos Soledad, sentenciado de seis meses y 15 años por posesión de propiedad robada. El fue acusado de haber herido a un guardia, una sentencia mandatoria si lo encuentran culpable.

John Spain lo pusieron en la cárcel a la edad de 17 años. Lo metieron al centro de aislamiento por tener "literatura inflamatoria," su propio diario describiendo su vida en la prisión.

Estos son los seis, perseguidos sin cesar su vociferidad, por su lucha por la unidad entre los prisioneros.



**LA UNION
DEL PUEBLO
REPRIMIDO
ROMPERA
AL
ESTADO**



Hugo Pinell

El 15 de Octubre, ellos aparecieron en corte, encadenados de pies a cabeza como si fueran unos animales peligrosos, a su audiencia. Todos los hermanos pidieron que fueran juzgados juntos porque todos están en solidaridad. Ellos tienen que aparecer en corte el día 29 de Octubre.

Todos estos hermanos necesitan su apoyo, solidaridad, y aliento de pelear contra estas injurias, descaradas, e inhumanas acusaciones.

Escríbalos expresando su solidaridad a:
Luis Talamantes, A 93557
Hugo Pinell, A 88461
John Spain, B 8672.
Fleeta Drumgo B 10837
Willie Tate, A 89433.
David Johnson, B 16381

OUR LIVES ARE IN DANGER

SAN QUINTIN



We the twenty seven slave-convicts, black, brown and white alike, of San Quintin Adjustment Center stand victimized through a plot of conspiracy to be murdered just like our comrade George L. Jackson, was murdered August 21, 1971. The scene was made to look as an escape attempt, but it was a conspiracy to murder the Soledad Brothers and Rachel Magee in particular, and the rest of the freedom fighters in general.

Since the state fail to murder the remaining (two) Soledad brothers and Magee, they're attempting to project them as leaders, in order to bias the mind of the people. The state knows the Soledad brothers have world wide support and their present case will not stand up in court, due to the power of the people to meet their own justice when they see victims are unjustly accused. The state knows that Magee has been held in slavery illegally for seven years for known fraud evidence. This whole mass murder conspiracy was the state's desperate but feeble attempt to eliminate prominent political prisoners and save court cost.

Since August 21, 1971, Warden Parks has disseminated to the people false propaganda and lies. This is why we are held in a state of incommunicado to amputate us from the people. We were deprived of pencil and paper for a lengthy period of time. The first document that was drawn was done so with paper and pencil that was smuggled to us. We are still to a great degree, cut off from the people; the sudden restrictions imposed upon our visits; all books, magazines and newspapers have been stopped. We are not allowed to have earphones to hear the news. Most of us are in constant hunger due to the lack of nutrition that is necessary to maintain good health. These are this prison pig administration in an effort to silence us and prevent their exposure.

OUR TRUE WORDS ARE NOT GETTING TO THE PEOPLE



August 21, 1971, twenty-seven of us experienced fascism in its rawest form. We were subjected to all kinds of physical brutality i.e. beaten with clubs, kicked, tortured with lighted cigarettes, cursed at, spit on, dragged, stuck with pins, etc., etc., All this was going while we were chained like animals, lying naked upon the grass. The hand cuffs and leg-chains were put on so tight, that our blood stopped circulating and our limbs were numb. This is the same position (chained down). Al Mancino was in when a fascist pig (approximately three feet away) shot him. One pig said he was shot because he moved and another one (pig) stated he was shot because he associated with "dirty niggers and greasers. Mancino was wrapped up with a rag without



being un-shackled and was thrown in a cart and was carried away.

We were made to lie in this inhuman and antagonizing position approximately six hours. Then we were in the building to have our heads and our eye-brows shaven. From there we were kicked and beaten and made to crawl on our knees to our cells. Our lives are threatened daily such as: we will be poisoned, we will be gassed we will never leave the Adjustment Center alive, there will be no court for us, etc., etc. The chains and hand-cuffs are always put on tight when we go on our visits and we're always beaten and spit on. This type of treatment goes on everyday and they're trying to reduce us to the lowest terms. We realize that we're at their mercy but as proud slaves, there is so much we stand in order to maintain our dignity as men. In this type of atmosphere there will be more conflict. As you know we are up against the greatest odds and will come out on the short ends.

This is why we must be taken out of the custody of the state and transferred to a federal institution. Congressmen, senators, lawyers, etc. have been in here as investigators. They have seen how we have been brutalized, humiliated and starved. We are wondering do they realize that our lives are in danger constantly and that every time investigators leave the prison grounds we are brutalized and put back on a restricted food diet. We feel that our true words are not getting to the people without being diluted and distorted, therefore this paper is necessary.

There are Black, Brown, and White comrades here that don't belong to any particular political organization. All they ask for, is the people's support in our day to day struggle. We realize that people have the habit of not identifying with people that don't adhere to a certain ideology or concept. However, there are men among us from all walks of life and some of us don't read Marx, Lenin, Engels, Mao, etc. As a matter of fact,

some of us can't read period! What we are saying is that, we need help from anybody, be they punks, pimps, prostitutes, preacher of P.H.D.'s. It is time for the people to come together in spite of our political beliefs. Petty politics is just another form of division that has kept us from working together.

Also, we have formed the habit of counter-attacks instead of attacks. Meaning that we wait until one or more of our comrades have been murdered before someone decides to re-act out of emotional impulse, which results in the captures or death of more comrades. We cannot continue to swap lives with the pigs, that is not winning. Comrade George said that, "we must learn how to fight".

Anybody can die; dying is easy, living and being respected as men and equal among them.

We do not mourn or weep for our beloved comrade. He the dragon has instilled in our hearts and ideals, in his dynamic spirit, He has made the ultimate sacrifice and his Black blood is the nourishment that gives us (the baby dragons) the strength to struggle against the overwhelming odds of oppression. We shall avenge him, for we are the ones who know and loved him most. We shared his joy and sorrow, his pain and pleasure, We are a part of him and he a part of us.

Kenneth E. Devons
Charles Gardner
Robert B. Soto
Luts N. Talamantes
Gary Hetlind
Ruchell Magee
Lawrance Justice
Bobby Make
Willie Tate
Lawrence Fields
Allen Mancino
Bernard Gordon

David Johnson
Felton Couper
Bernard G. Durin
Arthur E. Macflays
Allen Fisher
Earl Gibson
Arthur Anderson
Hugo A. Pintel
Jack Joukes
Louis Lara
Ray W. Carage
Arthur Gibson

THE CASE OF

JERONIMO G. ORTEGA



Jeronimo G. Ortega, Chicano activist, 29, father of three children, faces life imprisonment. His bail has been set at \$125,000. He is in jail for lack of funds. He already spent ten years in prison. Last crime first: on October 20, 1971, Jeronimo was in an East Los Angeles Municipal court room with his attorney, Mel Albaum, during a preliminary hearing before Judge Harold Stanley. He was out on bail. A student, whom Jeronimo had only seen while lecturing on Chicano history at Cal State Long Beach came into the court room and raised a clenched fist. Jeronimo returned the salute.

Judge H. Stanley revoked the bail of Jeronimo and reset it at \$125,000. Only the student, A. Vasquez, was charged with intimidating the witnesses and jailed with a bail of \$25,000. But Jeronimo is back in jail for the actions of a man he knows only from a distance.

Jeronimo first went to prison ten years ago when he was 19 for possession of two marijuana cigarettes - his first offense. He was sentenced to six years to ten years in prison. The Adult Authority let him languish for four years before paroling him.

After three months, Jeronimo's parole was revoked because he lived with a young woman who is the mother of his children, rather than at his parents house as the parole terms specified.

Two years later, after being passed over by the Adult Authority, Jeronimo's frustration led him to escape. He was caught, shot in the back, although he had no gun and was not resisting arrest, lost one lung, paroled again, busted again when an informer said that he had been seen smoking marijuana, served out every last day of his ten year sentence but placed on 13 month parole supervision. Somewhere along the line Jeronimo became conscious of his Chicano heritage and the special discrimination against his people. He organized history classes and cultural groups within the prison and became chairman of COPA and rehabilitating ex-cons. Upon his release from prison Jeronimo and his wife, Jaime, continued activity in behalf of all ex-cons.

After only one year of liberty, while returning a prisoner to rehabilitation center at the request of COPA, Jeronimo was stopped and charged with having a gun on the back seat of his car, a 357 Magnum used only by the police. His parole was revoked and he was jailed.

An aroused community bailed Jeronimo out. The D.A. found the gun charge so flimsy he helped to have it reduced to a misdemeanor (since the original charge could have meant life imprisonment). While waiting court hearing for sentencing, Jeronimo was again stopped by the police as he left the house of a friend. He was charged with six counts of armed robbery, impersonating a police officer and possession of another gun. Several of these counts have already been dropped, but Jeronimo's bail was raised to \$25,000. Again the community rallied to his support and provided bail.

Then came the preliminary hearing on the first charge and the first raising episode. Judge H. Stanley refused to accept Attorney Mel Albaum's assurance that Jeronimo only knew the student, Vasquez, from lectures at CSLB.

The Ortega family and friends, charged that Jeronimo is being framed because he is a spokesman for the disadvantaged people in the prisons and his community. A special defense committee has been formed. Funds are needed to pay for attorney.

The Los Angeles Committee For Defense of the Bill of Rights is aiding in the Ortega defense. There are frightening parallels between this case and that of the late George Jackson -- both members of a minority community, imprisoned for minor offenses, kept there for resisting discrimination, framed for defiance. We must save Jeronimo Ortega while there is still time.

Those wishing further information call 625-2169 or 625-2160.

Jeronimo Gilberto Ortega Sr.
BKG. # 1726-774
P. O. Box 54320
Terminal Annex
Los Angeles, California

TRINIDAD IGLESIAS

DEFIENDE SU VIDA



SENORA IGLESIAS Y SU HIJO TRINIDAD

Trinidad Iglesias, 21 years old, is to be tried for his life on charges of first degree murder for the death of a Firestone sheriff.

Ironically, Iglesias has a prior of assault on a police officer. A charge (dropped to disturbing the peace) brought against him after having been assaulted and beaten by sheriff Robert Cook. The assault resulted as Iglesias protested that an arrest could not be made for lack of identification. In attempting to protect Iglesias from the senseless beating, his sister was arrested and charged with lynching. While incarcerated, Iglesias was beaten into unconsciousness because he would not say "sir", to the arresting officers. During the hearing Iglesias and his sister were intimidated into accepting a plea of guilty, by police who said they would arrest his mother if Iglesias continued to fight the case. The sentence, 30 days.

Since then, Sherriff Robert Cook has assaulted and beaten a Temple City youth who was seeking police assistance after having been sideswiped in his car, and has ultimately shot two other youths after a routine search. One of the youths, Mike Robles, who was studying to become a Marshall, died of bullets fired at him in his own home. In spite of complaints filed against him, Robert Cook has not been made to answer for his violence and murder. Obviously he has a license to kill.

Iglesias, on the other hand, having crossed paths with Cook, is lucky to be alive and is being prosecuted toward a death penalty after attempting to defend himself against another abusive arrest.

The incident took place on the evening of May 22, 1971. After a meeting at a neighborhood park, Trinidad Iglesias and several others were being followed by a patrol car, the group dispersed, and Iglesias sought refuge at the home of Manuel Valadez, whom he knew. Valadez immediately ordered him out as he noticed a sheriff standing by the screen door and looking in. The sheriff stepped into the doorway and Iglesias put his hands in the air and followed the officer outside. According to witnesses, the officer grabbed Iglesias by the collar, led him off the porch and asked, "Why were you running from me?" Iglesias answered, "I had no reason for running from you!" The sheriff then released Iglesias, and struck him on the side of the

head and in the stomach with his club. Iglesias jumped backward to defend himself and struck the officer in return.

The sheriff grabbed him again and Iglesias continued to fight back. They fell to the ground and the sheriff drew his revolver. They fought violently for the gun, pointing it in several directions and the gun went off, fatally wounding the officer. In the momentum of the action, Iglesias retrieved the gun, and ran down the street into the garage.

He threw the gun out the window and surrendered himself again, hands over head. The police then ordered him to lay on the ground where they began kicking and hitting him.

A sheriff was heard to say, "Let's shoot him", the other officer answered, "You can't, people are watching."

According to witnesses one sherriff had Iglesias continued to beat him.

While in jail, Iglesias was tripped and beaten, suffered a fractured foot and a lump in the lower abdomen from being kicked in the groin. At his ar-

raignment, after complaining of his mistreatment, the judge answered, "I have nothing to do with that." The judge also obviously attempted to coax him into proceeding without a private attorney.

Iglesias is described by those who know him as an extremely proud youth, athletic and strong, who was looked upto and respected by all who knew him. According to the parole officer, he was an exemplary parolee due to be totally released from parole, and was working as a volunteer counselor at a local community center.

Trinidad Iglesias, facing charges of first degree murder, will be married December 17, 1971 in Norwalk municipal court, to Dolores Delgado who courageously believes in his innocence.

His trial is set for January 11, 1972 in Norwalk superior Court, Division "B", fifth floor. He is being represented by attorney Ben Margolis.

We urge you to attend the proceedings in suport of the defense of Trinidad Iglesias.

ALFREDO "BEAR"



The summer of 1969 was in some ways a very good summer, for in the area of Boyle Heights, in the barrio de Castro Flats, the Ebanos and a few of the hats averaging 20, 21, and 22 years of age had been meeting. They first met out in the grass. Then with permission from the Pico Gardens' manager, they got together in the social hall. Their reasons for meeting or holding discussions were for the most part to talk about themselves—their boredoms, their curadas, drugs, police malpractice, schools, unemployment, to plan trips to the beach, parties, mountains and most important, what did all these things have to do with us Chicanos. Some of the meetings were boring, others interesting; but most of all, it was centered on the idea that we're a barrio, but we have to stop killing Chicanos, start showing respect for each other, our parents, our jainas, and that we have to make an attempt to show an example for the much younger ones. Many things were and still are not clear, but we did meet. We even elected officers. Alfredo "Bear" Bryan was elected as Sargeant of Arms.

One of the meetings was held to chose a name for the organization. Different names were brought up, but the one chosen was Carnalismo.

We even thought of buying jackets, putting carrilleras and a rifle on the back or a flat or a Chicano family with the word Carnalismo, written in the writing that we make use of on every wall.

One day, August 19th, we had a meeting at which not everyone was present. Sometimes everyone would show up, sometimes not; but anyway the meeting was over at about 9:00. Four of the older guys, including Bear and another younger home-boy went outside. We bought some quarts of beer with the agreement that the younger homes wouldn't sniff spray paints, only drink. While we were drinking under one of the archways, laughing, feeling good, the housing patrol came by. We picked up our quarts and walked toward the middle of the second playground. By the swings, we made our place. More of the younger home-boys came over. We took more sniffing rags away, and some more pisto was bought. A little after twelve, one of the older home-boys hit a younger homie. Another hornic le reclamó, and they started getting ready to fight. It was no big hassle really; we weren't even making that much noise. Then two choas with their night sticks in their hands were seen running towards us down Glass Street.

BRYANT

They had left their squad car in the back with its lights off. Everyone ran in different directions, so the juras separated to see who they could catch. Some of us started walking, some were still running or were sitting on someone's porch. People started looking out of windows; lights were coming on, and in less than 4 minutes, the shots were heard. After the sound of the shots, one could hear "Viva La Raza", "Chicano Power", "Viva La Cuatro Flats!". One jura was seen running back to his car, and then calling for extra cops. But he called the whole police department. There were cops on Clarence St., 5th St., Pecan, 6th St., 4th St., Eagle inside the projects, on the Santa Ana Freeway, on Boyle St. Two helicopters were shining their lights and searching the area.

The juras were breaking windows, breaking into homes, rounding up families. A Chicano—15 years old—was being dragged down Glass St. by about five juras. A senora yelled out, "Dejenlo, por favor!" One jura answered, "Don't worry, lady." He was put in a squad car with them trying to close the door on his legs.

It was more than half an hour before they brought him in to the station. In the meantime, they had taken Richeo to the railroad tracks, where Officer Morris attempted to get a confession with the aid of his fists, while Richeo was still handcuffed. Officer Morris stands over 6'2", and Richeo, then 15, stood 5'.

A little after the police had arrived, Alfred "Bear" Bryan, then 16, was shot down behind the old Boy's Home on Boyle Street. He was shot five times, lying on the ground bleeding, but conscious. He heard an officer say, "Let's f*ck the mother fucker off!" Hands handcuffed behind him. They really feared this Chicano. It is estimated that the police arrested at least 50 Chicanos that night, many of them were beaten, and many of them weren't from this area. By the next day Alfredo, Richeo, and three other young Chicanos over 20 years of age were then arrested and charged. In three days, they had released three of the guys, and kept Alfredo and Richeo.

As of today, Alfredo "Bear" Bryan remains with a crime pinned on him. In the prison ward section of General Hospital, where he was first taken, the medics didn't care whether he lived or not. After two weeks there, he almost lost his leg because of gangrene. A private doctor was admitted, and he was

able to save Bear's leg, amputating some of his right foot. In the prison ward, Judge Wenke, who ran for Lieutenant Governor, gave the decision that Bear should be tried as an adult. Two years later, the Supreme Court decided that Bear should go to Juvenile Court. He was sent to the juvenile authorities, and thinking that if he pleaded guilty, they would send him to the Youth Authority and be out by the age of 22, he pleaded guilty. They sent him to Youth Authority. After two months at camp, Bear's camp counselor put him on the number two spot.

After having a meeting up north, the Youth Authority decided that they couldn't handle Bear and that they didn't have the personnel to handle him. This was told by a Youth Authority official on the witness stand. Reagan probably had something to do with this decision. So Alfredo is now awaiting the decision of the appeal of his trial as an adult.

Bear has spent three of his birthdays at the old County Jail. What happened that night was not planned or conspired. Alfredo deserves Justice and Freedom, and if the courts do not provide it, then the people themselves will have only themselves to blame for permitting it.

LIBERTAD PARA ALFREDO!

**SEND DONATIONS TO:
ALFREDO "BEAR" BRYAN
DEFENSE FUND
P. O. BOX 33511
LOS ANGELES, CALIF.**

**CASA de CARNALISMO
1702 EAST 4th STREET
LOS ANGELES 90033 CALIF.
266-6883**



**LOS
TRES**

**LOS
TRES**

What is being related here could very well be happening and will be happening in the future in many parts of the world.

I am referring to a trial that should have world repercussions for the projection of the events and the involvement of the three defendants, Alberto Ortiz, 22 years, Juan Fernandez 23, and Rodolfo "Rudy" Sanchez 25. They are known in the community as Los Tres del Barrio.

We may begin by saying that drugs in different forms like heroin, pills, glue and spray paint have been used as a repressive weapon in the Chicano communities north from Mexico. Fantastic profits are obtained by pharmaceutical companies, the distributors and drug pushers. Pills like "whites" and "reds" cost 1/2 a cent to manufacture to be sold to the youth at .25¢ each with millions sold everyday.

The government and the police keep on saying that to fight the use and traffic of drugs the number of policemen has to be increased. The most modern and sophisticated equipment is purchased "to end crime in our areas." Nevertheless it is very suspicious that the drug traffic has multiplied greatly.

It is very common to know of an undercover policeman buying and selling drugs. Other times this policeman (drug pusher) operates in one area to win buyers and trust with the hope of arresting another drug seller. It is ironic and dramatic that young Chicanos are made drug addicts by these drug pushers (secret agents) to carry on their police work. When a drug seller is caught most of the time their prison sentences are short. Sad luck for the one who uses drugs, the victim of addiction is persecuted and put in prison and continually treated as a criminal.

There is a barrio in East Los Angeles known as Cuatro Flats. In that barrio operates a community center called La Casa de Carrallamo, House of Brotherhood. La Casa operates to organize the Chicano people base in the right we have to speak Spanish, know our culture and the pride we have in knowing we are mexizus. Regularly, workers of this organization are arrested and accused on charges that most of the time are dropped in court.

Drugs maintain our people droway and divided. From Casa de Carrallamo came the realization that it has to be the people in the communities who must stop and eliminate the drug traffic. Volunteer workers

from Carnalismo are involved in an anti-drug campaign attacking directly the ones who are selling drugs in the barrio. When it is known that a man or woman are pushing drugs, people from Carnalismo go to that seller to talk to him. It is explained to that pusher the damage and harm his work is doing to the youth, families and communities in general. Emphasis is put on the fact his drug business is destroying the minds of brothers of our Raza. Some drug pushers saw the truth in our words and have retired from the business. Others who continued selling were persuaded sometimes in violent ways to stop selling drugs or get out of the community.

One day in July, 1971, Rodolfo Sanchez got a telephone call from a man called "Bobby" who told him he was interested in buying heroin. Rodolfo saw the opportunity to know another person involved with drugs. He invited Juan Fernandez and Alberto Ortiz who went armed because of the danger involved when talking to a person whose interest is in heroin and big money. Different the guy pushing "rods" or pills, he is selling death cheap to make a living. Rodolfo and "Bobby" decided to go to another place to make the supposed transaction followed from a distance by Alberto and Juan. Rodolfo asked the man if he was using, "Bobby" answered that he did not. Rodolfo realized the man was a drug dealer, one of those who destroys lives.

It should be known here that Rodolfo Sanchez had been a drug addict who was in prison for a number of years because of his addiction. The fact that a younger brother of Rudy's died of an overdose of drugs had a tremendous impact on this man. When he was in prison Rodolfo analyzed his life realizing that his people are living mindless by the pills and drugs setting his goals to try to stop the flow of drugs in the barrio.

Alberto and Juan approached the other two men and Juan told "Bobby": "give me your money and don't come back to our barrio to score heroin, if you come back something bad is going to happen to you". Bobby said: "looks like you mean business"; Bobby made a move to get off his motorcycle at the same time putting his hand to his waist making an intent to go for his gun. Juan surprised by Bobby's move, jumped back took his own gun and fired. Almost instantly another shot was fired and Bobby fell to the ground. Hours later these three Chicanos were arrested and accused of shooting a federal narcotics agent and of robbing monies trusted to a "public servant" to deal with heroin. This agent Roberto "Bobby" Canales was sacrificed (used) by his superiors and we'll tell how come and why this agent is paralyzed from the waist because of a gun shot. Some of the highlights on the administration of "justice":

The prosecutor has used a law, the Jesse James Act, a law made to protect postal carriers in the 1800s which carries a sentence of 25 years for that charge alone. A day before the trial October 18, 1971, three agents went into the home of some members of Carnalismo to try to terrorize these witnesses.



A report in which it is established that even though police personnel and equipment have been increased police have failed to stop the increase in drug traffic. People also refuse to report drug peddlers because of the danger involved when dealing with the police.

Defence lawyers were refused to use the term Chicano in the trial.

A law graduate working as an investigator for the defense caught the court interpreter translating testimony in a favorable manner to the prosecution. This investigator was threatened with contempt by the judge for interfering with court proceedings.

An affidavit signed by a police informer who since 1968 was forced to be an agent informer for the Treasury Department, Bureau of Narcotics. His duty, to infiltrate Chicano organizations and inform of drug activities among other things. Judge Lydick stated he did not believe agent Frank Martinez was a police informer, refusing Frank Martinez as a witness for the defense.

This informer reported to his supervisors days and weeks were involved in an anti-drug campaign. His supervisors told the informer this was a lie and that the government had intentions of closing La Casa de Carnalismo by any means necessary.

Here we establish without doubt how the superiors of agent Canales discriminate when it comes to sacrificing their agents. Knowing that Carnalismo organizers were stopping drugs and pushers in the

barrio, sometimes in a forceful manner, Canales' superiors did not hesitate to use Canales to entrap Los Tres del Barrio. Why didn't they use an anglo agent?

Composition of the jury, one gringo of Mexican descent, one house negro and ten anglos. A reality that Mexican people have never been represented in the judicial system, the policemen are anglos, the judges are anglo and the jury has always been made up of anglo people, mostly middle class.

The judge said in the trial that us Chicanos are white and were represented in the jury. More than 25 witnesses who tried to testify for the defense were excluded, among them a college professor. An expert in police-community relations was also refused as a witness.

Los Tres del Barrio were found guilty of conspiracy, shooting a federal agent and robbing government money.

To what point may the police be used to oppress people.

Must a race defend themselves from oppression, imprisonment and genocide?



MORE CHICANOS ARE VICTIMIZED IN SOLEDAD



On April 23, 1971 between 9:30 and 10:15 a.m. a guard was being held captive by two inmates of Soledad State Prison. These two men, Victor Murillo and Manuel Torres, were desperate men. They were desperate Chicanos. They were desperate inmates of a hell called Soledad State Prison "O" wing.

The reason the guard was being held was simple that they had been denied the oppor-

tunity to speak to a Chicano brother housed less than 100 yards away. The reason for the denial was unexplained, but then much of what prison officials do is left unexplained, much of what happens to Chicanos on the inside of the concrete walls of Soledad remains unexplained.

During the course of this entire incident these two brothers were repeatedly warned that they would be punished for their action. Of this they were well aware, but their feelings were explained by Manuel Torres when he stated, "We don't care what happens to us. The statement was honestly made, for these two brothers all that was important was that a fellow Chicano inmate's safety was in question and they feared for his life. All they wanted was simple proof of his safety. This simple proof had been denied them and the denial was unexplained.

Some may say the action of Murillo and Torres was "unreasonable by whose standards". By prison official's standards or by the Anglo society's standards? Do not overlook the fact that these were Chicano brothers being held prisoners in the adjustment center of an Anglo institution -- "O" wing at Soledad Prison.

In such places people change, values change and fear becomes something each man lives with each day. Doctor Rundel, former Chief Psychiatrist of Soledad has said that "Adjustment Centers as they exist today are bad places, they are destructive and they should be done away with". He said that fear is the key and limiting emotion that exists throughout the prison of Soledad but it is particularly destructive in "O" wing.

Others who have investigated the "adjustment centers" of California Prisons agree that psychologically these centers adversely effect all men housed in them. And who is most damaged by the destruction of those centers? Well, the statistics clearly show that of the more than 600 men confined in these centers 63% of them are Chicano and Black. In other words the brothers on the inside are once again the ones who suffer most by Anglo decisions.

Why there is an over abundance of brothers in these centers remains unexplained by prison officials. Why are these destructive centers allowed to continue to exist remains unexplained. In mid-October, Murillo and Torres will be tried for their "crime", but the official who allows and maintains these adjustment to destroy and injure our Chicano brother will not be held accountable for anything unless all Chicanos change things. A good way to start is find out more about this trial of our brothers Murillo and Torres. Do not let two more Chicanos to be further victimized by the destruction that exists while "O" wing stands.

10 DE JUNIO 10 DE JUNIO

MEXICO



HORACIO ESPINOSA ALTAMIRANO

La tarde del diez de junio ha demostrado a México que la herencia cardenista está viva, que Tunjuna y está con igual ferocidad que la desarrollada a lo largo de la segunda mitad del año sesenta y ocho, así como que el período de fuego ha terminado para el pueblo de México, y que las demandas sociales, políticas y económicas tendrán por respuesta la violencia en sus más desenfrenados niveles. También ha evidenciado que la rebelión se perfecciona, que no se estanca en su proceso hacia el asesinato, y que las protestas y el desprecio y desprestigio creciente que suscita la oligarquía mexicana en el mundo, a son indiferentes, o bien a la expresión de la fuerza hostil y crimen único en que se entiende y emplea una dictadura respaldada por la negra tradición del torpeo contra la ciudadanía desde hace más de cincuenta años.

La administración actual, congruente con el curso histórico de crimen ha torcido el "privilegio" de enriquecerse de equipararse en la rebelión a sus

antecesores. Muy pronto se ha quitado la máscara, y ahora mostrará al pueblo de México que las declaraciones oficiales tienen la estricta finalidad de "cubrir" al tiempo en la televisión y la radio, así como el espacio en los periódicos. Estamos a la expectativa de ver los pronunciamientos de algunos "intelectuales" que recientemente condenaban y estigmatizaban hasta la columna al régimen revolucionario en Cuba, así como a la segunda hora de definiciones (la primera, inequívoca, fue en el sesenta y ocho), y en esta segunda oportunidad veremos cuántos consejeros de flamento (ingreso a la presidencia se venían y condenan la explosión de la ferocidad: nueva asociación del resto de Huchilibos a través de granaderos, porras, halcones, el mata y agentes de las diversas policías secretas, que en la tarde del diez de junio han "justificado" por qué y para qué se mantienen los salarios de los trabajadores en ínfima escala, al prisero de reconocerse en qué se utilizan los impuestos que rigurosamente pagan los mexicanos.

Asimismo hemos comprobado —una vez más— la falacia proverbial de los comentarios de la televisión, pues mientras en la zona donde se perseguía y asesinaba a los manifestantes se alaraba la coherencia humana —con rigor y despliegue político extremos— en las pantallas se anunciaba "que se había esoblecido la calma y la ciudad retornaba a la normalidad; que la fuerza pública actúa cuando se le solicitó su intervención", o similar porque no se dijo quién o cuáles "solicitaron" una intervención que estaba cuidadosamente planeada desde hacía varios días; porque la ciudadanía tiene historia y amarga experiencia de que cada vez que entra en acción la mal comprada "fuerza pública" no sólo se cometen abusos li-

los y peses políticos, no los desbordados y que las consecuencias de los desgobiernos los ha entrevisto a orcaño Díaz Ordaz durante su breve permanencia en Francia?

A las tres de la tarde los rufas de los camiones que iban para las colonias que rodean el casco Casco de Santo Tomás, fueron desviados con evidente propósito de impedir la concentración masiva de los estudiantes y el pueblo. Hay que advertir que unas atrás, sin acotarlo, la ciudad de México estaba sobrevigilada, para caso diez de junio el ejército, la policía de tránsito, los bomberos, los policías de los innumerables cuerpitos secretos, los gradadores y porras y halcones y el



mitos sino que las dificultades se complican y acentúan, legando al marco de terror.

Contre lo que soñan las partes y las marionetas oficiales los hechos sucedían así: la ciudad vivía bajo la presión causada por el anuncio de una manifestación que, partiendo de las escuelas del Politécnico en el Casco de Santo Tomás, terminaría frente a la estatua de Carlos V, conocido como "El caballito". La manifestación tenía por objeto apoyar la lucha que han entablado en Monterrey los estudiantes universitarios contra la imposición y el escamoteo, contra la empujación y mediocización y el engaño fariseísta de cambiar a Elizondo por Luis Farfán también —y era según especialísimo exigir la inmediata libertad de todos los presos políticos existentes en el país. Por la mañana de este día camiones y tranvías del servicio urbano fueron pintados invitando a la manifestación; por aquí y allá se leían consignas y papeles engomados. La tensión subía de nivel a medida que transcurrían las horas: la pregunta que infinidad de trabajadores y ciudadanos planteábamos era: ¿Permitirá el régimen la manifestación?, ¿tendrá la suficiente flexibilidad e inteligencia de permitir su realización; máxime cuando en el mundo está fresca la memoria del Dos de Octubre, de

muro, fueron acuartelados y permanecían en estado de alerta. Los gradadores se desplegaron —sitios connotados por el que escribe—, en el Monumento de la Revolución, en la plaza de Tlalcala, en Narcoalco e Insurgentes. La red represiva se dilataba, se probaban sus garfios.

En la hora mencionada el tránsito en general fue cortado en las calles y avenidas que corren paralelas a San Cosme así como en las colonias San Rafael, Santa María la Ribera y la Nueva; también parte de la colonia Anáhuac o Santa Julia quedó sitiada. La intención era clara: hacer que al Casco de Santo Tomás llegaran los coordinadores y dirigentes estudiantiles sin el respaldo de las masas populares.

La Alameda de Santa María —a las tres y media de la tarde— estaba convertida en inmenso zoológico: contingentes de porras, halcones y el muro se hallaban tendidos sobre el pasto en zozco, mirando, en abierta provocación y reto, hacia la Casa del Estudiante Sindicalista (que está ubicada en las calles de Ciprés); en camiones color gris, en ómnibus de líneas urbanas, habían sido transportados. La concentración tenía carácter de amenaza: la turba jactaba y permanecía echada, exhibía sus conocimientos pornográficos; en los

sembrar —como más adelante se verá— tratar a pedras y cañones.

Por otra parte, en las calles de Amado Nervo y San Juan de los Ríos —calles que convergen al Centro de Santa Fe— una ventrada de camiones con grandes armados de metralletas, fusiles automáticos, cañones, petardos y escudos así como rifles para lanzar bombas, granadas, se preparan la obra para reprimir la manifestación totalitaria. (Más tarde los servicios urbanos en general se refieren a "el metro" nuestra ciudad).

La concentración estaba armada para las cuatro de la tarde. La marcha se inició a las cinco. La columna avanzó por la avenida Instituto Técnico —más conocida como avenida Río Consulado— sobreviniendo refriegas desde sus primeros pasos. A lo largo de más de un kilómetro quedaron heridos y golpeados pero al llegar a San Cosme los cañones automáticos (maravillosa oportunidad para estudiantes) cesaron al paso y comenzaron contra el grueso de la manifestación, en tanto que las porras, halcones y más así como los agentes de la policía secreta que se movilizaba en automóviles, acedían a los estudiantes por lo espalda. La marcha corría sus rejas cuicadas, riendo o llorando, matados por una mano traidora que se empeñó en dar la versión de que fue "un choque entre grupos estudiantiles".

Desde las cinco y quince minutos hasta las ocho de la noche a través de un tubo que iba entre el cine Cosmos, la Escuela Normal —dando un puente continuo descargas de cañones de diversos calibres— el Ancho Partidón Inglés y los cañones que circundan la zona. Y ES FALSO, COMO SE PUEDE INDICAR EN LOS NOTICIEROS OFICIALES, QUE SE TRATO DE "UN ENCUENTRO ENTRE ESTUDIANTES DE DIVERSA IDENTIDAD ASISTIMOS A LA CACERIA HUMANA DEL PRIISMO CONTRA EL PUEBLO; EL PRIISMO REPRESENTADO POR LAS PORRAS DE LAS PREPARATORIAS, UNO COCHO, CINCO Y SEITE; PORRAS CUYOS INTEGRANTES NO SON MAS QUE VULGARES BANGOLDROS Y QUE EN CIERTOS MOMENTOS UTILIZARON LOS CAMIONES QUE LOS TRANSPORTARON COMO TRINCHERAS Y QUE ENTREGARON A LOS ESTUDIANTES QUE ALCANZABAN Y GOLPEARON CON BRUTALIDAD A LOS AGENTES SECRETOS A IGUAL QUE ENTREGABAN LAS MANTAS CON LUVAS Y CONSIGNAS DE LUCHA DE LOS MANIFESTANTES. ESTAMOS SEGUROS DE QUE DEBE HABER POR LO MENOS MAS DE DOSCIENTOS HERIDOS —vimos caer a muchos de edad, a rifles de guerra—. Y AUNQUE EL RADIO DE OBSERVACION PERSONAL ES LIMITADO POR LOS DISPAROS, LAS DESCARGAS DE AVETRALLADORA Y LA DURACION DE LA REPRISION, CALCULAMOS MAS DE VEINTE MUERTOS. (Es oportuno recordar que en el genocidio de Tlatelolco el régimen anunció treinta y seis muertos, cuando las investigaciones y testimonios indican que por lo menos cayeron setecientos personas).

TAMBIEN DAMOS TESTIMONIO DE QUE PROVOCADORES DEL REGIMEN, APOSTADOS

EN AZOTEFAS Y EDIFICIOS, DISPARARON EN UN PRINCIPIO CON LA LOS MANIFESTANTES (aquí recordamos la similitud que los sucesos guardan con el Día de Cuauhtémoc, donde los integrantes del Batallón Olimpia dispararon "contra el ejército").

Fuero minutos en que los vivos coligados se permanecieron bobabos, pegados al suelo por el ruido de la balacera. Se produjeron descargas contra el pueblo desde los tanques antiaéreos; se disparaba contra el pueblo con ametralladoras y fusiles automáticos mientras el pueblo frente se defendía con piedras y balastos a fuerza de correr y maldecir y saltar a los edificios y saltar la banda del mencionado Partidón Inglés de San Cosme.

A las ocho de la noche los disparos y persecuciones continuaban y se proyectaba cortar la luz eléctrica para mejor asesinar y cozer a los jóvenes. Sonos torques de infinidad de heridos y detenidos que fueron transportados en ambulancias de la Cruz Verde y Roja, en ambulancias del Seguro Social, en automóviles de agentes secretos y comandantes soldados. Sonos torques de la agresión que se hizo contra fotógrafos de la prensa. Damos testimonio de mujeres que lloran y claman buscando a sus hijos: "gobierno asesino; sólo falta que hayan matado a mi hijo". Y hablamos de asesinatos porque es imposible que disparando en la forma que lo hicieron los agentes —repetimos piedras, fusiles y metralla fueron utilizadas— no hubiera muertos.

¿Quién es el responsable de esta carnicería? ¿Pueden ser responsables los estudiantes y el pueblo que en una manifestación pacífica exige sus derechos y la libertad de los hombres que están en cárcel y procesos ilegales por el "delito" de sus ideas políticas? ¿Es responsable el imbécil que dispara bajo una orden dictada desde arriba; el ordenamiento o subordenamiento que integra las porras y el cuerpo de los halcones? ¿Pueden ser responsables por lo menos cuarenta detenidos que debe haber en delegaciones y cárceles secretas de siniestras policías secretas que poderíamos? EL RESPONSABLE ES EL REGIMEN. ES EL REGIMEN QUE PREFERE INVERTIR EL DINERO DEL PUEBLO EN PAGAR A ESTOS ZANGANOS, EN LUGAR DE SUBIR EL SALARIO DE LOS MAESTROS, por ejemplo. EL GRAN RESPONSABLE ES EL REGIMEN QUE MANTIENE AL PUEBLO BAJO LA AMENAZA, EN PERMANENTE ESTADO DE SUMISION, DISPERSO POR LA IGNORANCIA Y EL RIDICULO NIVEL POLITICO Y CULTURAL; pueblo que entre hambre y enfermedades crónicas se debate con salarios bajísimos y altos impuestos. El responsable es el régimen que lanza su poder en la mansión individual y colectiva, para "solucionar" los problemas, para empujar a los hombres que no se humillan ante el poderoso esquelético torbellino del señor presidente.

La presente administración se ha nutrido —para los que aún tenían dudas o obligaban espejuelos clandestinos y oportunistas— no tiene más lenguaje que el genocidio.

LOS HALCONES usaron armas

a discrecion con la
complacencia de la
policia de Mexico.



LOS HALCONES EN ACCION.

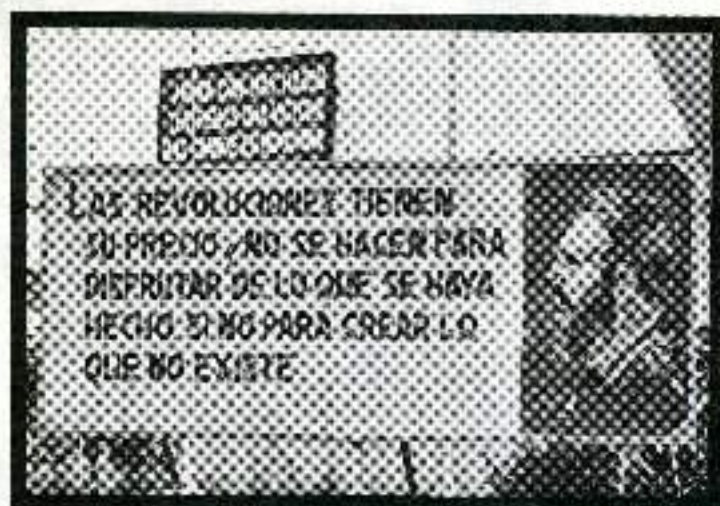
Tienen cara de cualquier cosa,
menos de estudiantes. En realidad
son asesinos a sueldo pagados por
el gobierno mexicano.

In Mexico hay una nueva clase de
asesinos a sueldo llamados los
halcones.



CUBA

A GENERAL VIEW



INTRODUCTION

Two staff members of LA RAZA Magazine were part of an ecumenically sponsored trip to Cuba this summer. I participated in this group which was representative of various religious denominations and areas of the country. Journalists made up a second portion of the group. The purpose of the trip was to acquire first hand information about Cuba.

Although I had arrived with certain pre-conceived ideas about Cuba, I now had an opportunity to speak with those Cubans who were the cause of the Triumph of the Revolution, as well as those who were on various levels of disagreement with the goals and procedures of the Revolution.

Two very important points that must be remembered when dealing in any area with regard to Cuba are these: 1) It is a country of approximately 8 million people in an area of 46,000 square miles. 2) It is only 90 miles from Cayo Hueso (Key West), Florida.

The point of population and size has qualities which internally are very good for Cuba because it facilitates political education and in general has allowed for better communication among the people. Therefore a tight knit revolutionary government has developed. It's detrimental aspect is that being an island so small in population and geographical quantity, on the occasion of an invasion from outside aggressors, the advantage would be with the enemy, militarily speaking.

The second point is important in that it presents a constant danger to the people of Cuba. They, with many strikes against them at the outset (in terms of the power and proximity that the United States of North America wielded over Cuba), either out of heroism (or sheer insanity) defied them and dared to proclaim that Cuba had a moral right to self-determination of her future and present, and to be free from outside intervention.

HISTORY

The history of Cuba is a history of aggression inacted upon her. One need only refer to the most recent attempt by the United States of North America to impose its beliefs and will on the Cuban people. Many readers will be at least familiar with the episode which began in April 1961 and was popularly known

as the "Bay of Pigs Invasion" (that is, Playa Girón and Playa Larga) and the bombing of hospitals, schools and homes by North American planes painted with the Cuban insignia. I would ask the reader (because of lack of space here) to consult a good cross section of books on this subject. Material is available from sources as diverse as speeches made by John F. Kennedy at the time of the invasion to "Granma", Cuba's daily newspaper. As is the case with most information people receive from the established media, it must be taken into consideration that in order to attempt to get the truth, one must investigate a number of varied sources.

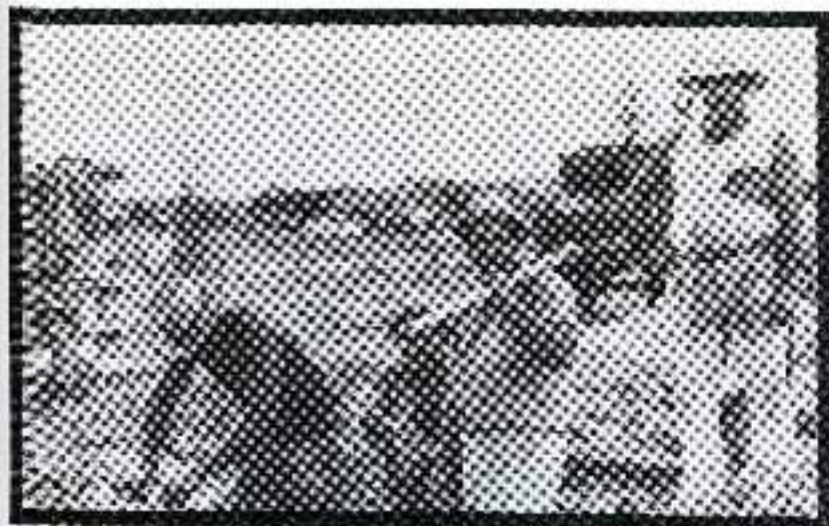
DEVELOPMENTS

Since the Triumph of the Revolution in January of 1959, Cuba has had some great triumphs. Socialism has created an opportunity for a completely new approach to social issues. Great improvements can be seen very obviously in the areas of Education and Health. For all practical purposes, illiteracy (which in other Latin American countries is alarmingly high), in Cuba is incredibly low and decreasing. In 1958 the illiteracy rate was 23.6% of the population. In 1961 (only two years later!) it had dropped down to 3.9%. One of the first works of the Revolutionary government was 8 months, from October 1960 to June 1961, illiteracy was brought down to the 3.9% figure. All this was done with the voluntary work of the Cuban people who did have reading and writing skills. The movement saw 250,000 young people and adults volunteer at Castro's urging to go to the deepest parts of Cuba to fight illiteracy. "Death to illiteracy will be the number one goal of 1961", was the call of the First Congress of the Municipal Council of Education in October 1960.

In the area of health many tremendous successes were had. (Please see next month's issue of LA RAZA for a story on health in Cuba.)

Among the most overall encompassing changes affecting people has been the near eradication of racial prejudice. Cuba has a large black population. Much of what exists to create the Cuban culture was incorporated from the culture that the black slaves clung to and developed once in Cuba (and for that matter a similar acceptance of African culture is seen in other Caribbean nations) - the black Latino.

Before the Triumph of the Revolution, the racial

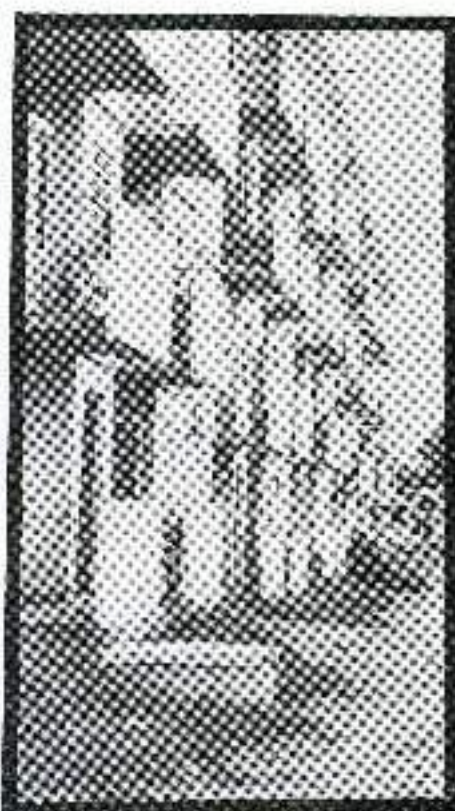


restrictions (socially) were so structured that Bau-tista himself was not allowed at some recreational clubs. To say the least; black Cubanos were faced with a tremendous amount of racial prejudice. But since the Triumph of the Revolution, there has been a real effort to rid the country of this evil. This is very obvious in all areas of life and growth in Cuba. The 12% black population of Cubanos today are willingly accepted.

Another of the most encompassing changes is with regard to women. In Socialist Cuba today, there is still a need for women to struggle to overcome the prejudices that inhibit their full growth. The principal report to a plenary session of the Federation of Cuban Women pointed out that "There is a constant struggle to eliminate the negative factors affecting the promotion of cadres." In other words: "Family, personalities and other such problems women confront, conspire against their getting ahead." The Federation of Cuban women (an organization which has more than 1,300,000 members, or 54% of Cuban women above the age of 14) is the channel through which women improve their education in all areas; in 1970 alone, 24,000 federation leaders and 84,000 housewives joined study groups. Why is such emphasis placed on raising the level of the "federadas?" Because as Vilma Espin (head of the Federation) explained in her final report, "The leadership of the revolution is constantly asking us for more cadres to fill responsible positions." But the Federation of Cuban Women's most important task at present is to incorporate women into the labor force -- a second theme which was thoroughly analyzed during the plenary session. Cuban men are generally enthusiastic about the new role of women. They too concede that much of the old "Machismo Latino" has been detrimental to women. They recognize the need to educate men to this point even further.

OPPORTUNITY

Because Cuba is undergoing a rebirth and development in industry, agriculture, law, education, health, etc., every Cubano is needed to develop to their utmost capacity.



The Cubanos in the picture to the far left are building their own apartments like the ones in the picture above. They supply the labor and the government provides skilled architects and engineers. They will live in these houses rent free.



A Cuban family in downtown La Habana.

This is not just a concept that is recognized as good, but rather a working basis for all government projects. Examples can be seen with the ongoing educational opportunities which are not only available for everyone, but actively encouraged and facilitated. Application of this can be seen in the University of Cuba's efforts to decentralize learning away from the University buildings to places of work. One fourth of the country's people go to school; 2 million of its total 8 million are enrolled in free school programs (nursery through university level).

After the Triumph of the Revolution, Cuba faced many great triumphs as well as set backs. The new generation (of people skilled in the professions, of altruistic and unselfish people, of people with a dream to change the dog eat dog attitude that so many government systems create in their societies) has not only the opportunity to develop personally, but has a mandate given to him by his fellow men to accomplish this for their good too.

What changes in the attitude of a young Cubano now compared to the Cubano before the Revolution when dealing with the decision of a life's career, are his reasons for wanting to become, lets say, a skilled electronics technician. Personal monetary wealth will no longer be the motivating factor, but rather high ideals will be a much more influential factor.

A CHALLENGE

Cuba is not a model to be imitated. Fidel stressed this in one of his early speeches and Che reiterated it at a meeting of the Organization of Latin American States. Cuba is a challenge; a challenge for people to take their destinies into their own hands---to dare to believe in a better future---dare to believe that man can be changed and that he does not have to oppress his fellow man in order to "get ahead."

THE NEW MAN

Out of this new attitude toward humanity has developed a "new man." In general, the "new man" is one who is: 1) Altruistic; 2) has a love for his fellow men; 3) has a commitment to all oppressed people in the world; 4) has faith that man can rid himself of the need to subjugate other human beings; 5) and more importantly, acts upon these beliefs.

In an interview with a Roman Catholic priest who teaches at a Catholic seminary in Cuba, the subject of the "new man" in Cuba came up. These are his impressions:

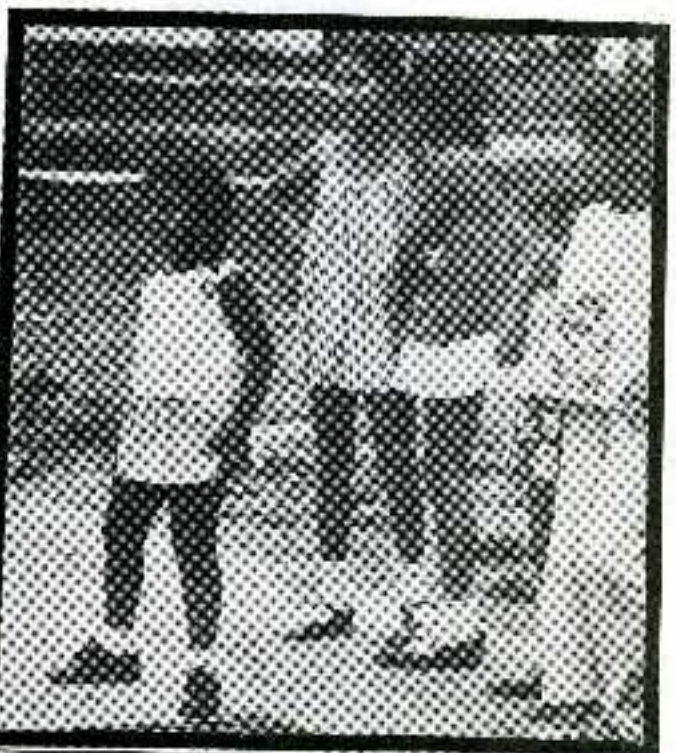
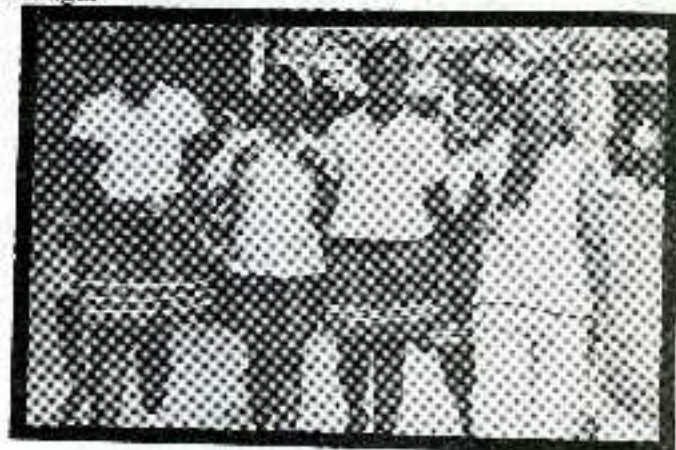
"A Christian is a new man wherever he is, but in a revolutionary society, he is completely new. Two obligations are his: 1) a religious obligation from which follows; 2) a social obligation. He must bring about a new society that works for the good of all, if that society does not exist. He cannot be only conscious struck, but must be actively sympathetic. This is an opportunity for Christianity to flourish. Since Saint Paul said, 'There are no Christians or Jews',---and in a socialist society, no classes exist to divide men one from another---to cause him to destroy other men. In the Second Declaration of Havana, Fidel said, 'The duty of a revolutionary is to make revolution'. A Christian cannot be non-active and remain a Christian."

CONCLUSION

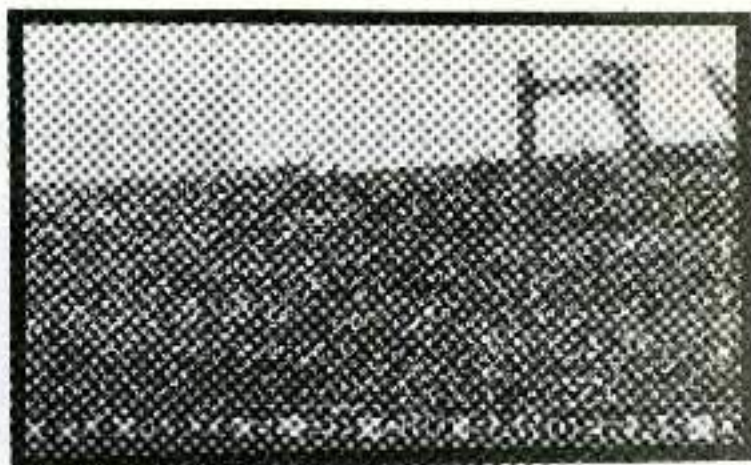
Although the socialist revolution made possible sweeping changes, Cuba is not a utopia or a completed success. Cuba still has some yet unsolved problems and (temporary) inconveniences which the people must deal with. For example, housing is still the number one problem that is being attacked in the city of La Habana. But Cuba has made a very important step. It has dared to create a revolution that layed a new foundation in government. And that government has been true to its goals to improve the lot of the Cuban people. And it has been true to its self-imposed mandate to consider man's humanity first.

With all this, one still sees the Cubano enjoying his love of music, fun, humor, sensuality, etc. They still can dig a good, lively, exhausting "Carnaval." But something very basic and deep changes---now no one need enjoy himself at someone else's expense.

Cubanos say, "Se hace la revolucion, pero con jactanga."



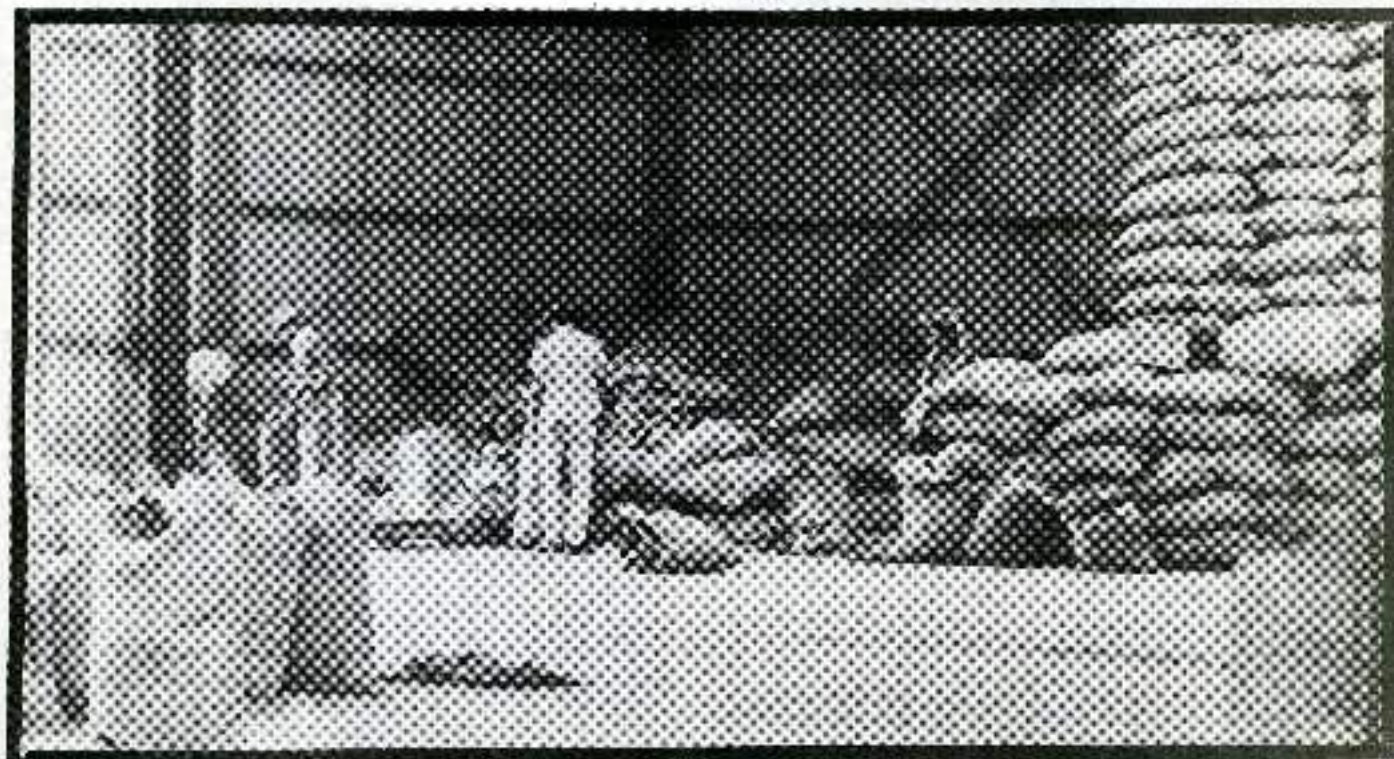
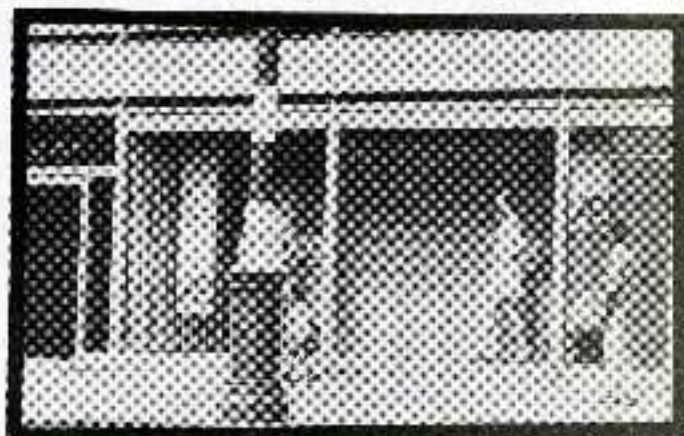
Some mulato children in Las Villas Province.



The above picture is a view of the new baseball stadium that the Cubans built entirely from voluntary labor. They are avid baseball fans. To the left are typical baseball enthusiasts.

Escrito dentro del vidrio es: "En las vidrieras de la calle S. Rafael, nuestras representantes de los valores tradicionales y riquezas estéticas auténticas de las culturas autóctonas latinoamericanas guardados celosamente y transmitidos por vía oral y directa de generación en generación a pesar de la barbarie de la colonización y neocolonialismo."

Andando por toda la calle S. Rafael uno puede ver por medio de las vidrieras, la cultura latinoamericana en su arte, fotos, música, etc. Antes esta calle era el centro de explotación de la gente, o sea, el distrito mercantil.



Cubanos in Pinar del Rio Province stacking sacks of rice. The food rationing in Cuba now assures each person of their necessary food supply. Now no one need starve so that his master may eat.

CUBA



José Martí

Jose Martí, Apóstol de la Independencia Cubana, en vísperas de su muerte, en una carta inconclusa porque una bala española le atravesó el corazón, el 18 de Mayo de 1895, escribió a su amigo Manuel Mercado: "Ya puedo escribir... ya estoy todos los días en peligro de dar mi vida por mi país y mi deber... de impedir a tiempo con la independencia de Cuba que se extiendan por las Antillas las banderas unidas y catán, con esa fuerza mas, sobre nuestras tierras de America. Cuanto hice hasta hoy, y hare, es para eso.

"Las mismas obligaciones menores y públicas de los pueblos... mas vitalmente interesados en impedir que Cuba se abra, por la anexión de los Imperialistas... el camino que se ha de cegar, y con nuestra sangre estamos cegando, de la anexión de los pueblos de nuestra América, al Norte revuelto y brutal que los desprecia, - les habían impedido la adhesión ostensible y ayuda patente a este sacrificio, que se hace en bien inmediato y de ellos.

"viví en el monstruo, y lo conozco las entranas: - y mi honda es la de David."

Febrero de 1962, en la Segunda Declaración de La Habana, Fidel Castro expresó:

"los pueblos de América Latina se liberaron del colatoaje español a principios del siglo pasado, pero no se liberaron de la explotación. Los terratenientes feudales asumieron la autoridad de los gobiernos españoles, los indios continuaron en penosa servidumbre, el hombre latinoamericano en una o otra forma siguió esclavo, y las mismas esperanzas de los pueblos sucumbieron bajo el poder de las oligarquías y la coyunda del capital extranjero. Esta ha sido la verdad de América, con uno o otro matiz, con alguna que otra variante. Hoy América yace bajo un imperialismo mas feróz, mucho mas poderoso y mas despiadado que el imperio colonial español.

Noticias en USA y America Latina

Toda Cuba es una prisión, en Cuba el pueblo se muere de hambre, en Cuba no hay medicinas, ni médicos, ni

hospitales. Los enfermos mueren por millares. En Cuba existe una persecución despiadada a la religión. Cuba esta ocupada por ejércitos rusos. Los rusos se llevan la riqueza cubana. Fidel es un loco, un asesino que no puede asomarse a la calle por temor de ser asesinado.

Hoy, y día tras día por cerca de 12 años los pueblos de USA y América Latina, a través de periódicos, revistas, radio, cinematógrafos, televisión y demas medios de difusión comercial han sido informados de historias con títulos como los que arriba aparecen y muchos otros mas, donde se llega a la conclusión que Cuba es ni mas ni menos que un infierno, un panteón, o simplemente un inmenso campo de concentración estilo nazi.

Desde las primeras apariciones de estas noticias, el gobierno de USA siempre celoso y fiel guardián de las democracias mundiales, y defensor de la libertad y bienestar humano, no podían poner oídos sordos a estas violaciones de los principios y derechos humanos y máxime que eso sucedía a solo 90 millas de sus fronteras, así que de inmediato promovieron la obra para que Cuba volviera a la normalidad y su pueblo gozara de las libertades y justicia que gozan los millones de brasileños, Bolivianos, Guatemaltecos, Nicaraguenses, Paraguayos, Colombianos, Panameños, etc., etc., en América Latina, y los millones de Negros, Chicanos y Puerto-riquenos en su propio territorio.



Como primeras medidas tomadas en consideración y llevadas a la práctica de isofacto, fue el humano intento de la destrucción de los ingenios y campos de cultivo de caña de azúcar por medio de bombardos incendiarios efectuados con aviones y pilotos mercenarios estadounidenses.

Sabotaje en fábricas, industrias cubanas a manos de contrarevolucionarios.

Rompimiento de relaciones diplomáticas y comerciales de USA y países Latinos Americanos con Cuba.

Bloqueo naval y presiones a otros países para evitar el comercio internacional entre Cuba y otras naciones, y además la consabida invasión armada con la participación directa de USA que la patrocinó económicamente y armó y equipó militarmente, y la de los gobiernos democráticos de Nicaragua y Guatemala que prestaron sus territorios para el entrenamiento y punto de partida de los mercenarios invasores. Sin embargo todas esas humanas y democráticas medidas fracasaron, unas a medias y otras estrepitosa y vergonzosamente.

El embargo y bloqueo comercial y el rompimiento diplomático fueron las medidas que fracasaron a medias. México mantiene relaciones con Cuba.

Inglaterra, Francia, Italia, España y otras naciones europeas mantienen intercambio comercial en escala mínima, pero lo mantienen con Cuba.

La destrucción de cañaverales e ingenios azucareros fracasaron rotundamente. La producción de azúcar aumenta día con día.

El sabotaje en fábricas, industrias cubanas están eliminados en autotalidad, y la invasión, bueno la invasión ya todos sabemos que duró 72 horas y luego aplastada y derrotada vergonzosamente.

Entonces como explicarse lo que pasa en Cuba?

Como puede explicarse que un país con una población de 7 u 8 millones y que está muriéndose de hambre produzca atletas que vencen en las competencias deportivas a Atletas de países con poblaciones de 200, 80, 50 millones como lo son USA, BRASIL, Mexico y que se supone comen bastante?

Explicacion sencilla

Como explicarse que un pueblo esclavo (?) y en aquel entonces mal armado rechace y aplaste en solo 72 horas a un ejército armado hasta los dientes que le ofrecía su libertad?

Como explicarse que en un país donde no hay medicinas, doctores ni hospitales, la mortandad, y sobre todo la mortandad infantil este muy por abajo de la mayoría de los países donde se dice que si existen esos elementos?

Como explicarse que en un país donde se dice que hay persecución religiosa haya un Nuncio Papal o embajador del Vaticano, privilegio que no lo tienen muchos países donde se dice no existe tal persecución religiosa?

Como explicarse que Fidel se presenta en público sin guardias personales casi cada 8 días ante audiencias que en ocasiones llegan al millon de personas, y les habla y charla con ellas por 2, 3 o mas horas, cuando se dice que todo mundo quiere asesinarlo?

La explicacion es clara y sencilla: SE NOS ESTA MINTIENDO!

En fechas recientes, dos chicanos, un hombre y una mujer, residentes en Los Angeles, Calif., fueron invitados por una organización de Nueva York, la cual es patrocinada por iglesias protestantes, para que hicieran un viaje a Cuba en grupos que incluyeran pastores, ministros, periodistas y laicos, y en esa forma estando en el lugar de los hechos ver y luego informar que pasa en Cuba.

Esta Revista por considerarlo de interés público, y para despejar tantas incógnitas hasta hoy planteadas, hará todo lo posible para que en números posteriores publicar, hasta donde el espacio lo permita, las impresiones personales de los integrantes de los grupos que visitaron a Cuba, muy a pesar de los deseos del gobierno de U.S.A. DE NO PERMITIR libremente los viajes a Cuba.



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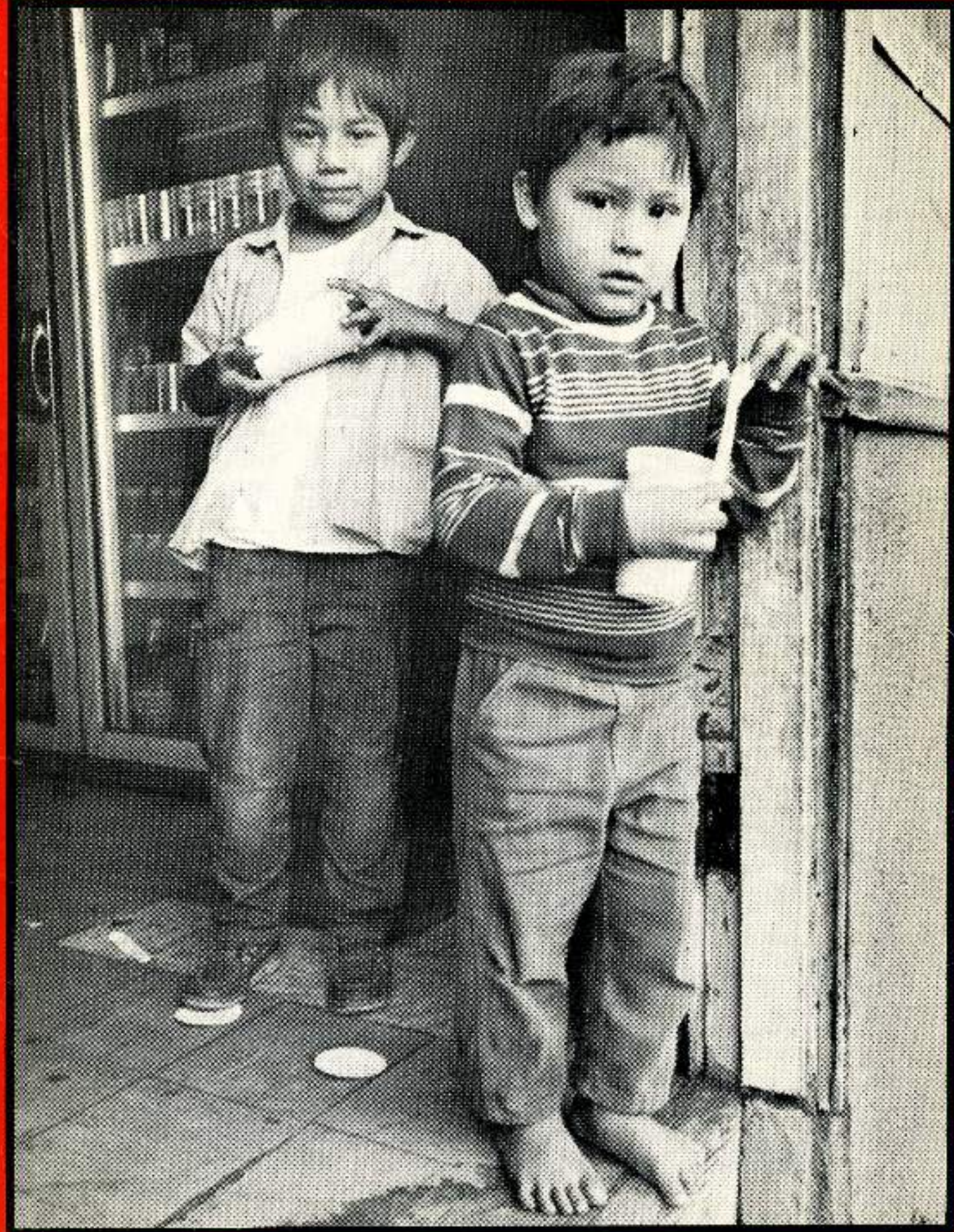
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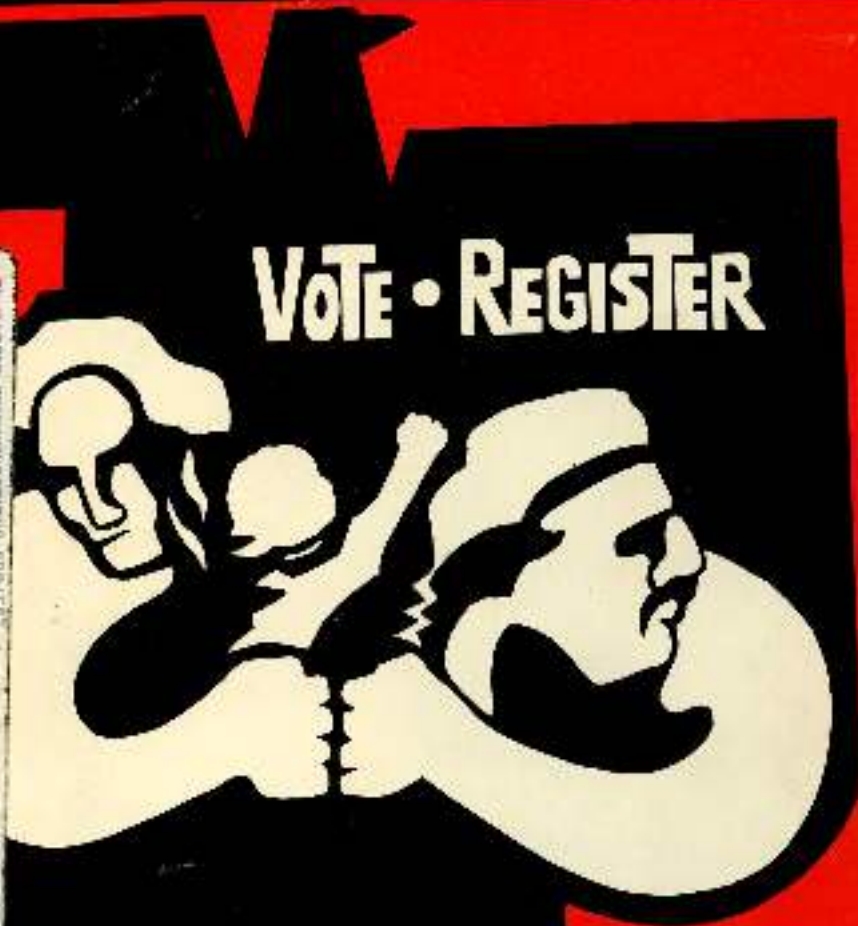
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